

Calvary Chapel of Philadelphia



# CHILDREN'S MINISTRY TEACHER'S PACKET

3rd - 5th Grade

## Sunday Morning

Study 10

*Proverbs 10:16-32*

# Proverbs 10:16-32

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** We will study the importance of guarding our tongues and using our words wisely.

## Key Verses

Proverbs 10:16-32—Main Teaching Passage

Ephesians 4:29

James 3:10

## Memory Verse - Psalm 141:3

Set a guard, O Lord, over my mouth;  
Keep watch over the door of my lips.

## Hook

Review last week’s memory verse, Proverbs 10:1.

On the board write the words ‘foolish’ and ‘wise.’

Read through Proverbs 10:16-32 and have the students put all of the wise things under the ‘wise’ section and all of the foolish things under the ‘foolish’ section. Now ask the students to underline all of the things that involve the way that we speak.

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 whole Bible study could be written on verse 17 alone. All of the studies on Proverbs could be read in light of this verse, which reminds us that instruction, teaching, and wisdom are only valuable if they followed. When they are ignored, our path inevitably goes astray.

A large portion of the second half of chapter 10 deals specifically with one issue: the use of the tongue. We read that the way we use our tongues, what we say, demonstrates whether we have learned wisdom or are still one of the group that the proverbs calls 'fools.' There are several signs of 'foolish talk':

- Lying and slander (verse 18)
- Someone who talks too much (verse 19)
- Someone who talks without knowledge (21)
- Someone who uses foul language (verse 32)
- Conversely the wise person restrains his tongue (verse 19)
- Delivers wisdom and life to others (verse 21)
- and speaks with appropriate language about appropriate topics (v. 32)

All of these things are indicators of what is going on in someone's heart. As James tells us, "Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be so." (3:10)

The remainder of the passage deals with interesting topics such as laziness (v.26), telling us that someone who is a lazy person is actually a source of irritation to other people. It also speaks to us of expectations and joy. Those who trust in the Lord will be blessed, they will see His ways as a path to joy and not as a burden. Those who seek their own way will inevitably be disappointed. They will in the end realize that nothing satisfies but the Lord himself. (vv.27-30)

# LOOK

In the book of James we read that our tongue is one of the most powerful weapons we carry. We read that our tongue has the power to harm but also to help and because of this we are told that we need to be incredible careful how we use our tongue.

The book of Proverbs also talks a lot about how we use our tongues. Proverbs looks at certain situations and then tells us based on our behavior if we have been wise, or if we have been foolish. In this passage of Scripture, Proverbs wants to tell us if we have been using our tongue wisely, or if we have spoken like an absolutely fool.

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

# LOOK (Continued)

There are a few signs that Proverbs gives us to show if we have been wise or foolish. Some of those signs are quite straight forward. If we have been lying we are acting foolishly because lying is sin. If we have been spreading false rumors about people then we are also in sin, and again that is simply foolish. However, there are other things that are perhaps less obvious. Proverbs tells us that talking too much is a sign of foolishness. In fact it says that “In an abundance of words sin is not lacking, but whoever restrains himself is wise.” Sometimes we can get carried away and lose control of our tongues. We start talking and instead of thinking about what we are saying we allow everything that comes into our heads to come straight out of our mouths. When we do that, we inevitably get ourselves into trouble. We say things that we don’t mean, untruthful things, even mean and insulting things. One of the ways that we can show that God is teaching us to be more like Him is simply to think about what we are saying.

Proverbs also talks about the language that we use and the topics that we talk about. Ephesians 4:29 says “Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen.” In other words, we should be people who demonstrate love and grace through the things that we say. We should be seeking to build others up and not to tear them down through our words.

Lastly, Proverbs tells us that we are foolish when we try and give advice on subjects that we don’t have any knowledge about. When we speak without knowledge we are almost guaranteed to give someone bad and unhelpful advice. When we don’t know the answer to something it is perfectly okay to simply say “I don’t know, maybe you should ask someone else.”

## TOOK

As a class, memorize Psalm 141:3.

Ask the class, “Do you remember a time when your tongue got you into trouble?”

**Pray:** Thank the Lord for giving us His wise instruction. Praise Him for guiding and directing us. Ask Him for grace and help in controlling our tongues.

