

V F

THEOLOGY, DOCTRINAL



*THE*  
Theology  
*OF*  
Fellowship

CONCORDIA THEOLOGICAL SEMINARY  
LIBRARY  
SPRINGFIELD, ILLINOIS

THE LUTHERAN CHURCH—MISSOURI SYNOD



*THE*  
**Theology**  
*OF*  
**Fellowship**

*A Report  
of the Faculties of  
Concordia Seminary, St. Louis  
and  
Concordia Seminary, Springfield  
to the  
Praesidium of  
The Lutheran Church — Missouri Synod*

## Preamble

Fellowship being between the Father and his Son, and between the Father and his fellow-believers, forms large in all their thoughts, in their prayers, and in all the workings of Scripture, which in various ways penetrates the life of the church and for the individual Christian, has assumed particular significance and relevance for this century through the missionary movement. This fellowship provides a special impetus for the Christian Church because of its essential spiritual character and its truly directed aims.

Though many Christians who in this century have been attracted to the experimental life have been concerned with the study of the Christian teaching concerning fellowship, they have not as yet been able to come to any definite conclusions. This is due to the fact that the study of this subject has been largely confined to the study of the Bible and the study of the history of the church. The study of the Bible and the study of the history of the church are essential to the study of fellowship, but they are not sufficient. The study of fellowship must be a study of the living fellowship of the church in the present.



The untimely death of Dr. Walter A. Baepler prevented the publication of the first part of the theological seminary faculties' comprehensive studies on the matters of fellowship, prayer fellowship, and unionism.

The present brochure presents the "Theology of Fellowship." Our pastors, professors, teachers, and congregations are urged to study the many Bible passages on which the theses are based.

The joint faculties will continue their studies and will make available the second part as soon as possible. Part II will present the application of the Scriptural principles.

J. W. BEHNKEN



## *Preamble*

Fellowship, both between the believer and his God, and between the believer and his fellow believer, looms large in the Holy Scripture in both Testaments. This aspect of the teaching of Scripture, always of cardinal importance for the church and for the individual Christian, has assumed particular urgency and relevance in the 20th century through the ecumenical movement. The fellowship question is of special importance for the Lutheran Church because of its avowedly confessional character and its sadly divided state.

Because many Christians also in The Lutheran Church — Missouri Synod are experiencing difficulties in the interpretation and application of the Biblical teaching concerning fellowship, Synod has asked that the faculties of the two seminaries restudy this question and report to the *Praesidium* by the summer of 1958 in order that members of Synod might be able to study the report well in advance of the synodical convention of 1959. The committee appointed by the presidents of the two seminaries consists of Martin Franzmann, Fred Kramer, Erwin Lueker, and Lorman Petersen.

The committee decided to approach its task by a prayerful restudy of the Scriptures in order to gain as complete a picture as possible of the Biblical teaching concerning fellowship, and of the practice of fellowship particularly in the apostolic church. This study led to the selection and classification of more than 300 passages which have a bearing on the fellowship question, with a closer scrutiny of those passages which appeared particularly relevant.

Fellowship as set forth in Scripture has a depth which is not recognized in ordinary dictionary definitions of "fellowship," such as "mutual association of persons on equal and friendly terms." The Biblical concept of fellowship centers in the Triune God and emphasizes the fact that spiritual fellowship consists fundamentally in communion with God. From this communion with God there



## + THE THEOLOGY OF FELLOWSHIP

is derived that unique Christian fellowship among men which expresses itself in all areas of their life and activity.

Pulpit and altar fellowship is a very important aspect or facet of this fellowship but cannot be simply equated with it. Pulpit and altar fellowship, and the related problems of prayer fellowship and unionism, can be properly understood and evaluated only within the larger framework of Christian fellowship generally.

We believe, therefore, that we can best fulfill the intent of the St. Paul resolution requesting a restudy of the question of "fellowship, prayer fellowship, and unionism" (1956 *Proceedings*, p. 550) by presenting to our church a Biblically based *Theology of Fellowship*.

NOTE: This study addresses itself to the strictly religious fellowship described in the first sentence. Other forms of fellowship (e. g., brotherhood of man) are introduced only insofar as they have a bearing on this theme.

# I.

## *God*

### *Created the Fellowship*

#### A. GOD CREATED MAN FOR FELLOWSHIP

##### 1. *With God*

GOD CREATED MAN for fellowship with Himself (Gen. 1:26 a).<sup>1</sup> He made man in His own image (Gen. 1:27),<sup>2</sup> and Himself breathed the breath of life into his nostrils (Gen. 2:7).<sup>3</sup> He blessed man with the power of procreation (Gen. 1:28 a)<sup>4</sup> and entrusted to him a share in the government of the creature world (Gen. 1:28 b).<sup>5</sup> Thus He made man, as it were, a partaker both in creation and government, yet under God and responsible to Him (Gen. 2: 16-17).<sup>6</sup> This was a personal fellowship and involved communication with the Creator. (Gen. 1:29)<sup>7</sup>

1. *Gen. 1:26 a.* "And God said, Let Us make man in Our image, after Our likeness."

