

Calvary Chapel  Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

2nd Grade

Sunday Morning

Study 10

The Shield of Faith

The Shield of 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.

These are the books of the Bible we will be memorizing. New books for this month are in bold. If a student can memorize all the books up to this month’s books, 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 show the role of faith in the Christian life by studying the shield of faith and Peter and John’s faith in Acts 4.

Key Verses

Ephesians 6:16; Acts 4:1-22—Main Teaching Passage

Ephesians 2:8

Habakkuk 2:4

Hebrews 11:1

Books to Memorize

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1&2 Samuel, 1&2 Kings, **1&2 Chronicles, Ezra, Nehemiah, Esther, Job**

Hook

On your cart will be a shield. Have a student come to the front. Crumple a few pieces of paper and tell the class you will throw them at the student and they must avoid being hit, without the shield at first. Then give them the shield and have them try again. Ask them which was easier.

The shield is an important piece of armor because it enables a soldier to block oncoming attacks. Without a shield, all you can do is try to avoid enemy weapons, which is much harder. Today we will learn about the shield Christians have for spiritual warfare, the shield of faith.

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 next piece of the armor of God is the shield of faith. Paul says that this shield will put out the fiery darts of the wicked one. Back in Bible times, soldiers would throw flaming spears at their enemies, so the Romans developed shields that would put out the fire and block the spear from hitting their bodies. As Christians, we also face attacks from our enemy Satan. These attacks are not physical weapons like swords or spears, but spiritual weapons in the form of temptations and trials. Just as the Roman shield protected soldiers from their enemies' weapons, the shield of faith protects us from these spiritual attacks.

In Acts 4:1-22, we read an example of Jesus' first followers using this shield of faith. After healing a lame man and preaching the Gospel in Acts 3, Peter and John were arrested by the religious leaders, who were angry and jealous that over 5000 people had believed in Christ. The next day, they questioned Peter and John about how the lame man was healed, hoping that they would renounce Jesus. Instead, Peter was filled with the Holy Spirit and boldly proclaimed not only that Jesus had healed the lame man, but that He was the only one who could save them from their sins. The religious leaders were amazed that two ordinary, uneducated men could have such boldness. They threatened Peter and John not to speak Jesus' Name anymore, but had to let them go because the crowd was glorifying God over the healing that had just happened.

LOOK

One of the most important words in the Bible is faith. We read that we are saved through faith (Ephesians 2:8), that the just will live by faith (Habakkuk 2:4), and in Hebrews 11:1 we are given the clearest definition of faith in the Bible: "the substance of things hoped for, the evidence of things not seen." In other words, faith is trusting that what God says is true, no matter how our surroundings or circumstances seem.

As we can see, faith is very important. It is necessary both for when we first get saved and as we live our Christian lives. In Ephesians 6:16, we read one element of what faith looks like in the lives of believers: it serves as a shield to protect us from the attacks of the Devil. When Satan puts trials and temptations in our lives, it is our faith that will protect us and bring us through. That is exactly what Peter and John did in our story today.

Peter and John had a choice to make. If they denied Jesus, they would be let go and not have to suffer punishment from the religious leaders. But if they continued to preach Jesus, they risked more prison,

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

LOOK (Continued)

being beaten, and possibly even death. It would have been much easier just to do what the Sadducees said and stop preaching, but by faith Peter and John continued to trust in God and preach Jesus, and God brought them through. Now that didn't mean they never suffered. In fact, all of the apostles would go through trials because of their faith, with all except John even losing their life for Jesus. Faith didn't keep them from harm, but it did bring them through their trial and keep them from sin, and in the end, the heavenly reward was worth it.

So what does faith look like in our lives today? Faith means believing and obeying God's Word, no matter what our circumstances are. So faith could mean continuing to believe in God and tell others about Jesus when your teachers say that there is no God and teach evolution. When our friends are all doing the wrong thing around us and we are tempted and pressured to join in, by using the shield of faith we can trust that it's better to obey God and resist that temptation. When something difficult happens in our lives, in faith we can trust that God has a plan and will take care of us. Faith doesn't mean it will always be easy to obey God, but we know that God will make our faith worth it.

