



Partnership Class

We exist to help people:

Connect with Jesus

Grow in Jesus

Serve Jesus

We are committed to:

Loving God with reckless abandon

Loving others how we want to be loved

Making Disciples

Our Values motivate us to be:

Driven by Biblically aligned principles

And Spirit-led procedures

Devoted to prayer

Dedicated to unity

Welcome to our Partnership class.

As you go through the materials, my hope is that you will become more acquainted with our history, our present and our future so that you can discern if this is a place that the Father is calling you to partner and serve.

It can be a challenge to find a “home church.” Some people extensively research, pray and visit many churches in their area as part of their process. Some people just go to the church closest to where they live that is either a part of their spiritual heritage or that feels comfortable. Others don’t give it much thought at all and just cruise around as they see fit.

Who knows if there is a 100% “right” way to “church shop”. My desire is that you commit yourself to a local church that will help you connect with, grow in and serve Jesus in a way that glorifies God. That may be here at KMC or that may be at another church on our Island. I am convinced there is only one true Church on the island – the Church of God, the Body of Christ. There are many local expressions of His Church and I believe He wants to lead you to one that He will use to help fashion you into a more mature and effective Jesus Follower.

We have structured our Partnership Class to help you in your journey of discovering whether Kalaheo Missionary Church is where God wants you to serve Him for this season of your life.

What you can expect to explore during this Partnership Class:

Why we chose the word “Partner” instead of “Member”

Our mission

Our values

Our history and roots

Our core beliefs

Our ministries

Our covenant of partnership

As you get to know us a little better, I pray that the Father will lead and guide you into His good, pleasing and perfect will concerning where He desires you to serve Him in the context of a local church.

Serving His Purpose,



John Zimmerman
Kahu

Partnership vs. Membership

The concept of creating an accountability structure in the local church is not a new thing.

One of the earliest records of a “Membership” practice for the local church is contained in the Didache, a document written between 60-100AD

The Didache is probably the oldest surviving extant piece of Christian literature that did not make it into the Canon of Scripture.

It was a handbook for new Christian converts, packed with instructions derived directly from the teachings of Jesus that were practiced in the early church.

There seems to be three sections. The first six chapters are catechetical lessons that were probably orally recited by a “membership Mentor” to a candidate for baptism and membership in the church. Perhaps the mentee was required to memorize it too. Chapters 7-10 give the richest descriptions of the first century church’s liturgy, including baptism, fasting and communion; especially related to the service of “first communion” the new convert received. The final six chapters outline the church organization including how to treat wandering prophets.

In a sense the Didache is like finding a first century denominational Manual or Discipline. It has less authority than the Bible but more authority than modern teachers we have today.

The alternate title of the Didache (Greek for “Teaching”) is “The Teaching of the Twelve Apostles” and some believe this. They believe this came down from the original Apostles. Some believe it might be the result of the first Apostolic Council, about 50AD as recorded in Acts 15. **(Probably not, because there is WAY more procedural detail in the Didache than alluded to in Acts 15)** Still others say it arose in one section of the church and spread everywhere due to its reasonable approach.

Many early churches gave the Didache apostolic authority though it did not make it into the Canon. The strongest scholarship now believes the work in its earliest form may have circulated as early as the 60's AD though additions and modifications may have taken place even into the third century.

Most denominations have a history of an accountability structure for those connected to their local churches.

On Sunday mornings at KMC, we went on an 11-week journey exploring this topic.

The following material is an overview of what we discovered during that series.

Why do we use the word partnership instead of membership?

Some people may think that choosing the word Partnership over Membership may be mere semantics. We believe it is much more than just “potato – potahto.”

Our perspective of partnership vs. membership is more than just semantics. Words matter. Words dictate how we perceive things. Our perception governs how we act/react. Our actions become our habits and our habits become our lifestyle.

There are cultural and biblical differences between the words partnership and membership.

Cultural Difference

In our culture there are implicit and explicit differences between partnership and membership. Some of the differences are subtle and some are very dramatic. A single word can conjure up images, expectations and assumptions that we may or may not want to portray.

Here are a few of the cultural differences between the idea of partnership and membership:

Partnership vs. Membership **Commitment > Entitlement** **Participating > Spectating** **Responsibilities > Rights**

Partnership conjures up thoughts of commitment rather than entitlement, participating rather than spectating and focuses more on our responsibilities rather than our rights.

Partnership implies common mission and effort, belonging and commitment.

Membership implies privilege, entitlement, exclusivity and elitism.

Partnership involves shared risk

Membership requires little risk

Partnership is dynamic: Constantly moving/growing/stretching - a journey

Membership is static: Arrived - a destination

Using words without thinking through their implications can have unintended consequences. We may think we are communicating one thing, yet we are sending a very different message than we intended.

Our desire to use words that accurately communicate what we believe drove us to the Bible to explore if it really mattered what word we used to describe our commitment to the local church.

Membership in the Bible

The Greek word used in the New Testament for Member is “*Melos*” (MEL-AHS). It means *member, limb: a member of the human body*

When you see the word “member” used in any other context in an English translation of the Bible, like a member of someone’s household, or member of the Pharisees or Sadducees, it’s NEVER *melos*.

It’s usually a Greek pronoun like “*autos*” (OW TOSS) meaning, “themselves” or “itself”. Sometimes it’s a preposition like “*ek*” meaning, “out of” or “from”.

Melos is restricted to references in context of the human body

Let’s look at how this word is used in 1 Corinthians 12. In the NIV it is translated, “parts”.

Verse 12 Just as a body, though one, has many **parts**, but all its many parts form one body, so it is with Christ.

Verse 14 Even so the body is not made up of one **part** but of many.

Verse 18 But in fact God has placed the **parts** in the body, every one of them, just as He wanted them to be. **19** If they were all one **part**, where would the body be? **20** As it is, there are many **parts**, but one body.

Verse 22 On the contrary, those **parts** of the body that seem to be weaker are indispensable, **Verse 25** so that there should be no division in the body, but that its **parts** should have equal concern for each other. **26** If one **part** suffers, every **part** suffers with it; if one **part** is honored, every **part** rejoices with it. **27** Now you are the body of Christ, and each one of you is a **part** of it.

God inspired Paul to use *melos* to signify our membership in the body of Christ.

Why is this significant? Because God is the one who makes us *melos* through salvation. Man can’t make someone *melos*. Church leadership can’t make someone *melos*. It is a supernatural event. It happens when we become children of God.

Remember this key verse:

1 Corinthians 12:18 But in fact God has placed the parts in the body, every one of them, ***just as He wanted them to be.***

Children of God

There are two main Greek words used to identify us as children of God:

Teknon (TECH-NON)

It's used in Greek literature mostly as male child

Huios (HWEE-AHS)

It's used in a variety of ways:

Children, children of God, children of Israel - used to describe Adam - used to describe Jesus - used to describe Angels.

John 1:12,13 Yet to all who did receive Him, to those who believed in His name, He gave the right to become children of God (*Teknon*) 13 children (*Teknon*) born not of natural descent, nor of human decision or a husband's will, but born of God.

Romans 8:14-17 For those who are led by the Spirit of God are the children of God (*Huios*).
15 The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship. And by Him we cry, "Abba, Father."
16 The Spirit himself testifies with our spirit that we are God's children (*Teknon*). 17 Now if we are children (*Teknon*), then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in His sufferings in order that we may also share in His glory.

Galatians 3:26 So in Christ Jesus you are all children of God (*Huios*) through faith,

1 John 3:1,2 See what great love the Father has lavished on us, that we should be called children of God (*Huios*)! And that is what we are! The reason the world does not know us is that it did not know Him. 2 Dear friends, now we are children of God (*Huios*), and what we will be has not yet been made known. But we know that when Christ appears, we shall be like Him, for we shall see Him as He is.

These principles of membership and adoption as His children provide a foundation of understanding when it comes to the topic of church "membership." It is clear that God is the one who makes us members of His Body, when we are born again and become His children.

We choose not to use the words "member" or "membership" to describe our commitment to the local church because we don't want anyone to be confused as to how one becomes a member of the Body of Christ – that takes place upon relinquishing control of your life to Christ and becoming born again. You don't go to heaven by being a member of a church, only by being a child of God, a member of His Body.

Obvious “structure” in the early Church

There are some who feel that there is no need for any formalized structure in the local church beyond perhaps Elders and Pastors. They may feel that any attempt at creating structure, accountability, etc. is a form of legalism.

As we read the New Testament, it seems very obvious that there was some inherent structure that enabled them to serve more effectively.

They kept numerical records

Acts 2:37–47 When the people heard this, they were cut to the heart and said to Peter and the other apostles, “Brothers, what shall we do?”

38 Peter replied, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. 39 The promise is for you and your children and for all who are far off—for all whom the Lord our God will call.”

40 With many other words He warned them; and He pleaded with them, “Save yourselves from this corrupt generation.” 41 Those who accepted His message were baptized, and about three thousand were added to their number that day.

42 They devoted themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer. 43 Everyone was filled with awe at the many wonders and signs performed by the apostles. 44 All the believers were together and had everything in common. 45 They sold property and possessions to give to anyone who had need. 46 Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, 47 praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.

They kept records of widows

1 Timothy 5:3–16 Give proper recognition to those widows who are really in need. 4 But if a widow has children or grandchildren, these should learn first of all to put their religion into practice by caring for their own family and so repaying their parents and grandparents, for this is pleasing to God. 5 The widow who is really in need and left all alone puts her hope in God and continues night and day to pray and to ask God for help. 6 But the widow who lives for pleasure is dead even while she lives. 7 Give the people these instructions, so that no one may be open to blame. 8 Anyone who does not provide for their relatives, and especially for their own household, has denied the faith and is worse than an unbeliever.

9 No widow may be put on the list of widows unless she is over sixty, has been faithful to her husband, 10 and is well known for her good deeds, such as bringing up children, showing hospitality, washing the feet of the Lord’s people, helping those in trouble and devoting herself to all kinds of good deeds.

11 As for younger widows, do not put them on such a list. For when their sensual desires overcome their dedication to Christ, they want to marry. 12 Thus they bring judgment on themselves, because they have broken their first pledge. 13 Besides, they get into the habit of being idle and going about from house to house. And not only do they become idlers, but also

busybodies who talk nonsense, saying things they ought not to. 14 So I counsel younger widows to marry, to have children, to manage their homes and to give the enemy no opportunity for slander. 15 Some have in fact already turned away to follow Satan.

16 If any woman who is a believer has widows in her care, she should continue to help them and not let the church be burdened with them, so that the church can help those widows who are really in need.

They selected and appointed deacons

Acts 6:1–6 In those days when the number of disciples was increasing, the Hellenistic Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food. 2 So the Twelve gathered all the disciples together and said, “It would not be right for us to neglect the ministry of the word of God in order to wait on tables. 3 Brothers and sisters, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them 4 and will give our attention to prayer and the ministry of the word.”

5 This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism. 6 They presented these men to the apostles, who prayed and laid their hands on them.

