

Calvary Chapel of Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

3rd - 5th Grade

Sunday Morning

Study 14

Proverbs 12:15-28

Lying vs. Honesty

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 show the importance and wisdom of telling the truth and the trouble and danger that comes from telling lies.

Key Verses

Proverbs 12:15-28—Main Teaching Passage

1 John 1:9

Luke 6:45

Psalm 101:7

Memory Verse - Proverbs 12:22

"Lying lips are an abomination to the Lord,
But those who deal truthfully are His delight."

Hook

Review last week's memory verse, Psalm 139:23-24.

Ask the class to raise their hand if they have ever been lied to by someone. How did it feel when they found out that they had been lied to?

Now ask the class if they have ever told a lie to someone else. How did it feel when they were caught lying?

Finally ask how they think God feels when we lie to people.

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

The second half of chapter 12 deals primarily with two issues, truthfulness and laziness. The importance of speaking honestly and forthrightly is conveyed powerfully through verses 15-22. In verse 17, truth is directly equated with righteousness. Remembering that God cannot lie and that there is no deceit in Him at all (Numbers 23:19, Titus 1:2), the very act of telling the truth and being honest with one another is described to us as acting as our Father and conforming ourselves to the image of Christ. Lying is therefore the antithesis of God. It is evil, wicked, false, deceitful, and wounding.

Scripture pulls no punches to the seriousness of telling lies. Psalm 101:7 says, "No one who practices deceit shall dwell in my house." Proverbs repeatedly calls lying an abomination, as it does in verse 22 of this chapter. In Revelation, liars are one of the groups of people who are thrown in the lake of fire, along with murderers, sorcerers and idolaters (Rev. 21:7-8).

The chapter finishes with a few short verses on laziness and diligence. This goes along with verses that we have already read in previous chapters of Proverbs. The diligent man masters the things around him while the lazy man becomes a slave to his laziness. Procrastination is a good example of how, when we put the work off, we become enslaved to it and are forced to rush through that job under more pressure and stress.

LOOK

There are many reasons that we might be tempted to lie. We might lie to try and avoid getting in trouble or to avoid a punishment. We might lie to make ourselves look more important or cooler than we actually are. We might lie because we think if we tell the truth it will make someone feel uncomfortable or because we might feel uncomfortable telling someone how we really feel. No matter the reason, Scripture is clear, lying is wrong. There are several stories in the bible that talk about how dangerous lying can be. When David was running from King Saul and Saul was killed in battle by the Philistines, one of David's men thought that he could gain favor in David's eyes by lying and saying that he had killed Saul himself. Sadly for him, David did not want to see Saul dead, and as punishment for killing the man that God had put on the throne, David had the liar killed. Joseph's brothers lied to their father when they sold him into slavery in Egypt. They hated their brother but didn't want their father to know that they were the ones who had done this awful thing. They told

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

LOOK (Continued)

their father that Joseph had been killed by wild animals in the fields. For whatever reason you may have told a lie, there is someone in the Bible who lied for the exact same reason. In every single instance that person eventually came to ruin.

God hates lies. He hates lies because He hates sin. God also knows that the truth is always positive. It is always helpful, it is always necessary. Lying seems like a quick fix to problems that we might face, but in the long run lying always causes us more trouble and more pain than if we had just told the truth in the first place.

Proverbs 12:20 tells us that “Deceit is in the heart of those who devise evil.” If you have a problem with lying, if you continually use your tongue in ways that tear down or hurt people, you don’t have a problem with your tongue. You have a problem with your heart. Luke 6:45 says that “out of the overflow of the heart the mouth speaks.” We can only speak that which is already stored up in our hearts. When David was caught in terrible sin, including telling awful lies, he wrote Psalm 51. In that Psalm he asked “Create in me a clean heart, O God, and renew a steadfast spirit within me.” If you have a sin issue in your life, be it lying or anything else, there is one solution. We must go to the Lord and ask forgiveness, asking Him to create a clean heart in us and then to give us the strength and the ability not to sin anymore. 1 John 1:9 tells us, “If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” He is not only willing to forgive us, but also to help us live in righteousness.

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 12:22.

