Sepher Mishle (Proverbs)

Chapter 1

Shavua Reading Schedule (1st sidrah) - Prov 1

:לאלמה שלמה בן־דוד מלך ישראל Prov1:1
א מִשְׁלֵי שְׁלֹמֹה בֶן־דָּוִד מֶלֶךְ יִשְׂרָאֵל:

1. mish'ley Sh'lomoh ben-Dawid melek Yis'ra'El.

Prov1:1 The proverbs of Shelomoh the son of Dawid, king of Yisra'El:

‹1:1› Παροιμίαι Σαλωμῶντος υἱοῦ Δαυιδ, ὃς ἐβασίλευσεν ἐν Ισραηλ,

1 Paroimiai Salōmōntos huiou Dauid, hos ebasileusen en Israēl,

The proverbs of Solomon son of David who reigned in Israel,

:לדעת חכמה ומוסר להבין אמרי בינה 2
ב לָדַעַת חָכְמָה וּמוּסָר לְהָבִין אִמְרֵי בִינָה:

2. lada`ath chak'mah umusar l'habin 'im'rey binah.

Prov1:2 To know wisdom and instruction, to discern the sayings of understanding,

‹2› γνῶναι σοφίαν καὶ παιδείαν νοῆσαί τε λόγους φρονήσεως

2 gnōnai sophian kai paideian noēsai te logous phronēseōs

to know wisdom and instruction; to comprehend also words of intelligence;

:לקחת מוסר השכל צדק ומישרים 3
ג לָקַחַת מוּסַר הַשְׂכֵּל צֶדֶק וּמִישָׁרִים:

3. laqachath musar has'kel tsedeq umish'pat umeysharim.

Prov1:3 To receive instruction in prudence, righteousness, justice and equity;

‹3› δέξασθαί τε στροφὰς λόγων νοῆσαί τε δικαιοσύνην ἀληθῆ καὶ κρίμα κατευθύνειν,

3 dexasthai te strophas logōn

to receive also the shifting and turning of words,

noēsai te dikaiosynēn alēthē kai krima kateuthynein,

to comprehend also righteousness true and judgment to striaighten out,

---

:לתת לפתאים ערמה לנער דעת ומזמה 4
ד לָתֵת לִפְתָאיִם עָרְמָה לְנַעַר דַּעַת וּמְזִמָּה:

4. latheth liph'tha'yim `ar'mah l'na`ar da`ath um'zimah.

Prov1:4 To give prudence to the naive, to the youth knowledge and discretion,

‹4› ἵνα δῷ ἀκάκοις πανουργίαν, παιδὶ δὲ νέῳ αἴσθησίν τε καὶ ἔννοιαν·

4 hina dō̃ akakois panourgian,

that he should give to the guileless astuteness,

paidi de neō̃ aisthēsin te kai ennoian;

child but to the young perception and also reflection.

:לפתח חידות לנער מדע ומזמה 5

ה יִשְׁמַע חָכָם וְיוֹסִף לֶקַח וְנָבוֹן תַּחְבֻּלוֹת יִקְנֶה׃

5. yish'ma` chakam w'yoseph leqach w'nabon tach'buloth yiq'neh.

Prov1:5 The wise shall hear and increase learning,
and the understanding ones shall acquire wise counsel,

‹5› τῶνδε γὰρ ἀκούσας σοφὸς σοφώτερος ἔσται, ὁ δὲ νοήμων κυβέρνησιν κτήσεται

5 tōnde gar akousas sophos sophōteros estai,
But of the ones for hearing, the wise shall be wiser,
ho de noēmōn kybernēsin ktēsetai
and the intelligent guidance shall acquire.

---

6 ܠܡܬܠܐ ܘܠܡܠܝܨܬܐ ܕܚܟܝܡܐ ܘܚܝܕܬܗܘܢ׃

ו לְהָבִין מָשָׁל וּמְלִיצָה דִּבְרֵי חֲכָמִים וְחִידֹתָם׃

6. l'habin mashal um'litsah dib'rey chakamim w'chidotham.

Prov1:6 To understand a proverb and a figure, the words of the wise and their riddles.

‹6› νοήσει τε παραβολὴν καὶ σκοτεινὸν λόγον ῥήσεις τε σοφῶν καὶ αἰνίγματα.

6 noēsei te parabolēn kai skoteinon logon
He shall comprehend also a parable and a dark matter;
hrēseis te sophōn kai ainigmata.
sayings also of the wise, and enigmas.

---

7 ܕܚܠܬܐ ܕܡܪܝܐ ܫܪܝܬܗ ܕܥܬܐ ܚܟܡܬܐ ܘܡܘܣܪܐ ܐܝܠܝܠܐ ܒܙܘ׃

ז יִרְאַת יְהוָה רֵאשִׁית דָּעַת חָכְמָה וּמוּסָר אֱוִילִים בָּזוּ׃ פ

7. yir'ath Yahúwah re'shith da`ath chak'mah umusar 'ewilim bazu.

Prov1:7 The fear of ܡܪܝܐ is the beginning of knowledge;
fools despise wisdom and instruction.

‹7› Ἀρχὴ σοφίας φόβος κυρίου, σύνεσις δὲ ἀγαθὴ πᾶσι τοῖς ποιοῦσιν αὐτήν·
εὐσέβεια δὲ εἰς θεὸν ἀρχὴ αἰσθήσεως, σοφίαν δὲ
καὶ παιδείαν ἀσεβεῖς ἐξουθενήσουσιν.

7 Archē sophias phobos kyriou,
The beginning of wisdom is fear of YHWH,
synesis de agathē pasi tois poiousin autēn;
understanding and good to all the ones observing it.
eusebeia de eis theon archē aisthēseōs,
And piety to Elohim is the beginning of perception.
sophian de kai paideian asebeis exouthenēsousin.
But wisdom and instruction the impious shall treat with contempt.

---

8 ܫܡܥ ܒܪܝ ܡܘܣܪ ܐܒܝܟ ܘܠܐ ܬܫܒܩ ܬܘܪܬ ܐܡܟ׃

ח שְׁמַע בְּנִי מוּסַר אָבִיךָ וְאַל־תִּטֹּשׁ תּוֹרַת אִמֶּךָ׃

8. sh'ma` b'ni musar 'abiyak w'al-titosh torath 'imeak.

Prov1:8 Hear, my son, your fathers instruction
and do not forsake the teaching of your mother;

‹8› ἄκουε, υἱέ, παιδείαν πατρός σου καὶ μὴ ἀπώσῃ θεσμοὺς μητρός σου·

8 akoue, huie, paideian patros sou
Hear, O son, the laws of your father!
kai mē apōsē thesmous mētros sou;
and you should not thrust away the rules of your mother;

---

9 כִּי לִוְיַת חֵן הֵם לְרֹאשֶׁךָ וַעֲנָקִים לְגַרְגְּרֹתֶיךָ׃

9. ki liw'yath chen hem l'ro'sheak wa`anaqim l'gar'g'rotheyak.

Prov1:9 for they shall be an ornament of grace to your head, and chains for your neck.

‹9› στέφανον γὰρ χαρίτων δέξῃ σῇ κορυφῇ καὶ κλοιὸν χρύσεον περὶ σῷ τραχήλῳ.

9 stephanon gar charitōn dexē sē koryphē
a crown for of favors you shall receive for your head,
kai kloion chryseon peri sō trachēlō.
and a collar of gold around your neck.

---

10 בְּנִי אִם־יְפַתּוּךָ חַטָּאִים אַל־תֹּבֵא׃

10. b'ni 'im-y'phatuak chata'im 'al-tobe'.

Prov1:10 My son, if sinners entice you, do not consent.

‹10› υἱέ, μή σε πλανήσωσιν ἄνδρες ἀσεβεῖς, μηδὲ βουληθῇς,
ἐὰν παρακαλέσωσί σε λέγοντες

10 huie, mē se planēsōsin andres asebeis,
O son, you should not have caused to wander you men impious,
mēde boulēthēs, ean parakalesōsi se legontes
nor should you consent, if they should comfort you, saying,

---

11 אִם־יֹאמְרוּ לְכָה אִתָּנוּ נֶאֱרְבָה לְדָם נִצְפְּנָה לְנָקִי חִנָּם׃

11. 'im-yo'm'ru l'kah 'itanu ne'er'bah l'dam nits'p'nah l'naqi chinam.

Prov1:11 If they say, Come with us, let us lie in wait for blood,
let us ambush the innocent without cause;

‹11› Ἐλθὲ μεθ' ἡμῶν, κοινώνησον αἵματος,
κρύψωμεν δὲ εἰς γῆν ἄνδρα δίκαιον ἀδίκως,

11 Elthe meth' hēmōn, koinōnēson haimatos,
Come with us, partake in blood!
kruyōmen de eis gēn andra dikaion adikōs,
for we should hide in the ground man the just unjustly,

---

12 נִבְלָעֵם כִּשְׁאוֹל חַיִּים וּתְמִימִים כְּיוֹרְדֵי בוֹר׃

12. nib'la`em kiSh'ol chayim uth'mimim k'yor'dey bor.

Prov1:12 Let us swallow them alive like Sheol, and whole, as those who go down to the pit;

‹12› καταπίωμεν δὲ αὐτὸν ὥσπερ ᾅδης ζῶντα καὶ ἄρωμεν αὐτοῦ τὴν μνήμην ἐκ γῆς·
12 katapiōmen de auton hōsper hạdēs zōnta
and we should swallow him as Hades, while living,
kai arōmen autou tēn mnēmēn ek gēs;
and lift his remembrance from the earth,

---

13 :ׁלֹון יָקָר נִמְצָא נְמַלֵּא בָתֵּינוּ שָׁלָל
יג כָּל־הוֹן יָקָר נִמְצָא נְמַלֵּא בָתֵּינוּ שָׁלָל:
13. kal-hon yaqar nim'tsa' n'male' bateynu shalal.
Prov1:13 We shall find all kinds of precious wealth, we shall fill our houses with spoil;

‹13› τὴν κτῆσιν αὐτοῦ τὴν πολυτελῆ καταλαβώμεθα,
πλήσωμεν δὲ οἴκους ἡμετέρους σκύλων·
13 tēn ktēsin autou tēn polytelē katalabōmetha,
the property of his very costly we should overtake,
plēsōmen de oikous hēmeterous skylōn;
and we should fill houses our of spoils.

---

14 :יַעֲלֶה תַּפִּיל בְּתוֹכֵנוּ כִּיס אֶחָד יִהְיֶה לְכֻלָּנוּ
יד גּוֹרָלְךָ תַּפִּיל בְּתוֹכֵנוּ כִּיס אֶחָד יִהְיֶה לְכֻלָּנוּ:
14. goral'ak tapil b'thokenu kis 'echad yih'yeh l'kulanu.
Prov1:14 Throw in your lot with us, we shall all have one purse,

‹14› τὸν δὲ σὸν κλῆρον βάλε ἐν ἡμῖν, κοινὸν δὲ βαλλάντιον κτησώμεθα πάντες,
καὶ μαρσίππιον ἓν γενηθήτω ἡμῖν.
14 ton de son klēron bale en hēmin, koinon de ballantion ktēsōmetha pantes,
and your lot throw in with us, and let us all provide a common purse,
kai marsippion hen genēthētō hēmin.
and let us have one pouch.

---

15 :בְּנִי אַל־תֵּלֵךְ בְּדֶרֶךְ אִתָּם מְנַע רַגְלְךָ מִנְּתִיבָתָם
טו בְּנִי אַל־תֵּלֵךְ בְּדֶרֶךְ אִתָּם מְנַע רַגְלְךָ מִנְּתִיבָתָם:
15. b'ni 'al-telek b'derek 'itam m'na` rag'l'k min'thibatham.
Prov1:15 My son, do not walk in the way with them. Keep your feet from their path,

‹15› μὴ πορευθῇς ἐν ὁδῷ μετ' αὐτῶν, ἔκκλινον δὲ τὸν πόδα σου ἐκ τῶν τρίβων αὐτῶν·
15 mē poreuthēs en hodō met' autōn, ekklinon de ton poda sou ek tōn tribōn autōn;
You should not go in the ways with them. Turn aside your foot from their paths!

---

16 :מִנָּתִיבוֹתָם רָעָה יָרוּצוּ וִימַהֲרוּ לִשְׁפָךְ־דָּם
טז כִּי רַגְלֵיהֶם לָרַע יָרוּצוּ וִימַהֲרוּ לִשְׁפָךְ־דָּם:
16. ki rag'leyhem lara` yarutsu wimaharu lish'pak-dam.
Prov1:16 For their feet run to evil and they hasten to shed blood.

‹16› οἱ γὰρ πόδες αὐτῶν εἰς κακίαν τρέχουσιν καὶ ταχινοὶ τοῦ ἐκχέαι αἷμα·

16 hoi gar podes autōn eis kakian trechousin kai tachinoi tou ekcheai haima;
For their feet to evil run, and are quick to pour out blood.

:כָּנָף בַּעַל־לְכֹד בְּעֵינֵי חָרָשֶׁת הָרֶשֶׁת מְזֹרָה חִנָּם־כִּי 17
יז כִּי־חִנָּם מְזֹרָה הָרָשֶׁת בְּעֵינֵי כָל־בַּעַל כָּנָף:

17. ki-chinam m'zorah harasheth b'`eyney kal-ba`al kanaph.

Prov1:17 For in vain the net is spread in the sight of every owner bird;

‹17› οὐ γὰρ ἀδίκως ἐκτείνεται δίκτυα πτερωτοῖς.

17 ou gar adikōs ekteinetai diktua pterōtois.
are not For wrongfully stretched out nets for feathered birds.

:נַפְשֹׁתָם לְנַפְּשׁוּ יִצְּפְנוּ יֶאֱרֹבוּ לְדָמָם וְהֵם 18
יח וְהֵם לְדָמָם יֶאֱרֹבוּ יִצְּפְנוּ לְנַפְשֹׁתָם:

18. w'hem l'damam ye'erobu yits'p'nu l'naph'shotham.

Prov1:18 And they lie in wait for their own blood; they lurk secretly for their own souls.

‹18› αὐτοὶ γὰρ οἱ φόνου μετέχοντες θησαυρίζουσιν ἑαυτοῖς κακά,
ἡ δὲ καταστροφὴ ἀνδρῶν παρανόμων κακή.

18 autoi gar hoi phonou metechontes thēsaurizousin heautois kaka,
For they, the ones in murder partaking, treasure up for themselves evils,
hē de katastrophē andrōn paranomōn kakē.
the overthrow of transgressors is evil.

:אֹרְחוֹת כָּל־בֹּצֵעַ בָּצַע אֶת־נֶפֶשׁ בְּעָלָיו יִקָּח כֵּן 19
יט כֵּן אָרְחוֹת כָּל־בֹּצֵעַ בָּצַע אֶת־נֶפֶשׁ בְּעָלָיו יִקָּח: פ

19. ken 'ar'choth kal-botse`a batsa` 'eth-nephesh b'`alayu yiqach.

Prov1:19 So are the ways of everyone who gains by violence;
it takes away the soul of its possessors.

‹19› αὗται αἱ ὁδοί εἰσιν πάντων τῶν συντελούντων τὰ ἄνομα·
τῇ γὰρ ἀσεβείᾳ τὴν ἑαυτῶν ψυχὴν ἀφαιροῦνται.

19 hautai hai hodoi eisin pantōn tōn syntelountōn ta anoma;
These the ways are of all the ones completing the lawless things.
tē gar asebeią tēn heautōn psychēn aphairountai.
For by impiety their own soul they remove.

:בָּרְחֹבוֹת תִּתֵּן קוֹלָהּ בָּרְחוּב תָּרֹנָּה בַּחוּץ חָכְמוֹת 20
כ חָכְמוֹת בַּחוּץ תָּרֹנָּה בָּרְחֹבוֹת תִּתֵּן קוֹלָהּ:

20. chak'moth bachuts taronah bar'choboth titen qolah.

Prov1:20 Wisdom shouts in the street, she lifts her voice in the square;

‹20› Σοφία ἐν ἐξόδοις ὑμνεῖται, ἐν δὲ πλατείαις παρρησίαν ἄγει,

20 Sophia en exodois hymneitai,
Wisdom in the streets sings praise;
en de plateiais parrēsian agei,

and in the squares in open places she celebrates.

:ܡܫܬܐ ܒܫܘܩܐ ܡܬܩܪܐ ܫܪܝܐ ܒܪܫܐ ܬܩܦܐ ܐܝܬܝܗ ܘܬܩܦ 21

כא בְּרֹאשׁ הֹמִיּוֹת תִּקְרָא בְּפִתְחֵי שְׁעָרִים בָּעִיר אֲמָרֶיהָ תֹאמֵר:

21. b'ro'sh homioth tiq'ra' b'phith'chey sh'`arim ba`ir 'amareyah tho'mer.

Prov1:21 At the head of the gathering places she cries out;
at the entrance of the gates in the city she utters her sayings:

‹21› ἐπ' ἄκρων δὲ τειχέων κηρύσσεται, ἐπὶ δὲ πύλαις δυναστῶν παρεδρεύει,
ἐπὶ δὲ πύλαις πόλεως θαρροῦσα λέγει

21 ep' akrōn de teicheōn kēryssetai, epi de pylais dynastōn paredreuei,
upon the tops And of the walls she proclaims, and sits by the gates of princes,

epi de pylais poleōs tharrousa legei
and at the gates of the city courageously says,

ܥܕܡܬܝ ܦܬܝܡܐ ܬܐܗܒܘ ܦܬܝ ܘܠܨܝܢ ܚܡܕܘ ܠܗܘܢ ܘܟܣܝܠܐ ܢܫܢܘ ܕܥܬ: 22

כב עַד־מָתַי פְּתָיִים תְּאֵהֲבוּ פֶתִי וְלֵצִים לָצוֹן חָמְדוּ לָהֶם
וּכְסִילִים יִשְׂנְאוּ־דָעַת:

22. `ad-mathay p'thayim t'ehabu phethi
w'letsim latson cham'du lahem uk'silim yis'n'u-da`ath.

Prov1:22 How long, O naive ones, shall you love to be simple?
And how long scoffers desire scorning for them and fools hate knowledge?

‹22› Ὅσον ἂν χρόνον ἄκακοι ἔχωνται τῆς δικαιοσύνης, οὐκ αἰσχυνθήσονται·
οἱ δὲ ἄφρονες, τῆς ὕβρεως ὄντες ἐπιθυμηταί, ἀσεβεῖς γενόμενοι ἐμίσησαν αἴσθησιν

22 Hoson an chronon akakoi echōntai tēs dikaiosynēs,
As much time as the guileless have of the righteousness,

ouk aischynthēsontai; hoi de aphrones, tēs hybreōs
they shall not be ashamed; but the fools insolence

ontes epithymētai, asebeis genomenoi emisēsan aisthēsin
being ones who crave, impious having become, detest good sense,

---

: ܗܐܝܕ ܡܠܝ ܐܘܪܚܬ ܐܡܐ ܗܘܝܝܬܟܘܢ ܝܕܝܥܘܬ
ܡܠܝܬ ܗܘܝܬ ܐܘܡܬܝܬ 23

כג תָּשׁוּבוּ לְתוֹכַחְתִּי הִנֵּה אַבִּיעָה לָכֶם רוּחִי
אוֹדִיעָה דְבָרַי אֶתְכֶם:

23. tashubu l'thokach'ti hinneh 'abi`ah lakem ruchi 'odi`ah d'baray 'eth'kem.

Prov1:23 Turn to my reproof, behold, I shall pour out my spirit on you;
I shall make my words known to you.

‹23› καὶ ὑπεύθυνοι ἐγένοντο ἐλέγχοις.
ἰδοὺ προήσομαι ὑμῖν ἐμῆς πνοῆς ῥῆσιν, διδάξω δὲ ὑμᾶς τὸν ἐμὸν λόγον.

23 kai hypeuthynoi egenonto elegchois.
and accountable become for reproofs.

idou proēsomai hymin emēs pnoēs hrēsin, didaxō de hymas ton emon logon.
Behold, I shall let go to you my breath's saying, and I shall teach you by my word.

---

24 :דבר׳ תי׳ ידי׳ אין׳ מקשיב׳ נטיתי׳ ואין׳ קראתי׳ ותמאנו׳ יעצ׳ כל׳

כד יַעַן קָרָאתִי וַתְּמָאֲנוּ נָטִיתִי יָדִי וְאֵין מַקְשִׁיב:

24. ya`an qara'thi wat'ma'enu natithi yadi w'eyn maq'shib.

Prov1:24 Because I called and you refused,
I stretched out my hand and no one paid attention;

‹24› ἐπειδὴ ἐκάλουν καὶ οὐχ ὑπηκούσατε καὶ ἐξέτεινον λόγους καὶ οὐ προσείχετε,

24 epeidē ekaloun kai ouch hypēkousate
Since I called, and you did not obey;
kai exeteinon logous kai ou proseichete,
and I stretched out words, and you did not take heed;

---

25 :ועצ׳ כל׳ תוכחתי׳ לא׳ אביתם׳ ותפרעו׳

כה וַתִּפְרְעוּ כָל־עֲצָתִי וְתוֹכַחְתִּי לֹא אָבִיתֶם:

25. watiph'r'`u kal-`atsathi w'thokach'ti lo' 'abithem.

Prov1:25 And you neglected all my counsel and did not want my reproof;

‹25› ἀλλὰ ἀκύρους ἐποιεῖτε ἐμὰς βουλάς, τοῖς δὲ ἐμοῖς ἐλέγχοις ἠπειθήσατε,

25 alla akyrous epoieite emas boulas, tois de emois elegchois ēpeithēsate,
but void you made my counsels, and to my reproofs disregarded;

---

26 :אני׳ אידכם׳ אשחק׳ אלעג׳ בבא׳ פחדכם׳

כו גַּם־אֲנִי בְּאֵידְכֶם אֶשְׂחָק אֶלְעַג בְּבֹא פַחְדְּכֶם:

26. gam-'ani b'eyd'kem 'es'chaq 'el'`ag b'bo' phach'd'kem.

Prov1:26 I shall also laugh at your calamity; I shall mock when your dread comes,

‹26› τοιγαροῦν κἀγὼ τῇ ὑμετέρᾳ ἀπωλείᾳ ἐπιγελάσομαι,
καταχαροῦμαι δέ, ἡνίκα ἂν ἔρχηται ὑμῖν ὄλεθρος,

26 toigaroun kagō tē hymeterą apōleią epigelasomai,
accordingly I also your destruction laugh at;
katacharoumai de, hēnika an erchētai hymin olethros,
and I shall rejoice when ever comes to you ruin.

---

27 :בבא׳ כשאוה׳ פחדכם׳ ואידכם׳ יעצ׳ כסופה׳ תצרה׳ וצוקה׳

כז בְּבֹא כְשַׁאֲוָה פַחְדְּכֶם וְאֵידְכֶם
כְּסוּפָה יֶאֱתֶה בְּבֹא עֲלֵיכֶם צָרָה וְצוּקָה:

**27. b'bo' k'sha'awah pach'd'kem w'eyd'kem k'suphah ye'etheh
b'bo' `aleykem tsarah w'tsuqah.**

Prov1:27 When your dread comes like a storm and your calamity comes like a whirlwind,
when distress and anguish come upon you.

‹27› καὶ ὡς ἂν ἀφίκηται ὑμῖν ἄφνω θόρυβος, ἡ δὲ καταστροφὴ ὁμοίως καταιγίδι παρῇ, καὶ ὅταν ἔρχηται ὑμῖν θλῖψις καὶ πολιορκία, ἢ ὅταν ἔρχηται ὑμῖν ὄλεθρος.

27 kai hōs an aphikētai hymin aphnō thorybos,
And when ever should arrive unto you suddenly a tumult,
hē de katastrophē homoiōs kataigidi parē,
and the undoing of yourself like a blast is at hand;
kai hotan erchētai hymin thlipsis kai poliorkia,
or whenever should come upon you affliction and assault;
ē hotan erchētai hymin olethros.
or whenever should come upon you ruin.

---

28 :אלי תקראני ולא אענה ישחרנני ולא ימצאנני

כח אָז יִקְרָאֻנְנִי וְלֹא אֶעֱנֶה יְשַׁחֲרֻנְנִי וְלֹא יִמְצָאֻנְנִי׃

28. ‘az yiq’ra’un’ni w’lo’ ‘e`eneh y’shacharun’ni w’lo’ yim’tsa’un’ni.

Prov1:28 Then they shall call on me, but I shall not answer;
they shall seek me early but they shall not find me,

‹28› ἔσται γὰρ ὅταν ἐπικαλέσησθέ με, ἐγὼ δὲ οὐκ εἰσακούσομαι ὑμῶν· ζητήσουσίν με κακοὶ καὶ οὐχ εὑρήσουσιν.

28 estai gar hotan epikalesēsthe me, egō de ouk eisakousomai hymōn;
that it shall be whenever you should call upon me, even I shall not listen to you.
zētēsousin me kakoi kai ouch heurēsousin.
shall seek me Evil men, and shall not find me;

---

29 :תחת כי־שנאו דעת ויראת יהוה לא בחרו

כט תַּחַת כִּי־שָׂנְאוּ דָעַת וְיִרְאַת יְהוָה לֹא בָחָרוּ׃

29. tachath ki-san’u da`ath w’yir’ath Yahúwah lo’ bacharu.

Prov1:29 Because they hated knowledge and did not choose the fear of יהוה.

‹29› ἐμίσησαν γὰρ σοφίαν, τὸν δὲ φόβον τοῦ κυρίου οὐ προείλαντο

29 emisēsan gar sophian, ton de phobon tou kyriou ou proeilanto
for they detested wisdom, and the fear of YHWH they did not prefer;

---

30 :לא־אבו לעצתי נאצו כל־תוכחתי

ל לֹא־אָבוּ לַעֲצָתִי נָאֲצוּ כָּל־תּוֹכַחְתִּי׃

30. lo’-’abu la`atsathi na’atsu kal-tokach’ti.

Prov1:30 They would not accept my counsel, they spurned all my reproof.

‹30› οὐδὲ ἤθελον ἐμαῖς προσέχειν βουλαῖς, ἐμυκτήριζον δὲ ἐμοὺς ἐλέγχους.

30 oude ēthelon emais prosechein boulais, emyktērizon de emous elegchous.
nor wanted to my to take heed counsels; but they sneered at my reproofs.

---

31 :יאכלו מפרי דרכם וממעצתיהם ישבעו

לא וְיֹאכְלוּ מִפְּרִי דַרְכָּם וּמִמֹּעֲצֹתֵיהֶם יִשְׂבָּעוּ׃

31. w’yo’k’lu mip’ri dar’kam umimo`atsotheyhem yis’ba`u.

Prov1:31 So they shall eat of the fruit of their own way

and be satiated with their own devices.

‹31› τοιγαροῦν ἔδονται τῆς ἑαυτῶν ὁδοῦ τοὺς καρποὺς
καὶ τῆς ἑαυτῶν ἀσεβείας πλησθήσονται·

31 toigaroun edontai tēs heautōn hodou tous karpous
Accordingly they shall eat of their own way the fruits,
kai tēs heautōn asebeias plēsthēsontai;
and with their own impiety shall be filled.

:יעדעת יגרלרפי תרגלות כסילים תאבדם 32
לב כִּי מְשׁוּבַת פְּתָיִם תַּהַרְגֵם וְשַׁלְוַת כְּסִילִים תְּאַבְּדֵם:

32. ki m'shubath p'thayim tahar'gem w'shal'wath k'silim t'ab'dem.

Prov1:32 For the waywardness of the naive shall kill them,
and the complacency of fools shall destroy them.

‹32› ἀνθ' ὧν γὰρ ἠδίκουν νηπίους, φονευθήσονται, καὶ ἐξετασμὸς ἀσεβεῖς ὀλεῖ.

32 anth' hōn gar ēdikoun nēpious, phoneuthēsontai,
For because they wronged the simple ones, they shall be slaughtered,
kai exetasmos asebeis olei.
and an inquisition the impious shall destroy.

:אמנן מפחד רעה 33
לג וְשֹׁמֵעַ לִי יִשְׁכָּן־בֶּטַח וְשַׁאֲנַן מִפַּחַד רָעָה: פ

33. w'shome`a li yish'kan-betach w'sha'anan mipachad ra`ah.

Prov1:33 But he who listens to me shall live securely
and shall be at ease from the dread of evil.

‹33› ὁ δὲ ἐμοῦ ἀκούων κατασκηνώσει ἐπ' ἐλπίδι
καὶ ἡσυχάσει ἀφόβως ἀπὸ παντὸς κακοῦ.

33 ho de emou akouōn kataskēnōsei ep' elpidi
But the one hearing me shall encamp with hope,
kai hēsychasei aphobōs apo pantos kakou.
and shall be tranquil without fear from all evil.

Chapter 2

Shavua Reading Schedule (2nd sidrah) - Prov 2

:יאקת יגמא ואצותי תצפן אתך Prov2:1
א בְּנִי אִם־תִּקַּח אֲמָרָי וּמִצְוֹתַי תִּצְפֹּן אִתָּךְ:

1. b'ni 'im-tiqach 'amaray umits'wothay tits'pon 'itak.

Prov2:1 My son, if you shall receive my words and treasure my commandments within you,

‹2:1› Υἱέ, ἐὰν δεξάμενος ῥῆσιν ἐμῆς ἐντολῆς κρύψῃς παρὰ σεαυτῷ,

1 Huie, ean dexamenos hrēsin emēs entolēs kruyēs para seautō,
O son, if receiving the saying of my commandment, you shall hide unto yourself;

:אזנך לחכמה תטה לבך 2

ב לְהַקְשִׁיב לַחָכְמָה אָזְנֶךָ תַּטֶּה לִבְּךָ לַתְּבוּנָה׃

2. l'haq'shib lachak'mah 'az'neak tateh lib'ak lat'bunah.

Prov2:2 Make your ear attentive to wisdom, incline your heart to understanding;

‹2› ὑπακούσεται σοφίας τὸ οὖς σου, καὶ παραβαλεῖς καρδίαν σου εἰς σύνεσιν,
παραβαλεῖς δὲ αὐτὴν ἐπὶ νουθέτησιν τῷ υἱῷ σου.

2 hypakousetai sophias to ous sou, kai parabaleis kardian sou
shall obey wisdom your ear, and you shall set aside your heart
eis synesin, parabaleis de autēn epi nouthetēsin tō huiō sou.
unto understanding; you shall set it for admonition to your son.

---

3 :ל֑בָתָ֖ תִּ֣ן קוֹלֶ֑ךָ תִּקְרָ֣א לַתְּבוּנָ֔ה אִ֣ם לַבִּינָ֔ה תִּקְרָ֥א

ג כִּי אִם לַבִּינָה תִקְרָא לַתְּבוּנָה תִּתֵּן קוֹלֶךָ׃

3. ki 'im labinah thiq'ra' lat'bunah titen qoleak.

Prov2:3 For if you cry for discernment, lift your voice for understanding;

‹3› ἐὰν γὰρ τὴν σοφίαν ἐπικαλέσῃ καὶ τῇ συνέσει δῷς φωνήν σου,
τὴν δὲ αἴσθησιν ζητήσῃς μεγάλῃ τῇ φωνῇ,

3 ean gar tēn sophian epikalesē kai tē synesei dōs phōnēn sou,
For if wisdom you should call upon, and for understanding should give your voice;
tēn de aisthēsin zētēsēs megalē tē phōnē,
and perception you should seek your great voice;

---

4 :אֲמַ֣ר־תְּבַקְשֶׁנָּ֑ה כַּכֶּ֖סֶף וְכַמְּטֻמֹנִ֣ים תַּחְפְּשֶׂנָּ֔ה

ד אִם־תְּבַקְשֶׁנָּה כַּכֶּסֶף וְכַמַּטְמוֹנִים תַּחְפְּשֶׂנָּה׃

4. 'im-t'baq'shenah kakaseph w'kamat'monim tach'p'senah.

Prov2:4 If you seek her as silver and search for her as for hidden treasures;

‹4› καὶ ἐὰν ζητήσῃς αὐτὴν ὡς ἀργύριον καὶ ὡς θησαυροὺς ἐξερευνήσῃς αὐτήν,

4 kai ean zētēsēs autēn hōs argyrion kai hōs thēsaurous exereunēsēs autēn,
and if you should seek her as silver, and as for treasures should search her out;

---

5 :אָ֣ז תָּבִ֣ין יִרְאַ֣ת יְהוָ֑ה וְדַ֥עַת אֱלֹהִ֖ים תִּמְצָֽא׃

ה אָז תָּבִין יִרְאַת יְהוָה וְדַעַת אֱלֹהִים תִּמְצָא׃

5. 'az tabin yir'ath Yahúwah w'da`ath 'Elohim tim'tsa'.

Prov2:5 Then you shall discern the fear of יהוה and discover the knowledge of Elohim.

‹5› τότε συνήσεις φόβον κυρίου καὶ ἐπίγνωσιν θεοῦ εὑρήσεις.

5 tote synēseis phobon kyriou
then you shall perceive the fear of YHWH,
kai epignōsin theou heurēseis.
and full knowledge of Elohim you shall find.

---

6 :יְהוָ֥ה יִתֵּ֖ן חָכְמָ֑ה מִפִּ֖יו דַּ֥עַת וּתְבוּנָֽה׃

ו כִּי־יְהוָה יִתֵּן חָכְמָה מִפִּיו דַּעַת וּתְבוּנָה׃

6. ki-Yahúwah yiten chak'mah mipiu da`ath uth'bunah.

Prov2:6 For [illegible] gives wisdom; from His mouth come knowledge and understanding.

‹6› ὅτι κύριος δίδωσιν σοφίαν, καὶ ἀπὸ προσώπου αὐτοῦ γνῶσις καὶ σύνεσις·

6 hoti kyrios didōsin sophian, kai apo prosōpou autou gnōsis kai synesis;

For YHWH gives wisdom; and from his presence knowledge and understanding.

:יָשָׁר לַצְּפוּנִים תּוּשִׁיָּה מָגֵן לְהֹלְכֵי תֹם 7

ז וְצָפַן לַיְשָׁרִים תּוּשִׁיָּה מָגֵן לְהֹלְכֵי תֹם:

7. w'tsaphan lay'sharim tushiah magen l'hol'key thom.

Prov2:7 He stores up sound wisdom for the upright;
He is a shield to those who walk in integrity,

‹7› καὶ θησαυρίζει τοῖς κατορθοῦσι σωτηρίαν, ὑπερασπιεῖ τὴν πορείαν αὐτῶν

7 kai thēsaurizei tois katorthousi sōtērian,

And he treasures up to the ones keeping straight deliverance;

hyperaspiei tēn poreian autōn

and he shall shield their goings;

:נֹצֵר אָרְחוֹת מִשְׁפָּט וְדֶרֶךְ חֲסִידָיו יִשְׁמֹר 8

ח לִנְצֹר אָרְחוֹת מִשְׁפָּט וְדֶרֶךְ חֲסִידוֹ יִשְׁמֹר:

8. lin'tsor 'ar'choth mish'pat w'derek chasido yish'mor.

Prov2:8 To guard the paths of justice, and He preserves the way of His holy ones.

‹8› τοῦ φυλάξαι ὁδοὺς δικαιωμάτων καὶ ὁδὸν εὐλαβουμένων αὐτὸν διαφυλάξει.

8 tou phylaxai hodous dikaiōmatōn

to guard the way of right actions;

kai hodon eulaboumenōn auton diaphylaxei.

and the way of the ones venerating him he shall protect.

:אָז תָּבִין צֶדֶק וּמִשְׁפָּט וּמֵישָׁרִים כָּל־מַעְגַּל־טוֹב 9

ט אָז תָּבִין צֶדֶק וּמִשְׁפָּט וּמֵישָׁרִים כָּל־מַעְגַּל־טוֹב:

9. 'az tabin tsedeq umish'pat umeysharim kal-ma`'gal-tob.

Prov2:9 Then you shall discern righteousness
and justice and equity and every good course.

‹9› τότε συνήσεις δικαιοσύνην καὶ κρίμα καὶ κατορθώσεις πάντας ἄξονας ἀγαθούς.

9 tote synēseis dikaiosynēn kai krima

Then you shall perceive righteousness and judgment,

kai katorthōseis pantas axonas agathous.

and you shall set up all courses of action for good things.

:כִּי־תָבוֹא חָכְמָה בְלִבֶּךָ וְדַעַת לְנַפְשְׁךָ יִנְעָם 10

י כִּי־תָבוֹא חָכְמָה בְלִבֶּךָ וְדַעַת לְנַפְשְׁךָ יִנְעָם:

10. ki-thabo' chak'mah b'libeak w'da`ath l'naph'sh'ak yin'`am.

Prov2:10 For wisdom shall enter into your heart
and knowledge shall be pleasant to your soul;

‹10› ἐὰν γὰρ ἔλθῃ ἡ σοφία εἰς σὴν διάνοιαν,
ἡ δὲ αἴσθησις τῇ σῇ ψυχῇ καλὴ εἶναι δόξῃ,
10 ean gar elthē hē sophia eis sēn dianoian,
For if shall come wisdom into your consideration,
hē de aisthēsis tē sē psychē kalē einai doxē,
and perception for your soul good to be shall seem

:אַמְצָתֶךָ אַמְרָתֶךָ עָלֶיךָ תִּבוּנָה תִּנְצְרֶכָּה 11
יא מְזִמָּה תִּשְׁמֹר עָלֶיךָ תְּבוּנָה תִּנְצְרֶכָּה:

11. m'zimah tish'mor `aleyak t'bunah thin'ts'rekah.

Prov2:11 Discretion shall guard you, understanding shall watch over you,

‹11› βουλὴ καλὴ φυλάξει σε, ἔννοια δὲ ὁσία τηρήσει σε,
11 boulē kalē phylaxei se, ennoia de hosia tērēsei se,
counsel good shall guard you, reflection and sacred shall keep you,

---

:מִדֶּרֶךְ רָע מֵאִישׁ מְדַבֵּר תַּהְפֻּכוֹת 12
יב לְהַצִּילְךָ מִדֶּרֶךְ רָע מֵאִישׁ מְדַבֵּר תַּהְפֻּכוֹת:

12. l'hatsil'ak miderek ra` me'ish m'daber tah'pukoth.

Prov2:12 To deliver you from the way of evil, from the man who speaks perverse things;

‹12› ἵνα ῥύσηταί σε ἀπὸ ὁδοῦ κακῆς καὶ ἀπὸ ἀνδρὸς λαλοῦντος μηδὲν πιστόν.
12 hina hrysētai se apo hodou kakēs
that it should rescue you from way the evil,
kai apo andros lalountos mēden piston.
and from the man speaking nothing trustworthy.

:אֹרְחוֹת יֹשֶׁר לָלֶכֶת בְּדַרְכֵי־חֹשֶׁךְ 13
יג הַעֹזְבִים אָרְחוֹת יֹשֶׁר לָלֶכֶת בְּדַרְכֵי־חֹשֶׁךְ:

13. ha`oz'bim 'ar'choth yosher laleketh b'dar'key-choshek.

Prov2:13 those who leave the paths of uprightness to walk in the ways of darkness;

‹13› ὦ οἱ ἐγκαταλείποντες ὁδοὺς εὐθείας τοῦ πορεύεσθαι ἐν ὁδοῖς σκότους,
13 ō hoi egkataleipontes hodous eutheias tou poreuesthai en hodois skotous,
O the ones abandoning ways the straight to go in the ways of darkness.

:עַל חֲגִילוּ בְּתַהְפֻּכוֹת רָע 14
יד הַשְּׂמֵחִים לַעֲשׂוֹת רָע יָגִילוּ בְּתַהְפֻּכוֹת רָע:

14. has'mechim la`asoth ra` yagilu b'thah'pukoth ra`.

Prov2:14 Who delight in doing evil and rejoice in the perversity of evil;

‹14› οἱ εὐφραινόμενοι ἐπὶ κακοῖς καὶ χαίροντες ἐπὶ διαστροφῇ κακῇ,
14 hoi euphrainomenoi epi kakois kai chairontes epi diastrophē kakē,
O the ones being glad over evils, and rejoicing over perverseness evil;

:מַעְגְּלֹתָם מַעֲקַלִּים מַעֲוָתִים מַסְלֹתָם רָע 15

טו אֲשֶׁר אָרְחֹתֵיהֶם עִקְּשִׁים וּנְלוֹזִים בְּמַעְגְּלוֹתָם׃

15. 'asher 'ar'chotheyhem `iq'shim un'lozim b'ma`'g'lotham.

Prov2:15 Whose paths are crooked, and who are devious in their ways;

‹15› ὧν αἱ τρίβοι σκολιαὶ καὶ καμπύλαι αἱ τροχιαὶ αὐτῶν

15 hōn hai triboi skoliai kai kampylai hai trochiai autōn

which paths are crooked, and curved tracks their;

---

16 לְהַצִּילְךָ מֵאִשָּׁה זָרָה מִנָּכְרִיָּה אֲמָרֶיהָ הֶחֱלִיקָה׃

טז

16. l'hatsil'ak me'ishah zarah minak'riah 'amareyah hecheliqah.

Prov2:16 To deliver you from the strange woman,
from the adulteress who flatters with her words;

‹16› τοῦ μακράν σε ποιῆσαι ἀπὸ ὁδοῦ εὐθείας καὶ ἀλλότριον τῆς δικαίας γνώμης.

16 tou makran se poiēsai apo hodou eutheias kai allotrion tēs dikaias gnōmēs.

to be far you to cause from way the straight, and alien of a righteous design.

---

17 הָעֹזֶבֶת אַלּוּף נְעוּרֶיהָ וְאֶת־בְּרִית אֱלֹהֶיהָ שָׁכֵחָה׃

יז

17. ha`ozebeth 'aluph n'`ureyah w'eth-b'rith 'Eloheyah shakechah.

Prov2:17 who forsakes the guide of her youth and forgets the covenant of her El;

‹17› υἱέ, μή σε καταλάβῃ κακὴ βουλὴ ἡ ἀπολείπουσα διδασκαλίαν νεότητος
καὶ διαθήκην θείαν ἐπιλελησμένη·

17 huie, mē se katalabȩ̄ kakē boulē hē apoleipousa

O son, you should not let overtake you bad counsel, which left

didaskalian neotētos kai diathēkēn theian epilelēsmenē;

the instruction of youth, and covenant the divine forgot.

---

18 כִּי שָׁחָה אֶל־מָוֶת בֵּיתָהּ וְאֶל־רְפָאִים מַעְגְּלֹתֶיהָ׃

יח

18. ki shachah 'el-maweth beythah w'el-r'pha'im ma`'g'lotheyah.

Prov2:18 For her house sinks down to death and her tracks lead to the departed;

‹18› ἔθετο γὰρ παρὰ τῷ θανάτῳ τὸν οἶκον αὐτῆς
καὶ παρὰ τῷ ᾅδῃ μετὰ τῶν γηγενῶν τοὺς ἄξονας αὐτῆς·

18 etheto gar para tō̧ thanatō̧ ton oikon autēs

For she put near death her house,

kai para tō̧ ha̧dȩ̄ meta tōn gēgenōn tous axonas autēs;

and lead by Hades with the earthborn her courses of action.

---

19 כָּל־בָּאֶיהָ לֹא יְשׁוּבוּן וְלֹא־יַשִּׂיגוּ אָרְחוֹת חַיִּים׃

יט

19. kal-ba'eyah lo' y'shubun w'lo'-yasigu 'ar'choth chayim.

Prov2:19 All going in to her do not return, nor do they reach the paths of life.

‹19› πάντες οἱ πορευόμενοι ἐν αὐτῇ οὐκ ἀναστρέψουσιν
οὐδὲ μὴ καταλάβωσιν τρίβους εὐθείας·
οὐ γὰρ καταλαμβάνονται ὑπὸ ἐνιαυτῶν ζωῆς.

19 pantes hoi poreuomenoi en autē ouk anastrepsousin
All the ones coming near with her shall not return;
oude mē katalabōsin tribous eutheias;
nor shall they overtake paths straight;
ou gar katalambanontai hypo eniautōn zōēs.
for they are not overtaken by years of life.

---

20 :תָּשׁוּב לֹא יַשִּׂיגוּן אֹרְחוֹת חַיִּים׃ כ לְמַעַן תֵּלֵךְ בְּדֶרֶךְ טוֹבִים וְאָרְחוֹת צַדִּיקִים תִּשְׁמֹר׃

20. l'ma`an telek b'derek tobim w'ar'choth tsadiqim tish'mor.

Prov2:20 So you shall walk in the way of good ones and keep the paths of the righteous.

‹20› εἰ γὰρ ἐπορεύοντο τρίβους ἀγαθάς, εὕροσαν ἂν τρίβους δικαιοσύνης λείους.

20 ei gar eporeuonto tribous agathas,
For if they went by paths good,
heurosan an tribous dikaiosynēs leious.
they would have found even the paths of righteousness smooth.

---

21 :יִשָּׁרִים יִשְׁכְּנוּ־אָרֶץ וּתְמִימִים יִוָּתְרוּ בָהּ׃ כא כִּי־

21. ki-y'sharim yish'k'nu-'arets uth'mimim yiuath'ru bah.

Prov2:21 For the upright shall live in the land and the blameless shall remain in it;

‹21› χρηστοὶ ἔσονται οἰκήτορες γῆς, ἄκακοι δὲ ὑπολειφθήσονται ἐν αὐτῇ,
ὅτι εὐθεῖς κατασκηνώσουσι γῆν, καὶ ὅσιοι ὑπολειφθήσονται ἐν αὐτῇ·

21 chrēstoi esontai oikētores gēs,
shall be gracious The inhabitants of the earth,
akakoi de hypoleiphthēsontai en autē,
and the guileless shall be left behind in her.
hoti eutheis kataskēnōsousi gēn,
For the upright shall encamp in the land,
kai hosioi hypoleiphthēsontai en autē;
and the sacred ones shall be left behind in it.

---

22 :יִוָּתְרוּ׃ רְשָׁעִים מֵאֶרֶץ יִכָּרֵתוּ וּבוֹגְדִים יִסָּחוּ מִמֶּנָּה׃ פ כב

22. ur'sha`im me'erets yikarethu ubog'dim yis'chu mimenah.

Prov2:22 But the wicked shall be cut off from the land
and the treacherous shall be uprooted from it.

‹22› ὁδοὶ ἀσεβῶν ἐκ γῆς ὀλοῦνται, οἱ δὲ παράνομοι ἐξωσθήσονται ἀπ' αὐτῆς.

22 hodoi asebōn ek gēs olountai,

And the ways of the impious from the earth should be destroyed,
hoi de paranomoi exōsthēsontai ap' autēs.
and the lawbreakers shall be banished from it.

Chapter 3

Shavua Reading Schedule (3rd sidrah) - Prov 3

Prov3:1 :שמר מצותי וחי׳ ותורתי כאישון עינך׃
א בְּנִי תּוֹרָתִי אַל־תִּשְׁכָּח וּמִצְוֹתַי יִצֹּר לִבֶּךָ׃

1. b'ni torathi 'al-tish'kach umits'wothay yitsor libeak.

Prov3:1 My son, do not forget my teaching, but let your heart keep my commandments;

‹3:1› Υἱέ, ἐμῶν νομίμων μὴ ἐπιλανθάνου, τὰ δὲ ῥήματά μου τηρείτω σὴ καρδία·
1 Huie, emōn nomimōn mē epilanthanou, ta de hrēmata mou tēreitō sē kardia;
O son, my laws forget not, and my sayings give heed to in your heart!

---

2 :כי ארך ימים ושנות חיים ושלום יוסיפו לך׃
ב כִּי אֹרֶךְ יָמִים וּשְׁנוֹת חַיִּים וְשָׁלוֹם יוֹסִיפוּ לָךְ׃

2. ki 'orek yamim ush'noth chayim w'shalom yosiphu lak.

Prov3:2 For length of days and years of life and peace they shall add to you.

‹2› μῆκος γὰρ βίου καὶ ἔτη ζωῆς καὶ εἰρήνην προσθήσουσίν σοι.
2 mēkos gar biou kai etē zōēs kai eirēnēn prosthēsousin soi.
For the length of existence, and years of life and peace shall be added to you.

---

3 חסד ואמת אל־יעזבך קשרם על־גרגרותיך
כתבם על־לוח לבך׃
ג חֶסֶד וֶאֱמֶת אַל־יַעַזְבֶךָ קָשְׁרֵם עַל־גַּרְגְּרוֹתֶיךָ
כָּתְבֵם עַל־לוּחַ לִבֶּךָ׃

3. chesed we'emeth 'al-ya`az'buk qash'rem `al-gar'g'rotheyak
kath'bem `al-luach libeak.

Prov3:3 Do not let kindness and truth leave you;
Bind them around your neck, write them on the tablet of your heart.

‹3› ἐλεημοσύναι καὶ πίστεις μὴ ἐκλιπέτωσάν σε,
ἄφαψαι δὲ αὐτὰς ἐπὶ σῷ τραχήλῳ, καὶ εὑρήσεις χάριν·
3 eleēmosynai kai pisteis mē eklipetōsan se,
Charity and trust – do not let them fail to you!
aphapsai de autas epi sō̜ trachēlō̜, kai heurēseis charin;
but affix them upon your neck! So you shall find favor.

---

4 ומצא־חן ושכל־טוב בעיני אלהים ואדם׃ פ
ד וּמְצָא־חֵן וְשֵׂכֶל־טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם׃ פ

4. um'tsa'-chen w'sekel-tob b'`eyney 'Elohim w'adam.

Prov3:4 So you shall find favor and good understanding in the sight of Elohim and man.

‹4› καὶ προνοοῦ καλὰ ἐνώπιον κυρίου καὶ ἀνθρώπων.

4 kai pronoou kala enōpion kyriou kai anthrōpōn.

And think beforehand on the good things before YHWH and men!

:יוֹעֲבוֹת-לֵב יוֹסִיפוּ לְךָ-לֵב וָחַיִּים-לֵב אֶת׳ 5

ה בְּטַח אֶל־יָהוָה בְּכָל־לִבֶּךָ וְאֶל־בִּינָתְךָ אַל־תִּשָּׁעֵן:

5. b'tach 'el-Yahúwah b'kal-libeak w'el-binath'ak 'al-tisha`en.

Prov3:5 Trust in ה׳ with all your heart and do not lean on your own understanding.

‹5› ἴσθι πεποιθὼς ἐν ὅλῃ καρδίᾳ ἐπὶ θεῷ, ἐπὶ δὲ σῇ σοφίᾳ μὴ ἐπαίρου·

5 isthi pepoithōs en holē kardią epi theō̧,

Be yielding with your whole heart upon El,

epi de sȩ̄ sophią mē epairou;

and upon your own wisdom be not encouraged!

:יַרְאוּהָ דְרָכֶיךָ הוּא יְיַשֵּׁר אֹרְחֹתֶיךָ 6

ו בְּכָל־דְּרָכֶיךָ דָעֵהוּ וְהוּא יְיַשֵּׁר אֹרְחֹתֶיךָ:

6. b'kal-d'rakeyak da`ehu w'hu' y'yasher 'or'chotheyak.

Prov3:6 In all your ways acknowledge Him, and He shall make your paths straight.

‹6› ἐν πάσαις ὁδοῖς σου γνώριζε αὐτήν, ἵνα ὀρθοτομῇ τὰς ὁδούς σου,

[ὁ δὲ πούς σου οὐ μὴ προσκόπτῃ.]

6 en pasais hodois sou gnōrize autēn, hina orthotomȩ̄ tas hodous sou,

In all your ways make her known! that she should cut straight your ways.

[ho de pous sou ou mē proskoptȩ̄.]

and your foot shall not stumble.

:אַל־תֶּהִי חָכָם בְּעֵינֶיךָ יְרָא אֶת־יָהוָה וְסוּר מֵרָע 7

ז אַל־תְּהִי חָכָם בְּעֵינֶיךָ יְרָא אֶת־יָהוָה וְסוּר מֵרָע:

7. 'al-t'hi chakam b'`eyneyak y'ra' 'eth-Yahúwah w'sur mera`.

Prov3:7 Do not be wise in your own eyes; fear ה׳ and turn away from evil.

‹7› μὴ ἴσθι φρόνιμος παρὰ σεαυτῷ, φοβοῦ δὲ τὸν θεὸν καὶ ἔκκλινε ἀπὸ παντὸς κακοῦ·

7 mē isthi phronimos para seautō̧, phobou de ton theon kai ekkline apo pantos kakou;

Be not skilled of yourself, but fear Elohim, and turn aside from all evil!

:יִרְפָאוּת תְּהִי לְשָׁרֶךָ וְשִׁקּוּי לְעַצְמוֹתֶיךָ 8

ח רִפְאוּת תְּהִי לְשָׁרֶךָ וְשִׁקּוּי לְעַצְמוֹתֶיךָ:

8. riph'uth t'hi l'sharek w'shiquy l'`ats'motheyak.

Prov3:8 It shall be healing to your body and refreshment to your bones.

‹8› τότε ἴασις ἔσται τῷ σώματί σου καὶ ἐπιμέλεια τοῖς ὀστέοις σου.

8 tote iasis estai tō̧ sōmati sou kai epimeleia tois osteois sou.

Then shall there be healing to your body, and care to your bones.

:יְכַבֵּד אֶת־יָהוָה מֵהוֹנֶךָ וּמֵרֵאשִׁית כָּל־תְּבוּאָתֶךָ 9

ט כַּבֵּד אֶת־יָהוָה מֵהוֹנֶךָ וּמֵרֵאשִׁית כָּל־תְּבוּאָתֶךָ׃

9. kabed ‘eth-Yahúwah mehoneak umere’shith kal-t’bu’atheak.

Prov3:9 Honor [illegible] from your wealth and from the first of all your produce;

‹9› τίμα τὸν κύριον ἀπὸ σῶν δικαίων πόνων
καὶ ἀπάρχου αὐτῷ ἀπὸ σῶν καρπῶν δικαιοσύνης,

9 tima ton kyrion apo sōn dikaiōn ponōn
Esteem YHWH by your just toils,
kai aparchou autō̜ apo sōn karpōn dikaiosynēs,
and dedicate to him from your fruits of righteousness!

---

10 :[illegible]

יוְיִמָּלְאוּ אֲסָמֶיךָ שָׂבָע וְתִירוֹשׁ יְקָבֶיךָ יִפְרֹצוּ׃ פ

10. w’yimal’u ‘asameyak saba` w’thirosh y’qabeyak yiph’rotsu.

Prov3:10 So your barns shall be filled with plenty
and your vats shall overflow with new wine.

‹10› ἵνα πίμπληται τὰ ταμίειά σου πλησμονῆς σίτου,
οἴνῳ δὲ αἱ ληνοί σου ἐκβλύζωσιν.

10 hina pimplētai ta tamieia sou plēsmonēs sitou,
that should be filled your storerooms with fullness of grain,
oinō̜ de hai lēnoi sou ekblyzōsin.
and wine of your wine vats should gush out.

---

11 :[illegible]

יאמוּסַר יָהוָה בְּנִי אַל־תִּמְאָס וְאַל־תָּקֹץ בְּתוֹכַחְתּוֹ׃

11. musar Yahúwah b’ni ‘al-tim’as w’al-taqots b’thokach’to.

Prov3:11 My son, do not reject the discipline of [illegible] nor loathe His reproof,

‹11› Υἱέ, μὴ ὀλιγώρει παιδείας κυρίου μηδὲ ἐκλύου ὑπ’ αὐτοῦ ἐλεγχόμενος·

11 Huie, mē oligōrei paideias kyriou
O son, do not have little regard for the instruction of YHWH,
mēde ekluou hyp’ autou elegchomenos;
nor loosen up under his reproving!

---

12 :[illegible]

יבכִּי אֶת אֲשֶׁר יֶאֱהַב יָהוָה יוֹכִיחַ וּכְאָב אֶת־בֵּן יִרְצֶה׃

12. ki ‘eth ‘asher ye’ehab Yahúwah yokiach uk’ab ‘eth-ben yir’tseh.

Prov3:12 For whom [illegible] loves He reproves,
even as a father corrects the son in whom he delights.

‹12› ὃν γὰρ ἀγαπᾷ κύριος παιδεύει, μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.

12 hon gar agapa̜ kyrios paideuei, mastigoi de panta huion hon paradechetai.
For whom YHWH loves he corrects; and he whips every son whom he welcomes.

---

13 :[illegible]

יג אַשְׁרֵי אָדָם מָצָא חָכְמָה וְאָדָם יָפִיק תְּבוּנָה׃

13. 'ash'rey 'adam matsa' chak'mah w'adam yaphiq t'bunah.

Prov3:13 Blessed is the man who finds wisdom and the man who gains understanding.

‹13› μακάριος ἄνθρωπος ὃς εὗρεν σοφίαν καὶ θνητὸς ὃς εἶδεν φρόνησιν·

13 makarios anthrōpos hos heuren sophian kai thnētos hos eiden phronēsin;

Blessed is the man who found wisdom, and the mortal who beholds intelligence.

---

14 כִּי טוֹב סַחְרָהּ מִסְּחַר־כָּסֶף וּמֵחָרוּץ תְּבוּאָתָהּ׃

14. ki tob sach'rah mis'char-kaseph umecharuts t'bu'athah.

Prov3:14 For her profit is better than the profit of silver and her gain better than fine gold.

‹14› κρεῖττον γὰρ αὐτὴν ἐμπορεύεσθαι ἢ χρυσίου καὶ ἀργυρίου θησαυρούς.

14 kreitton gar autēn emporeuesthai ē chrysiou kai argyriou thēsaurous.

For it is better to trade for her, than for gold and silver treasures.

---

15 יְקָרָה הִיא מִפְּנִינִים וְכָל־חֲפָצֶיךָ לֹא יִשְׁוּו־בָהּ׃

15. y'qarah hi' mip'niim w'kal-chaphatseyak lo' yish'wu-bah.

Prov3:15 She is more precious than jewels;
and all the things you can desire are not to be compared with her.

‹15› τιμιωτέρα δέ ἐστιν λίθων πολυτελῶν, οὐκ ἀντιτάξεται αὐτῇ οὐδὲν πονηρόν·
εὔγνωστός ἐστιν πᾶσιν τοῖς ἐγγίζουσιν αὐτῇ, πᾶν δὲ τίμιον οὐκ ἄξιον αὐτῆς ἐστιν.

15 timiōtera de estin lithōn polytelōn, ouk antitaxetai autē ouden ponēron;

more valuable than And she is stones very costly; no evil thing shall resist her:

eugnōstos estin pasin tois eggizousin autē,

she is well known to all that approach her,

pan de timion ouk axion autēs estin.

every valuable thing not equal to her is.

---

16 אֹרֶךְ יָמִים בִּימִינָהּ בִּשְׂמֹאולָהּ עֹשֶׁר וְכָבוֹד׃

16. 'orek yamim biminah bis'mo'wlah `osher w'kabod.

Prov3:16 Length of days is in her right hand; in her left hand are riches and honor.

‹16› μῆκος γὰρ βίου καὶ ἔτη ζωῆς ἐν τῇ δεξιᾷ αὐτῆς,
ἐν δὲ τῇ ἀριστερᾷ αὐτῆς πλοῦτος καὶ δόξα·

16 mēkos gar biou kai etē zōēs en tē dexią autēs,

For length of existence and years of life are in her right hand;

en de tē aristerą autēs ploutos kai doxa;

and in her left riches and glory.

‹16›a ἐκ τοῦ στόματος αὐτῆς ἐκπορεύεται δικαιοσύνη,
νόμον δὲ καὶ ἔλεον ἐπὶ γλώσσης φορεῖ.

16ā ek tou stomatos autēs ekporeuetai dikaiosynē,
Out of her mouth goes forth in righteousness;
nomon de kai eleon epi glōssēs phorei.
and law and mercy upon her tongue she wears.

:שָׁלוֹם׃ 17 יז דְּרָכֶיהָ דַרְכֵי־נֹעַם וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם׃

17. d'rakeyah dar'key-no`am w'kal-n'thibotheyah shalom.

Prov3:17 Her ways are pleasant ways and all her paths are peace.

‹17› αἱ ὁδοὶ αὐτῆς ὁδοὶ καλαί, καὶ πάντες οἱ τρίβοι αὐτῆς ἐν εἰρήνῃ·
17 hai hodoi autēs hodoi kalai, kai pantes hoi triboi autēs en eirēnē;
Her ways ways are good, and all her paths are in peace.

:מְאֻשָּׁר׃ 18 יח עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתֹמְכֶיהָ מְאֻשָּׁר׃ פ

18. `ets-chayim hi' lamachaziqim bah w'thom'keyah m'ushar.

Prov3:18 She is a tree of life to those who take hold of her,
and happy are all who hold her fast.

‹18› ξύλον ζωῆς ἐστι πᾶσι τοῖς ἀντεχομένοις αὐτῆς,
καὶ τοῖς ἐπερειδομένοις ἐπ' αὐτὴν ὡς ἐπὶ κύριον ἀσφαλής.
18 xylon zōēs esti pasi tois antechomenois autēs,
a tree of life She is to all the ones holding her;
kai tois epereidomenois ep' autēn hōs epi kyrion asphalēs.
and to the ones leaning upon her as upon YHWH are safe.

:בִּתְבוּנָה׃ 19 יט יְהוָה בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

19. Yahúwah b'chak'mah yasad-'arets konen shamayim bith'bunah.

Prov3:19 [illegible] by wisdom founded the earth, by understanding
He established the heavens.

‹19› ὁ θεὸς τῇ σοφίᾳ ἐθεμελίωσεν τὴν γῆν, ἡτοίμασεν δὲ οὐρανοὺς ἐν φρονήσει·
19 ho theos tē sophią ethemeliōsen tēn gēn, hētoimasen de ouranous en phronēsei;
Elohim in wisdom founded the earth; and he prepared the heavens in intelligence.

:תְּהוֹמוֹת נִבְקָעוּ וּשְׁחָקִים יִרְעֲפוּ־טָל׃ 20 כ בְּדַעְתּוֹ

20. b'da`'to t'homoth nib'qa`u ush'chaqim yir'`aphu-tal.

Prov3:20 By His knowledge the deeps were broken up and the skies drip with dew.

‹20› ἐν αἰσθήσει ἄβυσσοι ἐρράγησαν, νέφη δὲ ἐρρύησαν δρόσους.
20 en aisthēsei abyssoi erragēsan, nephē de erryēsan drosous.
In his perception abysses were torn, and clouds flowed dew.

:אַל־תָּסוּרוּ מֵעֵינֶיךָ׃ 21

כא בְּנִי אַל־יָלֵזוּ מֵעֵינֶיךָ נְצֹר תֻּשִׁיָּה וּמְזִמָּה׃

21. b'ni 'al-yaluzu me`eyneyak n'tsor tushiah um'zimah.

Prov3:21 My son, let them not vanish from your sight; keep sound wisdom and discretion,

‹21› Υἱέ, μὴ παραρρυῇς, τήρησον δὲ ἐμὴν βουλὴν καὶ ἔννοιαν,

21 Huie, mē pararryēs, tērēson de emēn boulēn kai ennoian,

O son, you should not let it flow by; but heed my counsel and insight!

---

22 ּוְיִהְיוּ חַיִּים לְנַפְשֶׁךָ וְחֵן לְגַרְגְּרֹתֶיךָ׃

כב וְיִהְיוּ חַיִּים לְנַפְשֶׁךָ וְחֵן לְגַרְגְּרֹתֶיךָ׃

22. w'yih'yu chayim l'naph'shek w'chen l'gar'g'rotheyak.

Prov3:22 So they shall be life to your soul and adornment to your neck.

‹22› ἵνα ζήσῃ ἡ ψυχή σου, καὶ χάρις ᾖ περὶ σῷ τραχήλῳ.

22 hina zēsē hē psychē sou, kai charis ē peri sō trachēlō.

that should live your soul, and favor should be around your neck;

‹22›a ἔσται δὲ ἴασις ταῖς σαρξί σου καὶ ἐπιμέλεια τοῖς σοῖς ὀστέοις,

22ā estai de iasis tais sarxi sou kai epimeleia tois sois osteois,

It shall be healing to your flesh, and care to your bones;

---

23 אָז תֵּלֵךְ לָבֶטַח דַּרְכֶּךָ וְרַגְלְךָ לֹא תִגּוֹף׃

כג אָז תֵּלֵךְ לָבֶטַח דַּרְכֶּךָ וְרַגְלְךָ לֹא תִגּוֹף׃

23. 'az telek labetach dar'kek w'rag'l'ak lo' thigoph.

Prov3:23 Then you shall walk in your way securely and your foot shall not stumble.

‹23› ἵνα πορεύῃ πεποιθὼς ἐν εἰρήνῃ πάσας τὰς ὁδούς σου,
ὁ δὲ πούς σου οὐ μὴ προσκόψῃ.

23 hina poreuē pepoithōs en eirēnē pasas tas hodous sou,

that you should go yielded in peace in all your ways,

ho de pous sou ou mē proskopsē.

and the foot of yours in no way should stumble.

---

24 אִם־תִּשְׁכַּב לֹא־תִפְחָד וְשָׁכַבְתָּ וְעָרְבָה שְׁנָתֶךָ׃

כד אִם־תִּשְׁכַּב לֹא־תִפְחָד וְשָׁכַבְתָּ וְעָרְבָה שְׁנָתֶךָ׃

24. 'im-tish'kab lo'-thiph'chad w'shakab'at w'`ar'bah sh'natheak.

Prov3:24 When you lie down, you shall not be afraid;
when you lie down, your sleep shall be sweet.

‹24› ἐὰν γὰρ κάθῃ, ἄφοβος ἔσῃ, ἐὰν δὲ καθεύδῃς, ἡδέως ὑπνώσεις·

24 ean gar kathē, aphobos esē,

For if you should sit down, you shall be without fear;

ean de katheudēs, hēdeōs hypnōseis;

and if you should repose with pleasure you shall sleep.

---

25 אַל־תִּירָא מִפַּחַד פִּתְאֹם וּמִשֹּׁאַת רְשָׁעִים כִּי תָבֹא׃

כה אַל־תִּירָא מִפַּחַד פִּתְאֹם וּמִשֹּׁאַת רְשָׁעִים כִּי תָבֹא׃

25. 'al-tira' mipachad pith'om umisho'ath r'sha`im ki thabo'.

Prov3:25 Do not be afraid of sudden fear nor of the onslaught of the wicked when it comes;

‹25› καὶ οὐ φοβηθήσῃ πτόησιν ἐπελθοῦσαν οὐδὲ ὁρμὰς ἀσεβῶν ἐπερχομένας·

25 kai ou phobēthēsē ptoēsin epelthousan

And you shall not be afraid of terror coming upon,

oude hormas asebōn eperchomenas;

nor the thrusting of the impious coming upon.

