

Calvary Chapel of Philadelphia



# CHILDREN'S MINISTRY TEACHER'S PACKET

3rd - 5th Grade

## Sunday Morning

Study 1

*Faith*

# Faith

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** To introduce the series on Hebrews 11 and the Hall of Faith. To give the students and understanding of what faith is, and what it looks like in action.

## Key Verses

Hebrews 11:1-3, Matthew 8:5-13—Main teaching Passages

Mark 5:25-34

John 20:21-26

**Memory Verse** - Hebrews 11:1

“Now faith is the substance of things hoped for, the evidence of things not seen.”

## Hook

This will be your first lesson with these new students.

It is very important that you take the time to greet them, learn their names and introduce yourself. Your students should know your name!

Ask the class, “We use the word faith all the time, but what does it mean?”

Write their answers on the board, then read Hebrews 11:1. Tell them that this is the Bible’s definition.

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

We have spent the majority of last year studying God's faithfulness to us. Now we begin a series studying the Heroes of Faith as listed in Hebrews 11 and how their faith can encourage us. Effectively we will be using Hebrews 11 as a jumping-off point for a survey study of the Old Testament.

This week we use Hebrews 11:1-3 to learn what biblical faith is. Faith is exemplified in the New Testament in two characters specifically, a centurion and a sick woman. In fact, Jesus told us that He had not witnessed their level of faith among anyone else in all of Israel.

The centurion in particular made this declaration: "only speak a word, and my servant will be healed." The centurion exhibited Hebrews 11:1 in that he had a trust that went beyond a mere belief. He had substance of things hoped for, trusting that even though he will not see the healing take place, Christ would do the work. In the same way, the woman with the issue of blood had a confidence in her faith, knowing that if she could just touch the hem of Christ's garment, she would be healed.

# LOOK

First and foremost it should be stated the Bible does not instruct us to a "blind faith." In fact, there are many good reasons that we can trust in the Word of God, and that we can have a belief in and trust in Jesus Christ. With that said, biblical faith is quite simply believing without seeing.

The story that we read in Matthew 8 demonstrates this in a really powerful way. The centurion told Jesus that when he commanded one of his soldiers to do a task, he knew that it will get done. In the same way, he believed that if Jesus gave the command, his servant would be healed. The centurion did not ask Jesus to lay hands on his servant. He didn't need to see anything take place. He simply believed that if Jesus said that it would be done, then it would be done.

In another place in the Gospels (John 20:25), Thomas was doubting whether or not Jesus was really alive. He made the statement that when he saw the holes in Jesus' hands and could touch the wound on Jesus' side, then he would believe. Of course, Jesus shows up to Thomas, and let him see His hands and touch His side. Thomas could see Jesus, and so he believed. Jesus then said to Thomas, "Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed." The Bible calls us to be people of faith. It calls us to trust in Jesus Christ as the Son of God even though we can't see Him. It calls us to believe that Jesus died on a cross for the forgiveness for our sins, even

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

# LOOK (Continued)

though we weren't there when it happened. The Bible tells us to place our faith in God and God alone.

As we study through the book of Hebrews, we are going to see people in the Old Testament put their trust in God, even though there were reasons that they might not have. We are going to see Enoch trust God and walk with Him when no one else was. We are going to see Abraham and Sarah trust God for the birth of their son even though they were in their 90s. We will look at Jacob, Joseph, Moses, Joshua, the judges, and the kings of Israel continually putting their faith and trust in God, believing Him and His word.

We have studied God's faithfulness to us, and we know that we have good reason to trust Him and His Word. He has never let us down in the past, and He will never let us down in the future. What is our response to God's faithfulness? Faith and belief in Him.

We can trust God at our school even if no one else does. We can trust God's Word even if the world around us tells us not to. We can believe that He is the "right here, right now" God, who speaks to us, meets with us and loves, even if we don't hear His voice, see His face, or feel loved by others. There are reasons for our faith, good ones, but when it boils down to it, we are called to trust and believe in Him, even when we are having a hard time doing that.

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

Take some time at the end of class to pray for any burdens that the students may have. Write them down and let the students know that you will pray for those things throughout the week.

Again, please make relationship-building a focus today.

As a class, memorize Hebrews 11:1.

**Pray:** Thank the Lord that He has given us His Word to instruct us and build our faith. Praise Him for His work in our lives. Ask Him to increase our faith.

