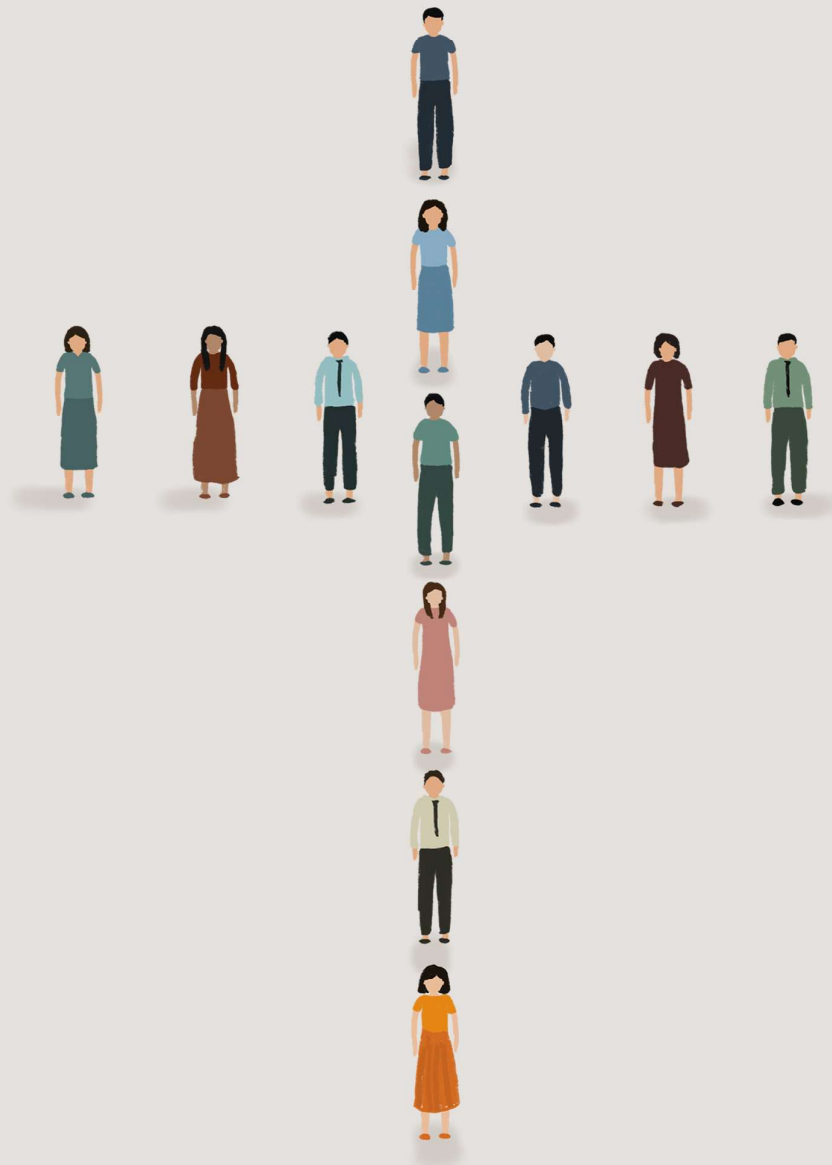


Water Brooks

Truth Young Adults' Fellowship | 2024



Fellowship &
Fellowship groups

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Editorial

Dear reader,

Fellowship is part and parcel of the Christian life. We have heard much of the importance of fellowship in the church, but what is fellowship exactly, and how do we fellowship rightly? In this issue, you will find three articles that elucidate this topic of fellowship. The first article describes and explains the biblical doctrine of fellowship, the second article explains the

purpose and function of fellowship groups in the church, and the final article is a summary of the forum at Truth Bible-Presbyterian Church's most recent camp. It is our prayer that with the reading of this issue, you will better know what fellowship means, and you will be encouraged to grow in your fellowship with

likeminded brethren in the
Church.

