



# FAMILY CONNECTIONS

Find time to explore these questions as a family after each session.

## Session 1

- What does Pentecost mean to you?
- How would you define *church*? What makes a church a church? What *doesn't* make a church a church?
- What do you know about "speaking in tongues" and other spiritual gifts? What is your opinion of such things?

## Session 2

- What's your impression of Paul's letters, which are the New Testament books that end in *-ans*?
- How did you come to be a Christian? If it was helped by the efforts of someone else, describe that experience.
- What role does reading and writing have in your spiritual life?

## Session 3

- What do you think of Bible passages that teach that women should not teach or speak in church?
- Should the church try to adhere to such teachings, ignore them, or something in between?
- How important is it to you to be part of a church that treats women and men equally?

## Session 4

- What do you think the book of Revelation is about? What is its purpose?
- In your view, is Revelation a prophecy of events that will happen at some point, or is it all symbolism? How do you know?
- Are you worried about the end of the world? Why or why not?



## SESSION 1 FAITH STATEMENT

By the indwelling of the Holy Spirit all believers being vitally united to Christ, who is the Head, are thus united one to another in the Church, which is his body.

—Westminster Confession of Faith (6.054)

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# ON PENTECOST THEY GATHERED

Jane Parker Huber

On Pentecost they gathered quite early in the day,  
A band of Christ's disciples, to worship, sing, and pray.  
A mighty wind came blowing, filled all the swirling air,  
And tongues of fire aglowing inspired each person there.

The people all around them were startled and amazed,  
To understand their language, as Christ the Lord they praised.  
What universal message, what great good news was here?  
That Christ, once dead, is risen to vanquish all our fear.

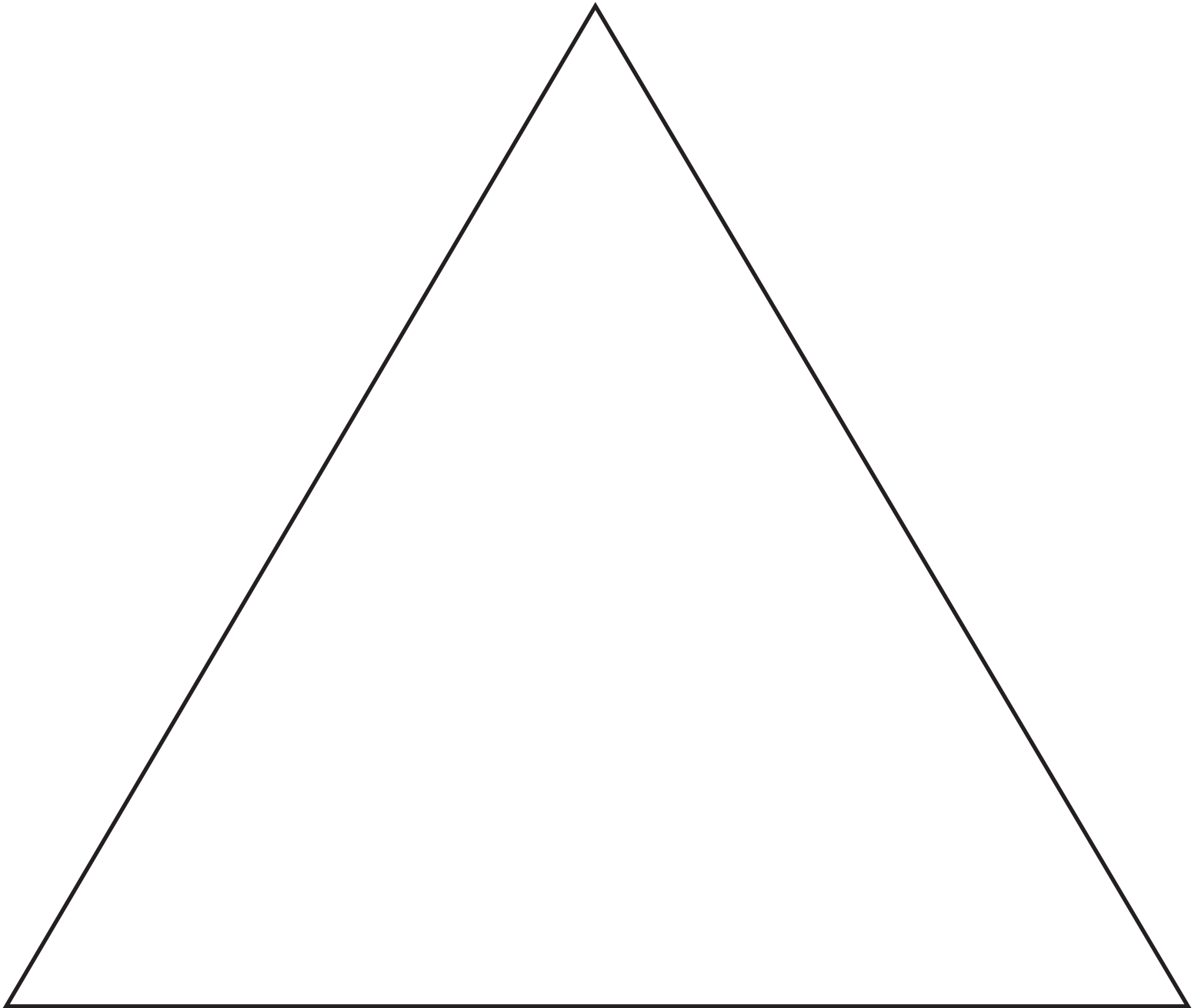
God pours the Holy Spirit on all who would believe,  
On women, men and children who would God's grace receive.  
That Spirit knows no limit, bestowing life and power.  
The church, formed and reforming, responds in every hour.

