

Calvary Chapel of Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

3rd - 5th Grade

Sunday Morning

Study 33

Proverbs 29

Proverbs 29

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 explain the importance of teaching through the Scripture verse-by-verse, using Proverbs 29 as an example.

Key Verses

Proverbs 29—Main Teaching Passage

1 Timothy 3:16-17

James 1:22

Memory Verse - 2 Timothy 3:16

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.”

Hook

Review last week’s memory verse, Psalm 19:7.

Ask the class if there are any books of the Bible that aren’t important and that we can throw away. Tell them that all of the books of the Bible are important, and that all of them are useful for us. James 1:22 tells us to be people who don’t just listen to what the Bible says, but actually do what it teaches us to do.

Ask the class if anyone has ever read the book of 1 Peter. If you haven’t read it how do you know what God tells you to do in 1 Peter?

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

While there are some similar themes in the verses of Proverbs 29, they are for the most part unrelated. Some of the verses that we see in Proverbs 29 are straightforward and easy to understand; others require a little more thought and explanation. Whatever the case, each verse needs to be applied to our own lives to see what God is saying to us.

For example, Proverbs 29:2 states a simple truth: when rulers are upright, the people are happy, but when authorities are wicked, it causes contention. We can apply this to our own lives by saying that when we are upright it blesses those around us, and when we are deceptive or prideful it brings those around us down.

1 Timothy 3 tells us that “all Scripture is useful... for instruction.” While you may not have time to teach on every verse during this lesson, we should select individual verses, explain them, and then ask the students what those verses mean for us. Have the students try to explain the personal application of each verse.

Easy to apply verses include: 29:2, 29:5, 29:7, 29:9, 29:11, 29:13, 29:19, 29:20, 29:22 and 29:25.

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

LOOK

If you go to Chick-fil-A you always know what is going to be on the menu. It doesn't matter if you go to a Chick-fil-A in Philadelphia, Chicago, or Memphis, you know that you are going to be able to get a chicken sandwich or some nuggets. The restaurant might look different. It might have different colored seats, or a different looking building, but the important things are always going to be the same.

Our church is called Calvary Chapel of Philadelphia. There are many Calvary Chapels, over 1600 worldwide, that are a part of the greater Calvary Chapel family. When you go to a Calvary Chapel anywhere in the world, you will see some things that are different (the music, the seats, the building), but one thing will always be the same: at Calvary Chapels, we teach through the Bible verse-by-verse.

In 1 Timothy 3:16, we read that “all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” This tells us that every verse in the Bible is given to us by God, and that every verse in the Bible is helpful to us in many different ways. We believe it is important to teach every part of God's Word, and when you leave Children's Ministry and go to the Jr. High

LOOK (Continued)

service, or if you sit in the main sanctuary with the adults, you will hear every verse of every book taught.

Last week we were in Proverbs 28. This week we are in Proverbs 29. In Proverbs there are a lot of verses that stand by themselves, and yet all of them have something important to say to us. We want to teach you these verse so that you may be “complete, thoroughly equipped for every good work” (1 Tim 3:17). That means that each of the verses in Proverbs 29 has something valuable for you. Each verse in Proverbs 29 can be used to help you in your life. It is important that when we read the Bible that we don’t only ask what the verses are saying, but that we also think about how those verses should change our lives.

In Proverbs 29:11 it says, “A fool vents all his feelings, but a wise man holds them back.” This verse tells us that foolish people don’t have any control of their emotions. If they are angry, they allow themselves to explode with anger. If they are happy or sad, they don’t pay any attention to other people around themselves, they let their emotions fly. However, the wise man controls his emotions and expresses them appropriately. Now that we know what the verse says, we have to ask ourselves, “What does this verse mean to me? How do I need to apply this verse to my life and change my behavior?” Maybe I need to have more control over my emotions. Maybe I need to express myself more appropriately. Am I the fool, or the wise man? This is something that we should do for every verse of Scripture, not just knowing what it says, but understanding what it says to me.

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 2 Timothy 3:16.

Read John 3:16 to the class. Ask them to tell you what it means, and then tell you how it applies to their lives.

Pray: Praise the Lord for giving us His word. Ask the Lord for help in understanding the Scriptures and applying them to our lives.

Parent Question: Why is it important to study the whole Bible?