TOOK

As a class, review the books of the Bible Genesis-Job.

Review the lesson by asking the class what faith is. How did Peter and John use faith in Acts 4? How can we use faith in our own lives?

Pray: Worship the Lord because He and His Word are always true. Ask Him for more faith to trust in Him.

Parent Question: What are some examples of situations where you might need faith in order to obey God?

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?

FURTHER STUDY

Commentary on Ephesians 6:16 and Acts 4:1-22 by David Guzik

6. ([Eph 6:16](#)) The spiritual armor to *take*.

Above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one.

a. **Above all:** This really has the idea of “in addition to the previous,” and it applies to each of the three pieces of armor that follow. It isn’t the idea, these parts of the armor are more important than the others.

b. **Taking the shield of faith:** [Ephesians 6:13-14](#) tells us of armor *to have*. Some of the armor we must wear all the time and have as a standing foundation. Therefore *having* comes first. We must be rooted in the belt of truth, the breastplate of righteousness, and the “combat boots” of the gospel. Yet now Paul will deal with aspects of the armor we are to *take* at the necessary moments of spiritual warfare and opportunity.

c. **Taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one:** **Faith** is represented as a **shield**, protecting us from the **fiery darts of the wicked one**, those persistent efforts of demonic foes to weaken us through fear and unbelief.

i. The **shield** Paul describes is not the small round one, but the large, oblong shield that could protect the whole body. In ancient warfare, these **fiery darts** were launched in great numbers at the beginning of an attack. The idea was not only to injure the enemy, but to shoot at him at all sides with a massive number of arrows, and thus to confuse and panic the enemy.

ii. “Even when such a missile was caught by the shield and did not penetrate to the body, says Livy, it caused panic, because it was thrown when well alight and its motion through the air made it blaze most fiercely, so that the soldier was tempted to get rid of his burning shield and expose himself to the enemy’s spear-thrusts. But the *shield of faith* not only catches the incendiary devices but extinguishes them.” (Bruce)

iii. Thoughts, feelings, imaginations, fears, and lies – all of these can be hurled at us by Satan as **fiery darts**. **Faith** turns them back.

Acts 4:1-22

PETER AND JOHN FACE THE SANHEDRIN

A. Peter preaches to the Jewish leaders.

1. ([Act 4:1-4](#)) The arrest of Peter and John.

Now as they spoke to the people, the priests, the captain of the temple, and the Sadducees came upon them, being greatly disturbed that they taught the people and preached in Jesus the resurrection from the dead. And they laid hands on them, and put *them* in custody until the next day, for it was already evening. However, many of those who heard the word believed; and the number of the men came to be about five thousand.

a. **The captain of the temple:** This refers to the police force of the temple precincts. The **captain**, together

with the **priests** and the **Sadducees**, all came together to arrest Peter and John.