O Spirit, sent from heaven on that day long ago,  
Rekindle faith among us in all life's ebb and flow.  
O give us ears to listen and tongues aflame with praise,  
So folk of every nation glad songs of joy shall raise.

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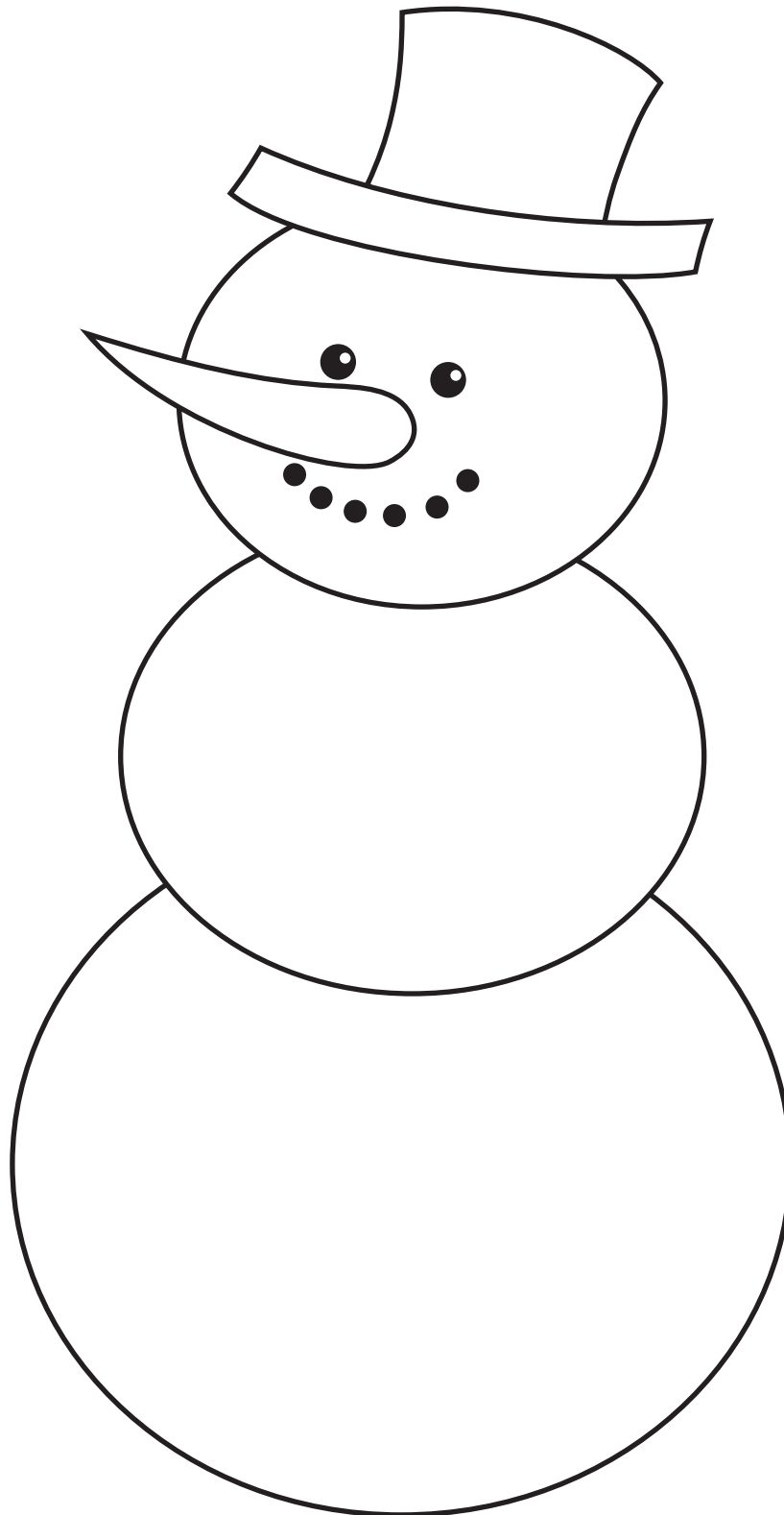


