

Calvary Chapel of Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

3rd - 5th Grade

Sunday Morning

Study 26

Proverbs 22 — A Review

Proverbs 22—A Review

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 purpose of this lesson is to build Bible study skills in the students, and also to review the themes of Proverbs up to this point using Proverbs 22.

Key Verses

Proverbs 22—Main Teaching Passage

Memory Verse - Psalm 119:11

“Your word I have hidden in my heart,
That I might not sin against You.”

Hook

Review last week’s memory verse, Ephesians 1:7.

Ask the students to share with the class some of the things that they have learned from the book of Proverbs. What is the major theme of Proverbs? (Wisdom)

What are some of the life lessons we can learn from Proverbs? (Don’t quarrel, holiness is more important than money, be careful how you use your words, etc.) Hand out the “Bible verse search” papers that are found on the cart.

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 22 is a perfect place to do a review lesson. In the first half of the chapter we see a continuation of the individual proverbs that we have been reading over the previous weeks, but in the second half of the chapter we see the writer begins to remind us of several things that we have already been taught in early chapters.

If we begin in verses 17-21, we are told to “incline our ear” and “apply our heart” to the wisdom and knowledge that comes only from God. We are warned to fix the teachings and sayings of God before our eyes so that our trust in God will be sure and firm. We are reminded that we have been taught great sayings and that we should repeat those things over and over again in our minds.

Lastly, we are taught in this passage that Proverbs has revealed truth to us, and that we are now to learn that truth and share that truth with the world around us who have yet to have their eyes opened.

The passages on either side of verses 17-21 then will serve as our reminder verses. We have studied through several themes over the last few weeks, and will use these verses to recall the wisdom of Proverbs. For example, 22:13 deals with laziness and 22:26-27 deal with honesty and fairness.

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

LOOK

After you have compiled a list of themes that we have studied from Proverbs on the board (use the handouts for a more comprehensive list), tell the students that it is time for them to become Bible scholars. Take 10-15 minutes and have the students find a verse from Proverbs 22 that deals with the themes on the list.

When the students have found a verse that goes with each of the themes, go around the room and have the students read the themes out and share how they think that verse applies to wisdom. For example, Proverbs 22:1 says that a good name is better than silver. This goes with the theme of righteousness being more important than earthly gain. As each student shares, ask the students if they remember reading about those themes in Proverbs before, and also ask how they can apply those themes to their lives.

LOOK (Continued)

Themes: (Some of the verses will apply to multiple themes)

Holiness/wickedness: 22:1, 5, 8, 11, 14

Fairness and money: 22:1, 2, 7, 9, 16, 22, 23, 26, 27, 29

Quarreling: 22:10, 24, 25

Prudence and laziness: 22:3, 13, 29

Pride and Humility: 22:4

Discipline (of oneself and of children): 22:6, 15

It is important to remind ourselves that God desires every part of our life to be made holy. He is seeking to transform every part of us into the image of Jesus Christ. He teaches us in this chapter to remind ourselves of the things that He has taught us, and to search through the Scriptures to learn how we should live for Him and how we should treat each other. 22:21 says that when we have words of truth stored up within us, that we can answer other people with that same truth. If we don't have truth stored in our hearts then we can only answer with foolishness.

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 Psalm 119:11.

Take a look at the table of contents with the students and ask them if there are any books of the Bible that the students have never read. Suggest to the students that they should begin to read some of those books. I recommend starting with the Gospels, James, 1 John, Philippians, Genesis, and Joshua. These are relatively easy books to read and understand.

Pray: Thank the Lord for giving us His Word to teach us. Ask Him for remembrance of the Bible as we live our lives.

Parent Question: Why is it important to review and re-read passages of Scripture?

