

BIBLE TEACHING AND WORSHIP GUIDE



FOR THE HOME-BASED CHURCH

Produced Weekly

***The Compassionate Samaritan:
Acting in Love
Luke 10:25-37***

Copy this sheet for the Gathering Time, Bible Study, and Worship Experience leaders for the next meeting of the church.

Leaders' Responsibilities:

Important: Each person who will be leading one of the three parts of a session one or more times during the Unit of Study needs to have access to the "Background Guide" for that Unit when provided at the beginning of that Unit of Study.

1. **The Gathering Time Leader** will gather all of the people together and help them prepare their minds and hearts for a wonderful worship experience before God. His/her responsibility is to introduce the congregation to the theme (content) and the Scripture that will be central to their worship experience for the day.
2. **The Bible Study Leader** will then help the people understand what the Scriptures have to say and teach us about the content of the study for the day. He/she will guide the people to make a general application of the study (ie: How does this Bible study apply to people today?)
3. **The Worship Time Leader** has the responsibility to use the theme and Scriptures to guide the congregation to make personal commitments to God's will for each one in regard to the study for the day. He/she will use others to lead in the music, taking the offering, ministry moment comments, and other activities and parts of the **Worship Time** that can aid in participatory worship.

Prior to this Coming Session:

Gathering Time Leader:

Bible Study Leader:

Worship Time Leader:

Copy the scripture verse from Micah 6:14 and enlist two readers to read both for beginning and ending the Sharing Time. You may make the extra copy from the next to last page of this session.

Also copy the “Praying for the World” prayer request from the final page of the session for someone to read during that moment of the service.

Music Sources:

The Servant Song, CCLI # 72673, *BH* #613; *The Worship Hymnal* #384

Share His Love, CCLI # 26454, *BH* #567; *The Worship Hymnal* #358

People Need the Lord, CCLI # 18084, *BH* #557, *The Worship Hymnal* #359

Gathering Time: (Suggested time: 15 minutes)

***The Compassionate Samaritan:
Acting in Love***

Focal Text

Luke 10:25-37

Background Text

Luke 10:25-37

Main Idea

Genuine faith in God leads a person to reach out in generous loving concern to people in need.

Question to Explore

To what extent and to whom are you a neighbour?

Teaching Aim

To lead the class to evaluate the extent to which their lives mirror the behaviour of the Good Samaritan.

Gathering together:

Sing **The Servant Song** or another song which emphasizes helping others.

First thoughts:

“But a Samaritan...” is the key phrase in the passage we will study today. The Samaritan was different. Jews despised the mixed race Samaritans who did not always strictly adhere to Jewish Law. But it was the Samaritan who gave help to the wounded man who had been robbed. We would wish that people today would say “But a Christian helped when I was discouraged, out of work, sick, sad and lonely.” We pray God’s blessings on those Christians involved in disaster relief projects or non-governmental relief agencies in countries torn by hurricanes, earthquakes, floods and tornadoes. “But a Christian named Joe, Nancy, Jane or James helped when it seemed that no one else would.” May it be so, Lord Jesus.

Closing the Gathering Time:

Take time at this point to mention items of prayer concern for the church, announcements of ministry or activities, and anything else that needs to be shared with or by the congregation. Pray for these needs. Remember to praise God in prayer.

Break time! Take five minutes between sessions. Encourage children to use the washroom so that they won't need to leave during the Bible Study time.

Distribute youth/adult Bible study outlines or paper for note-taking, if available.

Also hand out the activity sheets for preschool and younger children to use during Bible Study and/or worship.

2

Copy this section for the Bible Study leader.

Note to the Bible Study Leader: Suggested teaching time for the Bible study should be about 35 minutes. Use the “Teacher Preparation” for your personal study during the week before the session. Use the “Bible Study Plan” for the actual session.

Teacher Preparation

The Compassionate Samaritan: Acting in Love

Focal Text

Luke 10:25-37

Background Text

Luke 10:25-37

Main Idea

Genuine faith in God leads a person to reach out in generous loving concern to people in need.

Question to Explore

To what extent and to whom are you a neighbour?

Teaching Aim

To lead the class to evaluate the extent to which their lives mirror the behaviour of the Good Samaritan.

Introduction to your personal study:

As you look at the parable of the Good Samaritan look at what led up to this. The disciples had been with Jesus for some time. They had seen him perform miracles and yet when the storm came they were afraid. How like us. Also note that Jesus cared about all the different aspects of life -our mental, physical, emotional and spiritual needs. Jesus is teaching here the need for compassion – for going out of our comfort zone – for reaching out to those in need.