They exercised church discipline

Matthew 18:15-17 “If your brother or sister sins, go and point out their fault, just between the two of you. If they listen to you, you have won them over. 16 But if they will not listen, take one or two others along, so that ‘every matter may be established by the testimony of two or three witnesses.’ 17 If they still refuse to listen, tell it to the church; and if they refuse to listen even to the church, treat them as you would a pagan or a tax collector.

1 Corinthians 5 It is actually reported that there is sexual immorality among you, and of a kind that even pagans do not tolerate: A man is sleeping with his father’s wife. 2 And you are proud! Shouldn’t you rather have gone into mourning and have put out of your fellowship the man who has been doing this? 3 For my part, even though I am not physically present, I am with you in spirit. As one who is present with you in this way, I have already passed judgment in the name of our Lord Jesus on the one who has been doing this. 4 So when you are assembled and I am with you in spirit, and the power of our Lord Jesus is present, 5 hand this man over to Satan for the destruction of the flesh, so that his spirit may be saved on the day of the Lord.

6 Your boasting is not good. Don’t you know that a little yeast leavens the whole batch of dough? 7 Get rid of the old yeast, so that you may be a new unleavened batch—as you really are. For Christ, our Passover lamb, has been sacrificed. 8 Therefore let us keep the Festival, not with the old bread leavened with malice and wickedness, but with the unleavened bread of sincerity and truth.

9 I wrote to you in my letter not to associate with sexually immoral people— 10 not at all meaning the people of this world who are immoral, or the greedy and swindlers, or idolaters. In that case you would have to leave this world. 11 But now I am writing to you that you must not associate with anyone who claims to be a brother or sister but is sexually immoral or greedy, an idolater or slanderer, a drunkard or swindler. Do not even eat with such people.

12 What business is it of mine to judge those outside the church? Are you not to judge those inside? 13 God will judge those outside. “Expel the wicked person from among you.”

Their leaders were responsible for giving an account of their leadership and the church was asked to submit to their leaders

Hebrews 13:17 Have confidence in your leaders and submit to their authority, because they keep watch over you as those who must give an account. Do this so that their work will be a joy, not a burden, for that would be of no benefit to you.

They had an awareness of who was connected to each other, by name

Romans 16:1-16 I commend to you our sister Phoebe, a deacon of the church in Cenchreae. 2 I ask you to receive her in the Lord in a way worthy of His people and to give her any help she may need from you, for she has been the benefactor of many people, including me.

3 Greet Priscilla and Aquila, my co-workers in Christ Jesus. 4 They risked their lives for me. Not only I but all the churches of the Gentiles are grateful to them.

5 Greet also the church that meets at their house.

Greet my dear friend Epenetus, who was the first convert to Christ in the province of Asia.

6 Greet Mary, who worked very hard for you.

7 Greet Andronicus and Junia, my fellow Jews who have been in prison with me. They are outstanding among the apostles, and they were in Christ before I was.

8 Greet Ampliatus, my dear friend in the Lord.

9 Greet Urbanus, our co-worker in Christ, and my dear friend Stachys.

10 Greet Apelles, whose fidelity to Christ has stood the test.

Greet those who belong to the household of Aristobulus.

11 Greet Herodion, my fellow Jew.

Greet those in the household of Narcissus who are in the Lord.

12 Greet Tryphena and Tryphosa, those women who work hard in the Lord.

Greet my dear friend Persis, another woman who has worked very hard in the Lord.

13 Greet Rufus, chosen in the Lord, and his mother, who has been a mother to me, too.

14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the other brothers and sisters with them.

15 Greet Philologus, Julia, Nereus and his sister, and Olympas and all the Lord's people who are with them.

Most of the epistles were written “to the church” in specific places

1 Corinthians 1:2

2 Corinthians 2:1

Galatians 1:2

Ephesians 1:2

Philippians 1:1

1 Thessalonians 1:1

2 Thessalonians 1:1
Revelations 1:4

Most of us desire to be Spirit-led and walk in the freedom of Christ. We don't want to be trapped by legalism or meaningless rituals. Our culture, at times, is adverse to commitment and accountability. This attitude can creep into the local church.

In our desire to keep in step with the Spirit we can over-react and swing the proverbial pendulum to the far extreme and, in the case of structure in the local church, eliminate the stability of a biblically based foundation.

In the section discussing our Values at KMC, we will deal with the value of being driven by Biblically aligned principles and Spirit-led procedures. This value causes us to look at the principle of structure in the local church and seek God for the Spirit-led procedures that will help us glorify Him.

Exploring Koinonia

Most Christians have heard the word koinonia used in the context of fellowship. Careful examination of the way koinonia is used in the New Testament reveals a much deeper understanding of how the Body of Christ should relate to each other and operate on a daily basis.

Ephesians 3

For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles—
2 Surely you have heard about the administration of God's grace that was given to me for you,
3 that is, the mystery made known to me by revelation, as I have already written briefly. 4 In reading this, then, you will be able to understand my insight into the mystery of Christ, 5 which was not made known to people in other generations as it has now been revealed by the Spirit to God's holy apostles and prophets. 6 This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus.
7 I became a servant of this gospel by the gift of God's grace given me through the working of His power. 8 Although I am less than the least of all the Lord's people, this grace was given me: to preach to the Gentiles the boundless riches of Christ, 9 and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things. 10 His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, 11 according to His eternal purpose that He accomplished in Christ Jesus our Lord. 12 In Him and through faith in Him we may approach God with freedom and confidence. 13 I ask you, therefore, not to be discouraged because of my sufferings for you, which are your glory. 14 For this reason I kneel before the Father, 15 from whom every family in heaven and on earth derives its name. 16 I pray that out of His glorious riches He may strengthen you with power through His Spirit in your inner being, 17 so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, 18 may have power, together with all the Lord's holy people, to grasp how

wide and long and high and deep is the love of Christ, 19 and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God.

20 Now to Him who is able to do immeasurably more than all we ask or imagine, according to His power that is at work within us, 21 to Him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.

Look back at verses 9-11:

...and to make plain to everyone the **administration** of this mystery, which for ages past was kept hidden in God, who created all things. 10 His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, 11 according to His eternal purpose that He accomplished in Christ Jesus our Lord.

The Greek word used for “administration” is “*Koinonia*.”

It means:

1. Fellowship, association, community, communion, joint participation
2. The share which one has in anything, participation
3. Intercourse, fellowship, intimacy
4. A gift jointly contributed, a collection, a contribution, as exhibiting an embodiment and proof of fellowship

Koinonia is a complex, rich, and thoroughly fascinating Greek approach to building community or teamwork.

Koinonia is the feminine noun and Koinonos is the male noun

In classical Greek, koinonia/koinonos means "to have a share in a thing," as when two or more people hold something, or even all things, in common. It can mean, "going in shares" with others, thereby having "business dealings," such as joint ownership of a ship. It can also imply "sharing an opinion" with someone, and therefore agreeing with Him. Only participation as a contributive member allows one to share in what others have. What is shared, received or given becomes the common ground through which koinonia becomes real and practical.

Therefore, koinonia/koinonos can imply an association, common effort, a partnership in common, a companion, a partner or a joint-owner.

The common ground by which the two parties are joined together creates an aligned relationship, such as a "fellowship" or "partnership". (Think, “The Fellowship of the Ring” in “The Lord of the Rings”)

Koinonia was used to refer to the marriage bond, and it suggested a powerful common interest that could hold two or more persons together. Two people enter into marriage in order to have "koinonia of life", that is to say, to live together a life in which everything is shared.

Let's look at how Koinonia and its male noun counterpart, Koinonos, are used in the Bible to see the full impact of this concept. The words in ***bold type italics*** will be the English words translated from koinonia or koinonos. After each Scripture there will be a brief statement that captures the context of koinonia in that passage.

Luke 5:8-10 When Simon Peter saw this, He fell at Jesus' knees and said, "Go away from me, Lord; I am a sinful man!" 9 For He and all his companions were astonished at the catch of fish they had taken, 10 and so were James and John, the sons of Zebedee, Simon's ***partners***.

They were literally business partners.

2 Corinthians 1:3-7 Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, 4 who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves receive from God. 5 For just as we share abundantly in the sufferings of Christ, so also our comfort abounds through Christ. 6 If we are distressed, it is for your comfort and salvation; if we are comforted, it is for your comfort, which produces in you patient endurance of the same sufferings we suffer. 7 And our hope for you is firm, because we know that just as you ***share*** in our sufferings, so also you ***share*** in our comfort.

We are to share in the good and bad.

2 Corinthians 8:16-24 16 Thanks be to God, who put into the heart of Titus the same concern I have for you. 17 For Titus not only welcomed our appeal, but he is coming to you with much enthusiasm and on his own initiative. 18 And we are sending along with Him the brother who is praised by all the churches for his service to the gospel. 19 What is more, He was chosen by the churches to accompany us as we carry the offering, which we administer in order to honor the Lord himself and to show our eagerness to help. 20 We want to avoid any criticism of the way we administer this liberal gift. 21 For we are taking pains to do what is right, not only in the eyes of the Lord but also in the eyes of man. 22 In addition, we are sending with them our brother who has often proved to us in many ways that He is zealous, and now even more so because of his great confidence in you. 23 As for Titus, He is my ***partner*** and co-worker among you; as for our brothers, they are representatives of the churches and an honor to Christ. 24 Therefore show these men the proof of your love and the reason for our pride in you, so that the churches can see it.

Titus was a partner with the same heart and burden as Paul.

Hebrews 10:32-34 Remember those earlier days after you had received the light, when you endured in a great conflict full of suffering. 33 Sometimes you were publicly exposed to insult and persecution; at other times you ***stood side by side*** with those who were so treated. 34 You suffered along with those in prison and joyfully accepted the confiscation of your property, because you knew that you yourselves had better and lasting possessions.

We are to have each other's back and voluntarily join in potential suffering and risk.

Philemon 1:6 I pray that your *partnership* with us in the faith may be effective in deepening your understanding of every good thing we share for the sake of Christ.

Partnership with a deep spiritual connection and commitment.

Philemon 1:17 So if you consider me a *partner*, welcome Him as you would welcome me.

Partnering involves a deliberate and sacrificial commitment.

2 Peter 1:3,4 His divine power has given us everything we need for a godly life through our knowledge of Him who called us by His own glory and goodness. 4 Through these He has given us His very great and precious promises, so that through them you may *participate* in the divine nature, having escaped the corruption in the world caused by evil desires.

Participation and co-ownership.

Romans 15:26 For Macedonia and Achaia were pleased to make a *contribution* for the poor among the Lord's people in Jerusalem.

Their partnership literally cost them something.

Philippians 1:3-6 I thank my God every time I remember you. 4 In all my prayers for all of you, I always pray with joy 5 because of your *partnership* in the gospel from the first day until now, 6 being confident of this, that He who began a good work in you will carry it on to completion until the day of Christ Jesus.

The direct context of this statement is their sacrificial giving that connected them with a larger cause.

1 Corinthians 1:4-9 I always thank my God for you because of His grace given you in Christ Jesus. 5 For in Him you have been enriched in every way—with all kinds of speech and with all knowledge— 6 God thus confirming our testimony about Christ among you. 7 Therefore you do not lack any spiritual gift as you eagerly wait for our Lord Jesus Christ to be revealed. 8 He will also keep you firm to the end, so that you will be blameless on the day of our Lord Jesus Christ. 9 God is faithful, who has called you into *fellowship* with His Son, Jesus Christ our Lord.

