

CHURCH
FELLOWSHIP

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Thank you so very much!

INTRODUCTION

The lessons contained in this manual are designed to involve the student. If you are teaching this manual, it is important to observe the following:

With the exception of Genesis Chapters 37-50, you will best serve your students by reading every Scripture reference that is given in each lesson. You should read the Scripture and point out its correlation to the lesson.

Secondly, a questionnaire is designed for each lesson. You will find that some answers to some of the questions are just plain silly. The questions are designed both to lighten up the atmosphere and to emphasize important points.

I have made it a practice to allow the class to call out the answers after I have read the entire question and all the possible answers. This allows for participation, yet it prevents out of control discussions. I have found that nearly every time I use the questionnaire, someone will call out the wrong answer to the question although they have the questionnaire in front of them as I am teaching. Although that may only happen on one or two of the questions, it also serves as an opportunity to make a point clearer. Please do not embarrass anyone for calling out a wrong answer. You do not want to kill the spirit of cooperation in your class. Divide your questions. By that I mean teach for ten minutes then stop and cover the questions relating to the material to that point. This will help keep your students' attention.

Thirdly, the doctrine of this book is right. If there is an area that you're not in agreement with in application, do not tell the class, "I can't go along with that." If the lesson brings conviction to your own heart, you may want to have someone else teach the lesson for that Sunday. In other words, when teaching a series on fellowship to your class, do not introduce division.

Finally, these lessons are designed to strengthen the fellowship in your class and thereby strengthen the fellowship in the local church. If this series helps your students to be more committed to Christ Jesus our Lord and the local church, then they will also be more dedicated and faithful to your class.

Please pray and seek the power and utterance of the Holy Spirit as you teach these lessons.

WHAT IS FELLOWSHIP

The word fellowship appears fifteen times in the New Testament. There are four Greek words translated fellowship. Twelve times the Greek word **Koinonia** is used. The other three times fellowship is used there is a different Greek word used (which are the three remaining Greek words.)

The word **Koinonia** is used in Acts 2:41, 42. Here we find that fellowship is placed alongside the apostle's doctrine, the Lord's Supper, and prayer. This tells us how important fellowship is. This is what a local church is to be based upon. It is a purpose statement; and it is built upon the foundation and cornerstone, Jesus Christ.

Today, we consider fellowship as it refers to a party or social gathering; but this is highly inaccurate of the true Biblical sense of the word. Perhaps the best and most accurate description is seen in the use of the word fellowship as it is used in England. The word refers to a foundation established for the support of selected scholars called fellows. It usually includes a sum of money, a room, and meals awarded to scholars for a fixed period of times so that they may pursue special study or research. These scholars are graduates. The holder is expected to pursue post graduate work in the department to which the fellowship is attached. Basically, then, a fellowship is a commitment of the institution to the fellow and the fellow to the institution. He does not go outside the department of his call.

That brings us to the word **church**. Church comes from the Greek word **ekklesia** defined as "a called out assembly." It refers to a congregation of people called out from the general public. In the New Testament, nearly every appearance of the word **church** refers to a local church. Rarely is it referring to all the saved. We are called out from the world into a fellowship of holiness and righteousness. This is a fellowship that is a commitment of each to the other but only in the guidelines of God's Word. Like marriage, too many today are divorcing their local church in order to seek churches that put them more in touch with the world than it does with the holiness of God.

With that scriptural backdrop, let us see the following passages dealing with fellowship. I John 1:6, 7. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." What is walking in darkness? I John 2: 15-17. We, through salvation, are graduates. Now we are called into a fellowship with God. That Fellowship or department you are now in does not allow darkness. I Peter 1:14-16 is the pursuit we are given. Philippians 4:19 and I Thessalonians 5:24 show He will supply all your needs for that pursuit. Since we are in fellowship with a local church; let's look at verse seven. "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son, cleanseth us from all sin."

Please notice first, we must walk in the light as He (that is God) is in the light. Two passages come to mind. John 1:4 and Psalm 1:1-3. Walk by the light. What light? Psalm 119:105. Our fellowship is based on the Word of God. We commit ourselves to one another, but never do we overlook or tolerate continued darkness in one another. We will not be perfect or sinless; but we have the promise that the Blood of Jesus Christ, His Son, cleanseth us from all sin.

Now look at Ephesians 5:11. “And have no fellowship with the unfruitful works of darkness, but rather reprove them.” The word fellowship here is a stronger Greek word for fellowship, **sugkoinoneo**. This word means to participate with someone in something.

It is the idea of partnership. We aren't to partnership with the works of darkness. For example, unsavory characters may go to the casinos to gamble, but a partnership that keeps it religious and uses God's name goes to bingo to gamble. It may sound religious, but it is still conformity to the world. How many applications can you make with music, language, dress, etc.? Do not tolerate these things; do not partnership with these things even if it is with the intention to accomplish good. Note Romans 3:8, 6:1, 15. We are to reprove them, not fellowship with them.

Now let us consider one final verse on fellowship, I Corinthians 1:9. “God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord.” God has called us to a fellowship with His Son. We meet together, and according to Hebrews 10:24, 25 we do not forsake this fellowship. As a saved person, you have been called, not by the Pastor, rather by God Almighty Himself. Yours is to accept or reject His fellowship. You will be part of the local church if you're in fellowship with God because it is the call for which your fellowship has been awarded.

With this basis for the word **fellowship**, it is important to see in the upcoming weeks what ingredients make up fellowship.

CHAPTER 1

WHAT IS FELLOWSHIP?

1. In Acts 2:41, 42 four of the main purposes for the local church are:
 - a. Doctrine, prayer, music, and Sunday School.
 - b. Doctrine, prayer, tongues, and the Lord's Supper.
 - c. Doctrine, prayer, the Lord's Supper, and fellowship.
 - d. Religious videos, CCM, drama, and seminars.
2. The Foundation or cornerstone for the four purposes of the local church is _____.
3. What word best describes fellowship as it pertains to the local church?
 - a. Party
 - b. Commitment
 - c. Eating
 - d. Gossip
- 4 Which of the following statements is true?
 - a. New Testament Fellowship is a commitment of an individual to his local church.
 - b. New Testament Fellowship is a commitment of a local church to its members.
 - c. New Testament Fellowship is a commitment of the local church and its members each to the other according to the word of God.
5. The word **church** in the Bible is defined as:
 - a. A called out assembly.
 - b. An invisible body of believers.
 - c. Whatever Paul and Jan say it is.
 - d. A denomination.
6. Which of the following statements is not true?
 - a. Nearly every appearance of the word church in the Bible is in reference to a local church.
 - b. As a called out assembly, we are called out from the world.
 - c. As a called out assembly, we are working together with other churches and denominations for a common good forgetting our doctrinal differences.
7. The light that we are to walk in is obedience to the _____ of _____.
8. Can a Christian have fellowship with God and have fellowship with the unfruitful works of darkness at the same time? Yes or No.
9. Each saved person has a special calling to be in "fellowship" with the Son of God according to I Corinthians 1:9? Yes that's right or No it's not.
10. If you are in fellowship with Christ, you will belong to a local Bible preaching, Bible believing, New Testament Church in an active form as implied by the word fellowship in the Bible.
 - a. True
 - b. False
 - c. Maybe
 - d. If it has a television ministry

AGAPE

The word for today is agape. Agape is not a small fish, nor is it the sound some people make when eating! Agape is the highest form of love. It is a love which is divine in nature. An unsaved person is incapable of it because he does not have God's Holy Spirit indwelling him. Only Christians are capable of agape love. They can love this way only by the Holy Spirit's power and control. Each and every Christian is commanded to love this way. Read these Scriptures: John 13:34, 35; I Thessalonians 4:9, I Peter 1:22, I John 2:7-10, I John 4:20, 21.

To define agape love, one would perhaps use the word **benevolence**; however, it is not a love shown by doing what the person loved desires, but what the one who loves deems as needed by the one loved. We see this example in John 3:16. He perceived man's need and gave him what he needed, although man may not have wanted it. (i.e., He first loved us.)

The Greek also had the word **phileo** or **philia** which is friendship love. We get the word Philadelphia from it which has the idea of brotherly love. This love can be a strong "best friends" type of love. It can even refer to the soulful love of husband and wife, yet it is not to the level of agape love. John 21:15-17 gives us the best illustration of the use of these two words. Jesus asked Peter in verse fifteen, if he "lovest" (agape) me more than these?" Peter answered, "yea, Lord: Thou knowest that I love (**phileo**) Thee." Jesus asked the same question a second time, and Peter gave the same answer. Peter realized how high the word **agape** is, so he used **phileo** believing he had a true deep friendship love for Christ. Peter was not grieved the third time Jesus asked the question because it was the third time; instead, he grieved because now he was being asked by Christ, "Simon, son of Jonas, lovest (**phileo**) thou me." Peter knew the vast difference in the two words that we translate love.

