

**ADDING TO OUR FAITH:
BROTHERLY KINDNESS
2 PETER 1.7**

INTRODUCTION:

1. Growing in the Lord has an inward focus as we strive to add critical components to our faith. But now we look outward.
2. Christianity is not a solo journey, but a walk of fellowship.
3. How well we develop our relationships with one another determined how effective we serve as Christians.

I. THE CHURCH: THE CITY OF BROTHERLY LOVE

- A. Brotherly Kindness: [philadelphia (φιλαδέλφεια)] From Philo - "love" and Delphos - "brother" (Rom. 12.10)
 1. Not to be confused with agape, philo is a tender affection commonly known as kindness. (Titus 3.4)
 2. Set toward brethren, brotherly kindness provides the true sense of the Christian family. (Eph. 3.15; 1 Cor. 12.25)
- B. Not to be feigned, brotherly kindness is a genuine sense of closeness and connection between one another. (1 Pet. 1.22)

II. THE DEEPENING LOVE OF ONE ANOTHER

- A. Love among brethren is essential for spiritual growth and required for fellowship with God. (1 John 2.10; 3.10,14)
 1. Not just profession, but demonstration. (1 John 3.18,19)
 2. One cannot love God and hate his brother. (1 John 4.20)
- B. Over time our relationships with one another will deepen, if we nurture and cultivate brotherly love. (1 Thes. 3.12)
 1. Remember, love does not discriminate. (1 Cor. 12.12,13)
 2. Building through shared experiences. (1 Cor. 12.26)

III. "LET BROTHERLY LOVE CONTINUE" (HEBREWS 13.1)

- A. Having added brotherly love to our faith, we must be cautious lest it be lost. (1 Thes. 4.9)
 1. Brotherly love is considerate. (Phil. 2.1-4; Heb. 10.24)
 2. Brotherly love is sympathetic. (Heb. 13.3; 1 Cor. 12.26)
 3. Brotherly love is forgiving. (Eph. 4.31,32; Col. 3.12,13)
- B. Christians cannot afford to let their love for one another grow cold. For our faith depends on it. (Ecc. 4.9-12)

CONCLUSION: Are you living in the city of Philadelphia?

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MEETING TIMES:

SUNDAY MORNING BIBLE CLASS :	9:00AM
SUNDAY MORNING WORSHIP:	9:50AM
SUNDAY EVENING WORSHIP:	6:00PM
WEDNESDAY EVENING BIBLE CLASS	7:30PM

*Worshipping
God "in Spirit
and truth"
(John 4.23)*

MAY 24TH, 2009

TASTING THE HEAVENLY GIFT

In a stinging rebuke to Hebrew Christians who were contemplating apostasy, the writer states that "it is impossible who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit" to come back to God if they fall away. (Heb. 6.4-6).

To taste does not mean, as some have commented, a cursory nibble to whet the appetite. Instead it means to fully experience. It was used of Jesus who "might taste death for everyone" (Heb. 2.9). Similarly, Jesus used it point out that some of His disciples would not "taste death" before the establishment of the church (Matt. 16.28). Indeed many of them were still alive when the church was established on Pentecost (Acts 2).

Those who have become Christians have experienced for themselves the grace of God. They have enjoyed the spiritual feast that are the blessing in Christ (Eph. 1.3). Their sins have been washed away, and they now live a life of faith, hope, and love.

The blessings of a Christian are not some distant hope. The grace of God is not the result of wishful think on the part of an overly optimistic dreamer. They are real, and are fully enjoyed in the present. Peter noted that since we have wholly experienced the goodness of God, there is no reason why we should desire the fleeting, temporary pleasures of the flesh. Instead, we ought to "desire the pure milk of the word that you may grow thereby, if, indeed, you have tasted that the Lord is gracious" (1 Pet. 2.1-3).

CLP

CONCERNING THE COLLECTION

1 CORINTHIANS 16.1

INTRODUCTION:

1. The generosity of the first century Christians was remarkable. No one having need ever went without. (Acts 2.44,45)
2. Knowing that it is *“more blessed to give than to receive”* (Acts 20.35), Christians would do well to learn this blessing well.
3. Since its establishment, many innovations have been introduced to “improve” the process. But our giving must be proper!

I. THE PROPER METHOD OF THE COLLECTION

- A. For the church to function, money is required. But how is that money to be acquired? (1 Cor. 16.1,2)
 1. **VERSE 1:** *“...as I have given orders”*
 2. **VERSE 2:** *“On the first day of the week...”*
 3. **VERSE 2:** *“...let each of you lay something aside...”*
- B. Is there any other authorized method of collecting?
 1. Charity drives, bake sales, raffles, business ventures?
 2. Show me the Scriptures! (1 Pet. 4.11; 2 Tim. 3.17)

II. THE PROPER ATTITUDE OF THE COLLECTION

- A. God loves a cheerful giver. (2 Cor. 9.6,7; 1 Chr. 29.13-17)
 1. Too often one’s love of money affects their attitude toward the contribution. (1 Tim. 6.10; 2 Cor. 8.1-5)
 2. Christ became poor that we might be rich. (2 Cor. 8.8,9)
- B. By planning ahead and budgeting, we are able to give according to our ability. (2 Cor. 8.12; 9.5; 1 Cor. 16.2)

III. THE PROPER USE OF THE COLLECTION

- A. Church funds are used to carry out the work of the church.
 1. The autonomous nature of the church. (1 Cor. 16.1)
 2. Edification, Evangelism, Benevolence. (Eph. 4.12)
 3. Individual vs. Collective work. (1 Pet. 5.2; Gal. 6.4,10)
- B. In the use of the Lord’s money, as in all things we must be careful *“not to go beyond what is written”* (1 Cor. 4.6).
 1. Congregations gave to provide for Christians who have need. (1 Cor. 16.1; 2 Cor. 9.12; Rom. 15.26)
 2. Elders and preachers are supported both locally and afar. (1 Cor. 9.14; 1 Tim. 5.17,18; Phil. 4.18; 2 Cor. 11.7-9)

CONCLUSION: Giving begins when you give yourself first to God.

JUST SAY “NO”

Paul wrote: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world" (Titus 2:12-14).

In our day and age people have a real problem saying, "no." In the early 1980's Nancy Reagan, First Lady of the United States, learning the prevalence of drug and alcohol abuse launched a campaign called, "Just Say No." The problem of not saying "no" is perpetuated by parents when they raise their children and do not teach them what "No" means. In "denying ungodliness and worldly lusts," each of us must be able to say "no" in order to be pleasing to God.

Denying Ungodliness and Worldly Lusts: It is a foolish question, "Can I continue in sin that grace may abound?" Paul stresses to the Romans that we must say no to sin. Paul writing to the Corinthians said, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (1 Cor. 6:9-11). Notice that the unrighteous will not be saved. Why? Because they failed to say "no" to the various sins that are listed by Paul. The grace of God brings salvation to all men, but only those that live according to the teaching of God's will and say "no" to evil.

How Can We Have Strength To Say "No"?: The strength to say "no" to the lusts of the world is found in the attitude of living "soberly, righteously and godly." Strength in our lives comes when we give ourselves to things that cause our faith to be strong: Reading, studying, and meditating upon the word of God, praying for wisdom and strength to face the things of life.

The grace of God has come that all can be saved, but do not think that means that all will be saved. We must understand that God gave His Son so that we might be saved and that we must give our lives to righteousness and godliness if we are to be saved. Therefore, let us live our lives recognizing that what we do and how we live will determine where we will spend our eternity.

[David Cox]