---

26 ܟܝ ܝܗܘܐ ܢܗܘܝ ܒܟܣܠܟ ܘܢܛܪ ܪܓܠܟ ܡܢܟܫܐ׃

כו כִּי־יְהוָה יִהְיֶה בְכִסְלֶךָ וְשָׁמַר רַגְלְךָ מִלָּכֶד׃

26. ki-Yahúwah yih'yeh b'kis'lek w'shamar rag'l'ak milaked.

Prov3:26 For יהוה shall be in your confidence
and shall keep your foot from being caught.

‹26› ὁ γὰρ κύριος ἔσται ἐπὶ πασῶν ὁδῶν σου καὶ ἐρείσει σὸν πόδα, ἵνα μὴ σαλευθῇς.

26 ho gar kyrios estai epi pasōn hodōn sou

For YHWH shall be over all your ways,

kai ereisei son poda, hina mē saleuthēs.

and he shall establish your foot that you should not be shaken.

---

27 ܐܠ ܬܡܢܥ ܛܒܐ ܡܢ ܒܥܠܝܗ ܒܕܝܢ ܕܝܕܟ ܠܡܥܒܕ׃

כז אַל־תִּמְנַע־טוֹב מִבְּעָלָיו בִּהְיוֹת לְאֵל יָדֶיךָ לַעֲשׂוֹת׃

27. 'al-tim'na`-tob mib'`alayu bih'yoth l'el yadeyak la`asoth.

Prov3:27 Do not withhold good from those to whom it is due,
when it is in the power of your hand to do it.

‹27› μὴ ἀπόσχῃ εὖ ποιεῖν ἐνδεῆ, ἡνίκα ἂν ἔχῃ ἡ χείρ σου βοηθεῖν·

27 mē aposchē eu poiein endeē,

You shall not be at a distance good to do to the one lacking,

hēnika an echē hē cheir sou boēthein;

when you should have your hand to help.

---

28 ܐܠ ܬܐܡܪ ܠܪܥܝܟ ܙܠ ܘܬܒ ܘܡܚܪ ܐܬܝܢ ܘܝܫ ܥܡܟ׃

כח אַל־תֹּאמַר לְרֵעֶיךָ לֵךְ וָשׁוּב וּמָחָר אֶתֵּן וְיֵשׁ אִתָּךְ׃

28. 'al-to'mar l're`eyak lek washub umachar 'eten w'yesh 'itak.

Prov3:28 Do not say to your neighbor, go, and come back,
and tomorrow I shall give it, when you have it with you.

‹28› μὴ εἴπῃς Ἐπανελθὼν ἐπάνηκε καὶ αὔριον δώσω, δυνατοῦ σου ὄντος εὖ ποιεῖν· οὐ γὰρ οἶδας τί τέξεται ἡ ἐπιοῦσα.

28 mē eipēs Epanelthōn epanēke kai aurion dōsō,

You should not say, Returning back, come back again! and tomorrow I shall give;

dynatou sou ontos eu poiein;

able is with you while being good to do;

ou gar oidas ti texetai hē epiousa.
for you shall not see what shall give birth against you.

---

29 :אִתָּךְ׃ יוֹשֵׁב לָבֶטַח עִמָּךְ׃ רֵעֲךָ־רָעָה אַל־תַּחֲרֹשׁ עַל־רֵעֲךָ רָעָה וְהוּא־יוֹשֵׁב לָבֶטַח אִתָּךְ׃ כט

29. ‘al-tacharosh `al-re`ak ra`ah w’hu’-yosheb labetach ‘itak.

Prov3:29 Do not devise harm against your neighbor, while he lives securely beside you.

‹29› μὴ τεκτήνῃ ἐπὶ σὸν φίλον κακὰ παροικοῦντα καὶ πεποιθότα ἐπὶ σοί.

29 mē tektēnē epi son philon kaka
You should not contrive against your friend bad things,
paroikounta kai pepoithota epi soi.
the one sojourning and relying upon you.

---

30 :עִמָּךְ׃ אָדָם חִנָּם אִם־לֹא גְמָלְךָ רָעָה׃ אַל־תָּרוֹב עִם־אָדָם חִנָּם אִם־לֹא גְמָלְךָ רָעָה׃ ל

30. ‘al-tarob `im-’adam chinam ‘im-lo’ g’mal’ak ra`ah.

Prov3:30 Do not contend with a man without cause, if he has done you no harm.

‹30› μὴ φιλεχθρήσῃς πρὸς ἄνθρωπον μάτην, μή τι εἰς σὲ ἐργάσηται κακόν.

30 mē philechthrēsēs pros anthrōpon matēn,
You shall not be fond of quarreling against a man in vain,
mē ti eis se ergasētai kakon.
so that not against you he should work evil.

---

31 :בְּכָל־דְּרָכָיו׃ בְּאִישׁ חָמָס וְאַל־תִּבְחַר אַל־תְּקַנֵּא בְּאִישׁ חָמָס וְאַל־תִּבְחַר בְּכָל־דְּרָכָיו׃ לא

31. ‘al-t’qane’ b’ish chamas w’al-tib’char b’kal-d’rakayu.

Prov3:31 Do not envy a man of violence and do not choose any of his ways.

‹31› μὴ κτήσῃ κακῶν ἀνδρῶν ὀνείδη μηδὲ ζηλώσῃς τὰς ὁδοὺς αὐτῶν·

31 mē ktēsē kakōn andrōn oneidē
You should not acquire evils of men’s scorn,
mēde zēlōsēs tas hodous autōn;
nor should you be jealous of their ways.

---

32 :יָשָׁרִים סוֹדוֹ׃ כִּי תוֹעֲבַת יְהוָה נָלוֹז וְאֶת־יְשָׁרִים סוֹדוֹ׃ לב

32. ki tho`abath Yahúwah naloz w’eth-y’sharim sodo.

Prov3:32 For the devious are an abomination to יהוה; but His secret is with the upright.

‹32› ἀκάθαρτος γὰρ ἔναντι κυρίου πᾶς παράνομος, ἐν δὲ δικαίοις οὐ συνεδριάζει.

32 akathartos gar enanti kyriou pas paranomos,
is unclean For before YHWH every lawbreaker,
en de dikaiois ou synedriazei.
with and the righteous they do not sit together.

:יָרֵשׁ יְהוָה וּבֵית צַדִּיקִים יְבָרֵךְ׃ 33
לג מְאֵרַת יָהוָה בְּבֵית רָשָׁע וּנְוֵה צַדִּיקִים יְבָרֵךְ׃

33. m'erath Yahúwah b'beyth rasha` un'weh tsadiqim y'barek.

Prov3:33 The curse of YHWH is on the house of the wicked,
but He blesses the dwelling of the righteous.

‹33› κατάρα θεοῦ ἐν οἴκοις ἀσεβῶν, ἐπαύλεις δὲ δικαίων εὐλογοῦνται.

33 katara theou en oikois asebōn,
The curse of YHWH is in the houses of the impious,
epauleis de dikaiōn eulogountai.
but the properties of the just are blessed.

:יִלְעֲנִיִּים יִתֶּן־חֵן׃ 34
לד אִם־לַלֵּצִים הוּא־יָלִיץ וְלַעֲנִיִּים יִתֶּן־חֵן׃

34. 'im-laletsim hu'-yalits w'la`aniim yiten-chen.

Prov3:34 Though He scoffs at the scoffers, yet He gives grace to the afflicted.

‹34› κύριος ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.

34 kyrios hyperēphanois antitassetai, tapeinois de didōsin charin.
YHWH the proud resists, to the humble but gives favor.

:יַעֲלוּ מְרִים קָלוֹן׃ פ 35
לה כָּבוֹד חֲכָמִים יִנְחָלוּ וּכְסִילִים מֵרִים קָלוֹן׃ פ

35. kabod chakamim yin'chalu uk'silim merim qalon.

Prov3:35 The wise shall inherit honor, but fools display dishonor.

‹35› δόξαν σοφοὶ κληρονομήσουσιν, οἱ δὲ ἀσεβεῖς ὕψωσαν ἀτιμίαν.

35 doxan sophoi klēronomēsousin, hoi de asebeis huyōsan atimian.
glory The wise shall inherit; but the impious exalted dishonor.

Chapter 4

Shavua Reading Schedule (4th sidrah) - Prov 4

:אֲמָרָי אוֹצֵל יַגְבִּיהוּ׃ Prov4:1
א שִׁמְעוּ בָנִים מוּסַר אָב וְהַקְשִׁיבוּ לָדַעַת בִּינָה׃

1. shim'`u banim musar 'ab w'haq'shibu lada`ath binah.

Prov4:1 Hear, O sons, the instruction of a father,
and give attention so as to know understanding,

‹4:1› Ἀκούσατε, παῖδες, παιδείαν πατρὸς καὶ προσέχετε γνῶναι ἔννοιαν·

1 Akousate, paides, paideian patros kai prosechete gnōnai ennoian;
Hear, O children, the instruction of a father, and take heed to know insight!

:יַעֲזֹבוּ׃ 2
ב כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אַל־תַּעֲזֹבוּ׃

2. ki leqach tob nathati lakem torathi 'al-ta`azobu.

Prov4:2 For I give you sound teaching; do not abandon my instruction.

‹2› δῶρον γὰρ ἀγαθὸν δωροῦμαι ὑμῖν, τὸν ἐμὸν νόμον μὴ ἐγκαταλίπητε.

2 dōron gar agathon dōroumai hymin, ton emon nomon mē egkatalipēte.
gift For a good I present to you; my word you should not abandon.

---

3 כִּי־בֵן הָיִיתִי לְאָבִי רַךְ וְיָחִיד לִפְנֵי אִמִּי׃ :ל֣אמ ל֣פנ ד֣יחו ך֣רל י֣אב ל֣י ת֣יי ה֣כ־ב֣ן כ֣י

3. ki-ben hayithi l'abi rak w'yachid liph'ney 'imi.

Prov4:3 When I was a son to my father, tender and the only one in the sight of my mother,

‹3› υἱὸς γὰρ ἐγενόμην κἀγὼ πατρὶ ὑπήκοος καὶ ἀγαπώμενος ἐν προσώπῳ μητρός,

3 huios gar egenomēn kagō patri hypēkoos
a son For I was also to a father subject,
kai agapōmenos en prosōpō̧ mētros,
and being loved in the presence of a mother;

---

4 וַיֹּרֵנִי וַיֹּאמֶר לִי יִתְמָךְ־דְּבָרַי לִבֶּךָ שְׁמֹר מִצְוֹתַי וֶחְיֵה׃ :ה֣יח ו֣חי ת֣מש ר֣ב־ד ב֣לב ל֣ך ר֣מא ו֣יא ר֣ני ו֣יר

4. wayoreni wayo'mer li yith'mak-d'baray libeak sh'mor mits'wothay wech'yeh.

Prov4:4 Then he taught me and said to me, let your heart hold fast my words;
keep my commandments and live;

‹4› οἳ ἔλεγον καὶ ἐδίδασκόν με Ἐρειδέτω ὁ ἡμέτερος λόγος εἰς σὴν καρδίαν·

4 hoi elegon kai edidaskon me Ereidetō ho hēmeteros logos eis sēn kardian;
the ones who spoke and taught me, saying, Establish our word in your heart!

---

5 קְנֵה חָכְמָה קְנֵה בִינָה אַל־תִּשְׁכַּח וְאַל־תֵּט מֵאִמְרֵי־פִי׃ :פ֣י־מ֣רא מ֣מ־ט֣ת ו֣אל ח֣כש ל־ת֣ א֣ל ה֣נק ה֣נק

5. q'neh chak'mah q'neh binah 'al-tish'kach w'al-tet me'im'rey-phi.

Prov4:5 Acquire wisdom! Acquire understanding!
Do not forget nor turn away from the words of my mouth.

‹5› φύλασσε ἐντολάς, μὴ ἐπιλάθῃ μηδὲ παρίδῃς ῥῆσιν ἐμοῦ στόματος

5 phylasse entolas, mē epilathȩ̄
Keep the commandments! You should not forget,
mēde paridȩ̄s hrēsin emou stomatos
nor should you ignore the saying of my mouth;

---

6 אַל־תַּעַזְבֶהָ וְתִשְׁמְרֶךָ אֶהָבֶהָ וְתִצְּרֶךָ׃ :ך֣צת ו֣ך֣מש ת֣ע־ב֣ה א֣ל

6. 'al-ta`az'beah w'thish'm'reak 'ehabeah w'thits'reak.

Prov4:6 Do not forsake her, and she shall guard you;
Love her, and she shall watch over you.

‹6› μηδὲ ἐγκαταλίπῃς αὐτήν, καὶ ἀνθέξεταί σου· ἐράσθητι αὐτῆς, καὶ τηρήσει σε·

6 mēde egkatalipȩ̄s autēn, kai anthexetai sou;

You should not abandon it, for it shall hold to you.
erasthēti autēs, kai tērēsei se;
Love it passionately! and it shall keep you.

---

7 :אֲחֻזֶּנָּה אֲלֵיפֶךָ יְנַצְּרֶךָּ-חָכְמָה אֲהַבֶּהָ אֲלֵיפֶךָ אֲהַבֶּהָ וְתַצְּלֶךָּ
ז רֵאשִׁית חָכְמָה קְנֵה חָכְמָה וּבְכָל־קִנְיָנְךָ קְנֵה בִינָה׃

7. re'shith chak'mah q'neh chak'mah ub'kal-qin'yan'k q'neh binah.

Prov4:7 The beginning of wisdom is: acquire wisdom;
and with all your acquisition, acquire understanding.

---

8 :אֲלֵיפֶךָּ וּתְרוֹמְמֶךָּ תְּכַבְּדֶךָ כִּי תְחַבְּקֶנָּה
ח סַלְסְלֶהָ וּתְרוֹמְמֶךָּ תְּכַבְּדֶךָ כִּי תְחַבְּקֶנָּה׃

8. sal's'leah uth'rom'meak t'kabed'ak ki th'chab'qenah.

Prov4:8 Prize her, and she shall exalt you; she shall honor you if you embrace her.

‹8› περιχαράκωσον αὐτήν, καὶ ὑψώσει σε· τίμησον αὐτήν, ἵνα σε περιλάβῃ,
8 pericharakōson autēn, kai huyōsei se;
Surround her with a rampart! and she shall exalt you.
timēson autēn, hina se perilabē̱,
Esteem her! that she should keep you;

---

9 :יִתֶּן לְרֹאשֶׁךָ לִוְיַת-חֵן עֲטֶרֶת תִּפְאֶרֶת תְּמַגְּנֶךָּ׃
ט תִּתֵּן לְרֹאשֶׁךָ לִוְיַת־חֵן עֲטֶרֶת תִּפְאֶרֶת תְּמַגְּנֶךָּ׃

9. titen l'ro'sh'ak liw'yath-chen `atereth tiph'ereth t'mag'neak.

Prov4:9 She shall place on your head a garland of grace;
she shall present you with a crown of beauty.

‹9› ἵνα δῷ τῇ σῇ κεφαλῇ στέφανον χαρίτων, στεφάνῳ δὲ τρυφῆς ὑπερασπίσῃ σου.
9 hina dō̱ tē̱ sē̱ kephalē̱ stephanon charitōn,
that she should give to your head a crown of favors,
stephanō̱ de tryphēs hyperaspisē̱ sou.
with a crown of luxury should shield you.

---

10 :שְׁמַע בְּנִי וְקַח אֲמָרָי וְיִרְבּוּ לְךָ שְׁנוֹת חַיִּים׃
י שְׁמַע בְּנִי וְקַח אֲמָרַי וְיִרְבּוּ לְךָ שְׁנוֹת חַיִּים׃

10. sh'ma` b'ni w'qach 'amaray w'yir'bu l'ak sh'noth chayim.

Prov4:10 Hear, my son, and accept my sayings and the years of your life shall be many.

‹10› Ἄκουε, υἱέ, καὶ δέξαι ἐμοὺς λόγους, καὶ πληθυνθήσεται ἔτη ζωῆς σου,
ἵνα σοι γένωνται πολλαὶ ὁδοὶ βίου·
10 Akoue, huie, kai dexai emous logous,
Hear, O son, and receive my words!
kai plēthynthēsetai etē zōēs sou,
and shall be multiplied to you years of your life,
hina soi genōntai pollai hodoi biou;
that to you should be many ways of life.

:ᎿᏩᏁ-ᏁᏅᏂᏍᏗ ᏍᏁᏗᏍᏗᏂᏗᏍᏗ ᏍᏁᏗᏂᏗ ᏗᏍᏍᏍᏗ ᏍᏂᏗᏍᏗ 11

יא בְּדֶרֶךְ חָכְמָה הוֹרֵתִיךָ הִדְרַכְתִּיךָ בְּמַעְגְּלֵי־יֹשֶׁר׃

11. b'derek chak'mah horethik hid'rak'tiak b'ma`'g'ley-yosher.

Prov4:11 I have directed you in the way of wisdom; I have led you in upright paths.

‹11› ὁδοὺς γὰρ σοφίας διδάσκω σε, ἐμβιβάζω δέ σε τροχιαῖς ὀρθαῖς.

11 hodous gar sophias didaskō se, embibazō de se trochiais orthais.

For the ways of wisdom I teach you; I put on board and you tracks straight.

:ᎿᏩᏍᏗᏍ ᏂᎿ ᏣᏍᏂᏍ-ᏍᏂᏍᏍ ᏍᏍᏂᏣ ᏂᏣᏍᏍᏂᏍ ᏍᏍᏍᏍᏂᏍ 12

יב בְּלֶכְתְּךָ לֹא־יֵצַר צַעֲדֶךָ וְאִם־תָּרוּץ לֹא תִכָּשֵׁל׃

12. b'lek't'k lo'-yetsar tsa`adek w'im-taruts lo' thikashel.

Prov4:12 When you walk, your steps shall not be impeded;
and if you run, you shall not stumble.

‹12› ἐὰν γὰρ πορεύῃ, οὐ συγκλεισθήσεταί σου τὰ διαβήματα·
ἐὰν δὲ τρέχῃς, οὐ κοπιάσεις.

12 ean gar poreuē, ou sygkleisthēsetai sou ta diabēmata;

For when you should go shall not be hemmed in your footsteps;

ean de trechēs, ou kopiaseis.

and when you should run, you shall not tire.

:ᏍᏁᏁᏂ ᏂᏁᏅ-ᏁᏍ ᏅᏂᏣᏍ ᏗᏂᏣ-ᎿᏂ ᏂᏥᏍᏍᏍᏗ ᏢᏥᏂᏅ 13

יג הַחֲזֵק בַּמּוּסָר אַל־תֶּרֶף נִצְּרֶהָ כִּי־הִיא חַיֶּיךָ׃

13. hachazeq bamusar 'al-tereph nits'reah ki-hi' chayeyak.

Prov4:13 Take hold of instruction; do not let go. Guard her, for she is your life.

‹13› ἐπιλαβοῦ ἐμῆς παιδείας, μὴ ἀφῇς, ἀλλὰ φύλαξον αὐτὴν σεαυτῷ εἰς ζωήν σου.

13 epilabou emēs paideias, mē aphēs,

Take hold of my instruction! you should not let go;

alla phylaxon autēn seautō̜ eis zōēn sou.

but keep it to yourself, for your life!

:ᏍᏁᏂᏅ ᏍᏅᏂᏍ ᏅᏩᏂᏍ-ᎿᏂᏍ ᏂᏍᏍ-ᎿᏂ ᏍᏁᏂᏩᏅ ᏏᏅᏂᏍ 14

יד בְּאֹרַח רְשָׁעִים אַל־תָּבֹא וְאַל־תְּאַשֵּׁר בְּדֶרֶךְ רָעִים׃

14. b'orach r'sha`im 'al-tabo' w'al-t'asher b'derek ra`im.

Prov4:14 Do not enter the path of the wicked and do not proceed in the way of evil men.

‹14› ὁδοὺς ἀσεβῶν μὴ ἐπέλθῃς μηδὲ ζηλώσῃς ὁδοὺς παρανόμων·

14 hodous asebōn mē epelthēs mēde zēlōsēs hodous paranomōn;

ways by impious You should not come, nor be jealous of the ways of lawbreakers.

:ᏅᏍᏂᏍᏍ ᏍᏁᎿᏂᏍ ᏍᏩᏂ ᏍᏂ-ᏅᏂᏍᏍ-ᎿᏂ ᏍᏍᏂᏍᏅ 15

טו פְּרָעֵהוּ אַל־תַּעֲבָר־בּוֹ שְׂטֵה מֵעָלָיו וַעֲבוֹר׃

15. p'ra`ehu 'al-ta`abar-bo s'teh me`alayu wa`abor.

Prov4:15 Avoid it, do not pass by it; turn away from it and pass on.

‹15› ἐν ᾧ ἂν τόπῳ στρατοπεδεύσωσιν, μὴ ἐπέλθῃς ἐκεῖ,
ἔκκλινον δὲ ἀπ᾽ αὐτῶν καὶ παράλλαξον.

15 en hō̜ an topō̜ stratopedeusōsin, mē epelthēs ekei,
In what ever place they should encamp, you should not come there.
ekklinon de ap' autōn kai parallaxon.
Turn aside from them and alter course!

---

16 :ירעו ולא־שנתם אם־לא יכשלו׃
טז כִּי לֹא יִשְׁנוּ אִם־לֹא יָרֵעוּ וְנִגְזְלָה שְׁנָתָם אִם־לֹא יִכְּשׁוֹלוּ׃

16. ki lo' yish'nu 'im-lo' yare`u w'nig'z'lah sh'natham 'im-lo' yik'sholu.

Prov4:16 For they cannot sleep unless they do evil;
and their sleep is taken away unless they make someone stumble.

‹16› οὐ γὰρ μὴ ὑπνώσωσιν, ἐὰν μὴ κακοποιήσωσιν·
ἀφῄρηται ὁ ὕπνος αὐτῶν, καὶ οὐ κοιμῶνται·

16 ou gar mē hypnōsōsin, ean mē kakopoiēsōsin;
not For they shall sleep, unless they should have done evil.
aphēr̄ētai ho hypnos autōn, kai ou koimōntai;
is removed Sleep from them, and they do not go to bed.

---

17 :יחמו לחם רשע ויין חמסים ישתו׃
יז כִּי לָחֲמוּ לֶחֶם רֶשַׁע וְיֵין חֲמָסִים יִשְׁתּוּ׃

17. ki lachamu lechem resha` w'yeyn chamasim yish'tu.

Prov4:17 For they eat the bread of wickedness and drink the wine of violence.

‹17› οἴδε γὰρ σιτοῦνται σῖτα ἀσεβείας, οἴνῳ δὲ παρανόμῳ μεθύσκονται.

17 hoide gar sitountai sita asebeias,
thus For they feed well on grain by impiety;
oinō̜ de paranomō̜ methyskontai.
and by wine of a lawbreaker they are intoxicated.

---

18 :ואורח צדיקים כאור נגה הולך ואור עד־נכון היום׃
יח וְאֹרַח צַדִּיקִים כְּאוֹר נֹגַהּ הוֹלֵךְ וָאוֹר עַד־נְכוֹן הַיּוֹם׃

18. w'orach tsadiqim k'or nogah holek wa'or `ad-n'kon hayom.

Prov4:18 But the path of the righteous is like a bright light,
that shines more and more until the perfect day.

‹18› αἱ δὲ ὁδοὶ τῶν δικαίων ὁμοίως φωτὶ λάμπουσιν,
προπορεύονται καὶ φωτίζουσιν, ἕως κατορθώσῃ ἡ ἡμέρα·

18 hai de hodoi tōn dikaiōn homoiōs phōti lampousin,
But the ways of the just are likened to light – they radiate.
proporeuontai kai phōtizousin, heōs katorthōsē̜ hē hēmera;
They go before and give light until should be set up the day.

---

19 :דרך רשעים כערפל לא ידעו במה יכשלו׃

יט דֶּרֶךְ רְשָׁעִים כָּאֲפֵלָה לֹא יָדְעוּ בַּמֶּה יִכָּשֵׁלוּ׃ פ

19. derek r'sha`im ka'aphelah lo' yad'`u bameh yikashelu.

Prov4:19 The way of the wicked is like darkness;
they do not know over what they stumble.

‹19› αἱ δὲ ὁδοὶ τῶν ἀσεβῶν σκοτειναί, οὐκ οἴδασιν πῶς προσκόπτουσιν.

19 hai de hodoi tōn asebōn skoteinai, ouk oidasin pōs proskoptousin.
But the ways of the impious are dark; they do not know how they stumble.

---

20 :ܟܟܬܐ-ܒܝ ܡܠܝܢܝ ܒܥܡܪܝ ܡܨܝܬܐ ܡܠܬܝ ܐܙܢܟ

כ בְּנִי לִדְבָרַי הַקְשִׁיבָה לַאֲמָרַי הַט־אָזְנֶךָ׃

20. b'ni lid'baray haq'shibah la'amaray hat-'az'neak.

Prov4:20 My son, give attention to my words; incline your ear to my sayings.

‹20› Υἱέ, ἐμῇ ῥήσει πρόσεχε, τοῖς δὲ ἐμοῖς λόγοις παράβαλε σὸν οὖς,

20 Huie, emē hrēsei proseche, tois de emois logois parabale son ous,
O son, to my saying take heed, and to my words set aside your ear!

---

21 :ܟܠܠܝ ܟܝܬܥ ܕܥܡܘ ܟܡܝܢܘܬܟ ܒܬܘܟ ܠܒܒܟ

כא אַל־יַלִּיזוּ מֵעֵינֶיךָ שָׁמְרֵם בְּתוֹךְ לְבָבֶךָ׃

21. 'al-yalizu me`eyneyak sham'rem b'thok l'babeak.

Prov4:21 Do not let them depart from your sight; keep them in the midst of your heart.

‹21› ὅπως μὴ ἐκλίπωσίν σε αἱ πηγαί σου, φύλασσε αὐτὰς ἐν σῇ καρδίᾳ·

21 hopōs mē eklipōsin se hai pēgai sou, phylasse autas en sē kardią;
so that should not fail you your springs. Keep them in your heart!

---

22 :ܚܝܐ ܗܘܝܢ-ܠܟܠܗܘܢ ܕܡܨܝܢܘܢ ܕܟܠ ܒܣܪܗ-ܗܘܐ

כב כִּי־חַיִּים הֵם לְמֹצְאֵיהֶם וּלְכָל־בְּשָׂרוֹ מַרְפֵּא׃

22. ki-chayim hem l'mots'eyhem ul'kal-b'saro mar'pe'.

Prov4:22 For they are life to those who find them and health to all their body.

‹22› ζωὴ γάρ ἐστιν τοῖς εὑρίσκουσιν αὐτὰς καὶ πάσῃ σαρκὶ ἴασις.

22 zōē gar estin tois heuriskousin autas kai pasē sarki iasis.
life for they are to the ones finding them, and to all flesh healing.

---

23 :ܢܗܘܐ ܟܝܬܪܝܟ ܛܢܢܢ-ܗܘ ܕܟܠ ܢܛܪ ܢܛܪܬ-ܠܒܐ

כג מִכָּל־מִשְׁמָר נְצֹר לִבֶּךָ כִּי־מִמֶּנּוּ תוֹצְאוֹת חַיִּים׃

23. mikal-mish'mar n'tsor libeak ki-mimenu tots'oth chayim.

Prov4:23 Watch over your heart with all diligence, for from it flow the springs of life.

‹23› πάσῃ φυλακῇ τήρει σὴν καρδίαν· ἐκ γὰρ τούτων ἔξοδοι ζωῆς.

23 pasē phylakē tērei sēn kardian;
With all guard, give heed to your heart!

ek gar toutōn exodoi zōēs.
for from out of these things are the issues of life.

:ᎿᎿᎿ ᏢᏂᏎᏓ ᎿᏗᏝᏤᏗ ᏝᏗᏝᏤᏢᏁ ᏓᏗ ᏝᏗᏤᏢᏁ ᎿᎿᎿ ᏎᏋᏓ 24

כד הָסֵר מִמְּךָ עִקְּשׁוּת פֶּה וּלְזוּת שְׂפָתַיִם הַרְחֵק מִמֶּךָּ׃

24. haser mim'ak `iq'shuth peh ul'zuth s'phathayim har'cheq mimeak.

Prov4:24 Put away from you a deceitful mouth and put devious lips far from you.

‹24› περίελε σεαυτοῦ σκολιὸν στόμα καὶ ἄδικα χείλη μακρὰν ἀπὸ σοῦ ἄπωσαι.

24 periele seautou skolion stoma kai adika cheilē makran apo sou apōsai.

Remove yourself from a crooked mouth, and unjust lips far from you thrust away!

:ᎿᏍᏗᏥ ᏤᏎᏙᏙ ᎿᏙᏗᏥᏤᏤᏤ ᏤᏊᏙᏙᏤᏤᏤ ᏭᎿᏥᏤ ᎿᏙᏥᏙᏤ 25

כה עֵינֶיךָ לְנֹכַח יַבִּיטוּ וְעַפְעַפֶּיךָ יַיְשִׁרוּ נֶגְדֶּךָ׃

25. `eyneyak l'nokach yabitu w'`aph'`apeyak yay'shiru neg'deak.

Prov4:25 Let your eyes look straight ahead and let your gaze be fixed straight before you.

‹25› οἱ ὀφθαλμοί σου ὀρθὰ βλεπέτωσαν, τὰ δὲ βλέφαρά σου νευέτω δίκαια.

25 hoi ophthalmoi sou ortha blepetōsan, ta de blephara sou neuetō dikaia.

your eyes straight Let see, and your eyelids nod assent to the just!

:ᏤᏥᏥᏙ ᏥᏙᏥᏍᏍ-ᎿᏥᏤ ᏥᎿᏍᏍ ᎿᏍᏤᏥ ᏕᎿᏍ 26

כו פַּלֵּס מַעְגַּל רַגְלֶךָ וְכָל־דְּרָכֶיךָ יִכֹּנוּ׃

26. pales ma`'gal rag'leak w'kal-d'rakeyak yikonu.

Prov4:26 Watch the path of your feet and all your ways shall be established.

‹26› ὀρθὰς τροχιὰς ποίει σοῖς ποσὶν καὶ τὰς ὁδούς σου κατεύθυνε.

26 orthas trochias poiei sois posin kai tas hodous sou kateuthyne.

straight tracks Make for your feet, and your ways straighten out!

:ᏍᏍᏥ ᏥᎿᏍᏍ ᏍᏍᏕᏥᏤᏤ ᏤᏊᏥᏤᏤ-ᏫᏭ-ᎿᏕ 27

כז אַל־תֵּט־יָמִין וּשְׂמֹאול הָסֵר רַגְלְךָ מֵרָע׃

27. 'al-tet-yamin us'mo'wl haser rag'l'ak mera`.

Prov4:27 Do not turn to the right nor to the left; turn your foot from evil.

‹27› μὴ ἐκκλίνῃς εἰς τὰ δεξιὰ μηδὲ εἰς τὰ ἀριστερά,
ἀπόστρεψον δὲ σὸν πόδα ἀπὸ ὁδοῦ κακῆς·

27 mē ekklinēs eis ta dexia mēde eis ta aristera,

You should not turn aside unto the right nor unto the left;

apostrepson de son poda apo hodou kakēs;

but turn your foot from way an evil!

‹27›a ὁδοὺς γὰρ τὰς ἐκ δεξιῶν οἶδεν ὁ θεός, διεστραμμέναι δέ εἰσιν αἱ ἐξ ἀριστερῶν·

27ā hodous gar tas ek dexiōn oiden ho theos,

For the ways, the ones of the right knows the Elohim;

diestrammenai de eisin hai ex aristerōn;

but the ones perverting are of the left;

‹27›b αὐτὸς δὲ ὀρθὰς ποιήσει τὰς τροχιάς σου, τὰς δὲ πορείας σου ἐν εἰρήνῃ προάξει.

27b autos de orthas poiēsei tas trochias sou,
but he straight makes your tracks,
tas de poreias sou en eirēnē proaxei.
your goings in peace he shall lead before.

Chapter 5

Shavua Reading Schedule (5th sidrah) - Prov 5

Prov5:1 :שָׁמֶר־מוּסָר בְּנִי לְחָכְמָתִי הַקְשִׁיבָה לִתְבוּנָתִי הַט־אָזְנֶךָ׃

א בְּנִי לְחָכְמָתִי הַקְשִׁיבָה לִתְבוּנָתִי הַט־אָזְנֶךָ׃

1. b'ni l'chak'mathi haq'shibah lith'bunathi hat-'az'neak.

Prov5:1 My son, give attention to my wisdom, incline your ear to my understanding;

‹5:1› Υἱέ, ἐμῇ σοφίᾳ πρόσεχε, ἐμοῖς δὲ λόγοις παράβαλλε σὸν οὖς,

1 Huie, emē sophią proseche, emois de logois paraballe son ous,
O son, to my wisdom take heed, to my and to words set aside your ear!

---

2 :לִשְׁמֹר מְזִמּוֹת וְדַעַת שְׂפָתֶיךָ יִנְצֹרוּ׃

ב לִשְׁמֹר מְזִמּוֹת וְדַעַת שְׂפָתֶיךָ יִנְצֹרוּ׃

2. lish'mor m'zimoth w'da`ath s'phatheyak yin'tsoru.

Prov5:2 That you may observe discretion and your lips may reserve knowledge.

‹2› ἵνα φυλάξῃς ἔννοιαν ἀγαθήν· αἴσθησιν δὲ ἐμῶν χειλέων ἐντέλλομαί σοι.

2 hina phylaxēs ennoian agathēn;
that you should guard insight good.
aisthēsin de emōn cheileōn entellomai soi.
And perception of my lips I give charge to you.

---

3 :כִּי נֹפֶת תִּטֹּפְנָה שִׂפְתֵי זָרָה וְחָלָק מִשֶּׁמֶן חִכָּהּ׃

ג כִּי נֹפֶת תִּטֹּפְנָה שִׂפְתֵי זָרָה וְחָלָק מִשֶּׁמֶן חִכָּהּ׃

3. ki nopheth titoph'nah siph'they zarah w'chalaq mishemen chikah.

Prov5:3 For the lips of strange woman drip honey and smoother than oil is her palate;

‹3› μὴ πρόσεχε φαύλῃ γυναικί· μέλι γὰρ ἀποστάζει ἀπὸ χειλέων γυναικὸς πόρνης, ἣ πρὸς καιρὸν λιπαίνει σὸν φάρυγγα,

3 mē proseche phaulē gynaiki; meli gar apostazei apo cheileōn gynaikos pornēs,
Give no heed to a vile woman! For honey drops from the lips woman of a harlot,
hē pros kairon lipainei son pharygga,
which for a time fattens your throat.

---

4 :וְאַחֲרִיתָהּ מָרָה כַלַּעֲנָה חַדָּה כְּחֶרֶב פִּיּוֹת׃

ד וְאַחֲרִיתָהּ מָרָה כַלַּעֲנָה חַדָּה כְּחֶרֶב פִּיּוֹת׃

4. w'acharithah marah kala`anah chadah k'chereb pioth.

Prov5:4 But afterwards. she is bitter as wormwood, sharp as a two-edged sword.

‹4› ὕστερον μέντοι πικρότερον χολῆς εὑρήσεις

καὶ ἠκονημένον μᾶλλον μαχαίρας διστόμου.

4 hysteron mentoi pikroteron cholēs heurēseis
Afterwards however more bitter than bile you shall find it,

kai ēkonēmenon mallon machairas distomou.
and being more sharpened rather than a sword a double-edged.

---

5 :ירדות מות שאול צעדיה יתמכו
הרַגְלֶיהָ יֹרְדוֹת מָוֶת שְׁאוֹל צְעָדֶיהָ יִתְמֹכוּ:

5. rag'leyah yor'doth maweth Sh'ol ts'`adeyah yith'moku.

Prov5:5 Her feet go down to death, her steps take hold of Sheol.

‹5› τῆς γὰρ ἀφροσύνης οἱ πόδες κατάγουσιν
τοὺς χρωμένους αὐτῇ μετὰ θανάτου εἰς τὸν ᾅδην, τὰ δὲ ἴχνη αὐτῆς οὐκ ἐρείδεται·

5 tēs gar aphrosynēs hoi podes katagousin tous chrōmenous autē
For of folly the feet lead down the ones dealing with her

meta thanatou eis ton hạdēn, ta de ichnē autēs ouk ereidetai;
with death unto Hades; and her tracks are not established;

---

6 :אל תדע מעגלתיה נעו לא תדע פן־תפלס חיים ארח
וארַח חַיִּים פֶּן־תְּפַלֵּס נָעוּ מַעְגְּלֹתֶיהָ לֹא תֵדָע: פ

6. 'orach chayim pen-t'phales na`u ma`'g'lotheyah lo' theda`.

Prov5:6 Lest you should meditate on the path of life,
her paths are movable – you cannot know them.

‹6› ὁδοὺς γὰρ ζωῆς οὐκ ἐπέρχεται, σφαλεραὶ δὲ αἱ τροχιαὶ αὐτῆς καὶ οὐκ εὔγνωστοι.

6 hodous gar zōēs ouk eperchetai,
the ways for of life she does not come by;

sphalerai de hai trochiai autēs kai ouk eugnōstoi.
are slippery but her tracks, and not well-known.

---

7 :ועתה בנים שמעו־לי ואל־תסורו מאמרי־פי
זוְעַתָּה בָנִים שִׁמְעוּ־לִי וְאַל־תָּסוּרוּ מֵאִמְרֵי־פִי:

7. w'`atah banim shim'`u-li w'al-tasuru me'im'rey-phi.

Prov5:7 Now then, my sons, listen to me and do not depart from the words of my mouth.

‹7› νῦν οὖν, υἱέ, ἄκουέ μου καὶ μὴ ἀκύρους ποιήσῃς ἐμοὺς λόγους·

7 nyn oun, huie, akoue mou kai mē akyrous poiēsēs emous logous;
Now then, O son, hear me! and you should not do void works of my words.

---

8 :הרחק מעליה דרכך ואל־תקרב אל־פתח ביתה
חהַרְחֵק מֵעָלֶיהָ דַרְכֶּךָ וְאַל־תִּקְרַב אֶל־פֶּתַח בֵּיתָהּ:

8. har'cheq me`aleyah dar'kea k w'al-tiq'rab 'el-pethach beythah.

Prov5:8 Keep your way far from her and do not go near the door of her house,

‹8› μακρὰν ποίησον ἀπ' αὐτῆς σὴν ὁδόν, μὴ ἐγγίσῃς πρὸς θύραις οἴκων αὐτῆς,

8 makran poiēson ap' autēs sēn hodon, mē eggisēs pros thyrais oikōn autēs,

far Make from her your way! You should not approach to doors of her houses;

---

9 פֶּן־תִּתֵּן לַאֲחֵרִים הוֹדֶךָ וּשְׁנֹתֶיךָ לְאַכְזָרִי׃ :הָדֶךָ אַחֲרִים לְאַכְזָרִי תִּתֵּן־פֶּן

9. pen-titen la'acherim hodek ush'notheyak l'ak'zari.

Prov5:9 lest you give your honor to others and your years to the cruel one;

‹9› ἵνα μὴ πρόῃ ἄλλοις ζωήν σου καὶ σὸν βίον ἀνελεήμοσιν,

9 hina mē proē allois zōēn sou
that you should not let go to others your means of life,
kai son bion aneleēmosin,
and your livelihood to the unmerciful;

---

10 פֶּן־יִשְׂבְּעוּ זָרִים כֹּחֶךָ וַעֲצָבֶיךָ בְּבֵית נָכְרִי׃ :כֹּחֲךָ זָרִים יִשְׂבְּעוּ־פֶן

10. pen-yis'b'`u zarim kochek wa`atsabeyak b'beyth nak'ri.

Prov5:10 lest strangers shall be filled with your strength
and your labors be in the house of an alien;

‹10› ἵνα μὴ πλησθῶσιν ἀλλότριοι σῆς ἰσχύος,
οἱ δὲ σοὶ πόνοι εἰς οἴκους ἀλλοτρίων εἰσέλθωσιν,

10 hina mē plēsthōsin allotrioi sēs ischuos,
that should not be filled with strangers your strength,
hoi de soi ponoi eis oikous allotriōn eiselthōsin,
and your toils into houses of strangers should enter;

---

11 וְנָהַמְתָּ בְּאַחֲרִיתֶךָ בִּכְלוֹת בְּשָׂרְךָ וּשְׁאֵרֶךָ׃ :בְּשָׂרְךָ וּשְׁאֵרֶךָ כִּלּוֹת בְּאַחֲרִיתֶךָ וְנָהַמְתָּ

11. w'naham'at b'acharitheak bik'loth b'sar'k ush'ereak.

Prov5:11 And you moan when your end comes,
when your flesh and your body are consumed;

‹11› καὶ μεταμεληθήσῃ ἐπ' ἐσχάτων, ἡνίκα ἂν κατατριβῶσιν σάρκες σώματός σου,

11 kai metamelēthēsē ep' eschatōn,
and you shall be repenting at last
hēnika an katatribōsin sarkes sōmatos sou,
when ever wears away the flesh from your body.

---

12 וְאָמַרְתָּ אֵיךְ שָׂנֵאתִי מוּסָר וְתוֹכַחַת נָאַץ לִבִּי׃ :אֵיכָה שָׂנֵאתִי מוּסָר וְתוֹכַחַת נָאַץ לִבִּי

12. w'amar'at 'eyak sane'thi musar w'thokachath na'ats libi.

Prov5:12 And you say, How I have hated instruction! And my heart spurned reproof!

‹12› καὶ ἐρεῖς Πῶς ἐμίσησα παιδείαν, καὶ ἐλέγχους ἐξέκλινεν ἡ καρδία μου·

12 kai ereis Pōs emisēsa paideian,
And you shall say, O how I detested instruction,

kai elegchous exeklinen hē kardia mou;
and reproofs turned aside my heart!

:הלכת הוראי-לא שמעתי בקול מורי ולמלמדי לא-הטיתי אזני 13
יג וְלֹא־שָׁמַעְתִּי בְּקוֹל מוֹרַי וְלִמְלַמְּדַי לֹא־הִטִּיתִי אָזְנִי:

13. w'lo'-shama`'ti b'qol moray w'lim'lam'day lo'-hititi 'az'ni.

Prov5:13 I have not listened to the voice of my teachers,
nor inclined my ear to my instructors!

‹13› οὐκ ἤκουον φωνὴν παιδεύοντός με καὶ διδάσκοντός με
οὐδὲ παρέβαλλον τὸ οὖς μου·

13 ouk ēkouon phōnēn paideuontos me kai didaskontos me
I did not hear the voice of one correcting me and teaching me;
oude pareballon to ous mou;
nor did I set aside my ear.

:אמעט היתי בכל-רע בתוך קהל ועדה 14
יד כִּמְעַט הָיִיתִי בְכָל־רָע בְּתוֹךְ קָהָל וְעֵדָה:

14. kim'`at hayithi b'kal-ra` b'thok qahal w'`edah.

Prov5:14 I was almost in all evil in the midst of the assembly and congregation.

‹14› παρ' ὀλίγον ἐγενόμην ἐν παντὶ κακῷ ἐν μέσῳ ἐκκλησίας καὶ συναγωγῆς.

14 par' oligon egenomēn en panti kakō̜ en mesō̜ ekklēsias kai synagōgēs.
By little I came unto every evil in the midst of the assembly and congregation.

:שתה-מים מבורך ונזלים מתוך בארך 15
טו שְׁתֵה־מַיִם מִבּוֹרֶךָ וְנֹזְלִים מִתּוֹךְ בְּאֵרֶךָ:

15. sh'theh-mayim miboreak w'noz'lim mitok b'ereak.

Prov5:15 Drink water from your own cistern and running water out of your own well.

‹15› πῖνε ὕδατα ἀπὸ σῶν ἀγγείων καὶ ἀπὸ σῶν φρεάτων πηγῆς.

15 pine hydata apo sōn aggeiōn kai apo sōn phreatōn pēgēs.
Drink waters from your own receptacles, and from your own wells the flow!

:יפוצו מעינתיך חוצה ברחבות פלגי-מים 16
טז יָפוּצוּ מַעְיְנֹתֶיךָ חוּצָה בָּרְחֹבוֹת פַּלְגֵי־מָיִם:

16. yaphutsu ma`'y'notheyak chutsah bar'choboth pal'gey-mayim.

Prov5:16 Should your springs be dispersed abroad, streams of water in the streets?

‹16› μὴ ὑπερεκχείσθω σοι τὰ ὕδατα ἐκ τῆς σῆς πηγῆς,
εἰς δὲ σὰς πλατείας διαπορευέσθω τὰ σὰ ὕδατα·

16 mē hyperekcheisthō soi ta hydata ek tēs sēs pēgēs,
Do not let overflow to you the waters from out of your own spring
eis de sas plateias diaporeuesthō ta sa hydata;
into your own squares let go along your waters!

:עִמָּךְ׃ לְבַדֶּךָ לִהְיוּ־לָךְ וְאֵין לְזָרִים אִתָּךְ׃ 17

יז יִהְיוּ־לְךָ לְבַדֶּךָ וְאֵין לְזָרִים אִתָּךְ׃

17. yih'yu-l'ak l'badeak w'eyn l'zarim 'itak.

Prov5:17 Let them be yours alone and not for strangers with you.

‹17› ἔστω σοι μόνῳ ὑπάρχοντα, καὶ μηδεὶς ἀλλότριος μετασχέτω σοι·

17 estō soi monō̃ hyparchonta, kai mēdeis allotrios metaschetō soi;

Let it be to you alone existing, and let not a stranger partake with you!

:עִמָּךְ׃ מְקוֹרֶךָ בָּרוּךְ וּשְׂמַח מֵאֵשֶׁת נְעוּרֶיךָ׃ 18

יח יְהִי־מְקוֹרֶךָ בָּרוּךְ וּשְׂמַח מֵאֵשֶׁת נְעוּרֶיךָ׃

18. y'hi-m'qor'k baruk us'mach me'esheth n'`ureak.

Prov5:18 Let your fountain be blessed, and rejoice in the wife of your youth.

‹18› ἡ πηγή σου τοῦ ὕδατος ἔστω σοι ἰδία,

καὶ συνευφραίνου μετὰ γυναικὸς τῆς ἐκ νεότητός σου.

18 hē pēgē sou tou hydatos estō soi idia,

The spring of your water – let it be to you in particular!

kai syneuphrainou meta gynaikos tēs ek neotētos sou.

and be glad with the wife of your youth!

אַיֶּלֶת אֲהָבִים וְיַעֲלַת־חֵן דַּדֶּיהָ יְרַוֻּךְ 19

בְּכָל־עֵת בְּאַהֲבָתָהּ תִּשְׁגֶּה תָמִיד׃ 19

יט אַיֶּלֶת אֲהָבִים וְיַעֲלַת־חֵן דַּדֶּיהָ יְרַוֻּךְ

בְּכָל־עֵת בְּאַהֲבָתָהּ תִּשְׁגֶּה תָמִיד׃

19. 'ayeleth 'ahabim w'ya`alath-chen dadeyah y'rauuak
b'kal-`eth b'ahabathah tish'geh thamid.

Prov5:19 As a loving hind and a graceful doe, let her breasts satisfy you at all times;
be exhilarated always with her love.

‹19› ἔλαφος φιλίας καὶ πῶλος σῶν χαρίτων ὁμιλείτω σοι,

ἡ δὲ ἰδία ἡγείσθω σου καὶ συνέστω σοι ἐν παντὶ καιρῷ

ἐν γὰρ τῇ ταύτης φιλίᾳ συμπεριφερόμενος πολλοστὸς ἔσῃ.

19 elaphos philias kai pōlos sōn charitōn homileitō soi,

Let your hind of friendship, and filly your of favors, consort with you!

hē de idia hēgeisthō sou kai synestō soi en panti kairō̃

and in particular let her be esteemed by you, and be with you at all time!

en gar tē̃ tautēs philią symperipheromenos pollostos esē̃.

For in this friendship accommodated a great deal you shall be.

:אֵשֶׁת נָכְרִיָּה׃ וּתְחַבֵּק חֵק נָכְרִיָּה׃ 20

כ וְלָמָּה תִשְׁגֶּה בְנִי בְזָרָה וּתְחַבֵּק חֵק נָכְרִיָּה׃

20. w'lamah thish'geh b'ni b'zarah uth'chabeq cheq nak'riah.

Prov5:20 For why should you, my son, be exhilarated with an adulteress
and embrace the bosom of a foreigner?

‹20› μὴ πολὺς ἴσθι πρὸς ἀλλοτρίαν μηδὲ συνέχου ἀγκάλαις τῆς μὴ ἰδίας·

20 mē polys isthi pros allotrian mēde synechou agkalais tēs mē idias;
not much Be with the strange woman, nor hold in embraces the one not your own!

:אֶלֹהִים יַרְאֲכֶם-כִּי עֵינֵי יְהוָה דַּרְכֵי-אִישׁ וְכָל-מַעְגְּלֹתָיו מְפַלֵּס: 21

כא כִּי נֹכַח עֵינֵי יָהוָה דַּרְכֵי־אִישׁ וְכָל־מַעְגְּלֹתָיו מְפַלֵּס:

21. ki nokach `eyney Yahúwah dar'key-'ish w'kal-ma`'g'lothayu m'phales.

Prov5:21 For the ways of a man are before the eyes of אֱלֹהִים,
and He watches all his paths.

‹21› ἐνώπιον γάρ εἰσιν τῶν τοῦ θεοῦ ὀφθαλμῶν ὁδοὶ ἀνδρός,
εἰς δὲ πάσας τὰς τροχιὰς αὐτοῦ σκοπεύει.

21 enōpion gar eisin tōn tou theou ophthalmōn hodoi andros,
before For are the of Elohim eyes the ways of a man,
eis de pasas tas trochias autou skopeuei.
unto and all his tracks he watches.

:עֲוֹנוֹתָיו יִלְכְּדֻנוֹ אֶת-הָרָשָׁע וּבְחַבְלֵי חַטָּאתוֹ יִתָּמֵךְ: 22

כב עֲוֹנוֹתָיו יִלְכְּדֻנוֹ אֶת־הָרָשָׁע וּבְחַבְלֵי חַטָּאתוֹ יִתָּמֵךְ:

22. `awonothayu yil'k'duno 'eth-harasha` ub'chab'ley chata'tho yitamek.

Prov5:22 His own iniquities shall capture the wicked,
and he shall be held with the cords of his sin.

‹22› παρανομίαι ἄνδρα ἀγρεύουσιν,
σειραῖς δὲ τῶν ἑαυτοῦ ἁμαρτιῶν ἕκαστος σφίγγεται·

22 paranomiai andra agreuousin,
Unlawful deeds a man ensnare;
seirais de tōn heautou hamartiōn hekastos sphiggetai;
chains and of ones own sins each is grasped by.

:אֵלוּ יָמוּת בְּאֵין מוּסָר וּבְרֹב אִוַּלְתּוֹ יִשְׁגֶּה: פ 23

כג הוּא יָמוּת בְּאֵין מוּסָר וּבְרֹב אִוַּלְתּוֹ יִשְׁגֶּה: פ

23. hu' yamuth b'eyn musar ub'rob 'ival'to yish'geh.

Prov5:23 He shall die for lack of instruction,
and in the greatness of his folly he shall go astray.

‹23› οὗτος τελευτᾷ μετὰ ἀπαιδεύτων,
ἐκ δὲ πλήθους τῆς ἑαυτοῦ βιότητος ἐξερρίφη καὶ ἀπώλετο δι' ἀφροσύνην.

23 houtos teleutą meta apaideutōn, ek de plēthous
This man comes to an end with the uninstructed; and from the abundance
tēs heautou biotētos exerriphē kai apōleto di' aphrosynēn.
of his own sustenance was cast forth, and perished through folly.

Chapter 6

Shavua Reading Schedule (6th sidrah) - Prov 6

:ידכיך לזר תקעת לרעך ערבת אם־בני א Prov6:1

1. b'ni 'im-`arab'at l're`ek taqa`'at lazar kapeyak.

Prov6:1 My son, if you are surety for your neighbor, struck your hand with a stranger,

‹6:1› Υἱέ, ἐὰν ἐγγυήσῃ σὸν φίλον, παραδώσεις σὴν χεῖρα ἐχθρῷ·

1 Huie, ean eggyēsē̱ son philon,
O son, if you should guarantee a loan for your friend,
paradōseis sēn cheira echthrō̱;
you shall deliver up your hand to the enemy.

:ידכיך־ברגליך נלכדת באמרי־פיך נוקשת ב 2

2. noqash'at b'im'rey-phiyak nil'kad'at b'im'rey-phiyak.

Prov6:2 you are snared with the words of your mouth;
you are captured with the words of your mouth,

‹2› παγὶς γὰρ ἰσχυρὰ ἀνδρὶ τὰ ἴδια χείλη, καὶ ἁλίσκεται χείλεσιν ἰδίου στόματος.

2 pagis gar ischyra andri ta idia cheilē,
snare For are a strong a man's own lips,
kai halisketai cheilesin idiou stomatos.
and he is captured by the words of his own mouth.

לכו־נא עשה־זאת אפוא בני והנצל ג 3
:ידכיך־ברעך לך התרפס ורהב רעיך
כי באת בכף־רעך לך התרפס ורהב רעיך:

3. `aseh zo'th 'epho' b'ni w'hinatsel
ki ba'ath b'kaph-re`ek lek hith'rapes ur'hab re`eyak.

Prov6:3 Do this then, my son, and deliver yourself; since you have come
into the hand of your neighbor, Go, humble yourself, and be bold to your neighbor.

‹3› ποίει, υἱέ, ἃ ἐγώ σοι ἐντέλλομαι, καὶ σῴζου
-ἥκεις γὰρ εἰς χεῖρας κακῶν διὰ σὸν φίλον--ἴθι μὴ ἐκλυόμενος,
παρόξυνε δὲ καὶ τὸν φίλον σου, ὃν ἐνεγυήσω·

3 poiei, huie, ha egō soi entellomai, kai sō̱zou
Do, O son, what I give charge to you, and preserve yourself!
--hēkeis gar eis cheiras kakōn dia son philon--ithi mē ekluomenos,
you come For into the hands of evils on account of your friend. Be not enfeebled!
paroxyne de kai ton philon sou, hon enegyēsō;
but you provoke even your friend whom you guaranteed a loan.

:ידכיכיכל אל־תתן שנה לעיניך ותנומה לעפעפיך ד 4

4. 'al-titen shenah l'`eyneyak uth'numah l'`aph'`apeyak.

Prov6:4 Do not give sleep to your eyes, nor slumber to your eyelids;

‹4› μὴ δῷς ὕπνον σοῖς ὄμμασιν μηδὲ ἐπινυστάξῃς σοῖς βλεφάροις,

4 mē dōs hypnon sois ommasin mēde epinystaxēs sois blepharois,

You should not give sleep to your eyes nor slumber to your eyelids,

---

5 הִנָּצֵל כִּצְבִי מִיָּד וּכְצִפּוֹר מִיַּד יָקוּשׁ׃ פ

5. hinatsel kits'bi miyad uk'tsipor miyad yaqush.

Prov6:5 Deliver yourself like a gazelle from the hand of hunter
and like a bird from the hand of the fowler.

‹5› ἵνα σῴζῃ ὥσπερ δορκὰς ἐκ βρόχων καὶ ὥσπερ ὄρνεον ἐκ παγίδος.

5 hina sōzē hōsper dorkas ek brochōn kai hōsper orneon ek pagidos.

so that you should escape as a doe from nooses, and as a fowl from out of a snare.

---

6 וֹלֵךְ־אֶל־נְמָלָה עָצֵל רְאֵה דְרָכֶיהָ וַחֲכָם׃

6. lek-'el-n'malah `atsel r'eh d'rakeyah wachakam.

Prov6:6 Go to the ant, O sluggard, observe her ways and be wise,

‹6› Ἴθι πρὸς τὸν μύρμηκα, ὦ ὀκνηρέ, καὶ ζήλωσον ἰδὼν τὰς ὁδοὺς αὐτοῦ
καὶ γενοῦ ἐκείνου σοφώτερος·

6 Ithi pros ton myrmēka, ō oknēre, kai zēlōson idōn tas hodous autou

Be as the ant, O lazy one, and be jealous beholding his ways;

kai genou ekeinou sophōteros;

and become as that one – wiser!

---

7 אֲשֶׁר אֵין־לָהּ קָצִין שֹׁטֵר וּמֹשֵׁל׃

7. 'asher 'eyn-lah qatsin shoter umoshel.

Prov6:7 who, having no chief, officer or ruler,

‹7› ἐκείνῳ γὰρ γεωργίου μὴ ὑπάρχοντος μηδὲ τὸν ἀναγκάζοντα ἔχων
μηδὲ ὑπὸ δεσπότην ὢν

7 ekeinō gar geōrgiou mē hyparchontos mēde ton anagkazonta echōn

For to that one there is no farm possession, nor one compelling him is he having,

mēde hypo despotēn ōn

nor under a master is he being.

---

8 תָּכִין בַּקַּיִץ לַחְמָהּ אָגְרָה בַקָּצִיר מַאֲכָלָהּ׃

8. takin baqayits lach'mah 'ag'rah baqatsir ma'akalah.

Prov6:8 Prepares her food in the summer and gathers her provision in the harvest.

‹8› ἑτοιμάζεται θέρους τὴν τροφὴν πολλήν τε ἐν τῷ ἀμήτῳ ποιεῖται τὴν παράθεσιν.

8 hetoimazetai therous tēn trophēn

He prepares of summer the nourishment,
pollēn te en tō̜ amētō̜ poieitai tēn parathesin.
much and also in the harvest he prepares for the fete.

‹8›a ἢ πορεύθητι πρὸς τὴν μέλισσαν καὶ μάθε ὡς ἐργάτις ἐστὶν
τήν τε ἐργασίαν ὡς σεμνὴν ποιεῖται,
8ā ē poreuthēti pros tēn melissan kai mathe hōs ergatis estin
Or go to the bee, and learn how diligent she is,
tēn te ergasian hōs semnēn poieitai,
and how earnestly she is engaged in her work;

‹8›b ἧς τοὺς πόνους βασιλεῖς καὶ ἰδιῶται πρὸς ὑγίειαν προσφέρονται,
ποθεινὴ δέ ἐστιν πᾶσιν καὶ ἐπίδοξος·
8b̲ hēs tous ponous basileis kai idiōtai pros hygieian prospherontai,
whose labors kings and private men use for health,
potheinē de estin pasin kai epidoxos;
and she is desired and respected by all:

‹8›c καίπερ οὖσα τῇ ῥώμῃ ἀσθενής, τὴν σοφίαν τιμήσασα προήχθη.
8č kaiper ousa tē̜ hrōmē̜ asthenēs, tēn sophian timēsasa proēchthē.
though weak in body, she is advanced by honoring wisdom.

---

9 :ᎿᏭᏩᏬ ᏭᏂᏫᏭ ᏗᏭᏬ ᏭᏂᏫᏭ ᏅᏭᏬᏭ ᏅᏭᏬᏭ-ᏅᏭᏂ

ט עַד־מָתַי עָצֵל תִּשְׁכָּב מָתַי תָּקוּם מִשְׁנָתֶךָ׃

9. `ad-mathay `atsel tish'kab mathay taqum mish'natheak.

Prov6:9 How long shall you lie down, O sluggard? When shall you arise from your sleep?

‹9› ἕως τίνος, ὀκνηρέ, κατάκεισαι; πότε δὲ ἐξ ὕπνου ἐγερθήσῃ;
9 heōs tinos, oknēre, katakeisai?
For how long, O lazy one, do you recline?
pote de ex hypnou egerthēsē̜?
And when from out of sleep shall you arise?

---

10 :ᎿᏭᏬᏅ ᏭᏗᏅᏗ ᏢᎿᏭ ᏫᏂᏭᏂᏭᏬ ᏫᏂᏭᏬ ᏫᏂᏭᏬ ᏫᏂᏭᏬ

י מְעַט שֵׁנוֹת מְעַט תְּנוּמוֹת מְעַט חִבֻּק יָדַיִם לִשְׁכָּב׃

10. m'`at shenoth m'`at t'numoth m'`at chibuq yadayim lish'kab.

Prov6:10 A little sleep, a little slumber, a little folding of the hands to rest

‹10› ὀλίγον μὲν ὑπνοῖς, ὀλίγον δὲ κάθησαι, μικρὸν δὲ νυστάζεις,
ὀλίγον δὲ ἐναγκαλίζῃ χερσὶν στήθη·
10 oligon men hypnois, oligon de kathēsai, mikron de nystazeis,
A little then to sleep, and a little you sit down, and a little you slumber,
oligon de enagkalizē̜ chersin stēthē;
and a little you fold your arms with hands to the breasts.

---

11 :ᏂᏭᏬ ᏫᏅᏗᏬ ᏬᏗᏫᏭᏂᏬᏂ ᏬᏫᏗᏗ ᏬᏅᏭᏬᏬ-ᏗᏭᏂ

יא וּבָא־כִמְהַלֵּךְ רֵאשֶׁךָ וּמַחְסֹרְךָ כְּאִישׁ מָגֵן׃ פ

11. uba'-kim'halek re'sheak umach'sor'ak k'ish magen.

Prov6:11 Your poverty shall come in like a vagabond and your need like an armed man.

‹11› εἶτ’ ἐμπαραγίνεταί σοι ὥσπερ κακὸς ὁδοιπόρος ἡ πενία
καὶ ἡ ἔνδεια ὥσπερ ἀγαθὸς δρομεύς.

11 eit’ emparaginetai soi hōsper kakos hodoiporos hē penia
So then comes upon you as an evil traveler poverty;
kai hē endeia hōsper agathos dromeus.
and lack as a good runner.

‹11›a ἐὰν δὲ ἄοκνος ᾖς, ἥξει ὥσπερ πηγὴ ὁ ἀμητός σου,
ἡ δὲ ἔνδεια ὥσπερ κακὸς δρομεὺς ἀπαυτομολήσει.

11ā ean de aoknos ēs, hēxei hōsper pēgē ho amētos sou,
but if you be diligent, your harvest shall arrive as a fountain,
hē de endeia hōsper kakos dromeus apautomolēsei.
and poverty shall flee away as a bad courier.

---

12 אדם בליעל איש און הולך עקשות פה׃

יב אָדָם בְּלִיַּעַל אִישׁ אָוֶן הוֹלֵךְ עִקְּשׁוּת פֶּה׃

12. ‘adam b’lia`al ‘ish ‘awen holek `iq’shuth peh.

Prov6:12 A worthless man, a wicked man, is the one who walks with a perverse mouth,

‹12› Ἀνὴρ ἄφρων καὶ παράνομος πορεύεται ὁδοὺς οὐκ ἀγαθάς·

12 Anēr aphrōn kai paranomos poreuetai hodous ouk agathas;
A man, a fool and a lawbreaker, shall go by ways not good.

---

13 קרץ בעיניו מלל ברגלו מרה באצבעתיו׃

יג קֹרֵץ בְּעֵינָיו מֹלֵל בְּרַגְלָו מֹרֶה בְּאֶצְבְּעֹתָיו׃

13. qorets b’`eynayu molel b’rag’law moreh b’ets’b’`othayu.

Prov6:13 Who winks with his eyes, who signals with his feet, who points with his fingers;

‹13› ὁ δ’ αὐτὸς ἐννεύει ὀφθαλμῷ, σημαίνει δὲ ποδί,
διδάσκει δὲ ἐννεύμασιν δακτύλων,

13 ho d’ autos enneuei ophthalmō, sēmainei de podi,
And the same beckons with the eyes, and makes signs with the foot,
didaskei de enneumasin daktylōn,
and teaches with the beckoning of his fingers.

---

14 תהפכות בלבו חרש רע בכל־עת מדנים ישלח׃

יד תַּהְפֻּכוֹת בְּלִבּוֹ חֹרֵשׁ רָע בְּכָל־עֵת מְדָנִים יְשַׁלֵּחַ׃

14. tah’pukoth b’libo choresh ra` b’kal-`eth m’danim y’shaleach.

Prov6:14 perverse things are in his heart at every time, he devises evil, who spreads strife.

‹14› διεστραμμένῃ δὲ καρδίᾳ τεκταίνεται κακὰ ἐν παντὶ καιρῷ·
ὁ τοιοῦτος ταραχὰς συνίστησιν πόλει.

14 diestrammenē de kardią tektainetai kaka en panti kairō;
being perverted And a heart contrives evils; at all time
ho toioutos tarachas synistēsin polei.

such a one distrubances concocts to a city.

---

15 :אלמ ילאי מעמר אבוא אידו פתע ישבר ואין מרפא
טו עַל־כֵּן פִּתְאֹם יָבוֹא אֵידוֹ פֶּתַע יִשָּׁבֵר וְאֵין מַרְפֵּא׃ פ

15. `al-ken pith'om yabo' 'eydo petha` yishaber w'eyn mar'pe'.

Prov6:15 Therefore his calamity shall come suddenly;
instantly he shall be broken and there shall be no healing.

‹15› διὰ τοῦτο ἐξαπίνης ἔρχεται ἡ ἀπώλεια αὐτοῦ, διακοπὴ καὶ συντριβὴ ἀνίατος.

15 dia touto exapinēs erchetai hē apōleia autou,
On account of this suddenly comes his destruction;
diakopē kai syntribē aniatos.
severance and destruction irretrievable.

---

16 :ישנא יהוה ושבע תועבות נפשו
טז שֵׁשׁ־הֵנָּה שָׂנֵא יְהוָה וְשֶׁבַע תּוֹעֵבוֹת נַפְשׁוֹ׃

16. shesh-henah sane' Yahúwah w'sheba` to`aboth naph'sho.

Prov6:16 There are six things which יהוה hates,
yes, seven which are an abomination to His soul:

‹16› ὅτι χαίρει πᾶσιν, οἷς μισεῖ ὁ κύριος, συντρίβεται δὲ δι᾽ ἀκαθαρσίαν ψυχῆς·

16 hoti chairei pasin, hois misei ho kyrios,
For he rejoices in all things which detest YHWH
syntribetai de di' akatharsian psychēs;
he is destroyed because of uncleanniess of soul –

---

17 :רמות לשון שקר וידים שפכות דם־נקי
יז עֵינַיִם רָמוֹת לְשׁוֹן שָׁקֶר וְיָדַיִם שֹׁפְכוֹת דָּם־נָקִי׃

17. `eynayim ramoth l'shon shaqer w'yadayim shoph'koth dam-naqi.

