

Jesus Taught Parables

Vacation

Bible

School



A series of lessons for **Primary
Grades 3 & 4**

Jesus Taught Parables

A series of five lessons
designed for

Vacation Bible School

for

Primary
Grades 3 & 4
2014

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Note to the Teacher

Included in this notebook is a five-day series of lessons for Vacation Bible School entitled, **“Jesus Taught Parables”**. It is designed to teach us how we should live our lives in this present world in order to reflect the love of God that dwells within each of us. It deals with the subjects of forgiveness, compassion, greed, jealousy, and honesty. These are only a few of about 36 parables found in the New Testament.

A parable was a lesson taught using a physical thing or situation in order to teach a spiritual truth. ‘Parable’ means “something comparable, or similar”; to lay a physical thing along side a spiritual thing in order to make a comparison. Jesus taught the people by using parables in order to teach spiritual truths. He compared physical things to spiritual things so the people would understand what He taught. He used events in every day life to teach spiritual lessons.

Jesus taught parables in many situations; by the sea shore with large crowds in attendance, including not only His followers but also Pharisees and Sadducees who sought to find error in His teachings. He taught parables in the temple before Pharisees and chief priests who sought to take His life, and in the homes of Pharisees when He went to eat with them. He also taught parables to only His disciples.

When questioned by His disciples why He taught in parables, Jesus replied, Matthew 13:11, *“Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.”* v. 13, *“Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.”* v. 16, *“But blessed are your eyes, for they see: and your ears, for they hear.”*

May your eyes see and your ears hear as you study these lessons that you may present them in such a manner that the children may hear and understand these parables.

Humbly submitted,

Betty Penn

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Jesus Taught A Parable About Forgiveness

Scriptures: Matthew 18:15, 21-35

Aim: To teach the importance of studying parables in order to understand spiritual lessons.

Emphasis: Just as God forgives us of our wrongdoings toward Him, we have an obligation to forgive others who do wrong toward us.

Weekly theme memory verse: Matthew 13:3

“And He spake many things unto them in parables”

Daily memory verse: Ephesians 4:32

“And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.”

Jesus commanded them to forgive

Jesus taught the disciples to forgive others just as God had forgiven them. The word forgive means to give up any claim to paying back for an action committed against you, or give up seeking revenge for some action.

Matthew 18:15, “Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.”

Jesus commanded them to forgive. He said if their ‘brother’, a fellow christian, committed an act against them that caused them harm or unhappiness, they were obligated to go to the person and tell them, and get their problems straightened out. If the person apologized, they were obligated to forgive them and they could be friends again. If someone in the church does something that hurts you in any way, physically, mentally, emotionally, you will usually become angry. Instead of deciding to get even by doing something to them, you should go and talk to them. If you decide to get even, you will become enemies. Maybe they did not intend to hurt you, or maybe they did not know they had hurt you. The first thing you should do is go and talk to them; just you and them, no one else. You should not start talking badly about them to others. You should go to the person who hurt you by their actions and tell them you were hurt. If you begin to treat them badly you will become more unhappy, and your anger will not only hurt yourself, but will also hurt others, and hurt the church. Jesus said, “If they will hear you, you have gained your brother”, or restored your friendship.

Peter questioned Jesus about forgiveness

Peter was sincerely concerned about forgiving others when he asked how many times

they should forgive the same person for harmful acts or words. If someone says mean things about you, and you forgive them, and they do it again, should you forgive them again?

Matthew 18:21, "Then came Peter to Him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?"

Peter said, "If my brother does me wrong and I forgive him, and he does it again, and I forgive him again, and he does it again, how many times am I obligated to keep on forgiving him? Should I forgive him as many as seven times?" Jesus said, no, he was not obligated to forgive him seven times.

Verse 22, "Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven."

If the same person wronged Peter, he should not stop forgiving him after seven times; but seventy times seven times — four hundred and ninety times. Now this does not mean that Peter should keep count and forgive him four hundred and ninety times. Jesus meant as many times as the person repented for his actions and asked for Peter's forgiveness, Peter should forgive him; an endless number of times.

Usually if someone does something to us once and says, "I'm sorry," we are willing to forgive them. But if they do it again, we may not be as willing to forgive. Peter wanted to know how many times he should keep on forgiving the same person for wrongdoing. Jesus didn't mean we should keep count. Don't make a chart and check off every time we get our feelings hurt, or we will become paranoid and begin to feel sorry for ourselves. Jesus meant that as often as someone wrongs us, and is sorry, we should forgive them, no matter how many times they ask our forgiveness.

What is a parable?

A parable was a lesson taught using a physical thing or situation in order to teach a spiritual truth. The word 'parable' means "something comparable, or similar"; to lay a physical thing along side a spiritual thing in order to make a comparison. Jesus taught the people by using parables in order to teach spiritual truths. He compared physical things to spiritual things so the people would understand what He taught. He used events in every day life to teach spiritual lessons.

Jesus taught the parable of an unforgiving servant

As soon as Jesus answered Peter's question about forgiveness, He began immediately to teach His disciples a parable. They were familiar with a man being very wealthy and owning a large amount of land which was called 'his kingdom'. The owner ruled over his property as a king. Jesus used this example to teach about forgiveness.

Matthew 18:23-35. He said, *“Therefore”*, or in regard to the subject of forgiveness, *“is the kingdom of heaven likened unto a certain king, which would take account of his servants.”* A very wealthy man would own much land and be king, or ruler, over the land that he owned. In order to farm the land and make more money, he had to have people to work for him. They were not just employees, they were servants. He owned the servants who worked for him. He could buy them, and he could sell them. They were his property.

Sometimes a servant would have personal needs or family needs which required extra money. He would borrow from his owner, the king, to be paid back at a certain time. The king kept financial records. In the parable Jesus taught, the king checked his records and found that one of his servants owed him ten thousand talents. At this time in Palestine a talent was said to be worth about \$560.00. This man owed 10,000 talents, or about five and one half million dollars. The servant had not paid back any of his debt. It was such a huge amount he could never pay it back. It was impossible for the man to live long enough to pay back the amount of money he owed the king. The king called him in and asked for his money. The servant could not pay. The king owned the servant, so he commanded that he be sold, and his wife be sold, and his children be sold, and then all of his possessions were to be sold in order to recover some of the money. This created a very bad situation for the servant. He would be separated from his family. He would be sold to one owner, and his wife and each of his children would be sold to others.

The servant fell down before the king and begged him not to sell him and his family. He pleaded with him, “Please be patient with me. Give me a little time and I will pay you all that I owe.” The lord of the servant felt sorry for him and knew he could never pay, so he let him go. He forgave him the debt. He said, “I will forgive your debt. I will mark it off the books. It will be as if you never owed it. You may go. You don’t owe me any money.” The servant was relieved that he did not have to pay back the debt. He would not be sold. His family would not be sold. He would not be deprived of all his possessions. He was free of the debt. He did not owe any money to his owner.

How he repaid the kindness

The same servant went out and found another fellow servant who owed him a hundred pence. A pence was worth about fifteen cents, a day’s pay. This was just a small amount of money in comparison to what he had owed the king. The man’s friend had borrowed about \$15.00, maybe four months’ salary, from him and he decided he wanted it back. He took the fellow servant by the throat, choking him, and said, “I want my money. Pay me the money that you owe me.” The servant did not have the money to pay him. He fell down at his feet and begged him, “Please have patience with me. I will pay you all that I owe you. Just give me a little time.” But he would not give him anymore time to pay. He said, “If you cannot pay me I will have you thrown into prison for not paying your debts.” The second servant could not pay, so the first servant had him thrown into debtor’s prison until he could pay the debt. The only way he could get out of prison was to pay the money he owed.

When his fellow servants saw what he had done, they went to the king and told him what had happened. The king called the man in and said, "You are a wicked servant. I forgave you all of your debt to me because you didn't have any money, and I felt sorry for you. Should you not have had compassion on your fellow servant, as I had pity on you?" He owed the king a very large debt, and the other servant only owed him about four months pay. The king forgave him a large amount, but he would not forgive a much smaller amount in return. His lord was very angry. He had him thrown into prison where he would be punished, and made to stay until he could pay back all of the ten thousand talents that he owed.

God's forgiveness

Matthew 18:35, Jesus said to the disciples, *"So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."*

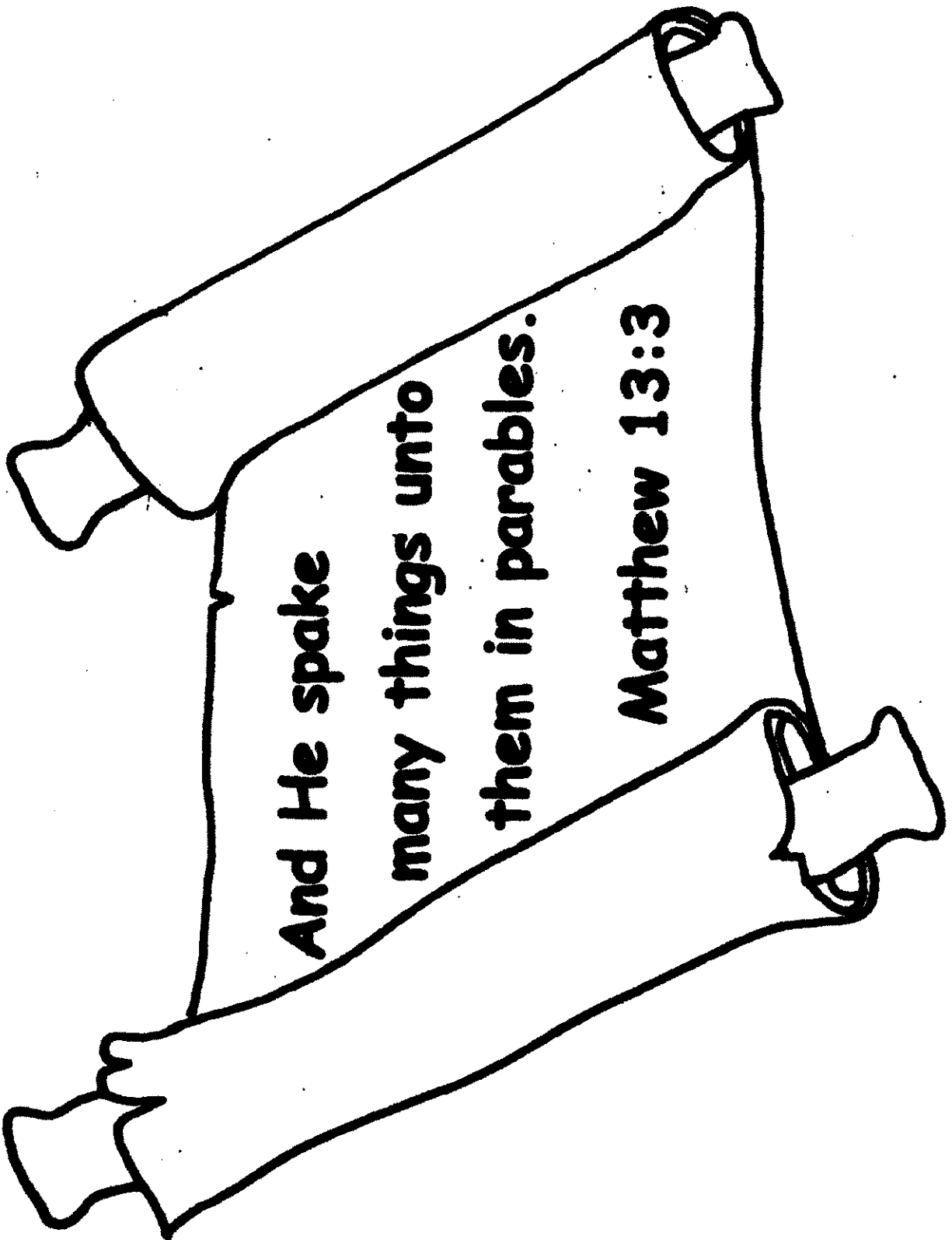
Jesus was not talking about forgiveness from sin that brings salvation. He was talking to His disciples who were already saved. They had already been forgiven of their sins and had become children of God through the new birth. We become His children through faith in the shed blood of Jesus to take away our sins. After our spirits are born again children of God, we still live in the flesh with a sinful nature. Jesus was talking about the sins we commit in our every day lives after we are saved. We do not become lost again, so we do not have to be saved again, but we have to be forgiven for our wrongdoings.

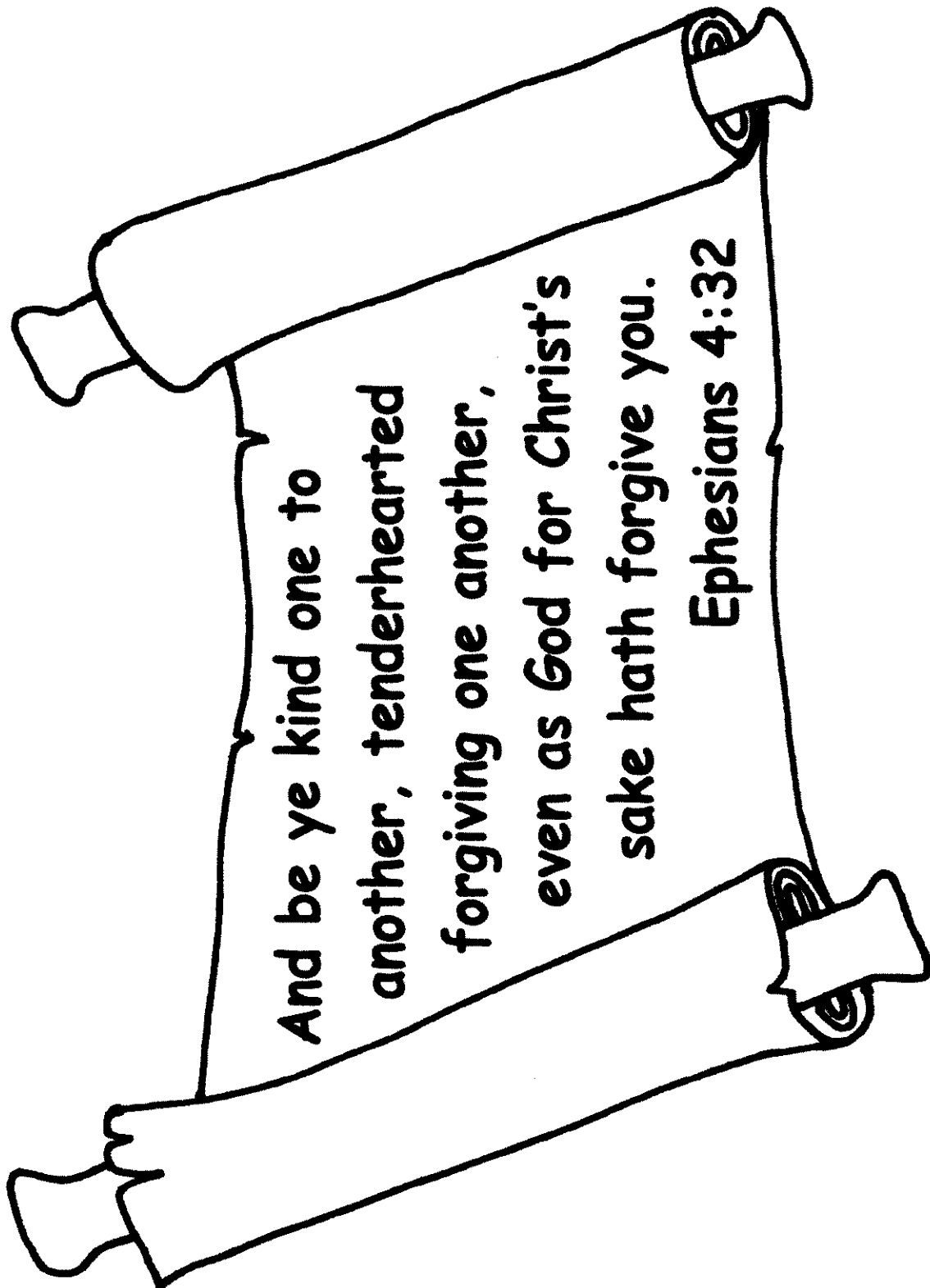
We have all sinned against God, and He has promised to forgive us if we are truly sorry for the wrong we have done. All we have to do is ask. Just as God forgives us of our wrong doing, we should forgive others of their evil deeds against us. The king forgave the servant of his huge debt, but the servant would not forgive his friend of his much smaller debt. The king forgave him of so much, he should have been willing to forgive such a little. God has forgiven us so much, we should be willing to forgive such a little that others may do to us. Because the servant would not forgive another, the king punished him for what he owed.

Matthew 6:14-15, *"If you forgive men their trespasses, your heavenly Father will also forgive you: but if you forgive not men their trespasses, neither will your Father forgive your trespasses."*

Luke 6:37, *"Forgive, and ye shall be forgiven."*

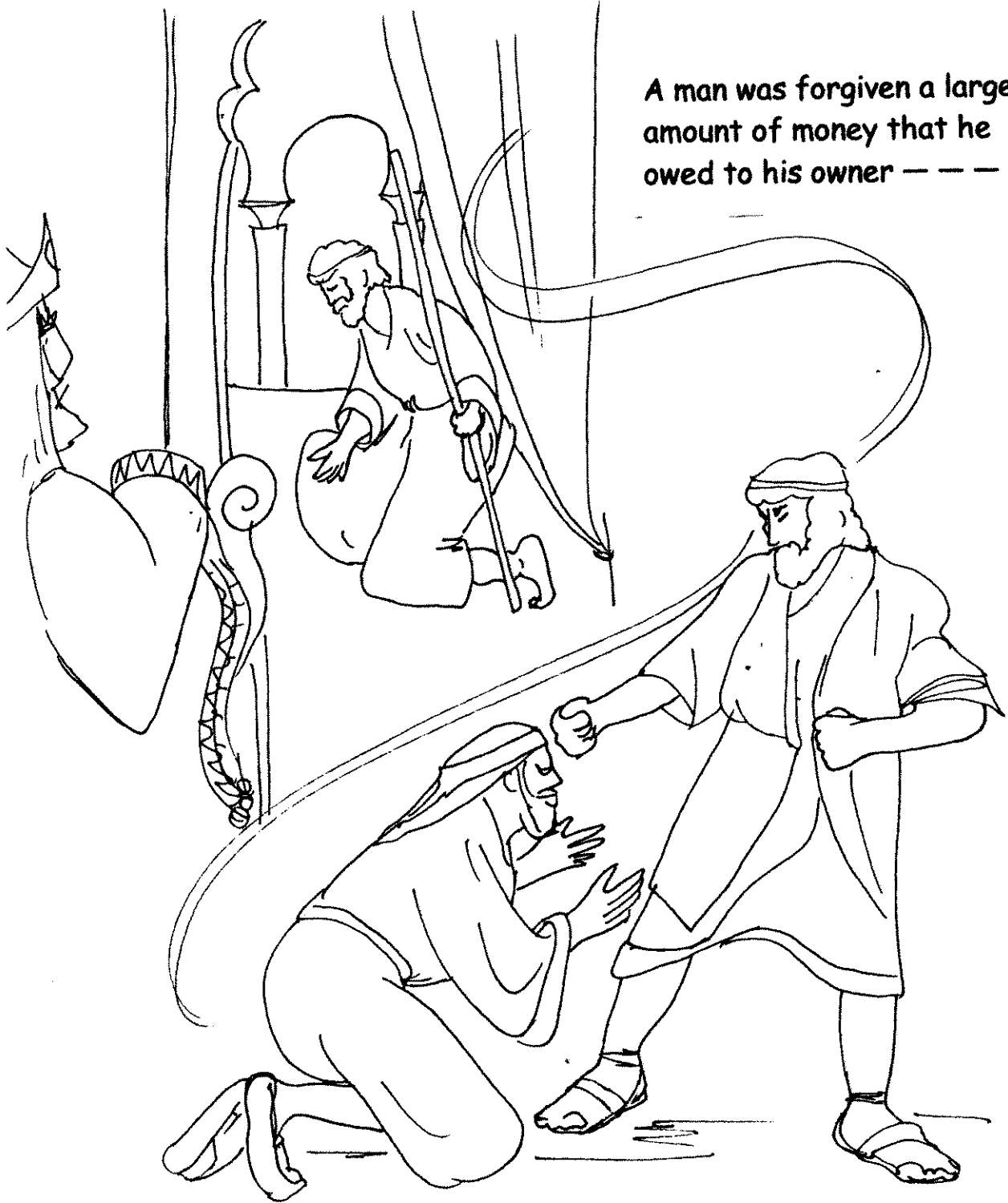
When the sinful woman came to the home of Simon, the Pharisee, where Jesus had gone to eat, and washed His feet with her tears, wiped them with her hair, and anointed them with very expensive ointment that she brought for that purpose, Jesus said the reason she loved Him so much was because He had forgiven so much that she had done wrong. The servant should have been so thankful for being forgiven so much that he would have been willing to forgive so little.





