"Love Lifted Me Recovery Ministries"

Favorite Proverbs Bible Study - Part 2 Proverbs 15:1-12 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.

1-2	A SOFT answer TURNS awa	•	•	<u> </u>	
	the wise uses knowledge right	•	•		
	Proverbs 25:15	"By long forbear	ance a ruler is persuaded, a	and a	
	brea	aks a bone."			
	•I Samuel 25:10-11, 1	4 & 17 "The	en Nabal	David's servants, and	
			who is the son of Jesse?		
			om his master. Shall I ther		
			and mythat		
			I do not know where they a		
			il, Nabal's wife, saying, 'Ĺoc	` ,	
			et our master; and he		
			d consider what you will do		
	·		and against all hi		
	such a	that one cann	oot to him."		
Defin	ition: "A SOFT answer TURI	NS away WRAT	H. but a HARSH word stire	s up ANGER" – If you	
	miliar with the story of Nabal, ye	•			
	they had asked him for help.				
	age, to call names, to humilia				
	abal and wipe out all of Nabal's				
	ed in and gave a SOFT ANSWI			_	
оторр	•Ephesians 4:29 "Let no				
	, but what is	for r	 necessary	that it may impart	
	to the heare			, that it may impart	
	•Colossians 4:6 "Let yo	ur	always be with	seasoned	
	with salt, that you may know h	ow von onapt to	each or	, oddooned	
	•Psalm 39·1 "I said 'I wi	II	my ways, lest I with my		
	; I will restrain r				
	me.'"	''y	with a mazzie, while the	e wicked are before	
	• Psalm 34:13 "Keep you	ır	from evil and your	from speaking	
	guile (dishonesty, deceit)."	···	nom evii, and your	ITOTH Speaking	
	guile (distrortesty, deceit).				
3	The EYES of the LORD are i	n EVEDV place	kooning watch on the ovil a	and the good	
3	All Chronicles 16:0	"For the	of the	rup to and fro	
	throughout the	1 01 1116	of the	ctrong on bobalf of	
	those whose	ie	, to show Himself	strong on benair or	
	tilose wilose	15	to		
Dofin	ition: "The EVES of the LOD	D are in EVED	/ place" This mass the	t God soos overything we	
	ition: "The EYES of the LOR				
	nd we cannot hide from Him . dolatrous practices from God, b				
u ieli l	uviaii uus piaviiles IIUIII 900, D	ut tile oplilt of t	JUU LUUK LZEKIEI IIILU LIIEI	・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・	

chambers and SHOWED him EVERYTHING that they were doing. We're the same way sometimes,

action	s and	we must F	EPENT.				
	• Ephe	esians 5:1	3 "But a	all things that are		are made	by
	the, for whatever makes manifesJohn 3:19-21 "And this is the			nifest is	est is"		
					, that the		
	into th	e world, a	nd men loved	d b	rather tha	n	_, because their deeds
	were _						
	Hebrews 4:13			ere is no creatur	e	from H	is, but
	all thin	ngs are nal	ked (exposed	d) and	to the	of	to whom we
	must g	give accou	nt."				
	Psal	m 90:8	"You have	e set our iniquities	s (sins) before	You, our	sins in the
			of Your c	ountenance (face	e)."		
	•I Cor	rinthians (3:13 "Ea	ach one's work w	ill become		; for the Day will
	declar	e it, becau	se it will be _		by fire;	and the fire will $_$	each
	one's		, or what	sort it is."			
	• Luke	8:17	"For nothing	g is	that wil	I not be	, nor
	anythi	ng		that will not be _		and come to _	
				rident, shown, dis			CDIDIT
4	A WIIO			e of life, but PER			
				"Brood of vipers			
			_	For out of the ab	oundance of the	ie	(1)6
			spe		the engrees	and chacae no	no of his ways: for the
				_			ne of his ways; for the
			ρ	erson is an		to the	, but His
			cou	nsel is with the $_$		·	
the Bib innerm you co CORR WILLIN eventu contac	ole. It nost se ntact (UPT; in NG to cually But God	doesn't m If: your mid God. Per improper, do His will BREAK a p I at all. A	ean your he nd, will and e verse mean stubborn, o and those th person's spi BROKEN a	art that pumps blemotions, which is suffered away to be stinate." The ings that are plearit in that they were the suffered as the suffered are the suffered as	ood throughous your SOUL, from, or opport to the Lord wants to asing to Him. vill have a HAneart means to	ut your body, but and also your Si osing what is rigo give each of us Continued PEI RDENED heart	PIRIT which is where
Silliui						n any of you an	evil of
							it is called 'Today,' lest
	• Deal	you be m 51:16-1	7 "For \	(IIIOUGII Vou do	desire sacrifi	ice or else I wou	·" Id give it; You do not
	deligh	t in hurnt c	offering Th	e sacrifices of Go	_ uesiie saciiii nd are a	ice, or else i wou	,
	aciigi i	t iii buiiit c	and a con	trita	the	se O God Your	will not despise."
	a	Nue 35:5 2	and a con	"Take from amor		ring to the Lord	Will flot despise.
	→ LXU(uus JJ.J,2	1 G 23	I and Holli alliol	ng you an one	(\/area 21\	Whoever is of a
	01/05/2	no whose		, IEL IIIII	n billig it	(VCISC ZI)	"And they came,
	every(willing on	d brought the	Suiteu filli	ı up, anu ever	y Unic WilUlli 1115 _	on of larged brought a
							en of Israel brought a
							made them
			to bring mai	ciiais iui ali Kiilu	o oi work. Will	ion me Lora, by t	he hand of Moses, had