Prov6:17 Haughty eyes, a lying tongue, and hands that shed innocent blood,

‹17› ὀφθαλμὸς ὑβριστοῦ, γλῶσσα ἄδικος, χεῖρες ἐκχέουσαι αἷμα δικαίου

17 ophthalmos hybristou, glōssa adikos, cheires ekcheousai haima dikaiou
eye an insulting, tongue an unjust, hands pouring out blood righteous,

---

18 :לב חרש מחשבות און רגלים ממהרות לרוץ לרעה
יח לֵב חֹרֵשׁ מַחְשְׁבוֹת אָוֶן רַגְלַיִם מְמַהֲרוֹת לָרוּץ לָרָעָה׃

18. leb choresh mach'sh'both 'awen rag'layim m'maharoth laruts lara`ah.

Prov6:18 A heart that devises wicked plans, feet that run rapidly to evil,

‹18› καὶ καρδία τεκταινομένη λογισμοὺς κακοὺς
καὶ πόδες ἐπισπεύδοντες κακοποιεῖν·

18 kai kardia tektainomenē logismous kakous kai podes epispeudontes kakopoiein;
and a heart contriving devices evil, and feet hurrying to do evil.

---

19 :עד־אמת יפיח כזבים ומשלח מדנים בין אחים

יט יָפִיחַ כְּזָבִים עֵד שָׁקֶר וּמְשַׁלֵּחַ מְדָנִים בֵּין אַחִים׃ פ

19. yaphiach k'zabim `ed shaqer um'shaleach m'danim beyn 'achim.

Prov6:19 A false witness who utters lies, and one who spreads strife among brothers.

‹19› ἐκκαίει ψεύδη μάρτυς ἄδικος καὶ ἐπιπέμπει κρίσεις ἀνὰ μέσον ἀδελφῶν.

19 ekkaiei pseudē martys adikos
kindles lying witness An unjust,
kai epipempei kriseis ana meson adelphōn.
and brings in addition judicial case between brethren.

---

20 :ידעת אביך ואל־תטש תורת אמך׃

כ נְצֹר בְּנִי מִצְוַת אָבִיךָ וְאַל־תִּטֹּשׁ תּוֹרַת אִמֶּךָ׃

20. n'tsor b'ni mits'wath 'abiyak w'al-titosh torath 'imeak.

Prov6:20 My son, observe the commandment of your father
and do not forsake the teaching of your mother;

‹20› Ὑιέ, φύλασσε νόμους πατρός σου καὶ μὴ ἀπώσῃ θεσμοὺς μητρός σου·

20 Huie, phylasse nomous patros sou
O son, guard the laws of your father!
kai mē apōsē thesmous mētros sou;
and you should not thrust away the rules of your mother.

---

21 :תקשרם על־לבך תמיד ענדם על־גרגרתך׃

כא קָשְׁרֵם עַל־לִבְּךָ תָּמִיד עָנְדֵם עַל־גַּרְגְּרֹתֶךָ׃

21. qash'rem `al-lib'ak thamid `an'dem `al-gar'g'rotheak.

Prov6:21 Bind them continually on your heart; tie them around your neck.

‹21› ἄφαψαι δὲ αὐτοὺς ἐπὶ σῇ ψυχῇ διὰ παντὸς καὶ ἐγκλοίωσαι ἐπὶ σῷ τραχήλῳ.

21 aphapsai de autous epi sē psychē dia pantos
But affix them upon your soul always,
kai egkloiōsai epi sō trachēlō.
and bind them with a cord around your neck!

---

22 :בהתהלכך תנחה אתך בשכבך תשמר עליך
וקיצותה היא תשיחך׃

כב בְּהִתְהַלֶּכְךָ תַּנְחֶה אֹתָךְ בְּשָׁכְבְּךָ תִּשְׁמֹר עָלֶיךָ
וַהֲקִיצוֹתָ הִיא תְשִׂיחֶךָ׃

22. b'hith'halek'ak tan'cheh 'otha'k b'shak'b'ak tish'mor `aleyak wahaqitsoath hi' th'sicheak.

Prov6:22 When you walk about, they shall guide you; when you sleep,
they shall watch over you; and when you awake, they shall talk to you.

‹22› ἡνίκα ἂν περιπατῇς, ἐπάγου αὐτήν, καὶ μετὰ σοῦ ἔστω·
ὡς δ' ἂν καθεύδῃς, φυλασσέτω σε, ἵνα ἐγειρομένῳ συλλαλῇ σοι·

22 hēnika an peripatēs, epagou autēn, kai meta sou estō;
When ever you should walk, bring it, and with you let it be!

hōs d’ an katheudēs, phylassetō se,
And when ever you should sleep, let it guard you!
hina egeiromenō syllalē soi;
that in arising it should converse together with you.

:ראיתך שיחתך תעיר עליך ראיתך תישן תשמר עליך 23
כג כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר:
23. ki ner mits’wah w’thorah ‘or w’derek chayim tok’choth musar.

Prov6:23 For the commandment is a lamp and the teaching is light;
and reproofs for discipline are the way of life

‹23› ὅτι λύχνος ἐντολὴ νόμου καὶ φῶς, καὶ ὁδὸς ζωῆς ἔλεγχος καὶ παιδεία
23 hoti lychnos entolē nomou kai phōs,
For is a lamp the commandment of the law, and a light,
kai hodos zōēs elegchos kai paideia
and a way of life, and reproof, and instruction;

:תשמרך מאשת רע מחלקת לשון נכריה 24
כד לִשְׁמָרְךָ מֵאֵשֶׁת רָע מֵחֶלְקַת לָשׁוֹן נָכְרִיָּה:
24. lish’mar’ak me’esheth ra` mechel’qath lashon nak’riah.

Prov6:24 To keep you from the evil woman, from the smooth tongue of the adulteress.

‹24› τοῦ διαφυλάσσειν σε ἀπὸ γυναικὸς ὑπάνδρου
καὶ ἀπὸ διαβολῆς γλώσσης ἀλλοτρίας.
24 tou diaphylassein se apo gynaikos hypandrou
to guard you from woman a married,
kai apo diabolēs glōssēs allotrias.
and from the distraction tongue of a strange.

:תחמד יפיה בלבבך ואל־תקחך בעפעפיה 25
כה אַל־תַּחְמֹד יָפְיָהּ בִּלְבָבֶךָ וְאַל־תִּקָּחֲךָ בְּעַפְעַפֶּיהָ:
25. ‘al-tach’mod yaph’yah bil’babeak w’al-tiqachak b’`aph’`apeyah.

Prov6:25 Do not desire her beauty in your heart, nor let her capture you with her eyelids.

‹25› μή σε νικήσῃ κάλλους ἐπιθυμία, μηδὲ ἀγρευθῇς σοῖς ὀφθαλμοῖς
μηδὲ συναρπασθῇς ἀπὸ τῶν αὐτῆς βλεφάρων·
25 mē se nikēsē kallous epithymia, mēde agreuthēs sois ophthalmois
Let not overcome you of beauty the desire, nor be caught your eyes
mēde synarpasthēs apo tōn autēs blepharōn;
nor seized by her eyelids.

כי בעד־אשה זונה עד־ככר לחם 26
:ואשת איש נפש יקרה תצוד
כו כִּי בְעַד־אִשָּׁה זוֹנָה עַד־כִּכַּר לָחֶם
וְאֵשֶׁת אִישׁ נֶפֶשׁ יְקָרָה תָצוּד: פ

26. ki b'`ad-'ishah zonah `ad-kikar lachem w'esheth 'ish nephesh y'qarah thatsud.

Prov6:26 For on account of a woman, a harlot, is brought to a loaf of bread,
and another man's wife hunts for the precious soul.

‹26› τιμὴ γὰρ πόρνης ὅση καὶ ἑνὸς ἄρτου, γυνὴ δὲ ἀνδρῶν τιμίας ψυχὰς ἀγρεύει.

26 timē gar pornēs hosē kai henos artou,
For the value of a harlot is as much as even one bread loaf;
gynē de andrōn timias psychas agreuei.
and a woman of men the precious souls lays snare for.

---

27 :אֲחַזֶּה־אֵשׁ בְּחֵיקוֹ וּבְגָדָיו לֹא תִשָּׂרַפְנָה

כז הַיַחְתֶּה אִישׁ אֵשׁ בְּחֵיקוֹ וּבְגָדָיו לֹא תִשָּׂרַפְנָה:

27. hayach'teh 'ish 'esh b'cheyqo ub'gadayu lo' thisaraph'nah.

Prov6:27 Can a man take fire in his bosom and his clothes not be burned?

‹27› ἀποδήσει τις πῦρ ἐν κόλπῳ, τὰ δὲ ἱμάτια οὐ κατακαύσει;

27 apodēsei tis pyr en kolpō̧, ta de himatia ou katakausei?
Shall anyone tie up fire in his bosom, and his garments not incinerate?

---

28 :אִם־יְהַלֵּךְ אִישׁ עַל־הַגֶּחָלִים וְרַגְלָיו לֹא תִכָּוֶיינָה

כח אִם־יְהַלֵּךְ אִישׁ עַל־הַגֶּחָלִים וְרַגְלָיו לֹא תִכָּוֶיינָה:

28. 'im-y'halek 'ish `al-hagechalim w'rag'layu lo' thikaweynah.

Prov6:28 Or can a man walk on hot coals and his feet not be scorched?

‹28› ἢ περιπατήσει τις ἐπ' ἀνθράκων πυρός, τοὺς δὲ πόδας οὐ κατακαύσει;

28 ē peripatēsei tis ep' anthrakōn pyros, tous de podas ou katakausei?
Or shall anyone walk upon coals of fire, and his feet shall not incinerate.

---

29 :אֵת אִשֶּׁת רֵעֵהוּ לֹא יִנָּקֶה כָּל־הַנֹּגֵעַ בָּהּ

כט כֵּן הַבָּא אֶל־אֵשֶׁת רֵעֵהוּ לֹא יִנָּקֶה כָּל־הַנֹּגֵעַ בָּהּ:

29. ken haba' 'el-'esheth re`ehu lo' yinaqeh kal-hanoge`a bah.

Prov6:29 So is he who goes in to his neighbor's wife;
whoever touches her shall not go unpunished.

‹29› οὕτως ὁ εἰσελθὼν πρὸς γυναῖκα ὕπανδρον,
οὐκ ἀθῳωθήσεται οὐδὲ πᾶς ὁ ἁπτόμενος αὐτῆς.

29 houtōs ho eiselthōn pros gynaika hypandron,
So the one entering to woman a married;
ouk athō̧ōthēsetai oude pas ho haptomenos autēs.
he shall not be acquitted, nor any one touching her.

---

30 :לֹא־יָבוּזוּ לַגַּנָּב כִּי יִגְנוֹב לְמַלֵּא נַפְשׁוֹ כִּי יִרְעָב

ל לֹא־יָבוּזוּ לַגַּנָּב כִּי יִגְנוֹב לְמַלֵּא נַפְשׁוֹ כִּי יִרְעָב:

30. lo'-yabuzu laganab ki yig'nob l'male' naph'sho ki yir'`ab.

Prov6:30 They do not despise a thief if he steals to satisfy his soul when he is hungry;

‹30› οὐ θαυμαστὸν ἐὰν ἁλῷ τις κλέπτων,

κλέπτει γὰρ ἵνα ἐμπλήσῃ τὴν ψυχὴν πεινῶν·

30 ou thaumaston ean halō̱ tis kleptōn,

It is not a wonder if any be captured stealing;

kleptei gar hina emplēsē̱ tēn psychēn peinōn;

for he steals that he should fill up his soul when hungering;

:יָחֵר יָחֵרָג יָיִת־כָּל־חוֹן בֵּיתוֹ יִתֵּן 31

לא וְנִמְצָא יְשַׁלֵּם שִׁבְעָתָיִם אֶת־כָּל־חוֹן בֵּיתוֹ יִתֵּן:

31. w'nim'tsa' y'shalem shib'`athayim 'eth-kal-hon beytho yiten.

Prov6:31 But when he is found, he shall repay sevenfold;
he shall give all the substance of his house.

‹31› ἐὰν δὲ ἁλῷ, ἀποτείσει ἑπταπλάσια
καὶ πάντα τὰ ὑπάρχοντα αὐτοῦ δοὺς ῥύσεται ἑαυτόν.

31 ean de halō̱, apoteisei heptaplasia

but if he should be captured he shall pay seven-fold,

kai panta ta hyparchonta autou dous hrysetai heauton.

and all his possessions by giving shall rescue himself.

:אִישָׁה חֲסַר־לֵב מַשְׁחִית נַפְשׁוֹ הוּא יַעֲשֶׂנָּה 32

לב נֹאֵף אִשָּׁה חֲסַר־לֵב מַשְׁחִית נַפְשׁוֹ הוּא יַעֲשֶׂנָּה:

32. no'eph 'ishah chasar-leb mash'chith naph'sho hu' ya`asenah.

Prov6:32 The one who commits adultery with a woman lacks heart;
he who does it is a destroyer of his own soul.

‹32› ὁ δὲ μοιχὸς δι᾽ ἔνδειαν φρενῶν ἀπώλειαν τῇ ψυχῇ αὐτοῦ περιποιεῖται,

32 ho de moichos di' endeian phrenōn apōleian tē̱ psychē̱ autou peripoieitai,

But the adulterer, through lack of sense, destruction for his soul procures.

:נֶגַע וְקָלוֹן יִמְצָא וְחֶרְפָּתוֹ לֹא תִמָּחֶה 33

לג נֶגַע־וְקָלוֹן יִמְצָא וְחֶרְפָּתוֹ לֹא תִמָּחֶה:

33. nega`-w'qalon yim'tsa' w'cher'patho lo' thimacheh.

Prov6:33 Wounds and disgrace he shall find, and his reproach shall not be blotted out.

‹33› ὀδύνας τε καὶ ἀτιμίας ὑποφέρει,
τὸ δὲ ὄνειδος αὐτοῦ οὐκ ἐξαλειφθήσεται εἰς τὸν αἰῶνα.

33 odynas te kai atimias hypopherei,

Both griefs and dishonor he suffers,

to de oneidos autou ouk exaleiphthēsetai eis ton aiōna.

and his scorn shall not be wiped away into the eon.

:קִנְאָה חֲמַת־גֶּבֶר וְלֹא־יַחְמוֹל בְּיוֹם נָקָם 34

לד כִּי־קִנְאָה חֲמַת־גֶּבֶר וְלֹא־יַחְמוֹל בְּיוֹם נָקָם:

34. ki-qin'ah chamath-gaber w'lo'-yach'mol b'yom naqam.

Prov6:34 For jealousy enrages a man, and he shall not spare in the day of vengeance.

‹34› μεστὸς γὰρ ζήλου θυμὸς ἀνδρὸς αὐτῆς· οὐ φείσεται ἐν ἡμέρᾳ κρίσεως,

34 mestos gar zēlou thymos andros autēs;
is full For of zeal the rage of her husband;

ou pheisetai en hēmerą kriseōs,
he shall not spare in the day of judgment.

---

35 :ᐸᐯᐡ-ᐣᐧᐧᐤ ᐡᐧ ᐣᐧᐦᐡ-ᐦᐧᐩ ᐧᐩᐧ-ᐧᐩ ᐡᐧᐧ ᐦᐡᐡ-ᐦᐧ

לה לֹא־יִשָּׂא פְּנֵי כָל־כֹּפֶר וְלֹא־יֹאבֶה כִּי תַרְבֶּה־שֹׁחַד׃ פ

35. lo'-yisa' p'ney kal-kopher w'lo'-yo'beh ki thar'beh-shochad.

Prov6:35 He shall not accept the presence of every ransom,
nor shall he be satisfied if you multiply the bribes.

‹35› οὐκ ἀνταλλάξεται οὐδενὸς λύτρου τὴν ἔχθραν οὐδὲ μὴ διαλυθῇ πολλῶν δώρων.

35 ouk antallaxetai oudenos lytrou tēn echthran oude mē dialythę̄ pollōn dōrōn.
He shall not bargain for any ransom of his hatred, nor part by many gifts.

Chapter 7

Shavua Reading Schedule (7th sidrah) - Prov 7

Prov7:1 :ᐧᐩᐦᐧ ᐧᐧᐧᐦ ᐡᐧᐩᐧᐦᐧᐧᐩ ᐡᐧᐧᐧᐦᐧ ᐧᐧᐧᐧ ᐡᐧᐧᐧ

א בְּנִי שְׁמֹר אֲמָרַי וּמִצְוֹתַי תִּצְפֹּן אִתָּךְ׃

1. b'ni sh'mor 'amaray umits'wothay tits'pon 'itak.

Prov7:1 My son, keep my words and treasure my commandments within you.

‹7:1› Υἱέ, φύλασσε ἐμοὺς λόγους, τὰς δὲ ἐμὰς ἐντολὰς κρύψον παρὰ σεαυτῷ·

1 Huie, phylasse emous logous, tas de emas entolas kruuon para seautō;
O son, keep my words, and my commandments hide for yourself!

‹1›a υἱέ, τίμα τὸν κύριον, καὶ ἰσχύσεις, πλὴν δὲ αὐτοῦ μὴ φοβοῦ ἄλλον.

1ā huie, tima ton kyrion, kai ischyseis,
O son, esteem YHWH! and you shall strength;

plēn de autou mē phobou allon.
and besides him, do not fear another!

---

2 :ᐧᐧᐧᐧᐧ ᐧᐧᐧᐧᐧᐧᐧ ᐡᐧᐧᐧᐧᐧ ᐣᐧᐯᐧ ᐡᐧᐧᐧᐧᐧ ᐧᐧᐧᐧ

ב שְׁמֹר מִצְוֹתַי וֶחְיֵה וְתוֹרָתִי כְּאִישׁוֹן עֵינֶיךָ׃

2. sh'mor mits'wothay wech'yeh w'thorathi k'ishon `eyneyak.

Prov7:2 Keep my commandments and live, and my teaching as the apple of your eye.

‹2› φύλαξον ἐμὰς ἐντολάς, καὶ βιώσεις,
τοὺς δὲ ἐμοὺς λόγους ὥσπερ κόρας ὀμμάτων·

2 phylaxon emas entolas, kai biōseis,
Keep my commandments! and you shall spend life;

tous de emous logous hōsper koras ommatōn;
and my words as if the pupil of your eyes.

---

3 :ᐧᐧᐧ ᐧᐧᐧ-ᐧᐧ ᐧᐧᐧᐧ ᐧᐧᐧᐧᐧᐧᐧ-ᐧᐧ ᐧᐧᐧᐧ

ג קְשָׁרֵם עַל־אֶצְבְּעֹתֶיךָ כָּתְבֵם עַל־לוּחַ לִבֶּךָ׃

3. qash'rem `al-'ets'b'`otheyak kath'bem `al-luach libeak.

Prov7:3 Bind them on your fingers; write them on the tablet of your heart.

‹3› περίθου δὲ αὐτοὺς σοῖς δακτύλοις, ἐπίγραψον δὲ ἐπὶ τὸ πλάτος τῆς καρδίας σου.

3 perithou de autous sois daktylois, epigrapson de epi to platos tēs kardias sou.

Put them on your fingers, and inscribe them upon the width of your heart!

---

4 :אֲמֹר לַחָכְמָה אֲחֹתִי אָתְּ וּמֹדָע לַבִּינָה תִּקְרָא׃

ד אֱמֹר לַחָכְמָה אֲחֹתִי אָתְּ וּמֹדָע לַבִּינָה תִּקְרָא׃

4. 'emor lachak'mah 'achothi 'at' umoda` labinah thiq'ra'.

Prov7:4 Say to wisdom, you are my sister, and call understanding your acquaintance;

‹4› εἶπον τὴν σοφίαν σὴν ἀδελφὴν εἶναι,
τὴν δὲ φρόνησιν γνώριμον περιποίησαι σεαυτῷ,

4 eipon tēn sophian sēn adelphēn einai,

Speak wisdom your sister to be;

tēn de phronēsin gnōrimon peripoiēsai seautō̱,

and intelligence as an acquaintance procure to yourself!

---

5 :לִשְׁמָרְךָ מֵאִשָּׁה זָרָה מִנָּכְרִיָּה אֲמָרֶיהָ הֶחֱלִיקָה׃

ה לִשְׁמָרְךָ מֵאִשָּׁה זָרָה מִנָּכְרִיָּה אֲמָרֶיהָ הֶחֱלִיקָה׃

5. lish'mar'k me'ishah zarah minak'riah 'amareyah hecheliqah.

Prov7:5 That they may keep you from the strange woman,
from the foreigner who flatters her words.

‹5› ἵνα σε τηρήσῃ ἀπὸ γυναικὸς ἀλλοτρίας καὶ πονηρᾶς,
ἐάν σε λόγοις τοῖς πρὸς χάριν ἐμβάληται.

5 hina se tērēsē̱ apo gynaikos allotrias kai ponēras,

that she should keep you from woman the strange and wicked,

ean se logois tois pros charin embalētai.

if words for you for favor she should put.

---

6 :כִּי בְּחַלּוֹן בֵּיתִי בְּעַד אֶשְׁנַבִּי נִשְׁקָפְתִּי׃

ו כִּי בְּחַלּוֹן בֵּיתִי בְּעַד אֶשְׁנַבִּי נִשְׁקָפְתִּי׃

6. ki b'chalon beythi b'`ad 'esh'nabi nish'qaph'ti.

Prov7:6 For at the window of my house I looked out through my lattice,

‹6› ἀπὸ γὰρ θυρίδος ἐκ τοῦ οἴκου αὐτῆς εἰς τὰς πλατείας παρακύπτουσα,

6 apo gar thyridos ek tou oikou autēs eis tas plateias parakyptousa,

For from the window of her house into the squares she leans

---

7 :בַּל־פְּתָאִים אָבִינָה בַּבָּנִים נַעַר חֲסַר־לֵב׃

ז וָאֵרֶא בַּפְּתָאִים אָבִינָה בַּבָּנִים נַעַר חֲסַר־לֵב׃

7. wa'ere' bap'tha'yim 'abinah babanim na`ar chasar-leb.

Prov7:7 And I saw among the naive,
and discerned among the youths a young man lacking heart,

‹7› ὃν ἂν ἴδῃ τῶν ἀφρόνων τέκνων νεανίαν ἐνδεῆ φρενῶν

7 hon an idē̱ tōn aphronōn teknōn
at whom ever she should behold of the foolish offspring–
neanian endeē phrenōn
a young man lacking of sense,

---

8 :בדרך ביתה יצעד אצל פנה ובדרך בשוק עבר
ח עֹבֵר בַּשּׁוּק אֵצֶל פִּנָּה וְדֶרֶךְ בֵּיתָהּ יִצְעָד׃

8. `ober bashuq 'etsel pinah w'derek beythah yits'`ad.

Prov7:8 Passing through the street near her corner; and he takes the way to her house,

‹8› παραπορευόμενον παρὰ γωνίαν ἐν διόδοις οἴκων αὐτῆς

8 paraporeuomenon para gōnian en diodois oikōn autēs
passing by the corner in the corridors of her houses,

---

9 :בנשף בערב יום באישון לילה ואפלה
ט בְּנֶשֶׁף־בְּעֶרֶב יוֹם בְּאִישׁוֹן לַיְלָה וַאֲפֵלָה׃

9. b'nesheph-b'`ereb yom b'ishon lay'lah wa'aphelah.

Prov7:9 in the twilight, in the evening of the day,
in the middle of the night and in the darkness.

‹9› καὶ λαλοῦντα ἐν σκότει ἑσπερινῷ,
ἡνίκα ἂν ἡσυχία νυκτερινὴ ᾖ καὶ γνοφώδης,

9 kai lalounta en skotei hesperinō̱,
speaking in darkness during the evening,
hēnika an hēsychia nykterinē ē̱ kai gnophōdēs,
when ever all is at rest nightly, or also at dimness.

---

10 :לב וצרת שית זונה ונצרת אשה לקראתו והנה
י וְהִנֵּה אִשָּׁה לִקְרָאתוֹ שִׁית זוֹנָה וּנְצֻרַת לֵב׃

10. w'hinneh 'ishah liq'ra'tho shith zonah un'tsurath leb.

Prov7:10 And behold, a woman comes to meet him,
dressed as a harlot and cunning of heart.

‹10› ἡ δὲ γυνὴ συναντᾷ αὐτῷ, εἶδος ἔχουσα πορνικόν,
ἣ ποιεῖ νέων ἐξίπτασθαι καρδίας.

10 hē de gynē synantą autō̱, eidos echousa pornikon,
And the woman meets with him the appearance having of a harlot,
hē poiei neōn exiptasthai kardias.
which makes of young men to flutter the heart.

---

11 :המיה היא וסררת בביתה לא־ישכנו רגליה
יא הֹמִיָּה הִיא וְסֹרֶרֶת בְּבֵיתָהּ לֹא־יִשְׁכְּנוּ רַגְלֶיהָ׃

11. homiah hi' w'sorareth b'beythah lo'-yish'k'nu rag'leyah.

Prov7:11 She is boisterous and rebellious, her feet do not remain at her house;

‹11› ἀνεπτερωμένη δέ ἐστιν καὶ ἄσωτος, ἐν οἴκῳ δὲ οὐχ ἡσυχάζουσιν οἱ πόδες αὐτῆς·

11 anepterōmenē de estin kai asōtos, en oikō̃ de ouch hēsychazousin hoi podes autēs;

inciting And she is and carnal, in her house and do not stay still her feet.

:פעמיה לא־נוחו רגליה בביתה׃ 12

יב פַּעַם בַּחוּץ פַּעַם בָּרְחֹבוֹת וְאֵצֶל כָּל־פִּנָּה תֶאֱרֹב׃

12. pa`am bachuts pa`am bar'choboth w'etsel kal-pinah the'erob.

Prov7:12 She is now in the streets, now in the squares, and she lies in wait at every corner.

‹12› χρόνον γάρ τινα ἔξω ῥέμβεται,

χρόνον δὲ ἐν πλατείαις παρὰ πᾶσαν γωνίαν ἐνεδρεύει.

12 chronon gar tina exō hrembetai,

time For at certain time outside she strays,

chronon de en plateiais para pasan gōnian enedreuei.

and another time in the squares by every corner she lies in wait.

:ואל אמצאך׃ 13

יג וְהֶחֱזִיקָה בּוֹ וְנָשְׁקָה־לּוֹ הֵעֵזָה פָנֶיהָ וַתֹּאמַר לוֹ׃

13. w'hecheziqah bo w'nash'qah-lo he`ezah phaneyah wato'mar lo.

Prov7:13 So she seizes him and kisses him and with a brazen face she says to him:

‹13› εἶτα ἐπιλαβομένη ἐφίλησεν αὐτόν, ἀναιδεῖ δὲ προσώπῳ προσεῖπεν αὐτῷ

13 eita epilabomenē ephilēsen auton, anaidei de prosōpō̃ proseipen autō̃

Then, taking hold, she fondles him; and with impudent face she says to him,

---

:זבחי שלמים עלי היום שלמתי נדרי׃ 14

יד זִבְחֵי שְׁלָמִים עָלַי הַיּוֹם שִׁלַּמְתִּי נְדָרָי׃

14. zib'chey sh'lamim `alay hayom shilam'ti n'daray.

Prov7:14 Sacrifices of peace offerings are on me; today I have paid my vows.

‹14› Θυσία εἰρηνική μοί ἐστιν, σήμερον ἀποδίδωμι τὰς εὐχάς μου·

14 Thysia eirēnikē moi estin, sēmeron apodidōmi tas euchas mou;

sacrifice a peace with me There is, today I render my vows.

:על־כן יצאתי לקראתך לשחר פניך ואמצאך׃ 15

טו עַל־כֵּן יָצָאתִי לִקְרָאתֶךָ לְשַׁחֵר פָּנֶיךָ וָאֶמְצָאֶךָ׃

15. `al-ken yatsa'thi liq'ra'thek l'shacher paneyak wa'em'tsa'eak.

Prov7:15 Therefore I have come out to meet you, to seek your face earnestly,
and I have found you.

‹15› ἕνεκα τούτου ἐξῆλθον εἰς συνάντησίν σοι, ποθοῦσα τὸ σὸν πρόσωπον εὕρηκά σε·

15 heneka toutou exēlthon eis synantēsin soi,

Because of this I come forth for meeting you;

pothousa to son prosōpon heurēka se;

feeling the absence of your face I have found you.

---

16 :מצרים׃ עטון חטבות ערשי רבדתי מרבדים
טז מַרְבַּדִּים רָבַדְתִּי עַרְשִׂי חֲטֻבוֹת אֵטוּן מִצְרָיִם׃

16. mar'badim rabad'ti `ar'si chatuboth 'etun Mits'rayim.

Prov7:16 I have spread my couch with coverings,
with stripped cloths of linen of Mitsrayim.

‹16› κειρίαις τέτακα τὴν κλίνην μου, ἀμφιτάποις δὲ ἔστρωκα τοῖς ἀπ' Αἰγύπτου·

16 keiriais tetaka tēn klinēn mou, amphitapois de estrōka tois ap' Aigyptou;
In trimming, I stretched my bed. spreads I spread from Egypt.

---

17 :נפתי משכבי מר אהלים וקנמון
יז נַפְתִּי מִשְׁכָּבִי מֹר אֲהָלִים וְקִנָּמוֹן׃

17. naph'ti mish'kabi mor 'ahalim w'qinamon.

Prov7:17 I have sprinkled my bed with myrrh, aloes and cinnamon.

‹17› διέρραγκα τὴν κοίτην μου κρόκῳ, τὸν δὲ οἶκόν μου κινναμώμῳ·

17 dierragka tēn koitēn mou krokō̧, ton de oikon mou kinnamōmō̧;
with I have sprinkled my bed with saffron my house with cinnamon.

---

18 :נרוה דדים עד־הבקר נתעלסה באהבים
יח לְכָה נִרְוֶה דֹדִים עַד־הַבֹּקֶר נִתְעַלְּסָה בָּאֲהָבִים׃

18. l'kah nir'weh dodim `ad-haboqer nith'`al'sah ba'ahabim.

Prov7:18 Come, let us take our affections until morning;
let us delight ourselves with caresses.

‹18› ἐλθὲ καὶ ἀπολαύσωμεν φιλίας ἕως ὄρθρου, δεῦρο καὶ ἐγκυλισθῶμεν ἔρωτι·

18 elthe kai apolausōmen philias heōs orthrou,
Come! for we should enjoy friendship until dawn.

deuro kai egkylisthōmen erōti;
Come, for we should wrap up in passion.

---

19 :פי אין האיש בביתו הלך בדרך מרחוק׃
יט כִּי אֵין הָאִישׁ בְּבֵיתוֹ הָלַךְ בְּדֶרֶךְ מֵרָחוֹק׃

19. ki 'eyn ha'ish b'beytho halak b'derek merachoq.

Prov7:19 For my husband is not at his house, he has gone on a long journey;

‹19› οὐ γὰρ πάρεστιν ὁ ἀνήρ μου ἐν οἴκῳ, πεπόρευται δὲ ὁδὸν μακρὰν

19 ou gar parestin ho anēr mou en oikō̧, peporeutai de hodon makran
is not For at hand my husband in the house; he has gone way a long,

---

20 :צרור־הכסף לקח בידו ליום הכסא יבא ביתו׃
כ צְרוֹר־הַכֶּסֶף לָקַח בְּיָדוֹ לְיוֹם הַכֵּסֶא יָבֹא בֵיתוֹ׃

20. ts'ror-hakeseph laqach b'yado l'yom hakese' yabo' beytho.

Prov7:20 He has taken a bag of silver in his hand,

on the day of the covered moon he shall come at his house.

‹20› ἔνδεσμον ἀργυρίου λαβὼν ἐν χειρὶ αὐτοῦ,
δι’ ἡμερῶν πολλῶν ἐπανήξει εἰς τὸν οἶκον αὐτοῦ.

20 endesmon argyriou labōn en cheiri autou,
a bundle of silver taking in his hands;
di’ hēmerōn pollōn epanēxei eis ton oikon autou.
for only after days many shall he come back again to his house.

---

21 :ᎥᎸᏂᏥᏗᏝᏗ ᏍᏥᏗᏗᏩ ᏕᏝᏂᏗ ᏍᏂᏕᏝ ᏗᏗᏗ ᎥᏗᏫᏍᏥ

כא הִטַּתּוּ בְּרֹב לִקְחָהּ בְּחֵלֶק שְׂפָתֶיהָ תַּדִּיחֶנּוּ׃

21. hitatu b’rob liq’chah b’cheleq s’phatheyah tadichenu.

Prov7:21 With her many persuasions she entices him;
with her flattering lips she seduces him.

‹21› ἀπεπλάνησεν δὲ αὐτὸν πολλῇ ὁμιλίᾳ
βρόχοις τε τοῖς ἀπὸ χειλέων ἐξώκειλεν αὐτόν.

21 apeplanēsen de auton pollȩ̄ homiliạ
she led astray And him with much companionship,
brochois te tois apo cheileōn exōkeilen auton.
with noses and also. By the things from her lips she led him aground.

---

22 ᏧᎥᏕᏥ ᏂᏕᏫ-ᏣᏧ ᏕᎥᏩᎩ ᎩᏧᏫᏕ ᏥᏥᏕᏂᏧ ᎩᏣᎥᏥ
ᏣᏥᎥᏧ ᏕᏂᎥᎩ-ᏣᏧ ᏧᎩᎥᎥᏫ

כב הוֹלֵךְ אַחֲרֶיהָ פִּתְאֹם כְּשׁוֹר אֶל־טָבַח יָבוֹא
וּכְעֶכֶס אֶל־מוּסַר אֱוִיל׃

22. holek ‘achareyah pith’om k’shor ‘el-tabach yabo’ uk’`ekes ‘el-musar ‘ewil.

Prov7:22 Suddenly he goes after her as an ox goes to the slaughter,
or as one in fetters to the discipline of a fool,

‹22› ὁ δὲ ἐπηκολούθησεν αὐτῇ κεπφωθείς, ὥσπερ δὲ βοῦς ἐπὶ σφαγὴν ἄγεται
καὶ ὥσπερ κύων ἐπὶ δεσμοὺς

22 ho de epēkolouthēsen autȩ̄ kepphōtheis, hōsper de bous epi sphagēn agetai
And he followed after her, being easily led on, and as an ox unto slaughter is led,
kai hōsper kyōn epi desmous
and as a dog to bands,

---

23 ᏂᏗ-ᏣᏧ ᏩᎥᏗᏣ ᏩᏍᏩᎩ ᎥᏍᏩᎩ ᏣᏂ ᏂᏣᏗᏍ ᏍᏕ
ᏧᎥᏍ ᎥᏤᏗᏩᏩ-ᏍᎩ ᏕᏍᏍ-ᏧᏣᎥ

כג עַד יְפַלַּח חֵץ כְּבֵדוֹ כְּמַהֵר צִפּוֹר אֶל־פָּח
וְלֹא־יָדַע כִּי־בְנַפְשׁוֹ הוּא׃ פ

23. `ad y’phalach chets k’bedo k’maher tsipor ‘el-pach w’lo’-yada` ki-b’naph’sho hu’.

Prov7:23 Until an arrow pierces through his liver;
as a bird hastens to the snare, so he does not know that it is for his soul.

‹23› ἢ ὡς ἔλαφος τοξεύματι πεπληγὼς εἰς τὸ ἧπαρ,

σπεύδει δὲ ὥσπερ ὄρνεον εἰς παγίδα οὐκ εἰδὼς ὅτι περὶ ψυχῆς τρέχει.

23 ē hōs elaphos toxeumati peplēgōs eis to hēpar,
as a stag shot with a bow, striking into the liver;

speudei de hōsper orneon eis pagida ouk eidōs hoti peri psychēs trechei.
and he hastens as a fowl into a snare, not seeing that for his soul he runs.

---

24 :אֵלַי־בָנִים שִׁמְעוּ־לִי וְאַשְׁרֵי דַרְכַּי יִשְׁמֹרוּ׃

כד וְעַתָּה בָנִים שִׁמְעוּ־לִי וְהַקְשִׁיבוּ לְאִמְרֵי־פִי׃

24. w'`atah banim shim'`u-li w'haq'shibu l'im'rey-phi.

Prov7:24 Now therefore, my sons, listen to me,
and pay attention to the words of my mouth.

‹24› νῦν οὖν, υἱέ, ἄκουέ μου καὶ πρόσεχε ῥήμασιν στόματός μου·

24 nyn oun, huie, akoue mou kai proseche hrēmasin stomatos mou;
Now then, O son, hear me, and take heed to the sayings of my mouth!

---

25 :אַל־יִשְׂטְ אֶל־דְּרָכֶיהָ לִבֶּךָ אַל־תֵּתַע בִּנְתִיבוֹתֶיהָ׃

כה אַל־יִשְׂטְ אֶל־דְּרָכֶיהָ לִבֶּךָ אַל־תֵּתַע בִּנְתִיבוֹתֶיהָ׃

25. 'al-yes't' 'el-d'rakeyah libek 'al-tetha` bin'thibotheyah.

Prov7:25 Do not let your heart turn aside to her ways, do not stray into her paths.

‹25› μὴ ἐκκλινάτω εἰς τὰς ὁδοὺς αὐτῆς ἡ καρδία σου·

25 mē ekklinatō eis tas hodous autēs hē kardia sou;
Do not turn aside to her ways with your heart!

---

26 :כִּי רַבִּים חֲלָלִים הִפִּילָה וַעֲצֻמִים כָּל־הֲרֻגֶיהָ׃

כו כִּי־רַבִּים חֲלָלִים הִפִּילָה וַעֲצֻמִים כָּל־הֲרֻגֶיהָ׃

26. ki-rabbim chalalim hipilah wa`atsumim kal-harugeyah.

Prov7:26 For many are the victims she has cast down, and numerous are all her slain.

‹26› πολλοὺς γὰρ τρώσασα καταβέβληκεν, καὶ ἀναρίθμητοί εἰσιν οὓς πεφόνευκεν·

26 pollous gar trōsasa katabeblēken,
many For in piercing she has thrown down,

kai anarithmētoi eisin hous pephoneuken;
and innumerable are whom she has murdered.

---

27 :דַּרְכֵי שְׁאוֹל בֵּיתָהּ יֹרְדוֹת אֶל־חַדְרֵי־מָוֶת׃

כז דַּרְכֵי שְׁאוֹל בֵּיתָהּ יֹרְדוֹת אֶל־חַדְרֵי־מָוֶת׃ פ

27. dar'key Sh'ol beythah yor'doth 'el-chad'rey-maweth.

Prov7:27 Her house is the way to Sheol, descending to the chambers of death.

‹27› ὁδοὶ ᾅδου ὁ οἶκος αὐτῆς κατάγουσαι εἰς τὰ ταμίεια τοῦ θανάτου.

27 hodoi hądou ho oikos autēs katagousai eis ta tamieia tou thanatou.
is the ways of Hades Her house; they lead down into the storerooms of death.

Chapter 8

:הֲלֹא חָכְמָה תִקְרָא וּתְבוּנָה תִּתֵּן קוֹלָהּ: Prov8:1
א הֲלֹא־חָכְמָה תִקְרָא וּתְבוּנָה תִּתֵּן קוֹלָהּ:

1. halo'-chak'mah thiq'ra' uth'bunah titen qolah.

Prov8:1 Does not wisdom call, and understanding lift up her voice?

‹8:1› Σὺ τὴν σοφίαν κηρύξεις, ἵνα φρόνησίς σοι ὑπακούσῃ·

1 Sy tēn sophian kēryxeis, hina phronēsis soi hypakousē;
You wisdom shall proclaim, that intellect should obey you.

:בְּרֹאשׁ־מְרוֹמִים עֲלֵי־דָרֶךְ בֵּית נְתִיבוֹת נִצָּבָה: 2
ב בְּרֹאשׁ־מְרוֹמִים עֲלֵי־דָרֶךְ בֵּית נְתִיבוֹת נִצָּבָה:

2. b'ro'sh-m'romim `aley-darek beyth n'thiboth nitsabah.

Prov8:2 She stands on top of the heights on the way, between the paths;

‹2› ἐπὶ γὰρ τῶν ὑψηλῶν ἄκρων ἐστίν, ἀνὰ μέσον δὲ τῶν τρίβων ἕστηκεν·

2 epi gar tōn huyēlōn akrōn estin, ana meson de tōn tribōn hestēken;
upon For the high extremities she is, in the midst and of the paths she stands.

:לְיַד־שְׁעָרִים לְפִי־קָרֶת מְבוֹא פְתָחִים תָּרֹנָּה: 3
ג לְיַד־שְׁעָרִים לְפִי־קָרֶת מְבוֹא פְתָחִים תָּרֹנָּה:

3. l'yad-sh'`arim l'phi-qareth m'bo' ph'thachim taronah.

Prov8:3 Beside the gates, at the opening to the city, at the entrance of the doors, she cries out:

‹3› παρὰ γὰρ πύλαις δυναστῶν παρεδρεύει, ἐν δὲ εἰσόδοις ὑμνεῖται

3 para gar pylais dynastōn paredreuei,
For by the gates of the mighty ones she is occupied;
en de eisodois hymneitai
and in the entrance sings, saying,

:אֵלֵיכֶם אִישִׁים אֶקְרָא וְקוֹלִי אֶל־בְּנֵי אָדָם: 4
ד אֵלֵיכֶם אִישִׁים אֶקְרָא וְקוֹלִי אֶל־בְּנֵי אָדָם:

4. 'aleykem 'ishim 'eq'ra' w'qoli 'el-b'ney 'adam.

Prov8:4 To you, O men, I call, and my voice is to the sons of men.

‹4› Ὑμᾶς, ὦ ἄνθρωποι, παρακαλῶ καὶ προίεμαι ἐμὴν φωνὴν υἱοῖς ἀνθρώπων·

4 Hymas, ō anthrōpoi, parakalō kai proiemai emēn phōnēn huiois anthrōpōn;
You, O men, I comfort; I let go with my voice to the sons of men.

:הָבִינוּ פְתָאִים עָרְמָה וּכְסִילִים הָבִינוּ לֵב: 5
ה הָבִינוּ פְתָאִים עָרְמָה וּכְסִילִים הָבִינוּ לֵב:

5. habinu ph'tha'yim `ar'mah uk'silim habinu leb.

Prov8:5 O naive ones, understand prudence; and, O fools, understand heart.

‹5› νοήσατε, ἄκακοι, πανουργίαν, οἱ δὲ ἀπαίδευτοι, ἔνθεσθε καρδίαν.

5 noēsate, akakoi, panourgian, hoi de apaideutoi, enthesthe kardian.

Comprehend, O guileless ones, astuteness! O uninstructed, insert it in heart!

---

6 שמעו כי־נגידים ואדבר ומפתח שפתי מישרים׃

ו שִׁמְעוּ כִּי־נְגִידִים אֲדַבֵּר וּמִפְתַּח שְׂפָתַי מֵישָׁרִים׃

6. shim'`u ki-n'gidim 'adaber umiph'tach s'phathay meysharim.

Prov8:6 Listen, for I shall speak noble things;
and the opening of my lips shall be right things.

‹6› εἰσακούσατέ μου, σεμνὰ γὰρ ἐρῶ καὶ ἀνοίσω ἀπὸ χειλέων ὀρθά·

6 eisakousate mou, semna gar erō

Listen to me! serious things for I shall speak,

kai anoisō apo cheileōn ortha;

and I shall offer from my lips straight things!

---

7 כי־אמת יהגה חכי ותועבת שפתי רשע׃

ז כִּי־אֱמֶת יֶהְגֶּה חִכִּי וְתוֹעֲבַת שְׂפָתַי רֶשַׁע׃

7. ki-'emeth yeh'geh chiki w'tho`abath s'phathay resha`.

Prov8:7 For my mouth shall utter truth; and wickedness is an abomination to my lips.

‹7› ὅτι ἀλήθειαν μελετήσει ὁ φάρυγξ μου,
ἐβδελυγμένα δὲ ἐναντίον ἐμοῦ χείλη ψευδῆ.

7 hoti alētheian meletēsei ho pharygx mou, ebdelygmena de enantion emou cheilē pseudē.

For truth shall meditate my throat; are abhorrent and before me lying lying.

---

8 בצדק כל־אמרי־פי אין בהם נפתל ועקש׃

ח בְּצֶדֶק כָּל־אִמְרֵי־פִי אֵין בָּהֶם נִפְתָּל וְעִקֵּשׁ׃

8. b'tsedeq kal-'im'rey-phi 'eyn bahem niph'tal w'`iqesh.

Prov8:8 All the utterances of my mouth are in righteousness;
there is nothing crooked nor perverted in them.

‹8› μετὰ δικαιοσύνης πάντα τὰ ῥήματα τοῦ στόματός μου,
οὐδὲν ἐν αὐτοῖς σκολιὸν οὐδὲ στραγγαλῶδες·

8 meta dikaiosynēs panta ta hrēmata tou stomatos mou,

are with righteousness All the sayings of my mouth;

ouden en autois skolion oude straggalōdes;

nothing in them is crooked nor insidious.

---

9 כלם נכחים למבין וישרים למצאי דעת׃

ט כֻּלָּם נְכֹחִים לַמֵּבִין וִישָׁרִים לְמֹצְאֵי דָעַת׃

9. kulam n'kochim lamebin wisharim l'mots'ey da`ath.

Prov8:9 They are all straightforward to him who understands,
and right to those who find knowledge.

‹9› πάντα ἐνώπια τοῖς συνιοῦσιν καὶ ὀρθὰ τοῖς εὑρίσκουσι γνῶσιν.

9 panta enōpia tois syniousin
All is face to face to the ones perceiving;
kai ortha tois heuriskousi gnōsin.
and straight to the ones finding knowledge.

---

10 :מוסרי ואל־כסף ודעת מחרוץ נבחר
יקחו־מוסרי ואל־כסף ודעת מחרוץ נבחר:

10. q'chu-musari w'al-kaseph w'da`ath mecharuts nib'char.

Prov8:10 Take my instruction and not silver, and knowledge rather than choicest gold.

‹10› λάβετε παιδείαν καὶ μὴ ἀργύριον καὶ γνῶσιν ὑπὲρ χρυσίον δεδοκιμασμένον,
ἀνθαιρεῖσθε δὲ αἴσθησιν χρυσίου καθαροῦ·

10 labete paideian kai mē argyrion kai gnōsin hyper chrysion dedokimasmenon,
Receive instruction, and not silver! and knowledge above gold tried.
anthaireisthe de aisthēsin chrysiou katharou;
yes, choose perception instead of pure gold.

---

11 :כי־טובה חכמה מפנינים וכל־חפצים לא ישוו־בה
יא כי־טובה חכמה מפנינים וכל־חפצים לא ישוו־בה:

11. ki-tobah chak'mah mip'ninim w'kal-chaphatsim lo' yish'wu-bah.

Prov8:11 For wisdom is better than jewels;
and all desirable things cannot compare with her.

‹11› κρείσσων γὰρ σοφία λίθων πολυτελῶν, πᾶν δὲ τίμιον οὐκ ἄξιον αὐτῆς ἐστιν.

11 kreissōn gar sophia lithōn polytelōn,
is better For wisdom stones than very costy;
pan de timion ouk axion autēs estin.
and every esteemed thing not worth her is.

---

12 :ארמה וזמות אמצא
יב אני־חכמה שכנתי ערמה ודעת מזמות אמצא:

12. 'ani-chak'mah shakan'ti `ar'mah w'da`ath m'zimoth 'em'tsa'.

Prov8:12 I, wisdom, dwell with prudence, and I find knowledge of discretion.

‹12› ἐγὼ ἡ σοφία κατεσκήνωσα βουλήν, καὶ γνῶσιν καὶ ἔννοιαν ἐγὼ ἐπεκαλεσάμην.

12 egō hē sophia kateskēnōsa boulēn, kai gnōsin kai ennoian egō epekalesamēn.
I wisdom encamped with counsel and knowledge; and reflection I called upon.

---

13 :רע גאה וגאון ודרך רע ופי תהפכות שנאתי
יג יראת יהוה שנאת רע גאה וגאון
ודרך רע ופי תהפכות שנאתי:

13. yir'ath Yahúwah s'no'th ra` ge'ah w'ga'on w'derek ra` uphi thah'pukoth sane'thi.

Prov8:13 The fear of יהוה is to hate evil;
pride and arrogance and the evil way and the perverted mouth, I hate.

‹13› φόβος κυρίου μισεῖ ἀδικίαν, ὕβριν τε καὶ ὑπερηφανίαν καὶ ὁδοὺς πονηρῶν·
μεμίσηκα δὲ ἐγὼ διεστραμμένας ὁδοὺς κακῶν.

13 phobos kyriou misei adikian, hybrin te kai hyperēphanian
The fear of YHWH detests injustice; insolence also, and pride,
kai hodous ponērōn; memisēka de egō diestrammenas hodous kakōn.
and the ways of evil ones; have detested and I the perverting ways of evil men.

:אֵלַי עֵצָה וְתוּשִׁיָּה אֲנִי בִינָה לִי גְבוּרָה 14
יד לִי־עֵצָה וְתוּשִׁיָּה אֲנִי בִינָה לִי גְבוּרָה:

14. li-`etsah w'thushiah 'ani binah li g'burah.

Prov8:14 Counsel is mine and sound wisdom; I am understanding, power is mine.

‹14› ἐμὴ βουλὴ καὶ ἀσφάλεια, ἐμὴ φρόνησις, ἐμὴ δὲ ἰσχύς·

14 emē boulē kai asphaleia, emē phronēsis, emē de ischys;
are mine Counsel and safety; is mine intelligence is mine and strength.

:בִּי מְלָכִים יִמְלֹכוּ וְרוֹזְנִים יְחֹקְקוּ צֶדֶק 15
טו בִּי מְלָכִים יִמְלֹכוּ וְרוֹזְנִים יְחֹקְקוּ צֶדֶק:

15. bi m'lakim yim'loku w'roz'nim y'choq'qu tsedeq.

Prov8:15 By me kings reign, and rulers decree righteousness.

‹15› δι' ἐμοῦ βασιλεῖς βασιλεύουσιν, καὶ οἱ δυνάσται γράφουσιν δικαιοσύνην·

15 di' emou basileis basileuousin, kai hoi dynastai graphousin dikaiosynēn;
By me kings reign, and the mighty ones write righteousness.

:בִּי שָׂרִים יָשֹׂרוּ וּנְדִיבִים כָּל־שֹׁפְטֵי צֶדֶק 16
טז בִּי שָׂרִים יָשֹׂרוּ וּנְדִיבִים כָּל־שֹׁפְטֵי צֶדֶק:

16. bi sarim yasoru un'dibim kal-shoph'tey tsedeq.

Prov8:16 By me princes rule, and nobles, all who judge rightly.

‹16› δι' ἐμοῦ μεγιστᾶνες μεγαλύνονται, καὶ τύραννοι δι' ἐμοῦ κρατοῦσι γῆς.

16 di' emou megistanes megalynontai,
Through me great men become magnified,
kai tyrannoi di' emou kratousi gēs.
and sovereigns through me take hold of the earth.

:אֲנִי אֹהֲבֶיהָ אֵהָב וּמְשַׁחֲרַי יִמְצָאֻנְנִי 17
יז אֲנִי אֹהֲבֶיהָ אֵהָב וּמְשַׁחֲרַי יִמְצָאֻנְנִי:

17. 'ani 'ohabeyah 'ehab um'shacharay yim'tsa'un'ni.

Prov8:17 I love those who love me; and those who diligently seek me shall find me.

‹17› ἐγὼ τοὺς ἐμὲ φιλοῦντας ἀγαπῶ, οἱ δὲ ἐμὲ ζητοῦντες εὑρήσουσιν.

17 egō tous eme philountas agapō, hoi de eme zētountes heurēsousin.
I the ones me being fond of love; and the ones seeking me shall find me.

:אֲפִרְיִי טוֹב מִזָּהָב וּמִפָּז וּתְבוּאָתִי מִכֶּסֶף נִבְחָר 18

יח עֹשֶׁר־וְכָבוֹד אִתִּי הוֹן עָתֵק וּצְדָקָה׃

18. `osher-w'kabod 'iti hon `atheq uts'daqah.

Prov8:18 Riches and glory are with me, enduring wealth and righteousness.

‹18› πλοῦτος καὶ δόξα ἐμοὶ ὑπάρχει καὶ κτῆσις πολλῶν καὶ δικαιοσύνη·

18 ploutos kai doxa emoi hyparchei kai ktēsis pollōn kai dikaiosynē;
Wealth and glory exist by me, and property much and righteousness.

---

19 ⊗ ܛܒܐ ܦܝܪܝ ܡܢܟܪܘܬ ܘܡܦܙ ܐܬܒܘܥܬܝ ܡܟܣܦܐ ܢܒܚܪ׃

יט טוֹב פִּרְיִי מֵחָרוּץ וּמִפָּז וּתְבוּאָתִי מִכֶּסֶף נִבְחָר׃

19. tob pir'yi mecharuts umipaz uth'bu'athi mikeseph nib'char.

Prov8:19 My fruit is better than gold, even than pure gold,
and my yield better than choicest silver.

‹19› βέλτιον ἐμὲ καρπίζεσθαι ὑπὲρ χρυσίον καὶ λίθον τίμιον,
τὰ δὲ ἐμὰ γενήματα κρείσσω ἀργυρίου ἐκλεκτοῦ.

19 beltion eme karpizesthai hyper chrysion kai lithon timion,
Best to gather my fruit than gold and stone precious;
ta de ema genēmata kreissō argyriou eklektou.
and my produce is better than silver choice.

---

20 ⊗ ܒܐܘܪܚ ܨܕܩܐ ܐܗܠܟ ܒܬܘܟ ܢܬܝܒܘܬ ܡܫܦܛ׃

כ בְּאֹרַח־צְדָקָה אֲהַלֵּךְ בְּתוֹךְ נְתִיבוֹת מִשְׁפָּט׃

20. b'orach-ts'daqah 'ahalek b'thok n'thiboth mish'pat.

Prov8:20 I walk in the way of righteousness, in the midst of the paths of justice,

‹20› ἐν ὁδοῖς δικαιοσύνης περιπατῶ
καὶ ἀνὰ μέσον τρίβων δικαιώματος ἀναστρέφομαι,

20 en hodois dikaiosynēs peripatō kai ana meson tribōn dikaiōmatos anastrephomai,
in the ways of righteousness I walk, and in the midst of paths of reason I return;

---

21 ܠܡܢܚܝܠ ܐܘܗܒܝ ܝܫ ܘܐܨܪܬܝܗܡ ܐܡܠܐ׃

כא לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא׃ פ

21. l'han'chil 'ohabay yesh w'ots'rotheyhem 'amale'.

Prov8:21 To endow those who love me with wealth, that I may fill their treasuries.

‹21› ἵνα μερίσω τοῖς ἐμὲ ἀγαπῶσιν ὕπαρξιν
καὶ τοὺς θησαυροὺς αὐτῶν ἐμπλήσω ἀγαθῶν.

21 hina merisō tois eme agapōsin hyparxin
that I shall portion to the ones loving me substance;
kai tous thēsaurous autōn emplēsō agathōn.
and their treasuries I shall fill up of good things.

‹2‹21›a ἐὰν ἀναγγείλω ὑμῖν τὰ καθ' ἡμέραν γινόμενα,
μνημονεύσω τὰ ἐξ αἰῶνος ἀριθμῆσαι.

21ā ean anaggeilō hymin ta kath' hēmeran ginomena,

If I should announce to you the things each day happening,
mnēmoneusō ta ex aiōnos arithmēsai.
I shall remember also the things of the eon to count.

:כאתי יהוה קנני ראשית דרכו קדם מפעליו מאז 22
כב יָהוָה קָנָנִי רֵאשִׁית דַּרְכּוֹ קֶדֶם מִפְּעָלָיו מֵאָז:

22. Yahúwah qanani re'shith dar'ko qedem miph'`alayu me'az.

Prov8:22 יהוה possessed me at the beginning of His way, before His works of old.

‹22› κύριος ἔκτισέν με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ,
22 kyrios ektisen me archēn hodōn autou eis erga autou,
YHWH created me the head of his ways for his works.

:נסכתי מרא׳ש מקדמי־ארץ 23
כג מֵעוֹלָם נִסַּכְתִּי מֵרֹאשׁ מִקַּדְמֵי־אָרֶץ:

23. me`olam nisak'ti mero'sh miqad'mey-'arets.

Prov8:23 From everlasting I was established, from the beginning,
from the earliest times of the earth.

‹23› πρὸ τοῦ αἰῶνος ἐθεμελίωσέν με ἐν ἀρχῇ,
23 pro tou aiōnos ethemeliōsen me en archē,
Before the eon he founded me in the beginning,

:תהומות חוללתי באין מעינות נכבדי־מים 24
כד בְּאֵין־תְּהֹמוֹת חוֹלָלְתִּי בְּאֵין מַעְיָנוֹת נִכְבַּדֵּי־מָיִם:

24. b'eyn-t'homoth cholal'ti b'eyn ma`'yanoth nik'badey-mayim.

Prov8:24 When there were no depths I was brought forth,
when there were no springs abounding with water.

‹24› πρὸ τοῦ τὴν γῆν ποιῆσαι καὶ πρὸ τοῦ τὰς ἀβύσσους ποιῆσαι,
πρὸ τοῦ προελθεῖν τὰς πηγὰς τῶν ὑδάτων,
24 pro tou tēn gēn poiēsai kai pro tou tas abyssous poiēsai,
before the earth making; and before the abysses making;
pro tou proelthein tas pēgas tōn hydatōn,
before the coming forth of the springs of waters;

:הרים הטבעו לפני גבעות חוללתי 25
כה בְּטֶרֶם הָרִים הָטְבָּעוּ לִפְנֵי גְבָעוֹת חוֹלָלְתִּי:

25. b'terem harim hat'ba`u liph'ney g'ba`oth cholal'ti.

Prov8:25 Before the mountains were settled, before the hills I was brought forth;

‹25› πρὸ τοῦ ὄρη ἑδρασθῆναι, πρὸ δὲ πάντων βουνῶν γεννᾷ με.
25 pro tou orē hedrasthēnai, pro de pantōn bounōn genna me.
before of the mountains the seating; and before all the hills he engenders me.

:לא עשה ארץ וחוצות ראש עפר תבל 26

כו עַד־לֹא עָשָׂה אֶרֶץ וְחוּצוֹת וְרֹאשׁ עָפְרוֹת תֵּבֵל׃

26. `ad-lo' `asah 'erets w'chutsoth w'ro'sh `aph'roth tebel.

Prov8:26 While He had not yet made the earth and the fields,
nor the first dust of the world.

‹26› κύριος ἐποίησεν χώρας καὶ ἀοικήτους καὶ ἄκρα οἰκούμενα τῆς ὑπ' οὐρανόν.

26 kyrios epoiēsen chōras kai aoikētous
YHWH made regions, and uninhabited places,
kai akra oikoumena tēs hyp' ouranon.
and uttermost parts of the inhabitable world under the heavens.

---

27 ידעתי אם־אין אז ראיתי אם־אין אז׃

כז בַּהֲכִינוֹ שָׁמַיִם שָׁם אָנִי בְּחוּקוֹ חוּג עַל־פְּנֵי תְהוֹם׃

27. bahakino shamayim sham 'ani b'chuqo chug `al-p'ney th'hom.

Prov8:27 When He established the heavens, I was there,
when He inscribed a circle on the face of the deep,

‹27› ἡνίκα ἡτοίμαζεν τὸν οὐρανόν, συμπαρήμην αὐτῷ,
καὶ ὅτε ἀφώριζεν τὸν ἑαυτοῦ θρόνον ἐπ' ἀνέμων.

27 hēnika hētoimazen ton ouranon, symparēmēn autō̜,
When he prepared the heavens, I was present with him,
kai hote aphōrizen ton heautou thronon ep' anemōn.
and when he separated his throne upon the winds;

---

28 אמצו שחקים ממעל בעזוז עינות תהום׃

כח בְּאַמְּצוֹ שְׁחָקִים מִמָּעַל בַּעֲזוֹז עֵינוֹת תְּהוֹם׃

28. b'am'tso sh'chaqim mima`al ba`azoz `inoth t'hom.

Prov8:28 When He made firm the skies above, when the springs of the deep became fixed,

‹28› ἡνίκα ἰσχυρὰ ἐποίει τὰ ἄνω νέφη,
καὶ ὡς ἀσφαλεῖς ἐτίθει πηγὰς τῆς ὑπ' οὐρανὸν

28 hēnika ischyra epoiei ta anō nephē,
when strong he made the upward clouds;
kai hōs asphaleis etithei pēgas tēs hyp' ouranon
and as safe he made the springs under heaven;

---

29 בשומו לים חקו ומים לא יעברו־פיו בחוקו מוסדי ארץ׃

כט בְּשׂוּמוֹ לַיָּם חֻקּוֹ וּמַיִם לֹא יַעַבְרוּ־פִיו בְּחוּקוֹ מוֹסְדֵי אָרֶץ׃

29. b'sumo layam chuqo umayim lo' ya`ab'ru-phiu b'chuqo mos'dey 'arets.

Prov8:29 When He set for the sea its boundary so that the water should not transgress
His command, when He marked out the foundations of the earth;

‹29› καὶ ἰσχυρὰ ἐποίει τὰ θεμέλια τῆς γῆς,

29 kai ischyra epoiei ta themelia tēs gēs,
and as strong he made the foundations of the earth,

---

30 ואהיה אצלו אמון
:כל־עת לפניו בכל־עת משחקת יום יום שעשעים ואהיה

לוָאֶהְיֶה אֶצְלוֹ אָמוֹן
וָאֶהְיֶה שַׁעֲשֻׁעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת:

30. wa'eh'yeh 'ets'lo 'amon
wa'eh'yeh sha`ashu`im yom yom m'sacheqeth l'phanayu b'kal-`eth.

Prov8:30 Then I was beside Him, as a master workman;
and I was daily His delight, rejoicing before Him at all times,

‹30› ἤμην παρ' αὐτῷ ἁρμόζουσα, ἐγὼ ἤμην ᾗ προσέχαιρεν.
καθ' ἡμέραν δὲ εὐφραινόμην ἐν προσώπῳ αὐτοῦ ἐν παντὶ καιρῷ,
30 ēmēn par' autō harmozousa, egō ēmēn hē prosechairen.
I was by him. being in accord I was, in which he rejoiced with.
kath' hēmeran de euphrainomēn en prosōpō autou en panti kairō,
each day And I was glad in front of him at all time,

---

31 משחקת בתבל ארצו ושעשעי את־בני אדם:
לאמְשַׂחֶקֶת בְּתֵבֵל אַרְצוֹ וְשַׁעֲשֻׁעַי אֶת־בְּנֵי אָדָם: פ

31. m'sacheqeth b'thebel 'ar'tso w'sha`ashu`ay 'eth-b'ney 'adam.

Prov8:31 Rejoicing in the world, His earth, and my delight were with in the sons of men.

‹31› ὅτε εὐφραίνετο τὴν οἰκουμένην συντελέσας
καὶ ἐνευφραίνετο ἐν υἱοῖς ἀνθρώπων.
31 hote euphraineto tēn oikoumenēn syntelesas
even when he was pleased with the inhabitable world completing,
kai eneuphraineto en huiois anthrōpōn.
and was pleased among the sons of men.

---

32 ועתה בנים שמעו־לי ואשרי דרכי ישמרו:
לבוְעַתָּה בָנִים שִׁמְעוּ־לִי וְאַשְׁרֵי דְּרָכַי יִשְׁמֹרוּ:

32. w'`atah banim shim'`u-li w'ash'rey d'rakay yish'moru.

Prov8:32 Now therefore, O sons, listen to me, for blessed are they who keep my ways.

‹32› νῦν οὖν, υἱέ, ἄκουέ μου.
32 nyn oun, huie, akoue mou.
Now then, O son, hear me!

---

33 שמעו מוסר וחכמו ואל־תפרעו:
לגשִׁמְעוּ מוּסָר וַחֲכָמוּ וְאַל־תִּפְרָעוּ:

33. shim'`u musar wachakamu w'al-tiph'ra`u.

Prov8:33 Heed instruction and be wise, and do not neglect it.

---

34 אל יעש שמע אל־אדם לפתחי יום יום לשמר מזזות פתחי:

לד אַשְׁרֵי אָדָם שֹׁמֵעַ לִי
לִשְׁקֹד עַל־דַּלְתֹתַי יוֹם יוֹם לִשְׁמֹר מְזוּזוֹת פִּתָחָי׃

34. 'ash'rey 'adam shome`a li
lish'qod `al-dal'thothay yom yom lish'mor m'zuzoth p'thachay.

Prov8:34 Blessed is the man who listens to me,
watching daily at my gates, waiting at my doorposts.

‹34› μακάριος ἀνήρ, ὃς εἰσακούσεταί μου, καὶ ἄνθρωπος, ὃς τὰς ἐμὰς ὁδοὺς φυλάξει ἀγρυπνῶν ἐπ' ἐμαῖς θύραις καθ' ἡμέραν τηρῶν σταθμοὺς ἐμῶν εἰσόδων·

34 makarios anēr, hos eisakousetai mou,
Blessed is the man who shall listen to me,
kai anthrōpos, hos tas emas hodous phylaxei
and the man who my ways shall guard;
agrypnōn ep' emais thyrais kath' hēmeran
being awake at my doors each day,
tērōn stathmous emōn eisodōn;
giving heed at the doorposts of my entrances.

---

35 :אֶצְאֶיךָ יָעֵל רָצוֹן מֵיהוָה׃
לה כִּי מֹצְאִי מֹצְאֵי חַיִּים וַיָּפֶק רָצוֹן מֵיהוָה׃

35. ki mots'i mots'ey chayim wayapheq ratson meYahúwah.

Prov8:35 For he who finds me finds life and obtains favor from YHWH.

‹35› αἱ γὰρ ἔξοδοί μου ἔξοδοι ζωῆς, καὶ ἑτοιμάζεται θέλησις παρὰ κυρίου.

35 hai gar exodoi mou exodoi zōēs, kai hetoimazetai thelēsis para kyriou.
For my issues are the issues of life, and in them is prepared volition from YHWH.

---

36 :חֹטְאִי חֹמֵס נַפְשׁוֹ כָּל־מְשַׂנְאַי אָהֲבוּ מָוֶת׃
לו וְחֹטְאִי חֹמֵס נַפְשׁוֹ כָּל־מְשַׂנְאַי אָהֲבוּ מָוֶת׃ פ

36. w'chot'i chomes naph'sho kal-m'san'ay 'ahabu maweth.

