

Youth Teaching Resources

August 25, 2019



Season After Pentecost (June 16-November 24)

On the Road with Jesus

Luke 12:13-21 – “An Investment Gone Bad”

Luke 12:32-40 – “A Word to the Wise”

Luke 12:49-56 – “A Really Sharp Word”

Luke 13:10-17 – “A Straight-Up Answer”

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 Straight-Up Answer

Luke 13:10-17

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 are binds that our students will get themselves into. The relief that they feel when they have gotten in these situations is one of the greatest feelings of their life. There are times that we can help our students, but there are other times that they can only get themselves out of situations. Then there are times when they have to turn to God and accept the liberation that Christ brings. It's hard to watch our students suffer, but joy comes when the liberation occurs.

TEACHING THE LESSON

Fellowship

Begin your session by showing the clip “Captain Marvel Gets Her Full Powers” from *Captain Marvel*. 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) What is holding Captain Marvel back?
- 2) What liberated Captain Marvel?
- 3) What is Captain Marvel able to do after she is liberated?
- 4) When has there been a time when you have felt held back? What did you do to be liberated?
- 5) How does your faith call you to liberate others?

Information

Transition to the next section of the session by reading Luke 13:10-17. 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 do you think the woman has no name in a town with no name? Does this have any significance?
- 2) What do you think it was like when the woman heard that she had been freed of her ailment? What do you think the various groups around her thought?
- 3) What was the law that Jesus was breaking that made the rabbis upset?
- 4) How does Jesus show the hypocrisy of the religious leaders? How does the crowd respond?
- 5) Who does Jesus liberate in this story? How does he liberate them?

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) Why is Jesus teaching in the synagogues?
- 2) Why does Luke refer to Jesus as Lord?

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 is work?

Transformation

Conclude your session by leading your group through the spiritual practice of *Lectio Divina*. If you have not led your group through this practice, familiarize yourself with the practice before leading the group. Use this session's passage for the text for *Lectio Divina* and don't rush the quiet time in between reading. After you have completed the practice, allow that students to share what they heard during the practice.

Close with a prayer of thanksgiving for the liberation that Christ brings.

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.

Parallel sections—Luke 13:10-14:35 is marked by an interesting sequence of stories in 13:10-35 that are followed by a group of very similar stories in the same sequence in 14:1-35. The story of the bent-over woman in 13:10-17 is echoed by the account of a man healed from dropsy (also on the Sabbath) in 14:1-6. The healing of the woman is followed by two related parables about the kingdom in 13:18-21, and the healing of the man is followed by two parables about the kingdom in 14:7-14. The following verses in each chapter, 13:22-30 and 14:15-24, are concerned with who will enter the kingdom of God. Finally, Jesus’ approaching suffering in Jerusalem in 13:31-35 is paralleled by the question of followers taking up their cross to follow Jesus in 14:25-35.

Jesus and synagogues—Luke’s gospel includes several stories about Jesus teaching in synagogues, and notes that it was his custom to attend synagogue services on the sabbath (4:16). This is not the last sabbath prior to the crucifixion described in Luke (Jesus heals a man on the sabbath in 14:1-6), but it is the last time that Luke portrays Jesus being in a synagogue.

Judaism—We don’t properly refer to Hebrew people as “Jews” before the later post-exilic period, as the religious and ethnic framework of Judaism developed. During this period, rabbis concerned that Hebrews who had returned from exile would forget their identity led a movement to emphasize keeping the “law of Moses” in every aspect, probably adding to it as time passed. Many scholars believe that some of the more legalistic requirements of Exodus and Leviticus, for example, were formulated during this period but inserted into the older traditions so they would appear to have Mosaic authority. The purpose of this was not just to maintain faithfulness, but to preserve a close sense of ethnic identity among Jewish people.

