

Calvary Chapel of Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

3rd - 5th Grade

Sunday Morning

Study 19

Proverbs 16 - The Way of a Man

The Way of a Man

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 The focus of this study is to encourage the students to submit their plans to the Lord and allow Him to direct our paths.

Key Verses

Proverbs 16:1-15

Isaiah 46:10

Jeremiah 17:9

Memory Verse - Proverbs 16:9

A man's heart plans his way,
But the Lord directs his steps.

Hook

Review last week's memory verse, Psalm 119:165.

Take the wind up toy from the cart and show it to the class.
Wind it up and let it go running across the floor.

Tell the class that some people think that our relationship with God is a bit like this. God winds us up, lets us go and waits to see where we will end up.

That is *not* how God works. He doesn't let us go and leave us alone. He is constantly calling to us and helping us to move, to make choices, and to live wisely.

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

The overriding theme of Proverbs 16:1-15 is “the way of a man.” We see from the context of Proverbs 16 that “the way” refers to the plans, intentions and goals that we set for ourselves. This chapter tells us that we need to be cautious in judging our own plans, that while they may seem upright and righteous to us, the Lord may see things differently. We are told that it is only when we lay our own plans aside and set our feet on the Lord’s path that we can be safe in knowing that we are walking in truth.

Verse 1 starts by telling us that it is quite normal to make plans and preparations, but that this is only the beginning point. We need to take those plans to the Lord and wait to hear what He has to say before moving forward. Verses 2-3 tell us that our own ideas always seem good to us, but as it tells us in Jeremiah 17:9, “the heart is deceitful above all things.” Because our flesh has the ability to rise up and lead us off course, we need to let the Lord judge our motives.

We see that if we are not willing to walk the Lord’s path and our proud in our hearts that we dishonor the Lord. This is an abomination to Him (v.5). However, if we fear the Lord and honor Him, He will help us to depart from wickedness (v.6) When we do submit our plans to the Lord and honor Him by allowing Him to lead us, we are told that this pleases Him and that we will be rewarded for this (v.7).

Finally, in verse 9 we read that while we might plan our way, it is ultimately the Lord who needs to lead and guide us, or else we will fall into temptation and trouble.

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

LOOK

Proverbs 16 continues our study on wisdom. This week’s study is not about using our tongues wisely or wise ways to deal with other people. This week, we are looking at wisdom in relation to decision-making. It is wonderfully reassuring to learn that God wants to be intimately involved with our lives. God doesn’t set us going and then leave us alone to see if we do the right or wrong thing, but rather He actively encourages us at all times to walk through the world according to His Word and His prompting. God wants us to hear from Him and to follow Him. If we are doing something that displeases God, something that brings us harm, or something that hurts others, God wants us to change course and to do

LOOK (Continued)

the opposite. In the Proverbs 16 this is referred to as “the way of a man.” Our “way” is a combination of our current actions and our future plans or goals. Perhaps the most important verse for us in this passage is verse 2, “All the ways of a man are pure in his own eyes, but the Lord weighs the spirits.” It tells us that, more often than not, when we listen to our own ideas or our own hearts, we get ourselves in trouble. The issue is that we are not perfect. In fact, we are far from it, and therefore we make we mistakes all the time. Our plans become corrupted by sin, we desire things that aren’t godly, we chase after things that we shouldn’t, and yet we fool ourselves into thinking that those things are okay.

God tells us in this passage that instead of listening to our desires, we need to put our way before the Lord. We need to ask Him if it is good and pleasing, or if it leads us down the wrong path. God knows all things. Isaiah 46:10 tells us that He knows the end from the beginning. If we allow our plans and our current actions to be directed by the Lord, we will always be walking on safe ground. Verse 7 of this chapter tells us that when our way is pleasing to the Lord, He gives us peace.

How can we know God’s thoughts on a decision that we are making? We need to search His Word, listen what God has told us in the Scriptures, and seek Him in prayer. Are you going through a tough situation and need to make a difficult choice? Find out what God says about that situation in His Word. If you don’t know where to look in the Bible, ask your dad, your mom, your Sunday School teacher, or another adult in your life who knows God’s Word. They will help you to set your way before the Lord so that you can make wise choices and decisions.

