

A.D.



*The Acceptable
Year of the Lord*

A Sunday School Curriculum
on the Historic Lectionary

Sample Packet

Pax Domini Press

The following is included in this sample packet:

- (1) An introduction to the program.
- (2) A sample of Level 1 Teacher's Edition (on God and Mammon), including commentary found in all teachers' editions. (Level 1 requires more teacher's guidance and so is included in this packet. Other levels' teacher's editions simply include answer key and some minor recommendations. Upper grade materials are intended to be "plug and play," meaning little preparation is needed.)
- (3) A sample of a Level 1 and 2 activity (on God and Mammon)
- (4) A sample lesson from each Level (in order, 1-4)
Level 1, on God and Mammon (from Fall Quarter)
Level 2, from the first Sunday in Advent (from Winter Quarter)
Level 3, from Reminiscere (from Spring Quarter)
Level 4, 3rd Sunday after Trinity (from Summer Quarter)
- (5) A sample of the chapel service.

From the Introduction...

A.D. The Acceptable Year of the Lord

Introduction

The Acceptable Year of the Lord

According to the prophet Isaiah (Isaiah 61: 1-2), several activities would signal that the Messiah had been anointed by the Holy Spirit to save His people. Among other things, He would *proclaim good tidings to the poor*; He would *heal the brokenhearted*; and He would *open the prison to those who were bound*. Jesus fulfilled this prophecy after He was baptized and began preaching. In His first public proclamation in a synagogue, Jesus opened up to this Isaiah prophecy and declared that this prophecy was about Himself. (Luke 4: 18-19)

The last activity that Jesus quoted from the Isaiah prophecy serves as the title for this curriculum: "To proclaim the acceptable year of the Lord." What is the "acceptable year of the Lord"?

"Acceptable" is the English translation of the Hebrew word used for the sacrifices that the Lord would receive as an "acceptable" offering. If the Lord did not accept an offering, Israel remained in her sins and under God's wrath. If the Lord accepted an offering, it was a blessing indeed. Thus, the promise that the "acceptable year of the Lord" was coming was wonderful news to Israel.

Among the promises given to Israel was that the Messiah would offer an acceptable sacrifice to the Lord, and the Lord would be pleased with His people forever. (Isaiah 56: 7) This sacrifice, of course, was Jesus Himself. Jesus is the acceptable offering to the Lord. The atonement of Jesus, then makes each year an "acceptable year of the Lord." With the coming of God in human flesh, heaven and earth were united in His Person. God's will is done "on earth as it is in heaven." This union of heaven and earth in the Person of Jesus unfolds a mystery for the Church. Even as Jesus at the same time is Lord of all things and servant of all people, or even as Jesus at the same time fills all things and is localized in specific locations, so does the Church have earthly marks and heavenly marks. It is at the same time the Church Triumphant and the Church Militant.

With regard to time, the Church is at one and the same time an everlasting body, established from the foundation of the world (Ephesians 1: 4; Hebrews 4: 3; Revelation 17: 8), and also a body existing in time, living under the cross. Being a body existing in time, the elements of time are used by the Church for heavenly purposes. Thus, to speak of the "year of the Lord" has eternal meaning. Each year is an annual cycle of the one, acceptable, eternal year of the Lord. So powerful is this understanding of history, that the very designation of the year these past two millennia has been "A.D.", from *Anno Domini*, meaning, "the Year of the Lord." Every year since Jesus' birth has been a year baptized into His Name, lifted from the rut of a decaying earth into the glories of the eternal, heavenly year.

The Historic Lectionary

The Church received from her Hebrew heritage the practice of an annual cycle of readings. This annual cycle underscores the union between time and eternity. As the Christian gets older "in time" and travels the rocky road that is this earthly life, he nevertheless gets a glimpse of the eternal as he falls comfortably into the annual rhythm of the historic Gospels. What has been going on before him goes on in his life, and it will continue to go on after his life. He is given to be a participant in the life of Christ as reflected in the historically important Gospels. Even for those who use the new "three year series," a trace of this understanding is still reflected in the expectation of Christians to hear, for example, the Christmas story of Luke 2 on Christmas Eve every year. There is a comfort

to hearing this story each and every year. The historic lectionary applies this principle to the 52 Sundays of the Church Year.

What of the historic lectionary? Does it deny Christians the opportunity to hear other important Gospel texts? Does it lead to biblical illiteracy because so few texts are used, relative to the three-year lectionary? The answer to this question depends upon what the goal of a lectionary is. Is the goal of a lectionary academic? Is its purpose to teach, say, the Gospel of Mark? Or is it pastoral? That is, is its purpose to embrace the Christian into the life of Christ in a way that has served the piety of the Church for over a thousand years?

It might be noted that, in fact, the historic lectionary does have more of a “devotional” quality to it. The Gospels that make up the historic lectionary often center on Jesus’ miracles as opposed to His teachings. By this subtle shift, the hearer is given to take part in the Gospel in a way that is quite special. Whether it’s the widow who lost her son, or the nobleman who worships Jesus, whether it’s the ruler whose daughter was about to die, or the ten lepers, the Lord speaks to us through these real life characters, and so becomes a real life Lord to us, not just the subject of “Luke’s portrayal of Christ.”

The historic lectionary assumes that the Holy Spirit had a role in the writing and canonization of the Gospels. Where the newer three-year lectionary takes the academic position that each Gospel must be seen in its own light – thus we have “Matthew’s Jesus,” or “John’s Jesus” – the historic lectionary draws from each Gospel to portray the one Christ. It takes for granted that the Holy Spirit used the individual evangelists each to make a contribution to the full portrayal of Christ.

An analogy might be given: Each Gospel might be called a “snapshot” of Jesus’ Person and Work. Even as four photographers may take a snap shot of the same flower from four different angles – each snapshot giving a unique and beautiful portrayal of the flower – so does each Gospel give a unique and beautiful portrayal of Jesus’ Person and Work. Yet, a snapshot remains just that, a two-dimensional picture that, while beautiful, loses out in depth and liveliness. Those who work with three-dimensional graphics know that the only way to add the third dimension to an image is to work several two-dimensional pictures into that one, lively, three-dimensional image. This process is arguably what the historic lectionary does with the life of Jesus. It portrays a three-dimensional picture of Jesus. Further, placed in the liturgical and sacramental context, this picture becomes alive and moving.

