

BIBLE STUDY PROMPTS



Each of the following cards provides a short passage of scripture, along with a little context. Use these alongside the 'Swedish bible study method' or using questions of your own devising.

The Swedish Bible Study Method:

Begin by praying, asking God to speak through his word. Then read the Bible passage aloud (depending on the literacy levels within the group it may be that one of the young people will be happy to read it, or necessary for a leader to do so).

Then ask them to go back over the passage on their own while being on the lookout for three things:



A light bulb: This should be something that 'shines' from the passage—whatever impacts most, or draws attention.



A question mark: Anything that is difficult to understand in the text, or a question the reader would like to ask the writer of the passage or the Lord.



An arrow: A personal application for the reader's life.

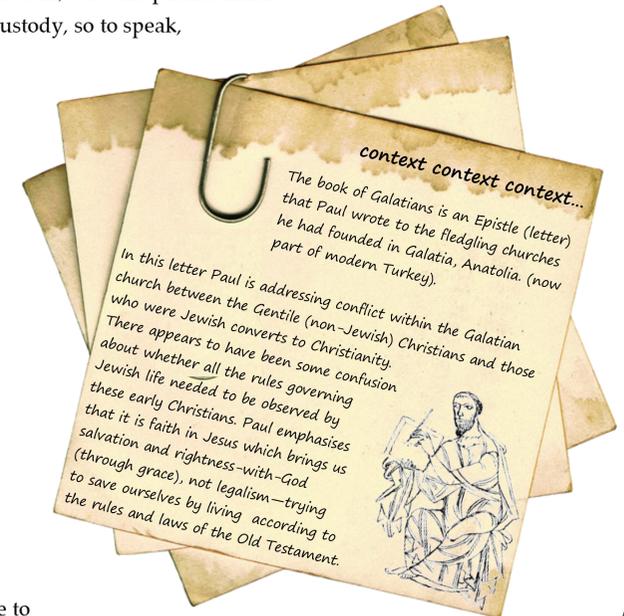
Galatians 3:23-29 [God's Children through Faith]

²³ Before the way of faith in Christ was available to us, we were placed under guard by the law. We were kept in protective custody, so to speak, until the way of faith was revealed.

²⁴ Let me put it another way. The law was our guardian until Christ came; it protected us until we could be made right with God through faith. ²⁵ And now that the way of faith has come, we no longer need the law as our guardian.

²⁶ For you are all children of God through faith in Christ Jesus. ²⁷ And all who have been united with Christ in baptism have put on Christ, like putting on new clothes.

²⁸ There is no longer Jew or Gentile, slave or free, male and female. For you are all one in Christ Jesus. ²⁹ And now that you belong to Christ, you are the true children of Abraham. You are his heirs, and God's promise to Abraham belongs to you.



Ephesians 5:1-9 [Living in the Light]

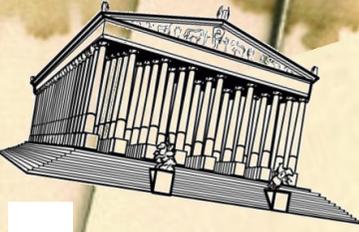


Imitate God, therefore, in everything you do, because you are his dear children.

²Live a life filled with love, following the example of Christ. He loved us and offered himself as a sacrifice for us, a pleasing aroma to God.

³Let there be no sexual immorality, impurity, or greed among you. Such sins have no place among God's people. ⁴Obscene stories, foolish talk, and coarse jokes—these are not for you. Instead, let there be thankfulness to God. ⁵You can be sure that no immoral, impure, or greedy person will inherit the Kingdom of Christ and of God. For a greedy person is an idolater, worshipping the things of this world.

⁶Don't be fooled by those who try to excuse these sins, for the anger of God will fall on all who disobey him. ⁷Don't participate in the things these people do. ⁸For once you were full of darkness, but now you have light from the Lord. So live as people of light!⁹For this light within you produces only what is good and right and true.



context context context...

Paul wrote this letter to the church in Ephesus around 60 A.D. First Century Ephesus was a large and very wealthy city and part of the Roman Empire. The city had previously been ruled by the Greeks and most members of the church in Ephesus would have been Gentile (non-Jewish) Greeks and Romans.

Ephesus was dominated by the cult of Artemis (known to the Greeks as Diana) who was a fertility Goddess. The temple of Artemis was incredibly rich and is thought to have owned much of the city. Ritual prostitution and sacrifices made to idols were thought to be a common part of pagan worship in Ephesus at this time.

A golden statue of the goddess Artemis, depicted as a woman with a lion's head and a long, beaded skirt. She is standing and holding a bow in her right hand and an arrow in her left hand.

