



Lesson Overview

Week of May 30

1 Life Need:

Discuss personal experiences of giving and receiving compassion.

2 Bible Learning:

Study the example of God's compassion to the Ninevites.

Suggested Material:

- *Adult Teacher's Resource Kit:* Poster and reproducible hand-out—God's Faithful Prophets

3 Bible Application:

Identify specific ways we can call on God and give and receive His compassion in our lives.

Suggested Material:

- *Adult Teacher's Resource Kit:* Reproducible hand-out—Responding to God
- Sheet of newsprint, colored markers

4 Life Response:

Commit to follow God's example in showing compassion to others.

Suggested Material:

- Index cards, pens or pencils

Church/Home Theme:
Revive Us Again,
O Lord!

Lesson Focus:
Call urgently on the
Lord, who loves to
turn in compassion.

Lesson Scripture:
Jonah 3

Jonah: Fiery Harbinger of Doom

Warnings—The first time the Father assigned Jonah to go to ungodly Nineveh, His prophet refused. But the second time, after his big fish experience, the reluctant prophet went. His message was, “Yet forty days, and Nineveh shall be overthrown!” God required that the people in this city repent, or this thriving metropolis would shrivel under God’s wrath.

Repentance—Jonah convinced the Ninevites; more importantly, they “believed God.” He spoke; the nation listened. The king took the warning to heart. He set aside his royal robes, clothed himself in sackcloth, and sat among ashes, like a person mourning for the dead. The king ordered no one to eat or drink anything. The citizens followed the king’s example, donning sackcloth and sitting in ashes. He ordered the animals also to follow suit. The whole place stopped regular business and pleasurable activities to reflect brokenness before God. Their behavior sent a strong message to the Almighty: the people were serious about asking God for His mercy and forgiveness. The nation hoped to experience God’s pardoning compassion. The Father honored Nineveh’s turnaround and decided to spare the city.

Revival—In the 19th century, America faced several crises. Banks failed, factories closed, and lots of people were unemployed. Prayer meetings broke out all over: in New York, Chicago, Louisville, Cleveland, and St. Louis.

The prayer revivals ignited movements in other countries throughout the world. Many Christian leaders were greatly influenced by this wave of revival, including D. L. Moody, William Booth, C.H. Spurgeon, and A.B. Simpson.

Is it possible for Christians to begin to call out to the Lord again for revival? Could there be an outpouring of prayer and revival once again?

As Your Students Arrive

Before class time, post or write the definition of “compassion” on a board or sheet of newsprint. *The Complete Word Study Dictionary: Old Testament* defines “compassion” as “to console—show kindness to someone, or to comfort; to be sorry (to regret), to pity.” Ask students to jot an example of a time when they called on God and how He then showed compassion in their life. Invite students to share their examples and post them around the definition to create a bulletin board display. Ask your students to share their reaction(s) to receiving compassion.

Link to Last Week: If some students are willing to share, let them tell about how they “owned” something this past week that until then they had said was not their fault or responsibility.

1 Life Need

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Jonah: Fiery Harbinger of Doom

“Hey, man, where have you been?” asked Kenton. Jaric turned around in the department store line and saw Kenton.

“I haven’t seen you at any of the hangouts, and haven’t heard a peep out of you on social media in weeks,” Kenton said, as he maneuvered his way toward Jaric.

It was true. Jaric drifted off the social radar. Two years ago, Jaric begun drifting away from the Lord. He found himself in choppy waters that threatened his family and his well-being.

Jaric was miserable, but he thought he was masking it. Two months ago, one of the elders Jaric liked least came by the house to visit. His wife, Angel, let him in.

Elder Winton told Jaric about God’s displeasure with his wanderings. The minister warned Jaric about the consequences of his sin for himself and his family.

At Jaric’s request, Elder Winton prayed for him. That night, Jaric shared with Angel how he had called out to the Lord and how Elder Winton was now praying for him. Angel said she had been praying for her husband all along.

“When we turn to God, He will show us His great compassion. He is our help and strength,” said Angel.

“You’re right, sweetheart. God, have mercy on me for my sins,” Jaric had cried.

Jaric was now telling his story to Kenton. He ended by saying, “You can call on Him and feel His compassion too.”

