

Calvary Chapel of Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

3rd - 5th Grade

Sunday Morning

Study 13

Proverbs 12:1-14

Proverbs 12:1-14

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 This week will show that wisdom is not a mental exercise but rather is allowing what we believe to change the way that we act.

Key Verses

Proverbs 12:1-14—Main Teaching Passage

Matthew 12:50

John 14:23-24

Memory Verse - Psalm 139:23-24

"Search me, O God, and know my heart;
Try me, and know my anxieties;
And see if there is any wicked way in me,
And lead me in the way everlasting."

Hook

Review last week's memory verse, Galatians 6:7.

Ask the kids what they would do if the thought that the building was on fire. Would they run out of the building? Tell them that because no one is running out of the building or pulling the fire alarm, it shows that they don't believe that they are in danger or that they building is on fire.

Demonstrate to the kids that what we believe should change the way that we act.

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 previous weeks we have read that our actions have consequences and that we will reap what we will sow. Proverbs 12 this week reminds us that we can know a tree by its fruit. When we look at the things that a person does we can see whether they are a fool or if they are wise, we can see if they are walking with the Lord or if they are following the flesh. Notice in the first half of this chapter that the wicked man is easily identified. We are told that he hates correction (v.1), encourages deception (v.5), speaks violence (v.6), is cruel to people and animals (v.10), avoids doing hard work (v.11) and is always in trouble because of the things that he says (v.13).

The righteous or wise man, however, is seen *doing* other things. He loves knowledge, thinks on holy things, is kind to people and animals, works hard to provide for his family, bears good fruit, and is uplifting and encouraging with the things that he speaks.

We see that Proverbs places a great emphasis not just on thought or desire, but on action. Wisdom here is seen as something practical and applicable to life. It is not simply head knowledge, but it is something that is acted out. The wise man *does* wise things. The foolish man *does* foolish things. This is again why Proverbs encourages us to live out our faith, showing the world around us that Christianity is not just a way to think about the world, but rather is a way to live in the world.

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

LOOK

We sometimes talk about Christianity as a set of beliefs, a way of thinking about the world and about God. This is true. Christianity helps us to think right thoughts about who God who is and to see the world through His eyes, but it also so much more than that. Thinking and believing is only part of what our faith is about. The other, often times more difficult, part of our faith is *doing*. The way that we think about the world and think about God is supposed to change the way we behave.

In the same way, Proverbs tells us that if we want to be wise we have to act in a wise manner. There is no point in learning or knowing the truth if we don't let that truth change the way we act. We are also told that people will know whether we are wise or foolish by the way the things that we do. People will look at us and judge us based not on things that we think, but on things that we do.

LOOK (Continued)

The Bible tells us that we will know a tree by its fruit. We learned last week that if we plant orange seeds we can only grow orange trees. This week we look at the tree from the other side. If we are wondering what kind of tree we have in front of us, one way we can tell is by looking at the fruit, by what it produces. If the fruit on the branches is an orange, then it must be an orange tree. What kind of fruit do you produce? Do you have foolish fruit growing from your branches? Or are you a wise tree that produces wise fruit? When people look at the things that you do, what do they think about you?

Jesus was even more blunt about the importance of our actions and what they reveal about us. He would tell us in the Gospel of John, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him. He who does not love Me does not keep My words; and the word which you hear is not Mine but the Father’s who sent Me” (John 14:23-24).

We are told in an incredibly direct way that *if we love Jesus we keep His commandments*. For Jesus the important thing wasn’t so much what we thought, but it was how we allowed what we believed to change the way we behave. If we love Him, we will want to do the things that He has asked us to do. If we don’t care about His word, His people, or His Church, then we probably don’t really care about Him either. Jesus would also say, “whoever does the will of my Father in heaven is my brother and sister and mother” (Matthew 12:50). What does our attitude and our behavior say about we believe about Jesus? Do we speak with Him? Do we read His word that He gave to us? Do we try our best to love our neighbor and love our God with everything we have? What do your actions say about your relationship with Jesus?

