

Calvary Chapel of Philadelphia



# CHILDREN'S MINISTRY TEACHER'S PACKET

3rd - 5th Grade

## Sunday Morning

Study 12

*Proverbs 11:16-31*

# Proverbs 11:16-31

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 that our actions have consequences. Positive actions yield positive results, but negative actions have negative results.

## Key Verses

Proverbs 11:16-31—Main Teaching Passage

Galatians 6:7-10

John 3:36

## Memory Verse - Galatians 6:7

“Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.”

## Hook

Review last week’s memory verse, Proverbs 11:6.

Write the word “Consequences” up on the board. Have the students define the word. Tell them that consequences are the events that take place because of something that we have done. They can be good, like receiving money for doing chores or getting good grades because you studied hard, or they can be bad, such as being punished for breaking the rules.

Let the students know that every choice and every action we make has consequences.

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 Proverbs 11:16-31, there is a common thread that weaves through all of the individual truths that are found within; our actions have consequences. This chapter gives us several examples of how choosing to act in either a righteous or a foolish manner will impact our lives. We see a repeated refrain, “He who... will... but...” This pattern is repeated in one form or another at least 9 times in this section alone. Verse 28 is a classic example of this: “He who trusts in riches will fall, but the righteous will flourish.” We are shown actions and the consequences of each scenario and then are given the opposite action followed by the consequences.

The overarching point is that what we do, the choices that we make, have consequences. Proverbs 11 tells us that righteous actions have positive consequences and foolish actions have negative consequences, like in verse 27: “He who earnestly seeks good finds favor, but trouble will come to him who seeks evil.”

The list of blessings for those who act wisely is incredible. From just verses 16-21 we see that the gracious, merciful, righteous, blameless person will have honor, does good for his soul, will have a sure reward, and gives delight to the Lord.

Notice the rewards of the righteous are not earthly but heavenly. The fool gains his wealth on earth but loses everything in the long run. The wise man sacrifices here on earth but gains everything for eternity.

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

# LOOK

Did you ever stack a big long line of dominoes? Pushing over the first domino causes it to crash into the second domino, which in turn knocks down the third domino. Eventually, because of one action that you made, all of the dominos get knocked down. Proverbs 11 tells us that all of our choices and all of our actions have consequences. Unlike the domino train we can't always see what is going to happen at the end. This is where the general truths of the book of Proverbs are very helpful to us. We don't always know how a certain choice or a certain action is going to turn out in the long run, so Proverbs 11 tells us to make the righteous choice, because in general that will lead to good results. The greedy choice, the perverse choice, and the selfish choice in general lead to difficulty and trouble.

## LOOK (Continued)

The book of Galatians tells us this same truth in a different way. It tells us that “we reap what we sow.” If you take an apple seed and plant it into the ground, care for it, and water it, eventually it will grow into a tree. That tree will grow apples. It will not grow bananas or oranges or avocados. If you plant apple seeds, you get apples. The choices that you and I make are like seeds that we plant in our hearts. If we plant seeds of righteousness, those seeds grow and produce more righteousness in us. If we plant seeds of envy, bitterness, jealousy, anger, or deceit, then those things will grow in us instead.

Proverbs 11 gives us a great list of things that we should aspire to. When we are making choices, we try as best we can to make that choice that is gracious (16), merciful (17), blameless (20), discreet (22), generous (25), seeking to do good (27), and righteous. We are told that if we make those choices, if we plant those seeds, they will grow into trees that benefit us and give us life (verse 30).

The greatest choice that we can make is given to us in John 3:36. It tells us that whoever accepts the Son will have life, but whoever rejects that Son will not have life and God’s wrath will remain upon him. All of us, every single person in the world, needs to make a decision about Jesus Christ. We need to decide if He is who He said He was (the Savior of the world, God come to forgive and redeem us) or if He was a liar or a lunatic. Scripture doesn’t keep the consequences of that choice a secret. It is very clear that anyone who surrenders themselves to Jesus Christ as Lord will be saved and will inherit eternal life. Anyone who does not accept the free gift of God’s forgiveness will not have everlasting life but instead will be found guilty of their sin. We need to make wise choices like we are told in Proverbs, but we also need to make the ultimate choice, what are we going to do about Jesus Christ. Will you follow Him or will you reject Him?