# PHYSICAL GOSSIP PICTURE 1



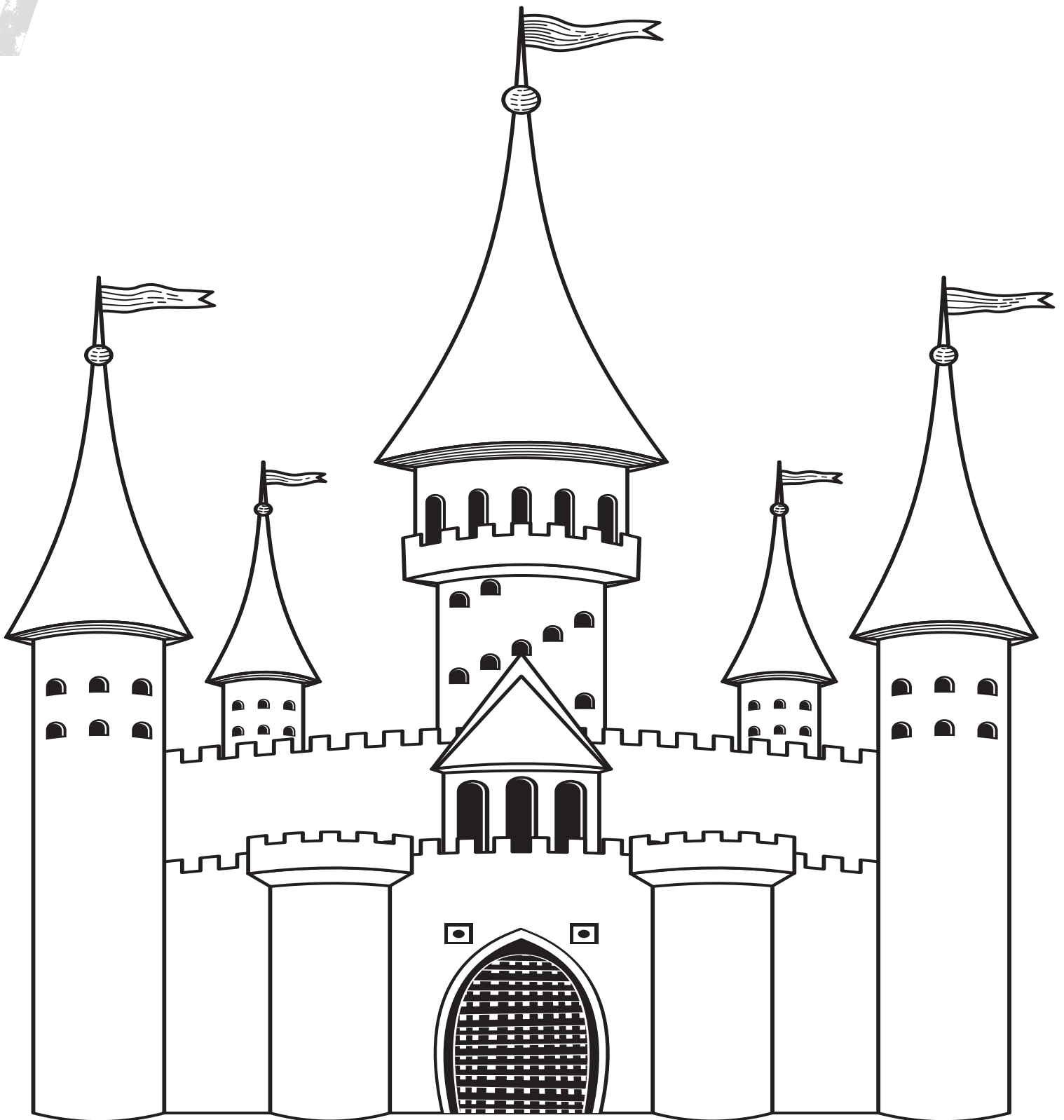


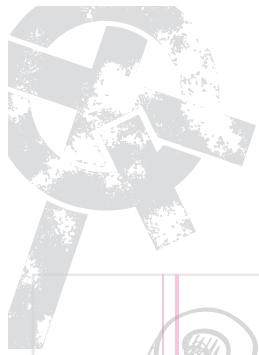
## PHYSICAL GOSSIP PICTURE 2





## PHYSICAL GOSSIP PICTURE 3





# BIBLE STUDY QUESTIONS

1. Note that Paul reminds the Thessalonians of things that he or they did while Paul was with them: "You yourselves know" (v. 1), "As you know" (vv. 5, 11), "You remember" (v. 9), and so on. Why might Paul feel the need to remind the Thessalonians of these things? How is he hoping they will respond to this reminder? (*Hint: See vv. 11–12.*)

2. Considering Paul's tone and his many reminders of things the Thessalonians know or have experienced, how does Paul seem to feel about them? How would you feel if you received such a letter? (*Hint: Consider especially vv. 7 and 11.*)

3. What is Paul referring to when he mentions being "shamefully mistreated at Philippi" (v. 2)? (*Hint: See Acts 16:20–24.*)

4. In Paul's time, many traveling philosophers and preachers exploited people for food, lodging, and money and then, after wearing out their welcome, moved on to the next city. Paul wants to be sure that the Thessalonians don't lump him in with that crowd; how does he make this point?

5. What does Paul thank God for in verse 13? How do you know that something you are told or taught is God's word and not a human word? (Think about the last sermon you heard. Did you think of it as God's Word or just the preacher's word? Why?)

6. Some Bible scholars think verses 14–16 weren't written by Paul but were instead added later by someone else. Some of the evidence is (a) that verse 17 seems to flow naturally from verse 13 and (b) that Romans 9:3–5 and 11:17–31 (which were definitely written by Paul) contradict this view of Jews and Judaism. Take a look at these pieces of evidence; what do you think?



## SESSION 2 FAITH STATEMENT

WHAT IS THE CHURCH? The Church is an assembly of the faithful called or gathered out of the world; a communion, I say, of all saints, namely, of those who truly know and rightly worship and serve the true God in Christ the Savior, by the Word and Holy Spirit, and who by faith are partakers of all benefits which are freely offered through Christ.

