

# Adventure

an



overview of the Bible

***Bible Study overview of the New Testament  
Part Two of  
Series I 2008***





# Small Groups at Macchap

Welcome to the first major study series for 2008:

## *Adventure! An overview of the Bible*

On Sundays we worship together, study God's Word, pray and enjoy being a church family. In small groups we are able to delve deeply into the Word together, to take time to develop relationships so that we can encourage and challenge and support our brothers and sisters in Christ, to pray and to spur each other on in ministry.

This booklet In this booklet you will find summaries of all the New Testament books, a time line of the New Testament context and some interesting quotes about Jesus!

**The studies are a little different .The first two weeks ask you to read together the whole gospel of Mark. It should take 30-40 minutes each time. If you have a group that hates reading, you could try listening to it on CD or online <http://www.biblegateway.com/resources/audio/>**

**Reading a big block of Mark will allow you to experience the patterns and rhythms of Jesus life and ministry. The third study looks at the Holy Spirit and the fourth asks you to each choose a gem from the New Testament.**

The studies aim to invite you to look at the New Testament and the gospel in new ways. Take your time and feel free to explore the Bible!

Small groups are a wonderful place to find support, answers and ideas, motivation and encouragement. Be open to letting your group help you learn better to forgive, and be ready in turn to help others. This is how the body grows and is strengthened.

Enjoy the adventure!      Gayle Kent



# An introduction to the books of the New Testament

## THE GOSPELS

**MATTHEW:** From at least the 2nd century A.D., the Gospel of Matthew has been ascribed to Matthew the publican, tax collector, and disciple. It is the most complete account of Jesus' teachings and was written to convince the writer's Jewish audience that Jesus was the Messiah descended from David, the One promised by the Old Testament Prophets. It is peculiarly the Gospel for Israel. The most significant teaching passages are the Sermon on the Mount (5-7) and the parable sections (especially Chapter 13).

**MARK:** The Gospel of Mark, the shortest, is also held by most to be the first of the Gospels to be written. A tradition dating from the 2nd century ascribes this book to John Mark, a companion of Peter and also of Paul and Barnabas in their missionary endeavours. The preaching of Peter may well have been the source of most of Mark's material. Mark accounts for the ministry of Jesus from His Baptism to His Ascension. Most commentaries agree that Mark's purpose was neither biographical nor historical, but theological: to present Jesus as the Christ, the mighty worker rather than great teacher. Hence, Mark makes fewer references to the Parables and discourses, but meticulously records each of Jesus' "mighty works" as evidence of His divine power. Mark contains 20 specific miracles and alludes to others. Bible scholars quite generally agree that Mark wrote his Gospel in Rome for the gentiles.

**LUKE:** There is almost universal agreement that Luke, the "beloved physician" (Col. 4:14) who accompanied Paul on his missionary travels, was the author of the third Gospel. Luke wrote to present Jesus as the Universal Saviour, the compassionate healer and teacher. His careful historical approach is revealed in the preface, which states that the author has traced "all things from the very first". Unlike Mark, this author includes an account of the Virgin Birth, and unlike Matthew he extensively describes the Perean Ministry (Chapters 9-18).

**JOHN:** The Gospel of John endeavours to explain the mystery of the Person of Christ by the use of the term "logos" (word) and was written to confirm Christians in the belief that Jesus was the Christ, the Son of God. Its purpose is evangelical and is so stated in 20:31. John not only records events as do the other Gospels but also uniquely interprets the events by giving them spiritual meaning. The author makes significant use of such words as light, water, life, love, and bread. Traditionally the author of this Gospel is considered to have been John, the Beloved Disciple.

## HISTORY

**ACTS:** Addressed to a certain Theophilus, about whom nothing is known (1:1), the Book of Acts records the early history of the Apostolic Church. Beginning with the Ascension of Jesus to heaven, it traces the growth of Christianity in Palestine and its spread to Syria, Asia Minor, Greece, and eventually to Rome. The leading figure in the first chapters is Peter, who delivered the stirring sermon on the day of Pentecost (2). The greater part of the book, however, is devoted to the experiences of Paul and his companions during their missionary endeavours. The Book of Acts provides a useful background for study of the Pauline Epistles. The introduction (1:1) attests to a Lukan authorship.