## TOOK

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.

As a class, memorize Galatians 6:7.

Offer the students and opportunity to accept Jesus as their Savior.

**Pray:** Thank the Lord for His wisdom, and pray over any who accepted Christ for the first time.

**Parent Question:** What does Proverbs 11 teach us about our actions having consequences?

# FURTHER STUDY

## Commentary on Proverbs 11:16-31 by Matthew Henry

### Pro 11:16

Here,

1. It is allowed that strong men retain riches, that those who bustle in the world, who are men of spirit and interest, and are able to make their part good against all who stand in their way, are likely to keep what they have and to get more, while those who are weak are preyed upon by all about them.
2. It is taken for granted that a gracious woman is as solicitous to preserve her reputation for wisdom and modesty, humility and courtesy, and all those other graces that are the true ornaments of her sex, as strong men are to secure their estates; and those women who are truly gracious will, in like manner, effectually secure their honour by their prudence and good conduct. A gracious woman is as honourable as a valiant man and her honour is as sure.

### Pro 11:17

It is a common principle, Every one for himself. Proximus egomet mihi-None so near to me as myself. Now, if this be rightly understood, it will be a reason for the cherishing of gracious dispositions in ourselves and the crucifying of corrupt ones. We are friends or enemies to ourselves, even in respect of present comfort, according as we are or are not governed by religious principles.

1. A merciful, tender, good humoured man, does good to his own soul, makes and keeps himself easy. He has the pleasure of doing his duty, and contributing to the comfort of those that are to him as his own soul; for we are members one of another. He that waters others with his temporal good things shall find that God will water him with his spiritual blessings, which will do the best good to his own soul. See Isa. 58:7, etc. If thou hide not thy eyes from thy own flesh, but do good to others, as to thyself, if thou do good with thy own soul and draw that out to the hungry, thou wilt do good to thy own soul; for the Lord shall satisfy thy soul and make fat thy bones. Some make it part of the character of a merciful man, that he will make much of himself; that disposition which inclines him to be charitable to others will oblige him to allow himself also that which is convenient and to enjoy the good of all his labour. We may by the soul understand the inward man, as the apostle calls it, and then it teaches us that the first and great act of mercy is to provide well for our own souls the necessary supports of the spiritual life.
2. A cruel, froward, ill-natured man, troubles his own flesh, and so his sin becomes his punishment; he starves and dies for want of what he has, because he has not a heart to use it either for the good of others or for his own. He is vexatious to his nearest relations, that are, and should be, to him as his own flesh, Eph. 5:29. Envy, and malice, and greediness of the world, are the rottenness of the bones and the consumption of the flesh.

### Pro 11:18

Note,

1. Sinners put a most fatal cheat upon themselves: The wicked works a deceitful work, builds himself a house upon the sand, which will deceive him when the storm comes, promises himself that by his sin which he will never gain; nay, it is cutting his throat when it smiles upon him. Sin deceived me, and by it slew me.

2. Saints lay up the best securities for themselves: He that sows righteousness, that is good, and makes it his business to do good, with an eye to a future recompence, he shall have a sure reward; it is made as sure to him as eternal truth can make it. If the seedness fail not, the harvest shall not, Gal. 6:8.

Pro 11:19

It is here shown that righteousness, not only by the divine judgment, will end in life, and wickedness in death, but that righteousness, in its own nature, has a direct tendency to life and wickedness to death.

1. True holiness is true happiness; it is a preparative for it, a pledge and earnest of it. Righteousness inclines, disposes, and leads, the soul to life.

2. In like manner, those that indulge themselves in sin are fitting themselves for destruction. The more violent a man is in sinful pursuits the more eagerly bent he is upon his own destruction; he awakens it when it seemed to slumber and hastens it when it seemed to linger.

