

Fellowship Facts

by David Guzik

David Guzik's sermon 'Fellowship Facts' explores the concept of fellowship with God, highlighting its importance, definition, and practical applications in the Christian life.

Duration: 43:56

Scripture: John 13:1-17, 1 John 1:3-4

Topics: "Fellowship With God", "Christian Community"

Description

In this sermon, the preacher discusses the principles of fellowship with God. The first principle is that when we are in fellowship with God, we will not walk in darkness. The second principle is that fellowship with God also involves being in fellowship with other believers. The third principle is that although we won't be perfect, there will be a continual cleansing in our lives when we are in fellowship with God. The fourth principle is that when we are in fellowship with God, we will display love for others. The preacher emphasizes the importance of sharing our testimony with others to lead them into fellowship with God. He also highlights that fellowship with God is not just based on feelings or inspiration, but on a genuine sharing of life with God. The sermon encourages listeners to examine their lives and understand what it looks like to be in fellowship with God.

Transcript

Let's open up to 1 John chapter 1. Start here at verse 5. This is the message which we've heard from him and declared to you, that God is light and in him is no darkness at all. If we say that we have fellowship with him and walk in darkness, we lie and do not practice the truth. But if we walk in the light as he is in the light, we have fellowship with one another and the blood of Jesus Christ, his son, cleanses us from all sin.

If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. Do you remember at the last supper when Jesus spoke with his disciples? Before he did anything else, with the disciples sitting down, he washed their feet.

He got up and he took off his outer garments and put on the sort of robe that a servant would wear and he wrapped himself with a towel and he got a basin and filled it with water and carefully went around and washed each one of the disciples feet. Well, when he got to Peter, Peter protested and he said, you're not going to wash my feet, Lord. Well, Jesus told him, because Peter was probably doing this out of a false sense of spirituality.

Peter told him, Peter, if you don't let me wash your feet, you have no part with me. You know, there's nothing there. And then Peter, probably trying too hard to appear spiritual again, said, well, then, Lord, don't just wash my feet, wash all of me.

Kind of that control thing going on. You know, Jesus, I'm going to tell you what to do. You're either going to not wash my feet because I tell you not to wash them or you're going to wash all of me because I tell you to wash all of me.

And Jesus very calmly replied back to Peter, he said, Peter, once all of you have been washed, once you've been washed, just your feet need to be cleaned. I think that there's a real idea there that Jesus was pointing towards, and it's this whole idea of cleansing in the Christian life. There is an initial cleansing when we come to Jesus, when he washes all of us, as it were, where we're made clean before God, white as snow, as Isaiah puts it.

And it's a glorious thing that God does to forgive us our sin, to wipe it away, to cast it as far from us as the East is from the West, to bury it at the bottom of the sea, as the prophets put. It's awesome to consider that we really can be forgiven for our sin. But there's another kind of cleansing, the cleansing that comes from walking around day to day in a dirty world.

Why was it that foot washing was even necessary? Well, it was necessary because, first of all, people didn't generally wear shoes the way we wear shoes. They wore sandals and they didn't wear socks as we wear socks. And so portions of your bare feet were exposed.

Then again, they lived in a culture where there were very few paved roads. And most of the time when people walked around, they were walking on very dusty sort of roads and paths and such. It wouldn't be uncommon for at least a section of a home to have a dirt floor, although many of them, though it would just be of the poorest sort, of course.

And so when you got up in the morning and got yourself dressed and put on your sandals and walked outside, almost immediately dirt came onto your feet. You couldn't walk around in the world without getting dirt on your feet, just period. Therefore, when you came to somebody's house, one of the first things that they did was they would greet you at the door with a kiss and they would wash your feet.

Lowest servant in the house would come and wash your feet. It was just assumed that your feet would be dirty from walking around in the world. Now, if you've ever lived in other places or among other cultures, you find that this is a similar practice of this is common in other cultures.

I know that it is like this in Sweden, but also in other countries that I visited. One that's very memorable to me is Bulgaria. When I visited in Bulgaria, when you went to somebody's home, you just didn't wear your shoes around inside the house.

When you come inside, you take your shoes off and typically they have a pair of slippers to give to you. Now, if you are going to be sort of the ugly American and insist on walking around in their house with your shoes, they won't say anything. They'll just say stupid American, you know, to themselves, probably.

But the reason why is, you know. It's a lot more unusual for them to have a stretch of sidewalk that is just dirt. And with the weather changing all the time, that's why they do it in other countries such as Sweden.

