

CALVARY CHAPEL OF PHILADELPHIA

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

SUNDAY MORNING

Study 18

Friendship: Part 3



Friendship (Part 3)

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 To learn how God instructs us to walk in wisdom toward our neighbors. We will also look at the story of the Good Samaritan to answer the question, "Who is my neighbor?"

Key Verses

Proverbs 3:27-30

Proverbs 11:12

Proverbs 25:19

Proverbs 27:10

Matthew 7:12

Luke 10:25-37

Memory Verse - Matthew 7:12

"Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets."

Hook

Review last week's memory verse, Proverbs 13:20.

Ask the students what they know about their neighbors (their names, pets, kids, etc.) Ask the students what makes someone your neighbor (is it someone who lives in the house next to you, someone on the same street, etc.) Lastly, ask how you are supposed to treat your neighbors.

Today we will learn the answers to the questions, "Who are my neighbors?" and, "How should I treat them?"

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

Proverbs translates the same word as both “neighbor” and “friend.” That being said, how we treat our neighbors and how we treat our friends should be essentially the same. Proverbs 3 instructs us not to withhold doing good when it’s in our power to do it (3:27), and not to delay acts of kindness (3:28). Additionally we are told not to plan evil against our neighbor (3:29) or strive against him without a cause (3:30). Neighbors dwell near each other to provide for and protect each other (3:29). A good neighbor nearby is more helpful than family who lives far away (27:10), but an unfaithful neighbor is a constant pain to be around, like a rotten tooth or a foot out of joint (25:19).

So who is our neighbor? A lawyer asked Jesus this question, and Jesus responded with the following story. A man was robbed, beaten, and left lying on the side of the road. A priest saw him lying there and just walked by him on the other side of the road, as did a Levite. However, a Samaritan man saw him and had compassion. He bandaged him, brought him to an inn, and paid the innkeeper to take care of him, asking for nothing in return. This compassionate Samaritan was a neighbor to the man in need. Jesus told the lawyer to go and do likewise. So the question Jesus wants us to focus on is not, “Who is my neighbor?” but, “Who am I? Am I a good neighbor?” So whether your neighbor is good or bad, do not despise them (11:12). Instead, be a good neighbor yourself and treat them the way you would want to be treated (Matthew 7:12).

LOOK

Depending on where you live, you may or may not know your neighbors very well. Some neighborhoods and cultures are much more interactive and supportive than others. Maybe you live in a neighborhood where everyone knows each other, or maybe you live in a neighborhood where people tend to keep to themselves. Whatever the case, followers of Jesus are called to love their neighbors as they love themselves, and Proverbs gives us wisdom as to how we can best do that.

But the term “neighbor” goes beyond the people who live next to us or on our street. Everyone is our neighbor, and the parable of the Good Samaritan makes it clear that God wants us to be a loving neighbor to everyone, even our enemies! So instead of focusing on who good neighbors are, Proverbs gives us wisdom to help us to be good neighbors, and how to avoid being bad neighbors.

Proverbs tells us that God placed us in communities with other people so we could help one another and keep each other safe. The instruction in Proverbs 3 is for us not to withhold good to whom it is due. Imagine that you packed a huge lunch for school today. You have a

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

LOOK (Continued)

sandwich, fruit, bag of chips, cookies, etc. One of the kids at your table forgot their lunch bag at home, and is asking if anyone can spare some food. This is a chance to be a good neighbor! But instead of taking out all your food you only take out your sandwich and tell him you don't have enough to share today, but will be sure to have some extra food tomorrow if he needs it.

This is exactly what Proverbs 3 is teaching us *not* to do, and exactly what the Pharisee and Levite did! Someone needed help. You could have helped them, but chose not to, or told them to wait until later. God's desire is for us to help immediately when it is in our power to do so, just like He Himself is a very present help in time of trouble. Followers of Jesus walk in wisdom toward their neighbors by being generous to them and living in peace with them. If we truly love God, we will love our neighbor, and treat him as we would want to be treated.

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 7:12.

As a family: Think about ways you could bless the people in your neighborhood. Do something together, like making cards, drawing pictures, baking cookies, etc. to show your neighbors God's love for them.

Pray: Ask God to give you opportunities to be a good neighbor to those in need. Ask him to help you be a good neighbor to the people in your neighborhood.

Parent Question: Who is your neighbor?

FURTHER STUDY

Commentary on select Proverbs and the Good Samaritan by David Guzik

4. ([Pro 3:27-30](#)) Some lessons from God's wisdom.