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 16:9.

Ask if there are any decisions or choices that the students need help in making. Spend some times looking through the Scriptures to see what the Bible says about those situations.

Pray: Thank the Lord that He wants to be involved in our lives. Ask Him to speak to us clearly from His Word so that we can make wise choices. Praise Him for His great love toward us.

Parent Question: How does God’s Word help us make good choices?

FURTHER STUDY

Commentary on Proverbs 16 by Matthew Henry

Chapter 16

Pro 16:1

As we read this, it teaches us a great truth, that we are not sufficient of ourselves to think or speak any thing of ourselves that is wise and good, but that all our sufficiency is of God, who is with the heart and with the mouth, and works in us both to will and to do, Phil. 2:13; Ps. 10:17. But most read it otherwise: The preparation of the heart is in man (he may contrive and design this and the other) but the answer of the tongue, not only the delivering of what he designed to speak, but the issue and success of what he designed to do, is of the Lord. That is, in short,

1. Man purposes. He has a freedom of thought and a freedom of will permitted him; let him form his projects, and lay his schemes, as he thinks best: but, after all,

1. God disposes. Man cannot go on with his business without the assistance and blessing of God, who made man's mouth and teaches us what we shall say. Nay, God easily can, and often does, cross men's purposes, and break their measures. It was a curse that was prepared in Balaam's heart, but the answer of the tongue was a blessing.

Pro 16:2

Note,

1. We are all apt to be partial in judging of ourselves: All the ways of a man, all his designs, all his doings, are clean in his own eyes, and he sees nothing amiss in them, nothing for which to condemn himself, or which should make his projects prove otherwise than well; and therefore he is confident of success, and that the answer of the tongue shall be according to the expectations of the heart; but there is a great deal of pollution cleaving to our ways, which we are not aware of, or do not think so ill of as we ought.

2. The judgment of God concerning us, we are sure, is according to truth: He weighs the spirits in a just and unerring balance, knows what is in us, and passes a judgment upon us accordingly, writing Tekel upon that which passed our scale with approbation-weighed in the balance and found wanting; and by his judgment we must stand or fall. He not only sees men's ways but tries their spirits, and we are as our spirits are.

Pro 16:3

Note,1. It is a very desirable thing to have our thoughts established, and not tossed, and put into a hurry, by disquieting cares and fears,-to go on in an even steady course of honesty and piety, not disturbed, or put out of frame, by any event or change,-to be satisfied that all shall work for good and issue well at last, and therefore to be always easy and sedate.

2. The only way to have our thoughts established is to commit our works to the Lord. The great concerns of our souls must be committed to the grace of God, with a dependence upon and submission to the conduct of that grace (2 Tim. 1:12); all our outward concerns must be committed to the providence of God, and to the sovereign, wise, and gracious disposal of that providence. Roll thy works upon the Lord (so the word is); roll the burden of thy care from thyself upon God. Lay the matter before him by prayer. Make known thy works unto the Lord (so some read it), not only the works of thy hand, but the workings of thy heart; and then leave it with him, by faith and dependence upon him, submission and resignation to him. The will of the Lord be done. We may then be easy when we resolve that whatever pleases God shall please us.

Pro 16:4

Note,

1. That God is the first cause. He is the former of all things and all persons, the fountain of being; he gave every creature the being it has and appointed it its place. Even the wicked are his creatures, though they are rebels; he gave them those powers with which they fight against him, which aggravates their wickedness, that they will not let him that made them rule them, and therefore, though he made them, he will not save them.

2. That God is the last end. All is of him and from him, and therefore all is to him and for him. He made all according to his will and for his praise; he designed to serve his own purposes by all his creatures, and he will not fail of his designs; all are his servants. The wicked he is not glorified by, but he will be glorified upon. He makes no man wicked, but he made those who he foresaw would be wicked: yet he made them (Gen. 6:6), because he knew how to get himself honour upon them. See Rom. 9:22. Or (as some understand it) he made the wicked to be employed by him as the instruments of his wrath in the day of evil, when he brings judgments on the world. He makes some use even of wicked men, as of other things, to be his sword, his hand (Ps. 17:13, 14), flagellum Dei-the scourge of God. The king of Babylon is called his servant.