On behalf of the
Water Brooks Committee,
David Chew



An Overview of the Doctrine of Fellowship

by Rev Samuel Joseph

Fellowship with Christ

To be a Christian is to be brought into union with Jesus Christ as Saviour and Lord. This union involves fellowship, as explained in the Westminster Confession of Faith (26.i): “All saints that are united to Jesus Christ their head by his Spirit, and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory.” That is to say, our union with Christ is such that we share in what is His: we

share in His satisfaction for our guilt; we have His righteousness imputed to us; we are adopted in Him. More than that, we experience continually the life of Christ energising, as it were, our own (Gal 2:20); our experience is patterned after His: we are crucified with Him; we die in Him (Rom 6:3); we are raised with Him (Col 2:12); we are exalted with Him (Eph 2:6); we reign with Him (Rev 20:6).

Fellowship thus involves the idea of sharing, a relationship in which we partake of something together or have something in common. As Christians, we have fellowship with the Lord Jesus Christ (1 Cor 1:9); we share in His life, as the apostle Paul so strikingly describes: *“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”*

This is a mystical union, a mystery: a *“great mystery”* (Eph 5:32) – which means, not that we should ignore it, but that we should contemplate it; we should embrace it with wonderment and joy, without expecting fully to understand it, but expecting most gloriously to experience it – and applying this mystery as a

reality to guide and govern our thinking (consider, for instance, 2 Cor 6:14-18). Important for our purpose here is to recognise that given this union with Christ, the fellowship and communion of believers with one another follows necessarily and biblically.

Fellowship with the Saints

This is the “communion of saints” commonly referred to: it follows immediately from the believers’ individual and personal union with Christ. It is a communion of love, which directs each member to think not only or primarily of himself, but of the mutual good of others (1 Cor 10:24). By this communion the joys of one become the joys of all; the sorrows of one are shared by all as well (Rom 12:15). By this

communion the spiritual gifts and graces provided to each one by the gift of Christ issue in the overall benefit and growth of the whole – which is precisely the Lord’s intent (Eph 4:7-16). The fact of this communion, then, both assures our communal benefit and implies our communal duty.

This spiritual reality of the communion of saints is, however, somewhat complicated by the imperfection and impurity of the visible church. The communion of saints is properly enjoyed only by the true saints of God; whereas the visible church is composed of those who profess Christ, who will not all actually possess union with Christ. As the Westminster Confession of Faith (26.ii) makes clear, however, those who profess to be saints are thereby bound to live up to that profession, in

this communion as in all other aspects of the Christian life. To profess to be joined to Christ, is to profess to be joined to all Christians as brethren in Christ: a failure to take up that communal duty thus tends to belie one’s Christian profession.

Fellowship in Worship

What then are the duties implied by the communion or fellowship of the saints? Following once again the Westminster Confession of Faith (26.ii), we understand that “saints, by profession, are bound to maintain an holy fellowship and communion in the worship of God” – we have a duty to worship together.

We ought to come together in worship, and worship as one. We should not be in the habit or practice of absenting ourselves, without just cause,

from the Lord's day services: these are intended not merely for our personal benefit, but for the mutual benefit of all (Heb 10:24-25). The very exercise of worship, moreover, should be conducted in such a manner as is conducive to and reflective of the communion of saints: when we sing together, we minister to one another; when we partake of the Lord's Supper, we do so together.

Fellowship in Service

As the Westminster Confession of Faith (26.ii) goes on to explain, those who profess to be saints are bound also to "performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities." In other words, those who profess to be saints

are bound to seek the good of their fellow (professing) believers.

We are bound to seek the edification, the spiritual growth, of our brethren in Christ. In our speech, we seek to build up rather than to destroy: "*Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.*" (Eph 4:29). In our actions, we seek to promote what is spiritually good for others; we seek to minister to them; we make use of our spiritual gifts for the spiritual benefit of the whole body of Christ. This is God's design, that we, "*speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure*

of every part, maketh increase of the body unto the edifying of itself in love.” (Eph 4:16).

Furthermore, this mutual concern is not just for spiritual, but also for physical or material benefits. Thus it is the exercise of “*pure religion*” to “*visit the fatherless and widows in their affliction*” (James 1:27); to be “*given to hospitality*” and attend on “*the necessity of saints*” (Rom 12:13). As the apostle John reminds us, “*But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?*” (1 John 3:17). This is contrary to our human tendency to benefit only those from whom we can benefit in turn (James 2:1-9).