2. *Gen. 1:27.* "So God created man in His own image, in the image of God created He him; male and female created He them."

3. *Gen. 2:7.* "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul."

4. *Gen. 1:28 a.* "And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth."

5. *Gen. 1:28 b.* "Replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

## + THE THEOLOGY OF FELLOWSHIP

6. *Gen. 2:16-17*. "And the Lord commanded the man, saying, Of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

7. *Gen. 1:29*. "And God said, Behold, I have given you every herb bearing seed which is upon the face of all the earth. . . . 31. And God saw everything that He had made, and, behold, it was very good."

### 2. *With Man*

GOD, WHO CREATED MAN for fellowship with Himself, also created man for fellowship with his fellow man (*Gen. 2:18, 20b*).<sup>1</sup> When God created Eve, Adam at once recognized her as a creature designed for fellowship with himself (*Gen. 2:23*).<sup>2</sup> By this creative act God not only ordained the fellowship of husband and wife (*Gen. 2:24*)<sup>3</sup> but also laid the basis for the larger fellowship of the whole human family (*Mal. 2:10a*; *Acts 17:26a*).<sup>4</sup>

1. *Gen. 2:18, 20 b*. "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. 20 b. But for Adam there was not found an help meet for him."

2. *Gen. 2:23*. "And Adam said, This is now bone of my bones, and flesh of my flesh. She shall be called woman because she was taken out of man."

3. *Gen. 2:24*. "Therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh."

4. *Mal. 2:10 a*. "Have we not all one Father? Hath not one God created us?"

*Acts 17:26 a*. "And hath made of one blood all nations of men for to dwell on all the face of the earth."

## B. MAN DESTROYS THE FELLOWSHIP

### 1. *The Fall into Sin*

#### a. *With God*

THE FELLOWSHIP for which God had created our first parents, and into which He had placed them, and in which He sought to preserve them by hedging them round about with a commandment (*Gen. 2:16-17*),<sup>1</sup> Adam and Eve themselves broke when they yielded to the temptation of Satan and transgressed God's command (*Gen. 3:1,6*).<sup>2</sup> That man had destroyed his fellowship with God through sin became evident from the fact that he fled from God and attempted to hide from Him (*Gen. 3:8*)<sup>3</sup> and that God drove him from the garden (*Gen. 3:22-24*).<sup>4</sup>

1. *Gen. 2:16-17*. "And the Lord God commanded the man, say-



ing, Of every tree of the garden thou mayest freely eat. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die."

2. *Gen. 3:1, 6.* "Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?" 6. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes and a tree to be desired to make one wise, she took of the fruit thereof and did eat and gave also unto her husband with her, and he did eat."

3. *Gen. 3:8.* "And they heard the voice of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden."

4. *Gen. 3:22-24.* "And the Lord God said, Behold, the man is become as one of Us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever, therefore the Lord God sent him forth from the Garden of Eden to till the ground from whence he was taken. So He drove out the man, and He placed at the east of the Garden of Eden cherubims and a flaming sword which turned every way to keep the way of the tree of life."

#### b. *With Man*

THE FALL into sin also destroyed the fellowship of man with his fellow man (*Gen. 3:12; 4:5, 8, 9*).<sup>1</sup>

1. *Gen. 3:12.* "And the man said, The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat."

*Gen. 4:5.* "But unto Cain and to his offering He had not respect. And Cain was very wroth, and his countenance fell."

*Gen. 4:8-9.* "And Cain talked with Abel, his brother; and it came to pass, when they were in the field, that Cain rose up against Abel, his brother, and slew him. And the Lord said unto Cain, Where is Abel, thy brother? And he said, I know not. Am I my brother's keeper?"

#### 2. *Fallen Man Continually Negates the Fellowship*

MAN HAS CONTINUED to negate this fellowship with God and man for which he was created (*Gal. 5:19-21*).<sup>1</sup> God continues to reveal Himself to fallen man through His works, but man's response to this revelation is a continually renewed revolt and a continual breaking of the divinely willed fellowship between God and man (*Rom. 1:18-32*).<sup>2</sup>

1. *Gal. 5:19-21.* "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings,



## + THE THEOLOGY OF FELLOWSHIP

murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time-past, that they which do such things shall not inherit the kingdom of God."

2. *Rom. 1:18-32* (passim). "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. . . . When they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. . . . Who changed the truth of God into a lie and worshiped and served the creature more than the Creator, who is blessed forever. Amen."

