

Calvary Chapel of Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

3rd - 5th Grade

Sunday Morning

Study 25

Punishment and Justice

Justice and Punishment

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 teach the students about God's perfect justice and to show them why He punishes sin.

Key Verses

Proverbs 21:10-15—Main Teaching Passage

Hebrews 12:5-6

1 John 1:9

Memory Verse - Ephesians 1:7

"In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace."

Hook

Review last week's memory verse, 1 Peter 2:1-2.

Take some time at the beginning of class to go over the questions that the students asked last week.

Ask the students the following question, "Why do police officers arrest people when they break the law?" Then ask, "Why is that good for the person who broke the law?" and, "Why is that good for everyone else?" Lastly ask, "Is there anything that you and I can learn when we see someone else get in trouble for something that they have done?"

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

Our study will begin in Proverbs 21:10-15 and will then divert to other passages in the New Testament. There are three key verses in our opening passage. Verses 11, 12 and 15 all talk about justice and the punishment of the wicked. In these three verses we see very clearly that God punishes unrighteousness (verse 12), and then gives us two reasons why God gives consequences for our sins (verses 11 and 15).

When God punishes a rebellious act, it causes a number of reactions in people. We see that God's punishment serves as a deterrent to others who may have been tempted to do the same acts as those being punished; "His justice causes the simple to become wise." We see that people who are being punished are taught wisdom. They see that their foolish act is the cause of these consequences, therefore they will be hesitant to do that same thing again.

We also see that justice is "a joy to the righteous." God's justice is not feared by those who are hearing His voice and doing His commandments. It is, however, "a terror to evildoers." Those who are breaking God's law should be afraid of the repercussions.

God does not just punish sin, He also disciplines those that He loves. In Hebrews 12:5-6, we read, "My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by him. For the Lord disciplines the one he loves, and chastises every son whom he receives." God reprimands those who have been disobedient, even His most beloved sons and daughters. He does this *because* He loves them. When we mess up, God shows when and how. He disciplines us so that (just as above) we learn from our mistakes, and hopefully do not do them again in the future.

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

LOOK

Have you ever been caught doing the wrong thing and had to have a long talk with your parents or teachers? Nobody enjoys those conversations. You feel foolish for having broken the rules, and you feel embarrassed to have talk about why you did what you did. We also hate the feeling of knowing that we have disappointed the people that we love most. If you have done something really bad, you might receive any number of punishments. You might not be allowed to watch TV or play video games. You might have to stay in your room, or stay home instead of going somewhere that you really wanted go. Our parents punish us for the same

LOOK (Continued)

reasons that God disciplines us for our sin. If we miss out on something that we really like, the next time that we are faced with the same situation we might choose to do the right thing because we don't want to be punished again.

When we mess up with God it is called sin. Sin is anything we think, say, or do that disobeys God. When we sin, we harm the relationship that we have between ourselves and God. God loves you so much, and when He sees you doing something that causes you harm (and sin *always* causes us harm in one way or another), then He is going to do something to help us to see that we are hurting ourselves or others, and He is going to try and get us to stop. This is one of the reasons that God disciplines those that He loves. He doesn't want you to sin and damage your self, so He disciplines us as a warning.

God is also Holy. This means that God is set apart, He can have nothing to do with sin, and He *must* judge it. His perfect love must be connected to His holiness. God cannot treat one person one way and another person a different way. He is perfect and holy, and therefore he judges all sin the same. Thankfully, another wonderful part about God is that He is forgiving. 1 John 1:9 says "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness."

Proverbs 21 tells us that justice is a teaching tool that God uses. When we are being punished, it teaches us to be wise the next time around, and it also lets others see the consequences of our actions and helps them to learn from our mistakes. If you make a mistake, if you mess up with God, go to Him, ask for forgiveness, and learn from what you did.

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 Ephesians 1:7.

Talk to the students about how God's punishment (or discipline) is different for the believer and the unbeliever. He disciplines the believer as a loving father, but He punishes the unbeliever as a righteous judge.

Pray: Thank the Father for loving us enough to punish us when we sin. Ask for help in accepting His discipline and learning from our mistakes.

Parent Question: Why does God have to judge sin?

FURTHER STUDY

Commentary on Proverbs 21:11-15 by Matthew Henry

[Pro 21:10](#)

See here the character of a very wicked man.