- i. **Came upon them:** Boice says that the emphasis in the original indicates that they stopped and seized Peter and John *suddenly*. “They must have said, ‘Enough of this,’ grabbed them, and taken them away.” (Boice)
- b. **Being greatly disturbed:** The **Sadducees** *would* be **greatly disturbed** that Peter and John **taught the people and preached in Jesus the resurrection from the dead**; they did not believe in the afterlife or the resurrection at all.
 - i. We can say that they were arrested on suspicion of teaching dangerous ideas – such as that Jesus was raised from the dead, *and* for healing a man who had been crippled his entire life.
- c. **Put them into custody until the next day:** Normally, this would be an intimidating experience for Peter and John. Suddenly arrested, **greatly disturbed** officials, handled roughly (**laid hands on them**), threats made against them ([Acts 4:21](#) implies this), thrown into jail. The entire atmosphere was intended to make them *afraid*.
 - i. [Acts 4:21](#) mentions *further* threats. If there were *further* threats, there must have been prior threats. “If you keep preaching we will arrest you and beat you.” “If you keep preaching we will harm your family.” “Remember what we did to Jesus.”
 - ii. By all outward measures, Christianity – the movement of the followers of Jesus – was very weak at this early point.
 - They were few in numbers.
 - They were inexperienced in leadership.
 - They were commanded to not fight back; they were not militant.
 - They were opposed by institutions that had existed for hundreds of years.
 - iii. Boice notes that [Acts 4:1-6](#) lists no less than 11 different groups or individuals opposing these followers of Jesus.
 - *Groups:* Priests and the Sadducees ([Acts 4:1](#)); Rulers, elders, scribes ([Acts 4:5](#)); and others from the family of the high priest ([Acts 4:6](#)).
 - *Individuals:* The captain of the temple ([Acts 4:1](#)); Annas the high priest, Caiaphas, John, and Alexander ([Acts 4:6](#)).
 - iv. “They were declaring: We have the power. If you are allowed to preach, as you have been preaching, it is because we have permitted you to do it... Anytime we want, we can arrest you and carry you off to jail.” (Boice)
- d. **The number of the men came to be about five thousand:** Despite the opposition coming against the gospel, the number of Christians kept increasing, growing to 5,000 from 3,000 at last count ([Acts 2:41](#)). Opposition did not slow the church down at all.
 - i. [Acts 4:4](#) shows that the power plays, the threats, the intimidation was all ineffective. More people started following Jesus, not less.
 - ii. In the Western world, Christians rarely face persecution. Satan instead has attacked us with worldliness, selfish pride, a need for acceptance, and status. The martyr can impress unbelievers with his courage and faith; the self-centered, compromising Christian is despised by the world.

2. ([Act 4:5-7](#)) Peter and John are brought before the Sanhedrin.

And it came to pass, on the next day, that their rulers, elders, and scribes, as well as Annas the high priest, Caiaphas, John, and Alexander, and as many as were of the family of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, “By what power or by what name have you done this?”

a. **Rulers, elders, and scribes... were gathered together:** This was a scene of power and intimidation. This same group of leaders had recently condemned Jesus to death, and they wanted them to know that they had the power to do the same thing to Peter and John.

b. **By what power or by what name have you done this?** The ideas behind **by what power** and **by what name** are virtually the same. In their thinking, the **power** resided in the **name**, because the **name** represented the character of the person.

i. We can say that in itself, this was a legitimate inquiry. These were the guardians of the Jewish faith; they naturally were concerned about what was taught on the temple mount. *How* they did it their investigation may be faulted (with pressure and intimidation); also what they did with the results of their investigation.

3. ([Act 4:8-12](#)) Peter boldly preaches to the Jewish leaders.

Then Peter, filled with the Holy Spirit, said to them, “Rulers of the people and elders of Israel: If we this day are judged for a good deed *done* to a helpless man, by what means he has been made well, let it be known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by Him this man stands here before you whole. This is the ‘stone which was rejected by you builders, which has become the chief cornerstone.’ Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.”

a. **Peter, filled with the Holy Spirit:** He was instantly **filled with the Spirit** again, evident by his supernatural boldness and ability to speak the gospel directly to the heart of the matter.

i. The filling of the Holy Spirit Peter experienced in [Acts 2:4](#) (along with other disciples) was not a one-time event. It was something God wanted to continue doing in their lives.

b. **If we this day are judged for a good deed done to a helpless man:** The tone of Peter’s reply shows that he was not intimidated by this court, though humanly speaking, he should have been intimidated by the same court that sent Jesus to crucifixion.

i. **For a good deed:** Peter’s logic was piercing – why are we on trial for a **good deed**?

c. **By the name of Jesus Christ of Nazareth:** Peter preached **Jesus**, the Jesus *they crucified*, the Jesus **God raised from the dead**, the Jesus who healed this man.

d. **This is the ‘stone which was rejected by you builders’:** The quotation from [Psalm 118:22](#) was appropriate. Jesus was rejected by men – by those leaders – but was exalted by His Father.