SIMILARLY, God's revealed Law, which clearly demonstrates God's will that man should live in communion with Him and with his fellow men (*Matt. 22:37-40*)<sup>1</sup> provokes enmity and rebellion (*Rom. 8:7*),<sup>2</sup> which in turn leads to separation instead of fellowship (*Is. 59:2; 64:6-7*).<sup>3</sup>

1. *Matt. 22:37-40*. "Jesus said unto him, Thou shalt love the Lord, thy God, with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the prophets."

2. *Rom. 8:7*. "Because the carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can be."

3. *Isaiah 59:2*. "Your iniquities have separated between you and your God, and your sins have hid His face from you, and He will not hear." *Isaiah 64:6-7*. "We are all as an unclean thing, and all our righteousnesses are as filthy rags. And we all do fade as a leaf, and our iniquities, like the wind, have taken us away. 7. And there is none that calleth upon Thy name, that stirreth up himself to take hold of Thee, for Thou hast consumed us because of our iniquities."

## C. GOD HAS RESTORED THE FELLOWSHIP IN CHRIST

### 1. *As Promised Under the Old Covenant*

AS GOD ESTABLISHED FELLOWSHIP in the beginning, so He also took the initiative in restoring it after the Fall. When man hid himself from the presence of God, it was the Lord God Himself who sought man (*Gen. 3:8, 9*)<sup>1</sup> and called man to account (*Gen. 3:16-19*),<sup>2</sup> and gave man the first promise of redemption (*Gen. 3:15*).<sup>3</sup>

The Old Testament is the record of the continuing fellowship-initiative of God. God, in choosing Abraham and the nation descended from him for a life in

covenant relationship with Himself, wrote large in history His will to have communion with men (Gen. 12:2-3; 17:7).<sup>4</sup>

This covenant is the order established by God in which man is privileged to live under the promise of God and is at the same time called upon to live under His Law. The Law calls man to that communion which God willed as the normal structure of creation and judges him for his failure to live in that structure according to the divine will. The promise points man beyond divine judgment to the redemptive act of God which is to restore Israel and all men to the unbroken communion with God and with one another according to His gracious will (Jer. 31:31-34; Ezek. 34:22-25; 34:30-31; 37:26; 2 Sam. 7:12-17; Is. 9:2; 11:1, 4, 6, 12; 54:10. Cp. Is., chapters 42 and 49).<sup>5</sup>

1. *Gen. 3:8-9*. "And they heard the voice of the Lord God walking in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam and said unto him, Where art thou?"

2. *Gen. 3:16-19*. "Unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children. . . . And unto Adam He said . . . cursed is the ground for thy sake. . . . In the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it wast thou taken. For dust thou art, and unto dust shalt thou return."

3. *Gen. 3:15*. "And I will put enmity between thee and the woman, and between thy seed and her Seed. It shall bruise thy head, and thou shalt bruise His heel."

4. *Gen. 12:2-3*. "And I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing. And I will bless them that bless thee and curse him that curseth thee, and in thee shall all families of the earth be blessed."

*Gen. 17:7*. "And I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee."

5. *Jer. 31:31-34*. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which My covenant they brake, although I was a husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put My Law in their inward parts and write it in their hearts, and will be their God, and they shall be My people. And they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord: For they shall all know Me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more" (the new covenant).



*Ezek. 34:22-25.* "Therefore will I save My flock, and they shall no more be a prey, and I will judge between cattle and cattle. And I will set up one shepherd over them, and He shall feed them, even My Servant David. He shall feed them, and He shall be their Shepherd. And I, the Lord, will be their God, and My Servant David a prince among them. I, the Lord, have spoken it. And I will make with them a *covenant of peace* and will cause the evil beast to cease out of the land, and they shall dwell safely in the wilderness and sleep in the woods."

*Ezek. 34:30-31.* "Thus shall they know that I, the Lord, their God, am with them and that they, even the house of Israel, are My people, saith the Lord God. And ye My flock, the flock of My pasture, are men, and I am your God, saith the Lord God."

*Ezek. 37:26.* "Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them. And I will place them and multiply them and will set my sanctuary in the midst of them forevermore" (the covenant of peace).

*2 Sam. 7:12-17.* "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy Seed after thee, which shall proceed out of thy bowels, and I will establish His kingdom. He shall build a house for My name, and I will stablish the throne of His kingdom forever. I will be His Father, and He shall be My Son. If He commit iniquity, I will chasten Him with the rod of men and with the stripes of the children of men. But My mercy shall not depart away from Him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever before thee. Thy throne shall be established forever. According to all these words, and according to all this vision, so did Nathan speak unto David."

*Is. 9:2.* "The people that walked in darkness have seen a great Light; they that dwell in the land of the shadow of death, upon them hath the Light shined" (see entire chapter).

*Is. 11:1, 4, 6, 12.* "And there shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots. . . . But with righteousness shall He judge the poor and reprove with equity for the meek of the earth. And He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. . . . The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. . . . And He shall set up an ensign for the nations and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth."

