

For your Bible class or study group

To use the Mathetis original videos in conjunction with the curriculum here are some helpful tips to get a smooth start.

1. Check the audio / visual setup of your space. You will need a projector and sound for full class participation or enough people in class to watch the videos on their personal devices.
2. Determine if you have Internet access to stream videos. If you do not have Internet access, you may request access to download videos by contacting us at help@mathetis.org
3. Please determine with your congregation's leaders whether

you can use the videos with their background music in your class setting. If you need the videos without background music, please email help@mathetis.org for non-background music video access.

4. Starting with week 3, a short link is provided for your convenience to jump directly to an online video. For example you will see, www.mathetis.org/q1w3. Also, all videos are public on our Mathetis App YouTube channel.
5. Pray for wisdom as you prepare to teach and for receptive hearts to whom you are teaching.

For an online group

1. Go to Mathetis.org or download Mathetis on the App Store or get it on Google Play.



2. Take time to watch the tutorials or simply familiarize yourself with the social media network.

3. If your class size is 9 or under you may use Mathetis completely free. If your class or group size will be over 9, you can explore subscription options that will work best for your situation. For questions and support, please contact help@mathetis.org.

Reaching Those Wondering What to Believe
is the first of three quarterly Bible studies in

THE *reaching*
SERIES

devoted to
Reaching Today's Generation

Mathetis: Social Media Discipling

www.mathetis.org



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Week One:

Introducing Mathetis: Tools For Sharing Jesus

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Introduction

At last, a way to reach out to newer generations! At last, a way forward in a perplexing and changing world!

At last, a class that equips Christians with timely tools for sharing Jesus!

One of those tools we call **Mathetis**.

Those familiar with the original language of the New Testament may recognize Mathetis as a modified form of the Greek word for disciple, **mathetes** (pronounced math-eit-eis). That is because the Mathetis tools are designed to “make disciples,” the imperative of the Great Commission.

In concept, Mathetis is “sharing Jesus through social media.” Its design is intentional, with a view of reaching

newer generations, helping them to become disciples of Jesus. At the core of this design is God’s word, the Bible. While adapting to emerging cultures, Mathetis tools are cutting-edge **Bible** tools.

Likewise, this curriculum is for a **Bible** class, and has a unique, cutting-edge purpose. This class orients you to the biblical mission that includes reaching newer generations. Its focus on the Scriptures makes it stimulating Bible study within itself. At the same time, it serves to introduce you to Mathetis and to train those who want to use it in fulfilling the Great Commission. If you care about biblical truth, if you care about youth and their destiny, if you want to reach them with the grace and truth of Jesus, then this course is for you.

To care about the youth is to care about the future. It will not be long before today’s investment in young people shows valuable results as our next leaders develop.

Note to teachers:

This class curriculum emphasizes interaction, as becomes evident from Lesson Three onward. These first two lessons differ in format because they introduce the remaining eleven lessons. Even this lesson should kindle discovery and lively discussion. For that purpose, we supply ten sample questions for each section (don't feel that all must be used). Along with prayer, familiarize yourself with each section—Introduction, Foundation, Approach, Conclusion—and share

the main thoughts with the group. Emphasize the main Scriptures. Then stimulate discussion with questions you find suitable. This arrangement suggests that about a quarter of the time should be spent on each section. Be sure to leave time for your conclusion that summarizes the Introduction Lesson.

Before you heard the name Mathetis, does this name suggest any meaning to you?

Do you find it a challenge to relate to generations younger than yourself, especially when sharing Jesus?

What reasons can you offer for investing in young people?



Mathetis is deliberate about addressing a changing world. But to do so effectively, it must build on the foundation that never changes.

Generations come and go. People change and times change. Just one Human defies that universal pattern.

“ Jesus Christ is the same yesterday and today and forever. ”

(Hebrews 13:8)

Ideas and issues come and go. Each generation tends to perceive itself as wiser than its parents. But its solutions also crumble if they miss the impartial bedrock truths revealed by Jesus.

