"Love Lifted Me Recovery Ministries"

Favorite Proverbs Bible Study - Part 1 Proverbs 1:15-33 Lesson #2

**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.

15-16	My son, do NOT walk in			from their path; for the	eir FEET RUN
	to EVIL, and they make h •Proverbs 4:14-1			of the	
		, and do	proceed in the	of the of	men. Avoid
	it. do not travel on	it.	p. 66666	from it and pass on.	For they
		s they do evil; ar		of sleep	
"If SIN of the	tion: "Do NOT walk in a INERS entice you, do NO UNGODLY, and NOT to so OT to sit in the seat of the Psalm 1:1-2 "Blessed", nor si	OT CONSENT." tand in the way of SCORNERS (the disthe man who	And Psalm 1:1-2 to of SINNERS (that mose who don't belied does wa	ells us NOT to "walk in eans DO NOT hang o ve in and MOCK our fa alk in the	the COUNSEL ut with them), aith in God) of the
	, nor s	light is in the law	of the Lord, and in	His law he meditates	day and night."
17-19	Surely, in VAIN the NET blood, they lurk secretly for takes away the life of its • Proverbs 15:27	or their own lives s owners. "He who is	. So are the ways	of everyone who is gre	eedy for gain; it
		nis own	, but ne	e wno	brides will live."
anima us) th warnir just F In Sec Wher	tion: "In VAIN the NET Is, you don't let them wa at Satan doesn't set his ing here is that those who falling into the TRAP the cond Timothy 2:22-26, Pauri it says "those in oppositional and are DESTROYING IT Timothy 2:24-26 teach, patient, in humility perhaps will grant them _	tch you setting traps and snare ollow after evil m nat will destroy to il tells Timothy ho on" it can mean f their OWN LIV "And a servant	the trap! Solomo s for us to see; the en who want them t them (verse 19 "it to bw to deal with thos alse doctrine, but al ES by their sinful a of the Lord must no those who an , so that they ma	en is WARNING his set are not obvious. The property are in the property are in the property are in the property are in the property are not obvious the property are not obvious to be property are not obvious the property are not obvious the property are not obvious to be property are not obvious.	on (and all of the rest of the activities are in to all, able to, if God
	and that they may come t	o their	and	the	of
	the, have	ng been taken _		$_{ extstyle }$ by him to do his will."	
20-21	her seven pillars; s also furnished her	ppenings of the g " she has slaughted table	ates in the city she a comment in the city she at the comment, she had been made at the comment in the comment		has hewn out has s out from the

	who		, she says to		
	drink of the wine	which I have mixed.	Forsake	and	live, and go in
	the of _		"		
Proverbs as God's wisdo out in the ch to all of us, getting her h similar to th the people w • Prov	"WISDOM calls a a woman. This is m is not a person, ief concourses", "c we just need to a nousehold ready for parables of Jeswere familiar with verbs 8:1-5	aloud outside; she resident poetic langual but Solomon is just un oncourses" means of vail ourselves of it. a big feast, and also us, when He would boes not	raises her voice" – ge, such as people consing figurative languative pen public places, so In Proverbs 8:1-5, No crying out to those we compare spiritual the people cry out, and under high hill, beside the	alling a boat or sage. When it said it means WISD Wisdom is comparted to hear things to everydates.	ship "she." Tys, "She cries OM is available Ared to a woman Ther. Again, it's ay things that
		•	of the city, at the enti	-	-
			n. O you		
	pr	udence, and you	, be of an		heart.'"
their	scorning. And F R OUT My SPIRIT •James 1:5	OOLS HATE KNOW on YOU; I will make "If any of you lacks _	will you love simplicit /LEDGE. Turn (repe My words known to y , le and without _	ent) at My reproc ou. t him	of; surely I will of,
					_,
	•I Kings 3:9-10	"Therefore give t	to Your servant an		
			between		
			dge this great people		the speech
	• Proverbe 0:10	_ tne, "Tho	that Solomon had as of the	kea this thing."	
			edge of the Holy One		
			u incline your ear to _		
	up your voice for	·	yes, if you cry out for _," "For the _	gives	
		_; from His mouth co	me	and	
		"	that is from		
	•James 3:1/	"But the	that is from	above is first	
	then peaceable, _	fruits without partis	willing to lity and without	, Iuli Oi,	
	anu	_ ITUILS, WILLIOUL PAILIA	ility and without	·	
scorn mean (also called ignorant" or totally REJI •Psa	ns to hold someth SCOFFERS) are the nes. FOOLS are ECTED and HATE Im 1:1-2 "Blesse , nor s	ing or someone in one next step down, or the last step down, one of the last step down, one of the last step down. The down is the man who down in the last step down.	ng. And FOOLS HAR contempt or to make a getting worse than a the VERY WORST, see walk in a law of the Lord, and	e a joke of it. Signs in the sample and they are the the	SCORNERS e, naive, and e ones who have of the
night.	"				
Definition:	"GIVES to all libe	erally and WITHOUT	REPROACH" — TI	his means God o	does not criticize