Background:

Luke 8:1—10:24

Please ask for and read the information contained in the “**Basic Information for Leading the Unit of Study**”, found at the beginning of this Unit. Whoever downloaded this session for you should have that material for you as well.

Luke seems to have kept a diary of Jesus activities. He starts with “after this” Jesus went through towns and villages with His disciples and some women telling the Good News about God’s Kingdom. When a large crowd gathers He tells them a story about a farmer sowing seed (spreading the word) and goes on to talk about a lamp stand (giving light). We have the calming of the storm (controls the environment) and the healing of a demon possessed man (gives mental stability). Then Luke tells us about the raising of Jairus’ daughter (giving life to the dead) and the healing of the woman who was sick (ongoing health problems). In chapter 9 we have the feeding of the five thousand (provides for physical need). We find Jesus meeting needs in the lives of people in so many different ways. No two people are alike and their needs are different, yet Jesus can meet the need.

Focusing on the Meaning:

1. A Lawyer

In verse 25 we find that a lawyer (an expert in the religious law) comes to Jesus with a question: “***What must I do to inherit eternal life?***” It was not unusual for a new teacher to be questioned on his teaching by a person who was also an educated man. This lawyer may have been around and seen and heard Jesus before. His question may or may not have been genuine. Either way he was testing Jesus on what his knowledge was and what his teaching was. Notice how Jesus deals with the question. He answers the question with a question. Verse 26 “***What is written in the law?***” ***He replied. “How do you read it?”*** The lawyer tells Jesus that you must love the Lord your God with everything that you have, your soul, your strength and your mind and love your neighbour as you love yourself. Jesus then tells him to put this into practice. Notice that Jesus basically tells the man that he already knows the answer. He is an expert in the Law of Moses. The lawyer understood what the law required to have eternal life but he did not understand the love involved. It was the concept of loving his neighbour as himself that was a problem. He wanted limits on this love and so he comes back with another question in verse 29 to justify himself. That question is one that resonates through the centuries “***And who is my neighbour?***”

2. A Parable

Verses 30-36.

Notice that Jesus does not actually answer the question as the lawyer put it: “***And who is my neighbour?***” He changes it and talks about who was the neighbour. Jesus places the emphasis on the one who acts neighbourly and not on the recipient of the neighbourly act. Picture the characters in this story. We have a man travelling from Jerusalem to Jericho. We have robbers out for what they can get. A Levite, a priest, and a Samaritan travel on the same road. This was a dangerous road to take. It was

rough, mountainous and lonely – known for being a place where robbers attack. Racial tension ran very high. The Jews and the Samaritans had no dealings with each other.

As the man travelled on this lonely dangerous road he was attacked by robbers who took his clothes, beat him, and left him for dead. It happened that a priest was coming down from Jerusalem. Jericho was a priestly town and Jerusalem was where the priest would perform his religious duties. Priests offered the sacrifices.

Jerusalem was on higher ground than Jericho, which was in the Jordan valley. Verse 31 says that the priest was going down the same road but when he saw the man he passed by on the other side. Whatever his reason for doing this, he failed, as a religious man, to meet the needs of another human being. In Verse 32 we find a Levite (an assistant to the priest in religious duties), who when he came to where the man lay also looked, crossed over to the other side of the road and went on his way. He was religious but was lacking in compassion. Verse 33 begins with the words, ***“But a Samaritan.”*** What a different picture we have here.

This man, as he travelled the same road, came to where the man was lying wounded and when he saw him he had pity (Verses 34-35). Notice that he felt compassion for the man and he put that compassion into action. He bandaged his wounds and used the traditional medication of that day, pouring on oil and wine. He then put him on his own donkey and took him to an inn and took care of him. He went beyond this action of compassion to provide for the future needs of the injured man. When he had to leave the next day, he paid the innkeeper two silver coins and asked that he take care of the wounded man. He doesn't just leave it at that in the hope that the man would manage, but tells the innkeeper that when he returns he will cover any extra expense incurred.

This was a difficult story for the lawyer to hear. He wanted a way out. He didn't want to hear that there were no limits to love. When Jesus asked the lawyer which one of the three he thought was the neighbour, he had no choice but to say ***“The one who had mercy on him”***. Jesus told him, ***“Go, and do likewise.”*** (v. 37)

An interesting fact about this story is that Luke is the only one of the gospel writers to include it. Matthew 22:34-40 and Mark 12:28-31 tell of Jesus telling the expert in the law which is the greatest commandment, but do not continue with the account of the Good Samaritan. The Luke account differs from the Matthew and Mark account in that the expert in the law explains the importance of loving the Lord with heart, soul, strength, and mind and loving one's neighbour as oneself.