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

As a class, memorize Psalm 139:23-24.

Ask the kids to share about things that we can do that show that we love Jesus. Ask them to share some things that we can do to show that we are trying to live wise and righteous lives.

Pray: Ask the Lord to help us to look at our fruit and see what it shows us about our lives. Ask Him for help to live upright lives before Him.

Parent Question: Is what we think about God more important than what we do for God?

FURTHER STUDY

Commentary

Chapter 12

[Pro 12:1](#)

We are here taught to try whether we have grace or no by enquiring how we stand affected to the means of grace.

- 1. Those that have grace and love it will delight in all the instructions that are given them by way of counsel; admonition, or reproof, by the word or providence of God; they will value a good education, and think it not a hardship, but a happiness, to be under a strict and prudent discipline. Those that love a faithful ministry, that value it, and sit under it with pleasure, make it to appear that they *love knowledge*.
- 2. Those show themselves not only void of grace, but void of common sense, that take it as an affront to be told of their faults, and an imposition upon their liberty to be put in mind of their duty: *He that hates reproof is not only foolish, but brutish*, like the horse and the mule that have no understanding, or the ox that kicks against the goad. Those that desire to live in loose families and societies, where they may be under no check, that stifle the convictions of their own consciences, and count those their enemies that tell them the truth, are the *brutish* here meant.

[Pro 12:2](#)

Note,

- 1. We are really as we are with God. Those are happy, truly happy, for ever happy, that *obtain favour of the Lord*, though the world frown upon them, and they find little favour with men; for in God's favour is life, and that is the fountain of all good. On the other hand those are miserable whom *he condemns*, however men may applaud them, and cry them up; whom he condemns he condemns to the second death.
- 2. We are with God as we are with men, as we have our conversation in this world. Our Father judges of his children very much by their conduct one to another; and therefore *a good man*, that is merciful, and charitable, and does good, *draws out favour from the Lord* by his prayers; but a malicious man, that devises wickedness against his neighbours, *he will condemn*, as unworthy of a place in his kingdom.

[Pro 12:3](#)

Note,

1. Though men may advance themselves by sinful arts, they cannot by such arts settle and secure themselves; though they may get large estates they cannot get such as will abide: *A man shall not be established by wickedness*; it may set him in high places, but they are slippery places, [Ps. 73:18](#). That prosperity which is raised by sin is built on the sand, and so it will soon appear.
- 2. Though good men may have but little of the world, yet that little will last, and what is honestly got will wear well: *The root of the righteous shall not be moved*, though their branches may be shaken. Those that by

faith are rooted in Christ are firmly fixed; in him their comfort and happiness are so rooted as never to be rooted up.

[Pro 12:4](#)

Note,

- 1. He that is blessed with a good wife is as happy as if he were upon the throne, for she is no less than *a crown* to him. *A virtuous woman*, that is pious and prudent, ingenious and industrious, that is active for the good of her family and looks well to the ways of her household, that makes conscience of her duty in every relation, a woman of spirit, that can bear crosses without disturbance, such a one owns her husband for her head, and therefore she *is a crown* to him, not only a credit and honour to him, as *a crown* is an ornament, but supports and keeps up his authority in his family, as *a crown* is an ensign of power. She is submissive and faithful to him and by her example teaches his children and servants to be so too.
- 2. He that is plagued with a bad wife is as miserable as if he were upon the dunghill; for she is no better than *rottenness in his bones*, an incurable disease, besides that *she makes him ashamed*. She that is silly and slothful, wasteful and wanton, passionate and ill-tongued, ruins both the credit and comfort of her husband. If he go abroad, his head is hung down, for his wife's faults turn to his reproach. If he retire into himself, his heart is sunk; he is continually uneasy; it is an affliction that preys much upon the spirits.