In Ephesians five, God commands us to have agape love for our marriage partner. It is also the love we are to have for one another in the local church as Christ commanded in John 13:34, 35. Have you ever heard someone in a church say, "I know my rights!" Perfect love casteth out rights. It does not have the "what's in it for me" attitude.

Read Revelation 2:1-5. God threatened to remove the candlestick of the church at Ephesus. Eventually, Ephesus did lose its candlestick. There is not a church there today. Did they lose it for tolerating immorality? Did they lose it for not soul winning? Perhaps it was for a lack of separation from worldliness? No! It was none of these, although any of those would be a reason to remove the candlestick. The reason was they left, not lost, their first love. One never loses love; he simply stops pursuing it. It happens in marriages and it happens in local churches. It even happens with the believer in his relationship with Christ as he begins to pray and read the Bible much less and no longer seeks to live obediently.

Obedience is the key in our love for Christ. Do not get so involved in working for Christ that you get so involved in working for Christ that you get like Martha, and you're so busy you have no time to love Him, sitting at His feet. Sometimes people leave a church during a problem. One will find the reason is neither doctrinal nor immoral. So why did they leave? They left their first love long before there was a problem. They lost the commitment that the world fellowship entails.

We do need agape love for fellow members, especially since Christ commanded it. There are those who need encouragement that only genuine love can bring. James 1:27 is a good example. In every church, there are those who are withdrawn and do not relate well to others. They may be lonely, depressed, and feel unwanted. When one talks to them, they aren't very friendly or outgoing. They haven't learned Proverbs 17:17, 18:23.

When we have a gape love, we will look for these and do our best in God's power to keep them from feeling unloved or unwanted; yet, do it without being a nuisance. It may take personal visits, and you will find that you are doing most of the giving. Have you ever realized that since this is addressed to all who are in Christ that this is a personal ministry that you have and that God expects it? Think of it. Our great command is to love. Love is not a feeling; it is an action word. Christ told Peter: If you Love me, then "feed my sheep." That is, share the Word of God with them, building them up in the faith. Again, we see Hebrews 10:24, 25.

A church should have good doctrine, active soul winning, and separation; yet without agape love, we stand on the brink of annihilation of our local church.

CHAPTER 2

AGAPE

1. The Greek word agape translated ‘love’ is:
 - a. A small fish.
 - b. The sounds some people make when they eat.
 - c. A divine love that a human is unable to exercise if he does not have Christ in him and is not submitted to the Holy Spirit.
2. True or False. Agape love is shown by doing what the person loved wants done.
3. The Greek word **phileo** or **philia** gives us our word Philadelphia and it means _____ love.
4. Circle the Greek word that scripturally expresses the love we are to have in each of the following:

a. For God	Agape	Phileo
b. For mate	Agape	Phileo
c. Fellow Christians	Agape	Phileo
5. Is an unsaved man capable of having phileo love? _____
Is an unsaved man capable of having agape love? _____
6. What was the main reason that God threatened to remove the candlestick at Ephesus?
 - a. No separation
 - b. Not soul winning
 - c. Tolerating evil in the church
 - d. Since the church was not doing any of the above, the threat was for leaving their first love.
7. Did the church at Ephesus lose its first love?
8. The key to our love for Christ is:
 - a. Obedience
 - b. Tithing to a T.V. ministry
 - c. Making sure no one takes our seat at church
9. When one leaves his first love in regard to their local church, it is because he has left the commitment that the Word _____ entails.
10. Is having ‘agape’ love for fellow Christians, which includes every Christian, a personal ministry for each of us that God expects us to fulfill?

CARING

The next ingredient of fellowship, following agape, is caring. Without caring, fellowship is incomplete.

First, we must give all our care to Him. I Peter 5:7 states, "Casting all your care upon Him; for He careth for you." Jesus is our example in caring; therefore, in fellowship with Christ we must show utmost care for Him. With that in mind, turn to Ephesians 5:25-32. The Lord Jesus Christ likens His relationship to the local church on the same level as marriage. The Lord Jesus Christ seeks to sanctify the church. He gave Himself for it. He wants the church cleansed using the Word of God as the cleansing agent. He wants to make it glorious, without spot, wrinkle, blemish, or any such thing. He nourishes and cherishes the local church. We are even members of His bones, flesh, and body. In short, these verses tell us that the Lord Jesus Christ values the local church very highly. It is of utmost importance to Him. In caring for Jesus Christ my Lord, my energies expended for Him will be through the local church. Most of the New Testament was addressed to local churches. In I Timothy 3, we see guidelines for the local church concerning the pastor and deacons. In that context, we direct our attention to verses 14 and 15. Behaving yourself in the house of God is speaking of the local church.

If you're going to really care for God, then you're going to minister in those areas that appeal to His heart. As you can see, the local church is very near His heart. The local church has many needs: Sunday School teachers and teaching assistants, choir members, musicians, Master Club and youth leaders, orchestra, and on we could go. The bus ministry is probably the greatest area of need. When my brother was dying, I was impressed with the great extremes the hospice people would go to in order to be a blessing and help. One lady's own husband and children were at home. She did not have to come again since she had already been there that day, but she did. When one cares, he goes out of his way, and he will do it on a consistent basis. You could drive a bus, but the trouble of getting a CDL, actually getting up early on Sunday, and then getting home later than most people after the morning service is simply too much trouble. Although they could go out and visit together as a family, no one really wants to interrupt their comfort zone. When the Lord shows you a need in His house, one that needs cared for on a consistent basis, He is giving you an opportunity to show Him your care and compassion on a consistent basis. It has been said that ten percent of the people are doing ninety percent of the work. Too often, that is too true in most local churches. Frequently, we see one person doing three jobs, when it was God's will for them to do only one; but no one else cared enough to make a continual commitment. It might interfere with camping, golfing, etc. One of the saddest portions of Scripture is Psalm 142:4, "I looked on my right hand and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul."

Caring would also include praying for one another, visiting the sick, and comforting the bereaved. James 1:27 This fulfills the command in Galatians 6:2, to "Bear ye one another's burdens, and so fulfill the law of Christ." That is not the pastor's duty, the deacon's duty, or the

teacher's duty. It is as much the duty of any saved person in the local church as it is the other. When we share in the burdens of others, we find that sorrows lessen and joys increase. Romans 12:10. Fellow members need those who care. We have people who really hurt. Would it not be a wonderful thing if every member of the church knew that they were really loved and within the local church there were people who honestly cared for them?

For fellowship in a church to be right, (as the word fellowship is used in its scriptural sense and defined for us in the first lesson of this book) loving and caring should be practiced by every member. Jesus Christ is our example in this: They day was long, He was tired. As He retired to rest, some mothers brought their supercharged little children to see Jesus. Exhausted! Weary! Drained! Now little children full of vigor are brought to see Him! The disciples in caring for Jesus' physical need tell them to go away. Jesus overhears them and quickly moves to tell them to allow the little children to come to Him and forbid them not. Although the disciples truly cared for His physical need, there was a greater matter than that of body. It was a matter close to our Lord's heart-the love of little children. The disciples would show greater care for Jesus by bringing little children unto Him. We can still do the same today.

Let us close this lesson with these thought-provoking questions. First, am I measuring and looking to see what people are doing for me, instead of wondering what I can do for them? Secondly, how can I show care for Christ concerning those things that are closest to His heart. Finally, am I fulfilling the true sense of the word fellowship in my care for my brothers and sisters at my local church?

If you can define how that you are doing these things, you are on the right road of fellowship.

CHAPTER 3

CARING

1. The Lord Jesus Christ likens His relationship to the local church on the same level as:
 - a. Marriage
 - b. War
 - c. What's the difference?
2. If you really care for God and are going to exercise care for Him, then you will minister in those areas that appeal to His _____.
3. When the Lord shows us a need in His house that needs to be cared for on a consistent basis, He is giving you an opportunity to:
 - a. Start a new Christian rock group.
 - b. Decry the sad situation that exists because other Christians will not do what you know they need to.
 - c. Show Him you care and compassion on a consistent basis.
 - d. Tell the Preacher what he is doing wrong; or better yet, tell others what the preacher is doing wrong.
4. True or false. What generally keeps one uninvolved in ministry is that ministry may take him out of his comfort zone.
5. One of the saddest portions of Scripture is:
 - a. Hezekiah 3:2
 - b. First Condominiums 12:8
 - c. Psalms 142:4
6. Bearing one another's burdens, that is "caring" for one another, fulfills?
 - a. Your own emotional needs
 - b. The law of Christ
 - c. Nothing at all
7. Are we in right fellowship with the local church if we're not caring for one another as has been scripturally shown in these lessons?
8. These last three questions are short answer questions that you should write out on the back of this page and perhaps discuss it with your mate or another Christian friend.

