

# **Blind Spots Study Guide**

## **With References to *Addicted to Busy* by Brady Boyd**

### ***Week 4: A New Direction***

*"We don't help because we already feel helpless, as we manage our one and only insular life. We live life so chronically stressed out that those with needs all around us are simply out of luck." – Brady Boyd, Addicted to Busy*

#### ***Scripture Reading:*** Luke 10:25-29

Jesus recognizes the fact that the lawyer was looking to test him. In order to better understand the lawyer's position, Jesus responds to his question with a question of his own. Most notably, "How do you interpret it?" This active listening gives the lawyer a chance to let Jesus know what his presuppositions of scripture. Verse 29 points out the fact that the legal expert was looking to win an argument. The Message version of the Bible reads, "looking for a loophole". Before we go too hard on the lawyer, in all fairness, if he hadn't looked for the loophole we may not have the Parable of the Good Samaritan!

Remember, it's likely that Jesus has the active patience to have a conversation with the lawyer because he spent ample time being filled up by his Father.

#### ***Questions:***

In listening to others, how often do you ask questions before you look to give advice?

The lawyer came with preloaded notions of how the scriptures should be interpreted. What are some of your personal presuppositions about the Bible?

Do you ever look for "loop holes" with God?

#### ***Scripture Reading:*** Luke 10:30-37

As best you can, try to hear this story as if you are hearing it for the first time. Sometimes, if we can effectively pretend that we've never heard these stories before, God will effectively teach us something new about them.

During Jesus time, it was commonly taught by Rabbi's that the Jewish people only had to consider their own kin as neighbors. This removed all obligations to show hospitality and mercy to anyone outside of the bloodline of the Israelites.

#### 4 Principle Characters:

##### The Thieves:

1. Rob the victim
2. Stripped him Naked
3. Beat him up
4. Abandoned him to die
5. Shame him and remove all his dignity

##### The Victim:

1. No clothes
2. No Speech

By removing the victim's clothes and beating him speechless, the thieves have effectively removed all cultural identifiers of the victim. This is a crucial part of the story. It means that the Priest and the Levi can not determine whether this victim is a Jew or a Gentile (a non-Jewish individual).

##### The Priest and the Levi:

1. Abandon the victim to die
2. Leave him shamed and removed of dignity

Although the actions of the Priest and the Levi are not exactly the same as the Thieves, the result is the same!

Priests were supposed to be ritually clean--exemplars of the law. There would be immediate shame and embarrassment suffered by them at the expense of the people and their peers for such defilement. Having just completed his mandatory two weeks of service, he would then need to return and stand at the Eastern Gate along with the rest of the unclean. Furthermore, in addition to the humiliation involved, the process of restoring ritual purity was time-consuming and costly. It required finding, buying, and reducing a red heifer to ashes, and the ritual took a full week. The priest is in a predicament. Moreover, he cannot approach closer than four cubits to a dead man without being defiled, and he will have to overstep that boundary just to ascertain the condition of the wounded man.

A Levite, although of lower socio-economic status, helped the Priests in their duties. They were held to similar standards as the Priests. The road spoken of here is a long one. It is very likely, according to those who have walked it, that a person traveling it could see ahead of him a long way. The Levite, who is of a lower social class, may have been walking. He most probably saw the priest ahead of him and could have thought to himself, "If the priest may pass, then so should I."

The Good Samaritan:

1. Pays for him
2. Leaves him cared for
3. Promises to return

*“He had left enough margin in his schedule, in his spending patterns, and in his soul, that he could be used in a missional way.” – Brady Boyd, Addicted to Busy*

**Questions:**

The Good Samaritan has left enough margin in his schedule to help the victim in this story. Answering honestly, would you have responded like the Priest/Levite, or the Good Samaritan?

Have you missed any “Good Samaritan” moments? Talk about them.

What are some ways you can carve out more margin in your life to more effectively live like the Good Samaritan?

*“If you and I had margin, if we weren’t chronically stressed out if we weren’t forever dashing from here to there to there...I wonder what we’d do differently, what we’d attempt, who we’d become.” – Brady Boyd, Addicted to Busy*

**Challenge for the Week:** Dream a Little

Spend a few minutes thinking about what you would do on others’ behalf, if only you had a little more margin in your life. Without editing for feasibility, jot down on a piece of paper the ideas that come to mind. Would you host a dinner party for the new neighbors who just moved in three doors down? Would you sign up to serve at the soup kitchen downtown? Would you agree to help out in children’s ministry? Would you take time out of your precious weekend to visit someone who is homebound or imprisoned or hospitalized? Would you invite the guy who is homeless to come have lunch with you at a restaurant for once?

Let your thoughts take you wherever they want to go. Your only job here is to record them.

Consider coming back to your dream list throughout the year, and see if God doesn’t afford you custom-fitted opportunities to make every last one of those dreams come true.