[Pro 12:5](#)

Note,

- 1. The word of God is a discerner of the thoughts and intents of the heart, and judges them. We mistake if we imagine that thoughts are free. No, they are under the divine cognizance, and therefore under the divine command.
- 2. We ought to be observers of the thoughts and intents of our own hearts, and to judge of ourselves by them; for they are the first-born of the soul, that have most of its image undisguised. Right thoughts are a righteous man's best evidences, as nothing more certainly proves a man wicked than wicked contrivances and designs. A good man may have in his mind bad suggestions, but he does not indulge them and harbour them till they are ripened into bad projects and resolutions.
- 3. It is a man's honour to mean honestly, and to have his thoughts right, though a word or action may be misplaced, or mistimed, or at least misinterpreted. But it is a man's shame to lie always at catch, to act with deceit, with trick and design, not only with a long reach, but with an overreach.

[Pro 12:6](#)

In the foregoing verse the *thoughts* of the wicked and righteous were compared; here their *words*, and those are as the abundance of the heart is.

1. Wicked people speak mischief to their neighbours; and wicked indeed those are whose *words* are to *lie in wait for blood*; their tongues are swords to those that stand in their way, to good men whom they hate and persecute. See an instance, [Lu. 20:20](#), 21.
- 2. Good men speak help to their neighbours: The *mouth of the upright* is ready to be opened in the cause of those that are oppressed (ch. 31:8), to plead for them, to witness for them, and so to *deliver them*, particularly those whom the wicked *lie in wait* for. A man may sometimes do a very good work with one good word.

[Pro 12:7](#)

We are here taught as before (v. 3 and ch. 10:25, 30),

- 1. That the *triumphing of the wicked is short*. They may be exalted for a while, but in a little time they are *overthrown and are not*; their trouble proves their overthrow, and those who made a great show disap-

pear, and their place knows them no more. *Turn the wicked, and they are not*; they stand in such a slippery place that the least touch of trouble brings them down, like the apples of Sodom, which look fair, but touch them and they go to dust.

- 2. That the prosperity of the righteous has a good bottom and will endure. Death will remove them, but their *house* shall *stand*, their families shall be kept up, and the generation of the upright shall be blessed.

[Pro 12:8](#)

We are here told whence to expect a good name. Reputation is what most have a high regard to and stand much upon. Now it is certain,

- 1. The best reputation is that which attends virtue and serious piety, and the prudent conduct of life: *A man shall be commended* by all that are wise and good, in conformity to the judgment of God himself, which we are sure is *according to truth*, not according to his riches or preferments, his craft and subtlety, but *according to his wisdom*, the honesty of his designs and the prudent choice of means to compass them.
- 2. The worst reproach is that which follows wickedness and an opposition to that which is good: *He that is of a perverse heart*, that turns aside to crooked ways, and goes on frowardly in them, *shall be despised*. Providence will bring him to poverty and contempt, and all that have a true sense of honour will despise him as unworthy to be dealt with and unfit to be trusted, as a blemish and scandal to mankind.

[Pro 12:9](#)

Note,

- 1. It is the folly of some that they covet to make a great figure abroad, take place, and take state, as persons of quality, and yet want necessaries at home, and, if their debts were paid, would not be worth a morsel of bread, nay, perhaps, pinch their bellies to put it on their backs, that they may appear very gay, because fine feathers make fine birds.
- 2. The condition and character of those is every way better who content themselves in a lower sphere, where they are despised for the plainness of their dress and the meanness of their post, that they may be able to afford themselves, not only necessaries, but conveniences, in their own houses, not only bread, but a servant to attend them and take some of their work off their hands. Those that contrive to live plentifully and comfortably at home are to be preferred before those that affect nothing so much as to appear splendid abroad, though they have not wherewithal to maintain their appearance, whose hearts are unhumiliated when their condition is low.