Encourage the students to speak to their parents about anything that they might have going on in their hearts that needs to be cleansed. Encourage them to pray with their parents, asking God to forgive and to cleanse.

Pray: Ask the Lord to help us to guard our tongues especially in the area of honesty and deceit. Praise Him for His faithfulness to forgive us.

Family activity: As a family read Psalm 51 and talk about what it means to repent and ask forgiveness for sin.

FURTHER STUDY

Commentary on Proverbs 12:15-28 by Matthew Henry

[Verse 15](#) See here, 1. What it is that keeps a fool from being wise: *His way is right in his own eyes*; he thinks he is in the right in every thing he does, and *therefore* asks no advice, because he does not apprehend he needs it; he is confident he knows the way, and cannot miss it, and therefore never enquires the way. The rule he goes by is to do that which is *right in his own eyes*, to walk in the way of his heart. *Quicquid libet, licet—He makes his will his law*. He is a fool that is governed by his eye, and not by his conscience. 2. What it is that keeps a wise man from being a fool; he is willing to be advised, desires to have counsel given him, and *hearkens to counsel*, being diffident of his own judgment and having a value for the direction of those that are wise and good. He is wise (it is a sign he is so, and he is likely to continue so) whose ear is always open to good advice.

[Verse 16](#) Note, 1. Passion is folly: *A fool is known by his anger* (so some read it); not but that a wise man may be angry when there is just cause for it, but then he has his anger under check and direction, is *lord of his anger*, whereas a fool's anger lords it over him. He that, when he is provoked, breaks out into indecent expressions, in words or behaviour, whose passion alters his countenance, makes him outrageous, and leads him to forget himself, *Nabal* certainly is his name and *folly is with him*. *A fool's indignation is known in the day*; he proclaims it openly, whatever company he is in. Or it is known in the day he is provoked; he cannot defer showing his resentments. Those that are soon angry, that are quickly put into a flame by the least spark, have not that rule which they ought to have over their own spirits. 2. Meekness is wisdom: *A prudent man covers shame*. (1.) He covers the passion that is in his own breast; when his *spirit is stirred*, and his *heart hot within him*, he keeps his mouth as with a bridle, and suppresses his resentments, by smothering and stifling them. Anger is shame, and, though a wise man be not perfectly free from it, yet he is ashamed of it, rebukes it, and suffers not the evil spirit to speak. (2.) He covers the provocation that is given him, the indignity that is done him, winks at it, covers it as much as may be from himself, that he may not carry his resentments of it too far. It is a kindness to ourselves, and contributes to the repose of our own minds, to extenuate and excuse the injuries and affronts that we receive, instead of aggravating them and making the worst of them, as we are apt to do.

[Verse 17](#) Here is, 1. A faithful witness commended for an honest man. *He that makes conscience of speaking truth*, and representing every thing fairly, to the best of his knowledge, whether in judgment or in common conversation, whether he be upon his oath or no, he *shows forth righteousness*; he makes it to appear that he is governed and actuated by the principles and laws of righteousness, and he promotes justice by doing honour to it and serving the administration of it. 2. A false witness condemned for a cheat; he *shows forth deceit*, not only how little conscience he makes of deceiving those he deals with, but how much pleasure he takes in it, and that he is possessed by a lying spirit, [Jer. 9:3](#) - 5. We are all concerned to possess ourselves with a dread and detestation of the sin of lying ([Ps. 119:163](#)) and with a reigning principle of honesty.

[Verse 18](#) The tongue is death or life, poison or medicine, as it is used. 1. There are words that are cutting and killing, that are *like the piercings of a sword*. Opprobrious words grieve the spirits of those to whom they are spoken, and cut them to the heart. Slanders, like a sword, wound the reputation of those of whom they are uttered, and perhaps incurably. Whisperings and evil surmises, like a sword, divide and cut asunder the bounds of love and friendship, and separate those that have been dearest to each other. 2. There are words that are curing and healing: *The tongue of the wise is health*, closing up those wounds which the backbiting tongue had given, making all whole again, restoring peace, and accommodating matters in variance and persuading to reconciliation. Wisdom will find out proper remedies against the mischiefs that are made by detraction and evil-speaking.

