

Youth Teaching Resources

June 14, 2020



What the World Needs Now...

Matthew 28:16-20—“The World Needs the Gospel”

Matthew 9:35-10:8—“The World Needs Healing”

Matthew 10:24-39—“The World Needs Shaking”

Matthew 10:40-42—“The World Needs Kindness”

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Find links and videos related to this lesson.

The World Needs Healing

Matthew 9:35-10:8

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.

SOCIAL MEDIA CHALLENGE

Choose an area of society that deem to be oppressed and highlight it throughout the week across your different social media platforms.

TEACHING THE LESSON

Fellowship

Begin your session by showing the clip “Ross and Waterloo” from *The Bourne Ultimatum*. 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. Why is Bourne giving Ross directions?
2. What happens when Ross doesn't listen to Bourne?
3. Why does Bourne look directly into the camera at the end of the scene?
4. When was the last time you were given directions? Did you follow them? How did the situation turn out?
5. When was the last time you gave directions? Did the person follow them? How did the situation turn out?
6. What directions do you get on how to live your life from your faith?

Information

Transition to the next section of the session by reading Matthew 9.35 - 10.8. 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. Why is it important to include the fact that Jesus went to all the villages?
2. What needs to Jesus meet as he visited all of these different villages? How was he being a rabbi as he did these things?
3. Why did he do these things as part of his mission?
4. Do we still see the needs that Jesus saw as he visited all the villages?

Information *continued*

5. What does Jesus commission the disciples to do? What authority does he have to commission them in this way?
6. Why does Jesus list the disciples in pairs?
7. Why is it important that there were 12 disciples named?
8. What instructions does Jesus give to the disciples before they go? What do you find interesting about these instructions? How would you respond if you were sent out in the way that the disciples were sent out?
9. What is the goal of the disciples as they are sent out?

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. What is our excuse for failing to join Jesus in the fields of need?
2. What is the different between an apostle and a disciple?
3. Who were the zealots?
4. What was message did Jesus want the disciples to preach when they went out?
5. Is there any point in talking about Jesus if we don't act like Jesus?
6. What was the purpose of taking nothing with them on their journey?

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”: Who were the twelve disciples?

Transformation

Conclude your time together by introducing the Social Media Challenge for the week:

Choose an area of society that deem to be oppressed and highlight it throughout the week across your different social media platforms.

After introducing the Social Media Challenge, facilitate a discussion using questions like the following:

1. Why did you choose the area of society that you did?
2. What do you want to happen from your social media posts throughout the week?
3. How can you cause change through your social media posts?

Close with a time of taking prayer requests and celebrations of the past week. Lead a prayer including all the things that were mentioned.

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.

A harvest awaiting—I once served a church that included several tobacco farmers. Trying to understand them and their culture, I sometimes helped out with the field work. One morning around 6:00 a.m. I watched a farmer nervously pacing. The second leaves were ready to be primed and put into the barns, but several men he had hired for the harvest were sleeping off a hangover. He needed men in the field, but they remained in bed.

What is our excuse for failing to join Jesus in the fields of need?

Apostles—Matthew 10:2 is the only time the word for “apostles” appears in Matthew. The Greek term *apostolos* means “one who is sent with a message.” This is what made them apostles and not just disciples: they were sent out to proclaim the good news that in Jesus the kingdom of God had come near.

Over time, the term “apostle” came to have a more honorific sense, but its primary meaning is “one sent with a message.” In that sense, all believers are called to be apostles.

Zealots—The disciple known as “Simon the Zealot” was evidently an enthusiastic supporter of Jewish independence from Rome, but it is unclear whether the activist opposition party known as “Zealots” had yet been organized. Simon could have been known for his pro-Jewish stance without being a member of an organized movement.

Discourses—Matthew 1:5-42, which the writer puts in the context of Jesus’ instructions to the disciples, is the second of five lengthy discourses that Matthew attributes to Jesus. The others are 5:1-7:27; 13:1-52; 18:1-35; and 24:3-25:46.

Instructions—The core message Jesus instructed his disciples to proclaim was a simple quotation from his own preaching: “the kingdom of God has come near” (v. 7, cf. Matt. 4:17). Astute readers may wonder why Jesus did not instruct the disciples to call for repentance, as Jesus did. Perhaps Jesus simply wanted the offer of salvation to receive primary emphasis as a way of attracting Israel’s attention. Individuals who sought further information about the kingdom would have ample opportunity to learn more about repentance and salvation, but the central message was this: “the kingdom of God is near!”

