

Calvary Chapel of Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

3rd - 5th Grade

Sunday Morning

Study 11

Proverbs 11:1-15

Proverbs 11:1-15

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 lesson will use Proverbs 11:1-15 in order to demonstrate the contrast between the “wicked” and “righteous” person.

Key Verses

Proverbs 11:1-15—Main Teaching Passage

Memory Verse - Proverbs 11:6

“The righteousness of the upright will deliver them,
But the unfaithful will be caught by *their* lust.”

Hook

Review last week’s memory verse, Psalm 141:1.

Have two volunteers come to the front. Have them stand next to each other, with one standing at a slight angle. Then have them both take a few steps forward. Note how two people facing slightly different directions begin to move apart as they go forward.

Proverbs presents us with two paths: the path of the righteous and the path of the wicked. Like in our demonstration, these two paths have dramatically different end results.

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

Most of the verses in today's passage set up a contrast between the way a wise or righteous person lives and the way a wicked or foolish person lives. A good approach to this chapter is to note in each verse what sort of things describe a righteous person and what describe a wicked person. The contrast in each verse is:

1. A wicked person is dishonest in their buying and selling and tries to rip people off, but a righteous person honors the Lord in his business.
2. A wicked person is prideful, and when their pride is exposed, they are put to shame. The righteous person wisely remains humble.
3. The righteous person benefits from the blessing of integrity (doing the right thing no matter the consequences). On the other hand, the wicked person suffers as a result of their wickedness.
4. The righteous person relies on their righteousness, not riches, to take care of them in God's final judgment.
5. The blameless person's righteousness will guide them on a fruitful walk with the Lord, but the wicked person is headed down a destructive path.
6. In difficult situations, a righteous person's goodness will be of help to them, but the wicked person's evil will come back to hurt them.
7. Because the wicked person seeks after worldly things, they have no hope after death. They lose all they have to look forward to. While the verse doesn't say it, the righteous person has a hope beyond death of eternal life with God forever.
8. Many times, situations where the righteous appear to be in trouble and wicked people in a good position tend to reverse themselves, with the righteous person delivered and the wicked man in trouble.
9. The hypocrite (someone who claims to be one thing but acts another way) will get himself and others into danger with his talking. The righteous person, through wisely refraining from hypocritical speech, is spared such problems.
10. People are genuinely happy when good things happen to good people, but for wicked people, others may delight in their misfortune.
11. Positive, godly speech blesses entire communities, but wicked speech can present a danger to everyone in the community.
12. Fools go around slandering their neighbors, pointing out all their problems and flaws. A wise person will keep his mouth shut, even if he has a problem with someone else.

BOOK (Continued)

13. The wicked person goes around sharing secrets told to them in confidence. A wise person has the discretion to keep secrets.
14. The wicked do not seek godly wisdom from others, and as a result they encounter many dangers. The righteous person seeks out wisdom from godly older believers and is safe.
15. The wise person does not simply lend money to anyone who asks, but is careful about how he uses his money.

LOOK

As you go through the contrasts of the wise/righteous person and the foolish/wicked person, have the students think about and try to answer three questions in their own hearts. First, they should ask, “Which of these describe me right now?” We should all be asking ourselves, am I the righteous person or the wicked one? The wise man or the fool? Second, they should ask, “Which of these people do I want to be?” This should be the easiest question. Obviously we should all desire to be wise and righteous! Wickedness leads to destruction and death, but righteousness to life and peace. Finally, have them think about what steps they should take to become more like the righteous, wise man. Not all of these verses may be the major struggle in any individual student’s life, but we all should be able to find at least one area where we need to grow and become more Christ-like. Whenever the Bible gives us a model of how to live a godly life, as it does throughout Proverbs, it is always a good idea to ask these three questions as we seek to make our lives more Christ-like.

TOOK

As a class, memorize Proverbs 11:6

Ask the class to share any areas discussed in the passage that they would like to improve on.

Pray: Thank the Lord for the wisdom He gives us in Proverbs. Ask Him for help as you seek to put His Word into practice.

Parent Question: What are some differences between a wise, righteous person and a foolish, wicked person?

