



CHILDREN OF THE REVOLUTION
Leaders' Training Day 2019



Contagious MAX Scotland/North: 11 May 2019 Greenview Church, Glasgow, Scotland (9.30am-5.00pm)

Contagious MAX Central: 18th May 2019 The King's Centre, Coppard Gardens, Chessington, KT9 2PR (9.30am-5.00pm)

Contagious MAX West: 1st June 2019 Pelsall Evangelical Church, Old Town Lane, Pelsall, Walsall, WS3 4NJ (9.30am-5.00pm)

Contagious MAX East: 18th May 2019 The King's Centre, Coppard Gardens, Chessington, KT9 2PR (9.30am-5.00pm)

Training Day Programme (may vary across conferences)

Suggested Programme:

- 09.30 **Arrive and Registration**
- 09:45 **Introduction to Contagious;**
An Introduction to Contagious
Why study the Church?
Overview of the Teaching Programme
- 10.30 **Break**
- 10:45 **Teaching session 1 – Seminar Material**
- 12.30 **Safe Guarding Training**
- 13.00 **Lunch (BYO)**
- 14.00 **Teaching session 2 - SUS Overview**
- 15.15 **Break**
- 15.45 **Planning session**
- 17:00 **Home Time**

Contents

- **OVERVIEW OF CONTAGIOUS MAX 2019** - Children of the Revolution

- **SUS / THE BIG READ MATERIAL** – Acts

- **SEMINAR MATERIAL**
 - Seminar 1: The Church
 - Seminar 2: God's People
 - Seminar 3: God's Kingdom
 - Seminar 4: God's Family
 - Seminar 5: God's Temple/Building
 - Seminar 6: Christ's Body
 - Seminar 7: Christ's Bride

- **BIG TEACH NOTES** – Romans 12-16

- **ONE TO ONE GUIDANCE NOTES**

Contagious Max 2019 – Overview



Aim of the whole conference:

The young people leave the conference believing that it is brilliant to be part of a local church, and return to their churches committed to listening, submitting, serving and going out with the confidence that the church is a greater revolution than any of the false parodies of the church our world offers us. For those who are non-Christians – we want to challenge them: will you join the revolution?

SUS/The Big Read:

Combines a dramatic reading of the whole book of Acts (with particular weight given to the sermons in each section) and the chance to reflect within SUS groups immediately afterwards (i.e. within the hall). Means that SUS times are shorter and less prep-heavy (though will need some guidance/questions). Helps the young people see the excitement of the local church and how it turns the world upside down.

Seminars:

Epic Seminar 1 looks at every mention of the word “church” in the NT – building up a picture of how the NT usually talks about the local gathering, and never about a building or a denomination. Interspersed with stories of how the church is thriving around the world. See that church is a gathered people, owned and dignified by God, and on Christ’s mission together. It’s not a building; it’s not perfect – but it’s not defeated. See the glory and dignity of your local church – no matter how small and unimpressive! Seminars 2-7 focus on one picture of the local church (bride, body, temple, people, family, kingdom) to build up a vision of the church which will thrill the young people. “Seminar 8” is a feature of the Big Teach which shows (in a creative way) how the revolutions of our world are all attempting to find something which Christ actually provides in his church – and how those revolutions always fail and disappoint.

Big Teach:

Romans 12-16. First talk probably focused on the mercy of Christ in the gospel to set up the teaching for the whole week; other talks focus the application of what we’ve been hearing in real, flesh-and-blood local church life. Ending with the beautiful Romans 16 – a great picture of what the church really is.

Contagious MAX 2019

Key: Small groups Big Read/Big Teach Seminars in age streams Activities all together; Options

	DAY 1	DAY 2	DAY 3	DAY 4	DAY 5	DAY 6	DAY 7
		Team Meeting	Team Meeting	Team Meeting	Team Meeting	Team Meeting	Team Meeting
		Breakfast	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast
		Big Read: Acts 3-6 Peter's cripple sermon	Big Read: Acts 7-11 Ch 7 Stephen's sermon	Big Read: Acts 12-15 Paul's sermon at Pisidian Antioch	Big Read: Acts 16-19 Ch.17 Paul's sermon at Athens	Big Read: Acts 20-24 One of Paul's trial sermons	Pack and Tidy
		SUS Acts 3-6	SUS Acts 7-11	SUS Acts 12-15	SUS Acts 16-19	SUS Acts 20-24	Big Read: Acts 25-28 One of Paul's trial sermons
		Seminar 1 The Church	Seminar 2 God's People	Day Off	Seminar 4 God's Family	Seminar 6 Christ's Body	SUS Acts 25-28
		Break	Break	Break	Break	Break	11 ^{am} parents arrive
		Seminar 1 cntd The Church	Seminar 3 God's Kingdom		Seminar 5 God's Temple	Seminar 7 Christ's Bride	11.15am-12.30pm Response meeting with Parents
	Lunch	Lunch	Lunch	Lunch	Lunch	Lunch	Picnic lunch?
	Registration					Sport Creative Other	YP Leave
	Break	Break	Break	Break	Break	Break	
	Welcome Big Read Acts 1&2 Peters' Pentecost sermon	Sport Creative Other	Sport Creative Other		EXALT PRACTICE Question time	Sport Creative Other	Team clear up and Leave site
	Dinner	Dinner	Dinner	Dinner	Dinner	Dinner	
	Big Teach The Source of the revolution: GOD'S MERCY ROMS 12:1-2	Big Teach The vehicle of the revolution: CHRIST'S BODY ROMANS 12:3-8	Big Teach The heart of the revolution: LOVE ROMANS 12:9-21	Big Teach The shock of the revolution: LAW-KEEPING! ROMANS 13:1-14	Big Teach The maintenance of the revolution: EDIFICATION ROMANS 14-15	Big Teach The faces of the revolution: PEOPLE ROMANS 16	
	After Dark	After Dark	After Dark	After Dark	After Dark	After Dark	
	Lights out	Lights out	Lights out	Lights out	Lights out	Lights out	

SUS Notes

SUS groups will be very different this year! We want the young people to get a real sense of the way the world was turned upside down by the spread of the gospel in the days of the early church. In SUS time, we'll be hearing the whole of Acts read as a dramatic reading, and have an immediate opportunity to respond to what we're hearing. That means you'll have more time listening to the word and less time chatting with your groups, so make the most of the conversation!

Notes for all the readings, with some particular questions, and some example answers for any tricky issues that might come up, are below. But you could run each session with the following questions:

1. What struck you from that reading?
2. In what ways is the word of God changing people or situations?
3. What did the sermon section teach us about Jesus and the gospel?
4. What threats are there to the church?
5. How is God helping the church overcome those threats?
6. What's particularly encouraging or challenging to you...
 - a. From this section of Acts?
 - b. From the last Big Teach/Seminars?
7. Write down one thing you're thankful for and one thing you'd like prayer for – and let's pray!

SUS 1: Acts 3:1-6:7

NB this will also be the YPs' first chance to react to the reading of Acts 1-2 in the Welcome Meeting.

Themes

- The growth of the word (2:41, 2:47, 4:4, 5:14, 6:7)
- The fellowship of the believers (2:42-46, 4:32-37, 5:12-16, 5:42)
- Signs and wonders (2:43, 3:6-10, 4:30, 5:5-6, 5:11, 5:12-16, 6:19-20)
- Threats from outside the church (4:1-3, 4:13-18, 5:17-18, 5:40-41)
- Threats from inside the church (5:1-11, 6:1)
- Boldness in evangelism (3:12-19; 4:8-12; 4:19; 4:29-31; 4:33; 5:29; 5:41-42)

Tricky bits

Signs and wonders

The young people might ask why we don't see these things today. The language of "signs" is very helpful – just as the signs that Jesus did showed who he was and authenticated his ministry, so the signs in Acts mark out the apostles as the authentic spokesmen of Jesus. Paul in 2 Cor 12:12 calls signs and wonders "the things that mark an apostle." After the apostolic age we need no new apostles – because we need no new revelation – and so we need no further signs (see also Hebrews 1:1-2 and 2:1-4). Notice that within the passage very often the signs are misunderstood and need a clear word to interpret them (4:12-13).