You know, you'll come just right off of a slushy road and even if the soles of your feet are clean from wiping them out, there's all sorts of ice and slush and stuff on your shoes. It's just good manners to say, I'm not going to track this all through the house. I'll take my shoes off when I come in.

Well, this analogy plays out in the Christian life. As I mentioned before, there's an initial cleansing that comes to us when we come to Jesus Christ. But you can't walk around in this world without sinning.

You just can't do it. And that sin doesn't take away our salvation, but what it does do is it impedes our fellowship with God. Now, we've spoken on this same general text, First John, chapter one, verses five through nine before on Sunday evenings, emphasizing the aspect of confession of sin and the need to confess sin to restore and to enjoy fellowship with God.

Unconfessed sin in the life of a believer doesn't make them lose their salvation, but what it does is it hinders to one degree or another that believers fellowship with God. You know, you can be a believer in Jesus Christ and be saved. Your eternal fire insurance is paid up, so to speak, and you're going to heaven and all, but you're really not walking in step with the spirit.

You really don't have the heart of God. You're really not, as we've spoken of on a previous occasion, wholly following the Lord. You're living perhaps at a bit of a lower level in your Christian life and you're not really in fellowship with God.

Again, how do you how do you know this? Well, you know this because sin is in the way. Now, in thinking about all of this, I thought. Isn't it interesting? That many, many Christians sort of assume that they're in fellowship with God.

They never give serious consideration to the idea that they may be saved. They may have a love for God, a regard for God, a reverence towards God, but the bottom line is they really don't have a close fellowship with God. Sometimes when you hear people talk, you instantly realize that even though they may know about God, they don't have fellowship with him.

I don't know. There's certain phrases that sort of trigger that in my mind. Whenever I hear somebody talk about the good Lord, you just kind of get this feeling that, you know, they probably don't know God all that much on a fellowship level.

When you hear somebody talk about the man upstairs, you know, it's yeah, they're talking about God, but how well do they really know him? And when you think about it, it's absolutely astounding that God invites us to have fellowship with him. Now, I wonder if we really even understand what fellowship is. It's kind of a churchy word, isn't it? We don't use it that much outside of church.

Sometimes if a scholar is funded in a teaching position at a university, they'll call that funding program a fellowship. I really don't know how that relates to the biblical usage. But it's really not a word that's used outside of church that much.

And I wonder how many of us here this evening could give a succinct, rational definition of what fellowship is. Well, I'll tell you right off the bat, it's the ancient Greek word koinonia. So what is fellowship? It's koinonia.

Now, that doesn't help you understand one bit better. I've just answered the question with another question. But this ancient Greek word koinonia really has one meaning.

It means sharing. That's really the idea behind it, sharing. Now, sometimes it's used in the sense of sharing life with Jesus.

Let me read to you from First Corinthians, chapter one, verse nine, where it says God is faithful by whom you were called into the fellowship of his son, Jesus Christ, our Lord. In other words, God called us into a shared life with Jesus. And think about this for a moment.

God invites us to share our life with Jesus and him to share his life with us. Jesus Christ is enthroned in the heavens, and the Bible says that the believer is seated in heavenly places with him. We share that with him.

The Bible says that Jesus has angels at his disposal. Well, it also says that those angels are ministering spirits sent forth to minister on behalf of those who will inherit salvation. Jesus shares his servants with us, the angels.

Jesus shares his future with us. He's going to reign and rule over this earth for a thousand years in glory and then on into eternity. And we will reign as kings and priests with him during that time.

Jesus even shares his name with you. Think about it. The followers of Mohammed are not called Mohammedans, they're Muslims or followers of Islam.

The followers of Moses are not called Moses people. They're called Jews. They're the Jewish people.

But the followers of Jesus Christ are called rightly so Christians, and that's a biblical term, by the way, because Jesus Christ even shares his name with his people. This is absolutely remarkable. And when we think about it, it makes us ashamed for the way that we neglect our relationship with Jesus.

He shares his life with us now, sometimes this word *koinonia* or fellowship, when it's used in the scriptures, it means a sharing of life between believers. Maybe you've heard this passage before. Acts chapter two, verse forty two, where it describes this life among believers and it says and they continued steadfastly in the apostles doctrine and fellowship.

In other words, it describes that the Christians shared their life with each other. It wasn't just sharing life with God, but when they shared life with God, they also shared life with each other. Sometimes *koinonia* means sharing the remembrance of Jesus's work on the cross.