Fellowship Throughout the World

Finally, but importantly, the Westminster Confession of Faith (26.ii) makes clear that this communion and fellowship of saints concerns not merely the particular local church of which we are a part, but extends to all believers throughout the world: “[This] communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus.” As we have opportunity, we should not shun, but rather embrace fellowship with believers all over the world, from other nations, from other cultures, and from different backgrounds.

Of course, certain organisational separations and distinctions may be necessary in this present age; but these do not reflect any fundamental distinction or separation, for we are all one in Christ Jesus. Every Christian

making a credible Christian profession is to be considered a brother, or sister, and is to be treated as such, despite those differences which are more or less recognisable. We are to put aside our fallen, sinful, selfish and tribal tendencies, and recognise our fellowship with all who bear the name of Christ our Lord.



The Purpose and Function of Fellowship Groups

by Pr Joshua Yong

Acts 2:41-47

“Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. ⁴² And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers. ⁴³ And fear came upon every soul: and many wonders and signs were done by the apostles. ⁴⁴ And all that believed were together, and had all things common; ⁴⁵ And sold their possessions and goods, and parted them to all men, as every man had need. 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, ⁴⁷ Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.”

Introduction

Fellowship is an important part of the Christian life. The word “fellowship” (koinonia) used in the context of the New Testament Church describes a close communion and the sharing of common interest and purpose in Christ. It is a term that describes a partnership or a close relationship that is founded upon Christ. We have been brought together through the wonderful salvation that Christians have received in the Lord Jesus Christ. Even though we may have come from different backgrounds, in the Lord Jesus Christ, we can share in a wonderful partnership and communion centred around His Word and His love.

In recognising that Christian fellowship is crucial in helping the believer to grow together in

Christ, we organise the body of believers in the Church into different “fellowship groups.” In the context of the Church, a “fellowship group” refers to the gathering of God’s people within the body of believers into specific groups to help the Church better minister to the specific needs of these groups. Usually, these groups are divided according to age, but we may also organise these groups according to gender or specific needs (e.g. mothers). It is not known when or how the concept of the fellowship groups in the modern form was introduced into the Church, but we see such a concept practised in the New Testament Church. Acts 6 describes a specific group of people who needed special attention – namely, the Grecian widows (a Grecian was a Greek-speaking Jew). Seven men were then appointed “*over*

this business” – to minister particularly to the widows in the Church. We might imagine how these Christian widows would have faced unique struggles and required practical help. The Bible calls this the “*daily ministration*” (Acts 6:1). We also see the Lord Jesus Christ receiving and ministering to the children (Luke 18:16-17).

While there may be different fellowship groups in the Church, these groups must remember that they are still part of the same body of Christ. While different groups may have specific needs, these ministries must always centre around Christ and His Word. These different fellowship groups must not turn into social clubs or hobby groups. Acts 2:41-47 show us how we can fulfil God’s purpose of fellowship in these fellowship groups.

In Acts 2, we see how the New Testament Church ministered to God’s people as they were saved and added to the community of believers.

1. Share the Same Salvation (v.41)

First and foremost, these different fellowship groups are gatherings of believers. In Acts 2:41, we see that those who were gathered together were those who gladly received the Word of God and who were all baptised in Christ. These were the ones who were “*added*” to the community of believers.

The birth of the Church was characterised by the glad reception of God’s Word. The word “*received*” describes a favourable reception. It means the Word of God was not received with force. It means the Word of God was

welcomed. Such a response was produced by the working of the Holy Spirit in the hearts of God's people. Their gladness and devotion were expressed in their baptism. Baptism is the outward profession and confession of the inward faith. In the context of the time, to be baptised meant that they would suffer persecution, especially from the Jews. To be baptised is to be identified with Christ. This was the basis of their gathering and fellowship.

Though there may be many different fellowship groups in the Church, the basis and foundation for all these different groups is salvation in Christ. These groups are ultimately the gathering of believers. There may be the gathering of widows or another fellowship group that caters to youths or children, but it is always the gathering of

Christian widows, Christian youths, or Christian children. This is what sets the fellowship groups in the Church apart from the various hobby groups of the world. The fellowship groups in our Church are, first and foremost, for God's people.