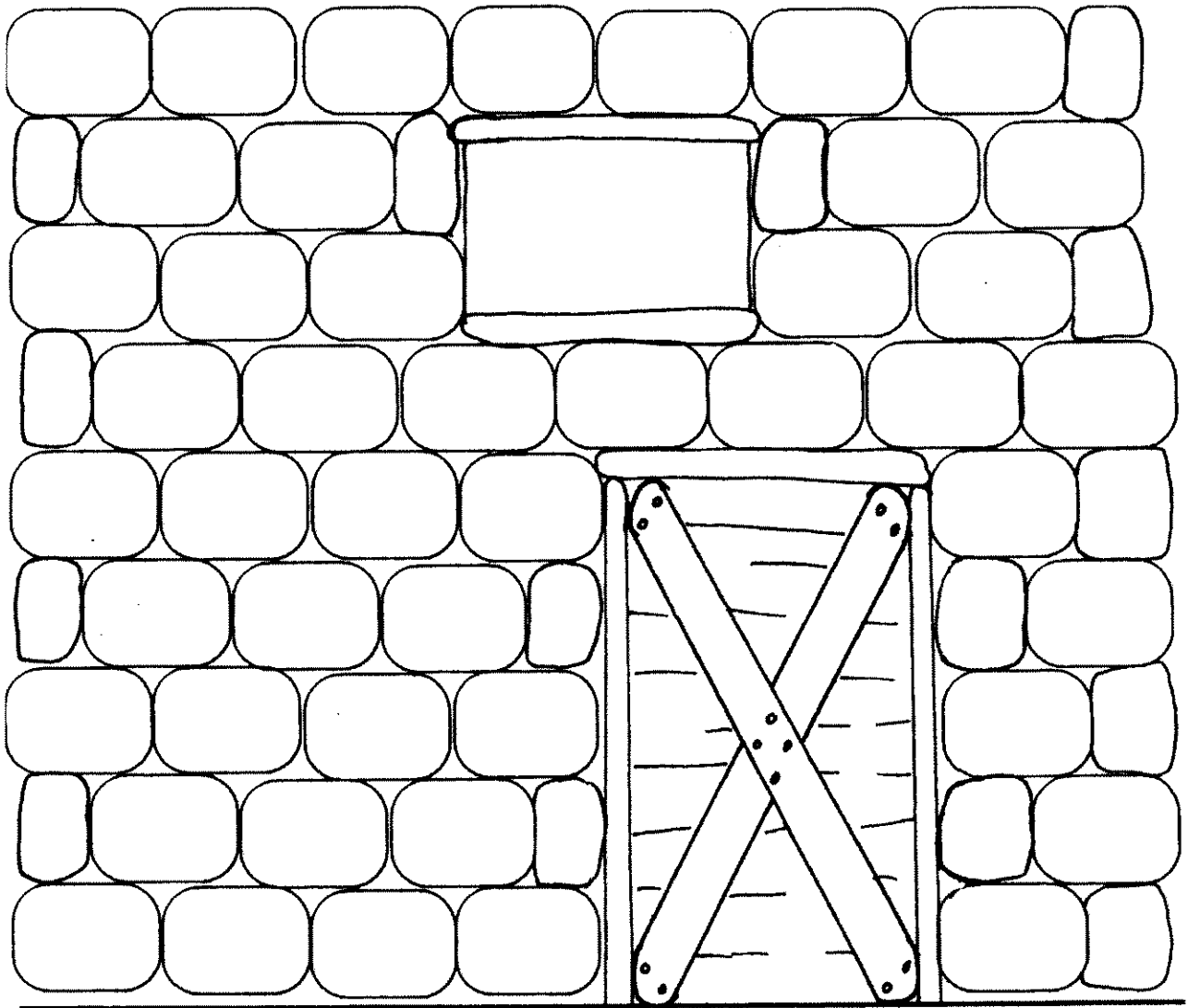
And be ye kind one to
another, tenderhearted
forgiving one another,
even as God for Christ's
sake hath forgiven you.
Ephesians 4:32

A man was forgiven a large
amount of money that he
owed to his owner — — —



then he demanded another man be put in prison until
he could pay a very small amount that he owed him.

Draw a picture of the servant in prison, or cut a small piece of material for a mat and make a man from chenille wire. Paste the man on the mat on the prison floor. Draw bars on the window or cut pieces of toothpicks and paste on for bars.



Look up the scriptures and fill in the blanks.

Matthew 6:12

"And _____ us our _____, as we _____
our _____."

Matthew 6:14

"For if ye _____ men their _____, your _____
_____ will also _____ you."

Matthew 6:15

"But if ye _____ not men their _____ neither
_____ your Father _____ your _____."

Matthew 18:15

"Moreover if thy _____ shall _____ against
_____, go and _____ him his _____ between thee and
him _____: if he shall _____ thee, thou hast _____
thy _____."

Matthew 18:21

"Then came _____ to Him and said, _____ how oft
shall my _____ sin against _____, and I _____
him? til _____ times?"

Matthew 18:22

"Jesus saith unto _____, I say _____ unto thee, until _____
times: but until _____ times _____."

Look up the scriptures and find a word that fits in the blanks.

Matthew 18:21

Matthew 18:24

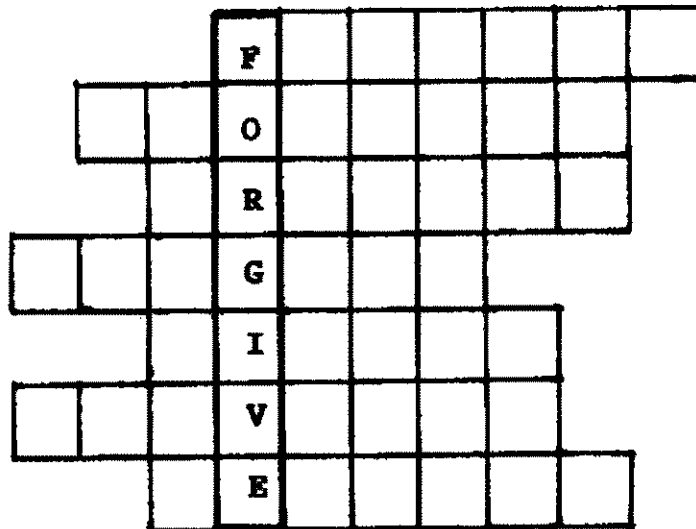
Matthew 18:21

Matthew 18:27

Matthew 18:32

Matthew 18:35

Matthew 18:22



Unscramble the letters to make words found in our lesson.

IVGFROE

RTBOREH

ALPRBEA

VSEEN

DGKNIMO

SETRSSAPSE

AESVRTN

WOEFLLVESRNTA

NUTSHAOD

PSMCOASNOI

LANTEST

Primary Worksheet 3

Use the code to solve the puzzle and find what the scripture says:

CODE:

§	⊠	○	□	‡	γ	†	ω	υ	Λ	⊙	θ	*
A	B	C	D	E	F	G	H	I	J	K	L	M

❄	‡	†	‡	♀	⚙	⊠	△	⌘	✎	✓	✚	☆
N	O	P	Q	R	S	T	U	V	W	X	Y	Z

§ ❄ □ ω ‡ ○ § θ θ ‡ □

— — — — — — — — — — —

⊠ ω ‡ * △ ❄ ⊠ ‡ ω υ *

— — — — — — — — — — —

§ ❄ □ ⚙ § υ □ △ ❄ ⊠ ‡

— — — — — — — — — — —

⊠ ω ‡ * υ ❄ ‡ § ♀ § ⊠ θ ‡ ⚙

— — — — — — — — — — — — — —

Look up the scriptures and find a word that fits in the blanks.

Matthew 18:21

Matthew 18:24

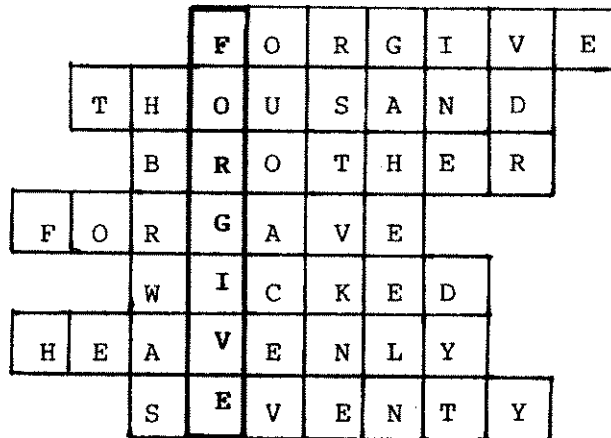
Matthew 18:21

Matthew 18:27

Matthew 18:32

Matthew 18:35

Matthew 18:22



Unscramble the letters to make words found in our lesson.

IVGFROE

FORGIVE

RTBOREH

BROTHER

ALPRBEA

PARABLE

VSEEN

SEVEN

DGKNIMO

KINGDOM

SETRSSAPSE

TRESPASSES

AESVRTN

SERVANT

WOEFLLVESRNTA

FELLOWSERVANT

NUTSHAOD

THOUSAND

PSMCOASNOI

COMPASSION

LANTEST

TALENTS

Primary Worksheet 3

Mark 3:23 — “And He called them unto Him, and said unto them in parables”

Jesus Taught A Parable About Being Helpful

Scriptures: Luke 10:25-37 Matthew 22:34-40 Matthew 19:19 Mark 12:31

Aim: Stress the importance of the scripture: “Love thy neighbor as thyself”.

Emphasis: Jesus emphasized that our neighbor is not just the person who lives nearby, but anyone who needs our help is our neighbor. If we have the ability to do so, we have the obligation to help those who need our help.

Daily memory verse: Luke 10:27

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.”

Scribes and Pharisees

At the time that Jesus lived on the earth, the leaders of the Jewish people were the scribes and the Pharisees. They were the rulers of the Jews. The scribes were the lawyers. They spent their time copying the laws that God gave to Moses, and they also copied the writings of the prophets. They studied and interpreted the laws. They made the final decision in what the laws meant. The law of Moses did not contain only the religious laws, but also the civil and dietary laws. All of their social laws and health laws were given by God. The scribes were the lawyers who enforced the laws; they made the decision whether or not a person had broken a law. The Sanhedrin was the highest court of the Jews and was made up of scribes (lawyers) and Pharisees.

The Pharisees were the religious leaders who thought themselves to be good because they kept the laws. They did not receive Jesus as the Messiah because He did not come as a king and rule over them with laws. He came as the Savior, and taught repentance from sins. The Pharisees did not believe they sinned, because they kept the laws. They said if they did not commit murder, they were not guilty; if they were not guilty, they did not have to repent. If they did not steal, they were not guilty; if they were not guilty, they did not have to repent. They believed they were good because they washed their hands before meals, they gave a tithe of all their possessions, they prayed at certain times of the day, they helped the poor, and they did not associate with sinners.

Jesus taught them that all have sinned, and come short of the glory of God. No one can come up to the standards of perfection that God demands. The only way we can become good in the eyes of God is to have our sins forgiven by the blood of Jesus. The only way our sins can be forgiven is if we repent.

The scribes and Pharisees followed Jesus as He traveled from town to town, listening to what He taught. They did not want to know the truth about repentance and salvation, but

they were hoping to find something that He said or did that was against the law so they could accuse Him of breaking the law, the punishment of which was death. If they could condemn Him to death according to the Law of Moses, then they would be rid of His new doctrine (or teaching). Although the lawyers and the Pharisees did not think themselves in need of any instructions from Jesus, they did ask Him some questions. They did it to try to confuse Him, or trick Him into saying something wrong.

On one occasion, Luke 10:25, when Jesus was explaining the scriptures to them, a lawyer tempted Him by asking Him a trick question. The word tempt meant to try, or put to the test. He asked, "*Master (or teacher), what shall I do to inherit eternal life?*" Jesus answered by asking him a question: "*What is written in the law? how readest thou?*" or "What does the law say, and what do you understand it to mean?" The man answered Him, "*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.*" The greatest commandment was to love God with all your heart, soul, and mind. Then the second in importance of the commandments was to love your neighbor as yourself.

Jesus told him he had answered correctly. He said, "*If you do this, you shall live.*" Jesus did not mean if the man kept the law he would be saved. If the man loved God with all his heart, all his soul, all his strength, and all his mind, he would realize his sinfulness and trust Him for everything, and this would prompt him to repent of his wrong actions. If he loved God with all his heart, he would love others, and be concerned about their welfare. The man had close friends whom he loved and cared about. So, in order to justify himself before Jesus, he asked, "*And who is my neighbor?*" He wanted Jesus to commend him for loving his friends, and loving those people close to him, and tell him just exactly who it is that he was supposed to love.

To answer the man's question, "Who is my neighbor?", Jesus taught the people a parable. This crowd included the scribes and Pharisees, the people who had a high level of education among the Jews; the teachers at the temple and the synagogues. As we have learned before, a parable was a story Jesus taught using people and situations that were common to their culture, to help them understand spiritual things.

The setting for the parable

The Jews who were following Jesus on this occasion were familiar with the area of Palestine. They knew where the city of Jerusalem was located. Many of them had been to Jerusalem. It was a city high on the top of a mountain. The road leading to Jerusalem was a steep, rocky pathway going up the side of the mountain. This road led down the mountain to the city of Jericho about 17 miles away. It wound down through an area that was deserted, a wilderness with rocky bluffs and caves which made it a dangerous road. Many people traveled this road, and they were always afraid. The only time they would dare to travel this road was when they needed to go from Jericho up to Jerusalem, or from Jerusalem down to Jericho. It

had been known for years as a hiding place for thieves. People who traveled were frequently attacked by robbers who would hide in the caves and suddenly jump out as they walked by. Seventeen miles was a long and tiresome journey because of the rocks and the steep hill, and made even worse by having to constantly watch for robbers.

The Parable Of the Good Samaritan

The following parable that Jesus taught is recorded in Luke 10:30-37. In the parable there was (1) a traveling man who was a Jew, (2) a priest (who was a Jew), and (3) a Levite, also a Jew, (the Levites were the tribe of Israel from which the priests were chosen, and who served in the temple), and a Samaritan. The Samaritans were a group of people who were the result of intermarriage between Jews and other nations. Anyone who was not a Jew was a Gentile. The nationality of the Samaritans was part Jew and part Gentile.

“A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.” Luke 10:30

One day, as was not unusual, a band of robbers was hiding in a cave by the side of the road that went down the mountainside from Jerusalem toward Jericho. There was a certain man who was traveling this road alone. As was the custom, if a man did not have a donkey to ride, he walked wherever he went. He was possibly hurrying because it was a dangerous area for someone traveling alone. As he walked past the opening to one of the caves he was suddenly attacked by the band of thieves who jumped out from behind the rocks where they were hiding. They stripped him of his cloak and everything he had of value, and beat him severely. They left him by the side of the road to die.

10:31, *“And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.”* As he lay by the roadside nearly dead, he heard what might be help coming. A priest came by. He was probably returning to his home in Jericho from his time of service at the temple. When he saw the injured man, he didn’t stop to help him. He may have glanced his way, but then passed by on the other side of the road, without any attempt to offer help. Maybe he was afraid for his own safety, because he was also traveling alone, or maybe he was just in a hurry to get to where he was going. Whatever his excuse, he did not take the time to stop and help the poor injured man.

10:32, *“And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.”* As the man lay there in pain, barely alive, he heard more steps coming. A Levite came by. The Levites were the tribe of Israel from which the priests were chosen. They rotated in their time of service at the temple in offering sacrifices and burning incense. This Levite may have been at the temple fulfilling his tour of duty and returning to his home until the time for him to return and serve again. Even the Levite, a man dedicated to the service of God, did not help the poor man who had been hurt. He stopped and looked at

him, and when he saw that he was badly injured, he went on his way, leaving the man there thinking he would probably soon die. Maybe he thought the robbers might still be around and he wanted to hurry and get out of the area before he, too, might be attacked.

10:33, *“But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him.”* A certain man who was a Samaritan apparently traveled this road frequently. His travels had brought him through Jerusalem and it was necessary for him to travel this dangerous road in order to go through Jericho to wherever his destination was. He may have been a wealthy man because he had a donkey to ride.

After the poor man lay by the roadside for a while longer the Samaritan on the donkey came by. The Samaritans were people who were only part Jewish. About 750 years earlier the Assyrians had invaded Samaria, which was the capital city of the northern kingdom of Israel. They carried away most of the Jews as captives, and brought in other captives from places such as Babylon, Hamath, and Arabia to live in Samaria. These people worshiped false gods, and brought with them their idol worship. They intermarried with the Jews who remained, and so their descendants were only part Jewish. The Jews did not like the Samaritans. They considered themselves better than those who did not have a pure Jewish bloodline. The Jewish ancestors of the Samaritan people had taught them the religion of Judaism, so they developed a way of worship that included some of the law of Moses and worship of God, mixed with idolatry. Many years later when some of the Jews returned from captivity to rebuild the temple at Jerusalem, they would not let the Samaritans help them, or come there to worship, so they built their own temple on Mount Gerizim. That was their center of worship.

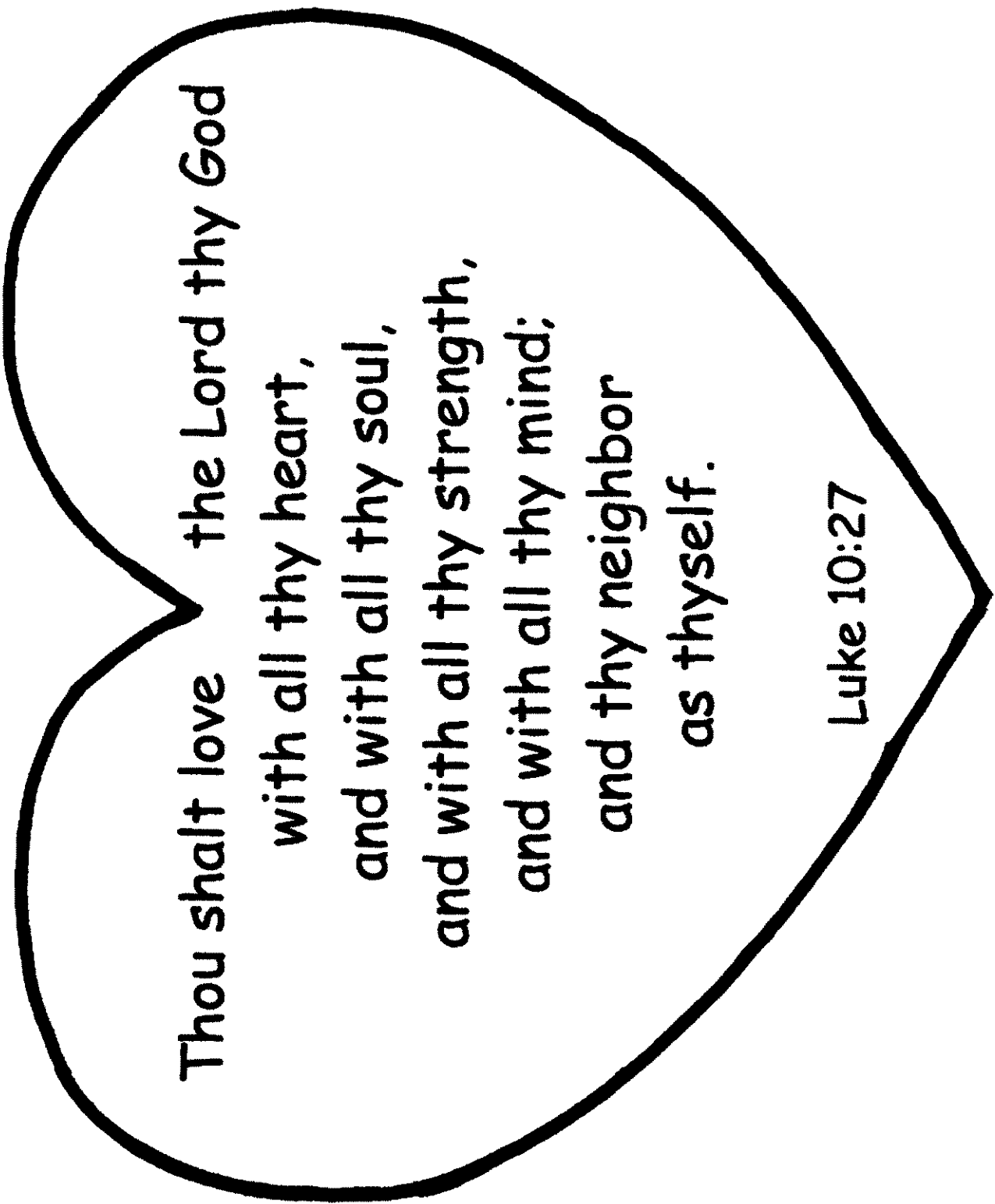
When Jesus met the Samaritan woman by Jacob’s well, and she thought He was a prophet, she asked Him where the Samaritan people were supposed to worship. She said, “Our fathers worshiped in this mountain (Mt. Gerizim), but you (the Jews), say that Jerusalem is the place to worship.” She also said, *“I know when Messiah comes, He will tell us all things.”* The Samaritans worshiped the same God, and they believed God would send His Son to be the Messiah, but they were not accepted by the Jews because they had a mother or a father of another nationality. So generally the Jews hated the Samaritans, and the Samaritans hated the Jews, and would not even speak to one another.

When the Samaritan man on the donkey came by and saw the injured man, he stopped to see if he could help him. He saw by his appearance that he was a Jew, but he had compassion on him because he was hurt and needed someone to help him. (vs. 34 & 35) It did not matter if he was Jew or Gentile, he needed help. The man took oil and wine and poured it on his wounds. This was a common practice for treating injuries. The alcohol in the wine cleansed the cut and disinfected it, helping destroy germs that would cause an infection, and the oil was soothing and helped to heal the cuts. When he had cleaned the cuts, he took strips of cloth and made bandages to wrap around the wounds. Then he set the injured man on his own donkey while he walked, and he gently led him down the hill to an inn which was by the side of the road going down to Jericho. An inn was a place where travelers could rent a room

to spend the night, and get food to eat. The Samaritan stayed with the injured man and took care of him all night. The next day he must leave to take care of his business in Jericho, so he took his own money and paid the man who owned the inn for the room where they had stayed. He also paid him some extra money and said to take care of the man until he was well, and if he spent more money than he had given him, when he came back by that way, he would pay him whatever it cost for his extra care.

After Jesus finished the parable, He asked the lawyer, "*Which of these three men do you think was a neighbor to the man who fell among thieves?*" The lawyer said the one who showed mercy on him, or the one who helped him. Jesus told him, v. 37, "*Go thou, and do likewise.*" The Jews thought of their neighbor as other Jews, or their fellow countrymen. Jesus was teaching them they had a responsibility to anyone who was in need, whether they were Jews or Gentiles. Just doing things for their friends would not get them any rewards.

The priest did not help the man even though he was a Jew. The Levite did not help one of his own nation of people. But the Samaritan had compassion in his heart for the man because he needed somebody to help him. The Samaritan was the only one with enough of the love of God in his heart to cause him to be willing to sacrifice of himself and help someone who needed him and had no one else. If we love God with all our heart, we will have compassion on those who need our help. Our neighbor is not just the person who lives next door, but anyone who needs our help.



Thou shalt love the Lord thy God
with all thy heart,
and with all thy soul,
and with all thy strength,
and with all thy mind;
and thy neighbor
as thyself.

