

DIVINE SERVICE III+  
OF THE GRACE OF OUR LORD JESUS CHRIST  
+FOURTH SUNDAY IN LENT+ 19 MARCH 2023+

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The Good Shepherd Lutheran Church

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A member congregation of the Lutheran Church-Missouri Synod  
902 S. Maple  
Inglewood, CA 90301-3824  
[tgsicms.org](http://tgsicms.org)

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# The Good Shepherd Lutheran Church

“A Church where God gives and we receive.”

- ❖ The Rev. Edward Killian, Pastor (mobile) 424.293.6588
- ❖ Ms. Moira Killian, Secretary (Office) 310.671-7644
  - ❖ Mr. Jay Rogers, Organist/Music Director
  - ❖ Mr. Jose Lopez, Congregational Chairman
  - ❖ Mr. Greg Griffin, Acolyte

## Welcome to our Divine Service!

*We are pleased that you are with us.*

### +Worship Notes+

*The entire service, including the rubrics of when to sit and when to kneel or stand, and what to say, is printed out in this folder so you may follow along.*

**Welcome to weekly Divine Service at The Good Shepherd Lutheran Church!** We are a congregation that confesses the Holy Bible as inerrant, that justification is by faith according to the Holy Bible and confessed in the 1580 Book of Concord. God bless you.

**To all of you who are visiting our service this morning, we extend a most cordial welcome in Jesus' name. Please introduce yourself to our pastor. It is our hope that you will feel at home in our midst and will be blessed by our message of Christ crucified and risen for the sins of the world. If you are looking for a church home and would like to know about our membership, pastor would love to speak with you!**

### A Note From The Organist:

Robert J. Powell was still very active in North Carolina at last report. His choral and organ publications number in the hundreds, from nearly every publisher that produces church music. “Jesus, Grant That Balm and Healing” begins as a duet between the Hautbois (oboe) and the Bourdon 8'. Later, the 4' Koppelflöte is added to brighten the sound. Finally, the Hautbois is coupled to the flutes to produce a rich, reedy ensemble.

BWV 1105 is from the early Neumeister Chorales, only discovered in 1985. (This explains the high BWV number.) We hear the young Bach experimenting with textures and voicing, learning his craft. Within a relatively short but dramatic piece, he covers a variety of styles.

# Confession and Absolution

## Hymn of Invocation

## 431 Not All the Blood of Beasts



1 Not all the blood of beasts On Jew - ish al - tars slain  
 2 But Christ, the heav'n - ly Lamb, Takes all our sins a - way;  
 3 My faith would lay its hand On that dear head of Thine,  
 4 My soul looks back to see The bur - den Thou didst bear  
 5 Be - liev - ing, we re - joice To see the curse re - move;



Could give the guilt - y con - science peace Or wash a - way the stain.  
 A sac - ri - fice of no - bler name And rich - er blood than they.  
 While as a pen - i - tent I stand, And there con - fess my sin.  
 When hang - ing on the curs - ed tree; I know my guilt was there.  
 We bless the Lamb with cheer - ful voice And sing His bleed - ing love.

Text: Isaac Watts, 1674–1748, alt.  
 Tune: William Daman, c. 1540–1591  
 Text and tune: Public domain

*Stand*

*The sign of the cross may be made by all in remembrance of their Baptism.*

## Invocation

- P** In the name of the Father and of the ✙ Son and of the Holy Spirit.
- C** Amen.

## Exhortation

LSB 184

- P** Beloved in the Lord! Let us draw near with a true heart and confess our sins unto God our Father, beseeching Him in the name of our Lord Jesus Christ to grant us forgiveness.
- P** Our help is in the name of the Lord,
- C** **who made heaven and earth.**
- P** I said, I will confess my transgressions unto the Lord,
- C** **and You forgave the iniquity of my sin.**

*Kneel/Stand*





as it was in the be-gin-ning, is now, and ev-er shall be, world with-out end. A-men.

### Kyrie

LSB 186



**C** Lord, have mer - cy up - on us. Christ, have mer - cy up -



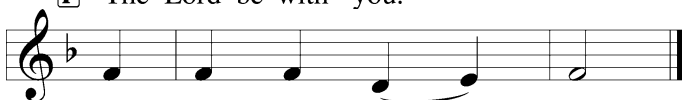
on us. Lord, have mer - cy up - on us.

