

A Church's Priorities, Part 2: Biblical Fellowship (Acts 2:42)

Preached by Pastor Phil Layton at GCBC on February 24, 2013

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Please turn in your Bibles to Acts 2 and we're going to continue a mini-series we began last week on what the early church continued steadfastly in, according to Acts 2:42. The church's priority #1 was teaching Bible doctrine, which we studied last week and we saw 1 Timothy 4:13 commands us to devote to this. The next priority that the first church was committed to also devote themselves to in v. 42 is what we'll be devoting our time to today: *fellowship*. As we devote ourselves to preaching and teaching (or doctrine), we also must devote ourselves to a fellowship that naturally flows from it.

*Acts 2:42-47: They were continually devoting themselves to the apostles' teaching **and to fellowship**, to the breaking of bread and to prayer ...⁴⁶ Day by day continuing **with one mind** in the temple, and breaking bread **from house to house**, they were taking their meals together **with gladness and sincerity of heart**,⁴⁷ **praising God and having favor with all the people**. And the Lord was adding **to their number** day by day those who were being saved.*

This may be one of the most important messages ever given in the life of this church, especially at this time in the life of this church. In a number of ways, I think our last few weeks in the new building have given rise to an increase in fellowship in ways that give joy to my heart. I pray it's just the beginning of more, deeper fellowship.

I'm convinced God's Spirit can revolutionize our church and any church in His Sovereignty and Spirit where the priorities of Acts 2 are pursued. But if we're only devoted to doctrine, and not duty to fellow man, or on the other hand, if we're all about fellowship and we neglect strong sound doctrinal teaching – if either of the first 2 priorities in Acts 2:42 become imbalanced, so will a church (and so will you as an individual). The same is true of the next 2 priorities for next 2 weeks (communion, prayer), but for today, there's great power if learning and loving are joined, Bible teaching followed by *Bible-transformed fellowship*.

OUTLINE:

1. The Context of Fellowship
2. The Meaning of Fellowship
3. The Application of Fellowship

The Context of Fellowship

Note in v. 42: *fellowship* is listed right after *teaching*. This context lists it before even *prayer*, which we know is very important in the Word of God. Fellowship stood out as an important priority of the early church, and the order of their priorities listed in v. 42 isn't for us to consider other priorities listed later as less important. But I believe the Holy Spirit moved the original author Luke to record how the original church's teaching was connected to its fellowship, and that this is important and indispensable to the Spirit's ministry.

The context for fellowship to take place is not a bunch of people with common interest or common ideas about schooling their kids or having in common a certain stage of life or similar hobbies. It's not the homogenous principle of so many churches. The biblical context of true fellowship is very diverse people the Spirit brings together in the body of Christ, often in a way with no natural explanation to the world. Christians have *Christ in common* with fellow believers who all equally share the same Spirit so they can have fellowship with people that they might never naturally. The context for fellowship is a gathering of true believers in Christ who share God's Spirit and a common faith (*apostles teaching* in v. 42). In Philemon Paul calls it a "fellowship of your faith" (v. 6 NASB)

We need to consider this also in the bigger context and big picture. The context of Acts 2 is the day of Pentecost, when the promised Spirit came as Jesus said the Spirit would after Jesus went back to the Father. Jesus had also promised "*I will build My church.*" Both come true here. The New Covenant ministry of the Spirit comes in the first part of this chapter, inaugurating the New Covenant and the church through a diverse group of disciples (former fishermen, laborers, a former tax gatherer for the Roman government, a Zealot anti-Roman-govt-radical, 2 guys nicknamed 'sons of thunder,' dude with a strong personality [Peter], and a group of women who days earlier the men hadn't given much stock to in their reports of Jesus risen from the dead). There had been friction between the group on many occasions. They weren't all on the same page on everything, but these are who Jesus called and the Spirit unites in a church that would change the world and its categories of human relationships. They were passionate about the gospel and living it out in fellowship with other gospel-lovers.

In v. 3 the Spirit comes down in a visible form, a portion given to all God's people individually, equally to communicate this point. Everyone in this new fellowship He's forming has the HS equally. In OT times, we read of the Holy Spirit filling some men for some tasks (ex: David, Samson), but the OT promised a day when God's Spirit would be poured out *on all God's people*, as Peter explains in v. 17-18 was happening, or beginning to, fulfilling OT promises.