Tongues

In Acts 2 the tongues are very clearly earthly languages which serve as a sign that God is gathering in his people from all nations (2:8-11), in a reversal of the curse of Babel (Gen 11). But they are also a sign to those who do not believe, that salvation has gone out to the nations – and they've missed it (1 Cor 14:21)! It's best not to get too deep into the question of tongues today – direct the young people to their church leaders at home for that.

Ananias and Sapphira

The young people might think this is harsh. But notice that a) the couple's crime is a deliberate, hard-hearted attempt to deceive the church and lie to God (5:4, 9); b) this is what all sin deserves; it shows their judgement was brought forward in time, but it shows just how awful sin is; c) this particular and unusual event is a demonstration of Jesus's power at work for the benefit of his early church.

Extra questions

- Why do you think the people persecuting the church reacted the way they did?
- What do you make of the apostles' reaction to persecution? Particularly 4:29 and 5:41.
- What message do the apostles keep declaring?
- What is it about the way the church behaves that is so different to the society around them?
- How does this challenge us?

SUS 2: Acts 6:8-11:30

Themes

- A significant increase in persecution (6:11, 7:34-38, 8:1-3, 9:1-4, 9:23-25, 9:29)
- The word spreading even through this persecution (8:4-8, 8:25, 8:40, 9:31, 11:19-20)
- The gospel going to new areas/peoples – Samaritans (8:5ff), Ethiopia (8:26ff), Gentiles (10:1ff).
- Particular focus on the Gentiles – Saul becomes their apostle (9:15); Peter is sent to convert the first (10:34-35); confusion about whether they are accepted (10:14, 11:1-3) but realisation they're saved on the same basis – by faith – and made clean by Jesus' word (10:28, 11:18).

Tricky bits

Stephen's speech

Stephen's speech isn't exactly tricky but it is fascinating! In it he weaves two big themes – the mistreatment of the prophets of God by their own people, and the way God has acted in various different places over the course of OT history. This is to refute the claim that he is speaking against Moses (6:11) and against the temple (6:13-14). Stephen's point is: a) **you** are the ones who are mistreating God's spokesmen – just like you always did; and b) the temple isn't the only place God has ever worked! The fact that Saul and co. then kill Stephen proves his first point; and the second point is proved by God's work among the Gentiles in the following chapters.

Simon the magician

Simon is not the only false professor of Christ in Acts – we might wonder why we're told his story? First, it shows that the gospel is diametrically opposed to the ways of the world – Simon thinks he can just incorporate the Holy Spirit into his act, but he is rebuked, because the gospel has nothing to do with gaining power and money for oneself. Second, it shows that there will always be people who express faith – plausibly enough to be baptised – and yet prove themselves false, so we shouldn't be too unsettled when this happens.

Peter's vision

The vision about the animals seems bizarre at first – but it's all related to the Gentile mission. Peter, as a Jew, would not go and eat with Gentiles because they are unclean under Levitical Law (11:1-3), and eat unclean food. But Christ, in his death, has abolished those distinctions – the shadows of the OT Law (about external uncleanness) are replaced by the reality of internal cleansing by the Spirit (see Hebrews 9:11-14). As he is shown this in the vision about food, he realises that God is really telling him that the Gentiles are not to be despised or ignored, but can be made clean through faith in Christ too!

Samaritan and Gentile Pentecosts

The Samaritans, and Cornelius and his family, receive mini-Pentecosts of their own – receiving the Holy Spirit in a particular and dramatic way. This is a sign showing that a new people group have been reached (following the programme of 1:8) and are included in the same church (as the people realise in 11:15-18). It's not meant to demonstrate that this is the normal way people become Christians.

Extra questions

- How does God bring good out of Stephen's death and Saul's persecution?
- Why do you think Jesus says "why are you persecuting **me**?" to Saul?
- Why did some of the Jews find it so hard to include Gentiles? How does God show them that Gentiles are included too? On what basis are they included?
- Which people do we think God can't save? How does this challenge our thinking?

SUS 3: Acts 12:1-15:41

Themes

- Persecution increases... (12:1-5, 13:8, 13:50, 14:2-6, 14:19-20)
- ...but judgement comes and the gospel flourishes (12:11, 12:20-23, 13:9-12, 13:51-52, 14:21-23)
- People are saved from both Jewish and pagan backgrounds (14:1) – see Paul’s speech to the Jews in chapter 13 and to the Lystrans in chapter 14 – the same gospel in a very different context!
- Ongoing division about whether to accept Gentiles – but unity in accepting them (15:1-21)
- Churches being established and strengthened (14:22, 15:32, 15:41)

Tricky bits

The Gentile letter

The general point of chapter 15 is clear – a group (who we may have met before in chapter 11) object to the Gentiles being admitted to the church on the basis of faith alone, but instead expect them to convert to Judaism as a necessary part of their salvation (15:4). Peter refutes this, based on his own experience with Cornelius, and on theological reflection that the law was not a means of salvation anyway (15:10; see Paul’s comments in 13:39). Everyone agrees, but then the Gentiles are advised to abstain from “the things polluted by idols, and from sexual immorality, and from what has been strangled, and from blood.” At first glance this looks like “Moses-lite”! But the point cannot be that the Gentiles must do this stripped-down version of the law to be saved – salvation must be by grace alone (15:11). Rather, this is either a) wisdom for Gentile Christians about how they can live with Jewish Christians without offending them (like we see encouraged in Romans 14-15); or b) a list of **pagan** practices that the Gentiles must turn from in order to publicly demonstrate their repentance and faith. I prefer the second option (as abstaining from sexual immorality can’t be something the Gentiles should do *just* to avoid offending their Jewish brothers!).

Paul and Barnabas

Why does Luke include this sad description of Paul and Barnabas falling out? Two reasons – one, to show us that conflict in the church will happen from time to time, and it shouldn’t unsettle us too much when it does. Two, to show that the gospel triumphs even when conflict happens – in this case, the ministry is doubled, as Paul and Barnabas become Paul-and-Silas and Barnabas-and-Mark, and then cover more ground! (By the way, in Colossians 4:10 – written after this – Paul still speaks warmly about Barnabas and encourages the church there to welcome him.)

Extra questions

- How does God show that persecuting the church is foolish and futile?
- How does Paul show that the gospel is good news for both Jew (ch 13) and Gentile (ch 14)?
- What barriers are the Pharisees trying to put up against the Gentiles in ch 15? Why is that wrong?
- In what ways do Paul and others strengthen and encourage the existing churches?
- How can you see Jesus at work through everything that’s happening in these chapters? Can you see how this is happening in your home church?

SUS 4: Acts 16:1-19:41

Themes

- The world turned upside down (17:6) – the salvation of women, slaves, children, working-class folk, all valued and useful in the church as they wouldn't have been in society
- Persuasion – we see Paul working hard to persuade his hearers in different contexts (17:4, 18:4, 19:8), both individuals and groups. If he has a chance to talk about Jesus, he'll take it!
- A pattern established – Jew first, then Gentile (see Romans 1:16, 11:13-14).
- The beginnings of courtroom scenes for Paul that are reminiscent of Jesus' own suffering
- The word triumphing over evil/superstition/magic – and causing problems when it does! Particularly in Ephesus (ch 19) – costly repentance (19:19) and severe anger as the gospel threatens the way culture is built on idolatry.

Tricky bits

Forbidden by the Holy Spirit/the Spirit of Christ

In 16:6-7, Paul's plans are thwarted by the Holy Spirit. We don't know what form that took – very probably it just became practically impossible for some reason. But Paul, with his rich view of God's sovereignty, often has a multi-layered interpretation for why something happens. For example, in Galatians 4:16 – which may well be referring to the same incident as 16:6 – he says that it was an illness which caused him to spend time in Galatia; whereas in 1 Thess 2:18 he says that Satan stopped him visiting the Thessalonians! But this is consistent with the Bible's worldview – the same event which has natural causes may also be caused by evil spiritual forces – but nothing is outside the sovereign will of God, which works according to his good purposes. See Job's suffering for an example (caused by the Assyrians, Satan, and God all at once), or Acts 4:26-28 for an even better one.