**Parent Question:** What does Proverbs say about using our tongues wisely and foolishly?

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 10 by Matthew Henry

### Pro 10:17

See here,

- 1. That those are in the right that do not only receive instruction, but retain it, that do not let it slip through carelessness, as most do, nor let it go to those that would rob them of it, that *keep instruction* safely, keep it pure and entire, keep it for their own use, that they may govern themselves by it, keep it for the benefit of others, that they may instruct them; those that do so are *in the way of life*, the way that has true comfort in it and eternal life at the end of it.
- 2. That those are in the wrong that do not only not receive instruction, but wilfully and obstinately refuse it when it is offered them. They will not be taught their duty because it discovers their faults to them; that instruction which carries reproof in it they have a particular aversion to, and certainly they err; it is a sign that they err in judgment, and have false notions of good and evil; it is a cause of their erring in conversation. The traveller that has missed his way, and cannot bear to be told of it and shown the right way, must needs err still, err endlessly; he certainly misses *the way of life*.

### Pro 10:18

Observe here, Malice is folly and wickedness.

- 1. It is so when it is concealed by flattery and dissimulation: He *is a fool*, though he may think himself a politician, *that hides hatred with lying lips*, lest, if it break out, he should be ashamed before men and should lose the opportunity of gratifying his malice. *Lying lips* are bad enough of themselves, but have a peculiar malignity in them when they are made *a cloak of maliciousness*. But he *is a fool* who thinks to hide any thing from God.
- 2. It is no better when it is vented in spiteful and mischievous language: *He that utters slander is a fool too*, for God will sooner or later bring forth that righteousness as the light which he endeavours to cloud, and will find an expedient to roll the reproach away.

### Pro 10:19

We are here admonished concerning the government of the tongue, that necessary duty of a Christian.

- 1. It is good to say little, because *in the multitude of words there wanteth not sin*, or *sin doth not cease*. Usually, those that speak much speak much amiss, and among many words there cannot but be many idle words, which they must shortly give an account of. Those that love to hear themselves talk do not consider what work they are making for repentance; for that will be wanted, and first or last will be had, where *there wanteth not sin*.
- 2. It is therefore good to *keep our mouth as with a bridle*: *He that refrains his lips*, that often checks himself, suppresses what he has thought, and holds in that which would transpire, is a wise man; it is an evidence of his wisdom, and he therein consults his own peace. Little said is soon amended, [Amos 5:13](#); [Jam. 1:19](#).

### Pro 10:20-21

We are here taught how to value men, not by their wealth and preferment in the world, but by their virtue.

- I. Good men are good for something. Though they may be poor and low in the world, and may not have power and riches to do good with, yet, as long as they have a mouth to speak, that will make them valuable and useful, and upon that account we must honour those that fear the Lord, because *out of the good treasure of their heart they bring forth good things*.
  - 1. This makes them valuable: *The tongue of the just is as choice silver*; they are sincere, freed from the dross of guile and evil design. God's words are compared to *silver purified* ([Ps. 12:6](#)), for they may be relied on; and such are the words of just men. They are of weight and worth, and will enrich those that hear them with wisdom, which is better than *choice silver*.
  - 2. It makes them useful: *The lips of the righteous feed many*; for they are full of the word of God, which is the bread of life, and that sound doctrine wherewith souls are nourished up. Pious discourse is spiritual food to the needy, to the hungry.
- II. Bad men are good for nothing.
  - 1. One can get no good by them: *The heart of the wicked is little worth*, and therefore that which comes out of the abundance of his heart cannot be worth much. His principles, his notions, his thoughts, his purposes, and all the things that fill him, and affect him, are worldly and carnal, and therefore of no value. *He that is of the earth speaks of the earth*, and neither understands nor relishes the things of God, [Jn. 3:31](#); [1 Co. 2:14](#). The wicked man pretends that, though he does not talk of religion as the just do, yet he has it within him, and thanks God that his heart is good; but he that searches the heart here says the contrary: *It is nothing worth*.
  - 2. One can do no good to them. While many are fed by *the lips of the righteous*, *fools die for want of wisdom*; and fools indeed they are to die for want of that which they might so easily come by. *Fools die for want of a heart* (so the word is); they perish for want of consideration and resolution; they have no heart to do any thing for their own good. While the righteous feed others fools starve themselves.