[Pro 12:10](#)

See here,

1. To how great a degree a good man will be merciful; he has not only a compassion for the human nature under its greatest abasements, but he regards even *the life of his beast*, not only because it is his servant, but because it is God's creature, and in conformity to Providence, which *preserves man and beast*. The beasts that are under our care must be provided for, must have convenient food and rest, must in no case be abused or tyrannised over. Balaam was checked for beating his ass. The law took care for oxen. Those therefore are unrighteous men that are not just to the brute-creatures; those that are furious and barbarous to them evidence, and confirm in themselves, a habit of barbarity, and help to make the creation groan, [Rom. 8:22](#).
- 2. To how great a degree a wicked man will be unmerciful; even his *tender mercies* are *cruel*; that natural compassion which is in him, as a man, is lost, and, by the power of corruption, is turned into hard-heartedness; even that which they will have to pass for compassion is really cruel, as Pilate's resolution concerning Christ the innocent, *I will chastise him and let him go*. Their pretended kindnesses are only a cover for purposed cruelties.

[Pro 12:11](#)

Note,

1. It is men's wisdom to mind their business and follow an honest calling, for that is the way, by the blessing of God, to get a livelihood: *He that tills his land*, of which he is either the owner or the occupant, that keeps to his word and is willing to take pains, if he do not raise an estate by it (what need is there of that?), yet he *shall be satisfied with bread*, shall have food convenient for himself and his family, enough to bear his charges comfortably through the world. Even the sentence of wrath has this mercy in it, Thou shalt *eat bread*, though it be *in the sweat of thy face*. Cain was denied this, [Gen. 4:12](#). Be busy, and that is the true way to be easy. Keep thy shop and thy shop will keep thee. *Thou shalt eat the labour of thy hands*.
- 2. It is men's folly to neglect their business. Those are *void of understanding* that do so, for then they fall in with idle companions and follow them in their evil courses, and so come to want bread, at least bread of their own, and make themselves burdensome to others, eating the bread out of other people's mouths.

[Pro 12:12](#)

See here,

- 1. What is the care and aim of a wicked man; he would do mischief: He *desires the net of evil men*. "Oh that I were but as cunning as such a man, to make a hand of those I deal with, that I had but his art of over-reaching, that I could but take my revenge on one I have spite to as effectually as he can!" He desires the *strong-hold, or fortress*, of evil men (so some read it), to act securely in doing mischief, that it may not turn upon him.
- 2. What is the care and aim of a good man: His *root yields fruit*, and is his strength and stability, and that is it that he desires, to do good and to be fixed and confirmed in doing good. The wicked desires only a net wherewith to fish for himself; the righteous desires to yield fruit for the benefit of others and God's glory, [Rom. 14:6](#).

[Pro 12:13](#)

See here,

1. The wicked entangling themselves in trouble by their folly, when God in justice leaves them to themselves. They are often *snares by the transgression of their lips* and their throats are cut with their own tongues. By *speaking evil of dignities* they expose themselves to public justice; by giving ill language they become obnoxious to private resentments, are sued for defamation, and actions on the case for words are brought against them. Many a man has paid dearly in this world for the transgression of his lips, and has felt the lash on his back for want of a bridle upon his tongue, [Ps. 64:8](#).
2. The righteous extricating themselves out of trouble by their own wisdom, when God in mercy comes in for their succour: *The just shall come out* of such troubles as the wicked throw themselves headlong into. It is intimated that the just may perhaps come into trouble; but, *though they fall, they shall not be utterly cast down*, [Ps. 34:19](#).

[Pro 12:14](#)

We are here assured, for our quickening to every good word and work,

- 1. That even good words will turn to a good account (v. 14): *A man shall be satisfied with good* (that is, he shall gain present comfort, that inward pleasure which is truly satisfying) *by the fruit of his mouth*, by the good he does with his pious discourse and prudent advice. While we are teaching others we may ourselves learn, and feed on the bread of life we break to others.