Ask yourself:

 - a. "Am I measuring and looking to see what people do for me, instead of wondering what I can do for them?"
 - b. "How am I showing love for Christ about those things that are closest to his heart?"
 - c. "Am I fulfilling the true sense of the word fellowship in my care for my brothers and sisters in Christ at my local church?"

FORGIVENESS

A fellowship of believers is a commitment of believers to one another. To be a truly Biblical local church we must be a fellowship. That fellowship must include agape love and caring. Yet fellowship must include other virtues as well. The next virtue is forgiveness.

Forgiveness is one of the most important elements of fellowship. Ephesians 4:32 states: “And be ye kind to another, tender hearted, FORGIVING one another, EVEN AS GOD FOR Christ’s sake hath forgiven you.”

To forgive is desirable in all relationships, especially in the local church. We must realize, however, that when we as individuals, or a church, extend forgiveness to someone, it will often be criticized. Most often the phrase used is, “They don’t deserve forgiveness for what they did.” The Bible says in Ephesians 2:8, 9 we do not deserve forgiveness. God gives it to us, and we are to forgive others, “Even as God for Christ’s sake has forgiven us.”

When a church is unforgiving, it will often result in a lack of spiritual growth. Notice the gravity placed on this virtue by the Lord Jesus Himself in Matthew 6:14, 15. Wouldn’t you say, “That is strong language!”

Paul reiterated this teaching of Christ Colossians 3:13, “Forbearing one another and forgiving one another. If any man have a quarrel against any EVENAS Christ forgave you, so also do ye.” An unforgiving spirit can be a hindrance to Revival; and if there is a Revival, it can stop if we persist in an unforgiving spirit as individual Christians or as a local church.

Often one hears the phrase, “I see no evidence of repentance in their life.” Perhaps we do not understand the word **repent**. Repent means “to turn away from.”

When one is in sin and they repent, they are actually turning away from that sin. That is, they are committing that sin no longer. For example, in I Corinthians 5, the story is told of the man having an adulterous relationship with his step mother. Paul told the church, in essence, “It is not grace or mercy to tolerate this sin. Put this man out from your assembly. (My paraphrase) The church obeyed. In II Corinthians, we see Paul telling the church to receive the man back into their church. He had repented, but there were those that thought they should require more of this young man. We do not read that the young man became a soul winner, a missionary, or a fiery dedicated Christian; but we do see he repented. That is, he turned from his sin. He was no longer in adultery with his step mother. Usually people want to see evidence of strong, consecrated Christian living and witness. If that is the case, you may need to put out many members who aren’t living for Christ. They are faithful to church services, but they are somewhat carnal. This author has witnessed (and I’m sure you have as well) those who put the repentant person out, and

require psychological counseling before they are allowed back. It sounds good to the modern religious mind, but it is not scriptural.

Often, an unforgiving spirit is the result of a self-centered, egotistical Christian. Someone wronged you and you want your “pound of flesh.” To illustrate, have you ever seen someone that was wronged? They found out and were quite angry. You may have said, “You’re making a mountain out of a mole hill.” That may be a fair evaluation; however, if the same thing happens to you, then there is a whole new perspective on the case. If we thought they overreacted and then we act as they act when we are wronged, then it is evident that we have “self” centered egos. Often one says, “I’m seeking a spiritual victory in this matter.” The truth is they are taking vengeance but using the Lord’s name to alleviate their own conscience.

When there is a Revival in the church and when there are souls being saved, Satan will get angry and seek to sow discord in the church. People will say things that pop into their mind. It is wrong, and they should not have said it. Satan tempted them; they said it; and unfortunately, they lost that battle with temptation. Satan will also see to it that you hear what was said. It may be a slander. It may insinuate that someone is being unethical. It may be about the pastor. It may be about a fellow member. They might imply that there is wrong doing. They may give you inaccurate information or use facts in such a way as to give a false impression. That now is a temptation Satan is placing in front of you. You may seek to get back at the person instead of seeking to turn them to righteousness. You may then develop an unforgiving spirit. Satan will help backslidden and unsaved people see the hypocrites in the church because it is also easy for Satan to sow unforgiving spirits in their minds in order to ease their conscience about their backslidden condition.

We have no greater example of being a forgiving person than Jesus Christ our Lord. I Peter 2: 21-25. Think once again of the word fellowship. An unforgiving spirit is diametrically opposed to fellowship. When we have an unforgiving spirit, we tear down one of the pillars of the local church according to Acts 2:42, the pillar of fellowship. Is there someone who wronged you? Are you holding a grudge? Perhaps they will never feel they are wrong and never apologize, but you can forgive them in your heart. In Genesis 45:4-15, did not Joseph do this? Perhaps you should pray and then go to someone today.

CHAPTER 4

FORGIVENESS

1. According to Ephesians 4:32, how are we to forgive others?
 - a. With reservation
 - b. By saying, “that’s all right”
 - c. “even as God for Christ’s sake hath forgiven you”
2. If we do not forgive the trespasses of others against us, god will:
 - a. Reward us
 - b. Not forgive our trespasses
 - c. Make us listen to CCM
3. The word **repent** means to:
 - a. Say I’m sorry
 - b. Have an excuse
 - c. Turn away from
4. True or False. When one repents they are turning from a sin and are committing that sin no longer.
5. Right or Wrong. Repentance is not complete without Christian psychological counseling.
6. Often, an unforgiving spirit is the result of a _____ centered, egotistical Christian.
7. An unforgiving spirit is diametrically opposed to:
 - a. Baptist
 - b. House cats
 - c. Fellowship
8. What Bible character is the best example of having a forgiving spirit even before those that offended him asked forgiveness?
 - a. Judas
 - b. Jacob
 - c. Joseph
 - d. Judah
9. Can you be a good Christian and have an unforgiving spirit toward anyone? Yes or No.
10. If you do have an unforgiving spirit, what should you do?
 - a. Go to them asking God for His help as you do
 - b. Let it ride
 - c. Ask Dear Ann Landers
 - d. Volunteer to do a job that you don’t like to make up for it.

FORBEARING

It is only natural that as we move from the aspect of fellowship that involves having a forgiving spirit, that we now consider the fact that fellowship involves forbearing. Ephesians 4:2, “forbearing one another in love.”

To be in right fellowship we are to love, care, and forgive one another; but what about people we just don't like? Forbearing allows for personality differences and weaknesses. Some of us are naturally drawn toward that bubbling outgoing, “Miss Congeniality” type of person. Others have been so mistreated and burned by this type of person that when they see one with that personality, they naturally do not trust them. What we fail to see is that often we will tolerate things in others that we don't tolerate in the outgoing person. Perhaps you've been around the person who either enters the conversation and talks nonstop, saying “much ado about nothing,” or the person that feels as if he already knows everything and you can't offer them any suggestions. They are going to do what they are going to do and not allow for any suggestions.

Understand there are people with whom we develop much closer relationships, and we will be closer to them than anyone else in the church. There is nothing wrong with that. I believe the story of Jonathan and David illustrates the value of close friendships. It is not wrong to have close friends. On the other hand, we must understand that these close relationships do not eliminate the ingredients that make up fellowship in scriptural sense, of which agape, caring, and forgiving are a part. Irritability and impatience are selfish responses completely out of keeping with Christian character.