In John 14:17 Jesus said the Spirit is "*with you and will be in you.*" There had always been the Holy Spirit *with* God's people before this day. There had always been a covenant community of faith or 1 'people of God.' Acts 7:38 calls Israel the '*congregation/assembly in the wilderness*' (Greek word *ekklesia* used also of NT church), but that was before the Spirit's New Covenant *in-dwelling* ministry had come, before Christ had come to build *the church He promised as His body and bride, Jew and Gentile, a mystery* (Ephesians 3:6, 5:32). Not 2 peoples of God, one new entity (Ephesians 2:14).

That takes us back into God's covenant of redemption, or plan of redemption in eternity past. Before creation, Father, Son, and Spirit always enjoyed unbroken sweet fellowship with each other as the 3 persons of the Trinity. They didn't need to create man, but chose to create this world to let man in on their circle of sweet fellowship, to share the overflow of the Trinity's love and relationship forever. But knowing man would sin and forfeit this, God the Son agreed to temporarily give up the intimacy of that fellowship by dying on the cross where He cries to His Father "why have you forsaken me?" Jesus does that for us to restore what sin forfeited for us, so we can fellowship with the Father. Jesus dies alone on the cross so we won't be alone eternally.

In the context of redemptive history, God said in the beginning of the Bible “*it is not good for man to be alone*” (Genesis 2:18). Even before sin, man was designed for fellowship with each other and with the Lord who walked in the garden fellowshiping with Adam and Eve. But after sin, man has been unable to have fellowship with God on his own or even a true full fellowship with other sinners on his own, but Christ agrees to come to restore it. After sin, He is promised in Gen 3:15, 12:3, etc. A seed of the woman would come, a seed of Abraham would come (Jesus) to bring fellowship with the Father to those the Spirit saves. All families of the earth who believe in Jesus are blessed and become His family in fellowship with Jesus and His family members.

Did you know that before Christ sends His Spirit from His Father in Acts 2, this word for *fellowship* never appears in the Bible? If you have the ESV Bible, you won't find *fellowship* in the OT (it does appear 1x in NASB and NKJV but it's a different word in the original language). Fellowship is a new reality of the NT church. There's an even deeper relationship in a Spirit-filled church than in former relationships in all of history, deeper than even family ties.

Acts 2 is this new church Christ builds and the Spirit fills. It fulfills God's multi-ethnic family plan promised to Abraham (Gen 12:3). It was in Genesis 11-the chapter right before the promise to Abraham -that God scattered man at the Tower of Babel, making them speak in different languages, divided into different nations. But right after that, God reveals a plan of grace for all those nations to spiritually be blessed in and through Abraham's descendants, which Galatians 3 says is the church, and ultimately Christ. Galatians 3 calls it "*the gospel preached beforehand to Abraham.*" And here in Acts 2 God re-gathers the scattered language groups through ethnic descendants of Abraham (Jewish disciples) miraculously speaking in different languages (v. 9-11). In v. 14 Peter preaches the gospel that would re-unite divided peoples in churches, into a *fellowship of the Spirit*. It's what all these diverse people now had in common in v. 42.

That's the big picture of redemptive history, from divided humanity after Babel to a united humanity in fellowship after Christ dies to redeem His church (Eph 5:25) then sends the Spirit to bring unity from diversity in a church (Eph 4:3). Now Christ's promise is fulfilled in this chapter. OT prophecies are fulfilled in this chapter as well, and in v. 11 even Arabs, the historic enemies of the Jews, they and all the other language groups heard God's mighty works proclaimed. The end of v. 10 mentions 'proselytes,' converts who weren't ethnic Jews, and v. 10 also mentions people from Rome and Africa and Asia in v. 9. v. 4 says "*every nation under heaven.*" Jews would remember the “every nation” prophecies to Abraham.

In v. 16-18 Peter says this fulfills the OT prophet Joel about God's Spirit being poured out on all mankind, all classes of people in v. 17, "*sons and daughters...young men...old men,*" and in v. 18, "*even...bondslaves, both men and women...*" v. 21: "*Everyone who calls on the name of the Lord will be saved.*" You must call in faith on Jesus as Lord, and that includes repenting of sins (v. 38)

Peter says in v. 39, this promise of the Spirit is '*for you and your children and for all who are far off* [i.e., other nations], *as many as the Lord our God will call to Himself.*' This sovereign calling of God draws men, women, children, young or old, slave or free, Jew or Gentile, black or white or every color in-between. God calls to Himself even distant faraway foreigners, and He puts all of these diverse people together in a church devoted to fellowship (v. 42).