Did you know that the Lord's Supper or communion is called *koinonia* in the scriptures? First Corinthians chapter 10, verse 16, says the cup of blessing which we bless. Is it not the communion of the blood of Christ? That word communion is *koinonia*, it's the sharing of the blood of Christ, the bread which we break. Is it not the communion, the sharing of the body of Christ? When we take communion, we're sharing the remembrance of the broken body of Jesus and his poured out blood.

The idea is sharing. Did you know that this word *koinonia* or fellowship is also used in a very practical way of sharing resources? Romans chapter 15, verse 26, says this. For it pleased those from Macedonia and Achaia to make a certain contribution for the poor.

The ancient Greek word for contribution there is *koinonia*, fellowship. It's a sharing and it's not the only place in several places in the New Testament that word *koinonia* is used to describe sharing. Well, I mean, I should just get right down to it, sharing money.

We're sharing together and that's koinonia, that's sharing. And sometimes this word koinonia is even used in referring to the sharing of our suffering as believers. Paul in Philippians chapter three, verse 10, spoke about his relationship with Christ and he said, oh, that I may know him and the power of his resurrection and the fellowship of his sufferings, the sharing of his sufferings.

Now, again, think about this just for a few moments. God invites us to share his life with him. It's staggering.

Picture in your mind a great or famous person that you would like to share your life with them. Well, there they are. Let's say it's a great person, a person of surpassing moral character, of great, great godliness.

Which of us wouldn't be thrilled if we got a call on the phone tomorrow and it was Billy Graham? And Billy Graham said, you've just been on my heart, I don't know why I don't even know you. But I'm just sending to you right now a first class plane ticket and I want you to come to my home here on the East Coast. And I just want to share my heart with you.

I want to tell you all my hopes, all my dreams, everything I know, I want you to share with me who I am and I also want to hear about you. I want to share your I want to share my life with you and I want you to share your life with me. Now, listen, what would you say? Well, you know, I got an appointment with a manicurist tomorrow, Mr. Graham.

I don't think I can make that. You would say, are you kidding me? What a goldmine, what an opportunity. He wants to share his heart, his mind, his soul with me.

Think of a of a man of great wealth and resources. You get the call tomorrow and it's it's Bill Gates. And he says, you know, I've just been thinking I don't even know you for some reason.

It's just I just decided to dial these numbers. What's your name? You know, and it was and you know what? I want you to come up to Seattle here where we're headquartered at Microsoft. And I want you to share in everything that I have, everything that I have, you may share in it.

Thank you, Mr. Gates. I'll be up there right away. Think of a man of great, great, incredible power.

The ability to snap his fingers and things happen. You might make the argument that the most powerful man on the face of the earth today is the president of the United States. And it's not so much that he himself is personally powerful, but the office itself carries the power.

I mean, he's the commander in chief of the most mighty armies on the face of the earth and the most impressive nuclear arsenal. He's a powerful man. And this powerful man calls you up and says, come on over to the White House.

I want to share my power with you. Now, this this is heavy stuff, isn't it? Because who is greater than God? Who is richer than God? Who is more powerful than God? And he offers it to us in fellowship. He says, share it with me.

You ever read the story in the Bible about Jacob and Esau? And one day Esau comes in very hungry after a day of hunting and he's so hungry that he just has to have something to eat. And so he comes to his brother Jacob and Jacob was more of the homebody. He was cooking and probably a great gourmet chef.

You know, he'd have the cooking show. You know, he'd be the emerald of his day, you know, on there. And so he's doing the whole thing.

And and boy, I tell you, Esau smells it. It was just a bowl of lentils. But you should see what this fellow Jacob could do with some lentils, you know, and he's there making it.

And Esau says, I am so hungry. Let me have it. And Jacob, being the conniving cheater sort of guy that he is, he says to Esau, well, sure, I'll feed you, but you have to give me the birthright.

Esau says, well, what good is the birthright if I'm dying of hunger? Give me the food. You can have it. The King James phrase for the.

The bowl of food that Esau ate is a mess of pottage. And that's a phrase that's crept into the English language to sell your birthright for a mess of pottage. You know, as much as Esau gave up, it wasn't as great as sharing in the greatness and the riches and the power of God enthroned in heaven.

And we'll sell that out. Listen, for something that isn't even as satisfying as a bowl of good food now. Thinking about all this and putting it into perspective.

