

God Hath Spoken

“In many portions and many ways, God who had spoken in old times to the Fathers by the prophets, hath, in these last days spoken to us by a Son, whom He hath appointed heir of all things, through whom He made the worlds” (Hebrews 1:1-2) (Author’s translation).

It is one thing to know that God fashioned man and the universe. It is another thing to know that He has communicated with the humans He made. A silent and distant deity would be of no practical value to a microcosm of transient, earthly organisms, which is all we are, if there is no integral and vital connection between ourselves and God.

But God has spoken. He is in communication with us. In fact, the name given to Jesus in the angelic visitation to Joseph, was “Immanuel,” which means, in Hebrew, “God with us.” He is not only with us to communicate to us, but in us, to communicate beyond the human capacities, in the effable expressions of the inner spirit. In fact, the Holy Spirit, Himself, touches the eternal Godhead on our behalf. *“The Spirit Himself helps us [joins with us in undertaking for us] our weaknesses. For we know not what we should pray for as we ought, but the Spirit, Himself, makes intercession [encounters God on our behalf] with inexpressible groanings”* (Romans 8:26).

The language of the Spirit is the true language of communication between ourselves and God. All vocalizing of our interactions with God are an effort, often inadequate, to give expression to that which is only truly sensed at the Spirit level.

How then does God communicate with us?

“By many portions and in many ways.” The Old Testament is a treasure house of God’s communications with His people, in countless portions of instructions and encouragement; of warning and promise. These portions were through the prophets. In addition to such direct communication, there were indirect revelations of Himself through countless symbols and allegories and interventions on behalf of His people.

“In many ways . . .”

To portray the manifold facets of God’s essential being, required a host of earthly elements as well as celestial—humans and angels and star-studded heavens; animals and vegetation; rivers and mountains; rocks and rills and morning dew. All elements of creations were, in one way or another, employed in the revelation of God to mankind. And beyond this were the religious symbols—temples and altars and furnishings; sacrifices and services. And yet beyond that were the divine acts of mercy and kindness; provision and protection and the constant caring for His people.

But all these things were external and earthly. In the New Testament there came the great moment when God sent His Son, and with the Son, the presence of the Holy Spirit continuously within the human spirit. The Son came to the earth as a living revelation of God. Although in every respect, an individual

person, yet at the same time a projection of the Spirit of God. From the moment the Holy Spirit touched the womb of Mary, Jesus was a spirit-filled being. There never was a time from conception to death that Jesus was separated from the Spirit of God. Even in death, His Spirit was committed to God. Upon His resurrection the glorified body of Jesus was joined with the Spirit of Christ, so that Jesus Christ now is the embodiment of the entire Godhead.

Thus was the full revelation of God brought to humans on the earth. Christ did not simply give the revelation. He was himself the revelation. All that we know of God—His power; His love; His grace; His oneness with us—all that we know, we know through Christ.

Then, of course, came that great moment when the Spirit of Christ was sent to dwell within the spirits of His human creatures. And thus, all the truth of God became reality in our spirits. The difficulty, of course, is the capacity of the human mind to articulate that truth, but in the communion between ourselves and God, it is not necessary. As Tennyson wrote—“Speak to Him then for He heareth, and spirit with spirit doth meet. Closer is He than breathing; nearer than hands or feet.”

The most dependable and effective communication between ourselves and God is at the spirit level. He reveals Himself to us, and us to ourselves. It is not necessary for there to be visual or audible communications from God. Visions and revelations were important in the early days of Christianity when there was no Bible, and the authority of the apostles had to be verified, but in today's world, when we have the inscripturated revelation, the demand for private visual, or audible encounters with God may be in the nature of the demand of Thomas, who would not believe without touching the scars of Jesus. Jesus said to him—“**blessed are they who have not seen and yet believe.**”

Well then, how can you be sure God has spoken?

You'll know. If you want to do what the Lord wants, you'll know. How? In many ways—inner sensitivity, circumstances, some word spoken in a meeting or privately. The communication of God to His people has many facets, but ultimately He makes Himself known to us. We are certain of His existence, for example, not by external evidences, but by internal assurance beyond the evidences. The proof of this is that we keep holding on to Him in spite of so many events in the world today that are beyond our understanding, and that raise hard questions. We keep praying; we keep seeking him. Our spirits are compelled to believe, and to leave the questions to Him.

God hath indeed spoken to us. Trust Him with your life. In spite of doubts and fears—trust Him. In spite of questions and perplexities of the moment—trust Him. In spite of sorrows and tragedies, and things that don't make sense—trust Him. One day you'll be glad you did.

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