FURTHER STUDY

Commentary on Proverbs 29 by Matthew Henry

Chapter 29

[Pro 29:1](#)

Here,

- 1. The obstinacy of many wicked people in a wicked way is to be greatly lamented. They are *often reproved* by parents and friends, by magistrates and ministers, by the providence of God and by their own consciences, have had their sins set in order before them and fair warning given them of the consequences of them, but all in vain; they *harden their necks*. Perhaps they fling away, and will not so much as give the reproof a patient hearing; or, if they do, yet they go on in the sins for which they are reproved; they will not bow their necks to the yoke, but are children of Belial; they refuse reproof (ch. 10:17), despise it (ch. 5:12), hate it, ch. 12:1.
- 2. The issue of this obstinacy is to be greatly dreaded: Those that go on in sin, in spite of admonition, *shall be destroyed*; those that will not be reformed must expect to be ruined; if the rods answer not the end, expect the axes. They *shall be suddenly destroyed*, in the midst of their security, *and without remedy*; they have sinned against the preventing remedy, and therefore let them not expect any recovering remedy. Hell is remediless destruction. They *shall be destroyed, and no healing*, so the word is. If God wounds, who can heal?

[Pro 29:2](#)

This is what was said before, ch. 28:12, 28.

- 1. *The people* will have cause to *rejoice* or *mourn* according as their rulers are *righteous* or *wicked*; for, if *the righteous* be in *authority*, sin will be punished and restrained, religion and virtue will be supported and kept in reputation; *but*, if *the wicked* get power in their hands, wickedness will abound, religion and religious people will be persecuted, and so the ends of government will be perverted.
- 2. *The people* will actually *rejoice* or *mourn* according as their rulers are *righteous* or *wicked*. Such a conviction are even the common people under of the excellency of virtue and religion that they will rejoice when they see them preferred and countenanced; and, on the contrary, let men have ever so much honour or power, if they be wicked and vicious, and use it ill, they *make themselves contemptible and base before all the people* (as those priests, [Mal. 2:9](#)) and subjects will think themselves miserable under such a government.

[Pro 29:3](#)

Both the parts of this verse repeat what has been often said, but, on comparing them together, the sense of them will be enlarged from each other.

- 1. Be it observed, to the honour of a virtuous young man, that he *loves wisdom*, he is a *philosopher* (for that signifies a *lover of wisdom*), for religion is the best philosophy; he avoids bad company, and especially the company of lewd women. Hereby he *rejoices his parents*, and has the satisfaction of being a comfort to them, and increases his estate, and is likely to live comfortably.
- 2. Be it observed, to the reproach of a vicious young man, that he *hates wisdom*; he *keeps company with* scandalous women, who will be his ruin, both in soul and body; he grieves his parents, and, like the prodigal son, devours their living *with harlots*. Nothing will beggar men sooner than the lusts of uncleanness; and the best preservative from

those ruinous lusts is *wisdom*.

[Pro 29:4](#)

Here is,

- 1. The happiness of a people under a good government. The care and business of a prince should be to *establish the land*, to maintain its fundamental laws, to settle the minds of his subjects and make them easy, to secure their liberties and properties from hostilities and for posterity, and to set in order the things that are wanting; this he must do *by judgment*, by wise counsels, and by the steady administration of justice, without respect of persons, which will have these good effects.
- 2. The misery of a people under a bad government: *A man of oblations* (so it is in the margin) *overthrows the land*; a man that is either sacrilegious or superstitious, or that invades the priest's office, as Saul and Uzziah-or a man that aims at nothing but getting money, and will, for a good bribe, connive at the most guilty, and, in hope of one, persecute the innocent-such governors as these will ruin a country.

[Pro 29:5](#)

Those may be said to *flatter their neighbours* who commend and applaud that good in them (the good they do or the good they have) which really either is not or is not such as they represent it, and who profess that esteem and that affection for them which really they have not; these *spread a net for their feet*.

- 1. For their neighbours' feet, whom they *flatter*. They have an ill design in it; they would not praise them as they do but that they hope to make an advantage of them; and it is therefore wisdom to suspect those who flatter us, that they are secretly laying a snare for us, and to stand on our guard accordingly. Or it has an ill effect on those who are flattered; it puffs them up with pride, and makes them conceited and confident of themselves, and so proves a net that entangles them in sin.
- 2. For their own feet; so some understand it. He that flatters others, in expectation that they will return his compliments and flatter him, does but make himself ridiculous and odious even to those he flatters.