Pro 16:5

Note,

1. The pride of sinners sets God against them. He that, being high in estate is proud in heart, whose spirit is elevated with his condition, so that he becomes insolent in his conduct towards God and man, let him know that though he admires himself, and others caress him, yet he is an abomination to the Lord. The great God despises him; the holy God detest him.

2. The power of sinners cannot secure them against God, though they strengthen themselves with body hands. Though they may strengthen one another with their confederacies and combinations, joining forces against God, they shall not escape his righteous judgment. Woe unto him that strives with his Maker, ch. 11:21; Isa. 45:9.

Pro 16:6

See here,

1. How the guilt of sin is taken away from us-by the mercy and truth of God, mercy in promising, truth in performing, the mercy and truth which kiss each other in Jesus Christ the Mediator-by the covenant of grace, in which mercy and truth shine so brightly-by our mercy and truth, as the condition of the pardon and a necessary qualification for it-by these, and not by the legal sacrifices, Mic. 6:7, 8.

2. How the power of sin is broken in us. By the principles of mercy and truth commanding in us the corrupt inclinations are purged out (so we may take the former part); however, by the fear of the Lord, and the influence of that fear, men depart from evil; those will not dare to sin against God who keep up in their minds a holy dread and reverence of him.

Pro 16:7

Note,

1. God can turn foes into friends when he pleases. He that has all hearts in his hand has access to men's spirits and power over them, working insensibly, but irresistibly upon them, can make a man's enemies to be at peace with him, can change their minds, or force them into a feigned submission. He can slay all enemies, and bring those together that were at the greatest distance from each other.

2. He will do it for us when we please him. If we make it our care to be reconciled to God, and to keep ourselves in his love, he will incline those that have been envious towards us, and vexatious to us, to entertain a good opinion of us and to become our friends. God made Esau to be at peace with Jacob, Abimelech with Isaac, and David's enemies to court his favour and desire a league with Israel. The image of God appearing upon the righteous, and his particular lovingkindness to them, are enough to recommend them to the respect of all, even of those that have been most prejudiced against them.

Pro 16:8

Here,

1. It is supposed that an honest good man may have but a little of the wealth of this world (all the righteous are not rich),-that a man may have but little, and yet may be honest (though poverty is a temptation to dishonesty, ch. 30:9, yet not an invincible one),-and that a man may grow rich, for a while, by fraud and oppression, may have great revenues, and those got and kept without right, may have no good title to them nor make any good use of them.

2. It is maintained that a small estate, honestly come by, which a man is content with, enjoys comfortably, serves God with cheerfully, and puts to a right use, is much better and more valuable than a great estate ill-got, and then ill-kept or ill-spent. It carries with it more inward satisfaction, a better reputation with all that are wise and good; it will last longer, and will turn to a better account in the great day, when men will be judged, not according to what they had, but what they did.

Pro 16:9

Man is here represented to us,

1. As a reasonable creature, that has the faculty of contriving for himself: His heart devises his way, designs an end, and projects ways and means leading to that end, which the inferior creatures, who are governed by sense and natural instinct, cannot do. The more shame for him if he do not devise the way how to please God and provide for his everlasting state.

2. But as a depending creature, that is subject to the direction and dominion of his Maker. If men devise their way, so as to make God's glory their end and his will their rule, they may expect that he will direct their steps by his Spirit and grace, so that they shall not miss their way nor come short of their end. But let men devise their worldly affairs ever so politely, and with ever so great a probability of success, yet God has the ordering of the event, and sometimes directs their steps to that which they least intended. The design of this is to teach us to say, If the Lord will, we shall live and do this or that (Jam. 4:14, 15), and to have our eye to God, not only in the great turns of our lives, but in every step we take. Lord, direct my way, 1 Th. 3:11.