Galatians 6:9, 10 tells us not to be weary in well doing. Some people do well for a short period of time but do not endure. If we continually do well, we will reap in due season. When is that season? (II Corinthians 5:10)

Now read again Galatians 6:10, “So as we have opportunity we should do good unto all men but especially them who are of the household of faith.” In other words, we should do good to our fellow believers within our local church. Jesus again stands as our example. (John 13:13-17) Jesus knew Judas. He knew Judas was taking from the bag. He knew Judas was a hypocrite. He knew Judas would betray Him; yet, He washed Judas' feet! If we ever lose the servant attitude, we will never attain unto the rewards “of the mark of the high calling of God in Christ Jesus.” Philippians 2: 1-4 deals with this very subject. Notice verse one speaks of the “fellowship of the spirit.” It is the same Greek word used in Acts 2:42 in speaking of the fellowship of the local church and in I Corinthians 1:9 of our fellowship with Christ. Again the word fellowship speaks of a commitment one to another. Verse one is showing us that it is God's will and desire that we have this fellowship with His Holy Spirit. Fellowship with the Spirit takes us back to the local church and we become like-minded, having the same agape, being of one accord and of one

mind. We do not do things through strife or vain glory, rather in lowliness, and humbleness of mind we esteem others better than self. Instead of looking to our own things or our agenda, we look to the need of others. This is followed by the great passage of Philippians 2:5-11. Did you realize Philippians 2:5-11 is an example illustrating what Christ means in verse 1-4? You see, there are people who have not wronged us and are fellow members of our local church. There are no apologies or extending of forgiveness needed; however, they are also people that have personalities with whom we will never be close friends this side of Heaven. The temptation then becomes to avoid them or to not extend to them the fellowship that is needed, whether it is in the area of caring, forgiving, or forbearing. The mark of a mature Christian is that he is able to overcome a spirit that resists forbearance.

The word forbear means “to bear up with, endure.” Notice again Ephesians 4:2. It states, “Forbearing one another in love.” We are not only to bear up with and endure; we are to do it in love. (Agape) Also, there is an “ing” on the word forbear. In Scriptures, an “ing” is usually indicative of a continuing state. The grammatical construction of this phrase is called, in the Greek, a present participle. A present participle expresses continuous or repeated action. In other words, “keep on keeping on.” Continually forbear one another, and be sure you do it in love. Keep in mind that you are not wrestling the person whom you are forbearing. Ephesians 6:12. When we entered the fellowship of our local church, we were entering a commitment, a commitment to Christ, His Holy Spirit, and to one another. Unless the church becomes immoral or enters into false doctrine for which the Scriptures admonish us to come out from among them and be separate, then we are to continue in love, care, forgiveness, and forbearance of one another. Often time’s people leave a church, and it is not over doctrine or immorality. They aren’t really being led or called to a specific ministry. Instead they leave and begin looking for another church. Why? They failed to forbear on a continuing basis. They failed the Spirit and broke that commitment. Remember, it was Christ who viewed the local church with the same level of commitment as in a marriage and commanded the same of us. Don’t be negative. Instead, be forbearing. Help build your church that it might reach the goal Christ set for it, that is, to be holy, without spot, or wrinkle, or any such thing. Forbear and help you local church to have stronger Biblical and holy standards each year.

CHAPTER 5

FORBEARING

1. The Christian most often will need to exercise forbearance with a fellow church member that:
 - a. Has more money than they do.
 - b. Has a personality that we do not like.
 - c. Is closer to the preacher than we are.
2. Yes or No. In forbearing all the brethren in a church and loving them with agape love, can a Christian have a closer relationship with another Christian in the church than they do with someone else?
3. Jesus knew that Judas was a hypocrite. He knew that Judas stole what was in the bag, yet He showed forbearance toward Judas by:
 - a. Overlooking Judas' sin.
 - b. Washing Judas' feet
 - c. Giving Judas 25% off in the confessional booth.
 - d. Sending to Judas' ministry a \$25.00 fellowship gift.
4. The mark of a mature Christian is that he or she is able to overcome a spirit that _____ forbearance.
5. The word "forbear" means to:
 - a. Do something for a bear.
 - b. To put off doing something that you don't want to do.
 - c. To bear up with, endure.
 - d. The front of a bear.
6. How are Christians to forbear one another?
 - a. In love (i.e. "agape").
 - b. By putting them out of the assembly
 - c. Avoiding them as to prevent argumentative confrontations.
7. In Ephesians 4:2, the phrase "forbearing one another in love" is in the Greek called a present participle indicating that this is a command to do something continuously and repeatedly. (Circle the right answer.) That is right or that is wrong.
8. True or False. When one enters a fellowship with the local church, he is entering into a commitment.
9. In your own words and at home, is there someone that you are not, or have not been willing to forbear? What can you do to turn that spiritual condition around? Are you willing to do it for Christ's sake?

SUBMISSION

Perhaps your idea of fellowship has been somewhat the same as many liberal, Christ-denying churches, that is, a time of social gathering. Perhaps you think of a party, a play or some pursuit that a group within a local church does together; but definitely you have not really seen fellowship. We could understand agape and caring as elements of fellowship. We could understand that those things are to be carried out within the local church. As a matter of fact, we really do not have a problem of seeing that in the actual use of the word fellowship. We are making a commitment to one another. However, it is hard to see the word fellowship include forgiveness and forbearing. It may be as hard to see it including the next virtue as well; but it is, none the less, a part of the ingredients that are included in the word fellowship and is expected of us by God within the realm of the local church. The next area is submitting we see this command in Ephesians 5:21, it states, "Submitting yourselves one to another in the fear of God." Turn to I Peter 5:4, 6. Here one finds that without the humbleness of submitting ourselves one to another, we will not be exalted in due time. Too many Christians will be saved "so as by fire."

Have you ever considered what the word submit means? Submit means to place under. The Lord through His infallible Word told wives to "submit yourselves unto you own husbands." (Ephesians 5:22) In marriage, submit means to place yourselves under the authority of the husband. The thought is much stronger than obeying his commands. A child is told to obey. Obedience can be done grudgingly. Submission, on the other hand, is an attitude of yieldedness toward the one to whom we submit. It is possible to obey grudgingly, but it is not submission if we do it grudgingly; it is only obedience. Submission is a mark of a mature Christian.

In the local church, we must understand that first and foremost Christ is the head. He places in the body of the local church various ones and gives them responsibility. I Peter 5: 1-4 talks about the elder. In short, that is the pastor. Notice that verse two states the pastor has a two-fold responsibility: "to feed the flock," and to take "the oversight thereof." Now go to Hebrews 13:7. Who does it say has the rule over you in the local church? It says those who have spoken unto you the Word of God. Who is that mainly in the local church? We read, the Pastor. Now notice how Hebrews 13:17 states it: Obey and submit. Not just do it, but do it with a yielded spirit.

Submitting in fellowship does not end with the Pastor of the local church. The next step is that the younger are to submit themselves unto the elder, which by context is referring to older people in the congregation. Isn't it right for the elderly to be given seats when the church has a gathering in the social hall and there are more people than seats? Shouldn't they be given precedence? They should be allowed in the food lines first. It is a shame today that so many children speak disrespectfully to older adults. It may be that the harbinger is the fact that often younger adults, seeking to get their agendas and changes in a church, do not submit themselves.

The area of submission does not end here. Now we are told in I Peter 5:5 to be subject one to another. Subject here is the same Greek word for submit and meant to place under another in a voluntary yieldedness. What would be an example of this? “She had the audacity to ask me to help in the nursery!” That is an unsubmitive attitude. Regardless of your position in the church or your station in life, never be above receiving advice from others. The Book of Proverbs indicates that a wise person will receive instruction. Notice Ecclesiastes 4:13, “Better is a poor and a wise child, than an old and foolish king, who will no more be admonished.” We should never get to the point that we can no longer be instructed. Imagine that the sound room motions to the preacher that his lapel microphone is not working, and he needs to stand behind the pulpit microphone. No matter how much he says, “No sound man is going to tell me where to preach”; people will not hear the sermon, and he will be acting foolishly, if he does not do as they ask.

A good ‘rule of thumb’ in the church is that if it is a non-doctrinal or a non-moral or a non-sin issue, then go with the desire of the leader even if it is against your preference. If the matter does not involve the leader, then go along with the majority although it may go against your preference. Never back the Pastor or the majority **if it is a thing opposed to Scripture**, or it would be that which would exalt the flesh above the spirit. **Never follow the crowd into false doctrine, compromise, or sin.**

Most church conflicts and splits have resulted from one group trying to enforce its own will and desires against another group. The thing that is most often abandoned in that conflict is the virtue of submission. Without it we become guilty of tearing down one of the pillars of Acts 2:42 on which the church was to be established. That is, we tear down fellowship. We have seen how dear it is to Christ’s heart. We have seen that it is a commitment to God as well as to each other. Perhaps we need to be more specific in our personal prayers and ask God to help us have a spirit of submission on a continuing basis.

