

## NOTES

1 Paper-writers, please note that a shorter article focused on one or two sub-topics is most helpful. Articles covering all the passages for the month may have sections removed by Editors, so as to make the magazine a more efficient tool for those who consult it.

2 Papers should not exceed 500 words.

3 Papers should be written in the current Bible Studies format, i.e. beginning with From Ourtown:, with wide margins, and on one side of A4 paper. If typewritten they should use double spacing. Scriptures should be written with the book titles abbreviated, a colon used to separate the chapter from the verses, and a hyphen to indicate consecutive verses or a passage. E.g.. Romans chapter 9, verses 14,15 and 19 to 23 would be written Rom. 9:14-15,19-23.

4 Editorial practice is to use the names of Biblical books in full when they form part of a sentence, but when given as a reference to use the Revised Version abbreviations. References to other works should include at least the title and the author, with preferably the publisher, place and date, with page number.

5 Contributors are asked to indicate the version of Scripture they are using; this greatly eases the task of checking quotations.

6 Papers on the monthly subject should be sent to:

P. Whitehouse, 1 Orchid Drive, Sheringham, Norfolk NR26 8UU, e-mail whitehouses@1orchid.fsnet.co.uk, and should reach him NOT LATER than the 28th day of the third month prior to the date of publication; i.e. January's paper should arrive by October 28th.

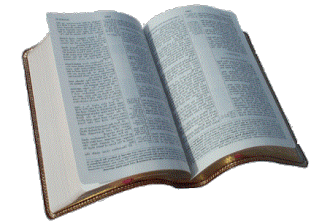
7 Special articles of a study nature will be welcomed. These and other correspondence should be sent to: M. Archibald, 49 Kinpurnie Road, Oldhall, Paisley, Renfrewshire PA1 3HG e-mail m-archibald@talktalk.net Where it is possible, we prefer contributions to be sent by e-mail.

Attachments in Microsoft Word .doc format are preferred, but most formats can be read.

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# Bible Studies Syllabus 2011



## THE TWELVE APOSTLES OF THE LAMB

The title of our study is culled from Revelation 21:14. We feel the topic is complementary to 2009's study of 'The Twelve Tribes of Israel', and indeed the Twelve Apostles are to administer the affairs of the twelve tribes in a future day (Mat. 19:28; Luke 22:30). In both sets of people, through Old and New Testaments, we find experiences not dissimilar to our own in the service of the Lord: success and failure, victory and defeat, faith and doubt; all part and parcel of life's vicissitudes for the disciple of a wonderful and understanding Master.

As before, **contributors are encouraged to select only two or three from the topics offered, or look into the overall character of individual apostles.** We would expect those who use the syllabus for assembly Bible discussion to major on the topics that speak directly to life and service today. We look forward to renewed interest from past writers, continuation from current supporters, and new scribes being prepared to commit thought and meditation to paper for the benefit of others.

We have been asked to move the month with no issue to September since many are away during production in August.

'The Preacher was wise ... he pondered, and sought out, and set in order many proverbs. The Preacher sought to find out words of delight, and that which was written uprightly, even words of truth.'

Ecclesiastes 12: 9-10 (RV)

*January* **'The Twelve'** Mk 3:14-19; 5:37; 9:2-8, 33-37; 14:32-42; Lk 8:51-56

- What is the point of the title 'apostle'; and why twelve?
- Is there significance in the order of names in Mat. 10:2-4? (Cp. Mark's order.)
- Did the commission to the Twelve of Matthew 28:19-20 only apply in their own lifetimes? Or in the Millennium in some way? Cp Luke 22:29-30.
- Why did the Lord at times select only Peter, James and John?

*February* **Simon Peter: Leader and Feeder (1)** John 1: 40-42; Mat. 4:18-22; Mat. 8:14-17; Luke 5:1-11; Mat. 14:28-33; Mark 8:27-30

- Can we learn anything from the Lord's use of Peter's names?
- Why would Simon be named 'First' in the list of disciples in Matthew 10?
- Was Mat. 4:18-22 the call to *full-time* service, and did they fully comply?
- Peter was one whom the others rallied round (Mk. 1:36, Lk. 8:45; 9:33; 12:41; Jn 6:68). How did natural character and experience relate to spiritual?