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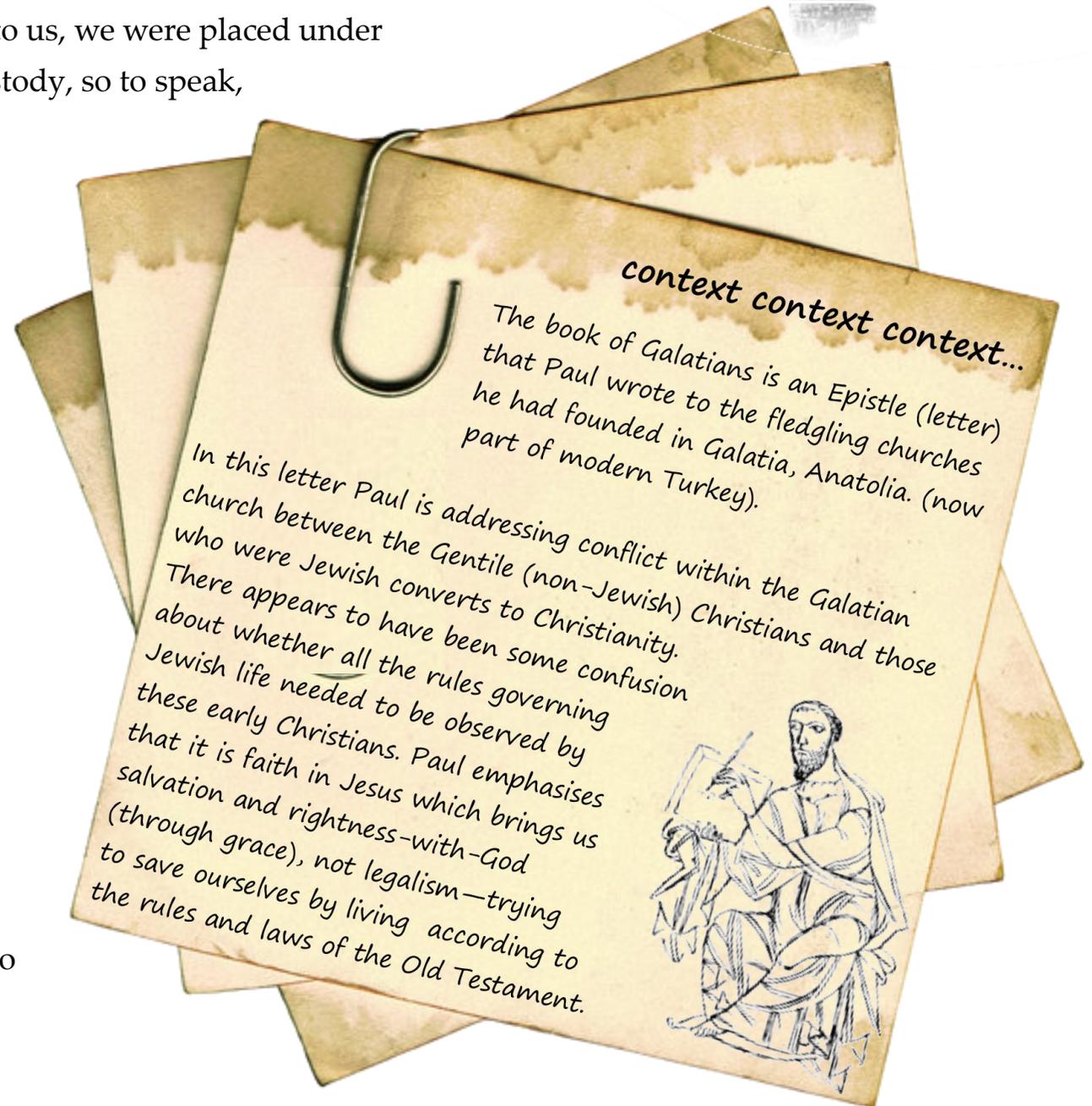


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context context context...

The book of Galatians is an Epistle (letter) that Paul wrote to the fledgling churches he had founded in Galatia, Anatolia. (now part of modern Turkey).

In this letter Paul is addressing conflict within the Galatian church between the Gentile (non-Jewish) Christians and those who were Jewish converts to Christianity. There appears to have been some confusion about whether all the rules governing Jewish life needed to be observed by these early Christians. Paul emphasises that it is faith in Jesus which brings us salvation and rightness-with-God (through grace), not legalism—trying to save ourselves by living according to the rules and laws of the Old Testament.



John 8:1-11 [The Woman Caught in Adultery]



¹ Jesus returned to the Mount of Olives, ² but early the next morning he was back again at the Temple. A crowd soon gathered, and he sat down and taught them. ³ As he was speaking, the teachers of religious law and the Pharisees brought a woman who had been caught in the act of adultery. They put her in front of the crowd.

⁴ "Teacher," they said to Jesus, "this woman was caught in the act of adultery.

⁵ The law of Moses says to stone her. What do you say?"

⁶ They were trying to trap him into something they could use against him, but Jesus stooped down and wrote in the dust with his finger. ⁷ They kept demanding an answer, so he stood up again and said, "All right, but let the one who has never sinned throw the first stone!" ⁸ Then he stooped down again and wrote in the dust.

⁹ When the accusers heard this, they slipped away one by one, beginning with the oldest, until only Jesus was left in the middle of the crowd with the woman.

¹⁰ Then Jesus stood up again and said to the woman, "Where are your accusers? Didn't even one of them condemn you?"

¹¹ "No, Lord," she said. And Jesus said, "Neither do I.

Go and sin no more."

context context context...

The 'Law of Moses' refers to the rules and regulations set out in the first five books of the Old Testament — Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

These were the blueprints God provided His people with so that they could learn to live together in community and worship Him.

The passage which the Pharisees refer to can be found in Leviticus -

"If a man commits adultery with another man's wife - with the wife of his neighbour - both the adulterer and the adulteress are to be put to death." Leviticus 20:10