FURTHER STUDY

Commentary on Proverbs 22 by Matthew Henry

Chapter 22

Pro 22:1

Here are two things which are more valuable and which we should covet more than great riches:-

1. **To be well spoken of:** A name (that is, a good name, a name for good things with God and good people) is rather to be chosen than great riches; that is, we should be more careful to do that by which we may get and keep a good name than that by which we may raise and increase a great estate. Great riches bring great cares with them, expose men to danger, and add no real value to a man. A fool and a knave may have great riches, but a good name makes a man easy and safe, supposes a man wise and honest, redounds to the glory of God, and gives a man a greater opportunity of doing good. By great riches we may relieve the bodily wants of others, but by a good name we may recommend religion to them.

2. **To be well beloved, to have an interest in the esteem and affections of all about us; this is better than silver and gold.** Christ has neither silver nor gold, but he grew in favour with God and man, Lu. 2:52. This should teach us to look with a holy contempt upon the wealth of this world, not to set our hearts upon that, but with all possible care to think of those things that are lovely and of good report, Phil. 4:8.

Pro 22:2

Note,

1. **Among the children of men divine Providence has so ordered it that some are rich and others poor, and these are intermixed in societies:** The Lord is the Maker of both, both the author of their being and the disposer of their lot. The greatest man in the world must acknowledge God to be his Maker, and is under the same obligations to be subject to him that the meanest is; and the poorest has the honour to be the work of God's hands as much as the greatest. Have they not all one Father? Mal. 2:10; Job 31:15. God makes some rich, that they may be charitable to the poor, and others poor, that they may be serviceable to the rich; and they have need of one another, 1 Co. 12:21. He make some poor, to exercise their patience, and contentment, and dependence upon God, and others rich, to exercise their thankfulness and beneficence. Even the poor we have always with us; they shall never cease out of the land, nor the rich neither.

2. Notwithstanding the distance that is in many respects between rich and poor, yet in most things they meet together, especially before the Lord, who is the Maker of them all, and regards not the rich more than the poor, Job 34:19. Rich and poor meet together at the bar of God's justice, all guilty before God, concluded under sin, and shapen in iniquity, the rich as much as the poor; and they meet at the throne of God's grace; the poor are as welcome there as the rich. There is the same Christ, the same scripture, the same Spirit, the same covenant of promises, for them both. There is the same heaven for poor saints that there is for rich: Lazarus is in the bosom of Abraham. And there is the same hell for rich sinners that there is for poor. All stand upon the same level before God, as they do also in the grave. The small and great are there.

Pro 22:3

See here,

1. The benefit of wisdom and consideration: A prudent man, by the help of his prudence, will foresee an evil, before it comes, and hide himself; he will be aware when he is entering into a temptation and will put on his armour and stand on his guard. When the clouds are gathering for a storm he takes the warning, and flies to the name of the Lord as his strong tower. Noah foresaw the deluge, Joseph the years of famine, and provided accordingly.

2. The mischief of rashness and inconsideration. The simple, who believe every word that flatters them, will believe none that warns them, and so they pass on and are punished. They venture upon sin, though they are told what will be in the end thereof; they throw themselves into trouble, notwithstanding the fair warning given them, and they repent their presumption when it is too late. See an instance of both these, Ex. 9:20, 21. Nothing is so fatal to precious souls as this, they will not take warning.

Pro 22:4

See here,

1. Wherein religion does very much consist-in humility and the fear of the Lord;that is, walking humbly with God. We must so reverence God's majesty and authority as to submit with all humility to the commands of his word and the disposals of his providence. We must have such low thoughts of ourselves as to behave humbly towards God and man. Where the fear of God is there will be humility.

2. What is to be gotten by it-riches, and honour, and comfort, and long life, in this world, as far as God sees good, at least spiritual riches and honour in the favour of God, and the promises and privileges of the covenant of grace, and eternal life at last.

Pro 22:5

Note

1. The way of sin is vexatious and dangerous: In the way of the froward, that crooked way, which is contrary to the will and word of God, thorns and snares are found, thorns of grief for past sins and snares entangling them in further sin. He that makes no conscience of what he says and does will find himself hampered by that imaginary liberty, and tormented by his pleasures. Froward people, who are soon angry, expose themselves to trouble at every step. Every thing will fret and vex him that will fret and vex at every thing.