Prov8:36 But he who sins against me injures his soul; all those who hate me love death.

‹36› οἱ δὲ εἰς ἐμὲ ἁμαρτάνοντες ἀσεβοῦσιν τὰς ἑαυτῶν ψυχάς,
καὶ οἱ μισοῦντές με ἀγαπῶσιν θάνατον.

36 hoi de eis eme hamartanontes asebousin tas heautōn psychas,
But the ones sinning against me are impious unto their own souls;
kai hoi misountes me agapōsin thanaton.
and the ones detesting me love death.

Chapter 9

Shavua Reading Schedule (9th sidrah) - Prov 9

Prov9:1 :חָצְבָה עַמּוּדֶיהָ שִׁבְעָה׃
א חָכְמוֹת בָּנְתָה בֵיתָהּ חָצְבָה עַמּוּדֶיהָ שִׁבְעָה׃

1. chak'moth ban'thah beythah chats'bah `amudeyah shib'`ah.

Prov9:1 Wisdom has built her house, she has hewn out her seven pillars;

‹9:1› Ἡ σοφία ᾠκοδόμησεν ἑαυτῇ οἶκον καὶ ὑπήρεισεν στύλους ἑπτά·

1 Hē sophia ōkodomēsen heautē oikon kai hypēreisen stylous hepta;

Wisdom built to herself a house, and she propped up columns seven.

---

2 :אֲרֻכָּה שֻׁלְחָנָהּ׃ אַף יֵינָהּ מָסְכָה טִבְחָהּ טָבְחָה׃

ב טָבְחָה טִבְחָהּ מָסְכָה יֵינָהּ אַף עָרְכָה שֻׁלְחָנָהּ׃

2. tab'chah tib'chah mas'kah yeynah 'aph `ar'kah shul'chanah.

Prov9:2 She has slaughtered her slaughter, she has mixed her wine;
she has also set her table;

‹2› ἔσφαξεν τὰ ἑαυτῆς θύματα, ἐκέρασεν εἰς κρατῆρα τὸν ἑαυτῆς οἶνον
καὶ ἡτοιμάσατο τὴν ἑαυτῆς τράπεζαν·

2 esphaxen ta heautēs thymata,

She slew the things for herself which are offered in sacrifices;

ekerasen eis kratēra ton heautēs oinon

she mixed into a basin wine for herself,

kai hētoimasato tēn heautēs trapezan;

and she prepared a table for herself.

---

3 :קָרֶת׃ שָׁלְחָה נַעֲרֹתֶיהָ תִּקְרָא עַל־גַּפֵּי מְרֹמֵי

ג שָׁלְחָה נַעֲרֹתֶיהָ תִּקְרָא עַל־גַּפֵּי מְרֹמֵי קָרֶת׃

3. shal'chah na`arotheyah thiq'ra' `al-gapey m'romey qareth.

Prov9:3 She has sent out her maidens, she calls from the tops of the heights of the city:

‹3› ἀπέστειλεν τοὺς ἑαυτῆς δούλους
συγκαλούσα μετὰ ὑψηλοῦ κηρύγματος ἐπὶ κρατῆρα λέγουσα

3 apesteilen tous heautēs doulous

She sent her own servants,

sygkalousa meta huyēlou kērygmatos epi kratēra legousa

calling together with high proclamation, upon a basin, saying,

---

4 :לוֹ׃ אָמְרָה חֲסַר־לֵב הֵנָּה יָסֵר פֶּתִי מִי־

ד מִי־פֶּתִי יָסֵר הֵנָּה חֲסַר־לֵב אָמְרָה לוֹ׃

4. mi-phethi yasur henah chasar-leb 'am'rah lo.

Prov9:4 Whoever is naive, let him turn in here! To him who lacks heart she says,

‹4› Ὅς ἐστιν ἄφρων, ἐκκλινάτω πρός με· καὶ τοῖς ἐνδεέσι φρενῶν εἶπεν

4 Hos estin aphrōn, ekklinatō pros me;

Whosoever is a fool, turn aside to me!

kai tois endeesi phrenōn eipen

And to the ones lacking of sense, she said,

---

5 :אֲרֻכָּה׃ לַחֲמוּ בְלַחֲמִי וּשְׁתוּ בְּיַיִן מָסָכְתִּי׃

ה לְכוּ לַחֲמוּ בְלַחֲמִי וּשְׁתוּ בְּיַיִן מָסָכְתִּי׃

5. l'ku lachamu b'lachami ush'thu b'yayin masak'ti.

Prov9:5 Come, eat of my bread and drink of the wine I have mixed.

‹5› Ἔλθατε φάγετε τῶν ἐμῶν ἄρτων καὶ πίετε οἶνον, ὃν ἐκέρασα ὑμῖν·

5 Elthate phagete tōn emōn artōn kai piete oinon, hon ekerasa hymin;

Come eat of my bread loaves, and drink wine which I mixed for you!

:אֲכֻלוּ לַחְמִי וּשְׁתוּ יָיִן מָסָכְתִּי לָכֶם׃ 6

ו עִזְבוּ פְתָאִים וְחִיוּ וְאִשְׁרוּ בְּדֶרֶךְ בִּינָה׃

6. `iz'bu ph'tha'yim wich'yu w'ish'ru b'derek binah.

Prov9:6 Forsake your folly and live, and proceed in the way of understanding.

‹6› ἀπολείπετε ἀφροσύνην, καὶ ζήσεσθε, καὶ ζητήσατε φρόνησιν, ἵνα βιώσητε,
καὶ κατορθώσατε ἐν γνώσει σύνεσιν.

6 apoleipete aphrosynēn, kai zēsesthe, kai zētēsate phronēsin, hina biōsēte,

Cease folly! and you shall live. And live intelligent! that you should spend life.

kai katorthōsate en gnōsei synesin.

And keep straight by knowledge understanding!

:יֹסֵר לֵץ לֹקֵחַ לוֹ קָלוֹן וּמוֹכִיחַ לְרָשָׁע מוּמוֹ׃ 7

ז יֹסֵר לֵץ לֹקֵחַ לוֹ קָלוֹן וּמוֹכִיחַ לְרָשָׁע מוּמוֹ׃

7. yoser lets loqeach lo qalon umokiach l'rasha` mumo.

Prov9:7 He who corrects a scoffer gets dishonor for himself,
and he who reproves a wicked man gets a blot for himself.

‹7› Ὁ παιδεύων κακοὺς λήμψεται ἑαυτῷ ἀτιμίαν,
ἐλέγχων δὲ τὸν ἀσεβῆ μωμήσεται ἑαυτόν.

7 Ho paideuōn kakous lēmpsetai heautō atimian,

The one correcting evil men shall take on himself dishonor;

elegchōn de ton asebē mōmēsetai heauton.

and in reproving, the impious scoffs at himself.

:אַל־תּוֹכַח לֵץ פֶּן־יִשְׂנָאֶךָּ הוֹכַח לְחָכָם וְיֶאֱהָבֶךָּ׃ 8

ח אַל־תּוֹכַח לֵץ פֶּן־יִשְׂנָאֶךָּ הוֹכַח לְחָכָם וְיֶאֱהָבֶךָּ׃

8. 'al-tokach lets pen-yis'na'eak hokach l'chakam w'ye'ehabeak.

Prov9:8 Do not reprove a scoffer, lest he shall hate you,
reprove a wise man and he shall love you.

‹8› μὴ ἔλεγχε κακούς, ἵνα μὴ μισῶσίν σε· ἔλεγχε σοφόν, καὶ ἀγαπήσει σε.

8 mē elegche kakous, hina mē misōsin se;

Do not reprove evil men! so that they should not detest you.

elegche sophon, kai agapēsei se.

Reprove a wise man! and he shall love you.

:הוֹדַע לְצַדִּיק וְיוֹסֵף לֶקַח׃ 9

ט תֵּן לְחָכָם וְיֶחְכַּם־עוֹד הוֹדַע לְצַדִּיק וְיוֹסֵף לֶקַח׃ פ

9. ten l'chakam w'yech'kam-`od hoda` l'tsadiq w'yoseph leqach.

Prov9:9 Give instruction to a wise man and he shall be still wiser,
teach a righteous man and he shall increase his learning.

‹9› δίδου σοφῷ ἀφορμήν, καὶ σοφώτερος ἔσται·
γνώριζε δικαίῳ, καὶ προσθήσει τοῦ δέχεσθαι.
9 didou sophō̜ aphormēn, kai sophōteros estai;
Give to a wise man opportunity! and he shall be wiser;
gnōrize dikaiō̜, kai prosthēsei tou dechesthai.
make things known to a just man! and he shall proceed to receive more.

:אלהים ישראל יראת יהוה ודעת קדשים בינה׃ 10
י תְּחִלַּת חָכְמָה יִרְאַת יָהוָה וְדַעַת קְדֹשִׁים בִּינָה׃
10. t'chilath chak'mah yir'ath Yahúwah w'da`ath q'doshim binah.

Prov9:10 The fear of אלהים is the beginning of wisdom,
and the knowledge of the Holy One is understanding.

‹10› ἀρχὴ σοφίας φόβος κυρίου, καὶ βουλὴ ἁγίων σύνεσις·
10 archē sophias phobos kyriou,
The beginning of wisdom is fear of YHWH;
kai boulē hagiōn synesis;
and the counsel of holy ones is understanding.

‹10›a τὸ γὰρ γνῶναι νόμον διανοίας ἐστὶν ἀγαθῆς·
10ā to gar gnōnai nomon dianoias estin agathēs;
For to know the law consideration is of good.

:ימרו כי־בי ירבו ימיך ויוסיפו לך שנות חיים׃ 11
יא כִּי־בִי יִרְבּוּ יָמֶיךָ וְיוֹסִיפוּ לְךָ שְׁנוֹת חַיִּים׃
11. ki-bi yir'bu yameyak w'yosiphu l'k sh'noth chayim.

Prov9:11 For by me your days shall be multiplied, and years of life shall be added to you.

‹11› τούτῳ γὰρ τῷ τρόπῳ πολὺν ζήσεις χρόνον, καὶ προστεθήσεταί σοι ἔτη ζωῆς σου.
11 toutō̜ gar tō̜ tropō̜ polyn zēseis chronon,
For in this manner a long you shall live time,
kai prostethēsetai soi etē zōēs sou.
and shall be added to you years of your life.

:אמת יסלך וחלצת לבדך תשא׃ 12
יב אִם־חָכַמְתָּ חָכַמְתָּ לָּךְ וְלַצְתָּ לְבַדְּךָ תִשָּׂא׃
12. 'im-chakam'at chakam'at lak w'lats'at l'bad'ak thisa'.

Prov9:12 If you are wise, you are wise for yourself, and if you scoff, you alone shall bear it.

‹12› υἱέ, ἐὰν σοφὸς γένῃ σεαυτῷ, σοφὸς ἔσῃ καὶ τοῖς πλησίον·
ἐὰν δὲ κακὸς ἀποβῇς, μόνος ἀναντλήσεις κακά.
12 huie, ean sophos genē̜ seautō̜, sophos esē̜ kai tois plēsion;
O son, if wise you be, to yourself wise you shall also be wise for your neighbors;
ean de kakos apobē̜s, monos anantlēseis kaka.
and if evil you should turn out to be, alone then you shall draw evils.

‹12›a ὃς ἐρείδεται ἐπὶ ψεύδεσιν, οὗτος ποιμανεῖ ἀνέμους,
ὁ δ’ αὐτὸς διώξεται ὄρνεα πετόμενα·

12ā hos ereidetai epi pseudesin, houtos poimanei anemous,
He that stays himself upon falsehoods, attempts to rule the winds,
ho d’ autos diōxetai ornea petomena;
and the same shall pursue birds in their fight;

‹12›b ἀπέλιπεν γὰρ ὁδοὺς τοῦ ἑαυτοῦ ἀμπελῶνος,
τοὺς δὲ ἄξονας τοῦ ἰδίου γεωργίου πεπλάνηται·

12b̲ apelipen gar hodous tou heautou ampelōnos,
for he has forsaken the ways of his own vineyard,
tous de axonas tou idiou geōrgiou peplanētai;
and he has caused the axles of his own cart to go astray;

‹12›c διαπορεύεται δὲ δι’ ἀνύδρου ἐρήμου καὶ γῆν διατεταγμένην ἐν διψώδεσιν,
συνάγει δὲ χερσὶν ἀκαρπίαν.

12č diaporeuetai de di’ anydrou erēmou kai gēn diatetagmenēn en dipsōdesin,
and he goes through a dry desert, and a land appointed to drought,
synagei de chersin akarpian.
and he gathers barrenness with his hands.

---

13 אשת כסילות המיה פתיות ובל־ידעה מה׃

יג אֵשֶׁת כְּסִילוּת הֹמִיָּה פְּתַיּוּת וּבַל־יָדְעָה מָּה׃

13. ‘esheth k’siluth homiah p’thayuth ubal-yad’`ah mah.

Prov9:13 The woman of folly is boisterous, she is naive and knows nothing.

‹13› Γυνὴ ἄφρων καὶ θρασεῖα ἐνδεὴς ψωμοῦ γίνεται, ἣ οὐκ ἐπίσταται αἰσχύνην·

13 Gynē aphrōn kai thraseia endeēs psōmou ginetai,
woman A foolish and bold lacking of a morsel becomes
hē ouk epistatai aischynēn;
who does not have knowledge of shame.

---

14 וישבה לפתח ביתה על־כסא מרמי קרת׃

יד וְיָשְׁבָה לְפֶתַח בֵּיתָהּ עַל־כִּסֵּא מְרֹמֵי קָרֶת׃

14. w’yash’bah l’phethach beythah `al-kise’ m’romey qareth.

Prov9:14 She sits at the doorway of her house, on a seat by the heights of the city,

‹14› ἐκάθισεν ἐπὶ θύραις τοῦ ἑαυτῆς οἴκου ἐπὶ δίφρου ἐμφανῶς ἐν πλατείαις

14 ekathisen epi thyrais tou heautēs oikou epi diphrou emphanōs en plateiais
She sits at the doors of her own house upon a chair, visibly in the squares,

---

15 לקרא לעברי־דרך המישרים ארחותם׃

טו לִקְרֹא לְעֹבְרֵי־דָרֶךְ הַמְיַשְּׁרִים אָרְחוֹתָם׃

15. liq’ro’ l’`ob’rey-darek ham’yash’rim ‘or’chotham.

Prov9:15 Calling to those who pass by the way, who are making their paths straight:

‹15› προσκαλουμένη τοὺς παριόντας καὶ κατευθύνοντας ἐν ταῖς ὁδοῖς αὐτῶν

15 proskaloumenē tous pariontas
calling the ones passing by the way,
kai kateuthynontas en tais hodois autōn
and the ones going straight on their ways, saying,

---

16 :ܝܠ ܐܡܪܐ ܠܗ-ܚܣܪ ܐܢܐ ܚܟܡܬ ܠܒ-ܚܣܪ ܡܢ ܦܬܝ
טז מִי־פֶתִי יָסֻר הֵנָּה וַחֲסַר־לֵב וְאָמְרָה לּוֹ:

16. mi-phethi yasur henah wachasar-leb w'am'rah lo.

Prov9:16 Whoever is naive, let him turn in here, and to him who lacks heart she says,

‹16› Ὅς ἐστιν ὑμῶν ἀφρονέστατος, ἐκκλινάτω πρός με·
ἐνδεέσι δὲ φρονήσεως παρακελεύομαι λέγουσα
16 Hos estin hymōn aphronestatos, ekklinatō pros me;
Whoever is most foolish of you, turn aside to me!
endeesi de phronēseōs parakeleuomai legousa
And to the ones lacking intelligence I rouse, saying,

---

17 :ܡܝܡܪ ܡܬܩܢܬ ܡܬܩܠܝܢ ܝܩܝܪܝܢ ܡܬܓܢܒܝܢ ܡܝܡܐ
יז מַיִם־גְּנוּבִים יִמְתָּקוּ וְלֶחֶם סְתָרִים יִנְעָם:

17. mayim-g'nubim yim'taqu w'lechem s'tharim yin'`am.

Prov9:17 Stolen water is sweet; and bread eaten in secret is pleasant.

‹17› Ἄρτων κρυφίων ἡδέως ἅψασθε καὶ ὕδατος κλοπῆς γλυκεροῦ.
17 Artōn kryphiōn hēdeōs hapsasthe
Bread loaves of secrets with pleasure you touch,
kai hydatos klopēs glykerou.
and water of fraud sweet you drink!

---

18 :ܐܠܐ ܝܕܥ ܕܪܦܐܝܡ ܬܡܢ ܡܬܩܪܝ ܫܐܘܠ ܩܪܝܗ
יח וְלֹא־יָדַע כִּי־רְפָאִים שָׁם בְּעֻמְקֵי שְׁאוֹל קְרֻאֶיהָ: פ

18. w'lo'-yada` ki-r'pha'im sham b'`im'qey Sh'ol q'ru'eyah.

Prov9:18 But he does not know that the dead are there,
that her guests are in the depths of Sheol.

‹18› ὁ δὲ οὐκ οἶδεν ὅτι γηγενεῖς παρ' αὐτῇ ὄλλυνται,
καὶ ἐπὶ πέτευρον ᾅδου συναντᾷ.
18 ho de ouk oiden hoti gēgeneis par' autē ollyntai,
But he does not know that earth-born men by her are destroyed,
kai epi peteuron hądou synantą.
and upon the perch of Hades he meets.

‹18›a ἀλλὰ ἀποπήδησον, μὴ ἐγχρονίσῃς ἐν τῷ τόπῳ
μηδὲ ἐπιστήσῃς τὸ σὸν ὄμμα πρὸς αὐτήν·
18ā alla apopēdēson, mē egchronisēs en tō topō mēde epistēsēs to son omma pros autēn;
But flee, do not remain in that place, neither fix your eye upon her,

‹18›b οὕτως γὰρ διαβήσῃ ὕδωρ ἀλλότριον καὶ ὑπερβήσῃ ποταμὸν ἀλλότριον·

18b̲ houtōs gar diabēsē̱ hydōr allotrion kai hyperbēsē̱ potamon allotrion;
for thus shall you go through strange water; and pass through a strange river,

‹18›c ἀπὸ δὲ ὕδατος ἀλλοτρίου ἀπόσχου καὶ ἀπὸ πηγῆς ἀλλοτρίας μὴ πίῃς,

18č apo de hydatos allotriou aposchou kai apo pēgēs allotrias mē piē̱s,
but abstain from strange water, and do not drink from a strange fountain,

‹18›d ἵνα πολὺν ζήσῃς χρόνον, προστεθῇ δέ σοι ἔτη ζωῆς.

18ə hina polyn zēsē̱s chronon, prostethē̱ de soi etē zōēs.
that you may live long, and years of life may be added to you.

Chapter 10

Shavua Reading Schedule (10th sidrah) - Prov 10

:ישמח אביו ובן כסיל תוגת אמו׃ Prov10:1
א מִשְׁלֵי שְׁלֹמֹה בֵּן חָכָם יְשַׂמַּח־אָב וּבֵן כְּסִיל תּוּגַת אִמּוֹ׃

1. mish'ley Sh'lomoh ben chakam y'samach-'ab uben k'sil tugath 'imo.

Prov10:1 The proverbs of Shelomoh.
A wise son makes a father glad, but a foolish son is a grief to his mother.

‹10:1› Υἱὸς σοφὸς εὐφραίνει πατέρα, υἱὸς δὲ ἄφρων λύπη τῇ μητρί.

1 Huios sophos euphrainei patera, huios de aphrōn lypē tē̱ mētri.
son A wise gladdens a father, son but a foolish is distress to a mother.

:אוצרות רשע לא יועילו וצדקה תציל ממות׃ 2
ב לֹא־יוֹעִילוּ אוֹצְרוֹת רֶשַׁע וּצְדָקָה תַּצִּיל מִמָּוֶת׃

2. lo'-yo`ilu 'ots'roth resha` uts'daqah tatsil mimaweth.

Prov10:2 Treasures of wickedness profit nothing, but righteousness delivers from death.

‹2› οὐκ ὠφελήσουσιν θησαυροὶ ἀνόμους, δικαιοσύνη δὲ ῥύσεται ἐκ θανάτου.

2 ouk ōphelēsousin thēsauroi anomous,
shall not benefit Treasures the lawless;
dikaiosynē de hrysetai ek thanatou.
but righteousness shall rescue from out of death.

:נפש צדיק והות רשעים יהדף׃ 3
ג לֹא־יַרְעִיב יְהוָה נֶפֶשׁ צַדִּיק וְהַוַּת רְשָׁעִים יֶהְדֹּף׃

3. lo'-yar'`ib Yahúwah nephesh tsadiq w'hauath r'sha`im yeh'doph.

Prov10:3 ἡμῖν shall not allow the soul of the righteous to hunger,
but He shall reject the desire of the wicked.

‹3› οὐ λιμοκτονήσει κύριος ψυχὴν δικαίαν, ζωὴν δὲ ἀσεβῶν ἀνατρέψει.

3 ou limoktonēsei kyrios psychēn dikaian, zōēn de asebōn anatrepsei.
shall not famish YHWH soul a just; but the life of the impious he shall prostrate.

:רואש עשה כף־רמיה ויד חרוצים תעשיר׃ 4
ד רָאוֹשׁ עֹשָׂה כַּף־רְמִיָּה וְיַד חֲרוּצִים תַּעֲשִׁיר׃

4. ra'sh `oseh kaph-r'miah w'yad charutsim ta`ashir.

Prov10:4 Poor is he who works with a negligent hand,
but the hand of the diligent makes rich.

‹4› πενία ἄνδρα ταπεινοῖ, χεῖρες δὲ ἀνδρείων πλουτίζουσιν.

4 penia andra tapeinoi, cheires de andreiōn ploutizousin.
Poverty a man humbles; but the hands of the vigorous enrich.

‹4›a υἱὸς πεπαιδευμένος σοφὸς ἔσται, τῷ δὲ ἄφρονι διακόνῳ χρήσεται.

4ā huios pepaideumenos sophos estai, tō̜ de aphroni diakonō̜ chrēsetai.
A son being corrected shall be wise; but the foolish for a servant he shall treat.

---

5 :ש֣ר֭ע ע֣ש ק֣ר֑ק ש֥אנ ל֣ר֖ש ע֣ש ר֣ק֥ש ק֛ל

ה אֹגֵ֣ר בַּקַּ֑יִץ בֵּ֣ן מַשְׂכִּ֗יל נִרְדָּ֥ם בַּקָּצִ֖יר בֵּ֣ן מֵבִֽישׁ׃

5. 'oger baqayits ben mas'kil nir'dam baqatsir ben mebish.

Prov10:5 He who gathers in summer is a son who acts wisely,
but he who sleeps in harvest is a son who acts shamefully.

‹5› διεσώθη ἀπὸ καύματος υἱὸς νοήμων,
ἀνεμόφθορος δὲ γίνεται ἐν ἀμήτῳ υἱὸς παράνομος.

5 diesōthē apo kaumatos huios noēmōn,
is preserved from sweltering heat son An intelligent;
anemophthoros de ginetai en amētō huios paranomos.
but destruction by the wind comes at the harvest to a son who is a lawbreaker.

---

6 :ש֣ר֭ע ר֣ש֑ל ק֣ד֥צ ר֣כ֖ב ת֣כ֛ר ו

ו בְּרָכוֹת֙ לְרֹ֣אשׁ צַדִּ֔יק וּפִ֥י רְשָׁעִ֖ים יְכַסֶּ֥ה חָמָֽס׃

6. b'rakoth l'ro'sh tsadiq uphi r'sha`im y'kaseh chamas.

Prov10:6 Blessings are on the head of the righteous,
but the mouth of the wicked conceals violence.

‹6› εὐλογία κυρίου ἐπὶ κεφαλὴν δικαίου, στόμα δὲ ἀσεβῶν καλύψει πένθος ἄωρον.

6 eulogia kyriou epi kephalēn dikaiou,
A blessing of YHWH is upon the head of the just;
stoma de asebōn kaluuei penthos aōron.
but the mouth of the impious he covers moruning with untimely.

---

7 :ק֣ר֭ע ש֣ר֑ל ש֥ש ר֣כ֖ז ק֣ר֛ב ק֥ז

ז זֵכֶ֣ר צַדִּ֔יק לִבְרָכָ֖ה וְשֵׁ֣ם רְשָׁעִ֑ים יִרְקָֽב׃

7. zeker tsadiq lib'rakah w'shem r'sha`im yir'qab.

Prov10:7 The memory of the righteous is blessed,
but the name of the wicked shall rot.

‹7› μνήμη δικαίων μετ' ἐγκωμίων, ὄνομα δὲ ἀσεβοῦς σβέννυται.

7 mnēmē dikaiōn met' egkōmiōn,
Remembrance of the just is with commendation;
onoma de asebous sbennytai.

but the name of the impious is extinguished.

---

8 חֲכַם־לֵב יִקַּח מִצְוֹת וְאֱוִיל שְׂפָתַיִם יִלָּבֵט׃

8. chakam-leb yiqach mits'woth we'ewil s'phathayim yilabet.

Prov10:8 The wise of heart shall receive commands,
but the one with foolish lips shall be ruined.

‹8› σοφὸς καρδίᾳ δέξεται ἐντολάς,
ὁ δὲ ἄστεγος χείλεσιν σκολιάζων ὑποσκελισθήσεται.

8 sophos kardią dexetai entolas,
A wise heart shall receive commandments;
ho de astegos cheilesin skoliazōn hyposkelisthēsetai.
but the open-mouthed lips by crooked shall be tripped up.

---

9 הוֹלֵךְ בַּתֹּם יֵלֵךְ בֶּטַח וּמְעַקֵּשׁ דְּרָכָיו יִוָּדֵעַ׃

9. holek batom yelek betach um'`aqesh d'rakayu yiuade`a.

Prov10:9 He who walks in integrity walks securely,
but he who perverts his ways shall be found out.

‹9› ὃς πορεύεται ἁπλῶς, πορεύεται πεποιθώς,
ὁ δὲ διαστρέφων τὰς ὁδοὺς αὐτοῦ γνωσθήσεται.

9 hos poreuetai haplōs, poreuetai pepoithōs,
The one who goes simply, goes complying;
ho de diastrephōn tas hodous autou gnōsthēsetai.
but the one perverting his ways shall be known.

---

10 קֹרֵץ עַיִן יִתֵּן עַצָּבֶת וְאֱוִיל שְׂפָתַיִם יִלָּבֵט׃

10. qorets `ayin yiten `atsabeth we'ewil s'phathayim yilabet.

Prov10:10 He who winks the eye causes trouble,
and the one with foolish lips shall be ruined.

‹10› ὁ ἐννεύων ὀφθαλμοῖς μετὰ δόλου συνάγει ἀνδράσι λύπας,
ὁ δὲ ἐλέγχων μετὰ παρρησίας εἰρηνοποιεῖ.

10 ho enneuōn ophthalmois meta dolou synagei andrasi lypas,
The beckoning eye with treachery gathers for men distresses;
ho de elegchōn meta parrēsias eirēnopoiei.
but the one reproving with an open manner makes peace.

---

11 מְקוֹר חַיִּים פִּי צַדִּיק וּפִי רְשָׁעִים יְכַסֶּה חָמָס׃

11. m'qor chayim pi tsadiq uphi r'sha`im y'kaseh chamas.

Prov10:11 The mouth of the righteous is a fountain of life,
but the mouth of the wicked conceals violence.

‹11› πηγὴ ζωῆς ἐν χειρὶ δικαίου, στόμα δὲ ἀσεβοῦς καλύψει ἀπώλεια.

11 pēgē zōēs en cheiri dikaiou,
The spring of life is in the hand of the just;
stoma de asebous kaluuei apōleia.
the mouth but of the impious shall cover destruction.

:אבעת אהבה תכסה כל־פשעים ועל מדנים תעורר שנאה 12

יב שִׂנְאָה תְּעוֹרֵר מְדָנִים וְעַל כָּל־פְּשָׁעִים תְּכַסֶּה אַהֲבָה:

12. sin'ah t'`orer m'danim w'`al kal-p'sha`im t'kaseh 'ahabah.

Prov10:12 Hatred stirs up strife, but love covers all transgressions.

‹12› μῖσος ἐγείρει νεῖκος, πάντας δὲ τοὺς μὴ φιλονεικοῦντας καλύπτει φιλία.

12 misos egeirei neikos,
Hatred raises up altercation;
pantas de tous mē philoneikountas kalyptei philia.
all but the ones not fond of altercations shall cover friendship.

:בלב־חסר חכמה תמצא בשפתי נבון ושבט לגו 13

יג בְּשִׂפְתֵי נָבוֹן תִּמָּצֵא חָכְמָה וְשֵׁבֶט לְגֵו חֲסַר־לֵב:

13. b'siph'they nabon timatse' chak'mah w'shebet l'gew chasar-leb.

Prov10:13 On the lips of the discerning, wisdom is found,
but a rod is for the back of him who lacks heart.

‹13› ὃς ἐκ χειλέων προφέρει σοφίαν, ῥάβδῳ τύπτει ἄνδρα ἀκάρδιον.

13 hos ek cheileōn propherei sophian,
The one who from his lips brings forth wisdom,
hrabdō̜ typtei andra akardion.
with a rod beats man the heartless.

:חכמים יצפנו־דעת ופי־אויל מחתה קרבה 14

יד חֲכָמִים יִצְפְּנוּ־דָעַת וּפִי־אֱוִיל מְחִתָּה קְרֹבָה:

14. chakamim yits'p'nu-da`ath uphi-'ewil m'chitah q'robah.

Prov10:14 Wise men store up knowledge, but with the mouth of the foolish, is near ruin.

‹14› σοφοὶ κρύψουσιν αἴσθησιν, στόμα δὲ προπετοῦς ἐγγίζει συντριβῇ.

14 sophoi kruuousin aisthēsin,
The wise shall hide perception;
stoma de propetous eggizei syntribē̜.
but the mouth of the precipitous approaches destruction.

:עשיר קרית עזו מחתת דלים ריש 15

טו הוֹן עָשִׁיר קִרְיַת עֻזּוֹ מְחִתַּת דַּלִּים רֵישָׁם:

15. hon `ashir qir'yath `uzo m'chitath dalim reysham.

Prov10:15 The rich man's wealth is his strong city, the ruin of the poor is their poverty.

‹15› κτῆσις πλουσίων πόλις ὀχυρά, συντριβὴ δὲ ἀσεβῶν πενία.

15 ktēsis plousiōn polis ochyra,
The property of rich men city is a fortified;
syntribē de asebōn penia.
but destruction of impious ones is poverty.

:ܟܬܘܒܐ ܥܘܬܪܐ ܕܥܬܝܪܝܢ ܦܠܚܐ ܟܠܝܬܐ 16
טז פְּעֻלַּת צַדִּיק לְחַיִּים תְּבוּאַת רָשָׁע לְחַטָּאת:

16. p'`ulath tsadiq l'chayim t'bu'ath rasha` l'chata'th.

Prov10:16 The wages of the righteous is life, the income of the wicked is for sin.

‹16› ἔργα δικαίων ζωὴν ποιεῖ, καρποὶ δὲ ἀσεβῶν ἁμαρτίας.

16 erga dikaiōn zōēn poiei, karpoi de asebōn hamartias.
The works of the just life produce; but the fruit of the impious produces sins.

:ܡܘܟܚܐ ܟܐܡܝܬܟ ܥܒܝܕܝܬ ܢܛܝܪܐ ܢܛܝܪ ܡܢܗܪܐ ܐܪܚܐ 17
יז אֹרַח לְחַיִּים שֹׁמֵר מוּסָר וְעוֹזֵב תּוֹכַחַת מַתְעֶה:

17. 'orach l'chayim shomer musar w'`ozeb tokachath math'`eh.

Prov10:17 He is on the path of life who heeds instruction,
but he who ignores reproof goes astray.

‹17› ὁδοὺς δικαίας ζωῆς φυλάσσει παιδεία, παιδεία δὲ ἀνεξέλεγκτος πλανᾶται.

17 hodous dikaias zōēs phylassei paideia, paideia de anexelegktos planatai.
the ways right of life keeps Instruction, but instruction unascertained wanders.

:ܟܣܝܐ ܣܢܝܐ ܣܦܘܬܝ ܫܩܪ ܘܡܘܨܝ ܕܒܗ ܗܘܐ ܟܣܝܠ 18
יח מְכַסֶּה שִׂנְאָה שִׂפְתֵי־שָׁקֶר וּמוֹצִא דִבָּה הוּא כְסִיל:

18. m'kaseh sin'ah siph'they-shaqer umotsi' dibah hu' k'sil.

Prov10:18 He who conceals hatred has lying lips, and he who spreads slander is a fool.

‹18› καλύπτουσιν ἔχθραν χείλη δίκαια,
οἱ δὲ ἐκφέροντες λοιδορίας ἀφρονέστατοί εἰσιν.

18 kalyptousin echthran cheilē dikaia, hoi de ekpherontes loidorias aphronestatoi eisin.
cover hatred lips Just; but the ones bringing forth reviling are most foolish.

:ܟܠܡܐ ܡܠܟܬܐ ܡܫܬܐ ܥܒܪܝܢ ܠܐ ܢܬܚܕܠ ܦܫܥ ܘܚܣܟ ܣܦܬܘܗܝ ܡܣܟܝܠ 19
יט בְּרֹב דְּבָרִים לֹא יֶחְדַּל־פָּשַׁע וְחֹשֵׂךְ שְׂפָתָיו מַשְׂכִּיל:

19. b'rob d'barim lo' yech'dal-pasha` w'chosek s'phathayu mas'kil.

Prov10:19 When there are many words, transgression is unavoidable,
but he who restrains his lips is wise.

‹19› ἐκ πολυλογίας οὐκ ἐκφεύξῃ ἁμαρτίαν, φειδόμενος δὲ χειλέων νοήμων ἔσῃ.

19 ek polylogias ouk ekpheuxē hamartian,
By many words you shall not flee from sin;
pheidomenos de cheileōn noēmōn esē.
but in the sparing of your lips you shall be intelligent.

:ܟܘܡܝܐ ܡܠܘܬܐ ܕܠܐ ܦܠܚܐ ܡܝܬܐ ܡܗܝܡܢ ܗܘܝܬ 20

כ כֶּסֶף נִבְחָר לְשׁוֹן צַדִּיק לֵב רְשָׁעִים כִּמְעָט׃

20. keseph nib'char l'shon tsadiq leb r'sha`im kim'`at.

Prov10:20 The tongue of the righteous is as choice silver,
the heart of the wicked is worth little.

‹20› ἄργυρος πεπυρωμένος γλῶσσα δικαίου, καρδία δὲ ἀσεβοῦς ἐκλείψει.

20 argyros pepyrōmenos glōssa dikaiou,
is silver being purified The tongue of the just;
kardia de asebous ekleipsei.
but the heart of the impious shall fail.

---

21 ׳ס׳ חכמים ירעו רבים ואויל׳ים בחסר־לב ימותו׃

כא שִׂפְתֵי צַדִּיק יִרְעוּ רַבִּים וֶאֱוִילִים בַּחֲסַר־לֵב יָמוּתוּ׃

21. siph'they tsadiq yir'`u rabbim we'ewilim bachasar-leb yamuthu.

Prov10:21 The lips of the righteous feed many, but fools die for lack of heart.

‹21› χείλη δικαίων ἐπίσταται ὑψηλά, οἱ δὲ ἄφρονες ἐν ἐνδείᾳ τελευτῶσιν.

21 cheilē dikaiōn epistatai huyēla,
The lips of just ones have knowledge of high things;
hoi de aphrones en endeią teleutōsin.
but the fools with lack come ot an end.

---

22 ׳ס׳ ברכת יהוה היא תעשיר ולא־יוסיף עצב עמה׃

כב בִּרְכַּת יָהוָה הִיא תַעֲשִׁיר וְלֹא־יוֹסִף עֶצֶב עִמָּהּ׃

22. bir'kath Yahúwah hi' tha`ashir w'lo'-yosiph `etseb `imah.

Prov10:22 It is the blessing of YHWH that makes rich, and He adds no sorrow to it.

‹22› εὐλογία κυρίου ἐπὶ κεφαλὴν δικαίου·
αὕτη πλουτίζει, καὶ οὐ μὴ προστεθῇ αὐτῇ λύπη ἐν καρδίᾳ.

22 eulogia kyriou epi kephalēn dikaiou;
The blessing of YHWH upon the head of the just –
hautē ploutizei, kai ou mē prostethē autē lypē en kardią.
this enriches, and in no way shall be added to it distress in heart.

---

23 ׳כ׳ כשחוק לכסיל עשות זמה וחכמה לאיש תבונה׃

כג כִּשְׂחוֹק לִכְסִיל עֲשׂוֹת זִמָּה וְחָכְמָה לְאִישׁ תְּבוּנָה׃

23. kis'choq lik'sil `asoth zimah w'chak'mah l'ish t'bunah.

Prov10:23 Doing wickedness is like sport to a fool,
and so is wisdom to a man of understanding.

‹23› ἐν γέλωτι ἄφρων πράσσει κακά, ἡ δὲ σοφία ἀνδρὶ τίκτει φρόνησιν.

23 en gelōti aphrōn prassei kaka, hē de sophia andri tiktei phronēsin.
With laughter a fool commits evils; but wisdom to a man births intelligence.

---

24 ׳כ׳ מגורת רשע היא תבואנו ותאות צדיקים יתן׃

כד מְגוֹרַת רָשָׁע הִיא תְּבוֹאֶנּוּ וְתַאֲוַת צַדִּיקִים יִתֵּן׃

24. m'gorath rasha` hi' th'bo'enu w'tha'awath tsadiqim yiten.

Prov10:24 What the wicked fears shall come upon him,
but the desire of the righteous shall be granted.

‹24› ἐν ἀπωλείᾳ ἀσεβὴς περιφέρεται, ἐπιθυμία δὲ δικαίου δεκτή.

24 en apōleiạ asebēs peripheretai,
By destruction an impious man is carried round about;
epithymia de dikaiou dektē.
but the desire of the just is accepted.

---

25 :עֹלָם יְסוּד עַצִּיק וְאֵין רָשָׁע וְצַדִּיק סוּפָה כַּעֲבוֹר

כה כַּעֲבוֹר סוּפָה וְאֵין רָשָׁע וְצַדִּיק יְסוֹד עוֹלָם:

25. ka`abor suphah w'eyn rasha` w'tsadiq y'sod `olam.

Prov10:25 When the whirlwind passes, the wicked is no more,
but the righteous has an everlasting foundation.

‹25› παραπορευομένης καταιγίδος ἀφανίζεται ἀσεβής,
δίκαιος δὲ ἐκκλίνας σῴζεται εἰς τὸν αἰῶνα.

25 paraporeuomenēs kataigidos aphanizetai asebēs,
In the coming of the blast are obtiterated the impious;
dikaios de ekklinas sōzetai eis ton aiōna.
but the just in turning aside escape into the eon.

---

26 :לַשִׁّנַּיִם וְכֶעָשָׁן לָעֵינָיִם כֵּן הֶעָצֵל לְשֹׁלְחָיו

כו כַּחֹמֶץ לַשִּׁנַּיִם וְכֶעָשָׁן לָעֵינָיִם כֵּן הֶעָצֵל לְשֹׁלְחָיו:

26. kachomets lashinayim w'ke`ashan la`eynayim ken he`atsel l'shol'chayu.

Prov10:26 Like vinegar to the teeth and like smoke to the eyes,
so is the slothful one to those who send him.

‹26› ὥσπερ ὄμφαξ ὀδοῦσι βλαβερὸν καὶ καπνὸς ὄμμασιν,
οὕτως παρανομία τοῖς χρωμένοις αὐτήν.

26 hōsper omphax odousi blaberon kai kapnos ommasin,
As an unripe grape to the teeth is hurtful, and smoke to the eyes;
houtōs paranomia tois chrōmenois autēn.
thus unlawfulness to the ones dealing with it.

---

27 :יָמִים תּוֹסִיף יְהוָה יִרְאַת וּשְׁנוֹת רְשָׁעִים תִּקְצֹרְנָה

כז יִרְאַת יָהוָה תּוֹסִיף יָמִים וּשְׁנוֹת רְשָׁעִים תִּקְצֹרְנָה:

27. yir'ath Yahúwah tosiph yamim ush'noth r'sha`im tiq'tsor'nah.

Prov10:27 The fear of YHWH prolongs days,
but the years of the wicked shall be shortened.

‹27› φόβος κυρίου προστίθησιν ἡμέρας, ἔτη δὲ ἀσεβῶν ὀλιγωθήσεται.

27 phobos kyriou prostithēsin hēmeras, etē de asebōn oligōthēsetai.
The fear of YHWH adds days; but the years of the impious shall be lessened.

---

28 :תִּקְוָתָם יְהוָה מִבְטַח יָשָׁר דֶּרֶךְ תֻּם

כח תּוֹחֶלֶת צַדִּיקִים שִׂמְחָה וְתִקְוַת רְשָׁעִים תֹּאבֵד׃

28. tocheleth tsadiqim sim'chah w'thiq'wath r'sha`im to'bed.

Prov10:28 The hope of the righteous is gladness,
but the expectation of the wicked perishes.

‹28› ἐγχρονίζει δικαίοις εὐφροσύνη, ἐλπὶς δὲ ἀσεβῶν ὄλλυται.

28 egchronizei dikaiois euphrosynē, elpis de asebōn ollytai.
lingers with the just Gladness; but the hope of the impious shall be destroyed.

---

29 :יְהוָה מָעוֹז לַתֹּם דֶּרֶךְ וּמְחִתָּה לְפֹעֲלֵי אָוֶן׃

כט מָעוֹז לַתֹּם דֶּרֶךְ יָהוָה וּמְחִתָּה לְפֹעֲלֵי אָוֶן׃

29. ma`oz latom derek Yahúwah um'chitah l'pho`aley 'awen.

Prov10:29 The way of יהוה is a stronghold to the upright,
but ruin to the workers of iniquity.

‹29› ὀχύρωμα ὁσίου φόβος κυρίου, συντριβὴ δὲ τοῖς ἐργαζομένοις κακά.

29 ochyrōma hosiou phobos kyriou,
is the fortress of the sacred The fear of YHWH;
syntribē de tois ergazomenois kaka.
but destruction to the ones working evils.

---

30 :לְעוֹלָם בַּל־יִמּוֹט וּרְשָׁעִים לֹא יִשְׁכְּנוּ־אָרֶץ׃

ל צַדִּיק לְעוֹלָם בַּל־יִמּוֹט וּרְשָׁעִים לֹא יִשְׁכְּנוּ־אָרֶץ׃

30. tsadiq l'`olam bal-yimot ur'sha`im lo' yish'k'nu-'arets.

Prov10:30 The righteous shall never be shaken,
but the wicked shall not dwell in the land.

‹30› δίκαιος τὸν αἰῶνα οὐκ ἐνδώσει, ἀσεβεῖς δὲ οὐκ οἰκήσουσιν γῆν.

30 dikaios ton aiōna ouk endōsei,
The just into the eon shall not give way;
asebeis de ouk oikēsousin gēn.
but the impious shall not live on the earth.

---

31 :חַכְמָה וּלְשׁוֹן תַּהְפֻּכוֹת תִּכָּרֵת׃

לא פִּי־צַדִּיק יָנוּב חָכְמָה וּלְשׁוֹן תַּהְפֻּכוֹת תִּכָּרֵת׃

31. pi-tsadiq yanub chak'mah ul'shon tah'pukoth tikareth.

Prov10:31 The mouth of the righteous flows with wisdom,
but the perverted tongue shall be cut out.

‹31› στόμα δικαίου ἀποστάζει σοφίαν, γλῶσσα δὲ ἀδίκου ἐξολεῖται.

31 stoma dikaiou apostazei sophian,
The mouth of the just drops wisdom;
glōssa de adikou exoleitai.
but the tongue of the unjust shall be totally ruined.

---

32 :רָצוֹן צַדִּיק וּשְׂפָתָיו יֵדָעוּן וּפִי רְשָׁעִים עִקְּשׁוּת׃

לב שִׂפְתֵי צַדִּיק יֵדְעוּן רָצוֹן וּפִי רְשָׁעִים תַּהְפֻּכוֹת׃

32. siph'they tsadiq yed'`un ratson uphi r'sha`im tah'pukoth.

Prov10:32 The lips of the righteous bring forth what is acceptable,
but the mouth of the wicked what is perverted.

‹32› χείλη ἀνδρῶν δικαίων ἀποστάζει χάριτας, στόμα δὲ ἀσεβῶν ἀποστρέφεται.

32 cheilē andrōn dikaiōn apostazei charitas, stoma de asebōn apostrephetai.

The lips men of just drop favors; but the mouth of the impious is perverted.

Chapter 11

Shavua Reading Schedule (11th sidrah) - Prov 11

Prov11:1 ׳ס ׳ס׳ס׳ ׳ס׳ס׳ ׳ס׳ס׳ ׳ס׳ס׳ ׳ס׳ס׳ ׳ס׳ס׳ ׳ס׳ס׳ ׳ס׳ס׳:

א מֹאזְנֵי מִרְמָה תּוֹעֲבַת יָהוָה וְאֶבֶן שְׁלֵמָה רְצוֹנוֹ׃

1. mo'z'ney mir'mah to`abath Yahúwah w'eben sh'lemah r'tsono.

Prov11:1 A false balance is an abomination to ׳ס׳ס׳, but a just weight is His delight.

‹11:1› ζυγοὶ δόλιοι βδέλυγμα ἐνώπιον κυρίου, στάθμιον δὲ δίκαιον δεκτὸν αὐτῷ.

1 zygoi dolioi bdelygma enōpion kyriou,

yoke balance scales Deceitful are an abomination before YHWH;

stathmion de dikaion dekton autō̜.

weight but a just is acceptable to him.

---

2 ׳ס׳ס׳ ׳ס׳ס׳ ׳ס׳ס׳-׳ס׳ ׳ס׳ס׳ ׳ס׳ס׳ ׳ס׳ס׳-׳ס׳ ׳ס׳ס׳:

ב בָּא־זָדוֹן וַיָּבֹא קָלוֹן וְאֶת־צְנוּעִים חָכְמָה׃

2. ba'-zadon wayabo' qalon w'eth-ts'nu`im chak'mah.

Prov11:2 When pride comes, then comes dishonor, but with the humble is wisdom.

‹2› οὗ ἐὰν εἰσέλθῃ ὕβρις, ἐκεῖ καὶ ἀτιμία· στόμα δὲ ταπεινῶν μελετᾷ σοφίαν.

2 hou ean eiselthē̜ hybris, ekei kai atimia;

Where ever should enter insult, there is also dishonor;

stoma de tapeinōn meletą sophian.

the mouth of the humble meditates upon wisdom.

---

3 ׳ס׳ס׳ ׳ס׳ס׳ ׳ס׳ס׳ ׳ס׳ס׳ ׳ס׳ס׳ ׳ס׳ס׳ ׳ס׳ס׳:

ג תֻּמַּת יְשָׁרִים תַּנְחֵם וְסֶלֶף בּוֹגְדִים יְשֻׁדָּם׃

3. tumath y'sharim tan'chem w'seleph bog'dim w'shadam.

Prov11:3 The integrity of the upright shall guide them,
but the crookedness of the treacherous shall destroy them.

‹3› ἀποθανὼν δίκαιος ἔλιπεν μετάμελον,
πρόχειρος δὲ γίνεται καὶ ἐπίχαρτος ἀσεβῶν ἀπώλεια.

3 apothanōn dikaios elipen metamelon,

in dying The just forsakes regret;

procheiros de ginetai kai epichartos asebōn apōleia.

but beforehand takes place and incurs ridicule of the impious destruction.

:אלא־יועיל הון ביום עברה וצדקה תציל ממות 4
ד לֹא־יוֹעִיל הוֹן בְּיוֹם עֶבְרָה וּצְדָקָה תַּצִּיל מִמָּוֶת:

4 . lo'-yo`il hon b'yom `eb'rah uts'daqah tatsil mimaweth.

Prov11:4 Riches do not profit in the day of wrath, but righteousness delivers from death.

:ישר דרכו וברשעתו יפל רשע 5
ה צִדְקַת תָּמִים תְּיַשֵּׁר דַּרְכּוֹ וּבְרִשְׁעָתוֹ יִפֹּל רָשָׁע:

5. tsid'qath tamim t'yasher dar'ko ub'rish'`atho yipol rasha`.

Prov11:5 The righteousness of the blameless shall smooth his way,
but the wicked shall fall by his own wickedness.

‹5› δικαιοσύνη ἀμώμους ὀρθοτομεῖ ὁδούς, ἀσέβεια δὲ περιπίπτει ἀδικίᾳ.

5 dikaiosynē amōmous orthotomei hodous,
Righteousness unblemished cuts straight ways;
asebeia de peripiptei adikią.
but impiety falls among injustice.

:ישרים תצילם ובהות בגדים ילכדו 6
ו צִדְקַת יְשָׁרִים תַּצִּילֵם וּבְהַוַּת בֹּגְדִים יִלָּכֵדוּ:

6. tsid'qath y'sharim tatsilem ub'hauath bog'dim yilakedu.

Prov11:6 The righteousness of the upright shall deliver them,
but the treacherous shall be caught by their own greed.

‹6› δικαιοσύνη ἀνδρῶν ὀρθῶν ῥύεται αὐτούς,
τῇ δὲ ἀπωλείᾳ αὐτῶν ἁλίσκονται παράνομοι.

6 dikaiosynē andrōn orthōn hruetai autous,
Righteousness men of upright shall rescue them;
tę̄ de apōleią autōn haliskontai paranomoi.
but by their thoughtlessness are captured lawbreakers.

:באבד תקוה ותוחלת אונים אבדה 7
ז בְּמוֹת אָדָם רָשָׁע תֹּאבַד תִּקְוָה וְתוֹחֶלֶת אוֹנִים אָבָדָה:

7. b'moth 'adam rasha` to'bad tiq'wah w'thocheleth 'onim 'abadah.

Prov11:7 When a wicked man dies, his expectation shall perish,
and the hope of the unjust perishes.

‹7› τελευτήσαντος ἀνδρὸς δικαίου οὐκ ὄλλυται ἐλπίς,
τὸ δὲ καύχημα τῶν ἀσεβῶν ὄλλυται.

7 teleutēsantos andros dikaiou ouk ollytai elpis,
Of the coming to an end man of a just is not destroyed hope;
to de kauchēma tōn asebōn ollytai.
but the boasting of the impious is destroyed.

:צדיק מצרה נחלץ ויבא רשע תחתיו 8
ח צַדִּיק מִצָּרָה נֶחֱלָץ וַיָּבֹא רָשָׁע תַּחְתָּיו:

8. tsadiq mitsarah nechelats wayabo' rasha` tach'tayu.

Prov11:8 The righteous is delivered from trouble, but the wicked takes his place.

‹8› δίκαιος ἐκ θήρας ἐκδύνει, ἀντ' αὐτοῦ δὲ παραδίδοται ὁ ἀσεβής.

8 dikaios ek thēras ekdynei,
The just from out of a trap are taken;
ant' autou de paradidotai ho asebēs.
instead of him and is delivered up the impious one.

---

9 :יחלצם׳ צדיקים׳ בדעת׳ ורעהו׳ חנף׳ יחנף׳ בפה׳

ט בְּפֶה חָנֵף יַשְׁחִת רֵעֵהוּ וּבְדַעַת צַדִּיקִים יֵחָלֵצוּ׃

9. b'pheh chaneph yash'chith re`ehu ub'da`ath tsadiqim yechaletsu.

Prov11:9 With his mouth the unholy man destroys his neighbor,
but through knowledge the righteous shall be delivered.

‹9› ἐν στόματι ἀσεβῶν παγὶς πολίταις, αἴσθησις δὲ δικαίων εὔοδος.

9 en stomati asebōn pagis politais,
In the mouth of the impious men is a snare to a fellow-countrymen;
aisthēsis de dikaiōn euodos.
but the perception of just men is prosperous.

---

10 :יעלז׳ צדיקים׳ בטוב׳ בעבד׳ ורשעים׳ קריה׳

י בְּטוּב צַדִּיקִים תַּעֲלֹץ קִרְיָה וּבַאֲבֹד רְשָׁעִים רִנָּה׃

10. b'tub tsadiqim ta`alots qir'yah uba'abod r'sha`im rinah.

Prov11:10 When it goes well with the righteous, the city rejoices,
and when the wicked perish, there is joyful shouting.

‹10› ἐν ἀγαθοῖς δικαίων κατώρθωσεν πόλις,

10 en agathois dikaiōn katōrthōsen polis,
By the good things of just men is set up a city;

---

11 :תתרס׳ ורשעים׳ תרום׳ קרת׳ ובפי׳ רשעים׳ תתרס׳

יא בִּבְרִכַת יְשָׁרִים תָּרוּם קָרֶת וּבְפִי רְשָׁעִים תֵּהָרֵס׃

11. b'bir'kath y'sharim tarum qareth ub'phi r'sha`im tehares.

Prov11:11 By the blessing of the upright a city is exalted,
but by the mouth of the wicked it is torn down.

‹11› στόμασιν δὲ ἀσεβῶν κατεσκάφη.

11 stomasin de asebōn kateskaphē.
but by the mouths the impious men it shall be razed.

---

12 :ורעהו׳ חסר־לב׳ ואיש׳ תבונות׳ יחריש׳

יב בָּז־לְרֵעֵהוּ חֲסַר־לֵב וְאִישׁ תְּבוּנוֹת יַחֲרִישׁ׃

12. baz-l're`ehu chasar-leb w'ish t'bunoth yacharish.

Prov11:12 He who despises his neighbor lacks heart,
but a man of understanding keeps silent.

‹12› μυκτηρίζει πολίτας ἐνδεὴς φρενῶν, ἀνὴρ δὲ φρόνιμος ἡσυχίαν ἄγει.

12 myktērizei politas endeēs phrenōn,
sneers at fellow-countrymen A man lacking of sense;
anēr de phronimos hēsychian agei.
man but an intelligent restfully leads.

---

13 :ܡܠܠܐ ܣܬܝܪܐ ܡܝܬܝܠܬܐ ܐܝܬܝܗܒ ܠܡܠܠܐ ܝܠܝܦܐ
יג הוֹלֵךְ רָכִיל מְגַלֶּה־סוֹד וְנֶאֱמַן־רוּחַ מְכַסֶּה דָבָר׃

13. holek rakil m'galeh-sod w'ne'eman-ruach m'kaseh dabar.

Prov11:13 He who goes about as a talebearer reveals secrets,
but the faithful of spirit keeps a matter hidden.

‹13› ἀνὴρ δίγλωσσος ἀποκαλύπτει βουλὰς ἐν συνεδρίῳ,
πιστὸς δὲ πνοῇ κρύπτει πράγματα.

13 anēr diglōssos apokalyptei boulas en synedriō̜,
A man being double-tongued uncovers plans in the sanhedrin;
pistos de pnoē̜ kryptei pragmata.
but the trustworthy man in breath hidden keeps matters.

---

14 :ܒܠܝܬ ܡܕܝܢܬܐ ܢܦܠܘܢ ܥܡܐ ܘܬܫܘܥܬܐ ܒܪܘܒ ܝܘܥܨܐ
יד בְּאֵין תַּחְבֻּלוֹת יִפָּל־עָם וּתְשׁוּעָה בְּרֹב יוֹעֵץ׃

14. b'eyn tach'buloth yipal-`am uth'shu`ah b'rob yo`ets.

Prov11:14 Without guidance the people fall, but safety is in a great counselor.

‹14› οἷς μὴ ὑπάρχει κυβέρνησις, πίπτουσιν ὥσπερ φύλλα,
σωτηρία δὲ ὑπάρχει ἐν πολλῇ βουλῇ.

14 hois mē hyparchei kybernēsis, piptousin hōsper phylla,
The ones who do not exist with guidance fall as leaves;
sōtēria de hyparchei en pollē̜ boulē̜.
but deliverance exists in much counsel.

---

15 :ܫܠܝܡ ܢܬܪܥܥ ܥܠ ܕܥܪܒ ܙܪ ܘܣܢܐ ܬܩܥܝܡ ܒܛܚܐ
טו רַע־יֵרוֹעַ כִּי־עָרַב זָר וְשֹׂנֵא תֹקְעִים בּוֹטֵחַ׃

15. ra`-yero`a ki-`arab zar w'sone' thoq'`im boteach.

Prov11:15 One suffers evil when he is surety for a stranger,
but the one hating strikers of hands is safe.

‹15› πονηρὸς κακοποιεῖ, ὅταν συμμείξῃ δικαίῳ, μισεῖ δὲ ἦχον ἀσφαλείας.

15 ponēros kakopoiei, hotan symmeixē̜ dikaiō̜,
The wicked man does evil whenever he mixes with a just man;
misei de ēchon asphaleias.
and he detest the sound of safety.

---

16 :ܐܢܬܬ ܬܪܝܨܐ ܢܬܩܝܡ ܝܩܪܐ ܘܥܪܝܨܐ ܢܬܩܢܘܢ ܥܘܬܪܐ
טז אֵשֶׁת־חֵן תִּתְמֹךְ כָּבוֹד וְעָרִיצִים יִתְמְכוּ־עֹשֶׁר׃

16. 'esheth-chen tith'mok kabod w'`aritsim yith'm'ku-`osher.

Prov11:16 A gracious woman attains honor, and ruthless men attain riches.

‹16› γυνὴ εὐχάριστος ἐγείρει ἀνδρὶ δόξαν, θρόνος δὲ ἀτιμίας γυνὴ μισοῦσα δίκαια.
πλούτου ὀκνηροὶ ἐνδεεῖς γίνονται, οἱ δὲ ἀνδρεῖοι ἐρείδονται πλούτῳ.

16 gynē eucharistos egeirei andri doxan,
wife A gracious raises to her husband glory;
thronos de atimias gynē misousa dikaia.
but a throne of dishonor is a wife detesting righteous things.
ploutou oknēroi endeeis ginontai, hoi de andreioi ereidontai ploutō̱.
of riches The lazy lacking become; but the vigorous establish riches.

---

17 :ידעת יגעו עמל אנשי חסד ועכר שאריו אכזרי
יז גֹּמֵל נַפְשׁוֹ אִישׁ חָסֶד וְעֹכֵר שְׁאֵרוֹ אַכְזָרִי׃

17. gomel naph'sho 'ish chased w'`oker sh'ero 'ak'zari.

Prov11:17 The merciful man does good to his own soul,
but the cruel man troubles his own flesh.

‹17› τῇ ψυχῇ αὐτοῦ ἀγαθὸν ποιεῖ ἀνὴρ ἐλεήμων,
ἐξολλύει δὲ αὐτοῦ σῶμα ὁ ἀνελεήμων.

17 tē̱ psychē̱ autou agathon poiei anēr eleēmōn, exolluei de autou sōma ho aneleēmōn.
To his soul good does man A merciful; totally ruins but his body the unmerciful.

---

18 :רשע עשה פעלת־שקר וזרע צדקה שכר אמת
יח רָשָׁע עֹשֶׂה פְּעֻלַּת־שָׁקֶר וְזֹרֵעַ צְדָקָה שֶׂכֶר אֱמֶת׃

18. rasha` `oseh ph'`ulath-shaqer w'zore`a ts'daqah seker 'emeth.

Prov11:18 The wicked makes deceptive wages,
but he who sows righteousness has a reward of truth.

‹18› ἀσεβὴς ποιεῖ ἔργα ἄδικα, σπέρμα δὲ δικαίων μισθὸς ἀληθείας.

18 asebēs poiei erga adika, sperma de dikaiōn misthos alētheias.
The impious do works unjust; but the seed of the just is a wage of truth.

---

19 :יחיתו כן־צדקה לחיים ומרדף רעה למותו
יט כֵּן־צְדָקָה לְחַיִּים וּמְרַדֵּף רָעָה לְמוֹתוֹ׃

19. ken-ts'daqah l'chayim um'radeph ra`ah l'motho.

Prov11:19 Thus righteousness attains to life,
and he who pursues evil shall bring to his own death.

‹19› υἱὸς δίκαιος γεννᾶται εἰς ζωήν, διωγμὸς δὲ ἀσεβοῦς εἰς θάνατον.

19 huios dikaios gennatai eis zōēn, diōgmos de asebous eis thanaton.
son A just engenders unto life; but the persecution of the impious is unto death.

---

20 :יהוה תועבת עקשי־לב ורצונו תמימי דרך
כ תוֹעֲבַת יְהוָה עִקְּשֵׁי־לֵב וּרְצוֹנוֹ תְּמִימֵי דָרֶךְ׃

20. to`abath Yahúwah `iq'shey-leb ur'tsono t'mimey darek.

Prov11:20 The perverse in heart are an abomination to יהוה,

but the blameless in their way are His delight.

‹20› βδέλυγμα κυρίῳ διεστραμμέναι ὁδοί,
προσδεκτοὶ δὲ αὐτῷ πάντες ἄμωμοι ἐν ταῖς ὁδοῖς αὐτῶν.

20 bdelygma kyriō diestrammenai hodoi,
are an abomination to YHWH Perverting ways;
prosdektoi de autō pantes amōmoi en tais hodois autōn.
are acceptable but to him all unblemished ones in their ways.

:ⲟⲩⲛⲁⲕⲱⲣⲓ ⲛⲁⲣⲁⲁⲧ ⲟⲩⲇⲓⲕⲁⲓⲟⲥ ⲟⲩ ⲉⲣⲉⲩⲛⲁ-ⲕⲁⲧ ⲁⲛⲁ ⲁⲛ 21
כא יָד לְיָד לֹא־יִנָּקֶה רָע וְזֶרַע צַדִּיקִים נִמְלָט׃

21. yad l'yad lo'-yinaqeh ra` w'zera` tsadiqim nim'lat.

Prov11:21 Though hand join to hand, the evil man shall not go unpunished,
but the descendants of the righteous shall be delivered.

‹21› χειρὶ χεῖρας ἐμβαλὼν ἀδίκως οὐκ ἀτιμώρητος ἔσται,
ὁ δὲ σπείρων δικαιοσύνην λήμψεται μισθὸν πιστόν.

21 cheiri cheiras embalōn adikōs ouk atimōrētos estai,
against a hand hands The one putting unjustly not unpunished shall be;
ho de speirōn dikaiosynēn lēmpsetai misthon piston.
but the one sowing righteousness shall receive wage a trustworthy.

:ⲙⲟⲩ ϫⲁϥⲓ ⲉⲛϫⲁ ⲉⲡⲱⲁϩ ⲛⲁⲣⲁⲓⲛⲉ ϫⲁϩⲟ ⲉⲛⲓⲟⲩ ⲙⲁⲓⲟⲩ 22
כב נֶזֶם זָהָב בְּאַף חֲזִיר אִשָּׁה יָפָה וְסָרַת טָעַם׃

22. nezem zahab b'aph chazir 'ishah yaphah w'sarath ta`am.

Prov11:22 As a ring of gold in a snout of swine
so is a beautiful woman who lacks discretion.

‹22› ὥσπερ ἐνώτιον ἐν ῥινὶ ὑός, οὕτως γυναικὶ κακόφρονι κάλλος.

22 hōsper enōtion en hrini huos, houtōs gynaiki kakophroni kallos.
As an ornament in a nose of a pig; so woman to an evil-minded beauty.

:ⲉⲛⲁⲁⲟ ϫⲁⲟⲱⲛ ϫⲩⲣϫ ⲁⲩⲟ-ϫⲁ ϫⲁⲣⲁⲁⲧ ϫⲩⲁϫ 23
כג תַּאֲוַת צַדִּיקִים אַךְ־טוֹב תִּקְוַת רְשָׁעִים עֶבְרָה׃

23. ta'awath tsadiqim 'ak-tob tiq'wath r'sha`im `eb'rah.

Prov11:23 The desire of the righteous is only good,
but the expectation of the wicked is wrath.

‹23› ἐπιθυμία δικαίων πᾶσα ἀγαθή, ἐλπὶς δὲ ἀσεβῶν ἀπολεῖται.

23 epithymia dikaiōn pasa agathē, elpis de asebōn apoleitai.
the desire of the just All is good; but the hope of the impious shall perish.

:ⲛⲩϯⲃⲏϥⲓ-ϫⲁ ⲛⲱⲁϥ ϫⲱⲩⲧⲃⲩ ⲁⲩⲟ ϫϯⲩⲓⲩ ⲛⲓϫϥ ⲱⲁ 24
כד יֵשׁ מְפַזֵּר וְנוֹסָף עוֹד וְחוֹשֵׂךְ מִישֹׁר אַךְ־לְמַחְסוֹר׃

24. yesh m'phazer w'nosaph `od w'chosek miosher 'ak-l'mach'sor.

Prov11:24 There is one who scatters, and yet increases more,
and the one who withholds what is justly due, comes only to poverty.

‹24› εἰσὶν οἱ τὰ ἴδια σπείροντες πλείονα ποιοῦσιν,
εἰσὶν καὶ οἱ συνάγοντες ἐλαττονοῦνται.

24 eisin hoi ta idia speirontes pleiona poiousin,
There are the ones their own seed sowing more making;
eisin kai hoi synagontes elattonountai.
and there are also the ones gathering having less.

:אלוה אל־מן אלהים מוא אמרוה גם־הוא יורא 25
כה נֶפֶשׁ־בְּרָכָה תְּדֻשָּׁן וּמַרְוֶה גַּם־הוּא יוֹרֶא׃

25. nephesh-b'rakah th'dushan umar'weh gam-hu' yore'.

Prov11:25 The blessed soul shall be prosperous, and he who waters shall also drink fully.

‹25› ψυχὴ εὐλογουμένη πᾶσα ἁπλῆ, ἀνὴρ δὲ θυμώδης οὐκ εὐσχήμων.

25 psychē eulogoumenē pasa haplē, anēr de thymōdēs ouk euschēmōn.
soul is being blessed Every sincere; but a man inclined to rage is not decent.

:לוגע בר יקבהו לאום וברכה לראש משביר 26
כו מֹנֵעַ בָּר יִקְּבֻהוּ לְאֹם וּבְרָכָה לְרֹאשׁ מַשְׁבִּיר׃

26. mone`a bar yiq'buhu l'om ub'rakah l'ro'sh mash'bir.

Prov11:26 He who withholds grain, the people shall curse him,
but blessing shall be on the head of him who sells it.

