

CALVARY CHAPEL OF PHILADELPHIA

CHILDREN'S MINISTRY

1ST 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 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 to whom he had to show love and to whom 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.

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.

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

LOOK (Continued)

Jesus turned 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 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.

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 22:39.

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?

FURTHER STUDY

Commentary on Luke 10:25-37 by David Guzik

C. The story of the Good Samaritan.

1. ([Luke 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. ([Luke 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. If that happened, this story would be another way. Jesus showed the corruption of the religious leaders in that 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. ([Luke 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)