

Adult Teaching Resources

July 14, 2019



Season After Pentecost (June 16-November 24)

On the Road with Jesus

Luke 10:1-11, 16-20 – “A Mission Trip to Remember”

Luke 10:25-37 – “A Wonder on the Road”

Luke 10:38-42 – “A Better Way to Go”

Luke 11:1-13 – “A Good Way to Pray”

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 Wonder on the Road

Luke 10:25-37

FIT Teaching Guide

by David Woody

This adult teaching outline 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.

Bible Background

“But wanting to justify himself, he asked Jesus, ‘And who is my neighbor?’” Luke 10:29

We are living in a time when it’s much easier to keep to ourselves, stay with our own “tribe,” and not have any contact with anyone who is “not like us.” We protest when things do go our way. We cry foul when we feel there’s been an injustice to our way of thinking. We are so into ourselves that we often lose sight of the fact that the world is full of wonderful people who might not look, think, or act like us.

Today, we read the story of the Good Samaritan and hear the words of loving, or maybe just noticing, your neighbor with the love of God.

Opening

After everyone arrives for class, move to the front of the room at the board and ask your group to share their memories of the first time they heard this story and what lesson they gleaned from it at that age.

Give everyone sufficient time to answer, then ask this question:

Who is your neighbor?

Write their answers on the board. If necessary, ask follow up questions to help them explain their answers so that everyone understands. More than likely, there will be some responses that are the same, but make a note of all the neighbors your group lists.

Keep this list on the board as you’ll come back to it for the *So What* part of the lesson.

Reading the Bible

Who tested Jesus? (a lawyer)

What did his question concern? (inheriting eternal life)

How did Jesus respond? (with a question, “what is written in the law?, what do you read there?”)

What is written in the law? (“You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.”)

What question did the lawyer ask for clarification about that command? (“who is my neighbor?”)

How did Jesus respond to that question? (with a story)

In Jesus’ story, what happened to the man traveling from Jerusalem to Jericho? (he fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead)

Who happened to pass by first, and what did he do? (a priest; he passed by on the other side)

Who came upon him second, and what did he do? (a Levite; he passed by on the other side)

What did the Samaritan do when he came upon the man? (he was moved with pity, bandaged the wounds, put him on his own animal, took him to the inn and took care of him)

What did the Samaritan ask the innkeeper to do? (take care of the man)

What question did Jesus ask the lawyer at the end of the story? (Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?)

What was the lawyer’s response? (the one who showed him mercy)

What did Jesus finally tell the lawyer? (go and do likewise)

Making Connections

If you had a personal audience with Jesus, what one question would you ask?

Jesus responded to the lawyer with questions. Why do you think he answered that way? What is the significance of answering with a question instead of a statement? When you ask a question, how do you prefer to be answered?

Our Lesson Writer states, “The point of the Great Commandment is that one should recognize Israel’s God (known as Yahweh) as the only God, and love God with all of one’s emotional, mental, and physical capacity.” What do you think it means to love God with all of one’s emotional, mental, and physical capacity? What does that look like to you?

Making Connections *continued*

What does “love” mean to you? How do you express love to others, especially in light of this passage?

Jesus responded to the lawyer by telling a story. Our Lesson Writer re-wrote the story in a way that makes it more contemporary—setting it in Myrtle Beach, SC. How would you re-tell the story of the Good Samaritan for today’s audience? What is the setting? Who are all the characters? Share your story ideas.

How do you decide when to help, and when not to help, your neighbors? When do you want help from your neighbors? How often does that help arrive?

Jesus’ only command in this passage is found at the end, “go and do likewise.” After reading the story, what does “go and do likewise” look like for you?

So What?

Gathered in the large group, focus everyone’s attention back to the board at the front of the room. With a deeper understanding of our neighbors and how we are to treat them, ask your class to think of tangible ways they can love the neighbors they listed. (More than likely “pray” will come up. That is a great Christian response, but it’s not tangible. The priest in the story could have prayed for the traveler, but it would not have stopped the bleeding.)

Encourage your group to think of real-world, real ways they can be hands-on, loving examples of God to their neighbors.

As your group comes up with answers, write the responses next to the neighbor it corresponds with.

Spend time thinking through this exercise. This is where we, as believers and followers of Christ, put our words into action.

When the group has finished brainstorming, open the floor for discussion about how we are to “go and do likewise.”

