
a *Grace Notes* course

Doctrines of the Christian Faith

by Warren Doud

Doctrine 201

The Faithfulness of God

Inheritance

Substitution

The Beatitudes

The Citizenship of the Believer

Christian Fellowship

Grace Notes

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The Course Curriculum

There are ten (10) lesson in the Doctrines Section II course. Each lesson has a Quiz, to be completed and returned to Grace Notes after studying the lesson.

Doctrine 201: The Faithfulness of God; Inheritance; Substitution; The Beatitudes; Citizenship of the Believer; Christian Fellowship

Doctrine 202: Repentance; Anger; Satan; Demons

Doctrine 203: Worry; Depression; Faith; Peace; Happiness

Doctrine 204: Giving; The Much More Care of God; Christian Music

Doctrine 205: Heresy and Apostasy; Justice, Judgment, and Judging; The Law of Moses; Negative Volition

Doctrine 206: Mental Attitude; Occupation with Christ; Prayer

Doctrine 207: Old Age; Pride; Promotion; Redeeming the Time; Separation

Doctrine 208: Purity; Sex in the Bible; The Christian Walk

Doctrine 209: Death of Christ; Baptism; The Name of God; Servants and Slaves; Suffering

Doctrine 210: Sin

The Faithfulness of God

The faithfulness of God to the believer is expressed in many ways in the Bible.

The faithfulness of God to forgive sin.

1 John 1:9, "If we confess our sin, He is faithful and just to forgive us our sin, and to cleanse us from all unrighteousness."

The faithfulness of God in keeping us saved.

2 Tim. 2:13, "If we believe not, yet He abides faithful; He cannot deny Himself."

2 Thess. 3:3, "But the Lord is faithful who shall establish you and keep you from evil."

The faithfulness of God in times of pressure.

1 Cor. 10:13, "There has no testing taken you but such as is common to man; but God is faithful, who will not allow you to be tested above that you are able; but will with the testing also make a way to escape, that you may be able to bear it."

The faithfulness of God in providing for us under the partnership of Christ.

1 Cor. 1:9, "God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ."

The faithfulness of God in keeping His promises to us.

Heb. 10:23, "Let us hold fast the profession of our faith without wavering; for He is faithful that promised."

The faithfulness of God to us in times of suffering.

1 Pet. 4:19, "Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful creator."

The faithfulness of God in providing for the believer's eternal future.

1 Thess. 5:24, "Faithful is He that calls you who also will do it!"

Inheritance

Jesus Christ, as the Son of God, and as the victor in the spiritual conflict, is the heir of all things.

Heb. 1:1-4

Inheritance is based on sonship:

John 1:12, But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name,

Rom. 8:16,17, The Spirit Himself bears witness with our spirit that we are children of God,

and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him in order that we may also be glorified with Him.

Gal. 3:26-29, For you are all sons of God through faith in Christ Jesus.

For all of you who were baptized into Christ have clothed yourselves with Christ.

There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

And if you belong to Christ, then you are Abraham's offspring, heirs according to promise.

To inherit from God, a person must possess the life of God, that is, salvation resulting in eternal life.

Titus 3:5-7, He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit,

whom He poured out upon us richly through Jesus Christ our Savior,

that being justified by His grace we might be made heirs according to the hope of eternal life.

1 John 5:11, 12 And the witness is this, that God has given us eternal life, and this life is in His Son.

He who has the Son has the life; he who does not have the Son of God does not have the life.

Therefore, salvation is the qualification for inheriting from God. Col. 1:9-14

We have an inheritance because we share the destiny of Christ. The true doctrine of predestination is that we share Christ's destiny.

Eph. 1:11 also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will,

As joint-heirs with Christ, we also share Christ's election.

Heb. 9:15, And for this reason He is the mediator of a new covenant, in order that since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.

Our heritage is related to the doctrine of Eternal Security.

1 Pet. 1:3-5, Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead,

to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you,

who are protected by the power of God through faith for a salvation ready to be revealed in the last time.

The indwelling of the Holy Spirit is the down payment on our inheritance. Eph. 1:14

Abraham's inheritance is the pattern and illustration of the heritage of believers.

Rom. 4:9-16

Substitution

[Originally written by Chester McCalley]

God's righteousness and justice demand that He execute the sentence He has decreed upon sin. "The soul that sinneth it shall die." "The wages of sin is death." This means that judgment must fall on every human being personally, because we are all sinners. However, the Word of God tells of that our judgment has, in fact fallen on another person, the Lord Jesus Christ. It is the fact of Christ's taking the punishment that was meant

for us that is known as the doctrine of Substitution.

