

## Proverbs 27:1-27

1 Boast not thyself of to morrow; for thou knowest not what a day may bring forth.

Cf. Pro 16:9; Pro 19:21; Lk 12:19-20; Jas 4:13-15

2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

Cf. 2 Cor. 10:12, 18

3 A stone *is* heavy, and the sand weighty; but a fool's wrath *is* heavier than them both.

Cf. Pro 17:12 — Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

4 Wrath *is* cruel, and anger *is* outrageous; but who *is* able to stand before envy?

Cf. Pro 6:34

Envy-\_\_\_\_\_. Jealousy includes wrath and anger and the average person is unable to stand against it when attacked by it.

5 Open rebuke *is* better than secret love.

6 Faithful *are* the wounds of a friend; but the kisses of an enemy *are* deceitful.

Vs 5-6: Cf. Eph 4:11-16

7 The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.

8 As a bird that wandereth from her nest, so *is* a man that wandereth from his place.

"Surrounded by friends and family one has the \_\_\_\_\_ of wise counsel and corrective rebuke.

To walk away from that "nest" is to expose oneself to \_\_\_\_\_."

{Smith, J. E. (1996). *The wisdom literature and Psalms*}\*

9 Ointment and perfume rejoice the heart: so *doth* the sweetness of a man's friend by hearty counsel.

The advice of a friend is a \_\_\_\_\_ possession.

10 Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: *for better is* a neighbour *that is* near than a brother far off.

In an \_\_\_\_\_ a neighbor who is near may be of more benefit than a family member farther away. For this reason one should cultivate friendship with those who live in nearby. One does not control who their family members are; a friend, however, is \_\_\_\_\_.

11 My son, be wise, and make my heart glad, that I may answer him that reproacheth me.

12 A prudent *man* foreseeth the evil, *and* hideth himself; *but* the simple pass on, *and* are punished.

Vs 11-12: Reasons for heeding wise, loving counsel from friends or family:\*

1. Such conduct would make the heart of the teacher glad, i.e., it would give him personal \_\_\_\_\_.

2. Wise conduct on the part of the "son" would also serve to silence critics who might question the qualifications and ability of the teacher.

3. Wisdom teaches prudence and prudence avoids \_\_\_\_\_

13 Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

Avoid becoming \_\_\_\_\_ for those whom you do not know

14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

Don't become \_\_\_\_\_ to those who choose to be your friend. Treat them with respect.

15 A continual dropping in a very rainy day and a contentious woman are alike.

16 Whosoever hideth her hideth the wind, and the ointment of his right hand, *which* bewrayeth *itself*.

Vs 16 (ESV) "To restrain her is to restrain the wind or to grasp oil in one's right hand."

Vs 15-16: "The roofs of homes in the east were ill-constructed. Being flat and porous they were subject to severe leakage. The nagging woman drives the family away. The character of such a woman cannot be hidden from neighbors any more than the wind can be confined or the smell of ointment camouflaged. This woman would only raise her voice the louder if she thought that her husband was anxious for others not to hear her."\*

17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

A friend is supposed to sharpen a friend-make them a better person. Therefore, choose your friends

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18 Whoso keepeth the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.

19 As in water face answereth to face, so the heart of man to man.

Vs 19: "As the face of a man standing by the waters is visible not only to himself, but to others, by the shadow or image of it in the waters; so the heart of a man is in some measure discernible, not only to himself, but to others also, who observe his temperament and demeanor." {Matthew Poole's Commentary on the Holy Bible}

20 Hell and destruction are never full; so the eyes of man are never satisfied.

21 As the fining pot for silver, and the furnace for gold; so is a man to his praise.

Proverbs 27:21 (NLT) Fire tests the purity of silver and gold, but a person is tested by being praised.

22 Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

"A mortar was a \_\_\_\_\_ made of fired clay or carved from stone. A pestle was a \_\_\_\_\_ or fired-clay rod with a rounded tip. The worker would put a small amount of grain (hulled barley, in this case) into the mortar and pound and grind it until it became meal or flour. Foolishness taints every molecule of a fool." {HCSB Study Bible}

Proverbs 27:22 (NLT) You cannot separate fools from their foolishness, even though you grind them like grain with mortar and pestle.

23 Be thou diligent to know the state of thy flocks, and look well to thy herds.

24 For riches are not for ever: and doth the crown endure to every generation?

25 The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered.

26 The lambs are for thy clothing, and the goats are the price of the field.

27 And thou shalt have goats' milk enough for thy food, for the food of thy household, and for the maintenance for thy maidens.

Vs 23-27: Be a wise \_\_\_\_\_ of the things God has entrusted to your care and do not assume they will always be there. As you wisely use them, you will have what you need for yourself and those for whom God has made you responsible.