Everyone then who hears these words of Mine and does them will be like a wise man who built his house on the rock. And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock. And everyone who hears these words of Mine and does not do them will be like a foolish man who built his house on the sand. And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it (Matthew 7:24-27).

Mission methods also come and go. Disciple-makers try to adapt, to be relevant, to gain a hearing, to build the church in their own generation. But there can be no adapting of the foundation itself.

For no one can lay a foundation other than that which is laid, which is Jesus Christ (1 Corinthians 3:11).

You are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone (Ephesians 2:19-20).

Any attempt to alter the foundation is to destroy the mission itself. For the mission is to share Jesus, the Jesus known and declared by the apostles and prophets. “That which we have seen and heard we proclaim also to you” (1 John 1:3). A fake Jesus, an invented Jesus, a cartoon Jesus may please some people. But “another Jesus [and] a different gospel” are devilish deceptions that lead people astray (2 Corinthians 11:3-5). Jesus—the real Jesus of the Scriptures—is the only solid cornerstone and the only effective Savior.

This Jesus is the stone that was rejected by you, the builders, which has become

the cornerstone. And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved (Acts 4:11-12).

Western society takes pride in its tolerance. Ironically, this same society is intolerant of dogmatic positions such as Peter's in Acts 4. This is the age of spiritual democracy: "We all get an

equal vote. That is, my truth is as good as your truth." To modern ears, Peter sounds assertive and exclusive, the opposite of the prevailing spirit. Jesus as "Lord" and "King" sounds undemocratic. Hence, society pressures us to modify the Christian message in order to please more people. But this Bible course is committed to the bedrock truth stated so boldly by Jesus:

“ I am the way, and the truth, and the life. No one comes to the Father except through Me. ”

(John 14:6)

Just as Jesus cannot be compromised, so His teachings cannot be compromised. Coming from Him, they are the truth. They show the way. They lead to life. "The words that I have spoken to you are spirit and life" (John 6:63).

"All flesh is like grass and all its glory like the flower of grass. The grass withers, and the flower falls, but the word of the Lord remains forever." And this word is the Good News that was preached to you (1 Peter 1:24-25).

Heaven and earth will pass away, but My words will not pass away (Luke 21:33).



Compare the first two foundation pictures (Matthew 7:24-27 and 1 Corinthians 3:11). How do they differ? When combined, what is their message?

What are the three components in the foundation of Ephesians 2:19-20? Why is each component important, especially in view of the foundation pictures in Matthew 7 and 1 Corinthians 3?

Why is a firm foundation especially important for current generations?

PL The Changing Approach

Having established what cannot be changed, we may consider what can be changed.

Imagine yourself as a missionary planning to enter a new field. You have a strong foundation in the unchangeable Gospel. But you must communicate that Good News to new people. How do you prepare? You begin language and culture studies. You research methods, asking, "What works? What does not work?" You develop strategies. You recognize that plans may change as theory collides with reality. Tactics and methods are changeable, and like the missionary Paul, you are willing to adapt in order to reach different groups.

To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I

might win those under the law. To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some (1 Corinthians 9:20-22).

Imagine no longer. If you follow the missionary called Jesus, you too become a missionary. And you are encountering a culture evolving so fast that it might as well be called new. For many older citizens, the surrounding culture and ways of communicating seem foreign. Day to day living has kept them busy, then one day it hits them: "This is my country. I grew up here. But I hardly recognize it now."

Do you take seriously the Great Commission of Matthew 28:18-20 and Mark 16:15-16? Then think in



missionary terms. Study the emerging cultures. Learn how to relate, to communicate, to interact, to adapt—becoming all things to all people, so as to save some.

If this line of thinking makes sense to you, then Mathetis will make sense. It is the result of careful research, strategizing and preparation. It seeks to meet people where they are, with the purpose of sharing the unchangeable Gospel. Have you noticed that more and more people seem to have grown appendages called smart phones and earpieces? On their devices, they are using what may broadly be called “social media.” We may like or dislike the trends. Either way, to the missionary mind this is a huge opportunity. For these are communication instruments, and that is what we are all about—communicating the Good News of Jesus! That is why Mathetis has prepared experiences that share Jesus through trending devices and social media platforms.

