

March 2019 Newsletter - Fellowship With God

“That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.” 1 John 1:3

Intro:

One of the most commonly used words found throughout churches today in Christianity is fellowship. But it is used mainly in the context of fellowship between fellow believers in Christ. “We had great fellowship with each other”, or they talk about their fellowship hour down at the church.

In our study we will find that fellowship among the brethren is indeed important, but also that it is **secondary** to our fellowship with the Father and his Son, Jesus Christ. So important is our fellowship with the Father and the Son, that without it being there in the first place, then there will be no fellowship with each other in the second place.

We will also see that socializing, talking about current events, (a depressing and frustrating subject), gossiping, chatting about our kids and families, or about sports and fishing, and all the other endless subjects that Christians get into, are not the concept of fellowshiping with each other! They are nothing more than socializing.

The focus on most believer's desires goes toward having a life's mate, children, perhaps a job, career, education, friends, or even material pursuits, but we will see **that fellowship with the Father is the epitome of our existence, not only on earth, but throughout all eternity**, and that was what God created us for.

It's like we're trying to fill a void in our lives and we mistakenly think that these things will fill it. We acquire these things, **but the void is still there**. Why? Because **we were created by God to have communion with him** and without that communion, or fellowship, the emptiness is still there.

And the potential for communion is always present for all believers in Christ no matter where they are or what their present situation is! Good health or poor health, being rich or broke, living in a nice area in a nice home or living in squalor, surrounded by those we love or having no one at all, have no bearing on fellowshiping with the eternal God!

Many of us have such great ideas and goals for our lives, and as the years go by, and we are hit with tragedy, setbacks, disappointments and heartbreak; we find ourselves sitting all alone with friends gone, family gone and the lofty plans we had for our lives all behind us. **But one thing that is always there is God, who will never leave us nor forsake us, and we can have communion with him any time we choose to!**

We need to learn a lesson from the Apostle John. He was around 96 or 97 years old at the time of the writing of this letter, and he is telling us about what he found to be **the most important thing in life**. And what was this thing that surpassed anything else on earth? It was **fellowship with the Father and the Son!** *“That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.” 1 John 1:3*

Much like the conclusion of the book of Ecclesiastes written by Solomon. He had lived his life and now he was passing on to the generations to follow what he said was the most important thing in life and he said, “*Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.*” Ecclesiastes 12:13,14.

A. Defining of Terms

To understand what fellowship with God is and how we are to have it, we must first understand the meaning of the concepts involved in the process. What is fellowship? Is it the same as communion? How does our *eusebeia* come into the picture? The problem of sin; the filling of the Holy Spirit; the new nature and the spiritual dynamic. All these things are involved in our having fellowship with the Father and the Son.

1. Fellowship

The condition of sharing similar interests, ideals, or experiences, as by reason of profession, religion, or nationality. The companionship of individuals in a congenial atmosphere and on equal terms. A close association of friends or equals sharing similar interests.

With God, consisting in the knowledge of his will (Job 22:21; John 17:3); agreement with his designs (Amos 3:2); mutual affection (Rom. 8: 38, 39); enjoyment of his presence (Ps. 4:6); conformity to his image (1 John 2:6; 1:6); and participation of his felicity (1 John 1:3, 4; Eph. 3:14-21).

The word used by Christians to define this communion with God is fellowship. But it really doesn't tell us that much and it isn't close to the Biblical concept of fellowship or communion with God. For communion is not an emotional concept, but a spiritual dynamic that takes place between God and the believer in Christ.

2. Communion – κοινωνία

The word *koinonia* is used frequently by Christians, which is good, but we need to understand what it is, how to identify it in our lives when we are having it and how to have it between ourselves and God. Bearing in mind that God created and saved us for this purpose.

Some lexicons have it as fellowship, association, community, communion, joint participation, intercourse with someone, the share which one has in anything, participation, intercourse, fellowship, intimacy; things along that line.

Others have it as association, companionship, partnership, fellowship, to possess together. It denoted the close union and brotherly bond between men; a sort of meshing of the souls through the sharing of the same emotions, or through sharing the same experience.

In the world of men we find, on human terms, this sort of idea when soldiers and sailors go through combat. It is in the sharing of the same experience of the battle, which creates an emotional state in the combatants, the sense of camaraderie among the men. It is the common experience that creates a bond of fellowship between them.