—Second Helvetic Confession (5.125)

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## SESSION 3 FAITH STATEMENT

The same Spirit  
who inspired the prophets and apostles  
rules our faith and life in Christ through Scripture,  
engages us through the Word proclaimed,  
claims us in the waters of baptism,  
feeds us with the bread of life and the cup of salvation,  
and calls women and men to all ministries of the Church.  
In a broken and fearful world  
the Spirit gives us courage  
to pray without ceasing,  
to witness among all peoples to Christ as Lord and  
Savior,  
to unmask idolatries in Church and culture,  
to hear the voices of peoples long silenced,  
and to work with others for justice, freedom, and peace.  
—A Brief Statement of Faith (10.4)

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# DEBATE INSTRUCTIONS

First Timothy 2:11–14 reads:

“Let a woman learn in silence with full submission. I permit no woman to teach or to have authority over a man; she is to keep silent. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor.”

Your task in the debate is to use the story of Adam and Eve to argue *for* or *against* this line of reasoning.

## Step 1

Read Genesis 2:4—3:24.

## Step 2

List elements of the story of Adam and Eve that support your argument:

## Step 3

Prepare to make your side’s argument in the debate.



## SESSION 4 FAITH STATEMENT

Jesus Christ, as he is attested for us in Holy Scripture, is the one Word of God which we have to hear and which we have to trust and obey in life and in death.

We reject the false doctrine, as though the church could and would have to acknowledge as a source of its proclamation, apart from and besides this one Word of God, still other events and powers, figures and truths, as God's revelation.

—Theological Declaration of Barmen (8.11–12)

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