

Calvary Chapel of Philadelphia



# CHILDREN'S MINISTRY TEACHER'S PACKET

3rd - 5th Grade

## Sunday Morning

Study 17

*Proverbs 15:1-18*

# Anger

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 we will focus on controlling our anger and using wisdom to deal with trying circumstances.

## Key Verses

Proverbs 15:1-18—Main Teaching Passage

John 14:27

Matthew 5:9

**Memory Verse** - Ephesians 4:26

“Be angry, and do not sin: do not let the sun go down on your wrath.”

## Hook

Review last week’s memory verse, 2 Corinthians 7:1.

Ask the class “Do you remember a time when you got really angry about something? What happened? What made you angry?” Ask if getting angry at the situation helped or made things worse. Now ask how they could have responded differently to achieve a better outcome.

Proverbs tells us that losing control of our emotions is dangerous. In fact, we want to be people who bring peace to situations and not cause people, or ourselves, to become even angrier.

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

A repeated theme through Proverbs 15 is controlling our attitudes, specifically the emotional response of anger. There are several verses found on controlling the tongue in this chapter (vs. 1-2, 4, 7, 8, 18) and others that are talking about our heart attitudes or emotions (13-15). The obvious point of application for us is found in the bookend verses of this section. Both verses 1-2 and verse 18 speak to us the same message: if we respond to anger with anger we only make things worse. If, however, we respond to the harsh (angry) word with a soft (peaceful) word, then we open up the opportunity to calm or resolve a problematic situation. We are rightly reprov'd to use our tongues wisely and to not allow them to pour forth foolishness (vs. 2) and that for the believer our tongue should be used to bring truth and life and not to break the spirit (vs. 4). We are told that out of the abundance of the heart the mouth speaks, both in the Gospel of Luke and also in verse 7, where no differentiation is given between the lips and the hearts. For the Scriptures, these two things are inseparable.

This is reiterated in verses 13-15 where it shows that our heart attitude is portrayed on the outward appearance. If we have a merry (joyful) heart, we will also have a cheerful countenance, and we can see from the outward appearance when a persons heart is deep in sorrow (vs. 13). The takeaway is that angry people will speak angry words and cause greater anger and grief. The wise person recognizes this to sinful and therefore tries to bring a peaceful resolution, as after all "Blessed are the peace makers, for they shall have peace" (Matthew 5:9).

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

# LOOK

There are certain things that the Bible seems to repeat time and time again. When we see repeated warnings in the Scripture it is a good idea to stop and pay close attention to them. We have already seen in the book of Proverbs that the way that we use our tongues, the things that we say, are very important to the Lord. In Proverbs 15 we see this same message but we see it specifically related to one of the most powerful and driving emotions that we feel, anger.

Anger can make us do crazy things. It can cause us to act aggressively, to say hurtful things, to become a completely different person than our normal selves. Anger itself is not a sinful emotion. However, there is a

## LOOK (Continued)

strong temptation to lose control when we are angry that can cause us to sin and to do things that we will come to regret.

In Proverbs 15 we are cautioned to control our anger. We are told that when confronted with situations or people that could cause us to lose our self-control that instead of replying in anger ourselves, we should attempt to calm that situation and allow cooler heads to prevail. We are told that a soft word turns away wrath. That can be a difficult task, to speak gently and peaceably to someone who is upset and angry. However, we should all know from experience that coming back with our own attitude of anger only makes things worse and spiral out of control.

We have read that our emotions and attitudes are directly connected to our words and our actions. The Scripture speaks about these things as our heart (who we really are, the seat of our emotions) and our tongue (the thing we use to express these things). If we want to be a person who speaks life and peace, like it says in Proverbs 15:4, then we need to have that life and peace stored up in our hearts.

Jesus said to us “Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid” (John 14:27). Notice that Jesus is speaking directly to our hearts here. While it may be difficult to control our emotions, especially ones as powerful as anger, Jesus promises that if we trust in Him then He will fill our hearts with peace. If we seek Him then He will help us not to fall into wrath but to bare the fruit of self-control.