CHAPTER 6

SUBMITTING

1. The word submit as per its Biblical usage is defined as:
 - a. Less than mitt
 - b. To place under
 - c. A word to be used in marriage only
 - d. A technical term to describe a senior moment
2. Which of the following two words is the strongest:
 - a. Obey
 - b. Submit
3. Which of the following two words cannot be carried out grudgingly?
 - a. Obey
 - b. Submit
4. Whether it is in the home, on the job, or at church, which word shows the most maturity in regard to those in authority over them?
 - a. Obedience
 - b. Submission
 - c. Confession
5. What is the two-fold responsibility of the Pastor, according to Scripture?
 - a. Lording over God's flock and telling people where to get off
 - b. Guessing when people are sick and doing what the board tells him
 - c. Visiting all the sick, shut-ins, absentees and visitors, and secondly, making sure he preaches against sin while always being positive
 - d. Feeding the flock of God (Spiritually) and taking the oversight thereof
6. Submitting in fellowship does not end with the Pastor of the local church. The _____ arte to submit themselves to the elder. As a matter of fact, in the local church we are to be _____ one to another.
7. Right or Wrong. We are deficient of the Biblical spirit of submission when we will no longer be instructed.
8. A good rule of thumb in the local church is that if it is a non-doctrinal area, or a non-moral, or not a sin issue, then go with the desire of:
 - a. The pastor or leader
 - b. Your mate
 - c. Your children
9. If a matter does not involve the Pastor or the leader of a particular ministry, and it is non-doctrinal, non-moral and not a sin, should you back the majority in the church, although it may go against your preference? Yes or No
10. What if the issue is sin or false doctrine in questions eight and nine? When could we compromise with the crowd in the church?
 - a. Sometimes
 - b. Never

c. When it keeps the peace

COMMUNICATION

The Church is to be a fellowship, that is, a commitment of one to another in the local assembly. Another part of the building blocks of fellowship is “communication.” Many problems result from a lack of communication; however, worse problems have resulted from too much communication or the wrong kind of communication.

We must understand that communication involves both the mouth and two ears. Someone has said, “God gave us one mouth and two ears.” Perhaps he wanted us to listen twice as much as we talk. James 1:19-21 are excellent verses in this regard. We are told in II Timothy 3:12, “Yea, and all that will live godly in Christ Jesus shall suffer persecution.” That persecution should not come from our own fellowship. There will be grievous words spoken about God’s people, the higher their position in the local church, the more grievous the words. In Luke 6:26 Christ warned us and said woe unto us if all men speak well of us. Yes, the world will speak evil about us. The religious world may make some very evil about us. The religious world may make some very malicious comments. Often we are referred to as “funny-mentalist,” others call us “legalists”. Then, there is Satan, I Peter 5:8. With all the opposition, Ephesians 6:12, we certainly need fellowship one with another that is void of these things.

In the world in which we live, each day one hears filthy language, wrathful words, and the taking of God’s name in vain. The fellowship of the local church is a wonderful respite and repose from the barrage of verbal abuse. What a terrible crime against God-ordained fellowship when our communication grows wicked. Proverbs 10:32 states, “The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh forwardness.” These things would be examples of a wicked mouth: gossip, slander, and discouragement concerning the church, its people, and its efforts. The same song that says, “Be careful little lips what you say” also says, “be careful little ears what you hear.” So often, gossip, slander, or discouragement is heard in local churches; and it is always detrimental to fellowship. Some of it stems from people who try to make the church music standards and doctrine more palatable to the world and more like the liberal-learning churches. The term “change is good” is often heard, but is rarely referring to change to be more holy, righteous, and scriptural.

Many times the wrong communication comes in the form of the three “Is”: implication, insinuation, and inaccuracies. Let us see some Biblical examples of these and then see the practical application. Judas implied that the anointing of Jesus by Mary was a waste, and that the ointment could have been sold and given to the poor. Sometimes one sees a pastor, youth director, church employee, or some other leader in the church using a vehicle, or borrowing a table for a class party, and someone implies that they are being selfish not wanting to spend their own money and use their own vehicle or table. They are being a burden to the church. We will have to replace that table or vehicle sooner than expected. It could have been applied to greater

use in the ministry. What has happened? They have impugned the integrity of that leader and perhaps damaged their effectiveness in working with these people that hear them say these things.

Sometimes people like to insinuate things. For example, David's brother insinuated that David was looking for self glory and was up to no good when he was asking about Goliath. Have you ever heard someone say that about another Christian when they've given a testimony, a large gift, sung a song, or did some work in the church. The evil spirit of envy enters and makes an insinuation which is, "They're grandstanding."

They there are those that give inaccurate or misleading information. Satan did this with Eve. "Ye shall not surely die." Instead, you will be like gods! Perhaps you have had misinformation or inaccurate information given about you. Pastors get it often. The hard thing is that it is usually someone in the church who is respected or holds a respected position. Usually when these things come from "Mr. Motor Mouth" or Miss Busy Body," people just consider the source and go on; but when it comes from normal members of the church, it becomes a cancer within the local body of Christ. Avoid these! Let it not proceed from your mouth and avoid those who say these things, casting doubt on other Christians.

On the other hand, communication should involve right things. First it should involve admonition. This is giving instruction, wisdom, and exhortation on the basis of Scripture. IT should be directed toward those going doctrinally astray. It should also go toward speaking to those who aren't as faithful as they once were, Hebrews 10:25 states, "exhorting one another." Read the entire verse and then think on that phrase within the context of that verse.

Another area is comfort. It may include an "I'm sorry, please forgive me." It may also include an "I am praying for you, and I will help in any way I can." It may not be saying anything, only being there. It may include fixing a meal, mowing a yard, or helping the sick in some other way.

Finally good communication involves encouragement. Often this is seen by the word exhort in the Scripture. It is good to seek out by the word exhort in the Scripture. It is good to seek out and greet people at church. It is true that many are shy and seem unfriendly. Go out of your way to be kind to them. Come early and stay later. Learn to laugh, edify, and draw closer to one another. A 164-hour week may only include seven hours at church for the faithful, truly God-loving Christian. Therefore, make each trip count in good edifying and godly communication without griping and complaining. If our communication is not right, our fellowship is not scriptural.

CHAPTER 7

COMMUNICATION

1. James 1:19-21 states as beloved brethren we should be _____ to hear and _____ to speak, _____ to wrath.
2. True or False. Christ set for us as a goal in Luke 6:26 to live and work in such a way that all men will speak well of us.
3. Which three of the following are indicative of the world's communication?
 - a. Filthy language, wrathful words, taking God's name in vain
 - b. Saying "hello," Praising the Lord, holding it in
 - c. Just say "no," "awesome," "make my day"
4. Which of the following three are indicative of a carnal Christian's communication?
 - a. Love, joy, peace
 - b. Gossip, slander, discouraging words
 - c. Methodists, Charismatics, Presbyterians
5. "Change is good," if it is referring to:
 - a. More holy, more righteous, and more scriptural
 - b. CCM, Christian Rock, Contemporary worship
6. Yes or No. The three "Is" of wrong communication in a local church are implication, insinuation, and inaccuracies.
7. Which Biblical illustration matches best with the corresponding "I"?

a. Judas' statement about Mary	1. insinuate
wasting the ointment on Jesus	2. inaccurate
b. David's brother about David	3. imply
When asking about the giant	
c. Satan with Eve "ye shall be as gods"	
8. What three things should right communication be in a local church?
 - a. Music, preaching, teaching
 - b. Admonition, comfort, encouragement
 - c. Bowling, sports, music
9. In your own words, give an example of each word of your answer in question number eight.
10. Right or Wrong. If our communication is not right in the local church, then our fellowship is not completely scriptural.

DISCIPLINE

The next area of fellowship is the area of discipline. The Bible does instruct us in disciplining members of the church. Even the pastor may come under local church discipline. The local church is the Lord Jesus Christ's Church, not the pastor's, the deacon's, or the congregation's. Christ is the head of the church and as head has set men throughout the body to carry out His will.

I Timothy 5:19 addresses the rebuke of a pastor. Some preachers stop at "against an elder" (i.e., pastor) "receive not an accusation..." but the verse does not end there, for it continues, "But (except) before two or three witnesses." A witness is not one who agrees and did not see the matter in question take place. A witness is one who was there and saw, or heard, as it happened. If they did see it, then notice I Timothy 5:20. The apostle Paul did exactly this. In Galatians 2:11-14 is the account of Paul rebuking Peter, who is an elder, or pastor, before all. You see, fellowship is not tolerant of sin. I John 1:6, 7.