e. **Nor is there salvation in any other:** Peter didn’t merely proclaim Jesus as *a way* of salvation, but as the *only way* of salvation. The idea that there is no **salvation in any other**, and that there **is no other name under heaven given among men by which we must be saved** is hard to accept for many, but is plainly stated.

i. “Oh, how the world hates such statements! If you want to be laughed at, scorned, hated, even persecuted,

testify to the exclusive claims of Jesus Christ.” (Boice)

ii. Instinctively, man responds: “Isn’t there *some way* that I can save myself? Isn’t Jesus just for those ones who can’t save themselves?” *No*. If you are going to be rescued; if you are going to be made right with God, *Jesus is going to do it*.

iii. Does this mean that everyone must make a personal decision for Jesus Christ to be rescued from eternal peril? What about the infant who dies? What about the person who has never heard about Jesus? We can say that God will deal with them fairly and justly, and those who are saved will be rescued by the work of Jesus done on their behalf, even if they lacked a full knowledge of Jesus. *But what about you who have heard and perhaps reject?*

iv. If someone wishes to believe that all are saved or that there are many roads to heaven or that one can take the best of all faiths and blend them into one; fine. Believe so and bear the consequences; *but please do not* claim this is the teaching of the Bible.

B. The Jewish rulers react to Peter’s sermon.

1. ([Act 4:13](#)) What they saw in Peter and John’s character.

Now when they saw the boldness of Peter and John, and perceived that they were uneducated and untrained men, they marveled. And they realized that they had been with Jesus.

a. **They were uneducated and untrained men:** In a sense, we should probably disagree with the opinion of the Jewish leaders judging Peter and John. Certainly they were **uneducated** in one sense – they, like Jesus, had no formal rabbinic education according to the customs and standards of that time. Yet they *were* educated in two more important ways: they knew the Scriptures, and **they had been with Jesus**.

i. The greater importance of these two things – more important than formal education – has been proven in the lives of God’s servants again and again. It has been proven true through such servants of God as Charles Spurgeon, D.L. Moody, William Carey, D. Martyn Lloyd-Jones, Hudson Taylor.

ii. Yet it is helpful to remember that God has used many who were greatly educated. Moses, Daniel, and Paul are all Biblical examples. Augustine, Martin Luther, and Billy Graham are just a few historical examples. It’s just as wrong to think that formal education *disqualifies* someone for effective service as it is to think that it automatically *qualifies* someone for effective service.

iii. “Men are too anxious to be ranked with scholars; and so when error, however deadly, wears the glittering serpent-skin of scholarship, it insinuates itself into the very chair of the teacher, and the pulpit of the preacher, and no one seems to dare to smite it with a bold blow!” (Pierson)

b. **They saw the boldness of Peter and John:** Because they had **been with Jesus**, they were naturally bold. When one is a servant of the all-powerful God, they have nothing to fear from the judgment of men.

i. “A few men unarmed, furnished with no garrisons, do show forth more power in their voice alone, than all the world, by raging against them.” (Calvin)

ii. “The word *boldness* means lucid and daring statement. In the Greek the word is *parresia*, telling it all’.” (Ogilvie)

iii. “No one attribute is more needful to-day for Christ’s witness than Holy Spirit boldness due to Holy Spirit fullness.” (Pierson)

iv. It is interesting to note what the Jewish leaders did *not* do: they did not make any attempt to disprove the resurrection of Jesus. If it were possible to do, *this* was the time to do it; yet they could not. “Had it seemed possible to refute them on this point, how readily would the Sanhedrin seized the opportunity! Had they succeeded, how quickly and completely the new movement would have collapsed!” (Bruce)

c. **They realized that they had been with Jesus:** This means that the bold exclusivism of [Acts 4:12](#) was coupled with a radiant love characteristic of Jesus. If we will preach *no other name* we should also make it evident that we have **been with Jesus**.

i. Sadly, when Christians became strong and powerful, and when Christianity became an institution – then too often *Christians* were the ones arresting people and telling them to be quiet, threatening them with violence and sometimes carrying it out against them. That is not evidence that one has **been with Jesus**.

ii. People *should* go to Jesus directly, but often they won’t. The only Jesus they will see is what shines through us. We must work to make the fact that we have **been with Jesus** as obvious in our lives as it was in theirs.

