

# Made the Cut

## Proverbs 18:24; 27:6;9-10

### Pierre Cannings

#### I. Make a Cut Proverbs 18:24

- a. Too Many Friends
  - i. Too Many- If a person has **many companions**, or numerous friends chosen indiscriminately, he may find himself in trouble
  - ii. Friends- **comrade, companion**: —a. in the sense of one's fellow human beings A person with whom one shares affection and commitment; In technical usage a friend was one who held a position of trust, often involving an intimate association.
  - iii. In both Testaments the ideas of friend and friendship involve three components: association, loyalty, and affection. There are also three levels of meaning: friendship as association only; friendship as association plus loyalty; and friendship as association plus loyalty plus affection.
    - 1. there is a contrast between casual friends and friends who are closer to one than even a brother
  - iv. Human friendship brings help in times of trouble (Prov. 17:17; 27:10; Luke 11:5–8) and advice in perplexing situations (Prov. 27:9). A friend may provide consolation in trouble, as when Barzillai the Gileadite consoles the hunted David (2 Sam. 19:31–39), or when the friends of Jephthah's daughter help her mourn her early death (Judg. 11:37–38). A friend may offer help at the risk of death, as Hushai the Arkite does when he spies for David in the court of Absalom the usurper (2 Sam. 15:32–37; 16:16–19; 17:5–16). A friend may rebuke in love, proving more faithful than a flatterer (Prov. 27:6). Ecclesiastes develops the theme of friendship in the “two are better than one” passage (4:9–12).
    - 1. Come to Ruin
      - a. Ruin- to **smash one another**
      - b. his nominal friends, so far from helping him, will only use him for their own purposes.
      - c. But, since the second line speaks of a steady, reliable friend, we expect in first line a reference to superficial, untrustworthy (rather than to hurtful) friends; this reference is gained by giving to the verb the sense of “friendly association,”
- b. There is a Friend
  - i. A Friend
    - 1. Sticks closer than a Brother
      - a. Sticks- **clinging to**
      - b. Closer **clinging to**

- i. they seek only society, and are found wanting in time of stress, while, on the other hand, there are friends who stand by a man in his darkest days, and are more to be relied on than the nearest blood kinsman.
- ii. Friends, says the sage, are of two sorts: some are fairweather comrades, but some are stout and faithful helpers.—The terms *friends* (first line) and *friend* (lit. *lover*, second line) are in themselves synonyms—the difference between them here intended is suggested by the context.
- c. Brother - **blood relative**

## II. A Good Cut Proverbs 27:6,9-10

- a. Faithful Wounds of a Friend v.6
  - i. Faithful - intended to be faithful = *sincere*.
    - 1. Indeed, the correction can seem like a “wound”! This calls for bravery and honesty on both sides, or the alleged friendship is simply not worth cultivating. Now it can be seen to be reliable
    - 2. true friend gives time and attention (v. 5) but is not always flattering (v. 6). In addition to a common catchword, both verses concern the nature of genuine friendship.
  - ii. Wounds
- b. Deceitful kisses of an enemy
  - i. Deceitful -to **be pleaded**, meaning treachery or guile
    - 1. Kisses - one who hates.” That makes the point obvious; the signs of love are clearly not genuine.
  - ii. Enemy - personal enemy
    - 1. contrasts genuine and phony expressions of friendship. One must distinguish between salutary rebukes that spring from honest love and hollow displays of affection where no true love exists. The two verses together advise that in any relationship, an open exchange of honest and caring communication is essential.
- c. Sweet Counsel from a Friend
  - i. Sweet – perfumed wood
    - 1. Oil and incense are to be understood as desirable possessions in themselves, but they may also have a symbolic value, anticipating the “sweetness of a friend.”
  - ii. Counsel – Advice; adviser, especially on legal matters
    - 1. and *counsel of soul*, if it be a possible expression, means simply “counsel given,
    - 2. A wise person seeks counsel when making plans: “Without counsel plans go wrong, but with many advisers they succeed” (Prv 15:22). One’s counselors may be one’s parents (Prv 1:8), older people (Ez 7:26), prophets (2 Chr 25:16), wise men (Jer 18:18), or friends (Prv

27:9 ). Some counselors are evil, giving deceitful advice (Prv 12:5).

- iii. Oil and Perfume make the heart glad
- d. Do not forsake Your Friends and dad's Friends
  - i. Forsake - abandon or leave
    1. The four verses together teach that one should seek solid, meaningful relationships among one's neighbors and family, but not focus on people who are fun but lack substance and not turn exclusively to relatives, however distant they may be
  - ii. Do not go to brother in time of Calamity
    1. important factor in seeking help, and the nearby neighbor is a better risk than a distant brother, but it is not clear
    2. This proverb is designed more to exalt long-term friendship than to denigrate family ties. Normally in times of adversity, **a brother** (relative) is helpful (17:17). But if the brother lives a great distance **away**, a **neighbor** may be far more helpful (cf. 18:24)
    3. Calamity - final **disaster**: it is imminent