The deep, eternal and lasting connection we have with Jesus is koinonia.

2 Corinthians 6:14-16 Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what *fellowship* can light have with darkness? 15 What harmony is there between Christ and Belial? Or what does a believer have in common with an unbeliever? 16 What agreement is there between the temple of God and idols?

Koinonia speaks of harmony and agreement.

Hebrews 13:15,16 Through Jesus, therefore, let us continually offer to God a sacrifice of praise—the fruit of lips that openly profess His name. 16 And do not forget to do good and to *share with others*, for with such sacrifices God is pleased.

Koinonia is an active, practical and pleasing sacrifice to God.

1 John 1:1-7 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched—this we proclaim concerning the Word of life. 2 The life appeared; we have seen it and testify to it, and we proclaim to you the eternal life, which was with the Father and has appeared to us. 3 We proclaim to you what we have seen and heard, so that you also may have *fellowship* with us. And our *fellowship* is with the Father and with His Son, Jesus Christ. 4 We write this to make our joy complete. 5 This is the message we have heard from Him and declare to you: God is light; in Him there is no darkness at all. 6 If we claim to have *fellowship* with Him and yet walk in the darkness, we lie and do not live out the truth. 7 But if we walk in the light, as He is in the light, we have *fellowship* with one another, and the blood of Jesus, His Son, purifies us from all sin.

Koinonia is the foundation of our relationship with God. Koinonia with God enables us to have koinonia with each other.

Recapping the principle of koinonia in the New Testament

Facilitating the Gospel
Ephesian 3:9

Sharing in the good and bad
2 Corinthians 1:3-7

Business Partners
Luke 5:10

Partnering with the same heart and burden
2 Corinthians 8:16-24

Having each other's back and voluntarily joining in their suffering and being at risk
Hebrews 10:32-34

Partnership with a deep spiritual connection and commitment
Philemon 1:6

Partnership with a sacrificial commitment
Philemon 1:17

Partnership that costs
Romans 15:26

Participation and co-ownership
2 Peter 1:3-4

Sacrificial giving to others
Philippians 1:3-6

**Koinonia is the foundation of our relationship with God.
Koinonia with God enables us to have koinonia with each other.**
1 John 1:1-7

Koinonia is a foundational component of the early church

Acts 2:42 They devoted themselves to the apostles' teaching and to *fellowship*, to the breaking of bread and to prayer.

They devoted themselves to koinonia.

Understanding koinonia in a way that goes beyond just the idea of “fellowship and hanging out” brings us to a place of greater understanding of how God has fashioned His Church to function on this planet. We get a glimpse of the intertwined nature of His Church. We see His intent was for His children to be woven together as a tapestry of His handiwork and glory.

Follow the trail:

God makes us members of His Body, the Church.

His Church was founded with structure and purpose.

His intent was that the Church would display the manifold wisdom of the mystery of the Gospel.

This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus.

He chose to facilitate/administrate that mystery through Koinonia.

Koinonia is a thread through the tapestry of God's intentional relationship with us and our commitment to one another.

Koinonia speaks of commitment, sacrifice, ownership, harmony, unity, community, sharing, contribution and partnership.

When we discovered the breadth of koinonia/partnership in the Bible, we felt it was more appropriate to structure KMC around a biblically defined koinonia or “Partnership” model rather than a culturally defined “Membership” model.

As we look at the principle of koinonia/partnership in the Bible, we see that replacing “Membership” with “Partnership” goes way beyond “tomato – tomahto.” The whole connotation of committing to a local church is changed because words matter, especially when applied to a cultural context or through the filters of a particular worldview

For example when Plato wrote “The Republic” around 380BC, while valuing individuals and individual rights, He explains koinonia as emphasizing a sense of duty and common ownership within society. This was to be contrasted with the Greek word *pleonexia* which highlighted a mean and grasping spirit of self-interest. Thus, koinonia and its allied forms came to describe the spirit of generous giving and sharing within the community as contrasted with selfish individualism. Without the biblical worldview of the Kingdom, Plato's work is viewed as influential to the communistic ideal - which ultimately breaks down and fails because of human selfishness (*pleonexia*) Over and over communistic cultures fail. But through the Kingdom filters of a biblical worldview, koinonia becomes part of the powerful infrastructure of the church and the Gospel. The Kingdom of God is thriving, even in the midst of consistent attacks throughout the centuries.

At KMC we want to join other like-minded Jesus Followers and devote ourselves to koinonia/partnership to fulfill the plan and purpose of God through the Church. We want to walk together as a committed community of people who each have a “stake in the game”. We want to share the risks, sorrows and joys of the journey as we serve God together as a local church.

We believe that true koinonia/partnership is the only way we can truly walk out God's plan and purpose for His Church.

Christianity is all about relationship - relationship with God, through Jesus Christ and relationship with one another as His children.

There are many "One Anothers" in the Bible. They instruct us how we are to treat one another. They challenge us in our interaction with one another. We believe that the best way to walk out the "One Anothers" is through biblical koinonia.

Let's take a look at 53 of the "One Anothers" recorded in the Bible. Think about each one in light of what we've learned about koinonia.

1. Leviticus 19:11 "Do not steal. Do not lie. Do not deceive one another."
2. John 13:14 Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. [to humbly serve one another]
3. John 13:34 "A new command I give you: Love one another. As I have loved you, so you must love one another.
4. John 13:35 By this all men will know that you are my disciples, if you love one another."
5. Romans 12:10 Be devoted to one another in brotherly love. Honor one another above yourselves.
6. Romans 12:16 Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited.
7. Romans 13:8 Let no debt remain outstanding, except the continuing debt to love one another, for He who loves another has fulfilled the law.
8. Romans 14:13 Therefore let us stop passing judgment on one another. Instead, make up your mind not to put any stumbling block or obstacle in your brother's way.
9. Romans 15:7 Accept one another, then, just as Christ accepted you, in order to bring praise to God.
10. Romans 15:14 I myself am convinced, my brothers, that you yourselves are full of goodness, complete in knowledge and competent to instruct

one another.

11. 1 Corinthians 1:10 I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought.
12. Galatians 5:13 You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love.
13. Ephesians 4:2 Be completely humble and gentle; be patient, bearing with one another in love.
14. Ephesians 4:32 Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.
15. Ephesians 5:19 Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord,
16. Ephesians 5:21 Submit to one another out of reverence for Christ.
17. Colossians 3:13 Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you.
18. Colossians 3:16 Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God.
19. 1 Thessalonians 5:11 Therefore encourage one another and build each other up, just as in fact you are doing.
20. Hebrews 3:13 But encourage one another daily, as long as it is called Today, so that none of you may be hardened by sin's deceitfulness.
21. Hebrews 10:24 And let us consider how we may spur one another on toward love and good deeds.
22. Hebrews 10:25 Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another-- and all the more as you see the Day approaching.
23. James 4:11 Brothers, do not slander one another. Anyone who speaks against his brother or judges Him speaks against the law and judges it. When

you judge the law, you are not keeping it, but sitting in judgment on it.

24. 1 Peter 3:8 Finally, all of you, live in harmony with one another; be sympathetic, love as brothers, be compassionate and humble.
25. 1 Peter 4:9 Offer hospitality to one another without grumbling.
26. 1 Peter 5:5 Young men, in the same way be submissive to those who are older. All of you, clothe yourselves with humility toward one another, because, "God opposes the proud but gives grace to the humble."
27. 1 John 1:7 But if we walk in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus, His Son, purifies us from all sin.
28. 1 John 3:11 This is the message you heard from the beginning: We should love one another.
29. 1 John 3:23 And this is His command: to believe in the name of His Son, Jesus Christ, and to love one another as He commanded us.
30. 1 John 4:7 Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God.
31. 1 John 4:11 Dear friends, since God so loved us, we also ought to love one another.
32. 1 John 4:12 No one has ever seen God; but if we love one another, God lives in us and His love is made complete in us.
33. 1 Peter 4:8 Above all, love each other deeply, because love covers over a multitude of sins.
34. James 5:16 Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective.
35. James 5:9 Don't grumble against each other, brothers, or you will be judged. The Judge is standing at the door!
36. Hebrews 13:1 Keep on loving each other as brothers.

37. 2 Thessalonians 1:3 We ought always to thank God for you, brothers, and rightly so, because your faith is growing more and more, and the love every one of you has for each other is increasing.
38. 1 Thessalonians 5:15 Make sure that nobody pays back wrong for wrong, but always try to be kind to each other and to everyone else.
39. 1 Thessalonians 5:13 Hold them in the highest regard in love because of their work. Live in peace with each other.
40. 1 Thessalonians 5:11 Therefore encourage one another and build each other up, just as in fact you are doing.
41. 1 Thessalonians 4:18 Therefore encourage each other with these words.
42. 1 Thessalonians 4:9 Now about brotherly love we do not need to write to you, for you yourselves have been taught by God to love each other.
43. 1 Thessalonians 3:12 May the Lord make your love increase and overflow for each other and for everyone else, just as ours does for you.
44. Colossians 3:13 Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you.
45. Colossians 3:9 Do not lie to each other, since you have taken off your old self with its practices
46. Galatians 5:26 Let us not become conceited, provoking and envying each other.
47. Galatians 6:2 Carry each other's burdens, and in this way you will fulfill the law of Christ.
48. 1 Corinthians 12:25 so that there should be no division in the body, but that its parts should have equal concern for each other.
49. Galatians 5:15 If you keep on biting and devouring each other, watch out or you will be destroyed by each other.

50. 1 Corinthians 11:33 So then, my brothers, when you come together to eat, wait for each other.
51. Romans 1:12 that is, that you and I may be mutually encouraged by each other's faith.
52. Ephesians 4:16 From Him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.
53. Philippians 2:3-5 Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others. Your attitude should be the same as that of Christ Jesus

To be devoted to koinonia to the degree that you would live out the “One Anothers” is hard work. To walk out God’s idea of partnership in His Body takes commitment, tenacity and grace.

Let’s revisit 1 John 1:6,7:

If we claim to have fellowship (Koinonia) with Him and yet **walk** in the darkness, we lie and do not live out the truth. 7 But if we **walk** in the light, as He is in the light, we have fellowship (Koinonia) with one another, and the blood of Jesus, His Son, purifies us from all sin.

The Greek word for walk in these verses is “*Peripateo*.”
It means:

To make one's way, progress; to make due use of opportunities, to regulate one's life, to conduct one's self.

That same Greek word is used in Ephesians 4:1,17 and is translated as “live” in the NIV:

Ephesians 4:1,17 As a prisoner for the Lord, then, I urge you to **live** a life worthy of the calling you have received. **17** So I tell you this, and insist on it in the Lord, that you must no longer **live** as the Gentiles do, in the futility of their thinking.

At KMC we believe that the Bible teaches that God is calling us to koinonia/partner together with Him and other Jesus Followers in the context of the local church so that we can fulfill His Kingdom plans and purposes. We realize there are a variety of ways to walk this principle out.

Let’s look at how we walk out the principle of koinonia/partnership at KMC.

