

Youth Teaching Resources

July 21, 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 Better Way to Go

Luke 10:38-42

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

There is a lot of good that our students can choose to do and be, but how can we challenge our students to do and be “the best”. We are not to force our students to do and be the best, and we aren’t supposed to allow our students to do and be what’s wrong. There’s not an easy way because ultimately they have to choose, but we can continue to encourage them to be better and do better. We can place options in their life that are better than they have chosen before. We can assist and encourage them as they choose. Most importantly, we stand with them and encourage them.

TEACHING THE LESSON

Fellowship

Begin your session by showing the clip “Priorities” from *Courageous*. 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 does he buy the suit?
- 2) Why does he feel bad about buying the suit?
- 3) Why does his wife want him to try it on and keep it?
- 4) How do you know when to stretch your comfort zone?
- 5) How does your faith help you prioritize what is important in your life?

Information

Transition to the next section of the session by reading Luke 10:38-42. 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) Who were Mary and Martha that Jesus stops to stay with?
- 2) What were they women doing when Jesus arrives?
- 3) What do the women continue to do when Jesus sits down with them?
- 4) Why would Martha have been frustrated with Mary? Does Jesus condemn what she is doing or why she is doing it? Explain.
- 5) Why does Mary sit with Jesus?
- 6) What does Jesus say is so important that Mary is doing?

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 does Bethany mean?
- 2) What does your church prioritize?
- 3) What distractions are placed in our life?

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 does this story suggest about women's roles?

Transformation

Conclude your session by distributing paper and pencils to each person present and challenge them to create their own top ten list of important things in their life. Keep the instructions simple so they aren't influenced as to what to put on their list. Allow everyone time to complete their list and then ask for volunteers to share. When they have shared their lists, facilitate a discussion using questions like the following:

- 1) How did you decide what would go on your list?
- 2) What would you add to your list after hearing someone else's list?
- 3) Why isn't everyone's list the same?
- 4) How different would this list have been if you didn't have to share it with the group?
- 5) How did your faith influence what went on this list?

Close with a prayer thanking God for the wisdom that we are granted.

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.



Bethany—The name “Bethany” is from the Hebrew *bêt ônî*, meaning something like “House of Poverty.” I used to joke that my late daughter was named Bethany because I figured she would put us in the poor house – a sentiment that parents who have paid for a wedding lately can resonate with.

The village of Bethany thrives today on the outskirts of Jerusalem, now called *el-Azariyeh*, an Arabic version of the name Lazarus. The village is home to an ancient tomb traditionally occupied by Lazarus (left). Next door is a church that commemorates Jesus’ raising him from the dead. Across the street, of course, are shops selling souvenirs to tourists.

Chaperones—The image of Jesus at home with Mary and Martha has long been a favorite subject of artists. Some Baroque artists added older women to the picture to act as chaperones, thinking it would be scandalous for Jesus to be alone with the two sisters. An example is the 1618 painting by Diego Rodríguez de Silva y Valázquez, below.

Priorities—The printed lesson asks the question of where a church sets its priorities. One set of answers can often be found by taking a look at the church budget.

Distractions—While in the Washington, DC area for a meeting recently, I took several rides on the Metro. Each time I boarded, I looked around, and almost every person in sight was looking at his or her cell phone.



It can happen in class rooms or homes or cars, as well – people who are in close proximity to each other but do not talk, unless it’s by text.

You can be sure that if Mary had owned a cell phone, she would have not only silenced it but left it in another room while sitting with Jesus.

Digging Deeper *continued*

Good, or better?—While the NRSV translates Jesus as saying that Mary had chosen the “the better part,” the Greek text says she chose “the good part.” It is possible to translate a simple adjective in such texts as a comparative, or even superlative. The NET has “Mary has chosen the best part.”

The point, however, is not that active service is less valuable than contemplation. Note that Jesus prefaced his comment with “There is need of only one thing” (although there are textual problems here: some texts say “few things are needed – or only one”).

Thinking of the “one thing,” Matthew Skinner has noted, “this does not mean one form of devotion, but one *object* of devotion” (italics mine, from *Feasting on the Word, Year C*, ed. David L. Bartlett and Barbara Brown Taylor, vol. 3 of Accordance electronic ed. [Louisville: Westminster John Knox Press, 2010], paragraph 16194).

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 does this story suggest about women's roles?

The familiar story of the two sisters who loved Jesus in different ways has given rise to various interpretations regarding the relative roles of women in the church. Some readers see the story as a clear affirmation of women's involvement in the life of the church. They note that Mary is accepted by Jesus as a disciple who sits at his feet and learns along with the men. Martha's attempt to have Jesus "send Mary to the kitchen where she belongs" is rejected. Thus, they believe the story affirms the place of women as equal to men within the church, with Mary as the model for emulation.

On the other hand, some interpreters have seen it differently. They view Martha as a dynamic person who is the voice of authority in the house, a typical male role. In contrast, Mary sits meekly and submissively at Jesus' feet, fulfilling cultural expectations for women. When Jesus rebukes Martha for her forcefulness, does he gently endorse the idea that women should be quiet and subordinate like Mary, rather than taking on authoritative male roles, as did Martha? Whether intentionally or not, they suggest, Luke's praise of Mary over Martha could undermine the role of women within the church.

It is possible to see something in both readings. Jesus clearly cares for both Martha and Mary. Both sisters can be seen as positive role models and appreciated for their devotion to Jesus, albeit expressed in different ways. Overinterpreting potential sexist undertones misses the point of the story, which does not speak directly to the issue of women's roles in church, but certainly offers nothing to prohibit it.

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.