“I need Him,” Kenton said. “Will you help me and pray for me?”

1. How has God helped you or someone you know with kindness and compassion in a time of need after calling on Him?

2. Why does God call us to show compassion to others?

3. How can we show compassion to others?

LESSON FOCUS: Call urgently on the Lord, who loves to turn in compassion.

Discuss personal experiences of giving and receiving compassion.

Begin by reading the opening story from the student book, then form small groups to answer **Questions 1, 2, and 3.**

For Question 1, ask students for examples of times they or someone they know called on God in a time of need and received kindness or compassion in response, as Jaric did.

Question 2 brings up an important point—God gives us compassion, but He also calls us to extend the same compassion, mercy, and forgiveness we have received to those around us. Through Christ, we are invited to allow God’s compassion to flow through us to show His love to those who do not yet know they can call on Him for help and salvation.

That leads into Question 3, which asks specifically how we can show compassion to others. The first step in showing compassion may be to become aware of others’ sufferings and consider how their troubles affect them. We can ask God for insight to notice when people need help, and how we might offer sympathy, kindness, and comfort to them.

2 Bible Learning

Study the example of God's compassion to the Ninevites.



Read the last two paragraphs on the handout, then note on the poster the photo

of a stela of an Assyrian king. The king at the time of Jonah led the people to repent.

NINEVEH'S INHABITANTS REPENT

Read Jonah 3:1-5 and highlight these key points:

- God directed Jonah to proclaim judgment and doom on the inhabitants of

BIBLE EXTRA

Jonah the Prophet

Jonah 1:1 says that the Lord spoke His "word" to "Jonah son of Amittai." Second Kings 14:25 affirms this fact and adds that Jonah was a prophet from Gath Hopher. Virtually nothing is known about Amittai. Gath Hopher, a town in the territory of Zebulun (Josh. 19:13), was located about three miles northeast of Nazareth.

Second Kings 14:25 also indicates that Jonah had foretold Jeroboam II's restoration of the territory of Israel from the entrance of Lebo Hamath (a city in central Syria) to the Dead Sea. Since Jeroboam II reigned from 793-753 B.C., Jonah's ministry most likely occurred in the early eighth century B.C.

While the Book of Jonah makes no specific mention of Israel, it is abundant in its testimony to the supernatural work of God on behalf of the nation. For instance, when God granted forgiveness and enabled the Assyrians to repent, in essence He guaranteed Israel's security and postponed Assyria's capture of Israel for many years. The book also shows God's work on behalf of the cruel Assyrians, whom He brought to national repentance.

Nineveh because of their evil deeds.

- Nineveh was an important city that later became the capital of the Assyrian Empire.
- Jonah's message to Nineveh came directly from God.
- Jonah faithfully proclaimed God's message of judgment to those living in Nineveh.
- The inhabitants of Nineveh took God's warning seriously and believed Jonah spoke the truth.

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Nineveh's Inhabitants Repent

Jonah 3:1-5, KJV

1 And the word of the LORD came unto Jonah the second time, saying,
2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.
3 So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey.
4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.
5 So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

Jonah 3:1-5, NIV

¹Then the word of the LORD came to Jonah a second time: ²"Go to the great city of Nineveh and proclaim to it the message I give you." ³Jonah obeyed the word of the LORD and went to Nineveh. Now Nineveh was a very large city; it took three days to go through it. ⁴Jonah began by going a day's journey into the city, proclaiming, "Forty more days and Nineveh will be overthrown." ⁵The Ninevites believed God. A fast was proclaimed, and all of them, from the greatest to the least, put on sackcloth.

Previously, God directed Jonah to proclaim a message of judgment and repentance against the inhabitants of Nineveh because of their evil deeds (Jonah 1:1-2). The prophet refused and wound up in the belly of a huge fish after trying to sail away from the Lord. After God rescued the prophet from the large fish, He directed Jonah a second time to go to Nineveh and preach (3:1-2). This time, the prophet obeyed.

Verse 3, translated literally, says that Nineveh was a "great city to God." There are at least two differing views concerning how to best understand this reference. One option is that Nineveh was both extraordinary in size and enormous in importance. A second option is that the city was not only prominent in the ancient world, but also of considerable interest to God.

