

Calvary Chapel of Philadelphia



# CHILDREN'S MINISTRY TEACHER'S PACKET

3rd - 5th Grade

## Sunday Morning

Study 9

*Proverbs 10*

# The Proverbs of Solomon

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 take each Proverb and demonstrate its application to the students' lives and to develop verse by verse study habits in the lives of the students.

## Key Verses

Proverbs 10:1-16

Luke 6:31

James 1:19

Romans 6:23

Romans 3:23

**Memory Verse** - Proverbs 10:1

"A wise son brings joy to his father,  
but a foolish son brings grief to his mother."

## Hook

Review last week's memory verse, Proverbs 1:7.

Take some time to define what a proverb is. A good, simple definition is: a short saying that expresses a general truth for practical, godly living.

Up to this point we have been looking thematically at God's wisdom. We will now begin looking at individual proverbs and seeing how they apply to our lives.

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

Proverbs 10 begins the series of Solomon's proverbial sayings proper. Rather than giving us general themes about God's wisdom, he now asks us to look at these small chunks of truth and see how we can apply them to our lives. We will be taking two weeks to study each chapter for next the few months.

Verse 1 could be used as a theme verse for this week and will also be our memory verse. A wise son (or daughter) makes a glad father, but a foolish son is the grief of his mother. Looking at each verse, we can see that taking these wise sayings and applying them to our lives will help us not only grow in the Lord but will be a very real blessing to our parents. Plan on devoting no more than 2-3 minutes on each proverb. Otherwise you will definitely run out of time.

In the first half of chapter 10 there are a few repeated themes, such as valuable treasure vs. worthless treasure, wise lips and uses of the tongue, and righteousness and diligence vs. laziness and wickedness. Feel free to take these verses and lump them together to study through them in one shot if you prefer, or you can take them verse by verse individually.

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

# LOOK

Verse 1: There is no greater joy than seeing your child choose to do wise, kind, loving, generous things. A parent has such a great desire to see their child mature and grow that when they see their child demonstrate those things, it brings such joy that they have to share it with everyone they know. On the other hand, when a child is choosing poorly and not making wise choices, it causes parents grief and distress. A simple way to love and bless you parent is to think about your actions and walk in obedience to the Lord.

Verses 2-3: The treasure of wickedness refers to stolen or ill-gotten goods. Coveting others' things and then taking them doesn't give you any lasting benefit. There is only one thing that lasts forever, the Word of the Lord. Everything will fade away, so don't set your eyes on earthly goods. Rather, set your eyes on the things of the Lord. If we seek after the Lord, He will satisfy us beyond compare. If we seek to be satisfied with money or possessions, we will end up empty and unsatisfied.

Verses 4-5: There is a very real wisdom in working hard. Laziness leads to poverty, but hard work leads to profit. You don't harvest wheat or corn from the fields, but you do go to school every day. The Lord asks you to do

# LOOK (Continued)

your very best at school because He knows that the harder you work now, the more it will benefit you later.

Verses 6-7: These verses speak about our reputation and how we will be remembered. Righteousness is found in hearing and obeying the Word of the Lord. In this case, if we love our neighbor and do unto them as we would have them do unto us (Luke 6:31), then we will be remembered fondly. If we lie to our neighbors and cheat them they will always remember us with bitterness and enmity.

Verse 8: To prate is to speak foolishly or tediously about something. We should be very careful about speaking on subjects that we really know nothing about. James tells us to be quick to listen and slow to speak (James 1:19). Here we see that the wise person waits to talk, learning all they can about a subject before giving their opinion. The fool just starts blabbering away, even when they don't really know what they are talking about.

Verse 9: Integrity means being upright and whole. A person who has integrity is the opposite of someone who is a hypocrite. They do what they say and they say what they do. This verse tells us that word travels fast about people who say one thing but act in another way.

Verse 10: This is another verse that speaks about the danger of speaking without knowledge. This time however, it also speaks about a sarcastic teaser. The one who "winks the eye" causes trouble. Sometimes we try to make ourselves look good by bringing others down.

Verse 11: The power of the tongue to bless or to curse. We can speak to give life, or we can tease, bully, gossip, and tear down.

Verse 12: The Lord hates strife and discord. He wants to see people unified and restored. The answer to arguments, hatred, hurt feelings, and broken friendships is love.