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

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 11:1-15 by Matthew Henry

Chapter 11

[Pro 11:1](#)

As religion towards God is a branch of universal righteousness (he is not an honest man that is not devout), so righteousness towards men is a branch of true religion, for he is not a godly man that is not honest, nor can he expect that his devotion should be accepted; for,

1. Nothing is more offensive to God than deceit in commerce. *A false balance* is here put for all manner of unjust and fraudulent practices in dealing with any person, which are all an *abomination to the Lord*, and render those abominable to him that allow themselves in the use of such accursed arts of thriving. It is an affront to justice, which God is the patron of, as well as a wrong to our neighbour, whom God is the protector of. Men make light of such frauds, and think there is no sin in that which there is money to be got by, and, while it passes undiscovered, they cannot blame themselves for it; a blot is no blot till it is hit, [Hos. 12:7](#), 8. But they are not the less an abomination to God, who will be the avenger of those that are defrauded by their brethren.

•2. Nothing is more pleasing to God than fair and honest dealing, nor more necessary to make us and our devotions acceptable to him: *A just weight is his delight*. He himself goes by a just weight, and holds the scale of judgment with an even hand, and therefore is pleased with those that are herein followers of him. A balance cheats, under pretence of doing right most exactly, and therefore is the greater abomination to God.

[Pro 11:2](#)

Observe,

1. How he that exalts himself is here abased, and contempt put upon him. *When pride comes then comes shame*. Pride is a sin which men have reason to be themselves ashamed of; it is a shame to a man who springs out of the earth, who lives upon alms, depends upon God, and has forfeited all he has, to be proud. It is a sin which others cry out shame on and look upon with disdain; he that is haughty makes himself contemptible; it is a sin for which God often brings men down, as he did Nebuchadnezzar and Herod, whose ignominy immediately attended their vain-glory; for God *resists the proud*, contradicts them, and counterworks them, in the thing they are proud of, [Isa. 2:11](#), etc.

•2. How he that humbles himself is here exalted, and a high character is given him. As with the proud there is folly, and will be shame, so *with the lowly there is wisdom*, and will be honour, for a man's wisdom gains him respect and makes his face to shine before men; or, if any be so base as to trample upon the humble, God will give them grace which will be their glory. Considering how safe, and quiet, and easy, those are that are of a humble spirit, what communion they have with God and comfort in themselves, we will say, *With the lowly is wisdom*.

[Pro 11:3](#)

It is not only promised that God will guide the upright, and threatened that he will destroy the transgressors, but, that we may be the more fully assured of both, it is here represented as if the nature of the thing were such on both sides that it would do it itself.

1. The integrity of an honest man will itself be his guide in the way of duty and the way of safety. His principles are fixed, his rule is certain, and therefore his way is plain; his sincerity keeps him steady, and he needs not tuck about every time the wind turns, having no other end to drive at than to keep a good conscience. *Integrity and uprightness will preserve men*, [Ps. 25:21](#).

•2. The iniquity of a bad man will itself be his ruin. As the plainness of a good man will be his protection, though he is ever so much exposed, so the perverseness of sinners will be their destruction, though they think themselves ever so well fortified. They shall fall into pits of their own digging, ch. 5:22.

[Pro 11:4](#)

Note,

1. The *day of death* will be a *day of wrath*. It is a messenger of God's wrath; therefore when Moses had meditated on man's mortality he takes occasion thence to admire *the power of God's anger*, [Ps. 110:11](#). It is a debt owing, not to nature, but to God's justice. *After death the judgment*, and that is a *day of wrath*, [Rev. 6:17](#).

2. Riches will stand men in no stead that day. They will neither put by the stroke nor ease the pain, much less take out the sting; what profit will this world's birth-rights be of then? In the day of public judgments riches often expose men rather than protect them, [Eze. 7:19](#).

•3. It is righteousness only that will *deliver from the evil of death*. A good conscience will make death easy, and take off the terror of it; it is the privilege of the righteous only not to be hurt of the second death, and so not much hurt by the first.

[Pro 11:5-6](#)

These two verses are, in effect, the same, and both to the same purport with v. 3. For the truths are here of such certainty and weight that they cannot be too often inculcated. Let us govern ourselves by these principles.