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believers in Ch	wint was now tow in	معمله منبيد منايا معج		OD OWN COMICO	rom Jesus Christ, and	ı as
. I Canin	rist, we can tap ir				م ماددد	
•I Corin	tnians 1:30-31	"But of Him	i you are in		, who _ and	
became	tor us	from Go	od – and	····	_ and	
	ar	nd redemption	- that, as it is wi	ritten, 'He who (glories, let him glory ir	n the
Lord,'"						
the Holy Spirit Solomon's time	LIVING in us to b, believers in Go	give us His w d did NOT have	isdom wheneve the Holy Spirit L	r we ask for it. IVING in them,	n Jesus Christ, we ha In the Old Testame but God would POUF	ent, ir
OUT His Spirit	upon this one or	that one, espec	cially the prophets	s of God.		
I Corin	thians 2:12-16	"Now	have	, not	the spirit of the world	, but
					the things that have	
been fre	elv	to b	. <u> </u>	These things we	e also speak,	in
words w	hich		teach	nes but which th	ne '	
	teach	es, comparing s	spiritual things wi	th spiritual. Bu	ut the	
					, for they are	
uiscerrie	Cor (M/ha haa k	5	juuges ali	ulligs, yet ne i	himself is rightly judge	iina O
no one.	FOI WITO HAS K	nown the	or the _	"	that he may instruct h	יוווו?
But	nave tne	OT _		•		
					NONE of My reproof	f, I
will also like a sto upon yo • to b	laugh at your cal orm, and your Di u. Isaiah 65:12 o the; v efore My eyes, a	amity; I will mode ESTRUCTION of "Therefore I w, because when I and chose that in	MY COUNSEL, ack when your TEIcomes like a which will number you for ause when I, you did nowhich I did	RROR comes, irlwind, when our the sword, an not,)	when your terror come distress and anguish of d you shall all bow do you did not , but did "	f, I es come own
will also like a sto upon yo • to b	laugh at your cal orm, and your De u. Isaiah 65:12 o the; v efore My eyes, a Psalm 107:10-12	amity; I will mode "Therefore I w, because that in the second control of the seco	MY COUNSEL, ack when your TELCOMES like a which I did, you did now hich I darkness.	RROR comes, irlwind, when our the sword, an not,) notss and in the sh	when your terror come distress and anguish of d you shall all bow do you did not , but did " nadow of death, bound	f, I es come own
will also like a sto upon yo • to b	laugh at your cal orm, and your De u. Isaiah 65:12 o the; v efore My eyes, and Psalm 107:10-12 Iffliction and irons	"Therefore I w "there	MY COUNSEL, ack when your TEL comes like a who will number you for ause when I , you did n which I did who sat in darknessey	RROR comes, in it is in the sword, and in the skapainst to against to	when your terror come distress and anguish of d you shall all bow do you did not , but did " nadow of death, bound the of	f, I es come own
will also like a sto upon yo • to b	laugh at your cal orm, and your De u. Isaiah 65:12 o the; v efore My eyes, and Psalm 107:10-12 Iffliction and irons	"Therefore I w "there	MY COUNSEL, ack when your TEL comes like a who will number you for ause when I , you did n which I did who sat in darknessey	RROR comes, in it is in the sword, and in the skapainst to against to	when your terror come distress and anguish of d you shall all bow do you did not , but did " nadow of death, bound the of	f, I es come own
will also like a sto upon yo • to b • a	laugh at your cale orm, and your De u. Isaiah 65:12 Isai	"Therefore I w "Therefore I w ", because that in because the	MY COUNSEL, ack when your TElecomes like a when will number you for ause when I, you did now hich I did, who sat in darknessey the with	RROR comes, in it is in the sword, and in the skapainst to against to	when your terror come distress and anguish of d you shall all bow do you did not , but did " nadow of death, bound	f, I es come own
will also like a sto upon yo • to b • a	laugh at your cal orm, and your De u. Isaiah 65:12 o the; v efore My eyes, and Psalm 107:10-12 Iffliction and irons	"Therefore I w "Therefore I w ", because that in because the	MY COUNSEL, ack when your TElecomes like a when will number you for ause when I, you did now hich I did, who sat in darknessey the with	RROR comes, in it is in the sword, and in the skapainst to against to	when your terror come distress and anguish of d you shall all bow do you did not , but did " nadow of death, bound the of	f, I es come own

