

Calvary Chapel  Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

2nd Grade

Sunday Morning

Study 8

The Breastplate of Righteousness

The Breastplate of Righteousness

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 teach the students that we can only enter Heaven with Christ’s righteousness, not our own.

Key Verses

Ephesians 6:14; Matthew 22:1-14—Main Teaching Passage

Jeremiah 23:6

1 Corinthians 1:30

Books to Memorize

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, **Judges, Ruth, 1&2 Samuel, 1&2 Kings**

Hook

On the back of this packet is a diagram of a suit of armor. Go through the list of the armor of God (excluding the breastplate of righteousness) and ask the students to identify it on the diagram (you can also draw on the board). Ask why each piece is important. Finally, ask if anyone knows what the breastplate is and why a soldier would need it.

A breastplate was an important piece of armor for the ancient soldier because it protected the heart and other key body parts. Today we are going to learn about the breastplate of righteousness, which is even more important.

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 second piece of armor we read about in the armor of God is the breastplate of righteousness. A breastplate is the piece of armor that covers the chest to protect vital organs, and so the breastplate of righteousness protects and keeps us alive in spiritual warfare. However, this does not refer to our righteousness, but Christ's, as 1 Corinthians 1:30 says that He has become our righteousness. In Jeremiah 23:6, one of the Names of God is "the LORD our Righteousness."

Jesus explained what it means to be protected by the breastplate of righteousness in a parable in Matthew 22:1-14 (we will focus specifically on verses 8-13). In the story, there was a king who threw a big party for his son's wedding and invited many guests. The first guests he invited rejected the invitation and even mistreated and killed the king's servants, so the king destroyed them as punishment. Then he asked his servants to invite anyone they could find. The servants gathered all kinds of people, both good and bad, to come to the feast. When they arrived, the king noticed that one of the guests did not have a wedding garment, leaving him improperly dressed for the wedding. When the king asked why he was not wearing a wedding garment, he was speechless. Because he was improperly dressed, the king threw him out of the party. This parable illustrates what happens when someone tries to make it into God's kingdom without the righteousness of Christ.

LOOK

Today's parable may seem confusing, but if we understand it properly, it is actually a warning to show what happens if we don't wear the breastplate of righteousness. The feast represents God's kingdom, with God as the King. The first guests were the Israelites, but when they rejected Jesus, God opened up the way for anyone to come in to Heaven. The only requirement was to have a wedding garment, which represents righteousness. When one of the guests did not have this garment, he was kicked out of the feast, showing that you can't enter Heaven without righteousness.

Maybe that sounds harsh. All this guest did was wear the wrong clothes. But remember, this was a wedding feast to celebrate the king's son, so by coming without a wedding garment, he was disrespecting the Son. The king was gracious to invite this man at all, and all he had to do in return was wear this garment, but he didn't. The issue wasn't really about how he was dressed, but about his disobedience and disrespect to the king and his son.

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

LOOK (Continued)

Just as the guests had to wear a wedding garment if they wanted to go to the feast, we must wear the breastplate of righteousness if we want to make it into God's Kingdom of Heaven. Righteousness means being holy and completely cleansed from sin. God's Kingdom is a sinless place, and so sinful people can't live in a holy place because we would ruin it. We need to be righteous in order to enter in. Just as a regular breastplate can save a soldier's life in battle, the breastplate of righteousness saves us from Hell and allows us to stand before God in His Kingdom.

Now there's still one problem. None of us are righteous. Romans 3:10 says there is not a single person on earth who can claim to be righteous. That's bad news for all of us, but thankfully God offered a solution. Jesus became our righteousness for us (1 Corinthians 1:30). What does that mean? It means that, on the cross, Jesus took our unrighteousness from us and gave us His righteousness. Now when we stand before God, He doesn't look at our sin and unrighteousness. He sees the holiness and righteousness of His Son. Because of Jesus' righteousness that we can get into God's Kingdom as long as we trust Him as our Lord and Savior and ask Him for His righteousness

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

Present the Gospel and offer the students an opportunity to trust in Jesus and His righteousness to save them.

As a class, review the books of the Bible Genesis-2 Kings.

Pray: Thank Jesus for offering us His righteousness to save us. Ask Him to help us trust in His righteousness, not our own.

Parent Question: Why in the armor of God is righteousness compared to a breastplate?

FURTHER STUDY

Commentary on Ephesians 6:14 and Matthew 22:1-14 by David Guzik

5. ([Eph 6:14](#)) The spiritual armor to *have*.

Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness,

c. **Having put on the breastplate of righteousness:** **Righteousness** is represented as a **breastplate** which provides essential protection for the most vital organs. We can no sooner battle against spiritual enemies in our *own* righteousness than a soldier can effectively fight without his breastplate.

i. This is not our own earned righteousness, not a feeling of righteousness, but a righteousness received by faith in Jesus. It gives us a general sense of confidence, an awareness of our standing and position.

ii. “Thank God for experiences, but do not rely on them. You do not put on the ‘breastplate of experiences’, you put on the breastplate of ‘righteousness.’” (Lloyd-Jones)

iii. We are sometimes tempted to say to the devil, “Look at all I’ve done for the Lord.” But that is shaky ground, though sometimes it feels good. It is shaky because feelings and experiences change quickly. God’s righteousness isn’t. The breastplate of righteousness is your best defense against the sense of spiritual depression and gloom that comes against us.

MATTHEW 22:1-14

A. The parable of the wedding feast.

1. ([Mat 22:1-3](#)) The first invitation is refused.