As part of the larger Mathetis strategy, this course is in your hands. While pursuing valuable Bible study, it also introduces you to exciting potentials, with fresh ideas and approaches. As you progress through this class, be thinking about how to relate to the surrounding culture and how to communicate Christ. Be thinking about how Mathetis can prove useful to you. The Mathetis method depends on Christian participants—called “mentors”—who assist seekers being engaged and guided by Mathetis experiences. Like good missionaries, potential mentors need to become familiar with current evangelistic tools and how they work. Whether you plan to use Mathetis tools or not, this course is well worth your time in terms of Bible study and understanding newer generations. It will enhance your personal influence for Christ. It will open a wider spectrum of effective approaches.



Examining the wording of Matthew 28:18-20 and Mark 16:15-16, what suggests that you today should help fulfill the Great Commission?

How do you reconcile the flexibility of 1 Corinthians 9:20-22 with the unchangeable foundation discussed earlier?

LEAVE ONLY Conclusion

A classic song once said, “The times, they are a-changin’!” That is truer now than the tumultuous times when Bob Dylan sang to challenge his generation. We Christians can have one of two reactions to changing times. We can complain or we can campaign. We can retreat in confusion or we can advance in the assurance of faith (Hebrews 10:38-11:1). Mathetis is a proactive example of the latter, a method developed to take advantage of opportunities unique to our times.

While we’ll be discussing mind-sets and methods in this class, let’s keep our eyes on the real source of success, the Lord Himself. We and our smart ideas are “nothing” compared to Him and His wisdom. Throughout this series, we’ll encourage a healthy, biblical perspective. In the passage about the one foundation, Paul draws the true picture of effective evangelism.

Neither he who plants nor he who waters is anything, but only God who gives the growth. He who plants and he who waters are one, and each will receive his wages according to his labor. For we are God’s fellow workers. You are God’s field, God’s building (1 Corinthians 3:7-9).

This is God’s mission, into which He graciously invites us as partners. What a privilege! And what power we experience in such a partnership! Jesus promises to answer our prayer for fruit, and His promises never fail.

I am the vine; you are the branches. Whoever abides in Me and I in him, he it is that bears much fruit, for apart from Me you can do nothing.... If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you. By this My Father is glorified, that you bear much fruit and so prove to be My disciples (John 15:5, 7-8).



Mathetis itself is a result of much prayer. By God's grace, it will play a role as you are "gathering fruit for eternal life" (John 4:36). But the secret is not in the tool. The power is in the One who uses you to wield it, giving seekers the divine words that are "spirit and life."

What a time to be alive! We experience rapid communications beyond the

ability of our ancestors to imagine. As never before, we enjoy resources that allow "the word of the Lord" to "speed ahead" (2 Thessalonians 3:1). Such opportunities come from the generous hand of our Creator whose highest priority is to reach the world for His Son. So much has been prepared for us to fulfill the Great Commission. Let us rise to the challenge, using "all means" to save as many as possible!

“ To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen. ”

(1 Timothy 1:17)



1 Corinthians 3:7-9 speaks of God's "fellow workers." What does this partnership mean to you?

In John 15, what is the key to fruitfulness? Do you personally have this key?

Week Two:

Using Mathetis for Social Media Discipling

SAMPLE USE ONLY

Introduction

Mathetis has been a vision of World Bible School for many years. The dream has been to reach young generations effectively and in ways they learn best. Mathetis is built from the ground up to reach these precious souls. The social network is designed to foster spiritual growth among friends, small-groups and individuals so our world that is lost, hurting and searching can enter a conversation filled with love and truth.

To the teacher:

Please take time before class to familiarize yourself with Mathetis before you demonstrate to the class. Your task is to register and create a group that will be used for this quarter. During class time you can demonstrate how

As we move deeper into the Biblical content of this quarter, it's important to know why the use of the Mathetis social media platform is important. We will also cover various definitions and how to get started on Mathetis to make the most of your Bible study group experience. Take time to practice what you learn. The way to grow in faith is by obeying the Great Commission that Jesus gave all of His disciples.

someone will join the online group you have created. The week before class begins, ask the attendees to bring their smart phones or other devices so everyone can go through the sign up and joining process together.