Made me quite aware of the fact. That there are many people who. Believe themselves to be or assume that they are in fellowship with God.

That's just kind of how they walk around. Of course, I'm in fellowship with God. I mean, I'm a Christian, aren't I? I mean, I believe in the good book and, you know, and I come to church at least sometimes and all of that.

Yeah, I mean, it could be better and all. But yeah, I'm in fellowship with God. I think that we need to develop the ability in our Christian life.

To discern when we are not in fellowship with God and when we discern it to quickly look for what's in the way and get it out of the way. So how do you know? How do you know if you're in fellowship with God or not? Isn't that a good question? Is it just a matter of feelings? Hey, I feel pretty good today. I'm in fellowship with God.

We know what that's not it. You know, is it because you feel inspired? Listen, you go and listen to Luciano Pavarotti give a great, great concert. Man, that's inspiring.

That's uplifting. But that's inspiring your soul, not your spirit. How do you know if you're in fellowship with God? When we share our life with God and he shares his life with us, when we let him share his life with us, what does it look like? Well, let's go back to First John, chapter one, and just take a look at a few facts about fellowship from this passage.

Not that tonight's study is going to be extremely long, but I want you to know that basically all I've said up to this point has been introductory. What I really want to get down to is this issue of what does it look like when we're in fellowship with God, because we need to know what it looks like when we're not in fellowship with God so that we can get it right. One fact about fellowship that I see from First John, chapter one, is in verse three, where it says that which we have seen and heard, we declare to you that you also may have fellowship with us.

And truly our fellowship is with the father and with his son, Jesus Christ. The first thing I see from this verse is that we can come into fellowship with God through the testimony of others. That's what he says there in verse three.

What we have seen and heard, we declare to you that you also may share with us and truly our sharing is with the father and with his son, Jesus Christ. John is bold enough to say that as he reports to us what he has seen and heard, we can come into fellowship with God. I want you to be aware of that.

You can help lead other people into fellowship with God. It's not just like, well, hey, man, I got it. I got this sharing relationship with God where he shares with me and I share with him.

Man, isn't it great? No, God can use you to be an instrument in his hand to help accomplish that work in the life of others. Now, here's another principle. Verse six of First John, chapter one.

If we say that we have fellowship with him and walk in darkness, we lie and do not practice the truth. Well, that's really dancing around the issue, isn't it? Not at all. It's getting right to the point, right? If you think that you're in fellowship with God, yet you are walking in darkness.

You're mistaken. You're wrong. It doesn't mean that you're not necessarily saved.

No, this was a letter written to saved people. But it means that you're not sharing your life with God and he's not sharing his life with you. Isn't that awesome? It's a little scary there, right? So there is the Christian.

It's very common today for Christian men to be embroiled in pornography. Oftentimes on the Internet. And he's walking in darkness.

That is a dark world, that world of pornography. There is no light in that world at all. It is very dark.

And I'm not talking about a step that he would take into that world and immediately recognize and repent. And it would be a long, long time until he takes a step there again. But perhaps every day he's indulging in this vice.

This may sound severe, but I think it's just justified by the text. It doesn't matter how spiritual this fellow thinks he is. It doesn't matter how spiritual everybody else thinks he is.

He's really not in fellowship with God. He's walking in darkness. Now, I think part of the problem with this and what makes it difficult is that fellowship with God isn't necessary like an on off switch.

Where you're either totally in fellowship or totally out of fellowship. There is the realm of in and out. But then there's also a gray area in between, perhaps where you're moving towards in or moving towards out.

Friends, what I'm telling you here this evening is that not only do we have to have it unacceptable in our lives to live in the realm where it says out of fellowship, but we need to make it unacceptable to us to even live in that gray area. Where there's only one alternative open to us in fellowship with God. And so you have the woman who is consumed with bitterness and unforgiveness and gossip.

She cuts up the people that she doesn't like. And it sounds very strong to say it, doesn't it? That woman is not in fellowship with God as she should be. How can she be? She is walking in darkness.

There's significant areas of sin in her life. I think it's important to say that when we are in fellowship with God, we will not walk in darkness. Sin will not mark the pattern of our life.

Now, John is very important to say. Look at it here. Verse eight.

If we say that we have no sin, we deceive ourselves and the truth is not in us. John isn't implying that, oh, well, you know, we can all live these sinlessly perfect lives. No, but but friends, even if it's hard to define, you know what I'm talking about.