## EPISTLES

**ROMANS:** This letter, the first in canonical order, but not the first of Paul's Epistles, is the longest and the most influential of all the Apostle's writings. Writing to Christians at Rome whom he hoped soon to visit, Paul presents to them his mature convictions concerning the Christian faith: the universality of sin; the impotence of the law as a means of salvation; the nature of God's saving act in Christ, and its appropriation by faith. The letter closes with spiritual advice and some personal remarks.

**I CORINTHIANS:** This letter discusses doctrinal and ethical problems that were disturbing the Corinthian church, and presents a picture of the life of a particular local congregation in New Testament times. Writing from Ephesus, where he spent at least three years, Paul addresses the Corinthian church concerning the significance of the new life in Christ, which should be demonstrated in the fellowship within the Church. He advises them regarding spiritual gifts (12), Christian love (13), and the meaning of the Resurrection (15).

**II CORINTHIANS:** Often called "the hard letter", this is an intensely personal letter. It recounts the difficulties and hardships Paul has endured in the service of Christ (10-13). The Apostle regards the Corinthians as his children in Christ.

**GALATIANS:** Paul's letter addressed to the churches in Galatia is the great letter on Christian freedom; in it Paul attacks the Christians who wished to exalt the law. Galatians' emphasis is similar to the theme of Paul's letter to the Romans. The doctrinal section, as is typical of the Pauline format, is followed by an intensely practical section in Chapters five and six.

**EPHESIANS:** The Ephesian letter is one of Paul's four "Imprisonment Letters" - Philippians, Colossians, and Philemon being the others. Although addressed to the church in Ephesus, this letter is generally believed to have been a circular discussing the believers' exalted position through Christ, the Church as the body of Christ, her relationship to God, and practical implications of the Gospel.

**PHILIPPIANS:** In this letter, which is a message of joy, Paul expresses his gratitude for the Philippians' love and material assistance. The Epistle is uniquely significant because of its presentation of the humility of Jesus. Its practicality is also observed in Paul's advice to Euodia and Syntyche.

**COLOSSIANS:**The Colossian letter is well known for its doctrine as well as for its brevity. In the letter, Paul insists upon the Lordship of Christ. Colossians has come under recent scrutiny because of its references, implied or actual, to incipient Gnosticism, a growing heresy in the Church.

**I AND II THESSALONIANS:**These letters constitute what is probably the earliest writing of the Apostle Paul. They were written in A.D. 51-52, soon after the founding of the Thessalonian church, and give Paul's answer, to some basic problems disturbing the Christians of Thessalonica. The major contributions are eschatological, investigating especially the events preceding and accompanying the return of Christ. The concern of Paul for his followers is apparent throughout.

**I AND II TIMOTHY:**Along with the letter to Titus, these writings are defined as "pastoral epistles", which approach the material from the perspective of the minister, not of the Church. The letters to Timothy discuss such matters as the duties and qualifications of church officers, the inspirations of Scripture, the treatment of widows, and the expectation of a future reward.

**TITUS:**This is a personal letter written by the Apostle Paul to a young minister whom he had left on Crete. Like the Timothy correspondence, the letter to Titus is practical and discusses the everyday problems confronted by a young minister. This letter is probably to be dated between the first and the second letters to Timothy.

**PHILEMON:**This shortest of all Paul's letters was addressed to Philemon (although two other persons are included in the salutation). Paul entreats Philemon, the master of Onesimus, a runaway slave, to receive him back as a brother in Christ (16, 17). This very personal letter reveals not only the concern of the Apostle for a converted slave but also a practical demonstration of brotherhood in Christ, "where there is neither bond (slave) nor free". (Gal 3:28)

**HEBREWS:**Although tradition ascribed Hebrews to Paul, it is now generally believed to have been written by someone other than the Apostle, but certainly someone who was acquainted with Paul's teaching. The Epistle portrays Jesus, who performed the perfect sacrifice for the sins of the world, as the great High Priest of the line of Melchizedek (Gen. 14). The Bible's only definition of faith occurs in this Epistle (Chap. 11) and is followed by the "great line of splendor" of the men of faith.