You can see a simple example of the idea of substitution in Mark 15:7. Barrabas was guilty of several crimes, including murder and insurrection. The Roman government had already condemned him to death by crucifixion. But Barrabas never saw his cross! Because Jesus took his place on the cross. In fact, Christ was Barrabas's substitute both physically and spiritually.

The doctrine of substitution describes both the nature of Christ's death and the method God uses in providing salvation for all of us. The guilt of the sinner is never denied. Substitution is taught in the Bible in a variety of ways.

Substitution is Taught by Old Testament Sacrifices

There are six steps involved in making a sacrifice. The first three steps were taken by the sinner for whom the sacrifice was being made.

- He selected and presented the proper sacrificial animal, Lev. 1:2
- He identified with the sacrifice by placing his hand on its head, Lev. 1:4
- Then, he killed the animal, Lev. 1:9

Three actions were then performed by the priest:

- He sprinkled the blood on the altar, Lev. 1:6
- He prepared the altar, Lev. 1:7
- He burned the sacrifice on the altar, Lev. 1:9

The purpose of the sacrifice was to gain the sinner's acceptance. The sacrifice was made "that it may be accepted for him to make atonement on his behalf. The sacrifice made a covering and gained acceptance before the Lord.

Substitution is Taught by Direct Prophecy

The portion of Isaiah from chapter 40 to chapter 66 is the heart of the Old Testament teaching about the Messiah. It begins with a prophecy of the ministry of John the Baptist in Isa. 40:3, and it concludes with the "new heavens and new earth" in Isa. 66:22. The general lines of truth are as follows.

Summary of the Messiah's Work, Isa. 52:13-15

Jehovah introduces the Messiah with the words "Behold, my servant..." The word *behold* calls out attention to important matters. It says "wake up, don't miss this." The word *servant* is a reference to the Messiah. The New Testament clearly shows the Lord Jesus to be the one who fulfills this prophecy. When Philip was talking with the Ethiopian eunuch as he read this very passage in Isaiah, the issue was raised as to the identity of the "servant." Philip took this passage and preached Jesus to him (Acts 8:26-35).

Jehovah made a triple declaration about the Messiah. First, He said that the Messiah would be successful in His work. The passage says that He "shall deal prudently", the word meaning to act intelligently so as to succeed. It refers to effective action. It is placed before the words "my servant" and is emphatic.

Jehovah then says that the Messiah will be glorified. "He shall be exalted..", or a more literal translation, "He shall rise." This is the beginning of His glory and is fulfilled in his resurrection. Then, "extolled", that is, he will raise himself, the continuation of phase one and fulfilled in the ascension of Christ. Then, "he shall be very high", a phrase in which the Hebrew uses a stative verb which refers to a fixed position. This is fulfilled in the session of Christ (Heb. 1:3), where He is seated at the Father's right hand.

The Beatitudes

The first blessing: "Blessed are the poor in spirit, because theirs is the Kingdom of God."

There is something quite significant here: even though you may be a believer, you are still poor in spirit! Many believers have a terrible time with this concept, because they fail to understand that this sermon assumes residence in the kingdom.

Now, this is truly a remarkable statement! You have no power, and yet the kingdom of heaven belongs to you! But you can see that this is a fantastic introductory statement. This is the wisest thing that you can say to a new believer - just the simple fact that they are poor in spirit - whether they like it or not, whether they acknowledge it or not.

And, this is a blessing from God regardless of whether it is enjoyed.

This is not something you obtain by being humble; it is your estate regardless of your attitude.

Furthermore, this is a remarkable statement because it holds in view the doctrine of eternal security. You have the kingdom of heaven in spite of your lack of merit!

Therefore the first blessing to the one in the kingdom is eternal security.

The second blessing: "Blessed are they who mourn, because they will be comforted."

There are two ways to take the mourning: in the literal sense of mourning for some loved one that is lost; in the figurative sense of mourning over lost fellowship with God.

Now let's turn to mourning. Mourning due to the loss of fellowship is a fairly common Biblical theme.

Psalm 30:1-12

I will extol You, O Lord, for You have lifted me up, and have not let my enemies rejoice over me.

O Lord my god, I cried to You for help, and You healed me.

