

CALVARY CHAPEL OF PHILADELPHIA

CHILDREN'S MINISTRY

4 YEAR OLDS

TEACHER'S PACKET

SUNDAY MORNING

Study 1

God Wants Me to Love



God Wants Me to Love

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

Objective This lesson will show the kids that God wants us to love Him and love others with our actions using the story of the Good Samaritan.

Key Verses

Luke 10:25-37—Main Teaching Passage
Mark 12:28-31

Memory Verse - Romans 10:13 (November Memory Verse)

"For everyone who calls on the name of the Lord will be saved."

Hook

Tell the students to stand up if they love pizza. Then have them sit back down. Next, have them stand up if they love animals. Ask them to stand up if they love their families. Finally, ask them if they love God.

We use the word "love" in many different ways. But I don't mean the same thing when I say, "I love pizza," as when I say, "I love God." Ask what it means to love the Lord and love other people. How can we love the Lord and others?

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

Jesus taught that the most important laws in the whole Bible are to love God with all our heart, soul, mind, and strength, and to love our neighbors as ourselves (Mark 12:28-31). One day, a Jewish law expert asked Jesus a question about these commandments, and Jesus answered with a story about how to love others (Luke 10:25-37).

The story begins with a Jewish man on a journey. On the road, the man was met by robbers who beat him up and took all his things. He was lying on the side of the road when a priest came, and although the priest was supposed to be a godly man, he walked by and did not help. Then a Levite (another religious leader) passed by and did the same thing as the priest. Finally, a Samaritan showed up. Now the Samaritans and Jewish people did not get along, but this Samaritan was different. Even though the injured man was Jewish, the Samaritan went over and helped him. He wrapped the man's wounds and laid him on his own animal. Then the Samaritan brought him to an inn and took care of him there. When he left, he paid the innkeeper and offered to provide the money if the man needed anything else. In this story, the Samaritan shows us what it means to love our neighbor as ourselves. When He finished the parable, Jesus told the law expert (as well as us today) to do the same.

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK

Sometimes people are intimidated by how big the Bible is, or they think that Scripture is confusing. While it is true that there are some things in the Bible that are difficult to understand, there are several foundational truths that everyone should know. We have spent most of this year learning truths about who God is. For the next few weeks, we are going to look at some of the basic commands that God wants us to do. Today we are going to look at what Jesus says are the most important commandments in Scripture: loving God and loving others.

To understand these commands, we must first understand what "love" means. Is it just a warm, fuzzy feeling in your heart? That may be a part of what it means to love someone, but as we saw in our story today, love isn't just a feeling. It's an action. The Good Samaritan didn't just see the injured man, say, "I love you," and walk away. He did something to help him. He took care of the wounded man's needs. The same way, our love must be an action. Yes, it's good to tell someone you love them and to feel love for them in your hearts, but love doesn't stop there. We must show our love in the things we do.

LOOK (Continued)

So what can we do to love God and love others? We can love God by spending time with Him. We can do that by praying, asking your family to read the Bible to you, and listening in church as God's Word is taught. We also love God by obeying the things He tells us to do, such as obeying your parents and telling the truth. Finally, we can love God by loving others.

There are many ways we can love others. In our story today, we saw an example of the Samaritan showing love by helping someone in need and putting the injured man's needs above his own. We can show love to people in need too. Do you see someone who is sad? You can listen to them, encourage them, and give them a big hug. Do you know someone who is lonely or doesn't have many friends? You can be a friend to them. Is your friend hurt? You can let an adult know, or even do your best to help them. Do you have something that someone else wants? Share it with them.

One of the most important places for us to show love is at home with our families. You can love your parents or guardians by obeying them the first time they ask and even help around the house before they ask. Show your siblings love by saying kind things to them, sharing with them, and thinking about what they want rather than just what you want. When we love others, we are also obeying and loving God!

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

TOOK

Review the lesson by asking the class how the Good Samaritan loved the injured man. What are some ways we can love God? How can we love others?

Pray: Ask the Lord to help everyone in the class to love Him and love others, just like the Good Samaritan in the story today.

Parent Question: How can we love God and love other people?

FURTHER STUDY

Commentary on Luke 10:25-37 by David Guzik

C. The story of the Good Samaritan.

1. ([Luk 10:25-29](#)) A lawyer asks a question.