Luke 10:27



"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, And went to him, and bound up his wounds, pouring in oil and wine," Luke 10:33-34

Write the answers on the blank lines:

1. Who asked Jesus a question? _____
2. What did he ask Jesus? (Luke 10:25) _____

3. What did Jesus answer the lawyer? (verse 26) _____

4. What answer did the lawyer give? (verse 27) _____

5. What did the lawyer ask Jesus in verse 29? _____
6. In the parable Jesus taught, where was the man traveling from?
_____ Where was he traveling to? _____
7. What happened to the man on the way to Jericho? _____

8. Name the three men who passed by and saw the injured man: 1. _____
2. _____ 3. _____
9. Which one stopped to help? _____
10. What did the Samaritan use to clean his wounds? _____
11. Where did he take the injured man? _____
12. How did he pay for his care? _____
13. Which of the three men was a neighbor to the man who fell among thieves?

Answer page

1. Who asked Jesus a question? a lawyer
2. What did he ask Jesus? (Luke 10:25) What shall I do to
inherit eternal life?
3. What did Jesus answer the lawyer? (verse 26) What is written in
the law? How do you read it?
4. What answer did the lawyer give? (verse 27) Thou shalt love the Lord
thy God with all thy heart, and with all thy soul, and with all thy
strength, and with all thy mind; and thy neighbor as thyself.
5. What did the lawyer ask Jesus in verse 29? Who is my neighbor?
6. In the parable Jesus taught, where was the man traveling from?
Jerusalem Where was he traveling to? Jericho
7. What happened to the man on the way to Jericho? He was attacked by
thieves, robbed, beaten and left for dead.
8. Name the three men who passed by and saw the injured man: 1. a priest
2. a Levite 3. a Samaritan
9. Which one stopped to help? the Samaritan
10. What did the Samaritan use to clean his wounds? oil and wine
11. Where did he take the injured man? to an inn on the way to Jericho
12. How did he pay for his care? with his own money
13. Which of the three men was a neighbor to the man who fell among thieves?
the Samaritan

WORD SEARCH

Circle the words from the word list

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O I L H T L T K L Z G F C K
M D L D E B B O R R K Z M H
E N J D L L A W Y E R L G T
L U B C S A M A R I T A N X
A O C O M M A N D M E N T L
S B H M Z E V O L M W Q S R
U Q F P T Z L H Q J M P E R
R G R A S W H E L P T G E O
E P L S E O H C I R E J S B
J R E S T U N D O O G B I H
I I V I A N N J X N K H R G
N E I O E D M V G N J Z A I
N S T N R S X H H R K K H E
R T E L G S E V I E H T P N

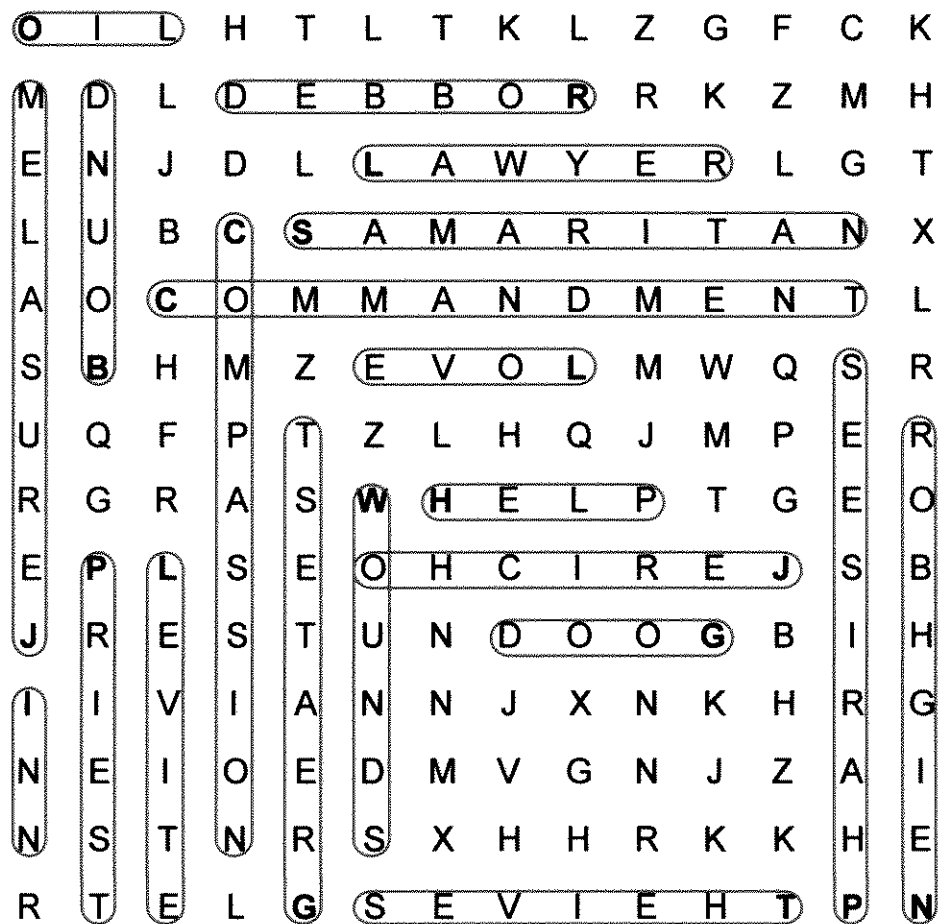
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BOUND	HELP	LEVITE	PRIEST
COMMANDMENT	INN	LOVE	ROBBED
COMPASSION	JERICO	NEIGHBOR	SAMARITAN
GOOD	JERUSALEM	OIL	THEIVES
GREATEST	LAWYER	PHARISEES	WOUNDS

WORD SEARCH

Circle the words from the word list



DEFINITIONS

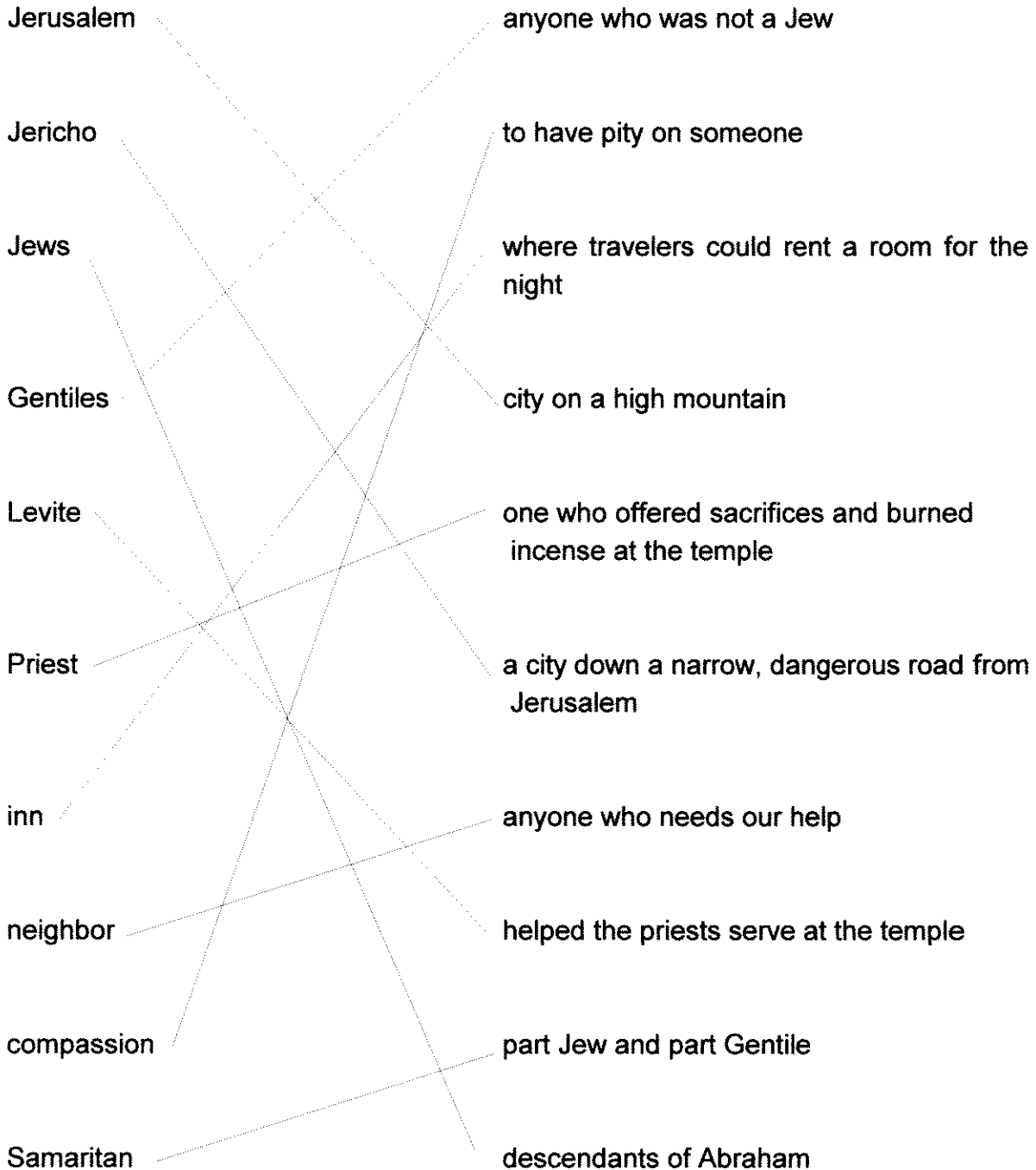
Draw a line from the word to the definition:

Jerusalem	anyone who was not a Jew
Jericho	to have pity on someone
Jews	where travelers could rent a room for the night
Gentiles	city on a high mountain
Levite	one who offered sacrifices and burned incense at the temple
Priest	a city down a narrow, dangerous road from Jerusalem
inn	anyone who needs our help
neighbor	helped the priests serve at the temple
compassion	part Jew and part Gentile
Samaritan	descendants of Abraham

DEFINITIONS

Answer page

Draw a line from the word to the definition:



Use brad to attach
arm to man.



Jesus Taught A Parable About Being Greedy

Scriptures: Luke 12:13-21

Aim: To teach that covetousness and greed are destructive. Share what we have with those who need it, because we will die and leave it all for someone else someday.

Emphasis: Stress the importance of serving God and earning rewards in heaven for our life spent here on earth. God knows what we need and He will provide the things necessary for us to live and be able to serve Him. Things we earn in this life benefit us nothing after we die. It will all belong to someone else. Our life is not how much we own, but what we do with what we have.

Daily memory verse: Luke 12:15

"Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

Jesus spoke parables

Jesus spent much of His time while He lived on the earth traveling and telling people that He was the Messiah for whom they had been waiting for hundreds of years. He read the prophecies of His coming that were written on the scrolls in the synagogues, and then revealed to the people that He was the fulfillment of those prophecies. As the time drew near when Jesus would be crucified He spent more of His time teaching His disciples so that they would be prepared to carry on His work after He went back to heaven to live. Jesus taught many things in parables. A parable was a story Jesus told to teach a spiritual truth, using things the people were familiar with in their everyday lives.

One day Jesus rebuked the Pharisees and lawyers for pretending to be good, when their deeds were evil. Luke 11:53-54 tells us the attitude of these men. " - - - *the scribes and the Pharisees began to urge Him vehemently, and to provoke Him to speak of many things: laying wait for Him, and seeking to catch something out of His mouth, that they might accuse Him.* " When they questioned Jesus they wanted to make Him angry so He would say something that they could use against Him. They looked for something He said that was wrong in order to have Him put to death. Jesus warned the disciples to beware of the leaven (the sinful teachings) of the Pharisees. The Pharisees thought that obeying the laws made them good, and they did not have to repent of any sins or be forgiven for doing anything wrong. They did things to try to make themselves look good to other people. Jesus called them hypocrites, because they said one thing and did another.

Being Covetous

While Jesus was talking to the Pharisees, such a large crowd gathered that they actually trampled one another under foot as they pushed and shoved to get closer to see Jesus and hear what He said. One man in the crowd didn't come to hear the truths Jesus spoke. He came because he was greedy. He wanted Jesus to do something for him. He was covetous. The word

“covet” means to have a strong desire for something that belongs to someone else; to want it so badly that you wish it was yours instead of theirs. One of the ten commandments given to the Jewish people, Exodus 20:17, says, *“Thou shalt not covet - - anything that is thy neighbor’s.”*

The laws that God gave to Israel provided for how a man’s possessions were to be divided among his sons at his death. When a man died, the oldest son was to receive twice as much of what the man owned as the others sons. The oldest son may have had more responsibility in caring for his aged parents until their death. This may be why he received twice as much as the others in inheritance. If a man had four sons, when he died his possessions would be divided into five portions. One portion would go to each of the four sons. The portion that was left would go to the oldest son, so that he received twice as much as the others.

In Luke 12:13, a man came to Jesus who was not happy that the law allowed his brother to receive more inheritance than he received. The man came looking for Jesus, wanting Jesus to make his brother give him more of the money that their father left when he died. He said to Jesus, *“Master, speak to my brother, that he divide the inheritance with me.”* We don’t know how much money or property the man received. We don’t know if his brother gave him any of the inheritance, or if he just did not give him as much as the man thought he should get. Probably the inheritance was divided according to the law, and his brother, being the oldest, received twice as much as he received. He was not happy. He wanted more. He thought his brother should divide his share with him.

While the Jews did not accept Jesus as the Messiah, the Son of God, they did accept him as a prophet, or a teacher; at least someone with some power and authority. Apparently this man thought Jesus knew something in the law that could make his brother divide the extra portion of the inheritance with him. Probably the man wanted more than his fair share. Jesus knew his heart. I Samuel 16:7, *“--- but the Lord looketh on the heart.”* He knew the man was greedy. Jesus asked him, *“Man, who made me a judge or a divider over you?”* Jesus did not come to be a judge over who should receive earthly things. He did not come to divide money among family members. Jesus knew the man’s heart, and knew he coveted what belonged to his brother. A covetous heart makes a man want more for himself than anyone else possesses. The important thing in a man’s life is not having an abundance of earthly things, but it is what is in his heart. Jesus knew this man’s heart. He knew he was covetous.

The Parable of the Rich Farmer

In order to teach the people about being covetous Jesus spoke a parable about a rich farmer, Luke 12:16-21. *“The ground of a certain rich man brought forth plentifully.”* There was a farmer who owned a lot of land which was very rich and fertile. Everything he planted grew and grew, and produced lots of food. The man was not rich because of something he did. He was rich because he owned land that produced abundantly. Who made the earth? Who made the land that the man owned? Who sent the rain to water the crops? Who made the sun shine on the plants to make them grow? The man did not make the soil fertile. The man did not make the rain fall or the sun shine. God did. The man enjoyed the benefits of the blessings of God. Because the land he owned produce plentifully, the man became rich.

Farming was very important to the people. The main crops grown were wheat and barley. Bread was the main part of their diet. They could store the grain and have it to bake bread to eat until the next year when they harvested another crop. They dried fruits, stored grape juice, gathered nuts, and made cheese from the milk from their cows and goats. These foods would all keep for a long time without spoiling. Along with fresh milk every day and meat from his herds of animals, a man could eat well using what he had stored up until the next crop was harvested. A man could do without a lot of things, but he couldn't do without food. He could do without a large house, but he couldn't do without food to eat. He could do without a lot of clothes to wear, but he couldn't do without food to eat. Food was the most important thing a man had to consider. If he had food, he could live, whether he had a lot of money for other things or not.

The rich farmer went out and looked at his crops one day, and said to himself, 12:17, "What am I going to do? I don't have any place to put all of this food that has grown in my fields. What am I going to do? My barns are not big enough to hold all of this grain. Where will I store it?" He didn't consider giving some of it to the poor people. He didn't consider giving some to those who were hungry, and didn't have food. It was his. He grew it. He worked for it. He earned it. It belonged to him, and he was going to keep it! Every bit of it! The man's barns were not big enough to hold all of the grain that he had grown, so he didn't have any place to store it. What was he going to do? Giving it away was not an option for him, and he could not bear to let it go to waste in the field. He had a problem and he had to find a solution. Then he said to himself, v. 18, "I know what I will do. I will tear down my barns and build bigger ones. Then I will have a place to store all my fruits and my goods. *"And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."*

The foolishness of bigger barns

The only solution seemed to be bigger barns. The barns that were built to hold grain were possibly round, built out of clay blocks, and shaped up into a dome. They would put the grain on the ground, and fill the barns up to the top. The grain would be kept there until they needed it for food, or sold it to get money for other things. This man had decided what he would do. He would simply tear down his small barns, and build larger ones; then he could keep all of his grain. He could retire. He would not have to work anymore. He would have enough food to last the rest of his life. He would not have any more worries. All he would have to do was take it easy, relax, enjoy life, and not have to worry about working anymore. He had it made. He could eat, drink, and have fun.

There was one thing the man did not consider: whether he would live long enough to eat all of this grain or not. He thought he was invincible. God said to the man, v. 20, *"Thou fool, this night thy soul shall be required of thee: then whose shall these things be, which thou hast provided?"* He was going to die that night. God called him foolish. He was greedy, and depended on his possessions to provide for him for many years. He did not consider dying.

What good would his possessions do him after he died? Who would get all of his things after he was dead? He did not want anyone to have anything that he considered his while he was alive, but after he was dead someone else would get it all. Jesus finished the parable by

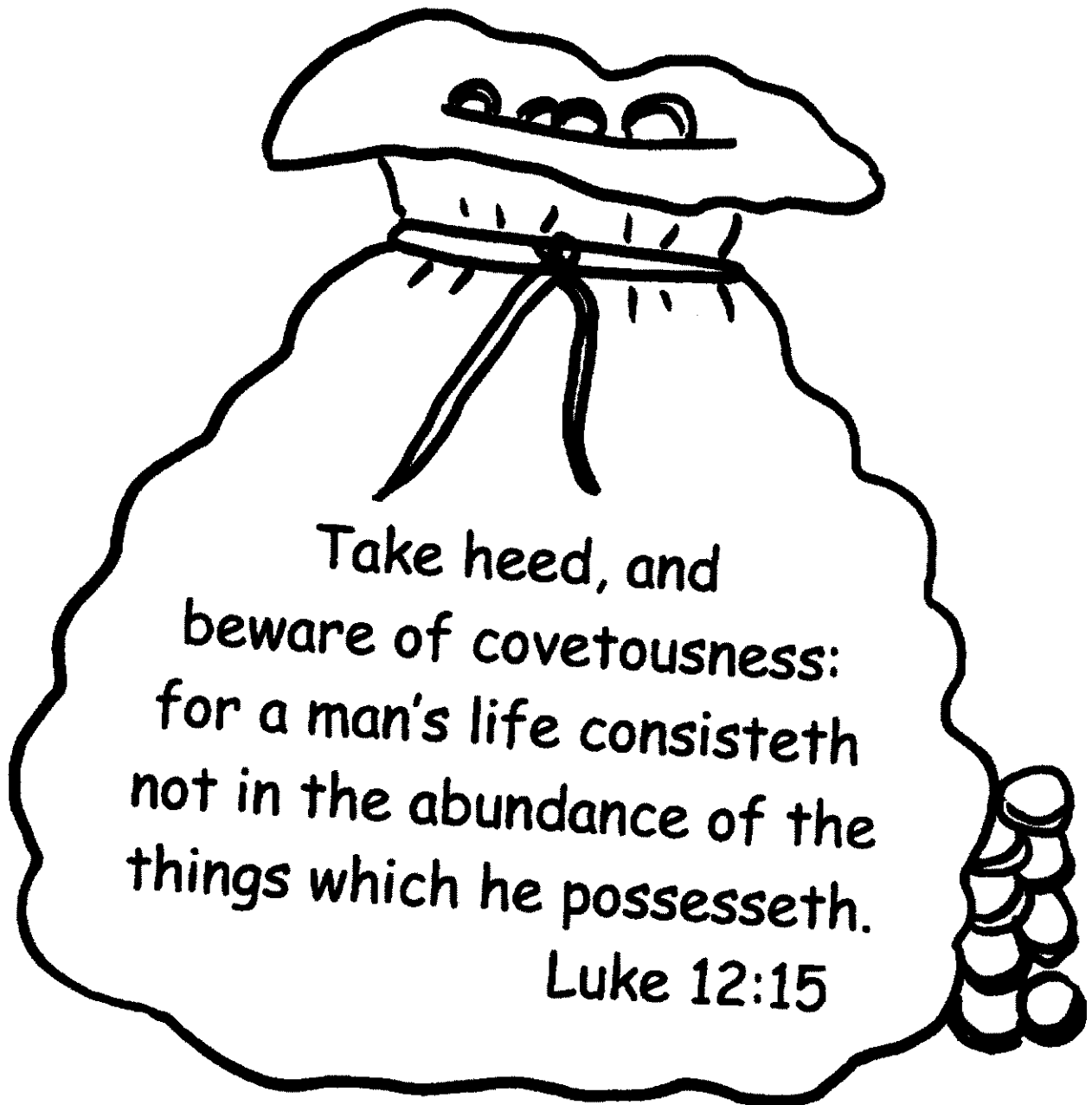
saying, v. 21, *“So is he that layeth up treasure for himself, and is not rich toward God.”* Jesus told the people they were like this man who thought only about treasures for himself.

After Jesus taught the parable, He said to His disciples, v. 22-23, *“Therefore, (or this is why), I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment.”* There is more to life than having food to eat and clothes to wear. Jesus told them if they spent their time serving God, He knew what they needed would provide these things for them.

