

Calvary Chapel of Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

3rd - 5th Grade

Sunday Morning

Study 22

A Fool and His Mouth

A Fool and His Mouth

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 reiterate the importance of using our words wisely and to instruct the students to think before speaking.

Key Verses

Proverbs 17:27-8:8—Main Teaching Passage
James 1:19

Memory Verse - Proverbs 10:19

“In the multitude of words sin is not lacking, But he who restrains his lips is wise. “

Hook

Review last week’s memory verse, 2 Timothy 2:23-24a.

Ask the class to raise their hand if they have ever been in trouble for talking in class, or if they ever have difficulty staying quiet when they should be listening. What happened? Why do we sometimes feel like we have to talk even though we know that we shouldn’t? Ask the students if they have ever said something without thinking and hurt someone’s feelings. Did they wish that they could take those words back? Tell the students that once words have been spoken they can’t be unspoken. The Bible warns us to be very careful about what we say.

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

One of the major themes of Proverbs is the wisdom and folly found in the tongue. We have looked at this in a previous lesson, and will delve into it again in Proverbs 17 and 18. The verses that we will focus on in this section are: 17:27-28 and 18:2,4, 6-8. In these verses, we see an overriding concept: think before you speak. The fool and wise man are separated specifically down that line: the wise man learns everything they can about a situation, thinks about what they will say, and then speaks from a position of understanding. The fool does not wait to gain understanding, nor do they think about their words, and from a position of ignorance they quickly give their opinion.

17:27 and 28 are foundational verses on this topic. They show us that the quality of our words is far superior to the quantity of our words. Combined with our memory verse for this week (Proverbs 10:19), we see that in fact the more we allow our mouths to run on, the greater danger we put ourselves in of sinning with our tongue.

When we consider 18:2, we of course see the folly in desiring to speak our opinions without first getting all the facts. These words lead us into trouble, even causing arguments and fights (18:6). The words of a wise man, however, are like a deep well that brings up cool, refreshing water. They are reasoned, thoughtful, and helpful.

The danger is that we all want to have our voice heard, and our opinions valued. If we have nothing of value to speak, but yet still want others to want to hear us, we might fall into the realm of gossip and tale-bearing. Those words we are told are delicious morsels to other people, and we will look to exult ourselves and make ourselves feel important by making others look bad. We are shown that when we do this our mouths become our own ruin and are a snare that bind us up, causing heartache and division (18:7).

LOOK

“If you don’t have anything nice to say, don’t say anything at all,” is something that mothers have been telling their children for generations. This simple expression is not found anywhere in the Bible, but it most certainly agrees with many of the verse that we find in the book of Proverbs. The idea of *not* saying anything is almost a foreign concept these days. In our world of YouTube comments, social media posts, and Instagram we are almost expected to give our every thought on every

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

LOOK (Continued)

single thing comes up. Even the news today asks us to give our thoughts via Twitter or Facebook. Proverbs however tells us something very different. It tells us that we need to be very careful about not giving our first impressions, or speaking on a subject that we don't know anything about. It gets worse, proverbs tells us that if we don't control our tongues and allow ourselves to think before we speak we open the door for hurtful and sinful things to come out of our mouths.

Have you ever tried to make a joke but it went badly and hurt someone's feelings? If you had thought about it, maybe you wouldn't have said that hurtful thing. Have you ever gotten into an argument because you thought you knew about something but you didn't actually have all the information? Proverbs tells us that the lips of a fool walk into fights (ESV) and his mouth invites a beating. If you had kept your mouth shut and listened instead, perhaps that argument might have been avoided. Proverbs tells us to weigh our words, to think deeply about them before we speak. If we take our time and really consider our words, when we finally do speak, the Bible says our words will be helpful and refreshing, like a drink of cold water on a hot day. A wise person learns what they can, thinks about their words, listens to others, and then speaks. A fool just shoots their mouth off and gets themselves into trouble.

The book of James tells us, "let every person be quick to hear, slow to speak, slow to anger." To use another modern-day proverb, "God made everyone with two ears and one mouth so that we can listen twice as much as we speak." When we do this we not only look wise but we help ourselves to avoid getting into unnecessary trouble.

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 10:19.