To the class participant:

Please make a conscious decision of time, place and setting to familiarize yourself with the Mathetis platform. If you have children old enough to engage on social media, this would

be a good opportunity as a family to journey together. Maybe you will start your own family group for learning and discussion then reach out to people you know to teach them.

What is Social Media?

First, we should define this very broad term. According to the Merriam-Webster dictionary social media is defined as: *"forms of electronic communication (such as websites for social networking and microblogging) through which users create online communities to share information, ideas, personal messages, and other content (such as videos)."*

As we can see from this definition, social media extends far beyond what you think of, such as Facebook, Twitter

and Instagram. There are unlimited supplies of various social media platforms. The tendency for good or evil on any platform is rooted in the heart of the user and the creators of the platform. As far as we know, prior to the new tool we are introducing in this class, there has been no social media platform dedicated to making disciples as Jesus commands in Matthew chapter 28. There are many curriculum websites and video websites. But this new social media platform is uniquely designed for making disciples and spiritual growth with organized Bible-based courses.

Why Mathetis? The Modern Method of Speaking At Athens.

Look back at Paul in Athens (Acts 17). Examine how his experience relates to our digital culture today and how Mathetis is following a pattern established by

Paul. We are given many examples in Scripture, but this one is very clear on how one might reach a different culture and worldview.



“ Now while Paul was waiting for them at Athens, his spirit was provoked within him as he saw that the city was full of idols. So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with those who happened to be there. ”

(Acts 17:16-17)

What do we see Paul do in this instance? First, he observes the culture and religion of the people to whom he will be preaching. We may picture him talking to people, asking them questions and learning more about their way of thinking. Second, this

learning causes Paul to be “provoked” in his spirit. Paul is hurt by what he sees. He knows these people are lost without hope of eternal salvation. This provocation motivates him to take the next steps.



- When was the last time you could say your spirit was provoked when you observed worldly behavior around you?
- What are ways that you have become desensitized when you know you should be provoked in spirit?
- Can you think of a time you sat down and tried to reason or learn from someone with a worldview extremely different than yours?
- What are some situations you can look for in the future to learn from someone with a different worldview?

As a result of Paul's discussions, the Athenians take him to their judges, the Areopagites, who hold court in the public forum on the Areopagus (Mars Hill). Luke's description offers an intriguing insight into Athenian culture.

And they took him and brought him to the Areopagus, saying, "May we know what this new teaching is that you are presenting? For you bring some strange

things to our ears. We wish to know what these things mean." Now all the Athenians and the foreigners who lived there would spend their time in nothing except telling or hearing something new (Acts 17:19-21).

Paul speaks in places and ways that attract attention. Paul is not afraid to stand out and be different from the pagans or his own Jewish people.

Can you think of a situation where you drew attention by sounding different? If not, can you think of opportunities you may have missed to sound different to prompt questions from others? What can you do in the future?

Are people today like the Athenians, spending their time telling or hearing "something new"? The Athenians took Paul to their public forum. What are people today using as their platforms?

Let's learn now from Paul's missionary approach as he speaks at the Areopagus.

Men of Athens, I perceive that in every way you are very religious. For as I passed along and observed the objects of your worship, I found also an altar with this inscription: 'To the unknown god.' What therefore you worship as unknown, this I proclaim to you. The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples

made by man, nor is He served by human hands, as though He needed anything, since He Himself gives to all mankind life and breath and everything. And He made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place, that they should seek God, and perhaps feel their way toward Him and find Him. Yet He is actually not far from each one of us, for "In Him we live and move and have our being"; as

even some of your own poets have said, "For we are indeed His offspring." Being then God's offspring, we ought not to think that the divine being is like gold or silver or stone, an image formed by the art and imagination of man. The times of ignorance God overlooked, but now He commands all people everywhere to repent, because He has fixed a day on which He will judge the world in righteousness by a man whom He has appointed; and of this He has given assurance to all by raising Him from the dead (Acts 17:22-31).