[Pro 29:6](#)

Here is,

- 1. The peril of a sinful way. There is not only a punishment at the end of it, but *a snare* in it. One sin is a temptation to another, and there are troubles which, as *a snare*, come suddenly upon evil men in the midst of their transgressions; nay, their transgression itself often involves them in vexations; their sin is their punishment, and they are *holden in the cords of their own iniquity*, ch. 5:22.
- 2. The pleasantness of the way of holiness. The snare that is *in the transgression of evil men* spoils all their mirth, *but righteous men* are kept from those snares, or delivered out of them; they walk at liberty, walk in safety, and therefore they *sing and rejoice*. Those that make God their chief joy have him for their exceeding joy, and it is their own fault if they do not *rejoice evermore*. If there be any true joy on this side heaven, doubtless those have it whose conversation is in heaven.

[Pro 29:7](#)

It is a pity but that every one who sues *sub formâ pauperis-as a pauper*, should have an honest cause (they are of all others inexcusable if they have not), because the scripture has so well provided that it should have a fair hearing, and that the judge himself should be of counsel, as for the prisoner, so for the pauper.

1. It is here made the character of a *righteous* judge that he *considers the cause of the poor*. It is every man's duty to consider the poor ([Ps. 41:1](#)), but the judgment of the poor is to be considered by those that sit in judgment; they must take as much pains to find out the right in a poor man's cause as in a rich man's. Sense of justice must make both judge and advocate as solicitous and industrious in the poor man's cause as if they hoped for the greatest advantage.
2. It is made the character of a *wicked* man that because it is a poor man's cause, which there is nothing to be got by, he *regards not to know it*, in the true state of it, for he cares not which way it goes, right or wrong. See [Job 29:16](#).

[Pro 29:8](#)

See here,

- 1. Who are the men that are dangerous to the public-*scornful men*. When such are employed in the business of the state they do things with precipitation, because they scorn to deliberate, and will not take time for consideration and consultation; they do things illegal and unjustifiable, because they scorn to be hampered by laws and constitutions; they break their faith, because they scorn to be bound by their word, and provoke the people, because they scorn to please them. Thus they *bring a city into a snare* by their ill conduct, or (as the margin reads it) they *set a city on fire*; they sow discord among the citizens and run them into confusion. Those are *scornful men* that mock at religion, the obligations of conscience, the fears of another world, and every thing that is sacred and serious. Such men are the plagues of their generation; they bring God's judgments upon a land, set men together by the ears, and so bring all to confusion.
- 2. Who are the men that are the blessings of a land-the *wise men* who by promoting religion, which is true wisdom, *turn away the wrath* of God, and who, by prudent counsels, reconcile contending parties and prevent the mischievous consequences of divisions. Proud and foolish men kindle the fires which wise and good men must extinguish.

[Pro 29:9](#)

A wise man is here advised not to set his wit to a fool's, not to dispute with him, or by contending with him to think either of fastening reason upon him or gaining right from him: *If a wise man contend with a wise man*, he may hope to be understood, and, as far as he has reason and equity on his side, to carry his point, at least to bring the controversy to a head and make it issue amicably; but, if he *contend with a foolish man*, *there is no rest*; he will see no end of it, nor will he have any satisfaction in it, but must expect to be always uneasy.

- 1. Whether the foolish man he contends with *rage or laugh*, whether he take angrily or scornfully what is said to him, whether he rail at it or mock at it, one of the two he will do, and so there will be *no rest*. However it is given, it will be ill-taken, and the wisest man must expect to be either scolded or ridiculed if he *contend with a fool*. He that fights with a dunghill, whether he be conqueror or conquered, is sure to be defiled.
- 2. Whether the wise man himself *rage or laugh*, whether he take the serious or the jocular way of dealing with the fool, whether he be severe or pleasant with him, whether he come with a rod or with *the spirit of meekness* ([1 Co. 4:21](#)), it is all alike, no good is done. *We have piped unto you, and you have not danced, mourned unto you, and you have not lamented.*

[Pro 29:10](#)