The practical aspects of partnering with KMC

The context of this section is directly related to a local expression of the Body, a local church – specifically our church, Kalaheo Missionary Church.

The foundational understanding is that we are talking about people who have already become born again and are members of the Body of Christ and Children of God.

First, we need to consider with whom we are partnering.

First and foremost we are partnering with God's established leadership.

At KMC that means the Senior Pastor and the Elders. We are not a congregationally led church. We don't run the church on majority consensus. Under the leadership and direction of the Senior Pastor, we have a team of Elders that partner with Him to lead the church.

The independent spirit in our culture causes some of us to bristle a little at this.

Some may say:

"No, I'm partnering with God/Jesus. I'm not partnering with a man/men. I only submit to God."

"No, I'm partnering with the 'Church'."

In our society it can feel uncomfortable to say that we are willing to partner with a specific leader or leaders. Some have had bad experiences with bad leaders. Selfish leaders have burned some people. Toxic leaders have wounded some people. We need to look to God's word to provide direction based on His principles rather than our experience or personal opinions.

Let's look at some verses that talk about partnering with God's established leaders:

Romans 13:1,2 Let everyone be subject to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God.
2 Consequently, whoever rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves.

Ephesians 4:11-13 So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, 12 to equip His people for works of service, so that the body of Christ may be built up 13 until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

Hebrews 13:17 Have confidence in your leaders and submit to their authority, because they keep watch over you as those who must give an account. Do this so that their work will be a joy, not a burden, for that would be of no benefit to you.

In addition to partnering with God's established leadership, we also partner with other Jesus Followers in context of the local church.

There is an undercurrent of opinion in some circles of Christianity that say, "All I need is Jesus and I don't need to be a part of a church." Our salvation is through Christ alone, but there is a very specific thread through the tapestry of Scripture that teaches that we are not islands unto ourselves if we are Jesus Followers. The very principle of being members of His body (melos) speaks to this interconnectedness and interdependence.

1 Corinthians 12 and Romans 12 explain the very well spelled out analogy of the Body of Christ. The Body cannot operate without cooperation and partnership.

There is a depth of maturity that takes place as we commit with others in the Body of Christ. The following verses paint a vibrant picture of God's master plan for His people on this planet as it relates to us being knit together.

Ephesians 4:11-16 So Christ Himself gave the apostles, the prophets, the evangelists, the pastors and teachers, 12 to equip His people for works of service, so that the body of Christ may be built up 13 until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

14 Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of people in their deceitful scheming. 15 Instead, speaking the truth in love, we will grow to become in every respect the mature body of Him who is the head, that is, Christ. 16 From Him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.

Ephesians 2:19-22 Consequently, you are no longer foreigners and strangers, but fellow citizens with God's people and also members of His household, 20 built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. 21 In Him the whole building is joined together and rises to become a holy temple in the Lord. 22 And in Him you too are being built together to become a dwelling in which God lives by His Spirit.

1 Peter 2:4,5 As you come to Him, the living Stone—rejected by humans but chosen by God and precious to Him— 5 you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.

When we partner with the leadership and other Jesus Followers in the context of a local church, we also need to realize that we are partnering with them around a common set of goals and values.

These goals and values comprise the Mission/Vision/Values of a local church.

The Mission/Vision/Values of a local church is why that particular local church exists.

It answers the question every person should ask himself or herself and every church leader should ask themselves: Why do you do the things you do and who do you do them for?

Values are those things that are important to you as you walk out your Mission/Vision and often determine style, emphasis, etc.

There is a lot of emphasis in some circles on getting the right Mission/Vision statement.

Right now we don't want to focus on the minutiae of creating a perfect Mission/Vision statement - we want to look at Mission/Vision as one of the foundational cornerstones of partnering together with a local church.

Let's look at a biblical framework for why it's important to understand that when you are partnering with a local church you are not only partnering with the leadership and other Jesus Followers but you are also partnering with the Mission/Vision/Values of that church.

Proverbs 29:18 Where there is no revelation, people cast off restraint; but blessed is the one who heeds wisdom's instruction.

The Hebrew word for revelation in this verse is *Chazown*. It means vision and divine revelation. The "Capital C" Church has a mission from God - a divine purpose. I believe each local "small c" church is uniquely led by God to fit into His broader picture and He leads the local leadership with the pieces of the puzzle that particular church is to play in reaching the world and serving the saints.

Most churches, especially smaller ones like ours, can't do everything. It helps to have a Spirit led focus so that you can be intentional in serving the community around you. Each local church should be able to communicate what the focus of their church is in context of the grander Kingdom picture.

To paraphrase Proverbs 29:18, without a Mission/Vision people cast off restraint.

In the KJV they use the word *perish* rather than the phrase cast off restraint. The Hebrew word is *Para*. It means to let go, let loose, ignore, let alone, avoid, neglect.

We have a tendency to be independent in our culture, to an unbiblical extreme at times. It was the same with Israel:

Judges 21:25 In those days Israel had no king; all the people did whatever seemed right in their own eyes.

With no clear direction, there is chaos. If everyone is marching to a different drummer, there is no concentrated focus or effectiveness.

God's Kingdom is built on divine structure and order. God established a leadership structure in His Church, with Christ as the head. He called men to lead His church under the headship of Christ.

There is incredible power when we *koinonia* or partner around a common Mission/Vision and have shared values.

1 Corinthians 1:10 I appeal to you, brothers and sisters, in the name of our Lord Jesus Christ, that all of you agree with one another in what you say and that there be no divisions among you, but that you be perfectly united in mind and thought.

Let's break down some of the key words in this verse in the original language in which it was written:

In Greek, the phrase perfectly united is translated *katartizo*. It means to render, i.e. to fit, complete; to equip, put in order, arrange, adjust; to fit or frame for one's self, prepare; to strengthen, perfect, complete, make one what He ought to be

Koinonia/partnership facilitates *katartizo*.

The Greek word for mind is *nous*. It means a particular mode of thinking and judging, i.e. thoughts, feelings, purposes, desires.

Having a foundation of koinonia/partnership concerning our "worldview" is important.

The Greek work for thought is *gnome*. It means mind (concerning what ought to be done), resolve purpose, intention.

1 Corinthians 1:10 in the Greek is a perfect picture of God's desire for us to partner with each other around Mission/Vision. We are not to be robots and mindless droids, devoid of personal preference or opinion but people who are more committed to *katartizo*/unity through koinonia/partnership rather than getting our own way.

Let's look at a couple of other verses dealing with this.

Amos 3:3 Do two walk together unless they have agreed to do so?

There is a power in unity that is based on agreed upon mutual submission and sacrifice.

Matthew 12:25 "Every kingdom divided against itself will be ruined, and every city or household divided against itself will not stand.

That's why it's so important to align ourselves with God and His Kingdom purposes for the planet. When we partner with a local church it's important to realize that we need to walk in koinonia or partnership with the purpose or, for sake of our vocabulary in this section, the Mission/Vision/Values of the church.

As I mentioned earlier, there is a lot of emphasis on creating a good mission statement to somehow capture and communicate to others why your church exists.

How can someone partner with a church if they don't know why it exists, where it's going or what's important to them?

Mission statements for churches are as unique and varied as churches themselves. There are no "right or wrong" ones if they have a biblical foundation.

KMC's Mission/Vision/Values (M/V/V)

Let's talk a little bit about KMC's M/V/V at this stage of our church.

In keeping in line with the idea of Principles versus Procedures, we believe that the principles that undergird and provide the foundation for our M/V/V never changes. Sometimes we alter procedures or emphasis by the leading of the Spirit. (Galatians 5:25)

To introduce the topic of our M/V/V, let's look at the principle of a three stranded cord as described in Ecclesiastes 4:12:

Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken.

In the Jewish culture the concept of Shama illustrates a perfect 3-strand cord to provide structure and context for the work of a church.

It's used 1159 times in the OT and literally means:

- 1) to hear (perceive by ear)
- 2) to hear of or concerning
- 3) to hear (have power to hear)
- 4) to hear with attention or interest, listen to
- 5) to understand (language)
- 6) to hear (of judicial cases)
- 7) to listen, give heed
 - a) to consent, agree
 - b) to grant request
- 8) to listen to, yield to
- 9) to obey, be obedient

Though "Shama" technically means to hear, the word has many connotations with the implication to hear, understand, and obey/act.

One way to think about the meaning of shama is "hearing intelligently" so that acquired knowledge becomes wisdom, then acting on and being led by that wisdom. Shama, therefore, is not a passive accumulation of facts and information, but an intelligent understanding and subsequent action.

Shama/Shema is the central prayer in the Jewish prayerbook (Siddur) and is often the first section of Scripture that a Jewish child learns. It's comes from Deuteronomy 6:4. During its recitation in the synagogue, Orthodox Jews pronounce each word very carefully and cover their eyes with their right hand. Many Jews recite the Shema at least twice daily: once in the morning and once in the evening. It is also sometimes said as a bedtime prayer ("the bedtime Shema").

Shema Yisrael, Adonai eloheinu, Adonai echad

Deuteronomy 6:4-9 Hear, O Israel: The Lord our God, the Lord is one. 5 Love the Lord your God with all your heart and with all your soul and with all your strength. 6 These commandments that I give you today are to be on your hearts. 7 Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. 8 Tie them as symbols on your hands and bind them on your foreheads. 9 Write them on the doorframes of your houses and on your gates.

The reason we bring up this concept of Shama, is because it's important to realize that the Mission/Vision/Values of a local church isn't just a clever marketing or branding scheme for reaching a new generation. They are major threads in the tapestry of the Kingdom work through the local church.

Going back to our heritage from Jewish roots, Shama grounded the Jewish people in their purpose. The powerful thing about Shama is that it implies action and an obedient response.

You can see by these verses in Deuteronomy 6 that Shama is a lifestyle. The Kingdom purposes of God are not just to be catchy slogans, but the foundation of a biblical worldview.

To understand the M/V/V that provides a foundation for the leadership at KMC it's important to understand this idea of Shama as it pertains to the ministry of our church.

Hear: Create opportunities for people to hear about and be exposed to the Kingdom of God, the people of God, and the love of Jesus.

Understand: Create opportunities for people to explore and to be instructed, educated, informed, equipped in what it means to live a Kingdom life.

Obeys: Create opportunities for people to live out their faith and actively serve God and others.

Another way to say this is that KMC exists to help people:

Connect with Jesus

Grow in Jesus

Serve Jesus

This 3 strand cord of Shama is seen in Paul's prayer in Philippians 1:9-11, "And this is my prayer: that your love may abound more and more (HEAR/CONNECT WITH JESUS) in knowledge and depth of insight,(UNDERSTAND/GROW IN JESUS) so that you may be able to discern what is best and may be pure and blameless for the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ (OBEY/SERVE JESUS) — to the glory and praise of God."

Values

"A declaration that defines our top priorities and what our core beliefs are."

There are many things that are important as we strive to help people Connect with Jesus, Grow in Jesus and Serve Jesus.