John's disciples

This is the final group of people who get a mini-Pentecost in Acts 19. But who are they? Some have suggested they are Christians who've been hanging around without the Holy Spirit, and used it to say that there are two kinds of Christians – "spiritual" Christians and "carnal" Christians, who are saved but have yet to receive the Spirit. That can't be right. For a start, the NT consistently says that no-one becomes a Christian without the influence of the Spirit, and that everyone who is a Christian has the Spirit (Romans 8:9). It's clear that this group are not Christians – they have been baptised by John, but they seemingly don't know anything about Jesus or the Holy Spirit (19:2-4). But when they do – when they hear for the first time about the Saviour who they're prepared to meet – they become Christians. These 12 people symbolise the faithful OT remnant – the 12 tribes awaiting the Messiah but yet to meet him – and, gloriously, Pentecost now catches up with them, too!

Extra questions

- What kind of people are converted? Are there any surprises?
- What different situations does Paul speak the gospel into? What changes in the way he speaks? What stays the same?
- How is "the world turned upside down" by the gospel? What's the result when that happens (think particularly about Ephesus)?
- How has the gospel changed the way you live? Where does it challenge the ideas and normal patterns of our culture?

SUS 5: Acts 20:1-24:27

Themes

- Paul on the move – heading to Jerusalem with the intention of going on to Rome. Paul’s life increasingly mirrors Christ’s and his sufferings (see 9:15-16) – he appears before courts where his name is slandered and he is beaten, runs into conflict with the Jewish leaders, and goes willingly to what looks like his death.
- Preparing for life after Paul and the apostolic age – preparing churches and elders to equip generations of the churches to stand firm
- Chaos in Jerusalem – in contrast to the order and harmony of the church in chapter 2, the religious establishment in Jerusalem is at odds with itself and murderous in its intent

Tricky bits

Prophecy

In 21:4 we read that the disciples were telling Paul not to go to Jerusalem “through the Spirit”, but he does anyway. What’s going on? Is Paul ignoring a clear command from God? Or is this a Spirit-inspired prophecy that is inaccurate in some way? Fortunately, we don’t have to guess – we see the same thing happen in 21:10-13 in more detail. Agabus tells Paul that when he goes to Jerusalem he will be bound and handed over to the Gentiles (very reminiscent of Christ’s own suffering!). This happens – the prophecy is authoritative and comes true. But there are different reactions to the prophecy. Luke and others think “if this is what will happen in Jerusalem, Paul shouldn’t go!” and urge him not to. Paul says he’s willing to go anyway, even if it means he will die. So “through the Spirit” – i.e. as they hear the Spirit-given, authoritative word of God – the disciples don’t want Paul to go and (perhaps?) die in Jerusalem. But “through the Spirit” – hearing the same word – Paul goes.

Paul’s purification

Why does Paul submit to James’ suggestion to demonstrate to the Jews that he lives in observance to the law (21:24)? As we know, he feels no obligation to obey every tenet of the law in other areas – he lives like a Gentile with Gentiles (1 Cor 9:21) and encourages others to do the same (Galatians 2:11-14). But Paul is still a Jew, and - for the same reason he lives like a Gentile in Gentile areas - is happy to live like a Jew in Jerusalem (1 Cor 9:20), as long as that doesn’t compromise the gospel of grace. James makes clear that everyone knows they’re not adding the requirements of the law to Gentile beliefs (21:25), so Paul is happy to obey the law in this case – it will not harm the gospel’s witness and in fact will help it, if it removes a stumbling block for the Jewish onlookers.

Extra questions

- How does Paul prepare the churches for life without him? What do they need to know?
- What kind of opposition does Paul face? How do different groups/individuals react to the gospel?
- What of Paul’s sufferings reminds you of what happened to Jesus?
- Have you ever suffered for being a Christian? What kept you going?

SUS 6: Acts 25:1-28:31

Themes

- The gospel goes to the ends of the earth in fulfilment of 1:8!
- The gospel is the fulfilment of OT prophecies – but the Jews continually reject the message, so salvation is offered to the Gentiles
- Even through imprisonment and threat of death, Paul boldly shares the gospel with those he's with
- The gospel story continues, even as Paul's life draws to its conclusion

Tricky bits

Shipwreck

Why does Luke give us such an extended description of the sea voyage and the shipwreck – apart from that it's a really good story?! This seems to be a little picture of the gospel and the hope of salvation. The ship is heading for certain destruction as the people on board ignore the voice of God's messenger. Yet when they listen to him, they are saved, and commemorate their salvation by breaking bread together. Although this isn't communion, the formation of a little community of those who have rescued from the sea reminds us of the formation of the church community who have been rescued from judgement – and so helps us reflect anew on the gospel. As well as this, Paul is vindicated as God's servant in the eyes of the sailors and the group of people in Malta, showing us that he really does have the message of God.

Evangelism

Why, then, does Paul not tell the sailors or the Maltese the gospel? The answer is – he probably did! But Luke chooses not to record it – probably because the focus of the chapters has all been about getting to Rome and preaching the gospel there. It's as if the word is holding its breath, ready to be unleashed in Rome – and it certainly is. Even though Paul is immediately imprisoned, the word gains an ready audience, first from Jews, and then from Gentiles. Acts ends with the tantalising glimpse into Paul's ongoing mission in Rome, preparing us to see the gospel flourish all over the world, and in our lives too!

Extra questions

- How does Paul react to being in danger and in prison? Why do you think that is?
- How did the gospel come to you? Think about the people who've told you the gospel – and give thanks for them!
- Who could you tell the gospel to? In what situations is it challenging to tell people about Jesus? Pray for boldness!

Church Overview

“A breathtaking big picture”

Introduction

Imagine you're standing on top of the Shard in London. A massive, diverse, impressive city lies below you! The big picture is breathtaking!

In these seminars there will be time to explore the individual streets and buildings, but in this first seminar we need to be at the top of the Shard on the viewing platform.

Let the big picture take your breath away!

“A breathtaking big picture”

This table contains every use in the Bible of the word 'church' (*ecclesia* = gathering, assembly, church).

In each case, is the church...

- a) all Christians everywhere?
- b) groups of Christians who meet together regularly in a particular city?
- c) a building set aside for a holy purpose?
- d) a denomination?
- e) something else?

		What is 'the church' in this verse?	God's/Christ's relation to the church; e.g. what he does	What the church does/what happens to the church	The Christian's responsibility towards the church
1	Matthew 16:18 And I tell you that you are Peter, and on this rock I will build my church , and the gates of Hades will not overcome it.				
2	Matthew 18:17 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.				
3	Acts 5:11 Great fear seized the whole church and all who heard about these events.				
4	Acts 7:38 He was in the assembly in the wilderness, with the angel who spoke to him on Mount Sinai, and with our ancestors; and he received living words to pass on to us.				
5	Acts 8:1 And Saul approved of their killing him. On that day a great persecution broke out against the church in Jerusalem, and all except the apostles were scattered throughout Judea and Samaria.				

Seminar 1: The Church

		What is 'the church' in this verse?	God's/Christ's relation to the church; e.g. what he does	What the church does/what happens to the church	The Christian's responsibility towards the church
6	Acts 8:3 But Saul began to destroy the church . Going from house to house, he dragged off both men and women and put them in prison.				
7	Acts 9:31 Then the church throughout Judea, Galilee and Samaria enjoyed a time of peace and was strengthened. Living in the fear of the Lord and encouraged by the Holy Spirit, it increased in numbers.				
8	Acts 11:22 News of this reached the church in Jerusalem, and they sent Barnabas to Antioch.				
9	Acts 11:26 and when he found him, he brought him to Antioch. So for a whole year Barnabas and Saul met with the church and taught great numbers of people. The disciples were called Christians first at Antioch.				
10	Acts 12:1 It was about this time that King Herod arrested some who belonged to the church , intending to persecute them.				
11	Acts 12:5 So Peter was kept in prison, but the church was earnestly praying to God for him.				
12	Acts 13:1 Now in the church at Antioch there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch) and Saul.				
13	Acts 14:23 Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust.				
14	Acts 14:27 On arriving there, they gathered the church together and reported all that God had done through them and how he had opened a door of faith to the Gentiles.				