Note,

- 1. Bad men hate their best friends: *The blood-thirsty*, all the seed of the old serpent, who *was a murderer from the beginning*, all that inherit his enmity against the seed of the woman, *hate the upright*; they seek the ruin of good men because they condemn the wicked world and witness against it. Christ told his disciples that they should be *hated of all men*. Bloody men do especially *hate upright* magistrates, who would restrain and reform them, and put the laws in execution against them, and so really do them a kindness.
- 2. Good men love their worst enemies: *The just*, whom the bloody men hate, *seek their soul*, pray for their conversion, and would gladly do any thing for their salvation. This Christ taught us. *Father, forgive them. The just seek his soul*, that is, the soul of the upright, whom the bloody hate (so it is commonly understood), seek to protect it from violence, and save it from, or avenge it at, the hands of *the blood-thirsty*.

[Pro 29:11](#)

Note,

- 1. It is a piece of weakness to be very open: He is *a fool who utters all his mind*, -who tells every thing he knows, and has in his mouth instantly whatever he has in his thoughts, and can keep no counsel, -who, whatever is started in discourse, quickly shoots his bolt, -who, when he is provoked, will say any thing that comes uppermost, whoever is reflected upon by it, -who, when he is to speak of any business, will say all he thinks, and yet never thinks he says enough, whether choice or refuse, corn or chaff, pertinent or impertinent, you shall have it all.
- 2. It is a piece of wisdom to be upon the reserve: *A wise man* will not *utter all his mind* at once, but will take time for a second thought, or reserve the present thought for a fitter time, when it will be more pertinent and likely to answer his intention; he will not deliver himself in a continued speech, or starched discourse, but with pauses, that he may hear what is to be objected and answer it. *Non minus interdum oratorium est tacere quam dicere-True oratory*

requires an occasional pause. Plin. Ep. 7.6.

[Pro 29:12](#)

Note,

- 1. It is a great sin in any, especially in rulers, to *hearken to lies*; for thereby they not only give a wrong judgment themselves of persons and things, according to the lies they give credit to, but they encourage others to give wrong informations. Lies will be told to those that will hearken to them; but the receiver, in this case, is as bad as the thief.
- 2. Those that do so will have *all their servants wicked*. All their servants will appear wicked, for they will have lies told of them; and they will be wicked, for they will tell lies to them. All that have their ear will fill their ear with slanders and false characters and representations; and so if princes, as well as people, will be deceived, they shall be deceived, and, instead of devolving the guilt of their own false judgments upon their servants that misinformed them, they must share in their servants' guilt, and on them will much of the blame lie for encouraging such misinformations and giving countenance and ear to them.

[Pro 29:13](#)

This shows how wisely the great God serves the designs of his providence by persons of very different tempers, capacities, and conditions in the world, even,

- 1. By those that are contrary the one to the other. Some are *poor* and forced to borrow; others are rich, have a great deal of *the mammon of unrighteousness* (*deceitful riches* they are called), and they are creditors, or *usurers*, as it is in the margin. Some are *poor*, and honest, and laborious; others are rich, slothful, and *deceitful*. They *meet together* in the business of this world, and have dealings with one another, and *the Lord enlightens both their eyes*; he causes his sun to shine upon both and gives them both the comforts of this life. To some of both sorts he gives his grace. He enlightens the eyes of the poor by giving them patience, and of the deceitful by giving them repentance, as Zaccheus.
- 2. By those that we think could best be spared. *The poor and the deceitful* we are ready to look upon as blemishes of Providence, but God makes even them to display the beauty of Providence; he has wise ends not only in leaving the poor always with us, but in permitting *the deceived and the deceiver*, for both *are his* ([Job 12:16](#)) and turn to his praise.

[Pro 29:14](#)

Here is,

1. The duty of magistrates, and that is, to judge faithfully between man and man, and to determine all causes brought before them, according to truth and equity, particularly to take care of *the poor*, not to countenance them in an unjust cause for the sake of their poverty ([Ex. 23:3](#)), but to see that their poverty do not turn to their prejudice if they have a just cause. The rich will look to themselves, but *the poor* and needy the prince must *defend* ([Ps. 82:3](#)) and plead for, [Prov. 31:9](#).
- 2. The happiness of those magistrates that do their duty. Their *throne* of honour, their tribunal of judgment, *shall be established for ever*. This will secure to them the favour of God and strengthen their interest in the affections of their people, both which will be the establishment of their power, and help to transmit it to posterity and perpetuate it in the family.