2. Share the Same Conviction in God's Word (v.42a)

Next, we see that the Christians "*continued stedfastly in the apostles' doctrine...*" The Bible uses the expression "*continued stedfastly*" to describe their commitment. This phrase means to "hold fast to" or to "persevere in." It has the idea of being "devoted to." The first thing they persevered in was the teaching of God's Word. The phrase "*apostles' doctrine*" here does not merely describe the body of truths, but the word

“*doctrine*” here properly describes “teaching.” The meaning here is that they believed in the apostles’ doctrine and continued to partake of the apostles’ teaching. This means that they continued to be instructed in the Word of God. The instruction in the Word of God is a central part of the life of the Church (Acts 11:25-26; 18:11).

The different fellowship groups must centre around the Word of God. No matter the age group or the unique circumstances each group faces, the Word of God is the supreme authority of faith and practice. Fellowship groups should not gather apart from the Word. From the children’s ministry to the ministry to the elderlies, the Word of God is our guide and comfort. The different fellowship groups

must minister the Word of God to the specific needs of each group. In the children’s ministry, the Word of God must be taught at a level that the children can appreciate and understand. To the youths, the Word of God must be applied to address the specific challenges and temptations youths are facing today.

3. Share the Same Fellowship (v.42b)

The next element described in Acts 2:42 is “*fellowship*.” This word describes a partnership. It describes a close association of mutual interest and sharing. This describes the companionship in Christ. This sharing is exemplified in verses 44-45. The word “*common*” in verse 44 comes from the same root word as “*fellowship*.” It describes a mutual interest or a collective sharing. In this particular case,

the Christians were sharing their material blessings as a practical expression of their common bond with one another in Christ. This describes the care which they showed to one another. The Christians in those days would have suffered much persecution because of their faith in Christ. But as they came together in Christ, they cared for one another, ministering to one another's needs. Verse 46 also says they were "*continuing daily with one accord*." The phrase "*one accord*" is one Greek word describing the oneness of purpose and passion. There is a concern for each other's spiritual and physical well-being. They were gathering "*in the temple*" (v.46). This does not describe the temple's inner chambers, but probably the temple's outer courts where larger groups of people would gather (Acts 3:11; 5:12). Their fellowship describes

a coming together and a gathering together. They enjoyed each other's company. They not only gathered together around God's Word, but they also helped one another with their struggles.

Fellowship groups must seek to minister to the specific needs that different people may have. These smaller groups allow Christians to gather together and forge godly companionships to see them through different phases of their lives. In these smaller groups, we will be able to identify more personally the needs that different Christians may have and, in so doing, to also minister to these needs.

4. Share the Same Worship (v.42c-43)

In Acts 2:42, they gathered to partake of the Lord's Supper and to worship the Lord. The

Lord's Supper is a sacrament ordained by the Lord Jesus Christ to remember the death and salvation work of the Lord Jesus Christ. The Lord's Supper was to be partaken "*together*" as a body of Christ (1 Cor 11:17-22). It is a communion and fellowship amongst fellow believers in Christ. They also gathered in "*prayers*." The word "*prayers*" is here written in the plural, showing how they continued in prayer and also the various forms of prayers that they shared. The people constantly participated in prayers together as a community of believers. Throughout the book of Acts, we see that the community of believers appointed a set time to pray together (Acts 3:1; 4:31; 6:4). Prayer is a very important part of the life of the Church.

The partaking of the Lord's Supper applies to the gathering

of the whole Church and not to the fellowship group. Because of the seriousness of this sacrament, it must be administered by an ordained minister. Therefore, partaking in the Lord's Supper must not be observed in the fellowship group setting. However, the principle of seeking the Lord Jesus Christ extends to fellowship groups. Fellowship groups are avenues for God's people to come together to seek the Lord Jesus Christ and to pray. In these smaller groups, there are opportunities to share more intimately so that we can pray more personally and specifically for one another.

5. Share the Same Gladness and Sincerity (v.46-47)

As the Christians came together, they gathered together with

rejoicing. The Bible says that their gathering together was with “*gladness and singleness of heart*” (v.46). The word “*singleness*” means simplicity, the opposite of guile and cunningness. As they worshipped the Lord together, they shared the joy they were experiencing. They rejoiced to witness the working of God in their lives. What they have experienced and the kindness shown to one another is also expressed in the sincerity of hearts. They were very transparent and sincere in their kindness towards one another.

