

THE GOOD SAMARITAN



Passages to Study: Luke 10:25-37.

Read with the class: Luke 10:25-37.

Texts for memorization:

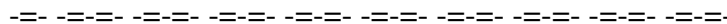
Younger: Galatians 3:13 "Christ hath redeemed us from the curse of the law".

Older Galatians 3:13.



OBJECTIVES: To teach that:

1. No one is able to save him/herself from the devastating effect of sin which leaves one on the road to death.
2. A religion which requires some form of payment from the sinner can not provide that which the person really needs: **DIVINE LIFE.**
3. The unknown person who saves the wounded man is a figure of the Lord Jesus Christ.
4. With compassion for the sinner, the Lord Jesus came down from Heaven to where the sinner was in all his need.
5. The One who saves the sinner is also concerned about his future well being.
6. The person who has been saved will show gratitude and want to know more about his beloved Saviour.



SCENE No. 1. VISUAL AIDS: A traveler on his way to Jericho, and a group of thieves hiding behind a rock, ready to attack the passer by. In an upper corner of the scene show a figure of the Lord Jesus talking with the lawyer.

DEVELOPMENT:

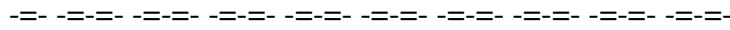
- The lawyer's first question is asked in an attempt to trap the Lord Jesus into saying something contrary to that which the religious leaders consider acceptable doctrine. He asks what to **DO** to receive eternal life.
 - The Lord turns his questioner to the only source that can provide the answer for him, the Word of God, which has been given as a permanent witness to the Law of God.
 - The questioner knows the Word of God well. (v.37) So, why does he ask? His hypocrisy is evident. The lawyers were experts in the Mosaic law.
 - The Lord Jesus praises his answer and indicates that he himself knows the answer to his question.
- Cns.** It is important to notice that the Lord used the written Word as the basis for His answer and it ought to be the source of the answers Sunday School teachers give to the questions the students ask.
- Cmt.** The way of salvation is in the heart, the mind and the mouth of the sinner. (Rom. 10:8)
- Cmt.** "Go and do likewise" is a warning from the Lord that knowledge will be used against a person if not held in faith. (Jn. 12:48)
- The conscience of the lawyer is pricked by the reply of the Lord Jesus. His own words have pointed an accusing finger at him.
 - The second question "who is my neighbour?", is an attempt to seek relief from his sense of guilt and to quieten his own conscience.
- Cns.** The Pharisees discriminated between people. **Exm.** The poor treatment they gave to Samaritans, and their criticism of the Lord for receiving publicans and sinners. (Lu. 15.2)
- The parable the Lord Jesus uses demonstrates that it is not more knowledge that is needed but rather a new heart capable of loving others.
 - The traveler of the story walks on a downward and dangerous road in the direction of Jericho, the city of the curse. (Josh.6:26)
 - Attacked by thieves, the traveler can do nothing to help himself.

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- Left half dead, he needs the help of someone who can save his life and rescue him from death.

Apl. The desperate condition of the traveler is a reflection of that of every sinner on the road of life, each one unable to do anything to save himself.



SCENE 2. VISUAL AIDS: The traveler lies wounded beside the road. A priest passes, then the Levite, followed by the Samaritan who goes to the side of the wounded man and later takes him away mounted on his own animal.

DEVELOPMENT:

- The first one to come is a priest from the temple in Jerusalem, but he passes by on the other side of the road.
- The priest represents the Law and it’s demand of offerings and sacrifices. It can only require something from the sinner, but is unable to provide the life and strength needed for recovery.

Apl. The sinner, like the wounded man on the road, is not able to pay or offer something to obtain salvation.

- The Levite does not provide what is needed either, and passes by, leaving the man in the same condition he found him.
- The Levite represents those dedicated to service in the temple, fulfilling the teachings of the Law, but lacking the ability to supply life to a dying man.
- The only one who has compassion on the wounded man is a person whom the Jews despised.

Cmt. The key word, a characteristic of the Samaritan, is “compassion”. Without it the wounded man would receive no help.

- The sincere love of the stranger is seen in his attitude towards the wounded man.
- He descends from his mount and comes alongside the wounded one, attending to him right where he is.