Pastors who work with the three-year lectionary might be heard to say, “We’re in Matthew this year.” Without judging this innocent manner of speaking, it might be noted that the goal of all apostles and prophets in the Scriptures (such as Matthew) is to “decrease, that Jesus might increase.” The historic lectionary erases distinctions among the evangelists and allows the preacher and hearer simply to say, “We’re in Jesus this year.” As the picture on the front of this program shows, Christ is front and center. The evangelists each contribute to the full picture of that which we call, “The Gospel of Jesus Christ.”

Finally, just by way of note, because the historical lectionary is just that, *historical*, there are far more hymns, collects, introits, graduals, and other propers that fit these Gospels, because the Church has had centuries to develop them. The pastor who uses the historic lectionary will notice how beautifully connected the collect is to the Gospel, how the collect sets the theme for the day and is answered in the Gospel. He will notice how easily the words of the Introit can decorate his preaching, making the whole liturgy not just a patchwork of texts, but a living witness that draws the hearer into the life of Christ.

About this curriculum

Congregations using this material will get (1) workbooks for each student, (2) a teacher’s edition for the teacher, (3) chapel service bulletins, (4) extra test/review sheets for the older levels, (5) extra activity sheets for the younger levels, and (6) a memory book (with verses and terms) for all ages.

Teachers should have their rooms equipt with *New King James Version* Bibles, hymnals, and Small Catechisms. Each lesson will involve a reading of the Gospel, going over the workbooks, and extra activities. The teacher should study the material beforehand by at least reading the commentary and suggestions that are given in this teacher's edition.

This teacher's guide will first give a general introduction to each lesson and a brief commentary on the theme of the lesson. The guide will then be particularized for the level at hand. An answer key to the various activities will be given in this section.

In order to prepare most properly for this curriculum, the following is suggested:

- a. A time might be established, perhaps once a month, when the Sunday School teachers meet with the pastor. The pastor may review the Gospels for that month and answer any other questions a teacher may have.
- b. The teachers should read the text fully before reading the commentary that follows.
- c. If possible, the teachers might get a copy of the propers (introit, gradual, other readings, collect) for that day and work those into the lesson.

About the Artwork

Some people wonder about the choice of artwork for the materials. They believe that some artwork may not be suitable for children because it may be too serious, or dark, or ornate, or extravagant, or symbolic. The user of this curriculum should let the artwork stand on its own. Often times when we make judgments about what children like or do not like, we impose our own prejudices upon them. To the child, there is no reason why a particular piece of artwork would look "old" or "Medieval." He does not have the broad experience even to place that artwork into a context. It's just art to him.

Further, all the artwork of this curriculum was used as a teaching tool for children at *some* time in the past. There is no reason why it cannot be used for children today. Children today are no different than children of yesterday. True, as they grow older and mature, they will be immersed into a culture that is rapid-moving, electronic, noisy, and artistically cartoonish, but at the age to which this curriculum is directed, that development has yet to occur. Beyond that, it is critical in this spinning-out-of-control age that we pass on to our children a heritage that is rich in meaning, reverent, sacred, and timeless. We want to give our children something they grow into, not out of.

This is why the artwork should simply stand on its own. The artwork can often be used to teach important points in the Gospel, and the teacher will notice with amazement how some of the children will meditate with wide eyes on a piece of artwork that is over 500 years old. They see it not as old and stale, but as a beautiful work that respectfully portrays their Lord.

Level 1 Commentary...

God and Mammon

Week: The 15 th Sunday after Trinity	Theme: As children of our heavenly Father, Jesus promises us that we do not ever need to worry about being taken care of.
Story: God and Mammon	
Text: Matthew 6: 24-34	

Commentary

Jesus came to direct our minds on things above, namely, our heavenly reward. He knows that this life on earth is but a drop in the bucket compared to our everlasting life in heaven. Knowing this truth, Jesus would have us put this life in perspective.

Yet, for so many people, the “cares and concerns” of this life become all-consuming. Many obsess about money and money concerns. In the Gospel for this lesson, Jesus in essence says, “Don’t worry about food and clothing. God has taken care of that. Seek first the kingdom and His righteousness.” As St. Paul teaches, “Having food and clothing, with these we shall be content.”

The problem, however, is not that we fear having food and clothing. In 21st century America, where we have attained a level of prosperity unknown in the history of the planet, it is rare to find a person who does not have some sort of access to food, clothing, and shelter. But it is not so much about having the bare necessities, it is about having the “right” kinds of food and clothing. The sad fact of the matter is that American marketing fosters a culture of coveting and dissatisfaction. Indeed, is not that the very point of advertising? To create a sense of longing and dissatisfaction in our souls so that we cannot be happy unless we have the product being peddled?

Jesus would spare us this dissatisfaction by setting our minds on the more important things. Our food and clothing concerns will be taken care of. Twelve times, Jesus uses the phrase “your Father” in the Sermon on the Mount (from which this Gospel comes). Twelve times, as if to underscore the truth for each apostle who would go out and spread this message, He reminds us that God is our Father. If God is our Father, what do we need to fear?

Nevertheless, children and all Christians need to be warned about that dangerous god, Mammon. Mammon was an ancient Syrian god of money and material possessions. He was a fierce, ugly god. He is demonic, revealing the truly demonic character of coveting and greed. St. Paul teaches that the “love of money is the root of evil.” And Jesus teaches that it is difficult for a rich man to enter the Kingdom of heaven.

Jesus caps off the Gospel by teaching, “Seek first the Kingdom of God and His righteousness.” In the Gospel of Matthew, the word “righteousness” has a very distinct meaning. Righteousness is centered on the Person and Work of Jesus Christ. Therefore, to seek “righteousness” is to seek Jesus. In Matthew 5: 10-11, for example, Jesus says, “Blessed are those who are persecuted for righteousness’ sake, For theirs is the kingdom of heaven. Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake.” Here, we see that “righteousness’ sake” parallels “my [Jesus’] sake.”