*Is. 54:10.* "For the mountains shall depart, and the hills be removed. But My kindness shall not depart from thee, neither shall the *covenant of My peace* be removed, saith the Lord that hath mercy on thee" (the covenant of peace). See also Is., chapters 42 and 49.



## 2. *As Fulfilled in the New Covenant*

THE NEW COVENANT of fellowship between God and man which God promised in the Old Testament (Jer. 31:31),<sup>1</sup> He established in the sending of His Son Jesus Christ into the world. The purpose of God in the Incarnation was not only to redeem man but also to bring man into fellowship with Himself (Gal. 4:4-5; 1 Cor. 1:9).<sup>2</sup> The Word, the Eternal Son of God, was made flesh, and thus God Himself tented among us (John 1:14).<sup>3</sup>

In the words of institution of the Lord's Supper, Christ interprets His whole mission as the establishment of the promised covenant (Matt. 26:28; 1 Cor. 11:25).<sup>4</sup> By His sacrificial atoning death and victorious resurrection Christ consummated and fulfilled the old covenant, making good that which the perpetual failure of man had destroyed (Jer. 31:32).<sup>5</sup> Our Lord has thus designated His life, death, and resurrection as that great reconciling act of God which Paul describes in his Epistle to the Corinthians (2 Cor. 5:19).<sup>6</sup>

1. *Jer. 31:31.* "Behold, the days come, saith the Lord, that I will make *a new covenant* with the house of Israel, and with the house of Judah."

2. *Gal. 4:4-5.* "But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons."  
1 *Cor. 1:9.* "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ, our Lord."

3. *John 1:14.* "And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the Only-Begotten of the Father), full of grace and truth."

4. *Matt. 26:28.* "For this is My blood of the new testament, which is shed for many for the remission of sins."

1 *Cor. 11:25.* "This cup is the new testament in My blood. This do ye, as oft as ye drink it, in remembrance of Me."

5. *Jer. 31:32.* "Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the Lord."

6. 2 *Cor. 5:19.* "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the Word of reconciliation."

## II.

*God*

*in Creating Faith*

*Bestows*

*the Blessing of Fellowship*

### A. FELLOWSHIP WITH GOD IN CHRIST

WHEN CHRIST had completed His work upon the cross and had reconciled all mankind to God, He committed to His church the Word of reconciliation (2 Cor. 5:19),<sup>1</sup> with the command that they should preach it to all the world (Acts 1:8; Luke 24:46-48; cp. Acts 2:4-12).<sup>2</sup> Through this Word men are summoned to faith, and faith is created in them (1 Peter 1:23-25; Rom. 10:17; Rom. 1:16-17; James 1:18).<sup>3</sup>

The call to faith is simultaneously the call into fellowship (1 Cor. 1:9).<sup>4</sup> In the Gospel God effectively calls man into fellowship; in Baptism God initiates man into fellowship (Gal. 3:26-29)<sup>5</sup>; in the Lord's Supper God strengthens and confirms man in the fellowship into which He Himself has called and placed him (1 Cor. 10:16-17).<sup>6</sup> This fellowship, created and sustained by the Holy Spirit, makes the Christian a partaker in Christ, a child of God, and therefore also an heir of God in time and in eternity (Rom. 8:16-17; Gal. 3:26-29; Rom. 10:9-13).<sup>7</sup>

1. 2 Cor. 5:19. "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the Word of reconciliation."

2. Acts 1:8. "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem,

and in all Judea, and in Samaria, and unto the uttermost part of the earth." *Luke 24:46-48*. "And said unto them, Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things." Cp. *Acts 2:4-12*.

3. *1 Peter 1:23-25*. "Being born again, not of corruptible seed but of incorruptible, by the Word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away. But the Word of the Lord endureth forever. And this is the Word, which by the Gospel is preached unto you."

*Rom. 10:17*. "So then faith cometh by hearing, and hearing by the Word of God."

*Rom. 1:16-17*. "For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to everyone that believeth, to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith, as it is written, The just shall live by faith."

*James 1:18*. "Of His own will begat He us with the Word of truth that we should be a kind of first fruits of His creatures."

4. *1 Cor. 1:9*. "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ, our Lord."

5. *Gal. 3:26-29*. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise."

6. *1 Cor. 10:16-17*. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread and one body, for we are all partakers of that one bread."

7. *Rom. 8:16-17*. "The Spirit itself beareth witness with our spirit that we are the children of God. And if children, then heirs, heirs of God and joint heirs with Christ, if so be that we suffer with Him that we may be also glorified together."

*Gal. 3:26-29*. (See no. 5 above)

*Rom. 10:9-13*. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever



## + THE THEOLOGY OF FELLOWSHIP

believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved."