**JAMES:**The author of this letter introduces himself as "James, a servant of God and the Lord Jesus Christ". Four men in the New Testament bore this name but the writer of this Epistle is usually identified with James who was the leader of the church in Jerusalem. The letter is addressed to the "twelve tribes which are scattered abroad", and is the most Jewish in style and form of any of the New Testament books. It is not a treatise on Christian theology but rather a practical letter dealing with Christian ethics. James insists that works, not words, are the mark of a disciple.

**I PETER:**The author describes himself as “Peter an apostle of Jesus Christ”, and there is no overriding reason to doubt the truth of his claim, although the beautiful Greek style employed has led some scholars to believe that the actual writing may have been done by an associate (probably a secretary). The contents breathe the spirit of Peter. His speeches recorded in Acts indicate a similar attitude toward persecution and suffering. The letter here reflects a time of suffering and trial. No doubt the widespread persecution of the Christians by the Roman authorities was the occasion of the “fiery trial” (4:12). The writer admonishes his readers to a life of purity, of godly living, and exhorts them to steadfastness and faithfulness.

**II PETER:**This letter was a “reminder” to the readers of the truth of the Gospel, which they had received as against the attacks of false teachers who would pervert it. The author urges his hearers to remain steadfast even amidst persecution and reminds them that the Lord will keep His promises. He speaks of the “day of the Lord” (parousia) and of the necessity of keeping themselves “without spot and blameless” (3:14)

**THE EPISTLES OF JOHN:**Three Johannine Epistles - I, II and III John - are included in the New Testament collection. These Epistles should probably be dated A.D. 90-95. John, the author of the Fourth Gospel, addresses the first one to an unidentified group. I John 5:13 indicates that the author writes in order that this group might know the certainty of eternal life. II John is addressed to an elect lady, either a church or perhaps a woman. III John is addressed to Gaius, a man commended for his hospitality.

**JUDE:**The author of this short letter warns his readers against the dangers of apostasy, and points to the faithlessness of the Israelites as a reminder of God’s judgment. Surrounded as his readers were by moral corruption and apostacizing influences, the author urges them to “contend for the faith” (3), and in a closing benediction he commends them to the One “who is able to keep you from falling” (24). Both the similarity of this letter to II Peter and Jude’s use of non-Biblical sources (9, 14, 15) have been the subject of much discussion.

## PROPHETICAL BOOK

**REVELATION:**This last book of the Bible identifies itself as “the revelation of Jesus Christ”, and its author is designated “his servant John” who was exiled to the Greek island of Patmos because of his faith. Traditionally, John is identified with the author of the Fourth Gospel. Addressed to seven historical churches in Asia Minor, the Book of Revelation was written to warn against spiritual indifference and to elicit courage under persecution. Because of the extensive use of symbolism and picturesque imagery, its interpretation has posed many problem for the student of the Bible. While recognizing the historical situation (Roman persecution) that elicited this writing, many interpreters look upon it as a prophecy depicting events that were to take place at the end of the age. The ultimate victory of Christ is the dominant theme of this book.

from: [http://www.holybible.com/resources/KJV\\_DFND/summary.htm](http://www.holybible.com/resources/KJV_DFND/summary.htm)