When Christians gather with the right spirit and purpose, they can enjoy much rejoicing and blessing.

A Summary of

Biblical Fellowship



Forum by Rev Dr Jose Lagapa

by Pr David Chew

Exhortation:

Webster dictionary defines fellowship as a companionship, or a mutual association of persons on equal terms. This implies that men are made for a society and need mutual fellowship. This is true for both the world and the church. However, the biblical word for fellowship is different from its secular definition. The Old Testament uses '*fellowship*' as the term for the binding or coupling of the Tabernacle. It

signifies the joining together of people in the place of worship. It was also used to warn the people against joining the wicked (Ps 94:20). The righteous man does not join affinity with the wicked (Ps 1). One example of one who had fellowship with the wicked was King Jehoshaphat (2 Chron 18:1; 19:1-2).

The New Testament uses the word *koinonia* to describe

fellowship. It is through the Lord Jesus Christ that we can have fellowship one with another (1 John 1:5-7). It is not just a mere coming together because of a commonality, but it is a coming together because of a common relationship with Christ. It is a oneness in the Lord Jesus Christ that is based on love and truth. What makes us one is the presence of Christ in each one of us (John 17:20-23). Our unity is in the Lord Jesus Christ. The purpose for our coming together is for growth and mutual encouragement (Heb 10:23-24; Prov 27:17). Many struggle to fellowship because they are not willing to be sharpened. Some are younger in the faith, and those who are more mature must understand that they are still struggling, and Christians must encourage one another to fellowship for the purpose of being one in Christ.

Koinonia refers to contribution, pointing to spiritual encouragement and even material provision. *Koinonia* is also used to describe communion, where there is a common partaking, receiving something out of the togetherness. *Koinonia* also means distribution, which points to the heart to give, not just to take or to receive. *Koinonia* is not only present for those who are with us, but also for those who may be away from us, via the means of communication. The stronger form of *koinonia* is used in the New Testament to describe the sharing in company. The goal and objective of the church is to come together to strengthen one another in the faith and build one another up for the glory of God. The objective is not to have a happy church, but a church that glorifies God. Just because a church is closely knit does not mean that it is

pleasing to God.

Questions:

1. Is it wrong for the church to organise activities (e.g. rock climbing, café hopping, mountain climbing, etc.) in the name of encouraging fellowship?

Ans: It is not wrong for the church to organise activities to facilitate fellowship, and it would be better to organise activities that are more purposeful (e.g. tracting). Nevertheless, while these activities are not wrong, there should always be an exhortation. It should not be all fun without reflecting on God's Word. There must be a spiritual basis for why we gather together. The purpose of the activity must be to know the concerns of one another in order to encourage them. As

spiritual people, we must have a spiritual appetite. Christianity is not about enjoying the pleasures of this earth for this world is not our home.

2. How do we have better fellowship if our daily conversations are just about fun topics and catching up? Is it a must to share verses and share prayer requests?

Ans: It is not wrong to catch up with one another, in fact, in doing so, we can find out more about a person's prayer requests. It is good for those who are mature in the faith to approach those who may be younger in the faith to talk to them and ask what he can pray for, or how he can help them, or any concerns that they may have. Regarding fun topics, we have to be careful what these topics are. If it is to talk nonsense and make fun of one

another, or just for a laugh, we must remember that the Bible warns against jesting and foolish talk. This however, does not mean that we cannot have light conversations with one another. The time of refreshments is a good time for fellowship. We must also not forget that families with young children also need fellowship. It does not have to be theological discussions, but there must be fellowship with one another. It must also be a genuine knowing of the person and seeking to encourage, not simply quoting Bible verses.

3. At what point is the line drawn between fellowship and normal social activities?

Ans: As Christians, every activity that involves fellow believers should be fellowship that encourages and builds up each other. Even when we

gather together to eat, fellowship must be the centre. Whether we eat or drink, we give glory to the Lord. For the Christian, there is no social activity that departs from fellowship. If we gather together as believers, it is to encourage one another to love God, to walk with Him, and to glorify Him.

4. How do we help young children to fellowship when they seem more interested to play?

Ans: We can redirect their energy to play games that would help them know more about God or the Bible. We cannot prevent children from playing, but we can use their play to help them focus on God.