Pro 11:20

It concerns us to know what God hates and what he loves, that we may govern ourselves accordingly, may avoid his displeasure and recommend ourselves to his favour. Now here we are told,

1. That nothing is more offensive to God than hypocrisy and double-dealing, for these are signified by the word which we translate frowardness, pretending justice, but intending wrong, walking in crooked ways, to avoid discovery. Those are of a froward heart who act in contradiction to that which is good, under a profession of that which is good, and such are, more than any sinners, an abomination to the Lord, Isa. 65:5.

2. That nothing is more pleasing to God than sincerity and plain-dealing: Such as are upright in their way, such as aim and act with integrity, such as have their conversation in the world in simplicity and godly sincerity, not with fleshly wisdom, these God delights in, these he even boasts of (Hast thou considered my servant Job?) and will have us to admire. Behold an Israelite indeed!

Pro 11:21

Observe,

1. That confederacies in sin shall certainly be broken, and shall not avail to protect the sinners: Though hand join in hand, though there are many that concur by their practice to keep wickedness in countenance, and engage to stand by one another in defending it against all the attacks of virtue and justice, - though they are in league for the support and propagation of it, - though wicked children tread in the steps of their wicked parents, and resolve to keep up the trade, in defiance of religion, - yet all this will not protect them from the justice of God; they shall not be held guiltless; it will not excuse them to say that they did as the most did and as their company did; they shall not be unpunished; witness the flood that was brought upon a whole world of ungodly men. Their number, and strength, and unanimity in sin will stand them in no stead when the day of vengeance comes.

**2. That entails of religion shall certainly be blessed: The seed of the righteous, that follow the steps of their righteousness, though they may fall into trouble, shall, in due time, be delivered. Though justice may come slowly to punish the wicked, and mercy may come slowly to save the righteous, yet both will come surely. Sometimes the seed of the righteous, though they are not themselves righteous, are delivered for the sake of their godly ancestors, as Israel often, and the seed of David.**

**Pro 11:22**

**By discretion here we must understand religion and grace, a true taste and relish (so the word signifies) of the honours and pleasures that attend an unspotted virtue; so that a woman without discretion is a woman of a loose and dissolute conversation; and then observe,**

**1. It is taken for granted here that beauty or comeliness of body is as a jewel of gold, a thing very valuable, and, where there is wisdom and grace to guard against the temptations of it, it is a great ornament, (Gratior est pulchro veniens de corpore virtus-Virtue appears peculiarly graceful when associated with beauty); but a foolish wanton woman, of a light carriage, is fitly compared to a swine, though she be ever so handsome, wallowing in the mire of filthy lusts, with which the mind and conscience are defiled, and, though washed, returning to them.**

**2. It is lamented that beauty should be so abused as it is by those that have not modesty with it. It seems ill-bestowed upon them; it is quite misplaced, as a jewel in a swine's snout, with which he roots in the dunghill. If beauty be not guarded by virtue, the virtue is exposed by the beauty. It may be applied to all other bodily endowments and accomplishments; it is a pity that those should have them who have not discretion to use them well.**

**Pro 11:23**

**This tells us what the desire and expectation of the righteous and of the wicked are and how they will prove, what they would have and what they shall have.**

**1. The righteous would have good, only good; all they desire is that it may go well with all about them; they wish no hurt to any, but happiness to all; as to themselves, their desire is not to gratify any evil lust, but to obtain the favour of a good God and to preserve the peace of a good conscience; and good they shall have, that good which they desire, Ps. 37:4.**

**2. The wicked would have wrath; they desire the woeful day, that God's judgments may gratify their passion and revenge, may remove those that stand in their way, and that they may make an advantage to themselves by fishing in troubled waters; and wrath they shall have, so shall their doom be. They expect and desire mischief to others, but it shall return upon themselves; as they loved cursing, they shall have enough of it.**