Paul uses what he learns about Greek culture. He takes the time to learn about

their religion, their poets and their history. Paul uses that as a ramp into sharing the Gospel, including its call to repentance in view of God's assured judgement. Paul does not change the content—the truth of the message. But he does wrap the package to help the audience receive that content. The online social platform of Mathetis has that same objective: To package the Gospel of Christ, presented with full truth, to a world that thinks and responds in a different way. They certainly communicate in a way never before seen in human history.



Was Paul right to quote non-Christian poets? Why did he take this approach?

Think of situations in which you used an opportunity to start where someone was in life, to talk about Jesus or the Gospel. Can you think of opportunities you have missed?

Notice the reaction from the crowd that heard Paul.

Now when they heard of the resurrection of the dead, some mocked. But others said, "We will hear you again

about this." So Paul went out from their midst. But some men joined him and believed, among whom also were Dionysius the Areopagite and a woman named Damaris and others with them (Acts 17:32-34).

What does this passage suggest to us about even the best of approaches?

Have you experienced rejection after you shared the Good News? What was Paul's reaction? What should be our reaction?

Those in the class who are willing to participate online should register at the Mathetis website. Registration is simple and can be done during class. That way, participants can get any help they need.

They can have their questions answered and they can complete the registration process. If you choose not to use class time, give a challenge for registration to be completed before the next meeting time.

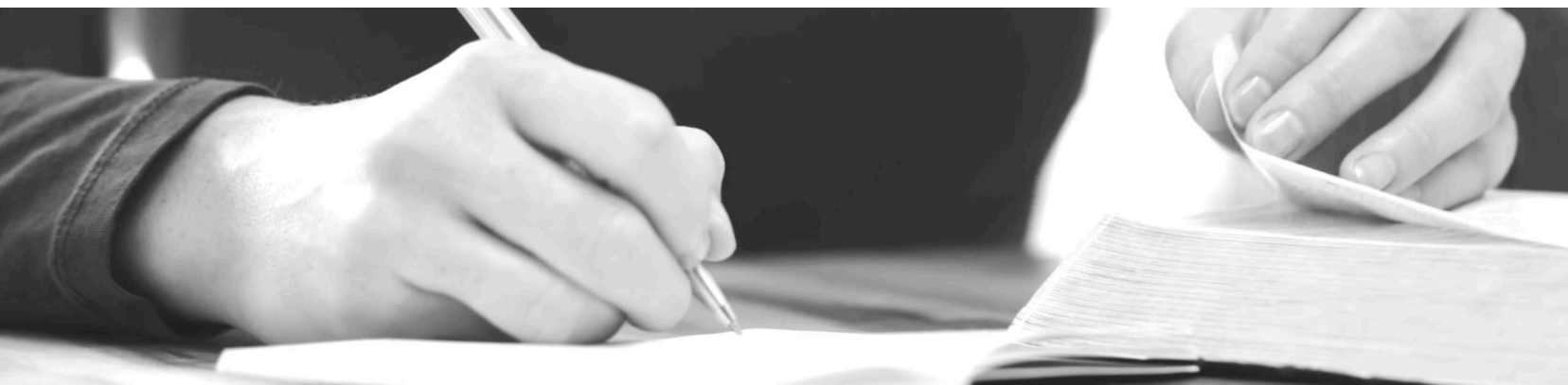
Your Study Group Task list

- 1) Visit www.mathetis.org or download the app from the App Store or Google Play.
- 2) Register your account and choose a profile picture.
- 3) Join the group created by the teacher by clicking the link given to you.
- 4) Find the Mathetis course for this quarter "Wondering What To Believe?"
- 5) Open a lesson to familiarize yourself with the layout and options.

How to Start Your Own Mathetis Group

If the instructor chooses to not have a class-wide online group, you can go online to create your own group. Follow these steps to start using Mathetis today:

- 1) Visit www.mathetis.org on your web browser or download Mathetis in the App Store or Google Play.
- 2) Click the button to register and fill out your information.
- 3) Find a course you want to start and create your first group following the onscreen prompts and directions. You may select a subject that is of interest to you and your friends or you may select a course that seems suitable as practice and a warm up.
- 4) If you are not sure what course to begin, you may create a group first, invite and decide what to study together later.