and we think we can hide what we're doing from the Lord, but He shines His LIGHT on our sinful

		nanded to be done."	a - 111 - 2		1	
		kiel 36:26-27 "				
	within	you; I will take the _		t stone (narden	ed neart) out of your	tiesh and give you
		of fles				
		within you			t in why statutes (laws	s), and you will
		My judgmer			0.00	d and rangue
		lm 51:10			, O Got	a, and renew a
	Sicad		********************************	10.		
5	A fool	despises his father's	s instruction, but h	e who receives	REPROOF is prud	ent.
		•II Timothy 3:16-1	7 "All	i	s given by inspiration	of God, and is
			for doctrine, for		. for	. for
		instruction in righted	ousness, that the _	of	may be complet	te, thoroughly
			_ for every good w	ork."		
Dofin	ition:	"REPROOF" —	Poproof or to ro	arava maana ta	call attention to a far	ult or cip with
		to correct or assist.	•			·
		ard. GOD'S WORD				
		ve would just end up				
	and lo		companing ourselv	res to others, ar	id the Standard Would	a keep dropping
lowei			Possuss thay	kno	wladge and did not	
		verbs 1:29-31 "				
		of the				
		all My ed with their own dev		therefore they	shall eat the fruit of th	ieli own way, and
	De IIII	ea willi lileli owii aev	/ICES.			
6-7	In the	house of the RIGH	ITEOUS thoro is n	nuch TDEACH	DE but in the reven	ue of the wicked
0-7		OUBLE. The lips o				
	13 111				lls on high; He has fil	
					and knowledge w	
		of your times and t	he strength of		; the o	in be the stability
		ie H	lie strength of	"	,	i tile
		is H	"I traverse th	 of		in the midet
		of the nathe of justice	n that I may caus	those who		, iii tile iiilust to inhorit
		or the paths of justic	that I may caus	their		to innent
		■Malachi 3·10	"Rring all the	(0)	ffarings) into the store	shalles eathat
		there will be provisi	on in	(0	and prove (test) I	Me now in this
		save the	whether I will	the	; and prove (test) I	vic now in this,
		and nour you out a	, which is a win _	tile _	0i	,
		•Proverbs 10:2		_ antil there is _ of	than pro	 fit
		, k	out righteousness	01	from	
		,				
		Matthew 6:33	"But seek	the _		of,
		and His	; and _	these _	shall	be
		to	"			
		Philippians 4:19	"But my	shall		your
		ac	cording to His		in	_ by Christ
		II .				

8-9 **The SACRIFICE of the WICKED is an ABOMINATION to the Lord**, but the prayer of the upright is His delight. The way of the wicked is an abomination to the Lord, but He loves him who follows

righted	ousness.				
	Proverbs 21:27	"The	of the _		is an
		; how much	more when he	it with	
	in	tent."			
Definition:	ABOMINABLE —	Causing disgust	: detestable, hated.	ABOMINATION	N — Something
	able, DISGUSTING,		,, ,		
	t iel 8:6-10 "And		on of man, do you _	what they	/ are
	, the g	reat	which the	house of Israel	
	here,	that I should be fa	r from My sanctuary	? But yet you v	vill see still
			.' Then He br	ought me to the	entrance of the
court,	and when I looked, I f man, now	oehold, a	in the	А	and He said to me,
'Son o	f man, now	through the	,	So I dug through	n the wall, and
beholo	l, an entrance. And	d He said to me, 'C	o in and see the	0 0	_
		that they are		here.' So Ler	ntered and looked.
and be	ehold, every form of		things, and		
	with	n all the	of the house	e of Israel were	carved on the wall
all aro	 und."				
10-12 Harsh	CORRECTION is f	or him who FORS	SAKES the WAY. ar	nd he who HAT I	ES REPROOF will
	HELL and DESTRU				
	n. A scoffer does n				
			at last		
	vour are	e consumed, and s	sav. 'How I have	.,	
	J. G. I.	and my	despised	 1	"
	your are are	 "Now no	see	ms to be joyful fo	 or the present, but
	' r	nevertheless, after	ward it yields the pea	aceable	of
			have been trained b		
		10 111000 11110		· , ·	
Definition: "I	He who HATES RE	PROOF will DIE"	- Again, REPROO	F or to reprove	means to call
	fault or sin, with kin				
	n this case, God's s				
	y. Those who REF				
	ening", but those wh				
consequenc	•		90		,
• Prov	erbs 13:13 & 15	" who		the v	will be
	erbs 13:13 & 15 , but he e 15) "Good is	who fears (obeys) the	will be re	ewarded "
(Verse	, but no	who reare (escyc	nains	will be in	of the
(7 0 1 0 0	is	"	ganio	_ , but the	01 1110
	I3	'			
Definition:	"HELL and DESTR	IICTION are befo	re the Lord" -	This means that	Cod CIVES us a
	whether we go to H				
	eronomy 30:15 & 1				
• Deut	eronomy so. 13 & 1	J See, i nav	(Verse 10) "Lee	ull boover and or	arth oc withoooo
today	and		(Veise 19) I Ca	ni neaven and ed	arur as williesses
louay	against you, that I ha	ave set before you	and	, DI	lessing and
cursing	g; therefore		, that boti	n you and your d	iescendants may
			Lander Control	ta minus a 1 th of the	
•Jame	es 1:15 "Then,	wnen	nas conceived,	ıt gives birth to	, and
	, when it is full-	grown, brings forth	າ"	•	