

Calvary Chapel of Philadelphia



CHILDREN'S MINISTRY
TEACHER'S PACKET

3rd - 5th Grade

Sunday Morning

Study 24

Righteousness vs Wickedness

Righteousness vs Wickedness

The Objective is the key concept for this week's 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 teach the students that walking in righteousness is always worth it. We will look at of Noah, Job, and Daniel as examples of this.

Key Verses

Proverbs 11:7, 18, 20

Proverbs 13:21, 25

Proverbs 15:29

Proverbs 18:10

Proverbs 21:2

Genesis 6

Job 1

Daniel 6

Memory Verse - Proverbs 13:21

"Evil pursues sinners, but to the righteous, good shall be repaid."

Hook

Review last week's memory verse, 1 Timothy 6:10.

Ask the students, "Is it always worth it to do the right thing? Why or why not?"

Help them think through times when doing the wrong thing would make their lives easier. (Cheating on a test, joining in gossip, lying to get out of trouble, etc.).

Even though doing the wrong thing can seem to be better for us in the moment, it makes our lives more difficult down the road. Today we will see that it is always worth it to do what is right.

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

Proverbs has encouraged us to walk in the way of righteousness and warned us of the way of wickedness. While it may not always seem like it, the lives of the righteous abound with blessing: God delights in them (11:20), His ear is open to their prayer (15:29), they can run to Him for safety (18:10), and God promises to deliver them from death and give them an eternal reward (11:18)! But the wicked do what is right in their own eyes (21:2), and God is far from the wicked (15:29). They do what seems right to them (21:2) pursuing evil and resting their hope in themselves or material things that will not help them in death (11:7), or even satisfy them in life (13:25). They may appear blessed outwardly, but evil pursues them to their death (13:21).

Walking in righteousness can be hard, but it is possible with God's help. Let's look at three examples of people who walked righteously: Noah was a just man who walked with God (Genesis 6:9) and a preacher of righteousness (2 Peter 2:5). He lived in a time when the earth was so filled with wickedness and violence that God destroyed it and everyone in it with a flood, sparing only Noah and his family. When God described what Job was like, He said, "There is none like him in all the earth, a blameless and upright man, one who fears God and shuns evil" (Job 1:8). Job lived righteously both in joyful abundance and in terrible loss and suffering, declaring, "The LORD gave and the LORD has taken away; blessed be the name of the LORD" (1:21). Daniel was taken away captive to a foreign land that worshipped foreign gods, yet he continued to purpose in his heart to live righteously before God, even under threat of death for doing so.

LOOK

Walking in righteousness simply means doing the right thing, and we know what is right because God tells us in His Word. We also know that no one is righteous. We can't even get on the path of righteousness on our own. Jesus brings us there when we believe in Him and what He did on the cross. He took away our unrighteousness and gave us His righteousness. But that wasn't the end. We must continue on the path once we get there, and we always have the option to walk off of it.

None of us accidentally walk the path of righteousness. We have to decide every day, like Daniel, that we will live for God and not ourselves. It's easy for us to weigh our options when given the opportunity to do right or wrong. We tend think about the negative consequences, but leave God out of the picture: "If I say the dog broke the TV I won't get in as much trouble," "If I just cheat on my test to get a good grade I won't have to study so much," "If I just join in on the gossip people won't think I'm weird." But the reality is, giving into any of those temptations is sinful.

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

LOOK (Continued)

The wise man considers God and His Word and does what is right, knowing that it is worth it, even if that doesn't seem to be the case.

God knows it is tempting to make your life easier and more fun, but warns us that this is the way that seems right to man, but ends in death. He gives us many examples of people who did not walk in righteousness as warnings to us, but he also gave us several examples of people who walked in righteousness, even when life was incredibly difficult and seemed unfair.

Literally everyone else in the world was wicked, but Noah didn't use that as an excuse to do what everyone else was doing. He obeyed God and told everyone else to do the same. Job served God as a wealthy man with a big family, but when God allowed his wealth, health, and even his family to be taken away, he still worshipped the Lord, and God blessed him for his faithfulness. Daniel was taken captive and removed from his home by force. He was surrounded by strangers in a strange land who were worshiping strange gods, but he decided in his heart to follow God, even in the face of death.

None of these men blamed God for their circumstances or used their situations as an excuse to sin. They did what was right even when things were really hard. God doesn't promise us easy lives. He promises to be with us in our difficulties. He promises to hear our prayers. He promises to reward us for doing the right thing, even if no one else does. The flip-side of that is that He wants us to know the wicked will be rewarded for their wickedness. Life may seem easy now, but death will take them, and God will not be with them. Better to have a little and have God, than to gain the entire world and lose your soul.