Luke 12:29-31, *“And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and our Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you.”*

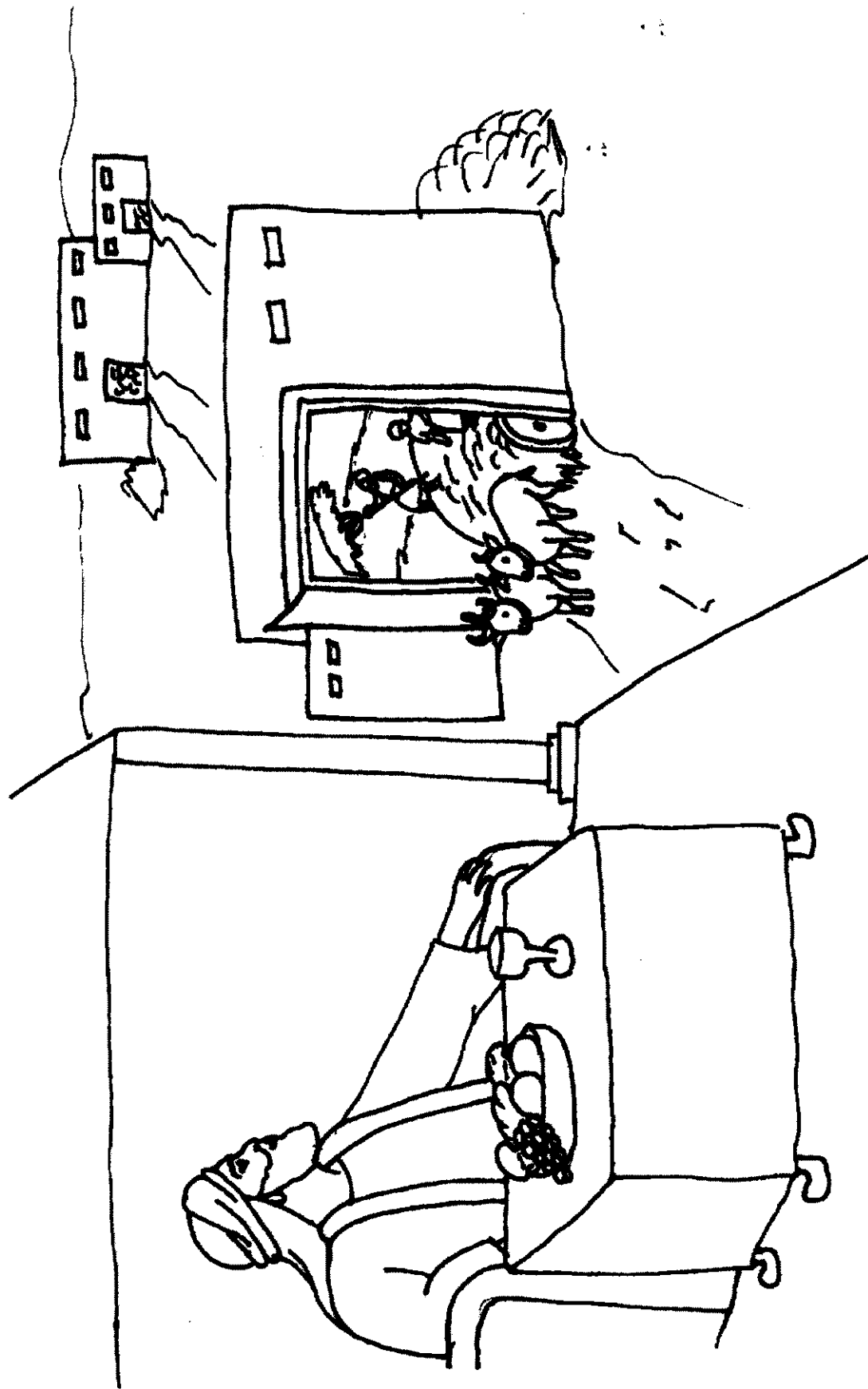
If we put more emphasis on serving God than we do making a lot of money, God will see to it that we have what we need. We can earn money and put it in woolen bags to keep it, and moths will eat holes in the bags and the money will fall out and be lost, or thieves will break into our homes and steal it. Then we have nothing. We can put away valuable items that will rust in time and not be worth anything. But the good works we do are like putting treasures in heaven where moths and rust will not destroy, and thieves cannot break in and steal.

Jesus warned His disciples to be careful, and not become covetous. (v. 34) *“For where your treasure is, there will your heart be also.”*

Memory verse pattern page



**Thou hast much goods laid up for many years;
take thine ease, eat, drink, and be merry. Luke 12:19**



I will pull down my barns, and build greater;
and there will I bestow all my fruits and my goods.

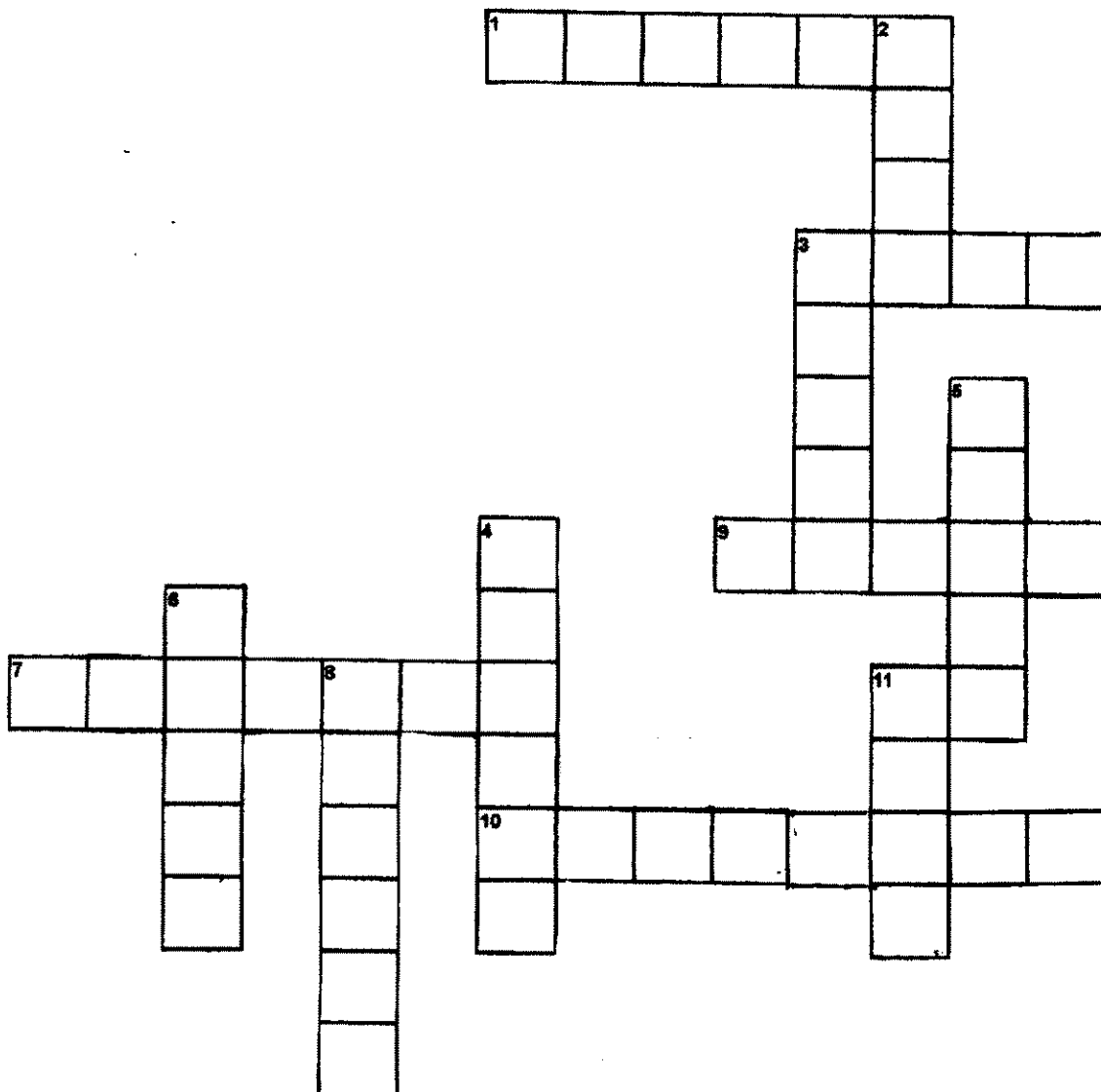
Luke 12:18

ACROSS

1. Jesus taught a parable about a ____
3. The farmer said, "____ shall I do?"
7. Jesus taught a ____.
9. The man said, "I will eat, drink, and be ____."
10. Jesus said, "____" (2 words) (verse 20)

DOWN

2. The farmer was ____.
3. God asked the man, "____ shall these things be?"
4. The ground brought forth ____ of grain
5. "I will tear down my ____."
6. The man had nowhere to store his ____.
8. "I will build ____ barns."
11. The man had ____ ground.

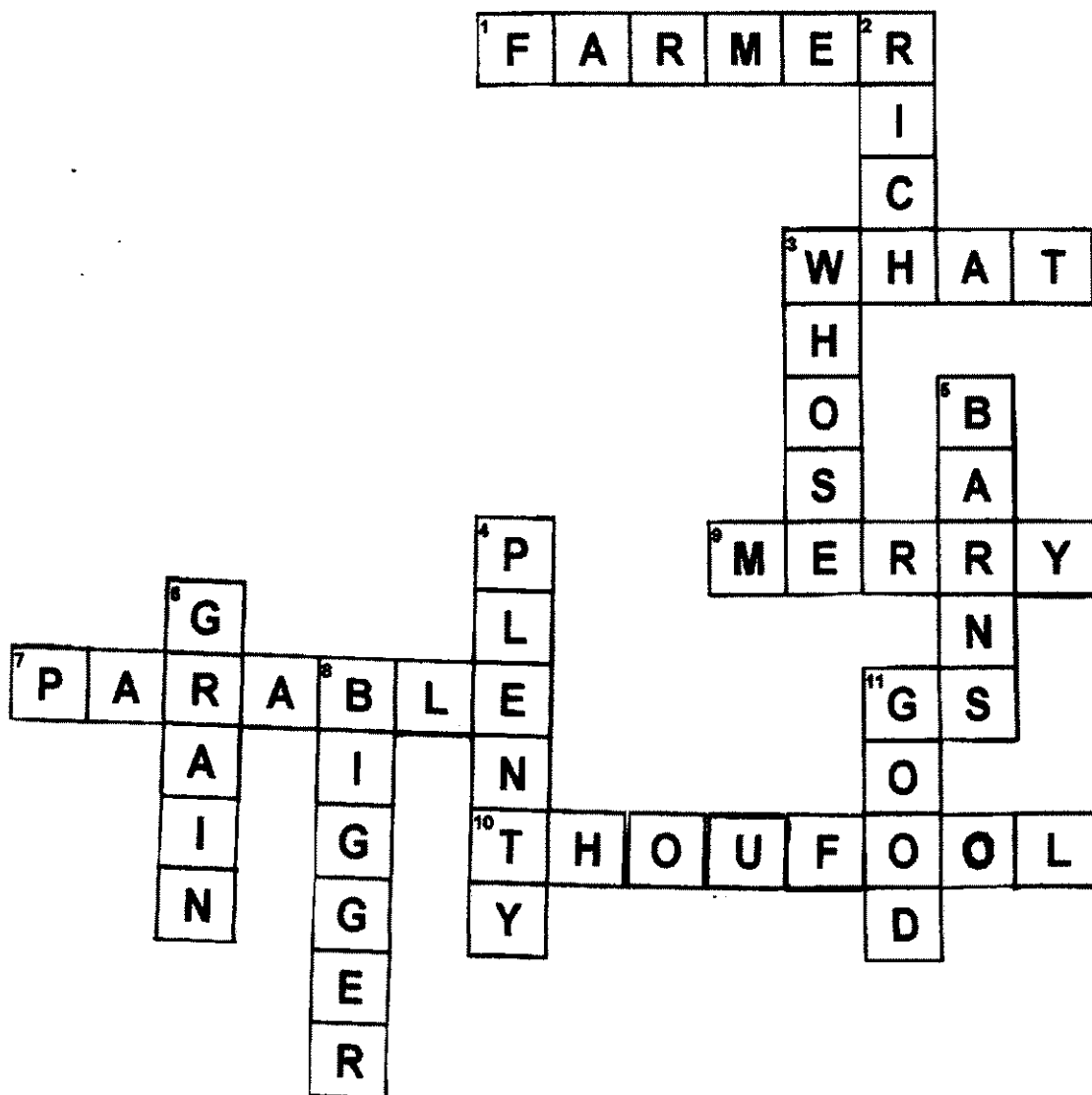


ACROSS

1. Jesus taught a parable about a ____
3. The farmer said, "____ shall I do?"
7. Jesus taught a ____.
9. The man said, "I will eat, drink, and be ____."
10. Jesus said, "____" (2 words) (verse 20)

DOWN

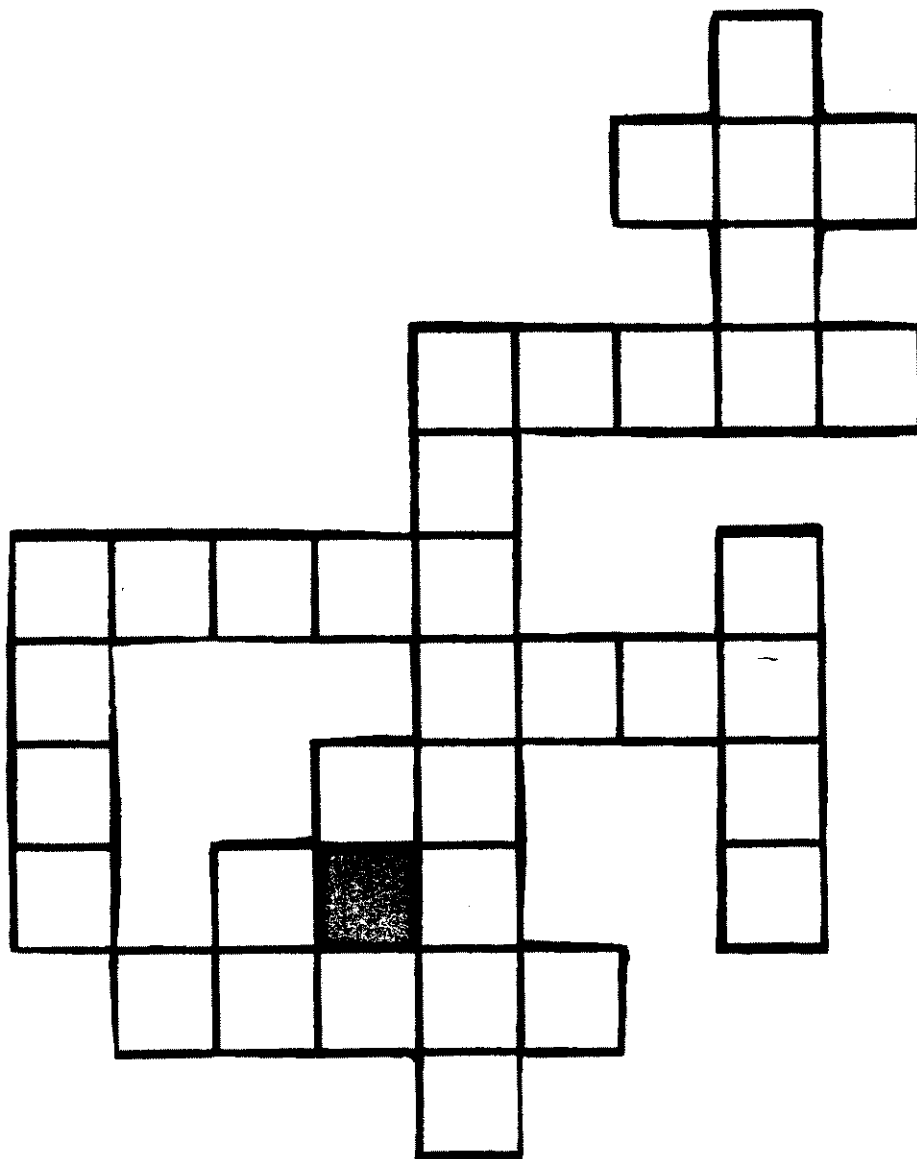
2. The farmer was ____.
3. God asked the man, "____ shall these things be?"
4. The ground brought forth ____ of grain
5. "I will tear down my ____."
6. The man had nowhere to store his ____.
8. "I will build ____ barns."
11. The man had ____ ground.



Fit the following scripture into the puzzle:

For where your treasure is, there will your heart be also.

HINT: Start with the longest word and build on it.



WORD SEARCH

Circle all of the words in the list below, then starting at the top left corner, use all of the letters that were left except the last 2 to find the hidden message.

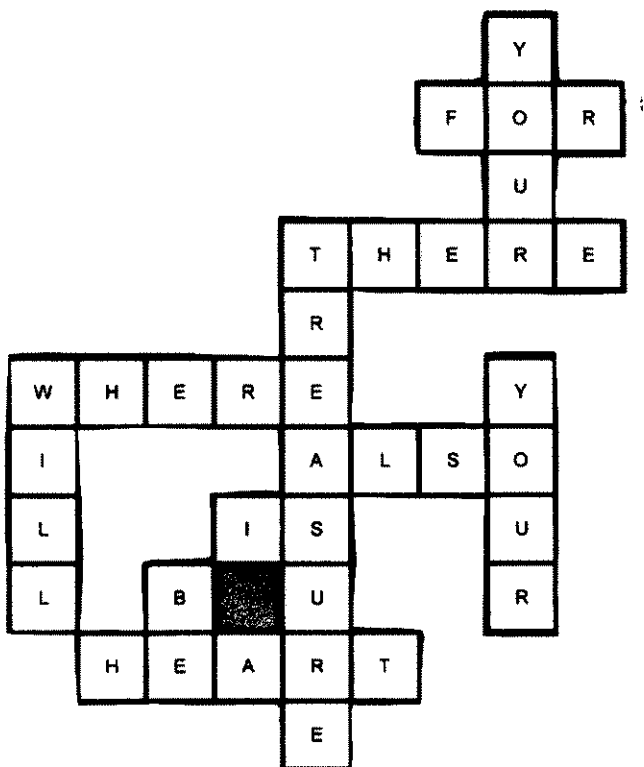
I	W	I	S	N	R	A	B	L	L	T	E
A	G	R	E	E	D	Y	R	D	F	H	A
O	W	N	M	E	R	R	Y	M	A	E	B
S	Y	B	S	R	E	A	R	D	R	A	U
U	N	H	T	U	L	S	A	L	M	R	N
O	S	E	O	S	B	N	D	I	E	T	D
T	T	A	R	A	A	B	U	U	R	I	A
E	I	V	E	E	R	L	D	B	G	R	N
V	U	E	E	R	A	S	D	O	O	G	T
O	R	N	A	T	P	L	O	O	F	T	E
C	F	R	F	G	R	E	A	T	E	R	Y

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ABUNDANT	FARMER	GREATER	MERRY
BARN	FOOL	GREEDY	PARABLE
BUILD	FRUITS	HEART	STORE
COVETOUS	GOODS	HEAVEN	TREASURE

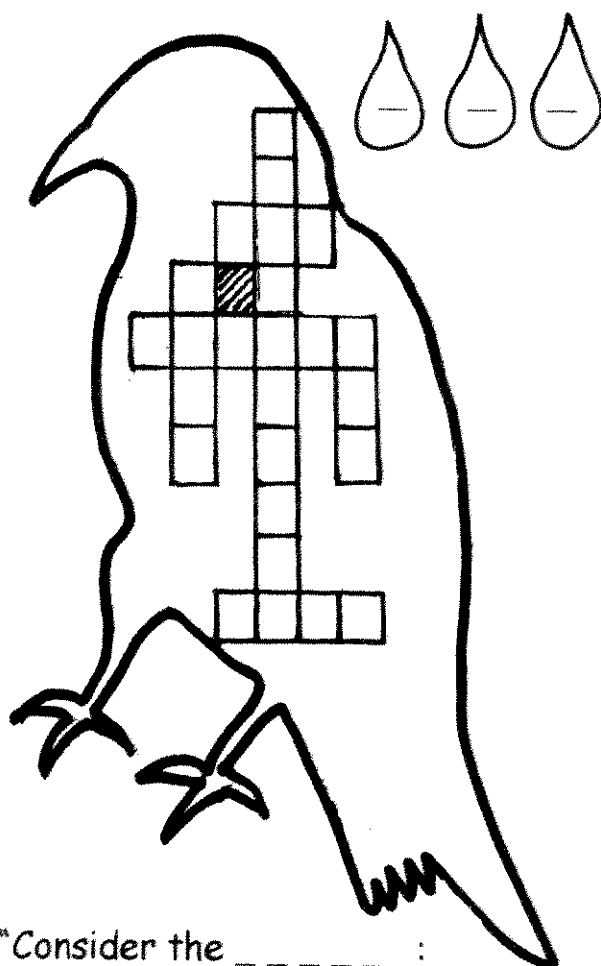
HIDDEN MESSAGE: _____

Answer page



who made the rain fall to water the ground ?

the sun shine on the crops ?
made who



"Consider the _____:
for they neither _____ nor _____;
which neither have _____
nor _____; and _____ feedeth them:"
Luke 12:24

Fit the underlined words in the puzzle.

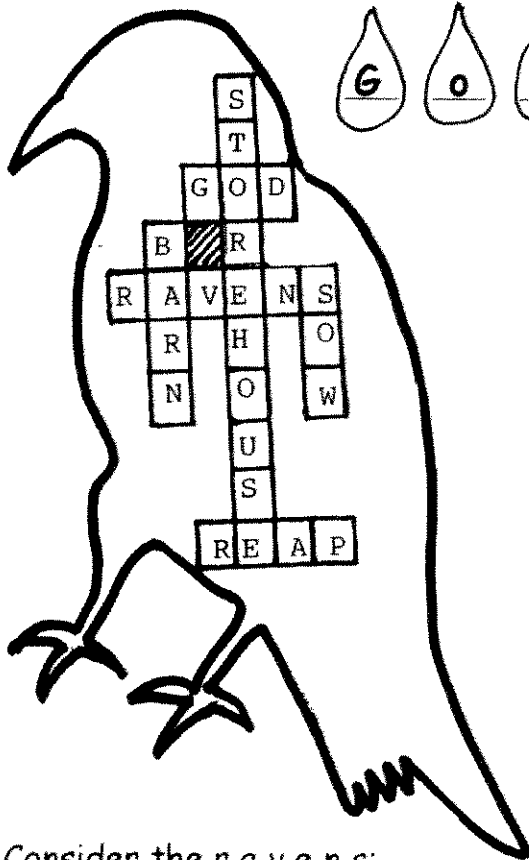
"Consider the _____:
how they _____:

they _____ they _____

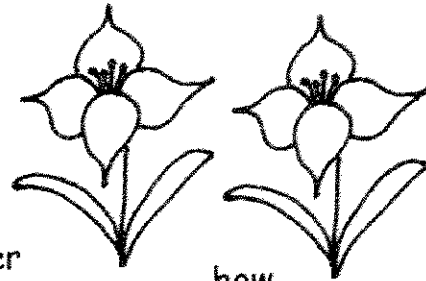
not, not;"
Luke 12:27

who made the rain fall to water the ground ?

sun shine
the on
made who G o d the crops ?