Actions—Food for thought: Is there any point in talking about Jesus if we don’t act like Jesus? In the specific setting of today’s text, the ability to perform miraculous healings was a primary way in which others recognized Jesus in the disciples. It’s unlikely that many of us have that gift. What are some ways in which others can see Jesus in us?

Baggage—According to Matthew, Jesus’ disciples were not to profit from their newfound power, nor were they to take along any “emergency money” or even the normal small bag

Digging Deeper *continued*

that would be packed for a typical journey (v. 9). Though filled with God's power, they were to live as those who were powerless. There is a reason for this. Purposeful poverty would give the disciples the freedom to accept help from others, and it would force them to depend on God (not themselves or their power) for sustenance during the mission. In addition, the urgency of the mission demanded that the disciples travel lightly, unencumbered by excess baggage.

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.

Who were the twelve disciples?

Careful readers are aware that the three synoptic gospels and Acts all include lists of the twelve disciples, but the lists are not identical. How do we deal with the presence of different names?

The disciples' names are listed in Mark 3:16–19, Matthew 10:2–4, Luke 6:13–16, and Acts 1:13. In each list, Simon Peter is named first and Judas Iscariot is last (except in Acts, where he no longer appears). Peter, apparently, was consistently thought of as the primary leader among the disciples.

All four lists put the disciples into three groups of four. The two sets of brothers are always listed first: Simon Peter and Andrew, James and John (Mark lists them in the order Peter, James, John, and Andrew, perhaps emphasizing significance over fraternity).

The second set of four in each list includes Philip, Bartholomew, Thomas and Matthew. Bartholomew is not a given name, but a reference to his father: the Greek *Bartholomaios* reflects the Aramaic phrase *Bar Talmi*, which means “son of Talmi.” Many scholars think he is the same person who is called Nathanael in John 1:46.

The name Thomas is also a descriptor: it is from an Aramaic word that means “twin.” The Greek word *didymus* also means “twin,” and the Fourth Gospel refers to him as “Thomas, also called the Twin (Didymus),” as in John 11:16; 20:24; and 21:2. We have no knowledge of who his twin was.

The Gospel of Matthew is the only one that identifies Matthew as “the tax collector,” which seems to reflect Matt. 9:9, in which Jesus calls Matthew, who was “sitting at a tax booth.” The parallel story in Mark identifies the tax collector as “Levi the son of Alphaeus” (Mark 2:14).

The third set of four includes James the son of Alphaeus (to distinguish him from James the son of Zebedee), and Simon the Cananaean/Zealot. Thaddeus appears in Mark and Matthew (a textual variant calls him Lebbaeus), but in Luke and Acts he is replaced by “Judas son of James.” Some scholars have proposed that he changed his name from Judas to Thaddaeus after Jesus' betrayer gave the name “Judas” an infamous reputation. Thaddaeus could mean something like “warmhearted.”

Matthew, Mark, and Luke understandably list Judas Iscariot last among the apostles. The meaning of “Iscariot” is unclear: some think it means “Judas, man of Kerioth.” Since Kerioth was in southern Judea, that would make him the only apostle who did not come from Galilee. Other possible meanings have been suggested, ranging from “assassin” to “hypocrite” to “redhead.” Acts 1:15–23 explains how the remaining disciples chose Matthias to replace Judas so there would still be twelve apostles.

The Hardest Question *continued*

The number 12 was clearly intended to parallel the 12 foundational tribes of Israel, symbolizing that in some way Christ had come to establish a new foundational covenant, not just for Israel, but for all people.

We know very little about the disciples' activities after Jesus' resurrection. Though the others are named in Acts 1:13, only Peter, James, and John play any part in Luke's narrative. This is understandable, as the disciples were all Jewish and probably remained active in the Jerusalem church, working among other Jews. As the Book of Acts describes the shift of the gospel to the Gentile world, the focus moves to missionaries like Paul and his colleagues.

Many traditions exist about later activities of the disciples. One tradition, for example, claims that John took Jesus' mother Mary to Ephesus and lived there. Another asserts that Peter went to Rome and was martyred there, insisting on being crucified upside down because he wasn't worthy to die in the same manner as Christ. How much confidence we can place in such traditions remains uncertain: tradition is a powerful thing, but not always historically accurate.