		What is 'the church' in this verse?	God's/Christ's relation to the church; e.g. what he does	What the church does/what happens to the church	The Christian's responsibility towards the church
15	Acts 15:3 The church sent them on their way, and as they travelled through Phoenicia and Samaria, they told how the Gentiles had been converted. This news made all the believers very glad.				
16	Acts 15:4 When they came to Jerusalem, they were welcomed by the church and the apostles and elders, to whom they reported everything God had done through them.				
17	Acts 15:22 Then the apostles and elders, with the whole church , decided to choose some of their own men and send them to Antioch with Paul and Barnabas. They chose Judas (called Barsabbas) and Silas, men who were leaders among the believers.				
18	Acts 15:41 He went through Syria and Cilicia, strengthening the churches .				
19	Acts 16:5 So the churches were strengthened in the faith and grew daily in numbers.				
20	Acts 18:22 When he landed at Caesarea, he went up to Jerusalem and greeted the church and then went down to Antioch.				
21	Acts 19:32 The assembly was in confusion: some were shouting one thing, some another. Most of the people did not even know why they were there.				
22	Acts 19:39 If there is anything further you want to bring up, it must be settled in a legal assembly .				
23	Acts 19:41 After he had said this, he dismissed the assembly .				
24	Acts 20:17 From Miletus, Paul sent to Ephesus for the elders of the church .				

Seminar 1: The Church

		What is 'the church' in this verse?	God's/Christ's relation to the church; e.g. what he does	What the church does/what happens to the church	The Christian's responsibility towards the church
25	Acts 20:28 Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.				
26	Romans 16:1 I commend to you our sister Phoebe, a deacon of the church in Cenchreae.				
27	Romans 16:4 They risked their lives for me. Not only I but all the churches of the Gentiles are grateful to them.				
28	Romans 16:5 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.				
29	Romans 16:16 Greet one another with a holy kiss. All the churches of Christ send greetings.				
30	Romans 16:23 Gaius, whose hospitality I and the whole church here enjoy, sends you his greetings. Erastus, who is the city's director of public works, and our brother Quartus send you their greetings.				
31	1 Corinthians 1:2 To the church of God in Corinth, to those sanctified in Christ Jesus and called to be his holy people, together with all those everywhere who call on the name of our Lord Jesus Christ—their Lord and ours:				
32	1 Corinthians 4:17 For this reason I have sent to you Timothy, my son whom I love, who is faithful in the Lord. He will remind you of my way of life in Christ Jesus, which agrees with what I teach everywhere in every church .				
33	1 Corinthians 6:4 Therefore, if you have disputes about such matters, do you ask for a ruling from those whose way of life is scorned in the church ?				

		What is 'the church' in this verse?	God's/Christ's relation to the church; e.g. what he does	What the church does/what happens to the church	The Christian's responsibility towards the church
34	1 Corinthians 7:17 Nevertheless, each person should live as a believer in whatever situation the Lord has assigned to them, just as God has called them. This is the rule I lay down in all the churches .				
35	1 Corinthians 10:32 Do not cause anyone to stumble, whether Jews, Greeks or the church of God.				
36	1 Corinthians 11:16 If anyone wants to be contentious about this, we have no other practice—nor do the churches of God.				
37	1 Corinthians 11:18 In the first place, I hear that when you come together as a church , there are divisions among you, and to some extent I believe it.				
38	1 Corinthians 11:22 Don't you have homes to eat and drink in? Or do you despise the church of God by humiliating those who have nothing? What shall I say to you? Shall I praise you? Certainly not in this matter!				
39	1 Corinthians 12:28 And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues.				
40	1 Corinthians 14:4 Anyone who speaks in a tongue edifies themselves, but the one who prophesies edifies the church .				
41	1 Corinthians 14:5 I would like every one of you to speak in tongues, but even more to prophesy. The one who prophesies is greater than the one who speaks in tongues, unless someone interprets, so that the church may be edified.				

Seminar 1: The Church

		What is 'the church' in this verse?	God's/Christ's relation to the church; e.g. what he does	What the church does/what happens to the church	The Christian's responsibility towards the church
42	1 Corinthians 14:12 So it is with you. Since you are eager for gifts of the Spirit, try to excel in those that build up the church .				
43	1 Corinthians 14:19 But in the church I would rather speak five intelligible words to instruct others than ten thousand words in a tongue.				
44	1 Corinthians 14:23 So if the whole church comes together and everyone speaks in tongues, and enquirers or unbelievers come in, will they not say that you are out of your mind?				
45	1 Corinthians 14:28 If there is no interpreter, the speaker should keep quiet in the church and speak to himself and to God.				
46	1 Corinthians 14:33 For God is not a God of disorder but of peace—as in all the congregations of the Lord's people.				
47	1 Corinthians 14:34 Women should remain silent in the churches . They are not allowed to speak, but must be in submission, as the law says.				
48	1 Corinthians 14:35 If they want to enquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church .				
49	1 Corinthians 15:9 For I am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God.				
50	1 Corinthians 16:1 Now about the collection for the Lord's people: Do what I told the Galatian churches to do.				
51	1 Corinthians 16:19 The churches in the province of Asia send you greetings. Aquila and Priscilla greet you warmly in the Lord, and so does the church that meets at their house.				

		What is 'the church' in this verse?	God's/Christ's relation to the church; e.g. what he does	What the church does/what happens to the church	The Christian's responsibility towards the church
52	2 Corinthians 1:1 Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, To the church of God in Corinth, together with all his holy people throughout Achaia:				
53	2 Corinthians 8:1 And now, brothers and sisters, we want you to know about the grace that God has given the Macedonian churches .				
54	2 Corinthians 8:18 And we are sending along with him the brother who is praised by all the churches for his service to the gospel.				
55	2 Corinthians 8:19 What is more, he was chosen by the churches to accompany us as we carry the offering, which we administer in order to honour the Lord himself and to show our eagerness to help.				
56	2 Corinthians 8:23 As for Titus, he is my partner and fellow worker among you; as for our brothers, they are representatives of the churches and an honour to Christ.				
57	2 Corinthians 8:24 Therefore show these men the proof of your love and the reason for our pride in you, so that the churches can see it.				
58	2 Corinthians 11:8 I robbed other churches by receiving support from them so as to serve you.				
59	2 Corinthians 11:28 Besides everything else, I face daily the pressure of my concern for all the churches .				
60	2 Corinthians 12:13 How were you inferior to the other churches , except that I was never a burden to you? Forgive me this wrong!				
61	Galatians 1:2 and all the brothers and sisters with me, To the churches in Galatia:				

Seminar 1: The Church

		What is 'the church' in this verse?	God's/Christ's relation to the church; e.g. what he does	What the church does/what happens to the church	The Christian's responsibility towards the church
62	Galatians 1:13 For you have heard of my previous way of life in Judaism, how intensely I persecuted the church of God and tried to destroy it.				
63	Galatians 1:22 I was personally unknown to the churches of Judea that are in Christ.				
64	Ephesians 1:22 And God placed all things under his feet and appointed him to be head over everything for the church ,				
65	Ephesians 3:10 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,				
66	Ephesians 3:21 to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.				
67	Ephesians 5:23 For the husband is the head of the wife as Christ is the head of the church , his body, of which he is the Saviour.				
68	Ephesians 5:24 Now as the church submits to Christ, so also wives should submit to their husbands in everything.				
69	Ephesians 5:25 Husbands, love your wives, just as Christ loved the church and gave himself up for her				
70	Ephesians 5:27 and to present her to himself as a radiant church , without stain or wrinkle or any other blemish, but holy and blameless.				
71	Ephesians 5:29 After all, no one ever hated their own body, but they feed and care for their body, just as Christ does the church --				
72	Ephesians 5:32 This is a profound mystery—but I am talking about Christ and the church .				