Cmt. The teacher should point out some of the areas of similarity between the Samaritan and the Lord Jesus.

The Samaritan was: 1. Despised.

2. Disregarded or unknown.

3. Disposed or willing to saved his neighbour from death.

4. Descended, got down from his animal and put himself on the same level as the wounded man.

5. Attended to his most urgent need first, that of saving him from death. The wine would revive the man and the oil help to ease his wounds.

6. He himself lifted the wounded man and placed him on his animal. The man could not do anything for himself.

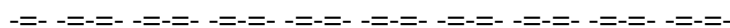
7. He takes the man to the inn and thus ensures that his future recovery will be complete.

- Not only does he give immediate help but remains by his side until the following day, thus making certain that he is out of all danger of death.

Sug. The teacher should stress the tenderness of the Lord Jesus in all He did for us who are wounded by sin and in danger of eternal death.

- The wounded man offers no resistance, but submits to the will of his compassionate helper who saves him from death.

Lsn. The Lord Jesus is seen Saviour and then as Lord. The injured man’s submission is a lesson on recognition of the Lordship of the Lord Jesus.



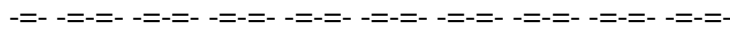
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SCENE No. 3. VISUAL AIDS: The Inn with wounded man in bed and Samaritan talking with the Inn keeper.

DEVELOPMENT:

- The Samaritan not only takes the man he has rescued to a safe place but also stays with him all night. He saves his life and brings him into the light of a new day.
 - Apl.** When Christ saves, it is the beginning of a new day in our existence, the enjoyment of a new life for the one previously at the point of death.
 - Without doubt it was the Samaritan himself who personally attended to the wounded man during the hours of the night, when his life would be in the greatest danger.
 - In the morning, before leaving on his journey, the Samaritan charges the Inn keeper with the care of the man he has so recently saved from death.
 - The money he gives to the host shows that there is not only immediate provision for need but also assurance of future recognition for service rendered.
 - Cns.** The inn is a figure of a local assembly where newly saved people are cared for, The innkeeper is a figure of an individual Christian and the work entrusted to him in caring for and serving others. It is “loving your neighbour as yourself”.
 - Apl.** Not only is there a present provision for serving the Lord, but there is also assurance given of future recompense (reward) to be received when the Lord Himself comes again.
 - Cmt.** The reference to unspecified additional expenses suggests it would depend on how conscientiously the innkeeper fulfills the command and cares for the wounded.
 - No doubt during the absence of the Samaritan, the rescued man would be awaiting his return.
 - Cns.** As recovery progressed, the injured man would ask the innkeeper about his benefactor.
 - Sug.** Develop the idea of growing gratitude in the heart of the recovered man as he learns more of the one who had saved. This knowledge would be communicated by the innkeeper and perhaps others who had also been objects of the Samaritan’s compassion.
 - Sug.** Ask the children what kind of questions the man would ask while recovering, in order to get to know the one who had saved him from death.
 - Apl.** The Christian is called to grow in grace and in the knowledge of our Lord and Saviour.
 - Cmt.** Each saved sinner waits for the coming of the Lord and wants to learn as much as possible about the one who has rescued him.
- Note to teacher:** Take time yourself to meditate on your own “recovery” and what the Lord has done for you. This will lead you to worship, and your teaching will be imbued with tenderness and love for the Lord Jesus.



SCENE No. 4. REVIEW: Figures of the traveler, the thieves, the wounded man, the Samaritan, and keeper.

DEVELOPMENT:

- The sinner is a traveler through this life.
 - He has been attacked by an enemy.
 - He has been left dying and unable to help himself.
 - He is helped by someone unknown to him who has a loving heart.
 - He is left in the care of an Inn keeper who watches out for his well-being.
 - Cmt.** At the end of the story, the lawyer is shown to be one who does not practice love to his neighbour, for when he replies to the Lord’s question, he does not even want to identify the Samaritan by name.
 - Cmt.** The lawyer is a wounded man who needs the same Lord, (a person he is not truly acquainted with) and he needs Him as Saviour. He must submit himself to do His will, and thus recognize Him as Lord.
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