You know that there's a difference between walking in darkness and and and occasionally sinning. You know it. Oh, and you want to slice and dice and cut it so thin and well, you know, try to pin it down on definitions.

Well, you know how much it doesn't take and all the rest, you know, in your heart that there's an arena here where it's just a matter of the conviction of the Holy Spirit. But if we walk in darkness, we're not in fellowship with God. Just as a corollary to this principle, look at first on Chapter two, verse three, where he says, now, by this we know that we know him if we keep his commandments.

He who says I know him and does not keep his commandments is a liar and the truth is not in him. Again, John completely misses any kind of subtlety there. There's nothing vague in John.

You say, you know, God, your life is marked by habitual sin. Friend, you really don't know. You're really not in fellowship with God.

Now, another principle. About fellowship with God, so here's our profile. If you're walking in sin, if you're walking in darkness, you're not in fellowship with God.

Secondly, take a look at the principle that's therefore in first John, chapter one, verse seven. It says, but if we walk in the light as he is in the light, we have fellowship with one another. In other words, when we're in fellowship with God, we are also going to be in fellowship with other Christians.

We're going to have a sharing of our life with them. Sharing in the word together, sharing in worship together, sharing on a personal level with one another. When you're in fellowship with God, it will be characterized by the fellowship with other people as well.

Now, again, this is remarkable. I don't know which is a sterner test. The sin in your life test or the fellowship with others test.

Let me express it to you this way. And this is strong and I know this is being recorded and I don't know if we're going to allow this tape to be distributed any broader from this room, any broader than this room. And if any of you try to pin me down and I regret saying this later, I'll deny saying it at all.

If you're in fellowship with God, you want to be with other believers. Nobody has to beg you to come to church. Nobody has to twist your arm, nobody has to get you can't stay away.

There's something in you that says I have to be around other people who feel like I do. Who love God the way I do. I share this with God and other I need to be around other people who share it with him, too.

Now, you know, the funny thing about this. Is that it's so easy for us to confuse church attendance with fellowship with God, I hear it all the time as a pastor. I'll speak to somebody that, you know, maybe we

haven't seen around for a while and I'm there to encourage them and bless them.

God forbid, I I'm really not into trying to make people feel guilty or to, you know, I just don't want it. And I don't think God wants it either. But at the same time, often it's important to make that call or to have that conversation so that they know that they that you care and that you're praying for them.

And oftentimes in those awkward conversations, people will in little words that they say or phrases that they use will equate walking with God, with coming to church. You know, it's not the same thing. You don't have fellowship with God just because you come to church.

No, but if you are in fellowship with God, you will want to be around other believers. You will you will want to worship with other believers. And might I say this is a real wake up call for us.

Because I bet every one of us has experienced times in our life where, you know what? It's just we've had enough. Do I really, you know, man, shouldn't I just be doing this now? This should be a real wake up call, because when that sense is in our heart. We need to realize, whoa, I'm not in fellowship with God the way that I should be.

The devil wants to frame it in your mind as a church attendance issue. And what I'm trying to get through to you is that the principle here from First John, chapter one, verse seven, tells us that it is not a church attendance issue. It's a fellowship with God issue.

If you're really walking in fellowship with God, you want to have fellowship with God. You want to have fellowship with one another so you take a look at your life. If there is a walking in sin in my life, I can't go around and tell myself that I'm really in fellowship with God.

The best thing I can do is just be honest with myself and say, you know what? I'm really not in fellowship with God and I I'm really not that grieved about it. Well, good, then come to the Lord with two things, not just your lack of fellowship with him. You should also come to God about your cold heart and confess that before him, too.

You should be grieved that you're not grieved. So you do the sin test, but here's the other test that you do. You do the fellowship test.

Do I want to be with other believers if that has died in me? It's a wake up call. Oh, I love God. I just can't stand any of his people.

There's a disconnect there, isn't there? Look at the other thing he says in verse seven. Here's another principle. But if we walk in the light as he's in the light, we have fellowship with one another.

And the blood of Jesus Christ, his son, cleanses us from all sin. Now, this is interesting because it tells us two things. When we're in fellowship with God, we will not be sinlessly perfect.

Because he speaks about a continual cleansing in verse seven, what's the need for a continual cleansing unless you're kind of continually getting it? And aren't we back to the picture that we started off with of having your feet sort of continually made dirty from walking around in the world? When you're in fellowship with God, it's like Jesus is washing your feet every day. But Jesus washed my feet. Oh, sure.