Definition of Terms

Mathetis is built to be user-friendly. You can learn to use it one simple step at a time. As you learn, you will encounter new terms. We define these terms here for future reference. Don't feel that you must understand everything right now. Rather, consider these definitions as a resource for use when needed.

Member

Anyone with a registered account on Mathetis. Anyone can browse the content, but courses can only be completed as part of a group effort. (Note that "member" in this context does not necessarily refer to a member of the church. In fact, Mathetis members will come from many different backgrounds.)

Friend

Similar to Facebook "friends" but merely a convenient way to keep in touch with your closest contacts on Mathetis and invite them to a group.

Learner

Anyone who registers on Mathetis with the intent to learn from a course and joins a group.

Group Leader

Creates the group and manages the size and the content that will be studied by the group. Anyone can become a group leader

Public Group

Listed publicly on the website and on the study request board so any registered member can see who a member of the

group is and can join if the study board request is open.

Private Group

Will not be listed publicly on the website and is designed to send private invitations to people you know on Mathetis, other social media or via email.

Personal Group

Will not be listed on the study request board but will be listed on the Mentor request board. This group is intended for someone who wants to have a one-on-one study with a Mentor. All communication is private between the Mentor and Learner.

Group Sizes

Free groups may have between 2 and 9 people

Groups larger than 9 have various subscription levels and options which can be found on Mathetis.org

Funding from group subscriptions helps support the operations of Mathetis and create new original content to use for Bible study.

Study Request Board

Group leaders have the option to post an invitation on the study request board. Members who are looking to join a group based on common interests may browse the study board and request to join.

The member can join the group if the group leader approves the request to join.

Mentor

Mentors have special permissions to join groups who are requesting a mentor. This role is designed to help teach and guide when extra help is requested.

Mentors must submit an application and specific criteria must be met to ensure there is consistent Biblical teaching for those who are Mentors.

The application is available on Mathetis.org or by emailing help@mathetis.org.

Next week, we will begin to work with Mathetis videos. In each of these next lessons, you will find six parts:

Mentor Request Board

Only mentors can see the requests for help on this board

This serves groups who are requesting a mentor. It also serves a personal group that is looking for a one-on-one study only.

1. Introduction

2. Teaching Suggestions

3. View the Video

4. Discussion Questions

5. Social Media Exercises

6. Conclusion

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**C**ongratulations on starting this journey to reach those who are wondering what to believe! This class helps to equip you with the tools to reach the lost and encourage others. Even if you don't use Mathetis, you can see the questions online and use them for discussing with others in person. Be intentional in your conversations. Try to start conversations that allow people to share where they are. Then guide the conversation in a way that leads the listener in the next steps toward knowing Jesus.

Finally, remember that in Acts 17 many do not respond to Paul's message. That happened to Jesus, the Master Teacher, and it will happen with any Christian and any outreach method. As you use Mathetis or other methods, please do not give up. Keep pressing forward. Keep inviting and sharing so that the Gospel seed has the opportunity to land on good and receptive hearts.

## Week Three:

# Does Nature Give Proof of God?

SAMPLE USE ONLY

## Introduction

### Why This Study?

Jared wonders, “My grandparents believe in God, but I’m not so sure myself. How do they know He’s real? What if God is just a big myth or superstition? After all, who’s ever seen God? I don’t believe in blind faith.”

One day Jared and his family are vacationing at the beach. Near sunset, Jared and his grandfather walk along an isolated section of the beach. Grandfather says, “Jared, there were some people here recently walking along this same beach.” Jared asks, “How do you know that? I don’t see anybody.”

“Oh, they were here all right,” answers Grandfather. “You see those footprints there in the sand. We don’t see who made them, but we know somebody did. They left their prints here.”

As they kept walking, they came upon three words—“Jay loves Amy”—written

in the sand, inside a heart figure made of small stones and shells.

Jared pauses to examine the artwork. “Granddaddy, maybe those footprints were made by Jay and Amy, whoever they are.”