Verse 13: This verse talks to us about listening to good advice. If we have an issue or problem, we should ask someone who has experience and understanding to help us out. If we listen to those with no experience or understanding, we fail and grow bitter toward the person who advised us.

Verse 14: Learning and growing is a sign that we have wisdom. Again, your calling right now is that of a student. You are to do all things to the glory of God, including math class.

Verse 15: This verse can be interpreted in a couple of different ways. It could be either a reminder that in hard work and success lies security and financial peace, or a misconception of both the rich and poor. The mistake is thinking that our outward circumstances define our inward attitude, "I am happy because I am rich," or "I am sad because I am poor." Rather, like Paul we should learn to be content in whatever situation we find ourselves.

# LOOK (Continued)

Verse 16: Romans 6:23 tells us that the wages of sin is death. It also tells us in Romans 3:23 that all have sinned and fall short of the glory of God. Sadly that means that all stand under the judgment of God. Praise the Lord that the free gift of God is eternal life. The labor of righteousness that leads to life, for us, is surrendering Christ.

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 Proverbs 10:1.

Have each student take one Proverb that we studied this week and ask how they can take that wisdom and apply it to their own lives.

**Pray:** Ask the Lord to bless the students with wisdom and grace. Ask Him to help us all to use the things that we are learning to grow in Him.

**Parent Question:** Why does it bless parents to see their child making wise choices?

# FURTHER STUDY

## Commentary on Proverbs 10:1-16 by Matthew Henry

### Chapter 10

Hitherto we have been in the porch or preface to the proverbs, here they begin. They are short but weighty sentences; most of them are distichs, two sentences in one verse, illustrating each other; but it is seldom that there is any coherence between the verses, much less any thread of discourse, and therefore in these chapters we need not attempt to reduce the contents to their proper heads, the several sentences will appear best in their own places. The scope of them all is to set before us good and evil, the blessing and the curse. Many of the proverbs in this chapter relate to the good government of the tongue, without which men's religion is vain.

### Pro 10:1

Solomon, speaking to us as unto children, observes here how much the comfort of parents, natural, political, and ecclesiastical, depends upon the good behaviour of those under their charge, as a reason,

1. Why parents should be careful to give their children a good education, and to train them up in the ways of religion, which, if it obtain the desired effect, they themselves will have the comfort of it, or, if not, they will have for their support under their heaviness that they have done their duty, have done their endeavour.

2. Why children should conduct themselves wisely and well, and live up to their good education, that they may gladden the hearts of their parents, and not sadden them. Observe,

(1.) It adds to the comfort of young people that are pious and discreet that thereby they do something towards recompensing their parents for all the care and pains they have taken with them, and occasion pleasure to them in the evil days of old age, when they most need it; and it is the duty of parents to rejoice in their children's wisdom and well-doing, yea, though it arrive at such an eminency as to eclipse them.

(2.) It adds to the guilt of those that conduct themselves ill that thereby they grieve those whom they ought to be a joy to, and are a heaviness particularly to their poor mothers who bore them with sorrow, but with greater sorrow see them wicked and vile.

### Pro 10:2-3

These two verses speak to the same purport, and the latter may be the reason of the former.

1. That wealth which men get unjustly will do them no good, because God will blast it: Treasures of wickedness profit nothing, v. 2. The treasures of wicked people, much more the treasure which they have made themselves masters of by any wicked people, by oppression of fraud, though it be ever so much, as a treasure, and laid up ever so safely, though it be hidden treasure, yet it profits nothing; when profit and loss come to be balanced the profit gained by the treasures will by no means countervail the loss sustained by the wickedness, Mt. 16:26. They do not profit the soul; they will not purchase any true comfort or happiness. They will stand a man in no stead at death, or in the judgment of the great day; and the reason is because God casts away the substance of the wicked (v. 3); he takes that from them which they have unjustly gotten; he rejects the consideration of it, not regarding the rich more than the poor. We often see that scattered by the justice of God which has been gathered together by the injustice of men. How can the treasures of wickedness profit, when, though it be counted substance, God casts it away and it vanishes as a shadow?