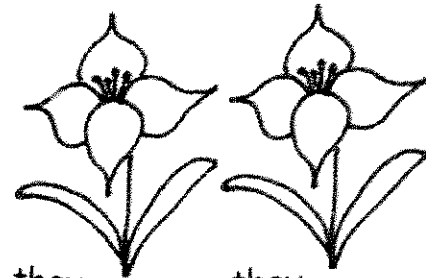
G o d



"Consider
the

how
they

liies grow:



they

they

toil spin
not, not;

Luke 12:27

"Consider the ravens:
for they neither sow nor reap;
which neither have storehouse
nor barns; and God feedeth them:"

Luke 12:24

Fit the underlined words in the puzzle.

JESUS TAUGHT A PARABLE ABOUT JEALOUSY

Scriptures: Luke 15:1-32

Aim: The father in this parable typifies God who receives His child back into His fellowship if he returns in repentance.

Emphasis: Once we become a child of God, we remain His child. When we as God's children come to Him in repentance He is willing to forgive no matter what sins we have committed. Jealousy causes divisions in families. The older brother was jealous when his father still loved his younger son and rejoiced when he came home.

Daily memory verse: Luke 15:32

"It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost and is found."

Alternate Memory Verse: Luke 15:18

"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee."

Jesus and the Pharisees, publicans, and sinners

Jesus spent much time in the presence of the Pharisees. He taught them in the synagogues. He did miracles in their presence. He ate in their homes. He condemned them for their beliefs. He did not condemn them for doing good deeds, but He condemned them for depending on their good deeds to gain them favor in the eyes of God. He condemned them for believing that they could be good enough that God would accept them into heaven without them having to admit to any wrong doing, or repent of any sins. He condemned them for thinking they were better than other people. The Pharisees criticized Jesus for associating with people they did not consider to be as good as they were. They did not criticize Jesus when He ate in their homes, but they criticized Him when He ate with publicans and sinners.

Jesus went to the home of Zacchaeus, the chief of the publicans, and the Pharisees complained, and said, *"He has gone to be a guest with a man that is a sinner."* Jesus justified His actions by saying, *"the Son of man is come to seek and to save that which was lost"*, Luke 19:10. When Jesus called Matthew (Levi), who was a publican, to follow Him and be His disciple, Matthew made a feast at his house and invited many other publicans. The Pharisees complained, *"Why do you eat and drink with publicans and sinner?"* Jesus answered by saying, *"I came not to call the righteous, but sinners to repentance"*, Luke 5:32.

One day many publicans and sinners congregated around Jesus, to hear Him teach. The publicans were the tax collectors. The Jews were under the rule of the Roman Empire, and

paid their taxes to the Roman government. So the tax collectors were men who worked for the Roman government, or the enemy. They received their pay from the Roman government. The Pharisees did not like the publicans because they worked for the Romans. The sinners were those Jews who for some reason had been put out of the synagogue. Because the publicans and the sinners were shunned by the Pharisees, they congregated around Jesus. When the Pharisees saw Jesus associate with publicans and sinners, and eat with them, they complained. They said, *"This man receives sinners, and even eats with them."* Because of their attitude, Jesus spoke three parables to the Pharisees. Jesus used every day situations to teach the people about spiritual truths. He used a shepherd and his concern for his sheep, and a woman who knew the importance of the value of silver coins as security for her future.

The parable of the lost sheep, Luke 15:4-7

Jesus asked the Pharisees, "What man among you, if he has one hundred sheep, and one of them wanders off and gets lost, will not leave the ninety-nine that are safe in the fold, and go out and look for the one that is lost?" He will search until he finds it. When he has found it, he will place it on his shoulders, rejoicing, and come home. He will call his friends and neighbors to come and rejoice with him because he has found his sheep that was lost. Jesus said, *"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."*

The parable of the lost coin, Luke 15:8-10

Then Jesus taught them the parable of a woman who had ten pieces of silver. If she lost one, she would light a candle so she could see clearly to look for it. She would sweep the floor, in case it had rolled into a corner, or under something. She would look, and look, and look. When she found it, she would call her friends and her neighbors to come and help her celebrate, saying, *"Rejoice with me; for I have found the piece which I had lost."* Jesus said to the Pharisees, *"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."* There is no rejoicing over the good deeds of the Pharisees, but there is rejoicing over repentance. Later when Jesus went to the home of Zacchaeus, the chief of the publicans, the Pharisees complained, and said, *"He has gone to be a guest with a man that is a sinner."* Jesus justified his actions by saying, *"the Son of man is come to seek and to save that which was lost"*, Luke 19:10. When Jesus called Matthew (Levi), who was a publican, to follow Him and be His disciple, Matthew made a feast at his house and invited many other publicans. The Pharisees complained, *"Why do you eat and drink with publicans and sinner?"* Jesus answered by saying, *"I came not to call the righteous, but sinners to repentance"*, Luke 5:32.

The parable of the prodigal son, Luke 15:11-32

Jesus then taught the Pharisees the parable of a man who had two sons. He was probably a wealthy man, for he had land, and many servants who worked for him. Some day

the two sons would inherit all that the man owned. It was the custom of the Jews to give twice as much to the oldest son. This man had two sons, so the younger would get one third of all his father's possessions, usually after the father died. The younger son became unhappy living at home. He decided he would go somewhere else and do something else besides live at home and work for his father. He asked his father to give him his part of the inheritance now instead of waiting until his father died, so he could go out and live his own life and make his own decisions.

"And the younger of them said to his father, Father, give me the portion of goods that falleth to me." The father loved his son and was happy with his son working for him and continuing to build the family fortune, but he did not deny him the portion of goods that would some day be his. The father did what his son asked, and gave him his part of the inheritance. A few days later the son gathered all of his possessions together and left home. He went to a far away country to live. Now he was free to live his own life. Now he could make his own decisions. He made bad decisions. He did not buy land and invest his money in a business from which he could make more money. He did not work hard like his father in order to build his own empire. He did not have to work; he had lots of money to enjoy living like he wanted to with no responsibilities and no one to answer to.

The Bible says he traveled to a *"far country, and there he wasted his money with riotous living"*. He went to a new place and made new friends. He made lots of friends because he had money to spend, and he spent it buying favors and friendship. He spent it foolishly, feasting and partying. He wasted it until it was all gone. One day he realized that his money was about gone. He could no longer buy gifts for his friends, and spend his money on parties and having fun. He could not even afford to pay rent for a place to live, so he was out on the street. When he was no longer a big spender, he no longer had friends.

Living with the pigs

When he had spent all of his money, He began to be in need, and a great famine arose in the land. He had no money, no place to live, no friends, and no food. He would have to go to work. He began to look for a job. When he finally found a man who would hire him, he had to go out into the fields and feed the swine. Swine are pigs, or hogs. Hogs were considered unclean to Jewish people. It was a disgrace to have to live among the hogs, but he could not find any other work. He had to herd the pigs to places where they could find the husks that fell from trees. This was probably the seed pods from the Carob tree. It was not food that humans ate, but was used for cattle feed. He had no one to give him food, and after awhile he became so hungry that he began to eat the husks that the pigs ate. This was all that he had; it was eat this or nothing; eat this or be hungry. He must eat what the pigs ate or starve to death.

One day when he was out in the field sleeping on the ground, he began to think about his situation. Here he was, living with dirty, nasty, filthy pigs. He lived like the pigs, he ate with the pigs, he slept with the pigs. He remembered how life used to be. He knew that in his

father's house there were many hired servants who had more food than they could eat, and here he was starving to death, with nothing to eat but hog food. He knew he had to do something if he was going to live very long, so he made a decision. He said, *"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants."* It would be better to be a hired servant for his father than to feed the pigs. He knew he had made a foolish mistake in leaving home and wasting his money. He did not feel worthy to return and be called a son, but was willing to be a servant to his father.

The lonely walk home

The son had been gone for a long time, and his father did not know where he was or even if he was still alive. But he thought about him constantly, and still loved him. Every day since his son had been gone, the father watched out the window for his son to come home. He looked down the road to see if he could see his son coming. He did not come, but his father kept watching day after day. When the son became so hungry that he decided he had to do something, he began his long journey home. Before he got there, his father, who had been watching and longing for him to come home for many months, saw him coming a long way off, and ran to meet him. He didn't know what had happened to his son. He did not know if he was even alive, but when he saw him coming, he knew it was his son and he was happy to see him again. He didn't wait for him to get there, he ran to meet him. He hugged and kissed him, overjoyed that he had returned.

The son was truly sorry for his actions. He said, *"Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son."* He felt he was unworthy to return as a son, but he was still his father's son no matter what he had done or how long he had been away.

A time of rejoicing

His father sent the servants to bring a robe and put on him, and a ring for his finger, and shoes for his feet. He sent them to kill the fatted calf, and prepare a feast. He said, *"Let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found."* He did not know if his son was alive, but he found out he was. He did not know where he was, but now he had found him. He was happy, and they began to celebrate.

The older brother had been out in the fields working as he did day after day, and as he returned and came near the house, he heard the sound of music and dancing. He asked one of the servants what this meant. The servant said, *"Your brother has returned, and your father has killed the fatted calf and is celebrating because he is back home safe and sound."* Instead of being happy, the older brother became angry. He was jealous of the attention his younger brother was getting. While the brother was gone it was just him and his father, but now someone else was getting attention. He would not go into the house. His father came out and

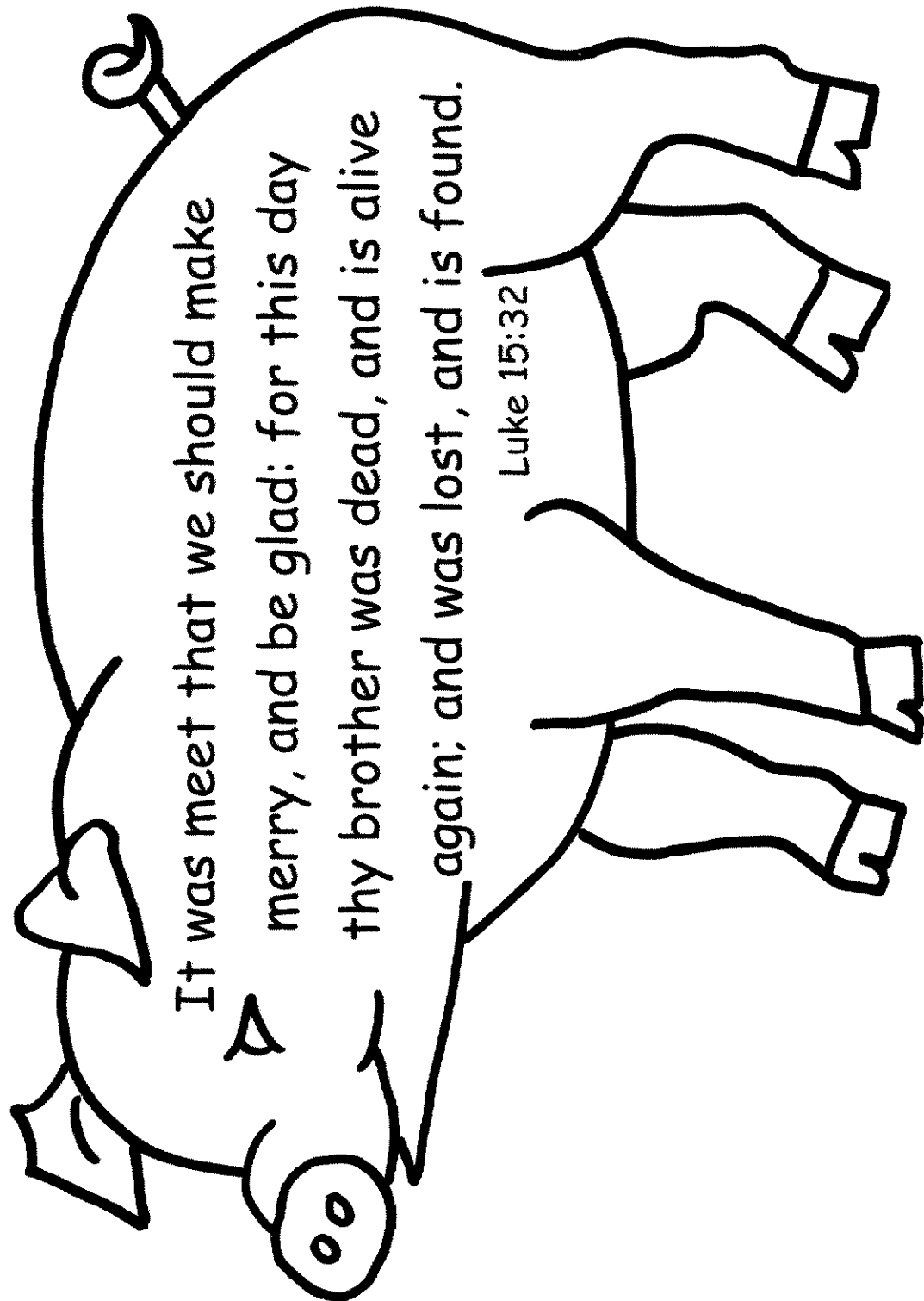
asked him to come in and see his brother who had returned after so long, but he refused. He said to his father, "All these years I have served you, and obeyed everything you told me to do. Never did I disobey your command, and you never gave a party for me. You didn't kill the fatted calf and make a feast for me and my friends. But as soon as your son, who ran away from home and wasted his money on foolish living, has returned, you kill the fatted calf and have a big celebration for him."

His father loved the oldest son just as much as he did the younger son. The father explained that he had always had him with him, and some day everything that he had would be his. Now they should both be glad, and happy that the other son had returned, because he could have been dead, but was alive. He had been lost, but was found. It was a time to be happy, and not resentful, and jealous, and angry.

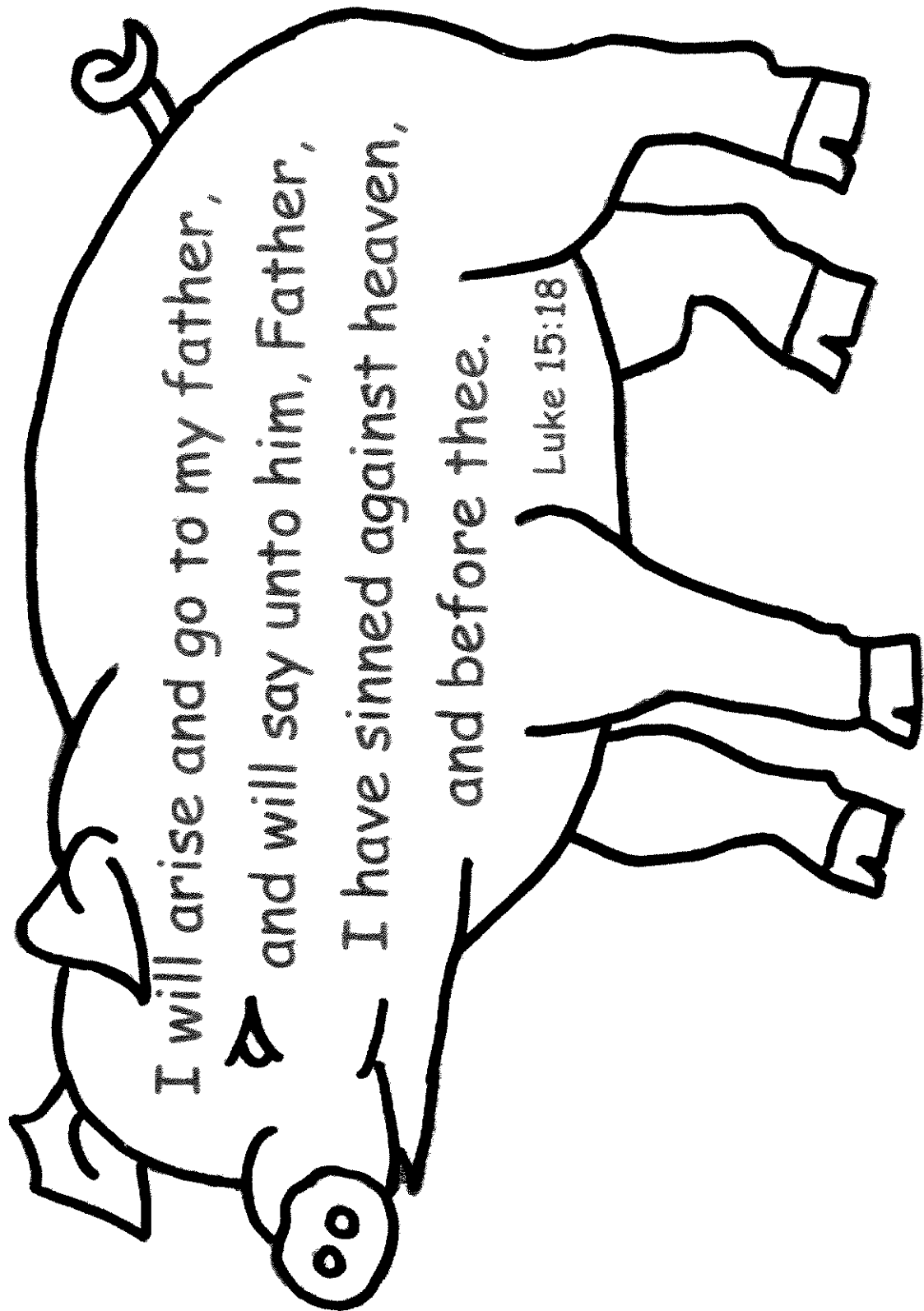
Jesus wanted the Pharisees to see that the attitude of the older brother was like their attitude toward the publicans and sinners. They should be happy, and rejoice when the publicans and sinners came to Jesus. The older brother was jealous. The younger son had done wrong, so he didn't deserve the attention he received from his father. He was not good enough to be received back as a son. This was the attitude of the Pharisees. When they criticized Jesus for going to the home of Zacchaeus, the publican, and said He should not associate with the publicans and sinners because they were not good enough, Jesus said that was His purpose in coming to live in human flesh. Luke 19:10, "*For the Son of man is come to seek and to save that which was lost.*"

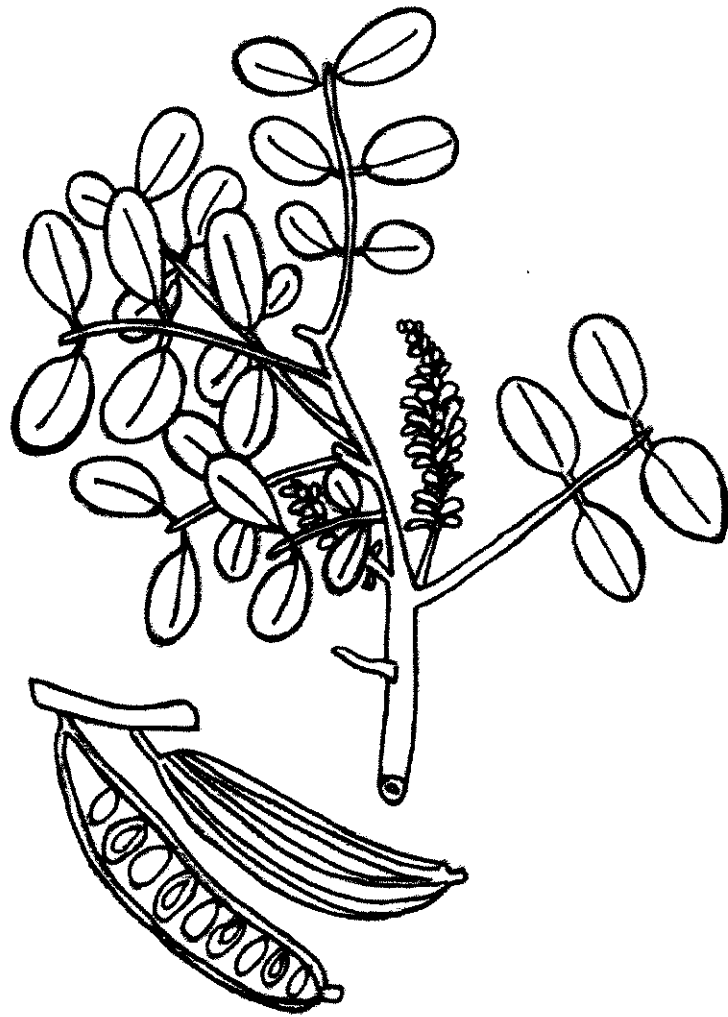
When a person is saved he becomes a child of God. When we stray, we do not lose our salvation; we are still children of God. When we sin He punishes us as an earthly father punishes his child for disobedience, but does not disown us. When we repent and come back to Him, He forgives and accepts us back into His fellowship as His child; as an earthly child gets back into the good graces of his father after he has disobeyed and has repented, or shown that he is sorry for his actions. The father does not disown him and he is not born all over again, just restored to good fellowship.