‹26› ὁ συνέχων σῖτον ὑπολίποιτο αὐτὸν τοῖς ἔθνεσιν,
εὐλογία δὲ εἰς κεφαλὴν τοῦ μεταδιδόντος.

26 ho synechōn siton hypolipoito auton tois ethnesin,
the one hoarding grain May leave it to the nations;
eulogia de eis kephalēn tou metadidontos.
but a blessing be on the head of the one sharing.

:יבקש רצון ודרש רעה תבואנו 27
כז שֹׁחֵר טוֹב יְבַקֵּשׁ רָצוֹן וְדֹרֵשׁ רָעָה תְּבוֹאֶנּוּ׃

27. shocher tob y'baqesh ratson w'doresh ra`ah th'bo'enu.

Prov11:27 He who diligently seeks good seeks favor,
but he who seeks evil, evil shall come to him.

‹27› τεκταινόμενος ἀγαθὰ ζητεῖ χάριν ἀγαθήν·
ἐκζητοῦντα δὲ κακά, καταλήμψεται αὐτόν.

27 tektainomenos agatha zētei charin agathēn;
The one contriving good things seeks favor good;
ekzētounta de kaka, katalēmpsetai auton.
but the one seeking evil things, evil shall overtake him.

:יבטח בעשרו הוא יפל וכעלה צדיקים יפרחו 28
כח בּוֹטֵחַ בְּעָשְׁרוֹ הוּא יִפּוֹל וְכֶעָלֶה צַדִּיקִים יִפְרָחוּ׃

28. boteach b'`ash'ro hu' yipol w'ke`aleh tsadiqim yiph'rachu.

Prov11:28 He who trusts in his riches shall fall,
but the righteous shall flourish like the green leaf.

‹28› ὁ πεποιθὼς ἐπὶ πλούτῳ, οὗτος πεσεῖται·
ὁ δὲ ἀντιλαμβανόμενος δικαίων, οὗτος ἀνατελεῖ.

28 ho pepoithōs epi ploutō̧, houtos peseitai;
The one yielding upon his own riches, this one shall fall;
ho de antilambanomenos dikaiōn, houtos anatelei.
but the one assisting just men shall rise.

:לב-שׂשׂר בביתו ינחל-רוח ועבד אויל לחכם-לב 29
כט עוֹכֵר בֵּיתוֹ יִנְחַל־רוּחַ וְעֶבֶד אֱוִיל לַחֲכַם־לֵב׃

29. `oker beytho yin'chal-ruach w'`ebed 'ewil lachakam-leb.

Prov11:29 He who troubles his own house shall inherit wind,
and the foolish shall be servant to the wisehearted.

‹29› ὁ μὴ συμπεριφερόμενος τῷ ἑαυτοῦ οἴκῳ κληρονομήσει ἄνεμον,
δουλεύσει δὲ ἄφρων φρονίμῳ.

29 ho mē symperipheromenos tō̧ heautou oikō̧ klēronomēsei anemon,
The one not being accommodating to his own house shall inherit the wind;
douleusei de aphrōn phronimō̧.
shall be a servant and the fool to the intelligent.

:שׂשׂא צדיק עץ חיים ולקח נפשות חכם 30
ל פְּרִי־צַדִּיק עֵץ חַיִּים וְלֹקֵחַ נְפָשׁוֹת חָכָם׃

30. p'ri-tsadiq `ets chayim w'loqeach n'phasoth chakam.

Prov11:30 The fruit of the righteous is a tree of life, and he who takes souls is wise.

‹30› ἐκ καρποῦ δικαιοσύνης φύεται δένδρον ζωῆς,
ἀφαιροῦνται δὲ ἄωροι ψυχαὶ παρανόμων.

30 ek karpou dikaiosynēs phuetai dendron zōēs,
From out of the fruit of righteousness germinates a tree of life;
aphairountai de aōroi psychai paranomōn.
are removed but at unseasonable times the lives of lawbreakers.

:אם־בארץ ישלם אף כי־רשע וחוטא 31
לא הֵן צַדִּיק בָּאָרֶץ יְשֻׁלָּם אַף כִּי־רָשָׁע וְחוֹטֵא׃

31. hen tsadiq ba'arets y'shulam 'aph ki-rasha` w'chote'.

Prov11:31 Behold, the righteous shall be rewarded in the earth,
how much more the wicked and the sinner!

‹31› εἰ ὁ μὲν δίκαιος μόλις σῴζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται;

31 ei ho men dikaios molis sō̧zetai,
If then the just are hardly delivered,
ho asebēs kai hamartōlos pou phaneitai?
the impious one and the sinner, where shall he appear?

Chapter 12

Shavua Reading Schedule (12th sidrah) - Prov 12

:ܡܘܣܪ ܐܗܒܝܢܐ ܕܥܬܐ ܘܫܢܐ ܬܘܟܚܬ ܒܥܪ ܐ Prov12:1

א אֹהֵב מוּסָר אֹהֵב דָּעַת וְשֹׂנֵא תוֹכַחַת בָּעַר׃

1. ‘oheb musar ‘oheb da`ath w’sone’ thokachath ba`ar.

Prov12:1 The one loves discipline loves knowledge, but he who hates correction is stupid.

‹12:1› ὁ ἀγαπῶν παιδείαν ἀγαπᾷ αἴσθησιν, ὁ δὲ μισῶν ἐλέγχους ἄφρων.

1 ho agapōn paideian agapą aisthēsin,
The one loving instruction loves perception;
ho de misōn elegchous aphrōn.
but the one detesting reproofs is a fool.

:ܛܒܐ ܝܗܒ ܪܨܘܢ ܡܢܝܗܘܐ ܘܐܝܫ ܡܙܡܘܬ ܝܪܫܝܥ ב 2

ב טוֹב יָפִיק רָצוֹן מֵיהוָה וְאִישׁ מְזִמּוֹת יַרְשִׁיעַ׃

2. tob yaphiq ratson meYahúwah w’ish m’zimoth yar’shi`a.

Prov12:2 A good man shall obtain favor from YHWH,
but He shall condemn a man who devises evil.

‹2› κρείσσων ὁ εὑρὼν χάριν παρὰ κυρίῳ, ἀνὴρ δὲ παράνομος παρασιωπηθήσεται.

2 kreissōn ho heurōn charin para kyriǭ,
Better the one finding favor from YHWH;
anēr de paranomos parasiōpēthēsetai.
but a man who is a lawbreaker shall be silenced.

:ܠܐ ܢܬܟܝܢ ܐܕܡ ܒܪܫܥܐ ܘܫܪܫ ܨܕܝܩܝܢ ܠܐ ܢܬܙܥܪܘܢ ג 3

ג לֹא־יִכּוֹן אָדָם בְּרֶשַׁע וְשֹׁרֶשׁ צַדִּיקִים בַּל־יִמּוֹט׃

3. lo’-yikon ‘adam b’resha` w’shoresh tsadiqim bal-yimot.

Prov12:3 A man shall not be established by wickedness,
but the root of the righteous shall not be moved.

‹3› οὐ κατορθώσει ἄνθρωπος ἐξ ἀνόμου, αἱ δὲ ῥίζαι τῶν δικαίων οὐκ ἐξαρθήσονται.

3 ou katorthōsei anthrōpos ex anomou,
shall not keep straight A man by a lawless deed;
hai de hrizai tōn dikaiōn ouk exarthēsontai.
but the roots of the just shall not be lifted away.

:ܐܢܬܬ ܚܝܠܐ ܥܛܪܬ ܒܥܠܗ ܘܟܪܩܒ ܒܥܨܡܘܬܝܘ ܡܒܝܫܐ 4 ד

ד אֵשֶׁת־חַיִל עֲטֶרֶת בַּעְלָהּ וּכְרָקָב בְּעַצְמוֹתָיו מְבִישָׁה׃

4. ‘esheth-chayil `atereth ba`’lah uk’raqab b’`ats’mothayu m’bishah.

Prov12:4 An excellent wife is the crown of her husband,
but she who shames him is like rottenness in his bones.

‹4› γυνὴ ἀνδρεία στέφανος τῷ ἀνδρὶ αὐτῆς·
ὥσπερ δὲ ἐν ξύλῳ σκώληξ, οὕτως ἄνδρα ἀπόλλυσιν γυνὴ κακοποιός.

4 gynē andreia stephanos tō̜ andri autēs;
wife A courageous is a crown to her husband;
hōsper de en xylō̜ skōlēx, houtōs andra apollysin gynē kakopoios.
but as in wood the worm, so her husband destroy wife an evil doing.

:אֵשֶׁת חַיִל עֲטֶרֶת בַּעְלָהּ וְרָקָב בַּעֲצָמָיו מְבִישָׁתוֹ׃ 5
ה מַחְשְׁבוֹת צַדִּיקִים מִשְׁפָּט תַּחְבֻּלוֹת רְשָׁעִים מִרְמָה׃

5. mach'sh'both tsadiqim mish'pat tach'buloth r'sha`im mir'mah.

Prov12:5 The thoughts of the righteous are just,
but the counsels of the wicked are deceitful.

‹5› λογισμοὶ δικαίων κρίματα, κυβερνῶσιν δὲ ἀσεβεῖς δόλους.

5 logismoi dikaiōn krimata, kybernōsin de asebeis dolous.
The devices of the just are true judgments; devise but the impious treachery.

:דִּבְרֵי רְשָׁעִים אֶרֶב־דָּם וּפִי יְשָׁרִים יַצִּילֵם׃ 6
ו דִּבְרֵי רְשָׁעִים אֶרֶב־דָּם וּפִי יְשָׁרִים יַצִּילֵם׃

6. dib'rey r'sha`im 'erab-dam uphi y'sharim yatsilem.

Prov12:6 The words of the wicked lie in wait for blood,
but the mouth of the upright shall deliver them.

‹6› λόγοι ἀσεβῶν δόλιοι, στόμα δὲ ὀρθῶν ῥύσεται αὐτούς.

6 logoi asebōn dolioi,
The words of the impious deceits;
stoma de orthōn hrysetai autous.
but the mouth of the upright shall rescue them.

:הָפוֹךְ רְשָׁעִים וְאֵינָם וּבֵית צַדִּיקִים יַעֲמֹד׃ 7
ז הָפוֹךְ רְשָׁעִים וְאֵינָם וּבֵית צַדִּיקִים יַעֲמֹד׃

7. haphok r'sha`im w'eynam ubeyth tsadiqim ya`amod.

Prov12:7 The wicked are overthrown and are no more,
but the house of the righteous shall stand.

‹7› οὗ ἐὰν στραφῇ, ἀσεβὴς ἀφανίζεται, οἶκοι δὲ δικαίων παραμένουσιν.

7 hou ean straphē̜, asebēs aphanizetai,
Of which ever time should be overturned the impious he vanishes;
oikoi de dikaiōn paramenousin.
but the houses of the just remain.

:לְפִי־שִׂכְלוֹ יְהֻלַּל־אִישׁ וְנַעֲוֵה־לֵב יִהְיֶה לָבוּז׃ 8
ח לְפִי־שִׂכְלוֹ יְהֻלַּל־אִישׁ וְנַעֲוֵה־לֵב יִהְיֶה לָבוּז׃

8. l'phi-sik'lo y'hulal-'ish w'na`aweh-leb yih'yeh labuz.

Prov12:8 A man shall be praised according to his intelligence,
but he who is of a crooked heart shall be despised.

‹8› στόμα συνετοῦ ἐγκωμιάζεται ὑπὸ ἀνδρός, νωθροκάρδιος δὲ μυκτηρίζεται.

8 stoma synetou egkōmiazetai hypo andros,
The mouth of the discerning is lauded by a man;
nōthrokardios de myktērizetai.
but the dull of heart is sneered at.

---

9 ⊗ טוֹב נִקְלֶה וְעֶבֶד לוֹ מִמִּתְכַּבֵּד וַחֲסַר־לָחֶם׃

9. tob niq'leh w'`ebed lo mim'thakabed wachasar-lachem.

Prov12:9 Better is he who is lightly esteemed and has a servant
than he who honors himself and lacks bread.

‹9› κρείσσων ἀνὴρ ἐν ἀτιμίᾳ δουλεύων ἑαυτῷ
ἢ τιμὴν ἑαυτῷ περιτιθεὶς καὶ προσδεόμενος ἄρτου.

9 kreissōn anēr en atimią douleuōn heautō̜
Better a man with dishonor serving himself,
ē timēn heautō̜ peritítheis kai prosdeomenos artou.
than value on himself one putting, and feeling want of bread.

---

10 יוֹדֵעַ צַדִּיק נֶפֶשׁ בְּהֶמְתּוֹ וְרַחֲמֵי רְשָׁעִים אַכְזָרִי׃

10. yode`a tsadiq nephesh b'hem'to w'rachamey r'sha`im 'ak'zari.

Prov12:10 A righteous man has regard for the life of his cattle,
but even the compassion of the wicked is cruel.

‹10› δίκαιος οἰκτίρει ψυχὰς κτηνῶν αὐτοῦ,
τὰ δὲ σπλάγχνα τῶν ἀσεβῶν ἀνελεήμονα.

10 dikaios oiktirei psychas ktēnōn autou,
A just one pities the lives of his cattle;
ta de splagchna tōn asebōn aneleēmona.
but the feelings of compassion of the impious are unmerciful.

---

11 יַעֲבֹד אַדְמָתוֹ יִשְׂבַּע־לָחֶם וּמְרַדֵּף רֵיקִים חֲסַר־לֵב׃

11. `obed 'ad'matho yis'ba`-lachem um'radeph reyqim chasar-leb.

Prov12:11 He who tills his land shall be satisified of bread,
but he who pursues worthless things lacks heart.

‹11› ὁ ἐργαζόμενος τὴν ἑαυτοῦ γῆν ἐμπλησθήσεται ἄρτων,
οἱ δὲ διώκοντες μάταια ἐνδεεῖς φρενῶν.

11 ho ergazomenos tēn heautou gēn emplēsthēsetai artōn,
The one working his own ground shall be filled up with bread loaves;
hoi de diōkontes mataia endeeis phrenōn.
but the ones pursuing vain things are lacking of sense.

‹11›a ὅς ἐστιν ἡδὺς ἐν οἴνων διατριβαῖς,
ἐν τοῖς ἑαυτοῦ ὀχυρώμασιν καταλείψει ἀτιμίαν.

11ā hos estin hēdys en oinōn diatribais,

The one who is pleasure-bent in wine drinking pastimes,
en tois heautou ochyrōmasin kataleipsei atimian.
in his own fortresses shall leave behind dishonor.

:אחר שרפרבר שלשי שרוע בעלשי ושלם 12
יב חָמַד רָשָׁע מְצוֹד רָעִים וְשֹׁרֶשׁ צַדִּיקִים יִתֵּן:

12. chamad rasha` m'tsod ra`im w'shoresh tsadiqim yiten.

Prov12:12 The wicked man desires the booty of evil men,
but the root of the righteous gives.

‹12› ἐπιθυμίαι ἀσεβῶν κακαί, αἱ δὲ ῥίζαι τῶν εὐσεβῶν ἐν ὀχυρώμασιν.

12 epithymiai asebōn kakai,
The desires of the impious are evil things;
hai de hrizai tōn eusebōn en ochyrōmasin.
but the roots of the pious are in fortresses.

:פרבר אלשי אלהי ע שפתי שרשי ושלם 13
יג בְּפֶשַׁע שְׂפָתַיִם מוֹקֵשׁ רָע וַיֵּצֵא מִצָּרָה צַדִּיק:

13. b'phesha` s'phathayim moqesh ra` wayetse' mitsarah tsadiq.

Prov12:13 An evil man is ensnared by the transgression of his lips,
but the righteous shall escape from trouble.

‹13› δι' ἁμαρτίαν χειλέων ἐμπίπτει εἰς παγίδας ἁμαρτωλός,
ἐκφεύγει δὲ ἐξ αὐτῶν δίκαιος.

13 di' hamartian cheileōn empiptei eis pagidas hamartōlos,
Through the sin of the lip falls into snares a sinner;
ekpheugei de ex autōn dikaios.
flees but from them the just.

‹13›a ὁ βλέπων λεῖα ἐλεηθήσεται, ὁ δὲ συναντῶν ἐν πύλαις ἐκθλίψει ψυχάς.

13ā ho blepōn leia eleēthēsetai,
He whose looks are gentle shall be pitied,
ho de synantōn en pylais ekthlipsei psychas.
but he that contends in the gates shall afflict souls.

:יל גיוש שבע-טב גמול ידי-אדם ישוב לו 14
יד מִפְּרִי פִי־אִישׁ יִשְׂבַּע־טוֹב וּגְמוּל יְדֵי־אָדָם יָשוּב לוֹ:

14. mip'ri phi-'ish yis'ba`-tob ug'mul y'dey-'adam yashub lo.

Prov12:14 A man shall be satisfied with good by the fruit of the mouth,
and the deeds of a man's hands shall return to him.

‹14› ἀπὸ καρπῶν στόματος ψυχὴ ἀνδρὸς πλησθήσεται ἀγαθῶν,
ἀνταπόδομα δὲ χειλέων αὐτοῦ δοθήσεται αὐτῷ.

14 apo karpōn stomatos psychē andros plēsthēsetai agathōn,
From the fruits of the mouth the soul of a man shall be filled with good things;
antapodoma de cheileōn autou dothēsetai autō.
and a recompense of his lips shall be rendered to him.

15 :שׁמע אל עצת חכם׃ ישר בעיניו׃ ושמע לעצה חכם׃ דרך אויל
טו דֶּרֶךְ אֱוִיל יָשָׁר בְּעֵינָיו וְשֹׁמֵעַ לְעֵצָה חָכָם׃

15. derek ‘ewil yashar b’`eynayu w’shome`a l’`etsah chakam.

Prov12:15 The way of a fool is right in his own eyes,
but a wise man is he who listens to counsel.

‹15› ὁδοὶ ἀφρόνων ὀρθαὶ ἐνώπιον αὐτῶν, εἰσακούει δὲ συμβουλίας σοφός.

15 hodoi aphronōn orthai enōpion autōn, eisakouei de symboulias sophos.
The ways of fools are straight before them; listens to but advice the wise.

16 :שׁנאתו׃ ביום יודע כעסו׃ וכסה קלון ערום׃ אויל
טז אֱוִיל בַּיּוֹם יִוָּדַע כַּעְסוֹ וְכֹסֶה קָלוֹן עָרוּם׃

16. ‘ewil bayom yiuada` ka`’so w’koseh qalon `arum.

Prov12:16 A fool’s anger is known in a day, but a prudent man conceals dishonor.

‹16› ἄφρων αὐθημερὸν ἐξαγγέλλει ὀργὴν αὐτοῦ,
κρύπτει δὲ τὴν ἑαυτοῦ ἀτιμίαν πανοῦργος.

16 aphrōn authēmeron exaggellei orgēn autou,
A fool daily publishes his anger;
kryptei de tēn heautou atimian panourgos.
hides but his own dishonor one astute.

17 :אמונה יגיד צדק׃ ועד שקרים מרמה׃ יפיח
יז יָפִיחַ אֱמוּנָה יַגִּיד צֶדֶק וְעֵד שְׁקָרִים מִרְמָה׃

17. yaphiach ‘emunah yagid tsedeq w’`ed sh’qarim mir’mah.

Prov12:17 He who speaks truth reveals righteousness, but a false witness, deceit.

‹17› ἐπιδεικνυμένην πίστιν ἀπαγγέλλει δίκαιος, ὁ δὲ μάρτυς τῶν ἀδίκων δόλιος.

17 epideiknymenēn pistin apaggellei dikaios,
by displaying trust reports The just man;
ho de martys tōn adikōn dolios.
but the witness of the unjust is deceitful.

18 :חרב׃ כמדקרות בוטה יש׃ חכמים ולשון׃ מרפא׃
יח יֵשׁ בּוֹטֶה כְּמַדְקְרוֹת חָרֶב וּלְשׁוֹן חֲכָמִים מַרְפֵּא׃

18. yesh boteh k’mad’q’roth chareb ul’shon chakamim mar’pe’.

Prov12:18 There is one who speaks rashly like the thrusts of a sword,
but the tongue of the wise brings healing.

‹18› εἰσὶν οἳ λέγοντες τιτρώσκουσιν μαχαίρᾳ, γλῶσσαι δὲ σοφῶν ἰῶνται.

18 eisin hoi legontes titrōskousin machairą,
There are the ones speaking – they pierce as a sword;
glōssai de sophōn iōntai.
but the tongues of the wise heal.

19 :אמת׃ לעד תכון׃ שפתי־אמת׃ אמר׃ שפתי־שקר׃

יט שְׂפַת־אֱמֶת תִּכּוֹן לָעַד וְעַד־אַרְגִּיעָה לְשׁוֹן שָׁקֶר׃

19. s'phath-'emeth tikon la`ad w'`ad-'ar'gi`ah l'shon shaqer.

Prov12:19 Truthful lips shall be established forever,
but a lying tongue is only while I wink.

‹19› χείλη ἀληθινὰ κατορθοῖ μαρτυρίαν, μάρτυς δὲ ταχὺς γλῶσσαν ἔχει ἄδικον.

19 cheilē alēthina katorthoi martyrian,
lips True strengthen testimony;
martys de tachys glōssan echei adikon.
witness but a quick tongue has an unjust.

---

20 ידעת אמת תכון לעד ועד ארגיעה לשון שקר׃

כ מִרְמָה בְּלֶב־חֹרְשֵׁי רָע וּלְיֹעֲצֵי שָׁלוֹם שִׂמְחָה׃

20. mir'mah b'leb-chor'shey ra` ul'yo`atsey shalom sim'chah.

Prov12:20 Deceit is in the heart of those who devise evil,
but counselors of peace have joy.

‹20› δόλος ἐν καρδίᾳ τεκταινομένου κακά,
οἱ δὲ βουλόμενοι εἰρήνην εὐφρανθήσονται.

20 dolos en kardią tektainomenou kaka,
Treachery is in the heart of the one contriving evils;
hoi de boulomenoi eirēnēn euphranthēsontai.
but the ones wanting peace shall be glad.

---

21 לא יאנה לצדיק כל־און ורשעים מלאו רע׃

כא לֹא־יְאֻנֶּה לַצַּדִּיק כָּל־אָוֶן וּרְשָׁעִים מָלְאוּ רָע׃

21. lo'-y'uneh latsadiq kal-'awen ur'sha`im mal'u ra`.

Prov12:21 No harm shall happen to the righteous, but the wicked are filled with evil.

‹21› οὐκ ἀρέσει τῷ δικαίῳ οὐδὲν ἄδικον, οἱ δὲ ἀσεβεῖς πλησθήσονται κακῶν.

21 ouk aresei tō̧ dikaiō̧ ouden adikon,
shall not please the just Anything unjust;
hoi de asebeis plēsthēsontai kakōn.
but the impious shall be filled with bad things.

---

22 תועבת יהוה שפתי־שקר ועשי אמונה רצונו׃

כב תּוֹעֲבַת יְהוָה שִׂפְתֵי־שָׁקֶר וְעֹשֵׂי אֱמוּנָה רְצוֹנוֹ׃

22. to`abath Yahúwah siph'they-shaqer w'`osey 'emunah r'tsono.

Prov12:22 Lying lips are an abomination to יהוה,
but those who deal faithfully are His delight.

‹22› βδέλυγμα κυρίῳ χείλη ψευδῆ, ὁ δὲ ποιῶν πίστεις δεκτὸς παρ' αὐτῷ.

22 bdelygma kyriō̧ cheilē pseudē,
are an abomination to YHWH lips Lying;
ho de poiōn pisteis dektos par' autō̧.
but the one dealing in trust is accepted by him.

:אֹזֶלֶת לֵבָב כְּסִילִים יִקְרָא אִוֶּלֶת 23
כג אָדָם עָרוּם כֹּסֶה דָּעַת וְלֵב כְּסִילִים יִקְרָא אִוֶּלֶת:

23. 'adam `arum koseh da`ath w'leb k'silim yiq'ra' 'iueleth.

Prov12:23 A prudent man conceals knowledge, but the heart of fools proclaims folly.

‹23› ἀνὴρ συνετὸς θρόνος αἰσθήσεως, καρδία δὲ ἀφρόνων συναντήσεται ἀραῖς.

23 anēr synetos thronos aisthēseōs,
man A discerning is a throne of perception;
kardia de aphronōn synantēsetai arais.
but the heart of fools shall meet with curses.

:חָרוּצִים תִּמְשֹׁל וּרְמִיָּה תִּהְיֶה לָמַס 24
כד יַד־חָרוּצִים תִּמְשֹׁול וּרְמִיָּה תִּהְיֶה לָמַס:

24. yad-charutsim tim'shol ur'miah tih'yeh lamas.

Prov12:24 The hand of the diligent shall rule, but the lazy shall be under service.

‹24› χεὶρ ἐκλεκτῶν κρατήσει εὐχερῶς, δόλιοι δὲ ἔσονται εἰς προνομήν.

24 cheir eklektōn kratēsei eucherōs,
The hand of chosen men shall prevail easily;
dolioi de esontai eis pronomēn.
but the deceitful shall be for plunder.

:אֵגָה בְלֶב־אִישׁ יַשְׁחֶנָּה וְדָבָר טוֹב יְשַׂמְּחֶנָּה 25
כה דְּאָגָה בְלֶב־אִישׁ יַשְׁחֶנָּה וְדָבָר טוֹב יְשַׂמְּחֶנָּה:

25. d'agah b'leb-'ish yash'chenah w'dabar tob y'sam'chenah.

Prov12:25 Anxiety in a man's heart weighs it down, but a good word makes it glad.

‹25› φοβερὸς λόγος καρδίαν ταράσσει ἀνδρὸς δικαίου,
ἀγγελία δὲ ἀγαθὴ εὐφραίνει αὐτόν.

25 phoberos logos kardian tarassei andros dikaiou,
A fearful word the heart disturbs of a righteous man;
aggelia de agathē euphrainei auton.
message but a good gladdens him.

:תַּתְעֵם יֶתֶר מֵרֵעֵהוּ צַדִּיק וְדֶרֶךְ רְשָׁעִים תַּתְעֵם 26
כו יָתֵר מֵרֵעֵהוּ צַדִּיק וְדֶרֶךְ רְשָׁעִים תַּתְעֵם:

26. yather mere`ehu tsadiq w'derek r'sha`im tath'`em.

Prov12:26 The righteous is with his neighbor explores, but the way of the wicked leads them astray.

‹26› ἐπιγνώμων δίκαιος ἑαυτοῦ φίλος ἔσται, αἱ δὲ γνῶμαι τῶν ἀσεβῶν ἀνεπιεικεῖς.
ἁμαρτάνοντας καταδιώξεται κακά, ἡ δὲ ὁδὸς τῶν ἀσεβῶν πλανήσει αὐτούς.

26 epignōmōn dikaios heautou philos estai,
arbitrator a just of himself A friend shall be;
hai de gnōmai tōn asebōn anepieikeis.
but the opinions of the impious are unfair.

hamartanontas katadiōxetai kaka,
the ones sinning pursue evil things,
hē de hodos tōn asebōn planēsei autous.
and the way of the impious shall lead them away.

---

27 :רָעָה תּוֹעֵבַת אָדָם וְהוֹן־אָדָם יָקָר חָרוּץ׃
כז לֹא־יַחֲרֹךְ רְמִיָּה צֵידוֹ וְהוֹן־אָדָם יָקָר חָרוּץ׃

27. lo'-yacharok r'miah tseydo w'hon-'adam yaqar charuts.

Prov12:27 A lazy man does not start after his game,
but the precious possession of a man is diligence.

‹27› οὐκ ἐπιτεύξεται δόλιος θήρας, κτῆμα δὲ τίμιον ἀνὴρ καθαρός.
27 ouk epiteuxetai dolios thēras,
shall not succeed in A deceitful man hunting;
ktēma de timion anēr katharos.
but is an esteemed man a pure.

---

28 :חַיִּים־לֶאֱ אֲרַחַת צְדָקָה חַיִּים וְדֶרֶךְ נְתִיבָה אַל־מָוֶת׃
כח בְּאֹרַח־צְדָקָה חַיִּים וְדֶרֶךְ נְתִיבָה אַל־מָוֶת׃

28. b'orach-ts'daqah chayim w'derek n'thibah 'al-maweth.

Prov12:28 In the way of righteousness is life, and in its pathway there is no death.

‹28› ἐν ὁδοῖς δικαιοσύνης ζωή, ὁδοὶ δὲ μνησικάκων εἰς θάνατον.
28 en hodois dikaiosynēs zōē,
In the ways of righteousness is life;
hodoi de mnēsikakōn eis thanaton.
but the ways of the resentful are unto death.

Chapter 13

Shavua Reading Schedule (13th sidrah) - Prov 13

Prov13:1 :אֵינֶנּוּ שָׁמַע גְּעָרָה׃
א בֵּן חָכָם מוּסַר אָב וְלֵץ לֹא־שָׁמַע גְּעָרָה׃

1. ben chakam musar 'ab w'lets lo'-shama` g'`arah.

Prov13:1 A wise son hears his father's instruction,
but a scoffer does not listen to rebuke.

‹13:1› υἱὸς πανοῦργος ὑπήκοος πατρί, υἱὸς δὲ ἀνήκοος ἐν ἀπωλείᾳ.
1 huios panourgos hypēkoos patri,
son An astute is subject to his father;
huios de anēkoos en apōleiạ.
son but an unhearing goes unto destruction.

---

2 :חָמָס׃
ב מִפְּרִי פִי־אִישׁ יֹאכַל טוֹב וְנֶפֶשׁ בֹּגְדִים חָמָס׃

2. mip'ri phi-'ish yo'kal tob w'nephesh bog'dim chamas.

Prov13:2 From the fruit of his mouth a man eats good,
but the soul of the treacherous is violence.

‹2› ἀπὸ καρπῶν δικαιοσύνης φάγεται ἀγαθός, ψυχαὶ δὲ παρανόμων ὀλοῦνται ἄωροι.

2 apo karpōn dikaiosynēs phagetai agathos,
From fruits of righteousness shall eat the good;
psychai de paranomōn olountai aōroi.
but the lives of lawbreakers shall be destroyed unseasonably.

---

3 נֹצֵר פִּיו שֹׁמֵר נַפְשׁוֹ פֹּשֵׂק שְׂפָתָיו מְחִתָּה־לוֹ׃ ג

3. notser piu shomer naph'sho poseq s'phathayu m'chitah-lo.

Prov13:3 The one who guards his mouth preserves his soul;
the one who opens wide his lips shall be ruined.

‹3› ὃς φυλάσσει τὸ ἑαυτοῦ στόμα, τηρεῖ τὴν ἑαυτοῦ ψυχήν·
ὁ δὲ προπετὴς χείλεσιν πτοήσει ἑαυτόν.

3 hos phylassei to heautou stoma, tērei tēn heautou psychēn;
The one who guards his own mouth gives heed to his own soul;
ho de propetēs cheilesin ptoēsei heauton.
but the one with precipitous lips shall terrify himself.

---

4 מִתְאַוָּה וָאַיִן נַפְשׁוֹ עָצֵל וְנֶפֶשׁ חָרֻצִים תִּדֻּשָּׁן׃ ד

4. mith'auah wa'ayin naph'sho `atsel w'nephesh charutsim t'dushan.

Prov13:4 The soul of the sluggard desires and gets nothing,
but the soul of the diligent is made fat.

‹4› ἐν ἐπιθυμίαις ἐστὶν πᾶς ἀεργός, χεῖρες δὲ ἀνδρείων ἐν ἐπιμελείᾳ.

4 en epithymiais estin pas aergos, cheires de andreiōn en epimeleią.
with desire is Every idle man; but the hands of the vigorous are caring.

---

5 דְּבַר־שֶׁקֶר יִשְׂנָא צַדִּיק וְרָשָׁע יַבְאִישׁ וְיַחְפִּיר׃ ה

5. d'bar-sheqer yis'na' tsadiq w'rasha` yab'ish w'yach'pir.

Prov13:5 A righteous man hates a word of falsehood,
but a wicked man acts disgustingly and shamefully.

‹5› λόγον ἄδικον μισεῖ δίκαιος, ἀσεβὴς δὲ αἰσχύνεται καὶ οὐχ ἕξει παρρησίαν.

5 logon adikon misei dikaios,
word an unjust detest The just;
asebēs de aischynetai kai ouch hexei parrēsian.
but the impious man is ashamed, and shall not have an open manner.

---

6 צְדָקָה תִּצֹּר תָּם־דָּרֶךְ וְרִשְׁעָה תְּסַלֵּף חַטָּאת׃ ו

6. ts'daqah titsor tam-darek w'rish'`ah t'saleph chata'th.

Prov13:6 Righteousness guards the one whose way is blameless,
but wickedness subverts the sinner.

‹6› δικαιοσύνη φυλάσσει ἀκάκους, τοὺς δὲ ἀσεβεῖς φαύλους ποιεῖ ἁμαρτία.

6 dikaiosynē phylassei akakous,
Righteousness guards the guileless in the way;
tous de asebeis phaulous poiei hamartia.
but the impious ones vile produce sin.

---

7 :פַּת יַעֲלֶה מְעַשֵּׁר לְעַת יַעֲלֶה מְחוֹשֵׁשׁ וְהוֹן רָב:

ז יֵשׁ מִתְעַשֵּׁר וְאֵין כֹּל מִתְרוֹשֵׁשׁ וְהוֹן רָב:

7. yesh mith'`asher w'eyn kol mith'roshesh w'hon rab.

Prov13:7 There is one who pretends to be rich, but has nothing at all;
another pretends to be poor, but has great wealth.

‹7› εἰσὶν οἱ πλουτίζοντες ἑαυτοὺς μηδὲν ἔχοντες,
καὶ εἰσὶν οἱ ταπεινοῦντες ἑαυτοὺς ἐν πολλῷ πλούτῳ.

7 eisin hoi ploutizontes heautous mēden echontes,
There are the ones enriching themselves, nothing having;
kai eisin hoi tapeinountes heautous en pollō̜ ploutō̜.
there are the ones abasing themselves with many riches.

---

8 :מְעַל־אֶבֶן מְעַשֵּׁר רָשׁ וְרָשׁ לֹא־שָׁמַע גְּעָרָה:

ח כֹּפֶר נֶפֶשׁ־אִישׁ עָשְׁרוֹ וְרָשׁ לֹא־שָׁמַע גְּעָרָה:

8. kopher nephesh-'ish `ash'ro w'rash lo'-shama` g'`arah.

Prov13:8 The ransom of a man's life is his wealth, but the poor hears no rebuke.

‹8› λύτρον ἀνδρὸς ψυχῆς ὁ ἴδιος πλοῦτος, πτωχὸς δὲ οὐχ ὑφίσταται ἀπειλήν.

8 lytron andros psychēs ho idios ploutos,
is the ransom A man's of his life own riches;
ptōchos de ouch hyphistatai apeilēn.
but the poor does not stand at intimidation.

---

9 :יָאוֹר צַדִּיקִים יִשְׂמָח וְנֵר רְשָׁעִים יִדְעָךְ:

ט אוֹר־צַדִּיקִים יִשְׂמָח וְנֵר רְשָׁעִים יִדְעָךְ:

9. 'or-tsadiqim yis'mach w'ner r'sha`im yid'`ak.

Prov13:9 The light of the righteous rejoices, but the lamp of the wicked goes out.

‹9› φῶς δικαίοις διὰ παντός, φῶς δὲ ἀσεβῶν σβέννυται.

9 phōs dikaiois dia pantos, phōs de asebōn sbennytai.
Light to the just is always; light for the impious is extinguished.

‹9›a ψυχαὶ δόλιαι πλανῶνται ἐν ἁμαρτίαις, δίκαιοι δὲ οἰκτίρουσιν καὶ ἐλεῶσιν.

9ā psychai doliai planōntai en hamartiais,
Crafty souls go astray in sins,
dikaioi de oiktirousin kai eleōsin.
but just men have pity, and are merciful.

:אַךְ בְּזָדוֹן יִתֵּן מַצָּה וְאֶת־נוֹעָצִים חָכְמָה: 10
י רַק־בְּזָדוֹן יִתֵּן מַצָּה וְאֶת־נוֹעָצִים חָכְמָה:

10. raq-b'zadon yiten matsah w'eth-no`atsim chak'mah.

Prov13:10 Argument only comes by pride, but wisdom is with those who receive counsel.

‹10› κακὸς μεθ' ὕβρεως πράσσει κακά, οἱ δὲ ἑαυτῶν ἐπιγνώμονες σοφοί.

10 kakos meth' hybreōs prassei kaka, hoi de heautōn epignōmones sophoi.
An evil man with insult practices evil; but themselves are arbitrating wise.

:הוֹן מֵהֶבֶל יִמְעָט וְקֹבֵץ עַל־יָד יַרְבֶּה: 11
יא הוֹן מֵהֶבֶל יִמְעָט וְקֹבֵץ עַל־יָד יַרְבֶּה:

11. hon mehebel yim'`at w'qobets `al-yad yar'beh.

Prov13:11 Wealth from vanity shall be diminished,
but the one who gathers by labor shall increase.

‹11› ὕπαρξις ἐπισπουδαζομένη μετὰ ἀνομίας ἐλάσσων γίνεται,
ὁ δὲ συνάγων ἑαυτῷ μετ' εὐσεβείας πληθυνθήσεται· δίκαιος οἰκτίρει καὶ κιχρᾷ.

11 hyparxis epispoudazomenē meta anomias elassōn ginetai,
Substance being hastily obtained with lawlessness less becomes;
ho de synagōn heautō̜ met' eusebeias plēthynthēsetai;
the one gathering for himself with piety shall be multiplied.
dikaios oiktirei kai kichrą.
The just pities and lends.

:תּוֹחֶלֶת מְמֻשָּׁכָה מַחֲלַה־לֵב וְעֵץ חַיִּים תַּאֲוָה בָאָה: 12
יב תּוֹחֶלֶת מְמֻשָּׁכָה מַחֲלַה־לֵב וְעֵץ חַיִּים תַּאֲוָה בָאָה:

12. tocheleth m'mushakah machalah-leb w'`ets chayim ta'awah ba'ah.

Prov13:12 Hope deferred makes the heart sick,
but desire fulfilled is a tree of life.

‹12› κρείσσων ἐναρχόμενος βοηθῶν καρδίᾳ τοῦ ἐπαγγελλομένου
καὶ εἰς ἐλπίδα ἄγοντος· δένδρον γὰρ ζωῆς ἐπιθυμία ἀγαθή.

12 kreissōn enarchomenos boēthōn kardią
Better is the one commencing help in heart,
tou epaggellomenou kai eis elpida agontos;
than the one promising, and to hope leads another;
dendron gar zōēs epithymia agathē.
is a tree for of life desire a good.

:בָּז לְדָבָר יֵחָבֶל לוֹ וִירֵא מִצְוָה הוּא יְשֻׁלָּם: 13
יג בָּז לְדָבָר יֵחָבֶל לוֹ וִירֵא מִצְוָה הוּא יְשֻׁלָּם:

13. baz l'dabar yechabel lo wire' mits'wah hu' y'shulam.

Prov13:13 The one who despises the word shall be in debt to it,
but the one who fears the commandment shall be rewarded.

‹13› ὃς καταφρονεῖ πράγματος, καταφρονηθήσεται ὑπ’ αὐτοῦ·
ὁ δὲ φοβούμενος ἐντολήν, οὗτος ὑγιαίνει.

13 hos kataphronei pragmatos, kataphronēthēsetai hyp’ autou;
The one who disdains a matter, shall be disdained by it;
ho de phoboumenos entolēn, houtos hygiainei.
but the one fearing a commandment, this one is in health.

‹13›a υἱῷ δολίῳ οὐδὲν ἔσται ἀγαθόν, οἰκέτῃ δὲ σοφῷ εὔοδοι ἔσονται πράξεις,
καὶ κατευθυνθήσεται ἡ ὁδὸς αὐτοῦ.

13ā huiō̜ doliō̜ ouden estai agathon,
son To a deceitful nothing shall be good;
oiketē̜ de sophō̜ euodoi esontai praxeis, kai kateuthynthēsetai hē hodos autou.
servant but a wise prosperous shall be in actions, and shall prosper his way.

:חַיִּים לָסוּר מִמֹּקְשֵׁי מָוֶת 14
יד תּוֹרַת חָכָם מְקוֹר

14. torath chakam m’qor chayim lasur mimoq’shey maweth.

Prov13:14 The teaching of the wise is a fountain of life,
to turn aside from the snares of death.

‹14› νόμος σοφοῦ πηγὴ ζωῆς, ὁ δὲ ἄνους ὑπὸ παγίδος θανεῖται.

14 nomos sophou pēgē zōēs, ho de anous hypo pagidos thaneitai.
The law for the wise is a spring of life; but the mindful man by a snare shall die.

:דַּעַת וּכְסִיל יִפְרֹשׂ אִוֶּלֶת 15
טו שֵׂכֶל־טוֹב יִתֶּן־חֵן וְדֶרֶךְ בֹּגְדִים אֵיתָן

15. sekel-tob yiten-chen w’derek bog’dim ‘eythan.

Prov13:15 Good understanding produces favor, but the way of the treacherous is hard.

‹15› σύνεσις ἀγαθὴ δίδωσιν χάριν, τὸ δὲ γνῶναι νόμον διανοίας ἐστὶν ἀγαθῆς,
ὁδοὶ δὲ καταφρονούντων ἐν ἀπωλείᾳ.

15 synesis agathē didōsin charin, to de gnōnai nomon dianoias estin agathēs,
understanding Good gives favor; but to know the law consideration is of good;
hodoi de kataphronountōn en apōleią.
but the ways of the disdaining end in destruction.

:אִוֶּלֶת 16
טז כָּל־עָרוּם יַעֲשֶׂה בְדָעַת וּכְסִיל יִפְרֹשׂ

16. kal-`arum ya`aseh b’da`ath uk’sil yiph’ros ‘iueleth.

Prov13:16 Every prudent man acts with knowledge, but a fool displays folly.

‹16› πᾶς πανοῦργος πράσσει μετὰ γνώσεως, ὁ δὲ ἄφρων ἐξεπέτασεν ἑαυτοῦ κακίαν.

16 pas panourgos prassei meta gnōseōs, ho de aphrōn exepetasen heautou kakian.
Every astute man with knowledge; but the fool spreads forth for himself evil.

:מַלְאַךְ בּוֹגֵד יִפֹּל בְּרָע 17

יז מַלְאָךְ רָשָׁע יִפֹּל בְּרָע וְצִיר אֱמוּנִים מַרְפֵּא׃

17. mal'ak rasha` yipol b'ra` w'tsir 'emunim mar'pe'.

Prov13:17 A wicked messenger falls into adversity, but a faithful envoy brings healing.

‹17› βασιλεὺς θρασὺς ἐμπεσεῖται εἰς κακά, ἄγγελος δὲ πιστὸς ῥύσεται αὐτόν.

17 basileus thrasys empeseitai eis kaka, aggelos de pistos hrysetai auton.
king A rash falls into evils; messenger but a wise shall rescue him.

---

18 ܡܠܐܟܐ ܪܫܝܥܐ ܢܦܠ ܒܒܝܫܐ ܘܫܠܝܚܐ ܗܝܡܢܐ ܡܪܦܐ׃

יח רֵישׁ וְקָלוֹן פּוֹרֵעַ מוּסָר וְשׁוֹמֵר תּוֹכַחַת יְכֻבָּד׃

18. reysh w'qalon pore`a musar w'shomer tokachath y'kubad.

Prov13:18 Poverty and shame shall come to him who neglects instruction,
but he who regards reproof shall be honored.

‹18› πενίαν καὶ ἀτιμίαν ἀφαιρεῖται παιδεία,
ὁ δὲ φυλάσσων ἐλέγχους δοξασθήσεται.

18 penian kai atimian aphaireitai paideia,
Poverty and dishonor are removed by instruction;
ho de phylassōn elegchous doxasthēsetai.
and the one guarding reproofs shall be extolled.

---

19 ܬܐܘܐ ܢܗܝܐ ܬܥܪܒ ܠܢܦܫ ܘܬܘܥܒܬ ܟܣܝܠܝܡ ܣܘܪ ܡܪܥ׃

יט תַּאֲוָה נִהְיָה תֶעֱרַב לְנָפֶשׁ וְתוֹעֲבַת כְּסִילִים סוּר מֵרָע׃

19. ta'awah nih'yah the`erab l'naphesh w'tho`abath k'silim sur mera`.

Prov13:19 Desire being so is sweet to the soul,
but it is an abomination to fools to turn away from evil.

‹19› ἐπιθυμίαι εὐσεβῶν ἡδύνουσιν ψυχήν, ἔργα δὲ ἀσεβῶν μακρὰν ἀπὸ γνώσεως.

19 epithymiai eusebōn hēdynousin psychēn,
The desires of the impious delight the soul;
erga de asebōn makran apo gnōseōs.
but the works of the impious are far from knowledge.

---

20 ܗܠܟ ܥܡ ܚܟܝܡܐ ܚܟܡ ܘܪܥܐ ܟܣܝܠܝܡ ܢܬܪܥ׃

כ הָלוֹךְ אֶת־חֲכָמִים וַחֲכָם וְרֹעֶה כְסִילִים יֵרוֹעַ׃

20. halok 'eth-chakamim wachakam w'ro`eh k'silim yero`a.

Prov13:20 He who walks with wise men shall be wise,
but the companion of fools shall suffer harm.

‹20› ὁ συμπορευόμενος σοφοῖς σοφὸς ἔσται,
ὁ δὲ συμπορευόμενος ἄφροσι γνωσθήσεται.

20 ho symporeuomenos sophois sophos estai,
The one going with wise men, shall be wise;
ho de symporeuomenos aphrosi gnōsthēsetai.
but the one going with fools shall be known.

:טוֹב-יְשַׁלֵּם תְּרַדֵּף רָעָה וְאֶת-צַדִּיקִים חַטָּאִים 21
כא חַטָּאִים תְּרַדֵּף רָעָה וְאֶת־צַדִּיקִים יְשַׁלֶּם־טוֹב׃

21. chata'im t'radeph ra`ah w'eth-tsadiqim y'shalem-tob.

Prov13:21 Adversity pursues sinners, but the righteous shall be rewarded with prosperity.

‹21› ἁμαρτάνοντας καταδιώξεται κακά, τοὺς δὲ δικαίους καταλήμψεται ἀγαθά.

21 hamartanontas katadiōxetai kaka, tous de dikaious katalēmpsetai agatha.
ones sinning shall pursue Evils; but the just shall overtake good things.

:אוֹיְבִים צָפוּן לַצַּדִּיק חֵיל חוֹטֵא 22
כב טוֹב יַנְחִיל בְּנֵי־בָנִים וְצָפוּן לַצַּדִּיק חֵיל חוֹטֵא׃

22. tob yan'chil b'ney-banim w'tsaphun latsadiq cheyl chote'.

Prov13:22 A good man leaves an inheritance to his sons of sons,
and the wealth of the sinner is stored up for the righteous.

‹22› ἀγαθὸς ἀνὴρ κληρονομήσει υἱοὺς υἱῶν,
θησαυρίζεται δὲ δικαίοις πλοῦτος ἀσεβῶν.

22 agathos anēr klēronomēsei huious huiōn,
A good man shall inherit sons of sons;
thēsaurizetai de dikaiois ploutos asebōn.
are treasured up and for the just the riches of the impious.

:מִשְׁפָּט בְּלֹא נִסְפֶּה וְיֵשׁ רָאשִׁים נִיר אֹכֶל רָב 23
כג רָב־אֹכֶל נִיר רָאשִׁים וְיֵשׁ נִסְפֶּה בְּלֹא מִשְׁפָּט׃

23. rab-'okel nir ra'shim w'yesh nis'peh b'lo' mish'pat.

Prov13:23 Abundant food is in the tilled ground of the poor,
but it is swept away by injustice.

‹23› δίκαιοι ποιήσουσιν ἐν πλούτῳ ἔτη πολλά, ἄδικοι δὲ ἀπολοῦνται συντόμως.

23 dikaioi poiēsousin en ploutō̜ etē polla,
The just shall spend in wealth years many;
adikoi de apolountai syntomōs.
but the unjust shall perish suddenly.

:מוּסָר שִׂנְאוֹ בְּנוֹ וְאֹהֲבוֹ שִׁחֲרוֹ חוֹשֵׂךְ שִׁבְטוֹ שׂוֹנֵא בְּנוֹ וְאֹהֲבוֹ שִׁחֲרוֹ מוּסָר׃ 24

24. chosek shib'to sone' b'no w'ohabo shicharo musar.

Prov13:24 He who withholds his rod hates his son,
but he who loves him seek him with correction.

‹24› ὃς φείδεται τῆς βακτηρίας, μισεῖ τὸν υἱὸν αὐτοῦ·
ὁ δὲ ἀγαπῶν ἐπιμελῶς παιδεύει.

24 hos pheidetai tēs baktērias, misei ton huion autou;
The one who spares the staff detests his son;
ho de agapōn epimelōs paideuei.
but the one loving carefully corrects.

:𐤇𐤄𐤁 𐤔𐤆𐤋𐤇 𐤔𐤁𐤏 𐤔𐤅𐤋𐤉 𐤋𐤔𐤁𐤏 𐤆𐤓𐤊 25

כה צַדִּיק אֹכֵל לְשֹׂבַע נַפְשׁוֹ וּבֶטֶן רְשָׁעִים תֶּחְסָר׃ פ

25. tsadiq ‘okel l’soba` naph’sho ubeten r’sha`im tech’sar.

Prov13:25 The righteous eats to the satisfying of his soul,
but the stomach of the wicked shall lack.

‹25› δίκαιος ἔσθων ἐμπιπλᾷ τὴν ψυχὴν αὐτοῦ, ψυχαὶ δὲ ἀσεβῶν ἐνδεεῖς.

25 dikaios esthōn empiplą tēn psychēn autou, psychai de asebōn endeeis.
The just in eating fills up his soul; but souls of the impious go lacking.

Chapter 14

Shavua Reading Schedule (14th sidrah) - Prov 14

:𐤉𐤔𐤇𐤋𐤇 𐤇𐤆𐤁𐤆𐤋 𐤊𐤋𐤉𐤁𐤉 𐤇𐤊𐤆𐤋 𐤇𐤊𐤔𐤋 𐤔𐤆𐤊𐤔 𐤊𐤉𐤔𐤔𐤄 Prov14:1

א חַכְמוֹת נָשִׁים בָּנְתָה בֵיתָהּ וְאִוֶּלֶת בְּיָדֶיהָ תֶּהֶרְסֶנּוּ׃

1. chak’moth nashim ban’thah beythah w’iueleth b’yadeyah theher’senu.

Prov14:1 The wise woman builds her house,
but the foolish tears it down with her own hands.

‹14:1›σοφαὶ γυναῖκες ᾠκοδόμησαν οἴκους,
ἡ δὲ ἄφρων κατέσκαψεν ταῖς χερσὶν αὐτῆς.

1 sophai gynaikes ǭkodomēsan oikous, hē de aphrōn kateskapsen tais chersin autēs.
Wise women build houses; but the foolish razes her house by her hands.

:𐤉𐤇𐤉𐤔𐤉𐤔 𐤉𐤆𐤔𐤊𐤋 𐤉𐤉𐤋𐤔𐤉 𐤇𐤉𐤇𐤆 𐤊𐤋𐤆 𐤉𐤋𐤅𐤆𐤔 𐤔𐤋𐤉𐤇 2

ב הוֹלֵךְ בְּיָשְׁרוֹ יְרֵא יָהוָה וּנְלוֹז דְּרָכָיו בּוֹזֵהוּ׃

2. holek b’yash’ro y’re’ Yahúwah un’loz d’rakayu bozehu.

Prov14:2 He who walks in his uprightness fears 𐤉𐤄𐤅𐤄, 𐤉𐤄𐤅𐤄
but he who is devious in his ways despises Him.

‹2› ὁ πορευόμενος ὀρθῶς φοβεῖται τὸν κύριον,
ὁ δὲ σκολιάζων ταῖς ὁδοῖς αὐτοῦ ἀτιμασθήσεται.

2 ho poreuomenos orthōs phobeitai ton kyrion,
The one going rightly fears YHWH;
ho de skoliazōn tais hodois autou atimasthēsetai.
but the crooked one in his ways shall be dishonored.

:𐤔𐤋𐤉𐤔𐤅𐤇 𐤔𐤆𐤔𐤔𐤄 𐤆𐤇𐤋𐤅𐤉 𐤇𐤉𐤊𐤋 𐤋𐤄𐤄 𐤊𐤆𐤉𐤊־𐤆𐤋𐤊 3

ג בְּפִי־אֱוִיל חֹטֶר גַּאֲוָה וְשִׂפְתֵי חֲכָמִים תִּשְׁמוּרֵם׃

3. b’phi-‘ewil choter ga’awah w’siph’they chakamim tish’murem.

Prov14:3 In the mouth of the foolish is a rod of pride,
but the lips of the wise shall protect them.

‹3› ἐκ στόματος ἀφρόνων βακτηρία ὕβρεως, χείλη δὲ σοφῶν φυλάσσει αὐτούς.

3 ek stomatos aphronōn baktēria hybreōs,
From out of the mouth of fools is a staff of insult;

cheilē de sophōn phylassei autous.
but the lips of the wise keep them.

:אבוס בר ורב-תבואות בכח שור 4
ד בְּאֵין אֲלָפִים אֵבוּס בָּר וְרַב־תְּבוּאוֹת בְּכֹחַ שׁוֹר׃

4. b'eyn 'alaphim 'ebus bar w'rab-t'bu'oth b'koach shor.

Prov14:4 Where no oxen are, the manger is clean,
but much revenue comes by the strength of the ox.

‹4› οὗ μή εἰσιν βόες, φάτναι καθαραί· οὗ δὲ πολλὰ γενήματα, φανερὰ βοὸς ἰσχύς.
4 hou mē eisin boes, phatnai katharai;
Where there are no oxen, the stables are clean;
hou de polla genēmata, phanera boos ischys.
and where there is much produce, is apparent of the ox the strength.

:עד אמונים לא יכזב ויפיח כזבים עד שקר 5
ה עֵד אֱמוּנִים לֹא יְכַזֵּב וְיָפִיחַ כְּזָבִים עֵד שָׁקֶר׃

5. `ed 'emunim lo' y'kazeb w'yaphiach k'zabim `ed shaqer.

Prov14:5 A trustworthy witness shall not lie, but a false witness utters lies.

‹5› μάρτυς πιστὸς οὐ ψεύδεται, ἐκκαίει δὲ ψεύδη μάρτυς ἄδικος.
5 martys pistos ou pseudetai, ekkaiei de pseudē martys adikos.
witness A trustworthy does not lie; kindles but a lying witness unjust acts.

:לץ יבקש חכמה ואין ודעת לנבון נקל 6
ו בַּקֵּשׁ־לֵץ חָכְמָה וְאָיִן וְדַעַת לְנָבוֹן נָקָל׃

6. biqesh-lets chak'mah wa'ayin w'da`ath l'nabon naqal.

Prov14:6 A scoffer seeks wisdom and finds none,
but knowledge is easy to one who has understanding.

‹6› ζητήσεις σοφίαν παρὰ κακοῖς καὶ οὐχ εὑρήσεις,
αἴσθησις δὲ παρὰ φρονίμοις εὐχερής.
6 zētēseis sophian para kakois kai ouch heurēseis,
You shall seek wisdom with bad men, and you shall not find it;
aisthēsis de para phronimois eucherēs.
but good sense from the intelligent is easily managed.

:אל-איש כסיל ובל-ידעת שפתי-דעת 7
ז לֵךְ מִנֶּגֶד לְאִישׁ כְּסִיל וּבַל־יָדַעְתָּ שִׂפְתֵי־דָעַת׃

7. lek mineged l'ish k'sil ubal-yada`'at siph'they-da`ath.

Prov14:7 Get you from the presence of a foolish man,
or you shall not discern the lips of knowledge.

‹7› πάντα ἐναντία ἀνδρὶ ἄφρονι, ὅπλα δὲ αἰσθήσεως χείλη σοφά.
7 panta enantia andri aphroni, hopla de aisthēseōs cheilē sopha.
All things are adverse man to a foolish; are shields but for good sense lips wise.

:אֶלֶף תַּרְבֻּת חֲכָמִים הֲבִין דַּרְכּוֹ וְאִוֶּלֶת כְּסִילִים מִרְמָה׃ 8
ח חָכְמַת עָרוּם הָבִין דַּרְכּוֹ וְאִוֶּלֶת כְּסִילִים מִרְמָה׃

8. chak'math `arum habin dar'ko w'iueleth k'silim mir'mah.

Prov14:8 The wisdom of the sensible is to understand his way,
but the foolishness of fools is deceit.

‹8› σοφία πανούργων ἐπιγνώσεται τὰς ὁδοὺς αὐτῶν, ἄνοια δὲ ἀφρόνων ἐν πλάνῃ.

8 sophia panourgōn epignōsetai tas hodous autōn,
The wisdom of the astute shall realize their ways;
anoia de aphronōn en planē.
but the thoughtlessness of fools leads unto delusion.

:יַלִּיצוּ אֲשָׁם וּבֵין יְשָׁרִים רָצוֹן׃ 9
ט אֱוִילִים יָלִיץ אָשָׁם וּבֵין יְשָׁרִים רָצוֹן׃

9. 'ewilim yalits 'asham ubeyn y'sharim ratson.

Prov14:9 Fools mock at guilt-offering, but among the upright is favor.

‹9› οἰκίαι παρανόμων ὀφειλήσουσιν καθαρισμόν, οἰκίαι δὲ δικαίων δεκταί.

9 oikiai paranomōn opheilēsousin katharismon,
The houses of lawbreakers shall owe cleansing;
oikiai de dikaiōn dektai.
but the houses of the just are acceptable.

:נַפְשׁוֹ בְּשִׂמְחָתוֹ לֹא־יִתְעָרַב זָר׃ 10
י לֵב יוֹדֵעַ מָרַת נַפְשׁוֹ וּבְשִׂמְחָתוֹ לֹא־יִתְעָרַב זָר׃

10. leb yode`a marath naph'sho ub'sim'chatho lo'-yith'`arab zar.

Prov14:10 The heart knows its bitterness of its soul,
and a stranger does not share in its joy.

‹10› καρδία ἀνδρὸς αἰσθητική, λυπηρὰ ψυχὴ αὐτοῦ·
ὅταν δὲ εὐφραίνηται, οὐκ ἐπιμείγνυται ὕβρει.

10 kardia andros aisthētikē, lypēra psychē autou;
The heart of a man is sensitive distress of his soul's;
hotan de euphrainētai, ouk epimeignytai hybrei.
but whenever he should be glad, he shall not intermix insult.

:בֵּית רְשָׁעִים יִשָּׁמֵד וְאֹהֶל יְשָׁרִים יַפְרִיחַ׃ 11
יא בֵּית רְשָׁעִים יִשָּׁמֵד וְאֹהֶל יְשָׁרִים יַפְרִיחַ׃

11. beyth r'sha`im yishamed w'ohel y'sharim yaph'riach.

Prov14:11 The house of the wicked shall be destroyed,
but the tent of the upright shall flourish.

‹11› οἰκίαι ἀσεβῶν ἀφανισθήσονται, σκηναὶ δὲ κατορθούντων στήσονται.

11 oikiai asebōn aphanisthēsontai,
The houses of the impious shall be obliterated;
skēnai de katorthountōn stēsontai.

but the tents of the ones keeping straight shall stand.

:אהלי-ישרים יקומון׃ 12

יב יֵשׁ דֶּרֶךְ יָשָׁר לִפְנֵי־אִישׁ וְאַחֲרִיתָהּ דַּרְכֵי־מָוֶת׃

12. yesh derek yashar liph'ney-'ish w'acharithah dar'key-maweth.

Prov14:12 There is a way which seems right to a man, but its end is the way of death.

‹12› ἔστιν ὁδὸς ἣ δοκεῖ ὀρθὴ εἶναι παρὰ ἀνθρώποις,
τὰ δὲ τελευταῖα αὐτῆς ἔρχεται εἰς πυθμένα ᾅδου.

12 estin hodos hē dokei orthē einai para anthrōpois,
There is a way which seems to be straight by men,
ta de teleutaia autēs erchetai eis pythmena hạdou.
but the finalities of it come into the lower branches of Hades.

:גם בשחוק יכאב לב ואחריתה שמחה תוגה׃ 13

יג גַּם־בִּשְׂחוֹק יִכְאַב־לֵב וְאַחֲרִיתָהּ שִׂמְחָה תוּגָה׃

13. gam-bis'choq yik'ab-leb w'acharithah sim'chah thugah.

Prov14:13 Even in laughter the heart may be in pain, and the end of joy may be grief.

‹13› ἐν εὐφροσύναις οὐ προσμείγνυται λύπη, τελευταία δὲ χαρὰ εἰς πένθος ἔρχεται.

13 en euphrosynais ou prosmeignytai lypē,
with gladness does not mingle Distress;
teleutaia de chara eis penthos erchetai.
and the finality of joy into mourning comes.

:מדרכיו ישבע סוג לב ומעליו איש טוב׃ 14

יד מִדְּרָכָיו יִשְׂבַּע סוּג לֵב וּמֵעָלָיו אִישׁ טוֹב׃

14. mid'rakayu yis'ba` sug leb ume`alayu 'ish tob.

Prov14:14 The backslider in heart shall have filled with his own ways,
but a good man from himself.

‹14› τῶν ἑαυτοῦ ὁδῶν πλησθήσεται θρασυκάρδιος,
ἀπὸ δὲ τῶν διανοημάτων αὐτοῦ ἀνὴρ ἀγαθός.

14 tōn heautou hodōn plēsthēsetai thrasykardios,
his own ways shall be filled with The bold-hearted;
apo de tōn dianoēmatōn autou anēr agathos.
And with his thoughts man a good.

:יאמין לכל־דבר וערום יבין לאשרו׃ 15

טו פֶּתִי יַאֲמִין לְכָל־דָּבָר וְעָרוּם יָבִין לַאֲשֻׁרוֹ׃

15. pethi ya'amin l'kal-dabar w'`arum yabin la'ashuro.

Prov14:15 The naive believes every word, but the sensible man considers his steps.

‹15› ἄκακος πιστεύει παντὶ λόγῳ, πανοῦργος δὲ ἔρχεται εἰς μετάνοιαν.

15 akakos pisteuei panti logō̜, panourgos de erchetai eis metanoian.
The guileness believe every word; but the astute one comes to repentance.

:אבטחה ובוטח מתעבר וכסיל מרע וסר יראה חכם 16

טז חָכָם יָרֵא וְסָר מֵרָע וּכְסִיל מִתְעַבֵּר וּבוֹטֵחַ:

16. chakam yare' w'sar mera` uk'sil mith'`aber uboteach.

Prov14:16 A wise man fears and turns away from evil,
but a fool is arrogant and careless.

‹16› σοφὸς φοβηθεὶς ἐξέκλινεν ἀπὸ κακοῦ,
ὁ δὲ ἄφρων ἑαυτῷ πεποιθὼς μείγνυται ἀνόμῳ.

16 sophos phobētheis exeklinen apo kakou,
A wise man, fearing, turns aside from evil;
ho de aphrōn heautō pepoithōs meignytai anomō.
but the fool, yielding to himself, mixes in with the lawless one.

:אפים יעשה אולת ואיש מזמות ישנא קצר־אפים יעשה אולת ואיש מזמות ישנא 17

יז קְצַר־אַפַּיִם יַעֲשֶׂה אִוֶּלֶת וְאִישׁ מְזִמּוֹת יִשָּׂנֵא:

17. q'tsar-'apayim ya`aseh 'iueleth w'ish m'zimoth yisane'.

Prov14:17 A quick-tempered man acts foolishly, and a man of evil devices is hated.

‹17› ὀξύθυμος πράσσει μετὰ ἀβουλίας, ἀνὴρ δὲ φρόνιμος πολλὰ ὑποφέρει.

17 oxythymos prassei meta aboulias,
A man quick to rage acts with thoughtlessness;
anēr de phronimos polla hypopherei.
man but an intelligent many things endures.

:נחלו פתאים אולת וערומים יכתרו דעת נחלו פתאים אולת וערומים יכתרו דעת 18

יח נָחֲלוּ פְתָאִים אִוֶּלֶת וַעֲרוּמִים יַכְתִּרוּ דָעַת:

18. nachalu ph'tha'yim 'iueleth wa`arumim yak'tiru da`ath.

Prov14:18 The naive inherit foolishness, but the sensible are crowned with knowledge.

‹18› μεριοῦνται ἄφρονες κακίαν, οἱ δὲ πανοῦργοι κρατήσουσιν αἰσθήσεως.

18 meriountai aphrones kakian, hoi de panourgoi kratēsousin aisthēseōs.
shall portion Fools evil; but the astute should hold to good sense.

:פתחו רעים לפני טובים ורשעים על־שערי צדיק שחו רעים לפני טובים ורשעים על־שערי צדיק 19

יט שַׁחוּ רָעִים לִפְנֵי טוֹבִים וּרְשָׁעִים עַל־שַׁעֲרֵי צַדִּיק:

19. shachu ra`im liph'ney tobim ur'sha`im `al-sha`arey tsadiq.

Prov14:19 The evil shall bow down before the good,
and the wicked at the gates of the righteous.

‹19› ὀλισθήσουσιν κακοὶ ἔναντι ἀγαθῶν, καὶ ἀσεβεῖς θεραπεύσουσιν θύρας δικαίων.

19 olisthēsousin kakoi enanti agathōn,
shall slip Evil men before good men;
kai asebeis therapeusousin thyras dikaiōn.
and the impious shall attend the doors of the just.

:רעים גם־באהבתו רעהו ועשיר רבים רעים גם־באהבתו רעהו ועשיר רבים 20

כ גַּם־לְרֵעֵהוּ יִשָּׂנֵא רָשׁ וְאֹהֲבֵי עָשִׁיר רַבִּים׃

20. gam-l're`ehu yisane' rash w'ohabey `ashir rabbim.

Prov14:20 The poor is hated even by his neighbor, but those who love the rich are many.

‹20› φίλοι μισήσουσιν φίλους πτωχούς, φίλοι δὲ πλουσίων πολλοί.

20 philoi misēsousin philous ptōchous, philoi de plousiōn polloi.

Friends shall detest friends poor; but friends of the rich are many.

:ידעו אל ישנאו רעהו 21

כא בָּז־לְרֵעֵהוּ חוֹטֵא וּמְחוֹנֵן עֲנָיִים אַשְׁרָיו׃

21. baz-l're`ehu chote' um'chonen `anayim 'ash'rayu.