How can we do what we just listed for our neighbors on the board?

The Challenge

This week, pick one neighbor from the list and love them like your group says.

Prayer

Loving God, you give us wonderful stories of how to live, how to love, and how to treat others. Today, you challenge us to love our neighbors and to treat our neighbors as we want to be treated. Open our eyes so that we might see our neighbors and understand how to love and serve them. Give us the courage to go and do what you need us to do. Amen.

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.

Heart, soul, and ...?—Luke’s gospel lists heart, soul, strength, and mind (10:27); while Mark has a different order: heart, soul, mind, and strength (Mark 12:30). The author of Matthew deletes “strength” and lists heart, soul, and mind (Matt. 22:37).

Note also that Mark’s account includes the previous verse from Deuteronomy 6:4: “Hear, O Israel: the Lord our God, the Lord is one” as part of the Great Commandment (Mark 12:29).

Muchness—The word translated as “strength” is not just about physical power: it can also carry the sense of “muchness.” In Lewis Carroll’s classic stories *Alice’s Adventures in Wonderland* and *Through the Looking-Glass*, there is a scene in which the Mad Hatter expresses regret that an older Alice doesn’t remember her previous visit.

“You’re not the same as you were before,” he said. “You were much more... muchier... you’ve lost your muchness.”

We are called to love God with all our “muchness.”

And your neighbor—Both Mark and Matthew spell out the “second” command as “You shall love your neighbor as yourself” (Matt. 22:39, Mark 12:31).

Only in Luke—Besides the parable of the Good Samaritan, other parables found only in Luke include the warning about choosing the chief seats (14:1, 7-11), the stories of the lost coin and the lost son (15:8-9, 11-32), the rich man and Lazarus (16:9-31), the parable of the unjust judge (18:2-5), and the story of the Pharisee and the publican (18:9-14).

For further reflection—Knowing that Samaritans were held in great disdain by most first century Jews, why do you think Jesus chose to make the “hero” of his story a Samaritan who stopped to help a hapless Hebrew?

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.

What's love got to do with it?

The word “love” stands out in today’s text, and it is ubiquitous in daily conversation. In English, “love” can carry many different meanings, some of which have nothing to do with the kind of love Jesus was talking about.

The Greek language was more specific, using different words to describe different ways to think about love. For example, the kind of love one shows for a friend is *philia*, as in Philadelphia, the “City of Brotherly Love.” Love with a sexual connotation was called *eros*, as in the English word “erotic.” The tender love shown between parents and children could be expressed by the word *storgē*, while the kind of committed love one might see in a lengthy marriage could be expressed by *pragma*, which suggests that the Greeks saw such long-term relationships as more pragmatic than romantic. One’s love for self could be expressed with the term *philautia*.

When the gospels talk about the kind of love Jesus demonstrated and expected, they use the term *agápē*, which was adopted by early Christians to describe self-giving, unconditional love.

English is less precise. We can use “love” to mean we enjoy something (“I love Netflix!”) or that we want something (“Yes, I’d love some of that 12-layer caramel cake”). We can use “love” when we really have lust in mind, to express warm feelings for a pet, or to describe our dream job.

We may not like to admit it, but we often use “love” in a conditional sense: we love others because of what they do for us, or how they make us feel, or because they treat us nicely.

The kind of love Jesus taught says “I love you *in spite of* what you do for me or whether you make me feel good. I love you because you are a human being created by God. I love you unconditionally, and unselfishly.”

This kind of love, notably, is not a feeling, but a choice. We do not love unselfishly because we *feel* like it, but because we *choose* to do it. Many of the people who need our love may appear unlovely. They may not inspire sentimental feelings in us. To show unselfish love to them — as Christ did on the cross — requires a conscious choice.

That kind of love is hard, and we cannot do it without Jesus’ help. Trusting Jesus to help us love others begins with an acceptance of Christ’s love for us. Once we realize that Jesus really loved us, sinful and unworthy though we are, it is easier for us to accept and to love others with their own imperfections and peccadillos.

The Hardest Question *continued*

Loving others as Jesus did is a daily task that requires daily strength, for our natural selfish tendencies will keep cropping up. Every day, we make the choice whether we will act in loving ways. That is why Christ has given to us his Spirit to guide and empower us day by day.

As an exercise, consider thinking through an average day and name some typical opportunities to be kind that require a conscious choice to act in a loving way.