

Youth Teaching Resources

June 30, 2019



Easter Season (April 21-June 2)

Resurrection Realities

Acts 16:16-34 – “Doubled Deliverance”

Pentecost Sunday (June 9)

Genesis 11:1-9 – “What Did You Say?”

Season After Pentecost (June 16-November 24)

Trinity Sunday

Romans 5:1-5 – “Imaginary Numbers”

On the Road with Jesus

Luke 8:26-39 – “A Bad Day for Pigs”

Luke 9:51-62 – “A Hard Row to Hoe”

www.nurturingfaith.net

Subscribe to *Nurturing Faith* to access the core Bible content for this lesson.
Find links and videos related to this lesson.

A Hard Row to Hoe

Luke 9:51-62

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

I once had a parent tell me they used to pray that their student would find what God wanted them to do with their life. Then, when the student felt called to go serve overseas they wished they wouldn't have prayed so hard. There was a some jest and seriousness in the story, but how do you support your students when you know their journey will be hard. How do you help them choose the correct path that isn't always the easy path? There's no simple answer, but there is one thing you have to do: you have to model it for them.

TEACHING THE LESSON

Fellowship

Begin your session by showing the clip "Choosing Dauntless" from *Divergent*. If you are unable to show the clip, summarize it to the best of your ability, and then facilitate a discussion by using questions like the following:

- 1) Which group does her parents think she will choose?
- 2) Why does she chose Dauntless?
- 3) What does this choice mean for her?
- 4) Have you ever had to choose what group you were part of? How did it work out?
- 5) What are the hardest choices that you have had to make?
- 6) How does your choice of having faith in Jesus cause you to choose in other areas of your life?

Information

Transition to the next section of the session by reading Luke 9:51-62. 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) What irritated James and John so much that they wanted to call down fire from heaven?
- 2) Who are the three people Jesus meets? How are they similar? How are they different?
- 3) What does Jesus present to each of the three people?
- 4) How do each of their stories end? How do you believe each of their stories end?
- 5) Why do you think we don't find out what happened to each of these people?

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) How was Luke's story all about the journey to Jerusalem?
- 2) What was the Samaritan territory?
- 3) What did it mean to shake the dust of your sandals?

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 Samaritans?

Transformation

Conclude your session by re-reading the passage for today and then create three groups; one for each of the people who had to choose to follow Jesus. Instruct each group to finish telling the story of the person who Jesus gave a choice to. Have each group share when they have finished the ending to the stories. Following the time of sharing, facilitate a discussion using questions like the following:

- 1) How did you determine what each person did?
- 2) Which decision do you think was the easiest? The hardest? What made each decision different?
- 3) How did you choose to follow Jesus? Did you get there alone? A group? An individual?
- 4) What do you think you have given up to follow Jesus?
- 5) How has your life been better after deciding to follow Jesus?
- 6) How can you help others in following Jesus?

Close with a prayer thanking God for giving us the choice to follow.

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.

The journey to Jerusalem—Luke devotes a large block of text to Jesus’ final journey to Jerusalem, which begins at 9:51 and continues until Jesus’ arrival at 19:29. Much of the material is Luke’s alone, not found in the other gospels. It is important to consider the context of the larger section, not just what comes immediately before and after any individual stories: everything in the section is shaped by the knowledge that Jesus is going to his death – and doing so on purpose.

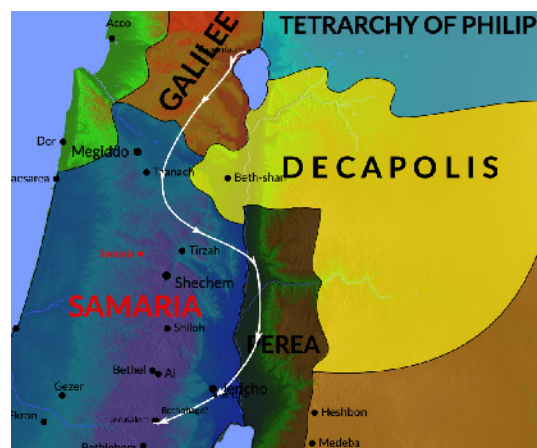
The narrative itself does not hold together well. As the late Fred Craddock noted in his commentary for Interpretation:

At 9:51–53 Jesus passes through Samaria; at 10:38–42 (if John 12:1–3 is geographically correct) he seems to be in Bethany, near Jerusalem; he is in Galilee at 13:31, between Galilee and Samaria at 17:11, in Jericho at 18:35–19:10, and near Jerusalem at 19:11. No map of the area permits these markers as evidence of a journey to Jerusalem, especially if Jesus has “set his face to go to Jerusalem” (9:51). Today students of Luke generally conclude that the journey is not geographical but is an editorial structure created by Luke.