There is one place where the Scriptures tell us that it is perfectly acceptable to be angry. We should grow angry over sin, especially our own sin. Jesus grew angry at the sin of the money changers in the temple. God the Father grew angry over the sin of His people in Israel. Our anger over our sin should move us to diligently purge it from our lives. As our memory verse says, “Be angry but do not sin.”

## TOOK

As a class, memorize Ephesians 4:26.

Open up the class to talk about times when they get angry. Ask them how they could approach those situations differently to avoid confrontations and to show self-control.

**Pray:** Thank the Lord for making us emotional beings. Ask for His strength to control those emotions and not to allow them to get the best of us. Ask for His help to overcome temptation and not sin.

**Parent Question:** Read Proverbs 15:1 together. How does a soft answer turn away anger?

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 Proverbs 15:1-18 by Matthew Henry

### Chapter 15

#### Pro 15:1

Solomon, as conservator of the public peace, here tells us,

1. How the peace may be kept, that we may know how in our places to keep it; it is by soft words. If wrath be risen like a threatening cloud, pregnant with storms and thunder, a soft answer will disperse it and turn it away. When men are provoked, speak gently to them, and give them good words, and they will be pacified, as the Ephraimites were by Gideon's mildness (Jdg. 8:1- 3); whereas, upon a like occasion, by Jephthah's roughness, they were exasperated, and the consequences were bad, Jdg. 12:1- 3. Reason will be better spoken, and a righteous cause better pleaded, with meekness than with passion; hard arguments do best with soft words.

2. How the peace will be broken, that we, for our parts, may do nothing towards the breaking of it. Nothing stirs up anger, and sows discord, like grievous words, calling foul names, as Raca, and Thou fool, upbraiding men with their infirmities and infelicities, their extraction or education, or any thing that lessens them and makes them mean; scornful spiteful reflections, by which men affect to show their wit and malice, stir up the anger of others, which does but increase and inflame their own anger. Rather than lose a jest some will lose a friend and make an enemy.

#### Pro 15:2

Note,

1. A good heart by the tongue becomes very useful. He that has knowledge is not only to enjoy it, for his own entertainment, but to use it, to use it aright, for the edification of others; and it is the tongue that must make use of it in pious profitable discourse, in giving suitable and seasonable instructions, counsels, and comforts, with all possible expressions of humility and love, and then knowledge is used aright; and to him that has, and thus uses what he has, more shall be given.

2. A wicked heart by the tongue becomes very hurtful; for the mouth of fools belches out foolishness, which is very offensive; and the corrupt communication which proceeds from an evil treasure within (the filthiness, and foolish talking, and jesting) corrupts the good manners of some and debauches them, and grieves the good hearts of others and disturbs them.

#### Pro 15:3

The great truths of divinity are of great use to enforce the precepts of morality, and none more than this-That the eye of God is always upon the children of men.

1. An eye to discern all, not only from which nothing can be concealed, but by which every thing is actually inspected, and nothing overlooked or looked slightly upon: The eyes of the Lord are in every place; for he not only sees all from on high (Ps. 33:13), but he is every where present. Angels are full of eyes (Rev. 4:8), but God is all eye. It denotes not only his omniscience, that he sees all, but his universal providence, that he upholds and governs all. Secret sins, services, and sorrows, are under his eye.

2. An eye to distinguish both persons and actions. He beholds the evil and the good, is displeased with the evil and approves of the good, and will judge men according to the sight of his eyes, Ps. 1:6; 11:4. The wicked shall not go unpunished, nor the righteous unrewarded, for God has his eye upon both and knows their true character; this speaks as much comfort to saints as terror to sinners.

Pro 15:4

Note,

1. A good tongue is healing, healing to wounded consciences by comforting them, to sin-sick souls by convincing them, to peace and love when it is broken by accommodating differences, compromising matters in variance, and reconciling parties at variance; this is the healing of the tongue, which is a tree of life, the leaves of which have a sanative virtue, Rev. 22:2. He that knows how to discourse will make the place he lives in a paradise.

