

## The Great Togetherness

The very name of Christ at His birth, “Immanuel,” is a revelation from God to man of that which is the most basic and central theme of Christianity—“God with us.”

The central objective of the Muslim is pleasure in the hereafter; the objective of the Confucianist is the good life now; the objective of the Hindu and the Buddhist is Nirvana—the great nothingness; the central objective of the true Christian is “togetherness” with God. No other religion offers such close and intimate communion with the Lord of the universe. The question is really not what is wrong with other religions, so much as what do they have to offer? Christianity has so much more. If one could prove some of the tenets of other religions true, what would he have?

The togetherness offered in the Scripture is on such a solid foundation. It is not a weak and nebulous association couched in a fickle human loyalty. It is the dynamic impact of an omnipotent God who chooses to draw us to Himself in a relationship which neither man nor devils nor any created thing can sever. It is not a relationship based upon the shifting sands of misplaced charities, but upon the solid rock of barriers overcome in the sacrifice of love by the Son of God.

Romans 8 so powerfully conveys this thought. In the original language of the text we are told that we are “heirs *together*,” “sufferers *together*,” “glorified *together*.” We are also told that the Spirit will unite *together* with us in intercession; that we are recipients of the freely bestowed gifts of God *together* with Christ; and that even the circumstances will work *together* harmoniously to a good end. The great passage closes with the thought that nothing shall ever separate us from the love of God, TOGETHERNESS WITH GOD! What more can we desire?

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