

Calvary Chapel of Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

3rd - 5th Grade

Sunday Morning

Study 21

Proverbs 17:1-15—Quarreling

Proverbs 17:1-15—Quarreling

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 To show the students the way that God feels about division and quarrelling, and to remind them that God is a God of reconciliation and restoration.

Key Verses

Proverbs 17:1-15—Main Teaching Passage

Psalms 133:1

Philippians 2:3

Romans 10:10

Galatians 6:1

Memory Verse - 2 Timothy 2:23-24a

“But avoid foolish and ignorant disputes, knowing that they generate strife. And a servant of the Lord must not quarrel.”

Hook

Review last week’s memory verse, James 4:10.

Ask the class to raise their hand if anyone has ever gotten into an argument that turned into a big fight. Ask what happened and how it ended.

Then ask why people argue in the first place.

Finally, ask the students what they think God thought about their argument. Was God happy that two people got into a fight? What would God have liked to see happen instead?

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 this week's study, we will be focused primarily on the subject of quarrelling and strife. Proverbs 17 has several things to say regarding this topic, along with several other verses that help us to gain a good understanding of how the Lord sees us when we are involved in conflict.

Our key verses for this week will be 17:1, 3, 9, 10, 12, and 14. We see in these verses that the Lord encourages peace and unity and looks down upon division and strife (v.1). We are told that friends should seek to forgive and not to bring up and renew old quarrels (v.9), and that we should seek to stop arguments before they even begin. (v.14) Very importantly we are reminded that the Lord sees and knows our hearts and motivations and He judges our actions accordingly (v.3).

We are also shown that the way that receive correction and rebuke reveals a lot about the state of our hearts. When we are rebuked, we should receive it and learn from it rather than becoming argumentative and reject the correction (v.10). We are warned that entering into foolish debates is unhelpful and even causes us our own problems and pains. In this case, "meeting a fool in his folly," is worse than meeting a mother bear with her cubs. (v.12)

Beyond all of this, we know that God desires his people to dwell together in harmony (Ps. 133:1), and that He desires to bring reconciliation between those who do not (Galatians 6:1). In order to avoid bickering we are encouraged to consider others more highly than ourselves (Philippians 2:3), and that we should give preference to one another (Romans 10:10) rather than demanding our own way. As we learned last week, we are told to seek the humble place or service, not just to Christ, but also to our fellow man.

LOOK

There is a part of our sinful nature that simply loves to be proven right. We have an innate need to show that we are smarter or better than other people, and one of the ways that we do that is by trying to win arguments. Scripture tells us to be very careful about not allowing ourselves to lose control when we are debating an issue and to not allow that debate to turn into a quarrel. A quarrel is fight between two people or groups. It could be a fight that uses words to attack or hurt the other person, or it could grow, building to the point where people are harming each other physically or worse. The longer that we allow ourselves to argue, fight,

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

LOOK (Continued)

and quarrel, the more the likelihood that we will lose control of our emotions and sin in something that we think, say or do.

The Bible tells us that we should try our very best to end disputes quickly. Instead of allowing them to build and build to the point where everyone is yelling and screaming, or worse, saying nasty things to each other, we should try and peacefully resolve our issues. You see, division and enmity are two things that God hates. He hated that Cain killed his brother Able. He hated that the Israelites grumbled, gossiped, complained, and argued in the wilderness. He hated that when we sinned He had to cast us from His presence, and in fact He has been trying to restore us to Him ever since.

God wants to us to live together in unity and togetherness. He tells us that it is good when brothers live in harmony. This is a picture of the Garden before the fall, where Adam and Eve walked together with God. He tells us that when He comes back, people will live together without violence or arguing, without anger or pain.

The end point of arguing is trying to make ourselves look better than the other person, but this is the exact opposite of what God wants us to do. He tells us that we should seek to honor and serve other people, not set ourselves above them. We are supposed to take the humble place, thinking about the needs of others first. We are supposed to love our neighbor as our self, and not tear them down with our words or with our argumentative attitudes.

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 2 Timothy 2:23-24a.

Spend some times in class talking about ways that we can prevent fights and arguments. Talk the kids about whether or not it is more important to be loving or right.