There are two main passages to examine in this lesson, although the New Testament does contain other passages as well. First, look at I Corinthians 5:9-13. The background for this passage is that a man was living with his step mother in fornication. The church thought it was exercising grace and liberty by tolerating it. They, as many do today, applied the terms grace and liberty as pertaining to the flesh and sin instead of the spirit and righteousness. Notice the list in verse ten of those we should not "company with." Read verse five and see what Paul instructs them to do. They are to deliver them to Satan for the destruction of the flesh. (Not the spirit. We cannot, nor can Satan destroy the spirit.) Verse seven says to "purge out." In other words, separate that man from your church. Now notice verse eleven. Put these out if they be called a brother-if they are members. You would have to leave the world if communication were broken off with all men who are described in verse ten. Only brothers in this condition are "purged out". Often times a Christian falls into this sin and quits coming to church. One can't put out what is not there. Fortunately, I Corinthians five is not the end of the story. II Corinthians 2:6-8 shows us this man did repent. Now Paul tells them to restore him. Please don't miss this lesson: the purpose of discipline within the local church is not punishment; rather, it is to bring them to restoration of right fellowship. Some of the folks in Corinth had been reluctant to restore this man. Why? The Bible does not say; however, I wonder if it is because the man did not become an on fire-soul winner, or did not act as spiritually as he should. The man repented. That is, he turned from his sin of fornication. He stopped living in fornication with his step mother. Now he wanted restored fellowship. When a man turns from his sin, we restore such a one. If we feel that he is not as spiritual as we want him to be, or as sorry as we think he should be, then we are adding to the Scripture. Today some advocate psychological counseling before restoration is granted. That is totally unscriptural. If we judge the person not worthy to come back to our fellowship after they have repented, then we must eliminate many church members as well

because they probably aren't where you want this man to be spiritually. We always err when we go beyond the Scripture.

The second portion is found in Matthew 18:15-17. This teaching is out of the mouth of our Lord Jesus Christ during His earthly ministry. Notice verse 15, the first step is to go to the sinning person. If he repents, that is as far as it goes. If he will not, verse 16 says, take one or two more with you. If he will not repent, bring it before the church, verse 17. If he repents, it stops right there. If he does not, put him out. That is the idea behind "let him be unto thee as a heathen man and a publican." Some today advocate if the sin is public, it must be brought before the church. For example, if a man is stopped for drunk driving, or if a young lady gets pregnant out of wedlock, they say it should automatically come before the church. The first two steps Christ said to do are negated. (I don't personally think it is good to negate what Christ says.) When I point out to these people that the book of Proverbs places gluttony on the same level as drunkenness, and every one can see it; therefore, they need to call out all the gluttons in the church first since their sin probably happened first, those people begin to protest; however, they do not have a foot on which to stand.

I have made it a practice when people have a sin in their life of which others may know, to have them come forward during the invitation, pray and ask God's forgiveness, then have a personal worker make out a slip saying they are coming to rededicate their life to Christ. Many people rededicate their life to Christ publicly when they begin slipping away. Others do this after gross sin. Whichever, if someone is there who knows their sin, they will know why they came forward. The others that don't know will not need to know. They will know only the person is rededicating their life, and they will pray for them.

Every church has standards and must fellowship on them. When Biblical standards are broken and sin enters, we want to try to correct it as soon as possible. We have our deacons sign a statement of belief and practice. It is higher than the average member, and it should be. If they break it, then we should deal with it because fellowship is not tolerant of sin. In dealing with it, our goal will and must be restoration to right fellowship. Discipline is important in the local church; for without it, we lack true Biblical fellowship. On the other hand, we are not to be vigilantes seeking whomever we can with something wrong in order to carry out discipline.

CHAPTER 8

DISCIPLINE

1. The head of the local church is:
 - a. The Pastor
 - b. The Deacons
 - c. The Ladies Christian Fellowship
 - d. The Lord Jesus Christ
2. True or False. Only the Pastor is exempt from church discipline.
3. An accusation may be received against a Pastor, but there must be:
 - a. A female and a minority on the committee.
 - b. A Church split first
 - c. Two or three witnesses
 - d. Permission from Nashville
4. Definitely Yes or Never! Tolerating a couple living in immorality by allowing them to be active in the local church comes under the umbrella of grace or liberty.
5. The church was to deliver those in fornication and unrepentant to Satan for the destruction of :
 - a. The Spirit
 - b. The T.V.
 - c. The Flesh
 - d. Cats
6. A Christian is not to company with:
 - a. Anyone who is called a fornicator, covetous extortioner or an idolater.
 - b. Only if they are called a “brother” in Christ that is in the condition described in letter “a”
7. Restoration to the fellowship of the church should come only after:
 - a. Psychological counseling
 - b. Evidence that they are winning souls and are on fire for Jesus
 - c. Both of the above
 - d. Repentance, that is, after they have completely stopped and turned from their sin
8. Right or Wrong. If a man is not as spiritual as we think that he ought to be, then he should not be restored.
9. In Matthew 18, who taught that if you go to someone about a matter and they repent that it stops right there?
 - a. Jesus
 - b. Augustine
 - c. MacArthur
 - d. The disciples
10. If you go to someone and they do not repent, what is the next step? (short answer)

11. If they will not repent before two or three witnesses, should they be brought before the church? Yes or No
12. Is there a scenario that negates his instruction of Jesus? Yes or No

TITHING

As we look at the last major ingredient of fellowship, we must keep in mind two things. First, that fellowship in the biblical sense of the word is a commitment of two entities one to another. In England, sometimes a university will grant a “fellowship” to a scholar. It was a sum of money that cared for the scholar’s room, board, and education. In return, the scholar would pursue a special study or research within the field for which he was awarded. Hence “a fellowship” represented a commitment one to another.

The second thing to keep in mind is that each ingredient of fellowship is important. If we neglect any ingredient, then we do not have biblical fellowship within the local church. This last ingredient is the most rebelled against verbally, yet it is as scriptural as any other ingredient. The last area is tithing. Matthew 6:21 states: “For where your treasure is, there will you hear t be also.” Christians will see to the work of the Lord if they have made the proper commitment. We will place our interest where we have invested our resources.

Rather than use logic, the Scriptures ought to be used in order to teach us about the local church. It is important, therefore, to see the scriptural history of tithing. In Genesis 14:20, when Abraham returned from the battle to rescue Lot, his nephew, he tithed and offered of all the spoils. As the Scripture records, Abraham was called the friend of God. He had a fellowship with Him. In Genesis 28:22, Jacob made a covenant with God at Bethel in which he promised to tithe of all he received. When God gave the Law to Moses, tithing was commanded in Leviticus 27:30 and Deuteronomy 14:22-29. The maintenance for the priesthood, the tabernacle, and all that pertained to these things was accomplished through the tithes of the people.

In Malachi 3:8-10, God called it robbing God in tithes and offering. Jesus, whose ministry was during the law, said not to leave it undone. Matthew 23:23. Someone may say, “That’s right! Jesus said it while under the law so it doesn’t pertain to us today.” However, if you’re going to be consistent then you must also admit that judgment, mercy and faith also do not apply for today since Jesus mentioned those things in the same verse. Liberal theology only accepts parts of verses.

Someone may ask, “What about the New Testament?” The word **tithe** is not mentioned from Acts through revelation. That point is true; however, one must be consistent. If you use that line of argument, then you must say the Rapture is not true and the Trinity is not true since the words **Rapture** and **Trinity** do not appear in the Bible. We are not under the ceremonial law, but tithing was not only ceremonial. The Old Testament instructed us to, “Train up a child in the way he should go.” Since that was stated under the law are we no longer obligated to do that today?

The New Testament is filled with evidence of tithing. In Acts Chapters 4 and 5, they gave much to the local church. When Ananias and Sapphira lied about what they gave, it was to the ve

local church. God struck them dead. In I Corinthians 16, Paul addresses not only the “collection” at the church of Corinth, but in all the churches of Galatia. The term “given order” in I Corinthians 16:1 is a command. The language is after the manner of a military order. One may protest and say, “but those offerings were for the poor. “ One needs only to look back to I Corinthians 9 to see the instruction about the care for the pastor and the other leaders. I Timothy 5:17 speaks of double honor or double pay for the elder or pastor who labors in the Word and doctrine. The church would handle this through collections. II Corinthians 9 speaks of being a cheerful giver; while in II Corinthians 12, Paul apologizes to the local church at Corinth for not allowing it to give to his mission. Every evidence of giving to missions in the New Testament is through the local church. No less is expected about the tithe than, “Thou shalt not commit adultery.” Grace or liberty is not a license to free us of responsibility; instead, it is a vehicle to keep us from being limited to a minimum. Never, ever in the New Testament do we see a person told to bypass local church giving to give to a mission work.