According to verse 4, on the first day of Jonah's excursion through Nineveh, he faithfully declared that the city



Further commentary on this Scripture passage can be found on pp. 1446-1448 in *The Wiersbe Bible Commentary: Old Testament*.

- The king and the people dressed in sackcloth as a sign of repentance.

SUGGESTED ANSWER TO QUESTION 4

The first time the Lord spoke to Jonah, it prompted him to flout God's directive. The prophet refused to proclaim an oracle of judgment on Nineveh. So, the Lord first had to deal with His wayward spokesperson before he was ready to carry out the directive God delivered a second time.

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would be "overthrown" within 40 days. On the one hand, the prophet might have walked for an entire day through the city before he began to proclaim God's oracle of doom. On the other hand, Jonah may have pronounced the somber warning throughout the first day's journey.

Very little time was needed for Jonah's message to have an effect. In just a single day, the inhabitants of Nineveh were persuaded (vs. 5). We may not know all that the prophet declared to the Ninevites. Yet, its core emphasis was clear.

The Hebrew verb rendered "overthrown" (vs. 4) had a number of meanings. It could refer to an upending, a judgment, a change, a deposing of royalty, or a change of heart. Regardless of which option is preferred, Jonah's warning was taken seriously by the Ninevites.

Verse 5 says that the city's inhabitants "believed God." It's debatable whether this statement refers to the Ninevites sincerely turning to God or simply to their recognition that God was angry with them. In any case, the inhabitants genuinely took to heart what Jonah had declared.

A religious fervor crossing all class boundaries led the Ninevites to adopt traditional signs of repentance. The people put on sackcloth and fasted to display their grief and anguish over what Jonah had declared against them. Sackcloth was a coarse material woven from the hair of goats or camels. All the people of the city wore the rough garment, from the most important to the least important inhabitants.

4. What led to God speaking to Jonah a "second time" (3:1)?

5. What was Jonah's response the second time around?

6. How did the residents of Nineveh respond to Jonah's message?

Nineveh's King Repents

Jonah 3:6-10, KJV

6 For word came unto the king of

Jonah 3:6-10, NIV

6When Jonah's warning

BIBLE EXTRA

The Veneration of Livestock

It might seem odd that Nineveh's king would decree that people and animals alike were to be "covered with sackcloth" (3:8). The rationale for doing so, however, becomes clearer when it is realized that throughout the Fertile Crescent during the first millennium B.C., the veneration of livestock was widespread.

The above was especially true of cattle. For example, in Egypt the primeval goddess, Hathor, was depicted as a woman having the horns or ears (or both) of a cow, as well as a human with the head of a cow. In Palestine and Syria, such Canaanite deities as El and Baal were represented as a bull or a bovine having the horns of a bull.

The Assyrians were renowned for their shrines and palaces being decorated with ornate reliefs and statues of winged bulls known as cherubs. Sometimes these images were not intended as an image of the deity itself, but as mounts for the god. It was believed that the deity stood upon the back of the creature as a sign of fertility and strength.

BIBLE EXTRA

Nineveh: A Three-Day Walk

Jonah 3:3 says that "it took three days to go through [Nineveh]." Some understand the reference to mean that it would have taken three days just to cross from one end of the city to another. Yet archaeological surveys indicate that in the eighth century B.C. Nineveh was only three miles across at its widest point.

An ancient Near Eastern city such as Nineveh might technically have included both the metropolis itself and its surrounding territories. Perhaps, then, it may have taken three days to traverse the city proper and its outlying districts.

Another explanation is that protocol, not size, is in view. According to this understanding, a foreigner with a message for Nineveh was regulated by city officials. Such a person could speak publicly, but had to leave the metropolis by the end of the third day.

SUGGESTED ANSWER TO QUESTION 5

Unlike the prior episode, the second time around Jonah heeded God's command to journey to Nineveh (3:2-3). In fact, the biblical text leaves readers with the impression that the prophet responded promptly. He even willingly began to travel on foot "a day's journey into the city" (vs. 4).

