

Family Group Outline – June 28th, 2026

WHAT'S HAPPENING AT MBC:

1. VBS is happening on July 13-17 and registration is now open for students! Use your KidCheck account to sign up. If you need help, you can contact Courtney Seitz at Courtney.Seitz@Makakilochurch.org.
2. You are welcomed to our monthly prayer meeting at church this Saturday July 4th, at 8:30 am.
3. To prepare for the preaching of the word on this coming Lord's Day, we would encourage you to meditate on the passage ahead of time. This Sunday's sermon will be from Daniel 1.

WHAT WE BELIEVE: *Of God's Purpose of Grace* - We believe that Election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy, and unchangeable; that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it may be known by the evidence of Christian perseverance in all who truly believe the gospel; that it is the foundation of Christian assurance. 2 Tim. 1:8-9; Eph. 1:3-14; 1 Pet. 1:1-2; Rom. 11:5-6; John 15:15; 1 John 4:19; Hos. 12:9; 2 Thess. 2:13-14; Acts 13:48; John 10:16; Matt. 20:16; Acts 15:14; Exod. 33:18-19; Matt. 20:15; Eph. 1:11; Rom. 9:23-24; Jer. 31:3; Rom. 11:28-29; James 1:17-18; 2 Tim. 1:9; Rom. 11:32-36; 1 Cor. 4:7; 1:26-31; Rom. 3:27; 4:16; Col. 3:12; 1 Cor. 3:5-7; 15:10; 1 Pet. 5:10; Acts 1:24; 1 Thess. 2:13; 1 Pet. 2:9; Luke 18:7; John 15:16; Eph. 1:16; 1 Thess. 2:12; 2 Tim. 2:10; 1 Cor. 9:22; Rom. 8:28-30; John 6:37-40; 2 Pet. 1:10; 1 Thess. 1:4-10; Rom. 8:28-30; Isa. 42:16; Rom. 11:29; 2 Pet. 1:10-11; Phil. 3:12; Heb. 6:11; Phil. 2:12.

WISDOM: “What I have said so far applies to actions that are similar. When they are different, we find people made fierce by love; and by wickedness made seductively gentle. A father beats a boy, while a kidnapper caresses him. Offered a choice between blows and caresses, who would not choose the caresses and avoid the blows? But when you consider the people who give them you realize that it is love that beats, wickedness that caresses. This is what I insist upon: human actions can only be understood by their root in love. All kinds of actions might appear good without proceeding from the root of love. Remember, thorns also have flowers: some actions seem truly savage, but are done for the sake of discipline motivated by love. Once and for all, I give you this one short command: love, and do what you will. If you hold your peace, hold your peace out of love. If you cry out, cry out in love. If you correct someone, correct them out of love. If you spare them, spare them out of love.” - Augustine

WORD: “A Portrait of Loving Leadership”, 1 Corinthians 16:1-24

Suggested questions:

1. Read 1 Corinthians 16:1-24. Was there anything that particularly challenged, impacted, or confused you from this Sunday's message?
2. How can you imitate Paul's example of loving leadership with your family?
3. How can you imitate Paul's example of loving leadership within the Church?

DIGGING DEEPER: Greet with a Holy Kiss? Applying an Uncomfortable Command
<https://www.desiringgod.org/articles/greet-with-a-holy-kiss>

Greet with a Holy Kiss? Applying an Uncomfortable Command

David Mathis

Some Christians today might be surprised to learn that the apostles command us, five times, to “greet [each other] with a holy kiss” (Romans 16:16; 1 Corinthians 16:20; 2 Corinthians 13:12; 1 Thessalonians 5:26; or “kiss of love,” 1 Peter 5:14). Really? How’s that supposed to work? When you arrive at church? When you cross paths during the week? And is it okay that many of us today, at least in my Christian circles, are not obeying this command? Or are we?