Christian fellowship is, first of all, the communion of the soul of the believer in Christ with the soul of God, then with the soul of another believer. Fellowship with each other is secondary to our fellowship with God.

Koinonia is not based upon human nature phenomenon; it is a spiritual concept. In the New Testament there is: **The fellowship of his Son**, “*God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.*” 1 Corinthians 1:9 **The fellowship of the Holy Spirit**, “*The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.*” 2 Corinthians 13:14 **Fellowship in the gospel**, “*For your fellowship in the gospel from the first day until now;*” Philippians 1:5 **The fellowship of faith**, “*That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.*” Philemon 6 **Fellowship with the Father**, “*That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.*” 1 John 1:3 **And the right hand of fellowship**, “*And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.*” Galatians 2:9

3. The New Nature

It is imperative that a person has a new nature for without it communion with Yahweh, the God of the Universe, is impossible! When Adam and Eve were first created in the garden they both had communion with God; it was a spiritual phenomenon which took place soul to soul. But when they sinned and acquired a fallen nature, then their communion with God stopped! God could not have fellowship with a sinful concept. They were still alive physically; they could look at him and talk to him, but they were unable to commune with him on a spiritual level soul to soul.

The Bible teaches that all believers in Christ have new natures, “*Therefore if any man be in Christ, he is a new (καινον) creature: old things are passed away; behold, all things are become new.*” 2 Corinthians 5:17 “*For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new (καινον) creature.*” Galatians 6:15 “*And that ye put on the new (καινον) man, which after God is created in righteousness and true holiness.*” Ephesians 4:24

The word for new here is *kainos* and emphasizes something that is totally new in quality. The new nature that God created in us is as different as the light is from the darkness. God did not reform or fix up the old nature, but instead created something that is totally new inside every believer in Christ. It is a different species of humanity. And it is in this new nature that communion with God takes place!

But the new man is not only new as to its quality, but new in time as well! The word for new in

Colossians changes to *neos* to show something that is new in time or recent. When God saves people he not only forgives them, but creates a new nature inside of them. This new nature makes us a different species of humanity in time. Adam's race continues on as it always has, but at the advent of Christianity, God has created a new species of human beings on the earth. “*And have put on the new (νεον) man, which is renewed in knowledge after the image of him that created him:*” Colossians 3:10

The Apostle James tells us that it is God himself who created us anew, “*Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.*” James 1:18

This new man that God has created in us is righteous, pure and eternal. It is the only thing that goes past this life into eternity. Created by God from his very own essence it is the only perfect receptacle, if you will, that has the quality and capacity to commune with the very God who is righteous and pure himself. **All communion or fellowship with God takes place in this new nature! It is soul to soul, like to like.**

4. Godliness - *Eusebeia*

The term *eusebeia*, which is mistranslated as godliness in our Bibles, refers to the spiritual life of every believer in Christ. It is our very own, unique spiritual life that God has given to us that we will have for all eternity! In fact, because it is eternal, it is as old as God is for God has created it in us from himself.

There are two concepts involved in our spiritual life. First of all there is the inner dynamic that is going on inside. And then there is its application of our spiritual life to life around us. The inner dynamic involves taking in the Word of God into the new nature under the filling of the Holy Spirit. The outer concept looks at our application of metabolized Bible Doctrine to our own personal lives.

When we say our very own spiritual life, we are talking about the unique life that God created individually in each believer in Christ tailor made for that specific believer. No other believer has the same spiritual life that you have. We are as different as can be from each other and that's the way God wants us!

Only you can live your own spiritual life. Only you can metabolize the doctrines that your spiritual life needs. We all may share some things in common; we all may need certain doctrines in common, but from there we are all as different as can be!

Philippians 2:12 tells out to work out our own salvation with fear and trembling, “*Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.*” Not work **for** our salvation, but to work **out** the salvation that is in us!

This is what our *eusebeia*, our very own spiritual life is all about! It's to take what God has created in

us at the time of salvation, develop it through the intake of his Word and apply it in our life and our relationship to him. It's to live in this material dimension within the spiritual life that is in us, as we journey from this life to the next life.

Always bearing in mind that this spiritual life that God has created in us is not only from God himself, for he took himself and created that in us, but that it's the spiritual life that we will possess and live in for all eternity! Now think about them apples.

