

# Youth Teaching Resources

August 11, 2019



Season After Pentecost (June 16-November 24)

On the Road with Jesus

Luke 12:13-21 – “An Investment Gone Bad”

**Luke 12:32-40 – “A Word to the Wise”**

Luke 12:49-56 – “A Really Sharp Word”

Luke 13:10-17 – “A Straight-Up Answer”

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Find links and videos related to this lesson.

# A Word to the Wise

Luke 12:32-40

## YOUTH Teaching Guide

by Jeremy Colliver

This youth teaching outline is designed to support THE BIBLE LESSON by Tony Cartledge, printed in *Baptists Today*. You can subscribe to either the digital or print edition of *Baptists Today* to access the lessons. Please also ensure that each person in your class has a copy of *Baptists Today* so they can prepare before the lesson.

### PARENT PREP

What are you afraid of? Are your biggest fears related to your students? How do you deal with your fear? Do you hold your students even tighter and not try and protect them from everything? Do you let your students go and pray for the best? Fear is a powerful motivator, but love wins in the end. How can you love your students more and fear for them less?

### TEACHING THE LESSON

#### Fellowship

Before your session begins gather a list of the scientific names of phobias that people have. As the session begins, read off the scientific names of the phobias that you found and have the students write down what each someone who has each phobia is afraid of. When you have read your list of phobias, reveal the correct answers for the scientific names and see who came up with the most correct answers. Declare a “Winner of Fear” and then facilitate a discussion using questions like the following:

- 1) Which of these fears make you afraid?
- 2) Which of these fears is most odd to you? Explain.
- 3) What other fears do you know people to have?
- 4) How do you deal with your fears?
- 5) Should you have fears if you are a person of faith? Explain.

## Information

Transition to the next section of the session by reading Luke 12:32-40. Allow the students to ask any initial questions they have about the text. As you answer their questions, you may want to provide some of the information found in Tony's commentary to answer their questions. When the students have had an opportunity to share their initial thoughts, continue the discussion by facilitating a discussion using questions like the following:

- 1) How is our place in the kingdom a gift? Knowing this, why should we not fear?
- 2) Is Jesus really calling us to sell all of our possessions? Explain.
- 3) How does Jesus' discussion of possessions relate to talking about being prepared?
- 4) Why do you think Luke continues to use the image of Jesus as a thief?
- 5) What must we do to prepare for the return of Jesus?

If your group would like to dig deeper in their discussion, share some of the insights that Tony provides in the "Digging Deeper" portion of his commentary. You may want to use some questions like the following to facilitate your discussion:

- 1) Why is it a little flock?
- 2) Will wanting less lead to us having less needs? Explain.
- 3) Why does Jesus use the imagery of slaves?

You may also want your group to discuss "The Hardest Question" if they would like to continue their discussion on this passage. Tony poses the following question to consider as "The Hardest Question": Does Jesus really expect us to sell everything and give it to the poor?

## Transformation

Conclude your session by showing the clip "I'm Afraid" from *2001: A Space Odyssey*. If you are unable to show the clip, summarize it to the best of your ability, and then facilitate a discussion using questions like the following:

- 1) What are the afraid of?
- 2) How can a "computer" be afraid?
- 3) What fears do you have?
- 4) How do you deal with your fears?
- 5) What do your fears keep you from?
- 6) How does your faith help you deal with your fears?

Close with a prayer asking God for a peace that can calm all of our fears.

## Digging Deeper

by Tony Cartledge

Digging Deeper is designed to support THE BIBLE LESSON by Tony Cartledge, printed in *Nurturing Faith Journal*. Watch for the “shovel” icon in the THE BIBLE LESSON, and then reference that item in this Digging Deeper resource. You can subscribe to either the digital or print edition of *Nurturing Faith Journal* to access the lessons. Please also ensure that each person in your class has a copy of *Nurturing Faith Journal* so they can prepare before the lesson.

**Same stories, different settings**—The material in Luke 12:32-34, which follows a section on not being anxious (vv. 22-31 = Matt. 6:25-33), appears in Matthew as part of the Sermon on the Mount (Matt. 6:19-21). The following section, a warning to be prepared and faithful (vv. 35-48), is found in the conclusion of Matthew’s “Little Apocalypse” (Matt. 24:43-51).