# Time-line of the New Testament context

- \* Britain was first known to be an island by the Romans who sailed around it. (84 B.C.)
- \* Alexandra, Janneus' widow, became Queen of the Jews. 79 B.C.
- \* The poet Virgil was born. He lived 51 years. Odin settled Scandinavia. (70 B.C.)
- \* Hyrcanus became the ruler of the Jews. (69 B.C.)
- \* The first Triumvirate of Julius Caesar, Crassus and Pompey were formed. (60 B.C.)
- \* Crassus invaded Parthia and was destroyed. (53 B.C.)
  - \* The Sanhedrin took over rulership of the Jews. Pompey conquered Jerusalem. (57 B.C.)
  - \* Pompey was defeated at Pharsalia. Syria became a part of Rome. (August 9, 48 B.C.)
  - \* Antipater ruled the Jews. (47 B.C.)
  - \* Ovid, "the love-poet of the Romans" was born. (46 B.C.)
  - \* Caesar, then dictator for four years, was slain in the Senate House by Brutus and Cassius, and fell at Pompey's statue. (March 15, 44 B.C.)
    - \* Octavius, Lepidus and Mark Antony formed the second Triumvirate. (43 B.C.)
    - \* The Roman Senate appointed Herod, an Idumean Arab, King of Judea. He ruled for 34 years. Herod began construction of the great Jewish Temple in Jerusalem. (37 B.C.)
    - \* Octavius, at Actium, defeated Cleopatra and Antony. (September 2, 31 B.C.)
    - \* Egypt became a Roman province. (30 B.C.)
    - \* Octavius, being sole ruler, assumed the Imperial Purple. (27 B.C.)
    - \* Augustus Caesar was the first Emperor of Rome. The Golden Age of Rome started. Augustus ruled 44 years. He died August 19, 14 A.D. (27 B.C.)
  - \* The Apostle Peter was born. Peter lived 78 years. (10 B.C.)
  - \* John the Baptist was born. He was six months older than Jesus. (? B.C.)
  - \* Jesus Christ was born. (6-4 B.C.)
  - \* The apostle Paul was born. He lived 63 years. (05 A.D.)
  - \* Archelaus Coponius became Procurator of the Jews. (06 A.D.)
  - \* Ambivius became Procurator of the Jews. (09 A.D.)
  - \* Annius Rufus became Procurator of the Jews. (13 A.D.)
  - \* Tiberius Caesar became the ruler of Rome, a rule lasting 22 and a half years. (14 A.D.)
  - \* Valerius Gratus became Procurator of the Jews. (15 A.D.)
  - \* Pontius Pilate became Procurator of the Jews. (25 A.D.)
  - \* Pliny the Elder was born. (23 A.D.)
  - \* John the Baptist was beheaded. (32 A.D.)



- \* Jesus Christ was crucified. ( 30 A.D. - 33 A.D.)
- \* Agrippa became King of the Jews. Caligula became Emperor of Rome. Historian, Flavius Josephus was born. (37 A.D.)
- \* Claudius Caesar became Emperor of Rome. (41 A.D.)
- \* Cuspius became Procurator of the Jews. (44 A.D.)
- \* Tiberius became Procurator of the Jews. (? A.D.)
- \* Cumanus became Procurator of the Jews. (? A.D.)
- \* The First Council of the Apostles was held at Jerusalem. Acts 15 (50 A.D.)
  - \* Felix became the ruler of the Jews. The New Testament began. Eight authors wrote twenty-seven books between 52 A.D. and 96 A.D.
- \* Nero became Emperor of Rome. (54 A.D.)
- \* Portius Festus became the ruler of the Jews. (60 A.D.)
- \* The first persecution by Nero began. It lasted four years. (64 A.D.)
- \* Galba became Emperor of Rome. The Apostle Paul was martyred. (68 A.D.)
- \* Vespasian became Emperor of Rome. (69 A.D.)
- \* Titus took Jerusalem with an army of 60,000. One million, one hundred thousand perished. Men were crucified until wood for crosses was no longer found. (September 8, 70 A.D.)
  - \* Titus, the son of Vespasian became Emperor of Rome. (79 A.D.)
  - \* Flavius Domitian became Emperor of Rome. (81 A.D.)
  - \* The second persecution by Domitian lasted until 96 A.D.
  - \* The apostle John was banished to Patmos. (95 A.D.)
  - \* Nerva became Emperor of Rome. The last of the New Testament books were completed. (96 A.D.)
- \* Trajan, known as “the great sovereign,” became Emperor of Rome. During Trajan’s 19-year rule the Roman Empire was at its greatest extent. (98 A.D.)
  - \* Justin the Martyr was born at Sychar in Samaria. (100 A.D.)
  - \* The third persecution, by Trajan, started 106 A.D. and lasted until 107 A.D.
  - \* Trajan’s Column was built. It was 140 feet high. (114 A.D.)
  - \* Adrian became Emperor of Rome. He rebuilt Jerusalem, placing the Temple of Jupiter on the site of Solomon’s Temple. He also visited Britain. (117 A.D.)
  - \* Adrian’s Wall was built from the Rhine River to the Danube River. (121 A.D.)
  - \* The festival of Christmas began to be observed. (137 A.D.)
  - \* Titus Antoninus Pius became Emperor of Rome. (138 A.D.)
  - \* Marcus Aurelius Antoninus and L. Verus became Emperors of Rome. (161 A.D.)
  - \* The fourth persecution, by Aurelius, started in 166 A.D. and lasted until 177 A.D.
  - \* Christian missionaries preached in Britain with success. (178 A.D.)
  - \* Lucius, the first Christian king, ruled in Britain. (179 A.D.)