2. An evil tongue is wounding (perverseness, passion, falsehood, and filthiness there, are a breach in the spirit); it wounds the conscience of the evil speaker, and occasions either guilt or grief to the hearers, and both are to be reckoned breaches in the spirit. Hard words indeed break no bones, but many a heart has been broken by them.

Pro 15:5

Hence,

1. Let superiors be admonished to give instruction and reproof to those that are under their charge, as they will answer it in the day of account. They must not only instruct with the light of knowledge, but reprove with the heat of zeal; and both these must be done with the authority and affection of a father, and must be continued, though the desired effect be not immediately perceived. If the instruction be despised, give reproof, and rebuke sharply. It is indeed against the grain with good-humoured men to find fault, and make those about them uneasy; but better so than to suffer them to go on undisturbed in the way to ruin.

2. Let inferiors be admonished, not only to submit to instruction and reproof (even hardships must be submitted to), but to value them as favours and not despise them, to make use of them for their direction, and always to have a regard to them; this will be an evidence that they are wise and a means of making them so; whereas he that slights his good education is a fool and is likely to live and die one.

Pro 15:6

Note, 1. Where righteousness is riches are, and the comforts of them: In the house of the righteous is much treasure. Religion teaches men to be diligent, temperate, and just, and by these means, ordinarily, the estate is increased. But that is not all: God blesses the habitation of the just, and that blessing makes rich without trouble. Or, if there be not much of this world's goods, yet where there is grace there is true treasure; and those who have but little, if they have a heart to be therewith content, and to enjoy the comfort of that little, it is enough; it is all riches. The righteous perhaps are not themselves enriched, but there is treasure in their house, a blessing in store, which their children after them may reap the benefit of. A wicked worldly man is only for having his belly filled with those treasures, his own sensual appetite gratified (Ps. 17:14); but a righteous man's first care is for his soul and then for his seed, to have treasure in his heart and then in his house, which his relations and those about him may have the benefit of.

2. Where wickedness is, though there may be riches, yet there is vexation of spirit with them: In the revenues of the wicked, the great incomes they have, there is trouble; for there is guilt and a curse; there is pride and passion, and envy and contention; and those are troublesome lusts, which rob them of the joy of their revenues and make them troublesome to their neighbours.

**Pro 15:7**

This is to the same purport with v. 2, and shows what a blessing a wise man is and what a burden a fool is to those about him. Only here observe further,

1. That we then use knowledge aright when we disperse it, not confine it to a few of our intimates, and grudge it to others who would make as good use of it, but give a portion of this spiritual alms to seven and also to eight, not only be communicative, but diffusive, of this good, with humility and prudence. We must take pains to spread and propagate useful knowledge, must teach some that they may teach others, and so it is dispersed.

2. That it is not only a fault to pour out foolishness, but it is a shame not to disperse knowledge, at least not to drop some wise word or other: The heart of the foolish does not so; it has nothing to disperse that is good, or, if it had, has neither skill nor will to do good with it and therefore is little worth.

**Pro 15:8**

Note,

1. God so hates wicked people, whose hearts are malicious and their lives mischievous, that even their sacrifices are an abomination to him. God has sacrifices brought him even by wicked men, to stop the mouth of conscience and to keep up their reputation in the world, as malefactors come to a sanctuary, not because it is a holy place, but because it shelters them from justice; but their sacrifices, though ever so costly, are not accepted of God, because not offered in sincerity nor from a good principle; they dissemble with God, and in their conversations give the lie to their devotions, and for that reason they are an abomination to him, because they are made a cloak for sin, ch. 7:14. See Isa. 1:11.

2. God has such a love for upright good people that, though they are not at the expense of a sacrifice (he himself has provided that), their prayer is a delight to him. Praying graces are his own gift, and the work of his own Spirit in them, with which he is well pleased. He not only answers their prayers, but delights in their addresses to him, and in doing them good.

**Pro 15:9**

This is a reason of what was said in the foregoing verse.

1. The sacrifices of the wicked are an abomination to God, not for want of some nice points of ceremony, but because their way, the whole course and tenour of their conversation, is wicked, and consequently an abomination to him. Sacrifices for sin were not accepted of those that resolved to go on in sin, and were to the highest degree abominable if intended to obtain a connivance at sin and a permission to go on in it.