These three foundational values are the highest priorities and are at the very core of our beliefs:

Driven by Biblically aligned Principles
And Spirit-led Procedures

Devoted to Prayer

Dedicated to Unity

Let's break the first value down into two pieces:

Driven by Biblically aligned Principles

2 Timothy 3:16,17 All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work.

We are talking about partnering together for the works that God has for us, individually and corporately.

Ephesians 2:10 For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.

Let's look at the 4 aspects mentioned in verse 2 Timothy 3:16 concerning why the Bible is so profitable for us.

Teaching = didaskalia

1) teaching, instruction

2) teaching

a) that which is taught, doctrine

b) teachings, precepts

This may seem obvious - but the firm foundation of biblical doctrine is of utmost importance. Remember that many Christians have a theology of hearsay or even worse, they have canonized their procedures, opinions and traditions. It's so easy to be driven by something other than biblical principles - the didaskalia of God.

Matthew 15:1-9 Then some Pharisees and teachers of the law came to Jesus from Jerusalem and asked, 2 "Why do your disciples break the tradition of the elders? They don't wash their hands before they eat!" 3 Jesus replied, "And why do you break the command of God for the sake of your tradition? 4 For God said, 'Honor your father and mother' and 'Anyone who curses their father or mother is to be put to death.' 5 But you say that if anyone declares that what might have

been used to help their father or mother is ‘devoted to God,’ 6 they are not to ‘honor their father or mother’ with it. Thus you nullify the word of God for the sake of your tradition. 7 You hypocrites! Isaiah was right when He prophesied about you: 8 “‘These people honor me with their lips, but their hearts are far from me. 9 They worship me in vain; their teachings (didaskalia) are merely human rules.’”

Remember we are talking about being driven by biblical principles and looking at 2 Timothy 3:16,17 All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work.

Let’s look at the word Rebuking = elegchos

Conviction, evidence (“Rebuking” is not the best translation in the NIV) in KJV it’s reproofing

The only other place we see it used in the New Testament is in the verse:

Hebrews 11:1 Now faith is confidence in what we hope for and assurance (elegchos) about what we do not see.

The Word of God is foundational for our assurance and confidence in the faith.

Correcting = epanorthosis

Restoration to an upright or right state, correction, improvement of life or character

Training = paideia (feminine noun)

1) The whole training and education of children (which relates to the cultivation of mind and morals, and employs commands and admonitions, reproof and punishment) It also includes the training and care of the body

2) Whatever cultivates the soul, esp. by correcting mistakes and curbing passions.

a) Instruction which aims at increasing virtue

b) Chastisement, chastening, corrective training - it speaks of training with redemptive purpose

This is a challenge in our culture - we don’t like being told what to do - we don’t like being corrected - even by God.

Ephesians 6:4 Fathers, do not exasperate your children; instead, bring them up in the training and instruction (paideia) of the Lord.

This kind of training can be uncomfortable and painful at times

Hebrews 12:5-11 And have you completely forgotten this word of encouragement that addresses you as a father addresses his son? It says, “My son, do not make light of the Lord’s discipline (paideia – corrective training), and do not lose heart when He rebukes you, 6 because the Lord disciplines (VERB FORM – paideuo) the one He loves, and He chastens (Scourge – mastigoo everyone He accepts as His son.” 7 Endure hardship as discipline (paideia – corrective training); God is treating you as His children. For what children are not disciplined (paideuo) by their father? 8 If you are not disciplined (paideia – corrective training); —and everyone undergoes discipline—then you are not legitimate, not true sons and daughters at all. 9 Moreover, we have

all had human fathers who disciplined (Masculine noun – paideutes) us and we respected them for it. How much more should we submit to the Father of spirits and live! 10 They disciplined (paideuo) us for a little while as they thought best; but God disciplines (paideuo) us for our good, in order that we may share in His holiness. 11 No discipline (paideia – corrective training) seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.

Adherence to Biblical principles has to be the foundation of our Koinonia/Partnership at KMC. We hold the Bible as our plumb line.

Let's talk about the second half of our first Value:

Spirit-led Procedures

How do we navigate through the myriad of decisions before us?

Galatians 5:25 Since we live by the Spirit, let us keep in step with the Spirit.

Keep in step = stoicheo

- 1) To proceed in a row as the march of a soldier, go in order
- 2) To walk
 - a) To direct one's life, to live

How do we practically keep in step with the Spirit? How do we discern Spirit-led procedures? How do we know if we are on the right track?

It begins with relationship and not a formula.

Romans 8:14 “For as many as are led by the Spirit of God, these are sons of God.”

As children of God, we can expect to be led by the Spirit if we are submitted to and abiding in Him.

Proverbs 3:5,6 Trust (Batach - trust, have confidence in, feel safe, secure) in the Lord with all your heart and lean not on your own understanding; in all your ways (Derek in this context it means manner/habit, course of life) - submit (ACKNOWLEDGE - Yada - INTIMATE KNOWLEDGE) to Him, and He will make your paths (orach - course of living and acting) straight.

Psalms 119:105 Your word is a lamp to my feet and a light for my path -- That's why we are committed to be driven by biblical principles

Romans 12:1,2 Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship. 2 Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—His good, pleasing and perfect will.

Romans 12:1,2 in The Message:

So here's what I want you to do, God helping you: Take your everyday, ordinary life—your sleeping, eating, going-to-work, and walking-around life—and place it before God as an offering. Embracing what God does for you is the best thing you can do for Him. Don't become so well adjusted to your culture that you fit into it without even thinking. Instead, fix your attention on God. You'll be changed from the inside out. Readily recognize what He wants from you, and quickly respond to it. Unlike the culture around you, always dragging you down to its level of immaturity, God brings the best out of you, develops well-formed maturity in you.

James 1:5-7 If any of you lacks wisdom, you should ask God, who gives generously to all without finding fault, and it will be given to you. 6 But when you ask, you must believe and not doubt, because the one who doubts is like a wave of the sea, blown and tossed by the wind. 7 That person should not expect to receive anything from the Lord. 8 Such a person is double-minded and unstable in all they do.

John 16:13-15 But when He, the Spirit of truth, comes, He will guide you into all the truth. He will not speak on His own; He will speak only what He hears, and He will tell you what is yet to come. 14 He will glorify me because it is from me that He will receive what He will make known to you. 15 All that belongs to the Father is mine. That is why I said the Spirit will receive from me what He will make known to you."

There's a definite faith element to a Spirit-led lifestyle.

Hebrews 11:6 And without faith it is impossible to please God, because anyone who comes to Him must believe that He exists and that He rewards those who earnestly seek Him.

Devoted to Prayer

On Sunday morning, we went through a mini-series a while ago on prayer. There is much to say about prayer. It would be difficult to exhaust this topic. Let's just look at the tip of the iceberg.

There are a number of Hebrew and Greek words used in the Bible to talk about prayer.

I want to look at two Greek words that provide bookends for our Value of being devoted to prayer.

Proseuchomai (and the noun form, proseuche)

This word literally means to pray. But the history of this word provides the significance of why it's one of the bookend or cornerstone values of prayer at KMC.

Between 300 - 200 BC, well before Jesus was born, a group of Jewish rabbis translated the Hebrew Old Testament into Greek, because the majority of the Jews in Palestine and throughout the Mediterranean basin needed to have their Scriptures in the language commonly in use throughout the world. (Kind of like our modern day English versions of the Bible) The Greek

text these scholars produced is known as the Septuagint because, according to tradition, seventy rabbis became involved in the work.

The Septuagint had a profound effect on the New Testament Greek vocabulary. For example, the classical Greek word for "pray" at that time, *euchomai*, literally meant "to strike a bargain" with deity and described making a religious vow or a request acceptable to the gods of Greek mythology. This limited understanding served the purpose well in places like Job 22:27 . "You will pray to Him, and He will hear you, and you will pay your vows," and the translator of Malachi 1:14 also used *euchomai*, "Cursed be the cheat who has a male in the flock and vows to give it...".

But when the Septuagint rabbis wanted to more fully translate the rich meaning of the Old Testament word for "pray," they had to coin a new word, *proseuchomai*. The prefix *pros* means "to" or "toward." -- a preposition of direction. It implies a nearness to God, or being in access to His presence.

Adding the prefix to the classical word shifted the focus of the meaning away from the act of praying to a deeper understanding of prayer toward the One to whom we pray. The emphasis shifted from the duty of praying to the relational aspect and privilege of praying.

The New Testament writers carefully followed the lead of the Septuagint rabbis. For example, they used the classical term *euchomai* in Acts 18:18, where Luke speaks of Paul cutting his hair because "He was under a vow." However, the word used overwhelmingly for "pray" in the New Testament is *proseuchomai*. "Pray toward" is the intent of Jesus' words in the Sermon on the Mount when He says, "When you are praying, do not heap up empty phrases as the Gentiles do; for they think they will be heard because of their many words. Do not be like them, for your Father knows what you need before you ask Him. Pray then in the way: Our Father in heaven, hallowed be your name...." (Matthew 6:7-9).

He was teaching prayer from the foundation of relationship.

Colossians 4:2 Devote yourselves to prayer, being watchful and thankful.

Ephesians 6:18 And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the Lord's people.

The connotation in these verses is that prayer is an integral part of the tapestry of life -- a foundational value in life -- not a last ditch effort when everything else fails.

I Thessalonians 5:17 Pray without ceasing.

The other word in Greek for prayer, that is the other bookend of our devotion to prayer, is *deomai*. It means to have want, to desire, to long for, to ask or beg. It comes from a root Greek word, *deo* - to bind, tie, fasten. The idea of "deomai" prayer is to beg or petition as binding oneself to God. It implies urgent need, earnestness and passion.

Luke 21:34-36 “Be careful, or your hearts will be weighed down with carousing, drunkenness and the anxieties of life, and that day will close on you suddenly like a trap. 35 For it will come on all those who live on the face of the whole earth. 36 Be always on the watch, and pray (deomai) that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man.”

2 Corinthians 5:20 We are therefore Christ’s ambassadors, as though God were making His appeal through us. We implore (deomai) you on Christ’s behalf: Be reconciled to God.

1 Thessalonians 3:10 Night and day we pray(deomai) most earnestly that we may see you again and supply what is lacking in your faith.

Matthew 9:35-38 Jesus went through all the towns and villages, teaching in their synagogues, proclaiming the good news of the kingdom and healing every disease and sickness. 36 When He saw the crowds, He had compassion on them, because they were harassed and helpless, like sheep without a shepherd. 37 Then He said to His disciples, “The harvest is plentiful but the workers are few. 38 Ask (deomai) the Lord of the harvest, therefore, to send out workers into His harvest field.”

At KMC, our devotion to prayer is both the foundational aspect of prayer as an integral part of the tapestry of our life and the urgent, fervent prayer in the midst of trials, challenges and spiritual warfare.

Dedicated to Unity

Biblical Unity is a value that runs deep in my heart. I’m not talking about a cheap peace that comes from cowardly compromise and/or passive-aggressive manipulation. I mean a unity in the Spirit - Katartizo - being joined and knit together for a common purpose.

The reason this is so important is because of some of the verses that speak about this topic:

Proverbs 6:16-19 There are six things the Lord hates, seven that are detestable to Him: 17 haughty eyes, a lying tongue, hands that shed innocent blood, 18 a heart that devises wicked schemes, feet that are quick to rush into evil, 19 a false witness who pours out lies and a person who stirs up conflict in the community.