We're in fellowship, we're sharing. It's like Jesus, you're coming over to my house. Jesus says, well, of course, I'm going to wash your feet.

Come in. There's a continual cleansing now that tells us that we're not sinlessly perfect when we're in fellowship with God, but nevertheless, it shows us that there's also a continual cleansing all for the ability to keep a short account before God. You know, I. And this comes as no revelation to you, you almost think I'm silly for saying it, I sin and I sin against God, I sin against other people.

And one of the passions in my heart right now is to just keep a very short account. How quick do I see it and repent of it, not just before God, but before the person, if I have wronged a person. And to keep a very short account, to not go many days with my feet dirty, you know, there's probably a customary dirt that comes upon our feet just from walking around, you know, on the path and when we're in fellowship with Jesus, we're continually cleansed of that.

But then every once in a while you're going to step in a mud puddle, aren't you? It's like, oh, I've got to go right to Jesus house right now to get cleansed from that short account. Well, one final principle, the three principles I've really wanted to get across to you about fellowship with God is number one, when we're in fellowship with God, we will not walk in darkness. Number two, when we're in fellowship with God, we will be in fellowship with other believers.

Number three, when we're in fellowship with God, we won't be sinlessly perfect, but there will be a continual cleansing in our life. And number four, when we're in fellowship with God, we will display love for others. Look at First John chapter four.

Let's turn a page, perhaps First John chapter four, verse seven, where it says, Beloved, let us love one another for love is of God and everyone who loves is born of God and knows God. He who does not love does not know God, for God is love. How can you share your life with this God of love and he shares his life with you? How can you share your life with this God of love and he shares his life with you? And there's no love in your life.

You see that it's just a natural outgrowth. If you spend. I hate to use the phrase, it's silly almost, but you understand what I mean when you spend quality time with a person of such great love, that's going to rub off on you.

Well, has it rubbed off on you? And so here's a person who there is just a noticeable lack of love in their life. And might I define for you a noticeable lack of love, they are extremely self centered. It's all about them.

Now, love means being others centered. And I would say that if there's a conspicuous self centeredness in your life, you're not in fellowship with God. You're not spending much time with the great one of all creation who is utterly others centered.

His other centeredness is going to be rubbing off on you if you're spending time with him. Now, as much as anything, what I've intended this message to be tonight is sort of a wake up call, you know, to me. If you're not in fellowship with God tonight, you're not a bad guy.

You're not a bad lady. You're at the same place where I have been oftentimes in my Christian life. But what I want more than anything for you.

Is to come to a real honest recognition of one of the greatest problems, I think, in the Christian world today is that we play let's pretend. Let's pretend we're in fellowship with God. Let's pretend we love one another.

Let's pretend that we're sharing our life with God and he's sharing his life with us. Now, if you're not in fellowship with God, the good news is the door is wide open. Look at it.

We have to look at this again. Verse nine, if we confess our sins, he's faithful and just to forgive us our sins and cleanse us from all unrighteousness. God is just waiting for you to come in.

You know, that call from Billy Graham, that call from Bill Gates, that call from President Bush, God is making that call to you right now. And it's real. It's not just let's pretend it's come on.

His door is wide open. You just need to come and confess your sin and repent and say, oh, God, how could I have been so deceived? I've had no heart to get together with your people. I'm caught.

God, oh, please, I want to have real fellowship with you. Oh, great. God says, I've been waiting for this for a long time.

You see, the point of exposing our lack of fellowship is not to grind us down in the dust, it's to set it right and to come back into this glorious, joyful place of real relationship with God. Nothing like it, nothing like it in all the world. So here's the question.

Do you really know the joy? You sharing your life with him and him sharing his life with you. No other way to live. And I think the devil has a very vested interest.

In taking folks who really aren't in fellowship with God and in whatever reason, in whatever way. Making them believe that they are or assume that they are, may it not be so among us. Father, that's our prayer tonight.

Thank you for the time that we've had together here. And we ask, Lord, that you would deal with our hearts in such a way to confirm us in real, deep fellowship with your son. You know, Jesus, that's why you died on the cross.

It wasn't just to fill up the membership roles of heaven. It was so that I could have a relationship with you. Unhindered by sin.

So that we could share our lives together. It's no wonder that I want to share my life with you. But Lord, it's the wonder of all.

The universe that you want to share your life with me, I'll stop trying to figure it out, Lord, and I'll just joyfully receive it. Help us to walk in fellowship with you in Jesus name. Amen.

Amen.

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