O Lord, You have brought up my soul from Sheol; You have kept me alive, that I should not go down to the pit.

Sing praise to the Lord, you His godly ones, and give thanks to His holy name.

For His anger is but for a moment, His favor is for a lifetime; weeping may last for the night, but a shout of joy comes in the morning...

Hear, O Lord, and be gracious to me; O lord, be my helper.

You have turned for me my mourning into dancing; You have loosed my sackcloth and girded me with gladness.

That my soul may sing praise to You, and not be silent. O Lord my God, I will give thanks to You forever.

Psalm 38:1-8

O Lord rebuke me not in Your wrath; and chasten me not in Your burning anger.

For Your arrows have sunk deep into me,
and Your hand has pressed down on me.

There is no soundness in my flesh because
of Your indignation; there is no health in my
bones because of my sin.

For my iniquities are gone over my head; as
a heavy burden the weigh too much for me.

My wounds grow foul and fester because of
my folly.

I am bent over and greatly bowed down; I go
mourning all day long.

For my loins are filled with burning; and
there is no soundness in my flesh.

I am benumbed and badly crushed; I groan
because of the agitation of my heart."

Isaiah 61:1-3 connects mourning and the
atonement,

**"The Spirit of the Lord God is upon me,
because the Lord has anointed me to bring
good news to the afflicted; He has sent me to
bind up the brokenhearted, to proclaim
liberty to captives, and freedom to prisoners;**

**to proclaim the favorable year of the Lord,
and the day of vengeance of our God; to
comfort all who mourn,**

**to grant those who mourn in Zion, giving
them a garland instead of ashes, the oil of
gladness instead of mourning, the mantle of
praise instead of a spirit of fainting. So they
will be called oaks of righteousness, the
planting of the Lord, that he may be
glorified."**

2 Corinthians 7:9-13 makes a very direct
connection between sin and grief. This passage
seems almost as if Paul intended to clarify our
beatitude.

**"I now rejoice, not that you were made
sorrowful, but that you were made sorrowful
to the point of repentance; for you were
made sorrowful according to the will God, in
order that you might not suffer loss in
anything through us.**

**For the sorrow that is according to the will of
God produces a repentance without regret,
leading to salvation; but the sorrow of the
world produces death.**

**For behold what earnestness this very thing,
this godly sorrow, has produced in you:
what vindication of yourselves, what
indignation, what fear, what longing, what
zeal, what avenging of wrong!**

**In everything you demonstrated yourselves
to be innocent in the matter.**

**So although I wrote to you it was not for the
sake of the offender, nor for the sake of the
one offended, but that your earnestness on
our behalf might be made known to you in
the sight of God. For this reason we have
been comforted."**

Conclusion:

Emotion is NEVER to be a criteria for thought or
action.

Emotion should ALWAYS remain subordinate to
thought.

Motivation is a system of thought which leads to
action.

Sin puts you out of fellowship with God, and God
the Holy Spirit.

While you are out of fellowship, God inflicts
varying degrees and categories of suffering on
your person.

These sufferings cause mental dissonance, and
God designs them to get you to wake up.

Once you understand that you are out of
fellowship, and that you are receiving divine
discipline, your period of mourning begins.

Mourning over sin is a complex of thought about
the sin that includes:

- The perception of pain over the loss of
fellowship.
- The perception of pain because of the divine
discipline.

The mental mourning over sin then should
naturally invoke emotional response in the form
of sadness, or mourning.

This complex of thought and subordinate emotion
naturally moves the believer toward confession,
and this is the intent of God.

Therefore, mourning is a blessing from God, for it
brings comfort in the restoration of fellowship.

The comfort comes from the comforter, who is God the Holy Spirit.

There is woe to those who laugh, because if they laugh at divine discipline, and while they are out of fellowship they will have little motive to confess.

Hebrews 12:5, "and you have forgotten the exhortation which is addressed to you as sons, 'My son, do not regard lightly the discipline of the Lord, nor faint when you are reprov'd by Him;'"

Mourning and feelings of guilt after the restoration of fellowship are illegitimate, and should be all left behind.

The third blessing: "Blessed are the humble, because they will inherit the earth."

This really denotes the ability to solve problems without violence or angry reaction - but to solve the problems really and truly through the use of Bible Doctrine in the Soul.

Therefore this meekness really brings the idea of doctrinal problem solving, and reliance on the truth vs. reliance on human viewpoint solutions.