It is only in the church that the Spirit produces this fellowship. It's called in the NT '*fellowship of the Spirit*' (Phil 2:1, 2 Cor 13:14). That's the big picture biblical theology context of fellowship...

#2. The Meaning of Fellowship

J. Vernon McGee tells the story about how a Rotary Club used to invite him to come around Christmas and Easter to preach to them, and how it illustrated "fellowship" is used and misused inside and outside the church. He writes: 'Over the speaker's table they had a slogan: "Food, Fun, Fellowship." Those three things belonged to the early church, and I didn't feel that the Rotary Club should have bragged about having any one of the three. For food there would be embalmed chicken with peas as hard as bullets. For fun they had corny jokes. The fellowship consisted of patting someone on the back and saying, "Hello, Bill. How's business?" Now that is not fellowship in the biblical sense of the word ... [but McGee says for many churches] fellowship is not much different. When you hear an announcement of a church banquet, it is almost certain that you will be urged to come for food and fellowship. What do they mean by fellowship? They mean meeting around the table and talking to each other about everything under the sun except the one thing that would give them true fellowship, the person of Christ ... *koinonia* ... means that which believers can share of the things of Christ.'¹

They have Christ in common. *Koine* Greek was a term for *common* Greek of the day, and the root *koinos* ("common") is in Acts 2:44: *And all those who had believed were together and had all things in common...* [*koinos*, same root as *koinonia*, "fellowship" in v. 42]. It also mentions in v. 45 that they were "sharing" from what they had in common, and that's part of what flows out of "fellowship."

Titus 1:4 uses *koinos* for a "common faith" we share and Jude v. 3 uses it to speak of our "common salvation" we share. Fellowship is "common men" (Acts 4:13 ESV), sharing a "common confession" (1 Tim 3:16 NAS), no temptation overtakes us except what's common to man (1 Cor 10:13) and we have a common Savior/Lord

It's because of what we have in common that we have fellowship. One writer explains: 'If we ask what the priorities of the local church were in the book of Acts, there is no better listing than Acts 2:42 ... Fellowship ... does not refer to what believers have in common with each other [in earthly things], but what they have in common in Christ. What unites us as believers is not primarily our conservative (or "liberal") views, our cultural preferences, or our denominational affiliation. What unites us in Christ *is Christ!*'²

1 John 1:3: *what we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ ...*⁷ *but if we walk in the Light as He Himself is in the Light, we have fellowship with one another ...*

That's where fellowship starts, with the Father, with the Lord, with the Spirit, who graciously share their sweet fellowship with us, and then as a result, we share sweet fellowship with the family of God.

Now turn also to 2 Corinthians 6, and I want us to see a little more of how this word fellowship is used in Scripture. It should be clear already that we can't have fellowship with non-Christians. We can socialize but we're not to have intimate fellowship with unbelievers

2 Corinthians 6:14 *Do not be **bound together with unbelievers** [or "unequally yoked" in other translations, often applied as "don't marry an unbeliever if you're a Christian"]; for what **partnership** have righteousness and lawlessness, or what **fellowship** [koinonia] has light with darkness?¹⁵ Or what **harmony** has Christ with Belial, or **what has a believer in common with an unbeliever?** [ESV "what **portion** does a believer **share with** an unbeliever?"]¹⁶ Or what **agreement** has the temple of God with idols? For we are the temple of the living God; just as God said, "I WILL DWELL IN THEM AND WALK AMONG THEM; AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE. [That's walking in fellowship, and v. 18 says it is the intimate fellowship of a father with his sons and daughters]*

Notice the parallel statements that help us understand the depth and closeness of spiritual fellowship: synonyms like "yoked," "bound together," "agreement," "partnership," "part with," or "portion shared with" (v. 15 ESV). NKJV translates "communion" in v. 15.