Righteousness, further, is something that is hungered for and thirsted for. (Matthew 5: 6) And we also find that Jesus alone is the One Who can fully satisfy our hunger and thirst; this is a truth taught in the feeding of the 5,000. Where, then, does Jesus feed Himself to us in a way that fully satisfies our deepest longings for righteousness? Obviously, in the Lord’s Supper. To seek “His righteousness,” then, is to seek the gifts that are given in Holy Communion. The Gospel of Matthew, in fact, was a catechism for the early church, and creating a pious desire for the Eucharist has always been the goal of catechesis.

Activities

(1) Color Pictures from the Story Book and look at Activities Book at the end of this teacher’s edition.

(2) Lesson Connection: Needs vs Wants

Materials Needed: Items from home that would fall into either a “want” or “need” category (for example: food, toys, clothes, DVD, picture of a home and a church, pastor, shoes, cell phone, etc). A large empty box.

Before Class: Put all of the items in the box (if possible) and bring to your room.

In Class: Talk to the children about how God provides for our NEEDS and often gives us our WANTS as well. See if the children can tell you what the difference is between “needs” and “wants.” After you have established the difference, pull items from your box one at a time and have the children tell you if that item is a WANT or a NEED. Separate the items (NEEDS on one side and WANTS on the other) so the children can really see which items are “needs.” If time allows, you can play a game with your items. Hide all of the items in one category under the box. Secretly remove one item and then show the class the remaining items to see if they can choose the missing one. You can do this several times and then switch to the other group of items.

(3) Lesson Connection: Money Can't Buy Everything

Materials Needed: Big paper and a marker

Before Class: Hang paper on wall

In Class: Explain to the children that money buys many things in our lives (for example, all of the items in the previous activity), but there are also many things that money can't buy. See if you can guide the children to create a list (verbally, as you write on the paper) of items that money can't buy. For example: Jesus, the forgiveness of sins, heaven, family, friends, naturally good health, etc. Help the children to see how the items on this list are so important too. Without family and friends, we would be lonely. Without good health we would be sick. Without Jesus, the forgiveness of sins and heaven we would be without hope.

Suggestions

1. Do a *Google* images search on Mammon. There are many good pictures which portray who he really is, a demonic and grotesque figure from whom we would want to stay away!
2. Teach the children the "after dinner" prayer that is found in the catechism: "Oh give thanks..."

Level 1 Sample

God and Mammon



Many people worry about money. Mammon is another word for money. When people think about money all the time, they worship it.

Jesus teaches that we do not have to worry about money. Our Father will provide for all our needs.



Jesus teaches, “No one can serve two masters. He will hate one and love the other. You cannot serve God and mammon.

“Do not worry about what you will eat or drink. Do not worry about clothing. Is not life more than about food and clothing?”

“Look at the birds of the air. They do not grow any food, yet your heavenly Father feeds them. Are you not of more value than they?”



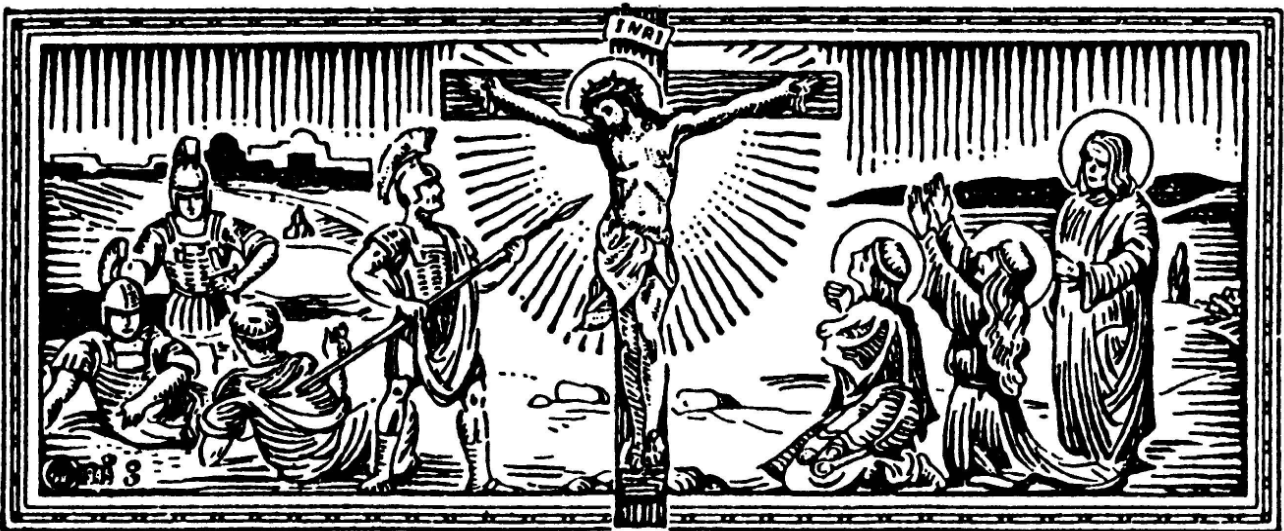
“Consider the lilies. They do not make any clothing, yet God clothes them.”



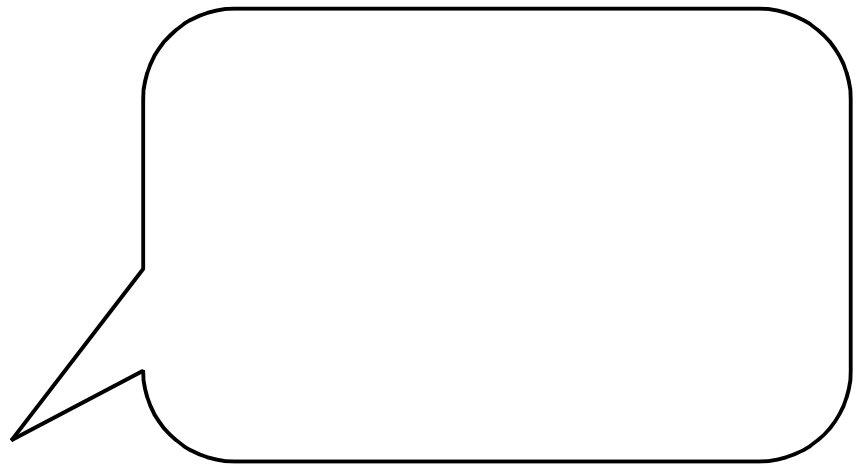
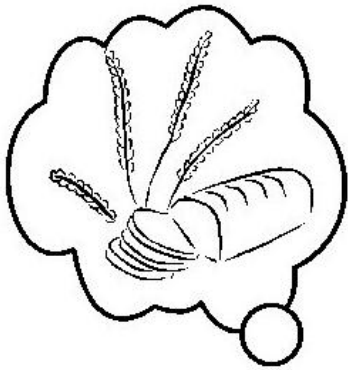


“Therefore do not worry. Don’t say ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ Your heavenly Father knows you need these things.