		What is 'the church' in this verse?	God's/Christ's relation to the church; e.g. what he does	What the church does/what happens to the church	The Christian's responsibility towards the church
73	Philippians 3:6 as for zeal, persecuting the church ; as for righteousness based on the law, faultless.				
74	Philippians 4:15 Moreover, as you Philippians know, in the early days of your acquaintance with the gospel, when I set out from Macedonia, not one church shared with me in the matter of giving and receiving, except you only;				
75	Colossians 1:18 And he is the head of the body, the church ; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy.				
76	Colossians 1:24 Now I rejoice in what I am suffering for you, and I fill up in my flesh what is still lacking in regard to Christ's afflictions, for the sake of his body, which is the church .				
77	Colossians 4:15 Give my greetings to the brothers and sisters at Laodicea, and to Nympha and the church in her house.				
78	Colossians 4:16 After this letter has been read to you, see that it is also read in the church of the Laodiceans and that you in turn read the letter from Laodicea.				
79	1 Thessalonians 1:1 Paul, Silas and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace and peace to you.				
80	1 Thessalonians 2:14 For you, brothers and sisters, became imitators of God's churches in Judea, which are in Christ Jesus: you suffered from your own people the same things those churches suffered from the Jews				

Seminar 1: The Church

		What is 'the church' in this verse?	God's/Christ's relation to the church; e.g. what he does	What the church does/what happens to the church	The Christian's responsibility towards the church
81	2 Thessalonians 1:1 Paul, Silas and Timothy, To the church of the Thessalonians in God our Father and the Lord Jesus Christ:				
82	2 Thessalonians 1:4 Therefore, among God's churches we boast about your perseverance and faith in all the persecutions and trials you are enduring.				
83	1 Timothy 3:5 (If anyone does not know how to manage his own family, how can he take care of God's church ?)				
84	1 Timothy 3:15 if I am delayed, you will know how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of the truth.				
85	1 Timothy 5:16 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.				
86	Philemon 1:2 also to Apphia our sister and Archippus our fellow soldier—and to the church that meets in your home:				
87	Hebrews 2:12 He says, "I will declare your name to my brothers and sisters; in the assembly I will sing your praises."				
88	Hebrews 12:23 to the church of the firstborn, whose names are written in heaven. You have come to God, the Judge of all, to the spirits of the righteous made perfect,				
89	James 5:14 Is anyone among you ill? Let them call the elders of the church to pray over them and anoint them with oil in the name of the Lord.				

		What is 'the church' in this verse?	God's/Christ's relation to the church; e.g. what he does	What the church does/what happens to the church	The Christian's responsibility towards the church
90	3 John 1:6 They have told the church about your love. Please send them on their way in a manner that honours God.				
91	3 John 1:9 I wrote to the church , but Diotrephes, who loves to be first, will not welcome us.				
92	3 John 1:10 So when I come, I will call attention to what he is doing, spreading malicious nonsense about us. Not satisfied with that, he even refuses to welcome other believers. He also stops those who want to do so and puts them out of the church .				
93	Revelation 1:4 John, To the seven churches in the province of Asia: Grace and peace to you from him who is, and who was, and who is to come, and from the seven spirits before his throne,				
94	Revelation 1:11 which said: "Write on a scroll what you see and send it to the seven churches : to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea."				
95	Revelation 1:20 The mystery of the seven stars that you saw in my right hand and of the seven golden lampstands is this: the seven stars are the angels of the seven churches , and the seven lampstands are the seven churches .				
96	Revelation 2:1 "To the angel of the church in Ephesus write: These are the words of him who holds the seven stars in his right hand and walks among the seven golden lampstands.				
97	Revelation 2:7 Whoever has ears, let them hear what the Spirit says to the churches . To the one who is victorious, I will give the right to eat from the tree of life, which is in the paradise of God.				

Seminar 1: The Church

		What is 'the church' in this verse?	God's/Christ's relation to the church; e.g. what he does	What the church does/what happens to the church	The Christian's responsibility towards the church.
98	Revelation 2:8 "To the angel of the church in Smyrna write: These are the words of him who is the First and the Last, who died and came to life again.				
99	Revelation 2:11 Whoever has ears, let them hear what the Spirit says to the churches . The one who is victorious will not be hurt at all by the second death.				
100	Revelation 2:12 "To the angel of the church in Pergamum write: These are the words of him who has the sharp, double-edged sword.				
101	Revelation 2:17 Whoever has ears, let them hear what the Spirit says to the churches . To the one who is victorious, I will give some of the hidden manna. I will also give that person a white stone with a new name written on it, known only to the one who receives it.				
102	Revelation 2:18 "To the angel of the church in Thyatira write: These are the words of the Son of God, whose eyes are like blazing fire and whose feet are like burnished bronze.				
103	Revelation 2:23 I will strike her children dead. Then all the churches will know that I am he who searches hearts and minds, and I will repay each of you according to your deeds.				
104	Revelation 2:29 Whoever has ears, let them hear what the Spirit says to the churches .				
105	Revelation 3:1 "To the angel of the church in Sardis write: These are the words of him who holds the seven spirits of God and the seven stars. I know your deeds; you have a reputation of being alive, but you are dead.				
106	Revelation 3:6 Whoever has ears, let them hear what the Spirit says to the churches .				

		What is 'the church' in this verse?	God's/Christ's relation to the church; e.g. what he does.	What the church does/what happens to the church	The Christian's responsibility towards the church.
107	Revelation 3:7 "To the angel of the church in Philadelphia write: These are the words of him who is holy and true, who holds the key of David. What he opens no one can shut, and what he shuts no one can open.				
108	Revelation 3:13 Whoever has ears, let them hear what the Spirit says to the churches .				
109	Revelation 3:14 "To the angel of the church in Laodicea write: These are the words of the Amen, the faithful and true witness, the ruler of God's creation.				
110	Revelation 3:22 Whoever has ears, let them hear what the Spirit says to the churches ."				
111	Revelation 22:16 "I, Jesus, have sent my angel to give you his testimony for the churches . I am the Root and the Offspring of David, and the bright Morning Star."				

Summarise the breathtaking big picture

Now you should be able to complete these definitions.

The church is...

The church is not...

How does this big picture change your view of the church?

Think about your local church.

- Who goes?
- Where from?
- What ages?

How does this session help you love your church?

Remember: Your local church might only be one small part of the city, but you're part of this breathtaking big picture.

The picture today

Leaders only.

According to Wycliffe Bible Translators ... Christians worldwide?
... Countries reached?
... Languages with Scriptures?
... Stories from local churches

God's People (People of the Revolution)

Introduction

Leaders only.

Pictionary competition

Pick a few things to draw but include 'church'.

Afterwards see how many draw a building for 'church'.

After standing on the Shard's viewing platform, it's now time to come down and start exploring. To help us explore the church we're going to follow a simple structure in each of these seminars.

Here is the structure:

- * The promised revolution
- * The coming of the revolution
- * The enemy of the revolution
- * Be the revolution!

The Promised Revolution

Some think church is a religious building/denomination/Sunday service, but look at the passages below.

Read Genesis 12:1-3

What does God promise Abraham?

How does this remind us of the breathtaking big picture in Seminar 1?

Read Genesis 26:1-4

What does God promise Isaac?

How does this remind us of the breathtaking big picture in Seminar 1?

Seminar 2: God's People

God's intention has always been to have a people that he calls his own.

Read Psalm 68:1-10, 32-35

Here we see an Old Testament summary of God's people.

1. v1-3
How are God's enemies described?

What marks out his people?

2. v4-6
What do we learn about God?

What do we learn about his people?

3. v7-10
List the things that God has done in history for his people.

What have his people done?

4. v32-35
David lists reasons to give God praise and glory. What part do his people play in this?

The Coming of the Revolution

Our word 'church' translates the Greek word *ekklesia*, which simply means 'a gathering of people'.

In the Bible, the word 'church' is used in two ways that overlap. It means:

- All believers everywhere throughout history. We join the church in this sense when we are born again by the Holy Spirit and become a follower of Jesus. This total church cannot be seen by people now, but it will be revealed in the new creation.
- A local group of believers. We join the church in this sense when, having become a follower of Jesus, we commit ourselves to the community and activities of a local Christian group, and put ourselves under the teaching, guidance and pastoral care of the leaders there.