- 1. The strong inclination he has to do mischief. His very *soul desires evil*, desires that evil may be done and that he may have the pleasure, not only of seeing it, but of having a hand in it. The root of wickedness lies in the soul; the desire that men have to do evil, that is the lust which conceives and brings forth sin.
- 2. The strong aversion he has to do good: *His neighbour*, his friend, his nearest relation, *finds no favour in his eyes*, cannot gain from him the least kindness, though he be in the greatest need of it. And, when he is in the pursuit of the evil his heart is so much upon, he will spare no man that stands in his way; his next neighbour shall be used no better than a stranger, than an enemy.

[Pro 21:11](#)

This we had before (ch. 19:25), and it shows that there are two ways by which the simple may be made wise:

- 1. By the punishments that are inflicted on those that are incorrigibly wicked. Let the law be executed upon a scorner, and even he that is simple will be awakened and alarmed by it, and will discern, more than he did, the evil of sin, and will take warning by it and take heed.
- 2. By the instructions that are given to those that are wise and willing to be taught: *When the wise is instructed* by the preaching of the word *he* (not only the wise himself, but the simple that stands by) *receives knowledge*. It is no injustice at all to take a good lesson to ourselves which was designed for another.

[Pro 21:12](#)

- 1. As we read this verse, it shows why good men, when they come to understand things aright, will not envy the prosperity of evil-doers. When they see *the house of the wicked*, how full it is perhaps of all the good things of this life, they are tempted to envy; but when they *wisely consider* it, when they look upon it with an eye of faith, when they see *God overthrowing the wicked for their wickedness*, that there is a curse upon their habitation which will certainly be the ruin of it ere long, they see more reason to despise them, or pity them, than to fear or envy them.
- 2. Some give another sense of it: *The righteous man* (the judge or magistrate, that is entrusted with the execution of justice, and the preservation of public peace) *examines the house of the wicked*, searches it for arms or for stolen goods, makes a diligent enquiry concerning his family and the characters of those about him, that he may by his power *overthrow the wicked for their wickedness* and prevent their doing any further mischief, that he may fire the nests where the birds of prey are harboured or the unclean birds.

[Pro 21:13](#)

Here we have the description and doom of an uncharitable man.

1. His description: He *stops his ears at the cry of the poor*, at the cry of their wants and miseries (he resolves to take no cognizance of them), at the cry of their requests and supplications-he resolves he will not so much as give them the hearing, turns them away from his door, and forbids them to come near him, or, if he cannot avoid hearing them, he will not need them, nor be moved by their complaints, nor be prevailed with by their importunities; he *shuts up the bowels of his compassion*, and that is equivalent to the stopping of his ears, [Acts 7:57](#).
2. His doom. He shall himself be reduced to straits, which will make him *cry*, and then *he shall not be heard*. Men will not hear him, but reward him as he has rewarded others. God will not hear him; for he that *showed no mercy shall have judgment without mercy* ([Jam. 2:13](#)), and he that on earth denied a crumb of bread in hell was denied a drop of water. God will be deaf to the prayers of those who are deaf to the cries of the poor, which, if they be not heard by us, will be heard against us, [Ex. 22:23](#).

[Pro 21:14](#)

Here is,

- 1. The power that is commonly found to be in gifts. Nothing is more violent than *anger*. O the force of *strong wrath!* And yet a handsome present, prudently managed, will turn away some men's wrath when it seemed implacable, and disarm the keenest and most passionate resentments. Covetousness is commonly a master-sin and has the command of other lusts. *Pecuniae obediunt omnia-Money commands all things*. Thus Jacob pacified Esau and Abigail David.
- 2. The policy that is commonly used in giving and receiving bribes. It must be a *gift in secret and a reward in the bosom*, for he that takes it would not be thought to covet it, nor known to receive it, nor would he willingly be beholden to him whom he has been offended with; but, if it be done privately, all is well. No man should be too open in giving any gift, nor boast of the presents he sends; but, if it be a bribe to pervert justice, that is so scandalous that those who are fond of it are ashamed of it.

[Pro 21:15](#)

Note,

- 1. It is a pleasure and satisfaction to good men both to see justice administered by the government they live under, right taking place and iniquity suppressed, and also to practise it themselves, according as their sphere is. They not only do justice, but do it with pleasure, not only for fear of shame, but for love of virtue.
- 2. It is a terror to wicked men to see the laws put in execution against vice and profaneness. It is destruction to them; as it is also a vexation to them to be forced, either for the support of their credit or for fear of punishment, *to do judgment* themselves. Or, if we take it as we read it, the meaning is, There is true pleasure in the practice of religion, but certain destruction at the end of all vicious courses.