"Love Lifted Me Recovery Ministries"

Favorite Proverbs Bible Study - Part 1 Proverbs 1:1-14 Lesson #1

INSTRUCTIONS: **Read the entire section of Scripture in Proverbs before starting to look up the other Scripture verses and filling in the blanks. Pray and ask the Holy Spirit to give you understanding as you read God's word.

Most Scriptures are from the New King James Version.

wise counsel, to UNDERS riddles.	STAND a PROVER	ase learning, and a man of RB and an enigma, the wor	rds of the wise and their
•Proverbs 15:33		of the i , and before honor is _	is the
• Proverhs 8:5	0i	, and before nonor is _ ones,	
	, and you	, be of an	heart."
are a collection of short saying consequences of disobeying (advice, he disobeyed God, and	God. Unfortunate	ly, later in life, Solomon die	d NOT follow his own
years. Much later in Solomon's and he'd "gone to the school o was written by Solomon to showay, and that everything else wi "The Preacher" as he calls hims	s life, after he had so of hard knocks", ho ow how he had Le othout God is all var elf, tells how he tri	sampled every worldly and a turned back to God. The EARNED the HARD way the hity and futility. In Ecclesia and to learn by worldly "wised to learn by worldly "wised".	fleshly pleasure possible, he book of Ecclesiastes hat God's way is the best astes 1:12-18, Solomon, o sdom" all that the world
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years. Much later in Solomon's and he'd "gone to the school of was written by Solomon to showay, and that everything else wi "The Preacher" as he calls himse has to offer, but he found it to instead of trying to find out for himse of my father Your servant is in the mid too numerous to be numbered.	s life, after he had so if hard knocks", he ow how he had List thout God is all varielf, tells how he tribe worthless and mself, he would he w, O Lord my God,; but I am a little st of Your people with the counted. The	sampled every worldly and a turned back to God. The EARNED the HARD way the hity and futility. In Ecclesia ed to learn by worldly "wisted to learn by worldly "wisted empty. If he had been contave avoided a lot of pain in You have made Your servatild: I do not know how to	fleshly pleasure possible, he book of Ecclesiastes hat God's way is the best astes 1:12-18, Solomon, o sdom" all that the world ontent with God's wisdom in his life. ant instead go out or come in. And, a great people, t an
years. Much later in Solomon's and he'd "gone to the school o was written by Solomon to showay, and that everything else wi "The Preacher" as he calls himse has to offer, but he found it to instead of trying to find out for himse of my father "Now of my father Your servant is in the mid too numerous to be numbered to judge For who is a Lord, that Solomon had a thing and have not asked	s life, after he had so f hard knocks", how how he had Let thout God is all varielf, tells how he tribe worthless and mself, he would hav, O Lord my God,; but I am a little st of Your people vod or counted. The Your people, that I able to judge this gasked this thing. Tor yourself long life.	sampled every worldly and a turned back to God. The EARNED the HARD way the hity and futility. In Ecclesia and to learn by worldly "wisted to learn by worldly "wisted empty. If he had been contained a lot of pain in You have made Your servation of Your have made Your servant are give to Your servant erefore give to Your servant.	fleshly pleasure possible, he book of Ecclesiastes hat God's way is the best astes 1:12-18, Solomon, o sdom" all that the world ontent with God's wisdom in his life. ant instead go out or come in. And, a great people, t an and hd the speech pleased the ause you have asked this or yourself, nor have you

Love Lifted Me Recovery

Definition: "To receive the instruction of WISDOM, justice, judgement, and EQUITY; to give **PRUDENCE to the simple"** – Solomon asked God for WISDOM, and God gave it to him. As long as he followed and obeyed the Lord, Solomon had God's wisdom, but Solomon had free will, just like we do,