2. The way of duty is safe and easy: He that keeps his soul, that watches carefully over his own heart and ways, is far from those thorns and snares, for his way is both plain and pleasant.

Pro 22:6

Here is,

1. A great duty enjoined, particularly to those that are the parents and instructors of children, in order to the propagating of wisdom, that it may not die with them: Train up children in that age of vanity, to keep them from the sins and snares of it, in that learning age, to prepare them for what they are designed for. Catechise them; initiate them; keep them under discipline. Train them as soldiers, who are taught to handle their arms, keep rank, and observe the word of command. Train them up, not in the way they would go (the bias of their corrupt hearts would draw them aside), but in the way they should go, the way in which, if you love them, you would have them go. Train up a child according as he is capable (as some take it), with a gentle hand, as nurses feed children, little and often, Deu. 6:7.

2. A good reason for it, taken from the great advantage of this care and pains with children: When they grow up, when they grow old, it is to be hoped, they will not depart from it. Good impressions made upon them then will abide upon them all their days. Ordinarily the vessel retains the savour with which it was first seasoned. Many indeed have departed from the good way in which they were trained up; Solomon himself did so. But early training may be a means of their recovering themselves, as it is supposed Solomon did. At least the parents will have the comfort of having done their duty and used the means.

Pro 22:7

He had said (v. 2.), Rich and poor meet together; but here he finds, here he shows, that, as to the things of this life, there is a great difference; for,

1. Those that have little will be in subjection to those that have much, because they have dependence upon them, they have received, and expect to receive, support from them: The rich rule over the poor, and too often more than becomes them, with pride and rigour, unlike to God, who, though he be great, yet despises not any. It is part of the affliction of the poor that they must expect to be trampled upon, and part of their duty to be serviceable, as far as they can, to those that are kind to them, and study to be grateful.

2. Those that are but going behindhand find themselves to lie much at the mercy of those that are before hand: The borrower is servant to the lender, is obliged to him, and must sometimes beg, Have patience with me. Therefore it is part of Israel's promised happiness that they should lend and borrow, Deu. 28:12. And it should be our endeavour to keep as much as may be out of debt. Some sell their liberty to gratify their luxury.

Pro 22:8

Note

1. Ill-gotten gains will not prosper: He that sows iniquity, that does an unjust thing in hopes to get by it, shall reap vanity; what he gets will never do him any good nor give him any satisfaction. He will meet nothing but disappointment. Those that create trouble to others do but prepare trouble for themselves. Men shall reap as they sow.

2. Abused power will not last. If the rod of authority turn into a rod of anger, if men rule by passion instead of prudence, and, instead of the public welfare, aim at nothing so much as the gratifying of their own resentments, it shall fail and be broken, and their power shall not bear them out in their exorbitances, Isa. 10:24, 25.

Pro 22:9

Here is,

1. The description of a charitable man; he has a bountiful eye, opposed to the evil eye (ch. 23:6) and the same with the single eye (Mt. 6:22),-an eye that seeks out objects of charity, besides those that offer themselves,-an eye that, upon the sight of one in want and misery, affects the heart with compassion,-an eye that with the alms gives a pleasant look, which makes the alms doubly acceptable. He has also a liberal hand: He gives of his bread to those that need-his bread, the bread appointed for his own eating. He will rather abridge himself than see the poor perish for want; yet he does not give all his bread, but of his bread; the poor shall have their share with his own family.

2. The blessedness of such a man. The loins of the poor will bless them, all about him will speak well of him, and God himself will bless him, in answer to many a good prayer put up for him, and he shall be blessed.