### B. FELLOWSHIP WITH ALL BELIEVERS IN CHRIST

THOSE WHO HAVE FELLOWSHIP with God through faith in Christ are also in fellowship with one another (1 John 1:3).<sup>1</sup> As faith makes all men children of God, so it also makes them all brethren in Christ (Gal. 3:26-27).<sup>2</sup> This fellowship transcends every barrier created by God or set up by man and brings about the highest unity possible among men, the unity in Christ Jesus (Gal. 3:28).<sup>3</sup> This transcending of all barriers is beautifully described in Eph. 2:11-22.<sup>4</sup>

1. *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."

2, 3. *Gal. 3:26-28*. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ."

4. *Eph. 2:11-22*. "Wherefore remember that ye, being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands, that at that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus ye, who sometimes were far off, are made nigh by the blood of Christ. For He is our Peace, who hath made both one and hath broken down the middle wall of partition between us, having abolished in His flesh the enmity, even the Law of commandments, contained in ordinances, for to make in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby. And came and preached peace to you which were afar off and to them that were nigh. For through Him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners but fellow citizens with the saints and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit."

### III.

#### *In Bestowing This Fellowship God Claims for It the Whole Life of Man*

##### A. IN THE EXERCISING OF THIS FELLOWSHIP

THE LIFE OF THE APOSTOLIC CHURCH is a striking exemplification of the fact that God is claiming the whole life of man for fellowship when He bestows the gift of fellowship with Himself in His Son Jesus Christ. Hardly had the day of Pentecost fully passed and the church been founded, when a very active exercise of fellowship developed within the congregation. Of the church, in the period immediately after Pentecost, we read, "And they continued stedfastly in the . . . fellowship."<sup>1</sup> As Acts further indicates, this exercise of fellowship, like the fellowship itself, is always mediated by Christ as He is present and active in the apostolic Word and in the sacraments (Acts 2:42; 6:2, 4; 8:14; 9:10-19; 15:36; 20:7-12).<sup>2</sup>

Thus the exercise of fellowship consists in an activity dominated by the Word, an activity involving the total personality. For example, the men of the first church act with and for one another in worship (Acts 2:42)<sup>3</sup>; in prayer and intercession (Acts 4:24-31; 12:5; 1:12-14)<sup>4</sup>; in rebuke and correction (Acts 15:5-6, 22-29; Gal. 2:11-14; 1 Cor. 5:1-5; 2 Cor. 2:5-11)<sup>5</sup>; in instruction (Acts 2:42; 5:41-42; 18:24-26)<sup>6</sup>; in social intercourse (Acts 2:46)<sup>7</sup>; in removing unfounded suspicions (Acts 9:26-27)<sup>8</sup>; and in an economic aid which comprehends with a ready and active sympathy the needy brethren both at home and



+ THE THEOLOGY OF FELLOWSHIP

abroad (Acts 4:32,34-37; 6:1-6; 11:27-30).<sup>9</sup> This activity is faith acting through love (Gal. 5:6).<sup>10</sup>

1. Acts 2:42.

2. Acts 2:42. "And they continued stedfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers."

Acts 6:2,4. "Then the Twelve called the multitude of the disciples unto them and said, Is it not reason that we should leave the Word of God and serve tables. . . . But we will give ourselves continually to prayer and to the ministry of the Word."

Acts 8:14. "Now when the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John."

Acts 9:15-19. (Ananias of Damascus baptizes Saul of Tarsus). But the Lord said unto him, Go thy way, for he is a chosen vessel unto Me to bear My name before the Gentiles and kings and the Children of Israel. For I will show him how great things he must suffer for My name's sake. And Ananias went his way and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales. And he received sight forthwith and arose and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus."

Acts 15:36. "And some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the Word of the Lord and see how they do."

Acts 20:7-12 (Paul preaches in Troas). "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight. And there were many lights in the upper chamber where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep. And as Paul was long preaching, he sunk down with sleep and fell down from the third loft and was taken up dead. And Paul went down and fell on him, and embracing him said, Trouble not yourselves, for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive and were not a little comforted."

3. Acts 2:42. (See no. 2 above)

4. Acts 4:24-31. "And when they heard that, they lifted up their voice to God with one accord and said, Lord, Thou art God, which hast made heaven and earth and the sea and all that in them is, who by the mouth of Thy servant David hast said, Why did the heathen rage and the people imagine vain



things? The kings of the earth stood up, and the rulers were gathered together, against the Lord and against His Christ. For of a truth against Thy holy child Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done. And now, Lord, behold their threatenings, and grant unto Thy servants that with all boldness they may speak Thy Word, by stretching forth Thine hand to heal and that signs and wonders may be done by the name of Thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the Word of God with boldness."

*Acts 12:5.* "Peter therefore was kept in prison, but prayer was made without ceasing of the church unto God for him."