2. That which is honestly got will turn to a good account, for God will bless it. Righteousness delivers from death, that is, wealth gained, and kept, and used, in a right manner (righteousness signifies both honesty and charity); it answers the end of wealth, which is to keep us alive and be a defence to us. It will deliver from those judgments which men bring upon themselves by their wickedness. It will profit to such a degree as to deliver, though not from the stroke of death, yet from the sting of it, and consequently from the terror of it. For the Lord will not suffer the soul of the righteous to famish (v. 3), and so their righteousness delivers from death, purely by the favour of God to them, which is their life and livelihood, and which will keep them alive in famine. The soul of the righteous shall be kept alive by the word of God, and faith in his promise, when young lions shall lack and suffer hunger.

Pro 10:4

We are here told,

1. Who those are who, though rich, are in a fair way to become poor-those who deal with a slack hand, who are careless and remiss in their business, and never mind which end goes foremost, nor ever set their hands vigorously to their work or stick to it; those who deal with a deceitful hand (so it may be read); those who think to enrich themselves by fraud and tricking will, in the end, impoverish themselves, not only by bringing the curse of God on what they have, but by forfeiting their reputation with men; none will care to deal with those who deal with sleight of hand and are honest only with good looking to.

2. Who those are who, though poor, are in a fair way to become rich-those who are diligent and honest, who are careful about their affairs, and, what their hands find to do, do it with all their might, in a fair and honourable way, those are likely to increase what they have. The hand of the acute (so some), of those who are sharp, but not sharpeners; the hand of the active (so others); the stirring hand gets a penny. This is true in the affairs of our souls as well as in our worldly affairs; slothfulness and hypocrisy lead to spiritual poverty, but those who are fervent in spirit, serving the Lord, are likely to be rich in faith and rich in good works.

Pro 10:5

Here is,

1. The just praise of those who improve their opportunities, who take pains to gather and increase what they have, both for soul and body, who provide for hereafter while provision is to be made, who gather in summer, which is gathering time. He who does so is a wise son, and it is his honour; he acts wisely for his parents, whom, if there be occasion, he ought to maintain, and he gives reputation to himself, his family, and his education.

**2. The just reproach and blame of those who trifle away these opportunities: He who sleeps, loves his ease, idles away his time, and neglects his work, especially who sleeps in harvest, when he should be laying in for winter, who lets slip the season of furnishing himself with that which he will have occasion for, is a son that causes shame; for he is a foolish son; he prepares shame for himself when winter comes, and reflects shame upon all his friends. He who gets knowledge and wisdom in the days of his youth gathers in summer, and he will have the comfort and credit of his industry; but he who idles away the days of his youth will bear the shame of his indolence when he is old.**

**Pro 10:6**

**Here is,**

**1. The head of the just crowned with blessings, with the blessings both of God and man. Variety of blessings, abundance of blessings, shall descend from above, and visibly abide on the head of good men, real blessings; they shall not only be spoken well of, but done well to. Blessings shall be on their head as a coronet to adorn and dignify them and as a helmet to protect and secure them.**

**2. The mouth of the wicked covered with violence. Their mouths shall be stopped with shame for the violence which they have done; they shall not have a word to say in excuse for themselves (Job 5:16); their breath shall be stopped with the violence that shall be done to them, when their violent dealings shall return on their heads, shall be returned to their teeth.**

**Pro 10:7**

**Both the just and the wicked, when their days are fulfilled, must die. Between their bodies in the grave there is no visible difference; between the souls of the one and the other, in the world of spirits, there is a vast difference, and so there is, or ought to be, between their memories, which survive them.**

**I. Good men are and ought to be well spoken of when they are gone; it is one of the blessings that comes upon the head of the just, even when their head is laid. Blessed men leave behind them blessed memories.**

**1. It is part of the dignity of the saints, especially those who excel in virtue and are eminently useful, that they are remembered with respect when they are dead. Their good name, their name with good men, for good things, is then in a special manner as precious ointment, Eccl. 7:1. Those that honour God he will thus honour, Ps. 112:3, 6, 9. The elders by faith obtained a good report (Heb. 11:2), and, being dead, are yet spoken of.**

**2. It is part of the duty of the survivors: Let the memory of the just be blessed, so the Jews read it, and observe it as a precept, not naming an eminently just man that is dead without adding, Let his memory be blessed. We must delight in making an honourable mention of good men that are gone, bless God for them, and for his gifts and graces that appeared in them, and especially be followers of them in that which is good.**