SUGGESTED ANSWER TO QUESTION 6

Nineveh's inhabitants heard Jonah proclaim a message of doom. Within a relatively short period of time, their sprawling city would be demolished. The residents responded by believing what God's spokesperson declared, accompanied by fasting and wearing sackcloth.

BIBLE EXTRA

Nineveh's Fall

The Book of Nahum records the prophet's judgment oracle against Nineveh (Nah. 1:1), sometime between 663 and 612 B.C. God held Assyria accountable for its cruelty to other surrounding nations, including the northern kingdom of Israel. Around a century earlier, in 722 B.C., the Assyrians had taken Israel's 10 northern tribes into captivity.

By the time Nahum prophesied, Assyria posed a real threat to the southern kingdom of Judah. Yet, despite Nineveh being at the height of its power, it faced God's anger. On the one hand, during the time of Jonah the Lord delayed His wrath against Nineveh's wrongdoing. On the other hand, it was incorrect for Assyria to surmise that He was indifferent to the atrocities the wicked committed. Because the Creator is all-powerful, He would not let the "guilty" go "unpunished" (vs. 3).

Given the fact that Assyria eventually returned to its merciless ways, the empire would feel the heavy weight of God's judgment. According to verse 8, the Almighty would use an "overwhelming flood" to bring about Nineveh's demise. Specifically, in 612 B.C. the Babylonian armies, which were besieging Nineveh, entered through the breach caused by a flood and burned the entire city to the ground.

NINEVEH'S KING REPENTS

Read Jonah 3:6-10 and then discuss the following key points:

- It appears that the king's actions of repentance were sincere, and they also set an example for the people.
- The king decreed that the people would show their repentance by fasting from food and water and wearing sackcloth.
- The people were also to earnestly pray to God in public.
- The king's decree called everyone to abandon their sinful ways.
- Nineveh's king called on God in the hope that

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KJV

Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes.

7 And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands.

9 Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

10 And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

NIV

reached the king of Nineveh, he rose from his throne, took off his royal robes, covered himself with sackcloth and sat down in the dust. ⁷This is the proclamation he issued in Nineveh:

"By the decree of the king and his nobles:

Do not let people or animals, herds or flocks, taste anything; do not let them eat or drink.

⁸But let people and animals be covered with sackcloth. Let everyone call urgently on God. Let them give up their evil ways and their violence. ⁹Who knows? God may yet relent and with compassion turn from his fierce anger so that we will not perish."

¹⁰When God saw what they did and how they turned from their evil ways, he relented and did not bring on them the destruction he had threatened.

Jonah 3:6 reveals that it was not long before the prophet's oracle of judgment "reached the king of Nineveh." One view is that the monarch got caught up in the wave of repentance that was sweeping through the city. A second view is he sincerely "believed God," as the citizens of Nineveh did (vs. 5), as shown by the description of the king's actions in verse 6 and his God-speak proclamation.

The ruler traded his regal attire for an uncomfortable garment made from sackcloth. He also left his impressive throne for a humble seat in a pile of ashes. Along with his nobles, the king issued a decree for the inhabitants of Nineveh.

God would relent in sending calamity on the city, and God heard and did not destroy the city.

• God’s judgment and grace toward the Ninevites was conditional on their repentant response.

SUGGESTED ANSWER TO QUESTION 7

The city’s ruler could have reacted with outrage to Jonah’s message of judgment. Instead, the king stepped down from his throne. Then, he replaced his royal robes with “sackcloth,” along with sitting on an ash heap.

SUGGESTED ANSWER TO QUESTION 8

The city’s ruler did not speak either hesitantly

or vaguely to his subordinated. Rather, he was bold in directing all the people and their domesticated animals to refrain from eating and drinking. The king’s leading officials joined with him in issuing the proclamation.

SUGGESTED ANSWER TO QUESTION 9

Both the city’s elites and the common people alike held out the hope that God would change His mind about judging them (Jonah 3:9). For this reason, everyone in the city abandoned their wicked conduct. In turn, the Lord “relented” (vs. 10, NIV) by not carrying out the disaster He had “threatened.”

Presumably, this edict was read aloud in public places as well as posted where the literate could read it. The specifics of the decree included a total fast (that is, no eating food and drinking water) for people and domestic animals (vs. 7).

