

The Good Samaritan

CONCEPT

Jesus loves everyone.

GOAL

The children will learn through the parable of the Good Samaritan that Jesus loves everyone.

PASSAGE: LUKE 10:25-37

Key Verse: "... love your neighbor as yourself." Luke 10:27

PLANNING AHEAD

Lesson Supplies

- *The Bible in Pictures for Toddler*, Lindvall, p.108
- *The Beginner's Bible*, Henley
- 7 laminated, magnet-backed pictures:
 - 2 priests, Samaritan man on knees
 - Robbers, Victim lying down
 - Victim standing up, Bed

Background Information / Teacher Helps

“The nation of Israel was fully aware through both the words and works of Jesus Christ that He was offering Himself to Israel as their Messiah and presenting the promised and covenanted Davidic kingdom. The Old Testament had made it very clear that righteousness was a prerequisite for entrance into that kingdom. The people were sufficiently convinced by the evidence that Christ gave of the genuineness of His offer that they began to concern themselves with questions of righteousness. It must have been widely known that Christ repudiated the righteousness of the Pharisees as providing an acceptable basis for entrance into His kingdom (Matt. 5:20). Instead of Pharisaic righteousness Christ demanded perfection; He had said, “Be perfect, therefore, as your heavenly Father is perfect” (Matt. 5:48). Scholars of the Mosaic law frequently came to Christ to ask His interpretation of the law and to discuss His concept of righteousness.”¹

“This parable, unique to Luke, requires the utmost care in its interpretation. It must neither be over allegorized, as it was by the early church fathers, nor reduced to a simplistic meaning hardly worthy of Jesus’ teaching. Above all, it must be understood in its context, with attention to the questions of v. 25 and v. 29 and to Jesus’ application in vv. 36-37...”²

“... Christ was not telling the man that he would be saved by keeping the law. The man wanted to know how righteous he must be in order to enter the kingdom and what works he could do to prove that he had been made righteous. Christ in replying to his interrogation used the law lawfully. The law was primarily designed to be a revelation of the holiness of God (1 Peter 1:15-16). It also revealed the demands that God made of those who wished to be acceptable to Him and to walk in fellowship with Him (Matt. 5:48). This scholar in the law could examine the law and from the law would know that God is holy. Further, this law expert could know the demands that God’s holiness would make on those who desired to be in fellowship with Him—on those who wished to be admitted to Messiah’s kingdom... It is readily evident that that knowledge did not satisfy. The man’s knowledge only brought conviction, for he sought to ‘justify himself’ (Luke 10:29)... His defense was his ignorance.”³

“The NT parables aim to lead one to a decision; Jesus’ second counterquestion (v.36) forces the ‘expert in the law’ to voice his decision. In his question, Jesus does not focus on the object of neighborly love, the Jewish victim, but on the subject, the Samaritan who made himself a neighbor. This reversal of the ‘expert’s’ question (v.29) provides in itself the key to the meaning of the parable and to Jesus’ teaching on love. Love should not be limited by its object; its extent and quality are in the control of its subject. Furthermore, love is demonstrated in action, in this case in an act of mercy. It may be costly... There is a striking reversal of roles here. The Jewish ‘expert’ would have thought of the Jewish victim as a good person and the Samaritan as an evil one. To a Jew there was no such person as a ‘good’ Samaritan. (v.37) The ‘expert’ cannot avoid the thrust of the parable, though he apparently finds it impossible to say the word ‘Samaritan’ in his reply. Jesus now refers back to the original question, ‘What must I do?’ by saying, ‘Go and do likewise.’ Both this man and the rich ruler of 18:18-25 needed to learn that God does not bestow the life of the kingdom on those who reject the command to love. Such rejection shows that they have not truly recognized how much they need the love of God themselves. In this respect they are identified with Simon the Pharisee rather than with the woman who was forgiven much and therefore loved much (7:36-50).”⁴

A deep hatred existed between the Jews and Samaritans. While the Jews considered themselves pure descendants of Abraham, the Samaritans were a mixed race of Northern Kingdom Jews and a variety of other races. No doubt to the Jewish expert, the despised Samaritan would have been the least likely person to respond correctly in Jesus’ story. In fact, he betrayed himself at the end of the text, when unable to even utter the word “Samaritan,” he proved his lack of the very thing he pronounced the law commanded – love.

¹ Dwight Pentecost, *The Parables of Jesus*, © 1982 by The Zondervan Corporation, p. 71.

² *Expositor’s Bible Commentary*, Volume 8, 1984, Zondervan Corporation, p. 942.

³ Dwight Pentecost, *The Parable of Jesus*, © 1982 by The Zondervan Corporation, p. 73.

⁴ *Expositor’s Bible Commentary*, Volume 8, 1984, Zondervan Corporation, pp. 943, 944.

If we are honest with ourselves, we all know that we often have a religious mentality when it comes to genuine mercy shown to others. The cost is too high and/or there is a threat of personal loss or inconvenience. Praise God that His mercy is genuine and His grace is sufficient. Pray that your understanding of His love and grace will motivate and empower you to love as He did so that others may know Him. Pray that God will sensitize you to the needs of the students in your class.

LESSON PLAN

PRAYER	Pray for the children <ul style="list-style-type: none">• w/your team before class• during the week Pray simple short prayers with the children
LESSON	“THE GOOD SAMARITAN” Main Points: <ul style="list-style-type: none">• A man asked Jesus who he should love• Jesus told the man that he should love everyone.• Jesus told a story about a man who was hurt by robbers<ul style="list-style-type: none">○ 3 men who said they loved others didn't help the man○ 1 man who was different stopped to help the man• The man who stopped to help was the one who loved everyone• Jesus loves everyone• Jesus wants us to love everyone