*Gloria in Excelsis is omitted during Lent*

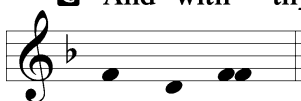
### Salutation and Collect of the Day



**P** The Lord be with you.



**C** And with thy spir - it.



**P** Let us pray.

**P** Almighty God, our heavenly Father, Your mercies are new every morning; and though we deserve only punishment, You receive us as Your children and provide for all our needs of body and soul. Grant that we may heartily acknowledge Your merciful goodness, give thanks for all Your benefits, and serve You in willing obedience; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.



**C** A - men.

## Old Testament

Isaiah 42:14–21

<sup>14</sup>For a long time I have held my peace;  
I have kept still and restrained myself;  
now I will cry out like a woman in labor;  
I will gasp and pant.  
<sup>15</sup>I will lay waste mountains and hills,  
and dry up all their vegetation;  
I will turn the rivers into islands,  
and dry up the pools.  
<sup>16</sup>And I will lead the blind  
in a way that they do not know,  
in paths that they have not known  
I will guide them.  
I will turn the darkness before them into light,  
the rough places into level ground.  
These are the things I do,  
and I do not forsake them.  
<sup>17</sup>They are turned back and utterly put to shame,  
who trust in carved idols,  
who say to metal images,  
“You are our gods.”

### Israel’s Failure to Hear and See

<sup>18</sup>Hear, you deaf,  
and look, you blind, that you may see!  
<sup>19</sup>Who is blind but my servant,  
or deaf as my messenger whom I send?  
Who is blind as my dedicated one,  
or blind as the servant of the LORD?  
<sup>20</sup>He sees many things, but does not observe them;  
his ears are open, but he does not hear.  
<sup>21</sup>The LORD was pleased, for his righteousness’ sake,  
to magnify his law and make it glorious.

**P** This is the Word of the Lord.

**C** Thanks be to God.

## Psalm

*Psalm 142; antiphon: v. 5*

### You Are My Refuge

<sup>1</sup>With my voice I cry out | to the LORD;\*  
with my voice I plead for mercy | to the LORD.

<sup>2</sup>**I pour out my complaint be- | fore him;\***  
**I tell my trouble be- | fore him.**

<sup>3</sup>When my spirit faints within me,  
you | know my way!\*

In the path where I walk  
they have hidden a | trap for me.

<sup>4</sup>**Look to the right and see:**  
**there is none who takes notice | of me;\***  
**no refuge remains to me;**  
**no one cares | for my soul.**

<sup>5</sup>I cry to you, | O LORD;\*  
I say, "You are my refuge,  
my portion in the land of the | living."

<sup>6</sup>**Attend to my cry,**  
**for I am brought | very low!\***  
**Deliver me from my persecutors,**  
**for they are too | strong for me!**

<sup>7</sup>Bring me out of prison,  
that I may give thanks | to your name!\*

The righteous will surround me,  
for you will deal bountifully | with me.

## Epistle

*Ephesians 5:8–14*

<sup>8</sup>For at one time you were darkness, but now you are light in the Lord. Walk as children of light <sup>9</sup>(for the fruit of light is found in all that is good and right and true), <sup>10</sup>and try to discern what is pleasing to the Lord. <sup>11</sup>Take no part in the unfruitful works of darkness, but instead expose them. <sup>12</sup>For it is shameful even to speak of the things that they do in secret. <sup>13</sup>But when anything is exposed by the light, it becomes visible, <sup>14</sup>for anything that becomes visible is light. Therefore it says,

"Awake, O sleeper,  
and arise from the dead,  
and Christ will shine on you."

**P** This is the Word of the Lord.

**C** Thanks be to God.

Verse

Psalm 36:9

With you is the fountain of life; in your light do we see light.

Holy Gospel

John 9:1-17

**P** The Holy Gospel according to St. John, the ninth chapter.



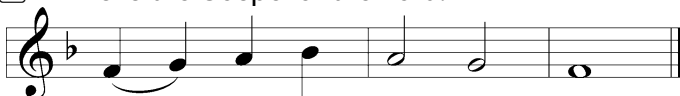
**C** Glo - ry be to Thee, O Lord.