“Yes, sure could be,” replies Grandfather. “You know, Jared, faith in God is like that. We don’t see God, or hear His voice, or contact Him with our senses. But we see his fingerprints everywhere. Just like the footprints and the love note here. We know that somebody walked on this beach before us. When we look at the universe, we know that somebody made it. It just didn’t happen by itself, any more than these footprints formed themselves, or the winds and waves randomly organized these words in this heart.”

“I think I see what you mean, Granddaddy.”

We wonder sometimes, “Is there proof that God exists? Is He real or is faith in Him a leap in the dark, a grand

myth?” This lesson and its video explore reasons for believing in God.



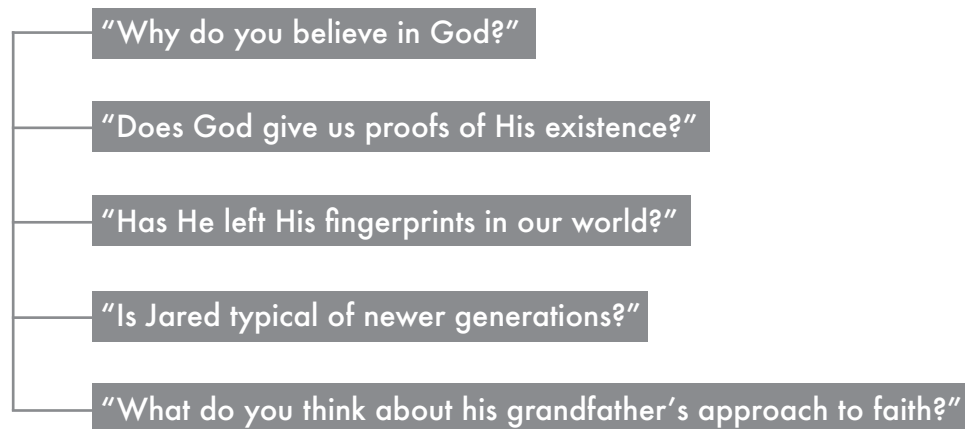
“Teacher” here refers to the person leading a class that prepares Christians to engage new generations, especially through Mathetis. Notes to teachers offer ideas and suggestions, but the teachers themselves will know how to adapt to meet the needs of the group.

“Mentor” refers to Christians who use Mathetis as an outreach tool. We

use the term “mentor” because the approach is different from traditional teaching. The mentor forms or joins a Mathetis group as a participant, an encourager and a resource. Typically, the group gathers “virtually” around a learning module with its video, sharing their feedback via social media. The mentor observes and shares and, when helpful, guides.

## To the teacher:

You might begin the class by asking, and briefly discussing, thought-provoking questions such as:



Social media seem to saturate our Western world, stirring reactions and emotions that vary greatly. Our purpose is to use social media positively to

advance God’s kingdom. To help focus on social media, you might ask and briefly discuss questions such as these:

"Why is social media becoming the norm for interpersonal communications in Western society?"

"How can social media become a veritable gold mine for sharing the Gospel?"

"Can you envision yourself sharing your faith in a social media platform?"

Now, let's go to Mathetis—our tool for discipling through social media—to see how this can work in our lives.

**A**fter viewing the video, questions naturally arise:

"What do you think?"

"What evidences of God are presented here?"

"Are these evidences meaningful for you?"

Watch video at:  
[www.mathetis.org/q1w3](http://www.mathetis.org/q1w3)



## To the teacher:

Your class learns from instruction but also from sharing and discussion. Below are Discussion Questions that promote

interaction, introspection and thought among your class participants.

## To the mentor:

The Discussion Questions below are examples taken from the Mathetis module. The video inspires these Discussion Questions and stimulates

deeper thought. Members of the group share their thoughts via their preferred social media.

1

**What single word would you use to describe creation?**

**A**n answer might be “awesome,” “wonderful,” “beautiful,” “unbelievable,” “curious,” “breath-taking,” or any word you choose. In your opinion, do these words speak of intelligent design or random chaos? Does random chaos usually cause us to exclaim in wonder and awe? As an example, think of opening a box of

a 1000 jigsaw puzzle pieces. If you throw all the pieces in the air, would they come down and form a beautiful picture? Or, does a beautiful picture emerge only when the pieces are put together purposefully by a person? Our universe is not just billions of unrelated pieces. They have been put together to form a beautiful picture and an earth inhabitable by us.