Moreover, the decree required the people and the animals to wear sackcloth. Perhaps the king wanted the rich ornamentation on harnesses and bridles to be exchanged for sackcloth coverings. In addition, the inhabitants of the city were to pray to God in an earnest, heartfelt manner. Also, everyone was to “call urgently on God” (vs. 8) with their prayers.

Furthermore, the king directed everyone to abandon their sinful actions and violent activities. The latter especially included the “violence” they committed (vs. 8). Whether it was immoral behavior or social injustice, all of it needed to cease immediately.

Clearly, the ruler hoped that the upheaval the prophet declared was not inevitable. The king reasoned that God might reverse course and “relent” (vs. 9) from bringing His intense “anger” on the Ninevites and wiping them out.

The king’s decree was obeyed throughout the city, and God took notice. He was particularly pleased that the ruler and inhabitants of the city had renounced their vile, unjust activities. In turn, God “relented” (vs. 10) concerning the calamity Jonah pronounced.

God had planned from the beginning to anchor His actions to the reaction of the Ninevites. Since they responded favorably to the Lord, He treated them mercifully. Ultimately, it was not God who wavered, but the people and ruler of Nineveh. In canceling His threatened punishment, He was being neither arbitrary nor inconsistent. His warning of judgment on the Ninevites had been conditional and tentative. He wanted His grace to work in the lives of the king and his subjects to bring about their repentant response.

- 7.** *In what way did the king respond to the prophet’s oracle?*
- 8.** *What decree did the king of Nineveh make to his subjects?*
- 9.** *What resulted from the people’s response?*

WINDOW ON THE WORD

A God of Compassion

A man received a ticket for a traffic infraction. He wrote an earnest letter to the court admitting guilt and requesting a decrease in the fine. The judge had compassion on the man and reduced the fine beyond what the man had asked. The man had broken the law, called urgently on the one who had authority to punish, and received kindness. It often doesn’t happen this way in our current society, but God gives us lasting examples in His Word to show how He desires for all to turn to Him in repentance and receive deliverance from His judgment of sin.

Prior to arriving in Nineveh, Jonah lived out the same message God wanted the Ninevites to hear. Jonah knew he had disobeyed the Lord and deserved to be thrown overboard to save the crew on the ship. God provided rescue for Jonah in the form of the big fish, where Jonah stayed for three days. During that time, he had ample opportunity to reflect on his attitude and then call urgently on God to save him. Jonah’s response is similar to that of the king of Nineveh, in that he called on God in order to avoid certain disaster. God knows people’s hearts, and He could have ignored Jonah’s pleas. But God is rich in mercy and He loves to turn in compassion.

3 Bible Application

Identify specific ways we can call on God and give and receive His compassion in our lives.

This lesson step helps students make connections between calling on God and receiving His compassion, and in turn showing compassion to others. Ask class members to participate in one of these activities. Photocopy this page and give instructions to each group. Provide newsprint and markers for the graffiti activity. Make copies of the handout from the Resource Kit for the group using it.



Handout:

'Responding to God'

Read the journal prompts on the handout and respond to them. Share your insights with your small group and the rest of the class.

GROUP ACTIVITIES

Discussion Group

Read "Calling on God to Experience His Compassion" from the student lesson book, and respond to **Questions 10, 11, and 12**. Jonah obeyed God and proclaimed God's message to the people of Nineveh. In his decree, the king equated calling on God with giving up evil ways. In his letter to the Colossians, Paul follows his instruction to clothe ourselves with compassion with specific actions: show kindness, gentleness, and patience, and extend love and forgiveness (Col. 3:12-14). Based on God's mercy, we can assume He wants us to extend His compassion to all, whether or not we believe they are worthy.

Graffiti Wall

On a sheet of newsprint taped to the wall, write brief responses to the following question: What are specific ways we can show God's compassion to others? Be ready to share your responses with others in the class and invite them to add their ideas as well.

Calling on God to Experience His Compassion

Jonah prayed—called urgently on God—from inside the fish, and in answer God delivered Jonah and again gave him a message for Nineveh. God showed compassion to Jonah, an Israelite, but in Nineveh we see God's compassion on the wicked people Jonah did not consider worthy of compassion.