Memory verse pattern page



Memory verse pattern page

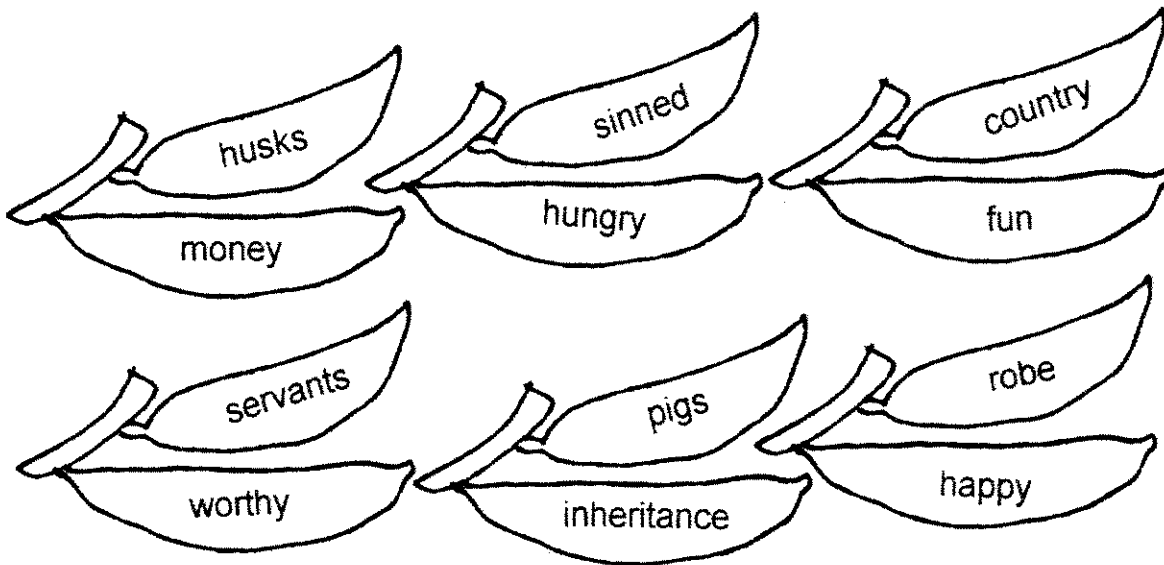




Husk was a bean pod from a Carob tree. It is sometimes called locust bean. Many times the bean pods grow to as much as twelve inches in length; and when they are green, they are fed to cattle and hogs. Sometimes they were eaten by people when there was a severe famine, and there was no other food. It was very intimidating for a person to have to stoop so low as to eat this food that was considered for hogs.

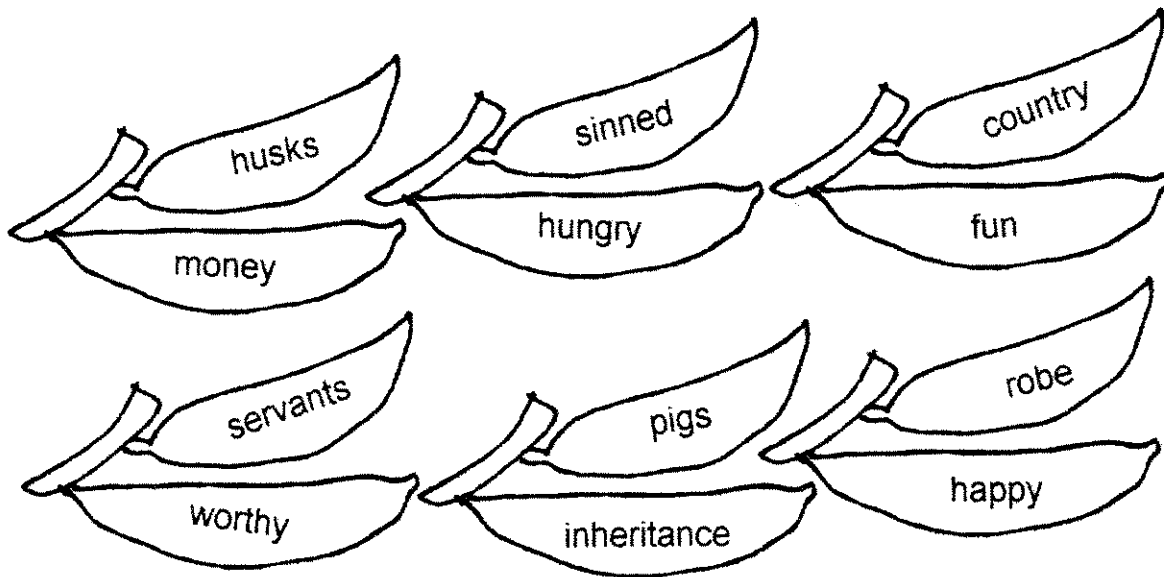
Select your answers from the bean pods:

1. The youngest son asked his father for his share of the _____.
2. He wanted to leave home and have _____.
3. He traveled to a far away _____.
4. He spent all of his _____ on riotous living.
5. The only job he could find was feeding the _____.
6. He had no money to buy food, and he was _____.
7. He ate the _____ that the pigs ate.
8. He remembered that his father had _____ who had plenty to eat.
9. He went home and told his father, "I have _____ against heaven, and before thee."
10. He said, "I am no more _____ to be called your son: make me as one of thy hired servants."
11. His father was _____ that he had returned.
12. His father brought the best _____ and put on him, and put a ring on his finger and shoes on his feet.



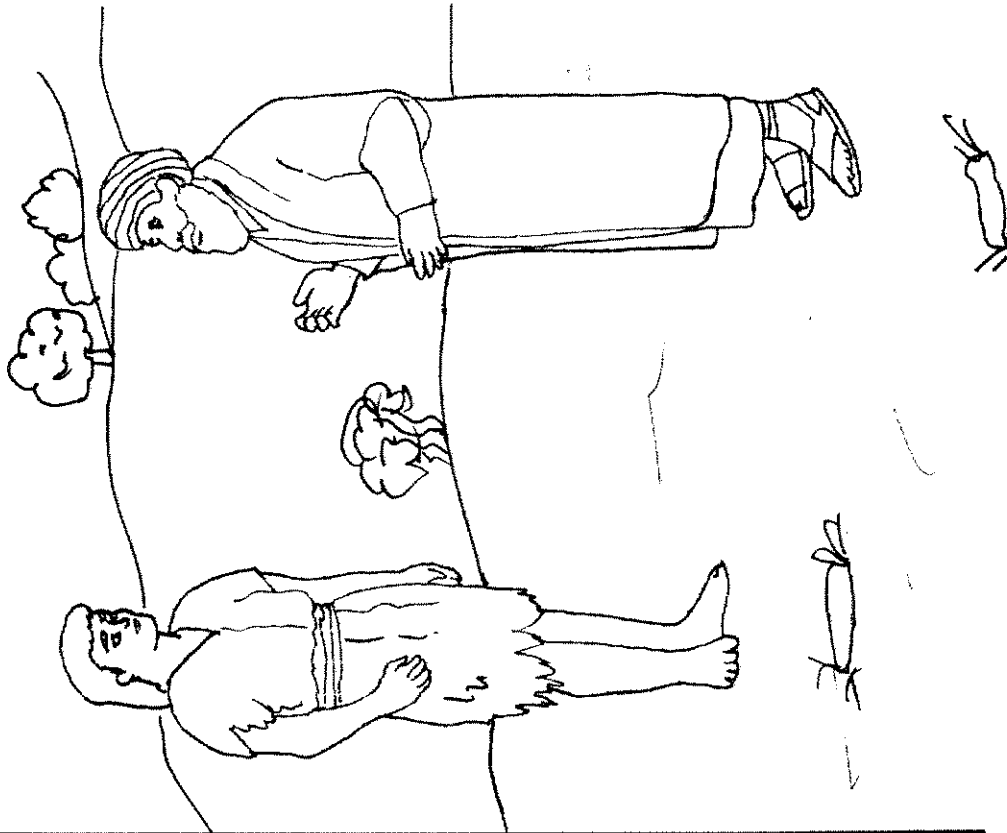
Select your answers from the bean pods:

1. The youngest son asked his father for his share of the inheritance.
2. He wanted to leave home and have fun.
3. He traveled to a far away country.
4. He spent all of his money on riotous living.
5. The only job he could find was feeding the pigs.
6. He had no money to buy food, and he was hungry.
7. He ate the husks that the pigs ate.
8. He remembered that his father had servants who had plenty to eat.
9. He went home and told his father, "I have sinned against heaven, and before thee."
10. He said, "I am no more worthy to be called your son: make me as one of thy hired servants."
11. His father was happy that he had returned.
12. His father brought the best robe and put on him, and put a ring on his finger and shoes on his feet.



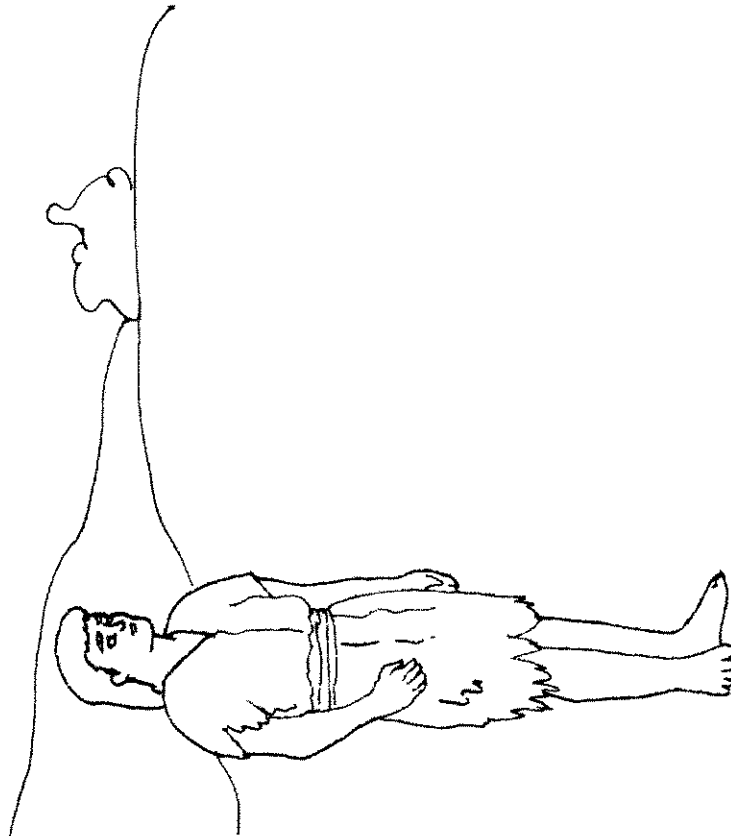
Handcraft page 1

Paste robe on this side of picture. Draw shoes on his feet and a ring on his finger. Color the picture.



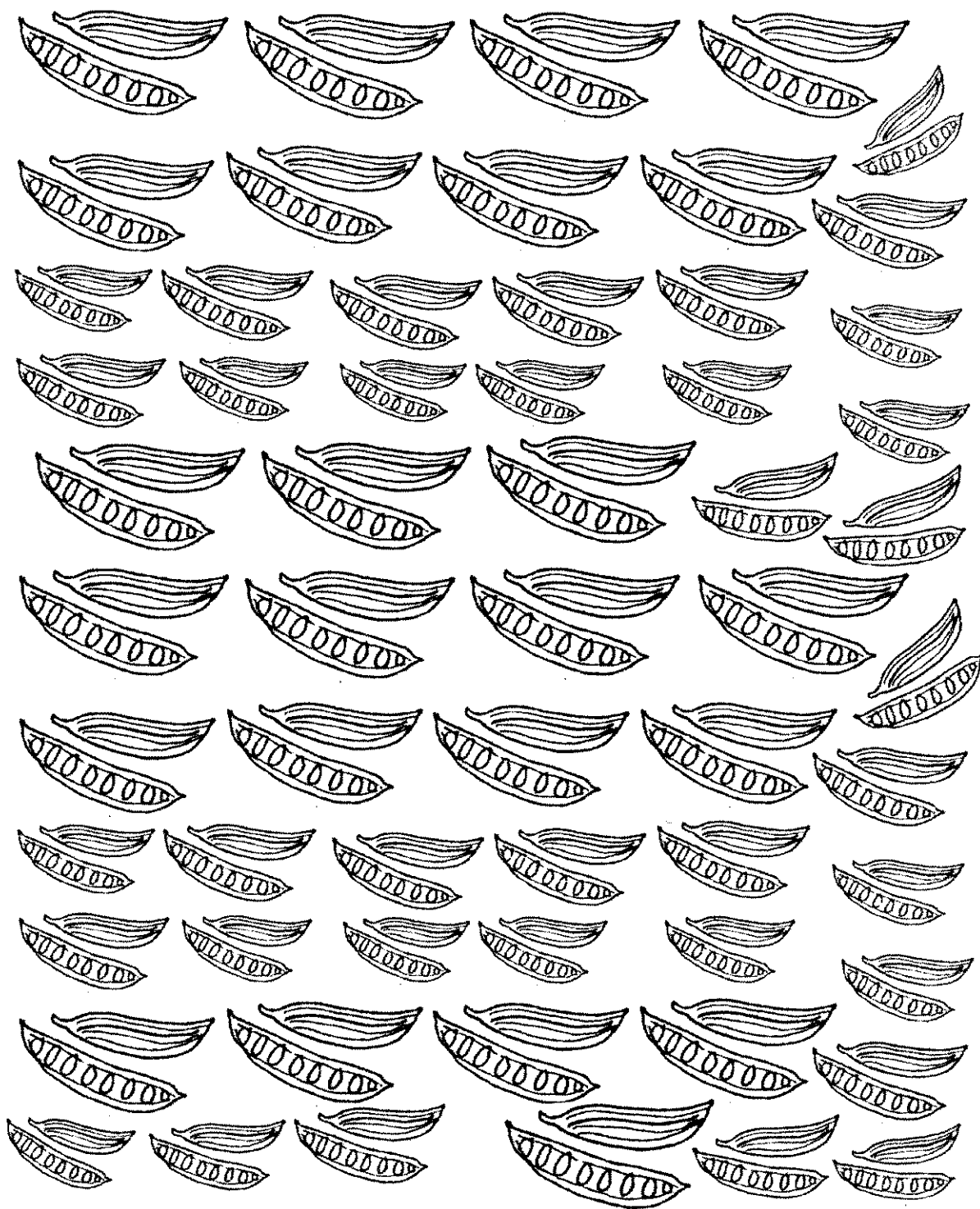
THE PRODIGAL SON

Paste pigs and seed pods on this side of picture. Color the picture.



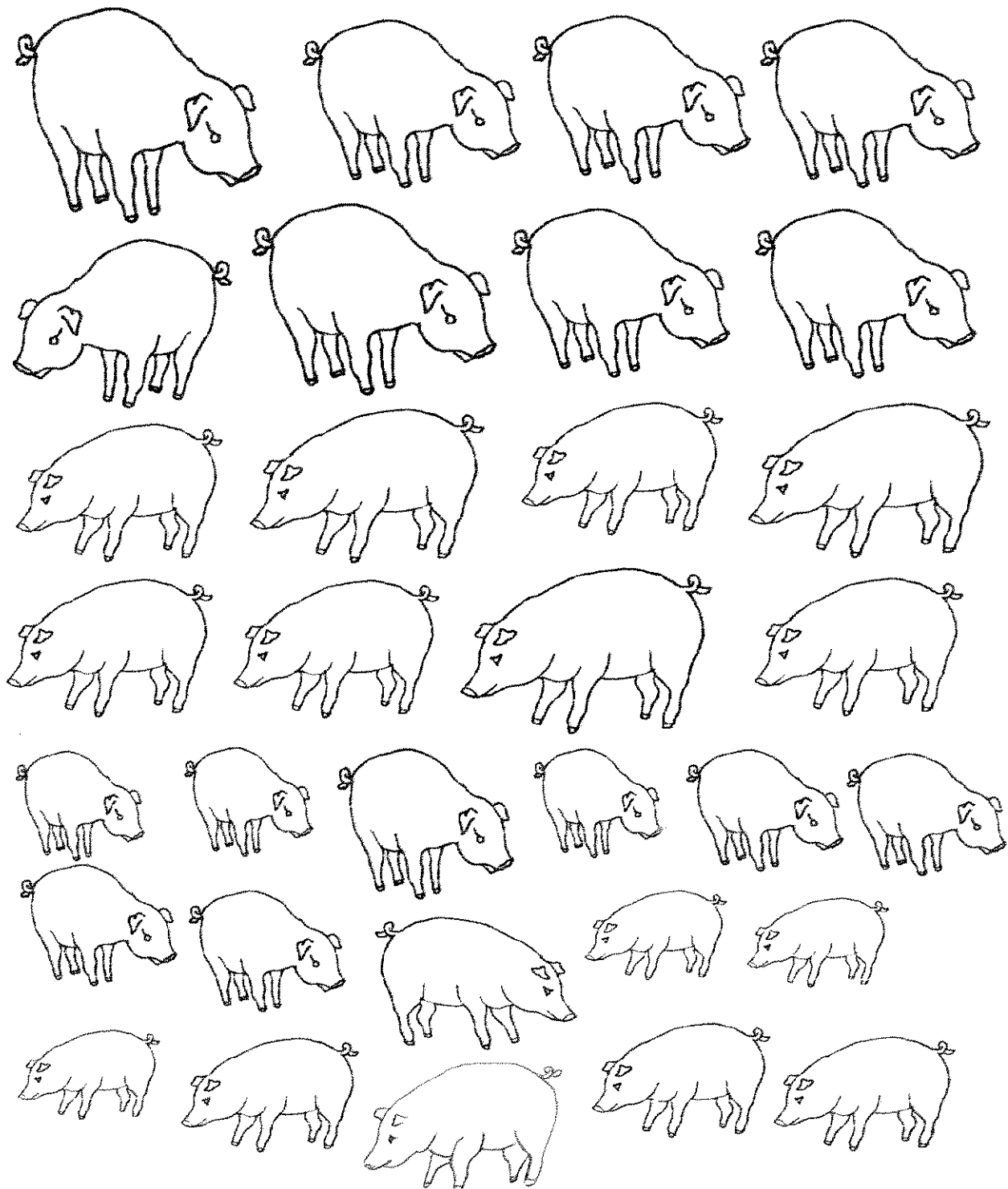
Handcraft page 2

Copy seed pods on tan construction paper. Make several for each child.



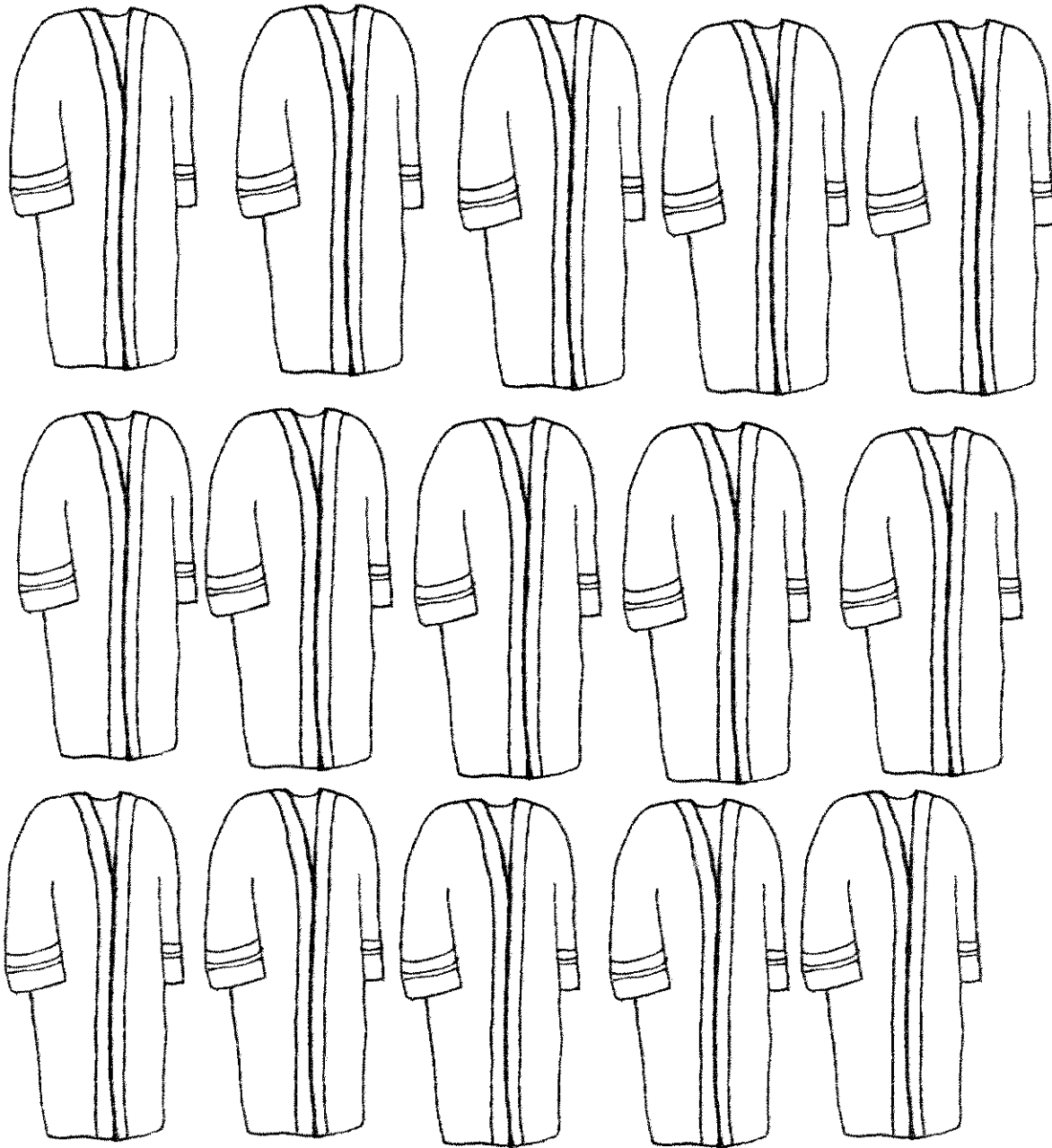
Handcraft page 3

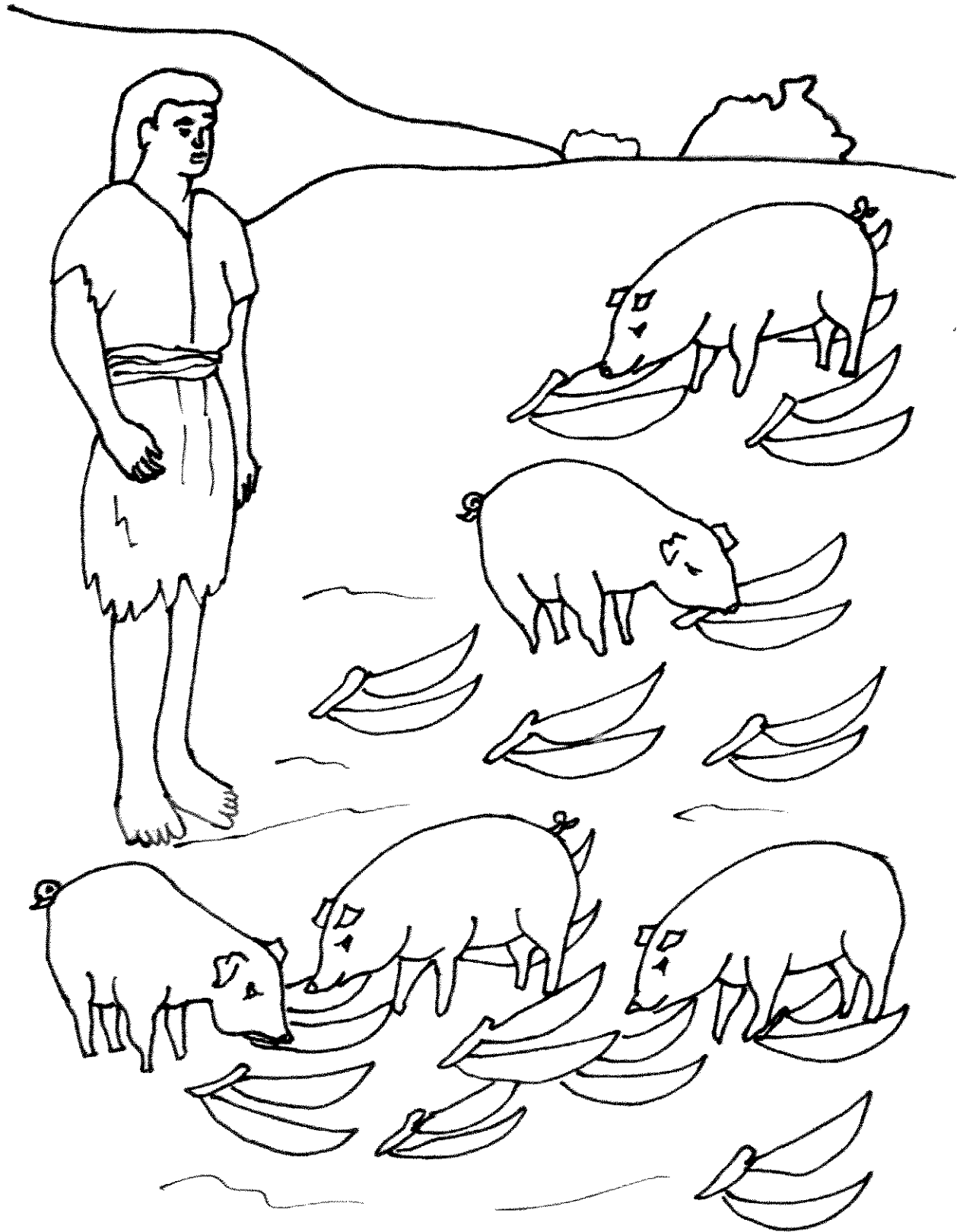
Copy pigs on gray construction paper. Make several for each child to paste on picture.