## in the first millenium

- “Once when Jesus was praying in private and his disciples were with him, he asked them, ‘Who do the crowds say I am?’ They replied, ‘Some say John the Baptist; others say Elijah; and still others, that one of the prophets of long ago has come back to life.’” Early speculation about Jesus (1st century, Luke 9:18-19)
- “He is the image of the invisible God, the firstborn over all creation. For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him.” St Paul (1st century, Colossians 1:15-16)
- “God has revealed himself in his Son Jesus Christ, who is his Word issuing from the silence...” St Ignatius of Antioch (died 110)
- “The Lord has turned all our sunsets into sunrise.” Clement of Alexandria (150-215)
- “Jesus whom I know as my Redeemer cannot be less than God.” St Athanasius (296-373)
- “Jesus has now been celebrated about 300 years, having done nothing in his lifetime worthy of fame, unless anyone thinks it is a very great work to heal lame and blind people and exorcise demoniacs in the villages of Bethsaida and Bethany.” Julian the Apostate, Roman emperor (331-63)
- “He who alone was free among the dead – because he was free to lay down his life and free to take it up again – was for us both victor and victim... and it is because he was the victim that he was also the victor.” St Augustine (354-430)
- “Christ is the great hidden mystery, the blessed goal, the purpose for which everything was created.” St Maximus the Confessor, Byzantine theologian (580-662)
- “I believe in... Jesus Christ his only Son our Lord. Who was conceived by the Holy Ghost. Born of the Virgin Mary. Suffered under Pontius Pilate. Was crucified, dead and buried. He descended into hell. the third day he rose again from the dead.” The Apostles’ Creed (6th or 7th century)

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## in the second millenium

- “O hidden strength! A man hanging on a cross lifts the weight of eternal death; a man fixed on wood frees the world from everlasting death. O hidden power!” St Anselm (1033-1109)
  - “When I was abandoned by everybody, in my greatest weakness, trembling and afraid of death, when I was persecuted by this wicked world, then I often felt most surely the divine power in this name, Jesus Christ... So, by God’s grace, I will live and die for that name.” Martin Luther (1483-1546)
  - “Christ teaches and commands us to learn of him, for he is meek and lowly in heart and so shall we find rest to our souls.” Schleithem Confession, 1527
  - “No one else holds or has held the place in the heart of the world which Jesus holds. Other gods have been as devoutly worshipped; no other man has been so devoutly loved.” John Knox, Scottish reformer (1514-72)
  - “Not only do we not know God except through Jesus Christ; We do not even know ourselves except through Jesus Christ.” Blaise Pascal, French mathematician and philosopher (1623-62)
  - “Socrates dies with honor, surrounded by his disciples listening to the most tender words -the easiest death that one could wish to die. Jesus dies in pain, dishonor, mockery, the object of universal cursing – the most horrible death that one could fear. At the receipt of the cup of poison, Socrates blesses him who could not give it to him without tears; Jesus, while suffering the sharpest pains, prays for His most bitter enemies. If Socrates lived and died like a philosopher, Jesus lived and died like a god.” Jean-Jacques Rousseau, French philosopher (1712-78)
  - “I know men and I tell you that Jesus Christ is no mere man. Between him and every other person in the world there is no possible term of comparison. Alexander, Caesar, Charlemagne, and I founded empires. But on what did we rest the creations of our genius? Upon force. Jesus Christ founded His empire upon love; and at this hour millions of people would die for Him.” Napoleon Bonaparte, French emperor (1769-1821)
- “If Jesus Christ were to come today, people would not crucify him. They would ask him to dinner, hear what he had to say, and make fun of it.” Thomas Carlyle, British historian (1795-1881)