*March* **Simon Peter (2)** Mark 8:32-33; Mat. 19:27-30; Luke 22:31-34, 38, 49-51; Mat. 26:58, 69-75

- Did Satan make Peter a prime target after corrupting Judas?
- Was Peter's motive right or wrong, to look for reward for service done?
- Despite the Lord's prophecy, Peter persisted in protesting loyalty. Why was Peter so foolhardy, after his rebuke in Mark 8:32-33?
- What spiritual development can we see in Peter in the period of the Gospels?

*April* **James the Dependable** Mark 1:16-20; 3:17; 10:35-45; 13:3; Lk. 9:54-56;

John 21:1-2; Acts 1:13; 12:2

- Do we see reasons for James and John being called 'sons of thunder'?
- Comment on requesting near position in the kingdom (Mat. 20, Mk. 10).
- James seems a quieter man yet he is present at significant events, e.g. in John 21. Comment on the factors at work here.
- Why would James have been marked by Herod for execution?

*May* **John, the Beloved** John 1:35-40; Mark 9:38; Luke 9:54-56; John 13:23; 18:15; 19:26-27; 20:2-5; 21:7, 20, 23-24

- Outline the character of John as seen in the Gospels.
- What was it about John that he was able to draw so near to the Saviour, as in the upper room during the Passover meal?
- Five times John mentions the disciple 'whom Jesus loved'. Why so often?

*June* **Andrew and Philip – True Finders & Seekers** Mat. 4:18-20; John 1:40-45; 6:5-9, 12:21-22; 14:8-9

- 'Fishers of men' from the start? Were they simply natural communicators?
- Why did the Lord test Philip, and not any other disciple, as to how they should feed the crowd? Consider Philip's request in John 14:8.
- While Andrew showed practical sense, did he lack faith (John 6:9)?
- Why did the Greeks approach Philip, and why did he consult Andrew?

*July* **Nathanael, also Bartholomew – Israelite through and through** John 1:45-51; 21:2; Mark: 3:18; Acts 1:13

- What changed Nathanael's mind about Philip's testimony?
- Expand on the Lord's description of Nathanael as 'an Israelite indeed'.
- Are there signs why Philip and Nathanael were often mentioned together?
- Why would the name Bartholomew be used more often than Nathanael?

*August* **Thomas, bold yet doubting believer** Jn. 11:16; 14:5; 20:24-29

- Consider the significance of Thomas's names.
- Was Thomas deeply committed, or over-confident, e.g. in John 11:16?
- Should Thomas have been more careful in his speech, e.g. in John 14:5?
- Was Thomas just stubborn in not believing the evidence of resurrection?

*October* **Matthew Levi, Publican and Scribe** Mat. 10:3; Lk 5:27-39; Ac.1:13

- Why would Matthew's occupation be specially noted in 10:3?
- Was Matthew's response to the Lord's call immediate?
- Was the meal for so many in Luke 5:29 rather soon for a new convert?
- Explore Matthew's character and skills as author of his Gospel account.

*November* **James, son of Alphaeus** Mat. 10:2; 27:56; Ac. 1:13; Jude 1; **Thaddaeus or Judas** (Mat. 10:3; Mk. 3:18; Lk. 6:16; John 14:22; Acts 1:13; Jude 1); **Simon, Cananaean and Zealot** (Mat. 10:4; Acts 1:13); **Matthias** (Acts 1:21-26)

- Were James and Thaddaeus brothers? Cp. Judas 'of James' (Lk. 6:16 RVM).
- Why would Thaddaeus frame the question in John 14:22?
- Explain the epithets applied to Simon's name.
- Were there specific tasks that required a twelfth apostle, i.e. Matthias?

*December* **Judas Iscariot, Traitor** Mat. 10:4; Luke 6:16; Mat. 26:47-50

- Judas was referred to by the Lord as 'a demon' (Jn 6:70); later 'Satan entered into him' (13:27). Explain.
- Was money Judas's only motive (Mt. 26:14-16; Mk. 14:10-11; Lk 22:3-6)?
- Had Judas doubts about his plan to betray the Lord? (See Mat. 26:21-25.)
- What meaning lies behind the words 'repented himself' (Mat. 27:3 RV)? Was it ever possible that God would grant him repentance (2 Tim. 2:25)?