

## Kingdom Character - Christian Solidarity and Fellowship

2pm Sunday 10 May 2026

### Key Scriptures: Romans 12:14-16

London can be crowded yet lonely, and the gospel refuses to leave believers as isolated individuals. Jesus doesn't merely rescue persons; He forms a people. Romans 12 is presented not as moral self-improvement but as Spirit-shaped living flowing from the mercies of God in Romans 1–11. Because we are accepted in Christ, we are transformed—and the most visible evidence of that transformation is relational: *"If you want to know whether transformation is real... look at relationships."* The message then moves through three "turns" in Romans 12:14–16:

1. **Bless, don't curse (solidarity under pressure).** "Persecution" is framed in everyday Young Adult realities—mockery, exclusion, misrepresentation, being sidelined. Paul's command to bless is described as spiritual resistance, a refusal to let hostility shape our humanity or bitterness disciple our hearts. Importantly, the message offers pastoral nuance: blessing is not denial, tolerating abuse, or refusing boundaries. One may confront and still bless; set boundaries and still bless. The prophetic edge challenges tribalism and cancel culture: the Kingdom is recognised when believers bless where the world cancels, following Jesus who forgave from the cross.
2. **Rejoice and weep (fellowship through presence).** Fellowship is defined as presence that participates, not distant advice or performative sympathy. Rejoicing becomes difficult when others receive what we want; envy is confronted with the Kingdom truth: "Your win is not my loss." Weeping becomes costly because it requires staying near pain without fixing, sermonising, comparing, or minimising ("At least..."). The message diagnoses a generational weakness—*we know how to comment, but not how to comfort*—and calls the church to become a safe place for tears.
3. **Harmony and humility (community without hierarchy).** Harmony is not uniformity but different notes submitted to the same key—a vision fitted for London's diversity. Paul's warnings against haughtiness expose subtle forms of superiority (intellectual, spiritual, cultural, gifting). The call to associate with the lowly confronts "networking upward" and treating people as opportunities. True Kingdom maturity is marked by downward movement, teachability, and "holy restraint" rather than constant hot takes.

The message concludes with three "workouts" for the week: bless intentionally, show up emotionally, and practice gracious (downward) mobility, ending with a prayer for a Young Adults community where the lonely find family and London sees Jesus alive through tangible solidarity.

### Four Questions for Discussion & Reflection

1. **Blessing under pressure:** Where am I most tempted to *curse* (internally or externally)—and what would it look like to bless on purpose without denying harm or abandoning wise boundaries?
2. **Rejoicing without envy:** Whose success currently triggers comparison in me, and what might God be revealing about my trust in His timing and His "enoughness" for my life?
3. **Weeping through presence:** When someone shares pain, do I tend to fix, minimise, theologise, or withdraw? What would *"weep with those who weep"* look like for me as a practice of staying, listening, and praying simply?
4. **Harmony through humility:** In what subtle ways might haughtiness show up in our community (platform, gifting, culture, knowledge, "hot takes")? What step could we take this week to associate with the lowly and build a fellowship without hierarchy?