5. Can a church be biblical and people well-versed in

God's Word and God's love, but lack in true Christian fellowship?

Ans: If the church is biblical and the people love the Lord and His Word, there should be true fellowship. Fellowship is the result of our love for God and His Word. However, there may be some who know the Word of God but do not apply it. But if one truly loves God's Word, he will obey it and have true Christian fellowship. True Christian fellowship is our connection with God. Unity in fellowship is in the Lord Jesus Christ. If we truly love God's Word and are one in Him, then though there may be differences in opinions, we will still be one in the Lord.

6. Should we allow children to play at the field on the Lord's Day?

Ans: It is difficult to stop the children from playing at the field in church on Sunday, but as much as possible, we must train the children to know that the Lord's Day must be kept holy. They should not be playing ball games and recreational games that would distract them from keeping the Lord's Day. The Lord's Day is to be kept in its entirety, not just for the hour.

7. Is hanging out with people considered biblical if it is only to know about them without talking about God and God's Word?

Ans: If the question is referring to believers, then it is not possible to gather to talk and forget about God. There will always be topics that come up that we can praise and thank God for. If it is referring to unbelievers, it may be difficult

Ans: to talk about God, but for believers it must not be the case. It is impossible for believers to come together and talk without any mention about the goodness of God or of His help for us.

8. Are we allowed to have normal conversations without deeming it as fellowship, or essentially, everything must be fellowship?

Ans: Of course we can have normal daily conversations, but our motive to talk to believers is not to just to pass time. It must be to encourage and build up one another in the faith. As Christians, we should always end up in recognising God's working in our lives. It may begin with a normal conversation but it must always lead us to remember His goodness. Even in normal conversations, we must have a

consciousness of God's working in our lives.

9. Can bonding over computer/phone games or common hobbies be Christian fellowship?

Ans: Generally, true bonding where Christians talk about their struggles does not happen over computer games. These, rather, distract us from true fellowship, for they are not edifying and are not centred on God. It is ultimately individualistic rather than communal. Generally speaking, these games are designed to hook a person and are addictive by nature. Hence, Christians must be very careful when it comes to computer/phone games.

10. When children come together to play, but their play has nothing to do with God, and sometimes even

**reflecting ungodly behaviour,
can this be fellowship?**

Ans: It must be stated clearly that it is not fellowship. If they are simply playing and especially if they are reflecting ungodly behaviour, it cannot be considered fellowship. True fellowship is a reflection of our relationship with the Lord Jesus Christ.

**11. How can we encourage
young children to fellowship?**

Ans: One way in which we can do that is to bring the children to children's fellowship where the environment facilitates fellowship. For the holiday periods, we can bring them together for special meetings to encourage fellowship. For Sundays, we must bring them to Sunday School, and make sure that we help them keep the Lord's Day holy by not having

tuition on Sundays.

**12. What do you think about
youths going out for night
activities (e.g. cycling) in the
name of fellowship?**

Ans: Aside from the physical danger, night activities also poses temptations and attacks from Satan to sin, especially in a mixed group of boys and girls. It would be better for them to do so in the day rather than in the night. We must not give any opportunity for the Devil to plant any ideas of fornication. God has designed night as the time for rest.

**13. If Christians advise using
God's Word, but do not say it
in an encouraging way,
should I tell them so that
they would not do the same
to others, or should I accept
it politely?**

Ans: We should honestly approach the person if he/she is using the Word of God to put down others or to cause others to leave the fellowship of the church. We should encourage this person to use God's Word to encourage others. It is a tricky situation because it can go both ways: either the person who is advising is not doing it rightly, or it could also be that the person who is being advised is not taking it in the right way though it has been done rightly. That is why we need a lot of wisdom and prayer in approaching this matter. Both the one who advises and the one who receives the advice must be humble and prayerful.

14. Must everything I do be categorised into some sort of Christian fellowship? Is it wrong if I do secular things that are not morally wrong with my church friends?

Ans: There is no problem with doing things that are not morally wrong with church friends. However, as a Christian, we must be careful with the idea of categorising things in life into secular and church, because we are Christians and everything we do is spiritual. There is nothing that we do as believers that should be without God.

15. How do I proceed if there is someone from an unsound church who seems saved whom I have experienced more Bible-based fellowship with as compared to someone in the church?

