

CALVARY CHAPEL OF PHILADELPHIA

CHILDREN'S MINISTRY

2ND GRADE

TEACHER'S PACKET

SUNDAY MORNING

Study 10

Saved by Grace



Saved by Grace

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 verses 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 kids that we are saved because of what Christ has done for us, not because of anything that we have done.

Key Verses

Ephesians 2:8-9; Luke 18:9-14—Main Teaching Passages

Books to Memorize

Matthew, Mark, Luke, John, Acts, Romans, **1&2 Corinthians, Galatians, Ephesians, Philippians, Colossians**

Hook

Ask the class if anyone had a birthday this last week and if their parents gave them a gift for their birthday. Then ask what they did to earn that gift. Did they do extra chores for it? Did they have to work for it? Explain that when we receive birthday gifts, it’s not because we have done anything special to earn them. We give gifts to show love for someone.

Today, we will see that God saving us is like a gift. We don’t do anything to earn our own salvation. God gives us grace because He loves us, not because we deserve it.

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

In Ephesians 2:8-9, Paul tells us that we are saved by grace through faith, not by works. This means that we are not saved by anything we can do. Our salvation is a free gift from God, one that we cannot earn and don't deserve, but that God graciously gives. Jesus illustrates this point in a parable He told in Luke 18:9-14.

In the parable, Jesus described two men who went up to the temple to pray. The first was a Pharisee. For the Jews living in Jesus' day, the Pharisees were the most spiritual people they could imagine. Pharisees were known to keep every word of God's law. The other man was a tax collector. As we learned last week, tax collectors were considered some of the worst of sinners. They were greedy men who lied, cheated, and stole to make money. When Jesus' hearers first heard this story, they probably thought the Pharisee would be the hero and the tax collector the villain.

When the Pharisee prayed, he thanked God he was not like the tax collector or some other sinner and listed all the good things he had done. The tax collector stood far away and couldn't even to look up to heaven, but beat his chest and prayed, "God, be merciful to me a sinner." To everyone's surprise, Jesus said that it was the tax collector, not the Pharisee, who went home forgiven of his sins, because the Pharisee trusted in his own good deeds, but the tax collector put his faith in God's grace and mercy.

LOOK

One of the central messages to the Gospel is that we are saved by grace. Paul in particular wrote a lot about grace, not just in Ephesians 2:8-9, but all throughout the New Testament. Being saved by grace and not works means that we are not saved by what good things we do, but by what Jesus has done for us. The parable of the two prayers illustrates for us what it means that we are saved by grace.

The first character in the parable, the Pharisee, was not relying on God's grace, but on his works. Look at his prayer again. Five times he uses the word "I," whereas he only mentions God once. He lists all the good things he has done and all the bad things he doesn't do. He even compares himself to the tax collector, trying to show God how much better he was. Missing from this prayer is any mention of his own sin, reference to what God has done, or request for God's grace and mercy. He thought that he should be saved because he was a good person and had done good things. The problem is, we have learned already that no matter how many good things he had done, he still had at least some sin, and all it takes is one sin

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

LOOK (Continued)

to make someone a sinner. The Pharisee needed God's forgiveness, but instead he trusted in his own works (the things he did) to save him.

The tax collector's prayer, on the other hand, was a prayer that trusted in God's grace. He recognized that he was a sinner and that what he had done separated him from God. He knew there was nothing he could do to fix that problem, and so he asked for God to show Him mercy. He was forgiven because he understood that although there was nothing he could do to save himself, God is merciful and able to forgive our sins.

Many people today think that they will go to heaven as long as they do enough good works, or as long as their good deeds outweigh the bad ones. But the Bible tells us that we aren't saved by works. A million good works couldn't save us from even one sin. The good news is that we are not saved by the things we have done, but by Christ's death on the cross and resurrection. We can't do anything to deserve to go to heaven or earn God's forgiveness, but when we put our faith in Jesus and ask Him to forgive our sins and be our Lord and Savior, He shows us grace and saves us, even though we don't deserve it.

TOOK

Review the lesson by asking the class what grace means. How did the tax collector's prayer show that he trusted in God's grace? How did the Pharisee's prayer show that he did not?

Pray: Thank the Lord for showing us grace by forgiving our sins. Ask Him to help us to trust in His grace and not in our own works.

Parent Question: What does grace mean?

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 Luke 18:9-14 by David Guzik

B. Lessons on humility.

1. ([Luk 18:9-14](#)) A parable to rebuke the self righteous.

Also He spoke this parable to some who trusted in themselves that they were righteous, and despised others: “Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, ‘God, I thank You that I am not like other men; extortioners, unjust, adulterers, or even as this tax collector. I fast twice a week; I give tithes of all that I possess.’ And the tax collector, standing afar off, would not so much as raise *his* eyes to heaven, but beat his breast, saying, ‘God, be merciful to me a sinner!’ I tell you, this man went down to his house justified *rather* than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”

a. **To some who trusted in themselves that they were righteous, and despised others:** The connection between those who **trusted in themselves that they were righteous** and those who **despised others** is almost inevitable. If I credit myself for a supposed great and spiritual walk with God, then it is an easy thing to despise another for their supposed low and carnal walk with God.

b. **Two men went up to the temple to pray:** In this parable, both men prayed, but both men did not come to God the same way. The Pharisee went up to the temple to pray, but he did not pray. He spoke with himself, not with God.; he **prayed thus with himself**, and in his short prayer he repeated the word “**I**” five times.