*Acts 1:12-14.* "Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren."

5. *Acts 15:5-6.* "But there rose up certain of the sect of Pharisees which believed, saying, That it was needful to circumcise them and to command them to keep the Law of Moses. And the apostles and elders came together for to consider of this matter."

*Acts 15:22-29.* "Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely, Judas surnamed Barsabas, and Silas, chief men among the brethren. And they wrote letters by them after this manner: The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia. Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised and keep the Law, to whom we gave no such commandment, it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornications; from which if ye keep yourselves, ye shall do well. Fare ye well."

*Gal. 2:11-14.* "But when Peter was come to Antioch, I withstood him to the face because he was to be blamed. For before that certain came from James,

he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him, insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, If thou being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"

*1 Cor. 5:1-5.* "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed. In the name of our Lord Jesus Christ, when ye are gathered together and my spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

*2 Cor. 2:5-11.* "But if any have caused grief, he hath not grieved me, but in part, that I may not overcharge you all. Sufficient to such a man is this punishment which was inflicted of many, so that contrariwise ye ought rather to forgive him and comfort him lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. To whom ye forgive any thing, I forgive also; for if I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of Christ. Lest Satan should get an advantage of us, for we are not ignorant of his devices."

6. *Acts 2:42.* (See no. 2, p. 12)

*Acts 5:41-42.* "And they [the apostles] departed from the presence of the Council, rejoicing that they were counted worthy to suffer for His name. And daily in the temple and in every house they ceased not to teach and preach Jesus Christ."

*Acts 18:24-26.* "And a certain Jew named Apollos, born in Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the Baptism of John. And he began to speak boldly in the synagog; whom when Aquila and Priscilla had heard, they took him unto them and expounded unto him the way of God more perfectly."

7. *Acts 2:46.* "And they, continuing daily with one accord in the temple and breaking bread from house to house, did eat their meat with gladness and singleness of heart."



8. *Acts 9:26-27*. "And when Saul was come to Jerusalem, he assayed to join himself to the disciples, but they were all afraid of him and believed not that he was a disciple. But Barnabas took him and brought him to the apostles and declared unto them how he had seen the Lord in the way and that He had spoken to him and how he had preached boldly at Damascus in the name of Jesus."

9. *Acts 4:32, 34—37*. "And the multitude of them that believed were of one heart and of one soul. Neither said any of them that ought of the things which he possessed was his own, but they had all things common. . . . Neither was there any among them that lacked. For as many as were possessors of lands or houses sold them and brought the prices of the things that were sold and laid them down at the apostles' feet, and distribution was made unto every man according as he had need. And Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, the son of consolation), a Levite and of the country of Cyprus, having land, sold it and brought the money and laid it at the apostles' feet."

*Acts 6:1-6*. "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews because their widows were neglected in the daily ministration. Then the Twelve called the multitude of the disciples unto them and said, It is not reason that we should leave the Word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the Word. And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch; whom they set before the apostles. And when they had prayed, they laid their hands on them."

*Acts 11:27-30*. "And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified by the Spirit that there should be great dearth throughout all the world, which came to pass in the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea, which also they did and sent it to the elders by the hands of Barnabas and Saul."

10. *Gal. 5:6*. "For in Jesus Christ neither circumcision availeth anything nor uncircumcision: but faith which worketh by love."

## B. IN EXTENDING THIS FELLOWSHIP

BELIEVERS EXERCISING their fellowship with God and with one another, and growing strong therein, labor to extend the fellowship. This they do in accord with Christ's great missionary command (*Matt. 28:19; Acts 1:8*)<sup>1</sup> and from



+ THE THEOLOGY OF FELLOWSHIP

a powerful inner urge to share the blessings of Christian fellowship with the world, that world for which fellowship has been purchased and intended by God (Acts 4:20; 1 Cor. 9:19-23; 2 Cor. 4:13-15; 2 Cor. 5:14-21; 1 John 1:1-7).<sup>2</sup>

1. *Matt. 28:19*. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

*Acts 1:8*. "But ye shall receive power, after that the Holy Ghost is come upon you. And ye shall be witnesses unto Me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth."

2. *Acts 4:20*. "For we cannot but speak the things which we have seen and heard."

*1 Cor. 9:19-23*. "For though I be free from all men, yet have I made myself servant unto all that I might gain the more. And unto the Jews I became as a Jew that I might gain the Jews; to them that are under the Law, as under the Law, that I might gain them that are under the Law. To them that are without Law (being not without Law to God, but under the Law to Christ) that I might gain them that are without Law. To the weak became I as weak that I might gain the weak. I am made all things to all men that I might by all means save some. And this I do for the Gospel's sake that I might be partaker thereof with you."