Marriage of course is the closest expression of those things, but the point not to be missed is that *Christians have that fellowship with each other. We are family as v. 18 says, and our church family is to be yoked and bound together in close relationships. Believers are joined together like stones of a temple, as Paul says in Ephesians 2 and Peter says in 1 Peter 2. We're stuck together in a bond, union.*

One of the things about family is you don't choose who's in your family. You're 'stuck together.' And you need to stick together in a family and not run off to another one when problems arise. You have to work things through with those you're in a common family with, and pursue harmony and unity and agreement in essentials. We share portions with others in family. We share part of us. Paul describes this fellowship in terms of partnership and relationship. In chapter 8 we see another aspect of fellowship, sacrificial giving:

8:3 *For I testify that according to their ability, and beyond their ability, they gave of their own accord,⁴ begging us with much urging for the favor of **participation** [koinonia, ESV 'taking part,' NIV 'sharing in'] in the support of the saints,⁵ and this, not as we had expected, but they first gave themselves to the Lord and to us...*

That's part of fellowship, taking part in, participating in, sharing in supporting others. Giving financially sacrificially, including giving of themselves, they counted that a privilege or favor to be part of. The same word *koinonia* is used in 9:13 where it's translated in my version as a generous "contribution," or others translate "sharing." When you give to support a ministry or a missionary or to help a member of your church, or give of yourself, that is part of *koinonia*

2 Cor 13:12 *Greet one another with a holy kiss.¹³ All the saints greet you.¹⁴ The grace of the Lord Jesus Christ, and the love of God, and **the fellowship of the Holy Spirit, be with you all.***

Greeting one another before or after church, is part of fellowship. Galatians 2:9 says "*recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship ...*"

My Study Bible says this communicated friendship, partnership. Maybe you're not comfortable with greeting people with a holy kiss but maybe you can start with a holy "handshake of fellowship"? To greet by kissing on the cheek was the cultural way to show family affection and it was different than the way you greeted others. In Congo, I saw Christian men sometimes greet each other bumping sides of their head left-right-left then rubbing foreheads together. In our culture those you're closer to you greet by a hug and families may join hands to pray or sing (as we will at end of this service).

Even outside the church there is a connection you have when you love something in common. Alistair Beg talked about being at a baseball game with fellow fans of the same team and he found himself giving high-fives at certain times to strangers he'd never seen before (and he said frankly he hoped not to see again). But as we go back to Acts 2, there was a greater common love they had and expressed physically and they did hope to see each other again!

Fellowship can be defined under both *partnership* and *relationship*

- *Partnership* - a share in or with (common life in Christ)
- *Relationship* – giving/sharing/participating (common good)

*Notice the “share/sharing” is the key word as part of both

In Acts 2 we see partnership, togetherness, sharing in common life: ⁴⁴ *And all those who had believed were **together** and had all things **in common** ...* [the middle of v. 46 mentions fellowship meals] ... ***from house to house, they were taking their meals together** ...*

The word *koinonia* was used in business partnership of people who shared in work they did closely together, working for a common goal. Luke 5:10 says James and John were “partners” (*koinonos*) with Simon Peter in their fishing business, which meant sharing the work together, sharing boats, sharing a catch, sharing profits.

The word was also used of the two partners of marriage who share life together, possessions in common, sharing common love. The verb form is used in Hebrews 2:14 for talking about how children “*share* flesh and blood.” Acts 2 is family fellowship, believers not only working closely together for a common goal, they shared life together, shared freely of their time, talent, and treasure to help each other, shared meals together, seeing each other as real family.

If this sounds radical, maybe we don't see each other as real family because we idolize privacy and biology-defined family instead of Bible-defined family. It's not radical to do these things for family. The gospel re-defines and re-creates a real family in Christ.

We also see their relationship of sharing, giving for common good:

⁴⁵ *and they began selling their property and possessions and were **sharing** them with all, as anyone might have need ...* [and in v. 47 sharing praises] ***praising God** and having favor with all the people.*

They shared praises and possessions with Christians they were in relationship with. The tense of the verb indicates this took place over a period of time, giving to help their brothers and sisters in need, even selling some things to be able to help their family. It was not mandatory like communism, and people didn't sell all they had at any one time, but over time, Christians sacrificially gave as they saw others in need, what we today call benevolence ministry. We have a benevolence fund at our church you can give to for this purpose by designating for benevolence (our deacons distribute to needs within our body), but you can also just give as you see needs.