[Verse 19](#) Be it observed, to the honour of truth, that sacred thing, 1. That, if truth be spoken, it will hold good, and,

whoever may be disobliged by it and angry at it, yet it will keep its ground. Great is the truth and will prevail. What is true will be always true; we may abide by it, and need not fear being disproved and put to shame. 2. That, if truth be denied, yet in time it will transpire. A *lying tongue*, that puts false colours upon things, *is but for a moment*. The lie will be disproved. The liar, when he comes to be examined, will be found in several stories, and not consistent with himself as he is that speaks truth; and, when he is found in a lie, he cannot gain his point, nor will he afterwards be credited. Truth may be eclipsed, but it will come to light. Those therefore that make a lie their refuge will find it a refuge of lies.

[Verse 20](#) Note, 1. Those that devise mischief contrive, for the accomplishing of it, how to impose upon others; but it will prove, in the end, that they deceive themselves. Those that *imagine evil*, under colour of friendship, have their hearts full of this and the other advantage and satisfaction which they shall gain by it, but it is all a cheat. Let them imagine it ever so artfully, deceivers will be deceived. 2. Those that consult the good of their neighbours, that study the things which make for peace and give peaceable advice, promote healing attempts and contrive healing methods, and, according as their sphere is, further the public welfare, will have not only the credit, but the comfort of it. They will have joy and success, perhaps beyond their expectation. *Blessed are the peace-makers*.

[Verse 21](#) Note, 1. Piety is a sure protection. If men be sincerely righteous, the righteous God has engaged that no evil shall happen to them. He will, by the power of his grace in them, that principle of justice, keep them from the evil of sin; so that, though they be tempted, yet they shall not be overcome by the temptation, and though they may come into trouble, into many troubles, yet to them those troubles shall have no evil in them, whatever they have to others ([Ps. 91:10](#)), for they shall be overruled to work for their good. 2. Wickedness is as sure a destruction. Those that live in contempt of God and man, that are set on mischief, with mischief they *shall be filled*. They shall be more mischievous, shall be *filled with all unrighteousness*, [Rom. 1:29](#). Or they shall be made miserable with the mischiefs that shall come upon them. Those that delight in mischief shall have enough of it. Some read the whole verse thus, *There shall no evil happen to the just, though the wicked be filled with mischief* and spite against them. They shall be safe under the protection of Heaven, though hell itself break loose upon them.

[Verse 22](#) We are here taught, 1. To hate lying, and to keep at the utmost distance from it, because it is an abomination to the Lord, and renders those abominable in his sight that allow themselves in it, not only because it is a breach of his law, but because it is destructive to human society. 2. To make conscience of truth, not only in our words, but in all our actions, because those that *deal truly* and sincerely in all their dealings are *his delight*, and he is well pleased with them. We delight to converse with, and make use of, those that are honest and that we may put a confidence in; such therefore let us be, that we may recommend ourselves to the favour both of God and man.

[Verse 23](#) Note, 1. He that is wise does not affect to proclaim his wisdom, and it is his honour that he does not. He communicates his knowledge when it may turn to the edification of others, but he conceals it when the showing of it would only tend to his own commendation. Knowing men, if they be prudent men, will carefully avoid every thing that savours of ostentation, and not take all occasions to show their learning and reading, but only to use it for good purposes, and then let *their own works praise them*. *Ars est celare artem—The perfection of art is to conceal it*. 2. He that is foolish cannot avoid proclaiming his folly, and it is his shame that he cannot: *The heart of fools*, by their foolish words and actions, *proclaims foolishness*; either they do not desire to hide it, so little sense have they of good and evil, honour and dishonour, or they know not how to hide it, so little discretion have they in the management of themselves, [Eccl. 10:3](#).