Prov14:21 He who despises his neighbor sins,
but happy is he who is gracious to the poor.

‹21› ὁ ἀτιμάζων πένητας ἁμαρτάνει, ἐλεῶν δὲ πτωχοὺς μακαριστός.

21 ho atimazōn penētas hamartanei,

The one dishonoring the needy sins;

eleōn de ptōchous makaristos.

but the one showing mercy on the poor is most blessed.

:עשה רע ואמת חרשי טוב 22

כב הֲלוֹא־יִתְעוּ חֹרְשֵׁי רָע וְחֶסֶד וֶאֱמֶת חֹרְשֵׁי טוֹב׃

22. halo'-yith'`u chor'shey ra` w'chesed we'emeth chor'shey tob.

Prov14:22 Shall they not go astray who devise evil?
But kindness and truth shall be to those who devise good.

‹22› πλανώμενοι τεκταίνουσι κακά, ἔλεον δὲ καὶ ἀλήθειαν τεκταίνουσιν ἀγαθοί.
οὐκ ἐπίστανται ἔλεον καὶ πίστιν τέκτονες κακῶν,
ἐλεημοσύναι δὲ καὶ πίστεις παρὰ τέκτοσιν ἀγαθοῖς.

22 planōmenoi tektainousi kaka,

The ones wandering contrive evils;

eleon de kai alētheian tektainousin agathoi.

but mercy and truth are contrived by the good.

ouk epistantai eleon kai pistin tektones kakōn,

do not have knowledge of mercy and trust The fabricators of evils;

eleēmosynai de kai pisteis para tektosin agathois.

but charity and trust are by fabricators good.

:בכל עצב יהיה מותר ודבר־שפתים אך־למחסור 23

כג בְּכָל־עֶצֶב יִהְיֶה מוֹתָר וּדְבַר־שְׂפָתַיִם אַךְ־לְמַחְסוֹר׃

23. b'kal-`etseb yih'yeh mothar ud'bar-s'phathayim 'ak-l'mach'sor.

Prov14:23 In all labor there is profit, but the talk of the lips tends only to poverty.

‹23› ἐν παντὶ μεριμνῶντι ἔνεστιν περισσόν,
ὁ δὲ ἡδὺς καὶ ἀνάλγητος ἐν ἐνδείᾳ ἔσται.

23 en panti merimnōnti enestin perisson,

With every one having concern there is extra;
ho de hēdys kai analgētos en endeią estai.
but the pleasure-bent and unfeeling with lack shall be.

---

24 עטרת חכמים עשרם אולת כסילים אולת׃
כד עֲטֶרֶת חֲכָמִים עָשְׁרָם אִוֶּלֶת כְּסִילִים אִוֶּלֶת׃

24. `atereth chakamim `ash'ram 'iueleth k'silim 'iueleth.

Prov14:24 The crown of the wise is their riches, but the folly of fools is foolishness.

‹24› στέφανος σοφῶν πανοῦργος, ἡ δὲ διατριβὴ ἀφρόνων κακή.

24 stephanos sophōn panourgos, hē de diatribē aphronōn kakē.
The crown of the wise is their riches; but the pastime of fools is evil.

---

25 מציל נפשות עד אמת ויפיח כזבים מרמה׃
כה מַצִּיל נְפָשׁוֹת עֵד אֱמֶת וְיָפִיחַ כְּזָבִים מִרְמָה׃

25. matsil n'phashoth `ed 'emeth w'yaphiach k'zabim mir'mah.

Prov14:25 A truthful witness delivers souls, but a deceitful witness speaks lies.

‹25› ῥύσεται ἐκ κακῶν ψυχὴν μάρτυς πιστός, ἐκκαίει δὲ ψεύδη δόλιος.

25 hrysetai ek kakōn psychēn martys pistos,
shall rescue from evils a soul witness A trustworthy;
ekkaiei de pseudē dolios.
kindles but lying a deceitful man.

---

26 ביראת יהוה מבטח־עז ולבניו יהיה מחסה׃
כו בְּיִרְאַת יְהוָה מִבְטַח־עֹז וּלְבָנָיו יִהְיֶה מַחְסֶה׃

26. b'yir'ath Yahúwah mib'tach-`oz ul'banayu yih'yeh mach'seh.

Prov14:26 In the fear of יהוה there is strong trust, and his sons shall have refuge.

‹26› ἐν φόβῳ κυρίου ἐλπὶς ἰσχύος, τοῖς δὲ τέκνοις αὐτοῦ καταλείπει ἔρεισμα.

26 en phobō̧ kyriou elpis ischuos, tois de teknois autou kataleipei ereisma.
In the fear of YHWH hope is strength; and to his children he leaves a support.

---

27 יראת יהוה מקור חיים לסור ממוקשי מות׃
כז יִרְאַת יְהוָה מְקוֹר חַיִּים לָסוּר מִמֹּקְשֵׁי מָוֶת׃

27. yir'ath Yahúwah m'qor chayim lasur mimoq'shey maweth.

Prov14:27 The fear of יהוה is a fountain of life, to turn away from the snares of death.

‹27› πρόσταγμα κυρίου πηγὴ ζωῆς, ποιεῖ δὲ ἐκκλίνειν ἐκ παγίδος θανάτου.

27 prostagma kyriou pēgē zōēs,
The order of YHWH is a spring of life,
poiei de ekklinein ek pagidos thanatou.
and it causes one to turn aside from the snare of death.

---

28 ברב־עם הדרת־מלך ובאפס לאום מחתת רזון׃
כח בְּרֹב־עָם הַדְרַת־מֶלֶךְ וּבְאֶפֶס לְאֹם מְחִתַּת רָזוֹן׃

28. b'rab-`am had'rath-melek ub'ephes l'om m'chitath razon.

Prov14:28 In a multitude of people is a king's glory,
but in the dearth of people is the ruin of a prince.

‹28› ἐν πολλῷ ἔθνει δόξα βασιλέως, ἐν δὲ ἐκλείψει λαοῦ συντριβὴ δυνάστου.

28 en pollō ethnei doxa basileōs,
is in an abundant nation Glory of a king;
en de ekleipsei laou syntribē dynastou.
but in a wanting people there is destruction of a mighty one.

---

29 :אֶרֶךְ אַפַּיִם רַב־תְּבוּנָה וּקְצַר־רוּחַ מֵרִים אִוֶּלֶת
כט אֶרֶךְ אַפַּיִם רַב־תְּבוּנָה וּקְצַר־רוּחַ מֵרִים אִוֶּלֶת:

29. 'erek 'apayim rab-t'bunah uq'tsar-ruach merim 'iueleth.

Prov14:29 He who is slow to anger has great understanding,
but he who is short of spirit exalts folly.

‹29› μακρόθυμος ἀνὴρ πολὺς ἐν φρονήσει, ὁ δὲ ὀλιγόψυχος ἰσχυρῶς ἄφρων.

29 makrothymos anēr polys en phronēsei,
A lenient man is abundant in intelligence;
ho de oligopsychos ischyrōs aphrōn.
but the faint-hearted is strongly foolish.

---

30 :חַיֵּי בְשָׂרִים לֵב מַרְפֵּא וּרְקַב עֲצָמוֹת קִנְאָה
ל חַיֵּי בְשָׂרִים לֵב מַרְפֵּא וּרְקַב עֲצָמוֹת קִנְאָה:

30. chayey b'sarim leb mar'pe' ur'qab `atsamoth qin'ah.

Prov14:30 A tranquil heart is life to the body, but passion is rottenness to the bones.

‹30› πραύθυμος ἀνὴρ καρδίας ἰατρός, σὴς δὲ ὀστέων καρδία αἰσθητική.

30 prauthymos anēr kardias iatros,
A gentle-minded man of the heart is a healer;
sēs de osteōn kardia aisthētikē.
is a moth but for the bones heart a sensitive.

---

31 :עֹשֵׁק־דָּל חֵרֵף עֹשֵׂהוּ וּמְכַבְּדוֹ חֹנֵן אֶבְיוֹן
לא עֹשֵׁק־דָּל חֵרֵף עֹשֵׂהוּ וּמְכַבְּדוֹ חֹנֵן אֶבְיוֹן:

31. `osheq-dal chereph `osehu um'kab'do chonen 'eb'yon.

Prov14:31 He who oppresses the poor taunts his Maker,
but he who is gracious to the needy honors Him.

‹31› ὁ συκοφαντῶν πένητα παροξύνει τὸν ποιήσαντα αὐτόν,
ὁ δὲ τιμῶν αὐτὸν ἐλεᾷ πτωχόν.

31 ho sykophantōn penēta paroxynei ton poiēsanta auton,
The one extorting the needy provokes the one making him;
ho de timōn auton eleą ptōchon.
but the one esteeming him shows mercy on the poor.

---

32 :פַּרְעֹה יִחְיֶה אֵין אֹנִי וְאֵין יִחוֹלֵל

לב בְּרָעָתוֹ יִדָּחֶה רָשָׁע וְחֹסֶה בְּמוֹתוֹ צַדִּיק׃

32. b'ra`atho yidacheh rasha` w'choseh b'motho tsadiq.

Prov14:32 The wicked is thrust down by his wickedness,
but the righteous has a refuge in his death.

‹32› ἐν κακίᾳ αὐτοῦ ἀπωσθήσεται ἀσεβής,
ὁ δὲ πεποιθὼς τῇ ἑαυτοῦ ὁσιότητι δίκαιος.

32 en kakią autou apōsthēsetai asebēs,
in his evil shall be thrust away The impious;
ho de pepoithōs tē heautou hosiotēti dikaios.
the one complying in his own sacredness is just.

---

33 :סּ֭וּחַ ׳בְ֣ל֑ב ׳בְ֣ק֖ר כְּסִילִ֥ים תּוֹדִֽיעַ׃
לג בְּלֵב נָבוֹן תָּנוּחַ חָכְמָה וּבְקֶרֶב כְּסִילִים תִּוָּדֵעַ׃

33. b'leb nabon tanuach chak'mah ub'qereb k'silim tiuade`a.

Prov14:33 Wisdom rests in the heart of one who has understanding,
but in the midst of fools it is made known.

‹33› ἐν καρδίᾳ ἀγαθῇ ἀνδρὸς σοφία, ἐν δὲ καρδίᾳ ἀφρόνων οὐ διαγινώσκεται.

33 en kardią agathē andros sophia,
in the heart of a good man There is wisdom;
en de kardią aphronōn ou diaginōsketai.
but in the heart of fools it is not determined.

---

34 :חֶ֭סֶד ׳ל֣אֻמִּ֑ים חַטָּ֥את לְאֻמִּֽים׃
לד צְדָקָה תְּרוֹמֵם־גּוֹי וְחֶסֶד לְאֻמִּים חַטָּאת׃

34. ts'daqah th'romem-goy w'chesed l'umim chata'th.

Prov14:34 Righteousness exalts a nation, but sin is a disgrace to any people.

‹34› δικαιοσύνη ὑψοῖ ἔθνος, ἐλασσονοῦσι δὲ φυλὰς ἁμαρτίαι.

34 dikaiosynē huuoi ethnos, elassonousi de phylas hamartiai.
Righteousness raises up high a nation; lessen but tribes sins.

---

35 :רְ֭צוֹן ׳מֶ֣לֶךְ לְעֶ֑בֶד מַשְׂכִּ֥יל וְעֶבְרָתוֹ֖ תִּהְיֶ֥ה מֵבִֽישׁ׃
לה רְצוֹן־מֶלֶךְ לְעֶבֶד מַשְׂכִּיל וְעֶבְרָתוֹ תִּהְיֶה מֵבִישׁ׃

35. r'tson-melek l'`ebed mas'kil w'`eb'ratho tih'yeh mebish.

Prov14:35 The king's favor is toward a servant who acts wisely,
but his anger is toward him who acts shamefully.

‹35› δεκτὸς βασιλεῖ ὑπηρέτης νοήμων, τῇ δὲ ἑαυτοῦ εὐστροφίᾳ ἀφαιρεῖται ἀτιμίαν.

35 dektos basilei hypēretēs noēmōn,
is acceptable to a king officer An intelligent;
tē de heautou eustrophią aphaireitai atimian.
and by his versatility he removes dishonor.

Chapter 15

:אַף-עָלֶה יַעֲלֶה עֶצֶב דְּבַר וּחֵמָה יָשִׁיב רַךְ מַעֲנֶה Prov15:1
א מַעֲנֶה־רַךְ יָשִׁיב חֵמָה וּדְבַר־עֶצֶב יַעֲלֶה־אָף׃

1. ma`aneh-rak yashib chemah ud'bar-`etseb ya`aleh-'aph.

Prov15:1 A gentle answer turns away wrath, but a harsh word stirs up anger.

‹15:1› ὀργὴ ἀπόλλυσιν καὶ φρονίμους,
ἀπόκρισις δὲ ὑποπίπτουσα ἀποστρέφει θυμόν, λόγος δὲ λυπηρὸς ἐγείρει ὀργάς.

1 orgē apollysin kai phronimous,
Anger destroys even the intelligent;
apokrisis de hypopiptousa apostrephei thymon,
but the answer of a penitent man returns rage;
logos de lypēros egeirei orgas.
word but a distressing raises up angers.

:רַע מַעֲלִים לָשׁוֹן חֲכָמִים תֵּיטִיב דָּעַת וּפִי כְסִילִים יַבִּיעַ אִוֶּלֶת׃ 2
ב לְשׁוֹן חֲכָמִים תֵּיטִיב דָּעַת וּפִי כְסִילִים יַבִּיעַ אִוֶּלֶת׃

2. l'shon chakamim teytib da`ath uphi k'silim yabi`a 'iueleth.

Prov15:2 The tongue of the wise makes knowledge acceptable,
but the mouth of fools spouts folly.

‹2› γλῶσσα σοφῶν καλὰ ἐπίσταται, στόμα δὲ ἀφρόνων ἀναγγελεῖ κακά.

2 glōssa sophōn kala epistatai,
The tongue of the wise of good has knowledge;
stoma de aphronōn anaggelei kaka.
but the mouth of fools announces evils.

:טוֹבִים וְרָעִים צֹפוֹת יְהוָה עֵינֵי בְּכָל־מָקוֹם׃ 3
ג בְּכָל־מָקוֹם עֵינֵי יְהוָה צֹפוֹת רָעִים וְטוֹבִים׃

3. b'kal-maqom `eyney Yahúwah tsophoth ra`im w'tobim.

Prov15:3 The eyes of YHWH are in every place, watching the evil and the good.

‹3› ἐν παντὶ τόπῳ ὀφθαλμοὶ κυρίου, σκοπεύουσιν κακούς τε καὶ ἀγαθούς.

3 en panti topō̃ ophthalmoi kyriou, skopeuousin kakous te kai agathous.
In every place the eyes of YHWH watch bad both and good.

:חַיִּים עֵץ לָשׁוֹן מַרְפֵּא שֶׁבֶר בָּהּ וְסִלֶף חַיִּים עֵץ 4
ד מַרְפֵּא לָשׁוֹן עֵץ חַיִּים וְסִלֶף בָּהּ שֶׁבֶר בְּרוּחַ׃

4. mar'pe' lashon `ets chayim w'seleph bah sheber b'ruach.

Prov15:4 A soothing tongue is a tree of life, but perversion in it is a break of the spirit.

‹4› ἴασις γλώσσης δένδρον ζωῆς, ὁ δὲ συντηρῶν αὐτὴν πλησθήσεται πνεύματος.

4 iasis glōssēs dendron zōēs,
The healing tongue is a tree of life,
ho de syntērōn autēn plēsthēsetai pneumatos.
and the one preserving it shall be filled of spirit.

:יָקוֹר כַּעַשׂ אֲבִיו וְשֹׁמֵר תּוֹכַחַת יַעְרִם 5
ה אֱוִיל יִנְאַץ מוּסַר אָבִיו וְשֹׁמֵר תּוֹכַחַת יַעְרִם:

5. ‘ewil yin’ats musar ‘abiu w’shomer tokachath ya`’rim.

Prov15:5 A fool rejects his father’s discipline, but he who keeps correction is sensible.

‹5› ἄφρων μυκτηρίζει παιδείαν πατρός, ὁ δὲ φυλάσσων ἐντολὰς πανουργότερος.

5 aphrōn myktērizei paideian patros,
A fool sneers at the instruction of his father;
ho de phylassōn entolas panourgoteros.
but the one keeping his commandments is more astute.

:כָּבוֹד עוֹשֶׁר כֹּחַ בְּבֵית צַדִּיק חֹסֶן רָב וּבִתְבוּאַת רָשָׁע נֶעְכָּרֶת 6
ו בֵּית צַדִּיק חֹסֶן רָב וּבִתְבוּאַת רָשָׁע נֶעְכָּרֶת:

6. beyth tsadiq chosen rab ubith’bu’ath rasha` ne`’kareth.

Prov15:6 Great wealth is in the house of the righteous,
but trouble is in the income of the wicked.

‹6› ἐν πλεοναζούσῃ δικαιοσύνῃ ἰσχὺς πολλή,
οἱ δὲ ἀσεβεῖς ὀλόρριζοι ἐκ γῆς ὀλοῦνται. οἴκοις δικαίων ἰσχὺς πολλή,
καρποὶ δὲ ἀσεβῶν ἀπολοῦνται.

6 en pleonazousȩ̄ dikaiosynȩ̄ ischys pollē,
In superabundant righteousness strength is abundant;
hoi de asebeis holorrizoi ek gēs olountai.
but the impious entirely rooted from the earth shall be destroyed.
oikois dikaiōn ischys pollē,
In the houses of the just strength is much;
karpoi de asebōn apolountai.
but the fruits of the impious shall be destroyed.

:יַיִן-אֹל יַזְרִיוּ דָעַת וְלֵב כְּסִילִים לֹא-כֵן 7
ז שִׂפְתֵי חֲכָמִים יְזָרוּ דָעַת וְלֵב כְּסִילִים לֹא־כֵן:

7. siph’they chakamim y’zaru da`ath w’leb k’silim lo’-ken.

Prov15:7 The lips of the wise spread knowledge, but the hearts of fools are not so.

‹7› χείλη σοφῶν δέδεται αἰσθήσει, καρδίαι δὲ ἀφρόνων οὐκ ἀσφαλεῖς.

7 cheilē sophōn dedetai aisthēsei, kardiai de aphronōn ouk asphaleis.
The lips of the wise are bound by good sense; but the hearts of fools are not safe.

:יָיָרוּ יַזְרוּ דָעַת וְלֵב כְּסִילִים לֹא כֵן 8
ח זֶבַח רְשָׁעִים תּוֹעֲבַת יְהוָה וּתְפִלַּת יְשָׁרִים רְצוֹנוֹ:

8. zebach r’sha`im to`abath Yahúwah uth’philath y’sharim r’tsono.

Prov15:8 The sacrifice of the wicked is an abomination to יהוה,
but the prayer of the upright is His delight.

‹8› θυσίαι ἀσεβῶν βδέλυγμα κυρίῳ, εὐχαὶ δὲ κατευθυνόντων δεκταὶ παρ’ αὐτῷ.

8 thysiai asebōn bdelygma kyriǭ,
The sacrifices of the impious are an abomination to YHWH;
euchai de kateuthynontōn dektai par' autǭ.
but the vows of the ones going straight are accepted by him.

:ⲥⲉⲕⲣ ⲉⲫⲁⲗ ϫⲁⲩⲩⲓ ⲟⲩⲁ ϣⲁⲁ ⲉⲓⲉⲉⲣ ⲭⲥⲟⲓⲭ 9

ט תּוֹעֲבַת יְהוָה דֶּרֶךְ רָשָׁע וּמְרַדֵּף צְדָקָה יֶאֱהָב׃

9. to`abath Yahúwah derek rasha` um'radeph ts'daqah ye'ehab.

Prov15:9 The way of the wicked is an abomination to ⲥⲉⲕⲣ,
but He loves one who pursues righteousness.

‹9› βδέλυγμα κυρίῳ ὁδοὶ ἀσεβοῦς, διώκοντας δὲ δικαιοσύνην ἀγαπᾷ.

9 bdelygma kyriǭ hodoi asebous,
are an abomination to YHWH The ways of the impious;
diōkontas de dikaiosynēn agapa̧.
the ones pursuing righteousness he loves.

:ⲭⲓϣⲣ ⲭⲙϣⲓⲭ ⲕϣⲓⲱ ⲙⲁⲕ ϩⲟⲗ ⲟⲁ ⲁⲑⲓϣ 10

י מוּסָר רָע לְעֹזֵב אֹרַח שׂוֹנֵא תוֹכַחַת יָמוּת׃

10. musar ra` l'`ozeb 'orach sone' thokachath yamuth.

Prov15:10 Correction is grievous to him who forsakes the way;
he who hates reproof shall die.

‹10› παιδεία ἀκάκου γνωρίζεται ὑπὸ τῶν παριόντων,
οἱ δὲ μισοῦντες ἐλέγχους τελευτῶσιν αἰσχρῶς.

10 paideia akakou gnōrizetai hypo tōn pariontōn,
The instruction of the guileless is made known by the ones passing by;
hoi de misountes elegchous teleutōsin aischrōs.
but the ones detesting reproofs come to an end disgracefully.

:ϣⲁⲕ-ⲣⲛϩ ⲭⲓϩⲗ-ⲣϣ ⲗⲕ ⲉⲓⲉⲉⲣ ⲁⲛϩ ⲛⲓⲁϩⲕⲓ ⲗⲓⲕⲱ 11

יא שְׁאוֹל וַאֲבַדּוֹן נֶגֶד יְהוָה אַף כִּי־לִבּוֹת בְּנֵי־אָדָם׃

11. Sh'ol wa'Abaddon neged Yahúwah 'aph ki-liboth b'ney-'adam.

Prov15:11 Sheol and Abaddon are before ⲥⲉⲕⲣ,
how much more the hearts of sons of men!

‹11› ᾅδης καὶ ἀπώλεια φανερὰ παρὰ τῷ κυρίῳ,
πῶς οὐχὶ καὶ αἱ καρδίαι τῶν ἀνθρώπων;

11 ha̧dēs kai apōleia phanera para tǭ kyriǭ,
Hades and destruction are made apparent by YHWH;
pōs ouchi kai hai kardiai tōn anthrōpōn?
how not also the hearts of men?

:ϣⲗⲣ ⲕⲗ ϣⲣϣϣⲏ-ⲗⲕ ⲩⲗ ⲏϣⲩⲓⲏ ⲙⲗ-ⲥⲉⲕⲣ ⲕⲗ 12

יב לֹא יֶאֱהַב־לֵץ הוֹכֵחַ לוֹ אֶל־חֲכָמִים לֹא יֵלֵךְ׃

12. lo' ye'ehab-lets hokeach lo 'el-chakamim lo' yelek.

Prov15:12 A scoffer does not love one who reproves him, he shall not go to the wise.

‹12› οὐκ ἀγαπήσει ἀπαίδευτος τοὺς ἐλέγχοντας αὐτόν,
μετὰ δὲ σοφῶν οὐχ ὁμιλήσει.

12 ouk agapēsei apaideutos tous elegchontas auton,
shall not love The uninstructed the ones reproving him;
meta de sophōn ouch homilēsei.
and with the wise he shall not consort.

---

13 לֵב שָׂמֵחַ יֵיטִב פָּנִים וּבְעַצְּבַת־לֵב רוּחַ נְכֵאָה׃

13. leb sameach yeytib panim ub'`ats'bath-leb ruach n'ke'ah.

Prov15:13 A joyful heart makes a good face,
but when the heart is sad, the spirit is broken.

‹13› καρδίας εὐφραινομένης πρόσωπον θάλλει, ἐν δὲ λύπαις οὔσης σκυθρωπάζει.

13 kardias euphrainomenēs prosōpon thallei,
With the heart being glad the face flourishes;
en de lypais ousēs skythrōpazei.
in but distresses being it looks downcast.

---

14 לֵב נָבוֹן יְבַקֶּשׁ־דָּעַת וּפְנֵי כְסִילִים יִרְעֶה אִוֶּלֶת׃

14. leb nabon y'baqesh-da`ath uph'ney k'silim yir'`eh 'iueleth.

Prov15:14 The heart of the intelligent seeks knowledge,
but the mouth of fools feeds on folly.

‹14› καρδία ὀρθὴ ζητεῖ αἴσθησιν, στόμα δὲ ἀπαιδεύτων γνώσεται κακά.

14 kardia orthē zētei aisthēsin,
heart An upright seeks perception;
stoma de apaideutōn gnōsetai kaka.
but the mouth of the uninstructed shall know evils.

---

15 כָּל־יְמֵי עָנִי רָעִים וְטוֹב־לֵב מִשְׁתֶּה תָמִיד׃

15. kal-y'mey `ani ra`im w'tob-leb mish'teh thamid.

Prov15:15 All the days of the afflicted are bad, but a good heart has a continual feast.

‹15› πάντα τὸν χρόνον οἱ ὀφθαλμοὶ τῶν κακῶν προσδέχονται κακά,
οἱ δὲ ἀγαθοὶ ἡσυχάζουσιν διὰ παντός.

15 panta ton chronon hoi ophthalmoi tōn kakōn prosdechontai kaka,
All the time the eyes of evil ones favorably receive evil things;
hoi de agathoi hēsychazousin dia pantos.
but the good tranquil are always.

---

16 טוֹב־מְעַט בְּיִרְאַת יְהוָה מֵאוֹצָר רָב וּמְהוּמָה בוֹ׃

16. tob-m'`at b'yir'ath Yahúwah me'otsar rab um'humah bo.

Prov15:16 Better is a little with the fear of יהוה
than great treasure and turmoil with it.

‹16› κρείσσων μικρὰ μερὶς μετὰ φόβου κυρίου
ἢ θησαυροὶ μεγάλοι μετὰ ἀφοβίας.

16 kreissōn mikra meris meta phobou kyriou
Better a small portion with the fear of YHWH;
ē thēsauroi megaloi meta aphobias.
than treasures great with fearlessness.

:יעדנ־אלהים טוב מעט ירא יהוה ומהומה בו׃ 17
יז טוֹב אֲרֻחַת יָרָק וְאַהֲבָה־שָׁם מִשּׁוֹר אָבוּס וְשִׂנְאָה־בוֹ׃

17. tob 'aruchath yaraq w'ahabah-sham mishor 'abus w'sin'ah-bo.

Prov15:17 Better is a dish of vegetables where love is
than a fattened ox and hatred with it.

‹17› κρείσσων ξενισμὸς λαχάνων πρὸς φιλίαν καὶ χάριν
ἢ παράθεσις μόσχων μετὰ ἔχθρας.

17 kreissōn xenismos lachanōn pros philian kai charin
Better hospitality of vegetables with friendship and favor,
ē parathesis moschōn meta echthras.
than a fete of calves with hatred.

:גרל מרפוא יגרה מדון וארך אפים ישקיט ריב׃ 18
יח אִישׁ חֵמָה יְגָרֶה מָדוֹן וְאֶרֶךְ אַפַּיִם יַשְׁקִיט רִיב׃

18. 'ish chemah y'gareh madon w'erek 'apayim yash'qit rib.

Prov15:18 A furious man stirs up strife, but the slow to anger calms a dispute.

‹18› ἀνὴρ θυμώδης παρασκευάζει μάχας,
μακρόθυμος δὲ καὶ τὴν μέλλουσαν καταπραύνει.

18 anēr thymōdēs paraskeuazei machas,
A man inclined to rage make preparations for battle;
makrothymos de kai tēn mellousan katapraunei.
but a lenient man even the one about to go to battle soothes.

‹18›a μακρόθυμος ἀνὴρ κατασβέσει κρίσεις, ὁ δὲ ἀσεβὴς ἐγείρει μᾶλλον.

18ā makrothymos anēr katasbesei kriseis,
The lenient man shall extinguish litigations;
ho de asebēs egeirei mallon.
but the impious raises them rather.

:הדרך עצל כמשכת חדק וארח ישרים סללה׃ 19
יט דֶּרֶךְ עָצֵל כִּמְשֻׂכַת חָדֶק וְאֹרַח יְשָׁרִים סְלֻלָה׃

19. derek `atsel kim'sukath chadeq w'orach y'sharim s'lulah.

Prov15:19 The way of the lazy is as a hedge of thorns,
but the path of the upright is a highway.

‹19› ὁδοὶ ἀεργῶν ἐστρωμέναι ἀκάνθαις, αἱ δὲ τῶν ἀνδρείων τετριμμέναι.

19 hodoi aergōn estrōmenai akanthais,
The ways of the idle make a bed in thorn-bushes;
hai de tōn andreiōn tetrimmenai.
but the ways of the vigourous are very busy.

---

20 בן חכם ישמח־אב וכסיל אדם בוזה אמו׃

20. ben chakam y'samach-'ab uk'sil 'adam bozeh 'imo.

Prov15:20 A wise son makes a father glad, but a foolish man despises his mother.

‹20› υἱὸς σοφὸς εὐφραίνει πατέρα, υἱὸς δὲ ἄφρων μυκτηρίζει μητέρα αὐτοῦ.

20 huios sophos euphrainei patera, huios de aphrōn myktērizei mētera autou.
son A wise gladdens a father; son but a foolish sneers at his mother.

---

21 אוילת שמחה לחסר־לב ואיש תבונה ישר־לכת׃

21. 'iueleth sim'chah lachasar-leb w'ish t'bunah y'yasher-laketh.

Prov15:21 Folly is joy to him who lacks heart, but a man of understanding walks straight.

‹21› ἀνοήτου τρίβοι ἐνδεεῖς φρενῶν, ἀνὴρ δὲ φρόνιμος κατευθύνων πορεύεται.

21 anoētou triboi endeeis phrenōn,
of an unthinking man The roads are lacking of sense;
anēr de phronimos kateuthynōn poreuetai.
man but an intelligent in a straightened way goes.

---

22 הפר מחשבות באין סוד וברב יועצים תקום׃

22. hapher machashaboth b'eyn sod ub'rob yo`atsim taqum.

Prov15:22 Without consultation, purposess are frustrated,
but with many counselors they succeed.

‹22› ὑπερτίθενται λογισμοὺς οἱ μὴ τιμῶντες συνέδρια,
ἐν δὲ καρδίαις βουλευομένων μένει βουλή.

22 hypertithentai logismous hoi mē timōntes synedria,
procrastinate by devices The one not honoring the sanhedrins;
en de kardiais bouleuomenōn menei boulē.
but in the hearts of ones counseling abides counsel;

---

23 שמחה לאיש במענה־פיו ודבר בעתו מה־טוב׃

23. sim'chah la'ish b'ma`aneh-phiu w'dabar b'`ito mah-tob.

Prov15:23 A man has joy by the answer of his mouth,
and how good is a word in due season!

‹23› οὐ μὴ ὑπακούσῃ ὁ κακὸς αὐτῇ οὐδὲ μὴ εἴπῃ καίριόν τι καὶ καλὸν τῷ κοινῷ.

23 ou mē hypakousȩ̄ ho kakos autȩ̄
for in no way shall obey an evil man it;
oude mē eipȩ̄ kairion ti kai kalon tō̧ koinō̧.
nor shall he say timely anything, even for good the common.

---

24 :אֹרַח חַיִּים לְמַעְלָה לְמַשְׂכִּיל לְמַעַן סוּר מִשְּׁאוֹל מָטָּה:
כד אֹרַח חַיִּים לְמַעְלָה לְמַשְׂכִּיל לְמַעַן סוּר מִשְּׁאוֹל מָטָּה:

24. ‘orach chayim l’ma`’lah l’mas’kil l’ma`an sur miSh’ol matah.

Prov15:24 The path of life is upward for the wise
that he may keep away from Sheol below.

‹24› ὁδοὶ ζωῆς διανοήματα συνετοῦ, ἵνα ἐκκλίνας ἐκ τοῦ ᾅδου σωθῇ.
24 hodoi zōēs dianoēmata synetou,
are ways of life The thoughts of the discerning;
hina ekklinas ek tou hą̔dou sōthȩ̄.
that turning aside from Hades he should be delivered.

---

25 :בֵּית גֵּאִים יִסַּח יְהוָה וְיַצֵּב גְּבוּל אַלְמָנָה:
כה בֵּית גֵּאִים יִסַּח יְהוָה וְיַצֵּב גְּבוּל אַלְמָנָה:

25. beyth ge’im yisach Yahúwah w’yatseb g’bul ‘al’manah.

Prov15:25 יהוה shall tear down the house of the proud,
but He shall establish the boundary of the widow.

‹25› οἴκους ὑβριστῶν κατασπᾷ κύριος, ἐστήρισεν δὲ ὅριον χήρας.
25 oikous hybristōn kataspą̔ kyrios,
the houses of the arrogant tears down YHWH;
estērisen de horion chēras.
and he supports the boundary of the widow.

---

26 :תּוֹעֲבַת יְהוָה מַחְשְׁבוֹת רָע וּטְהֹרִים אִמְרֵי־נֹעַם:
כו תּוֹעֲבַת יְהוָה מַחְשְׁבוֹת רָע וּטְהֹרִים אִמְרֵי־נֹעַם:

26. to`abath Yahúwah mach’sh’both ra` ut’horim ‘im’rey-no`am.

Prov15:26 Evil plans are an abomination to יהוה, but pleasant words are pure.

‹26› βδέλυγμα κυρίῳ λογισμὸς ἄδικος, ἁγνῶν δὲ ῥήσεις σεμναί.
26 bdelygma kyriō̧ logismos adikos,
is an abomination to YHWH The device of the unjust;
hagnōn de hrēseis semnai.
of the pure but the sayings are serious.

---

27 :בֵּרַע בֵּיתוֹ בּוֹצֵעַ בָּצַע וְשֹׂנֵא מַתָּנֹת יִחְיֶה:
כז עֹכֵר בֵּיתוֹ בּוֹצֵעַ בָּצַע וְשֹׂנֵא מַתָּנֹת יִחְיֶה:

27. `oker beytho botse`a batsa` w’sone’ matanoth yich’yeh.

Prov15:27 He who profits illicitly troubles his own house,
but he who hates bribes shall live.

‹27› ἐξόλλυσιν ἑαυτὸν ὁ δωρολήμπτης, ὁ δὲ μισῶν δώρων λήμψεις σῴζεται.

27 exollysin heauton ho dōrolēmptēs,
totally ruins himself The one receiving bribes;
ho de misōn dōrōn lēmpseis sōzetai.
but the one detesting of bribes the receipts is delivered.

‹27›a ἐλεημοσύναις καὶ πίστεσιν ἀποκαθαίρονται ἁμαρτίαι,
τῷ δὲ φόβῳ κυρίου ἐκκλίνει πᾶς ἀπὸ κακοῦ.
27ā eleēmosynais kai pistesin apokathairontai hamartiai,
Charity and trust clear away sins;
tō̜ de phobō̜ kyriou ekklinei pas apo kakou.
and the fear of YHWH turns aside every one from evil.

---

28 :כחלֵב צַדִּיק יֶהְגֶּה לַעֲנוֹת וּפִי רְשָׁעִים יַבִּיעַ רָעוֹת:

28. leb tsadiq yeh'geh la`anoth uphi r'sha`im yabi`a ra`oth.

Prov15:28 The heart of the righteous ponders how to answer,
but the mouth of the wicked pours out evil things.

‹28› καρδίαι δικαίων μελετῶσιν πίστεις, στόμα δὲ ἀσεβῶν ἀποκρίνεται κακά.
28 kardiai dikaiōn meletōsin pisteis,
The hearts of the just meditate trust;
stoma de asebōn apokrinetai kaka.
but the mouth of the impious answers evil things.

‹28›a δεκταὶ παρὰ κυρίῳ ὁδοὶ ἀνθρώπων δικαίων,
διὰ δὲ αὐτῶν καὶ οἱ ἐχθροὶ φίλοι γίνονται.
28ā dektai para kyriō̜ hodoi anthrōpōn dikaiōn,
are acceptable with YHWH The ways men of just;
dia de autōn kai hoi echthroi philoi ginontai.
and through them even enemies friends become.

---

29 :כטרָחוֹק יָהוָה מֵרְשָׁעִים וּתְפִלַּת צַדִּיקִים יִשְׁמָע:

29. rachoq Yahúwah mer'sha`im uth'philath tsadiqim yish'ma`.

Prov15:29 יהוה is far from the wicked, but He hears the prayer of the righteous.

‹29› μακρὰν ἀπέχει ὁ θεὸς ἀπὸ ἀσεβῶν, εὐχαῖς δὲ δικαίων ἐπακούει.
29 makran apechei ho theos apo asebōn, euchais de dikaiōn epakouei.
is far at a distance Elohim from the impious; but vows of just ones he heeds.

‹29›a κρείσσων ὀλίγη λῆμψις μετὰ δικαιοσύνης ἢ πολλὰ γενήματα μετὰ ἀδικίας.
29ā kreissōn oligē lēmpsis meta dikaiosynēs
Better are few receipts with righteousness,
ē polla genēmata meta adikias.
than abundant produce with injustice.

‹29›b καρδία ἀνδρὸς λογιζέσθω δίκαια,
ἵνα ὑπὸ τοῦ θεοῦ διορθωθῇ τὰ διαβήματα αὐτοῦ.

29b̲ kardia andros logizesthō dikaia,
Let the heart of a man think justly,
hina hypo tou theou diorthōthē̱ ta diabēmata autou.
that his steps may be rightly ordered of El.

---

30 :מְאוֹר־עֵינַיִם יְשַׂמַּח־לֵב שְׁמוּעָה טוֹבָה תְּדַשֶּׁן־עָצֶם:

30. m'or-`eynayim y'samach-leb sh'mu`ah tobah t'dashen-`atsem.

Prov15:30 Bright eyes gladden the heart; good news puts fat on the bones.

‹30› θεωρῶν ὀφθαλμὸς καλὰ εὐφραίνει καρδίαν, φήμη δὲ ἀγαθὴ πιαίνει ὀστᾶ.

30 theōrōn ophthalmos kala euphrainei kardian,
viewing The eye good gladdens the heart;
phēmē de agathē piainei osta.
reputation and a good fattens the bones.

---

31 :אֹזֶן שֹׁמַעַת תּוֹכַחַת חַיִּים בְּקֶרֶב חֲכָמִים תָּלִין:

31. 'ozen shoma`ath tokachath chayim b'qereb chakamim talin.

Prov15:31 The ear that listens the reproof of the life shall dwell among the wise.

---

32 :פּוֹרֵעַ מוּסָר מוֹאֵס נַפְשׁוֹ וְשׁוֹמֵעַ תּוֹכַחַת קוֹנֶה לֵב:

32. pore`a musar mo'es naph'sho w'shome`a tokachath qoneh leb.

Prov15:32 He who neglects discipline despises his own soul,
but he who listens to reproof acquires heart.

‹32› ὃς ἀπωθεῖται παιδείαν, μισεῖ ἑαυτόν·
ὁ δὲ τηρῶν ἐλέγχους ἀγαπᾷ ψυχὴν αὐτοῦ.

32 hos apōtheitai paideian, misei heauton;
The one who thrusts away instruction detests himself;
ho de tērōn elegchous agapa̱ psychēn autou.
but the one giving heed to reproofs loves his life.

---

33 :יִרְאַת יְהוָה מוּסַר חָכְמָה וְלִפְנֵי כָבוֹד עֲנָוָה:

33. yir'ath Yahúwah musar chak'mah w'liph'ney kabod `anawah.

Prov15:33 The fear of YHWH is the instruction for wisdom, and before honor is humility.

‹33› φόβος θεοῦ παιδεία καὶ σοφία, καὶ ἀρχὴ δόξης ἀποκριθήσεται αὐτῇ.

33 phobos theou paideia kai sophia,
The fear of YHWH is instruction and wisdom;
kai archē doxēs apokrithēsetai autē̱.
and the sum of glory shall be the response for it.

Chapter 16

:לְשׁוֹן מֵיהוָה מַעֲנֵה לֵב־לְאָדָם מַערְכֵי Prov16:1
א לְאָדָם מַעַרְכֵי־לֵב וּמֵיהוָה מַעֲנֵה לָשׁוֹן׃

1. l'adam ma`ar'key-leb umeYahúwah ma`aneh lashon.

Prov16:1 The plans of the heart are to man, but the answer of the tongue is from יהוה.

:רוּחוֹת יהוָה תֹּכֵן בְּעֵינָיו זַךְ אִישׁ־דַּרְכֵי כָל 2
ב כָּל־דַּרְכֵי־אִישׁ זַךְ בְּעֵינָיו וְתֹכֵן רוּחוֹת יהוָה׃

2. kal-dar'key-'ish zak b'`eynayu w'thoken ruchoth Yahúwah.

Prov16:2 All the ways of a man are pure in his own eyes, but יהוה measures the spirits.

‹16:2› πάντα τὰ ἔργα τοῦ ταπεινοῦ φανερὰ παρὰ τῷ θεῷ,
οἱ δὲ ἀσεβεῖς ἐν ἡμέρᾳ κακῇ ὀλοῦνται.

2 panta ta erga tou tapeinou phanera para tō theō,
All the works of the humble are apparent by El;
hoi de asebeis en hēmerą kakē olountai.
but the impious in day an evil shall be destroyed.

:יכוֹנוּ מַחְשְׁבֹתֶיךָ׃ יהוָה מַעֲשֶׂיךָ גֹּל 3
ג גֹּל אֶל־יהוָה מַעֲשֶׂיךָ וְיִכּוֹנוּ מַחְשְׁבֹתֶיךָ׃

3. gol 'el-Yahúwah ma`aseyak w'yikonu mach'sh'botheyak.

Prov16:3 Commit your works to יהוה and your plans shall be established.

:לְיוֹם רָעָה׃ וְגַם־רָשָׁע לַמַּעֲנֵהוּ יהוָה פָּעַל כֹּל 4
ד כֹּל פָּעַל יהוָה לַמַּעֲנֵהוּ וְגַם־רָשָׁע לְיוֹם רָעָה׃

4. kol pa`al Yahúwah lama`anehu w'gam-rasha` l'yom ra`ah.

Prov16:4 יהוה has made everything for its own purpose,
even the wicked for the day of evil.

:לֹא יִנָּקֶה׃ יָד לְיָד גְּבַהּ־לֵב כָּל־תּוֹעֲבַת יהוָה 5
ה תּוֹעֲבַת יהוָה כָּל־גְּבַהּ־לֵב יָד לְיָד לֹא יִנָּקֶה׃

5. to`abath Yahúwah kal-g'bah-leb yad l'yad lo' yinaqeh.

Prov16:5 Everyone who is proud in heart is an abomination to יהוה;
Though hand join in hand, he shall not be unpunished.

‹5› ἀκάθαρτος παρὰ θεῷ πᾶς ὑψηλοκάρδιος,
χειρὶ δὲ χεῖρας ἐμβαλὼν ἀδίκως οὐκ ἀθῳωθήσεται.

5 akathartos para theō pas huyēlokardios,
is unclean with Elohim Every proud heart;
cheiri de cheiras embalōn adikōs ouk athōōthēsetai.
a hand against hand a man putting unjustly shall not be acquitted.

:אֱמוּנָה וָחֶסֶד יְכֻפַּר עָוֹן בְּיִרְאַת יהוָה סוּר מֵרָע׃ 6

ו בְּחֶסֶד וֶאֱמֶת יְכֻפַּר עָוֹן וּבְיִרְאַת יָהוָה סוּר מֵרָע׃

6. b'chesed we'emeth y'kupar `awon ub'yir'ath Yahúwah sur mera`.

Prov16:6 By lovingkindness and truth iniquity is atoned for,
and by the fear of [illegible] one keeps away from evil.

---

7 ᐊᐅᐊᐅᐊᐅ

Prov16:10 An oracle is in the lips of the king; his mouth should not err in judgment.

‹10› μαντεῖον ἐπὶ χείλεσιν βασιλέως, ἐν δὲ κρίσει οὐ μὴ πλανηθῇ τὸ στόμα αὐτοῦ.

10 manteion epi cheilesin basileōs,
An oracle is upon the lips of a king;
en de krisei ou mē planēthē̱ to stoma autou.
but in judgment, in no way should be misled his mouth.

---

11 :פלס ומאזני משפט ליהוה מעשהו כל־אבני־כיס

יא פֶּלֶס וּמֹאזְנֵי מִשְׁפָּט לַיהוָה מַעֲשֵׂהוּ כָּל־אַבְנֵי־כִיס׃

11. peles umo'z'ney mish'pat laYahúwah ma`asehu kal-'ab'ney-kis.

Prov16:11 A just balance and scales belong to יהוה;
all the weights of the bag are His concern.

‹11› ῥοπὴ ζυγοῦ δικαιοσύνη παρὰ κυρίῳ, τὰ δὲ ἔργα αὐτοῦ στάθμια δίκαια.

11 hropē zygou dikaiosynē para kyriō̱,
The crux of the yoke balance scale is righteousness with El;
ta de erga autou stathmia dikaia.
and works his weights are just.

---

12 :תועבת מלכים עשות רשע כי בצדקה יכון כסא

יב תּוֹעֲבַת מְלָכִים עֲשׂוֹת רֶשַׁע כִּי בִצְדָקָה יִכּוֹן כִּסֵּא׃

12. to`abath m'lakim `asoth resha` ki bits'daqah yikon kise'.

Prov16:12 It is an abomination for kings to commit wickedness,
for a throne is established on righteousness.

‹12› βδέλυγμα βασιλεῖ ὁ ποιῶν κακά,
μετὰ γὰρ δικαιοσύνης ἑτοιμάζεται θρόνος ἀρχῆς.

12 bdelygma basilei ho poiōn kaka,
is an abomination to a king The one doing evils;
meta gar dikaiosynēs hetoimazetai thronos archēs.
for with righteousness is prepared the throne of sovereignty.

---

13 :רצון מלכים שפתי־צדק ודבר ישרים יאהב

יג רְצוֹן מְלָכִים שִׂפְתֵי־צֶדֶק וְדֹבֵר יְשָׁרִים יֶאֱהָב׃

13. r'tson m'lakim siph'they-tsedeq w'dober y'sharim ye'ehab.

Prov16:13 Righteous lips are the delight of kings, and he who speaks right is loved.

‹13› δεκτὰ βασιλεῖ χείλη δίκαια, λόγους δὲ ὀρθοὺς ἀγαπᾷ.

13 dekta basilei cheilē dikaia, logous de orthous agapa̱.
are acceptable to the king lips Just; words and straight he loves.

---

14 :חמת־מלך מלאכי־מות ואיש חכם יכפרנה

יד חֲמַת־מֶלֶךְ מַלְאֲכֵי־מָוֶת וְאִישׁ חָכָם יְכַפְּרֶנָּה׃

14. chamath-melek mal'akey-maweth w'ish chakam y'kap'renah.

Prov16:14 The fury of a king is like messengers of death, but a wise man shall appease it.

‹14› θυμὸς βασιλέως ἄγγελος θανάτου, ἀνὴρ δὲ σοφὸς ἐξιλάσεται αὐτόν.

14 thymos basileōs aggelos thanatou, anēr de sophos exilasetai auton.

The rage of a king is a messenger of death; man but a wise shall appease him.

---

15 :שׁוּבָם׳ פָּנָיו מֶלֶךְ חַיִּים וּרְצוֹנוֹ כְּעָב מַלְקוֹשׁ

טו בְּאוֹר־פְּנֵי־מֶלֶךְ חַיִּים וּרְצוֹנוֹ כְּעָב מַלְקוֹשׁ:

15. b'or-p'ney-melek chayim ur'tsono k'`ab mal'qosh.

Prov16:15 In the light of a king's face is life,
and his favor is like a cloud with the latter rain.

‹15› ἐν φωτὶ ζωῆς υἱὸς βασιλέως, οἱ δὲ προσδεκτοὶ αὐτῷ ὥσπερ νέφος ὄψιμον.

15 en phōti zōēs huios basileōs,

is in the light of life The son of a king;

hoi de prosdektoi autō hōsper nephos opsimon.

and the ones acceptable to him are as a cloud of late rain.

---

16 :קְנֹה־חָכְמָה מַה־טּוֹב מֵחָרוּץ וּקְנוֹת בִּינָה נִבְחָר מִכָּסֶף

טז קְנֹה־חָכְמָה מַה־טּוֹב מֵחָרוּץ וּקְנוֹת בִּינָה נִבְחָר מִכָּסֶף:

16. q'noh-chak'mah mah-tob mecharuts uq'noth binah nib'char mikaseph.

Prov16:16 How much better it is to get wisdom than gold!
And to get understanding is to be chosen above silver.

‹16› νοσσιαὶ σοφίας αἱρετώτεραι χρυσίου,
νοσσιαὶ δὲ φρονήσεως αἱρετώτεραι ὑπὲρ ἀργύριον.

16 nossiai sophias hairetōterai chrysiou,

Nests of wisdom are more preferred than gold;

nossiai de phronēseōs hairetōterai hyper argyrion.

nests of intelligence more preferred than silver.

---

17 :יָשָׁר מְסִלָּה סוּר מֵרָע שֹׁמֵר נַפְשׁוֹ נֹצֵר דַּרְכּוֹ

יז מְסִלַּת יְשָׁרִים סוּר מֵרָע שֹׁמֵר נַפְשׁוֹ נֹצֵר דַּרְכּוֹ:

17. m'silath y'sharim sur mera` shomer naph'sho notser dar'ko.

Prov16:17 The highway of the upright is to depart from evil;
he who watches his way preserves his soul.

‹17› τρίβοι ζωῆς ἐκκλίνουσιν ἀπὸ κακῶν, μῆκος δὲ βίου ὁδοὶ δικαιοσύνης.
ὁ δεχόμενος παιδείαν ἐν ἀγαθοῖς ἔσται, ὁ δὲ φυλάσσων ἐλέγχους σοφισθήσεται.
ὃς φυλάσσει τὰς ἑαυτοῦ ὁδούς, τηρεῖ τὴν ἑαυτοῦ ψυχήν·
ἀγαπῶν δὲ ζωὴν αὐτοῦ φείσεται στόματος αὐτοῦ.

17 triboi zōēs ekklinousin apo kakōn,

The paths of life turn aside from evils;

mēkos de biou hodoi dikaiosynēs.

are length and of existence the ways of righteousness.

ho dechomenos paideian en agathois estai,

The one receiving instruction among good things shall be;

ho de phylassōn elegchous sophisthēsetai.

and the one keeping reproofs shall be made wise.

hos phylassei tas heautou hodous, tērei tēn heautou psychēn;

The one who guards his own ways gives heed to his own soul;

agapōn de zōēn autou pheisetai stomatos autou.

and the one loving his life shall spare his mouth.

---

18 :אַיִן שֶׁבֶר לִפְנֵי גָאוֹן וְלִפְנֵי כִשָּׁלוֹן גֹּבַהּ רוּחַ׃

יח לִפְנֵי־שֶׁבֶר גָּאוֹן וְלִפְנֵי כִשָּׁלוֹן גֹּבַהּ רוּחַ׃

18. liph'ney-sheber ga'on w'liph'ney kishalon gobah ruach.

Prov16:18 Pride goes before destruction, and a haughty spirit before stumbling.

‹18› πρὸ συντριβῆς ἡγεῖται ὕβρις, πρὸ δὲ πτώματος κακοφροσύνη.

18 pro syntribēs hēgeitai hybris,

before destruction takes the lead Insolence;

pro de ptōmatos kakophrosynē.

and before a calamitous downfall evil thinking.

---

19 :טוֹב שְׁפַל־רוּחַ אֶת־עֲנִיִּים מֵחַלֵּק שָׁלָל אֶת־גֵּאִים׃

יט טוֹב שְׁפַל־רוּחַ אֶת־עֲנִיִּים מֵחַלֵּק שָׁלָל אֶת־גֵּאִים׃

19. tob sh'phal-ruach 'eth-`aniim mechaleq shalal 'eth-ge'im.

Prov16:19 It is better to be humble in spirit with the lowly
than to divide the spoil with the proud.

‹19› κρείσσων πραύ>θυμος μετὰ ταπεινώσεως ἢ ὃς διαιρεῖται σκῦλα μετὰ ὑβριστῶν.

19 kreissōn prauthymos meta tapeinōseōs

Better a great-minded one with a low estate,

ē hos diaireitai skyla meta hybristōn.

than one who divides spoils with the arrogant.

---

20 :יַשְׂכִּיל עַל־דָּבָר יִמְצָא־טוֹב וּבוֹטֵחַ בַּיהוָה אַשְׁרָיו׃

כ מַשְׂכִּיל עַל־דָּבָר יִמְצָא־טוֹב וּבוֹטֵחַ בַּיהוָה אַשְׁרָיו׃

20. mas'kil `al-dabar yim'tsa'-tob uboteach baYahúwah 'ash'rayu.

Prov16:20 He who gives attention to the word shall find good,
and blessed is he who trusts in יהוה.

‹20› συνετὸς ἐν πράγμασιν εὑρετὴς ἀγαθῶν, πεποιθὼς δὲ ἐπὶ θεῷ μακαριστός.

20 synetos en pragmasin heuretēs agathōn,

The one discerning in matters is an inventor of good things;

pepoithōs de epi theō̃ makaristos.

and the one yielding upon Elohim is most blessed.

---

21 :חָכָם לֵב יִקָּרֵא נָבוֹן וּמֶתֶק שְׂפָתַיִם יוֹסִיף לֶקַח׃

כא לַחֲכַם־לֵב יִקָּרֵא נָבוֹן וּמֶתֶק שְׂפָתַיִם יוֹסִיף לֶקַח׃

21. lachakam-leb yiqare' nabon umetheq s'phathayim yosiph leqach.

Prov16:21 The wise in heart shall be called understanding,
and sweetness of lips increases persuasiveness.

‹21› τοὺς σοφοὺς καὶ συνετοὺς φαύλους καλοῦσιν,
οἱ δὲ γλυκεῖς ἐν λόγῳ πλείονα ἀκούσονται.

21 tous sophous kai synetous phaulous kalousin,
the wise and discerning vile Men call;
hoi de glykeis en logō pleiona akousontai.
but the ones sweet in words much shall be heard.

:ׁקלת ׁשרלת ׁתשׁת ׁתרלׁע לׁשׁו ׁשרׁרח ׁתתׁש 22
כב מְקוֹר חַיִּים שֵׂכֶל בְּעָלָיו וּמוּסַר אֱוִילִים אִוֶּלֶת׃

22. m'qor chayim sekel b'`alayu umusar 'ewilim 'iueleth.

Prov16:22 Understanding is a fountain of life to one who has it,
but the discipline of fools is folly.

‹22› πηγὴ ζωῆς ἔννοια τοῖς κεκτημένοις, παιδεία δὲ ἀφρόνων κακή.

22 pēgē zōēs ennoia tois kektēmenois,
The spring of life is insight to the ones acquiring;
paideia de aphronōn kakē.
but the instruction of fools is evil.

:חפל ׁרתתר ׁתרׁשו-לׁע ׁתחרׁ לׁרׁשור ׁשׁשח ׁעל 23
כג לֵב חָכָם יַשְׂכִּיל פִּיהוּ וְעַל־שְׂפָתָיו יֹסִיף לֶקַח׃

23. leb chakam yas'kil pihu w'`al-s'phathayu yosiph leqach.

Prov16:23 The heart of the wise instructs his mouth and adds persuasiveness to his lips.

‹23› καρδία σοφοῦ νοήσει τὰ ἀπὸ τοῦ ἰδίου στόματος,
ἐπὶ δὲ χείλεσιν φορέσει ἐπιγνωμοσύνην.

23 kardia sophou noēsei ta apo tou idiou stomatos,
The heart of the wise shall comprehend the things from his own mouth;
epi de cheilesin phoresei epignōmosynēn.
and upon lips he shall wear knowledge.

:ׁשרׁע לׁרׁעׁש ׁשרׁל ׁפׁתׁשׁ ׁשׁע-ׁרׁעׁש ׁשׁעׁר-ׁרׁתׁר 24
כד צוּף־דְּבַשׁ אִמְרֵי־נֹעַם מָתוֹק לַנֶּפֶשׁ וּמַרְפֵּא לָעָצֶם׃

24. tsuph-d'bash 'im'rey-no`am mathoq lanephesh umar'pe' la`atsem.

Prov16:24 Pleasant words are a honeycomb, sweet to the soul and healing to the bones.

‹24› κηρία μέλιτος λόγοι καλοί, γλύκασμα δὲ αὐτῶν ἴασις ψυχῆς.

24 kēria melitos logoi kaloi,
are honeycombs of honey words Good;
glykasma de autōn iasis psychēs.
and the sweetness of them is healing for the soul.

:ׁתׁש-ׁרׁשׁע ׁאׁתׁרׁיתׁה ׁדׁרׁכי־ׁמׁות ׁאׁיׁש ׁישׁר ׁדׁרׁך ׁיׁש ׁשׁר 25
כה יֵשׁ דֶּרֶךְ יָשָׁר לִפְנֵי־אִישׁ וְאַחֲרִיתָהּ דַּרְכֵי־מָוֶת׃

25. yesh derek yashar liph'ney-'ish w'acharithah dar'key-maweth.

Prov16:25 There is a way which seems right to a man, but its end is the way of death.

‹25› εἰσὶν ὁδοὶ δοκοῦσαι εἶναι ὀρθαὶ ἀνδρί,
τὰ μέντοι τελευταῖα αὐτῶν βλέπει εἰς πυθμένα ᾅδου.
25 eisin hodoi dokousai einai orthai andri,
There are ways that seem to be straight to a man,
ta mentoi teleutaia autōn blepei eis pythmena hądou.
however the finalities of them look into the lower branch of Hades.

---

26 :יַעֲרֹג יַעֲלֹו גַּם־עֲנִי יַעַל עֲלֹמוֹ עֲלֹמוֹ וְנֶפֶשׁ
כו נֶפֶשׁ עָמֵל עָמְלָה לּוֹ כִּי־אָכַף עָלָיו פִּיהוּ׃
26. nephesh `amel `am'lah lo ki-'akaph `alayu pihu.
Prov16:26 He who labors works for his soul, for his mouth urges him on.

‹26› ἀνὴρ ἐν πόνοις πονεῖ ἑαυτῷ καὶ ἐκβιάζεται ἑαυτοῦ τὴν ἀπώλειαν,
ὁ μέντοι σκολιὸς ἐπὶ τῷ ἑαυτοῦ στόματι φορεῖ τὴν ἀπώλειαν.
26 anēr en ponois ponei heautō kai ekbiazetai heautou tēn apōleian,
A man in toils toils for himself, and expels from him destruction.
ho mentoi skolios epi tō heautou stomati phorei tēn apōleian.
However the crooked man upon his own mouth wears destruction.

---

27 :אֹרֶח רָעָה וְעַל־שְׂפָתָיו כְּאֵשׁ צָרֶבֶת׃
כז אִישׁ בְּלִיַּעַל כֹּרֶה רָעָה וְעַל־שְׂפָתָיו כְּאֵשׁ צָרֶבֶת׃
27. 'ish b'lia`al koreh ra`ah w'`al-s'phathayu k'esh tsarabeth.
Prov16:27 A worthless man digs up evil, and on his lips are like scorching fire.

‹27› ἀνὴρ ἄφρων ὀρύσσει ἑαυτῷ κακά, ἐπὶ δὲ τῶν ἑαυτοῦ χειλέων θησαυρίζει πῦρ.
27 anēr aphrōn oryssei heautō kaka, epi de tōn heautou cheileōn thēsaurizei pyr.
man A foolish digs for himself evils; and upon his own lips treasures up fire.

---

28 :מַתְּכֹנֶת יְשַׁלַּח מָדוֹן וְנִרְגָּן מַפְרִיד אַלּוּף׃
כח אִישׁ תַּהְפֻּכוֹת יְשַׁלַּח מָדוֹן וְנִרְגָּן מַפְרִיד אַלּוּף׃
28. 'ish tah'pukoth y'shalach madon w'nir'gan maph'rid 'aluph.
Prov16:28 A perverse man spreads strife, and a slanderer separates close friends.

‹28› ἀνὴρ σκολιὸς διαπέμπεται κακὰ
καὶ λαμπτῆρα δόλου πυρσεύει κακοῖς καὶ διαχωρίζει φίλους.
28 anēr skolios diapempetai kaka
man A crooked spreads evils,
kai lamptēra dolou pyrseuei kakois kai diachōrizei philous.
and by the torch of treachery lights a fire for evils, and he parts friends.

---

29 :יַתֶּה־לוֹ בְּדֶרֶךְ לֹא־טוֹב׃
כט אִישׁ חָמָס יְפַתֶּה רֵעֵהוּ וְהוֹלִיכוֹ בְּדֶרֶךְ לֹא־טוֹב׃
29. 'ish chamas y'phateh re`ehu w'holiko b'derek lo'-tob.
Prov16:29 A man of violence entices his neighbor and leads him in a way that is not good.

‹29› ἀνὴρ παράνομος ἀποπειρᾶται φίλων καὶ ἀπάγει αὐτοὺς ὁδοὺς οὐκ ἀγαθάς.

29 anēr paranomos apopeiratai philōn kai apagei autous hodous ouk agathas.
A man who is a lawbreaker put to test his friends, and takes them ways not good.

:אוֹן אֹצֶה עֵינָיו לַחְשֹׁב תַּהְפֻּכוֹת קֹרֵץ שְׂפָתָיו כִּלָּה רָעָה: 30

ל עֹצֶה עֵינָיו לַחְשֹׁב תַּהְפֻּכוֹת קֹרֵץ שְׂפָתָיו כִּלָּה רָעָה:

30. `otseh `eynayu lach'shob tah'pukoth qorets s'phathayu kilah ra`ah.

Prov16:30 He who winks his eyes does so to devise perverse things;
he who compresses his lips brings evil to pass.

‹30› στηρίζων ὀφθαλμοὺς αὐτοῦ λογίζεται διεστραμμένα,
ὁρίζει δὲ τοῖς χείλεσιν αὐτοῦ πάντα τὰ κακά, οὗτος κάμινός ἐστιν κακίας.

30 stērizōn ophthalmous autou logizetai diestrammena,
Fixing firmly his eyes, he devises perverted things;
horizei de tois cheilesin autou panta ta kaka, houtos kaminos estin kakias.
and he confirms with his lips all the evils; this man is a furnace of evil.

:עֲטֶרֶת תִּפְאֶרֶת שֵׂיבָה בְּדֶרֶךְ צְדָקָה תִּמָּצֵא: 31

לא עֲטֶרֶת תִּפְאֶרֶת שֵׂיבָה בְּדֶרֶךְ צְדָקָה תִּמָּצֵא:

31. `atereth tiph'ereth seybah b'derek ts'daqah timatse'.

Prov16:31 A gray head is a crown of glory; it is found in the way of righteousness.

‹31› στέφανος καυχήσεως γῆρας, ἐν δὲ ὁδοῖς δικαιοσύνης εὑρίσκεται.

31 stephanos kauchēseōs gēras, en de hodois dikaiosynēs heurisketai.
The crown of boasting is old age; in and the ways of righteousness it is found.

:רוֹב אֶרֶךְ אַפַּיִם מִגִּבּוֹר וּמֹשֵׁל בְּרוּחוֹ מִלֹּכֵד עִיר: 32

לב טוֹב אֶרֶךְ אַפַּיִם מִגִּבּוֹר וּמֹשֵׁל בְּרוּחוֹ מִלֹּכֵד עִיר:

32. tob 'erek 'apayim migibor umoshel b'rucho miloked `ir.

Prov16:32 One slow to anger is better than the mighty,
and he who rules his spirit, than he who captures a city.

‹32› κρείσσων ἀνὴρ μακρόθυμος ἰσχυροῦ,
ὁ δὲ κρατῶν ὀργῆς κρείσσων καταλαμβανομένου πόλιν.

32 kreissōn anēr makrothymos ischyrou,
Better man a lenient than a strong man
ho de kratōn orgēs kreissōn katalambanomenou polin.
the one holding his anger is better than one overtaking a city.

:יוּטַל בַּחֵיק וּמֵיהוָה כָּל־מִשְׁפָּטוֹ: 33

לג בַּחֵיק יוּטַל אֶת־הַגּוֹרָל וּמֵיהוָה כָּל־מִשְׁפָּטוֹ:

33. bacheyq yutal 'eth-hagoral umeYahúwah kal-mish'pato.

Prov16:33 The lot is cast into the lap, but its every decision is from יהוה.

‹33› εἰς κόλπους ἐπέρχεται πάντα τοῖς ἀδίκοις, παρὰ δὲ κυρίου πάντα τὰ δίκαια.

33 eis kolpous eperchetai panta tois adikois,
Into enfolded arm come all things to the unjust;

para de kyriou panta ta dikaia.
are from but YHWH all just things.

Chapter 17

Shavua Reading Schedule (17th sidrah) - Prov 17

:דרי-רחדב אלף ארדף אד-אילוי אדדח אז דיס Prov17:1
א טוֹב פַּת חֲרֵבָה וְשַׁלְוָה־בָהּ מִבַּיִת מָלֵא זִבְחֵי־רִיב׃

1. tob path charebah w'shal'wah-bah mibayith male' zib'chey-rib.

Prov17:1 Better is a dry morsel and quietness with it
than a house full of feasting with strife.

‹17:1› κρείσσων ψωμὸς μεθ' ἡδονῆς ἐν εἰρήνῃ
ἢ οἶκος πλήρης πολλῶν ἀγαθῶν καὶ ἀδίκων θυμάτων μετὰ μάχης.

1 kreissōn psōmos meth' hēdonēs en eirēnē̱ ē oikos plērēs pollōn agathōn
Better a morsel with satisfaction in peace, than a house full of many good things,
kai adikōn thymatōn meta machēs.
and unjust things offering for sacrifices with battles.

:אלחי פלחר יחרחת יטחדט ודרי ידד לוחר לרטוח-ידס 2
ב עֶבֶד־מַשְׂכִּיל יִמְשֹׁל בְּבֵן מֵבִישׁ וּבְתוֹךְ אַחִים יַחֲלֹק נַחֲלָה׃

2. `ebed-mas'kil yim'shol b'ben mebish ub'thok 'achim yachaloq nachalah.

Prov17:2 A servant who acts wisely shall rule over a son who acts shamefully,
and shall share in the inheritance among brothers.

‹2› οἰκέτης νοήμων κρατήσει δεσποτῶν ἀφρόνων, ἐν δὲ ἀδελφοῖς διελεῖται μέρη.

2 oiketēs noēmōn kratēsei despotōn aphronōn,
servant An intelligent shall prevail over masters foolish;
en de adelphois dieleitai merē.
and among brethren he shall divide portions.