Previously, we surveyed a theology of kissing by tracing the theme across the Old Testament and identifying a key takeaway for the church age. We then turned to the two signature instances of kissing in the New Testament, both of them in the life of Christ: the holy kisses of one “woman of the city,” from a heart of love and worship (Luke 7:37–38), and the unholy kiss of betrayal from one of Jesus’s own disciples (Luke 22:47–48).

In this scriptural context, then, how do we understand the apostles’ charge about *the holy kiss*, and how might we apply it today across the stretches of our varying times and customs?

We Are Family

First and foremost, one of the main contributions of the survey was the *familial* (rather than *romantic*) nature of kissing in both ancient Israel and the early church. A massive and easily overlooked assumption beneath the apostles’ charge is the familial claim implicit in such instruction. Christ came to create a social reality that transcends that of blood relatives. He came to establish and build his church, as not only a people who receive his grace and salvation but as a family joined together to him, the elder brother, and through him, to the Father, by faith.

The holy-kiss charge communicates more than simply the implicit “we are family” as brothers and sisters in Christ, but we should not ignore this remarkable reality, nor a second truth which flows from it.

We Love Each Other

Not only are we, in Christ, family in fact, but we also are to be familial in affection. That is, we come to be like King David, not only in our words and acts but *in our affections*, when he says of fellow believers in Psalm 16:3, “As for the saints in the land, they are the excellent ones, in whom is all my delight.”

As sinners ourselves, we often find fellow Christians to be some of the hardest people to love. But in our new selves, by the Spirit, the saints — our fellows in Christ, joined also to him — become our *delight*. However strange and quirky and annoying and difficult, however foolish and weak by the world’s standards (1 Corinthians 1:26–29), we learn to see our family members in Christ, despite their many flaws, as “excellent ones.”

We might then *check ourselves* with every “holy kiss,” whether a literal kiss (if acceptable still in some places) or in every kind word of greeting, expression of affection, handshake, or hug to a fellow Christian: Do I really manifest the new birth I have in Jesus, the heart that first loves God and also loves those who too have been born of him (1 John 5:1)? Are my demonstrations of affection toward other believers sincere expressions of love? Are my greetings holy, like that of the redeemed “woman of the city” in Luke 7? Or are they deceptive, even conniving, and *unholy* like the Judas kiss?

When affectionate ways of greeting one another in Christ become our norm, we may notice more readily emerging breaches in relationship. When we newly feel hesitant to embrace, say, some fellow believer (or extend a handshake, heartfelt word, or warm smile), that may indicate some unaddressed issue that needs attention and resolution (at least in our own hearts). Just as it’s hard to sincerely pray for someone while remaining angry at him, it would likewise be hard to give someone a “holy kiss” (or whatever culturally appropriate sign) while harboring bitterness.

Reticence to kiss between spouses may signal unresolved issues in a marriage. So too, in our churches, reticence to greet each other with manifest and unqualified warmth may signal a problem (and lead us to revisit Jesus’s teaching in Matthew 5:23–24). This leads to a third and final truth informing how we think of, and apply, the holy kiss today.

We Love with Sincerity

Surely, “the holy kiss” meant, at least, kissing without lust. But again, kissing in the ancient world (and in Scripture) was far more familial than romantic. And very likely, at the end of five New Testament Epistles, the emphasis is not as much on the charge *to kiss*, as if early believers were *not* greeting each other with kisses and needed to introduce this new act. Rather, the emphasis, given that the kiss of greeting was already common and assumed, was that early Christians do so, unlike Judas, *with holiness*. Greet each other, as family, *and without sin*.

In other words, express your affection *with sincerity*, not pretense. When you greet each other, in word or deed, mean it. Don’t flatter or deceive. But first and foremost, genuinely love one another from the heart, as family, brothers and sisters in Christ; then express it genuinely.