Pray: Ask the Lord to give us quiet and humble spirits. Praise Him for offering us His strength to do all things through Christ Jesus.

Parent Question: What does the Bible say about arguing? Why is it dangerous?

FURTHER STUDY

Commentary

Chapter 17

[Pro 17:1](#)

These words recommend family-love and peace, as conducing very much to the comfort of human life.

- 1. Those that live in unity and quietness, not only free from jealousies and animosities, but vying in mutual endearments, and obliging to one another, live very comfortably, though they are low in the world, work hard and fare hard, though they have but each of them *a morsel*, and that *a dry morsel*. There may be peace and quietness where there are not three meals a day, provided there be a joint satisfaction in God's providence and a mutual satisfaction in each other's prudence. Holy love may be found in a cottage.
- 2. Those that live in contention, that are always jarring and brawling, and reflecting upon one another, though they have plenty of dainties, *a house full of sacrifices*, live uncomfortably; they cannot expect the blessing of God upon them and what they have, nor can they have any true relish of their enjoyments, much less any peace in their own consciences. Love will sweeten a *dry morsel*, but strife will sour and embitter *a house full of sacrifices*. A little of the leaven of malice will leaven all the enjoyments.

[Pro 17:2](#)

Note,

1. True merit does not go by dignity. All agree that the son in the family is more worthy than the servant ([Jn. 8:35](#)), and yet sometimes it so happens that the servant is wise, and a blessing and credit to the family, when the son is a fool, and a burden and shame to the family. Eliezer of Damascus, though Abram could not bear to think that he should be his heir, was a stay to the family, when he obtained a wife for Isaac; whereas Ishmael, a son, was a shame to it, when he mocked Isaac.
- 2. True dignity will go by merit. If a servant be wise, and manage things well, he shall be further trusted, and not only *have rule with*, but *rule over a son that causes shame*; for God and nature have designed that *the fool shall be servant to the wise in heart*. Nay, a prudent servant may perhaps come to have such an interest in his master as to be taken in for a child's share of the estate and to *have part of the inheritance among the brethren*.

[Pro 17:3](#)

Note,

1. The hearts of the children of men are subject, not only to God's view, but to his judgment: *As the fining-pot is for silver*, both to prove it and to improve it so *the Lord tries the hearts*; he searches whether they are standard or no, and those that are he refines and makes purer, [Jer. 17:10](#). God tries the heart by affliction ([Ps. 66:10](#), 11), and often chooses his people in that furnace ([Isa. 48:10](#)) and makes them choice.
- 2. It is God only that *tries the hearts*. Men may try their *silver* and *gold* with *the fining-pot and the furnace*, but they have no such way of trying one another's hearts; God only does that, who is both the searcher and the sovereign of the heart.

[Pro 17:4](#)

Note,

- 1. Those that design to do ill support themselves by falsehood and lying: *A wicked doer gives ear*, with a great deal of pleasure, *to false lips*, that will justify him in the ill he does, to those that aim to make public disturbances, catch greedily at libels, and false stories, that defame the government and the administration.
- 2. Those that take the liberty to tell lies take a pleasure in hearing them told: *A liar gives heed* to a malicious backbiting tongue, that he may have something to graft his lies upon, and with which to give them some colour of truth and so to support them. Sinners will strengthen one another's hands; and those show that they are bad themselves who court the acquaintance and need the assistance of those that are bad.

[Pro 17:5](#)

See here,

1. What a great sin those are guilty of who trample upon the poor, who ridicule their wants and the meanness of their appearance, upbraid them with their poverty, and take advantage from their weakness to be abusive and injurious to them. They *reproach their Maker*, put a great contempt and affront upon him, who allotted the poor to the condition they are in, owns them, and takes care of them, and can, when he pleases, reduce us to that condition. Let those that thus reproach their Maker know that they shall be called to an account for it, [Mt. 25:40](#), 41; [Prov. 14:31](#).

2. What great danger those are in of falling into trouble themselves who are pleased to see and hear of the troubles of others: *He that is glad at calamities*, that he may be built up upon the ruins of others, and regales himself with the judgments of God when they are abroad, let him know that he *shall not go unpunished*; the cup shall be put into his hand, [Eze. 25:6](#), 7.