And Jesus answered and spoke to them again by parables and said: “The kingdom of heaven is like a certain king who arranged a marriage for his son, and sent out his servants to call those who were invited to the wedding; and they were not willing to come.”

a. **Jesus answered and spoke to them again by parables:** Jesus continued to explain to the religious leaders and to the listening crowds the danger of rejecting Him.

b. **A certain king who arranged a marriage for his son:** A **wedding** was (and often is today) the most significant social event of a person’s life. The wedding of a prince would be a spectacular event, and an invitation would normally be prized.

i. This parable is similar in many ways to one found in [Luke 14:15-24](#). Yet the differences between the two parables are even more evident. “Most preachers will use a good story more than once, and in different forms to suit different contexts, and there is no improbability in Jesus doing likewise.” (France)

c. **They were not willing to come:** It seems strange that those invited refused an invitation to a royal wedding. This illustrates the principle that there is no *logical* reason God’s good gifts are refused.

2. ([Mat 22:4-7](#)) The second invitation is refused and the king reacts.

“Again, he sent out other servants, saying, ‘Tell those who are invited, ‘See, I have prepared my dinner; my oxen and fatted cattle *are* killed, and all things *are* ready. Come to the wedding.’” But they made light of it and went their ways, one to his own farm, another to his business. And the rest seized his servants, treated *them* spitefully, and killed *them*. But when the king heard *about it*, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city.”

a. **Tell those who are invited, “See, I have prepared”**: The king persisted in making the invitation as attractive as possible. He really *wanted* those invited to come.

i. Barclay says that when a great social event happened in the Jewish culture of that day, people were invited but without a set time. On the appropriate day, when the host was ready to receive the guests, they sent out messengers to say that all things were ready and it was time to come to the feast.

ii. “So, then, the king in this parable had long ago sent out his invitations; but it was not till everything was prepared that the final summons was issued – and insultingly refused.” (Barclay)

iii. **All things are ready** is the message of the gospel. You don’t come to God’s feast and prepare your own meal. He has made it **ready** for you; you come to receive.

b. **But they made light of it and went their ways**: The reaction of those invited made no sense, but it does give an accurate description of the reaction of many to the gospel. Many **made light of it**; others go back to their **business**.

i. “The rebel seemed to say, ‘Let the King do as he likes with *his* oxen and *his* fatlings; I am going to look after *my* farm, or attend to *my* merchandise.” (Spurgeon)

c. **He was furious...and he sent out his armies, destroyed those murderers**: The king rightfully brought judgment upon the offenders. Not only did they reject his invitation, but they also murdered his messengers.

i. This was a prophecy of what would happen to Jerusalem, the city whose religious leaders so strongly rejected Jesus and His gospel.

3. ([Mat 22:8-10](#)) The third invitation.

“Then he said to his servants, ‘The wedding is ready, but those who were invited were not worthy. Therefore go into the highways, and as many as you find, invite to the wedding.’ So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding *hall* was filled with guests.”

a. **As many as you find, invite to the wedding**: The king was determined that he would not have an empty banquet hall, so an invitation was given to all who would hear.

b. **Those servants went out into the highways and gathered together all whom they found, both good and bad**: When the first and second invitations were so dramatically rejected, the third invitation was made more broadly. All were invited, whether **good** or **bad**.

i. In this sense, we can say this is a parable about grace. Those who were invited – and who came – were utterly undeserving of the invitation, much less the wedding feast itself.

4. ([Mat 22:11-14](#)) The man without a wedding garment.

“But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. So he said to him, ‘Friend, how did you come in here without a wedding garment?’ And he was speechless. Then the king said to the servants, ‘Bind him hand and foot, take him away, and cast *him* into outer darkness; there will be weeping and gnashing of teeth.’ For many are called, but few are chosen.”

a. **When the king came to see the guests:** The king carefully examined his guests to see if they all wore the garments that were customarily offered to those attending a wedding feast.

b. **A man there who did not have on a wedding garment:** The man without a robe was conspicuous by his difference. He came inappropriately dressed and the king noticed.

i. There is debate among commentators as to if it was customary for a king or nobleman to offer his guests a garment to wear at such an occasion. There seems to have been some tradition of this among the Greeks, but no evidence of the practice in the days of Jesus.

ii. Quite apart from who supplied the proper garments, the man clearly was out of place. “Is it fit to come to such a feast in thy worst? In the leathern coats, in the tattered rags and menstruous clouts of wretched old Adam?” (Trapp)

iii. “He came because he was invited, but he came only in appearance. The banquet was intended to honor the King’s Son, but this man meant nothing of the kind; he was willing to eat the good things set before him, but in his heart there was no love either for the King or his well-beloved Son.” (Spurgeon)

iv. **He was speechless:** “He was muzzled or haltered up, that is, he held his peace, as though he had had a bridle or a halter in his mouth. This is the import of the Greek word here used.” (Trapp)

c. **Cast him into outer darkness:** The man who did as he pleased at the wedding feast, instead of honoring the king and conforming to his expectations, suffered a terrible fate.

i. “He had, by his action, if not in words, said, ‘I am a free man, and will do as I like.’ So *the king said to the servants, ‘Bind him.’* Pinion him; let him never be free again. He had made too free with holy things; he had actively insulted the King.” (Spurgeon)

ii. This parable demonstrates that those *indifferent* to the gospel, those *antagonistic* against the gospel, and those *unchanged* by the gospel share the same fate. None of them enjoyed the king’s feast.

d. **For many are called, but few are chosen:** This statement of Jesus, in this context, touches on the great working together of the choices of man and the choosing of God. Why did they not come to the wedding party? *Because they refused the invitation.* Why did they not come to the wedding party? *Because they were called, but not chosen.*

Suit of Armor Diagram