Pro 22:10

See here,

1. What the scorner does. It is implied that he sows discord and makes mischief wherever he comes. Much of the strife and contention which disturb the peace of all societies is owing to the evil interpreter (as some read it), that construes every thing into the worst, to those that despise and deride every one that comes in their way and take a pride in bantering and abusing all mankind.

2. What is to be done with the scorner that will not be reclaimed: Cast him out of your society, as Ishmael, when he mocked Isaac, was thrust out of Abraham's family. Those that would secure the peace must exclude the scorner.

Pro 22:11

Here is,

1. The qualification of an accomplished, a complete gentleman, that is fit to be employed in public business. He must be an honest man, a man that loves pureness of heart and hates all impurity, not only pure from all fleshly lusts, but from all deceit and dissimulation, from all selfishness and sinister designs, that takes care to approve himself a man of sincerity, is just and fair from principle, and delights in nothing more than in keeping his own conscience clean and void of offence. He must also be able to speak with a good grace, not to daub and flatter, but to deliver his sentiments decently and ingeniously, in language clean and smooth as his spirit.

2. The preferment such a man stands fair for: The king, if he be wise and good, and understand his own and his people's interest, will be his friend, will make him of his cabinet-council, as there was one in David's court, and another in Solomon's, that was called the king's friend; or, in any business that he has, the king will befriend him. Some understand it of the King of kings. A man in whose spirit there is no guile, and whose speech is always with grace, God will be his friend, Messiah, the Prince, will be his friend. This honour have all the saints.

Pro 22:12

Here is,

1. The special care God takes to preserve knowledge, that is, to keep up religion in the world by keeping up among men the knowledge of himself and of good and evil, notwithstanding the corruption of mankind, and the artifices of Satan to blind men's minds and keep them in ignorance. It is a wonderful instance of the power and goodness of the eyes of the Lord, that is, his watchful providence. He preserves men of knowledge, wise and good men (2 Chr. 16:9), particularly faithful witnesses, who speak what they know; God protects such, and prospers their counsels. He does by his grace preserve knowledge in such, secures his own work and interest in them. See Prov. 2:7, 8.

2. The just vengeance God takes on those that speak and act against knowledge and against the interests of knowledge and religion in the world: He overthrows the words of the transgressor, and preserves knowledge in spite of him. He defeats all the counsels and designs of false and treacherous men, and turns them to their own confusion.

Pro 22:13

Note,

1. Those that have no love for their business will never want excuses to shake it off. Multitudes are ruined, both for soul and body, by their slothfulness, and yet still they have something or other to say for themselves, so ingenious are men in putting a cheat upon their own souls. And who, I pray, will be the gainer at last, when the pretences will be all rejected as vain and frivolous?

2. Many frighten themselves from real duties by imaginary difficulties: The slothful man has work to do without in the fields, but he fancies there is a lion there; nay, he pretends he dares not go along the streets for fear somebody or other should meet him and kill him. He does not himself think so; he only says so to those that call him up. He talks of a lion without, but considers not his real danger from the devil, that roaring lion, which is in bed with him, and from his own slothfulness, which kills him.

Pro 22:14

This is designed to warn all young men against the lusts of uncleanness. As they regard the welfare of their souls, let them take heed of strange women, lewd women, whom they ought to be strange to, of the mouth of strange women, of the kisses of their lips (ch. 7:13), of the words of their lips, their charms and enticements. Dread them; have nothing to do with them; for,

1. Those who abandon themselves to that sin give proof that they are abandoned of God: it is a deep pit, which those fall into that are abhorred of the Lord, who leaves them to themselves to enter into that temptation, and takes off the bridle of his restraining grace, to punish them for other sins. Value not thyself upon thy being in favour with such women, when it proclaims thee under the wrath of God.

2. It is seldom that they recover themselves, for it is a deep pit; it will be hard getting out of it, it so besots the mind and debauches the conscience, by pleasing the flesh.

