

CALVARY CHAPEL OF PHILADELPHIA

CHILDREN'S MINISTRY
3RD-5TH GRADE
TEACHER'S PACKET

SUNDAY MORNING

Study 14

The Good Samaritan



The Good Samaritan

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 use the parable of the Good Samaritan to show the students how to act as a neighbor and show compassion and kindness to all people.

Key Verses

Luke 10:25-37—Main Teaching Passage

Memory Verse - Matthew 22:37-39

"Jesus said to him, "You shall love the LORD your God with all your heart, with all your soul, and with all your mind." This is the first and great commandment. And the second is like it: "You shall love your neighbor as yourself.""

Hook

Review last week's memory verse, John 1:14.

Ask the students to share the names of some of their neighbors. Ask them what makes that person their neighbor. Do they live next door or on the same street? Ask how they should treat their neighbors.

Inform the students that you are actually all of their neighbors. Today, Jesus is going to explain who their neighbor is. More importantly, He will tell us how to treat our neighbors.

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

As we are studying the parable of the Good Samaritan this week, it would be a good idea to review the concept of parables with the class. Parables are stories that Jesus told which illustrate a deeper spiritual truth. Many of the characters, places, and events in a parable are supposed to represent something or someone from the real world.

In today's story, a Jewish law expert approaches Jesus and asks Him what a person must do to inherit eternal life. Jesus referred this lawyer to the law in the Old Testament, which commanded love of God and neighbor. The lawyer then asked, "Who is my neighbor?" Jesus responded with a story.

In the story, there was a man traveling from Jerusalem to Jericho. This journey would have been dangerous, and the path he was taking was full of robbers. A group of thieves attacked him on the way, taking his possessions, beating him, and leaving him to die. As he was lying there, a priest passed by and saw him. While most would have expected such a devout religious man to stop and help this person, the priest ignored the man and left. The same way, a Levite (another religious leader) saw the man but did not help. Then came a Samaritan. The Samaritans were notorious enemies of the Jews. He was the last person who anyone would expect to help a Jewish man. However, this Samaritan came and bandaged his wounds. He put the man on his donkey, took him to an inn, and offered to pay for whatever the man needed. He did not ask for repayment or any kind of reward. He sacrificed from his own time, energy, and resources to help this man. At the end of the story, Jesus asks which of the men in the story acted like a neighbor. The lawyer said that it was the one who showed mercy. Jesus instructed him to go and do likewise.

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

LOOK

In order to fully grasp this story, it is important to understand who these characters were. The priest and the Levite were key religious figures in ancient Israel. They were expected to take care of the temple and perform the religious duties the people needed. They were the equivalent of our pastors and Sunday School teachers today. If anybody would help this man, you would expect it to be them. Instead, they ignored him. Maybe they were afraid, maybe they were busy, or maybe they just didn't care. The reason is not as important as the result: they did not help this man. They did not love their neighbor as themselves.

LOOK (Continued)

The Samaritan was the opposite of all that. The Samaritans hated the Jews and the Jews hated them back. No one listening to the story would have expected this Samaritan to help this Jewish man, but that's exactly what he did. He did not use the priest or the Levite's indifference as an excuse to ignore a man who needed help.

Not only did this man help, but he went above and beyond to make sure that this man was completely taken care of. He did not simply put a bandage on him or move him somewhere else. The Samaritan made sure that this man had all his needs met. He did not hope or ask for a reward or a repayment. He did not do it for his own benefit. In fact, he paid for the whole thing with his own money and never asked for a penny of that in repayment. This effort was at great cost to the Samaritan in terms of time, money, and effort. Indeed, he probably had other places to be and things to do. However, his compassion moved him to this great act of kindness.

The lawyer was asking the wrong question. He wanted to know the minimum expectation for getting into heaven. He wanted to do as little as possible, just like the priest and Levite. Jesus turned his question around and challenged him to see how far he was willing to go to love his neighbor. The lawyer wanted to know how few people he had to love. Jesus encouraged him to find out how many people he was able to go out and love.

It is easy for us to love our friends, but could we, like the Samaritan, love our enemies? Can we love the people who hurt us or are mean to us? Can we love the people who don't look or act like us? The challenge to the lawyer is the same challenge Jesus gives up. The question is not, "Who do I have to love?" but, "How many people can I show love to?"

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

As a class, memorize Matthew 22:37-39.

Have the students make a list of people that are hard to love. Come up with ways that they can love that person.

Pray: Thank the Lord for having compassion on us while we were still sinners, just like the Good Samaritan. Ask Him to help us show love to our neighbors, even the ones that are tough to love.

Parent Question: How did the Good Samaritan love his neighbor?

FURTHER STUDY

Commentary on Luke 10:25-37 by David Guzik

1. (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?** Eternal life, in the Biblical understanding of the idea, doesn't refer to duration of life, because every person is immortal, either in heaven or hell). It doesn't refer to a life that begins when we die. **Eternal life** is a particular quality of life, a life that comes from God, a life we can have right now.

c. Jesus points the lawyer back to **What is written in the law**. If the question is **what shall I do to inherit eternal life**, the answer is simple: keep the **law** of God, and keep it perfectly.

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 is the essence of the law. Now all the man has to do is to *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 exceeding difficult to do. 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 you 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, 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, much less in our daily living.

ii. His second mistake was in thinking that he could fulfil the commandment to love God with all he had and still possibly not fulfil 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 fulfills it. It all depends on how broad the definition is. The Jews in Jesus' day did believe that you had to love your **neighbor**; but they also taught 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. (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 muggings. It wasn't surprising to Jesus' listeners that He set the story on this particular road.

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

i. 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, the probably expected Jesus to say that a common Jewish man came and helped, that the story would be another way Jesus showed the corruption of the religious leaders were in his day. But Jesus shocks them by saying that the man who helped was a **Samaritan**.

d. What was special about a **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 with a sacrificial love. He didn't wait to be asked, for to see the need right in front of him was enough to compel him to action. 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** would help to soothe the wounds, easing the pain. To **set him on his own animal** means that the Samaritan himself walked.

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

3. (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 mugged. But they didn't act like neighbors at all.

b. **He who showed mercy on him:** The lawyer can't even bring himself to say the name "Samaritan" was true neighbor to the hurting man. We might have expected to be an enemy, but he was instead a neighbor, the one **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 would go beyond what he wanted to think of as "neighbor."

c. **Go and do likewise:** So, who is my neighbor? Who is the one I have to love? My neighbor is he one who others might consider my enemy. My neighbor is the one with a need right in front of me.

i. 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.

ii. "The world would be a changed place if every Christian attended to the sorrows that are plain before him." (Maclaren)

4. What if you don't have this kind of love, either for God or for man?

a. Then you must stop trying to inherit 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.

b. When you receive *eternal life*-God's kind of life in you-God will give you the resources to love Him and other people as you should. You can't do it apart from having His life in you.

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