#### Pro 10:22

Worldly wealth is that which most men have their hearts very much upon, but they generally mistake both in the nature of the thing they desire and in the way by which they hope to obtain it; we are therefore told here,

- 1. What that wealth is which is indeed desirable, not having abundance only, but having it and *no sorrow with it*, no disquieting care to get and keep it, no vexation of spirit in the enjoyment of it, no tormenting grief for the loss of it, no guilt contracted by the abuse of it-to have it and to have a heart to take the comfort of it, to do good with it and to serve God with joyfulness and gladness of heart in the use of it.
- 2. Whence this desirable wealth is to be expected, not by making ourselves drudges to the world ([Ps. 127:2](#)), but by *the blessing of God*. It is this that *makes rich and adds no sorrow*; what comes from the love of God has the grace of God for its companion, to preserve the soul from those turbulent lusts and passions of which, otherwise, the increase of riches is commonly the incentive. He had said (v. 4), *The hand of the diligent makes rich*, as a means; but here he ascribes it to *the blessing of the Lord*; but that blessing is upon *the hand of the diligent*. It is thus in spiritual riches. Diligence in getting them is our duty, but God's blessing and grace must have all the glory of that which is acquired, [Deu. 8:17, 18](#).

#### Pro 10:23

Here is,

- 1. Sin exceedingly sinful: *It is as laughter to a fool to do mischief*; it is as natural to him, and as pleasant, as it is

to a man to laugh. *Wickedness is his Isaac* (that is the word here); it is his delight, his darling, and that in which he pleases himself. He makes a laughing matter of sin. When he is warned not to sin, from the consideration of the law of God and the revelation of his wrath against sin, he makes a jest of the admonition, and laughs at the shaking of the spear; when he has sinned, instead of sorrowing for it, he boasts of it, ridicules reproofs, and laughs away the convictions of his own conscience, ch. 14:9.

•2. Wisdom exceedingly wise, for it carries along with it the evidence of its own excellency; it may be predicated of itself, and this is encomium enough; you need say no more in praise of *a man of understanding* than this, "He is an *understanding man*; he *has wisdom*; he is so wise as not to do mischief, or if he has, through oversight, offended, he is so wise as not to make a jest of it.' Or, to pronounce wisdom wise indeed, read it thus: *As it is a sport to a fool to do mischief, so it is to a man of understanding to have wisdom and to show it.* Besides the future recompence, a good man has as much present pleasure in the restraints and exercises of religion as sinners can pretend to in the liberties and enjoyments of sin, and much more, and much better.

Pro 10:24-25

It is here said, and said again, to the righteous, that *it shall be well with them*, and to the wicked, *Woe to them*; and these are set the one over against the other, for their mutual illustration.

•I. It shall be as ill with the wicked as they can fear, and as well with the righteous as they can desire.

•1. The wicked, it is true, buoy themselves up sometimes in their wickedness with vain hopes which will deceive them, but at other times they cannot but be haunted with just fears, and those *fears shall come upon them*; the God they provoke will be every whit as terrible as they, when they are under their greatest damps, apprehend him to be. *As is thy fear, so is thy wrath*, Ps. 90:11. Wicked men fear the punishment of sin, but they have not wisdom to improve their fears by making their escape, and so the thing they feared comes upon them, and their present terrors are earnest of their future torments.

•2. The righteous, it is true, sometimes have their fears, but their desire is towards the favour of God and a happiness in him, and that *desire shall be granted*. According to their faith, not according to their fear, it shall be *unto them*, Ps. 37:4.

II. The prosperity of the wicked shall quickly end, but the happiness of the righteous shall never end, v. 25. The wicked make a great noise, hurry themselves and others, like a *whirlwind*, which threatens to bear down all before it; but, like a *whirlwind*, they are presently gone, and they pass irrecoverably; they are *no more*; all about them are quiet and glad when the storm is over, Ps. 37:10, 36; Job 20:5. *The righteous*, on the contrary, make no show; they lie hid, like a *foundation*, which is low and out of sight, but they are fixed in their resolution to cleave to God, established in virtue, and they shall be an *everlasting foundation*, immovably good. He that is holy shall be holy still and immovably happy; his hope is built on a rock, and therefore not shocked by the storm, Mt. 7:24. *The righteous is the pillar of the world* (so some read it); the world stands for their sakes; the holy seed is the substance thereof.

Pro 10:26

Observe,

•1. Those that are of a slothful disposition, that love their ease and cannot apply their minds to any business, are not fit to be employed, no, not so much as to be sent on an errand, for they will neither deliver a message with any care nor make any haste back. Such therefore are very unmeet to be ministers, Christ's messengers; he will not own the sending forth of sluggards into his harvest.