•I. That the ways of religion are plain and safe, and in them we may enjoy a holy security. A living principle of honesty and grace will be,

•1. Our best direction in the right way, in every doubtful case to say to us, *This is the way, walk in it*. He that acts without a guide looks right on and sees his way before him.

•2. Our best deliverance from every false way: *The righteousness of the upright* shall be armour of proof to them, to deliver them from the allurements of the devil and the world, and from their menaces.

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The ways of wickedness are dangerous and destructive: *The wicked shall fail into misery and ruin by their own wickedness*, and be *taken in their own naughtiness* as in a snare. *O Israel! thou hast destroyed thyself*. Their sin will be their punishment; that very thing by which they contrived to shelter themselves will make against them.

[Pro 11:7](#)

Note,

1. Even wicked men, while they live, may keep up a confident expectation of a happiness when they die, or at least a happiness in this world. The hypocrite has his hope, in which he wraps himself as the spider in her

web. The worldling expects great matters from his wealth; he calls it *goods laid up for many years*, and hopes to take his ease in it and to be merry; but in death their expectation will be frustrated: the worldling must leave this world which he expected to continue in and the hypocrite will come short of that world which he expected to remove to, [Job 27:8](#).

•2. It will be the great aggravation of the misery of wicked people that their hopes will sink into despair just when they expect them to be crowned with fruition. When a godly man dies his expectations are out-done, and all his fears vanish; but when a wicked man dies his expectations are dashed, dashed to pieces; in that very day his thoughts perish with which he had pleased himself, his hopes vanish.

[Pro 11:8](#)

As always in death, so sometimes in life, the righteous are remarkably favoured and the wicked crossed.

1. Good people are helped out of the distresses which they thought themselves lost in, and their feet are set in a large room, [Ps. 66:12](#); 34:19. God has found out a way to deliver his people even when they have despaired and their enemies have triumphed, as if the wilderness had shut them in.

2. The wicked have fallen into the distresses which they thought themselves far from, nay, which they had been instrumental to bring the righteous into, so that they seem to come in their stead, as a ransom for the just. Mordecai is saved from the gallows, Daniel from the lion's den, and Peter from the prison; and their persecutors *come in their stead*. The Israelites are delivered out of the Red Sea and the Egyptians drowned in it. So precious are the saints in God's eye that he *gives men for them*, [Isa. 43:3](#), 4.

[Pro 11:9](#)

Here is,

•1. Hypocrisy designing ill. It is not only the murderer with his sword, but the *hypocrite with his mouth*, that *destroys his neighbour*, decoying him into sin, or into mischief, by the specious pretences of kindness and good-will. *Death and life are in the power of the tongue*, but no tongue more fatal than the flattering tongue.

2. Honesty defeating the design and escaping the snare: *Through knowledge of the devices of Satan shall the just be delivered* from the snares which the hypocrite has laid for him; seducers shall not deceive the elect. By the knowledge of God, and the scriptures, and their own hearts, shall the just be delivered from those that lie in wait to deceive, and so to destroy, [Rom. 16:18](#), 19.

[Pro 11:10-11](#)

It is here observed,

•I. That good men are generally well-beloved by their neighbours, but nobody cares for wicked people.

•1. It is true there are some few that are enemies to the righteous, that are prejudiced against God and godliness, and are therefore vexed to see good men in power and prosperity; but all indifferent persons, even those that have no great stock of religion themselves, have a good word for a good man; and therefore *when it goes well with the righteous*, when they are advanced and put into a capacity of doing good according to their desire, it is so much the better for all about them, and *the city rejoices*. For the honour and encouragement of virtue, and as it is the accomplishment of the promise of God, we should be glad to see virtuous men prosper in the world, and brought into reputation.

•2. Wicked people may perhaps have here and there a well-wisher among those who are altogether such as themselves, but among the generality of their neighbours they get ill-will; they may be feared, but they are not loved, and therefore *when they perish there is shouting*; every body takes a pleasure in seeing them disgraced and disarmed, removed out of places of trust and power, chased out of the world, and wishes no greater loss may come to the town, the rather because they hope *the righteous may come in their stead*, as they into trouble instead of the righteous, v. 8. Let a sense of honour therefore keep us in the paths of virtue, that we may live desired and die lamented, and not be hissed off the stage, [Job 27:23](#); [Ps. 52:6](#).