**Do not withhold good from those to whom it is due,
When it is in the power of your hand to do so.
Do not say to your neighbor,
"Go, and come back,
And tomorrow I will give it,"
When you *have* it with you.
Do not devise evil against your neighbor,
For he dwells by you for safety's sake.
Do not strive with a man without cause,
If he has done you no harm.**

a. **Do not withhold good from those to whom it is due:** Here Solomon gave some practical examples of the lessons wisdom teaches. He began with the simple principle that we should do **good** when it **is in the power** of our hand to do so.

i. "Do not refuse a kindness when it is in thy power to perform it. If thou have the means *by thee*, and thy neighbour's necessities be pressing, do not put him off till the *morrow*. Death may take either him or thee before that time." (Clarke)

ii. **Those to whom it is due:** "May be laborers who have earned their pay, the poor who rightly plead for help, or suppliants at the city gates who call for justice." (Garrett)

iii. **To whom it is due:** "The Hebrew of [Pro 3:27a](#) ('... from its owners') brings out the injustice, not merely inconsiderateness, of delay." (Kidner)

b. **Do not say to your neighbor:** The good we should do should be done *promptly*, while opportunity still exists. If we leave it to **tomorrow**, it may never happen—and will certainly not happen as soon as it could and should.

c. **Do not devise evil against your neighbor:** God's wisdom teaches us to treat others well. Since our own security and safety is connected to the good of our neighbor, then **for safety's sake** we should **not strive** with our neighbor when there is no cause (**if he has done you no harm**).

i. **Do not devise:** "*Do not plan* renders a verb meaning concretely 'to plow' and figuratively, always ethical, 'to prepare [i.e., plan]' good or evil deeds." (Waltke)

ii. "Do not be of a litigious, quarrelsome spirit. Be not under the influence of too nice a sense of honour. If thou must appeal to judicial authority to bring him that wrongs thee to reason, avoid all enmity, and do nothing in a spirit of revenge." (Clarke)

iii. “We must beware of becoming involved in quarrels ([Pro 17:14](#); [18:6](#); [25:8-9](#)) instead of pursuing peace ([Romans 12:18](#)). A spirit of strife is a great hindrance to holiness ([Hebrews 12:14](#); [Colossians 3:12-15](#)) and is inconsistent for any of God’s servants ([2 Timothy 2:24](#)). (Bridges)

**He who is devoid of wisdom despises his neighbor,
But a man of understanding holds his peace.**

a. **He who is devoid of wisdom despises his neighbor:** The way of **wisdom** is also the way of love and respect. When one **despises his neighbor**, it isn’t evidence of superior **wisdom** and discernment, but a failure of true wisdom.

b. **A man of understanding holds his peace:** Men and women of wisdom (**understanding**) recognize there is a time and place to hold back one’s outrage. They know when love and respect would compel them to hold **their peace**.

[Proverbs 25:18-19](#)

**A man who bears false witness against his neighbor
Is like a club, a sword, and a sharp arrow.
Confidence in an unfaithful man in time of trouble
Is like a bad tooth and a foot out of joint.**

a. **A man who bears false witness against his neighbor:** Many proverbs speak against the **man who bears false witness**. This liar, whether in the court of law or common conversation, does great damage. He is **like a club, a sword, and a sharp arrow**. It is not a small sin to bear **false witness** against a **neighbor**.

i. The **man who bears false witness** “Is as cruel and pernicious to him as any instrument of death. The design of the proverb is to show the wickedness of slander, and that a false witness is in some respect as bad as a murderer.” (Poole)

ii. “For in-close battle he used the *war club* (or mace, see n. 35), for less close but still hand to hand fighting the *sword* (or dagger or scimitar, see [Proverbs 5:4](#)) and for long distance fighting the bow and *arrow* (see [Proverbs 5:23](#)).” (Waltke)

iii. “Lo, here the mischief of an evil tongue, thin, broad, and long, like a sword to let out the life blood of the poor innocent – nay, to destroy his soul too, as seducers do that bear false witness.” (Trapp)

iv. i. “The tongue wounds four people at one stroke. The person harms himself, the object of his attack, anyone who listens to his words, and the name of God. Flee from this deadly disease.” (Bridges)

b. **Like a bad tooth and a foot out of joint:** These two proverbs are connected because the **man who bears false witness** is often also the **unfaithful man in time of trouble**. In one aspect he brings pain, in the other aspect he is a pain. The **unfaithful man** is useless and like a persistent, debilitating pain.

[Proverbs 27:10](#)

**Do not forsake your own friend or your father’s friend,
Nor go to your brother’s house in the day of your calamity;
Better is a neighbor nearby than a brother far away.**

a. **Do not forsake your own friend or your father’s friend:** We should hold the bonds of friendship as dear and obligating, even beyond generations. Friends should not be forsaken.

- i. "A well and long tried friend is invaluable. Him that has been a friend to thy *family* never *forget*, and never *neglect*." (Clarke)
 - ii. "Solomon exemplified his own rule by cultivating friendly links with Hiram, the friend of his father ([1 Kings 5:1-10](#)). The unprincipled contempt of this rule cost Solomon's foolish son his kingdom ([1 Kings 12:6-19](#))." (Bridges)
 - iii. "Now, inasmuch as the Lord Jesus is 'thine own friend, and thy father's friend,' the injunction of the text comes to thee with peculiar force: 'Forsake him not.' Canst thou forsake him?" (Spurgeon)
- b. **Nor go to your brother's house in the day of your calamity:** We should not assume that our birth **brother** is the best one to help in the **day** of **calamity**, especially if the **brother** is **far away**. Better is a lesser resource that is **nearby** than a better resource that is **far away**.
- i. "The 'brother' in [v. 10](#) is a close relative, one to whom people naturally turn in difficult times. Normally the close family identity of the Israelites would dictate that one go to a relative for help, and this verse is surprising for appearing to go against custom here." (Garrett)

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)