In addition, the rabbis sought to “build a hedge about the law” by defining the law in such narrow terms that one who kept the oral law would safely avoid breaking the written law. The oral law was later preserved in a collection of rabbinic discussions known as the “Mishnah” and a later commentary on it known as the “Gemara.” Together, these make up the “Talmud,” and they are just as authoritative as scripture for Orthodox Jews.

The oral law was especially popular among the Pharisees, fervently religious Jews from among the middle and lower classes, in opposition to the more elite Sadducees, who controlled the temple. While the Pharisees considered the Law, the prophets, and the oral law to be authoritative, the Sadducees held only the written Law to be scripture.

A popular tradition in early and medieval Judaism held that there were 613 commandments, 365 negative “thou shalt nots” (one for each day of the year) and 248 positive ones (one for each bone then thought to be in the body).

Digging Deeper *continued*

Jesus as “the Lord”—Luke first refers to Jesus as “the Lord” at 7:13, and does so periodically after that. Luke uses the term far more often than the other gospels, and it is also very common in Acts, which Luke likewise wrote. For early Christians, saying “Jesus is Lord” was an early confession of faith in Christ’s divinity (Rom. 10:9, 1 Cor. 12:3).

A lot of dough—In vv. 20-21, Jesus spoke of a woman who mixed a little yeast into “three measures of flour.” That’s a lot of flour: three “seahs” would be more than a bushel of flour, about 40 pounds. Fuel used in the outdoor clay ovens was often in short supply, so it was not unusual for families (especially large ones) to bake a lot of bread at one time.

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 is work?

The printed lesson includes a number of examples of what is and isn't considered acceptable work. Here is a bit more information to add color to the discussion. The Mishnah, in section 7.2 of a tractate called *Shabbat*, defines various types of work (*melakhot*) in the following way:

The [number of] principal *Melakhot* is forty minus one.

[The forbidden *Melakhot* are]: Sowing, plowing, reaping, binding sheaves, threshing, winnowing, sorting, grinding, sifting, kneading, baking, shearing wool, whitening it, combing it, dyeing it, spinning, weaving, making two loops, weaving two threads, separating two threads, tying [a knot], untying [a knot], sewing two stitches, tearing for the purpose of sewing two stitches, hunting a deer, slaughtering it, skinning it, salting it, curing its hide, scraping it, cutting it, writing two letters, erasing for the purpose of writing two letters, building, demolishing, extinguishing a flame, lighting a flame, striking with a hammer, carrying from one domain to another. These are the principal *Melakhot* – [they number] forty minus one.

(source – https://www.sefaria.org/Mishnah_Shabbat.7.2?lang=bi&with=all&lang2=en)

Note that these are classes or types of work, not an exhaustive list. Theoretically, every act could be related in some way to one of the classes, though the connections are not always obvious. Using a saw, for example, would have been connected to “striking with a hammer,” since both were related to construction work.

The Talmud contains many more sections regarding debates and conclusions about what was and was not considered to be “work.” The rabbis could debate for weeks on end, for example, whether someone who threw out the dishwater on the sabbath was guilty of cooking, sowing, or carrying.

When they could not agree (and they often didn't), the Mishnah would record the various opinions as “Rabbi X says so and so, but Rabbi Y says thus and thus.” People naturally aligned with rabbis whose opinions they preferred. During the early part of the first century, two prominent rabbis and their followers were known for divergent views. Rabbi Shammai and the “House of Shammai” tended toward stricter, more legalistic interpretations, while Rabbi Hillel and his followers tended to be more liberal in their approach.

The Hardest Question *continued*

They and many other respected rabbis are quoted in the Talmud and still fervently debated as Orthodox Jews seek to apply the law to contemporary life. One current conclusion, for example, is that pushing a button to control an elevator constitutes work, but riding an elevator does not. Thus, hotels in Israel have a designated “Shabbat elevator” that is set to stop on every floor on the sabbath, allowing the Orthodox to get on board without doing the work of pushing a call button or choosing a floor.