5. Confessing Sin Biblically – CSB

1 John 1:9 tells us that, when we sin, we are to confess those sins to God, “*If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*” We don't confess sins to a church, or to a priest, or to other believers in Christ; we confess them to God and only to God.

The word for *confess* is *homologeō*, which means to state, to cite, to admit to, to agree with, and it had the technical meaning for a legal term for when one was in court where he would cite a case precedence. The stating of the sin is our admitting that we have done it and that we have done what's wrong. The case precedence is that Jesus Christ has paid the penalty for it in his nonintoxicating death.

Now maybe we'll confess our sin, and maybe we won't; ean pus the subjunctive mood is a third class condition. But if we do, then God is faithful and just to forgive our sin and cleanse us from all unrighteousness. “εαν ομολογωμεν τας αμαρτιας ημων πιστος εστιν και δικαιος ινα αφη ημιν τας αμαρτιας και καθαριση ημας απο πασης αδικιας. God's forgiveness is not based upon feeling sorry for our sins, but rather upon whether we admit them to him or not.

6. Claiming The Promises

Claiming the promises is a simple faith rest drill where we go over God's promises to us each day, and especially more so when we are in a trial. Every believer needs to incorporate the concept of scripture memorization, so he can have access to certain promises by simple recall.

Promises such as, “*Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.*” Hebrews 13:5 “Casting all your care upon him; for he careth for you.” 1 Peter 5:7 “*And we know that all things work together for good to them that love God, to them who are the called according to his purpose.*” Romans 8:28, and so many more.

7. The Faith Rest Life

Included in the faith rest life is the concept of claiming the promises, but oh so much more. It's to live our lives by faith, to make our decisions based upon faith, active faith, passive faith, faith in trials and so many other things. For a more complete understanding on the faith rest life see my On line Book

studies “True Faith” and “Faith I.D.E.A.S.”.

8. The Spiritual Dynamic – *Energeia*

The word dynamic is used because it denotes an operation of power on the inside of us and the word spiritual is used because it tells us that the nature of this inner power is spiritual in nature, not emotional or anything else.

The term spiritual dynamic refers to the operating of the Holy Spirit inside the believer who mixes his/her faith with the teaching of Bible Doctrine. The ancient Greeks had a word they used for the activity of cosmic powers in the lives of individuals; they called it *energeo*, *energeia*. And Paul used it to describe the activity of God in us.

Paul used this word in Philippians 2:13, “*For it is God which worketh in you both to will and to do of his good pleasure.*”, when he described the activity of God in the souls and lives of believers. And God operates in us, as we are filled with the Holy Spirit, as we are operating in the new nature and as we metabolize Bible Doctrine by faith.

Now all of these concepts are to be found in the concept of having fellowship with God. We must be filled with the Holy Spirit; we must be operating in the new nature; there must be the spiritual dynamic operating inside of us; we must be positively occupied with the Word of God; there must be that aspect of trust in the Father; and the aspect of putting off the old man through the confession of sin.

B. Fellowship With God

Now we go to John's passage in 1 John 1:3, “*That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.*” ο εωρακαμεν και ακηκοαμεν απαγγελομεν υμιν ινα και υμεις **κοινωνιαν** εχητε μεθ ημων και η **κοινωνια** δε η ημετερα μετα του πατρος και μετα του υιου αυτου ιησου χριστου.

In verse one John said that they had seen the Son and that they had touched him with their own hands, but no longer after the Lord went back to Heaven. But they had something different now, something even better, they had fellowship with the Son and the Father. An intimate communion of their souls with the souls of the Father and the Son! And this same communion with God is available for every believer in Christ today.

I think that, at one time or another, all Christians wish they could have lived in the time of Christ so that they could have seen him and talked to him. But what they fail to see is that God has provided something better for us through our communion with the Father and the Son through the Holy Spirit! For communion with God is much more intimate because it takes place on a spiritual level in our souls. Through communion our soul actually experiences the most intimate of dynamics with the soul of God.

John is communicating Bible Doctrine to them on this subject for the purpose that these believers may have fellowship with them and have fellowship with the Father and the Son. This tells us that Bible Doctrine is crucial in this matter of fellowship with God, and that fellowship with God has to be in place first before there is fellowship with each other, and without fellowship with God there is no fellowship with other believers.