And therefore, there really is the connotation of doctrinal orientation vs. human viewpoint orientation.

It brings the inheritance of the earth.

Inheriting the earth while Satan rules it is no prize. It is not about that.

Neither does being meek bring in the millennium - there is nothing that we can do to accomplish what only Christ can.

Therefore, this is about the inheritance of the earth during the millennium, an inheritance based on the death of Christ.

The fourth blessing, "Blessed are they who hunger and thirst for righteousness, because they will be filled."

The words for hunger and thirst are pretty standard here - exactly what we understand them to be in the English, with little or no extra emphasis.

This blessing works as a companion to the "poor in spirit". It is the realization of that very state.

No person in this world has righteousness in an of him or her self. That is the essence of being spiritually helpless. The one who hungers and

thirsts after righteousness has realized this, and thus seeks righteousness in God.

This is about positive volition, and even quite a bit about doctrinal dependence.

There are two righteousnesses related to Jesus Christ.

The first is the righteousness which He produced on the cross, and which is imputed to us at the moment that we believe in Him.

Romans 5:18, "So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of [eternal] life to all men."

The second righteousness is that which comes through the study of the word of God.

2 Timothy 3:16, "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness."

1 Corinthians 2:16, "For who has known the mind of the Lord, that he should instruct Him? But we have the mind of Christ."

This beatitude concentrates on the second righteousness. This is a righteousness which can only come through faith perception.

Hunger and thirst are very excellent metaphors for positive volition, because they convey need, as opposed to simple desire.

Hungering and thirsting for righteousness is a simple honesty with self about a spiritual need. It is the need for Divine viewpoint thinking.

Hungering and thirsting for righteousness leads to fulfillment. God is 100% faithful to positive volition.

The fulfilling that comes from knowing the word of God is a great blessing in itself. To be filled to the point of overflowing is truly great.

Being filled with the Word of God means:

- Knowing God - the greatest person you will ever know
- Being able to resist temptation more effectively.
- Being able to reduce the impact of sin in your life.

- Understanding your destiny in Christ for this life and the next.
- Tapping into a great portfolio of blessing for this life and the next.
- Adding meaning to every blessing and understanding to every category of suffering.
- The development of an invincible Spiritual self esteem.
- Becoming the recipient of Divine personal love.
- Being able to solve life's problems through doctrine, and not reaction.

Therefore, this is a fantastic blessing indeed.

The fifth blessing: "Blessed are the merciful, because they will be shown mercy."

All of the actions of God are done without conditions.

Unlimited atonement is an expression of Divine mercy,

1 John 2:2, "He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world."

Eternal security is an expression of Divine mercy,

1 John 3:1a, "How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are!"

The life and death of Jesus Christ are the ultimate testimony of the love of God.

An extension of your life is often an expression of mercy, so that you may have another chance to use your volition responsibly.

The merciful of the tribulation will be shown mercy in the preservation of their human lives in the tribulation. In fact, human mercy as expressed in charity is very much a measure of Christian maturity during the millennium.

The sixth blessing: "Blessed are the pure in heart, because they will see God."

Almost anyone can appear to be pure. This is not a great accomplishment. But those who are privately and mentally pure are another category entirely.

Why is anyone pure in heart? It only because they are in fellowship with God. No one is righteous - no one at all. We can only be pure in heart

because of the ability of God to cleanse us from all unrighteousness.

Pure in heart does not refer to spiritual maturity, but rather the state of being in fellowship and cleansed from all sins.

Putting the word in your heart causes personal purity related to spiritual maturity.

Purity of heart is a requirement for prayer,

2 Tim 2:22, "Now flee from youthful lusts, and pursue righteousness, faith, love, and peace, with those who call on the Lord from a pure heart."

Summary of Biblical References to Maturity.

Purity may refer to the status of spiritual maturity.

Purity may also refer to the temporal state of being in fellowship with God.

The only extra context we have is the blessing which attends the state. And the blessing is that the pure in heart will see God. "will see God" is the future indicative of OPSONTAI with the simple accusative case of THEON .

So, those who are pure in heart now will see God in the future.

Observation: this future may be in one minute or it may extend to the tribulation, the millennium, or even into eternity.

OPSONTAI however, is from the verb HORAO, and this verb designates a category of sight that goes beyond on the literal to the figurative. It is seeing God in the figurative sense, and thus what can only be seen through the Word of God.