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## in modern times

- “I believe there is no one deeper, lovelier, more sympathetic and more perfect than Jesus – not only is there no one else like him, there never could be anyone like him.” Fyodor Dostoevsky, Russian novelist (1821-81)
- “Jesus died too soon. If he had lived to my age he would have repudiated his doctrine.” Friedrich Nietzsche, German philosopher (1844-1900)
- “I am an historian, I am not a believer, but I must confess as a historian that this penniless preacher from Nazareth is irrevocably the very center of history. Jesus Christ is easily the most dominant figure in all history.” H.G. Wells, British author (1866-1946)
- “I cannot say that Jesus was uniquely divine. He was as much God as Krishna, or Rama, or Mohammed, or Zoroaster.” Mahatma Gandhi, Indian political leader (1869-1948)
- “From my youth onwards I have found in Jesus my great brother.” Martin Buber, Jewish philosopher (1878-1965)
- “As a child I received instruction both in the Bible and in the Talmud. I am a Jew, but I am enthralled by the luminous figure of the Nazarene....No one can read the Gospels without feeling the actual presence of Jesus. His personality pulsates in every word. No myth is filled with such life.” Albert Einstein, physicist and professor (1879-1955)
- “Jesus Christ is to me the outstanding personality of all time, all history, both as Son of God and as Son of Man. Everything he ever said or did has value for us today and that is something you can say of no other man, dead or alive. There is no easy middle ground to stroll upon. You either accept Jesus or reject him.” Sholem Asch, Jewish author (1880-1957)
- “In Jesus, God wills to be true God not only in the height but also in the depth – in the depth of human creatureliness, sinfulness and mortality.” Karl Barth, Swiss theologian (1886-1968)
- “A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic – on a level with the man who says he is a poached egg – or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God; or else a madman or something worse. You can shut Him up for a fool, you can spit at Him and kill him as a demon; or you can fall at His feet and call Him Lord and God. But let us

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not come with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intend to. C.S. Lewis, British author (1898-1963)

- “In his own lifetime Jesus made no impact on history. This is something that I cannot but regard as a special dispensation on God’s part, and, I like to think, yet another example of the ironical humour which informs so many of his purposes. To me, it seems highly appropriate that the most important figure in all history should thus escape the notice of memoirists, diarists, commentators, all the tribe of chroniclers who even then existed.” Malcolm Muggeridge, British journalist (1903-90)
- “He might be described as an underprivileged, working-class victim of political and religious persecution.” Prince Phillip (born 1921)
- “I accept the resurrection of Easter Sunday not as an invention of the community of disciples, but as a historical event. If the resurrection of Jesus from the dead on that Easter Sunday were a public event which had been made known...not only to the 530 Jewish witnesses but to the entire population, all Jews would have become followers of Jesus.”
- Pinchas Lapide, Orthodox Jewish scholar, Germany (born 1922)
- “An unsurpassed master of the art of laying bare the inmost core of spiritual truth.” Geza Vermes, author (born 1924)
- “It is as wholly wrong to blame Marx for what was done in his name, as it is to blame Jesus for what was done in his.” Tony Benn, British politician (born 1925)
- “After the fall of so many gods in this century, this person, broken at the hands of his opponents and constantly betrayed through the ages by his adherents, is obviously still for innumerable people the most moving figure in the long history of mankind.” Hans Küng, German theologian (born 1928)
- “Jesus Christ was an extremist for love, truth and goodness.” Martin Luther King Jr., American civil rights leader (1929-68)
- “Jesus was the first socialist, the first to seek a better life for mankind.” Mikhail Gorbachev (born 1931)
- “We’re more popular than Jesus now.” John Lennon, Beatle (1940-80)
- “2,000 years ago one man got nailed to a tree for saying how great it would be if everyone was nice to each other for a change.” Douglas Adams, British comic author (1952-2001)

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# Review of the Bible

## Part 1: Who Is Jesus? - Mark 1-8

### Getting started....

Pray together that God will reveal Himself in new ways to you as you read through Mark and as your group as you meet over the next few weeks.

*Focus on the Bible...* read through this in one go - it will take you around 30-40 minutes. Let the words of Mark impact you as you listen.

### **Part 1: Who Is Jesus? - Mark 1 - 8**

Gospel Roots - Mark 1:1-13

Portraits of Jesus - Mark 1:14-39

Friend of Outcasts - Mark 1:40--2:17

Conflict in Galilee - Mark 2:18--3:35

Kingdom Parables - Mark 4:1-34

Fear & Faith - Mark 4:35--6:6

Understanding the Loaves - Mark 6:6-52

Violating Tradition - Mark 6:53--7:37

Who Do You Say I Am? - Mark 8:1--9:1

*My notes...*

## *Making an impact...*

What patterns or rhythms are you aware of as you read and listened to the story of Jesus?