2. Therefore the prayer of the upright is his delight, because he is a friend of God, and he loves him who, though he have not yet attained, is following after righteousness, aiming at it and pressing towards it, as St. Paul, Phil. 3:13.

**Pro 15:10**

This shows that those who cannot bear to be corrected must expect to be destroyed.

1. It is common for those who have known the way of righteousness, but have forsaken it, to reckon it a great affront to be reprov'd and admonish'd. They are very uneasy at reproof; they cannot, they will not, bear it; nay, because they hate to be reformed, they hate to be reprov'd, and hate those who deal faithfully and kindly with them. Of all sinners, reproofs are worst resented by apostates.

2. It is certain that those who will not be reprov'd will be ruin'd: He that hates reproof, and hardens his heart against it, is join'd to his idols; let him alone. He shall die, and perish for ever, in his sins, since he would not be parted from his sins. 2 Chr. 25:15, I know that God has determin'd to destroy thee, because thou couldst not bear to be reprov'd; see also ch. 29:1.

#### Pro 15:11

This confirms what was said (v. 3) concerning God's omnipresence, in order to his judging of evil and good.

1. God knows all things, even those things that are hidden from the eyes of all living: Hell and destruction are before the Lord, not only the centre of the earth, and its subterraneous caverns, but the grave, and all the dead bodies which are there buried out of our sight; they are all before the Lord, all under his eye, so that none of them can be lost or be to seek when they are to be rais'd again. He knows where every man lies buried, even Moses, even those that are buried in the greatest obscurity; nor needs he any monument with a *Hic jacet*—Here he lies, to direct him. The place of the damn'd in particular, and all their torments, which are inexpressible, the state of separate souls in general, and all their circumstances, are under God's eye. The word here used for destruction is *Abaddon*, which is one of the devil's names, Rev. 9:11. That destroyer, though he deceives us, cannot evade or elude the divine cognizance. God examines him whence he comes (Job 1:7), and sees through all his disguises though he is sly, and subtle, and swift, Job 26:6.

2. He knows particularly the hearts of the children of men. If he sees through the depths and wiles of Satan himself, much more can he search men's hearts, though they be deceitful, since they learned all their fraudulent arts of Satan. God is greater than our hearts, and knows them better than we know them ourselves, and therefore is an infallible Judge of every man's character, Heb. 4:13.

#### Pro 15:12

A scorner is one that not only makes a jest of God and religion, but bids defiance to the methods employ'd for his conviction and reformation, and, as an evidence of that,

1. He cannot endure the checks of his own conscience, nor will he suffer it to deal plainly with him: He loves not to reprove him (so some read it); he cannot endure to retire into his own heart and commune seriously with that, will not admit of any free thought or fair reasoning with himself, nor let his own heart smite him, if he can help it. That man's case is sad who is afraid of being acquainted and of arguing with himself.

2. He cannot endure the advice and admonitions of his friends: He will not go unto the wise, lest they should give him wise counsel. We ought not only to bid the wise welcome when they come to us, but to go to them, as beggars to the rich man's door for an alms; but this the scorner will not do, for fear of being told of his faults and prevail'd upon to reform.

#### Pro 15:13

Here,

1. Harmless mirth is recommended to us, as that which contributes to the health of the body, making men lively and fit for business, and to the acceptableness of the conversation, making the face to shine and rendering us pleasant one to another. A cheerful spirit, under the government of wisdom and grace, is a great ornament to religion, puts a further lustre upon the beauty of holiness, and makes men the more capable of doing good.



2. Hurtful melancholy is what we are cautioned against, as a great enemy to us, both in our devotion and in our conversation: By sorrow of the heart, when it has got dominion and plays the tyrant, as it will be apt to do it if be indulged awhile, the spirit is broken and sunk, and becomes unfit for the service of God. The sorrow of the world works death. Let us therefore weep as though we wept not, in justice to ourselves, as well as in conformity to God and his providence.