:אטאר חטדל ידחדט דאחל אטחט דאטל דאחל 3
ג מַצְרֵף לַכֶּסֶף וְכוּר לַזָּהָב וּבֹחֵן לִבּוֹת יָהוָה׃

3. mats'reph lakeseph w'kur lazahab ubochen liboth Yahúwah.

Prov17:3 The refining pot is for silver and the furnace for gold, but יהוה tests hearts.

‹3› ὥσπερ δοκιμάζεται ἐν καμίνῳ ἄργυρος καὶ χρυσός,
οὕτως ἐκλεκταὶ καρδίαι παρὰ κυρίῳ.

3 hōsper dokimazetai en kaminō̱ argyros kai chrysos, houtōs eklektai kardiai para kyriō̱.
As tried in a furnace silver and gold; so choice hearts by YHWH.

:חטא ידחל-לס ידאש אפח ידא-חדח-לס דאחפש סאש 4
ד מֵרַע מַקְשִׁיב עַל־שְׂפַת־אָוֶן שֶׁקֶר מֵזִין עַל־לְשׁוֹן הַוּת׃

4. mera` maq'shib `al-s'phath-'awen sheqer mezin `al-l'shon hauoth.

Prov17:4 An evildoer gives heed to wicked lips;
a liar pays attention to a tongue of evil desire.

‹4› κακὸς ὑπακούει γλώσσης παρανόμων, δίκαιος δὲ οὐ προσέχει χείλεσιν ψευδέσιν.

4 kakos hypakouei glōssēs paranomōn, dikaios de ou prosechei cheilesin pseudesin.

A bad man obeys the tongue of lawbreakers; and an unjust man heeds lips lying.

---

5 לֹעֵג לָרָשׁ חֵרֵף עֹשֵׂהוּ שָׂמֵחַ לְאֵיד לֹא יִנָּקֶה׃

5. lo`eg larash chereph `osehu sameach l'eyd lo' yinaqeh.

Prov17:5 He who mocks the poor taunts his Maker;
he who rejoices at calamity shall not go unpunished.

‹5› ὁ καταγελῶν πτωχοῦ παροξύνει τὸν ποιήσαντα αὐτόν,
ὁ δὲ ἐπιχαίρων ἀπολλυμένῳ οὐκ ἀθῳωθήσεται·
ὁ δὲ ἐπισπλαγχνιζόμενος ἐλεηθήσεται.

5 ho katagelōn ptōchou paroxynei ton poiēsanta auton,

The one ridiculing the poor provokes the one making him.

ho de epichairōn apollymenō̃ ouk athō̃ōthēsetai;

And the one rejoicing at one being destroyed shall not be acquitted;

ho de episplagchnizomenos eleēthēsetai.

but the one showing compassion shall be shown mercy.

---

6 עֲטֶרֶת זְקֵנִים בְּנֵי בָנִים וְתִפְאֶרֶת בָּנִים אֲבוֹתָם׃

6. `atereth z'qenim b'ney banim w'thiph'ereth banim 'abotham.

Prov17:6 Sons of sons are the crown of old men, and the glory of sons is their fathers.

‹6› στέφανος γερόντων τέκνα τέκνων, καύχημα δὲ τέκνων πατέρες αὐτῶν.

6 stephanos gerontōn tekna teknōn,

are the crown of the aged Children's children;

kauchēma de teknōn pateres autōn.

are the boasting and children of their fathers.

‹6›a τοῦ πιστοῦ ὅλος ὁ κόσμος τῶν χρημάτων, τοῦ δὲ ἀπίστου οὐδὲ ὀβολός.

6ā tou pistou holos ho kosmos tōn chrēmatōn,

is of the trustworthy The entire world of things;

tou de apistou oude obolos.

but for the unbelieving not an obolus.

---

7 לֹא־נָאוָה לְנָבָל שְׂפַת־יֶתֶר אַף כִּי־לְנָדִיב שְׂפַת־שָׁקֶר׃

7. lo'-na'wah l'nabal s'phath-yether 'aph ki-l'nadib s'phath-shaqer.

Prov17:7 A lip of excess is not fitting for a fool, much less are lying lips to a prince.

‹7› οὐχ ἁρμόσει ἄφρονι χείλη πιστὰ οὐδὲ δικαίῳ χείλη ψευδῆ.

7 ouch harmosei aphroni cheilē pista oude dikaiō̃ cheilē pseudē.

shall not suit a fool lips Trustworthy, nor to the just lips lying.

8

ח אֶבֶן־חֵן הַשֹּׁחַד בְּעֵינֵי בְעָלָיו אֶל־כָּל־אֲשֶׁר יִפְנֶה יַשְׂכִּיל׃

8. ‘eben-chen hashochad b’`eyney b’`alayu ‘el-kal-‘asher yiph’neh yas’kil.

Prov17:8 A bribe is a stone of grace in the sight of its owner;
wherever he turns, he prospers.

‹8› μισθὸς χαρίτων ἡ παιδεία τοῖς χρωμένοις, οὗ δ’ ἂν ἐπιστρέψῃ, εὐοδωθήσεται.

8 misthos charitōn hē paideia tois chrōmenois,
wage is a favorable Instruction to the ones employing it;
hou d’ an epistrepsē, euodōthēsetai.
and where ever it shall turn, the way shall be prosperous.

---

9 :ידלת אבדמ דדאד דמאד דמדת מכמ-דדממ

ט מְכַסֶּה־פֶשַׁע מְבַקֵּשׁ אַהֲבָה וְשֹׁנֶה בְדָבָר מַפְרִיד אַלּוּף׃

9. m’kaseh-pesha` m’baqesh ‘ahabah w’shoneh b’dabar maph’rid ‘aluph.

Prov17:9 He who conceals a transgression seeks love,
but he who repeats a matter separates friends.

‹9› ὃς κρύπτει ἀδικήματα, ζητεῖ φιλίαν·
ὃς δὲ μισεῖ κρύπτειν, διίστησιν φίλους καὶ οἰκείους.

9 hos kryptei adikēmata, zētei philian;
the ones who hides offences seeks love
hos de misei kryptein, diistēsin philous kai oikeious.
the ones who detests hiding them separates friends and kindred.

---

10 :דאמ לדפי ידיגמ ידגמד דדמ ידאמ ידא

י תֵּחַת גְּעָרָה בְּמֵבִין מֵהַכּוֹת כְּסִיל מֵאָה׃

10. techath g’`arah b’mebin mehakoth k’sil me’ah.

Prov17:10 A rebuke goes deeper into one who has understanding
than a hundred blows into a fool.

‹10› συντρίβει ἀπειλὴ καρδίαν φρονίμου, ἄφρων δὲ μαστιγωθεὶς οὐκ αἰσθάνεται.

10 syntribei apeilē kardian phronimou,
breaks down Intimidation the heart of the intelligent;
aphrōn de mastigōtheis ouk aisthanetai.
but a fool being whipped does not perceive.

---

11 :ידג-אלוד דדאיד ידאלמי ידד-וקגד דדמי-ידא

יא אַךְ־מְרִי יְבַקֵּשׁ־רָע וּמַלְאָךְ אַכְזָרִי יְשֻׁלַּח־בּוֹ׃

11. ‘ak-m’ri y’baqesh-ra` umal’ak ‘ak’zari y’shulach-bo.

Prov17:11 A rebellious man seeks only evil,
so a cruel messenger shall be sent against him.

‹11› ἀντιλογίας ἐγείρει πᾶς κακός, ὁ δὲ κύριος ἄγγελον ἀνελεήμονα ἐκπέμψει αὐτῷ.

11 antilogias egeirei pas kakos,
Disputes arises with every evil man;
ho de kyrios aggelon aneleēmona ekpempsei autō.

but YHWH angel an unmerciful shall send forth against him.

:ישכלתו׃ 12

יב פָּגוֹשׁ דֹּב שַׁכּוּל בְּאִישׁ וְאַל־כְּסִיל בְּאִוַּלְתּוֹ׃

12. pagosh dob shakul b'ish w'al-k'sil b'iual'to.

Prov17:12 Let a bear bereaved meet a man of her cubs, rather than a fool in his folly.

‹12› ἐμπεσεῖται μέριμνα ἀνδρὶ νοήμονι,
οἱ δὲ ἄφρονες διαλογιοῦνται κακά.

12 empeseitai merimna andri noēmoni,
shall fall unto Anxiety man an intelligent;
hoi de aphrones dialogiountai kaka.
but the fools shall argue evil things.

:ישיבנו׃ 13

יג מֵשִׁיב רָעָה תַּחַת טוֹבָה לֹא־תָמִישׁ רָעָה מִבֵּיתוֹ׃

13. meshib ra`ah tachath tobah lo'-thamish ra`ah mibeytho.

Prov17:13 He who returns evil for good, evil shall not depart from his house.

‹13› ὃς ἀποδίδωσιν κακὰ ἀντὶ ἀγαθῶν, οὐ κινηθήσεται κακὰ ἐκ τοῦ οἴκου αὐτοῦ.

13 hos apodidōsin kaka anti agathōn,
The one who repays evil things for good things,
ou kinēthēsetai kaka ek tou oikou autou.
shall not be moved evil things from out of his house.

:מדון׃ 14

יד פּוֹטֵר מַיִם רֵאשִׁית מָדוֹן וְלִפְנֵי הִתְגַּלַּע הָרִיב נְטוֹשׁ׃

14. poter mayim re'shith madon w'liph'ney hith'gala` harib n'tosh.

Prov17:14 The beginning of strife is like letting out water,
so abandon the quarrel before it breaks out.

‹14› ἐξουσίαν δίδωσιν λόγοις ἀρχὴ δικαιοσύνης,
προηγεῖται δὲ τῆς ἐνδείας στάσις καὶ μάχη.

14 exousian didōsin logois archē dikaiosynēs,
authority shall give to words The sovereignty of righteousness;
proēgeitai de tēs endeias stasis kai machē.
leads but to lack faction and fighting.

:יהוה׃ 15

טו מַצְדִּיק רָשָׁע וּמַרְשִׁיעַ צַדִּיק תּוֹעֲבַת יָהוָה גַּם־שְׁנֵיהֶם׃

15. mats'diq rasha` umar'shi`a tsadiq to`abath Yahúwah gam-sh'neyhem.

Prov17:15 He who justifies the wicked and he who condemns the righteous,
both of them alike are an abomination to יהוה.

‹15› ὃς δίκαιον κρίνει τὸν ἄδικον, ἄδικον δὲ τὸν δίκαιον,
ἀκάθαρτος καὶ βδελυκτὸς παρὰ θεῷ.

15 hos dikaion krinei ton adikon, adikon de ton dikaion,
The one who as just judges the unjust, as unjust or the just,
akathartos kai bdelyktos para theō.
is unclean and abominable before El.

---

16 :יָדֵי־גֹלֶל בְּיַד־כְּסִיל לִקְנוֹת חָכְמָה וְלֵב־אָיִן
טז לָמָּה־זֶּה מְחִיר בְּיַד־כְּסִיל לִקְנוֹת חָכְמָה וְלֵב־אָיִן:

16. lamah-zeh m'chir b'yad-k'sil liq'noth chak'mah w'leb-'ayin.

Prov17:16 Why is there a price in the hand of a fool to buy wisdom,
and there is not a heart?

‹16› ἵνα τί ὑπῆρξεν χρήματα ἄφρονι; κτήσασθαι γὰρ σοφίαν ἀκάρδιος οὐ δυνήσεται.
16 hina ti hypērxen chrēmata aphroni?
Why did exist riches to the fool?
ktēsasthai gar sophian akardios ou dynēsetai.
to acquire for wisdom the heartless shall not be able.

‹16›a ὃς ὑψηλὸν ποιεῖ τὸν ἑαυτοῦ οἶκον, ζητεῖ συντριβήν·
ὁ δὲ σκολιάζων τοῦ μαθεῖν ἐμπεσεῖται εἰς κακά.
16ā hos huyēlon poiei ton heautou oikon, zētei syntribēn;
The one who high makes his own house seeks destruction;
ho de skoliazōn tou mathein empeseitai eis kaka.
and the one being crooked to learn shall fall into evils.

---

17 :אֹהֵב הָרֵעַ וְאָח לְצָרָה יִוָּלֵד
יז בְּכָל־עֵת אֹהֵב הָרֵעַ וְאָח לְצָרָה יִוָּלֵד:

17. b'kal-`eth 'oheb hare`a w'ach l'tsarah yiualed.

Prov17:17 A friend loves at all times, and a brother is born for adversity.

‹17› εἰς πάντα καιρὸν φίλος ὑπαρχέτω σοι,
ἀδελφοὶ δὲ ἐν ἀνάγκαις χρήσιμοι ἔστωσαν· τούτου γὰρ χάριν γεννῶνται.
17 eis panta kairon philos hyparchetō soi,
For all time the friend let exist to you!
adelphoi de en anagkais chrēsimoi estōsan; toutou gar charin gennōntai.
the brethren in distresses profitable let be! for this favor they were born.

---

18 :יָדַיִם רֹעֵהוּ עֹרֵב עֲרֻבָּה לִפְנֵי רֵעֵהוּ
יח אָדָם חֲסַר־לֵב תּוֹקֵעַ כָּף עֹרֵב עֲרֻבָּה לִפְנֵי רֵעֵהוּ:

18. 'adam chasar-leb toqe`a kaph `oreb `arubah liph'ney re`ehu.

Prov17:18 A man lacking heart strikes the palm
and he pledges a pledge in the presence of his neighbor.

‹18› ἀνὴρ ἄφρων ἐπικροτεῖ καὶ ἐπιχαίρει ἑαυτῷ
ὡς καὶ ὁ ἐγγυώμενος ἐγγύῃ τὸν ἑαυτοῦ φίλον.
18 anēr aphrōn epikrotei kai epichairei heautō
man A foolish claps and rejoices over himself,
hōs kai ho eggyōmenos eggyē ton heautou philon.

as also the one guaranteeing a loan by surety for his own friend.

:מגבה-שבר פתחו מבקש שבר אהב פשע אהב מצה 19
יט אֹהֵב פֶּשַׁע אֹהֵב מַצָּה מַגְבִּיהַּ פִּתְחוֹ מְבַקֵּשׁ־שָׁבֶר׃

19. 'oheb pesha` 'oheb matsah mag'biah pith'cho m'baqesh-shaber.

Prov17:19 He who loves transgression loves strife;
he who raises his door seeks destruction.

‹19› φιλαμαρτήμων χαίρει μάχαις,

19 philamartēmōn chairei machais,

The one fond of sinning rejoices in fights;

:אמרתיו ימצא-טוב ונהפך בלשונו יפול ברעה 20
כ עִקֶּשׁ־לֵב לֹא יִמְצָא־טוֹב וְנֶהְפָּךְ בִּלְשׁוֹנוֹ יִפּוֹל בְּרָעָה׃

20. `iqesh-leb lo' yim'tsa'-tob w'neh'pak bil'shono yipol b'ra`ah.

Prov17:20 He who has a crooked heart finds no good,
and he who is perverted in his language falls into evil.

‹20› ὁ δὲ σκληροκάρδιος οὐ συναντᾷ ἀγαθοῖς.
ἀνὴρ εὐμετάβολος γλώσσῃ ἐμπεσεῖται εἰς κακά,

20 ho de sklērokardios ou synantą agathois.

and the hard-hearted one does not meet with good things

anēr eumetabolos glōssę empeseitai eis kaka,

A man with a changeable tongue shall fall into evils;

:לדו אבי נבל שמח-לא יולד כסיל לתוגה לו ולא 21
כא יֹלֵד כְּסִיל לְתוּגָה לוֹ וְלֹא־יִשְׂמַח אֲבִי נָבָל׃

21. yoled k'sil l'thugah lo w'lo'-yis'mach 'abi nabal.

Prov17:21 He who begets a fool has sorrow for it,
and the father of a fool has no joy.

‹21› καρδία δὲ ἄφρονος ὀδύνη τῷ κεκτημένῳ αὐτήν.
οὐκ εὐφραίνεται πατὴρ ἐπὶ υἱῷ ἀπαιδεύτῳ,
υἱὸς δὲ φρόνιμος εὐφραίνει μητέρα αὐτοῦ.

21 kardia de aphronos odynē tō kektēmenō autēn.

and the heart of a fool is grief to its possessor.

ouk euphrainetai patēr epi huiō apaideutō,

is not glad A father over son an uninstructed;

huios de phronimos euphrainei mētera autou.

son but an intelligent gladden his mother.

:רגז-רגש נכאה תיבש גרם רוח נכאה לב שמח ייטב גהה 22
כב לֵב שָׂמֵחַ יֵיטִב גֵּהָה וְרוּחַ נְכֵאָה תְּיַבֵּשׁ־גָּרֶם׃

22. leb sameach yeytib gehah w'ruach n'ke'ah t'yabesh-garem.

Prov17:22 A cheerful heart makes good healing,
but a broken spirit dries up the bones.

‹22› καρδία εὐφραινομένη εὐεκτεῖν ποιεῖ, ἀνδρὸς δὲ λυπηροῦ ξηραίνεται τὰ ὀστᾶ.

22 kardia euphrainomenē euektein poiei,
A heart being glad to be in good health makes;
andros de lypērou xērainetai ta osta.
man but a distressed dries the bones.

:ⲟⲗⲱⲩ ⲭⲩⲙⲛⲧ ⲭⲩⲟⲉⲗ ⲙⲫⲣ ⲟⲱⲛ ⲫⲣⲙⲩ ⲁⲙⲱ 23

כג שֹׁחַד מֵחֵיק רָשָׁע יִקָּח לְהַטּוֹת אָרְחוֹת מִשְׁפָּט׃

23. shochad mecheyq rasha` yiqach l'hatoth 'ar'choth mish'pat.

Prov17:23 A wicked man receives a bribe from the bosom to pervert the ways of justice.

‹23› λαμβάνοντος δῶρα ἐν κόλπῳ ἀδίκως οὐ κατευοδοῦνται ὁδοί,
ἀσεβὴς δὲ ἐκκλίνει ὁδοὺς δικαιοσύνης.

23 lambanontos dōra en kolpō adikōs ou kateuodountai hodoi,
One receiving gifts in enfolded arms unjustly does not great prosper in the ways
asebēs de ekklinei hodous dikaiosynēs.
and an impious man turns aside the ways of righteousness.

:ⲛⲧⲕ-ⲉⲛⲫⲏ ⲗⲣⲑⲩ ⲣⲩⲣⲟⲩ ⲉⲩⲩⲙ ⲩⲣⲏⲩ ⲣⲩⲅ-ⲭⲧ 24

כד אֶת־פְּנֵי מֵבִין חָכְמָה וְעֵינֵי כְסִיל בִּקְצֵה־אָרֶץ׃

24. 'eth-p'ney mebin chak'mah w'`eyney k'sil biq'tseh-'arets.

Prov17:24 Wisdom is in the presence of the one who has understanding,
but the eyes of a fool are on the ends of the earth.

‹24› πρόσωπον συνετὸν ἀνδρὸς σοφοῦ, οἱ δὲ ὀφθαλμοὶ τοῦ ἄφρονος ἐπ' ἄκρα γῆς.

24 prosōpon syneton andros sophou,
The countenance is a discerning man of a wise;
hoi de ophthalmoi tou aphronos ep' akra gēs.
but the eyes of the fool are unto the uttermosts parts of the earth.

:ⲩⲭⲁⲗⲩⲣⲗ ⲛⲩⲩⲩ ⲗⲣⲑⲩ ⲩⲅ ⲩⲣⲅⲕⲗ ⲑⲟⲩ 25

כה כַּעַס לְאָבִיו בֵּן כְּסִיל וּמְמֶר לְיוֹלַדְתּוֹ׃

25. ka`as l'abiu ben k'sil umemer l'yolad'to.

Prov17:25 A foolish son is a grief to his father and bitterness to her who bore him.

‹25› ὀργὴ πατρὶ υἱὸς ἄφρων καὶ ὀδύνη τῇ τεκούσῃ αὐτοῦ.

25 orgē patri huios aphrōn kai odynē tē tekousē autou.
is anger to a father son A foolish, and grief to the one birthing him.

:ⲛⲱⲣ-ⲗⲟ ⲩⲣⲅⲣⲁⲩ ⲭⲩⲩⲉⲗ ⲅⲩⲟ-ⲕⲗ ⲫⲣⲁⲙⲗ ⲱⲩⲩⲟ ⲩⲛ 26

כו גַּם עָנוֹשׁ לַצַּדִּיק לֹא־טוֹב לְהַכּוֹת נְדִיבִים עַל־יֹשֶׁר׃

26. gam `anosh latsadiq lo'-tob l'hakoth n'dibim`al-yosher.

Prov17:26 It is also not good to fine the righteous,
nor to strike the noble for their uprightness.

‹26› ζημιοῦν ἄνδρα δίκαιον οὐ καλόν, οὐδὲ ὅσιον ἐπιβουλεύειν δυνάσταις δικαίοις.

26 zēmioun andra dikaion ou kalon,
To penalize man a just is not good;
oude hosion epibouleuein dynastais dikaiois.
nor is it sacred to plot against monarchs just.

---

27 :אמרו יודע דעת וקר רוח איש תבונה
כז חוֹשֵׂךְ אֲמָרָיו יוֹדֵעַ דָּעַת וְקַר־רוּחַ אִישׁ תְּבוּנָה׃

27. chosek 'amarayu yode`a da`ath w'qar-ruach 'ish t'bunah.

Prov17:27 He who restrains his words knows knowledge,
and he who has a cool spirit is a man of understanding.

‹27› ὃς φείδεται ῥῆμα προέσθαι σκληρόν, ἐπιγνώμων·
μακρόθυμος δὲ ἀνὴρ φρόνιμος.

27 hos pheidetai hrēma proesthai sklēron, epignōmōn;
The one sparing word to let go a hard is an arbitrator;
makrothymos de anēr phronimos.
and a lenient man is intelligent.

---

28 :יתגל יחרש חכם יחשב אטם שפתיו נבון
כח גַּם אֱוִיל מַחֲרִישׁ חָכָם יֶחְשָׁב אֹטֵם שְׂפָתָיו נָבוֹן׃

28. gam 'ewil macharish chakam yechasheb 'otem s'phathayu nabon.

Prov17:28 Even a fool, when he keeps silent, is considered wise;
when he closes his lips, he is considered as understanding.

‹28› ἀνοήτῳ ἐπερωτήσαντι σοφίαν σοφία λογισθήσεται,
ἐνεὸν δέ τις ἑαυτὸν ποιήσας δόξει φρόνιμος εἶναι.

28 anoētō̃ eperōtēsanti sophian sophia logisthēsetai,
To an unthinking man asking wisdom, wisdom shall be imputed;
eneon de tis heauton poiēsas doxei phronimos einai.
dumb man and any for himself doing shall seem to be intelligent.

Chapter 18

Shavua Reading Schedule (18th sidrah) - Prov 18

Prov18:1 :לתאוה יבקש נפרד בכל־תושיה יתגלע
א לְתַאֲוָה יְבַקֵּשׁ נִפְרָד בְּכָל־תּוּשִׁיָּה יִתְגַּלָּע׃

1. l'tha'awah y'baqesh niph'rad b'kal-tushiah yith'gala`.

Prov18:1 He who separates himself seeks his own desire,
He quarrels against all sound wisdom.

‹18:1› προφάσεις ζητεῖ ἀνὴρ βουλόμενος χωρίζεσθαι ἀπὸ φίλων,
ἐν παντὶ δὲ καιρῷ ἐπονείδιστος ἔσται.

1 prophaseis zētei anēr boulomenos chōrizesthai apo philōn,
excuses seek A man wanting to separate from friends;
en panti de kairō̃ eponeidistos estai.
at all but time he shall be reviled.

:ידל ׳ידלתבל־תא רבד ליכסמ ׳ידיבתב לכ 2
ב לֹא־יַחְפֹּץ כְּסִיל בִּתְבוּנָה כִּי אִם־בְּהִתְגַּלּוֹת לִבּוֹ׃

2. lo'-yach'pots k'sil bith'bunah ki 'im-b'hith'galoth libo.

Prov18:2 A fool does not delight in understanding, but only in revealing his heart.

‹2› οὐ χρείαν ἔχει σοφίας ἐνδεὴς φρενῶν· μᾶλλον γὰρ ἄγεται ἀφροσύνῃ.

2 ou chreian echei sophias endeēs phrenōn; mallon gar agetai aphrosynē.

no need has for wisdom One lacking of sense; for rather he is led by folly.

:הלוקב־תוא ׳ידיבתב־תוא ׳ידבכ־תוא 3
ג בְּבוֹא־רָשָׁע בָּא גַם־בּוּז וְעִם־קָלוֹן חֶרְפָּה׃

3. b'bo'-rasha` ba' gam-buz w'`im-qalon cher'pah.

Prov18:3 When a wicked man comes, contempt also comes,
and with dishonor comes scorn.

‹3› ὅταν ἔλθῃ ἀσεβὴς εἰς βάθος κακῶν, καταφρονεῖ,
ἐπέρχεται δὲ αὐτῷ ἀτιμία καὶ ὄνειδος.

3 hotan elthē asebēs eis bathos kakōn, kataphronei,

Whenever should come the impious into a depth of evils, he pays no attention,

eperchetai de autō atimia kai oneidos.

and there comes upon him dishonor and scorn.

:הנמחל ׳ידיבתב ׳ידיבתמ ׳ישא־יפ ׳ידיבתמ ׳ימ 4
ד מַיִם עֲמֻקִּים דִּבְרֵי פִי־אִישׁ נַחַל נֹבֵעַ מְקוֹר חָכְמָה׃

4. mayim `amuqim dib'rey phi-'ish nachal nobe`a m'qor chak'mah.

Prov18:4 The words of a man's mouth are deep waters;
the fountain of wisdom is a flowing brook.

‹4› ὕδωρ βαθὺ λόγος ἐν καρδίᾳ ἀνδρός, ποταμὸς δὲ ἀναπηδύει καὶ πηγὴ ζωῆς.

4 hydōr bathy logos en kardią andros,

water is deep A word in the heart of a man;

potamos de anapēduei kai pēgē zōēs.

and a river jump up and a spring of life.

:טפשמב ׳יקדצ ׳ישרל־בוט־אל ׳ישרל־ינפ־תא 5
ה שְׂאֵת פְּנֵי־רָשָׁע לֹא־טוֹב לְהַטּוֹת צַדִּיק בַּמִּשְׁפָּט׃

5. s'eth p'ney-rasha` lo'-tob l'hatoth tsadiq bamish'pat.

Prov18:5 To lift up the face of the wicked is not good,
nor to thrust aside the righteous in judgment.

‹5› θαυμάσαι πρόσωπον ἀσεβοῦς οὐ καλόν,
οὐδὲ ὅσιον ἐκκλίνειν τὸ δίκαιον ἐν κρίσει.

5 thaumasai prosōpon asebous ou kalon,

To admire the face of the impious is not good;

oude hosion ekklinein to dikaion en krisei.

nor is it sacred to turn aside the just in a judgment.

:ל֑וֹת יִקְרָא׃ 6

ו שִׂפְתֵי כְסִיל יָבֹאוּ בְרִיב וּפִיו לְמַהֲלֻמוֹת יִקְרָא׃

6. siph'they k'sil yabo'u b'rib uphiu l'mahalumoth yiq'ra'.

Prov18:6 A fool's lips bring strife, and his mouth calls for blows.

‹6› χείλη ἄφρονος ἄγουσιν αὐτὸν εἰς κακά,
τὸ δὲ στόμα αὐτοῦ τὸ θρασὺ θάνατον ἐπικαλεῖται.

6 cheilē aphronos agousin auton eis kaka,
Lips of a fool lead him into evils;
to de stoma autou to thrasy thanaton epikaleitai.
and mouth his bold death calls unto.

:נַפְשׁוֹ׃ 7

ז פִּי־כְסִיל מְחִתָּה־לוֹ וּשְׂפָתָיו מוֹקֵשׁ נַפְשׁוֹ׃

7. pi-k'sil m'chitah-lo us'phathayu moqesh naph'sho.

Prov18:7 A fool's mouth is his ruin, and his lips are the snare of his soul.

‹7› στόμα ἄφρονος συντριβὴ αὐτῷ, τὰ δὲ χείλη αὐτοῦ παγὶς τῇ ψυχῇ αὐτοῦ.

7 stoma aphronos syntribē autō, ta de cheilē autou pagis tē psychē autou.
The mouth of a fool is destruction to him; and his lips are a snare for his soul.

:בָּטֶן׃ 8

ח דִּבְרֵי נִרְגָּן כְּמִתְלַהֲמִים וְהֵם יָרְדוּ חַדְרֵי־בָטֶן׃

8. dib'rey nir'gan k'mith'lahamim w'hem yar'du chad'rey-baten.

Prov18:8 The words of a whisperer are like dainty morsels,
and they go down into the chambers of the belly.

‹8› ὀκνηροὺς καταβάλλει φόβος, ψυχαὶ δὲ ἀνδρογύνων πεινάσουσιν.

8 oknērous kataballei phobos, psychai de androgynōn peinasousin.
The lazy are thrown down by fear; and the souls of effeminate ones shall hunger.

:מַשְׁחִית׃ 9

ט גַּם מִתְרַפֶּה בִּמְלַאכְתּוֹ אָח הוּא לְבַעַל מַשְׁחִית׃

9. gam mith'rapeh bim'la'k'to 'ach hu' l'ba`al mash'chith.

Prov18:9 He also who is slack in his work is brother to the possessor of the ruin.

‹9› ὁ μὴ ἰώμενος ἑαυτὸν ἐν τοῖς ἔργοις αὐτοῦ
ἀδελφός ἐστιν τοῦ λυμαινομένου ἑαυτόν.

9 ho mē iōmenos heauton en tois ergois autou
The one not repairing himself by his works
adelphos estin tou lymainomenou heauton.
is brother of the one laying himself waste.

:צַדִּיק וְנִשְׂגָּב׃ 10

י מִגְדַּל־עֹז שֵׁם יְהוָה בּוֹ־יָרוּץ צַדִּיק וְנִשְׂגָּב׃

10. mig'dal-`oz shem Yahúwah bo-yaruts tsadiq w'nis'gab.

Prov18:10 The name of יהוה is a strong tower; the righteous runs into it and is safe.

‹10› ἐκ μεγαλωσύνης ἰσχύος ὄνομα κυρίου,
αὐτῷ δὲ προσδραμόντες δίκαιοι ὑψοῦνται.

10 ek megalōsynēs ischuos onoma kyriou,
is of great strength The name of YHWH;
autō de prosdramontes dikaioi huuountai.
to it and running up the just are raised up high.

---

11 :יִתְרֹמָם׃ וּכְחוֹמָה נִשְׂגָּבָה בְּמַשְׂכִּיתוֹ׃ יא הוֹן עָשִׁיר קִרְיַת עֻזּוֹ

11. hon `ashir qir'yath `uzo uk'chomah nis'gabah b'mas'kitho.

Prov18:11 A rich man's wealth is his strong city,
and like a high wall in his own imagination.

‹11› ὕπαρξις πλουσίου ἀνδρὸς πόλις ὀχυρά, ἡ δὲ δόξα αὐτῆς μέγα ἐπισκιάζει.

11 hyparxis plousiou andros polis ochyra, hē de doxa autēs mega episkiazei.
The substance of a rich man city is a fortified; and its glory greatly overhadows.

---

12 :לִפְנֵי־שֶׁבֶר יִגְבַּהּ לֵב־אִישׁ וְלִפְנֵי כָבוֹד עֲנָוָה׃ יב

12. liph'ney-sheber yig'bah leb-'ish w'liph'ney kabod `anawah.

Prov18:12 Before destruction the heart of man is haughty,
but humility goes before glory.

‹12› πρὸ συντριβῆς ὑψοῦται καρδία ἀνδρός, καὶ πρὸ δόξης ταπεινοῦται.

12 pro syntribēs huuoutai kardia andros,
Before destruction is raised up high the heart of a man,
kai pro doxēs tapeinoutai.
and before glory it is humbled.

---

13 :מֵשִׁיב דָּבָר בְּטֶרֶם יִשְׁמָע אִוֶּלֶת הִיא־לוֹ וּכְלִמָּה׃ יג

13. meshib dabar b'terem yish'ma` 'iueleth hi'-lo uk'limah.

Prov18:13 He who answers a matter before he hears, it is folly and shame to him.

‹13› ὃς ἀποκρίνεται λόγον πρὶν ἀκοῦσαι, ἀφροσύνη αὐτῷ ἐστιν καὶ ὄνειδος.

13 hos apokrinetai logon prin akousai,
The one who answers a word before hearing the matter,
aphrosynē autō estin kai oneidos.
folly to him it is and scorn.

---

14 :רוּחַ אִישׁ יְכַלְכֵּל מַחֲלֵהוּ וְרוּחַ נְכֵאָה מִי יִשָּׂאֶנָּה׃ יד

14. ruach-'ish y'kal'kel machalehu w'ruach n'ke'ah mi yisa'enah.

Prov18:14 The spirit of a man can endure his sickness,
but as for a broken spirit who can bear it?

‹14› θυμὸν ἀνδρὸς πραύνει θεράπων φρόνιμος· ὀλιγόψυχον δὲ ἄνδρα τίς ὑποίσει;

14 thymon andros praunei therapōn phronimos;
the rage of a man calms attendant An intelligent;
oligopsychon de andra tis hypoisei?
but a faint hearted man, who can endure.

:חֹלִי־אִישׁ יְכַלְכֵּל רוּחַ מִי יִשָּׂא׃ 15
טו לֵב נָבוֹן יִקְנֶה־דָּעַת וְאֹזֶן חֲכָמִים תְּבַקֵּשׁ־דָּעַת׃

15. leb nabon yiq'neh-da`ath w'ozen chakamim t'baqesh-da`ath.

Prov18:15 The heart of the prudent acquires knowledge,
and the ear of the wise seeks knowledge.

‹15› καρδία φρονίμου κτᾶται αἴσθησιν, ὦτα δὲ σοφῶν ζητεῖ ἔννοιαν.

15 kardia phronimou ktatai aisthēsin,
The heart of an intelligent man acquires perception;
ōta de sophōn zētei ennoian.
and ears of the wise seek insight.

:יַרְחִיב לוֹ וְלִפְנֵי גְדֹלִים יַנְחֶנּוּ׃ 16
טז מַתָּן אָדָם יַרְחִיב לוֹ וְלִפְנֵי גְדֹלִים יַנְחֶנּוּ׃

16. matan 'adam yar'chib lo w'liph'ney g'dolim yan'chenu.

Prov18:16 A man's gift makes room for him and brings him before great men.

‹16› δόμα ἀνθρώπου ἐμπλατύνει αὐτὸν καὶ παρὰ δυνάσταις καθιζάνει αὐτόν.

16 doma anthrōpou emplatynei auton kai para dynastais kathizanei auton.
A gift of a man widens him; and by monarchs sits him.

:יָרִיב הָרִאשׁוֹן בְּרִיבוֹ יָבֹא רֵעֵהוּ וַחֲקָרוֹ׃ 17
יז צַדִּיק הָרִאשׁוֹן בְּרִיבוֹ יָבֹא רֵעֵהוּ וַחֲקָרוֹ׃

17. tsadiq hari'shon b'ribo yabo' re'ehu wachaqaro.

Prov18:17 He who is first his cause seems right;
but his neighbor comes and examines him.

‹17› δίκαιος ἑαυτοῦ κατήγορος ἐν πρωτολογίᾳ·
ὡς δ' ἂν ἐπιβάλῃ ὁ ἀντίδικος, ἐλέγχεται.

17 dikaios heautou katēgoros en prōtologiạ;
A just man, of himself is an accuser at the beginning of speaking;
hōs d' an epibalē̱ ho antidikos, elegchetai.
but when ever demands attention the opponent he is reproved.

:מַדְיָנִים יַשְׁבִּית הַגּוֹרָל וּבֵין עֲצוּמִים יַפְרִיד׃ 18
יח מִדְיָנִים יַשְׁבִּית הַגּוֹרָל וּבֵין עֲצוּמִים יַפְרִיד׃

18. mid'yanim yash'bith hagoral ubeyn `atsumim yaph'rid.

Prov18:18 The lot causes arguments to cease and decides between the mighty ones.

‹18› ἀντιλογίας παύει κλῆρος, ἐν δὲ δυνάσταις ὁρίζει.

18 antilogias pauei klēros, en de dynastais horizei.
disputes ceases The lot, and among the monarchs it defines the bounds.

:ׁלׁעׁלׁת ׁבׁרׁדׁע ׁמׁרׁלׁעׁת ׁכׁו־ׁחׁרׁדׁשׁ ׁומׁדׁן ׁבׁא 19

יט אָח נִפְשָׁע מִקִּרְיַת־עֹז וּמְדוֹנִים כִּבְרִיחַ אַרְמוֹן׃

19. 'ach niph'sha` miqir'yath-`oz um'donim kib'riach 'ar'mon.

Prov18:19 A brother offended is worse than a fortified city,
and contentions are like the bars of a citadel.

‹19› ἀδελφὸς ὑπὸ ἀδελφοῦ βοηθούμενος ὡς πόλις ὀχυρὰ καὶ ὑψηλή,
ἰσχύει δὲ ὥσπερ τεθεμελιωμένον βασίλειον.

19 adelphos hypo adelphou boēthoumenos hōs polis ochyra kai huyēlē,
A brother by a brother being helped is as city fortified and a high;
ischuei de hōsper tethemeliōmenon basileion.
and is strong as a well founded palace.

:ׁבׁגׁרׁ ׁיׁרׁחׁו ׁחׁיׁבׁח ׁיׁיׁטׁב ׁבׁגׁח ׁיׁשׁבׁע ׁרׁבׁא־ׁרׁמ ׁרׁבׁמ 20

כ מִפְּרִי פִי־אִישׁ תִּשְׂבַּע בִּטְנוֹ תְּבוּאַת שְׂפָתָיו יִשְׂבָּע׃

20. mip'ri phi-'ish tis'ba` bit'no t'bu'ath s'phathayu yis'ba`.

Prov18:20 With the fruit of a man's mouth his stomach shall be satisfied;
he shall be satisfied with the product of his lips.

‹20› ἀπὸ καρπῶν στόματος ἀνὴρ πίμπλησιν κοιλίαν αὐτοῦ,
ἀπὸ δὲ καρπῶν χειλέων αὐτοῦ ἐμπλησθήσεται.

20 apo karpōn stomatos anēr pimplēsin koilian autou,
From fruits of the mouth a man fills his belly;
apo de karpōn cheileōn autou emplēsthēsetai.
and from fruits of his lips he shall be filled up.

:ׁמׁלׁת ׁיׁבׁהׁו ׁמׁדׁיׁבׁ־ׁלׁשׁון ׁוׁחׁיׁים ׁמׁות 21

כא מָוֶת וְחַיִּים בְּיַד־לָשׁוֹן וְאֹהֲבֶיהָ יֹאכַל פִּרְיָהּ׃

21. maweth w'chayim b'yad-lashon w'ohabeyah yo'kal pir'yah.

Prov18:21 Death and life are in the power of the tongue,
and those who love it shall eat its fruit.

‹21› θάνατος καὶ ζωὴ ἐν χειρὶ γλώσσης,
οἱ δὲ κρατοῦντες αὐτῆς ἔδονται τοὺς καρποὺς αὐτῆς.

21 thanatos kai zōē en cheiri glōssēs,
Death and life are in the handle of the tongue;
hoi de kratountes autēs edontai tous karpous autēs.
and the ones holding it shall eat of its fruits.

:ׁיׁרׁצׁון ׁמׁיׁהׁוׁה ׁיׁפׁק ׁטׁוב ׁמׁצׁא ׁאׁשׁה ׁמׁצׁא 22

כב מָצָא אִשָּׁה מָצָא טוֹב וַיָּפֵק רָצוֹן מֵיהוָה׃

22. matsa' 'ishah matsa' tob wayapheq ratson meYahúwah.

Prov18:22 He who finds a wife finds a good thing and obtains favor from [illegible].

‹22› ὃς εὗρεν γυναῖκα ἀγαθήν, εὗρεν χάριτας, ἔλαβεν δὲ παρὰ θεοῦ ἱλαρότητα.

22 hos heuren gynaika agathēn, heuren charitas,
The one who found wife a good, found favors;
elaben de para theou hilarotēta.
and he received from YHWH happiness.

‹22›a ὃς ἐκβάλλει γυναῖκα ἀγαθήν, ἐκβάλλει τὰ ἀγαθά·
ὁ δὲ κατέχων μοιχαλίδα ἄφρων καὶ ἀσεβής.

22ā hos ekballei gynaika agathēn, ekballei ta agatha;
The one who casts out woman a good, cast out good things;
ho de katechōn moichalida aphrōn kai asebēs.
but the one holding on to an adulteress is foolish and impious.

---

23 :אחרי תחנונים ידבר־רש ועשיר יענה עזות

כג תַּחֲנוּנִים יְדַבֵּר־רָשׁ וְעָשִׁיר יַעֲנֶה עַזּוֹת׃

23. tachanunim y'daber-rash w'`ashir ya`aneh `azoth.

Prov18:23 The poor man utters supplications, but the rich man answers roughly.

---

24 :איש רעים להתרועע ויש אהב דבק מאח

כד אִישׁ רֵעִים לְהִתְרוֹעֵעַ וְיֵשׁ אֹהֵב דָּבֵק מֵאָח׃

24. 'ish re`im l'hith'ro`e`a w'yesh 'oheb dabeq me'ach.

Prov18:24 A man of friends may be broken up,
but there is a lover who sticks closer than a brother.

Chapter 19

Shavua Reading Schedule (19th sidrah) - Prov 19

Prov19:1 :טוב־רש הולך בתמו מעקש שפתיו והוא כסיל

א טוֹב־רָשׁ הוֹלֵךְ בְּתֻמּוֹ מֵעִקֵּשׁ שְׂפָתָיו וְהוּא כְסִיל׃

1. tob-rash holek b'thumo me`iqesh s'phathayu w'hu' k'sil.

Prov19:1 Better is a poor man who walks in his integrity than he who is perverse
in his lips who is a fool.

---

2 :גם בלא־דעת נפש לא־טוב ואץ ברגלים חוטא

ב גַּם בְּלֹא־דַעַת נֶפֶשׁ לֹא־טוֹב וְאָץ בְּרַגְלַיִם חוֹטֵא׃

2. gam b'lo'-da`ath nephesh lo'-tob w'ats b'rag'layim chote'.

Prov19:2 Also it is not good for a soul to be without knowledge,
and he who hurries with his footsteps errs.

---

3 :יעל תועלת אדם תסלף דרכו ועל־יהוה יזעף לבו

ג אִוֶּלֶת אָדָם תְּסַלֵּף דַּרְכּוֹ וְעַל־יְהוָה יִזְעַף לִבּוֹ׃

3. 'iueleth 'adam t'saleph dar'ko w'`al-Yahúwah yiz'`aph libo.

Prov19:3 The foolishness of man ruins his way, and his heart rages against [illegible].

‹19:3› ἀφροσύνη ἀνδρὸς λυμαίνεται τὰς ὁδοὺς αὐτοῦ,
τὸν δὲ θεὸν αἰτιᾶται τῇ καρδίᾳ αὐτοῦ.

3 aphrosynē andros lymainetai tas hodous autou, ton de theon aitiatai tē kardią autou.
The folly of a man lays waste his ways; and Elohim he blames in his heart.

---

4 :אלהים יעוה דרכו ועל יהוה יזעף לבו

ד הוֹן יֹסִיף רֵעִים רַבִּים וְדָל מֵרֵעֵהוּ יִפָּרֵד׃

4. hon yosiph re`im rabbim w'dal mere`hu yipared.

Prov19:4 Wealth adds many friends, but a poor man is separated from his friend.

‹4› πλοῦτος προστίθησιν φίλους πολλούς,
ὁ δὲ πτωχὸς καὶ ἀπὸ τοῦ ὑπάρχοντος φίλου λείπεται.

4 ploutos prostithēsin philous pollous,
Riches add friends many;
ho de ptōchos kai apo tou hyparchontos philou leipetai.
but the poor one even by the that exists friend is forsaken.

---

5 :עד שקרים לא ינקה ויפיח כזבים לא ימלט

ה עֵד שְׁקָרִים לֹא יִנָּקֶה וְיָפִיחַ כְּזָבִים לֹא יִמָּלֵט׃

5. `ed sh'qarim lo' yinaqeh w'yaphiach k'zabim lo' yimalet.

Prov19:5 A false witness shall not go unpunished, and he who tells lies shall not escape.

‹5› μάρτυς ψευδὴς οὐκ ἀτιμώρητος ἔσται, ὁ δὲ ἐγκαλῶν ἀδίκως οὐ διαφεύξεται.

5 martys pseudēs ouk atimōrētos estai,
witness a lying not unpunished shall be;
ho de egkalōn adikōs ou diapheuxetai.
and the one accusing unjustly shall not escape.

---

6 :רבים יחלו פני־נדיב וכל־הרע לאיש מתן

ו רַבִּים יְחַלּוּ פְּנֵי־נָדִיב וְכָל־הָרֵעַ לְאִישׁ מַתָּן׃

6. rabbim y'chalu ph'ney-nadib w'kal-hare`a l'ish matan.

Prov19:6 Many shall seek the face of a noble,
and every man is a friend to him who gives gifts.

‹6› πολλοὶ θεραπεύουσιν πρόσωπα βασιλέων, πᾶς δὲ ὁ κακὸς γίνεται ὄνειδος ἀνδρί.

6 polloi therapeuousin prosōpa basileōn, pas de ho kakos ginetai oneidos andri.
attend to the persons of a king; but every evil man becomes scorn to men.

---

7 כל אחי־רש שנאוהו אף כי מרעיהו רחקו ממנו מרדף אמרים לא־המה׃

ז כָּל אֲחֵי־רָשׁ שְׂנֵאֻהוּ אַף כִּי מְרֵעֵהוּ רָחֲקוּ מִמֶּנּוּ מְרַדֵּף אֲמָרִים לֹא־הֵמָּה׃

7. kal 'achey-rash s'ne'uhu 'aph ki m're`ehu rachaqu mimenu m'radeph 'amarim lo'-hemah.

Prov19:7 All the brothers of a poor man hate him;
and his friends also surely abandon him! He pursues them with words, yet they are not.

‹7› πᾶς, ὃς ἀδελφὸν πτωχὸν μισεῖ, καὶ φιλίας μακρὰν ἔσται.
ἔννοια ἀγαθὴ τοῖς εἰδόσιν αὐτὴν ἐγγιεῖ, ἀνὴρ δὲ φρόνιμος εὑρήσει αὐτήν.
ὁ πολλὰ κακοποιῶν τελεσιουργεῖ κακίαν· ὃς δὲ ἐρεθίζει λόγους, οὐ σωθήσεται.

7 pas, hos adelphon ptōchon misei, kai philias makran estai.
Every one who brother a poor detests from friendship far shall be.
ennoia agathē tois eidosin autēn eggiei,
insight Good to the ones perceiving it approaches;
anēr de phronimos heurēsei autēn. ho polla kakopoiōn telesiourgei kakian;
man and an intelligent shall find it. The many doing evil perfect a work of evil;
hos de erethizei logous, ou sōthēsetai.
and the one who aggravates by words shall not be delivered.

---

8 :לֹבֵב אֹהֵב נַפְשׁוֹ שֹׁמֵר תְּבוּנָה לִמְצֹא־טוֹב׳ ח
ח קֹנֶה־לֵב אֹהֵב נַפְשׁוֹ שֹׁמֵר תְּבוּנָה לִמְצֹא־טוֹב׃

8. qoneh-leb ‘oheb naph’sho shomer t’bunah lim’tso’-tob.

Prov19:8 He who gets heart loves his own soul;
he who keeps understanding shall find good.

‹8› ὁ κτώμενος φρόνησιν ἀγαπᾷ ἑαυτόν· ὃς δὲ φυλάσσει φρόνησιν, εὑρήσει ἀγαθά.

8 ho ktōmenos phronēsin agapą heauton;
The one acquiring intelligence loves himself;
hos de phylassei phronēsin, heurēsei agatha.
and the one that guards intelligence shall find good.

---

9 :עֵד שְׁקָרִים לֹא יִנָּקֶה וְיָפִיחַ כְּזָבִים יֹאבֵד׳ ט
ט עֵד שְׁקָרִים לֹא יִנָּקֶה וְיָפִיחַ כְּזָבִים יֹאבֵד׃ פ

9. `ed sh’qarim lo’ yinaqeh w’yaphiach k’zabim yo’bed.

Prov19:9 A false witness shall not go unpunished, and he who tells lies shall perish.

‹9› μάρτυς ψευδὴς οὐκ ἀτιμώρητος ἔσται·
ὃς δ’ ἂν ἐκκαύσῃ κακίαν, ἀπολεῖται ὑπ’ αὐτῆς.

9 martys pseudēs ouk atimōrētos estai;
witness A lying not unpunished shall be;
hos d’ an ekkausę̄ kakian, apoleitai hyp’ autēs.
and who ever shall kindle evil shall perish by it.

---

10 :עֲדָנָה לְכְסִיל תַּעֲנוּג אַף כִּי־לְעֶבֶד מְשֹׁל בְּשָׂרִים׳ י
י לֹא־נָאוָה לִכְסִיל תַּעֲנוּג אַף כִּי־לְעֶבֶד מְשֹׁל בְּשָׂרִים׃

10. lo’-na’weh lik’sil ta`anug ‘aph ki-l’`ebed m’shol b’sarim.

Prov19:10 Luxury is not fitting for a fool; much less for a servant to rule over princes.

‹10› οὐ συμφέρει ἄφρονι τρυφή, καὶ ἐὰν οἰκέτης ἄρξηται μεθ’ ὕβρεως δυναστεύειν.

10 ou sympherei aphroni tryphē,
is not advantageous to a fool Luxury,

kai ean oiketēs arxētai meth' hybreōs dynasteuein.
nor is it seemly if a servant should begin by insult to be in power.

:ܘܠܐ ܫܦܝܪ ܕܥܒܕܐ ܕܡܬܚܝܠ ܥܡ ܚܣܪܢܐ ܠܡܗܘܐ ܡܠܟܐ 11
יא שֵׂכֶל אָדָם הֶאֱרִיךְ אַפּוֹ וְתִפְאַרְתּוֹ עֲבֹר עַל־פָּשַׁע:

11. sekel 'adam he'erik 'apo w'thiph'ar'to `abor `al-pasha`.

Prov19:11 A man's discretion makes slow his anger,
and his glory is to pass over a transgression.

‹11› ἐλεήμων ἀνὴρ μακροθυμεῖ, τὸ δὲ καύχημα αὐτοῦ ἐπέρχεται παρανόμοις.

11 eleēmōn anēr makrothymei, to de kauchēma autou eperchetai paranomois.
A merciful man is lenient, and his boasting comes upon lawbreakers.

:ܡܠܟܐ ܕܡܬܟܥܣ ܐܝܟܢܐ ܕܫܓܪܐ ܡܠܟܘܬܗ ܐܝܟܢܐ ܕܛܠܐ ܥܠ ܥܣܒܐ 12
יב נַהַם כַּכְּפִיר זַעַף מֶלֶךְ וּכְטַל עַל־עֵשֶׂב רְצוֹנוֹ:

12. naham kak'phir za`aph melek uk'tal `al-`eseb r'tsono.

Prov19:12 The king's wrath is like the roaring of a lion,
but his favor is like dew on the grass.

‹12› βασιλέως ἀπειλὴ ὁμοία βρυγμῷ λέοντος·
ὥσπερ δὲ δρόσος ἐπὶ χόρτῳ, οὕτως τὸ ἱλαρὸν αὐτοῦ.

12 basileōs apeilē homoia brygmō̃ leontos;
of a king The intimidation is likened to gnashing a lion's;
hōsper de drosos epi chortō̃, houtōs to hilaron autou.
but as dew upon the grass so is his making one happy.

:ܐܒܝܘ ܒܪܐ ܣܟܠܐ ܘܡܪܝܢ ܕܐܢܬܬܐ ܡܛܠܦܢܐ ܗܘܝܢ 13
יג הַוּת לְאָבִיו בֵּן כְּסִיל וְדֶלֶף טֹרֵד מִדְיְנֵי אִשָּׁה:

13. hauoth l'abiu ben k'sil w'deleph tored mid'y'ney 'ishah.

Prov19:13 A foolish son is destruction to his father,
and the contentions of a wife are a constant dripping.

‹13› αἰσχύνη πατρὶ υἱὸς ἄφρων, καὶ οὐχ ἁγναὶ εὐχαὶ ἀπὸ μισθώματος ἑταίρας.

13 aischynē patri huios aphrōn,
is shame to a father son A foolish;
kai ouch hagnai euchai apo misthōmatos hetairas.
and are not pure vows paid out from the hire of a mistress.

:ܒܝܬܐ ܘܢܟܣܐ ܢܚܠܬܐ ܡܢ ܐܒܗܬܐ ܘܡܪܝܐ ܕܐܢܬܬܐ ܣܟܠܬܐ 14
יד בַּיִת וָהוֹן נַחֲלַת אָבוֹת וּמֵיהוָה אִשָּׁה מַשְׂכֶּלֶת:

14. bayith wahon nachalath 'aboth umeYahúwah 'ishah mas'kaleth.

Prov19:14 House and wealth are an inheritance from fathers,
but a prudent wife is from יהוה.

‹14› οἶκον καὶ ὕπαρξιν μερίζουσιν πατέρες παισίν,
παρὰ δὲ θεοῦ ἁρμόζεται γυνὴ ἀνδρί.

14 oikon kai hyparxin merizousin pateres paisin,
A house and a substance is portioned by fathers to children;
para de theou harmozetai gynē andri.
but by YHWH is accorded a wife to a man.

:עֹלָה אֲדָמָה וְנֶפֶשׁ רְמִיָּה תִּרְעָב 15
טו עַצְלָה תַּפִּיל תַּרְדֵּמָה וְנֶפֶשׁ רְמִיָּה תִּרְעָב:

15. `ats'lah tapil tar'demah w'nephesh r'miah thir'`ab.

Prov19:15 Laziness makes one fall into a deep sleep, and an idle soul shall suffer hunger.

‹15› δειλία κατέχει ἀνδρογύναιον, ψυχὴ δὲ ἀεργοῦ πεινάσει.

15 deilia katechei androgynaion, psychē de aergou peinasei.
Dread holds down an effeminate man; and the soul of the idle hungers.

:מִצְוָה שֹׁמֵר נַפְשׁוֹ בּוֹזֵה דְרָכָיו יוּמָת 16
טז שֹׁמֵר מִצְוָה שֹׁמֵר נַפְשׁוֹ בּוֹזֵה דְרָכָיו יוּמָת:

16. shomer mits'wah shomer naph'sho bozeh d'rakayu yumath.

Prov19:16 He who keeps the commandment keeps his soul,
but he who despises His ways shall die.

‹16› ὃς φυλάσσει ἐντολήν, τηρεῖ τὴν ἑαυτοῦ ψυχήν·
ὁ δὲ καταφρονῶν τῶν ἑαυτοῦ ὁδῶν ἀπολεῖται.

16 hos phylassei entolēn, tērei tēn heautou psychēn;
The one who keeps the commandment gives heed to his own soul;
ho de kataphronōn tōn heautou hodōn apoleitai.
but the one disdaining his own way shall perish.

:גְּמֻלוֹ יְשַׁלֶּם-לוֹ 17
יז מַלְוֵה יָהוָה חוֹנֵן דָּל וּגְמֻלוֹ יְשַׁלֶּם-לוֹ:

17. mal'weh Yahúwah chonen dal ug'mulo y'shalem-lo.

Prov19:17 One who is gracious to a poor man lends to [illegible],
and He shall reward his dealing to him.

‹17› δανίζει θεῷ ὁ ἐλεῶν πτωχόν, κατὰ δὲ τὸ δόμα αὐτοῦ ἀνταποδώσει αὐτῷ.

17 danizei theō̃ ho eleōn ptōchon,
lends to Elohim The one showing mercy on the poor;
kata de to doma autou antapodōsei autō̃.
and according to his gift he shall make recompense to him.

:אַל-תִּשָּׂא נַפְשֶׁךָ 18
יח יַסֵּר בִּנְךָ כִּי-יֵשׁ תִּקְוָה וְאֶל-הֲמִיתוֹ אַל-תִּשָּׂא נַפְשֶׁךָ:

18. yaser bin'ak ki-yesh tiq'wah w'el-hamitho 'al-tisa' naph'sheak.

Prov19:18 Discipline your son while there is hope,
and do not set your soul on making him die.

‹18› παίδευε υἱόν σου, οὕτως γὰρ ἔσται εὔελπις·

εἰς δὲ ὕβριν μὴ ἐπαίρου τῇ ψυχῇ σου.

18 paideue huion sou, houtōs gar estai euelpis;

Correct your son! for thus he shall be confident;

eis de hybrin mē epairou tē̱ psychē̱ sou.

to but insult do not lift up the soul!

:ל֣יחֹ אַל־תִּשָּׂא נַפְשֶׁךָ׃ 19

יט גּוֹרַל־חֵמָה נֹשֵׂא עֹנֶשׁ כִּי אִם־תַּצִּיל וְעוֹד תּוֹסִף׃

19. goral-chemah nose' `onesh ki 'im-tatsil w'`od tosiph.

Prov19:19 A man of great anger shall bear the penalty,
for if you rescue him, you shall process it again.

‹19› κακόφρων ἀνὴρ πολλὰ ζημιωθήσεται·
ἐὰν δὲ λοιμεύηται, καὶ τὴν ψυχὴν αὐτοῦ προσθήσει.

19 kakophrōn anēr polla zēmiōthēsetai;

An evil-minded man much shall be penalized;

ean de loimeuētai, kai tēn psychēn autou prosthēsei.

and if there should be injury even his life he shall add.

:יַעֲלֶנָּה עוֹד׃ 20

כ שְׁמַע עֵצָה וְקַבֵּל מוּסָר לְמַעַן תֶּחְכַּם בְּאַחֲרִיתֶךָ׃

20. sh'ma` `etsah w'qabel musar l'ma`an tech'kam b'acharithek.

Prov19:20 Listen to counsel and accept discipline,
that you may be wise in your latter end.

‹20› ἄκουε, υἱέ, παιδείαν πατρός σου, ἵνα σοφὸς γένῃ ἐπ' ἐσχάτων σου.

20 akoue, huie, paideian patros sou,

Hear, O son, the instruction of your father!

hina sophos genē̱ ep' eschatōn sou.

that wise you should become wise unto your last days.

:יְהוָה הִיא תָקוּם׃ 21

כא רַבּוֹת מַחֲשָׁבוֹת בְּלֶב־אִישׁ וַעֲצַת יְהוָה הִיא תָקוּם׃

21. rabboth machashaboth b'leb-'ish wa`atsath Yahúwah hi' thaqum.

Prov19:21 Many plans are in a man's heart, but the counsel of YHWH shall stand.

‹21› πολλοὶ λογισμοὶ ἐν καρδίᾳ ἀνδρός, ἡ δὲ βουλὴ τοῦ κυρίου εἰς τὸν αἰῶνα μένει.

21 polloi logismoi en kardią andros,

Many devices are in the heart of a man;

hē de boulē tou kyriou eis ton aiōna menei.

but the counsel of YHWH into the eon abides.

:אָדָם חַסְדּוֹ וְטוֹב־רָשׁ מֵאִישׁ כָּזָב׃ 22

כב תַּאֲוַת אָדָם חַסְדּוֹ וְטוֹב־רָשׁ מֵאִישׁ כָּזָב׃

22. ta'awath 'adam chas'do w'tob-rash me'ish kazab.

Prov19:22 The desire of a man is his kindness, and it is better to be a poor man than a liar.

‹22› καρπὸς ἀνδρὶ ἐλεημοσύνη, κρείσσων δὲ πτωχὸς δίκαιος ἢ πλούσιος ψεύστης.

22 karpos andri eleēmosynē, kreissōn de ptōchos dikaios ē plousios pseustēs.
is a fruit to a man Charity; but better a poor just man a rich liar.

:ס֑ק ׳פ֭ת־ל֣ב ח֭יים ו֣שב֑ע ינ֥ון ב֝ל־יפ֗קד ר֥ע׃ 23

כג יִרְאַת יָהוָה לְחַיִּים וְשָׂבֵעַ יָלִין בַּל־יִפָּקֵד רָע׃

23. yir'ath Yahúwah l'chayim w'sabe`a yalin bal-yipaqed ra`.

Prov19:23 The fear of יהוה leads to life; he shall rest satisfied;
he shall be not visited with evil.

‹23› φόβος κυρίου εἰς ζωὴν ἀνδρί,
ὁ δὲ ἄφοβος αὐλισθήσεται ἐν τόποις, οὗ οὐκ ἐπισκοπεῖται γνῶσις.

23 phobos kyriou eis zōēn andri,
Fear of YHWH is life to a man;
ho de aphobos aulisthēsetai en topois, hou ouk episkopeitai gnōsis.
but the one without fear shall lodge in places where is not overseen knowledge.

:ידו בצ֑לח ג֣ם־אל־פיהו ל֥א ישיבנה׃ 24

כד טָמַן עָצֵל יָדוֹ בַּצַּלָּחַת גַּם־אֶל־פִּיהוּ לֹא יְשִׁיבֶנָּה׃

24. taman `atsel yado batsalachath gam-'el-pihu lo' y'shibenah.

Prov19:24 The sluggard buries his hand in the dish,
but shall not even bring it back to his mouth.

‹24› ὁ ἐγκρύπτων εἰς τὸν κόλπον αὐτοῦ χεῖρας ἀδίκως,
οὐδὲ τῷ στόματι οὐ μὴ προσαγάγῃ αὐτάς.

24 ho egkryptōn eis ton kolpon autou cheiras adikōs,
The man hiding in his enfolded arm his hands unjust,
oude tō̧ stomati ou mē prosagagȩ̄ autas.
not even to his mouth shall he in any way bring them.

:חכם ינ֑ער ינ֝יע֗ל ה֣כיח ל֭נבון יב֣ין ד֑עת׃ 25

כה לֵץ תַּכֶּה וּפֶתִי יַעְרִם וְהוֹכִיחַ לְנָבוֹן יָבִין דָּעַת׃

25. lets takeh uphethi ya`'rim w'hokiach l'nabon yabin da`ath.

Prov19:25 Strike a scoffer and the naive may become shrewd,
but reprove one who has understanding and he shall gain knowledge.

‹25› λοιμοῦ μαστιγουμένου ἄφρων πανουργότερος γίνεται·
ἐὰν δὲ ἐλέγχῃς ἄνδρα φρόνιμον, νοήσει αἴσθησιν.

25 loimou mastigoumenou aphrōn panourgoteros ginetai;
of his mischievousness being whipped a fool more clever shall be;
ean de elegchȩ̄s andra phronimon,
but if you should reprove a man an intelligent
noēsei aisthēsin.
he shall comprehend for good sense.

:ת֑ר׳ח ש֣מע ינ֭ע ת֣ע ח֣דל ל׳ב֣ן׳ 26

כו מְשַׁדֵּד־אָב יַבְרִיחַ אֵם בֵּן מֵבִישׁ וּמַחְפִּיר׃

26. m'shaded-'ab yab'riach 'em ben mebish umach'pir.

Prov19:26 He who assaults his father
and drives his mother away is a shameful and disgraceful son.

‹26› ὁ ἀτιμάζων πατέρα καὶ ἀπωθούμενος μητέρα αὐτοῦ
καταισχυνθήσεται καὶ ἐπονείδιστος ἔσται.

26 ho atimazōn patera kai apōthoumenos mētera autou
The one dishonoring his father, and thrusting away his mother,
kataischynthēsetai kai eponeidistos estai.
disgraced and reviled he shall be.

---

27 :אמר־חדל בני לשמע מוסר לשגות מאמרי־דעת

כז חֲדַל־בְּנִי לִשְׁמֹעַ מוּסָר לִשְׁגוֹת מֵאִמְרֵי־דָעַת׃

27. chadal-b'ni lish'mo`a musar lish'goth me'im'rey-da`ath.

Prov19:27 My son, cease to listen the instruction
and you shall err from the words of knowledge.

‹27› υἱὸς ἀπολειπόμενος φυλάξαι παιδείαν πατρὸς μελετήσει ῥήσεις κακάς.

27 huios apoleipomenos phylaxai paideian patros
A son ceasing to guard the instruction of a father
meletēsei hrēseis kakas.
shall meditate upon sayings evil.

---

28 :עד בליעל יליץ משפט ופי רשעים יבלע־און

כח עֵד בְּלִיַּעַל יָלִיץ מִשְׁפָּט וּפִי רְשָׁעִים יְבַלַּע־אָוֶן׃

28. `ed b'lia`al yalits mish'pat uphi r'sha`im y'bala`-'awen.

Prov19:28 A worthless witness scorns justice,
and the mouth of the wicked spreads iniquity.

‹28› ὁ ἐγγυώμενος παῖδα ἄφρονα καθυβρίζει δικαίωμα,
στόμα δὲ ἀσεβῶν καταπίεται κρίσεις.

28 ho eggyōmenos paida aphrona kathybrizei dikaiōma,
The one guaranteeing a loan child of a foolish insults the ordinance;
stoma de asebōn katapietai kriseis.
and the mouth of the impious shall swallow down judgments.

---

29 :נכונו לצים שפטים ומהלמות לגו כסילים

כט נָכוֹנוּ לַלֵּצִים שְׁפָטִים וּמַהֲלֻמוֹת לְגֵו כְּסִילִים׃

29. nakonu laletsim sh'phatim umahalumoth l'gew k'silim.

Prov19:29 Judgments are prepared for scoffers, and blows for the back of fools.

‹29› ἑτοιμάζονται ἀκολάστοις μάστιγες καὶ τιμωρίαι ὤμοις ἀφρόνων.

29 hetoimazontai akolastois mastiges
are prepared for the unrestrained The whips;
kai timōriai ōmois aphronōn.

and punishments in like manners for fools.

Chapter 20

Shavua Reading Schedule (20th sidrah) - Prov 20

:שׁכר לא יחכם Prov20:1
אלִיץ הַיַּיִן הֹמֶה שֵׁכָר וְכָל־שֹׁגֶה בּוֹ לֹא יֶחְכָּם:

1. lets hayayin homeh shekar w'kal-shogeh bo lo' yech'kam.

Prov20:1 Wine is a mocker, strong drink a brawler,
and whoever is intoxicated by it is not wise.