Handcraft page 4

Make coat from purple (a royal color) construction paper.







Use the number code to solve the puzzle:

1	2	3	4	5	6	7	8	9	10	11	12	13
A	B	C	D	E	F	G	H	I	J	K	L	M

14	15	16	17	18	19	20	21	22	23	24	25	26
N	O	P	Q	R	S	T	U	V	W	X	Y	Z

20 8 5 19 5 13 1 14 25 25 5 1 18 19 4 15 9 19 5 18 22 5

20 8 5 5 1 14 4 25 5 20 20 8 15 21 14 5 22 5 18 7 1 22 5 19 20

13 5 1 11 9 4 20 8 1 20 9 13 9 7 8 20 13 1 11 5

13 5 18 18 25 23 9 20 8 13 25 6 18 9 5 14 4 19

Unscramble the important words in our lesson:

A E F H R T _____

O N S _____

A D G I L O P R _____

A E N R S T V _____

A D E S T W _____

A C E E H I I N N R T _____

B E O H R R T _____

A E J L O S U _____

A E F G O R V _____

Use the number code to solve the puzzle:

Answer page

1	2	3	4	5	6	7	8	9	10	11	12	13
A	B	C	D	E	F	G	H	I	J	K	L	M

14	15	16	17	18	19	20	21	22	23	24	25	26
N	O	P	Q	R	S	T	U	V	W	X	Y	Z

20 8 5 19 5 13 1 14 25 25 5 1 18 19 4 15 9 19 5 18 22 5
THESE MANY YEARS DO I SERVE

20 8 5 5 1 14 4 25 5 20 20 8 15 21 14 5 22 5 18 7 1 22 5 19 20
THEE AND YET THOU NEVER GAVEST

13 5 1 11 9 4 20 8 1 20 9 13 9 7 8 20 13 1 11 5
ME A KID THAT I MIGHT MAKE

13 5 18 18 25 23 9 20 8 13 25 6 18 9 5 14 4 19
MERRY WITH MY FRIENDS

Unscramble the important words in our lesson:

A E F H R T FATHER

O N S SON

A D G I L O P R PRODIGAL

A E N R S T V SERVANT

A D E S T W WASTED

A C E E H I I N N R T INHERITANCE

B E O H R R T BROTHER

A E J L O S U JEALOUS

A E F G O R V FORGAVE

JESUS TAUGHT A PARABLE ABOUT HONESTY

Scriptures: Luke 16:1-15

Aim: We are stewards of God's Word. Can we be trusted to use it honestly, or do we use gimmicks in order to befriend the world?

Emphasis: Instill in the child that he or she alone is responsible for decisions regarding honesty in their life. A person is either honest or dishonest. There is no in between. If a person cannot be trusted with small matters, they cannot be trusted with anything. If you are honest with a little, you can be trusted with a lot. Can we be trusted with the true riches of God's Word?

Daily memory verse: Luke 16:10

"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much."

Criticism of the Pharisees

During the ministry of Jesus on the earth, the Pharisees criticized Him for everything He did, because His actions were not according to human thinking. They condemned Him for healing on the Sabbath. They criticized Him for eating with the publicans and sinners. Jesus taught them about pride and humility when He told them not to seek the best seats when they attended a banquet, lest they be asked to move so someone more important than they could sit in that place. He taught them about selfishness when He told them not to invite their rich friends to a feast just so they could be paid back by going to the home of the rich friends in return. He said to invite those who could not pay them back, and then they would be rewarded for doing good for someone who needed help.

He warned the people that it would not be easy being His followers because they would have to give up everything and devote their time and attention to Him. He told them to consider the cost first lest they start out and then turn back and others would mock them, as the man who started building a house and did not plan first to see how much it would cost. He laid the foundation and then could do no more. The people made fun of him for starting such a big project when he was not capable of finishing it.

Jesus taught the Pharisees about repentance in the parable of the lost sheep, and the lost coin, and the return of the prodigal son. He said their actions were like the attitude of the older brother who thought since the younger brother had done wrong, he did not deserve to be accepted back as a son. The Pharisees thought they were too good to associate with publicans and sinners. The older brother was like the Pharisees. He thought he was good because he had stayed at home and worked for his father all of these years that his younger brother was out wasting his inheritance. He had done what he was supposed to do. But it was the younger

brother who realized he had done wrong and was sorry for his actions. He returned in humility wanting only to be accepted back as a servant.

The parable of the unjust steward

After Jesus finished instructing the Pharisees, He turned his attention to His disciples and taught them a parable about an unjust, or dishonest, steward. A steward was a man who was employed to work for another. The way he conducted business for his employer determined how acceptable he was as an employee. Jesus emphasized in this parable, *"You cannot serve God and mammon (earthly riches), Luke 16:15.*

There are four key players in this parable: the rich man, the steward, and the two debtors. The rich man was the business man, the boss, the owner of the farm. The steward was the farm manager who ran the farming operation and kept the records; he was the bookkeeper. The two debtors were the men who farmed the land. Each year when the farmers harvested their crops they owed a portion of the harvest to the owner in return for use of the land. The remainder of the harvest was their pay.

Jesus said there was a certain rich man who had a steward; a business owner who had an employee who managed the business for him and kept the books. It was called to the attention of the owner that the steward had not been honest in the way he managed the business. He was not a trustworthy bookkeeper. His actions would have eventually caused his boss to lose his business. Many people worked for the rich man and owed him debts that were past due. When they harvested their crops the steward did not demand that they bring a portion to the land owner. The unjust actions of the steward were brought to the attention of his boss. The owner called him in and said he had heard that he had not done a good job with the things he had entrusted to him, and asked him to bring in the books and show him the records. If the books were in order he did not have anything to worry about. If he had not been a good steward, he would be fired.

It did not look good to have many large debts on the books that had not been collected. The man felt guilty because he knew that he had not been a good steward, a diligent bookkeeper. He knew that there were many people who owed debts that had not been paid and he had made no attempt to collect them.

What shall I do?

Luke 16:3, *"Then the steward said within himself, what shall I do? For my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed."* This man had a problem. What was he going to do? If his boss fired him, he would not have a job. If he lost his job, he would not have a way to make a living. He said he could not dig, and he would be ashamed to have to beg. He was too lazy to do hard, manual labor, and his pride would not let him beg, so what was he going to do?

He devised a plan where he thought he could deceive his boss and make the books look good, and at the same time indebt others to himself. He said in v. 4, *"I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses."* He knew he would lose his job because he was not faithful with what his boss had entrusted to him. He had to devise a scheme so that when he lost his job he would have someone to take care of him. He decided to make friends with the debtors (the people who owed money to his boss) and do favors for them so that when he did not have a job they would be obligated to him, and would take care of him. He thought to himself, "If I mark the bill down enough these people will appreciate me and when I lose my job they will take me into their homes. I can eat at their table. They will provide for me."

His deceptive scheme

He called in all of the debtors. He asked the first, *"How much do you owe my lord (my boss)? And he said, one hundred measures of oil. And he said unto him, take your bill, and sit down quickly, and write fifty."* A measure was a certain amount (a liquid measure was probably 7 ½ gallons). This man owed one hundred measures of oil (probably olive oil). This was a large debt. It would have been worth a lot of money. The steward told him to mark down his bill to show that he only owed fifty measures of oil instead of one hundred, only half as much as he really owed. He asked another debtor how much he owed, and he owed one hundred measures of wheat. He told him to mark down his bill to show that he only owed eighty measures of wheat. He did not want it to look suspicious, so he did not mark down every bill the same. He marked one down by one half, but another only twenty percent. This looked better on the books. It did not look good for many people to owe him large amounts. It would look as if the steward had collected more than he had if the books did not show large amounts in debts. He was cheating his boss, but it looked better for him. He was stealing from his boss and giving to those who owed the debt in order to make friends with them. Then when he lost his job, he would expect them to pay back the favor.

When he had finished juggling the books, he presented them to his boss. He thought it would make him look good, as if he had been a profitable employee. But he got caught. His boss knew better. The steward was commended *"because he had done wisely"* in devising this plan. Jesus did not commend him. The rich man commended him for being smart enough to devise such a scheme that would make himself look good in the eyes of *"the children of this world"*, those who think themselves so much smarter than *"the children of light"*. The *"children of light"* are those who have been enlightened by the things of God, those who believe in the old fashioned idea of honesty. The disciples were *"children of light."* The Pharisees were *"children of this world."*

Jesus is the light of the world. John 3:19, *"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."* The Pharisees did not like for the things they did to be examined by the light of God's Word. (v. 20) *"For every one that doeth evil hateth the light, neither cometh to the light, lest his*

deeds should be reproved.” When a person does wrong, he doesn’t want other people to know it. (v. 21) *“But he that doeth truth cometh to the light, that his deeds may be manifest, that they are wrought in God.”* The “*children of light*” do not mind their deeds being examined by the Word of God. Who does a dishonest person admire? He admires another person who is dishonest and smart enough not to get caught. Who does a thief admire? He admires another thief who steals and doesn’t get caught. The person who cheats on his taxes, and gets back a lot of money is admired by others who also cheat and wish they were smart enough (by the world’s standards) to get back a lot of money.

Jesus said, Luke 16:9, *“Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitation.”* Mammon means riches. The mammon of unrighteousness is the riches of cheating, and stealing, and deceiving. People who cheat, and steal, and deceive others in order to make themselves rich are liked by other people who cheat, and steal, and deceive, and their punishment will be the same. Jesus also said, Luke 16:10, *“He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.”* If a person is honest with a dollar, he can be trusted with a large amount of money. But if he is dishonest with the least amount of money, he cannot be trusted with any amount. Are you honest? Or are you dishonest?

What is honesty?

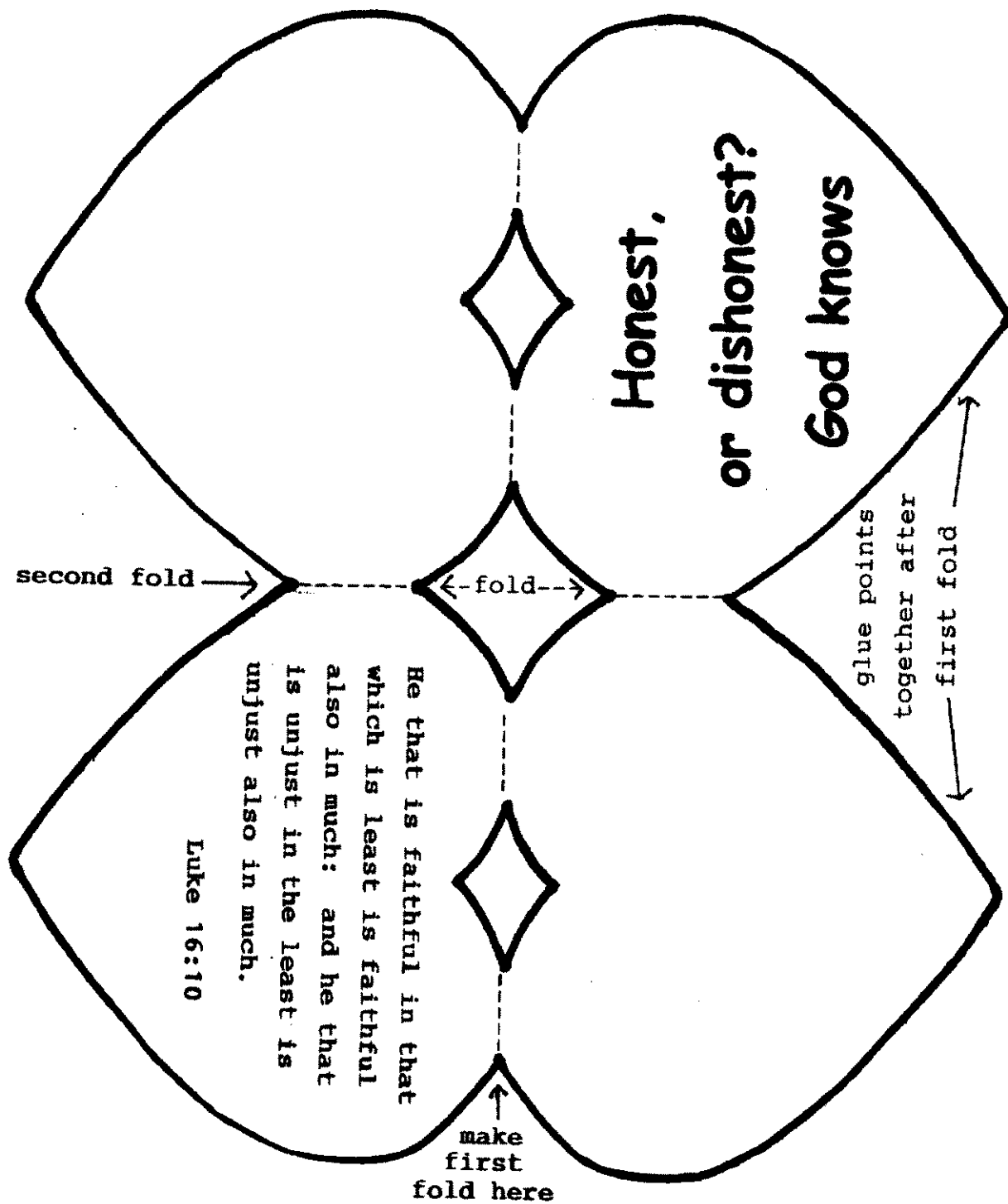
Recently a man went into a grocery store, made a purchase, and gave the clerk a new twenty dollar bill. She gave him change back for a one hundred dollar bill. What should he have done? Should he have given it back, or should he have come home pleased that he had eighty dollars more than he had when he left? He pointed out the error, and gave back the money. Was he wise in the eyes of the world? Do you think he was wise, or do you think he was foolish? If it had been three dollars too much, should he have given it back, or would it not have mattered since it was only a small amount? Would he have been any more honest to have given back the eighty dollars than if he had given back three dollars? Is honesty determined by the amount, or is it determined by any amount that does not belong to you? Jesus said if you are faithful in a small amount, you will be faithful in a large amount. He said if you are not faithful in a small amount, then you cannot be trusted with any amount.

Many years ago there was a soldier in another country during World War II, away from his family and friends. One day he found a sack containing forty thousand dollars by the side of a railroad track. What should he have done? He did not know who it belonged to or how it got there. Should he have kept it? Or should he have turned it in? It was forty thousand dollars in old bills, not counterfeit, not new bills that could be traced. It was old money that no one would suspect had been gotten dishonestly. He turned it in to the authorities. His friends thought he was foolish. He could have kept it and no one would have known. But it was not his, and he would have known, and God would have known. If you found a ten dollar bill at school, would you keep it, or would you turn it in? If you found a one dollar bill, would you keep it, or would you try to find the owner? How much can you be trusted with?

Jesus said if you are not faithful with things of this world you cannot be trusted with things of God. (v. 11), *"If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"* Are we faithful with the true riches God has entrusted to us as a church? Do we teach the things of God honestly, or are we dishonest by using gimmicks just to get more people to come, and make a bigger showing with a larger attendance? (v. 13), *"No servant can serve two masters. Either he will hate one and love the other, or he will love one and despise the other. You cannot serve God and mammon (riches)."*

When the Pharisees made fun of Jesus for preaching about honesty, he said they justified their actions before men, but God knew their hearts, and things that they thought really made them good in the eyes of others, was an abomination in the sight of God. Do we appear to be honest before men, or are we really honest before God?

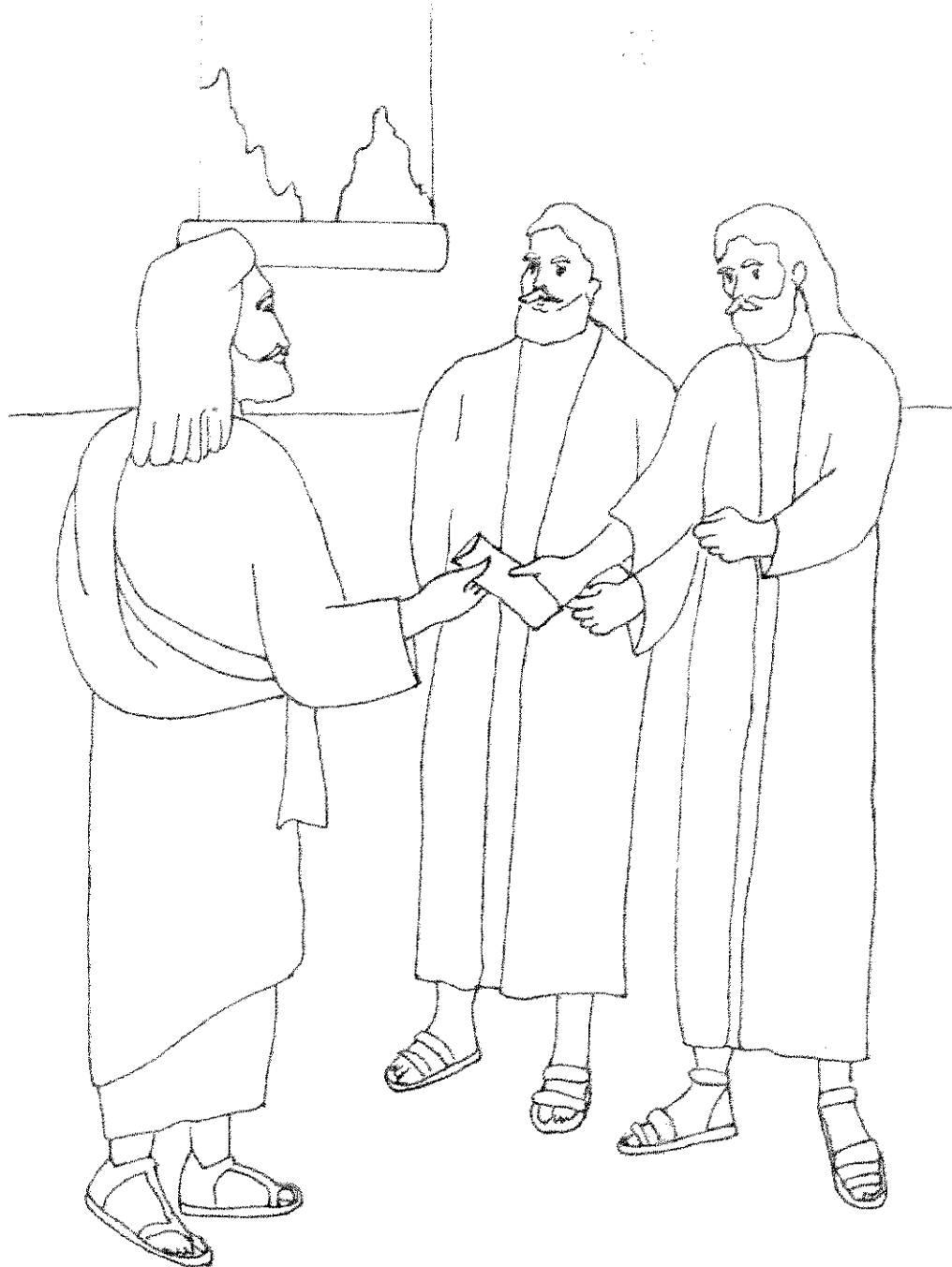
Copy on red construction paper. Cut out, fold, and paste points together.





The master called in the dishonest steward and said:
"Give account of thy stewardship; for thou mayest be
no longer steward."

Luke 16:2



To one debtor who owed 100 measures of oil, he said, "Take your bill, sit down quickly, and write 50."