•II. That there is good reason for this, because those that are good do good, but (*as saith the proverb of the ancients*) *wickedness proceeds from the wicked.*

•1. *Good men are public blessings-Vir bonus est commune bonum.* By the blessing of the upright, the blessings with which they are blessed, which enlarge their sphere of usefulness,-by the blessings with which they bless their neighbours, their advice, their example, their prayers, and all the instances of their serviceableness to the public interest,-by the blessings with which God blesses others for their sake,-by these *the city is exalted* and made more comfortable to the inhabitants, and more considerable among its neighbours.

•2. Wicked men are public nuisances, not only the burdens, but the plagues of their generation. The city is *overthrown by the mouth of the wicked*, whose evil communications corrupt good manners, are enough to debauch a town, to ruin virtue in it, and bring down the judgments of God upon it.

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[Pro 11:12-13](#)

•I. Silence is here recommended as an instance of true friendship, and a preservative of it, and therefore an evidence,

•1. Of wisdom: *A man of understanding*, that has rule over his own spirit, if he be provoked, *holds his peace*, that he may neither give vent to his passion nor kindle the passion of others by any opprobrious language or peevish reflections.

•2. Of sincerity: *He that is of a faithful spirit*, that is true, not only to his own promise, but to the interest of his friend, *conceals every matter* which, if divulged, may turn to the prejudice of his neighbour.

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•II. This prudent friendly concealment is here opposed to two very bad vices of the tongue:-

•1. Speaking scornfully of a man to his face: *He that is void of wisdom* discovers his folly by this; he *despises his neighbour*, calls him *Raca*, and *Thou fool*, upon the least provocation, and tramples upon him as not worthy to be set with the dogs of his flock. He undervalues himself who thus undervalues one that is made of the same mould.

•2. Speaking spitefully of a man behind his back: *A tale-bearer*, that carries all the stories he can pick up, true or false, from house to house, to make mischief and sow discord, *reveals secrets* which he has been entrusted with, and so breaks the laws, and forfeits all the privileges, of friendship and conversation.

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[Pro 11:14](#)

Here is,

•1. The bad omen of a kingdom's ruin: *Where no counsel is*, no consultation at all, but every thing done rashly, or no prudent consultation for the common good, but only caballing for parties and divided interests, *the people fall*, crumble into factions, fall to pieces, fall together by the ears, and fall an easy prey to their common enemies. Councils of war are necessary to the operations of war; two eyes see more than one; and mutual advice is in order to mutual assistance.

•2. The good presage of a kingdom's prosperity: *In the multitude of counsellors*, that see their need one of another, and act in concert and with concern for the public welfare, *there is safety*; for what prudent methods one discerns not another may. In our private affairs we shall often find it to our advantage to advise with many; if they agree in their advice, our way will be the more clear; if they differ, we shall hear what is to be said on all sides, and be the better able to determine.

[Pro 11:15](#)

Here we are taught,

1. In general, that we may not use our estates as we will (he that gave them to us has reserved to himself a power to direct us how we shall use them, for they are not our own; we are but stewards), and further that God in his law consults our interests and teaches us that charity which begins at home, as well as that which must not end there. There is a good husbandry which is good divinity, and a discretion in ordering our affairs which is part of the character of a good man, [Ps. 112:5](#). Every man must be just to his family, else he is not true to his stewardship.

•2. In particular, that we must not enter rashly into suretiship,

•(1.) Because there is danger of bringing ourselves into trouble by it, and our families too when we are gone: *He that is surety for a stranger*, for any one that asks him and promises him to be bound for him another time, for one whose person perhaps he knows, and thinks he knows his circumstances, but is mistaken, he *shall smart for it. Contritione conteretur-he shall be certainly and sadly crushed and broken by it*, and perhaps become a bankrupt. Our Lord Jesus was surety for us when we were strangers, nay, enemies, and he smarted for it; *it pleased the Lord to bruise him*.

•(2.) Because he that resolves against all such suretiship keeps upon sure grounds, which a man may do if he take care not to launch out any further into business than his own credit will carry him, so that he needs not ask others to be bound for him.