“Seek first the kingdom of God and His righteousness, and all these things will be added to you.



God and Mammon



God and Mammon



Consider the _____.

The Father _____ them.

The Father _____ for us.

THE 1ST SUNDAY IN ADVENT

JESUS' ENTRANCE INTO JERUSALEM

MATTHEW 21: 1-9



Memory Verse: Matthew 21: 9

"Hosanna to the Son of David! 'Blessed is He who comes in the name of the LORD!' Hosanna in the highest!"

Level 2 Sample

Terms

Colt	A young donkey.
Foal	A young donkey.
Hosanna	"Lord, save us."

Listen to the Gospel and Answer the following questions:

At what mount did Jesus send the two disciples to get the donkey?

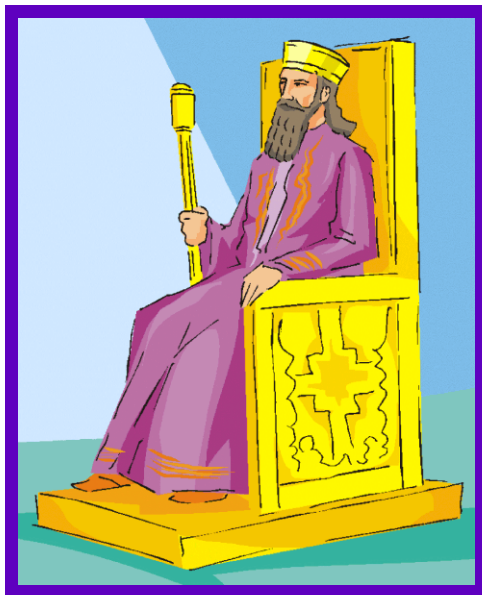
Why did Jesus enter Jerusalem on a donkey?

What did the people lay before Jesus?

Whose son did the people call Jesus? Who was this?

What else did the people say to Jesus?

When do we say these words in Church?



A New Color: Violet

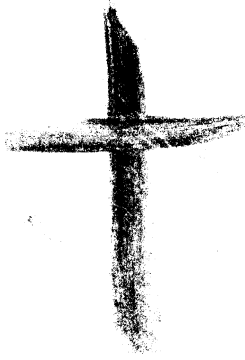
Today is the first Sunday of the Church Year. The Church Year begins with the Season of Advent. During Advent, we prepare ourselves for the coming of Jesus.

Jesus first came over 2,000 years ago on that first Christmas Eve. Jesus still comes today in His Word and Sacrament. Jesus will come again one day at the sound of a trumpet.

We see a new color in church today: Violet. Violet is a very special color, because it is the color that kings wore. When Jesus lived, the dye used to make violet cost very much. It was made from a very rare shell fish.

Today we will learn why Advent is the color of a king. Jesus is not just any king. He is the King of kings.

Look at the Colors of the Seasons and Days of the Church Year. Match them up with the best symbol for the season:



Advent

Christmas

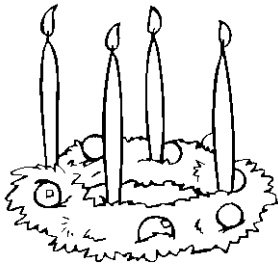
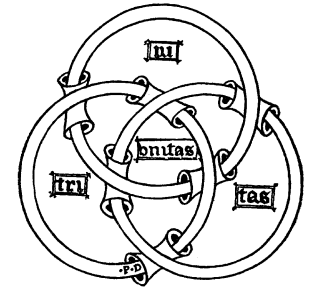
Epiphany

Lent

Easter

The Day of Pentecost

Trinity



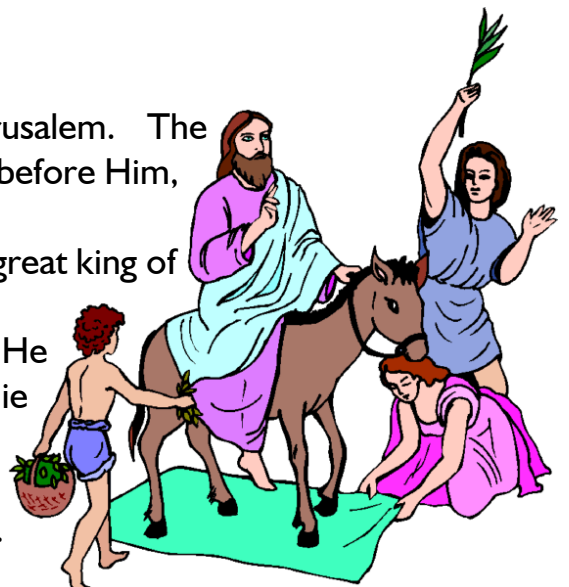
The King is Coming!

In today's Gospel, Jesus rides a donkey into Jerusalem. The people treated Jesus like a king. They put their clothes before Him, and they laid down palm branches before Him.

They called Him the "Son of David." David was a great king of Israel. A "Son of David" would also be a king.

Jesus entered Jerusalem on Sunday, and on Friday He died on the cross. How can Jesus be a king, but then die only five days later?

Jesus is not like any other king. Jesus became king by dying on the cross. His crown was a crown of thorns.





His throne was the cross. But Jesus became the greatest king of all when He died on the cross.

When Jesus died on the cross, He defeated sin, death, and the devil. He defeated these enemies and still rules over them. The people cried, “Hosanna in the highest!” to Jesus. “Hosanna” means “Lord, save us!” Jesus answered their prayer by dying on the cross for their sins.

Hosanna in the Highest!

