



THE KING AND HIS KINGDOM

Small Group Community Hub
Material - Autumn 2025





community hubs

autumn 2025

Meeting in homes or online, Community Hubs follow the Sunday teaching series at ChristChurch Truro and help us apply it to everyday life. Community Hubs are places for prayer and encouragement. Many people stay in their Hub for multiple terms.

This term, after our opening One Church Sunday, we will be looking at the gospel of Mark. We will be reflecting each week on what it means for Jesus to be the Messiah/King and for us to be a part of his Kingdom.

Later on in the term, there will be a shorter topical series where we explore the painful reality of suffering in our world and in our lives.

Advent will see us coming back to the book of Isaiah as we follow Matt Searles' guide 'Comfort and Joy'.

The series on Sunday will begin to open up a part of scripture, and then in Community Hubs, we will discuss how the teaching applies to our everyday lives.



outline

autumn 2025

week one	one church vision sunday
week two	a great rescue
25/09	ChristChurch Vision Prayer Meeting
week three	a heart matter
week four	everyone welcome
week five	who is he
22/10	Trinity Update and Prayer Evening
half term	-break-
week six	who is he 2
week seven	who is he 3
20/11	ChristChurch Vision Prayer Meeting
week eight	why does it hurt so much 1
week nine	why does it hurt so much 2
week ten	christmas comfort and joy



one church vision sunday

week one

At the start of this new academic year, we are thinking about change. Some people love change, other people find it hard. Discuss how you feel about change in your life and maybe explore what changes you might hope for in the year ahead.

Read Romans 12:1-2 (we are going to focus on verse two).

- What sort of changes is Paul describing here? (2a)
- What does this change in life look like? (2b) Explore what it is like not just to know God's will but to also approve of it.
- How does this change come about? (2)

This transformation is not something we do, but something that God does to us through the renewing of our minds. Renewal of our minds happens when we allow God's Spirit to apply the truth of God's word to our minds.

- What might it look like in practice to allow God's renewing work, both individually, in your community hub and with others in church?
- In what ways might you need to stop 'doing' and start allowing time for God to 'do' his work in you this year?
- How might what we have explored in this session impact the change we want this year? How might it shape the things we pray for this year?



a great rescue

week two



The first half of Mark's gospel is all about introducing us to Jesus as the Messiah (which means anointed King) and calling us to repent and believe in him - see Mark 1:1 & 1:15. This week, then, we are going to look closely at Jesus himself, asking what this king has come to do and exploring how we should respond.

What different kinds of things do people think about who Jesus is? How does what they think about Jesus impact how they respond to Jesus?

Read Mark 6:30-56.

- Start by just imagining you had seen these events for yourself - what would you make of Jesus?
- Now we know, as we look deeper, Jesus' actions are full of clues that Jesus is God himself, rescuing his people from slavery into his kingdom, just as God did in the Exodus - see sermon. How does this add to what you make of Jesus here?
- Seeing Jesus as he really is should impact how we respond. It should move us to praise, follow and join his mission. How might what we have seen of Jesus impact you in each of these areas?
- Think about how this picture of Jesus could impact both our heads (what we think of Jesus), our hearts (our praise and adoration of Jesus), as well as our hands (what we might do in response to Jesus).



a heart matter

week three



So far in Mark's gospel, we have seen that Jesus has come to rescue (remember our last session) unrighteous sinners (see 2:17). This week Jesus teaches us about the nature of sin itself and why we need his rescue.

When people talk about the big problems in our world that need solving, what problems do they think about most? What things do people point to as the causes of these different problems?

Read Mark 7:1-23

- The Pharisees would have looked very spiritual and deeply concerned about 'religious' holiness. In what different ways does Jesus describe their real problem? (1-13)
- It isn't just the Pharisees who have a problem. In what different ways does Jesus next describe the problem in everyone? (14-23)

Thank goodness we have already seen that Jesus has come to rescue sinners - but we only understand his rescue when we take seriously the problem with our hearts.

- In what ways do we try to minimise Jesus' teaching about sin and our own sinfulness? How does that impact how we view Jesus?
- In what ways might we use our 'religious activities' to minimise the truth about our own sinfulness?
- How should we feel and what should we pray in response to Jesus's teaching in this passage?



everyone welcome

week four



Jesus has come to rescue sinners, but in Jesus's day people would have assumed the rescue was just for God's historic people. In the three incidents in today's passage we see what would have been radical - everyone can be included in the rescue.

Read Mark 7:24-8:10

- What details in this whole passage show us that these miracles are not just 'more of the same' but are teaching us Jesus has come to rescue both Jews and Gentiles alike? How does Jesus's conversation with the Syrophenician woman make explicit that Jesus has come for Jews first, but also for Gentiles?

The truth that the Messiah/King has come to rescue all types of people is familiar to us, but would have been staggering in Jesus's day.