[Pro 17:6](#)

They are so, that is, they should be so, and, if they conduct themselves worthily, they are so.

1. It is an honour to parents when they are old to leave children, and *children's children*, growing up, that tread in the steps of their virtues, and are likely to maintain and advance the reputation of their families. It is an honour to a man to live so long as to see his children's children ([Ps. 128:6](#); [Gen. 50:23](#)), to see his house built up in them, and to see them likely to serve their generation according to the will of God. This crowns and completes their comfort in this world.

•2. It is an honour to children to have wise and godly parents, and to have them continued to them even after they have themselves grown up and settled in the world. Those are unnatural children who reckon their aged parents a burden to them, and think they live too long; whereas, if the children be wise and good, it is as much their honour as can be that thereby they are comforts to their parents in the unpleasant days of their old age.

[Pro 17:7](#)

Two things are here represented as very absurd:

1. That men of no repute should be dictators. What can be more unbecoming than for fools, who are known to have little sense and discretion, to pretend to that which is above them and which they were never cut out for? A fool, in Solomon's proverbs, signifies a wicked man, whom *excellent speech* does not become, because his conversation gives the lie to his excellent speech. What have those to do to declare God's statutes who *hate instruction*? [Ps. 50:16](#). Christ would not suffer the unclean spirits to say that they knew him to be the Son of God. See [Acts 16:17](#), 18.

•2. That men of great repute should be deceivers. If it is unbecoming a despicable man to presume to speak as a philosopher or politician, and nobody heeds him, being prejudiced against his character, much more unbecoming is it for a prince, for a man of honour, to take advantage from his character and the confidence that is put in him to lie, and dissemble, and make no conscience of breaking his word. Lying ill becomes any man, but worst a prince, so corrupt is the modern policy, which insinuates that princes ought not to make themselves slaves to their words further than is for

their interest, and *Qui nescit dissimulare nescit regnare-He who knows not how to dissemble knows not how to reign.*

[Pro 17:8](#)

The design of this observation is to show,

- 1. That those who have money in their hand think they can do any thing with it. Rich men value a little money as if it were a *precious stone*, and value themselves on it as if it gave them not only ornament, but power, and every one were bound to be at their beck, even justice itself. Whithersoever they turn this sparkling diamond they expect it should dazzle the eyes of all, and make them do just what they would have them do in hopes of it. The deepest bag will carry the cause. Fee high, and you may have what you will.
- 2. That those who have money in their eye, and set their hearts upon it, will do any thing for it: *A bribe is as a precious stone in the eyes of him that takes it*; it has a great influence upon him, and he will be sure to go the way that it leads him, hither and thither, though contrary to justice and not consistent with himself.

[Pro 17:9](#)

Note,

- 1. The way to preserve peace among relations and neighbours is to make the best of every thing, not to tell others what has been said or done against them when it is not at all necessary to their safety, nor to take notice of what has been said or done against them when it is not at all necessary to their safety, nor to take notice of what has been said or done against ourselves, but to excuse both, and put the best construction upon them. "It was an oversight; therefore overlook it. It was done through forgetfulness; therefore forget it. It perhaps made nothing of you; do you make nothing of it."
- 2. The ripping up of faults is the ripping out of love, and nothing tends more to the separating of friends, and setting them at variance, than the *repeating of matters* that have been in variance; for they commonly lose nothing in the repetition, but the things themselves are aggravated and the passions about them revived and exasperated. The best method of peace is by an amnesty or act of oblivion.

[Pro 17:10](#)

Note,

- 1. A word is enough to the wise. A gentle reproof will enter not only into the head, but into the heart of a wise man, so as to have a strong influence upon him; for, if but a hint be given to conscience, let it alone to carry it on and prosecute it.
- 2. Stripes are not enough for a fool, to make him sensible of his errors, that he may repent of them, and be more cautious for the future. He that is sottish and wilful is very rarely benefited by severity. David is softened with, *Thou art the man*; but Pharaoh remains hard under all the plagues of Egypt.