**Parent Question:** What has God done in your life to help increase your faith?

# FURTHER STUDY

## Commentary on Hebrews 11:1-3 and Matthew 8:5-13 By David Guzik

### A. Faith defined.

#### 1. (1) A definition of faith.

Now faith is the substance of things hoped for, the evidence of things not seen.

a. **Now faith is the substance:** Just as our physical eyesight is the sense that gives us evidence of the material world, **faith** is the "sense" that gives us evidence of the invisible, spiritual world.

i. Faith has its reasons. The Bible doesn't recommend a "blind leap" of faith. But the reasons can't be measured in a laboratory; they have to be understood *spiritually*. "Faith extends beyond what we learn from our senses, and the author is saying that it has its reasons. Its tests are not those of the senses, which yield uncertainty." (Morris)

ii. "Physical eyesight produces a conviction or evidence of visible things; faith is the organ which enables people to see the invisible order." (Bruce)

b. **Of things hoped for . . . of things not seen:** If you have the substance before you or if you can see it, there is no use for **faith**. Faith is needed for what we *can't* see and *can't* touch.

i. Faith does not contradict reason, though it may go beyond reason. One may objectively prove the Bible is the most unique book ever published and has impacted society more than any other book. But only faith can *prove* that the Bible is the *Word of God*. Therefore, this is a belief *beyond* reason but not in *contradiction* to reason or *against* reason.

c. **Faith is the substance . . . the evidence:** Faith is *not* a bare belief or intellectual understanding. It is a willingness to trust in, to rely on, and to cling to.

#### 2. (2) Faith enabled people in the past to overcome.

For by it the elders obtained a *good* testimony.

a. **For by it the elders:** The great examples of godliness all had different circumstances and personalities, but they all had one thing in common - faith.

b. **Obtained a good testimony:** These Jewish Christians were discouraged and thought of giving up on Jesus and a distinctive Christianity. They needed a **good testimony**, and so they needed these examples of faith to break them out of discouragement.

### 3. (3) Faith gives understanding to the invisible world.

By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.

a. **By faith we understand that the worlds were framed by the word:** This happened when God simply commanded, "*Let there be light*" (Genesis 1:3). As the Psalmist explains: *By the word of the LORD the heavens were made, and all the host of them by the breath of His mouth . . . For He spoke, and it was done; He commanded, and it stood fast*" (Psalm 33:6, 33:9).

b. **By faith we understand:** We did not see this act of creation; we only know of it by **faith**. We also know this by *reason*, because we know the world was created and created by an intelligent Designer. Again, this is faith going *beyond* but not in *contradiction* to reason.

i. Even in times when it seems God expects a faith that contradicts reason, closer examination reveals He does not. For example, it might seem contrary to reason for God to expect Abraham to believe that Sarah's dead womb could bring forth a child. But it is not unreasonable to believe that the God who created life and the womb could do this, and that He would do it according to His promise.

c. **By faith we understand:** This text *does not* say that God created the world *with* or *by* **faith**. Since God sees and knows all things, "faith" in a human sense does not apply to Him. Since we understand faith as *the substance of things hoped for, the evidence of things not seen*, we know that God sees everything and does not "hope" for anything.

d. **So that the things which are seen were not made of things which are visible:** Most scientists at the time the Book of Hebrews was written believed the universe was created out of existing matter, not out of nothing. They believed the world was made out of **things which are visible**. But the Bible corrects this misunderstanding, clearly saying that the world was **not made of things which are visible**.

### B. Jesus heals a centurion's servant.

#### 1. (5-6) Jesus is approached by a Roman centurion.

Now when Jesus had entered Capernaum, a centurion came to Him, pleading with Him, saying, "Lord, my servant is lying at home paralyzed, dreadfully tormented."

a. **When Jesus had entered Capernaum:** Matthew 4:13 tells us this is where Jesus lived; *He came and dwelt in Capernaum*.

b. **A centurion came to Him:** The centurion was obviously a Gentile, because a **centurion** was an officer in the Roman army. Most every Jew under Roman occupation felt a reason to hate this **centurion**, yet he came to a Jewish teacher for help. Significantly, he came not for a selfish reason, but on behalf of his **servant**.

i. Whenever the New Testament mentions a centurion (there are at least seven), it presents them as honorable, good men.

ii. This centurion had an unusual attitude towards his slave. Under Roman law a master had the right to kill his slave, and it was expected that he would do so if the slave became ill or injured to the point where he could no longer work.

c. **Pleading with Him:** This shows that the centurion did not make a casual request. Matthew describes him as **pleading with** Jesus on behalf of his **servant**.

i. "He seeks a cure, but does not prescribe to the Lord how or where he shall work it; in fact, he does not put his request into words, but pleads the case, and lets the sorrow speak." (Spurgeon)

2. (7-9) The centurion's understanding of Jesus' spiritual authority.