What did you notice for the first time? What stood out for you?

What still puzzles you about Jesus and his ministry?

If you had to explain what you have read in a few sentences what would you say?

Who is Jesus? How does that impact your life in practical ways?

## *Pray...*

Share together how you have been encouraged/challenged through this study.



# Review of the Bible

## Part 2: Why did Jesus Come? -

### Mark 9-16

#### Getting started....

Pray together that God will continue to reveal Himself in new ways to you as you read through Mark.

*Focus on the Bible...* read through this in one go - it will take you around 30-40 minutes. Let the words of Mark impact you as you listen.

#### **Part 2: Why Did Jesus Come? - Mark 9-16**

Suffering & Glory - Mark 9:2-32

The First & the Last - Mark 9:33-50

New Relationships - Mark 10:1-31

Blindness & Sight - Mark 10:32-52

Palm Sunday - Mark 11:1-25

Tempting Questions - Mark 11:27--12:27

An End to Questions - Mark 12:28-44

Keep Watch - Mark 13

The Betrayer Approaches - Mark 14:1-42

Betrayed! - Mark 14:43-72

Victory Snatched from Defeat - Mark 15--16

*My notes...*

## *Making an impact...*

What patterns or rhythms are you aware of as you read and listened to the story of Jesus?

What did you notice for the first time? What stood out for you?

What still puzzles you about Jesus and his ministry?

If you had to explain what you have read in a few sentences what would you say?

Why did Jesus come? How does that impact your life in practical ways?

## *Pray...*

Share together how you have been encouraged/challenged through this study.



# Review of the Bible

## The Holy Spirit

### Getting started....

*Think about the people in your life who are important to you. What are some of the things you really want them to understand about you and about God?  
Ask God to make you ready to hear what the New Testament has to say about the Holy Spirit.*

*Focus on the Bible...*

John 16:5-33; Acts 2; Galatians 5: 16-26

### Discuss...

- What role does the Spirit play in the life of Jesus?
- In what ways is the Spirit's ministry one of communication? one of nurture and compassion?
- In Acts and Galatians we see how the Holy Spirit transforming individuals and the whole church. What impact does the Spirit make?

*My notes...*

*Explore some more...*

Acts 6:3; Acts 7:55; Acts 8:29; Acts 9:17; Acts 10:45; I Cor 12-13

*Making an impact...*

How does the truth of the Holy Spirit's power and work encourage you in your faith?

In what ways do you experience the Holy Spirit's power and guidance in your life?

Consider the fruit (note that it is singular) of the Spirit. The Spirit's fruit, in all its facets, should be evident in your life - which parts do you need to 'fertilise' through obedience, prayer and dependence on God's Spirit within you?

*Pray...*

Share together how you have been encouraged/challenged through this study. Ask God to make the power of the Holy Spirit come alive in your life, and pray that God will use you through that power.



# Overview of the Bible

## Gems of the New Testament

### Getting started....

*In this last study - we are opening up the rest of the New Testament - there are so many gems to look at so you get to choose what you want!*

### Focus on the Bible...

each person should choose  
a passage that has been influential for them  
in their faith adventure

### Discuss...

- Share with your small group the passage you have chosen and describe:
  - what the passage says about God/faith/us
  - how does the passage add to the great story of adventure we have read in the Old and New Testaments?
  - in what ways does this passage encourage or challenge you?

### My notes...

## Making an impact...

After listening to other's passages, and sharing your own, what have you been reminded of about God and his people?

Thinking through all the studies we have done in the Old and New Testaments how would you describe:

- God?
- people?
- the world?
- history?

If someone asked you 'What is so special about the Bible?' what would you say?

## Pray...

Share together how you have been encouraged/challenged through this study series. Thank God for His sovereignty and power throughout history, for His justice and righteousness and for His grace. Pray for each other, asking God to *fill you with the knowledge of his will through all spiritual wisdom and understanding... in order that you may live a life worthy of the Lord and may please him in every way: bearing fruit in every good work, growing in the knowledge of God, being strengthened with all power according to his glorious might so that you may have great endurance and patience, and joyfully giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light.* (Colossians 1:9-12)