[Pro 29:15](#)

Parents, in educating their children, must consider,

- 1. The benefit of due correction. They must not only tell their children what is good and evil, but they must chide them, and correct them too, if need be, when they either neglect that which is good or do that which is evil. If a *reproof* will serve without *the rod*, it is well, but *the rod* must never be used without a rational and grave *reproof*; and then, though it may be a present uneasiness both to the father and to the child, yet it will *give wisdom*. *Vexatio dat intellectum-Vexation sharpens the intellect*. The child will take warning, and so will get *wisdom*.
- 2. The mischief of undue indulgence: *A child* that is not restrained or reprov'd, but is *left to himself*, as Adonijah was, to follow his own inclinations, may do well if he will, but, if he take to ill courses, nobody will hinder him; it is a thou-

sand to one but he proves a disgrace to his family, and *brings his mother*, who fondled him and humoured him in his licentiousness, *to shame*, to poverty, to reproach, and perhaps will himself be abusive to her and give her ill language.

[Pro 29:16](#)

Note,

- 1. The more sinners there are the more sin there is: *When the wicked*, being countenanced by authority, grow numerous, and walk on every side, no marvel if *transgression increases*, as a plague in the country is said to increase when still more and more are infected with it. *Transgression* grows more impudent and bold, more imperious and threatening, when there are many to keep it in countenance. In the old world, when *men began to multiply*, they began to degenerate and corrupt themselves and one another.
- 2. The more sin there is the nearer is the ruin threatened. Let not *the righteous* have their faith and hope shocked by the increase of sin and sinners. Let them not say that they have *cleansed their hands in vain*, or that *God has forsaken the earth*, but wait with patience; the transgressors shall fall, the measure of their iniquity will be full, and then they shall fall from their dignity and power, and fall into disgrace and destruction, and *the righteous shall* have the satisfaction of *seeing their fall* ([Ps. 37:34](#)), perhaps in this world, certainly in the judgment of the great day, when the fall of God's implacable enemies will be the joy and triumph of glorified saints. See [Isa. 66:24](#); [Gen. 19:28](#).

[Pro 29:17](#)

Note,

- 1. It is a very happy thing when children prove the comfort of their parents. Good children are so; they *give them rest*, make them easy, and free from the many cares they have had concerning them; *yea*, they *give delight unto their souls*. It is a pleasure to parents, which none know but those that are blessed with it, to see the happy fruit of the good education they have given their children, and to have a prospect of their well-doing for both worlds; it *gives delight* proportionable to the many thoughts of heart that have been concerning them.
- 2. In order to this, children must be trained up under a strict discipline, and not suffered to do what they will and to go without rebuke when they do amiss. The foolishness bound up in their hearts must by correction be driven out when they are young, or it will break out, to their own and their parents' shame, when they are grown up.

[Pro 29:18](#)

See here,

- I. The misery of the people that want a settled ministry: *Where there is no vision*, no prophet to expound the law, no priest or Levite to teach the good knowledge of the Lord, no means of grace, the word of the Lord is scarce, there is *no open vision* ([1 Sa. 3:1](#)), where it is so *the people perish*; the word has many significations, any of which will apply here.
 - 1. *The people are made naked*, stripped of their ornaments and so exposed to shame, stripped of their armour and so exposed to danger. How bare does a place look without Bibles and ministers, and what an easy prey is it to the enemy of souls!
 - 2. *The people rebel*, not only against God, but against their prince; good preaching would make people good subjects, but, for want of it, they are turbulent and factious, and *despise dominions*, because they know no better.
 - 3. *The people are idle*, or *they play*, as the scholars are apt to do when the master is absent; they do nothing to any good purpose, but stand all the day idle, and sporting in the market-place, for want of instruction what to do and how to do it.
- 4. *They are scattered as sheep having no shepherd*, for want of the masters of assemblies to call them and keep them together, [Mk. 6:34](#). They are scattered from God and their duty by apostasies, from one another by divisions; God is provoked to scatter them by his judgments, [2 Chr. 15:3](#), 5.
- 5. *They perish*; they are *destroyed for lack of knowledge*, [Hos. 4:6](#). See what reason we have to be thankful to God for the plenty of *open vision* which we enjoy.