Pro 22:15

We have here two very sad considerations:-

1. That corruption is woven into our nature. Sin is foolishness; it is contrary both to our right reason and to our true interest. It is in the heart; there is an inward inclination to sin, to speak and act foolishly. It is in the heart of children; they bring it into the world with them; it is what they were shapen and conceived in. It is not only found there, but it is bound there; it is annexed to the heart (so some); vicious dispositions cleave closely to the soul, are bound to it as the cion to the stock into which it is grafted, which quite alters the property. There is a knot tied between the soul and sin, a true lover's knot; they two became one flesh. It is true of ourselves, it is true of our children, whom we have begotten in our own likeness. O God! thou knowest this foolishness.

2. That correction is necessary to the cure of it. It will not be got out by fair means and gentle methods; there must be strictness and severity, and that which will cause grief. Children need to be corrected, and kept under discipline, by their parents; and we all need to be corrected by our heavenly Father (Heb. 12:6, 7), and under the correction we must stroke down folly and kiss the rod.

Pro 22:16

This shows what evil courses rich men sometimes take, by which, in the end, they will impoverish themselves and provoke God, notwithstanding their abundance, to bring them to want; they oppress the poor and give to the rich.

1. They will not in charity relieve the poor, but withhold from them, that by saving that which is really the best, but which they think the most needless part of their expenses, they may increase their riches; but they will make presents to the rich, and give them great entertainments, either in pride and vain-glory, that they may look great, or in policy, that they may receive it again with advantage. Such shall surely come to want. Many have been beggared by a foolish generosity, but never any by a prudent charity. Christ bids us to invite the poor, Lu. 14:12, 13.

2. They not only will not relieve the poor, but they oppress them, rob the spital, extort from their poor tenants and neighbours, invade the rights of those who have not wherewithal to defend themselves, and then give bribes to the rich, to protect and countenance them in it. But it is all in vain; they shall come to want. Those that rob God, and so make him the enemy, cannot secure themselves by giving to the rich, to make them their friends.

Pro 22:17-21

Solomon here changes his style and manner of speaking. Hitherto, for the most part, since the beginning of ch. 10, he had laid down doctrinal truths, and but now and then dropped a word of exhortation, leaving us to make the application as we went along; but here, to the end of ch. 24, he directs his speech to his son, his pupil, his reader, his hearer, speaking as to a particular person. Hitherto, for the most part, his sense was comprised in one verse, but here usually it is drawn out further. See how Wisdom tries variety of methods with us, lest we should be cloyed with any one. To awaken attention and to assist our application the method of direct address is here adopted. Ministers must not think it enough to preach before their hearers, but must preach to them, nor enough to preach to them all in general, but should address themselves to particular persons, as here: Do thou do so and so. Here is,

I. An earnest exhortation to get wisdom and grace, by attending to the words of the wise men, both written and preached, the words of the prophets and priests, and particularly to that knowledge which Solomon in this book gives men of good and evil, sin and duty, rewards and punishments. To these words, to this knowledge, the ear must be bowed down in humility and serious attention and the heart applied by faith, and love, and close consideration. The ear will not serve without the heart.

II. Arguments to enforce this exhortation. Consider,

1. The worth and weight of the things themselves which Solomon in this book gives us the knowledge of. They are not trivial things, for amusements and diversion, not jocular proverbs, to be repeated in sport and in order to pass away time. No; they are excellent things, which concern the glory of God, the holiness and happiness of our souls, the welfare of mankind and all communities; they are princely things (so the word is), fit for kings to speak and senates to hear; they are things that concern counsels and knowledge, that is, wise counsels, relating to the most important concerns; things which will not only make us knowing ourselves, but enable us to advise others.

Proverbs 22 – Bible Verse Search-and-Find

Read through Proverbs 22 and find a verse that goes with each theme. There are more than one verse that could apply to each category.

Holiness: _____

Wickedness: _____

Fairness: _____

Money: _____

Quarreling: _____

Prudence: _____

Laziness: _____

Pride and Humility: _____

Discipline (of oneself and of children): _____