Christmas is only 4 weeks away! On Christmas, we celebrate the day that Jesus was born. On the day of Christmas, we rejoice that God became a man so that He might save us. This is Jesus’ first coming.

But Jesus still comes to us today, and every Sunday we rejoice that God comes to save us. Jesus comes to us at Church. He comes to us in His Word and in Holy Communion.

In fact, we even say the very same thing that the people today said. We say, “Blessed is He who comes in the name of the Lord! Hosanna in the highest!” When do we sing these words? What happens right after we sing those words?

Preparing for the King

The Season of Advent is about preparing for the King. The Wise Men gave Jesus gifts because they knew that He was the King of kings. The people in the Gospel today called Jesus the “Son of David” because they knew that He was the King of kings.

How might we prepare ourselves if a king were to come to our house?

Think of some ways to prepare for the coming of Jesus during Advent:

Think of some ways to prepare for the coming of Jesus in Holy Communion:

Think of some ways to prepare for the Second Coming of Jesus at the end of time:

Activity: Happy New Year!...a Liturgical New Year

Using the diagram to the right, study the liturgical year and answer the questions below:

In what season are the Sundays after Easter?

When are the 12 days of Christmas?

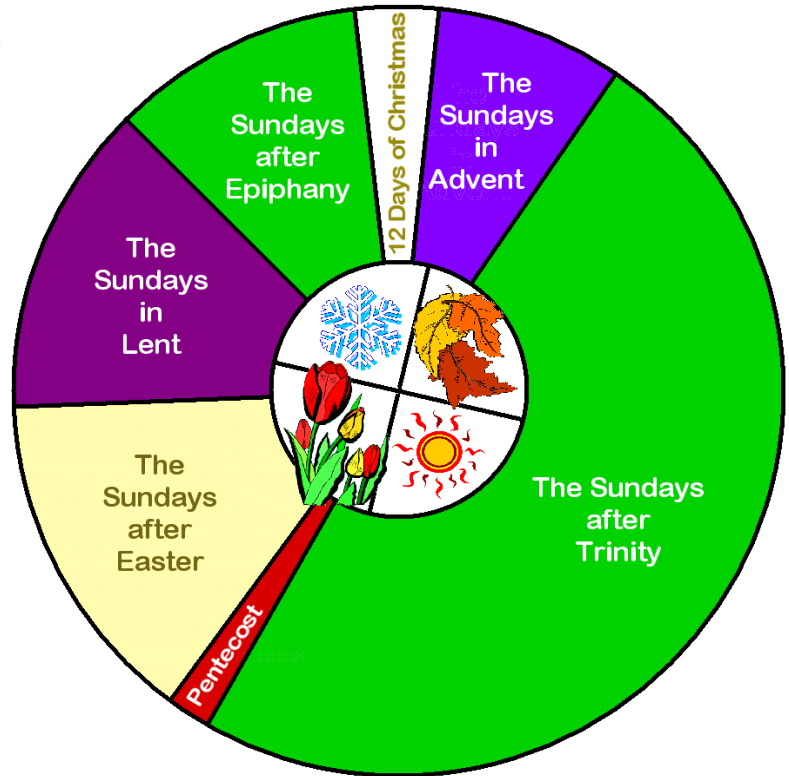
When does Lent begin?

Why might Easter and Christmas have the colors of white and gold?

Lent is also a purple season, but how is the color of Lent different than the color of Advent? Why is this so?

When does the longest season of the Church Year begin, and when does it end?

Why might so many Sundays be green?



REMINISCERE SUNDAY (2ND SUNDAY IN LENT)

JESUS AND THE CANAANITE WOMAN

MATTHEW 15: 21-28



Memory Verse: Proverbs 3: 5

Trust in the LORD with all your heart, And lean not on your own understanding.

Level 3 Sample

Terms

Demon	An evil spirit; a messenger of Satan.
Possessed	Took hold of her soul.
Lost sheep of Israel	The people of Israel that Jesus came to save.
Children's bread	The good gifts of God for the people of Israel.
Little dogs	The pet dog of the house; people of Canaan were "dogs" in the eyes of the Jews.

Listen to the Gospel and answer the following questions:

What did the woman pray to Jesus?

What word did we learn from two lessons ago that names this prayer?

Why did she call Jesus the "son of David"?

Why did Jesus ignore the woman at first? How is this like the story from two weeks ago (Blind Bartimaeus)?

How did Jesus finally answer the woman?

What does the woman say to Jesus then?

What kind of faith does Jesus say the woman has?

The Canaanite Woman

Jesus was in the area of Tyre and Sidon. This was the land of the Canaanites. The Canaanites were the people that dwelled in the land of Israel before the Israelites got there. Joshua conquered the land of Israel, but Canaanites still dwelled around Israel.

North of Israel was a Canaanite people who lived around two cities called Tyre and Sidon. These two cities were important in the nation called Phoenicia. The Phoenicians worshiped a god called Baal. The Jews looked down on the



Canaanites in this region because they were not Jews. Jesus even called them “dogs”!

The woman in the Gospel for today was a Canaanite. Most Jews would think that Jesus should not help her. *Jesus came only for the Jews*, they thought.

But this woman prayed, “Lord, have mercy.” Two weeks ago we learned that the Lord loves this prayer because He loves to answer it. The Lord gives forgiveness, life, and salvation to those who humble themselves and beg for mercy.

Yet, Jesus does not answer the woman! He ignores her and even calls her a dog! Why did Jesus not answer the woman’s prayer? Jesus was testing her faith and using it to teach us something about faith.

Look at the following map and answer the questions below:

Where did Jesus grow up and live before He started His ministry?

In what river was Jesus baptized?

In what region did Jesus do most of His ministry?