to exc side of disobe "Reme draw n is: fear to Obe learn the follow to careful unders	eed the limits of the great will life first hand. Although Solo dience, and tries to warn us not mber also your Creator in the ear when you will say, 'I have to God and keep His commander God and get His WISDOM hings the hard way, like Solomethe soundest course of action, management and economy.	sdom that God gave mon did come back to to do what he did. days of your YOUT no delight in them.'" dments, because thi and PRUDENCE to on did later in his life based on knowledge EQUITY means fair the basic theme of	e him, in order to the Lord late In Ecclesiaste H, before the e "The conclus applies to ev carry us through WISDOM mand good judgmess, impartialithe Book of P	to experience or, he regretted es 12:1 & 13 he evil days come sion, when all hery person." Vugh life successions to judge gment. Pruder ety, justice. With the experience of t	the harsh, painful his many years of says, and the years has been heard, We can choose ssfully, or we can rightly and nce means isdom,
	• Ephesians 5:15-17 "Se				
	but as				
	Therefore do be the Lord is."	, but		what the _	01
	• Ephesians 1:15-18 "Whe	arefore I (Paul) also	after I heard o	of vour faith in th	ne Lord Jesus
	and love for all the saints," Do	,		•	
	; that the				
	to you the of				
	; [that] the eyes of yo				
	the hope of His calling, and wh	_	_	•	-
is cont	ing to this verse in Ephesians, rasted to being a FOOL. •Proverbs 18:2 "A expressing "The warm (pays attention to) counsel is	has no de heart (his o ay of a	ight in wn feelings and	d opinions)."	, but [<i>only</i>] in
	tion: "To UNDERSTAND a P				
•	y. Jesus taught the crowds				
	unbelievers, but hold a spiritual		no were truly s	eeking God.	The parables of
	are similar to the proverbs of S		in a		عامما النبيا
	• Psalm 78:2 "I will	IIIy	III a		_, i will utter dark
	of old."	haca things lacus		to the	in
	•Matthew 13:34-35 "All t	it a	He did	_ to the	""
	that it might be fulfilled which v	vas snoken by the	1 16 did	speak to _ saving: 'I w	, ill
	my in				
	from the	foundation of the wo	orld '"		
	•Psalm 49:4 "I will incline			will disclose my	dark (hidden)
	saying on the harp."	<u></u>	· · · · · · · · · · · · · · · · · · ·		
	, ,				
	The FEAR of the Lord is the INSTRUCTION.	beginning of KNOV	/LEDGE, but F	FOOLS despis	e WISDOM and
	Proverbs 2:1-2 & 5-6				
		within you, so that y	ou incline you	rear to	, and

		(110	OI IIIE	, and i	iiia tiio
		of God.	For the Lord gives		
	mouth (God's wor	d, the Bible) con	and		
	•Psalm 111:10	"			
			of the		
		of	; a good		have
	all those who	His		"	
			of the		
		of	, and the _		of the
	Holy One is _				
espe	nition: "The FEAR of the cially as EVIDENCED by C	BEDIENCE to H	His commands and DO	ING His will. Th	ne New
Testa	ament equivalent is HOLY	LIVING and beir	ng FILLED with the SPI	RIT. As we OBE	EY God's
comr	nands that we see in His w	ord, even the si	mplest ones, He will R	EVEAL more of H	lis will for our
lives	to us. Why should He giv	e us more detail	led information if we do	on't even obey His	will that is
revea	aled in His word?				
	Deuteronomy 10:12-13	3 "And now	, Israel, what does the	Lord	of you,
	but to the _	you	ır God, to	in all His	and
			d your God with all you		
	your,	and to	the Lord's $_$		and His
	statutes which I am com	manding you tod	ay for your	?"	
	•I John 3:22 "And	whatever we as	sk, we receive from Hin	n, because we	
	His		$_{}$ those things w	hich are	
	in His				
	II Corinthians 7:1	"Therefore, hav	ing these promises, be	eloved, let us	
	ourselves from all		$_$ of the flesh and spiri	t, perfecting	
	ourserves from all				
	ourselves from all of	God."			
8-9	in the of My son, hear the instruct be graceful ornaments	ion of your fathe	r, and do not forsake t	he law of your mo	
8-9	My son, hear the instruct be graceful ornaments • Proverbs 4:1	ion of your fathe on your head, a "Hear, my	r, and do not forsake t	he law of your mo	ther; for they will

(Verses 5-6)