(Fred B. Craddock, *Luke*, Interpretation: A Bible Commentary for Teaching and Preaching. Accordance electronic ed. [Louisville: Westminster John Knox Press, 1990], 140.)

Luke also showed a preference for travel narratives in the book of Acts, and apparently used them as organizing principles, even if the material does not follow chronologically.

Samaritan territory—The area known as “Samaria” was largely the core of the old northern kingdom of Israel, and roughly corresponds to the northern part of today’s butterfly wing-shaped West Bank. Israelis heading north from Jerusalem either drive west toward the coast and then north through Israel, or go east toward Jericho and turn north on a highway that is part of the West Bank, but occupied and controlled by the Israeli government. The map at left, from Accordance Bible Software, approximates Jesus’ final journey to Jerusalem, first into Samaritan territory, but then into Perea to journey south before taking the Jericho Road into Jerusalem.



Digging Deeper *continued*

Shaking dust—Jesus was not flustered by the Samaritans’ rejection, as James and John were. Rather, his response echoed the advice given earlier to the disciples. When Jesus sent them out on mission, he instructed them to accept hospitality when it was offered. When their efforts at ministry were rejected, they were to “shake the dust from their feet” and move on (9:1-6).

Burial customs—In first century Palestine, the dead were typically buried before sundown on the day of death. Lazarus, for example, was buried the same day he died (John 11:1-17). After death, a person’s eyes were closed, then the body was washed and wrapped in long strips of cloth. Afterward, male family members and friends would carry the body to the tomb, joined by other mourners.

For more, see Byron R. McCane, “Burial Practices in First Century Palestine,” at Bible Odyssey, a web resource of the Society of Biblical Literature (<https://www.bibleodyssey.org/en/people/related-articles/burial-practices-in-first-century-palestine>).

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 Samaritans?

The Samaritans consisted largely of Israelites who were not carried into exile after the defeat of the Israel by the Assyrians in 722 BCE and the destruction of Judea and Jerusalem in 587 BCE. Readers sometimes assume that all of the Israelites went into exile, but it was mainly the wealthiest and most influential citizens who were forced from the land, while poorer Israelites were left behind to tend the fields and cattle so the land would remain productive (2 Kings 24:14, 25:12).

As some residents of the Northern Kingdom were dispersed under the Assyrians, conquered people from other countries were introduced to the area (2 Kings 17:24-41). Some locals who maintained their Hebrew identity and loyalty to the Pentateuch intermarried with foreigners, adding pagan worship practices and making them suspect in the eyes of Hebrews who had not intermarried.

When the Judean exiles began returning to Jerusalem after Cyrus and the Persians conquered the Babylonians, they considered themselves to be the only “pure” Hebrews, burned of all dross – and having married only other Hebrews – through the years of exile. They assumed that the poor people who had been left behind would have intermarried with other local peoples. Many of those peoples occupied what had become the Persian province of Samaria, and ultimately came to be known as Samaritans.

Over time, enmity between the two peoples grew.

The Samaritans who continued to worship Yahweh accepted only the Pentateuch as scripture. Since Deuteronomy contains a command from Moses to build an altar on Mount Gerizim (Deut. 11:29) and spoke of Mount Gerizim as a place of blessing (Deut. 27:12) – but did not mention Jerusalem – Samaritans continued to worship on Mount Gerizim and developed their own version of the Pentateuch.

In the fourth century, a man named Manasseh, the high priest’s brother, married the daughter of the Samaritan leader Sanballat. As a result, he was expelled from Jerusalem, and in response, he built a temple for the Samaritans on Mount Gerizim. The Jewish military leader John Hyrcanus destroyed that temple in 128 BCE, leading to further enmity.

Over time, as Hebrew religion morphed into Judaism, hostility grew to the point that Jews and Samaritans no longer wanted to associate with each other at all. This is why it was considered so unusual that Jesus would venture into Samaritan territory to meet with the “woman at the well” (John 4:9). It also helps to explain why his attempt to find lodging in a Samaritan village was rebuffed (Luke 9:51-62).