And behold, a certain lawyer stood up and tested Him, saying, “Teacher, what shall I do to inherit eternal life?” He said to him, “What is written in the law? What is your reading of it?” So he answered and said, “You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind,’ and ‘your neighbor as yourself.’” And He said to him, “You have answered rightly; do this and you will live.” But he, wanting to justify himself, said to Jesus, “And who is my neighbor?”

a. **A certain lawyer stood up and tested Him:** The **lawyer** (an expert in the Jewish Mosaic and rabbinical law) **tested** Jesus. The idea behind the ancient Greek word for **tested** isn't necessarily mean or evil. This may have been a sincere question from a sincere seeker.

b. **What shall I do to inherit eternal life?** The Biblical understanding of **eternal life** doesn't necessarily refer to *duration* of life, because every person is immortal, either in heaven or hell. It doesn't refer to a life that begins only when we die. **Eternal life** is a particular quality of life; a life that comes from God, and a life we can have *right now*.

c. **What is written in the law?** Jesus pointed the lawyer back to the commandments of God. If the question was **“What shall I do to inherit eternal life?”** then the answer was simple: keep the **law** of God, and keep it perfectly.

i. “The first part seemed mildly sarcastic, ‘What does the Law say?’ In other words, ‘You are the lawyer who interprets the Law; you tell me what it says.’” (Pate)

d. **“You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind,” and “your neighbor as yourself”:** The lawyer was wise enough to know this was the essence of the law. Knowing the requirements of the law, now all he had to do was *live it*: **do this and you will live.**

i. It is clear enough what it means to *love God* with all we are, though it is impossible to do completely. But there has been much confusion about what it means to love **your neighbor as yourself**. This doesn't mean that we must love ourselves before we can love anyone else; it means that in the same way we take care of ourselves and are concerned about our own interests, we should take care and have concern for the interests of others.

e. **But he, wanting to justify himself, said to Jesus, “And who is my neighbor?”** The lawyer measured himself against both commands. He figured that he obeyed the first command well enough, but his keeping of the second commandment depended on how one defined **“neighbor.”**

i. His first and perhaps greatest mistake was in assuming that he had fulfilled the first commandment. When we really consider what the words mean, then who among us has loved God with **all your heart, with all**

your soul, with all your strength, and with all your mind? It is easy for us to be distracted in any one of these areas even when we worship God; even more so in our daily living.

ii. His second mistake was in thinking that he could fulfill the commandment to love God with all he had and still possibly not fulfill the command to love his neighbor. *If someone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen? And this commandment we have from Him: that he who loves God must love his brother also.* ([1 John 4:20-21](#))

iii. His third mistake was in the way that he wanted to narrowly define **neighbor**. If only our friends and those who are easy to love are our neighbors, then perhaps this man fulfilled it in an imperfect way. It all depends on how broad the definition is. The Jews in Jesus' day did believe that you had to love your **neighbor**; but it was also taught among them that it was a duty before God to *hate your enemy*. It all depends on who your **neighbor** is and who your enemy is.

2. ([Luk 10:30-35](#)) Jesus defines *neighbor* with an illustration.

Then Jesus answered and said: "A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded him, and departed, leaving him half dead. Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side. Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. So he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. On the next day, when he departed, he took out two denarii, gave them to the innkeeper, and said to him, "Take care of him; and whatever more you spend, when I come again, I will repay you.""

a. **A certain man went down from Jerusalem to Jericho, and fell among thieves:** The road from Jerusalem to Jericho was infamous for crime and robbery. It wasn't surprising to Jesus' listeners that He set the story on this particular road.

i. "That road was famous for its lurking dangers, especially robbers (see Josephus, *J.W.* 2.451-75)." (Pate)

ii. "He was an obviously reckless and foolhardy character. People seldom attempted the Jerusalem to Jericho road alone if they were carrying goods or valuables. Seeking safety in numbers, they travelled in convoys or caravans. This man had no one but himself to blame for the plight in which he found himself." (Barclay)

b. **Now by chance a certain priest came down that road:** The **priest** and the **Levite** (both categories of religious officials) saw their Jewish brother lying in his terrible condition – but neither of them did anything. They both **passed by on the other side**.

i. "*Priest and Levite* are mentioned here, partly because they were the most frequent travellers on this road, and partly to show that these were the persons who, from the nature of their office, were most obliged to perform works of mercy; and from whom a person in distress had a right to expect immediate succour and comfort; and their inhuman conduct here was a flat breach of the law." (Clarke)

ii. Think of all the excuses that they could have used:

- "This road is too dangerous for me to stop and help the man."
- "He might be a decoy for an ambush."
- "I've got to get to the temple and perform my service for the Lord."
- "I've got to get home and see my family."
- "Someone really should help that man."