*2 Cor. 4:13-15*. "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken. We also believe and therefore speak, knowing that He which raised up the Lord Jesus shall raise up us also by Jesus and shall present us with you. For all things are for your sakes that the abundant grace might through the thanksgiving of many redound to the glory of God."

*2 Cor. 5:14-21*. "For the love of Christ constraineth us because we thus judge, that if One died for all, then were all dead, and that He died for all that they which live should not henceforth live unto themselves but unto Him which died for them and rose again. Wherefore henceforth know we no man after the flesh. Yea, though we have known Christ after the flesh, yet now henceforth know we Him no more. Therefore if any man be in Christ, he is a new creature. Old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the Word of reconciliation. Now, then, we are ambassadors for Christ, as though God did beseech you by us. We pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him."

*1 John 1:1-7*. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life. (For the Life was manifested, and we have

seen it and bear witness and show unto you that eternal Life which was with the Father and was manifested unto us.) 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. And these things write we unto you that your joy may be full. This, then, is the message which we have heard of Him and declare unto you, that God is Light and in Him is no darkness at all. If we say that we have fellowship with Him and walk in darkness, we lie and do not the truth. 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."

### C. IN GUARDING THIS FELLOWSHIP

A CHRISTIAN'S FELLOWSHIP with God in Christ as well as his fellowship with other Christians is an exceedingly great and precious possession. (1 John 3:13-14; Eph. 4:1-6).<sup>1</sup> For this reason Satan constantly strives to disrupt this fellowship by every means at his disposal. Therefore it is necessary for the church to safeguard this fellowship in every way.

1. 1 John 3:13-14. "Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."

Eph. 4:1-6. "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one Baptism, one God and Father of all, who is above all and through all and in you all."

This the church does —

1. BY REMAINING STEADFASTLY under the power of the Gospel in Word and Sacrament (Acts 2:42; Rom. 6:3-5; Gal. 3:26-28; 1 Cor. 12:13; 1 Cor. 10:16-17; 1 Cor. 11:26),<sup>1</sup> since Christian fellowship can be nourished and sustained only by the Gospel, which created it (John 8:31-32; Matt. 28:19-20; Acts 20:20; Acts 20:27-28; Luke 11:27-28; John 15:7-9; 1 John 2:24-25; Col. 3:14-16).<sup>2</sup>

1. Acts 2:42. "And they continued stedfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers."

Rom. 6:3-5. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by Baptism into death that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."



*Gal. 3:26-28.* "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ."

*1 Cor. 12:13.* "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

*1 Cor. 10:16-17.* "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread and one body, for we are all partakers of that one bread."

*1 Cor. 11:26.* "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come."

2. *John 8:31-32.* "Then said Jesus to those Jews which believed on Him, If ye continue in My Word, then are ye My disciples indeed, and ye shall know the truth, and the truth shall make you free."

*Matt. 28:19-20.* "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you always, even unto the end of the world. Amen."

*Acts 20:20.* (Paul to the elders of Ephesus) "And how I kept back nothing that was profitable unto you, but have showed you and have taught you publicly and from house to house."

*Acts 20:27-28.* "For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood."

*Luke 11:27-28.* "And it came to pass, as He spake these things, a certain woman of the company lifted up her voice and said unto Him, Blessed is the womb that bare Thee and the paps which Thou has sucked. But He said, Yea, rather, blessed are they that hear the Word of God and keep it."

*John 15:7-9.* "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you. Continue ye in My love."

*1 John 2:24-25.* "Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father. And this is the promise that He hath promised us, even eternal life."

*Col. 3:14-16.* "And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also



ye are called in one body, and be ye thankful. Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

2. BY APPLYING THE CORRECTIVE MEASURES of the Law and the healing powers of the Gospel to errors in teaching and preaching (Titus 1:9; 1:13-14; 1 Tim. 1:3-4; 1 Cor. 1:10-11; 3:3-4; Eph. 4:1-6; Col. 3:14-16; 2 Thess. 3:14-15),<sup>1</sup> to corruptions of morals (Matt. 18:15; Luke 17:3-4; Gal. 6:1-2; 2 Tim. 4:1-3),<sup>2</sup> and to schismatic and separatistic tendencies (Titus 3:10; 1 Cor. 1:10-11; 1 Cor. 3:3-4)<sup>3</sup>; which impede Christian fellowship. (Cp. Acts 15:1-29; also the manner in which St. Paul deals with erring Christians in his epistles. For the importance of correcting error see James 5:19-20.)<sup>4</sup>

1. *Titus* 1:9. "Holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."

*Titus* 1:13-14. "This witness is true. Wherefore rebuke them sharply that they may be sound in the faith, not giving heed to Jewish fables and commandments of men that turn from the truth."

*1 Tim.* 1:3-4. "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions rather than godly edifying, which is in faith; so do."

*1 Cor.* 1:10-11. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you."