This communion takes place in the new nature, as we are filled with the Holy Spirit, and it is, or is supposed to be, a part of our spiritual life; it is a part of our *eusebeia*. **It was one of the chief reasons that God sought us out and saved us in the first place.** God didn't save us just to save us from Hell, although he did that; **God saved us to have this intimate communion with us.** 1 Corinthians 1:9

John says, “*and truly our fellowship is with the Father, and with his Son Jesus Christ*”. The word used for *with* is *meta* and *meta* with the genitive of person denotes the person(s) in which an activity or experience takes place. The experience taking place is communion and it is with the Father and the Son.

John the Apostle, even though still living on earth, has fellowship with the risen and ascended Christ and his Father. And he is writing this letter to all believers for the purpose that we may have it also. The greatest of all blessings, the epitome of our existence on earth, culminates in us having fellowship with God.

But what is this thing called fellowship? There are so many references to it, so many definitions, so many ideas that believers have about it, but they all seem to lack the impact in defining just exactly what it is.

We know that it is brought about in the Spirit, or by the Spirit, “*If there be therefore any consolation in Christ, if any comfort of love, if any **fellowship of the Spirit**, if any bowels and mercies.*” Philippians 2:1 What this tells us is that the Holy Spirit is the common ground between God and the believer, our point of contact with God, that enables us to experience spiritual communion with God.

Perhaps we can understand more about this concept by **looking at some of the interpersonal dynamics people have with each other.** Two men, who are strangers to each other, are riding together in a car, but there is no close interaction between them. They may say hello, but that's about all. They may even try to strike up a superficial conversation to avoid the awkwardness, but no real soul to soul interaction.

Or, two men are walking down the street together discussing a business proposition. They are in close proximity, but no real soul interaction. Why? They're not related to one another; they're not friends; there's no real intimate or personal interaction going on between them, because their point of contact, their common ground is business!

Or, there could be two men sitting side by side at a football game, both rooting for the same team. They're excited; they're yelling; they're congratulating each other over their home team. But no real

soul interaction once again. Why? Because their only point of contact, the only thing the two of them have in common is that they both like football and support the same team. This is not communion either.

We get closer to the idea of communion when we look at two Marines in a battle. They are both Marines; they both have trained together; they both share many of the same values; they both love the Corps and their country, and in addition to all that they are both now fighting for their lives! It is through this shared experience of suffering and life threatening situations that a bond is shared between the two men. It's called camaraderie, but it's closer to the idea of communion.

Or, we can look at marriage between a husband and wife. You would think by the common bond of being legally married, where they are now husband and wife, and by sharing the intimacy of sex with each other, that there would be a communion of souls between them. But not always. Many marriages are aloof and distant; no communion there. Other marriages are full of strife, anger and fighting; no communion there either. But ideally, and with many couples, there is a close bond between the man and the woman; an intimacy that goes far beyond sexual intimacy. It's an intimacy that is shared between their souls. It's an intimacy that not only shares values and thought, but by them having the same common feelings for each other.

Or we could look at the fog analogy. It's one thing to see a picture of fog in a magazine, or on TV, or a movie, but it's another thing altogether when one is outside and walking in it. There, while you're enveloped by the fog, can you really know what the fog is like. You can feel it with your skin, you can see it with your eyes, and for some, you can smell it and taste it. But one thing is for sure you can really know what fog is like because you're enveloped with it. In a sense, you have become one with the fog.

Communion is being in the presence of God, as Moses was on the top of Mt. Sinai. There in his presence Moses could experientially know what God was like. Not just his glory, not just his power, but everything else about him including his personality. And there was an effect on Moses from having fellowship with God; he had inner peace and it was expressed outwardly on his face. *“But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:”* 2 Corinthians 3:7 *“And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:”* 2 Corinthians 3:13

It's similar to the idea of reading about someone in a magazine; maybe you have studied everything about this person that you can find. But one day you talk to him on the phone and you get to know more about him. And later on you get to meet him in person, which deepens even further your knowledge of him. And later on you become friends and now you know him on an even deeper, more intimate level. This is a far cry from simply reading about him in a magazine.