Titus 3:9-11 But avoid foolish controversies and genealogies and arguments and quarrels about the law, because these are unprofitable and useless. 10 Warn a divisive person once, and then warn them a second time. After that, have nothing to do with them. 11 You may be sure that such people are warped and sinful; they are self-condemned.

Mark 3:24,25 If a kingdom is divided against itself, that kingdom cannot stand. 25 If a house is divided against itself, that house cannot stand.

Our History and Roots

We are a part of the Missionary Church USA denomination. Their website is www.mcusa.org if you want to explore in depth who we are partnering with as a local church.

“The Missionary Church has a rich theological heritage that serves as a launching pad for aggressive outreach. While our message from the Bible is unchangeable, our methods of communication must change to reach every culture for Christ.

Early leaders had a commitment to the position that the Scriptures were to be the source of doctrine and life. In addition to this commitment to be a biblical church, the theological perspective of the Missionary Church recognizes the contribution of John Wesley’s emphasis on “the warmed heart;” A.B. Simpson’s fourfold emphasis on Jesus Christ as Savior, Sanctifier, Healer and Coming King; the Anabaptist concepts of community and brotherhood; and the evangelical emphases of the lost estate of mankind and redemption through Jesus Christ.

The Missionary Church is a unique blend of the thought and life of a people who have sought to build their church according to the Scriptures with an appreciation for their historical roots.”

From the MCUSA website under the “Roots” tab.

In November 1946 a young lady from Michigan, Dorothy Rothfuss (affectionately known as Miss Dorothy and the Wahine Firebug), came to Kalaheo to plant a church. The first Sunday School meetings were held in the Taguma Garage behind the old Kalaheo bakery. With the help of Pastor Bill Cox from Koloa the group quickly grew. They moved into the Japanese Community Hall at the corner of Maka and Papalina. A building fund was started with a donation of \$3.59.

In 1950 Pastor Don Rohrs became the Pastor.

In 1952 Miss Dorothy returned and served the church with Miss Virginia Meier.

In 1953 Pastor Wendall Sousley became the Pastor. During his tenure, the present church building (sanctuary) construction was begun.

In 1957 Pastor Noboru Ayabe became the Pastor.

In August 1963 Pastor Stanley Kobayashi became the Pastor. The education wing (Fellowship Hall and upstairs) construction began during his tenure.

In January 1964 Pastor Noboru Ayabe returned to serve as Pastor.

In 1967 Pastor Wendall Sousley returned to serve as Pastor.

In 1974 Pastor Arnold Doi became the Pastor.

In 1984 Pastor Butch Kahawai became the interim Pastor.

In 1985 Pastor Jim Clark became the Pastor.

In 1991 Pastor Stanley Kobayashi returned to serve as the interim Pastor.

In 1992 Pastor Butch Kahawai returned to serve as Pastor. The Christian Education Building (Preschool and MYF Room) was built during his tenure.

In 2004 Pastor Ed Terui became the interim Pastor.

In 2006 Pastor Ed Buller became the Pastor.

In June 2011 Pastor Nile Kageyama became the interim Pastor.

In November 2011 Pastor John Zimmerman became the Pastor.

Our Core Beliefs

The Bible tells one grand, unified story – a true account of the lavish and relentless love of a holy God. It is a drama in four acts: Creation, Fall, Redemption, and Restoration. It calls us –

not simply to be spectators – but to respond with living faith. God calls us to believe – placing our trust in Him, personally committing ourselves to Him, and accepting the truth of the gospel.

He calls us to embrace certain truths that define us as a believing community and then embody those truths in how we live. We must speak, then, of what we believe (Articles of Faith) and how we should then live (Articles of Practice). As the Missionary Church, we affirm the core truths of the Gospel, and then we enact those truths as a family of churches in Christian community committed to love God fully, to love our neighbors truly, and to carry out the Great Commission for God’s glory and the salvation of the world.

The Triune God

We believe in one God, eternally existing in three divine persons, equal in power and glory – Father, Son, and Holy Spirit. God is the creator and sustainer of all things. His divine qualities – including love, holiness, justice, righteousness, faithfulness, infinite knowledge and power, self-existence, and omnipresence – all harmonize perfectly in the unity of His being.¹

The Father

We believe in God the Father, begotten² of none, the eternal Father of the Lord Jesus Christ. Since God is the creator, all things and all people are from Him and exist for Him. As the author of salvation, He adopts into His family all who are born again by faith. He gloriously upholds and providentially rules over all things, to accomplish the redemption of His people and the restoration of all creation.³

The Son

We believe in Jesus Christ, the eternally begotten² Son of the Father. He is the fully divine, living Word of God who also became fully human – conceived by the power of the Holy Spirit and born of the virgin Mary. His sinless human life, humble obedience to His Father’s will, sacrificial death and bodily resurrection made sufficient provision for the salvation of all people. In His ascension, He returned to His Father, where He reigns as Lord, Advocate, Great High Priest, and Coming Judge.⁴

The Holy Spirit

We believe in the Holy Spirit, the third person of the triune God, proceeding from and sent by the Father and the Son. He is the personal expression of God’s power – instrumental in all His works. He is the author and illuminator of sacred Scripture. He convicts the world of sin, righteousness, and judgment. He is the agent of the new birth, the one by whom we are baptized into the Body of Christ. As the spirit of holiness, He indwells every believer and His Church, purifying and empowering His people for holy living. He guides them into truth, comforts and encourages them, and enables them to fulfill the Great Commission. He produces His fruit in the lives of believers and gives them spiritual gifts for the good of the Church.^{5 6}

The Bible

We believe that the Bible, consisting of the sixty-six books of the Old and New Testaments, is the written Word of God, verbally inspired by the Holy Spirit and, therefore, true,

reliable, and without error in all it addresses. We believe the Bible has been safeguarded by the Holy Spirit and transmitted to the present day without corruption of any essential doctrine. The Bible forever remains the unchanging and final authority for faith and living.⁷

Humanity

We believe that God created human beings – male and female – as co-equal bearers of the image of God. Gender is divinely designed, part of the goodness of creation. Human sexuality is a gift, intended to be expressed exclusively in a monogamous, lifelong marital union between one man and one woman. The Bible also affirms the sacredness of the single state and that some may have the gift of lifetime celibacy.

We believe in the historicity of the first man, Adam, who along with his wife, Eve, were uniquely created by a direct act of God as recorded in Genesis. Made in His image, they are His crowning achievement. Adam and Eve were created without sin for perfect fellowship with God and were commanded to be fruitful and exercise benevolent dominion over the earth. Humankind was created for love of God and neighbor. That love was intended to find expression in every individual and every human institution.

Through the misuse of their wills, however, our original parents succumbed to Satan's temptation, disobeyed God's command and thus brought sin into the world and became subject to physical and spiritual death. They became corrupt in their nature, and have passed on that nature to all their descendants. As a result, all human beings – while still bearing God's image – are polluted in every aspect of their being. They are estranged from God by their sin and thus deserve God's wrath.

We believe that God desires all human beings to be restored to a right relationship with Him. Redemption – the gracious design by which God intends to rescue humanity from the disastrous consequences of sin – has its origin in the love of God and is brought to fruition by His infinite wisdom and might.⁸

Salvation and the Spirit-Filled Life

We believe that Jesus Christ is God's only provision for our salvation. He voluntarily offered himself as our representative and substitute, and suffered and died on the cross in our place – taking upon himself God's righteous wrath. We believe in His bodily resurrection on the third day, which powerfully declared Him to be the Son of God. By His death and resurrection, Jesus once for all conquered sin, death, hell, and the devil.

We believe that Christ is the atoning sacrifice for the sins of the whole world. Salvation is a divine gift given to any who repent and believe. Repentance and faith are the divinely-enabled human responses to the grace of God. By the power of the Holy Spirit, a sinner must turn away from sin and embrace God – thus appropriating the benefits of Christ's life, death and resurrection. All who truly believe and receive Christ are fully justified, reconciled to God, born of His Spirit, adopted as His children, and united with Jesus in His death and resurrection. They will one day see Him in His glory and be glorified themselves, as God brings His redemptive work to completion.

We believe that God intends to transform His redeemed people by conforming them to the image of His Son through the infilling and sanctifying work of His Holy Spirit. Though this work begins with God's gracious initiative and can only be accomplished by His life-giving power, believers must cooperate and fully yield themselves to the Lordship of Christ.

Believers are called to decisively surrender their wills, be renewed in their minds, and have their hearts purified as they continuously offer themselves as living sacrifices to God. We believe that a living faith must express itself in a life of loving obedience to God and in loving service to others. Genuine faith will inevitably produce good works, which are born out of gratitude for salvation and ultimately done for God's glory. Christians are called to live by the power of the Holy Spirit as citizens of the kingdom, serving as God's agents of transformation for society, culture, and the created world.⁹

The Church

We believe that the invisible and universal Church is a spiritual body comprised of all believers, both living and dead—over which Christ himself is Head and Lord.

We believe that the local church is to be a loving community of Christ's followers who gather for worship, prayer, instruction in the Word, mutual encouragement and discipline. As the temple of the Holy Spirit, the Church is to display His holiness, bear His fruit, and be adorned by His gracious gifts. As a people called out of darkness, the Church will embody the pervasive, life-transforming power of God by equipping the saints for the work of ministry – bearing witness to the truth and exerting influence in every realm of the broader culture. The Church is called by Jesus to proclaim the gospel – locally, cross-culturally, and internationally – and to make disciples of everyone everywhere in the power of the Holy Spirit.

We believe that baptism and the Lord's Supper were instituted by the Lord Jesus himself – not as a means of salvation, but as outward signs of the salvation we have by faith. They are the divinely mandated means by which believers publicly affirm their faith in Christ. Water baptism symbolizes the spiritual union that every believer has with Jesus in His death, burial, and resurrection. Therefore, we believe that the biblical pattern is baptism upon profession of faith in Christ, and furthermore, that it should be administered by immersion whenever possible.

The Lord's Supper serves as not only a vivid memorial of Jesus' bodily sacrifice and shed blood, but also as a proclamation of His death until He returns. It symbolizes the believer's union with Christ and the spiritual unity shared by every believer. It provides a powerful inducement to self-examination, should be celebrated joyfully and regularly, and is open to all who are followers of Christ.¹⁰

The Last Things

We believe that the final years of human history will be characterized by worldwide persecution and divine judgment.

We believe that the return of Jesus will be personal, bodily, visible, and glorious. His second coming, the blessed hope for which we must be constantly prepared, is a source of encouragement and comfort, a motive for holy living, and an inspiration for ministry and mission.

We believe that when Jesus returns, He will subdue His enemies and establish His kingdom on earth and will reign in perfect righteousness.

For those in Christ, death is gain, because to be absent from the body is to be present with the Lord.

At the resurrection, we believe that every person will face one of two eternal destinies. We believe that no condemnation awaits those who are in Christ, because their sins were

forgiven at the cross. They will have their lives and works judged only for reward, and will enjoy an eternal, embodied life in the presence of God and His angels, forever. Those who are not in Christ will be raised to appear before God for a final, irrevocable judgment. They will be consigned to a place of eternal, conscious punishment, separated from God in hell, with Satan and His angels.