*1 Cor.* 3:3-4. "For ye are yet carnal. For whereas there is among you envying and strife and divisions, are ye not carnal and walk as men? For while one saith, I am of Paul; and another, I am of Apollos, are ye not carnal?"

*Eph.* 4:1-6. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one Baptism, one God and Father of all, who is above all and through all and in you all."

*Col.* 3:14-16. "And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful. Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

## + THE THEOLOGY OF FELLOWSHIP

*2 Thess. 3:14-15.* "And if any man obey not our Word by this epistle, note that man, and have no company with him that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother."

2. *Matt. 18:15.* "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother."

*Luke 17:3-4.* "Take heed to yourselves. If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him."

*Gal. 6:1-2.* "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ."

*2 Tim. 4:1-3.* "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom, preach the Word. Be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears."

3. *Titus 3:10.* "As for a man who is factious, after admonishing him once or twice, have nothing more to do with him." (Translation according to the RSV.)

*1 Cor. 1:10; 3:3-4.* (See no. 1 above)

4. *James 5:19-20.* "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins."

3. BY RESOLUTELY CONFRONTING, exposing, and excluding all that threatens to vitiate and destroy the fellowship (*Matt. 7:15-16; 16:11-12; Gal. 5:9; 1:6-9; Acts 19:8-10; 2 John 9-11; Rom. 16:16-20; 1 Tim. 1:19-20; 1 Cor. 5:3-6; Matt. 18:15-18*),<sup>1</sup> whether it be a satanic intrusion from outside the church or a satanic perversion from within (*John 8:44; 2 Cor. 2:8-11; 2 Cor. 11:2-4; 1 Tim. 4:1-2; Matt. 24:24*).<sup>2</sup> (Cp. *2 Peter 2:1-10; 2 Tim. 3:1-9; 1 John 2:18-19; Eph. 5:6-11; Matt. 12:25, 30-32; Jude 17-23; 2 Pet. 3:1-3, 17-18; 1 Cor. 15:32-34; 1 Tim. 6:3-5*.)

1. *Matt. 7:15-16.* "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles?"

*Matt. 16:11-12.* "How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of



the Sadducees? Then understood they how that He bade them not beware of the leaven of bread but of the doctrine of the Pharisees and the Sadducees."

*Gal. 5:9.* "A little leaven leaveneth the whole lump."

*Gal. 1:6-9.* "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another Gospel, which is not another, but there be some that trouble you and would pervert the Gospel of Christ. But though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other Gospel unto you than that ye have received, let him be accursed."

*Acts 19:8-10.* "And he [Paul] went into the synagog and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened and believed not, but spake evil of that way before the multitude, he departed from them and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years, so that all they which dwelt in Asia heard the Word of the Lord Jesus, both Jews and Greeks."

*2 John 9-11.* "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed. For he that biddeth him Godspeed is partaker of his evil deeds."

*Rom. 16:16-20.* "Salute one another with a holy kiss. The churches of Christ salute you. Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them. 18. For they that are such serve not our Lord Jesus Christ but their own belly and by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all men. I am glad therefore on your behalf, but yet I would have you wise unto that which is good and simple concerning evil. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen."

*1 Tim. 1:19-20.* "Holding faith and a good conscience, which some having put away concerning faith have made shipwreck, of whom is Hymenaeus and Alexander, whom I have delivered unto Satan that they may learn not to blaspheme."

*1 Cor. 5:3-6.* "For I verily, as absent in body but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed: in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?"



+ THE THEOLOGY OF FELLOWSHIP

*Matt. 18:15-18.* "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven."

2. *John 8:44.* "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own, for he is a liar and the father of it."

*2 Cor. 2:8-11.* "Wherefore I beseech you that ye would confirm your love toward him. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. To whom ye forgive any thing, I forgive also; for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ. Lest Satan should get an advantage of us; for we are not ignorant of his devices."

*2 Cor. 11:2-4.* "For I am jealous over you with godly jealousy; for I have espoused you to one husband that I may present you as a chaste virgin to Christ. But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another Gospel, which ye have not accepted, ye might well bear with him."

*1 Tim. 4:1-2.* "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron."

*Matt. 24:24.* "For there shall arise false Christs and false prophets and shall show great signs and wonders, insomuch that if it were possible they shall deceive the very elect."

"NOW THE GOD OF PATIENCE AND CONSOLATION GRANT YOU TO BE LIKE-MINDED ONE TOWARD ANOTHER, ACCORDING TO CHRIST JESUS, THAT YE MAY WITH ONE MIND AND ONE MOUTH GLORIFY GOD, EVEN THE FATHER OF OUR LORD JESUS CHRIST." (Rom. 15:5-6)

CONCORDIA PUBLISHING HOUSE

3558 S. Jefferson Ave.

St. Louis 18, Mo.

EX-306

Printed in U. S. A.

14-1256