**Little flock**—Old Testament images of God as a shepherd and Israel as God’s flock are frequent. They include comforting texts such as Psalm 23, and prophetic texts such as Jer. 13:37, Ezekiel 34, Zech. 10:3, among others.

The “littleness” of the flock may reflect the prophetic idea that God would raise up a remnant (Isa. 10:20-22, 11:11, 37:31-32; Jer. 23:3; Amos 5:15; Mic. 4:7, 5:7-8), or to the small number of those who had truly committed themselves to following Jesus.

**The less we need**—Consider this quotation, from Audrey West: “The less we want to have, the less we need to have. This fact is itself one of the blessings God offers, with compound interest. The less we need to have, the less we need to fear. The less we need to fear, the more we know that a life of giving allows us always to live, not on the brink of destruction, but on the brink of blessing, where we can more readily hear the promise that the ‘Son of Man is coming at an unexpected hour,’ desiring not to punish but to bless. (*Feasting on the Word, Year C*, ed. David L. Bartlett and Barbara Brown Taylor, vol. 3 of Accordance electronic ed. (Louisville: Westminster John Knox Press, 2010), paragraph 17277.)

How do you respond to these thoughts?

**Slaves and servants**—Some translations use the term “servants” rather than “slaves” in vv. 35-38, perhaps to be more palatable. Still, we should recognize that there were not hired servants, but slaves: the word used is *doulos*, the common Greek word for a slave who was considered someone else’s personal property.

When the master turns the tables and serves the staff, he does not switch roles entirely: the word used for “serve” is not from *doulos*, but is *diakonēsei*, from the verb meaning “to serve” that gives us the word “deacon.”

# The Hardest Question

by Tony Cartledge

The Hardest Question is designed to support THE BIBLE LESSON by Tony Cartledge, printed in *Nurturing Faith Journal*. You can subscribe to either the digital or print edition of *Nurturing Faith Journal* to access the lessons. Please also ensure that each person in your class has a copy of *Nurturing Faith Journal* so they can prepare before the lesson.

## Does Jesus really expect us to sell everything and give it to the poor?

How do we understand Jesus' comment that recipients of the kingdom should sell their possessions and give to the poor? Was it meant only for the disciples? Was it meant to be taken literally? Would Jesus have us all be homeless?

In context, Jesus appears to have been addressing his disciples, not just the twelve, but also others who were committed to following him, including a number of women who provided financial and other support. The crowds included curious and uncommitted folk seeking to overhear the conversation.

Jesus appears to have called his initial disciples to leave everything and follow him, though we presume their possessions remained with their families.

When the "rich young ruler" asked Jesus what he needed to do to inherit eternal life, Jesus recognized where the man's true allegiance lay: he told him to sell his possessions, give the money to the poor, and follow him (Mat. 19:21).

Stories of Jesus sending out disciples on mission (Matt. 10:5-15; Mark 6:7-13; Luke 9:1-6, 10:1-12) have him instructing them not to take bread, a bag, or money, but to trust that others would provide for them. Following the Lord's Supper, however, Luke has Jesus say "When I sent you out without a purse, bag, or sandals, did you lack anything?" They said, "No, not a thing." He said to them, "But now, the one who has a purse must take it, and likewise a bag. And the one who has no sword must sell his cloak and buy one" (Luke 22:35-36). While the meaning of that is obscure, it suggests different needs for different times.

Members of the early church in Jerusalem were known for sharing their goods, selling possessions as needed for the good of the community (Acts 4:32). But this apparently left them in such poverty that during a time of famine, Paul later took up an offering for the poor saints in Jerusalem (1 Cor. 16:1-4; 2 Cor. 8:1-9:15; Rom. 15:14-32).

There were clearly situations in which Jesus called for people to be willing to give up everything else in order to follow him. But Jesus also stayed at Peter's house while in Capernaum and enjoyed the hospitality of friends like Mary and Martha without instructing them to sell their homes or empty their pantries.

Paul worked for a living while leading many people to have faith in Christ, and some of them made their homes available for churches to meet there. He accepted their hospitality and encouraged believers to be generous but did not ask them to liquidate their assets and become impoverished.

## The Hardest Question *continued*

So, what does Jesus intend us to do? Is this only hyperbole? Perhaps the point is that he wants us to trust him so much that, if called to do so, we could get rid of all our stuff and still have peace, knowing that we live in God's kingdom care.