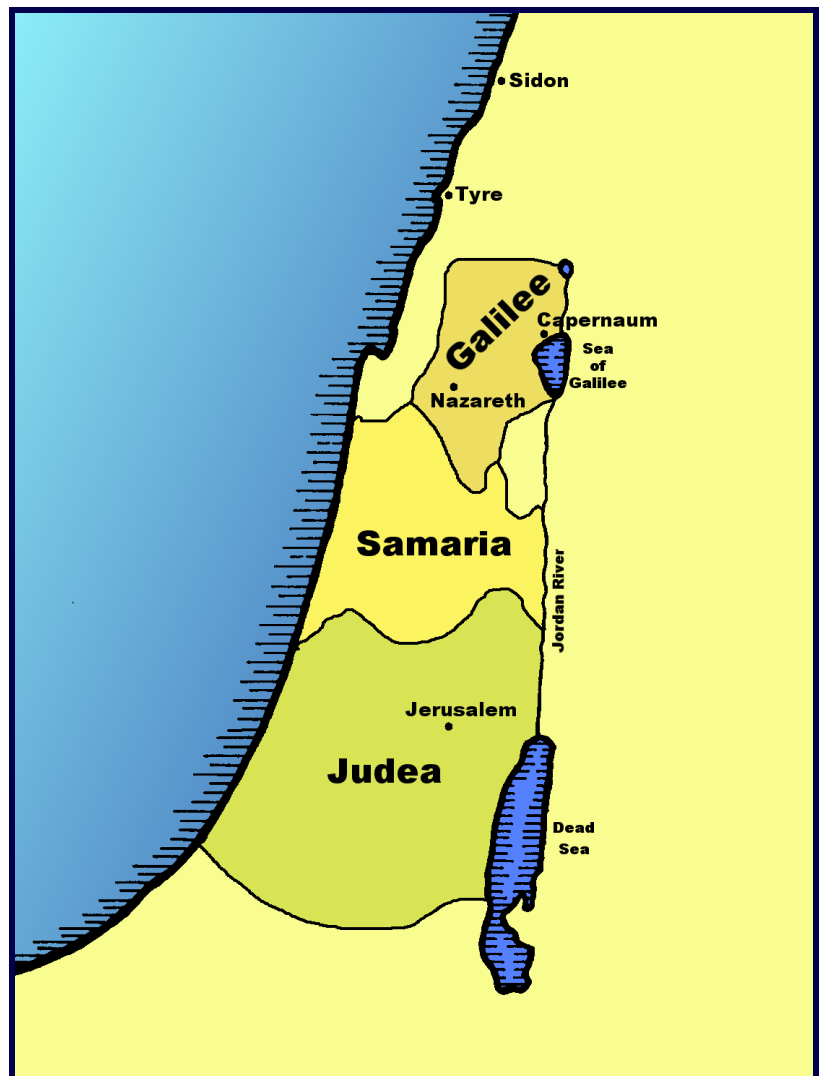
In what city did Jesus die? What region is this?

What is the region that the Canaanite woman is from?

Which is the sea that Jesus walked on and went across often?

Which are the two cities of the Phoenicians?

Which is the region of the “half-Jews”?



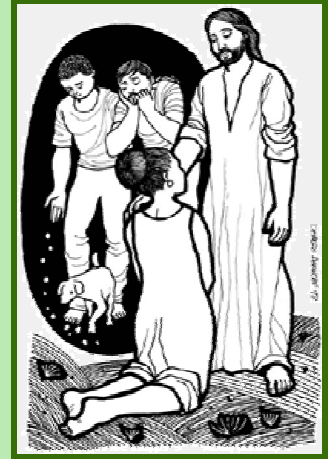
The Woman of Great Faith

Last week, Jesus entered the wilderness and faced the devil. This week, the Canaanite woman is also in a wilderness.

A wilderness does not have to be an actual desert. It can also be a spiritual desert. When we have sinned, or when we are sick, or when we feel sad, we are in a spiritual desert. The Canaanite woman confronted the devil just like Jesus, for her daughter was possessed by a devil.

How bad was the desert for the woman? Let’s consider the four tests (or trials) that this woman struggled with.

List all the woman's difficulties:



The Test of Faith

The woman had all these tests and trails, but she did not give up her faith in Jesus. She knew that Jesus was the Messiah. She knew that He would help her. Even when Jesus Himself tested her, she believed this to be true.

Last week, Jesus waited 40 days in the wilderness for His Father to comfort Him. Jesus was hungry; He was hot; and the devil was tempting Him. Jesus endured this temptation and kept His eyes on the Lord. After 40 days, the Father helped Him. He sent an angel to comfort Him.

This week, the woman suffered for a much longer time than 40 days! She had a demon-possessed daughter. She was a Canaanite. She was ignored by Jesus' disciples. She was even called a "dog" by Jesus Himself. She passed these tests, and the Lord finally helped her.

We also get tests of faith. The Lord will give us trials that strengthen us. What does the Gospel teach us about responding to tests of faith?



Bible Study on Trials and Suffering

1. Read I Peter 1: 6-7. Why does St. Peter say we have trials?
2. According to Acts 14: 22, are tribulations good for us?

3. What is the promise for those who endure trials, tribulations, and chastening? (Read Revelation 2: 10)

Activity: Faith Puzzle

Fill out the following answers and figure out what the prayer of faith is:

1. Jesus first said He only came for the _____ sheep of Israel.

2. Jesus called the woman a little _____.

3. Jesus said that the woman's faith was _____.

4. Jesus and the disciples came to the region of Tyre and _____.

5. "Trust in the Lord with all your _____."