Your Goal as the Leader of this Bible Study:

This lesson is Christian love in action. The parable of the Good Samaritan leaves us in no doubt as to who was neighbour to the man who fell among robbers. The priest and the Levite were visible upper class religious leaders. They knew the law and what the law required but they did not put that knowledge into action. There was head knowledge but it had not reached the heart. They saw a man in need and passed by on

the other side. As Christians we must seek to follow Jesus and do what we know He would have done. Our compassion should be to people regardless of race, colour, religion, or social standing. Genuine faith in God will lead us to reach out to people with whom we may not necessarily feel a kinship. Sometimes we have to go out of our comfort zone in order to do what God wants us to do. Jesus is saying to us that we should 'do likewise.' We should look at our lives and see where we stand in the light of the story of the Good Samaritan.

For Personal Reflection:

What have I learned from this study?

What personal experience does this lesson bring to mind?

What is one action I will take this week to apply this Scripture passage to my life?

Bible Study Plan (Suggested time: 35 minutes)

The Compassionate Samaritan: Acting in Love

Regroup the church after the Gathering Time and break by singing a chorus that young children can relate to—or another praise chorus if your congregation does not have children. Children who go to their own Bible teaching session should stay with the group until after this song. Have the preschoolers and children accompany the hymn with rhythm sticks, maracas, bells, etc.

Begin by helping the group locate the **Focal Text** in their Bibles. Also, share with them the **Main Idea** to be learned from the Scriptures, and the **Questions to be Explored** by the group.

Focal Text

Luke 10:25-37

Background Text

Luke 10:25-37

Main Idea

Genuine faith in God leads a person to reach out in generous loving concern to people in need.

Question to Explore

To what extent and to whom are you a neighbour?

Teaching Aim

To lead the class to evaluate the extent to which their lives mirror the behaviour of the Good Samaritan.

Connect with Life:

Leader: Give a brief account of significant events that precede the parable of the Good Samaritan Luke 8:1–10:24. Point out in particular that even though the disciples spent so much time with Jesus, when the storm came they were afraid (Luke 8:22-26).

Have the group discuss the fact that Jesus meets so many different needs.

Ask if Jesus meets ALL of our needs.

Someone may be willing to share a testimony of how Jesus met his or her need.

Guide the Study:

Have someone read Luke 10:25-37.

Ask the group what stands out to them about this parable.

Have the group consider why the Jews would have nothing to do with the Samaritans. The population of Samaria was made up Israelites and non-Jews. The Jews considered the Samaritans to be inferior and did not recognise them as neighbours. Bring out the fact of racial tension.

Ask how the lawyer would have reacted to the fact that it was a Samaritan who helped the wounded man.

Discuss the difference between the religious men and the Samaritan.

Consider the location of the story. (A rough, dangerous, and lonely mountainous region.)

Examine the danger of stopping on that particular road.

Offer this question for discussion: **“Who is my neighbour?”**

Ask: **“How can we be a neighbour?”**

Remind the group: The story is about being a neighbour, not just having a neighbour. That distinction and understanding is important in order to gain the full benefit of Christ’s teaching using the parable. If we know and love Jesus as our Saviour we will understand that our neighbour is the person in need.

Bring out the fact that we need to have a right relationship with Jesus.

Point out that the lawyer had head knowledge but it had not reached his heart. In actual fact he did not obey the commandment to love God with his heart and soul and strength and mind (Verse 27).

Encourage Application:

If you have two or more youth, this is the time to give them the **Youth!!! Take Ten** page and allow them to move away from the adults and apply the lesson by and for themselves.

Ask the group to evaluate where they stand in the light of the story of the Good Samaritan, for example, going out of our way to reach people in love.

Encourage the group to think of ways they can obey Jesus and love people with a genuine compassion.

Ask: What is the first thing we need to do? Be sure to bring out the following:

Accept Christ as our Saviour.

Study the Bible.

Spend time in Prayer.

Have the group look at ways to be a good neighbour.

Ask for suggestions e.g. visiting shut-ins, hospital visits, baby sitting, helping the homeless etc.

See if there are ways that, as a group, you can be good neighbours.

Maybe there is someone in the group that needs help.

Note to the leader:

There maybe someone in the group that has never asked this most important question, "What must I do to inherit eternal life?"

So, in simple terms, explain how a person can come to know Jesus as Lord and Saviour.

Take a five minute break to separate the Bible Study and Worship Time. Children may need to use the washroom again before worship.

