

Calvary Chapel  Philadelphia



# CHILDREN'S MINISTRY TEACHER'S PACKET

1st Grade

## Sunday Morning

Study 14

*The Good Samaritan*

# The Good Samaritan

The Objective is the key concept for this weeks 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 verse 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 students how to love their neighbor using the story of the Good Samaritan.

## Key Verses

Luke 10:25-37—Main Teaching Passage

## Memory Verse - Matthew 22:39

“And *the second is* like it: ‘You shall love your neighbor as yourself.’”

## Hook

Review last week’s memory verse, Luke 9:35.

Play a game with the students and tell them that the winner will receive a prize from the prize jar. After the game, tell the winner that they have the option either to take the candy for themselves or give it to someone else. Note their response.

Our natural instinct is to treat ourselves well. However, Jesus tells us to love our neighbor as ourselves. Today, He will tell a story to illustrate what that looks like.

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

One day when Jesus was teaching, a Jewish law expert came up to Him and asked how someone could get eternal life. Jesus asked him what the Old Testament said, so the law expert replied that we should love the Lord with all our heart, soul, mind, and strength and love our neighbor as ourselves. When Jesus answered that he was right, the expert replied, “Who is my neighbor?” He asked this question so that he could know who he had to show love to and who he didn’t. However, Jesus responded with a story. In the story, there was a Jewish man going on a journey from Jerusalem to Jericho when he was attacked, robbed, and left out to die. First, a Jewish priest walked by. As a religious leader, most people would have expected the priest to help this man, but instead he ignored him and walked by. Next, a Levite (another religious leader) walked by, and he too ignored the man. Last, a Samaritan came by. The Samaritans and Jews hated one another, so it seemed like this Samaritan would ignore the man as well, but instead, he helped him. The Samaritan cleaned up his wounds, set the man on his animal, and brought him to an inn where he could rest and recover. The Samaritan even paid for the Jewish man to stay at the inn and offered to cover any additional expenses. Jesus then turned to the law expert and asked which character in the story acted like a neighbor. When the lawyer answered that it was the Samaritan, Jesus told him to do the same thing.

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

## LOOK

To start, it may be a good idea to remind the class what a parable is. A parable is a made-up story that Jesus used to illustrate an important truth. While the Good Samaritan is not a true story, it demonstrates to us how we ought to treat other people.

It is important not to skip through Jesus’ interaction with the law expert as we try to understand the story. His original question was one that sought to figure out what he needed to do to get eternal life. Jesus affirmed His answer that we need to love the Lord and love our neighbor as ourselves, but then the law expert realized a problem: that’s impossible to do! No one can perfectly love the Lord with everything and love his neighbor as himself. Naturally, the expert then wanted to find a way out of this problem, so he tried to figure out the easiest way to obey this command. If he could only figure out who his neighbor was, he would be excused from loving anyone else. He wanted to find the least he had to do.

# LOOK (Continued)

Jesus turns the question around with the story. While the expert wanted to know the least amount he had to do for the least number of people, Jesus gave him an example of the greatest possible love someone could offer. When He put together the Jew and Samaritan, He was using two groups of people that absolutely hated each other. If our neighbor includes our worst enemies, loving our neighbor must mean loving everyone else as well. Not only did the Samaritan show love, but he loved this Jewish man far beyond what would have been expected of anyone. He loved radically, sacrificially, and generously. His example of love is one of the greatest acts of love someone can perform.

The lawyer asked, “Who is my neighbor?,” but instead he got a lesson on how to be a neighbor. When Jesus tells us to love our neighbor, this is how we are to do it. We are to love anybody, even people we do not get along with or have hurt us. We are to love to the greatest extent we can. The Samaritan did not just do the least he could do to help the Jewish man. He offered as much as he could. Finally, he loved self-sacrificially. Helping this man cost the Samaritan time, money, and energy, but he still did it. This is how we ought to love others.

# TOOK

As a class, memorize Matthew 22:39.

Review the lesson with the class by asking in what ways the Good Samaritan was a neighbor. Ask how we can do these things. Make a list of people that may be hard to love and commit to loving them in this way.

**Pray:** Thank the Lord for loving us with a love even greater than that of the Good Samaritan. Ask Him for help as we all try to love our neighbors as ourselves.

**Parent Question:** What does the Good Samaritan teach us about how to be a neighbor?

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.

# FURTHER STUDY

## Commentary on Luke 10:25-37 by David Guzik

D. 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?** 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. ([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 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, they 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 of 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. ([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 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)