No Judas Kisses

Perhaps often overlooked, against the background of Scripture’s most infamous kiss, is the charge to holiness and sincerity in our demonstrations of affection to our fellows in Christ. Imagine how Judas’s unholy peck of betrayal would have freshly dominated the connotations of the kiss for early Christians.

The apostles’ charge for *holy* kisses means, at least, “Let there be no Judases among us.” Not in the church. Heaven, forbid it. May we never leverage the familial trust of our shared faith in Christ to deceive, use, trick, or exploit other Christians.

So, we resolve with every “holy kiss” not to betray or backstab each other, not to “bite and devour one another” (Galatians 5:15). Rather, we resolve to serve each other, be loyal to each other, love each other in ways that show the world, the flesh, and the devil what kisses are for — not to con or manipulate but to convey heartfelt affection. We greet each other, as family, with sincere love — and resolve to live consistently with our greetings.

Holy Kisses Today

Christians today, in our differing times and cultures, can feel the freedom not to greet each other *with literal kisses*. But some still may. And regardless, we are enjoined to *greet each other* — and not without holiness — whether with a hug, handshake, heartfelt word, or whatever similar expression. And perhaps our lingering today over the repeated holy-kiss charge will remind us how important it is to cultivate, and express, affection for our fellows in Christ, who are family, even deeper and more enduringly so than blood relatives.

The holy-kiss charge is a rebuke to any who would claim Christ and yet nurse a critical disposition toward his people. It exposes the folly of Christians who would claim to love our brother Jesus but find his other brothers and sisters merely annoying, or maddening, or to be flattered or exploited.

The holy kiss also reminds us of an important dynamic in *corporate* worship, to ready our hearts for each Sunday. Indeed, we gather to worship Jesus — and we *gather* that we might do so *together*.

Which might lead to an application almost as uncomfortable to modern people as a kiss of greeting: *slowing down*. What if we considered how hurried we are before and after worship — how late to arrive before the call to worship, and how quick to rush off to lunch or the next event?

We will hardly greet each other with sincere expressions of holy, familial affection without the time and space to greet each other at all.

1 Corinthians 16:1-24

¹⁶Now concerning the collection for the saints: as I directed the churches of Galatia, so you also are to do.² On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that there will be no collecting when I come.³ And when I arrive, I will send those whom you accredit by letter to carry your gift to Jerusalem.⁴ If it seems advisable that I should go also, they will accompany me.⁵ I will visit you after passing through Macedonia, for I intend to pass through Macedonia,⁶ and perhaps I will stay with you or even spend the winter, so that you may help me on my journey, wherever I go.⁷ For I do not want to see you now just in passing. I hope to spend some time with you, if the Lord permits.⁸ But I will stay in Ephesus until Pentecost,⁹ for a wide door for effective work has opened to me, and there are many adversaries.¹⁰ When Timothy comes, see that you put him at ease among you, for he is doing the work of the Lord, as I am.¹¹ So let no one despise him. Help him on his way in peace, that he may return to me, for I am expecting him with the brothers.¹² Now concerning our brother Apollos, I strongly urged him to visit you with the other brothers, but it was not at all his will to come now. He will come when he has opportunity.¹³ Be watchful, stand firm in the faith, act like men, be strong.¹⁴ Let all that you do be done in love.¹⁵ Now I urge you, brothers—you know that the household of Stephanas were the first converts in Achaia, and that they have devoted themselves to the service of the saints—¹⁶be subject to such as these, and to every fellow worker and laborer.¹⁷ I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have made up for your absence,¹⁸ for they refreshed my spirit as well as yours. Give recognition to such people.¹⁹ The churches of Asia send you greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord.²⁰ All the brothers send you greetings. Greet one another with a holy kiss.²¹ I, Paul, write this greeting with my own hand.²² If anyone has no love for the Lord, let him be accursed. Our Lord, come!²³ The grace of the Lord Jesus be with you.²⁴ My love be with you all in Christ Jesus. Amen.