And Jesus said to him, "I will come and heal him." The centurion answered and said, "Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed. For I also am a man under authority, having soldiers under me. And I say to this *one*, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does *it*."

a. **I will come and heal him:** Jesus did not hesitate to go to the centurion's house, and we half wish the centurion would have allowed Him. It was completely against Jewish custom for a Jew to enter a Gentiles' house; yet it was not against God's law.

i. The centurion sensed this when he said, "**Lord, I am not worthy that You should come under my roof**"; most Jews believed that a Gentile home was not worthy of them, and the centurion supposed that a great rabbi and teacher like Jesus would consider his home unworthy.

ii. The centurion also showed great sensitivity to Jesus, in that he wanted to spare Jesus the awkward challenge of whether or not to enter a Gentile's house - as well as the time and trouble of travel. He didn't know Jesus well enough to know that He would not feel awkward in the least; but his *consideration* of Jesus in this situation was impressive. In his concern for both his servant and for Jesus, this centurion was an others-centered person.

b. **But only speak a word, and my servant will be healed:** The centurion fully understood that Jesus' healing power was not some sort of magic trick that required the magician's presence. Instead he knew Jesus had true *authority*, and could command things to be done and completed outside His immediate presence.

i. The centurion showed great faith in Jesus' **word**. He understood that Jesus can heal with His **word** just as easily as with a touch.

ii. "This means that the centurion's words presuppose an understanding of the Roman military system...A footsoldier who disobeyed would not be defying a mere centurion but the emperor, Rome itself, with all its imperial majesty and might." (Carson)

c. **For I also am a man under authority, having soldiers under me:** The centurion also knew about the military chain of command, and how the orders of one in authority were unquestioningly obeyed. He saw that Jesus had *at least* that much authority.

i. "As the authority of the Caesars flowed through his own yielded life, so the authority of God over diseases, demons, and all else would flow through Christ's." (Meyer)

3. (10-13) Jesus praises the centurion's faith and heals his servant

When Jesus heard *it*, He marveled, and said to those who followed, "Assuredly, I say to you, I have not found such great faith, not even in Israel! And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth." Then Jesus said to the centurion, "Go your way;

and as you have believed, *so* let it be done for you." And his servant was healed that same hour.

a. **When Jesus heard it, He marveled:** The man's understanding of Jesus' spiritual authority made Jesus marvel. His simple confidence in the ability of Jesus' mere word to heal showed a faith that was free of any superstitious reliance on merely external things. This was truly **great faith**, worthy of praise.

b. **Assuredly, I say to you, I have not found such great faith, not even in Israel:** Jesus considered the faith of this Gentile centurion - a living symbol of Jewish oppression - and thought it greater than any faith He had seen among the people of **Israel**.

i. As a political entity, there was no **Israel**; there was only a covenant people descended from Abraham, Isaac, and Jacob. Yet Jesus still called them **Israel**.

c. **Many will come from east and west, and sit down with Abraham:** The fact that such faith was present in a Gentile caused Jesus to announce that there would be Gentiles in the **kingdom of heaven**. They will even sit down to dinner with **Abraham, Isaac, and Jacob!**

i. This was a radical idea to many of the Jewish people in Jesus' day; they assumed that this great Messianic Banquet would have no Gentiles, and that all Jews would be there. Jesus corrected both mistaken ideas.

ii. These few words of Jesus tell us a little something of what heaven is like.

- It is a place of rest; we **sit down** in heaven.
- It is a place of good company to sit with; we enjoy the friendship of **Abraham, Isaac, and Jacob** in heaven.
- It is a place with **many** people; Jesus said that **many** will come into heaven.
- It is a place with people from all over the earth; **from east and west** they will come to heaven.
- It is a certain place; Jesus said **many will come**, and when Jesus says it **will** happen, it will happen.

iii. "But ye shall hear those loved voices again; ye shall hear those sweet voices once more, ye shall yet know that those whom ye loved have been loved by God. Would not that be a dreary heaven for us to inhabit, where we should be alike unknowing and unknown? I would not care to go to such a heaven as that. I believe that heaven is a fellowship of the saints, and that we shall know one another there." (Spurgeon)

d. **But the sons of the kingdom will be cast out into outer darkness:** As well, Jesus reminded his Jewish listeners that just as the Gentile's racial identity was no automatic barrier to the kingdom, *their* racial identity was no guarantee of the kingdom. Though Jews were **sons of the kingdom**, they might end up in hell.

i. "There could hardly be a more radical statement of the change in God's plan of salvation inaugurated by the mission of Jesus." (France)

ii. Trapp on **outer darkness**: "Into a darkness beyond a darkness; into a dungeon beyond and beneath the prison."

iii. "The definite articles with 'weeping' and 'gnashing' (cf. Greek) emphasize the horror of the scene: *the* weeping and *the* gnashing...Weeping suggests suffering and gnashing of teeth despair." (Carson)

iv. "What is it that the lost are doing? They are 'weeping and gnashing their teeth.' Do you gnash your teeth now? You would not do it except you were in pain and agony. Well, in hell there is always gnashing of teeth." (Spurgeon)



v. We see that Jesus was unafraid to speak of hell, and in fact did so more than any other in the Bible. "There are some ministers who never mention anything about hell. I heard of a minister who once said to his congregation - 'If you do not love the Lord Jesus Christ you will be sent to that place which it is not polite to mention.' He ought not to have been allowed to preach again, I am sure, if he could not use plain words." (Spurgeon)