	and a	, and into ma	ıny	and	lusts	s, which
	drown men in _	·	and perdition.	For the	of	is
	the root of all ev	vil; which while some	have	from the fait	h in their	
		, and pierced th	emselves throu	igh with many sorrow	vs."	
	∙Hosea 8:7	"They th	e	_ and	the	
		The stalk	has no bud; it s	hall never produce m	neal. If it sho	uld produce,
	aliens would sw	•	_			
		-8 "Do not be de	•	•		
		_, that will he also	·	For he who	to his	
		_ will of the flesh reap)	; but he who		_ to the Spiri
	shall from the S	pirit reap everlasting	life (the blessin	gs of God)."		
28-33	me. Because have none of M way, and be fill them, and the cand will be section.	they hated knowled y counsel and despised with their own develomplacency of fools ure, without fear of every without fear we have	Ige and did no ed all My repro ices. For the t will destroy th il."	t CHOOSE the FEAI of, therefore they sha urning away (rebellio em; but whoever liste	R of the Lord all eat the fruit on) of the simp ens to Me will	, they would of their owr le will slay dwell safely,
		e Gentiles, when we				
						,
		, and a	pominable (hor	ible)	•"	
oeing alking a pers and s	executed for the grabout here? If son's life where, ave them from	on the cross (Luke 2 nem, that it is NEVE Remember, it is WISI if they have REJEC	R too late to ac DOM that is sp FED God's wis	cept Jesus Christ a	and be saved, verbs, so there	, so what is i
n otho he Ol wasn'	er words, the thind Testament, so the repentance for in other words, • Hebrews 12:10 root of bitterness there be any for birthright. For blessing, he was	the consequences of the him to Paradise, but the set of the his birthright to his sin, but he was sorry the had to live with the highest springing up cause renicator or profane per you know that afterwis"	t Jesus did NO the conseque brother, and what he had go e consequence diligently lest ar erson like ard, when he	fter all, Jesus told the T say He would bring nces of what he had nen it says he sought iven up his birthrig s of what he had don nyone fall short of the, and by this many, who for one m to	e thief on the or thin down fro d done. Also trepentance what and could ne. It is grace of God y become defile orsel of food seconds.	escue them cross next to m the cross. b. Esau, in with tears, it m't get it c; lest any led; lest sold his the