The people of Nineveh responded promptly to Jonah's message with tangible actions. They did things that showed they heard God's warning and believed it would happen. The king urged his people to call on God and to give up their evil ways. God heard their prayers and had compassion.

Often, we call on God when we experience times of trouble or suffering. God sent Jonah with a message to warn the Ninevites they would experience something much greater: complete destruction at His hand for their evil. The reassurance for us in this story is that even if our troubles are the result of our own sin, we can still call on God and He will answer. Over and over again we read in God's interaction with His people the promise that He will turn in compassion to those who truly repent (for example, Joel 2:12-14).

Today, we normally don't wear sackcloth or sit in ashes to show sorrow for sin. Even if the manner isn't the same as back then, the Bible is full of encouragement for us to call on God for His compassion and forgiveness through Jesus; to come near and humble ourselves before Him (Jas. 4:8-10).

We may still experience consequences as a result of our choices, but God can also bring goodness in the midst of trying situations. Once we experience God's compassion in our lives, we are to extend that same compassion to others.

10. *What does it mean to call urgently on God? How can we do this in our daily lives?*

11. *Why does God love to turn to us in compassion? How might this look for us today?*

12. *How can we show God's compassion to others?*

4 Life Response

Commit to follow God's example in showing compassion to others.

Your class has studied Jonah's proclamation of God's message of coming destruction to the Ninevites and how they believed God. The people demonstrated, with outward signs of remorse, their belief that God would do what He said He would. The king further issued a decree that everyone should "call urgently on God. . . [and] give up their evil ways" (Jonah 3:8) in the hope that God would relent and show compassion. God hears our cries and offers kindness, mercy, and compassion to all

who turn to Him in repentance.

Ask students to read "Help Others Experience God's Compassion" in *Comprehensive Bible Study*. Encourage class members to think of those who need to call on God for mercy and compassion in their trouble. Remind them to show kindness and compassion—as well as gentleness, patience, and forgiveness—when inviting someone else to call on God for mercy. Give index cards to anyone who wants to use them for this exercise. For example, they might think of a friend who has experienced financial difficulties as a result of unethical practices, and write a sample prayer to help that person call on God for mercy and compassion.

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Help Others Experience God's Compassion

Through Jonah, God declared He would destroy the Ninevites for their wickedness. In response, the people called urgently on God in the hope He would relent and have compassion on them. We know people ourselves who are experiencing trouble, perhaps specifically as a result of their sin or wrongdoing, who need to urgently call on God. Like Jonah, we should encourage them to do so.

► *Think about someone you know who needs to call on God and how you could explain to them the way to do that and encourage them to do so today. Write an action plan here or on an index card.*

KEY VERSE

And God saw their words, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not. —Jonah 3:10, KJV

When God saw what they did and how they turned from their evil ways, he relented and did not bring on them the destruction he had threatened. —Jonah 3:10, NIV

DAILY BIBLE READINGS FOR NEXT WEEK'S LESSON Week of May 31 through June 6

(See *The Quiet Hour* and *Cross* devotionals on these passages.)

- Mon.** 1 Samuel 9:5-10—Worried? Seek God's Counsel.
- Tues.** Ezekiel 34:11-16—God Cares for His People.
- Wed.** 1 Timothy 6:17-19—Rich? Set Your Hope on God.
- Thurs.** Matthew 17:14-20—Enlarge Your Faith Practices.
- Fri.** Luke 12:22-34—Overcome Worry through Faith.
- Sat.** Matthew 6:19-24—Serve God with Your Whole Heart.
- Sun.** Matthew 6:25-34—Live Worry Free Every Day.

End the lesson with a closing prayer, something like, "Heavenly Father, thank You for the opportunity to call on You for help. Please show us clearly when we need to turn from wrongdoing. Thank You for Your compassion and loving kindness toward us and help us show that same compassion toward others."



As the class members are leaving, hand out copies of this week's *Power for Living*. Take or mail copies of *Lesson Leaflet* to those who couldn't be with you today, or send them to those you would like to join your class.

Before Teaching Next Week's Lesson

Next week you will begin a quarter's study of faith and hope in the New Testament. Before next week, read Matthew 6:25-34. Ask students to think about things they worry about most of the time and why they do that worrying.