We believe in the coming restoration of all things, where God – in accordance with His power and promises – will one day bring His purposes for all of creation to their glorious fulfillment. Here, God’s handiwork – though disfigured by sin and subject to decay – will be fully restored in a new heaven and new earth. We believe that all of God’s redemptive purposes will come to fruition, and death will be swallowed up in victory. **11**

1 Gen.1:1; Ex. 3:14, 34:6; Deut. 6:4, 32:4; 1 Kings 8:27; Neh. 9:6; Ps. 90:2, 103:8, 116:5, 147:5; Isa. 6:3, 40:28,57:15; Jer. 23:23-24; Mal. 3:6; Matt. 28:19; John 1:1, 4:24, 10:30, 14:16; Acts 5:4-5, 17:28; 1 Cor. 8:4; 2 Cor. 13:14; Col. 1:17; 1 Tim. 1:17; Heb. 1:2, 12 and 11:3; 2 Pet. 3:9; 1 John 4:10-16

2 The word “begotten” is the past tense of an old English word which means “to bring into being,” or (in that sense) “to father” or “to sire.” When we say that the Father is “begotten of none,” we mean that no one brought the Father into being. When we say that Jesus is the “eternally begotten son of the Father,” we mean that Jesus is the only example of a person who has always (for all eternity) been brought into being by God the eternal Father, and therefore is the only person of whom it can be said that He is truly the Son of the Father. Human fathers live in time and bring human sons into being at a point in time. The eternally existing Father brings His eternally existing Son into being. Human language is inadequate to fully describe this mysterious relationship between God the Father and God the Son.

3 Gen. 1:1; Ps. 90:2; John 13:3, 16:28; I Cor. 8:6; Eph. 1:3-4, 4:6; 1 Pet. 1:2-3; 1 John 2:23, 3:1

4 Isa. 53:6; Matt. 28:18-20; Luke 1:35; John 1:1, 14, 18; Acts 2:22, 24-32; Rom. 1:3-4, 8:34; 2 Cor. 5:18-19; Eph. 1:19-22; Col. 3:4; Tit. 2:13; Heb. 1:8, 4:15, 7:25; 1 Pet. 2:22, 24, 3:18; 1 John 2:1-2

5 See section on “Salvation and the Spirit-Filled Life.”

6 Matt. 28:19; John 3:5-6, 14:16-18, 26, 15:26, 16:7-14; Acts 1:8, 2:1-4, 13:2-4, 15:28; Rom. 12:6-8; 1 Cor. 2:10-12, 6:19-20, 12:4-11, 13; 2 Cor. 6:16, 13:14; Gal. 5:22-23; Eph. 2:21-22; 2 Thess. 2:13; Tit. 3:5; 1 Pet. 1:2, 1 John 2:20-27

7 Ps. 119:9, 89, 105; Matt. 24:35; 1 Thess. 2:13; 2 Tim. 3:16-17; Heb. 4:12; 1 Pet. 1:25; 2 Pet. 1:21

8 Gen. 1:27, 3:13, 16-17; Ex. 20:11; Isa. 64:6; John 10:17-18; Acts 4:12; Rom. 3:23, 5:12-17, 6:23, 7:7ff; Eph. 1:5-6, 2:1-5; 1 Tim. 1:15, 2:5-6; Tit. 2:11-12; Heb. 2:9; 1 Pet. 3:18; 1 John 1:8

9 Ps. 51:3-4; Prov. 28:13; Isa. 6:1-5, 55:6-7; Matt. 1:21, 3:2, 8, 4:17, 16:24; Mark 1:15; Luke 13:3, 15:18, 18:13, 19:8; John 1:12, 3:3, 5, 14-17, 5:24, 6:44, 16:8-11, 17:17; Acts 11:18, 13:38-39, 15:8-9, 16:31, 20:21, 22:10; Rom. 2:4, 3:10-12, 19, 20, 23, 4:3-5, 5:1, 9, 6:19, 22, 8:16, 33, 37, 10:9-10, 12:1-2; 1 Cor. 15:3-8, 19-23, 55-57; 2 Cor. 3:18, 5:17, 7:1; Gal. 2:20, 6:14; Eph. 2:8-10, 5:26; Col. 2:6, 3:3, Phil. 2:12-16, 3:20-21; 2 Tim. 2:25; 1 Thess. 4:3, 5:23; 2 Thess. 2:13; Heb. 11:6, 12:14, 13:12; James 2:17; 1 Pet. 1:2, 15-16; 2 Pet. 1:4-9, 3:18; 1 John 3:2, 5:6

10 Matt. 18:15-17, 16:13-18, 26:26-30, 28:18-20; Luke 22:15-20; John 13:35; Acts 1:8, 2:38-42, 46-47, 8:36-39, 20:7, 28, 32; Rom. 6:3-5; 1 Cor. 5:1-4, 10:16, 11:23-24, 12:12-27, 16:2; Eph. 1:5-6, 22-23, 3:21, 4:11-16; Col. 1:18, 2:12; Heb. 12:23; 1 Pet. 3:21, 4:11; 1 John 3:14, 4:2, 5:1-5; Jude 20-21; compare Mark 16:16

11 Ps.2:7-9, 96.13, 98:9; Eccl.12:14; Isa. 9:3-7, 11:6-9, 65:17, 66:22; Dan. 7:13-14, 12:2; Matt. 24:14-31, 36-51, 25:1-46; Mark 9:42-48, 13:10, 32-37; Luke 21:27-28; John 5:24, 28-29, 14:1-3; Acts 1:11; Rom.8:1, 29; 1 Cor. 3:8-15, 4:2-5, 11:32, 15:24-25, 58; 2 Cor. 5:10; Eph. 1:3-14; Col. 3:1-4; Phil. 1:21-23, 3:20-21; 2 Tim.4:8; 1 Thess. 4:13-5:11; 2 Thess. 1:8-9, 2:1-10; Tit. 2:12-13; Heb. 9:27-28, 12:5-8; James 5:7-8; 2 Pet.3:13; 1 John 2:28-3:3; Rev. 1:7, 22:12-13; 6:1-19:21, 20:10-15, 21:1-22:7

This statement of “Beliefs” does not exhaust the extent of our faith. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all that we believe.

Our Ministries

In keeping with our three-stand cord of Shama and our Mission, we divide our ministries into three major categories: Connect with Jesus – Grow in Jesus – Serve Jesus.

Of course, many ministries have aspects that facilitate each category. We’ve tried to align our ministries to our Mission according to their primary purpose.

The desire of the leadership of KMC is for each partner to seek the Father and discern where He wants them to serve within the context of our ministries. Partnership is about participation and involvement.

We also know that our partners will have ideas for new ministries. We encourage individuals to communicate with the Senior Pastor if they have ideas for ministries that aren’t currently in operation.

Koinonia Opportunities

Prayer Ministry
Worship Team
Youth Ministry
Children's Ministry
Sat/Sun Greeters
Sat/Sun Ushers
Sat/Sun Tech Booth
Bookstore
Floral Team (Flowers for stage)
Hula
Living Nativity
Good Friday Memorial Cross
Life Groups
Building Upkeep (Repair)
Building Upkeep (Janitorial)
Building Upkeep (Grounds)
Communion set-up
Office Help
Kupuna Ministry Team
Prayer Garden
School Prayer Walks
Drive Thru Prayer
Fun Sewing Group
Benevolence
Preschool
Mission Trips
Ministry to men (Retreats, workshops, etc)
Ministry to women (Retreats, workshops,
etc)
Meal Trains
Ministry of Helps (serving others as needed:
yardwork, minor repairs, etc)
Website upkeep
Technology
Mayor's Prayer Luncheon Support Team
Foster Children Ministry

Sat/Sun Sound
Sat/Sun Kitchen Team
Sat/Sun Bistro Bar Team
Visitation
Young Life
Prison Ministry
Camp Agape



Covenant of Partnership

We exist to help people:

Connect with Jesus

Grow in Jesus

Serve Jesus

Our Values motivate us to be:

Driven by Biblically aligned principles

And Spirit-led procedures

Devoted to prayer

Dedicated to unity

The KMC covenant of partnership is birthed out of our love for the church body and its individual partners whom we hope will experience the fullness of joy, which is found in the presence of the Lord. The primary purpose of this covenant is to serve as a teaching document with three functions:

- To establish common language and understanding so that we can walk in the diversity of our gifts and unity in the Spirit.
- To clarify the biblical obligations and expectations for both the leadership of KMC and the individual partners of the KMC Ohana.
- To serve as a tool for reflection and growth toward biblical obedience.

Each of these functions is in accordance with the document's overall vision to provide an accessible explanation of the Scriptures in hopes that the partners of KMC will grow in the grace and truth of Jesus Christ. The KMC covenant of partnership is comprised of a section on the Church, the nature of covenants, a statement of basic belief, a statement of biblical doctrine, the obligations of KMC Elders to the KMC Ohana and the obligations of partners to the KMC Ohana.

What Is The Church?

The church exists for the display of the glory of God because all things exist for His glory. Those of us who trust in and follow Jesus are caught up in something much bigger than ourselves. We have graciously been invited into God's redemptive purposes in the world. Since the beginning, God has been creating and calling forth His people for the display of His glory in a grand narrative of redemption and reconciliation. Though creation now suffers the curse of Genesis 3, the gospel is the means by which the world is being made right. The gospel also carries with it the promise of ultimate renewal, a restoration even more glorious than Eden, and thus believers eagerly anticipate the return of Christ. The Church universal (i.e., "The Capital 'C' Church", all believers, everywhere) is the means by which God is fulfilling His purposes in the world (2 Corinthians 5:17-20). The Church universal is being used to write God's beautiful and dramatic story of redemption and reconciliation. In light of this reality, the opportunity to join a local church body (i.e., "The small 'c' church", a particular group of believers in a specific locale) is much more than a commitment to consistent attendance or active involvement in community. It is also a sacred call to be involved in the redemptive work of our sovereign God to push back the darkness of a fallen world through the power of the Holy Spirit with the light of His Son, Jesus Christ.

The church is the gathering of the redeemed, the household of God (Ephesians 2:19), the bride of Christ (Revelation 21:2, 9) and the body of Christ (1 Corinthians 12:12-31). 1 Corinthians 12 speaks of many members within the same body. Just as a human body relies upon mutual dependence of individual members for proper functioning, so the body of Christ requires sacrificial and responsible service by its individual members. As the Scriptures say, "The eye cannot say to the hand, 'I have no need of you,' nor again the head to the feet, 'I have no need of you'" (1 Corinthians 12:21).

Likewise, a member of the Body of Christ cannot say to another member that He or she is unnecessary. We all have gifts that differ according to the gracious provision of the Holy Spirit (Romans 12:3-8).

Contrary to the beliefs of our culture, we need each other.

Partnership at KMC is participation in an ohana, a microcosm of the universal Ohana of God. All partners are united to Christ and thus to each other. Unity within the church is expressed in love for God and a love for others, both those within the KMC Ohana and those who are not. Because of the identification of Christ with His church, Jesus Followers are expected to display His gospel in a manner that is worthy of Him (Ephesians 4:1).

