

# Standardised Lesson Plan

## For the Stories from the Road Series

- The “Stories from the Road” Series are from Luke’s “travel narrative”. These are stories Jesus tells his followers as he is on the way to Jerusalem to die (a journey that begins in Luke 9:51). Jesus is explaining what it will mean to follow him – and not just in a physical sense.
- Since each of the “Stories from the Road” sessions is standardised in terms of format, the Lesson Plan is standardised too. The Lesson Plan is designed for a 42 min session. Possible time adjustments are noted.
- The purpose of the “Stories from the Road” Series is to provide a positive experience of reading the Bible and engaging with the words of Jesus.
- This material functions differently from a traditional Bible study. Questions have no right or wrong answers. This will help the group to feel more comfortable to respond and is easier for the Group Facilitator to manage. The questions have been designed this way to encourage a positive experience of reading the Bible. They also presume and rely on the Holy Spirit to be changing people’s hearts. The community in which we read the Bible shapes how we read the Bible. Over time those new to reading the Bible will take their cues from others and in particular the Group Facilitator.
- NOTE: Black text appears on the “Stories from the Road #1” Handout for the group.

### Lesson Plan

### Illustrated with Stories From the Road #1

- (5min) Icebreaker Exercise. This is designed to put the group at ease and give time for others to arrive.

Sample questions:

- “What’s your favourite super market aisle?”
- “What would you be doing if you weren’t here right now?”

Sample exercises:

- Show your favourite photo on your phone
- Everyone writes a random fact about themselves on a slip of paper – they are collected and then everyone guesses which random fact belongs to whom.

- (2 min) Group Facilitator to:
  1. Recap that this is a “Stories From the Road” Series. These are stories Jesus tells to his followers as he is on the way to Jerusalem to die.
  2. Read the Bible passage or ask for a volunteer (best not to nominate someone as they may feel uncomfortable reading aloud).

<sup>25</sup> On one occasion an expert in the law<sup>a</sup> stood up to test Jesus. “Teacher,” he asked, “what must I do to inherit eternal life?”

<sup>26</sup> “What is written in the Law?” he replied. “How do you read it?”

<sup>27</sup> He answered, “‘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, ‘Love your neighbour as yourself.’”

<sup>28</sup> “You have answered correctly,” Jesus replied. “Do this and you will live.”

<sup>29</sup> But he wanted to justify himself, so he asked Jesus, “And who is my neighbour?”

<sup>30</sup> In reply Jesus said: “A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. <sup>31</sup> A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. <sup>32</sup> So too, a Levite<sup>b</sup>, when he came to the place and saw him, passed by on the other side. <sup>33</sup> But a Samaritan<sup>c</sup>, as he travelled, came where the man was; and when he saw him, he took pity on him. <sup>34</sup> He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him. <sup>35</sup> The next day he took out two denarii<sup>d</sup> and gave them to the innkeeper. ‘Look after him,’ he said, ‘and when I return, I will reimburse you for any extra expense you may have.’

<sup>36</sup> “Which of these three do you think was a neighbour to the man who fell into the hands of robbers?”

<sup>37</sup> The expert in the law replied, “The one who had mercy on him.”

Jesus told him, “Go and do likewise.” (*Luke 10:25-37*)

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<sup>a</sup> An expert in the law was a Jewish religious teacher.

- (10min) Group Facilitator asks these questions. They are designed to help the group engage with the Bible passage. There are no right or wrong answers to these questions to help the group feel at ease. The Group Facilitator should also share (and may need to come to the session prepared with an answer).

- *For a group of 5 – 6 people, this allows 1½ - 2 min per person to answer all the questions. If running out of time, just ask a couple of volunteers.*

*If someone dominates the discussion, then politely jump in to help move the conversation along (acknowledging their contribution and saying lets revisit this later, time permitting). Framing the first question with “in 1 or 2 sentences...” may help the group to give more succinct answers.*

- (5 min) Group Facilitator to read the supplied text or asks for a volunteer. This text is an interpretation of some of the key ideas raised in the Bible passage. The purpose of this text is to make the Group Facilitator's role easier and to assist the group's learning by giving them something to interact with.

**Q. What surprises, shocks or startles you from the passage?**

**Q. Which character in the story do you most identify with?**

**Q. What question would you like to ask Jesus?**

Luke interviews eyewitnesses and writes his biography of Jesus to a particular person. “I too decided to write an orderly account for you, most excellent Theophilus, <sup>4</sup> so that you may know the certainty of the things you have been taught.” (Luke 1:4). In other words, he wants to add confirmation to what Theophilus already believes about Jesus. This story is from a collection of stories Jesus tells to his followers on the road as he heads towards Jerusalem to die (a journey which begins in Luke 9:51). Jesus is explaining what it will mean to follow him – and not just in a physical sense.

This story is framed by the little word “do”. The

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<sup>b</sup> A Levite was someone who belonged to the priestly class.

<sup>c</sup> A Samaritan was a half-caste Jew. There were strong racial tensions between Jews and Samaritans.

<sup>d</sup> A denarius was the usual daily wage of a day labourer.

story begins by someone asking what he must *do* to inherit eternal life. Jesus concludes by saying *go* and *do* likewise. So receiving eternal life is about acting like the Samaritan and showing mercy in a way that is *costly* and *undeserved*. *Costly...* The Samaritan's care costs him in time and resources. *Undeserved...* The Samaritan helps an enemy of his people (the injured man was presumably Jewish), who has no claim on his care.

Showing mercy that is costly and undeserved ("loving your neighbour") is a demanding requirement. One that we are not always consistently capable and willing to meet (let's be honest here!) If that is the requirement...what happens if we can't meet it?

The very next story in Luke's biography of Jesus helps to answer that question.

<sup>38</sup> As Jesus and his disciples were on their way, he came to a village where a woman named Martha opened her home to him.

<sup>39</sup> She had a sister called Mary, who sat at the Lord's feet listening to what he said.

<sup>40</sup> But Martha was distracted by all the preparations that had to be made. She came to him and asked, "Lord, don't you care that my sister has left me to do the work by myself? Tell her to help me!"

<sup>41</sup> "Martha, Martha," the Lord answered, "you are worried and upset about many things, <sup>42</sup> but few things are needed—or indeed only one. Mary has chosen what is better, and it will not be taken away from her." (*Luke 10:38-42*)

Martha is busy doing – busy serving others (in a grudging way!). But it is her sister Mary that Jesus commends. What's more important than doing is *listening* to Jesus.

So if we listen to Jesus' story once more... perhaps

there is someone else that Jesus wants us to identify with. We have much in common with the *injured* man. Like the injured man, we are in need of mercy. God shows us mercy in a way that is *costly* and *undeserved*. *Costly*...He sends his son Jesus to die in our place. *Undeserved*... He does this when we are his enemies.

- (20min) Group Facilitator asks these questions. They are designed to help the group engage with the text. It will also give the Group Facilitator a window into what the group is thinking. The Group Facilitator should also share.

- The question about how the story has confirmed or challenged their understanding of Jesus is because of Luke's purpose in writing to Theophilus. For some group members this story will confirm their existing understanding of Jesus – and for others it will challenge.

- *For a group of 5 people, this allows 4 min per answer to all 3 questions. If running out of time, just ask for a couple of volunteers.*

**Q. What surprises, shocks or startles you from what you have just read?**

**Q. In what way has this story confirmed or challenged your understanding of Jesus?**

**Q. What do you want to take away and ponder further?**