Open up the class for a time of discussion. Ask the class why they think God cares about the words that we use. Does what we say really matter to God?

Pray: Ask the Lord to help the class to be quick to listen and slow to speak. Ask for His strength to show self control when it comes to our words.

Parent Question: What do Proverbs 17 and 18 tell us about how we should use our words?

FURTHER STUDY

Commentary on Proverbs 17:27-18:8 by Matthew Henry

Pro 17:27-28

Two ways a man may show himself to be a wise man:-

1. By the good temper, the sweetness and the sedateness, of his mind: A man of understanding is of an excellent spirit, a precious spirit (so the word is); he is one that looks well to his spirit, that it be as it should be, and so keeps it in an even frame, easy to himself and pleasant to others. A gracious spirit is a precious spirit, and renders a man amiable and more excellent than his neighbour. He is of a cool spirit (so some read it), not heated with passion, nor put into any tumult or disorder by the impetus of any corrupt affection, but even and stayed. A cool head with a warm heart is an admirable composition.

2. By the good government of his tongue.

(1.) A wise man will be of few words, as being afraid of speaking amiss: He that has knowledge, and aims to do good with it, is careful, when he does speak to speak to the purpose, and says little in order that he may take time to deliberate. He spares his words, because they are better spared than ill-spent.

(2.) This is generally taken for such a sure indication of wisdom that a fool may gain the reputation of being a wise man if he have but wit enough to hold his tongue, to hear, and see, and say little. If a fool hold his peace, men of candour will think him wise, because nothing appears to the contrary, and because it will be thought that he is making observations on what others say, and gaining experience, and is consulting with himself what he shall say, that he may speak pertinently. See how easy it is to gain men's good opinion and to impose upon them. But when a fool holds his peace God knows his heart, and the folly that is bound up there; thoughts are words to him, and therefore he cannot be deceived in his judgment of men.

Chapter 18

Pro 18:1

The original here is difficult, and differently understood.

1. Some take it as a rebuke to an affected singularity. When men take a pride in separating themselves from the sentiments and society of others, in contradicting all that has been said before them and advancing new notions of their own, which, though ever so absurd, they are wedded to, it is to gratify a desire or lust of vain-glory, and they are seekers and meddlers with that which does not belong to them. He seeks according to his desire, and intermeddles with every business, pretends to pass a judgment upon every man's matter. He is morose and supercilious. Those generally are so that are opinionative and conceited, and they thus make themselves ridiculous, and are vexatious to others.

2. Our translation seems to take it as an excitement to diligence in the pursuit of wisdom. If we would get knowledge or grace, we must desire it, as that which we need and which will be of great advantage to us, 1 Co. 12:31. We must separate ourselves from all those things which would divert us from or retard us in the pursuit, retire out of the noise of this world's vanities, and then seek and intermeddle with all the means and instructions of wisdom, be willing to take pains and try all the methods of improving ourselves, be acquainted with a variety of opinions, that we may prove all things and hold fast that which is good.

Pro 18:2

A fool may pretend to understanding, and to seek and intermeddle with the means of it, but,

1. He has no true delight in it; it is only to please his friends or save his credit; he does not love his book, nor his business, nor his Bible, nor his prayers; he would rather be playing the fool with his sports. Those who take no pleasure in learning or religion will make nothing to purpose of either. No progress is made in them if they are a task and a drudgery.

2. He has no good design in it, only that his heart may discover itself, that he may have something to make a show with, something wherewith to varnish his folly, that that may pass off the better, because he loves to hear himself talk.

Pro 18:3

This may include a double sense:-

1. That wicked people are scornful people, and put contempt upon others. When the wicked comes into any company, comes into the schools of wisdom or into the assemblies for religious worship, then comes contempt of God, of his people and ministers, and of every thing that is said and done. You can expect no other from those that are profane than that they will be scoffers; they will be an ignominy and reproach; they will flout and jeer every thing that is serious and grave. But let not wise and good men regard it, for the proverb of the ancients says, such wickedness proceeds from the wicked.

2. That wicked people are shameful people, and bring contempt upon themselves, for God has said that those who despise him shall be lightly esteemed. As soon as ever sin entered shame followed it, and sinners make themselves despicable. Nor do they only draw contempt upon themselves, but they bring ignominy and reproach upon their families, their friends, their ministers, and all that are in any way related to them. Those therefore who would secure their honour must retain their virtue.

