

Calvary Chapel of Philadelphia Children's Ministry

## 2017 VACATION BIBLE SCHOOL

God cares

about the



things

Friday

4 & 5 year olds

# God Cares about our Salvation

The Objective is the key concept for this weeks lesson. It should be the main focus of the study

These are the key verses that you will find helpful in teaching your study this week. The “Main passage” is the basis of the study, where the other verse support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the “reward box” found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God’s Word

**Objective** This lesson will present the Gospel to the students and show that God wants everyone to be saved using the story of the lost sheep.

## Key Verses

Luke 15:1-7—Main Teaching Passage

**Memory Verse** - Matthew 10:29

“Are not two sparrows sold for a copper coin? And not one of them falls to the ground apart from your Father’s will.”

## Hook

Have one of the helpers hide before the lesson starts. If possible, try to make sure the kids don’t notice. Then begin the lesson, and see if the class mentions that the teacher is gone. Tell the class that we must find the lost teacher.

Today, we are going to see that Jesus looks for us when we are lost. Jesus will tell the story of a shepherd who lost his sheep to make this point.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

## BOOK

The story of the lost sheep is a parable. A parable is a made-up story that Jesus would use to teach an important spiritual truth. The characters and objects in a parable often represent a person or group of people, and the events are meant to teach us about those people. This parable is the first in a series of three parables meant to illustrate how God loves unbelievers and desires for them to come to Him.

In the first few verses, we find out that tax collectors and sinners were following and listening to Jesus. These were considered the “bad people” in Jesus’ day, people who were far from God and didn’t deserve His love and mercy. Some of the religious leaders (thought of as the “good people”) were saying that if Jesus really were a righteous man, He would not eat with these sinners. To respond, He told the parable of the lost sheep.

In the parable, the shepherd (who represents Jesus) had a hundred sheep and lost one of them. The shepherd left the rest of the sheep to seek out and find the lost one. When he finally found the sheep, he rejoiced and put it on his shoulder to return it to the flock. Then, when he arrived home, he called together all of his friends and neighbors to celebrate the return of this lost sheep. Jesus then told the crowd that just as the one lost sheep caused more rejoicing than the ninety-nine who stayed put, there is more rejoicing in heaven over one sinner turning to Jesus than over ninety-nine “good” people who don’t think they need repentance.

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

## LOOK

The parable of the lost sheep is meant to show Christ’s heart for every lost sinner. The shepherd did not *need* to have the lost sheep. He still had ninety-nine perfectly good sheep. Another shepherd might not have even realized that he was missing a sheep, but not this shepherd. He cared about each of his sheep. He was the kind of shepherd who was willing to risk his safety to rescue any of his sheep. Yet even this great shepherd in our story today is an imperfect picture of what God is like.

The lost sheep in our story is all of us, although we are actually worse than that sheep. It was not the sheep’s fault that he got separated from his shepherd because he didn’t know any better, but we choose to separate ourselves from God every time we sin. Sin is any thought, word, or action that breaks God’s law, and the Bible tells us that our sin results in death, and not just physical death, but spiritual death—eternal separation from the Shepherd! We are the sheep that choose to get lost. Thankfully, the story doesn’t end here.

# LOOK (Continued)

Just like the shepherd went after the lost sheep, the Good Shepherd Jesus came to save us. He lived a perfect life, yet He was killed as a criminal to pay the punishment for our sins. But on the third day, He rose again from the dead, defeating death. Why did He do all of this? To save us, His lost sheep. We can be rescued by the Shepherd if only we turn to Jesus in faith. All we have to do is admit to Him that we are lost and that we have sinned and ask Him to forgive us and be our Lord. Just as the shepherd cared about that one lost sheep, Jesus cares about whether or not each one of us trusts Him as Lord and Savior.

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

# TOOK

Offer the students a chance to ask Jesus to be their Lord and Savior. Give Bibles to all of the students who accept Christ.

As a class, memorize Matthew 10:29.

**Pray:** Thank the Lord for seeking and saving us like the Shepherd in the parable. Praise Him for caring about every single sinner.

**Parent Question:** How is Jesus like the shepherd in the parable of the lost sheep?

# FURTHER STUDY

## Commentary on Luke 15:1-7 by David Guzik

### ***The Joy of Finding the Lost***

A. The lost sheep, the lost coin.

1. ([Luk 15:1-3](#)) Jesus responds to an accusation from the Pharisees.

Then all the tax collectors and the sinners drew near to Him to hear Him. And the Pharisees and scribes complained, saying, "This Man receives sinners and eats with them." So He spoke this parable to them, saying:

a. This, one of the most beloved chapters in the Bible, is made up of parables spoken in response to the accusation "**This man receives sinners and eats with them.**"

b. The Pharisees divided men into two classes: the unclean and the righteous, and they would have nothing to do with the "unclean." Of course, many followers of Jesus do the same today.

i. The rabbis were so serious about not associating with the ungodly. They even refused to teach them the word of God.

2. ([Luk 15:4-7](#)) Finding a lost sheep.

"What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost until he finds it? And when he has found *it*, he lays *it* on his shoulders, rejoicing. And when he comes home, he calls together *his* friends and neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!' I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance."

a. **If he loses one of them:** It isn't strange that a sheep would be lost. "No creature strays more easily than a sheep; none is more heedless; and none so incapable of finding its way back to the flock, when once gone astray: it will bleat for the flock, and still run on in an opposite direction to the place where the flock is: this I have often noticed." (Clarke)

b. The shepherd's concern is for the *lost* sheep; the one who is *not* lost is not in his immediate concern. When he finds the sheep, the shepherd is *happy*, not angry.

i. Notice the word **rejoicing**: when Jesus carries us, He does it with rejoicing, not with a grudge, but gladly.

c. **He lays it on His shoulders, rejoicing:** When Jesus found us, He had to carry us also. *For when we were still without strength, in due time Christ died for the ungodly.* ([Romans 5:6](#))

d. The rabbis believed that God would receive a sinner who came to Him the right way. But in the parable of the shepherd and the sheep, Jesus teaches that God actively *seeks out* the lost.

i. God does not grudgingly receive the lost. Instead, He searches after them. God finds the sinner more than the sinner does find God.

ii. This was a completely alien thought to Jesus' audience of religious leaders. They believed they were more righteous than others were because they had diligently sought God and others had not.

e. **Likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance:** The application is plain: there is joy in **heaven** when the lost are found and they come to repentance. Even though there may be no joy among the Pharisees, there is joy in heaven!