What Is a Covenant?

A covenant is generally defined as “a written agreement or promise usually under seal between two or more parties especially for the performance of some action.” Within the Scriptures, we find a number of examples of covenants, some between God and man (Genesis 6, 9, 15; Ezekiel 20; Hosea 2; Jeremiah 31; Matthew 26), while others are solely between men (1 Samuel 18, 2 Samuel 5). In some covenants, one party binds his or herself to fulfill the obligations of both sides of the agreement. In others, the parties are reciprocally bound to adhere to the obligations. While God’s covenant with the Church universal is an example of the former, the local church covenant represents the latter. If at any time one of the parties of this covenant of partnership willfully continues in a state of unfaithfulness to its provisions, the other is released from certain obligations.

The covenant of partnership at KMC contains many conditions that are merely general Kingdom obligations. For example, all Jesus Followers, whether partners of KMC or elsewhere, are required to submit to the Scriptures, pursue holiness, steward resources, etc. Such requirements are universal obligations for the Jesus Follower regardless of any failure on the part of the local church to live up to her covenant obligations.

If at any time an individual partner feels as though the KMC leadership or partners are not remaining faithful to the requirements of the covenant, it is the responsibility of the individual partner to lovingly and humbly express their concerns to the leadership of the church. If the church elders are unwilling to change and pursue covenant faithfulness, then the partner is freed from his or her partnership obligations and encouraged to seek partnership elsewhere given the church’s disobedience. In addition, certain circumstances may provide sufficient and righteous grounds to transfer partnership elsewhere.

While focusing primarily on language dealing with the responsibilities between the individual parties, the corporate church body, the elders and the individual partners, the covenant is first and foremost an acknowledgement of general Kingdom obligations and an agreement to enter into those duties for God’s glory and the good of the Body and Bride of His Son.

Statement of Basic Belief

The following beliefs represent the core of central orthodox beliefs from a biblical and historical perspective. While a full understanding and the ability to adequately articulate these beliefs is not required, the explicit rejection of any one of these particular beliefs disqualifies one from partnership at KMC.

I believe...

- The Scriptures are true, authoritative and sufficient (Psalm 19:7-11; 2 Timothy 3:16; 2 Peter 1:20-21).
- There is only one God with a Triune nature. The Father is God. The Son is God. The Holy Spirit is God. (Genesis 1:26; Deuteronomy 6:4; Isaiah 45:5-6; Isaiah 46:9-10; Psalm 45:6-7; Psalm 110:1; Matthew 3:13-17; Matthew 28:17-20; John 17:3; 1 Corinthians 8:4-6; 1 Corinthians 12:4-6; 1 Timothy 2:5).
- I am, along with all humanity (Christ excluded), by birth and action a sinner (Genesis 6:5; Psalm 51:5; Jeremiah 17:9; Romans 3:23; 5:8, 12-21; 7:18; Ephesians 2:1-3).
- The deserved penalty for sin is death, both physical and spiritual (Genesis 2:15-17; Genesis 3:19; Romans 5:12; 6:23; James 1:14-15; Rev 20:11-15).
- Jesus Christ is the eternal Son of God, was born of a virgin and is both fully God and fully human (Matthew 1:20; Luke 2:52; John 1:1-4, 14; Colossians 1:15-20; Hebrews 1:1-3).
- Jesus Christ died as my substitute to pay the penalty for my sin (John 1:29; 10:1-18; Romans 5:8; 1 Corinthians 15:1-4; 2 Corinthians 5:21; Galatians 1:4; 1 Peter 3:18).
- Jesus Christ physically rose from the dead (Matthew 28:1-20; Mark 16:1-8; Luke 24:1-53; John 1:20-21:25; 1 Corinthians 15:12-34).
- Jesus Christ physically ascended into heaven and will one day physically return (John 14:3; Acts 1:11; 1 Thessalonians 4:16; Hebrews 9:28; 1 John 3:2; Revelation 1:7).
- There will be a future physical resurrection of the dead. Those who trust in Jesus Christ alone will be raised to eternal reward. Those who have not trusted in Jesus Christ will be raised to eternal punishment (Matthew 25:31-46; John 5:28--29; Acts 24:15).
- Only by trusting in the person and work of Jesus Christ alone can I be reconciled to

God and experience true life and joy (John 3:18, 14:6; Acts 4:12; Romans 3:21- 26; 1 Timothy 2:5-6).

Statement of Biblical Doctrine

While the doctrines expressed in the “Statement of Basic Belief” are those that are recognized to be universal and primary within the Church, there are a number of biblical principles about which the leadership of KMC is passionate.

I understand that KMC will preach, teach and counsel in accordance with these biblical convictions. I understand it is a responsibility of partnership to have read the by-laws of KMC in their entirety and understand the doctrinal beliefs of the Missionary Church USA and address any questions, comments, or concerns with the Senior Pastor.

Finally, I understand the importance of submission to church leadership and will be diligent to preserve unity and peace. I will adhere to KMC’s by-laws and I will not be divisive over KMC’s biblical convictions found in the “Statement of Basic Belief”, taught by the leadership and expounded in the by-laws.

Biblical Obligations of KMC Elders to the KMC Ohana

As shepherds and overseers of a local church, elders are entrusted with protecting, leading, equipping and caring for the corporate church ohana and the individual members. The following is an overview of the requirements for elders as spelled out within the Scriptures.

The elders covenant...

- To appoint elders (including staff members who serve in these offices) according to the criteria assigned to them in the Scriptures (1 Timothy 3:1-13; Titus 1:5- 9; 1 Peter 5:1-4).
- To prayerfully seek God’s will for our church ohana and steward our resources to the best of our ability based on our study of the Scriptures and leading of the Spirit (Acts 20:28; 1 Peter 5:1-4).
- To care for the church and seek its growth in grace, truth and love (Matthew 28:16-20; Ephesians 4:15-16 Colossians 1:28; James 5:14; 1 Peter 5:1-4).
- To provide teaching and counsel from the whole of Scripture (Acts 20:27-28; 1 Timothy 4:16; 2 Timothy 4:1-5; Titus 2:1).
- To equip the members of the church for the work of ministry (Ephesians 4:11-16).
- To be on guard against false teachers and teachings (Matthew 7:15; Acts 20:28-31; 1 Timothy 1:3-7; 1 John 4:1).
- To lovingly exercise discipline when necessary, for the glory of God, the good of the

one disciplined and the health of the church as a whole (Matthew 18:15-20; 1 Corinthians 5; Galatians 6:1; James 5:19- 20).

- To set an example and join partners in fulfilling the obligations of church partnership stated below (Philippians 3:17; 1 Timothy 4:12; Titus 2:7-8; 1 Peter 5:3).

Biblical Obligations of the Partners to The KMC Ohana

As those who have experienced the grace of a life changed by the gospel of Jesus Christ, we have the opportunity to reflect the character of Christ through the pursuit of certain attitudes and actions and the rejection of others. The Scriptures refer to this reality as “living by the Spirit” (Romans 8). The requirements of this covenant of partnership are in no way intended as an addition to the biblical obligations of a Jesus Follower. Rather, this document functions primarily as an accessible yet non-exhaustive explanation of what the Scriptures teach about the obedient lifestyle that faith produces.

I covenant...

- To submit to the authority of the Scriptures as the final arbiter on all issues (Psalm 119; 2 Timothy 3:14-17; 2 Peter 1:19-21).
- To pursue an intimate relationship with the Lord Jesus Christ through regular Bible reading, prayer, fellowship and practice of spiritual disciplines (Luke 18:1; Acts 17:11; 1 Corinthians 9:24-27; Ephesians 5:1-21; 1 Thessalonians 5:12- 22).
- To follow the command and example of Jesus by participating in the ordinances prescribed to His Church:
 - By being baptized after my conversion.
 - By regularly remembering and celebrating the person and work of Christ through communion.
- To regularly participate in the life of KMC by attending weekly services, engaging in Life Groups and serving those within and outside our church. I will seek God to discern which ministry or ministries of KMC that the Father wants me to serve within (Acts 2:42-47; Hebrews 10:23- 25; Titus 3:14).
- To steward the resources God has given me, including time, talents, spiritual gifts and finances. This includes regular financial giving, service, and participation in ministry that is sacrificial, cheerful and voluntary (Matthew 25:14-30; Romans 12:1-2; 2 Corinthians 8-9; 1 Peter 4:10-11).
- By God’s grace through the power of the Holy Spirit, to walk in holiness in all areas of life as an act of worship to Jesus Christ (1 Peter 1:13-16, 4:1-3). Jesus Followers should strive to put certain attitudes and actions to death while stirring and stimulating love and good deeds through the Spirit.

- I will practice complete chastity unless married and, if married, complete fidelity within heterosexual and monogamous marriage. Complete chastity and fidelity means, among other things, that regardless of my marital status, I will pursue purity and abstain from sexually immoral practices. (Romans 13:11-14; 1 Corinthians 6:15-20, 10:8; Ephesians 5:3; 1 Thessalonians 4:1-8; Hebrews 13:4).
- I will use the Bible as my guide for my behavior toward others. By God's grace I covenant to be held accountable to the Word of God and take seriously the godly boundaries set forth in the Bible (Romans 1:28-32, 13:13; Galatians 5:19-21; Ephesians 5:18; James 3:3-18).
- To take seriously the responsibility of Christian freedom, especially actions or situations that could present a stumbling block to another (1 Corinthians 8:1-13).
- To submit to the discipline of God through His Holy Spirit by:
 - Following the biblical procedures for church discipline where sin is evident in another. The hope of such discipline being repentance and restoration (Matthew 18:15-20).
 - Receiving righteous and loving discipline when approached biblically by fellow believers or KMC leadership (Psalm 141:5; Matthew 18:15-20; 1 Corinthians 5:9-13; Hebrews 12:5-11).
- To do the following when I sin:
 - Confess my sin to God and to fellow believers as necessary.
 - Repent and seek help to put my sin to death (Romans 8:13; Colossians 3:5; James 5:16; 1 John 1:6-10).
 - To submit to the elders and other appointed leaders of the church for any necessary process of restoration and diligently strive for unity and peace within the church (Ephesians 4:1-3; Hebrews 13:17; 1 Peter 5:5).
- To do the following should I leave the church for righteous reasons:
 - To notify the Senior Pastor or an Elder to communicate and pray over God's leading and direction.
 - To seek another church with which I can carry out my biblical responsibilities as a Jesus Follower.

I, _____, have prayerfully considered partnering with Kalaheo Missionary Church and the leadership. I believe the Father is leading me to serve Him by partnering with KMC. I have attended the Partnership Class and agree with the Covenant of

Partnership. I look forward to using my God given gifts, along with the other partners at KMC, to see God's Kingdom advance on Kauai and around the world.

Printed name of partner

Signature of partner

Date

As a representative of my fellow Elders, I welcome _____ as a partner at KMC. On behalf of the leadership team of KMC, we look forward to equipping and releasing Him/her into ministry in order to see God's Kingdom advance on Kauai and around the world.

Signature of Senior Pastor

Date