Pro 18:4

The similitudes here seem to be elegantly transposed.

1. The well-spring of wisdom is as deep waters. An intelligent knowing man has in him a good treasure of useful things, which furnishes him with something to say upon all occasions that is pertinent and profitable. This is as deep waters, which make no noise, but never run dry.

2. The words of such a man's mouth are as a flowing brook. What he sees cause to speak flows naturally from him and with a great deal of ease, and freedom, and natural fluency; it is clean and fresh, it is cleansing and refreshing; from his deep waters there flows what there is occasion for, to water those about him, as the brooks do the low grounds.

Pro 18:5

This justly condemns those who, being employed in the administration of justice, pervert judgment,

1. By conniving at men's crimes, and protecting and countenancing them in oppression and violence, because of their dignity, or wealth, or some personal kindness they have for them. Whatever excuses men may make for it, certainly it is not good thus to accept the person of the wicked; it is an offence to God, an affront to justice, a wrong to mankind, and a real service done to the kingdom of sin and Satan. The merits of the cause must be regarded, not the person.

2. By giving a cause against justice and equity, because the person is poor and low in the world, or not of the same party or persuasion, or a stranger of another country. This is overthrowing the righteous in judgment, who ought to be supported, and whom God will make to stand.

Pro 18:6-7

Solomon has often shown what mischief bad men do to others with their ungoverned tongues; here he shows what mischief they do to themselves.

1. They embroil themselves in quarrels: A fool's lips, without any cause or call, enter into contention, by advancing foolish notions which others find themselves obliged to oppose, and so a quarrel is begun, or by giving provoking language, which will be resented, and satisfaction demanded, or by setting men at defiance, and bidding them do if they dare. Proud, and passionate men, and drunkards, are fools, whose lips enter into contention. A wise man may, against his will, be drawn into a quarrel, but he is a fool that of choice enters into it when he might avoid it, and he will repent it when it is too late.

2. They expose themselves to correction: The fool's mouth does, in effect, call for strokes; he has said that which deserves to be punished with strokes, and is still saying that which needs to be checked, and restrained with strokes, as Ananias unjustly commanded that Paul should be smitten on the mouth.

3. They involve themselves in ruin: A fool's mouth, which has been, or would have been, the destruction of others, proves at length his own destruction, perhaps from men. Shimei's mouth was his own destruction, and Adonijah's, who spoke against his own head. And when a fool, by his foolish speaking, has run himself into a premunire, and thinks to bring himself off by justifying or excusing what he has said, his defence proves his offence, and his lips are still the snare of his soul, entangling him yet more and more. However, when men by their evil words shall be condemned at God's bar their mouths will be their destruction, and it will be such an aggravation of their ruin as will not admit one drop of water, one drop of comfort, to cool their tongue, which is their snare and will be their tormentor.

Pro 18:8

Tale-bearers are those who secretly carry stories from house to house, which perhaps have some truth in them, but are secrets not fit to be told, or are basely misrepresented, and false colours put upon them, and are all told with design to blast men's reputation, to break their friendship, to make mischief between relations and neighbours, and set them at variance. Now the words of such are here said to be,

1. Like as when men are wounded (so the margin reads it); they pretend to be very much affected with the miscarriages of such and such, and to be in pain for them, and pretend that it is with the greatest grief and reluctance imaginable that they speak of them. They look as if they themselves were wounded by it, whereas really they rejoice in iniquity, are fond of the story, and tell it with pride and pleasure. Thus their words seem; but they go down as poison into the innermost parts of the belly, the pill being thus gilded, thus sugared.

2. As wounds (so the text reads it), as deep wounds, deadly wounds, wounds in the innermost parts of the belly; the venter medius vel infimus-the middle or lower belly, the thorax or the abdomen, in either of which wounds are mortal. The words of the tale-bearer wound him of whom they are spoken, his credit and interest, and him to whom they are spoken, his love and charity. They occasion sin to him, which is a wound to the conscience. Perhaps he seems to slight them, but they would insensibly, by alienating his affections from one he ought to love.