Ans: We must have the right understanding of fellowship. Fellowship is not just the feeling of warmth and closeness, but it is based upon the identity we have in Christ. The fellowship with people from unsound

churches may seem more “loving” or warm on the surface, but that is not the measure of true fellowship. True fellowship must be based upon our fellowship with God.

16. Can you fellowship with a person from a different denomination?

Ans: It is not wrong to fellowship with Christians from other denominations as long as they are Christ-centred and Bible-believing. We may differ in some teachings like the mode of baptism, but as long as they have the right understanding of salvation and they hold to the truths of Scripture, we can have fellowship with them.

17. What should I do if my friend/ family prefers fellowship in other sound churches as compared to my

church?

Ans: It is strange for one to worship in one church and yet have an affinity for another church. The question to be asked then is, “Why is the person worshipping in this church for which he has no affinity for?”.

18. Can we go for Christian conferences in other churches that are not in the B-P movement upon invitation (e.g. youth conferences)?

Ans: We must be careful, especially with youth conferences, for many of them, even the New Calvinists, have been infiltrated by Charismatic practices. They are irreverent in their worship, and we cannot join with them in worship. The B-P churches have their Combined Youth Conference (CYC) yearly and it would be

better for youths to participate in the CYC.

19. Is it wrong to talk about sports, food, and studies on Sunday during fellowship time?

Ans: Regarding sports, we should not entertain these things on the Lord's Day as many of these things distract us from focusing on the Lord on the Lord's Day. Regarding food, we can think about what to have for lunch or dinner, and it is not necessarily wrong. Regarding studies, we should not study on the Lord's Day.

20. Can we talk about/use social media/games on the Lord's Day?

Ans: Regarding certain types of social media (e.g. Tiktok), we should avoid engaging in them on the Lord's Day. It largely

depends on what we are using social media for. If it is for the streaming and watching of messages, it is not wrong. However, if it is for chitchatting and entertainment, it is wrong as it should not be done on the Lord's Day.

21. Is it normal to have very godly fellowship with someone and yet not feel close to them?

Ans: There is a love that binds in godly fellowship. Godly fellowship in itself is a close relationship. The closer we are to God, the closer we will be to fellow believers. This may not necessarily be close in the worldly sense.

22. From observation, from young children to youths in the church, some do not seem to greet their elders at all. What should parents do about this?

Ans: Parents must train their children first from the home to greet and respect their parents. Youths and children must show respect for their parents. It is proper to greet your parents and children must make it a habit to do so. The elders must also greet and respond to the younger ones and not ignore them. It goes both ways.

23. Is there a difference between Christian fellowship and Biblical fellowship?

Ans: There is no difference between Christian fellowship and Biblical fellowship. Christian fellowship is always biblical. The apparent difference arises when some Christian churches are not biblical, and yet they claim to be Christians and are fellowshiping though they may not be biblical. True Christian fellowship is always

Ans: according to the Bible.

24. Is limited fellowship time due to family and work commitments wrong?

Ans: There are limitations in life that can make fellowship time limited. However, as Christians, we should desire to have a longer time of fellowship with fellow believers, especially on Sundays and on Saturdays during fellowship group meetings.

25. Can we use personality tests to get to know someone first since it can help us know his/her personality so that we can minister specifically to that person later?

Ans: As Christians being regenerated and quickened by the Spirit, we must not rely on the methods of this world to minister to others. These tests

are of the world. We must be careful because many of these tests are based on psychology and humanistic philosophies.

26. If someone is ministering to me in a biblical way, and I still talk to them but still have some unrepentant sin, is it still considered Biblical fellowship?

Ans: True fellowship first begins with our relationship with God. We cannot have fellowship with God with unrepentant sin in our hearts. How can we who know that we are forgiven not ask for our sins to be forgiven, when He has promised to forgive us when we repent? If our communion with God is hindered by sin, we cannot have true fellowship. We must repent of our sins.

Conclusion:

Fellowship is first and foremost our communion with the Lord Jesus Christ, and this makes us one in the Lord. We are joined together because of Christ. Fellowship also entails distribution and communication. The believer must desire fellowship, and we can grow closer to one another as we grow closer to the Lord. This is what the Lord desires for His Church.