[Verse 24](#) Note, 1. Industry is the way to preferment. Solomon advanced Jeroboam because he saw that he was an industrious young man, and minded his business, [1 Ki. 11:28](#). Men that take pains in study and serviceableness will thereby gain such an interest and reputation as will give them a dominion over all about them, by which means many have risen strangely. He that has been *faithful in a few things* shall be made *ruler over many things*. The elders, that *labour in the word and doctrine*, are *worthy of double honour*; and those that are diligent when they are young will get that which will enable them to rule, and so to rest, when they are old. 2. Knavery is the way to slavery: *The slothful* and careless, or rather the *deceitful* (for so the word signifies), *shall be under tribute*. Those that, because they will not take pains in an honest calling, live by their shifts and arts of dishonesty, are paltry and beggarly, and will be kept under. Those that are diligent and honest when they are apprentices will come to be masters; but those that are otherwise are the fools who, all their days, must be *servants to the wise in heart*.

[Verse 25](#) Here is, 1. The cause and consequence of melancholy. It is *heaviness in the heart*; it is a load of care, and fear, and sorrow, upon the spirits, depressing them, and disabling them to exert themselves with any vigour on what is to be done or fortitude in what is to be borne; it makes them stoop, prostrate and sinks them. Those that are thus oppressed can neither do the duty nor take the comfort of any relation, condition, or conversation. Those therefore that are in-

clined to it should watch and pray against it. 2. The cure of it: *A good word* from God, applied by faith, *makes it glad*; such a word is that (says one of the rabbin), *Cast thy burden upon the Lord, and he shall sustain thee*; the good word of God, particularly the gospel, is designed to make the hearts glad that are weary and heavy-laden, [Mt. 11:28](#). Ministers are to be helpers of this joy.

[Verse 26](#) See here, 1. That good men do well for themselves; for they have in themselves an excellent character, and they secure to themselves an excellent portion, and in both they excel other people: *The righteous is more abundant than his neighbour* (so the margin); he is richer, though not in this world's goods, yet in the graces and comforts of the Spirit, which are the true riches. There is a true excellency in religion; it ennobles men, inspires them with generous principles, makes them substantial; it is an excellency which is, in the sight of God, of great price, who is the true Judge of excellency. His neighbour may make a greater figure in the world, may be more applauded, but the righteous man has the intrinsic worth. 2. That wicked men do ill for themselves; they walk in a way which *seduces them*. It seems to them to be not only a pleasant way, but the right way; it is so agreeable to flesh and blood that they therefore flatter themselves with an opinion that it cannot be amiss, but they will not gain the point they aim at, nor enjoy the good they hope for. It is all a cheat; and therefore the righteous is wiser and happier than his neighbour, that yet despise him and trample upon him.

[Verse 27](#) Here is, 1. That which may make us hate slothfulness and deceit, for the word here, as before, signifies both: *The slothful deceitful man* has roast meat, but that which he roasts is not what he himself *took in hunting*, no, it is what others took pains for, and he lives upon the fruit of their labours, like the drones in the hive. Or, if slothful deceitful men have taken any thing by hunting (as sportsmen are seldom men of business), yet they do not roast it when they have taken it; they have no comfort in the enjoyment of it; perhaps God in his providence cuts them short of it. 2. That which may make us in love with industry and honesty, that the *substance of a diligent man*, though it be not great perhaps, *is yet precious*. It comes from the blessing of God; he has comfort in it; it does him good, and his family. It is his own daily bread, not bread out of other people's mouths, and therefore he sees God gives it to him in answer to his prayer.

[Verse 28](#) The way of religion is here recommended to us, 1. As a straight, plain, easy way; it is *the way of righteousness*. God's commands (the rule we are to walk by) are all holy, just, and good. Religion has right reason and equity on its side; it is a *path-way*, a way which God has cast up for us ([Isa. 35:8](#)); it is a highway, the king's highway, the King of kings' highway, a way which is tracked before us by all the saints, the good old way, full of the footsteps of the flock. 2. As a safe, pleasant, comfortable way. (1.) There is not only life at the end, but there is life in the way; all true comfort and satisfaction. The favour of God, which is better than life; the Spirit, who is life. (2.) There is not only life in it, but so as that in it *there is no death*, none of that sorrow of the world which works death and is an allay to our present joy and life. There is no end of that life that is in the way of righteousness. Here there is life, but there is death too. *In the way of righteousness there is life, and no death*, life and immortality.