Youth!!! Take Ten

Bible Study Application for Youth

You may wish to move away from the adults for the final five to ten minutes of the Bible study and help each other as youth to apply the lesson to your own needs.

The Compassionate Samaritan: Acting in Love Luke 10:25-37

A youth will lead the following activity and comments. No adults need to be present. If possible, teens should take turns in leading the application time.

Actually Being a Compassionate Samaritan

List some of the “wounded on the side of the road” people in your life. These might include:

1. the new kid at school who isn't making friends.
2. the single mom who has returned to school to finish Grade 12.
3. someone from a different ethnic/cultural background.

Now make a list for yourself!

- 4.
- 5.

What are practical ways to help heal their wounds?

Take a moment to promise God that you will actually do something about it.

Set a date for taking the first step.

Worship Time (Suggested time: 30 minutes)***The Compassionate Samaritan:
Acting in Love
Luke 10:25-37*****Beginning the Service:**

Sing “**People Need the Lord**” by Greg Nelson and Phil McHugh, CCLI # 18084, The Worship Hymnal, #359.

Read the words to the song and pause for prayer as each participant considers those words.

Have two readers share from Micah 6:8

First reader:

***He has showed you, O man, what is good.
And what does the Lord require of you?***

Second reader:

***To act justly and to love mercy
And to walk humbly with your God.***

Offering:**Praying for the World:**

Encourage someone else to read this prayer concern. A copy for reading is found on the final page of this session.

Survival is a daily struggle in the deserts of the Middle East, North Africa and Northwest China, as well as in the economic desert of the former Soviet republics of Central Asia

and the economically depressed and politically unstable countries of West Africa, South Asia and Southeast Asia. Ask God to guide the efforts of Christian individuals, churches and agencies who seek to provide reproducible, sustainable developmental and economic assistance to people in these areas. Pray that assistance programs will make a long term difference in both the physical and spiritual quality of life for people who now live without hope.

Sharing Guide:

This sharing guide is written to assist the person who directs the worship time to reemphasize the teaching for the day and help guide the congregation to respond to God's call and will for their lives in regard to the scripture studied. The leader may choose to follow the guide closely. Or, he or she may wish to only use it to give direction and a concept for preparing an original message. The leader is free to choose other ways to communicate and share the concepts presented here.

Who is my neighbour?

Micah 6:8; Luke 10:25-37

The question "Who is my neighbour?" is as vital as question today as it was when the lawyer first asked Jesus in an attempt to circumvent the teaching which he had himself given as the way to inherit eternal life. "Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and love your neighbour as yourself" (See Deuteronomy 6:5 and Leviticus 19:18).

In his pride, the lawyer seemed to assume that he filled the first requirement – to love the Lord with heart, soul, strength and mind. This man, an expert in the law, knew all there was to know about the commandments of Judaism. He was committed to keeping those laws and he gave his physical and mental strength to the task. He would have been amazed if anyone had questioned his commitment to this reality.

But he knew immediately that he would have trouble loving his neighbour as himself. The only way to resolve his dilemma was to define neighbour in such a way as to relieve himself of responsibility for loving those outside of his sphere of social contact and responsibility.

Jesus, however, did not limit responsibility, but expanded it. The story of the Good Samaritan has spoken to people down through the ages about the width and breath of responsibility for the neighbour.

An interesting fact about this story is that Luke is the only one of the gospel writers to include it even though it has become one of the best known Bible stories. Matthew 22:34-30 and Mark 12: 28-31 tell of Jesus telling the expert in the law which is the greatest commandment, but do not continue with the account of the Good Samaritan. The Luke account differs from the Matthew and Mark account in that the expert in the

law himself explains the importance of loving the Lord with heart, soul, strength and mind and loving one's neighbour as oneself.

We do not know the reason for this difference in the gospel stories, but we rejoice that Luke included the story of the Samaritan because it speaks to us in our contemporary life.

We may define neighbour in several different ways.

Our neighbour is the person who has fallen on hard times.

This may be the person next door who has lost his/her job; has major illness; or is struggling with divorce or discouragement.

In Canada, near the end of October or by the middle of November, cold temperatures keep most people inside their houses as much as possible. People scurry from their warm cars to their warm houses scarcely glancing at the house next door. It is possible that from then until mid May or even June, neighbours will not see one another. In the summer, friendships and sharing may be renewed.

Major crises could happen in a neighbour's home and one would not even know about it.

Other countries have different barriers which keep them from attending to their immediate neighbours.

Our first task then is the building of relationships with those who live around us so that in spite of barriers which exist, those neighbours would see us as people on whom they would be free to call when hard times come.