- “If I’m going to serve at the temple I can’t get my clothes bloody.”
- “I don’t know first aid.”
- “It’s a hopeless case.”
- “I’m only one person; the job is too big.”
- “I can pray for him.”
- “He brought it on himself, he should have never been alone on such a dangerous road.”
- “He never asked for help”

ii. But all of these are simply excuses. “I never knew a man refuse to help the poor who failed to give at least one admirable excuse.” (Spurgeon)

c. **But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion:** When Jesus’ listeners heard about the priest and the Levite, they probably expected Jesus to say next that a common Jewish man came and helped. Then this story would be another way Jesus showed the corruption of the religious leaders were in his day. But Jesus shocked them by saying that the man who helped was a **Samaritan**.

d. **A certain Samaritan:** Generally speaking, Jews and Samaritans despised each other both racially and religiously. The culture gave the Samaritan plenty of reasons to hate this Jewish man and pass him by.

i. Some rabbis taught that a Jew was forbidden to help a Gentile woman who was in distress giving birth; because if they succeeded, all they did was to help one more Gentile come into the world. They often thought that Samaritans were *worse* than other Gentiles were.

e. **He had compassion. So he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him:** Instead of passing by, the Samaritan loved him sacrificially. He didn’t wait to be asked; to see the need right in front of him was enough to make him do something. He also gave freely of both his time and his resources.

i. The **wine**, containing alcohol, had an antiseptic effect on the man’s wounds. The **oil** helped to soothe the wounds, easing the pain. To **set him on his own animal** meant that the Samaritan himself walked.

ii. **He took out two denarii, gave them to the innkeeper:** It seems that **two denarii** would provide for the man’s needs in the inn for at least two or three weeks.

iii. There are many ways that the Samaritan was like Jesus.

- The Samaritan was an outsider, despised by many.
- The Samaritan came after others failed to meet the need.
- The Samaritan came before it was too late.
- The Samaritan came with everything necessary.
- The Samaritan came right to the afflicted man.
- The Samaritan gave tender care.
- The Samaritan provided for future needs.

3. ([Luk 10:36-37](#)) Jesus applies the parable.

“So which of these three do you think was neighbor to him who fell among the thieves?” And he said, “He who showed mercy on him.” Then Jesus said to him, “Go and do likewise.”

a. **Which of these three do you think was neighbor:** According to the thinking of the day, the priest and the Levite were **neighbor** to the man who had been beaten and robbed. But they didn’t act like neighbors at all.

i. “We are arrested by the fact that He completely shifted the ground of the question, and by this reply said, in effect, that the question as to who is a neighbor was not so important as the question to whom he was a neighbor.” (Morgan)

b. **He who showed mercy on him:** The lawyer knew who the true **neighbor** was; yet he could not bring himself to say the name “Samaritan.” We might have expected him to be an enemy, but he was instead a neighbor **who showed mercy on him.**

i. Obviously the lawyer knew that he could no longer justify himself. He did not have this kind of love, a love that went beyond what he wanted to think of as “neighbor.”

c. **Go and do likewise:** Jesus allowed the parable to answer the lawyer’s question and guide the application. I am to love my neighbor, and my neighbor is the one who others might consider my enemy. My neighbor is the one with a need right in front of me.

i. Spurgeon wrote that “When we see innocent persons suffering as the result of the sin of others our pity should be excited.” He then gave examples of situations that should provoke pity in the believer:

- Children sick and starving because of a drunken father
- Wives overworked and burdened because of lazy and cruel husbands
- Workers oppressed in wages and working conditions, just to survive
- Those afflicted from accidents and disease

ii. This doesn’t mean running after every need that might present itself. After all, the Samaritan didn’t establish a hospital for unfortunate travelers. But it does mean a concern for the ones plain before us, in both social and spiritual needs. “The world would be a changed place if every Christian attended to the sorrows that are plain before him.” (Maclaren)

iii. Many – even most – people don’t have this kind of love for God or others. How then will they receive eternal life?

- First, by refusing to inherit eternal life by *doing*. Instead, believe on Jesus; trust God that Jesus paid the penalty you deserve for every time you have fallen short of loving God or loving others the way you should.
- Then, having received *eternal life* – God’s kind of life in you – God will give you the resources to love Him and other people in a much better way. You can’t do it apart from having His life in you.

iv. “Let it never be forgotten that what the law demands of us the gospel really produces in us.” (Spurgeon)