All didn't sell and leave homes to form an isolated commune to be separate from the world—this church could never have grown as it did that way—v. 46 makes clear they still owned various homes they fellowshiped in, and v. 46 makes clear they were influencing their world, not isolated from it. There were times some sold property at their disposal to give more. No one told them to pool the resources and join a compound, as some cults have done. It wasn't socialism or communism or isolationism. But the watching world close to them, their neighbors, saw how much Christians loved each other, and in v. 47 this brings favor by outsiders, many God saved by it. The early church believed they were family, others wanted to join.

We've seen fellowship's context, meaning, what's the Application?

Fellowship is a big deal and we've seen the big picture of biblical history and other biblical words that explain it, but how should it change our lives in little things, in practical day-in, day-out habits?

1. BE COMMITTED TO FELLOWSHIP WITH THE CHURCH

Acts 2 is a narrative, not an imperative. In other words, it's a record of the early church, not requiring that we be exactly like the early church in every way. Acts is the history book of the church, and the epistles (rest of the NT letters) give commands to the church that apply throughout its history. But the timeless principle here is that all Christians are called to be committed to church fellowship.

Hebrews 13:16 commands us to not neglect *koinonia*, and then the next verse commands believers to obey and submit to their leaders in the church who keep watch over souls (13:17). It's in the local church, in submitted relationship under shepherds, and committed relationship to other sheep, that's fellowship's normal environment

In our context here, the GCBC leaders have a covenant fellowship commitment we ask people to sign and say before this fellowship for those who want enter partnership and participation with us fully as a church (we do from time to time before AM services). How exactly the 1st apostles expressed "the right hand of fellowship" to Paul and Barnabas in a public recognized way it doesn't say, but the leaders spent time getting to know them and their faith and it was some process before allowing them to share in ministries. And our process here is to not allow people to serve in some ministries until they sign agreement to common faith and GCBC commitment Hebrews 13:17 says "Obey your leaders and submit to them," and this is what GCBC leaders ask (nicely :), just as we ask you to be here at 10:00 a.m. Acts 2 doesn't say you have to do church at 10:00 a.m. or other things leaders set up for a church, but Hebrews says sheep follow shepherds.

It's true you may *not* be submitted to leaders or committed to a church (or come to services at 10) and still be going to heaven and still be in fellowship with God and other Christians. The Bible doesn't say you must go to church at 10 or join a church like ours, but this is how GCBC leaders are leading this fellowship.

But let's be clear it doesn't *put you in spiritual fellowship* when you *attend or join* a local church fellowship (Christ puts us in His invisible universal church and fellowship when He saves us), but the local church is to be the place where the invisible is made visible, where what's true inwardly is expressed outwardly in profession of faith and some commitment to church fellowship. It submits to leaders instead of staying aloof from them, and commits to this family. If you never have, but want to commit to this fellowship like that, let us know.

#2. COMMIT TO FELLOWSHIP AFTER CHURCH

Hebrews 13 also commands to greet one another. So does the end of 2 Corinthians, also after using the word "fellowship." The NT commands greeting others, not getting out fast as we can. And as you greet people, that can lead to fellowship, sharing spiritually. One way to fellowship and not just fraternize or socialize is to talk about the things of Christ. If you're not used to doing that, try an observation from the message that struck you or you hadn't thought about before, and say "what did you think about that?" Or ask them if you don't know them real well how long they've known the Lord and what brought them to Christ. It might lead to sweet fellowship.

It's ok to start with small talk, but fellowship moves to spiritual talk. It is ok to talk about other things, but try to include spiritual things also. If it's not natural for you, pray for God's help, and try to fellowship with people who you can learn from in how they speak. Meditate on scriptures like Colossians 3:16-17, Hebrews 10:24-25.

WITH YOUR FAMILY AFTER OR OUTSIDE CHURCH

- interacting with spouse or kids about Sunday message
- interacting about SS (GCBC parents section in bulletin)
- family devotions are a great time to fellowship as a family, as simple as reading a Bible story or passage and talking about it, sharing prayer request or praises, singing together

HAVING A FAMILY OVER FROM CHURCH

- Hebrews 13 also commands we practice hospitality (which is not just having best buddies over, it's love for strangers)
- You can show love for strangers after the service by talking to them, and even more by having them over. If you can't do a family, invite a single person who doesn't have one.
- Sunday after church may be a good time for some, or after evening service for simple dessert, or spending time with another family waiting for youth program or Thursday PM
- For others, planning another night or day, once or twice a month, to invite people over that you haven't had before?