6. The woman was from _____.

7. The woman called Jesus the Son of _____.

8. The woman's daughter was possessed by a _____.

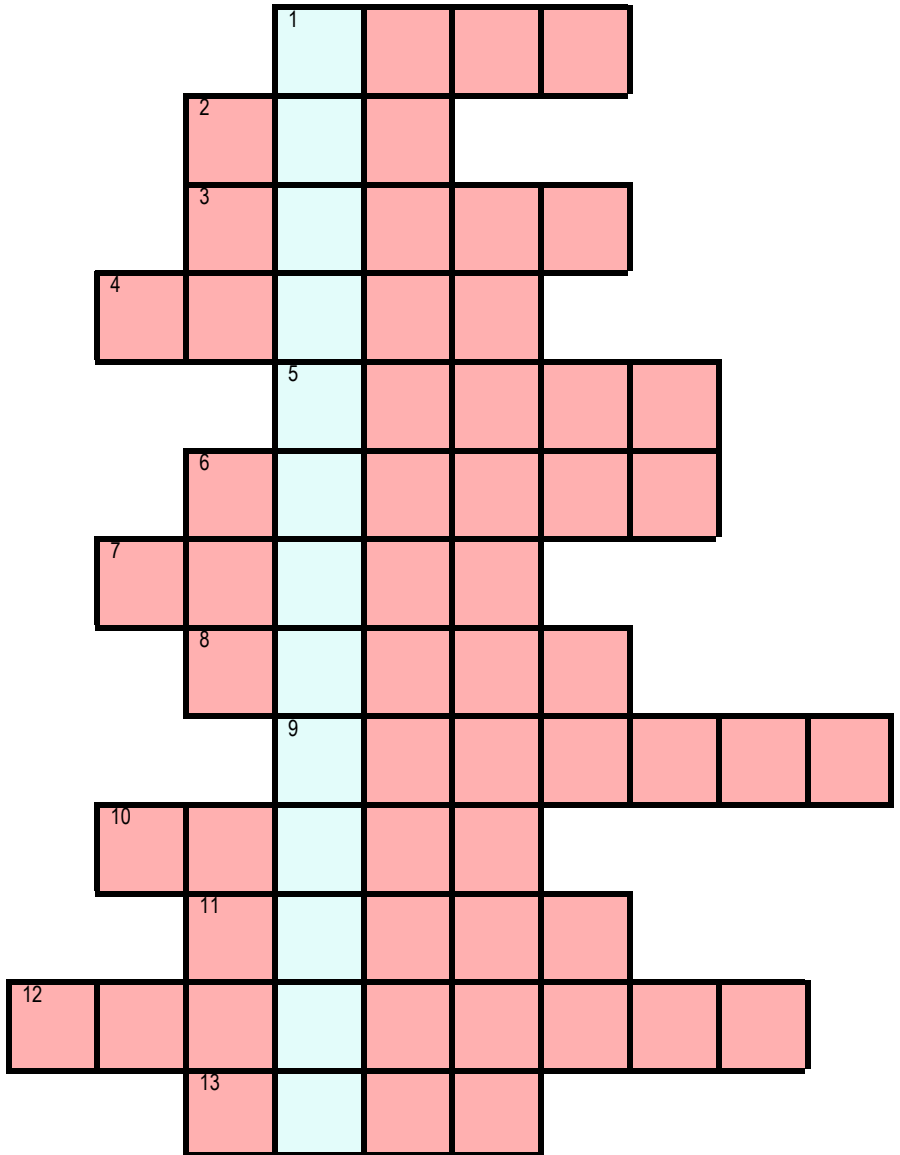
9. The "Son of David" is the _____.

10. Jesus said He only came for the lost _____ of Israel.

11. Jesus said that it is not good to take the children's _____ and throw it to little dogs.

12. Jesus' _____ were bothered by the woman.

13. The other city in the region besides Sidon was _____.



THE 3RD SUNDAY AFTER TRINITY

THE LOST ONES

LUKE 15: 1-10



Memory Verse: Luke 19: 10

[Jesus said,] "For the Son of Man has come to seek and to save that which was lost."

Level 4 Sample

Terms

Scribes Students and copiers of the Law in Jesus' day.

Pharisees A group which believed there were hidden meanings in God's Law which should be obeyed.

Read the Gospel. Compare and contrast the stories of the lost sheep and the lost coin:



	The Shepherd and Lost Sheep	The Woman and Lost Coin
What do they do to seek what is lost?		
What do they do when they have found what is lost?		
What happens in heaven when one sinner repents?		
What do both stories tell us about Jesus?		

Let us look at the following two phrases from the Gospel. Answer the questions below each passage:

1.) *Then all the tax collectors and the sinners drew near to Him to hear Him.*

Why would tax collectors and sinners want to “draw near” to Jesus?

When we sin, to Whom do we want to “draw near”?

What do sinners wish to hear from Jesus?

2.) *And the Pharisees and scribes complained, saying, “This Man receives sinners and eats with them.”*

What two things did the Pharisees and scribes say Jesus was doing?

How does Jesus do these two things with us at church?

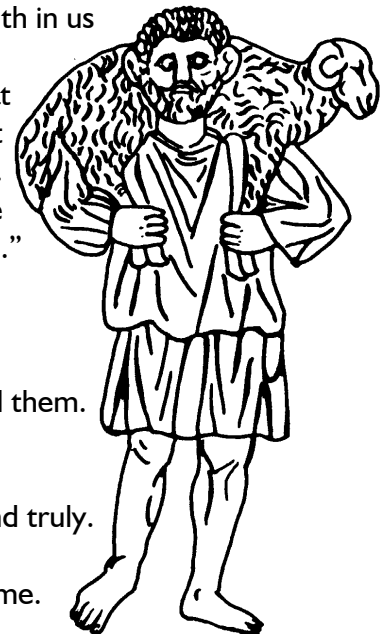
Lays it on his shoulders

Answer these two questions: What did the sheep do to be found? What did the coin do to be found?

The answer is, “Nothing!” Sheep easily get lost, and when they get lost, they have no idea how to find their way back to the flock. They are dumb animals. Coins, of course, cannot find anything!

When Jesus finds the lost sheep, He places it on His shoulders. This picture below is one of the first pictures of Jesus in history. It was found in the catacombs of Rome. In this picture, Jesus carries the sheep on His shoulders. He does all the work! He does all the work because He is the Savior. When we say that Jesus is our Savior, we mean that He totally does the saving. He seeks us; He finds us; He dies for us; He rises for us; He preaches the Word of forgiveness to us; He creates faith in us by the Holy Spirit; He does everything.

We can also see in the Gospel that Jesus will not quit until He finds that which was lost. The shepherd left all 99 sheep behind to find the one lost sheep. The woman lit a light and did not quit until she found the lost coin. Jesus also will not quit until everything is accomplished for our salvation. He went to the cross, and His last words were “It is finished” or “It is accomplished.”



(T) rue or (F) alse (If it is false, explain why.)

1. _____ We should tell others about Jesus, because they are lost until we tell them. If we don't tell them about Jesus, they will remain lost.

2. _____ Jesus finds us, but we have to accept Him into our hearts to be found truly.

3. _____ Jesus doesn't really find us, but He helps us to find our own way home.