<sup>1</sup>As he passed by, he saw a man blind from birth. <sup>2</sup>And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" <sup>3</sup>Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be displayed in him. <sup>4</sup>We must work the works of him who sent me while it is day; night is coming, when no one can work. <sup>5</sup>As long as I am in the world, I am the light of the world." <sup>6</sup>Having said these things, he spat on the ground and made mud with the saliva. Then he anointed the man's eyes with the mud <sup>7</sup>and said to him, "Go, wash in the pool of Siloam" (which means Sent). So he went and washed and came back seeing.

<sup>8</sup>The neighbors and those who had seen him before as a beggar were saying, "Is this not the man who used to sit and beg?" <sup>9</sup>Some said, "It is he." Others said, "No, but he is like him." He kept saying, "I am the man." <sup>10</sup>So they said to him, "Then how were your eyes opened?" <sup>11</sup>He answered, "The man called Jesus made mud and anointed my eyes and said to me, 'Go to Siloam and wash.' So I went and washed and received my sight." <sup>12</sup>They said to him, "Where is he?" He said, "I do not know."

<sup>13</sup>They brought to the Pharisees the man who had formerly been blind. <sup>14</sup>Now it was a Sabbath day when Jesus made the mud and opened his eyes. <sup>15</sup>So the Pharisees again asked him how he had received his sight. And he said to them, "He put mud on my eyes, and I washed, and I see." <sup>16</sup>Some of the Pharisees said, "This man is not from God, for he does not keep the Sabbath." But others said, "How can a man who is a sinner do such signs?" And there was a division among them. <sup>17</sup>So they said again to the blind man, "What do you say about him, since he has opened your eyes?" He said, "He is a prophet."

**P** This is the Gospel of the Lord.



**C** Praise be to Thee, O Christ.



## Nicene Creed

**☐ I believe in one God,  
the Father Almighty,  
maker of heaven and earth  
and of all things visible and invisible.**

**And in one Lord Jesus Christ,  
the only-begotten Son of God,  
begotten of His Father before all worlds,  
God of God, Light of Light,  
very God of very God,  
begotten, not made,  
being of one substance with the Father,  
by whom all things were made;  
who for us men and for our salvation came down from heaven  
and was incarnate by the Holy Spirit of the virgin Mary  
and was made man;  
and was crucified also for us under Pontius Pilate.  
He suffered and was buried.  
And the third day He rose again according to the Scriptures  
and ascended into heaven  
and sits at the right hand of the Father.  
And He will come again with glory to judge both the living and the dead,  
whose kingdom will have no end.**

**And I believe in the Holy Spirit,  
the Lord and giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son together is worshiped and glorified,  
who spoke by the prophets.  
And I believe in one holy Christian and apostolic Church,  
I acknowledge one Baptism for the remission of sins,  
and I look for the resurrection of the dead  
and the life ✝ of the world to come. Amen.**

*Sit*



Hymn of the Day

421 Jesus, Grant That Balm and Healing



1 Je - sus, grant that balm and heal - ing In Your ho - ly  
 2 Should some lust or sharp temp - ta - tion Fas - ci - nate my  
 3 If the world my heart en - tic - es With the broad and  
 4 Ev - 'ry wound that pains or grieves me By Your wounds, Lord,  
 5 O my God, my rock and tow - er, Grant that in Your



wounds I find, Ev - 'ry hour that I am feel - ing Pains of  
 sin - ful mind, Draw me to Your cross and pas - sion, And new  
 eas - y road, With se - duc - tive, sin - ful vi - ces, Let me  
 is made whole; When I'm faint, Your cross re - vives me, Grant - ing  
 death I trust, Know - ing death has lost its pow - er Since You



bod - y and of mind. Should some e - vil thought with - in  
 cour - age I shall find. Or should Sa - tan press me hard,  
 weigh the aw - ful load You were will - ing to en - dure.  
 new life to my soul. Yes, Your com - fort ren - ders sweet  
 crushed it in the dust. Sav - ior, let Your ag - o - ny