**Pro 15:14**

Here are two things to be wondered at:-

1. A wise man not satisfied with his wisdom, but still seeking the increase of it; the more he has the more he would have: The heart of him that has understanding, rejoices so in the knowledge it has attained to that it is still coveting more, and in the use of the means of knowledge is still labouring for more, growing in grace, and in the knowledge of Christ. Si dixisti, Sufficit, periisti-If you say, I have enough, you are undone.

2. A fool well satisfied with his folly and not seeking the cure of it. While a good man hungers after the solid satisfactions of grace, a carnal mind feasts on the gratifications of appetite and fancy. Vain mirth and sensual pleasures are its delight, and with these it can rest contented, flattering itself in these foolish ways.

**Pro 15:15**

See here what a great difference there is between the condition and temper of some and others of the children of men.

1. Some are much in affliction, and of a sorrowful spirit, and all their days are evil days, like those of old age, and days of which they say they have no pleasure in them. They eat in darkness (Eccl. 5:17) and never eat with pleasure, Job 21:25. How many are the afflictions of the afflicted in this world! Such are not to be censured or despised, but pitied and prayed for, succoured and comforted. It might have been our own lot, or may be yet, merry as we are at present.

2. Others enjoy great prosperity and are of a cheerful spirit; and they have not only good days, but have a continual feast; and if in the abundance of all things they serve God with gladness of heart, and it is oil to the wheels of their obedience (all this, and heaven too), then they serve a good Master. But let not such feast without fear; a sudden change may come; therefore rejoice with trembling.

**Pro 15:16-17**

Solomon had said in the foregoing verse that he who has not a large estate, or a great income, but a cheerful spirit, has a continual feast; Christian contentment, and joy in God, make the life easy and pleasant; now here he tells us what is necessary to that cheerfulness of spirit which will furnish a man with a continual feast, though he has but little in the world-holiness and love.

I. Holiness. A little, if we manage it and enjoy it in the fear of the Lord, if we keep a good conscience and go on in the way of duty, and serve God faithfully with the little we have, will be more comfortable, and turn to a better account, than great treasure and trouble therewith. Observe here,

1. It is often the lot of those that fear God to have but a little of this world. The poor receive the gospel, and poor they still are, Jam. 2:5.

2. Those that have great treasure have often great trouble therewith; it is so far from making them easy that it increases their care and hurry. The abundance of the rich will not suffer them to sleep.

3. If great treasure bring trouble with it, it is for want of the fear of God. If those that have great estates would do their duty with them, and then trust God with them, their treasure would not have so much trouble attending it.

4. It is therefore far better, and more desirable, to have but a little of the world and to have it with a good conscience, to keep up communion with God, and enjoy him in it, and live by faith, than to have the greatest plenty and live without God in the world.

II. Love. Next to the fear of God, peace with all men is necessary to the comfort of this life.

1. If brethren dwell together in unity, if they are friendly, and hearty, and pleasant, both in their daily meals and in more solemn entertainments, that will make a dinner of herbs a feast sufficient; though the fare be coarse, and the estate so small that they can afford no better, yet love will sweeten it and they may be as merry over it as if they had all dainties.

2. If there be mutual enmity and strife, though there be a whole ox for dinner, a fat ox, there can be no comfort in it; the leaven of malice, of hating and being hated, is enough to sour it all. Some refer it to him that makes the entertainment; better have a slender dinner and be heartily welcome than a table richly spread with a grudging evil eye.

Cum torvo vultu mihi conula nulla placebit,

Cum placido vultu conula ulla placet.

The most sumptuous entertainment, presented with a sullen brow, would offend me; while the plainest repast, presented kindly would delight me.

Pro 15:18

Here is,

1. Passion the great make-bate. Thence come wars and fightings. Anger strikes the fire which sets cities and churches into a flame: A wrathful man, with his peevish passionate reflections, stirs up strife, and sets people together by the ears; he gives occasion to others to quarrel, and takes the occasion that others give, though ever so trifling. When men carry their resentments too far, one quarrel still produces another.

2. Meekness the great peace-maker: He that is slow to anger not only prevents strife, that it be not kindled, but appeases it if it be already kindled, brings water to the flame, unites those again that have fallen out, and by gentle methods brings them to mutual concessions for peace-sake.