"Then you will

Definition: "Graceful ornaments on your head, and chains about your neck" – The ornaments on the head refers to a crown given to someone who WINS a race, and the chains about the neck would be like getting the GOLD MEDAL at the Olympics. It does not mean chains of imprisonment, but MEDALS of HONOR for being a WINNER. This promise is for those who "hear the instruction of your father, and do not forsake the law of your mother." The "instruction of a father" would be the same as OBEYING GOD'S WORD. We receive BLESSINGS and come out as WINNERS when we OBEY God and His commandments. Our incentive for OBEYING GOD and living a HOLY LIFE is: a) To please the Lord. It pleases God when we live in holiness and obedience; b) To be blessed. The blessings of God will not and cannot come into our lives if we are disobedient - all the wonderful promises of God's word are CONDITIONAL to our OBEDIENCE to His commandments; c) To have our prayers answered - our prayers are hindered by our disobedience or by unconfessed sin in our lives; d) To experience joy and fulfillment in life - we will never be truly happy or have real joy if we continue in a sinful lifestyle; and e) To avoid the negative consequences of sin and disobedience - It would be foolish of us to fail to mention that sin has negative consequences. It doesn't mean punishment from God, but just that the word of God says we will reap what we sow. The term used

apply your heart to _____

	often in the Old Tes				and having a	a realistic knowl	edge of sin's
painit	Il consequences i				41	الماما .	h a imbabitanta af
	•Psalm 33:8 & 18	s "Le	t all the earth ₋		tne	; let all t	ne innabitants of
	the world	II	J (OT	. Benola, ti	ne of th	e
	is upon them that	41 :	Him, upon	them that		in His	, to
	0.1.1.1						
	•Galatians 6:7-8						
	, tha	t will ne a	ISO	F0	ne who	(O NIS _	
	will of the flesh rea	ap		(SICKNE	ss, poverty,	deam, etc.); but i	ne wno
	of God)."	ie		_ Shall Iron	i the Spint re	ap evenasting ill	e (the blessings
	•	15 " ⁻	The law of the		(Codic	word) is a fount	nin of
	• Proverbs 13:14-	rn one ou	ov from the		of		Cood
	, to tu	anine	fay non but the			·	ic Good
	, to tu	yairis	iavoi, but the		n trie		. 15
	•						
	My son, if SINNER wait to shed blood like Sheol, and wh possessions, we spurse –	; let us lur ole, like th	k secretly for nose who go d	the innoce lown to the	nt without ca pit; we shall	use; let us swalld I find all kinds of	ow them alive precious
	• Proverbs	4:14-15	"Do not		the	of the	
	11010100		and do	proceed i	 n the	of	men. Avoid
	it, do not pa	, ones		_ processa r	fron	n it and pass on.	For they
						leep	
	some						
		1:15		wa	lk in the	with ther	n, keep your feet
young some of "Build must r you of friend be fried drugs, especial who at BUILD."	boys being ENTIC one to commit a crist up, build up, presence obstacles your addiction or your area ally if that is your area fally if they are full or living a sexually you up, not tear day and night" to be Psalm 1:1-2 " day and night."	ED into jome, because and stung our past who do not not of megative immoral limits you down outled up you blessed is _, nor star _ (scoffers #And	pining a gang! use they want way, remove on bling blocks sinful life in a set encourage you down. Don't go ity, or pull you ife, if that is you nor cause your faith and you sthe man who hads in the way s); but his deligned it shall be sai	It could a a "get-rick every obset out of out any way - to you in your n't hang out to to unsave down into our area of ou to stum our spiritu of (hangs ght is in the	also just be sh-quick" scheacle out of the recovery or at with friends ed family or for depression. weakness. ble. Read, al strength for the Lead of	o-called friends to theme. In Isaiah he way of My perit keep things are abling blocks. To in your walk with some who are still driver and for couns are pon't go out with study and medit to stand against the ners, nor sits in the ord, and in His Isaiah repare the way,	rying to convince 57:14, God says ople." We bund that remind his includes Christ. Don't nking or using sel or advice, ith old friends people who will ate in God's and RESIST of the ne seat of the aw he meditates
		every _		out	of the	of My	······································
	For thus says the	High and	Exalted One v	vho lives fo	rever, whose	e name is Holy, 'l	I dwell on a high

and holy place, of the contrite."	and also with th	ne contrite and lo	wly (humble) of s	pirit, in order to re	evive the heart