Tempt my treach - 'rous heart to sin, Show the per - il, and from  
 Let me then be on my guard, Say - ing, "Christ for me was  
 Help me flee all thoughts im - pure And to mas - ter each temp -  
 Ev - 'ry bit - ter cup I meet; For Your all - a - ton - ing  
 Ev - er help and com - fort me; When I die be my pro -



sin - ning Keep me from its first be - gin - ning.  
 wound - ed," That the tempt - er flee con - found - ed.  
 ta - tion, Calm in prayer and med - i - ta - tion.  
 pas - sion Has pro - cured my soul's sal - va - tion.  
 tec - tion, Light and life and res - ur - rec - tion.

Text: Johann Heermann, 1585-1647; tr. composite, alt.

Sermon

Pastor Edward Killian

Stand

## Offertory

LSB 192



**C** Cre-ate in me a clean heart, O God, and re -  
new a right spir - it with - in me. Cast me not a -  
way from Thy pres-ence, and take not Thy Ho - ly Spir - it  
from me. Re - store un - to me the joy of Thy sal - va -  
tion, and up - hold me with Thy free spir-it. A - men.

**Offering** *Collected after service in the back of the church.*

## Prayer of the Church

*The proper response is "Hear our prayer."*

- P** Let us pray for the whole Church of God in Christ Jesus and for all people according to their needs.
- Great Physician, enlighten our eyes by Your blessed Gospel, and hide us in Your shelter in the day of trouble. Provide a home in Your Church for those cast out by this world, and unite them with us in the pure confession of Your name. Lord, in Your mercy,
- C** **hear our prayer.**
- P** Lord of hosts, Your Son abides among His saints in the temple of His Church. Shelter all those who seek refuge under the cover of His tent, and raise up pastors in every age to serve them in Your name. Lord, in Your mercy,
- P** Father, through Holy Baptism You have brought us into the light of Christ. Guide us always in Your ways and teach us to know Your will, that we would do what is good and right and true. Lord, in Your mercy,

- P** Lord God, those who wait for Your salvation have the promise that You will not forsake them. Lead those who wander in darkness through rough places, that they would find the way of righteousness and not be put to shame. Lord, in Your mercy,
- P** Gracious Father, You have promised that what we suffer does not condemn us, but instead displays Your glory. Sustain the afflicted in body or soul, especially *Alice, Bev, Carmen, Cynthia, Debra, Dolores, Gene, Jane, Jod, Johnathan, Karen, Lynette, Marion and her family, Megan, Naomi, Royce and her family, Sabrina, Steven, Susie and her family, Suzanne, and Timothy, and those we name in our hearts*, that they would take heart, trust You for healing and find You even in the midst of their trials. Lord, in Your mercy,
- P** O Lord, everyone who believes in Jesus as Lord will not be put to shame. Unite Your people in a right confession of Your Word, and free them from disagreement over Your truth. Bring us with penitent hearts to receive the great riches of Your Son's body and blood. Lord, in Your mercy,
- P** Into Your hands, O Lord, we commend all for whom we pray, trusting in Your mercy; through Jesus Christ, our Lord.
- C** Amen.

## Service of the Sacrament

### Preface

LSB 194



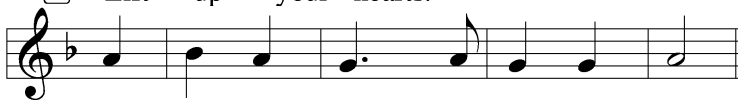
**P** The Lord be with you.



**C** And with thy spir - it.



**P** Lift up your hearts.



**C** We lift them up un - to the Lord.

**P** Let us give thanks un - to the Lord, our God.

**C** It is meet and right so to do.

### Proper Preface

**P** It is truly meet, right, and salutary that we should at all times and in all places give thanks to You, holy Lord, almighty Father, everlasting God, through Jesus Christ, our Lord, who overcame the assaults of the devil and gave His life as a ransom for many that with cleansed hearts we might be prepared joyfully to celebrate the paschal feast in sincerity and truth. Therefore with angels and archangels and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying:

### Sanctus

*LSB 195*

**C** Ho - ly, ho - ly, ho - ly Lord God of Sab - a - oth;  
 heav'n and earth are full of Thy glo - ry. Ho - san - na,  
 ho - san - na, ho - san - na in the high - est. Bless - ed is He,  
 bless - ed is He, bless - ed is He that com - eth in the name of the Lord.  
 Ho - san - na, ho - san - na, ho - san - na in the high - est.