[Pro 17:11](#)

Here is the sin and punishment of an evil man.

- 1. His sin. He is an evil man indeed that seeks all occasions to rebel against God, and the government God has set over him, and to contradict and quarrel with those about him. *Quaerit jurgia-He picks quarrels*; so some. There are some that are actuated by a spirit of opposition, that will contradict for contradiction-sake, that will go on frowardly in their wicked ways in spite of all restraint and check. *A rebellious man seeks mischief* (so some read it), watches all opportunities to disturb the public peace.
- 2. His punishment. Because he will not be reclaimed by mild and gentle methods, *a cruel messenger shall be sent against him*, some dreadful judgment or other, as a messenger from God. Angels, God's messengers, shall be employed as ministers of his justice against him, [Ps. 78:49](#). Satan, the angel of death, shall be let loose upon him, and the *messengers* of Satan. His prince shall send a serjeant to arrest him, an executioner to cut him off. He that *kicks against the pricks* is waited for of the sword.

[Pro 17:12](#)

Note,

- 1. A passionate man is a brutish man. However at other times he may have some wisdom, take him in his passion un-

governed, and he is a *fool in his folly*; those are fools in whose bosom anger rests and in whose countenance anger rages. He has put off man, and is become like a bear, a raging bear, *a bear robbed of her whelps*; he is as fond of the gratifications of his lusts and passions as a bear of her whelps (which, though ugly, are her own), as eager in the pursuit of them as she is in quest of her whelps when they are missing, and as full of indignation if crossed in the pursuit.

•2. He is a dangerous man, falls foul of every one that stands in his way, though innocent, though his friend, as a bear robbed of her whelps sets upon the first man she meets as the robber. *Ira furor brevis est-Anger is temporary madness*. One may more easily stop, escape, or guard against an enraged bear, than an outrageous angry man. Let us therefore watch over our own passions (lest they get head and do mischief) and so consult our own honour; and let us avoid the company of furious men, and get out of their way when they are in their fury, and so consult our own safety. *Currenti cede furori-Give place unto wrath*.

[Pro 17:13](#)

A malicious mischievous man is here represented,

1. As ungrateful to his friends. He oftentimes is so absurd and insensible of kindnesses done him that he renders *evil for good*. David met with those that were his adversaries for his love, [Ps. 109:4](#). To render evil for evil is brutish, but to render evil for good is devilish. He is an ill-natured man who, because he is resolved not to return a kindness, will revenge it.

•2. As therein unkind to his family, for he entails a curse upon it. This is a crime so heinous that it shall be punished, not only in his person, but in his posterity, for whom he thus treasures up wrath. *The sword shall not depart from David's house* because he rewarded Uriah with evil for his good services. The Jews stoned Christ for his good works; therefore is his blood upon them and upon their children.

[Pro 17:14](#)

Here is,

•1. The danger that there is in *the beginning of strife*. One hot word, one peevish reflection, one angry demand, one spiteful contradiction, begets another, and that a third, and so on, till it proves like the cutting of a dam; when the water has got a little passage it does itself widen the breach, bears down all before it, and there is then no stopping it, no reducing it.

•2. A good caution inferred thence, to take heed of the first spark of contention and to put it out as soon as ever it appears. Dread the breaking of the ice, for, if once broken, it will break further; *therefore leave it off*, not only when you see the worst of it, for then it may be too late, but when you see the first of it. *Obsta principiis-Resist its earliest display*. Leave it off even *before it be meddled with*; leave it off, if it were possible, before you begin.

[Pro 17:15](#)

This shows what an offence it is to God,

1. When those that are entrusted with the administration of public justice, judges, juries, witnesses, prosecutors, counsel, do either acquit the guilty or condemn those that are not guilty, or in the least contribute to either; this defeats the end of government, which is to protect the good and punish the bad, [Rom. 13:3](#), 4. It is equally provoking to God to *justify the wicked*, though it be in pity and *in favorem vitae-to safe life*, as to *condemn the just*.

2. When any private persons plead for sin and sinners, palliate and excuse wickedness, or argue against virtue and piety, and so *pervert the right ways of the Lord* and confound the eternal distinctions between good and evil.