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 13:21.

Pray: Thank God for sending His Son to make us right with God. Ask for His help to walk on the path of righteousness even when it doesn't seem worth it, knowing that it pleases God and that He will reward the righteous.

Parent Question: Is it always worth it to do the right thing? Why?

FURTHER STUDY

Commentary on Select Proverbs by David Guzik

[Proverbs 11:7](#)

**When a wicked man dies, *his* expectation will perish,
And the hope of the unjust perishes.**

- a. **His expectation will perish:** The **wicked** man or woman often expects blessing and goodness, but that **expectation** will **perish** when they die and face the judgment to come to all men and women ([Hebrews 9:27](#)).
- b. **The hope of the unjust perishes:** The hopes of the wicked end up only being wishes, and wishes that are bitterly disappointed.
 - i. “That is to say, the expectation or hope of the wicked lies wholly on this side of the grave, and perishes at death.” (Morgan)
 - ii. “*Hope* was not made for the *wicked*; and yet they are the very persons that most abound in it! They hope to be saved, and get at last to the kingdom of God; though they have their face towards perdition, and refuse to turn. But their hope goes no farther than the *grave*.” (Clarke)

[Proverbs 11:18](#)

**The wicked *man* does deceptive work,
But he who sows righteousness *will have* a sure reward.**

- a. **The wicked man does deceptive work:** When someone works with deception and dishonesty, it is evidence of wickedness. The wise and honest person knows that work must be done in a way marked by honesty and integrity.
- b. **He who sows righteousness will have a sure reward:** Those who do their work in **righteousness**—marked by honesty and integrity—will see the **sure reward** of their work. Their righteous work is like good seed that has been sown.

[Proverbs 11:20](#)

**Those who are of a perverse heart *are* an abomination to the Lord,
But *the* blameless in their ways *are* His delight.**

- a. **Those who are of a perverse heart are an abomination to the Lord:** There is a sense in which we are the *victims* of sin, but another and perhaps greater sense in which we are the willing participants and perpe-

trators of sin. God is right to regard the **perverse heart** of man as an **abomination** before Him.

b. **The blameless in their ways are His delight:** Men and women can **delight** God. Especially from a new covenant perspective, we see that **the blameless in their ways** are those who have been forgiven and declared righteous because of the person and work of Jesus Christ. These are those who **are His delight**, God delights in them as He delights in His own Son.

i. We can say that this proverb hints at the transformation the new covenant promised. “The proverb calls for a transformation of human affections to correspond with God’s affections. One must be sincere in his heart and constant in his way. No in-between ground is granted.” (Waltke)

Proverbs 13:21

**Evil pursues sinners,
But to the righteous, good shall be repaid.**

a. **Evil pursues sinners:** In their very nature, **sinners** will pursue evil. Yet it is also true that **evil pursues sinners**. The power of evil and the evil one desires to keep **sinners** in their grasp.

b. **To the righteous, good shall be repaid:** The “reward” of **sinners** is for evil to chase after them. God’s **righteous** men and women have a much better destiny. **Good** shall be granted to them as they reap what they have sowed ([Galatians 6:7](#)).

i. We remember the promise Jesus made: *So Jesus answered and said, “Assuredly, I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or lands, for My sake and the gospel’s, who shall not receive a hundredfold now in this time—houses and brothers and sisters and mothers and children and lands, with persecutions—and in the age to come, eternal life.”* ([Mark 10:29-30](#))

ii. “God shall repay good. Now he is a liberal paymaster, and all his retributions are more than bountiful. Never did any yet do or suffer aught for God, that complained of a hard bargain. God will recompense your losses.” (Trapp)

iii. We also remember another of Jesus’ promises: *Whoever gives one of these little ones only a cup of cold water in the name of a disciple, assuredly, I say to you, he shall by no means lose his reward.* ([Matthew 10:42](#))

Proverbs 13:25

**The righteous eats to the satisfying of his soul,
But the stomach of the wicked shall be in want.**

a. **The righteous eats to the satisfying of his soul:** This principle was even more treasured in ancient times, when only the relatively wealthy were able to eat as much as they pleased at a meal. God’s blessing on **the righteous** man or woman is often so great that they have material abundance that does them good.

i. It also speaks to having a **soul** that *can* be satisfied. “His desires are all moderate; he is contented with his circumstances, and is pleased with the lot which God is pleased to send.” (Clarke)

ii. “Although the word is used literally, in this gnomic proverb it can also be used metaphorically for the satisfying of the spiritual appetite.” (Waltke)

b. **The stomach of the wicked shall be in want:** This may be because of the judgment of God upon **the wicked**, but it is also true that the **wicked** and foolish life creates its own scarcity.