## The Words of Our Lord

LSB 197



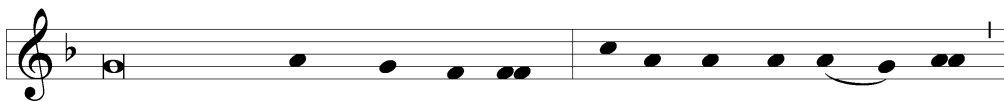
**P** Our Lord Je-sus Christ, on the night when He was be-trayed, took bread,



and when He had giv - en thanks, He broke it and gave it to the



dis-ci-ples and said: "Take, eat; this is My  $\text{†}$  bod - y, which is giv-en for you.



This do in re-mem - brance of Me." In the same way al - so



He took the cup after sup - per, and when He had giv-en thanks, He gave it



to them, say - ing: "Drink of it, all of you; this cup is the new testament in



My  $\text{†}$  blood, which is shed for you for the for-give-ness of sins.



This do, as often as you drink it, in re-mem-brance of Me."

## Pax Domini

LSB 197



**P** The peace of the Lord be with you al - ways.



☐ A - men.

## Agnus Dei

LSB 198



O Christ, Thou Lamb of God, that tak - est a-way the sin of the



world, have mer - cy up - on us. O Christ, Thou Lamb of God, that



tak - est a-way the sin of the world, have mer - cy up - on us.



O Christ, Thou Lamb of God, that tak - est a-way the sin of the



world, grant us Thy peace. A - men.

*Sit*

**Distribution**



Distribution Hymn

619 Thy Body, Given for Me, O Savior



1 Thy bod - y, giv'n for me, O Sav - ior, Thy blood which  
 2 With Thee, Lord, I am now u - nit - ed; I live in  
 3 Who can con - demn me now? For sure - ly The Lord is  
 4 Though death may threat - en with dis - as - ter, It can - not  
 5 My heart has now be - come Thy dwell - ing, O bless - ed,



Thou for me didst shed, These are my life and  
 Thee and Thou in me. No sor - row fills my  
 nigh, who jus - ti - fies. No hell I fear, and  
 rob me of my cheer; For He who is of  
 ho - ly Trin - i - ty. With an - gels I, Thy



strength for - ev - er, By them my hun - gry soul is fed.  
 soul, de - light - ed It finds its on - ly joy in Thee.  
 thus se - cure - ly With Je - sus I to heav - en rise.  
 death the mas - ter With aid and com - fort e'er is near.  
 prais - es tell - ing, Shall live in joy e - ter - nal - ly.

*Refrain*



Lord, may Thy bod - y and Thy blood Be for my soul the high - est good!

Text: Friedrich Christian Heyder, 1677–1754; tr. The Lutheran Hymnal, 1941, abr.

Tune: Emskirchner Choral-Buch, 1756, Leipzig

Text: © 1941 Concordia Publishing House. Used by permission: LSB Hymn License no. 110000401

Tune: Public domain

Distribution Hymn

609 Jesus Sinners Doth Receive



1 Je - sus sin - ners doth re - ceive; Oh, may all this  
 2 We de - serve but grief and shame, Yet His words, rich  
 3 Sheep that from the fold did stray No true shep - herd  
 4 I, a sin - ner, come to Thee With a pen - i -



say - ing pon - der Who in sin's de - lu - sions live  
 grace re - veal - ing, Par - don, peace, and life pro - claim;  
 e'er for - sak - eth; Wea - ry souls that lost their way  
 tent con - fes - sion. Sav - ior, mer - cy show to me;



And from God and heav - en wan - der! Here is hope for  
 Here our ills have per - fect heal - ing. Firm - ly in these  
 Christ, the Shep - herd, gent - ly tak - eth In His arms that  
 Grant for all my sins re - mis - sion. Let these words my



all who grieve: Je - sus sin - ners doth re - ceive.  
 words be - lieve: Je - sus sin - ners doth re - ceive.  
 they may live: Je - sus sin - ners doth re - ceive.  
 soul re - lieve: Je - sus sin - ners doth re - ceive.