Read 1 Peter 1:1-2

It's clear that all 21 New Testament letters were written to a church, churches or key individuals in a church, although only four open with any mention of 'church' (1 Corinthians, 1 and 2 Thessalonians and Philemon). The two letters of the apostle Peter never use the word 'church' at all, but it's evident in this greeting in his first letter that Peter was writing to multiple churches in what is now modern Turkey. And by comparing this with other New Testament letter greetings, (1 Corinthians 1:2; 2 Corinthians 1:1; James 1:1), we can see that Peter's description isn't specific to just these churches.

Read 1 Peter 1:3 - 2:12

- Find all the ways in which Christians are described.

- What's comforting and what's challenging about this description?

- How are followers of Jesus both scattered and united? What unites?

- What is the great contrast between before and after people become followers of Jesus?

A chosen people

Peter calls the people of God 'God's elect' and a 'chosen people'. Look up these verses which show that it is God who chooses his own people.

Passage	Word Used	Implications	What security does this bring?
John 6:44			
John 15:16			
Acts 13:48			
2 Thess. 2:13			
Ephesians 1:4			
Ephesians 1:5			

Read 1 Corinthians 1:26-29

- How does this challenge us?

- How does this encourage us?

**Leaders only.
TALK**

As scattered exiles, the church is politically weak, out of place in society, and often without rights. At the same time, as God's chosen people and special possession, the church is also the astoundingly privileged royalty of the universe.

Seminar 2: God's People

As we reflect on both of these truths, what practical difference should they make in our attitude towards Christ's church?

The Enemy of the Revolution

Remember Satan is our real enemy, but he uses people and authorities.

Ephesians 6:12 tells us: *For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.*

Watch out for how the enemy of the revolution attacks God's people in the book of Acts.

Leaders only.

Tell the story of Nehemiah – enemies trying to stop the wall being built?

Galatians – trying to divide international unity?

Be the Revolution!

Read Acts 2:42-47

Find out about the first local church.

The word 'church' is not used in Acts until chapter 5, but as the word means 'gathering', there can be no doubt that here Luke is describing the first church (the word 'together' is used 3 times).

1. What are the essential features of a local church listed here?

2. How revolutionary is this?

3. How can you help your church be like the first church?

4. How does what we have learnt challenge individualism?

God's Kingdom (Rule of the Revolution)

Introduction

Leaders only.

Put up pictures of various kings and rulers (real or fantasy).

Get the young people to identify them and say which interest them and why.

The church is God's kingdom, ruled by the Lord Jesus through his Word. His kingdom is different from the kingdoms of the world. Followers are from every earthly kingdom/nation. God's kingdom is advanced by making disciples of Jesus, the king, through preaching the gospel – not by force.

The Promised Revolution

Read Genesis 3:14-15

The serpent is the enemy of God's revolution. How will the promised ruler deal with him?

Read 2 Samuel 7:11b-29

King David hears God's promises given to him about a future kingdom.

List everything promised.

Read Isaiah 9:2-7

What does this tell us about...

- the goodness of the rule of God's king?

- the power of the king?

How can we have confidence that this king will build his church?

Summarise what we've learnt about the promised ruler.

The Coming of the Revolution

Open up 2 Samuel 7:11b-29 again and work through the table below.

Read passage	The fulfilment of 2 Samuel 7	What it shows about the nature of the kingdom	Is the kingdom now or not yet?
Mark 1:14-15			
Luke 1:26-33			
Matthew 2:1-12			
Matthew 19:13-15			
Matthew 20:20-28			
John 18:36			
John 19:6-22			
Matthew 28:18-20			

Read Revelation 5 (all together dramatically)

The apostle John is given a vision and insight of the church as seen from God's throne. This is what the church is really like.

What do we learn in Revelation 5 about God's kingdom?

- Its people

- Its purpose

- Its king

- How is the church brought into being?

- Look up these verses. How do they confirm what we see in Revelation 5?

Ephesians 5:2

Isaiah 11:1-10

2 Corinthians 5:21

1 Corinthians 5:7

1 Corinthians 6:20

John 1:29

Hebrews 9:11-12

When we understand that the church is the glorious, eternal kingdom, how ought that to change our attitude toward the church in general?

How does this help us in our own local churches?

The Enemy of the Revolution

Remember: Satan is our real enemy, but he uses people and authorities.

Ephesians 6:12 tells us: *For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.*

Watch out for how the enemy of the revolution attacks the kingdom of God in the book of Acts.

Leaders only.

Jesus' wilderness temptation.

Peter being rebuked for trying to stop Jesus going to the cross - 'Get behind me'.

Be the Revolution!

Read Matthew 28:16-20

How does Jesus speak as king?

How does he command his disciples to build his kingdom?

What similarities are there with Revelation 5?

How different is this revolution to the normal way to build a kingdom?

What confidence can we have in doing the task?

1. When your church seems disappointing and dull, what should these truths change in you?
2. Since God's kingdom is made up of all nations, what should you do in your church to support this?
3. How are you involved in getting this revolutionary message out?
4. John 18:36: *My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place.*

In what ways can we forget this as a church?

God's Family (Comrades of the Revolution)

Introduction

Have you heard the saying 'blood is thicker than water'?
What do you think it means?

Do you agree with it?

We will discover today that Jesus flips this definition on its head! By joining the church, we join the family in which God is our Father, Jesus our elder brother, and Christians our brothers and sisters. This is truly our blood family (blood-bought).

But first...

The Promised Revolution

Read Jeremiah 31:31-34

How are God's family described here?

What is it that makes them family?

Read Genesis 17:1-8

Who will make up God's family?

Can you think of any Bible stories about those who are born into the same family but some follow God and some don't?

Leaders only.

Cain/Abel; Esau/Jacob conflict.

What does this teach us about human family and God's family?

The Coming of the Revolution

Here we'll see the radical claims of Jesus and how he puts God's family above earthly family.

Read Mark 3:31-35

Why did Jesus' earthly family think he was out of his mind? (Read context)

What did they want to do?

Why did they think they could do this?

Why was it wrong of them?

How does Jesus redefine family?

Read Luke 11:27-28

How does this explain Mark 3:35?

What is the difference between earthly family and Jesus' definition of family?

Read Matthew 10:32-42

If we are to be in the family of Jesus (comrades of the revolution), what are our priorities to be?

What prevents people from being in the family of God?

How important to Jesus is his family?

The Enemy of the Revolution

Remember: Satan is our real enemy, but he uses people and authorities.

Ephesians 6:12 tells us: *For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.*

Watch out for how the enemy of the revolution attacks the family of God in the book of Acts.

Leaders only.

- Persecution in Acts 4?
- Idolising 'blood' family?
- How does Satan attack the family?
(Makes it too big or kills it.)

Be the Revolution!

Read Acts 2:40-47; 4:32-37

List the things that remind you of family life.

Read 1 Thessalonians 2:6-12

How does Paul show that the church is family?

Seminar 4: God's Family

1. Do you trust Jesus enough to seek his kingdom first?
2. Do you trust this is best for you and your earthly family?
3. How is church often seen as a club or like gym membership?
4. How should these truths change your view of church?

God's Temple/Building (Building of the Revolution).

Introduction

Think of world religions. Where do they supposedly meet or encounter God?

How does this shape people's view of God and what it means to be part of his people?

The Promised Revolution

Leaders only.

In the Garden of Eden you get the theology of dwelling with God. Adam and Eve walk with God in the garden. The temple, then, becomes a picture of the garden where God dwelled with people.

Read Exodus 40:34-38

What was significant about the tabernacle (and later the temple)?

Read Isaiah 42:1-4

Where will God's glory/his spirit/his presence live?

Read Joel 2:28-32

In the days that Joel promises, where will God's glory/his spirit/his presence) live?

What unfolding revelation about God's presence, past and future, do we get from all of this?

The Coming of the Revolution

Read John 2:13-22, John 4:21-26 and Acts 17:22-25

What does the New Testament add to our understanding of God's presence and temples?

Seminar 5: God's Temple

The New Testament takes the picture of the temple and talks about building the church. Look at the following passages and complete the table.

Passage	Building word?	Who builds?	What is the building?	How is it built?
Matthew 16:18				
Acts 20:32				
Romans 14:19				
Romans 15:2-3				
Romans 15:20				
1 Corinthians 3:9-15				
1 Corinthians 3:16-17				
2 Corinthians 6:14-7:1				
Ephesians 2:11-22				
Ephesians 4:16				
Ephesians 4:29				
1 Thessalonians 5:11				
1 Peter 2:5				

How does this New Testament temple differ from the Old Testament temple?