ANY SETTING WITH YOUR CHURCH FAMILY

- Meals together (fellowship meals,
 - o Mention elder's luncheon with newer visitors or if you have never been, let an Elder know if you desire
 - o Mention every communion Sunday would like to encourage people after service that concludes with Lord's Supper to bring your own lunch (some speak of Sunday lunch as supper) and whoever wants to when the weather is nice can have a picnic lunch at the tables together with others after service. And the kids can play at playground while adults spend time together in fellowship at outside tables, an informal time where we don't pressure the ladies or servants of the church to prepare food or a full providential potluck, a simple way to share spiritual life together
- Memorial Fellowship Service next Saturday in bulletin
 - o encouragement to learn more of a sister in Christ
 - o encourage your family in Christ (Carlton, DeWater)
 - o it's what we do to support family (we're real family)
- Home Fellowship Groups meeting every other Wednesday
- Men's Bible Study meeting this Saturday at 8:00 AM
 - o topic this week will be men leading their family in devotions (i.e., family fellowship or family worship)

I said last week, dads raising kids, I urge you come and fellowship. Not because whoever's teaching that week has it all figured out, it is because none of us have it all figured out that we need teaching and iron-sharpening-iron, whether from a book or our brother next to us, and every man can grow as a shepherd and disciple/discipler, as we share things we've learned and sharpen, that's real fellowship. Talk to some of the guys who are in it, and if you're not able to be there, get the book and follow along with us so you can still fellowship, talk about the lesson. The audio of discussions are online along with notes, copies of handouts at resource table.

Wednesday morning is another time designed for sharing spiritual truths and interacting over verses in the chapter (fellowship focus). Every Friday morning GCBC leaders fellowship around the Word. Some of the ladies' studies and SS classes are also that format. It doesn't require coffee and donuts to have fellowship - food is not fellowship! And dare I say "Facebook is not fellowship"?! Biblical fellowship is face-to-face spiritual people sharing life in the body. Computers have a place, but not for personal biblical fellowship.

J.I. Packer writes: 'A body in which the blood does not circulate properly is always below par, and fellowship corresponds to the circulation of the blood in the body of Christ. We gain strength through fellowship and we lose strength without it.'³

Don Whitney gives that quote and lists benefits of fellowship you experience:

- experience God's grace in ways you otherwise cannot (Acts 2:42)
- experience gifts and grace given to others (1 Pet 4:10, Eph 4:16)
- practice of the spiritual disciplines is encouraged (Heb 3:13)
- experience love in ways you otherwise cannot (John 13:34)⁴

John Fawcett experienced these benefits of fellowship in the 1700s at a small poor country Baptist church in England that didn't have enough resources to support him adequately but they made up for it with warm fellowship. But when a larger Baptist church in London asked John to be their pastor after 7 years, and they could support him better, it was a difficult decision but he agreed to go. The tears flowed from his congregation as the wagons were loaded, and both John and his wife began to weep and they stopped the movers and he said "unload the wagon! We cannot break these wonderful ties of fellowship." He stayed and ministered there 54 years.

He wrote:

Blest be the tie that binds our hearts in Christian love!
 The fellowship of kindred minds is like to that above.
 Before our Father's throne we pour our ardent prayers;
 our fears, our hopes, our aims are one, our comforts and our cares.
 We share our mutual woes, our mutual burdens bear;
 and often for each other flows the sympathizing tear.
 When we asunder part it gives us inward pain;
 but we shall still be joined in heart, and hope to meet again.⁵

¹ J. Vernon McGee, *Thru the Bible Commentary*, Phil. 1:5.

² Larry Dixon, "The Doctrine of the Church," *Emmaus Journal* 13/2, p. 248.

³ J. I. Packer, "Body Life," *Tenth*, July 1981, 11:3, 63.

⁴ Donald Whitney, *Spiritual Disciplines within the Church: Participating Fully in the Body of Christ* (Chicago, Ill.: Moody, 1996), p. 153-56.

⁵ For a fuller account of this story and fuller explanation and illustration of fellowship, go to <http://media.sermonaudio.com/mediapdf/21312165993.pdf>