2. ([Act 4:14](#)) What they saw in the man who was healed.

And seeing the man who had been healed standing with them, they could say nothing against it.

a. **They could say nothing against it:** This miracle was examined by doubters and stood up as a genuine miracle. This was not a case where the healing was “lost” in a few hours, as some claim happens today.

b. **Nothing against it:** Previously this man was completely lame, having to be carried wherever he went ([Acts 3:2](#)). Now he was completely healed. This contrasts many who get up out of wheelchairs at modern “healing services” who come with a limited ability to walk, but are able for a few moments to walk much better because of the hype, emotion, and adrenaline. Yet they tragically leave the arena in the wheelchair, having “lost” their healing.

3. ([Act 4:15-18](#)) Taking counsel, the Jewish leaders command Peter and John to stop preaching Jesus.

But when they had commanded them to go aside out of the council, they conferred among themselves, saying, “What shall we do to these men? For, indeed, that a notable miracle has been done through them is evident to all who dwell in Jerusalem, and we cannot deny it. But so that it spreads no further among the people, let us severely threaten them, that from now on they speak to no man in this name.” And they called them and commanded them not to speak at all nor teach in the name of Jesus.

a. **They conferred among themselves:** Luke probably found out what the Sanhedrin discussed among themselves because a member of that Sanhedrin later became a Christian: Saul of Tarsus. [Acts 26:10](#) gives us reason to believe Paul (Saul) was a member of the Sanhedrin to *cast his vote* against the early Christians.

i. If this is true, we can say that Peter and John had no idea they were preaching to a future apostle and the greatest missionary the church would ever see. It is an example of the truth that we have no idea how greatly God can use us.

b. **We cannot deny it:** The corruption of their hearts was plain. They acknowledged that a miracle had genuinely happened; yet they refused to submit to the God who worked the miracle.

c. **So that it spreads no further among the people:** Their fear of the preaching of Jesus was rooted in their own sinful self-interest, not in any desire to protect the people.

4. ([Act 4:19-20](#)) Peter and John respond to the command to stop preaching Jesus.

But Peter and John answered and said to them, “Whether it is right in the sight of God to listen to you more than to God, you judge. For we cannot but speak the things which we have seen and heard.”

a. **Whether it is right in the sight of God to listen to you more than to God, you judge:** It was self-evident that they should listen to God instead of man. Peter made an effective appeal to this truth.

b. **We cannot but speak:** Peter and John *must* speak of the **things which** they had **seen and heard**. They had to, not only because of the inner compulsion of the Holy Spirit, but also because of the command of Jesus: *You shall be witnesses to Me in Jerusalem* ([Acts 1:8](#)).

c. **Speak the things which we have seen and heard:** They did not originate this message; they merely relayed it as reliable eyewitnesses.

5. ([Act 4:21-22](#)) Peter and John are released with threats of future punishment.

So when they had further threatened them, they let them go, finding no way of punishing them, because of the people, since they all glorified God for what had been done. For the man was over forty years old on whom this miracle of healing had been performed.

a. **Finding no way of punishing them, because of the people:** The Jewish leaders were completely unmoved by an obvious miracle from God, yet they responded to public opinion. This proves they cared far more about man’s opinion than God’s opinion.

b. **They all glorified God for what had been done:** This whole situation started out looking pretty bad. Peter and John were on trial before the same court that sent Jesus to Pilate for crucifixion. It was meant for great evil, but when it was all over, see what God did:

- 2,000 more people came to believe on Jesus.
- Peter was filled with the Holy Spirit again.
- Peter got to preach Jesus to the leaders of the Jews.
- Hostile examiners confirmed a miraculous healing.
- The enemies of Jesus were confused.
- Peter and John were bolder for Jesus than ever before.
- God was glorified.