**Pro 11:24**

**Note,**

**1. It is possible a man may grow rich by prudently spending what he has, may scatter in works of piety, charity, and generosity, and yet may increase; nay, by that means may increase, as the corn is increased by being sown. By cheerfully using what we have our spirits are exhilarated, and so fitted for the business we have to do, by minding which closely what we have is increased; it gains a reputation which contributes to the increase. But it is especially to be ascribed to God; he blesses the giving hand, and so makes it a getting hand, 2 Co. 9:20. Give, and it shall be given you.**

2. It is possible a man may grow poor by meanly sparing what he has, withholding more than is meet, not paying just debts, not relieving the poor, not providing what is convenient for the family, not allowing necessary expenses for the preservation of the goods; this tends to poverty; it cramps men's ingenuity and industry, weakens their interest, destroys their credit, and forfeits the blessing of God: and, let men be ever so saving of what they have, if God blast it and blow upon it, it comes to nothing. A fire not blown shall consume it, Hag. 1:6, 9.

#### Pro 11:25

So backward we are to works of charity, and so ready to think that giving undoes us, that we need to have it very much pressed upon us how much it is for our own advantage to do good to others, as before, v. 17.

1. We shall have the comfort of it in our own bosoms: The liberal soul, the soul of blessing, that prays for the afflicted and provides for them, that scatters blessings with gracious lips and generous hands, that soul shall be made fat with true pleasure and enriched with more grace.

2. We shall have the recompence of it both from God and man: He that waters others with the streams of his bounty shall be also watered himself; God will certainly return it in the dews, in the plentiful showers, of his blessing, which he will pour out, till there be not room enough to receive it, Mal. 3:10. Men that have any sense of gratitude will return it if there be occasion; the merciful shall find mercy and the kind be kindly dealt with.

3. We shall be enabled still to do yet more good: He that waters, even he shall be as rain (so some read it); he shall be recruited as the clouds are which return after the rain, and shall be further useful and acceptable, as the rain to the new-mown grass. he that teaches shall learn (so the Chaldee reads it); he that uses his knowledge in teaching others shall himself be taught of God; to him that has, and uses what he has, more shall be given.

#### Pro 11:26

See here,

1. What use we are to make of the gifts of God's bounty; we must not hoard them up merely for our own advantage, that we may be enriched by them, but we must bring them forth for the benefit of others, that they may be supported and maintained by them. It is a sin, when corn is dear and scarce, to withhold it, in hopes that it will still grow dearer, so to keep up and advance the market, when it is already so high that the poor suffer by it; and at such a time it is the duty of those that have stocks of corn by them to consider the poor, and to be willing to sell at the market-price, to be content with moderate profit, and not aim to make a gain of God's judgments. It is a noble and extensive piece of charity for those that have stores wherewithal to do it to help to keep the markets low when the price of our commodities grows excessive.

2. What regard we are to have to the voice of the people. We are not to think it an indifferent thing, and not worth heeding, whether we have the ill will and word, or the good will and word, of our neighbours, their prayers or their curses; for here we are taught to dread their curses, and forego our own profit rather than incur them; and to court their blessings, and be at some expense to purchase them. Sometimes, vox populi est vox Dei -the voice of the people is the voice of God.

#### Pro 11:27

Observe,

1. Those that are industrious to do good in the world get themselves beloved both with God and man: He that rises early to that which is good (so the word is), that seeks opportunities of serving his friends and relieving the poor, and lays out himself therein, procures favour. All about him love him, and speak well of him, and will be ready to do him a kindness; and, which is better than that, better than life, he has God's lovingkindness.



2. Those that are industrious to do mischief are preparing ruin for themselves: It shall come unto them; some time or other they will be paid in their own coin. And, observe, seeking mischief is here set in opposition to seeking good; for those that are not doing good are doing hurt.

**Pro 11:28**

Observe,

1. Our riches will fail us when we are in the greatest need: He that trusts in them, as if they would secure him the favour of God and be his protection and portion, shall fall, as a man who lays his weight on a broken reed, which will not only disappoint him, but run into his hand and pierce him.