Job reflected this sentiment when he got to meet the Lord face to face. *“I have heard of thee by the hearing of the ear: but now mine eye seeth thee.”* Job 42:5 And I think this could be said of us today; we have heard about the Lord; we have studied about the Lord; we have learned the doctrines of God, which tell us so much about Him, but when we have communion with him we get to experience him on

a personal intimate level.

C. Walking In The Light

Now John says that he is writing these things for the purpose that we, all believers in Christ, may have fellowship with the Father and with the Son, as they were, and that those believers would have fellowship with them. But the key to having fellowship with the Father and the Son is walking in the light and not in darkness.

Walking in the light is a figure of speech for living one's life in the spiritual dynamic provided by God to us. Walking by the light of his Word is another reference to the same thing. It's to be taking the Word of God into our souls, through the filling of the Holy Spirit, believing it, and then applying it to our lives. It entails living by faith, being filled with the Holy Spirit, concentration on Bible Doctrine, and living in the new nature that God has provided us, not the old one.

Light is also a reference to the new man inside every believer and speaks of its purity, righteousness and glory. We can't see it, but the new man, this eternal being that God has created in every believer in Christ, is light! And this light is to shine forth into the darkness of Satan's Kosmos. *“That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as **lights**, φωστῆρες, in the world;”* Philippians 2:15

The word for light in this passage is *phos* and it refers to diffused light, such as the light that the sun gives out, or the light of day. The word *phoster* refers to the luminary, or the light source, and *phos* refers to the light produced. For example, we turn on the light switch and we have light in the room. The light in the room is *phos*, but it's the light bulb, *phoster*, that is the light source. Christians are both; we are light in the world that lights up the world with God's truth; and we are also light sources, that is, light proceeds from us, or at least it's supposed to.

When the Apostles James talks about us he called us lights and that Yahweh is the God of these lights. We are beings of light because God himself is light. *“Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.”* James 1:17 He also said that we were created by Yahweh as a firstfruit of his creatures. *“Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.”* James 1:18

The essence of every new nature that God creates in the believer in Christ is light! It is light because that is its very essence and because the one who created it is light himself. Some think that the glory talked about in Romans 8:30 refers to the resurrection body of glory, *“Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.”*, but the text shows that we were glorified on the inside when we were justified on the outside.

D. Walking In The Darkness

Walking in the darkness is a figure of speech for living one's life in the World system, and/or according to the flesh nature, and/or being involved in the things of Satan; the three enemies of the Christian walk, the World, the flesh and the devil.

The world system, as established by Satan, operates in three spheres, the religious systems of Satan, the economic systems of Satan and the political systems of Satan. Basically it refers to everything that we see before our eyes when we walk out the door each day. When Christians want to be friends with the world, or they go after the things of the world, or they become entangled in the allurements that the world system has, (like getting caught up in a casino when you walk through the door), or their goals, drives and ambitions are the same as the people of the world, or they begin to love what the world has to offer, then they are involved in the world system.

The flesh refers to the sin nature that is in every human being on earth. This nature cranks out mental attitude sins, emotional sins, sins of the mouth and overt activity sinning. The only thing that the flesh nature can do is sin because that's all it knows how to do and because that's all it wants to do.

Worry, anxiety, unbelief, bitterness, anger, feeling guilty, envy, jealousy, covetousness are some of the things that constitute **mental attitude and emotional sins**. Arguments, screaming, cursing, name calling, gossiping, maligning and slandering are some of the things that constitute **sins of the tongue**. And overt activity sinning takes in things such as, fornication, adultery and drunkenness all the way to violent crime. **Things of the devil** constitute areas of drugs, the occult, covetousness, idolatry and many other things.

Let us not deceive ourselves, and let us stop lying to ourselves and others. If a believer is involved in these things it is absolutely **impossible** for him to be having fellowship with God! That's the point John was making in 1 John 1:6, "*If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:*"

Then there is the matter of the **lusts of the flesh and the pride of life**. Lusting after the things that the world system has to offer, going around the malls shopping, pouring over the ads to see what new thing one can get on sale is a lust of the flesh. It's materialism lust. As long as believers are operating in the lusts of the flesh desiring things, no matter how sweet and proper they appear to be, are not having fellowship with God. And they cannot have fellowship with God, as long as this old sin nature operation of the flesh goes unchecked without rebounding and getting back under the filling of the Holy Spirit!