i. It is entirely possible to address your words to God, but actually be praying to yourself, because your focus is on yourself, not on God. Your passion is for your agenda, not God’s. Your attitude is *my will be done* and not *Thy will be done*. The man was full of praise, but he rejoiced “not for who God was but rather for who he was!” (Pate)

c. **God, I thank You that I am not like other men:** In his (so-called) prayer, the Pharisee praised himself, and compared himself to **other men**. It isn’t hard to have such a high opinion of self when you compare yourself to other people; it often is not difficult to find someone worse.

i. **Even as this tax collector:** “The demonstrative pronoun ‘this’ (*houtos*) pejoratively distinguishes the Pharisee from his counterpart in the temple.” (Pate)

ii. One ancient rabbi (Rabbi Simeon, the son of Jochai) was an example of this kind of Pharisaical pride when

he said: "If there were only thirty righteous persons in the world, I and my son would make two of them; but if there were but twenty, I and my son would be of the number; and if there were but *ten*, I and my son would be of the number; and if there were but *five*, I and my son would be of the five; and if there were but *two*, I and my son would be those two; and if there were but *one*, myself should be that *one*." (Clarke)

iii. **I fast twice a week:** In those days many Jews fasted on the second and fifth days of each week, because they believed that Moses went up on Mount Sinai to receive the law on the fifth day of the week, and that he came down with the law on the second day of the week. "Those who wished to gain special merit fasted also on Mondays and Thursdays. It is noteworthy that these were the market days when Jerusalem was full of country people. Those who fasted whitened their faces and appeared in disheveled clothes, and those days gave their piety the biggest possible audience." (Barclay)

iv. "I am not as this publican, No, for thou art worse; yea for this, because thou thinkest thee better." (Trapp)

v. "What the Pharisee said about himself was true. His trouble was not that he was not far enough along the road, but that he was on the wrong road altogether." (Morris)

d. **The tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, "God, be merciful to me a sinner!"** The Pharisee relied on his own power and deeds before God, but the tax collector relied on the mercy and compassion of God. He recognized that he was a **sinner** who needed the mercy of God.

i. We can imagine the Pharisee praying with eloquent words and flowing, spiritual style; anyone who heard him pray would say that he was a spiritual man. In contrast, we imagine the tax collector praying awkwardly, with halting phrases and fear; but his prayer pleased to God.

ii. **But beat his breast:** The idea behind this was that one was so aware of the sin and heart corruption of that one hit at their own heart as a punishment. According to Morris, the verb tense of **beat his breast** describes a continual action; he kept on doing it. "The original does not say that he smote upon his breast once, but he smote and smote again. It was a continuous act. He seemed to say – Oh, this wicked heart! He would smite it. Again and again he expressed his intense grief by this Oriental gesture, for he did not know how else to set forth his sorrow." (Spurgeon)

iii. The Pharisee thought he was not like other men; that he was better than them. The tax collector also thought that he was not like other men; that he was *worse* than them. "He actually prayed, 'O God be merciful to me – *the sinner*,' as if he was not merely *a sinner*, but *the sinner par excellence*." (Barclay) "If there was not another sinner in the world, he was one; and in a world of sinners he was a prominent offender – the sinner of sinners. Emphatically he applies to himself the guilty name." (Spurgeon)

iv. The ancient Greek word translated **be merciful** is *hilaskomai*; it is actually the word for an atoning sacrifice. The fullest sense of what the tax collector said was, "God, be merciful to me through Your atoning sacrifice for sins, because I am a sinner." The only other place this word is used in the New Testament is

in [Hebrews 2:17](#), where it is translated *propitiation*.

v. “In the original Greek the words are even fewer than in the English. Oh, that men would learn to pray with less of language and more of meaning! What great things are packed away in this short petition! God, mercy, sin, the propitiation, and forgiveness.” (Spurgeon)

e. **This man went down to his house justified rather than the other:** The justification of the tax collector was immediate. He humbly came to God on the basis of His atoning sacrifice and was justified. He didn’t earn his justification, and he didn’t have a probationary period; he was simply **justified**.

i. He was justified because as a sinner, he humbly prayed for *mercy*, and mercy in the sense of atoning sacrifice. He prayed, “O God, be satisfied with the atoning sacrifice, and forgive me.”

- He didn’t say, “God, be merciful to me, I’m not a Pharisee.”
- He didn’t say, “God, be merciful to me, a repentant sinner.”
- He didn’t say, “God, be merciful to me, a praying sinner.”
- He didn’t say, “God, be merciful to me – I’m only human.”
- He didn’t say, “God, be merciful to me, I’ll try to do better.”
- He simply prayed, praying body, soul, and spirit, **“God, be merciful to me a sinner!”**

f. **Everyone who exalts himself will be abased, and he who humbles himself will be exalted:** Essentially, the Pharisee saw prayer and his spiritual life as a way to be exalted, but the tax collector approached God in humility.

i. True humbleness is simply seeing things the way they *are*. The Pharisee saw himself as something great when he wasn’t, and the tax collector saw himself as a sinner needing God’s mercy, which he was.

ii. We gain nothing by coming to God in the lie of pride. The principle *God resists the proud, but gives grace to the humble* is so important God repeated it three times ([Proverbs 3:34](#), [James 4:6](#), [1 Peter 5:5](#)).