**II. Bad men are and shall be forgotten, or spoken of with contempt. When their bodies are putrefying in the grave their names also shall rot. Either they shall not be preserved at all, but buried in oblivion (no good can be said of them, and therefore the greatest kindness that can be done them will be to say nothing of them), or they shall be loathsome, and mentioned with detestation, and that rule of honour, De mortuis nil nisi bonum-Say nothing to the disadvantage of the dead, will not protect them. Where the wickedness has been notorious, and cannot but be mentioned, it ought to be mentioned with abhorrence.**

**Pro 10:8**

**Here is,**



**1. The honour and happiness of the obedient. They will receive commandments; they will take it as a privilege, and really an ease to them, to be under government, which saves them the labour of deliberating and choosing for themselves; and they will take it as a favour to be told their duty and admonished concerning it. And this is their wisdom; those are wise in heart who are tractable, and those who thus bend, thus stoop, shall stand and be established, shall prosper, being well advised.**

**2. The shame and ruin of the disobedient, that will not be governed, nor endure any yoke, that will not be taught, nor take any advice. They are fools, for they act against themselves and their own interest; they are commonly prating fools, fools of lips, full of talk, but full of nonsense, boasting of themselves, prating spitefully against those that admonish them (3 Jn. 10), and pretending to give counsel and law to others. Of all fools, none more troublesome than the prating fools, nor that more expose themselves; but they shall fall into sin, into hell, because they received not commandments. Those that are full of tongue seldom look well to their feet, and therefore stumble and fall.**

**Pro 10:9**

We are here told, and we may depend upon it,

**1. That men's integrity will be their security: He that walks uprightly towards God and man, that is faithful to both, that designs as he ought and means as he says, walks surely; he is safe under a divine protection and easy in a holy security. He goes on his way with a humble boldness, being well armed against the temptations of Satan, the troubles of the world, and the reproaches of men. he knows what ground he stands on, what guide he follows, what guard he is surrounded with, and what glory he is going to, and therefore proceeds with assurance and great peace, Isa. 32:17; 33:15, 16. Some understand it as part of the character of an upright man, that he walks surely, in opposition to walking at all adventures. He will not dare to do that which he is not fully satisfied in his own conscience concerning the lawfulness of, but will see his way clear in every thing.**

**2. That men's dishonesty will be their shame: He that perverts his way, that turns aside into crooked paths, that dissembles with God and man, looks one way and rows another, though he may for a time disguise himself, and pass current, shall be known to be what he is. It is a thousand to one but some time or other he betrays himself; at least, God will discover him in the great day. He that perverts his ways documenta erit-shall be made an example of, for warning to others; so some.**

**Pro 10:10**

Mischief is here said to attend,

**1. Politic, designing, self-disguising sinners: He that winks with the eye, as if he took no notice of you, when at the same time he is watching an opportunity to do you an ill turn, that makes signs to his accomplices when to come into assist him in executing his wicked projects, which are all carried on by trick and artifice, causes sorrow both to others and to himself. Ingenuity will be no excuse for iniquity, but the sinner must either repent or do worse, either rue it or be ruined by it.**

**2. Public, silly, self-exposing sinners: A prating fool, whose sins go before unto judgment, shall fall, as was said before, v. 8. But his case is less dangerous of the two, and, though he destroys himself, he does not create so much sorrow to others as he that winks with his eyes. The dog that bites is not always the dog that barks.**

**Pro 10:11**

See here,

**1. How industrious a good man is, by communicating his goodness, to do good with it: His mouth, the outlet of his mind, is a well of life; it is a constant spring, whence issues good discourse for the edification of others, like streams that water the ground and make it fruitful, and for their consolation, like streams that quench the thirst of the weary traveller. It is like a well of life, that is pure and clean, not only not poisoned, but not muddled, with any corrupt communication.**

**2. How industrious a bad man is, by concealing his badness, to do hurt with it: The mouth of the wicked covers violence, disguises the designed mischief with professions of friendship, that it may be carried on the more securely and effectually, as Joab kissed and killed, Judas kissed and betrayed; this is his sin, to which the punishment answers (v. 6): Violence covers the mouth of the wicked; what he got by violence shall by violence be taken from him, Job 5:4, 5.**