- II. The felicity of a people that have not only a settled, but a successful ministry among them, the people that hear and *keep the law*, among whom religion is uppermost; *happy* are such a people and every particular person among them. It is not having the law, but obeying it, and living up to it, that will entitle us to blessedness.

[Pro 29:19](#)

Here is the description of an unprofitable, slothful, wicked servant, a slave that serves not from conscience, or love, but purely from fear. Let those that have such servants put on patience to bear the vexation and not disturb themselves at it. See their character.

- 1. No rational words will work upon them; they *will not be corrected* and reformed, not brought to their business, nor cured of their idleness and laziness, by fair means, no, nor by foul *words*; even the most gentle master will be forced to use severity with them; no reason will serve their turn, for they are unreasonable.
- 2. No rational words will be got from them. They are dogged and sullen; and, *though they understand* the questions you ask them, they *will not* give you an *answer*; though you make it ever so plain to them what you expect from them, they will not promise you to mend what is amiss nor to mind their business. See the folly of those servants whose mouth by their silence calls for strokes; they might *be corrected by words* and save blows, but they *will not*.

[Pro 29:20](#)

Solomon here shows that there is little hope of bringing a man to wisdom that is hasty either,

- 1. Through rashness and inconsideration: *Seest thou a man that is hasty in his matters*, that is of a light desultory wit, that seems to take a thing quickly, but takes it by the halves, gallops over a book or science, but takes no time to digest it, no time to pause or muse upon a business? *There is more hope of making a scholar and a wise man of one that is dull and heavy, and slow in his studies, than of one that has such a mercurial genius and cannot fix.*
- 2. Through pride and conceitedness: *Seest thou a man that is forward to speak to every matter that is started, and affects to speak first to it, to open it, and speak last to it, to give judgment upon it, as if he were an oracle? There is more hope of a modest fool, who is sensible of his folly, than of such a self-conceited one.*

[Pro 29:21](#)

Note,

- 1. It is an imprudent thing in a master to be too fond of a servant, to advance him too fast, and admit him to be too familiar with him, to suffer him to be over-nice and curious in his diet, and clothing, and lodging, and so to bring him up delicately, because he is a favourite, and an agreeable servant; it should be remembered that he is a servant, and, by being thus indulged, will be spoiled for any other place. Servants must endure hardness.
- 2. It is an ungrateful thing in a servant, but what is very common, to behave insolently because he has been used tenderly. The humble prodigal thinks himself unworthy *to be called a son*, and is content to be a servant; the pampered slave thinks himself too good to be called *a servant*, and will be *a son at the length*, will take his ease and liberty, will be on a par with his master, and perhaps pretend to the inheritance. Let masters *give their servants that which is equal* and fit for them, and neither more nor less. This is very applicable to the body, which is a servant to the soul; those that *delicately bring up* the body, that humour it, and are over-tender of it, will find that at length it will forget its place, and *become a son*, a master, a perfect tyrant.

[Pro 29:22](#)

See here the mischief that flows from an angry, passionate, furious disposition.

- 1. It makes men provoking to one another: *An angry man stirs up strife*, is troublesome and quarrelsome in the family and in the neighbourhood, blows the coals, and even forces those to fall out with him that would live peaceable and quietly by him.
- 2. It makes men provoking to God: *A furious man*, who is wedded to his humours and passions, cannot but *abound in transgressions*. Undue anger is a sin which is the cause of many sins; it not only hinders men from calling upon God's name, but it occasions their swearing, and cursing, and profaning God's name.

[Pro 29:23](#)

This agrees with what Christ said more than once,

- 1. That those who *exalt themselves shall be abased*. Those that think to gain respect by lifting up themselves above their rank, by looking high, talking big, appearing fine, and applauding themselves, will on the contrary expose themselves to contempt, lose their reputation, and provoke God by humbling providences to bring them down and lay them *low*.
- 2. That those who *humble themselves shall be exalted*, and shall be established in their dignity: *Honour shall uphold the humble in spirit*; their humility is their honour, and that shall make them truly and safely great, and recommend them to the esteem of all that are wise and good.

[Pro 29:24](#)

See here what sin and ruin those involve themselves in who are drawn away by the enticement of sinners.