And the pride of life! Such a difficult mental attitude to detect, but so prevalent among all of us today. Pride lifts the believer's mental attitude up where he sees himself above others. It is contrary to everything in Christianity, but it is the very mental attitude of the devil himself. **It is absolutely impossible for us to have fellowship with the Father and his Son while we have a mental attitude of pride.**

It must be dealt with through the confession of sin, along with all the other sins that we find ourselves involved in before we can have fellowship with God. That's why the Apostle John brings out the provision of the confession of sins in regards to this matter of having fellowship with God! *"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."* 1 John 1:9

Make no mistake about it, if we are going to have fellowship with the righteous God of the universe and his son, Jesus Christ, then we must be walking in righteousness ourselves! And if we're not, then God has provided a spiritual provision for us to recover through the stating of our sins to God, 1 John 1:9 he has already provided a righteous new nature, but we need to confess our sins to get back to operating in it.

E. Some Final Points

God has given us everything in his grace for us to have fellowship with him and his Son, but it is not an automatic thing, the believer will have to make to right choices in the matter to do so. This is where we need to take advantage of such things as: our confession of sin to God, being filled with the Holy Spirit, operating in the new nature, living by faith, claiming the promises and metabolizing the Word by faith. For if we don't, then he can't fellowship with us and we can't fellowship with him.

Lastly, there is one more important point, and that is the need to get away from people and things for the purpose of prayer. There is a difference in the type of prayer that believers exercise. There are the prayers that we put forth all day long before the throne for our needs, etc., then there is the type of prayer when we draw near to God for fellowship.

Accompanying this type of prayer we will find it helpful, even necessary, to get away from people so we can be alone with the Father. We see this with the Lord when he sent the multitudes away, then he went up the mountain to pray to the Father. This was **his time** with the Father. Matthew 14:23, *"And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone."* We see **his need to be alone so he could commune with God the Father**. And the same thing in Luke 5:16, *"And he withdrew himself into the wilderness, and prayed."*

In the event of Moses on Mt. Sinai with God we basically have Moses fellowshiping or communing with Yahweh. Exodus 19:20, *"And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up."* Exodus 24:16, *"And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud."*

We notice also that with Moses he went **away from the people** so he could have fellowship with God. In fact, they were forbidden to come up, even the priests. *"And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish. And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them. And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst*

us, saying, Set bounds about the mount, and sanctify it.” Exodus 19:21-23

There are three main reasons why we need to get away from people for us to have communion with God. One, many times those that we love and minister to put great demands on us, so we need to get away from that so we can direct our full attention, our whole heart to the Lord. Two, most people are full of negative energy produced by the old sin nature activity. We must remove ourselves from their negativity. And three, fellowship with God is a personal thing. It is one on one and we need to be alone to do that. Fellowship with other believers is a separate matter.

In closing remember that *koinonia* meant to have something in common, to share something; there has to be some common ground that two can commune over. Without the concept of something in common there can be no fellowship. So what is the common ground, the thing that the believer has to have in common with God? **His Word!**

It as the believer is absorbed in God's Word that he or she can have fellowship with God. Picture, if you will, you sitting at the table with God seated across from you, and there between the two of you is an open Bible. Both of you now, because of your common bond with him over the Word, are having fellowship with each other, fellowship that proceeds out of the both of you loving the truth!

This is the secret that was being revealed in Proverbs chapter eight, especially verse 30, “*Then I was by him, as one brought up with him: and I was **daily his delight**, rejoicing always before him;*” This is a picture of the triune God from eternity past on to this day. What is the thing, what is the common ground, what is the thing that the three persons of the Godhead have in common that was and is the basis for their eternal fellowship and communion with each other? **Their mutual love for truth!! The Father, Son and Holy Spirit love the truth of Bible Doctrine! They love the truth!**

So now we know what there must be in all of us, if we're to have fellowship with the Father and his Son; we must love the truth! The spiritual dynamic, *epignosis*, our *eusebeia*, confession of sin, living in the new nature, all of these things are a part of the concept, but at the end of it all there must be a profound love for truth, the truth, the truth of God's Word; a love for Bible doctrine. Just remember the picture of you there with God, wherever you may be, and the common ground that the two of you, of us, fellowshiping with him over His Word!

Pastor Mike