Question: do you have to be pure in heart before you can become pure in heart? In other words, it is very important to separate the idea of fellowship from the idea of maturity. Both derive from purity, but they are quite distinct from one another.

Conclusion: this purity of heart is the fellowship which comes from the confession of sin. Thus a connection exists between this and the second beatitude, that to "they who mourn".

Blessed are they who mourn, because they will be comforted [and thus become pure in heart]; blessed are the pure in heart, because they will see God. There is a definite string of blessings here, one balanced on the other.

Purity of heart is the status of being in fellowship with God. It is only while you are in fellowship that you can learn and apply most doctrines.

The seventh blessing: "Blessed are the peacemakers, because they will be called sons of God."

The interpretation of the term is somewhat more difficult. We will begin with the meaning of the word itself.

This is the only place in the Bible where this noun occurs. Its corresponding verb appears in Colossians 1:20.

"For it was the Father's good pleasure for all the fullness to dwell in Him, and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven."

Christ is the peacemaker through the blood of His cross. Therefore, Paul connects the word to the doctrine of reconciliation.

Christ was the peacemaker through His fantastic victory on the cross. He founded that victory on His non-violent policy for the incarnation.

However, at the second advent, Christ will make peace through His great military victory at the battle of Armageddon. That will be peace through violent means.

If Christ is the peacemaker through the reconciliation, then certainly we are whenever we introduce others to that same reconciliation.

So, peacemakers are purveyors of the gospel.

The peacemakers will be called the sons of God.

And so it comes to this: that this is a special reward for those who lived or will live in any of the dispensations related to Israel.

A person's name held great significance in Biblical times - probably more so than it does today.

And to gain a new title, given by God Himself, would be significant indeed.

To hold the same title as God the Son is truly a fantastic complement. Peacemakers having the same title as THE peacemaker has a certain poetic symmetry to it.

The eighth blessing and its explanation: "Blessed are those who have been persecuted for the sake

of righteousness, because theirs is the Kingdom of Heaven. You are blessed whenever they insult you and persecute you, and whenever they ostracize you and they insult you and cast down your name as evil falsely for my sake. Rejoice and exult and leap wildly, because your reward is great in heaven; for in the same way they persecuted the prophets who were before you."

Conclusion: you may be persecuted for two reasons: because you are a Christian, and because you are a mature Christian.

The blessing for this is the kingdom of heaven. This seems curious at first, because the same is awarded the poor in spirit no matter what they might do.

However, there is a contrast. In the first beatitude the emphasis lay on eternal security. In this last one it is on eternity, period.

Next comes the explanation. It begins with the phrase "you are blessed".

Then comes a command that is predicated on the persecution. "Rejoice and exult and leap wildly, because your reward is great in heaven; for in the same way they persecuted the prophets who were before you."

The second pairing of verbs has to do with wild rejoicing. Matthew's verb concentrates more on verbal expression, while Luke's on physical expression. They both describe an ecstatic kind of rejoicing - the kind that you see when you win the world series.

The reason for the rejoicing is the reward in heaven that waits for those who endure undeserved suffering.

Undeserved suffering leads to great reward in heaven.

And, therefore Christ commands His hearers to rejoice when they encounter it.

The Citizenship of the Believer

When a person becomes a Christian he changes his spiritual citizenship. He is no longer alienated from God. Rather he is a member of God's royal family, with all the blessings and privileges of that position. The following are some of the Bible's statements regarding our former and present citizenship.

We were aliens to the kingdom of God.

Eph. 2:12 remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world.

We were citizens of the domain of darkness (in Adam). We walked in darkness.

Col. 1:13 For He delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son,

Eph. 5:8 for you were formerly darkness, but now you are light in the Lord; walk as children of light

1 John 1:5-10 And this is the message we have heard from Him and announce to you, that God is light, and in Him there is no darkness at all.

If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth;

but if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.

If we say that we have no sin, we are deceiving ourselves, and the truth is not in us.

If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

If we say that we have not sinned, we make Him a liar, and His word is not in us.

At salvation, we became citizens of God's kingdom. Our behavior should be different from that of citizens of darkness.

Col. 1:13 (above)

The mechanics of the transfer of citizenship, the baptism of the Holy Spirit resulting in union with Christ.

Col. 3:1-3 If then you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God.

Set your mind on the things above, not on the things that are on earth.

For you have died and your life is hidden with Christ in God.

