

## THE GOOD SAMARITAN

Luke 10:29-37

### Prepare to hear the Word

- This is a Parable – a teaching story.
- The Temple was in Jerusalem – the most important place to Jews – the Priest and the Levite worked in and around the Temple.
- The road from Jerusalem to Jericho was a very rocky road where thieves often hid, so people would wait at each end and travel together. It was an eight hour walk.
- Samaritans came from Samaria and were not liked by the Jews.

### You will need

- Bone or cream felt background (the area between Jericho and Jerusalem was desert)
- Felt road and rocks
- 2D characters: Good Samaritan, 2 robbers, priest, Levite, man, donkey
- Jericho
- Jerusalem

*When children are seated in a semi-circle ready to listen to the story, place the gold box/bag, containing the materials you will need, carefully beside you.*

*Place the felt background in the middle of the story space.*

*Place the road on top of the background.*

*Place the rocks on both sides of the road with robbers under the rocks.*

*Place Jericho at the far end of the road and Jerusalem at the end closest to you.*

**One day Jesus was teaching the people to love God and their neighbours.  
A man stood up and asked Jesus a question. “And who is my neighbour?”  
To answer him, Jesus told this story.**

*Place man on the road near Jerusalem. Move him down the road a little way as you say:  
**Once a man was going down a lonely road from Jerusalem to Jericho,***

*Bring robbers out and place on top of the man.*

**when he was attacked by robbers. They took all that he had and bashed him until he was half dead.**

*Move man to side of road. Remove robbers.*

**They left him on the side of the road.**

*Move priest down middle of road from Jerusalem. When he comes to the wounded man, move priest to the other side of the road, and then down to Jericho.*

**A priest, who served in the Temple walked by.**

**He saw the wounded man but crossed to the other side and passed by.**

*Move Levite down middle of the road from Jerusalem. When he comes to the wounded man, move Levite to the other side of the road, and then down to Jericho*

**Next, a Levite, a man who helped in the Temple, came along.**

**He also crossed the road and hurried past.**

*Move the Samaritan and his donkey down the middle of the road from Jerusalem. When he comes to the man, move the Samaritan over next to him.*

**But, then, a Samaritan came down the road. He saw the man and felt sorry for him. He knelt down and cleaned his injuries with oil and wine.**

*Place wounded man on donkey.*

**He bandaged him, lifted him on to his donkey.**

*Move Samaritan and wounded man almost to Jericho.*

**He and took him to an Inn where he could be looked after.**

**The next day, the Samaritan gave the man in charge enough money to look after the injured traveller.**

*Raise your eyes to look at the students.*

**When Jesus had finished telling this story he asked, “Which of these three men was a true neighbour to the wounded man?”**

**The Gospel of the Lord.**

**Response: Praise to you Lord Jesus Christ.**

### **I Wonder:**

- I wonder what the innkeeper thought when a Samaritan was taking care of a Jew?
- I wonder if the priest, who served in the Temple, was a good neighbour?
- I wonder if the Levite, who helped in the Temple, was a good neighbour?
- I wonder who was a good neighbour in the story?
- I wonder why the Priest and the Levite were worried about being unclean on their way home from the Temple?
- I wonder who is my neighbour?



## The Good Samaritan

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But wanting to justify himself, he asked Jesus, 'And who is my neighbour?' Jesus replied, 'A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while travelling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, "Take care of him; and when I come back, I will repay you whatever more you spend." Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers?' He said, 'The one who showed him mercy.' Jesus said to him, 'Go and do likewise.'

### Prepare to Hear the Word: Teachers

- This parable functions on two levels – firstly, loving those we consider unlovable and secondly, the image of the generous Samaritan.
- Immediately prior to this parable a lawyer, who wanted to test Jesus, asked 'what must I do to inherit eternal life?'
- The lawyer who asked the question gave the correct answer, (from the *Shema*): Love God and your neighbour as yourself.
- For Jews only Jews were neighbours.
- Samaritans and Jews were historical enemies and the behaviour of the Samaritan defied imagination.
- The behaviour of the Priest and the Levite would have been expected, as touching the man would have made them 'unclean' which was 'unthinkable.'
- The issue for disciples is clear. There is no limit to compassion.

*Together Towards Jerusalem John McKinnon 2006*

# The Parable of the Good Samaritan

Luke 10:25-37

**Teacher Background:** No other author in the New Testament has this story, which means it must have come from an oral source known only to Luke.

Because the comparison is wound into a I-o-n-g story. This parable has many features common to narratives:

A clear plot	Defined characters
Lots of detail	Dialogue
Language which keeps you engaged	
Lots of verbs	A climax

**Jerusalem** Capital of Palestine, location of the Temple, heart of religious practice.

**Jericho** A city just north of the dead sea, near where Jesus is thought to have been baptised. Jericho is lower than the level of the sea so people really did travel 'down' to it. The road from Jerusalem to Jericho was a rocky track often inhabited by thieves who could hide in the rocks. As a result, people would gather at each end of the road and travel together. Walking, the journey took them about eight hours.

**Priests** were among a very select and esteemed group of people in Israelite community. Not everyone could become a priest. Only those from the family of Aaron, (the brother or Moses and Miriam) who was part of the tribe of Levi (one of the tribes who came out of Egypt in the Exodus) could become priests. Priests did what 'ordinary people' could not do: they offered the daily sacrifices of animals in the Temple and blessed the people in a ceremony known as the raising of the hands.

**Levites** were also members of the tribe of Levi but they were not from the specific family of Aaron. They were, therefore, also dedicated to service in the Temple but not as priests. Levites looked after the music and songs used during Temple offerings. They also assisted with maintenance duties: guarding the Temple, repairing and cleaning it as well as helping the Priests wash their hands and feet before services.

## **Purity rules for priests and levites**

As they were responsible for offering prayers and sacrifices to God in the Temple, both priests and levites were bound by strict purity laws. (Lev 21) They could not have any physical blemish (be blind or lame) or break other rules (such as eating unclean food). Also, they could not come into contact with any dead people, except for members of their immediate family. Observation of these purity regulations showed great devotion to God and to the work being undertaken – it kept the 'holy men' clean for their holy work.

## **Samaritan**

People from the area of Samaria between Galilee and Jerusalem. Samaritans and Jews had a longstanding dislike of each other. The problem stemmed from belief that the Samaritans (who were originally Israelites) had married with Assyrians during the time when they had been exiled in Assyria during the Assyrian occupation in 722 BCE. Because they were considered to be 'impure' they were disliked by Israelites, who would have nothing to do with them.

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