5 Oh, how blest it is to know:  
 Were as scarlet my transgression,  
 It shall be as white as snow  
 By Thy blood and bitter passion;  
 For these words I now believe:  
 Jesus sinners doth receive.

7 Jesus sinners doth receive;  
 Also I have been forgiven;  
 And when I this earth must leave,  
 I shall find an open heaven.  
 Dying, still to Him I cleave:  
 Jesus sinners doth receive.

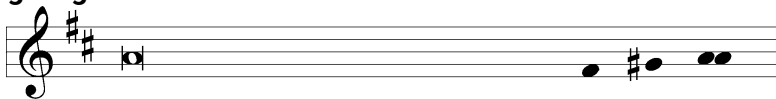
6 Now my conscience is at peace;  
 From the Law I stand acquitted.  
 Christ hath purchased my release  
 And my ev'ry sin remitted.  
 Naught remains my soul to grieve:  
 Jesus sinners doth receive.

Nunc Dimittis

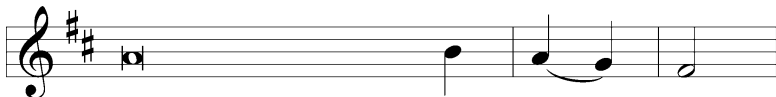
**C** Lord, now lettest Thou Thy servant de - part in peace ac -  
cord - ing to Thy word, for mine eyes have seen Thy salvation,  
which Thou hast pre - pared be - fore the face of all people,  
a light to light - en the Gen - tiles and the glo - ry of Thy  
peo - ple Is - ra - el. Glo - ry be to the Father and  
to the Son and to the Ho - ly Ghost; as it was in the beginning,  
is now, and ev - er shall be, world with - out end. A - men.

## Thanksgiving

LSB 200



**A** O give thanks unto the Lord, for He is good,



**C** and His mercy endureth for - ev - er.

## Post-Communion Collect

**P** Let us pray.

We give thanks to You, almighty God, that You have refreshed us through this salutary gift, and we implore You that of Your mercy You would strengthen us through the same in faith toward You and in fervent love toward one another; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.



**C** A - men.

## Salutation

LSB 201



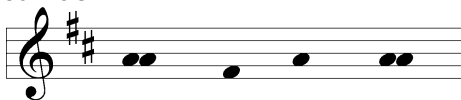
**P** The Lord be with you.



**C** And with thy spir - it.

## Benedicamus

LSB 202



**A** Bless we the Lord.



**C** Thanks be to God.



saints of glo - rious fame, Who from the great af -  
 wept through bit - ter years; Now God has wiped a -  
 nar - row path you trod; You toiled and sowed the

flic - tion came And in the flood Of Je - sus' blood  
 way their tears, Trans - formed their strife To heav'n - ly life,  
 Word a - broad; Re - joice and bring Your fruits and sing

Are cleansed from guilt and shame. They now serve God both  
 And freed them from their fears. They now en - joy the  
 Be - fore the throne of God. The myr - iad an - gels

day and night; They sing their songs in end - less light. Their  
 Sab - bath rest, The heav'n - ly ban - quet of the blest; The  
 raise their song; O saints, sing with that hap - py throng! Lift

an - thems ring As they all sing With an - gels shin - ing bright.  
 Lamb, their Lord, At fes - tive board Him - self is host and guest.  
 up one voice; Let heav'n re - joice In our Re - deem - er's song!

Text: Hans Adolf Brorson, 1694–1764; tr. The Lutheran Hymnal, 1941, alt.  
 Tune: Norwegian, 17th cent.  
 Text and tune: Public domain

## Jesus, Priceless Treasure BWV 1105

*J.S. Bach (1685-1750)*

### Acknowledgments

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# ✠ THIS WEEK'S NOTES ✠

## Announcements

+ Last Sunday's Attendance: 32  
Midweek Attendance: 24

+ Altar Guild Set Up: February 19<sup>th</sup> Marie  
March 26<sup>th</sup> Gayle

Cleanup for March: Gayle and Maurine

+ Easter Lilies are available to order for \$9. If you would like to purchase and dedicate a lily, the order sheets are on the desk in Narthex!