**Pro 10:12**

Here is,

**1. The great mischief-maker, and that is malice. Even where there is no manifest occasion of strife, yet hatred seeks occasion and so stirs it up and does the devil's work. Those are the most spiteful ill-natured people that can be who take a pleasure in setting their neighbours together by the ears, by tale-bearing, evil surmises, and misrepresentations, blowing up the sparks of contention, which had lain buried, into a flame, at which, with an unaccountable pleasure, they warm their hands.**

**2. The great peace-maker, and that is love, which covers all sins, that is, the offences among relations which occasion discord. Love, instead of proclaiming and aggravating the offence, conceals and extenuates it as far as it is capable of being concealed and extenuated. Love will excuse the offence which we give through mistake and unadvisedly; when we are able to say that there was no ill intended, but it was an oversight, and we love our friend notwithstanding, this covers it. It will also overlook the offence that is given us, and so cover it, and make the best of it: by this means strife is prevented, or, if begun, peace is recovered and restored quickly. The apostle quotes this, 1 Pt. 4:8. Love will cover a multitude of sins.**

**Pro 10:13**

Observe,

**1. Wisdom and grace are the honour of good men: He that has understanding, that good understanding which those have that do the commandments, wisdom is found in his lips, that is, it is discovered to be there, and consequently that he has within a good treasure of it, and it is derived thence for the benefit of others. It is a man's honour to have wisdom, but much more to be instrumental to make others wise.**

**2. Folly and sin are the shame of bad men: A rod is for the back of him that is void of understanding-of him that wants a heart; he exposes himself to the lashes of his own conscience, to the scourges of the tongue, to the censures of the magistrate, and to the righteous judgments of God. Those that foolishly and wilfully go on in wicked ways are preparing rods for themselves, the marks of which will be their perpetual disgrace.**

**Pro 10:14**

Observe,

**1. It is the wisdom of the wise that they treasure up a stock of useful knowledge, which will be their preservation: Wisdom is therefore found in their lips (v. 13), because it is laid up in their hearts, out of which store, like the good householder, they bring things new and old. Whatever knowledge may be at any time useful to us we must lay it up, because we know not but some time or other we may have occasion for it. We must continue laying up as long as we live; and be sure to lay it up safely, that it may not be to seek when we want it.**

2. It is the folly of fools that they lay up mischief in their hearts, which is ready to them in all they say, and works terror and destruction both to others and to themselves. They love devouring words (Ps. 52:4), and these come uppermost. Their mouth is near destruction, having the sharp arrows of bitter words always at hand to throw about.

#### **Pro 10:15**

This may be taken two ways:-

1. As a reason why we should be diligent in our business, that we may avoid that sinking dispiriting uneasiness which attends poverty, and may enjoy the benefit and comfort which those have that are beforehand in the world. Taking pains is really the way to make ourselves and our families easy. Or, rather,

2. As a representation of the common mistakes both of rich and poor, concerning their outward condition.

(1.) Rich people think themselves happy because they are rich; but it is their mistake: The rich man's wealth is, in his own conceit, his strong city, whereas the worst of evils it is too weak and utterly insufficient to protect them from. It will prove that they are not so safe as they imagine; nay, their wealth may perhaps expose them.

(2.) Poor people think themselves undone because they are poor; but it is their mistake: The destruction of the poor is their poverty; it sinks their spirits, and ruins all their comforts; whereas a man may live very comfortably, though he has but a little to live on, if he be but content, and keep a good conscience, and live by faith.

#### **Pro 10:16**

Solomon here confirms what his father had said (Ps. 37:16), A little that a righteous man has is better than the riches of many wicked.

1. Perhaps a righteous man has no more than what he works hard for; he eats only the labour of his hands, but that labour tends to life; he aims at nothing but to get an honest livelihood, covets not to be rich and great, but is willing to live and maintain his family. Nor does it tend only to his own life, but he would enable himself to do good to others; he labours that he may have to give (Eph. 4:28); all his business turns to some good account or other. Or it may be meant of his labour in religion; he takes most pains in that which has a tendency to eternal life; he sows to the Spirit, that he may reap life everlasting.

2. Perhaps a wicked man's wealth is fruit which he did not labour for, but came easily by, but it tends to sin. He makes it the food and fuel of his lusts, his pride and luxury; he gets hurt with it and not good; he gets hurt by it and is hardened by it in his wicked ways. The things of this world are good or evil, life or death, as they are used, and as those are that have them