•2. Those that are guilty of so great an oversight as to entrust such with any affair, and put confidence in them, will certainly have vexation with them. A slothful servant is to his master as uneasy and troublesome as *vinegar to the teeth* and *smoke to the eyes*; he provokes his passion, as vinegar sets the teeth on edge, and occasions him grief to see his business neglected and undone, as smoke sets the eyes a weeping.

Pro 10:27-28

Observe,

1. Religion lengthens men's lives and crowns their hopes. *What man is he that loves life?* Let him *fear God*, and that will secure him from many things that would prejudice his life, and secure to him life enough in this world and eternal life in the other; *the fear of the Lord* will add days more than was expected, will add them endlessly, will prolong them to the days of eternity. *What man is he that would see good days?* Let him be religious, and then his days shall not only be many, but happy, very happy as well as very many, for *the hope of the righteous shall be gladness*; they shall have what they hope for, to their unspeakable satisfaction. It is something future and unseen that they place their happiness in ([Rom. 8:24, 25](#)), not what they have in hand, but what they have in hope, and their hope will shortly be swallowed up in fruition, and it will be their everlasting gladness. *Enter thou into the joy of thy Lord.*

•2. Wickedness shortens men's lives, and frustrates their hopes: *The years of the wicked*, that are spent in the pleasures of sin and the drudgery of the world, *shall be shortened*. Cut down the trees that cumber the ground. And whatever comfort or happiness a wicked man promises himself, in this world or the other, he will be frustrated; for *the expectation of the wicked shall perish*; his hope shall be turned into endless despair.

[Pro 10:29-30](#)

These two verses are to the same purport with those next before, intimating the happiness of the godly and the misery of the wicked; it is necessary that this be inculcated upon us, so loth are we to believe and consider it.

1. Strength and stability are entailed upon integrity: *The way of the Lord* (the providence of God, the way in which he walks towards us) *is strength to the upright*, confirms him in his uprightness. All God's dealings with him, merciful and afflictive, serve to quicken him to his duty and animate him against his discouragements. Or *the way of the Lord* (the way of godliness, in which he appoints us to walk) *is strength to the upright*; the closer we keep to that way, the more our hearts are enlarged to proceed in it, the better fitted we are both for services and sufferings. A good conscience, kept pure from sin, gives a man boldness in a dangerous time, and constant diligence in duty makes a man's work easy in a busy time. The more we do for God the more we may do, [Job 17:9](#). That *joy of the Lord* which is to be found only in the *way of the Lord* will be our strength ([Neh. 8:10](#)), and therefore *the righteous shall never be removed*. Those that have an established virtue have an established peace and happiness which nothing can rob them of; they *have an everlasting foundation*, v. 25.

2. Ruin and destruction are the certain consequences of wickedness. *The wicked shall not* only not inherit the earth, though they lay up their treasure in it, but they shall not so much as *inhabit the earth*; God's judgments will root them out. *Destruction*, swift and sure destruction, *shall be to the workers of iniquity*, destruction from the presence of the Lord and the glory of his power. Nay, that way of the Lord which is the strength of the upright is consumption and terror *to the workers of iniquity*; the same gospel which to the one is a *savour of life unto life* to the other is a *savour of death unto death*; the same providence, like the same sun, softens the one and hardens the other, [Hos. 14:9](#).

[Pro 10:31-32](#)

Here, as before, men are judged of, and, accordingly, are justified or condemned, by their words, [Mt. 12:37](#).

1. It is both the proof and the praise of a man's wisdom and goodness that he speaks wisely and well. A good man, in his discourse, *brings forth wisdom* for the benefit of others. God gives him wisdom as a reward of his righteousness ([Eccl. 2:26](#)), and he, in gratitude for that gift and justice to the giver, does good with it, and with his wise and pious discourses edifies many. He *knows what is acceptable*, what discourse will be pleasing to God (for that is it that he studies more than to oblige the company), and what will be agreeable both to the speaker and to the hearers, what will become him and benefit them, and that he will speak.



2. It is the sin, and will be the ruin, of a wicked man, that he speaks wickedly like himself. *The mouth of the wicked speaks frowardness*, that which is displeasing to God and provoking to those he converses with; and what is the issue of it? Why, *the froward tongue shall be cut out*, as surely as the *flattering one*, Ps. 12:3.