- What elements are the same?

Read Ephesians 2:19-22

What does it mean that we build on the foundation of the promises and apostles?

What is a cornerstone? Who is the cornerstone of the church?

- What does it mean?

The Enemy of the Revolution

Remember: Satan is our real enemy, but he uses people and authorities.

Ephesians 6:12 tells us: *For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.*

Watch out for how the enemy of the revolution attacks the temple of God (people, not building) in the book of Acts.

Leaders only.

Colossians 2 and Hebrews:

Christians were tempted to go back to the Old Testament shadows.

Be the Revolution!

Read 2 Corinthians 6:14-7:1

Since we are 'the temple of God,' what four things must you do?

-
-
-
-
- What will this look like for you?

- How might a local church fail in any of these four ways?

- How should what we have learned revolutionise...
 - us as church members?
 - our local church?

Christ's Body (Workings of the Revolution)

Introduction

Think of your body. Which bits could you do without?

Leaders only.
Game 'Operation'

As we'll see later, the church is described as a body of people that serve and depend on each other, and in this body you need everyone!

The Promised Revolution

Leaders only.
This could be a talk
Old Testament examples of serving, e.g. tribes with different roles.
Nehemiah?
What does this teach us about life in God's family?

The Coming of the Revolution

Passage	Whose body/Who's the Head?	How does the body operate?	What is the purpose/goal of this body?
Romans 12:3-8			
Ephesians 4:11-16			
Ephesians 1:22-23			

Read 1 Corinthians 12

Leaders only.
Get a good reader/readers to read 1 Corinthians 12 to the whole group.

How does the 'body' express both diversity and unity?

What can go wrong if we forget that each of us is just one part of the body?

Leaders only.
Get table groups to act out the little toe (or another part of the body) as a 'Hitler toe' dictating over the rest of the body.

From 1 Corinthians 12 what are the two implications of the fact that Christ's church is a body?

- v15-20
- v21-26

Who might Paul have in mind when he speaks of "those parts of the body that seem to be weaker" or "less honourable", or "unpresentable"?

- What is Paul's view of these people?

Leaders only.

Who, in your church, might be one of these?

Take time to share about someone who could fit into this category and how their presence in your church helps your church to grow in Christ-likeness.

Read Ephesians 4:1-7; 11-16

Unity: v1-6

- How has God produced unity in the body?
- What are we to do?

Diversity: v7 and 11-12

- How is the diversity explained here, and how can we see it in the body?

Maturity: v13-16

- What does it look like when we are mature?

Read Colossians 2:16-23

V19: What happens if the body is severed from the head?

- What are the things that sever us from the head?

The Enemy of the Revolution

Remember: Satan is our real enemy, but he uses people and authorities.

Ephesians 6:12 tells us: *For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.*

- Watch out for how the enemy of the revolution attacks Christ's body in the book of Acts.

Leaders only.

In the Colossians passage we have just read, you can see how Satan attacks the body.

Be the Revolution!

How does the 'body' illustration change your view of the church?

How does 'the body' illustration challenge 'self-fulfilment' and 'individualism'?

'Atrophy' means 'wasting away of the body tissue or an organ'.

- How can you have 'atrophy'?
- From what we have learned, how can you stop this happening to you?

Do you think you can survive as a Christian without the church?

Christ's Bride (Love of the Revolution)

Introduction

Leaders only.

Tell the story of Ezekiel 16.

Pick out 5 or 6 summary verses to show how committed God is to his bride and show God's feelings toward his bride.

The Promise of the Revolution

Read Isaiah 54:5; Jeremiah 31:31-32; Hosea 2:16-23

How does God describe himself and his people?

How different is this description of God from what other religions/people think?

The Coming of the Revolution

Read Ephesians 5:22-33

What is the original model and what is the copy?

List the things that Christ has done (past) for his bride - the church.

- For what purpose?

List the things that Christ is doing now (present) for his bride – the church.

Read Revelation 19:5-10; 21:1-9

For God's final vision of the church in the Bible he has chosen to picture us as his bride.

Leaders only.

Organise people and/or the whole group to read out these passages aloud.

Enemy of the Revolution

Remember: Satan is our real enemy, but he uses people and authorities.

Ephesians 6:12 tells us: *For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.*

- Watch out for how the enemy of the revolution attacks Christ's bride in the book of Acts.

Seminar 7: Christ's Bride

Be the Revolution!

God's people collectively are the bride of Christ. How will this change the way you view church?

Read Revelation 2:1-7; 1 John 2:15

How can we lose our first love?

What can we do to ensure this doesn't happen?

BIG TEACH 2019

ROMANS CHAPTERS 12-16

Talk 1 - [The Source of the Revolution: God's Mercy.](#)

Passage - Romans 12 v 1-2.

Synopsis: This talk is foundational to the week's Big Teaches: the revolution flows from the gospel. If we don't grasp this, the rest of Rom 12 - 16 becomes mere activism or a 'salvation by church' emphasis. But Romans emphatically teaches that **God** is the revolution-bringer. Wherever true change occurs (be it individually or globally) the revolution isn't initiated by us. God has mercifully begun to transform sinners (Rom 1-8) and will one day renew the entire cosmos (Rom 8:19-22). Even though God is sovereign (Rom 9-11) we must respond to God's mercy, offering God our bodies and minds.

Application: God is bringing about the revolution, therefore with gratitude and confidence offer your body and mind to God.

Corrects: a) A 'we can bring about the revolution' attitude, b) A gnostic Christianity that undervalues body and mind.

Talk 2 - [The Vehicle of the Revolution: Christ's Body.](#)

Passage - Romans 12 v 3-8.

Synopsis: The revolution must first be worked out *within* the body, the church. (Without revolution in the church, how can we hope to see change in our world?). This passage stresses two important ideas: that the body parts should serve each other and they should do so with humility.

Application: Plug into a local church. Don't be arrogant about what you can contribute, but don't be negligent either in using your gifts.

Corrects: a) A de-churched approach to Christian living, b) Poor stewardship of our spiritual gifts, c) pride and despair.

Talk 3 - The Heart of the Revolution: Love

Passage - Romans 12 v 9-21.

Synopsis: There are over 20 brief instructions in this passage, but the command to love comes first. Love is arguably the overarching principle - how God's love is to be worked out in various relationships (with *'the Lord's people'* and then with our *'enemies'*). We also might think of this passage as a more detailed 'working out' of 12:1-2. Motivated by the gospel, here are particular ways to think and to offer our bodies in worship to God.

Application: Radically love people in ways that will often be counter to the prevailing cultural.

Corrects: a) busy but loveless churches, b) us defining love on our own terms, c) a hostile response to those who don't love us (note: how the teaching on loving enemies prepares us for chapter 13).

Talk 4 - The Shock of the Revolution: Law-keeping.

Passage - Romans 13 v 1-14.

Synopsis: In historical terms, revolutionaries have often been law-breakers. But God's revolution calls Christians to be law abiding. This may seem surprising (wasn't Nero a nasty piece of work?) but since human authorities have been instituted by God, our submission to authority reflects our attitude to God. The best way to live a law-abiding life is to love (v 8-10 - for love is the summation of *God's law*). Such a loving life will emit light in a dark world (v 12). Those who live like this are conscious that salvation is about dawn (v 11-14).

Application: Submitting to God doesn't give us 'a pass' from submitting to human authorities. Love is the key to obedience. (Note: It would be easy to focus on the exceptions to obeying authority, but we mustn't miss the force of this passage).

Corrects: a) the anti-authority mindset that has pervaded Western culture (all authority is seen negatively/ can be ignored/ is mocked), b) loveless legalism.

Talk 5- The Maintenance of the Revolution: Edification.

Passage - Romans 14-15.

Synopsis: Paul's emphasis on love was being endangered by wrangling in the Roman church. These disputes revolved around food and holy days (14:2,5). Believers had differing opinions as to what foods should be eaten and what holy days should be observed. While Paul recognises that one side (the strong) is more theologically correct than the other (the weak), he stresses the importance of accepting each other in the Lord. Believers are not to judge each other, but to glorify God and honour believers who may differ from them in certain aspects of theology or practice.