## March Birthdays

Taylor Hurd 19<sup>th</sup>

Kannon Wilhitz 22<sup>nd</sup>

## Join us for Lenten Midweek Services

Lent 4 – Wednesday, March 22<sup>nd</sup> @7pm – Confession

Lent 5 – Wednesday, March 29<sup>th</sup> @7pm – Sacrament of the Altar

Lenten Suppers will be held in the Assembly Room at 6pm before service.

## A Snippet From 1517

...Sometimes, it is so hard for us to see a person. We see things not people. We see the Rolex watch but fail to see the broken marriage. We see the nose ring but completely miss the lifetime of childhood abuse. We see the permanent smirk or the broken smile. We see things but do we really see people?

It is hard for us to see a person. When the disciples see this man, what do they see? They see a problem, not a person. Listen to what they say to Jesus: "Rabbi, who sinned, this man or his parents, that he was born blind?" For the disciples, he is a teaching moment, an educational instance which has reduced this human being to a theological dilemma.

The disciples think they are practicing theology, meditating on great theological questions. Yet, their theology takes them away from the world. So, they stand at a distance from a person, observing the man, but not seeing him. Talking about him but not with him. They do not see him. They do not speak to him. They do not touch him. They do not put shoes on his feet or a piece of bread in his lap. They do not grasp his hand and lead him to Jesus. They stand apart from the world and talk theology with their teacher. But Jesus...

Jesus does something different. Jesus sees the man. And Jesus sees this man as part of a greater story.

The disciples had written a story which was too small. It was a story of sin and punishment from God. This man was blind, and someone had sinned. Either he did or his parents and God punished the sin with blindness. I do not know if you have ever encountered people who tell the Christian story this way. It is just a story about sin and an angry God. We become the morality police in the world. We are there basically to tell the world how everyone sinned, and God is punishing them. We are there to discipline rather than disciple. We police the world rather than participate in the good life God has given.

Jesus, however, sees this man as part of a much greater story, a story of creation and restoration. Jesus knows a greater story. It does not begin with sin but with creation. It does not end with punishment but with restoration in Him. When the story begins in creation and ends in restoration, all the moments in between are filled with the working of God. God who comes to take His broken creation and fashion it into a new creation.

So, Jesus looks at this man and sees him as part of a greater story. Jesus says to the disciples, "Neither this man nor his parents sinned, but this happened so that the works of God might be displayed in his life." Then Jesus stops talking theology and starts living it. He kneels on the ground and begins to create again. He spits and makes mud from the dust of the earth. Forming it. Fashioning it. Putting it on the man's eyes. And then He speaks to him and tells him to go wash in the pool of Siloam.

This one who said, "Before Abraham was, I Am," now shows just how far back He goes. He was there at the first creation, forming a world that was beautiful and fashioning beautiful creatures to live in the world. The One, who was there at the original creation, has come into creation again and is going to work to bring His broken world back to restoration. He will take this man and give him sight. That is His work. And He is willing to die to do such work. In fact, by dying He will do even greater things than these. Jesus did not come to condemn the world but that the world might be saved through Him. He will capture our sin and condense it into His death and then He will rise to create new life. Life for this man. Life for you.

What a blessing for Jesus to reveal Himself like this today. How easy it is to reduce God's story to sin and punishment; to see problems, not people. To take a colorful world and reduce it to black and white until the only thing people hear from the Church is sin and punishment.

But Jesus comes today and gives us a glimpse of a much greater story. Baptized into the death and resurrection of Jesus, you are children of God. You are dead to sin and alive to God in Jesus Christ. You are not slaves to sin but children of God, servants of His righteousness. Jesus opens the door of His Father's Kingdom and gives us a glimpse of His greater work. He teaches us to live, not by the littleness of our minds (talking about people) but by the greatness of His Kingdom, working with people, "that the works of God might be displayed." *David Schmitt, 2020*