Our neighbour is the person forgotten by the wayside.

These neighbours would number in the millions. They include the people, especially the children, of countries for which war has become a way of life. They include the people who live among the accumulated trash of industrial waste, human indifference and problems too great to overcome. They include orphans of AIDS and other disease.

Those who live among the 20% of the world population who use 80% of the world's resources must find a way to share wealth in sustainable, truly helpful, integrity-building ways with those who have so much less than they have.

Our neighbour is the wounded one.

The Biblical story, of course, is about a man on a journey, robbed of his possessions and left wounded and bleeding. We understand physical injury and we quickly move to

provide a remedy. We are not so quick to recognize emotional and spiritual injury caused by abuse, neglect and lack of opportunity.

Our neighbour is the one for whom care is long-lasting.

As Christians, we are often quick to aid in times of crisis. We bring food to a home where illness or death is present. We visit critically ill people and write notes of encouragement and cheer. We are not so good, however, at maintaining our concern when grief, illness, or depression are long-term realities for people. Walking with a friend suffering from cancer requires a big commitment of time and energy. Supporting a family who have a sick child with a long-term illness or, perhaps, a handicapped child may result in a very long-term commitment.

Like the Samaritan, we must plan for the future needs that our commitment to care may demand. ***“Look after him,’ he said, ‘and when I return, I will reimburse you for any extra expense you may have’” (Luke 10:35).*** What an extravagant commitment! The Samaritan had no way of knowing the extent of the stranger’s injuries or how long he would take to heal. He had no way of knowing if the stranger would take advantage of his generosity and linger at the inn enjoying rest and good food beyond what was needed. He probably had no way of knowing if the innkeeper would charge more than was necessary.

Our neighbour is the one from a different nationality, religion or culture.

The Samaritan has come to symbolize those who look at need and do not consider nationality, religion or culture. We are not told that the injured man was Jewish, but it is assumed that he was. The Samaritan, then, would have been acting within the expectations of that time to ignore his need. In fact, in giving aid, the Samaritan was opening himself to the disdain or refusal of aid from the wounded man. Jews had no respect for Samaritans; it was probably a sure reality that the Jew would not have stopped to help the Samaritan. We must wonder from what reservoir of goodness did this Samaritan man draw in order to stop and help one different from himself.

In a day where multiculturalism is the norm for many countries, we nonetheless are experiencing a renewed mistrust of those who are different. Gated communities keep out those of different socio-economic classes. Whole areas of major cities are populated by immigrants from countries who carefully maintain customs and identities and fail to make friends with those from other cultures and religions. Ethnic cleansing has occurred in so many parts of the world that we may be losing our ability to understand the horror of what that means.

Call to Commitment:

Given these realities the question comes fresh and new down through the centuries. We must ask, “Who is my neighbour?” And we must answer Jesus’ question to the

expert in the law, ***“Which of these three do you think was a neighbour to the man who fell into the hands of the robbers?”***

The expert in the law replied, ‘The one who had mercy on him.’ Jesus told him, ‘Go and do likewise.’”

Jesus would pose both the same question and the same answer to us, today. “Who is your neighbour? Who is my neighbour? When we answer as did the man to whom Jesus was speaking, then Jesus also commands us: ***“Go and do likewise”***.”

Concluding the Service:

Sing **“The Servant Song”** by Richard Gillard, CCLI #72673, The Worship Hymnal, #384.

Have the two readers share again from Micah 6:8

Ask the group to say the words with the readers. You may want to say the words together two or three times.

If needed, make copies from the following (and final) page of this session, or write the brief verses on poster sheets or a whiteboard.

Divide this sheet to provide copies for two readers to share from Micah 6:8 during the “Worship Time”.

First reader:

***He has showed you, O man, what is good.
And what does the Lord require of you?***

Second reader:

***To act justly and to love mercy
And to walk humbly with your God.***

First reader:

***He has showed you, O man, what is good.
And what does the Lord require of you?***

Second reader:

***To act justly and to love mercy
And to walk humbly with your God.***

Have someone read this during the “Praying for the World” time in worship.

Survival is a daily struggle in the deserts of the Middle East, North Africa and Northwest China, as well as in the economic desert of the former Soviet republics of Central Asia and the economically depressed and politically unstable countries of West Africa, South Asia and Southeast Asia. Ask God to guide the efforts of Christian individuals, churches and agencies who seek to provide reproducible, sustainable developmental and economic assistance to people in these areas. Pray that assistance programs will make a long term difference in both the physical and spiritual quality of life for people who now live without hope.