To another debtor who owed 100 measures of wheat, he said, "Take your bill, and write 80." Luke 16:5-7

Things to think about

Read the sentence and circle the best answer:

If this happened	It would be	
If you find some money and do not try to find who lost it.	honest	dishonest
If you find some money and look for the owner.	honest	dishonest
If you find a toy and hide it in your pocket.	honest	dishonest
If you see someone wearing a necklace, and later you find it and hide it in your pocket.	honest	dishonest
If you find a necklace and look for the person you saw wearing it.	honest	dishonest
To get something in the store and not give it to the checker.	honest	dishonest
To keep something a checker failed to add to your ticket.	honest	dishonest
To turn something in and say, "You forgot to charge me for this."	honest	dishonest
If the person in the store gives you too much change and you keep it.	honest	dishonest

Answer page

Things to think about

Read the sentence and circle the best answer:

If this happened

It would be

If you find some money and do not try to find who lost it.

honest

dishonest

If you find some money and look for the owner.

honest

dishonest

If you find a toy and hide it in your pocket.

honest

dishonest

If you see someone wearing a necklace, and later you find it and hide it in your pocket.

honest

dishonest

If you find a necklace and look for the person you saw wearing it.

honest

dishonest

To get something in the store and not give it to the checker.

honest

dishonest

To keep something a checker failed to add to your ticket.

honest

dishonest

To turn something in and say, "You forgot to charge me for this."

honest

dishonest

If the person in the store gives you too much change and you keep it.

honest

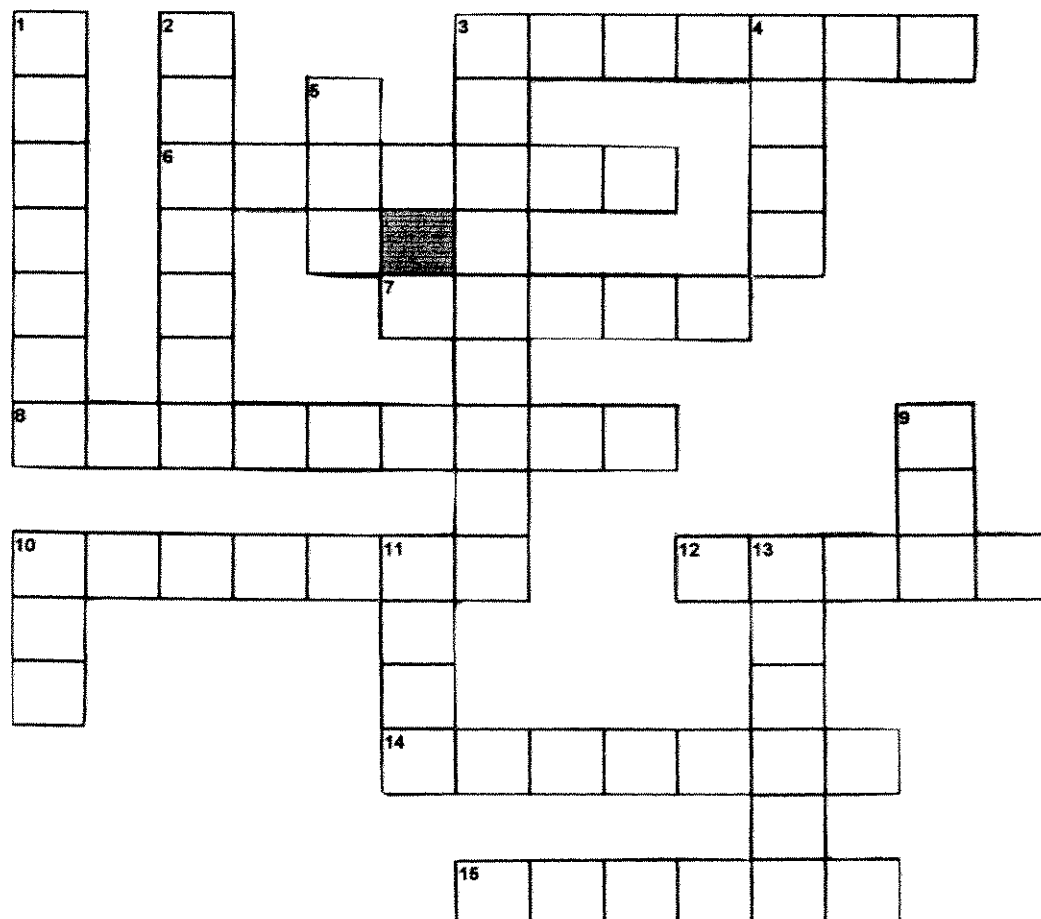
dishonest

ACROSS

3. lesson Jesus taught
6. The _____ was a man who worked for someone else.
7. The steward changed 100 measures of oil to _____.
8. The steward was _____.
10. people who owed money
12. The steward said, "What _____ I do?"
14. The first debtor owed one _____ measures of oil.
15. God knows our _____.

DOWN

1. The steward _____ his boss.
2. "No servant can serve two _____."
3. The _____ mocked Jesus.
4. The steward marked down the _____.
5. The steward was ashamed to _____.
9. The first debtor owed 100 measures of _____.
10. The steward said, "I cannot _____."
11. If you have a lot of money, you are _____.
13. To do the right thing is to be _____.



Circle the words in the WORD SEARCH, and then starting at the top left corner use all the letters except the last three that are not circled to find the HIDDEN MESSAGE:

N	D	I	S	C	I	P	L	E	S	O	S	E
S	T	E	W	A	R	D	S	Y	R	V	A	N
T	C	T	A	N	S	U	E	R	T	V	E	N
T	W	T	A	S	S	O	M	A	S	F	O	T
E	R	S	S	E	R	U	S	A	E	M	I	D
S	Y	U	J	E	H	R	O	U	M	C	E	F
F	A	J	S	S	U	W	I	A	N	B	N	Y
A	S	N	D	I	N	O	M	C	T	T	S	T
R	K	U	O	R	D	E	R	O	H	V	E	H
M	O	G	O	A	R	O	R	L	D	E	A	G
E	O	N	G	H	E	S	D	I	M	A	S	I
R	B	M	M	P	D	O	N	O	P	L	M	E

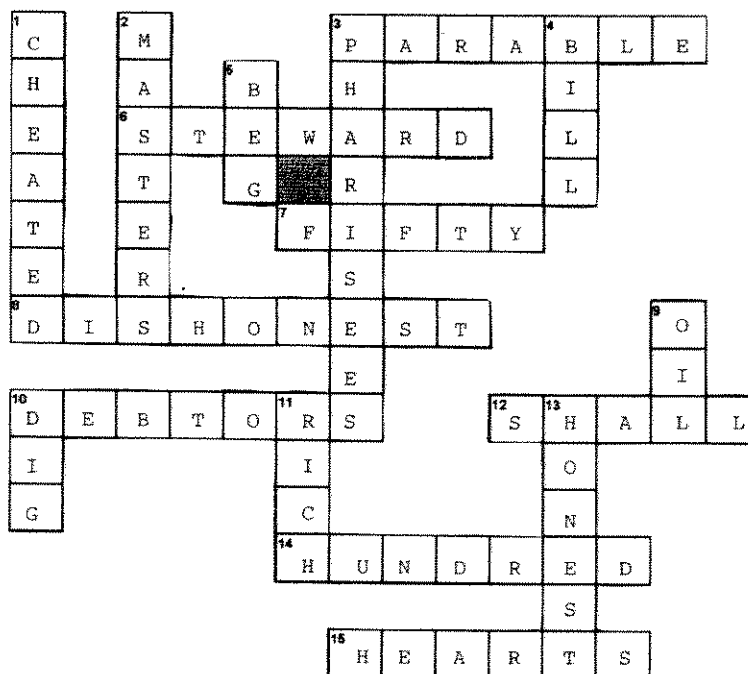
www.WordSearchMaker.com

BOOKS	FIFTY	MEASURES	UNJUST
DEBTORS	GOODS	OIL	WHEAT
DISCIPLES	HUNDRED	PHARISEES	
EIGHTY	JESUS	RICHES	
FARMER	MAMMON	STEWARD	

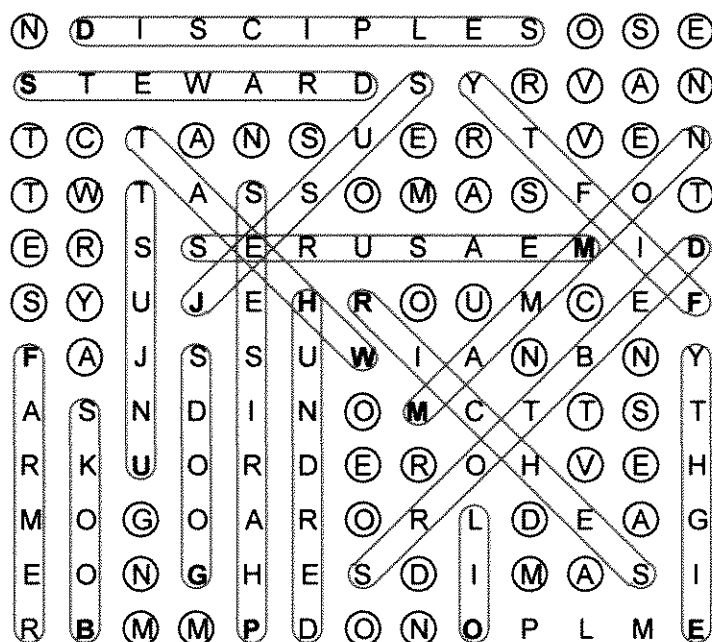
HIDDEN MESSAGE: _____

Answers to:

Crossword Puzzle



Word Search



HIDDEN MESSAGE: NO SERVANT CAN SERVE TWO MASTERS

YOU CANNOT SERVE GOD AND MAMMON

Look up the scriptures and fill in the blanks:**Luke 16:1**

And he said also unto his _____, There was a certain _____ man,
 which had a _____; and the _____ was _____ unto him
 that _____ had _____ his _____.

Luke 16:3

Then the _____ said within _____, what _____ I do? for
 my lord _____ away from _____ the _____: I cannot
 _____ to _____ I am _____.

Luke 16:5

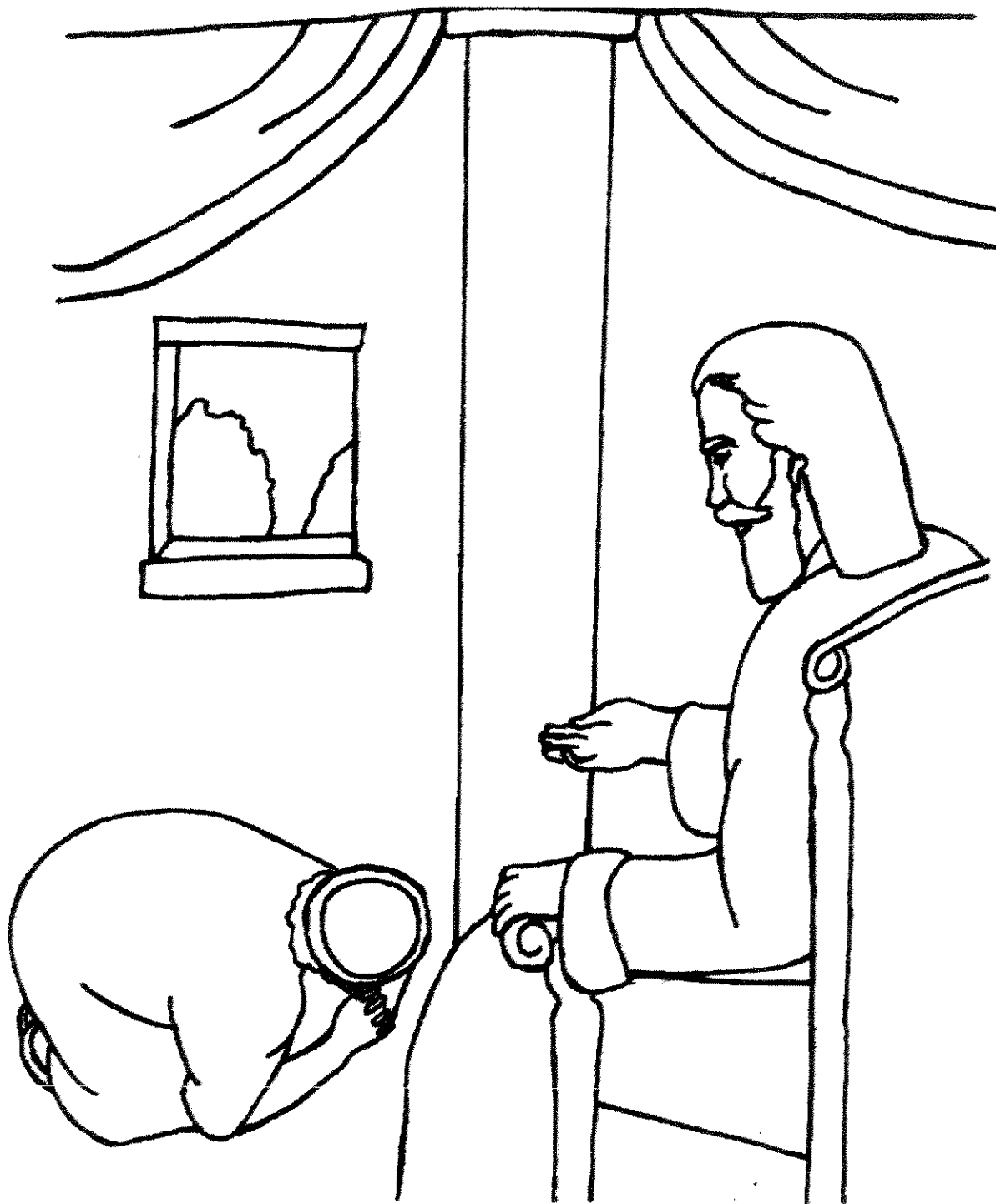
So he _____ every one of his lord's _____ unto _____, and said
 unto the _____, how _____ owest thou unto my _____?

Luke 16:6

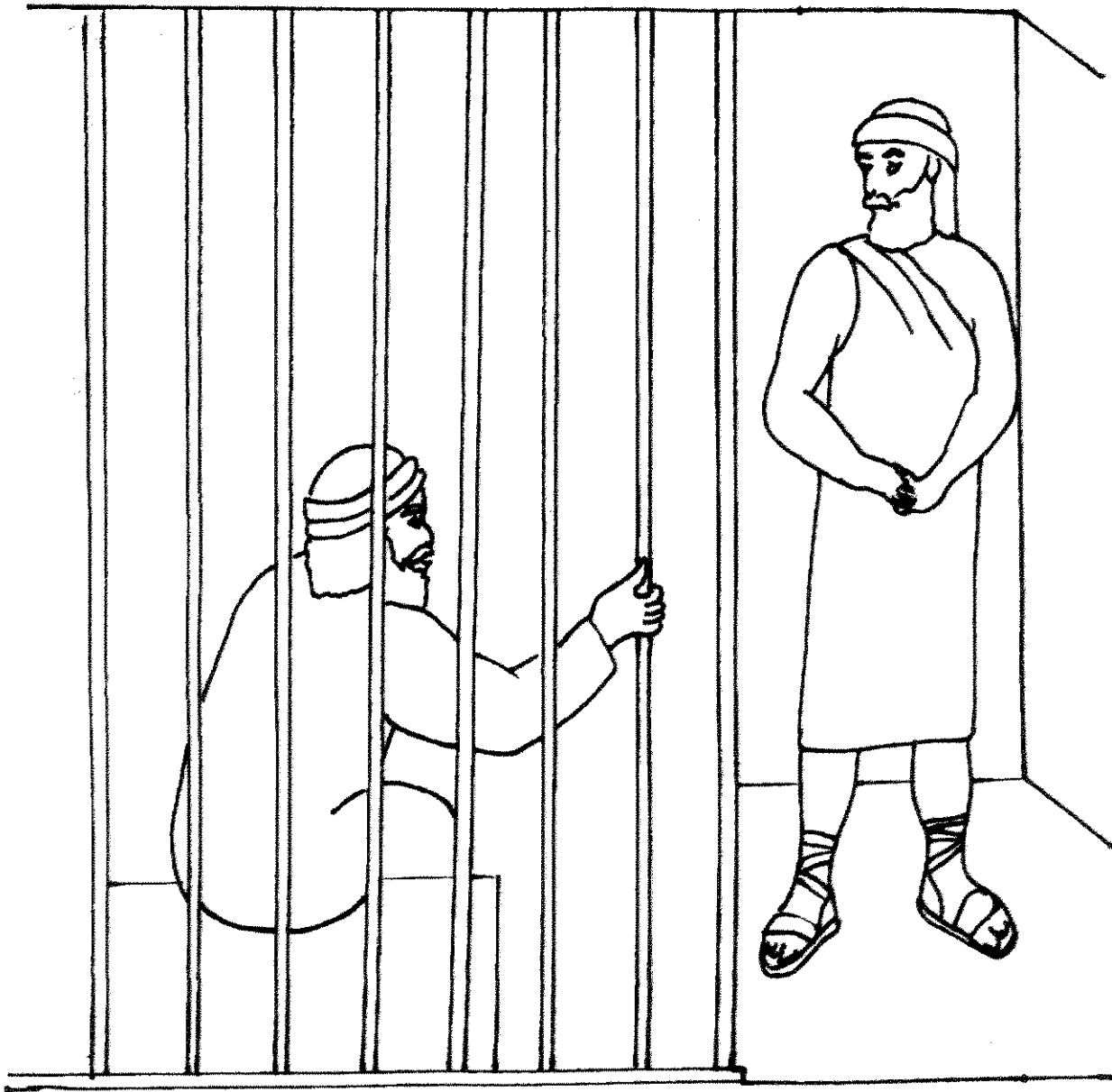
And he said, an hundred _____ of _____. And he _____ unto
 him, _____ thy _____, and sit down _____, and write _____.

Luke 16:10

He that is _____ in that which is _____ is _____ also in _____:
 and he that is _____ in the _____ is _____ also in _____.



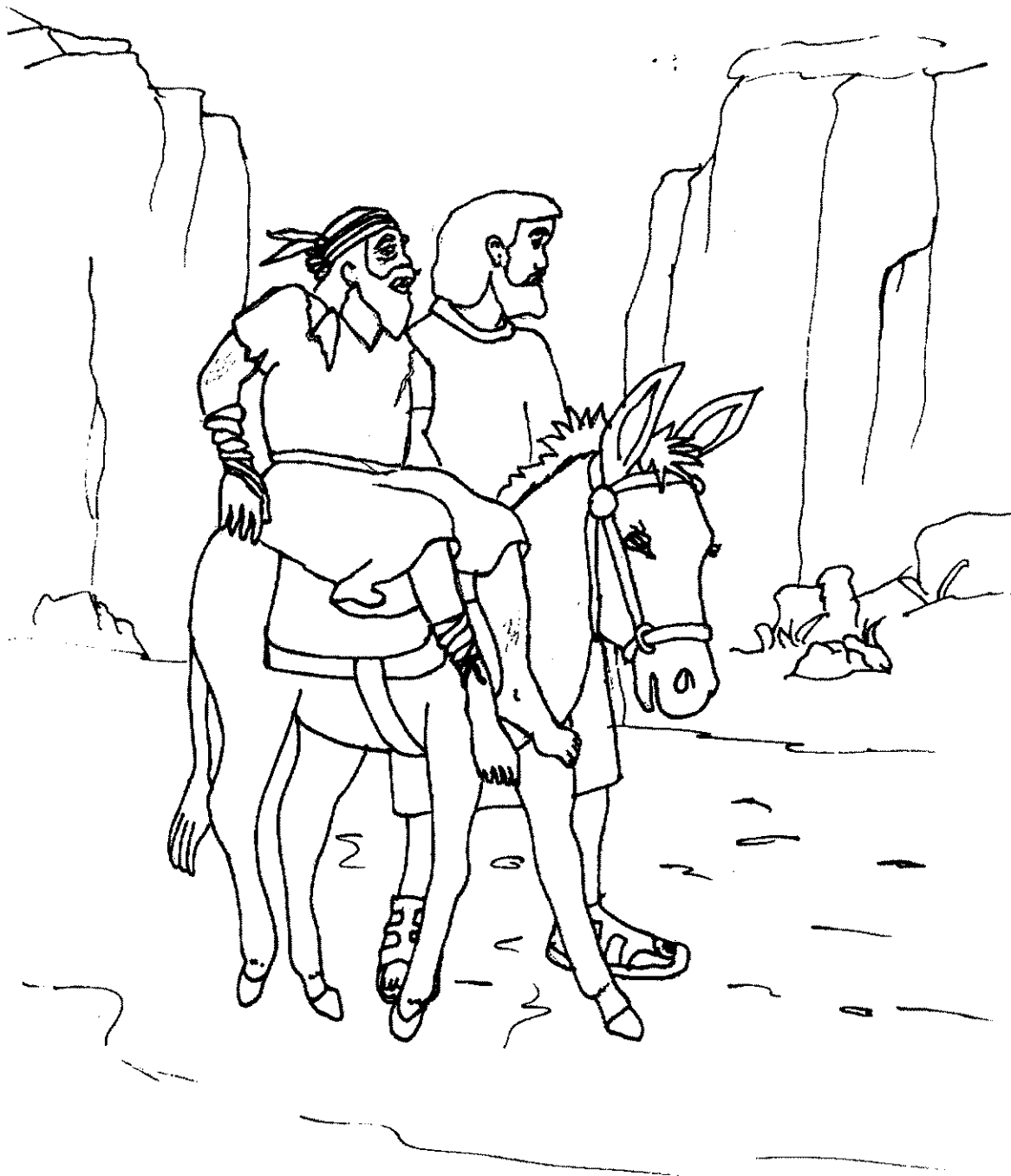
A servant owed his master 10,000 talents - - - a large debt. Because he could not pay, he begged his master to forgive him, and his master forgave him all of the debt.



The same servant had his friend put in prison until he could pay a very small debt, 100 pence. Because he would not forgive the small debt, his master had him put in prison until he could pay the 10,000 talents.



The thieves robbed the traveler, beat him severely,
and left him by the side of the road to die
But a good Samaritan came by and helped him.



The Samaritan set the injured man on his donkey, and he walked beside him leading him gently down the road to the inn.



But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

Luke 15:20