A tithe means 10%. It is 10% of your gross earnings. In Proverbs 3:9, 10 they gave of the first fruits unto the Lord. One does not give an offering until one gives above 10%. You may ask, can I give to a missionary or ministry God has laid upon my heart? Most definitely, yes! But do not rob the local church to do so. If God lays a ministry on your heart, then give, but not out of the tithe and offering you give to your own church. If God lays it on your heart to give to this other ministry, it would be a lack of faith to take from you tithes to your local church. In America, many Christians do not want to sacrifice a certain standard of living, or eating in a restaurant, or some other pleasure in order to give to missions. They know that in order to give to that mission above their tithe, they would have to sacrifice one of these things. So they rob God’s local church of the tithe and thereby show a lack of faith and love.

God ordained the local church for this age as much as he chose Israel in the Old Testament. Common sense alone should then tell us that tithing is to the local church.

Finally, we look at Philippians 4. Notice verse 14, “communicate.” It means to be a partaker with. Paul said when the local church at Philippi gave as a church to missions; they became partakers in that ministry. Verse 17 shows the result as being fruit abounding to their account which speaks of eternal reward in Heaven. Verse 18 likens the collection to the sweet incense offering of the Old Testament. It was an act of worship. Tithing is an act of true scriptural worship and fellowship as it is given through the local church. As a Christian, we do not reach a goal when we give a tenth; it is rather the first fruit in the worship of God.

Agape, caring, forgiving, forbearing, communicating, submitting, discipline, and tithing all require commitment by each member of the local church. Every part is necessary to have true Scriptural fellowship. If any part is lacking in our personal life, we then contribute to the breakdown of fellowship within the local church; and what fellowship we do have is less than Scriptural fellowship with the local church. Why not make a promise to God today to commit yourself to the fellowship of this local church?

CHAPTER 9

TITHING

1. True or False. The best loved doctrine of the local church from its popularity among members is storehouse tithing.
2. Yes or No. Can we have Biblical fellowship as herein described if we are unwilling to tithe to our local church?
3. Right or Wrong. The only time we read in the Bible of any type of tithing is in the period of the law.
4. Which of the following did not speak of tithing:
 - a. Abraham
 - b. Jacob
 - c. Moses
 - d. Jesus
 - e. Satan
5. Abraham, the _____ of God tithed in Genesis 14 before the giving of the law.
6. How much did Jacob, before the law, promise to give God of all he received?
 - a. Nothing
 - b. A portion of what his wives earned
 - c. A tithe or a tenth
 - d. What? Me give?
7. In Leviticus 27:30, when God gave the law to Moses tithing was _____.
8. In Malachi 3:8-10, what did God call it when one did not tithe?
 - a. An oversight
 - b. Robbing God
 - c. A mistake
 - d. In arrears
9. In Matthew 23:23, Jesus said “Woe unto you, scribes and Pharisees, hypocrites! For ye pay tithe of mint and anise and cumin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these _____ ye to have done, and _____ to leave the other undone.
10. In Acts through Revelation which three words are not mentioned.
 - a. Tithe, Rapture, Trinity
 - b. Satan, Judas, Diotrephes
 - c. Altars, Andrew, Asia
11. True or False. Since the three words mentioned in question ten do not appear from Acts through Revelation, they must not be doctrines of the Bible.
12. All evidence of the New Testament giving was through the local church? Yes, that is right or No, that is Wrong

13. What order was given in I Corinthians 16:1 as a command for the local church?
- a. The collection
 - b. Children's church
 - c. Business meetings
14. True or False. The word "communicate" in Philippians 4:14 means to be partaker with, that is with the missionary in the Lord's ministry. In verse 17, it shows that if we do tithes that it ends in eternal reward in Heaven. Verse 18 shows it to be actually an act of worship to tithes.

ANSWER KEY

CHAPTER 1 WHAT IS FELLOWSHIP?

1. In Acts 2:41, 42 four of the main purposes for the local church are:
 - e. Doctrine, prayer, music, and Sunday School.
 - f. Doctrine, prayer, tongues, and the Lord's Supper.
 - g. Doctrine, prayer, the Lord's Supper, and fellowship.**
 - h. Religious videos, CCM, drama, and seminars.

2. The Foundation or cornerstone for the four purposes of the local church is **Jesus Christ.**

3. What word best describes fellowship as it pertains to the local church?
 - b. Party
 - b. Commitment**
 - c. Eating
 - d. Gossip

4. Which of the following statements is true?
 - d. New Testament Fellowship is a commitment of an individual to his local church.
 - e. New Testament Fellowship is a commitment of a local church to its members.
 - f. New Testament Fellowship is a commitment of the local church and its members each to the other according to the word of God.**

5. The word **church** in the Bible is defined as:
 - e. A called out assembly.**
 - f. An invisible body of believers.
 - g. Whatever Paul and Jan say it is.
 - h. A denomination.

6. Which of the following statements is not true?
 - d. Nearly every appearance of the word church in the Bible is in reference to a local church.
 - e. As a called out assembly, we are called out from the world.
 - f. As a called out assembly, we are working together with other churches and denominations for a common good forgetting our doctrinal differences.**

7. The light that we are to walk in is obedience to the **Word of God.**

8. Can a Christian have fellowship with God and have fellowship with the unfruitful works of darkness at the same time? Yes or **No.**

9. Each saved person has a special calling to be in “fellowship” with the Son of God according to I Corinthians 1:9? **Yes that’s right** or No it’s not.
10. If you are in fellowship with Christ, you will belong to a local Bible preaching, Bible believing, New Testament Church in an active form as implied by the word fellowship in the Bible.
- e. **True**
 - f. False
 - g. Maybe
 - h. If it has a television ministry

CHAPTER 2

AGAPE

1. The Greek word agape translated “love” is:
 - a. A small fish.
 - b. The sounds some people make when they eat.
 - c. **A divine love that a human is unable to exercise if he does not have Christ in him and is not submitted to the Holy Spirit.**
2. True or **False**. Agape love is shown by doing what the person loved wants done.
3. The Greek word **phileo** or **philia** gives us our word Philadelphia and it means **brotherly** love.
4. Circle the Greek word that scripturally expresses the love we are to have in each of the following:

a. For God	<u>Agape</u>	Phileo
b. For mate	<u>Agape</u>	Phileo
c. Fellow Christians	<u>Agape</u>	Phileo
5. Is an unsaved man capable of having phileo love? **Yes**
Is an unsaved man capable of having agape love? **No**
6. What was the main reason that God threatened to remove the candlestick at Ephesus?
 - a. No separation
 - b. Not soul winning
 - c. Tolerating evil in the church
 - d. **Since the church was not doing any of the above, the threat was for leaving their first love.**
7. Did the church at Ephesus lose its first love? **No, it left**
8. The key to our love for Christ is:
 - a. **Obedience**
 - b. Tithing to a T.V. Ministry
 - c. Making sure no one takes our seat at church
9. When one leaves his first love in regard to their local church, it is because he has left the commitment that the Word **Fellowship** entails.
10. Is having “agape” love for fellow Christians, which includes every Christian, a personal ministry for each of us that God expects us to fulfill? **Yes**

CHAPTER 3

CARING

1. The Lord Jesus Christ likens His relationship to the local church on the same level as:
 - a. **Marriage**
 - b. War
 - c. What's the difference

2. If you really care for God and are going to exercise care for Him, then you will minister in those areas that appeal to His **heart**.

3. When the Lord shows us a need in His house that needs to be cared for on a consistent basis, He is giving you an opportunity to:
 - a. Start a new Christian rock group.
 - b. Decry the sad situation that exists because other Christian will not do what you know they need to do.
 - c. **Show Him your care and compassion on a consistent basis.**
 - d. Tell the Preacher what he is doing wrong; or better yet, tell others what the Preacher is doing wrong.

4. **True** or False. What generally keeps one uninvolved in ministry is that ministry may take him out of his comfort zone.

5. One of the saddest portions of Scripture is:
 - a. Hezekiah 3:2
 - b. First Condominiums 12:8
 - c. **Psalms 142:4**

6. Bearing one another's burdens, that is "caring" for one another, fulfills?
 - a. Your own emotional needs
 - b. **The law of Christ**
 - c. Nothing at all

7. Are we in right fellowship with the local church if we're not caring for one another as has been scripturally shown in these lessons? **NO**

8. These last three questions are short answer questions that you should write out on the back of this page and perhaps discuss it with your mate or another Christian friend. Ask yourself:
 - a. "Am I measuring and looking to see what people do for me, instead of wondering what I can do for them?"
 - b. "How am I showing love for Christ about those things that are closes to His heart?"
 - c. "Am I fulfilling the true sense of the word fellowship in my care for my brothers and sisters in Christ at my local church?"