Application: Christians shouldn't fall out over non-gospel issues. Our approach to alcohol, our end times theology, our take on politics, our views on worship or baptism, shouldn't cause us not to accept other Christians as believers. We must "make every effort to do what leads to peace and mutual edification" (14:19). (Note: there are matters that are so clear and fundamental to gospel truth, that we could not call them disputable. A rejection of hell, for example, or one's views on homosexuality, cannot be seen as a disputable matter).

Corrects: a) falling out over the small stuff, b) our lacking love in the midst of argument, c) the need to express my own rights in every situation.

Talk 6 - The Faces of the Revolution: People

Passage - Romans 16.

Synopsis: In the end, the revolution involves people. There are a couple of dozen names mentioned in this passage. Interesting facts are mentioned. Believers are honored. Their relationship with Paul and partnership with him is stressed.

Application: We've had a fantastic week thinking about this extraordinary thing called church. Yet we soon go back to churches that might not seem spectacular. However just like the church in Rome, our local church is comprised of real people who we should get to know, and come to appreciate. We should be thankful (as Paul was) for the diverse and group of people that God has put in our church. And we should emulate the examples of these servant hearted, hard working believers

Corrects: a) A favouring of the parachurch (Contagious) or even the universal church, over my own local church, b) my blindness and ingratitude to God for the people Christ has saved and put within my church.

Contagious One to Ones

Aim

Each young person who attends Contagious Max is offered a one to one meeting with their SUS leader. The aim of a one to one is to:

- **meet the needs of a young person.** One to ones are **not** to fulfil a need in a leader.
- **provide an opportunity for a young person to speak to a mature Christian** about their spiritual walk with God and ask any questions about the Christian faith.
- **provide support**, advice, biblical guidance and prayer for a young person.
- **provide a safe place for a young person to share** any pastoral or safeguarding concerns they have and direct them to appropriate further help and support.

...But NOT

Contagious One to ones are :

- **NOT a counselling session.** Whilst some young people may wish to share deep pastoral needs, the one to one is not a counselling session where issues are broken apart and put back together again. Point or direct young people to seek help or arrange for further support to be provided if appropriate.
- **NOT an interrogation!** Do not ask leading questions about their moral life or seek to expose wrong behaviour.
- **NOT the start of an ongoing discipleship relationship.** We are not the local church or parent who have the responsibility for the ongoing discipleship of a young person. Even if a young person does not have good role models back home, SUS leaders are not expected to develop ongoing mentoring relationships with the young people.
- **NOT a Bible study.** They are not the place for a prepared Bible Study, although there may be opportunities to open Bibles to clarify some of the teaching if the young person has a question.
- **NOT the place for leaders unburden themselves.** A SUS leader needs to be very careful about sharing their own struggles. Whilst we want to be real and practical with young people, adults must not use the one to one relationship as a place of confession, counselling, seeking assurance from a young person. Sounds obvious, but sometimes leaders have felt like they need to be completely open and exposed before a young person is open with them – not true. If a leader feels convicted or needs to talk, please share with a senior leader.
- **NOT the place for leaders to share all their mistakes.** A SUS leader needs to be very wise about what life experiences they share with young people. If you share your failures, you could cause a young person to stumble over the same sin (Mark 9v42).

Guidelines

- **Offer a One to One (it's optional).** The SUS leader should offer to have a one to one with a young person in their group towards the middle or end of the week. The young person is free to decline a one to one if they do not want to meet.
- **Give 3 hours' notice prep time.** A young person should be given at least 3 hours' notice from arranging a time to meeting up, in order to give them time to prepare.
- **Agree a suitable time and place.** Agree an appropriate time and place to meet e.g. outside the dining hall, by the steps, entrance to the hall etc. Do not meet after 9pm and try to avoid taking time when the young person would prefer doing activities.
- **Explain what it involves.** Explain the aims of the one to one and show the young person the page in their teaching books of the sort of questions you will be asking them. Tell them the one to one will be between 20-30 mins (no more) and that you will pray for them at the end.
- **Meet in a public place.** Always meet in a public place with other leaders/young people in view. Meal times are ideal or a short walk between sessions. **Never be alone with a young person in a room.**
- **Prepare and pray.** SUS leaders should prepare for the one to one in prayer and think about the questions to ask. Have a notepad and pen with you to write notes. Do not promise confidentiality but say that information will only be shared on a need-to-know basis for the young person's benefit and welfare.

Format and Questions

Subject	Lead Question	Secondary questions
Contagious (2 mins)	How have you found Contagious this summer?	<i>What have you enjoyed? Friendships? What has been most difficult? Would you change anything?</i>
Teaching (4 mins)	What part of the teaching have you most appreciated?	<i>What's the one big thing you have learnt this week? How have you got to know Jesus better this week? Anything about the teaching frustrated you or made you angry? What have you learnt this week that has made your heart sing?</i>
Questions about Teaching (4 mins)	Would you like to ask any questions about the teaching this week?	<i>What has been most difficult to understand? Would you like to go over anything again?</i>
Spiritual health (10 mins)	How would you describe your own spiritual journey?	<i>Would you describe yourself as a 'Christian'? How does your life reflect your love for Jesus? Put into your own words what you understand about who Jesus is and what he has done for you? Describe how you are with your friends, parents/family. Where are the battles or inconsistencies in your life? Describe how you meet with Jesus regularly – church, youth group, bible readings, prayer, podcasts, worship music, discipleship relationships back home?</i>
Personal application of teaching (4 mins)	If you've been challenged or encouraged by the teaching this week, how do you want to be different when you return home?	<i>What's the one big thing you want to tell yourself in one week's time, one month, six months, one year etc? What difference would you like your friends/family to see in you?</i>
Closing question (1 min)	Is there anything else you want to talk about?	<i>A completely open question to allow them to share or ask anything. Don't press them, just give a brief opportunity.</i>
Prayer (5 min)	What can I pray for you?	<i>Spend a few moments to pray for them. You could ask them gently if they would like to pray too. Praise God for some of things you have learned. Thank God for saving/teaching the young person. Ask God to continue to show his grace to the yp. Pray for them as they return home.</i>

Afterwards

- **If there has been a safeguarding disclosure:** write down any safeguarding disclosures as soon as possible after the meeting. If the young person is in any danger or there is a further risk of harm ACT NOW. Inform the safe guarding officer at the conference (or call Nick Jackman on 07933 068667) and complete a Safeguarding Report Form available here: <http://contagious.org.uk/wp-content/uploads/2018/05/Safeguarding-report-form-1.pdf>
- **Pray** for the young person.
- **Notes.** If you have written any notes of your one to one, please take a picture of them and send them to safeguarding@contagious.org.uk for safe keeping.
- **If further pastoral support is needed** please share your concerns with your Teaching Leader or Pastoral Lead.

Contagious One to Ones

Each young person who attends Contagious is offered a one to one meeting with their SUS leader. We encourage everyone to take this opportunity, but if you would prefer not to meet with your SUS leader, then please let us know. The aim of a one to one is to:

- **provide you with the opportunity to speak to a mature Christian** about your spiritual walk with God and ask any questions about the Christian faith.
- **provide you with support**, advice, biblical guidance and then pray for you.
- **provide you with safe place to share** any concerns you might have and seek further help and support.

The One to One will be about 30 mins long, held at a break time, meal time or during an activity afternoon. The following questions will be used as a guide to your discussions and then will end with a prayer.

SUBJECT	QUESTION	NOTES
Contagious (2 mins)	How have you found Contagious this summer?	
Teaching (4 mins)	What part of the teaching have you most appreciated?	
Questions about Teaching (4 mins)	Would you like to ask any questions about the teaching this week?	
Spiritual health (10 mins)	How would you describe your own spiritual journey?	
Personal application of teaching (4 mins)	If you've been challenged or encouraged by the teaching this week, how do you want to be different when you return home?	
Closing question (1 min)	Is there anything else you want to talk about?	
Prayer (5 min)	What can I pray for you?	

NOTES



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