Pro 16:10

We wish this were always true as a proposition, and we ought to make it our prayer for kings, and all in authority, that a divine sentence may be in their lips, both in giving orders, that they may do that in wisdom, and in giving sentence, that they may do that in equity, both which are included in judgment, and that in neither their mouth may transgress, 1 Tim. 2:1. But it is often otherwise; and therefore,

1. it may be read as a precept to the kings and judges of the earth to be wise and instructed. Let them be just, and rule in the fear of God; let them act with such wisdom and conscience that there may appear a holy divination in all they say or do, and that they are guided by principles supernatural: let not their mouths transgress in judgment, for the judgment is God's.

2. It may be taken as a promise to all good kings, that if they sincerely aim at God's glory, and seek direction from him, he will qualify them with wisdom and grace above others, in proportion to the eminency of their station and the trusts lodged in their hands. When Saul himself was made king God gave him another spirit.

3. It was true concerning Solomon who wrote this; he had extraordinary wisdom, pursuant to the promise God made him, See 1 Ki. 3:28.

Pro 16:11

Note,

1. The administration of public justice by the magistrate is an ordinance of God; in it the scales are held, and ought to be held by a steady and impartial hand; and we ought to submit to it, for the Lord's sake, and to see his authority in that of the magistrate, Rom. 13:1; 1 Pt. 2:13.

2. The observance of justice in commerce between man and man is likewise a divine appointment. He taught men discretion to make scales and weights for the adjusting of right exactly between buyer and seller, that neither may be wronged; and all other useful inventions for the preserving of right are from him. He has also appointed by his law that they be just. It is therefore a great affront to him, and to his government, to falsify, and so to do wrong under colour and pretence of doing right, which is wickedness in the place of judgment.

Pro 16:12

Here is,

1. The character of a good king, which Solomon intended not for his own praise, but for instruction to his successors, his neighbours, and the viceroys under him. A good king not only does justice, but it is an abomination to him to do otherwise. He hates the thought of doing wrong and perverting justice; he not only abhors the wickedness done by others, but abhors the wickedness done by others, but abhors to do any himself, though, having power, he might easily and safely do it.

2. The comfort of a good king: His throne is established by righteousness. He that makes conscience of using his power aright shall find that to be the best security of his government, both as it will oblige people, make them easy, and keep them in the interest of it, and as it will obtain the blessing of God, which will be a firm basis to the throne and a strong guard about it.

Pro 16:13

Here is a further character of good kings, that they love and delight in those that speak right.

1. They hate parasites and those that flatter them, and are very willing that all about them should deal faithfully with them and tell them that which is true, whether it be pleasing or displeasing, both concerning persons and things, that every thing should be set in a true light and nothing disguised, ch. 29:12.

2. They not only do righteousness themselves, but take care to employ those under them that do righteousness too, which is of great consequence to the people, who must be subject not only to the king as supreme, but to the governors sent by him, 1 Pt. 2:14. A good king will therefore put those in power who are conscientious, and will say that which is righteous and discreet, and know how to speak aright and to the purpose.

Pro 16:14-15

These two verses show the power of kings, which is every where great, but was especially so in those eastern countries, where they were absolute and arbitrary. Whom they would they slew and whom they would they kept alive. Their will was a law. We have reason to bless God for the happy constitution of the government we live under, which maintains the prerogative of the prince without any injury to the liberty of the subject. But here it is intimated,

1. How formidable the wrath of a king is: It is as messengers of death; the wrath of Ahasuerus was so to Haman. An angry word from an incensed prince has been to many a messenger of death, and has struck so great a terror upon some as if a sentence of death had been pronounced upon them. He must be a very wise man that knows how to pacify the wrath of a king with a word fitly spoken, as Jonathan once pacified his father's rage against David, 1 Sa. 19:6. A prudent subject may sometimes suggest that to an angry prince which will cool his resentments.

2. How valuable and desirable the king's favour is to those that have incurred his displeasure; it is life from the dead if the king be reconciled to them. To others it is as a cloud of the latter rain, very refreshing to the ground. Solomon put his subjects in mind of this, that they might not do any thing to incur his wrath, but be careful to recommend themselves to his favour. We ought by it to be put in mind how much we are concerned to escape the wrath and obtain the favour of the King of kings. His frowns are worse than death, and his favour is better than life; and therefore those are fools who to escape the wrath, and obtain the favour, of an earthly prince, will throw themselves out of God's favour, and make themselves obnoxious to his wrath.