CHAPTER 4 FORGIVENESS

1. According to Ephesians 4:32, how are we to forgive others?
 - a. With reservation
 - b. By saying, “that’s all right”
 - c. **“even as God for Christ’s sake have forgiven you”**

2. If we do not forgive the trespasses of others against us, God will:
 - a. Reward us
 - b. **Not forgive our trespasses**
 - c. Make us listen to CCM

3. The word **repent** means to:
 - a. Say I’m sorry
 - b. Have an excuse
 - c. **Turn away from**

4. **True** or False. When one repents they are turning from a sin and are committing that sin no longer.

5. Right or **Wrong**. Repentance is not complete without Christian psychological counseling.

6. Often, an unforgiving spirit is the result of a **self**-centered, egotistical Christian.

7. An unforgiving spirit is diametrically opposed to:
 - a. Baptist
 - b. House cats
 - c. **Fellowship**

8. What Bible character is the best example of having a forgiving spirit even before those that offended him asked forgiveness?
 - a. Judas
 - b. Jacob
 - c. **Joseph**
 - d. Judah

9. Can you be a good Christian and have an unforgiving spirit toward anyone? Yes or **No**.

10. If you do have an unforgiving spirit, what should you do?
 - a. **Go to them asking God for His help as you do**
 - b. Let it ride
 - c. Ask Dear Ann Landers
 - d. Volunteer to do a job that you don’t like to make up for it

CHAPTER 5 FORBEARING

1. The Christian most often will need to exercise forbearance with a fellow church member that:
 - a. Has more money than they do.
 - b. Has a personality we do not like.**
 - c. Is closer to the preacher than we are.

2. **Yes** or No. In forbearing all the brethren in a church and loving them with agape love, can a Christian have a closer relationship with another Christian in the church than they do with someone else?

3. Jesus knew that Judas was a hypocrite. He knew that Judas stole what was in the bag, yet He showed forbearance toward Judas by:
 - a. Overlooking Judas' sin.
 - b. Washing Judas' feet.**
 - c. Giving Judas 25% off in the confessional booth.
 - d. Sending to Judas; ministry a \$25.00 fellowship gift.

4. The mark of a mature Christian is that he or she is able to overcome a spirit that **resists** forbearance.

5. The word "forbear" means to:
 - a. Do something for a bear.
 - b. To put off doing something that you don't want to do.
 - c. To bear up with, endure.**
 - d. The front of a bear.

6. How are Christians to forbear on another?
 - a. In love (i.e. "agape").**
 - b. By putting them out of the assembly.
 - c. Avoiding them as to prevent argumentative confrontations.

7. In Ephesians 4:2, the phrase "forbearing one another in love" is in the Greek called a present participle indicating that this is a command to do something continuously and repeatedly. (Circle the right answer.) **That is right** or That is wrong.

8. **True** or False. When one enters a fellowship with the local church, he is entering into a commitment.

9. In your own words and at home, is there someone that you are not, or have not been willing to forbear? What can you do to turn that spiritual condition around? Are you willing to do it for Christ's sake?

CHAPTER 6 SUBMITTING

1. The word submit as per its Biblical usage is defined as:
 - a. Less than mit
 - b. To place under**
 - c. A word to be used in marriage only
 - d. A technical term to describe a senior moment
2. Which of the following two words is the strongest:
 - a. Obey
 - b. Submit**
3. Which of the following two words cannot be carried out grudgingly?
 - a. Obey
 - b. Submit**
4. Whether it is in the home, on the job, or at church, which word shows the most maturity in regard to those in authority over them?
 - a. Obedience
 - b. Submission**
 - c. Confession
5. What is the two-fold responsibility of the Pastor, according to Scripture?
 - a. Lording over God's flock and telling people where to get off.
 - b. Guessing when people are sick and doing what the board tells him.
 - c. Visiting all the sick, shut-ins, absentees and visitors, and secondly, making sure he preaches against sin while always being positive.
 - d. Feeding the flock of God (Spiritually) and taking the oversight thereof.**
6. Submitting in fellowship does not end with the Pastor of the local church. The **younger** are to submit themselves to the elder. As a matter of fact, in the local church we are to be **subject** one to another.
7. **Right** or Wrong. We are deficient of the Biblical spirit of submission when we will no longer be instructed.
8. A good rule of thumb in the local church is that if it is a non-doctrinal area, or a non-moral, or not a sin issue, then go the desire of:
 - a. The pastor or leader**
 - b. Your mate
 - c. Your children
9. If a matter does not involve the Pastor or the leader of a particular ministry, and it is non-doctrinal, non-moral, and not a sin, should you back the majority in the church, although it may go against your preference? **Yes** or No

10. What if the issue is sin or false doctrine in questions eight and nine? When could we compromise with the crowd in the church?
- a. Sometimes.
 - b. **Never.**
 - c. When it keeps the peace.

CHAPTER 7 COMMUNICATION

1. James 1:19-21 states as beloved brethren we should be **swift** to hear and **slow** to speak, **slow** to wrath.
2. True or **False**. Christ set for us as a goal in Luke 6:26 to live and work in such a way that all men will speak well of us.
3. Which three of the following are indicative of the world's communication?
 - a. **Filthy language, wrathful words, taking God's name in vain.**
 - b. Saying "hello," Praising the Lord, holding it in.
 - c. Just say "no," "awesome," "make my day"
4. Which of the following three are indicative of a carnal Christian's communication?
 - a. Love, joy, peace
 - b. **Gossip, slander, discouraging words**
 - c. Methodists, Charismatics, Presbyterians
5. "Change is good," if it is referring to:
 - a. **More holy, more righteous, and more scriptural.**
 - b. CCM, Christian Rock, Contemporary worship
6. **Yes** or No. The three "Is" of wrong communication in a local church are implication, insinuation, and inaccuracies.
7. Which Biblical illustration matches best with the corresponding "I"?

d. Judas' statement about Mary	1. insinuate
wasting the ointment on Jesus	2. inaccurate
e. David's brother about David	3. imply
When asking about the giant	
f. Satan with Eve "ye shall be as gods"	
8. What three things should right communication be in a local church?
 - d. Music, preaching, teaching
 - e. **Admonition, comfort, encouragement**
 - f. Bowling, sports, music
9. In your own words, give an example of each word of your answer in question number eight.

10. Right or Wrong. If our communication is not right in the local church, then our fellowship is not completely scriptural.

CHAPTER 8 DISCIPLINE

1. The head of the local church is:
 - e. The Pastor
 - f. The Deacons
 - g. The Ladies Christian Fellowship
 - h. The Lord Jesus Christ**

2. True or **False**. Only the Pastor is exempt from church discipline.

3. An accusation may be received against a Pastor, but there must be:
 - e. A female and a minority on the committee.
 - f. A Church split first
 - g. Two or three witnesses**
 - h. Permission from Nashville

4. Definitely Yes or **Never!** Tolerating a couple living in immorality by allowing them to be active in the local church comes under the umbrella of grace or liberty.

5. The church was to deliver those in fornication and unrepentant to Satan for the destruction of :
 - b. The Spirit
 - b. The T.V.
 - c. **The Flesh**
 - d. Cats

6. A Christian is not to company with:
 - c. Anyone who is called a fornicator, covetous extortioner or an idolater.
 - d. Only if they are called a “brother” in Christ that is in the condition described in letter “a”**

7. Restoration to the fellowship of the church should come only after:
 - e. Psychological counseling
 - f. Evidence that they are winning souls and are on fire for Jesus
 - g. Both of the above
 - h. Repentance, that is, after they have completely stopped and turned from their sin**

8. Right or **Wrong**. If a man is not as spiritual as we think that he ought to be, then he should not be restored.

9. In Matthew 18, who taught that if you go to someone about a matter and they repent that it stops right there?
- e. **Jesus**
 - f. Augustine
 - g. MacArthur
 - h. The disciples
10. If you go to someone and they do not repent, what is the next step? (short answer)
11. If they will not repent before two or three witnesses, should they be brought before the church? **Yes** or No
12. Is there a scenario that negates his instruction of Jesus? Yes or **No**

CHAPTER 9

TITHING

1. True or **False**. The best loved doctrine of the local church from its popularity among members is storehouse tithing.
2. Yes or **No**. Can we have Biblical fellowship as herein described if we are unwilling to tithe to our local church?
3. Right or **Wrong**. The only time we read in the Bible of any type of tithing is in the period of the law.
4. Which of the following did not speak of tithing:
b. Abraham b. Jacob c. Moses d. Jesus **e. Satan**
5. Abraham, the **friend** of God tithed in Genesis 14 before the giving of the law.
6. How much did Jacob, before the law, promise to give God of all he received?
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