2. Our righteousness will stand us in stead when our riches fail us: The righteous shall then flourish as a branch, the branch of righteousness, like a tree whose leaf shall not wither, Ps. 1:3. Even in death, when riches fail men, the bones of the righteous shall flourish as a herb, Isa. 66:14. When those that take root in the world wither those that are grafted into Christ and partake of his root and fatness shall be fruitful and flourishing.

**Pro 11:29**

Two extremes in the management of family-affairs are here condemned and the ill consequences of them foretold:-

1. Carefulness and carnal policy, on the one hand. There are those that by their extreme earnestness in pursuit of the world, their anxiety about their business and fretfulness about their losses, their strictness with their servants and their niggardliness towards their families, trouble their own houses and give continual vexation to all about them; while others think, by supporting factions and feuds in their families, which are really a trouble to their houses, to serve some turn for themselves, and either to get or to save by it. But they will both be disappointed; they will inherit the wind. All they will get by these arts will not only be empty and worthless as the wind, but noisy and troublesome, vanity and vexation.

2. Carelessness and want of common prudence, on the other. He that is a fool in his business, that either minds it not or goes awkwardly about it, that has no contrivance and consideration, not only loses his reputation and interest, but becomes a servant to the wise in heart. He is impoverished, and forced to work for his living; while those that manage wisely raise themselves, and come to have dominion over him, and others like him. It is rational, and very fit, that the fool should be servant to the wise in heart, and upon that account, among others, we are bound to submit our wills to the will of God, and to be subject to him, because we are fools and he is infinitely wise.

**Pro 11:30**

This shows what great blessings good men are, especially those that are eminently wise, to the places where they live, and therefore how much to be valued.

1. The righteous are as trees of life; the fruits of their piety and charity, their instructions, reproofs, examples, and prayers, their interest in heaven, and their influence upon earth, are like the fruits of that tree, precious and useful, contributing to the support and nourishment of the spiritual life in many; they are the ornaments of paradise, God's church on earth, for whose sake it stands.

2. The wise are something more; they are as trees of knowledge, not forbidden, but commanded knowledge. He that is wise, by communicating his wisdom, wins souls, wins upon them to bring them in love with God and holiness, and so wins them over into the interests of God's kingdom among men. The wise are said to turn many to righteousness, and that is the same with winning souls here, Dan. 12:3. Abraham's proselytes are called the souls that he had gotten, Gen. 12:5. Those that would win souls have need of wisdom to know how to deal with them; and those that do win souls show that they are wise.

## **Pro 11:31**

**This, I think, is the only one of Solomon's proverbs that has that note of attention prefixed to it, Behold! which intimates that it contains not only an evident truth, which may be beheld, but an eminent truth, which must be considered.**

**1. Some understand both parts of a recompence in displeasure: The righteous, if they do amiss, shall be punished for their offences in this world; much more shall wicked people be punished for theirs, which are committed, not through infirmity, but with a high hand. If judgment begin at the house of God, what will become of the ungodly? 1 Pt. 4:17, 18; Lu. 23:31.**

**2. I rather understand it of a recompence of reward to the righteous and punishment to sinners. Let us behold providential retributions. There are some recompences in the earth, in this world, and in the things of this world, which prove that verily there is a God that judges in the earth (Ps. 58:11); but they are not universal; many sins go unpunished in the earth, and services unrewarded, which indicates that there is a judgment to come, and that there will be more exact and full retributions in the future state. Many times the righteous are recompensed for their righteousness here in the earth, though that is not the principal, much less the only reward either intended for them or intended by them; but whatever the word of God has promised them, or the wisdom of God sees good for them, they shall have in the earth. The wicked also, and the sinner, are sometimes remarkably punished in this life, nations, families, particular persons. And if the righteous, who do not deserve the least reward, yet have part of their recompence here on earth, much more shall the wicked, who deserve the greatest punishment, have part of their punishment on earth, as an earnest of worse to come. Therefore stand in awe and sin not. If those have two heavens that merit none, much more shall those have two hells that merit both.**