That which was lost

The memory verse for today goes, "For the Son of Man has come to seek and to save **that which was lost.**" This is a rather tricky way of talking. We will have to know our grammar to understand these words!

To help understand what this verse means, match up the following ways of talking with the correct situation:

- | | |
|------------------------------|--|
| 1. _____ Him who is lost | a. A boy has wandered off. He cannot be found. |
| 2. _____ Him who was lost | b. A ball got lost last week. It has been found. |
| 3. _____ That which is lost | c. Last week, a boy wandered off. Last week, he was lost, but now he is found. |
| 4. _____ That which was lost | d. A ball got lost today. It is now lost. |

Now discuss or do the following:

1. Circle which sentence is used in the memory verse:
2. Is what was lost a person or a thing?
3. What "thing" was lost?
4. If it "was" lost, when was it found?

Jesus said that He came to find that which was lost. He is speaking not about a person, but a thing. He is also speaking about something which "was" lost, and is now found. What is He talking about?

He's talking about the world. The world was lost in the fall, when Adam sinned. God so loved the "world" that He sent His only-begotten Son. When Jesus died, He died for the whole world, to find it.

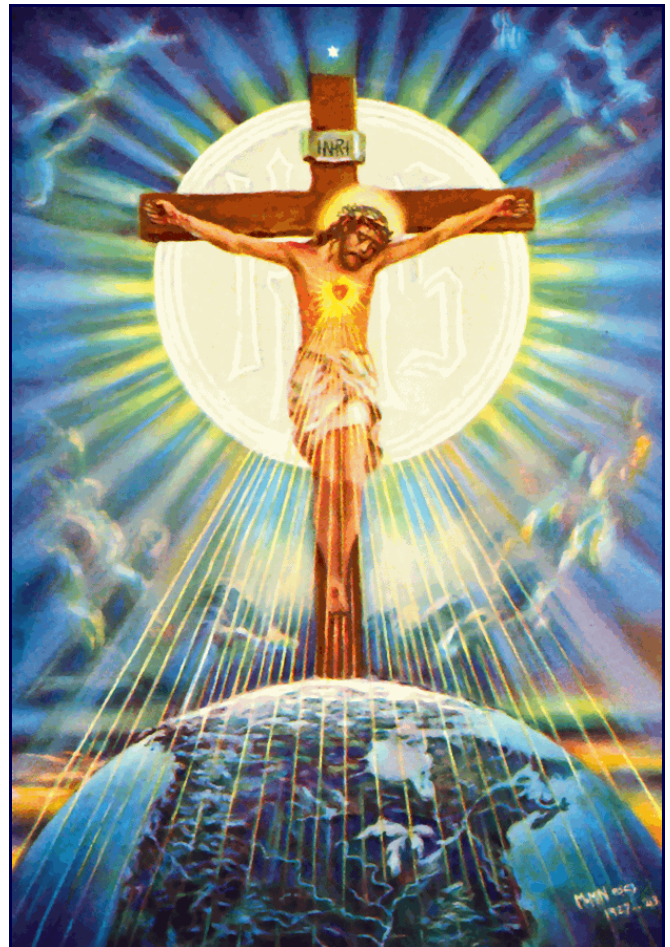
But here's the tricky thing to think about: The world "was" lost, but now is found. When was it found? It was found when Jesus died on the cross for the forgiveness of sins. The world fell in Adam's sin, but the world was found when Jesus died for its sins.

But if this is the case, how could Jesus say that the world "was" lost (but now found) even before His death?

The Bible teaches that Jesus' death spans time. His death has been established from the foundation of the world. We were lost in the beginning when Adam sinned, but we were also found in the beginning, through Jesus' death, long before we were ever born.

When we are baptized, we are given what we have had from the beginning! We were chosen in Christ from the beginning.

How can this be? Think about a man who leaves behind money as an inheritance. Sometimes a man may die and leave ten million dollars to a child, but the child



cannot have that money until he turns 18. Until he is 18, trustees oversee the money. The child has the money from the beginning, but he does not possess it fully until it is distributed to him.

So it is with us. We have had salvation from the beginning of time, but it is distributed to us when the Gospel is preached to us and when we are baptized.

Joy in the Presence of the Angels of God

In both the story of the lost sheep and the story of the lost coin, there was rejoicing when that which was lost was found. Jesus talked about this joy to explain why He was eating with tax collectors and sinners. Eating is a joyful event. Jesus was eating with them to celebrate that their sins were forgiven.

Does Jesus eat with us when He forgives our sins? Do the angels rejoice when we are forgiven? To answer this question, do the activity here.



Activity: The Joy of Angels

Do angels rejoice when we are forgiven? What words do we hear in the liturgy that might answer this question? Cross out the X's. What is revealed? When do we hear these words?

XXWXIXTHXXAXNXGXXEXLSAXNXDXWXIXXTHARXCXHANXXGEXLSXANXD
WXXXITXHXALLXTHXEXXCXXOMXPXAXNXXXYXOXFXHEXXXAXVXEX
NXWXXEXXXLXXXAXUXDXXANXXDXXMXXXAXGNXXXIXFXXXYYXOX
URXGLXXXOXRXXXIXXOXXXUSXNXXAXMXXXEXXXEXXVEXXXRXMXORXE
XXXPXRXXXAXXIXSXXIXNGXXYXOXXU.

Write out the words here:

Sample Chapel Service

Trinity: One God; Three Persons

Leader: O Lord, open my lips.

Children: And my mouth shall show forth Your praise.

The Psalm

Minister: Blessed by the Holy Trinity and the undivided Unity; Let us give glory to Him because He has shown His mercy to us.

Congregation: O LORD, our Lord, How excellent is Your name in all the earth, Who have set Your glory above the heavens!

Minister: Out of the mouth of babes and nursing infants You have ordained strength, Because of Your enemies, That You may silence the enemy and the avenger.

All: Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.

The Hymn

Triune God, be Thou Our Stay

The Gospel

One God; Three Persons
John 3: 1-15

Prayer

Almighty and everlasting God, who has given unto us, Your servants, grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity and in the power of the Divine Majesty to worship the Unity, we beseech You that You would keep us steadfast in this faith and evermore defend us from all adversities; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, ever one God, world without end.

The Our Father

The Benediction