1 Cor. 12:13 For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

Therefore, the Christian is a citizen of heaven, not of earth. We live in a hostile foreign country!

Phil. 3:20 For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ;

John 17:11 "And I am no more in the world; and yet they themselves are in the world, and I come to Thee. Holy Father, keep them in Thy name, the name which Thou hast given Me, that they may be one, even as We are.

John 17:14-17 "I have given them Thy word; and the world has hated them, because they are not of the world, even as I am not of the world.

"I do not ask Thee to take them out of the world, but to keep them from the evil one.

"They are not of the world, even as I am not of the world.

"Sanctify them in the truth; Thy word is truth.

We are aliens in the domain of darkness, strangers just passing through.

1 Pet. 2:11 Beloved, I urge you as aliens and strangers to abstain from fleshly lusts, which wage war against the soul.

A Christian is not to love the things of this world. A believer can enjoy the creation while not loving Satan's domain.

1 John 2:15-17 Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him.

For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.

And the world is passing away, and also its lusts; but the one who does the will of God abides forever.

1 Tim. 4:4,5 For everything created by God is good, and nothing is to be rejected, if it is received with gratitude;

for it is sanctified by means of the word of God and prayer.

Christian Fellowship (KOINONIA)

The "koinonia" of the Church

This material was originally published by Chester McCalley, the late pastor of Bethhaven Church in Kansas City, Missouri. For a list of Chester's other printed and taped studies write to Word of Truth, P. O. Box 10514, Kansas City, MO 64118.

In Acts 2, the church is born having an initial membership of something more than 3,000 men and women. The life of this group developed in four specific areas, described in ACTS 2:42. These areas were: (1) Doctrine; (2) Fellowship; (3) Breaking of Bread; and (4) Prayer.

These four areas of fellowship are described in two couplets, that is, doctrine and fellowship are linked together, and breaking of bread and prayer are linked together.

The Greek term for *fellowship* is *κοινωνία* (**koinonia**). The following is a brief word study on the meaning of **koinonia** as it relates to man. Fellowship with God, as described in 1 JOHN 1 is not included in this study.

Definition

The word **koinonia** carries the basic idea of having something in common. The word is related to *κοινή* (**koine**), meaning "common", which we use to refer to **koine** Greek, the original language of the New Testament, which was common to many people at a certain time in history. JUDE 3 speaks of our "common (**koine**) salvation", referring to a salvation known and shared by all believers. The best way to bring the meaning of **koinonia** into English is to speak of joint participation in something.

Areas of Joint Participation (Fellowship) in the Early Church

Koinonia in Material Things

ROMANS 15:26,27. The word "contribution" is **koinonia**.

2 COR. 8:4, "fellowship"

2 COR. 9:1, "distribution"

GAL. 6:6, "communicate with"

PHIL. 4:15, "communicated"

Note that in each passage there is joint participation in something material - money.

Koinonia in Suffering

PHIL. 3:10, "fellowship"

1 PETER 4:13, "partakers". Here there is a God-believer participation in the suffering area.

Koinonia in Evil

2 JOHN 11, "partaker"

1 COR. 10:20, "fellowship"

In these two passages joint participation may be had in evil by expressing cordiality toward doctrinal error or by association with idolatry. MATT. 23:30 speaks of **koinonia** in murder.

Koinonia in the Incarnation of Christ

HEBREWS 2:14 shows that Christ became a joint participant with us when He took on a human body.

Koinonia at the Lord's Table

1 COR. 10:16 says that we have "communion" (**koinonia**) with the blood and body of Christ.

Koinonia in Spreading the Gospel

GAL. 2:6-9 tells how Peter, Paul and other apostles were given the "right hands of fellowship" indicating joint participation in the spread of the Gospel.

Koinonia in Salvation

2 PETER 1:4 says that by the Word of God we become "partakers" of the divine nature.

Koinonia in the Holy Spirit

2 Cor. 13:14 and Phil. 2:1 both indicate a joint participation of the believer and the Holy Spirit.

Koinonia in a Common Effort

Luke 5:10 expresses this where James, John, and Simon are called "partners" (**koinonia**). The joint participation was in the fishing business which they all shared.

Summary

Fellowship in the New Testament means joint participation in some area, defined by context. **In no passage is fellowship presented as a goal or end in itself** - it is merely the by-product of common goals or possessions. The more the

believer discovers the salvation common to all other believers, the more fellowship occurs.
