

Youth 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”

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Find links and videos related to this lesson.

A Wonder on the Road

Luke 10:25-37

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

Our students have big ideas. Maybe they haven't been stymied by the world telling that it isn't possible to do what they want to do. Maybe they haven't thought through how hard it would be, or how much work it will take to complete their task. But, parents shouldn't be the ones who crush their dreams. Help your students dreams come true of serving others. Surround them with people who can help them. Give them opportunities for them to succeed. You never know, their big ideas may turn into reality.

TEACHING THE LESSON

Fellowship

Begin your session by showing the clip "Kindness goes Viral" from *Coke*. There are other videos like this one, so if you have a favorite, show it instead. 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) Were these acts of kindness grand or small?
- 2) How can small acts of kindness mean as much as larger acts?
- 3) How often do we not do something because it seems too small? Too large?
- 4) How do we know when to act?
- 5) When does our faith call us to act?

Information

Transition to the next section of the session by reading Luke 10:25-37. 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 does Jesus add "with all your mind" to the rabbinical teaching?
- 2) What is the meaning of the greatest commandment?
- 3) Where does the second part of the great commandment come from?
- 4) Why would this story have been so shocking to its original hearers?
- 5) Who does Jesus say our neighbors are to be?

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 is "strength" more than just physical power?
- 2) Why did Jesus make a Samaritan the "hero" of this story when they were held in such great disdain?

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": What's love got to do with it?

Transformation

Conclude your session by brainstorming different groups of people in your community who are overlooked. Create a number of small groups based off the number of different overlooked people groups the large group brainstormed. Challenge each group to come up with ways that they could serve those overlooked people groups. When they have had time to brainstorm, ask different small groups to share with the larger group what they could do for their overlooked people group.

Close with a prayer asking that we have eyes to see those around us as God sees each of us.

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.