2

**What aspects of creation give you joy? Why?**

**W**e can rejoice that we are “fearfully and wonderfully made” (Psalm 139:14).

The Hubble telescope shows us awe-inspiring pictures of stars and galaxies many light years away. Have you looked into the night sky and seen the

twinkling of stars millions of miles away? If so, you might be moved to say with David who saw this same wonder three thousand years ago, “The heavens declare the glory of God, and the sky above proclaims His handiwork” (Psalm 19:1). David was awe-struck as he looked up at the starry night sky,



“ When I look at Your heavens,  
the work of Your fingers,  
the moon and the stars,  
which You have set in place,  
what is man that  
You are mindful of him,  
and the son of man that  
You care for him? ”

(Psalm 8:3-4)

**G**od wants us to share what we know about Him with others. One good way to do this is to use

the exercises to interact and generate conversations with others outside class. Below are two sample exercises taken from [www.Mathetis.org](http://www.Mathetis.org) to give you experience in how the exercises work. Mathetis.org is a dedicated social media platform that encourages study of the Bible’s wisdom. These exercises will put into action what we have heard and discussed in class.

To the Teacher: Ask the class to be prepared to share at your next meeting their reports and results of how they applied the exercises. For better results, you may want to encourage specific participants to volunteer to carry out the exercises.

1) Find a place outdoors to experience God’s creation. Take some time for observation and prayer. With pictures & text (including Bible verses if you like), share your experience with your Mathetis group.

2) During the week, look for something in nature that indicates intentional design. Photograph and share/post with your Mathetis group.

To the Teacher: Explore with your class the value of practical exercises, such as the above. Especially with reference to newer generations, why does Mathetis emphasize practical “exercises” and “experience”? Why is there an emphasis on social media as ways to “share your experience”?

Do you see the approach being taken by Mathetis, and the reasons for that approach? What do you see as the end-result of such sharing, whether through social media or in person?

In your considerations, remember that this part of Mathetis aims to connect with people who may be struggling to believe. In some ways, this situation is similar to Paul’s in Athens (Acts 17:18-34). The main difference is that Paul used the Areopagus platform available in his time, and we are using digital platforms available in our time.

The intricate design seen in man, the animals, the solar system, microscopic life, the oceans and the earth all point to the existence of a divine Creator. The God of the Bible is not a mental abstract or a deity far away who has no relation to us. He is personal and relational. He wants us to know Him and His Son whom He sent into the world. He loves us and cares for us and He wants us to love and care for Him, too. Maybe it would be good for all of us to ask ourselves, "How real is God to me? How often do I think of Him? Do I have assurance of a secure relationship with Him?" (Invite students who wish to do so to talk with you privately about their relationship with God).

You are to be commended for your willingness to use this method of communicating with the younger generation through questions, stories, and social media. By adapting your teaching style so that the younger generation will listen, you are following the example of the prophets, Jesus and the apostle Paul who used a variety of approaches and methods to share God's message. Of course, the most important thing is to teach God's truth regardless of which media or methods you use.

Encourage your students to use Mathetis.org by inviting friends,

co-workers, classmates and others. This is a way to reach anyone with the Gospel or with encouragement in their walk of faith.

Encourage your students to read the Bible and pray, even if it's a brief devotional, every day. Let the class know that every day you will be praying for them individually by name.

Close with prayer. Here are some items that you may want to mention in prayer:

- Praise God for who He is and what He's done and is doing in the world.
- Ask for the Holy Spirit to strengthen and shape you into the person that God desires you to be.
- Thank the Lord for your class and the opportunity to participate with them in getting to know Jesus better.
- Pray for God's will to be done in all your lives and for His kingdom to be extended through your lives.
- Pray for boldness, sensitivity and clarity in sharing God's love and truth with those who are seeking Him.



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