- What are the implications of this truth for us individually?
- How should this truth shape our mission as a church?
- In what ways do we (unintentionally) exclude certain types of people or consider certain people beyond God's rescue? What might we need to change?
- If God's people in eternity will be made up by people from all different backgrounds and nations from across the world, how might that impact our thinking and attitudes now?



who is he

week five



If Mark's gospel is all about who Jesus is and how we should respond, this week we reach the climax of the first half of the book.

Read Mark 8:11-30

- Given everything we have seen so far in Mark, what are we to make of the disciples' conversation with Jesus in verses 11-21? (Hint - the yeast of the Pharisees is demonstrated in their refusal to understand who Jesus is, despite all the signs he has done.)
- Now jump to verses 27-30. Given Mark's aim in 1:1, what are we to make of Peter's remarkable insight in verse 29?

In verse 21, the disciples seem to not understand at all, and so we might be left wondering how Peter understands Jesus so clearly in verse 29. What changed? What has given him such spiritual insight? That is where the story in the middle comes in.

- What do verses 22-26, in the middle, teach us about how Peter might have gained his remarkable (spiritual) sight in verse 29?

It takes a miracle of the Holy Spirit to be given sight to see who Jesus is and to follow him.

- How should that leave us thinking and feeling about a. ourselves, b. our brothers and sisters in church, c. our mission to the world, d. those who don't yet believe?
- How might what we have seen shape our attitude to prayer and also the different things we pray for?



who is he - part 2

six



Understanding who Jesus is doesn't just shape how we see Him—it shapes how we live. So far, Peter has recognised Jesus as the Messiah, the rescuing King (8:29), but his vision is still blurry (8:24). He cannot yet see that the Messiah will rescue through suffering (8:31–32).

Read Mark 8:31–9:1

We're familiar with the idea that Jesus had to die to rescue us—but that truth is still radically countercultural.

- In what ways does this challenge our culture's idea of what a “rescuer” should be?
- How might this make Jesus more attractive, given our culture's obsession with personality, status, and power?

Jesus says that to follow Him, we must walk the same path of self-denial and surrender.

- What might it look like to live out verse 34 in our attitudes, values, hopes, and actions?
- What holds us back from being “all in” when it comes to denying ourselves and following Him?

Giving up everything feels risky—but Jesus assures us it's the right choice.

- How does He reassure us in verses 35–38 that following Him is worth it?
- Do we struggle to truly believe this? What would it look like if we were convinced these words are true?

This passage is full of challenge. What one truth has God shown you this week that you want to hold onto and live out?



who is he - part 3

seven



- Have you ever done something risky in life? What gave you the confidence to take the risk?

Last week we saw how risky it can feel to follow Jesus' call to deny ourselves, take up our cross, and follow him (8:34). Yet Jesus reassured us that giving up everything is truly worth it, because in the end we gain far more when he returns as judge. Read Mark 8:35–38 as a reminder from last week.

- In what ways do we struggle to believe these words of Jesus?

We might be willing to jump out of the plane (so to speak) if we know we have a parachute... but we still hesitate—what if the parachute doesn't open? In other words, what if we give up everything for Jesus and he turns out not to be the Lord of all and giver of life?

Now read Mark 9:2–13.

- How do the events of 9:2–8 encourage us to believe Jesus really is the judge of heaven and earth and the giver of life?
- How do the presence of Moses and Elijah (representing the whole OT law and the prophets) and God's own words in v.7 especially help?
- How does the coming of Elijah (in the person of John the Baptist) add to our confidence that this is all true and we can trust Jesus? (9:9–13)

Jesus reveals his glory, God's voice confirms it, and events are already unfolding to prove it—it really must be true. Jesus is the Son of Man who will come in glory to judge and to save.

- How can these events give us confidence to follow him this week?
- How do confident followers look different in the way they follow?



reflections on suffering 1

eight

The Bible doesn't shy away from grief and pain. Job and Lamentations give voice to deep anguish while pointing us toward hope. This week we're asking a fundamental question that arises in the midst of suffering: Where is God in all this?

Read Job 6:1-4 and Lamentations 3:13-33

- What picture do these passages paint of the experience of suffering? What emotions and struggles do you notice?
- In both passages, sufferers describe God as actively involved in their pain (arrows, bitter herbs, trampling). Why might this feel uncomfortable rather than comforting at first?

These are raw expressions of grief - nothing neat or tidy. But notice what happens in the middle of the Lamentations passage.

- Look at verses 21-26. What does the writer choose to "call to mind" and why does this give hope?

The inescapable answer from both Job and Lamentations is that God is not distant. He is sovereign over suffering, even when we find that hard to understand it. We know this is true because Jesus both experienced suffering, and yet his suffering is the source of all hope. God's love and faithfulness will overcome.

- These passages don't minimise grief but encourage us to bring honest lament, whilst also place our hope in the purpose of God. Which of these do you find harder to hold onto and why?
- How might the idea of taking suffering "day by day" and noticing "morning by morning" mercies be practically helpful?
- How might what we've seen shape: a. the way we pray in suffering, b. how we support fellow Christians who are suffering, c. our witness to a watching world?



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