- 1. They incur a great deal of guilt: *He does so that goes partner with such as rob and defraud, and casts in his lot among them*, ch. 1:11, etc. The receiver is as bad as the thief; and, being drawn in to join with him in the commission of the sin, he cannot escape joining with him in the concealment of it, though it be with the most horrid perjuries and execrations. They *hear cursing* when they are sworn to tell the whole truth, but they will not confess.
- 2. They hasten to utter ruin: They even *hate their own souls*, for they wilfully do that which will be the inevitable destruction of them. See the absurdities sinners are guilty of; they love death, than which nothing is more dreadful, and *hate their own souls*, than which nothing is more dear.

[Pro 29:25](#)

Here,

1. We are cautioned not to dread the power of man, neither the power of a prince nor the power of the multitude; both are formidable enough, but the slavish fear of either *brings a snare*, that is, exposes men to many insults (some take a pride in terrifying the timorous), or rather exposes men to many temptations. Abraham, for *fear of man*, denied his wife, and Peter his Master, and many a one his God and religion. We must not shrink from duty, nor commit sin, to avoid the wrath of man, nor, though we see it coming upon us, be disquieted with fear, [Dan. 3:16](#); [Ps. 118:6](#). He must himself die ([Isa. 51:12](#)) and can but kill our body, [Lu. 12:5](#).
- 2. We are encouraged to depend upon the power of God, which would keep us from all that *fear of man* which has either torment or temptation in it. *Whoso puts his trust in the Lord*, for protection and supply in the way of duty, *shall be set on high*, above the power of man and above the fear of that power. A holy confidence in God makes a man both great and easy, and enables him to look with a gracious contempt upon the most formidable designs of hell and earth against him. If God be my salvation, *I will trust and not be afraid*.

[Pro 29:26](#)

See here,

- 1. What is the common course men take to advance and enrich themselves, and make themselves great: they *seek the ruler's favour*, and, as if all their judgment proceeded from him, to him they make all their court. Solomon was himself a *ruler*, and knew with what sedulity men made their application to him, some on one errand, others on another, but all for his *favour*. It is the way of the world to make interest with great men, and expect much from the smiles of second causes, which yet are uncertain, and frequently disappoint them. *Many* take a great deal of pains in seeking *the ruler's favour* and yet cannot have it; many have it for a little while, but they cannot keep themselves in it, by some little turn or other they are brought under his displeasure; many have it, and keep it, and yet it does not answer their expectation, they cannot make that hand of it that they promised themselves they should. Haman had *the ruler's favour*, and yet it availed him nothing.
- 2. What is the wisest course men can take to be happy. Let them look up to God, and seek the favour of the Ruler of rulers; for *every man's judgment proceeds from the Lord*. It is not with us as the ruler pleases; his favour cannot make us happy, his frowns cannot make us miserable. But it is as God pleases; every creature is that to us that God makes it to be, no more and no other. He is the first Cause, on which all second causes depend; if he help not, they cannot, [2 Ki. 6:27](#); [Job 34:29](#).

This expresses not only the innate contrariety that there is between virtue and vice, as between light and darkness, fire and water, but the old enmity that has always been between the seed of the woman and the seed of the serpent, [Gen. 3:15](#).

- 1. All that are sanctified have a rooted antipathy to wickedness and wicked people. They have a good will to the souls of all (God has, and would have none perish); but they hate the ways and practices of those that are impious towards God and injurious towards men; they cannot hear of them nor speak of them without a holy indignation; they loathe the society of the ungodly and unjust, and dread the thought of giving them any countenance, but do all they can to bring the wickedness of the wicked to an end. Thus *an unjust* man makes himself odious *to the just*, and it is one part of his present shame and punishment that good men cannot endure him.
- 2. All that are unsanctified have a like rooted antipathy to godliness and godly people: *He that is upright in the way*, that makes conscience of what he says and does, *is an abomination to the wicked*, whose wickedness is restrained perhaps and suppressed, or, at least, shamed and condemned, by the uprightness of the upright. Thus Cain did, who was *of his father the devil*. And this is not only the wickedness of the wicked, that they hate those whom God loves, but their misery too, that they hate those whom they shall shortly see in everlasting bliss and honour, and who shall have *dominion over them in the morning*, [Ps. 49:14](#).