i. "Elijah was fed, first by ravens, afterwards by a widow, while the wicked country of Israel went hungry." (Bridges)

ii. "The wicked, though he use all *shifts* and *expedients* to acquire earthly good, not sticking even at *rapine* and *wrong*, is frequently in real want, and always dissatisfied with his portion. A *contented mind is a continual feast*. At such feasts he eats not." (Clarke)

iii. This principle was especially true according to the terms of the old covenant. "Abundance of food indicates a right relationship to the Lord and the community, but a lack of it signifies a failed relationship (cf. [Proverbs 10:3](#); [Deuteronomy 28:48, 57](#); [Jeremiah 44:18](#); [Ezekiel 4:17](#))." (Waltke)

[Proverbs 15:29](#)

The Lord is far from the wicked, But He hears the prayer of the righteous.

a. **The Lord is far from the wicked:** Men and women who are **wicked** do their best to separate themselves from God, and in this sense God is **far from** them. There is another sense, especially in light of the work of Jesus, in which God draws near to **the wicked** to offer redemption and wisdom ([Romans 5:8](#)).

i. "But this farness or nearness respecteth not God's essence, which is every where, but his gracious and helpful presence." (Poole)

ii. "Proverbs does not envision the wicked as repenting; if they did, they would be righteous." (Waltke)

b. **He hears the prayer of the righteous:** God draws near to those who draw near to Him ([James 4:8](#)). The **prayer of the righteous** man or woman is effective before God ([James 5:16](#)).

[Proverbs 18:10](#)

The name of the Lord is a strong tower; The righteous run to it and are safe.

a. **The name of the Lord is a strong tower:** God provides a wonderful and strong defense, This is rooted not in a magical saying of His name as if it were a charm or a spell, but in **the name of the Lord** as a declaration of His character, His person. In all that He is and all that He stands for, Yahweh (**the Lord**) is **a strong tower**.

i. "This is the only place in Proverbs where 'the name of the Lord' is found; it signifies the attributes of God, here the power to protect (cf. [Exodus 34:5-7](#))." (Ross)

ii. Because the name of Yahweh represents His character in all its aspects, the believer can think about the aspects of God's character and find a strong, safe refuge in them. It can be as simple as this:

- Lord, You are a God of love—so I find refuge in your love
- Lord, You are a God of mercy—so I find refuge in your mercy
- Lord, You are a God of strength—so I find refuge in your strength
- Lord, You are a God of righteousness—so I find refuge in your righteousness

iii. "Numberless are those castles in the air to which men hasten in the hour of peril: ceremonies lift their towers into the clouds; professions pile their walls high as mountains, and works of the flesh paint their delusions till they seem substantial bulwarks; but all, all shall melt like snow, and vanish like a mist." (Spurgeon)

iv. **A strong tower:** "Within these walls, which of us needs to worry that the sharpest arrow can harm us? We realize our security from external trouble as we exercise our faith. We are safe from God's avenging justice,

from the curse of the law, from sin, from condemnation, from the second death.” (Bridges)

b. **The righteous run to it and are safe:** God invites all to find refuge in His name; *whoever calls upon the name of the Lord shall be saved* ([Joel 2:32](#), [Acts 2:21](#), and [Romans 10:13](#)). Those who humbly **run** to God and find refuge with Him are His **righteous** ones, so it is **the righteous** who **run to it**.

i. “All creatures run to their refuges when hunted... Run therefore to God, by praying and not fainting. [[Luke 18:1](#)] This is the best policy for security.” (Trapp)

ii. **Run to it:** “This running appears to me to imply, that they have nothing to carry. A man who has a load, the heavier the load may be, the more will he be impeded in his flight. But the righteous run, like racers in the games, who have thrown off everything, their sins they leave to mercy, and their righteousness to the moles and bats.” (Spurgeon)

[Proverbs 21:2](#)

**Every way of a man is right in his own eyes,
But the Lord weighs the hearts.**

a. **Every way of a man is right in his own eyes:** By nature, we justify ourselves. Sometimes we do this in sincerity, sometimes with deception, but stubborn pride makes us generally think **every way of a man is right in his own eyes**.

b. **But the Lord weighs the hearts:** Men and women are confident in their own **way**, but *God knows*. We justify things according to our **hearts**—“It was in my heart” or “I must follow my heart” or “In my heart I know”—but God **weighs the hearts** of men and women, knowing that the heart itself doesn’t justify anything.

i. “Yahweh’s power of discernment goes beyond unmasking those who fool others; he even finds out those who have fooled themselves.” (Garrett)