‹20:1› ἀκόλαστον οἶνος καὶ ὑβριστικὸν μέθη,
πᾶς δὲ ὁ συμμειγνύμενος αὐτῇ οὐκ ἔσται σοφός.

1 akolaston oinos kai hybristikon methē,
Unrestrained wine and outrageous intoxication,
pas de ho symmeignymenos autē ouk estai sophos.
and all being laid waste shall not be wise.

:יתלון אבדה יגלם חטא נפשו 2
בנַהַם כַּכְּפִיר אֵימַת מֶלֶךְ מִתְעַבְּרוֹ חוֹטֵא נַפְשׁוֹ:

2. naham kak'phir 'eymath melek mith'`ab'ro chote' naph'sho.

Prov20:2 The terror of a king is like the growling of a lion;
he who provokes him to anger forfeits his own soul.

‹2› οὐ διαφέρει ἀπειλὴ βασιλέως θυμοῦ λέοντος,
ὁ δὲ παροξύνων αὐτὸν ἁμαρτάνει εἰς τὴν ἑαυτοῦ ψυχήν.

2 ou diapherei apeilē basileōs thymou leontos,
differs not The intimidation of a king from the rage of a lion;
ho de paroxynōn auton hamartanei eis tēn heautou psychēn.
and the one provoking him sins against his own soul.

:לחלק ריב וכל־אויל יתגלע 3
גכָּבוֹד לָאִישׁ שֶׁבֶת מֵרִיב וְכָל־אֱוִיל יִתְגַּלָּע:

3. kabod la'ish shebeth merib w'kal-'ewil yith'gala`.

Prov20:3 Keeping away from strife is an honor for a man, but any fool shall quarrel.

‹3› δόξα ἀνδρὶ ἀποστρέφεσθαι λοιδορίας, πᾶς δὲ ἄφρων τοιούτοις συμπλέκεται.

3 doxa andri apostrephesthai loidorias,
It is glory for man to turn from reviling;
pas de aphrōn toioutois sympleketai.
but every fool in such matters is closely joined.

:עצל לא־יחרש בקציר ואין 4
דמֵחֹרֶף עָצֵל לֹא־יַחֲרֹשׁ יִשְׁאַל בַּקָּצִיר וָאָיִן:

4. mechoreph `atsel lo'-yacharosh yish'al baqatsir wa'ayin.

Prov20:4 The sluggard does not plow after the autumn,

so he begs during the harvest and has nothing.

‹4› ὀνειδιζόμενος ὀκνηρὸς οὐκ αἰσχύνεται,
ὡσαύτως καὶ ὁ δανιζόμενος σῖτον ἐν ἀμήτῳ.

4 oneidizomenos oknēros ouk aischynetai,
Berating a lazy one does not shame him,
hōsautōs kai ho danizomenos siton en amētō.
likewise also the one borrowing grain in harvest.

:אַיִל֫ אַיִתָּם וְאֵדֶת וְאֵדֶת־בָּל֫ בָּהּ יְהֹוָה יִהְיֶה 5
ה מַיִם עֲמֻקִּים עֵצָה בְלֵב־אִישׁ וְאִישׁ תְּבוּנָה יִדְלֶנָּה׃

5. mayim `amuqim `etsah b'leb-'ish w'ish t'bunah yid'lenah.

Prov20:5 Counsel in the heart of a man is like deep water,
but a man of understanding draws it out.

‹5› ὕδωρ βαθὺ βουλὴ ἐν καρδίᾳ ἀνδρός, ἀνὴρ δὲ φρόνιμος ἐξαντλήσει αὐτήν.

5 hydōr bathy boulē en kardią andros,
water is deep Counsel for the heart of a man;
anēr de phronimos exantlēsei autēn.
man and an intelligent shall draw it out.

:אָדָם יִקְרָא אִישׁ חַסְדּוֹ וְאִישׁ אֱמוּנִים מִי יִמְצָא׃ 6
ו רַב־אָדָם יִקְרָא אִישׁ חַסְדּוֹ וְאִישׁ אֱמוּנִים מִי יִמְצָא׃

6. rab-'adam yiq'ra' 'ish chas'do w'ish 'emunim mi yim'tsa'.

Prov20:6 Most men proclaims his own kindness, but who can find a trustworthy man?

‹6› μέγα ἄνθρωπος καὶ τίμιον ἀνὴρ ἐλεήμων, ἄνδρα δὲ πιστὸν ἔργον εὑρεῖν.

6 mega anthrōpos kai timion anēr eleēmōn,
A great man, and is precious man a merciful;
andra de piston ergon heurein.
man but a trustworthy it is work to find.

:יִתְהַלֵּךְ בְּתֻמּוֹ צַדִּיק אַשְׁרֵי בָנָיו אַחֲרָיו׃ 7
ז מִתְהַלֵּךְ בְּתֻמּוֹ צַדִּיק אַשְׁרֵי בָנָיו אַחֲרָיו׃

7. mith'halek b'thumo tsadiq 'ash'rey banayu 'acharayu.

Prov20:7 A righteous man who walks in his integrity how blessed are his sons after him.

‹7› ὃς ἀναστρέφεται ἄμωμος ἐν δικαιοσύνῃ,
μακαρίους τοὺς παῖδας αὐτοῦ καταλείψει.

7 hos anastrephetai amōmos en dikaiosynē,
The one who behaves unblemished in righteousness,
makarious tous paidas autou kataleipsei.
blessed his children shall leave.

:בָּל־עָיִן יְזָרֶה בְעֵינָיו כָּל־רָע׃ 8
ח מֶלֶךְ יוֹשֵׁב עַל־כִּסֵּא־דִין מְזָרֶה בְעֵינָיו כָּל־רָע׃

8. melek yosheb `al-kise'-din m'zareh b'`eynayu kal-ra`.

Prov20:8 A king who sits on the throne of justice disperses all evil with his eyes.

‹8› ὅταν βασιλεὺς δίκαιος καθίσῃ ἐπὶ θρόνου,
οὐκ ἐναντιοῦται ἐν ὀφθαλμοῖς αὐτοῦ πᾶν πονηρόν.

8 hotan basileus dikaios kathisē epi thronou,
Whenever king a just shall sit upon a throne,
ouk enantioutai en ophthalmois autou pan ponēron.
not withstands before his eyes any evil.

---

9 אמר־מי אמר זכיתי לבי טהרתי מחטאתי׃

ט מִי־יֹאמַר זִכִּיתִי לִבִּי טָהַרְתִּי מֵחַטָּאתִי׃

9. mi-yo'mar zikithi libi tahar'ti mechata'thi.

Prov20:9 Who can say, I have cleansed my heart, I am pure from my sin?

‹9› τίς καυχήσεται ἁγνὴν ἔχειν τὴν καρδίαν;
ἢ τίς παρρησιάσεται καθαρὸς εἶναι ἀπὸ ἁμαρτιῶν;

9 tis kauchēsetai hagnēn echein tēn kardian?
Who shall boast a pure to have heart?
ē tis parrēsiasetai katharos einai apo hamartiōn?
or who shall speak openly to be clean from sins?

‹9›a κακολογοῦντος πατέρα ἢ μητέρα σβεσθήσεται λαμπτήρ,
αἱ δὲ κόραι τῶν ὀφθαλμῶν αὐτοῦ ὄψονται σκότος.

9ā kakologountos patera ē mētera sbesthēsetai lamptēr,
The lamp of him that reviles father or mother shall be put out,
hai de korai tōn ophthalmōn autou opsontai skotos.
and his eyeballs shall see darkness.

‹9›b μερὶς ἐπισπουδαζομένη ἐν πρώτοις
ἐν τοῖς τελευταίοις οὐκ εὐλογηθήσεται.

9b̲ meris epispoudazomenē en prōtois en tois teleutaiois ouk eulogēthēsetai.
A portion hastily gotten at first shall not be blessed in the end.

‹9›c μὴ εἴπῃς Τείσομαι τὸν ἐχθρόν·
ἀλλὰ ὑπόμεινον τὸν κύριον, ἵνα σοι βοηθήσῃ.

9č mē eipēs Teisomai ton echthron;
Say not, I shall avenge myself on my enemy;
alla hypomeinon ton kyrion, hina soi boēthēsē.
but wait on YHWH, that he may help you.

---

10 אבן ואבן איפה ואיפה תועבת יהוה גם־שניהם׃

י אֶבֶן וָאֶבֶן אֵיפָה וְאֵיפָה תּוֹעֲבַת יְהוָה גַּם־שְׁנֵיהֶם׃

10. 'eben wa'eben 'eyphah w'eyphah to`abath Yahúwah gam-sh'neyhem.

Prov20:10 A stone and a stone, an ephah and an ephah--
even both are abominable to [illegible].

‹10› στάθμιον μέγα καὶ μικρὸν καὶ μέτρα δισσά,
ἀκάθαρτα ἐνώπιον κυρίου καὶ ἀμφότερα.

10 stathmion mega kai mikron kai metra dissa,
An untrue weight, great and small, and measures untrue double
akatharta enōpion kyriou kai amphotera.
are unclean before YHWH – even both;

:יהוה גם-שתי אבנים ואיפה תועבת יהוה הם׃ 11
יא גַּם בְּמַעֲלָלָיו יִתְנַכֶּר־נָעַר אִם־זַךְ וְאִם־יָשָׁר פָּעֻלוֹ׃
11. gam b'ma`alalayu yith'naker-na`ar 'im-zak w'im-yashar pa`alo.

Prov20:11 Even a child is known by his acts whether his work is pure or upright.

‹11› καὶ ὁ ποιῶν αὐτὰ ἐν τοῖς ἐπιτηδεύμασιν αὐτοῦ συμποδισθήσεται,
νεανίσκος μετὰ ὁσίου, καὶ εὐθεῖα ἡ ὁδὸς αὐτοῦ.
11 kai ho poiōn auta en tois epitēdeumasin autou sympodisthēsetai,
even the one making them in his practices shall be bound hand and foot
neaniskos meta hosiou, kai eutheia hē hodos autou.
The young man with a sacred man and I shall be straight his way.

:אזן שומעת ועין ראה יהוה עשה גם-שניהם׃ 12
יב אֹזֶן שֹׁמַעַת וְעַיִן רֹאָה יְהוָה עָשָׂה גַם־שְׁנֵיהֶם׃
12. 'ozen shoma`ath w'`ayin ro'ah Yahúwah `asah gam-sh'neyhem.

Prov20:12 The hearing ear and the seeing eye, יהוה has even made both of them.

‹12› οὗς ἀκούει καὶ ὀφθαλμὸς ὁρᾷ· κυρίου ἔργα καὶ ἀμφότερα.
12 ous akouei kai ophthalmos horą; kyriou erga kai amphotera.
The ear hears, and the eye sees; of YHWH are the works and both.

:אל-תאהב שנה פן-תורש פקח עיניך שבע-לחם׃ 13
יג אַל־תְּאֱהַב שֵׁנָה פֶּן־תִּוָּרֵשׁ פְּקַח עֵינֶיךָ שְׂבַע־לָחֶם׃
13. 'al-te'ehab shenah pen-tiuaresh p'qach `eyneyak s'ba`-lachem.

Prov20:13 Do not love sleep, lest you become poor;
open your eyes, and you shall be satisfied with bread.

‹13› μὴ ἀγάπα καταλαλεῖν, ἵνα μὴ ἐξαρθῇς·
διάνοιξον τοὺς ὀφθαλμούς σου καὶ ἐμπλήσθητι ἄρτων.
13 mē agapa katalalein, hina mē exarthēs;
Do not love to speak ill! that you should not be lifted away;
dianoixon tous ophthalmous sou kai emplēsthēti artōn.
but open wide your eyes, and be filled up with bread loaves!

:רע רע יאמר הקונה ואזל לו אז יתהלל׃ 14
יד רַע רַע יֹאמַר הַקּוֹנֶה וְאָזֵל לוֹ אָז יִתְהַלָּל׃
14. ra` ra` yo'mar haqoneh w'ozel lo 'az yith'halal.

Prov20:14 Bad, bad, says the buyer, but when it is left to him, then he boasts.

:יש-זהב ופז רב כלי יקר שפתי-דעת הם׃ 15

טו יֵשׁ זָהָב וְרָב־פְּנִינִים וּכְלִי יְקָר שִׂפְתֵי־דָעַת׃

15. yesh zahab w'rab-p'ninim uk'li y'qar siph'they-da`ath.

Prov20:15 There is gold, and an abundance of gems;
but the lips of knowledge are rare jewel.

---

16 ׳ת֗לְבַּח־בִּגְדוֹ כִּי־עָרַב זָר וּבְעַד נָכְרִים חַבְּלֵהוּ׃

טז לְקַח־בִּגְדוֹ כִּי־עָרַב זָר וּבְעַד נָכְרִים חַבְּלֵהוּ׃

16. l'qach-big'do ki-`arab zar ub'`ad nak'rim chab'lehu.

Prov20:16 Take his garment when he becomes surety for a stranger;
and for foreigners, hold him in pledge.

---

17 ׳ר֗חֲרֵ֗ל־אֲכֻ֣ר לָאִ֣ישׁ לֶ֣חֶם שָׁקֶ֑ר וְאַ֣חַר יִמָּלֵ֣א־פִ֣יהוּ חָצָֽץ׃

יז עָרֵב לָאִישׁ לֶחֶם שָׁקֶר וְאַחַר יִמָּלֵא־פִיהוּ חָצָץ׃

17. `areb la'ish lechem shaqer w'achar yimale'-phihu chatsats.

Prov20:17 Bread of falsehood is sweet to a man,
but afterward his mouth shall be filled with gravel.

---

18 ׳מַ֣חֲשָׁבוֹת בְּעֵצָ֣ה תִכּ֑וֹן וּבְתַחְבֻּלוֹת֙ עֲשֵׂ֣ה מִלְחָמָֽה׃

יח מַחֲשָׁבוֹת בְּעֵצָה תִכּוֹן וּבְתַחְבֻּלוֹת עֲשֵׂה מִלְחָמָה׃

18. machashaboth b'`etsah thikon ub'thach'buloth `aseh mil'chamah.

Prov20:18 Purposes are established in counsel, and make war with wise guidance.

---

19 ׳גּ֣וֹלֶה־סוֹד֮ הוֹלֵ֣ךְ רָכִיל֒ וּלְפֹתֶ֣ה שְׂפָתָ֔יו לֹ֥א תִתְעָרָֽב׃

יט גּוֹלֶה־סוֹד הוֹלֵךְ רָכִיל וּלְפֹתֶה שְׂפָתָיו לֹא תִתְעָרָב׃

19. goleh-sod holek rakil ul'photheh s'phathayu lo' thith'`arab.

Prov20:19 A revealer of secrets walks about as a gossip;
so do not associate with him who opens his lips wide.

---

20 ׳מְקַלֵּ֣ל אָבִ֣יו וְאִמּ֑וֹ יִדְעַ֣ךְ נֵרוֹ֙ בְּאִישׁ֣וֹן חֹֽשֶׁךְ׃

כ מְקַלֵּל אָבִיו וְאִמּוֹ יִדְעַךְ נֵרוֹ בְּאִישׁוֹן חֹשֶׁךְ׃

20. m'qalel 'abiu w'imo yid'`ak nero b'ishon choshek.

Prov20:20 He who curses his father or his mother,
his lamp shall go out in time of darkness.

---

21 ׳נַחֲלָ֣ה מְבֻחֶ֣לֶת בָּרִאשֹׁנָ֑ה וְאַחֲרִיתָ֥הּ לֹא־תְבֹרָֽךְ׃

כא נַחֲלָה מְבֻחֶלֶת בָּרִאשֹׁנָה וְאַחֲרִיתָהּ לֹא תְבֹרָךְ׃

21. nachalah m'bucheleth bari'shonah w'acharithah lo' th'borak.

Prov20:21 An inheritance gained hurriedly at the beginning
shall not be blessed in the end.

---

22 ׳אַל־תֹּ֣אמַר אֲשַׁלְּמָ֣ה־רָ֑ע קַוֵּ֥ה לַיהוָ֖ה וְיֹשַׁ֥ע לָֽךְ׃

כב אַל־תֹּאמַר אֲשַׁלְּמָה־רָע קַוֵּה לַיהוָה וְיֹשַׁע לָךְ׃

22. ‘al-to’mar ‘ashal’mah-ra` qaueh laYahúwah w’yosha` lak.

Prov20:22 Do not say, I shall repay evil; wait for יהוה, and He shall save you.

---

23 :יהוה-אל יאמרו אחטא חכה ליהוה ויושעך׃

כג תּוֹעֲבַת יְהוָה אֶבֶן וָאָבֶן וּמֹאזְנֵי מִרְמָה לֹא־טוֹב׃

23. to`abath Yahúwah ‘eben wa’aben umo’z’ney mir’mah lo’-tob.

Prov20:23 A stone and a stone are an abomination to יהוה,
and a false balance is not good.

‹23› βδέλυγμα κυρίῳ δισσὸν στάθμιον, καὶ ζυγὸς δόλιος οὐ καλὸν ἐνώπιον αὐτοῦ.

23 bdelygma kyriō̃ disson stathmion,
is an abomination to YHWH A double weight;

kai zygos dolios ou kalon enōpion autou.
and yoke balance scale a deceitful is not good before him.

---

24 :יהוה מצעדי־גבר ואדם מה־יבין דרכו׃

כד מֵיְהוָה מִצְעֲדֵי־גֶבֶר וְאָדָם מַה־יָּבִין דַּרְכּוֹ׃

24. meYahúwah mits’`adey-gaber w’adam mah-yabin dar’ko.

Prov20:24 Man’s steps are from יהוה, how then can man understand his way?

‹24› παρὰ κυρίου εὐθύνεται τὰ διαβήματα ἀνδρί·
θνητὸς δὲ πῶς ἂν νοήσαι τὰς ὁδοὺς αὐτοῦ;

24 para kyriou euthynetai ta diabēmata andri;
by YHWH are straightened The footsteps of a man;

thnētos de pōs an noēsai tas hodous autou?
but a mortal, how can he comprehend his ways?

---

25 :מוקש אדם ילע קדש ואחר נדרים לבקר׃

כה מוֹקֵשׁ אָדָם יָלַע קֹדֶשׁ וְאַחַר נְדָרִים לְבַקֵּר׃

25. moqesh ‘adam yala` qodesh w’achar n’darim l’baqer.

Prov20:25 It is a trap for a man to say rashly, It is holy!
And after the vows to make inquiry.

‹25› παγὶς ἀνδρὶ ταχύ τι τῶν ἰδίων ἁγιάσαι·
μετὰ γὰρ τὸ εὔξασθαι μετανοεῖν γίνεται.

25 pagis andri tachy ti tōn idiōn hagiasai;
It is a snare to a man quickly anything of his own to sanctify;

meta gar to euxasthai metanoein ginetai.
for after vowing it, changing the mind happens.

---

26 :מזרה רשעים מלך חכם ויישב עליהם אופן׃

כו מְזָרֶה רְשָׁעִים מֶלֶךְ חָכָם וַיָּשֶׁב עֲלֵיהֶם אוֹפָן׃

26. m’zareh r’sha`im melek chakam wayasheb `aleyhem ‘ophan.

Prov20:26 A wise king winnows the wicked, and turns the wheel over them.

‹26› λικμήτωρ ἀσεβῶν βασιλεὺς σοφὸς καὶ ἐπιβαλεῖ αὐτοῖς τροχόν.

26 likmētōr asebōn basileus sophos kai epibalei autois trochon.
is a winnower of the impious king A wise; and he puts to them the wheel.

---

27 :כל-חדרי-בטן נר יהוה נשמת אדם חפש

כז נֵר יְהוָה נִשְׁמַת אָדָם חֹפֵשׂ כָּל־חַדְרֵי־בָטֶן׃

27. ner Yahúwah nish'math 'adam chophes kal-chad'rey-baten.

Prov20:27 The breath of man is the lamp of יהוה,
searching all the innermost parts of his belly.

‹27› φῶς κυρίου πνοὴ ἀνθρώπων, ὃς ἐρευνᾷ ταμίεια κοιλίας.

27 phōs kyriou pnoē anthrōpōn,
The light of YHWH is the breath of men,
hos ereuną tamieia koilias.
which searches the storerooms of the bellies.

---

28 :יצרו-מלך וסעד בחסד כסאו

כח חֶסֶד וֶאֱמֶת יִצְּרוּ־מֶלֶךְ וְסָעַד בַּחֶסֶד כִּסְאוֹ׃

28. chesed we'emeth yits'ru-melek w'sa`ad bachesed kis'o.

Prov20:28 Loyalty and truth preserve the king, and he upholds his throne by mercy

‹28› ἐλεημοσύνη καὶ ἀλήθεια φυλακὴ βασιλεῖ
καὶ περικυκλώσουσιν ἐν δικαιοσύνῃ τὸν θρόνον αὐτοῦ.

28 eleēmosynē kai alētheia phylakē basilei
Charity and truth are a guard to a king,
kai perikyklōsousin en dikaiosynȩ̄ ton thronon autou.
and they shall surround in righteousness his throne.

---

29 :תפארת בחורים כחם והדר זקנים שיבה

כט תִּפְאֶרֶת בַּחוּרִים כֹּחָם וַהֲדַר זְקֵנִים שֵׂיבָה׃

29. tiph'ereth bachurim kocham wahadar z'qenim seybah.

Prov20:29 The glory of young men is their strength,
and the honor of old men is the gray hair.

‹29› κόσμος νεανίαις σοφία, δόξα δὲ πρεσβυτέρων πολιαί.

29 kosmos neaniais sophia,
An ornament to young men is wisdom;
doxa de presbyterōn poliai.
and the glory of older men is gray hair.

---

30 :חבורות פצע תמריק ברע ומכות חדרי-בטן

ל חַבֻּרוֹת פֶּצַע תַּמְרִיק בְּרָע וּמַכּוֹת חַדְרֵי־בָטֶן׃

30. chaburoth petsa` tam'riq b'ra` umakoth chad'rey-baten.

Prov20:30 The stripes of a wound scour away evil,
and strokes reach the innermost parts of the belly.

‹30› ὑπώπια καὶ συντρίμματα συναντᾷ κακοῖς, πληγαὶ δὲ εἰς ταμίεια κοιλίας.

30 hypōpia kai syntrimmata synantą kakois,
Bruises and breaks meet with bad men;
plēgai de eis tamieia koilias.
and calamities shall come to the storerooms of their bellies.

Chapter 21

Shavua Reading Schedule (21h sidrah) - Prov 21

:ירמה ולבות ידו־יהוה על־כל־אשר יחפץ יטנו׃ Prov21:1
א פַּלְגֵי־מַיִם לֶב־מֶלֶךְ בְּיַד־יְהוָה עַל־כָּל־אֲשֶׁר יַחְפֹּץ יַטֶּנּוּ׃

1. pal'gey-mayim leb-melek b'yad-Yahúwah `al-kal-'asher yach'pots yatenu.

Prov21:1 The king's heart is like channels of water in the hand of יהוה;
he turns it wherever He wishes.

‹21:1› σπερ ὁρμὴ ὕδατος, οὕτως καρδία βασιλέως ἐν χειρὶ θεοῦ·
οὗ ἐὰν θέλων νεύσῃ, ἐκεῖ ἔκλινεν αὐτήν.

1 hōsper hormē hydatos, houtōs kardia basileōs en cheiri theou;
As a rush of water, so is the heart of a king in the hand of Elohim;
hou ean thelōn neusę̄, ekei eklinen autēn.
wishing he should nod, there he leans it.

:יהוה חקר לבות׃ 2
ב כָּל־דֶּרֶךְ־אִישׁ יָשָׁר בְּעֵינָיו וְתֹכֵן לִבּוֹת יְהוָה׃

2. kal-derek-'ish yashar b'`eynayu w'thoken liboth Yahúwah.

Prov21:2 Every man's way is right in his own eyes, but יהוה weighs the hearts.

‹2› πᾶς ἀνὴρ φαίνεται ἑαυτῷ δίκαιος, κατευθύνει δὲ καρδίας κύριος.

2 pas anēr phainetai heautǭ dikaios, kateuthynei de kardias kyrios.
Every man appears to himself just; straightens out but the heart YHWH.

:עשה צדקה ומשפט נבחר ליהוה מזבח׃ 3
ג עֲשֹׂה צְדָקָה וּמִשְׁפָּט נִבְחָר לַיהוָה מִזָּבַח׃

3. `asoh ts'daqah umish'pat nib'char laYahúwah mizabach.

Prov21:3 To do righteousness and justice is desired by יהוה more than sacrifice.

‹3› ποιεῖν δίκαια καὶ ἀληθεύειν ἀρεστὰ παρὰ θεῷ μᾶλλον ἢ θυσιῶν αἷμα.

3 poiein dikaia kai alētheuein
To do just things and to be truthful
aresta para theǭ mallon ē thysiōn haima.
are more pleasing to Elohim rather, than a sacrifice of blood.

:רום עינים ורחב־לב נר רשעים חטאת׃ 4
ד רוּם־עֵינַיִם וּרְחַב־לֵב נֵר רְשָׁעִים חַטָּאת׃

4. rum-`eynayim ur'chab-leb nir r'sha`im chata'th.

Prov21:4 Haughty eyes and a proud heart, the lamp of the wicked, is sin.

‹4› μεγαλόφρων ἐφ’ ὕβρει θρασυκάρδιος, λαμπτὴρ δὲ ἀσεβῶν ἁμαρτία.

4 megalophrōn eph’ hybrei thrasykardios,
A high-minded man in his insolence is bold-hearted;

lamptēr de asebōn hamartia.
and the torch of the impious is sin.

:ידמע־לא ורא־לעי דעמ־לא ורעה ארעמ 5

ה מַחְשְׁבוֹת חָרוּץ אַךְ־לְמוֹתָר וְכָל־אָץ אַךְ־לְמַחְסוֹר׃

5. mach’sh’both charuts ‘ak-l’mothar w’kal-’ats ‘ak-l’mach’sor.

Prov21:5 The thoughts of the diligent lead surely to advantage,
but everyone who is hasty comes surely to poverty.

:ארעי־רמאב עגמ לבה קשמ דפנ ידמעל אוצרות בלשון שקר הבל נדף מבקשי־מות׃ 6

ו פֹּעַל אוֹצָרוֹת בִּלְשׁוֹן שָׁקֶר הֶבֶל נִדָּף מְבַקְשֵׁי־מָוֶת׃

6. po`al ‘otsaroth bil’shon shaqer hebel nidaph m’baq’shey-maweth.

Prov21:6 The getting of treasures by a lying tongue
is a vapor driven by those who seek death.

‹6› ὁ ἐνεργῶν θησαυρίσματα γλώσσῃ ψευδεῖ μάταια διώκει ἐπὶ παγίδας θανάτου.

6 ho energōn thēsaurismata glōssē pseudei
The one producing treasures tongue by a lying

mataia diōkei epi pagidas thanatou.
vanity pursues and comes unto the snare of death.

:ומשפט־לעשות כי מאנו ערשים יגורם שד־רשעים 7

ז שֹׁד־רְשָׁעִים יְגוֹרֵם כִּי מֵאֲנוּ לַעֲשׂוֹת מִשְׁפָּט׃

7. shod-r’sha`im y’gorem ki me’anu la`asoth mish’pat.

Prov21:7 The violence of the wicked shall drag them away,
because they refuse to act with justice.

‹7› ὄλεθρος ἀσεβέσιν ἐπιξενωθήσεται· οὐ γὰρ βούλονται πράσσειν τὰ δίκαια.

7 olethros asebesin epixenōthēsetai;
The ruin of the impious is welcomed as a guest;

ou gar boulontai prassein ta dikaia.
for they do not prefer to do the just things.

:ילוז־ישר פעלו׃ 8

ח הַפַּכְפַּךְ דֶּרֶךְ אִישׁ וָזָר וְזַךְ יָשָׁר פָּעֳלוֹ׃

8. haphak’pak derek ‘ish wazar w’zak yashar pa`alo.

Prov21:8 The way of a guilty man is crooked, but as for the pure, his conduct is upright.

‹8› πρὸς τοὺς σκολιοὺς σκολιὰς ὁδοὺς ἀποστέλλει ὁ θεός·
ἁγνὰ γὰρ καὶ ὀρθὰ τὰ ἔργα αὐτοῦ.

8 pros tous skolious skolias hodous apostellei ho theos;
To the crooked ones crooked ways sends the Elohim;

hagna gar kai ortha ta erga autou.

are pure for and straight his works.

---

9 :ᎿᎾᏂ ᏭᏁᎾᏘ ᏘᏁᏘᏁᏗᏘ ᏭᏡᏘᏘ ᏁᏁ-ᏭᏘᏘ-ᏅᏕ ᏭᎾᏡᏅ ᎾᏘᏘ

ט טוֹב לָשֶׁבֶת עַל־פִּנַּת־גָּג מֵאֵשֶׁת מִדְיָנִים וּבֵית חָבֶר׃

9. tob lashebeth `al-pinath-gag me'esheth mid'yanim ubeyth chaber.

Prov21:9 It is better to dwell in a corner of a roof
than with a contentious woman in a wide house.

‹9› κρεῖσσον οἰκεῖν ἐπὶ γωνίας ὑπαίθρου
ἢ ἐν κεκονιαμένοις μετὰ ἀδικίας καὶ ἐν οἴκῳ κοινῷ.

9 kreisson oikein epi gōnias hypaithrou
Better to live upon a corner of the housetop in the open air,
ē en kekoniamenois meta adikias kai en oikō koinō.
than houses being whitwashed with injustice, and in house a profane.

---

10 :ᎥᏍᎿᏝ ᎥᏁᎾᏁᎾᏘ ᎾᏂᏁ-ᏔᏅ ᎾᏝ-ᏍᏭᎥᏔ ᎾᏡᏝ ᏡᏘᏘ

י נֶפֶשׁ רָשָׁע אִוְּתָה־רָע לֹא־יֵחַן בְּעֵינָיו רֵעֵהוּ׃

10. nephesh rasha` 'iu'thah-ra` lo'-yuchan b'`eynayu re`ehu.

Prov21:10 The soul of the wicked desires evil; his neighbor finds no favor in his eyes.

‹10› ψυχὴ ἀσεβοῦς οὐκ ἐλεηθήσεται ὑπ' οὐδενὸς τῶν ἀνθρώπων.

10 psychē asebous ouk eleēthēsetai hyp' oudenos tōn anthrōpōn.
The soul of the impious shall not be shown mercy by anyone of men.

---

11 :ᏭᎾᏗ-ᏂᏫᏁ ᏘᏤᏂᏅ ᏅᏁᏩᏍᎿᏤ ᏁᏭᏘ-ᏘᏤᏂᏁ ᏣᏅ-ᏩᏘᎾᏍ

יא בַּעְנָשׁ־לֵץ יֶחְכַּם־פֶּתִי וּבְהַשְׂכִּיל לְחָכָם יִקַּח־דָּעַת׃

11. ba`'nash-lets yech'kam-pethi ub'has'kil l'chakam yiqach-da`ath.

Prov21:11 When the scoffer is punished, the naive becomes wise;
but when the wise is instructed, he receives knowledge.

‹11› ζημιουμένου ἀκολάστου πανουργότερος γίνεται ὁ ἄκακος,
συνίων δὲ σοφὸς δέξεται γνῶσιν.

11 zēmioumenou akolastou panourgoteros
With the penalizing of an unrestrained man more clever
ginetai ho akakos,
becomes the guileless man;
syniōn de sophos dexetai gnōsin.
but by perceiving, a wise man shall receive knowledge.

---

12 :ᎾᏅᏅ ᏘᏁᎾᏍᏅ ᏅᏁᏩᏍᎿᏤ ᏅᏁᏩᏍᏅᏘ ᏅᏁᏩᏍᏅᏘ ᏅᏁᏩᏍᏅᏘ

יב מַשְׂכִּיל צַדִּיק לְבֵית רָשָׁע מְסַלֵּף רְשָׁעִים לָרָע׃

12. mas'kil tsadiq l'beyth rasha` m'saleph r'sha`im lara`.

Prov21:12 The righteous one considers the house of the wicked;
He overthrows the wicked for his evil.

‹12› συνίει δίκαιος καρδίας ἀσεβῶν καὶ φαυλίζει ἀσεβεῖς ἐν κακοῖς.

12 syniei dikaios kardias asebōn
perceives A just man the hearts of the impious;
kai phaulizei asebeis en kakois.
and he treats as worthless the impious in their evils.

---

13 :אַל־תַּעֲבֹר אָזְנְךָ מִצְּעַקַת־דָּל גַּם־הוּא יִקְרָא וְלֹא יֵעָנֶה:
יג אֹטֵם אָזְנוֹ מִזַּעֲקַת־דָּל גַּם־הוּא יִקְרָא וְלֹא יֵעָנֶה:

13. 'otem 'az'no miza`aqath-dal gam-hu' yiq'ra' w'lo' ye`aneh.

Prov21:13 He who shuts his ear to the cry of the poor shall also cry himself
and not be answered.

‹13› ὃς φράσσει τὰ ὦτα τοῦ μὴ ἐπακοῦσαι ἀσθενοῦς,
καὶ αὐτὸς ἐπικαλέσεται, καὶ οὐκ ἔσται ὁ εἰσακούων.

13 hos phrassei ta ōta tou mē epakousai asthenous,
The one who shuts up his ears to not heed the weak,
kai autos epikalesetai, kai ouk estai ho eisakouōn.
even himself shall call out, and there shall not be one listening.

---

14 :מַתָּן בַּסֵּתֶר יִכְּפֶה־אָף וְשֹׁחַד בַּחֵק חֵמָה עַזָּה:
יד מַתָּן בַּסֵּתֶר יִכְּפֶה־אָף וְשֹׁחַד בַּחֵק חֵמָה עַזָּה:

14. matan basether yik'peh-'aph w'shochad bacheq chemah `azah.

Prov21:14 A gift in secret subdues anger, and a bribe in the bosom, strong wrath.

‹14› δόσις λάθριος ἀνατρέπει ὀργάς, δώρων δὲ ὁ φειδόμενος θυμὸν ἐγείρει ἰσχυρόν.

14 dosis lathrios anatrepei orgas,
present A private prostrates angers;
dōrōn de ho pheidomenos thymon egeirei ischyron.
gifts but the one sparing rage shall raise up strong.

---

15 :שִׂמְחָה לַצַּדִּיק עֲשׂוֹת מִשְׁפָּט וּמְחִתָּה לְפֹעֲלֵי אָוֶן:
טו שִׂמְחָה לַצַּדִּיק עֲשׂוֹת מִשְׁפָּט וּמְחִתָּה לְפֹעֲלֵי אָוֶן:

15. sim'chah latsadiq `asoth mish'pat um'chitah l'pho`aley 'awen.

Prov21:15 The exercise of justice is joy for the righteous,
but is terror to the workers of iniquity.

‹15› εὐφροσύνη δικαίων ποιεῖν κρίμα, ὅσιος δὲ ἀκάθαρτος παρὰ κακούργοις.

15 euphrosynē dikaiōn poiein krima,
It is with gladness for the just to have equity;
hosios de akathartos para kakourgois.
but a sacred man is unclean by evildoers.

---

16 :אָדָם תּוֹעֶה מִדֶּרֶךְ הַשְׂכֵּל בִּקְהַל רְפָאִים יָנוּחַ:
טז אָדָם תּוֹעֶה מִדֶּרֶךְ הַשְׂכֵּל בִּקְהַל רְפָאִים יָנוּחַ:

16. 'adam to`eh miderek has'kel biq'hal r'pha'im yanuach.

Prov21:16 A man who wanders from the way of understanding
shall rest in the assembly of the dead.

‹16› ἀνὴρ πλανώμενος ἐξ ὁδοῦ δικαιοσύνης ἐν συναγωγῇ γιγάντων ἀναπαύσεται.

16 anēr planōmenos ex hodou dikaiosynēs
A man wandering from the way of righteousness
en synagōgē gigantōn anapausetai.
in the gathering of the giants shall rest.

:ירוש לא יעשיר 17
יז אִישׁ מַחְסוֹר אֹהֵב שִׂמְחָה אֹהֵב יַיִן־וָשֶׁמֶן לֹא יַעֲשִׁיר׃

17. 'ish mach'sor 'oheb sim'chah 'oheb yayin-washemen lo' ya`ashir.

Prov21:17 He who loves pleasure shall become a poor man;
he who loves wine and oil shall not become rich.

‹17› ἀνὴρ ἐνδεὴς ἀγαπᾷ εὐφροσύνην φιλῶν οἶνον καὶ ἔλαιον εἰς πλοῦτον·

17 anēr endeēs agapą euphrosynēn philōn oinon kai elaion eis plouton;
A man lacking, loves gladness, being fond of wine and oil in wealth;

:כפר לצדיק רשע ותחת ישרים בוגד 18
יח כֹּפֶר לַצַּדִּיק רָשָׁע וְתַחַת יְשָׁרִים בּוֹגֵד׃

18. kopher latsadiq rasha` w'thachath y'sharim boged.

Prov21:18 The wicked is a ransom for the righteous,
and the treacherous is in the place of the upright.

‹18› περικάθαρμα δὲ δικαίου ἄνομος.

18 perikatharma de dikaiou anomos.
and the rubbish of the just is a lawless man,

:טוב שבת בארץ־מדבר מאשת מדונים וכעס 19
יט טוֹב שֶׁבֶת בְּאֶרֶץ־מִדְבָּר מֵאֵשֶׁת מִדְוָנִים וָכָעַס׃

19. tob shebeth b'erets-mid'bar me'esheth m'donim waka`as.

Prov21:19 It is better to live in a land of wilderness
than with a contentious and an angry woman.

‹19› κρεῖσσον οἰκεῖν ἐν γῇ ἐρήμῳ
ἢ μετὰ γυναικὸς μαχίμου καὶ γλωσσώδους καὶ ὀργίλου.

19 kreisson oikein en gē erēmō
Better to live in the land of wilderness
ē meta gynaikos machimou kai glōssōdous kai orgilou.
than with a wife being combative and talkative and prone to anger.

:יקר ומשמן בנוה חכם וכסיל אדם יבלענו 20
כ אוֹצָר נֶחְמָד וָשֶׁמֶן בִּנְוֵה חָכָם וּכְסִיל אָדָם יְבַלְּעֶנּוּ׃

20. 'otsar nech'mad washemen bin'weh chakam uk'sil 'adam y'bal'`enu.

Prov21:20 A desirable treasure and oil are in the dwelling of the wise,
but a foolish man swallows it up.

‹20› θησαυρὸς ἐπιθυμητὸς ἀναπαύσεται ἐπὶ στόματος σοφοῦ,

ἄφρονες δὲ ἄνδρες καταπίονται αὐτόν.

20 thēsauros epithymētos anapausetai epi stomatos sophou,
treasure A desirable shall rest upon the mouth of the wise;

aphrones de andres katapiontai auton.
but foolish men shall swallow it.

:ᐊᎥᏕᐊᒪ ᏓᏣᐊᒪ ᏕᏣᏣᏂ ᏧᒪᏕᏣ ᐊᏥᏂᎥ ᏓᏣᐊᒪ ᏗᐊᏕ 21

כא רֹדֵף צְדָקָה וָחָסֶד יִמְצָא חַיִּים צְדָקָה וְכָבוֹד׃

21. rodeph ts'daqah wachased yim'tsa' chayim ts'daqah w'kabod.

Prov21:21 He who pursues righteousness and loyalty finds life, righteousness and honor.

‹21› ὁδὸς δικαιοσύνης καὶ ἐλεημοσύνης εὑρήσει ζωὴν καὶ δόξαν.

21 hodos dikaiosynēs kai eleēmosynēs heurēsei zōēn kai doxan.
The way of righteousness and charity shall find life and glory.

:ᏓᏂᏫᏕᏕ ᏥᏐ ᐊᏕᏣᎥ ᏕᏕᏂ ᏓᏐ ᏕᏣᏕᏕᏗ ᏕᏣᏐ 22

כב עִיר גִּבֹּרִים עָלָה חָכָם וַיֹּרֵד עֹז מִבְטֶחָהּ׃

22. `ir giborim `alah chakam wayored `oz mib'techah.

Prov21:22 A wise man scales the city of the mighty
and brings down the strength of the confidence thereof.

‹22› πόλεις ὀχυρὰς ἐπέβη σοφὸς
καὶ καθεῖλεν τὸ ὀχύρωμα, ἐφ' ᾧ ἐπεποίθεισαν οἱ ἀσεβεῖς.

22 poleis ochyras epebē sophos
cities fortifield mounts against A wise man,

kai katheilen to ochyrōma, eph' hō̜ epepoitheisan hoi asebeis.
and demolishes the fortress upon which relied upon the impious.

:ᎥᏩᏗᏕ ᏭᎥᏕᒪᏕ ᏕᏕᏩ ᎥᏕᎥᏩᏕᎥ ᎥᏣᏗ ᏕᏕᏩ 23

כג שֹׁמֵר פִּיו וּלְשׁוֹנוֹ שֹׁמֵר מִצָּרוֹת נַפְשׁוֹ׃

23. shomer piu ul'shono shomer mitsaroth naph'sho.

Prov21:23 He who guards his mouth and his tongue, guards his soul from troubles.

‹23› ὃς φυλάσσει τὸ στόμα αὐτοῦ καὶ τὴν γλῶσσαν,
διατηρεῖ ἐκ θλίψεως τὴν ψυχὴν αὐτοῦ.

23 hos phylassei to stoma autou kai tēn glōssan,
The one who guards his mouth and the tongue

diatērei ek thlipseōs tēn psychēn autou.
carefully keeps from affliction his soul.

:ᎥᎥᐊᏥ ᏭᏗᏫᏫᏗ ᏓᏩᎥᏫ ᎥᏕᏩ ᒪᎥ ᏗᏣᏓᏣ ᐊᏥ 24

כד זֵד יָהִיר לֵץ שְׁמוֹ עוֹשֶׂה בְּעֶבְרַת זָדוֹן׃

24. zed yahir lets sh'mo `oseh b'`eb'rath zadon.

Prov21:24 Proud and haughty scoffer, are his name, who acts with insolent pride.

‹24› θρασὺς καὶ αὐθάδης καὶ ἀλαζὼν λοιμὸς καλεῖται·

ὃς δὲ μνησικακεῖ, παράνομος.

24 thrasys kai authadēs kai alazōn loimos kaleitai;

A bold and self-willed and ostentatious man pestilent is called;

hos de mnēsikakei, paranomos.

and the man who resents is a lawbreaker.

:אַרְמוֹנִי יָדָיו עָצְלוּ עֲשׂוֹת אַתָּה 25

כה תַּאֲוַת עָצֵל תְּמִיתֶנּוּ כִּי־מֵאֲנוּ יָדָיו לַעֲשׂוֹת:

25. ta'awath `atsel t'mithenu ki-me'anu yadayu la`asoth.

Prov21:25 The desire of the sluggard kills him, for his hands refuse to work;

‹25› ἐπιθυμίαι ὀκνηρὸν ἀποκτείνουσιν·

οὐ γὰρ προαιροῦνται αἱ χεῖρες αὐτοῦ ποιεῖν τι.

25 epithymiai oknēron apokteinousin; ou gar proairountai hai cheires autou poiein ti.

Desires the lazy kill, to for not resolve his hands do anything.

:אֶרֶץ לֹא יָחוֹן וְלֹא יַחְשֹׂךְ 26

כו כָּל־הַיּוֹם הִתְאַוָּה תַאֲוָה וְצַדִּיק יִתֵּן וְלֹא יַחְשֹׂךְ:

26. kal-hayom hith'auah tha'awah w'tsadiq yiten w'lo' yach'sok.

Prov21:26 All the day long he lusts with lust,
while the righteous gives and does not withhold.

‹26› ἀσεβὴς ἐπιθυμεῖ ὅλην τὴν ἡμέραν ἐπιθυμίας κακάς,

ὁ δὲ δίκαιος ἐλεᾷ καὶ οἰκτίρει ἀφειδῶς.

26 asebēs epithymei holēn tēn hēmeran epithymias kakas,

An impious man lusts the whole day lusts evil;

ho de dikaios eleą kai oiktirei apheidōs.

but the just one desires mercy, and he pities unsparingly.

:יָבִיאֻנוּ בְּזִמָּה כִּי־בְזִבְחֵי רְשָׁעִים תּוֹעֵבָה אַף 27

כז זֶבַח רְשָׁעִים תּוֹעֵבָה אַף כִּי־בְזִמָּה יְבִיאֻנוּ:

27. zebach r'sha`im to`ebah 'aph ki-b'zimah y'bi'enu.

Prov21:27 The sacrifice of the wicked is an abomination,
how much more when he brings it with evil intent!

‹27› θυσίαι ἀσεβῶν βδέλυγμα κυρίῳ· καὶ γὰρ παρανόμως προσφέρουσιν αὐτάς.

27 thysiai asebōn bdelygma kyriō̃;

Sacrifices of the impious are an abomination to YHWH;

kai gar paranomōs prospherousin autas.

for even unlawfully they bring them.

:אִישׁ שׁוֹמֵעַ לָנֶצַח יְדַבֵּר 28

כח עֵד־כְּזָבִים יֹאבֵד וְאִישׁ שׁוֹמֵעַ לָנֶצַח יְדַבֵּר:

28. `ed-k'zabim yo'bed w'ish shome`a lanetsach y'daber.

Prov21:28 A false witness shall perish, but the man who hears shall speak forever.

‹28› μάρτυς ψευδὴς ἀπολεῖται, ἀνὴρ δὲ ὑπήκοος φυλασσόμενος λαλήσει.

28 martys pseudēs apoleitai, anēr de hypēkoos phylassomenos lalēsei.

witness A lying shall perish; a man who is subject guardedly shall speak.

:ܝܫܪܐ ܝܫܪܐ ܦܝܐ ܐܘܫܪܝ ܝܫܪܝܢܐ ܥܘܐ ܘܫܪܐ ܣܥܐ 29

כטהֵעֵז אִישׁ רָשָׁע בְּפָנָיו וְיָשָׁר הוּא יָכִין הֲרָכָיו:

29. he`ez ‘ish rasha` b’phanayu w’yashar hu’ yakin d’rakayu.

Prov21:29 A wicked man hardens his face, but as for the upright, he makes his way sure.

‹29› ἀσεβὴς ἀνὴρ ἀναιδῶς ὑφίσταται προσώπῳ,
ὁ δὲ εὐθὴς αὐτὸς συνίει τὰς ὁδοὺς αὐτοῦ.

29 asebēs anēr anaidōs hyphistatai prosōpō̱,

An impious man impudently stands in front;

ho de euthēs autos syniei tas hodous autou.

but the upright man himself perceives his ways.

:ܐܝܢܐ ܚܟܡܬܐ ܐܝܢܐ ܬܒܘܢܬܐ ܐܝܢܐ ܥܨܬܐ ܠܓܒܝܗܘܗ ܝܗܘܗ 30

לאֵין חָכְמָה וְאֵין תְּבוּנָה וְאֵין עֵצָה לְנֶגֶד יָהוָה: פ

30. ‘eyn chak’mah w’eyn t’bunah w’eyn `etsah l’neged Yahúwah.

Prov21:30 There is no wisdom and no understanding and no counsel against ܝܗܘܗ.

‹30› οὐκ ἔστιν σοφία, οὐκ ἔστιν ἀνδρεία, οὐκ ἔστιν βουλὴ πρὸς τὸν ἀσεβῆ.

30 ouk estin sophia, ouk estin andreia, ouk estin boulē pros ton asebē.

There is no wisdom, there is no courage, there is no counsel to the impious.

:ܣܘܣܐ ܡܘܟܢ ܠܝܘܡ ܡܠܚܡܬܐ ܘܠܝܗܘܗ ܗܬܫܘܥܬܐ 31

לאסוּס מוּכָן לְיוֹם מִלְחָמָה וְלַיהוָה הַתְּשׁוּעָה:

31. sus mukan l’yom mil’chamah w’laYahúwah hat’shu`ah.

Prov21:31 The horse is prepared for the day of battle, but victory belongs to ܝܗܘܗ.

‹31 ἵππος ἑτοιμάζεται εἰς ἡμέραν πολέμου, παρὰ δὲ κυρίου ἡ βοήθεια.

31 hippos hetoimazetai eis hēmeran polemou, para de kyriou hē boētheia.

A horse is prepared for a day of battle; is by but YHWH help.

Chapter 22

Shavua Reading Schedule (22th sidrah) - Prov 22

:ܫܡܐ ܢܒܚܪ ܫܘܝܢ ܡܥܫܪ ܪܒ ܡܟܣܦ ܘܡܙܗܒ ܚܢ ܛܒ Prov22:1

אנִבְחָר שֵׁם מֵעֹשֶׁר רָב מִכֶּסֶף וּמִזָּהָב חֵן טוֹב:

1. nib’char shem me`osher rab mikeseph umizahab chen tob.

Prov22:1 A good name is to be chosen than great wealth,
favor is better than silver and than gold.

‹22:1› αἱρετώτερον ὄνομα καλὸν ἢ πλοῦτος πολύς,
ὑπὲρ δὲ ἀργύριον καὶ χρυσίον χάρις ἀγαθή.

1 hairetōteron onoma kalon ē ploutos polys,

is more preferred name A good than riches many;
hyper de argyrion kai chrysion charis agathē.
over and silver and gold favor good.

---

2 :יהוה עשה כלם ורש נפגשו עשיר
ב עָשִׁיר וָרָשׁ נִפְגָּשׁוּ עֹשֵׂה כֻלָּם יְהוָה׃

2. `ashir warash niph'gashu `oseh kulam Yahúwah.

Prov22:2 The rich and the poor meet together, יהוה is the maker of them all.

‹2› πλούσιος καὶ πτωχὸς συνήντησαν ἀλλήλοις, ἀμφοτέρους δὲ ὁ κύριος ἐποίησεν.

2 plousios kai ptōchos synēntēsan allēlois, amphoterous de ho kyrios epoiēsen.
Rich and poor meet with one another; both but YHWH made.

---

3 :ענשו נעלמו ורעה ויסתר פתיים עברו
ג עָרוּם רָאָה רָעָה וְיִסְתֵּר פְּתָיִים עָבְרוּ וְנֶעְנָשׁוּ׃

3. `arum ra'ah ra`ah w'yisather uph'thayim `ab'ru w'ne`enashu.

Prov22:3 The prudent sees the evil and hides himself,
but the naive go on, and are punished for it.

‹3› πανοῦργος ἰδὼν πονηρὸν τιμωρούμενον κραταιῶς αὐτὸς παιδεύεται,
οἱ δὲ ἄφρονες παρελθόντες ἐζημιώθησαν.

3 panourgos idōn ponēron timōroumenon krataiōs autos paideuetai,
A clever man seeing the wicked being punished forcefully is himself corrected;
hoi de aphrones parelthontes ezēmiōthēsan.
but the fools passing by are penalized.

---

4 :ענוה יראת יהוה עשר וכבוד וחיים
ד עֵקֶב עֲנָוָה יִרְאַת יְהוָה עֹשֶׁר וְכָבוֹד וְחַיִּים׃

4. `eqeb `anawah yir'ath Yahúwah `osher w'kabod w'chayim.

Prov22:4 The reward of humility and the fear of יהוה are riches, honor and life.

‹4› γενεὰ σοφίας φόβος κυρίου καὶ πλοῦτος καὶ δόξα καὶ ζωή.

4 genea sophias phobos kyriou kai ploutos kai doxa kai zōē.
is the generation of wisdom The fear of YHWH, and riches, and glory, and life.

---

5 :שמר נפשו ירחק מהם צנים פחים בדרך עקש
ה צִנִּים פַּחִים בְּדֶרֶךְ עִקֵּשׁ שׁוֹמֵר נַפְשׁוֹ יִרְחַק מֵהֶם׃

5. tsinim pachim b'derek `iqesh shomer naph'sho yir'chaq mehem.

Prov22:5 Thorns and snares are in the way of the perverse;
he who guards his soul shall be far from them.

‹5› τρίβολοι καὶ παγίδες ἐν ὁδοῖς σκολιαῖς,
ὁ δὲ φυλάσσων τὴν ἑαυτοῦ ψυχὴν ἀφέξεται αὐτῶν.

5 triboloi kai pagides en hodois skoliais,
Thistles and snares are in ways crooked;
ho de phylassōn tēn heautou psychēn aphexetai autōn.

but the one guarding his own soul is at a distance from them.

---

6 :אמשמ מדרך-על לנער חנך ו
ו חֲנֹךְ לַנַּעַר עַל־פִּי דַרְכּוֹ גַּם כִּי־יַזְקִין לֹא־יָסוּר מִמֶּנָּה:

6. chanok lana`ar `al-pi dar'ko gam ki-yaz'qin lo'-yasur mimenah.

Prov22:6 Train up a child in the mouth of his way even
when he is old he shall not depart from it.

---

7 :אמרים ועבד לוה לאיש מלוה
ז עָשִׁיר בְּרָשִׁים יִמְשׁוֹל וְעֶבֶד לוֶה לְאִישׁ מַלְוֶה:

7. `ashir b'rashim yim'shol w'`ebed loeh l'ish mal'weh.

Prov22:7 The rich rules over the poor, and the borrower is servant to a man who lendes.

‹7› πλούσιοι πτωχῶν ἄρξουσιν, καὶ οἰκέται ἰδίοις δεσπόταις δανιοῦσιν.

7 plousioi ptōchōn arxousin, kai oiketai idiois despotais daniousin.
The rich the poor shall control, and servants to their own masters shall lend.

---

8 :אלה יקצור־און ושבט עברתו יכלה
ח זוֹרֵעַ עַוְלָה יִקְצוֹר־אָוֶן וְשֵׁבֶט עֶבְרָתוֹ יִכְלֶה:

8. zore`a `aw'lah yiq'tsor-'awen w'shebet `eb'ratho yik'leh.

Prov22:8 He who sows iniquity shall reap vanity, and the rod of his fury shall perish.

‹8› ὁ σπείρων φαῦλα θερίσει κακά, πληγὴν δὲ ἔργων αὐτοῦ συντελέσει.

8 ho speirōn phaula therisei kaka,
The one sowing heedlessly harvests bad things;
plēgēn de ergōn autou syntelesei.
and the calamity of his works he shall complete.

‹8›a ἄνδρα ἱλαρὸν καὶ δότην εὐλογεῖ ὁ θεός, ματαιότητα δὲ ἔργων αὐτοῦ συντελέσει.

8ā andra hilaron kai dotēn eulogei ho theos,
man A happy and a giver Elohim loves;
mataiotēta de ergōn autou syntelesei.
and the folly of his works he shall end.

---

9 :לחם יברך כי־נתן מלחמו לדל
ט טוֹב־עַיִן הוּא יְבֹרָךְ כִּי־נָתַן מִלַּחְמוֹ לַדָּל:

9. tob-`ayin hu' y'borak ki-nathan milach'mo ladal.

Prov22:9 He who has a good eye, he shall be blessed,
for he gives some of his food to the poor.

‹9› ὁ ἐλεῶν πτωχὸν αὐτὸς διατραφήσεται· τῶν γὰρ ἑαυτοῦ ἄρτων ἔδωκεν τῷ πτωχῷ.

9 ho eleōn ptōchon autos diatraphēsetai;
The one showing mercy on the poor himself nourishes;
tōn gar heautou artōn edōken tō̜ ptōchō̜.
for of his own bread loaves he gives to the poor.

‹9›a νίκην καὶ τιμὴν περιποιεῖται ὁ δῶρα δούς,

τὴν μέντοι ψυχὴν ἀφαιρεῖται τῶν κεκτημένων.

9ā nikēn kai timēn peripoieitai ho dōra dous,

victory and honor procures The one gifts giving;

tēn mentoi psychēn aphaireitai tōn kektēmenōn.

however the life it removes of the ones possessing.

---

10 :יָגֹרֶשׁ לֵץ וְיֵצֵא מָדוֹן וְיִשְׁבֹּת דִּין וְקָלוֹן

10. garesh lets w'yetse' madon w'yish'both din w'qalon.

Prov22:10 Throw out the scoffer, and strife shall go out,
even quarrels and shame shall cease.

‹10› ἔκβαλε ἐκ συνεδρίου λοιμόν, καὶ συνεξελεύσεται αὐτῷ νεῖκος·
ὅταν γὰρ καθίσῃ ἐν συνεδρίῳ, πάντας ἀτιμάζει.

10 ekbale ek synedriou loimon,

Cast out from the Sanhedrin the mischievous one!

kai synexeleusetai autō neikos;

and shall go out together with him altercation.

hotan gar kathisē en synedriō, pantas atimazei.

For whenever he sits in the Sanhedrin all he dishonors.

---

11 :אֹהֵב טְהוֹר־לֵב חֵן שְׂפָתָיו רֵעֵהוּ מֶלֶךְ

11. 'oheb t'hor-leb chen s'phathayu re`ehu melek.

Prov22:11 He who loves purity of heart and grace is on his lips, the king is his friend.

‹11› ἀγαπᾷ κύριος ὁσίας καρδίας, δεκτοὶ δὲ αὐτῷ πάντες ἄμωμοι·
χείλεσιν ποιμαίνει βασιλεύς.

11 agapa kyrios hosias kardias,

YHWH loves sacred hearts;

dektoi de autō pantes amōmoi;

are acceptable and to him all unblemished ones in their ways.

cheilesin poimainei basileus.

with his lips tends A king.

---

12 :עֵינֵי יָהוָה נָצְרוּ דָעַת וַיְסַלֵּף דִּבְרֵי בוֹגֵד

12. `eyney Yahúwah nats'ru da`ath way'saleph dib'rey boged.

Prov22:12 The eyes of יהוה preserve knowledge,
but He overthrows the words of the treacherous man.

‹12› οἱ δὲ ὀφθαλμοὶ κυρίου διατηροῦσιν αἴσθησιν, φαυλίζει δὲ λόγους παράνομος.

12 hoi de ophthalmoi kyriou diatērousin aisthēsin,

But the eyes of YHWH carefully keep good sense;

phaulizei de logous paranomos.

but he treats as worthless the words of a lawbreaker.

:אֶרְצַח אֲרִי בַּחוּץ בְּתוֹךְ רְחֹבוֹת 13
יג אָמַר עָצֵל אֲרִי בַּחוּץ בְּתוֹךְ רְחֹבוֹת אֵרָצֵחַ:

13. ‘amar `atsel ‘ari bachuts b’thok r’choboth ‘eratseach.

Prov22:13 The sluggard says, there is a lion outside;
I shall be killed in the midst of the streets!

‹13› προφασίζεται καὶ λέγει ὀκνηρός
Λέων ἐν ταῖς ὁδοῖς, ἐν δὲ ταῖς πλατείαις φονευταί.

13 prophasizetai kai legei oknēros
makes an excuse and says The lazy one,
Leōn en tais hodois, en de tais plateiais phoneutai.
There is a lion in the streets and in the squares are murderers.

:יְהוָה יִפּוֹל-שָׁם 14
יד שׁוּחָה עֲמֻקָּה פִּי זָרוֹת זְעוּם יְהוָה יִפּוֹל-שָׁם:

14. shuchah `amuqah pi zaroth z’`um Yahúwah yipol-sham.

Prov22:14 The mouth of an adulteress is a deep pit;
he who is cursed of YHWH shall fall therein.

‹14› βόθρος βαθὺς στόμα παρανόμου,
ὁ δὲ μισηθεὶς ὑπὸ κυρίου ἐμπεσεῖται εἰς αὐτόν.

14 bothros bathys stoma paranomou,
cesspool is a deep The mouth of a lawbreaker;
ho de misētheis hypo kyriou empeseitai eis auton.
and the one being detested by YHWH shall fall into it.

‹14› a εἰσὶν ὁδοὶ κακαὶ ἐνώπιον ἀνδρός, καὶ οὐκ ἀγαπᾷ τοῦ ἀποστρέψαι ἀπ’ αὐτῶν·
ἀποστρέφειν δὲ δεῖ ἀπὸ ὁδοῦ σκολιᾶς καὶ κακῆς.

14ā eisin hodoi kakai enōpion andros,
Evil ways are before a man,
kai ouk agapą tou apostrepsai ap’ autōn;
and he does not like to turn away from them;
apostrephein de dei apo hodou skolias kai kakēs.
but it is needful to turn aside from a perverse and bad way.

:יַרְחִיקֶנָּה מִמֶּנּוּ 15
טו אִוֶּלֶת קְשׁוּרָה בְּלֶב-נָעַר שֵׁבֶט מוּסָר יַרְחִיקֶנָּה מִמֶּנּוּ:

15. ‘iueleth q’shurah b’leb-na`ar shebet musar yar’chiqenah mimenu.

Prov22:15 Foolishness is bound up in the heart of a child;
the rod of discipline shall drive it far from him.

‹15› ἄνοια ἐξῆπται καρδίας νέου, ῥάβδος δὲ καὶ παιδεία μακρὰν ἀπ’ αὐτοῦ.

15 anoia exēptai kardias neou,
Thoughtlessness lights up the heart of a young person;
hrabdos de kai paideia makran ap’ autou.
but and instruction shall drive it far from him.

:לְמַחְסוֹר אַךְ־עָשִׁיר לוֹ נֹתֵן לְהַרְבּוֹת עֹשֵׁק דָּל 16

טז עֹשֵׁק דָּל לְהַרְבּוֹת לוֹ נֹתֵן לְעָשִׁיר אַךְ־לְמַחְסוֹר:

16. `osheq dal l'har'both lo nothen l'`ashir 'ak-l'mach'sor.

Prov22:16 He who oppresses the poor to multiply for himself or who gives to the rich, shall only come to poverty.

‹16› ὁ συκοφαντῶν πένητα πολλὰ ποιεῖ τὰ ἑαυτοῦ·
δίδωσιν δὲ πλουσίῳ ἐπ' ἐλάσσονι.

16 ho sykophantōn penēta polla poiei ta heautou;
The one estorting the needy many produces for himself evils;
didōsin de plousiō̃ ep' elassoni.
and he gives to the rich to make it less.

:אֲזָנְךָ וּשְׁמַע דִּבְרֵי חֲכָמִים וְלִבְּךָ תָּשִׁית לְדַעְתִּי 17

יז הַט אָזְנְךָ וּשְׁמַע דִּבְרֵי חֲכָמִים וְלִבְּךָ תָּשִׁית לְדַעְתִּי:

17. hat 'az'n'ak ush'ma` dib'rey chakamim w'lib'ak tashith l'da`'ti.

Prov22:17 Incline your ear and hear the words of the wise,
and apply your heart to my knowledge;

‹17› Λόγοις σοφῶν παράβαλλε σὸν οὖς καὶ ἄκουε ἐμὸν λόγον,
τὴν δὲ σὴν καρδίαν ἐπίστησον, ἵνα γνῷς ὅτι καλοί εἰσιν·

17 Logois sophōn paraballe son ous kai akoue emon logon,
to the words of the wise Set aside your ear, and hear my words!
tēn de sēn kardian epistēson, hina gnōs hoti kaloi eisin;
and your heart set that you should know that they are good,

אֲלֵיכֶם־בְּשִׂפְתֶיךָ: יִכּוֹנוּ יַחְדָּו עַל־בִּטְנֶךָ תִּשְׁמְרֵם בְּבִטְנֶךָ כִּי־נָעִים כִּי־תִשְׁמָרֵם 18

יח כִּי־נָעִים כִּי־תִשְׁמְרֵם בְּבִטְנֶךָ יִכּוֹנוּ יַחְדָּו עַל־שְׂפָתֶיךָ:

18. ki-na`im ki-thish'm'rem b'bit'neak yikonu yach'daw `al-s'phatheyak.

Prov22:18 For it shall be pleasant if you keep them within you,
that they shall all be fixed together on your lips.

‹18› καὶ ἐὰν ἐμβάλῃς αὐτοὺς εἰς τὴν καρδίαν σου,
εὐφρανοῦσίν σε ἅμα ἐπὶ σοῖς χείλεσιν,

18 kai ean embalēs autous eis tēn kardian sou,
and if you put them in your heart,
euphranousin se hama epi sois cheilesin,
they shall gladden you at the same time upon your lips;

:אֶתְּכָה־הַיּוֹם אַף־אָתָּה: הוֹדַעְתִּיךָ הַיּוֹם לִהְיוֹת בַּיְהוָה מִבְטַחֶךָ 19

יט לִהְיוֹת בַּיְהוָה מִבְטַחֶךָ הוֹדַעְתִּיךָ הַיּוֹם אַף־אָתָּה:

19. lih'yoth baYahúwah mib'tacheak hoda`'tiak hayom 'aph-'atah.

Prov22:19 So that your trust may be in יהוה, I have taught you today, even you.

‹19› ἵνα σου γένηται ἐπὶ κύριον ἡ ἐλπὶς καὶ γνωρίσῃ σοι τὴν ὁδὸν αὐτοῦ.

19 hina sou genētai epi kyrion hē elpis kai gnōrisē̃ soi tēn hodon autou.

that your should be upon YHWH hope, he shall make known to you his way;

:אוֹתָךְ שִׁלְשׁוֹם בְּמוֹעֵצוֹת וָדָעַת 20

כ הֲלֹא כָתַבְתִּי לְךָ שִׁלְשׁוֹם בְּמוֹעֵצוֹת וָדָעַת:

20. halo' kathab'ti l'k shil'shom b'mo`etsoth wada`ath.

Prov22:20 Have I not written to you three times of counsels and knowledge,

‹20› καὶ σὺ δὲ ἀπόγραψαι αὐτὰ σεαυτῷ τρισσῶς
εἰς βουλὴν καὶ γνῶσιν ἐπὶ τὸ πλάτος τῆς καρδίας σου.

20 kai sy de apograpsai auta seautō trissōs
but also you register them to yourself, even thrice
eis boulēn kai gnōsin epi to platos tēs kardias sou.
for counsel and knowledge! on the table of your heart

:יָדִיעֲךָ קֹשְׁטְ אִמְרֵי אֱמֶת לְהָשִׁיב אֲמָרִים אֱמֶת לְשֹׁלְחֶיךָ 21

כא לְהוֹדִיעֲךָ קֹשְׁטְ אִמְרֵי אֱמֶת לְהָשִׁיב אֲמָרִים אֱמֶת לְשֹׁלְחֶיךָ: פ

21. l'hodi`ak qosh't' 'im'rey 'emeth l'hashib 'amarim 'emeth l'shol'cheyak.

Prov22:21 To cause you know the certainty of the words of truth;
that you may correctly answer the words of truth to those who sent you?

‹21› διδάσκω οὖν σε ἀληθῆ λόγον καὶ γνῶσιν ἀγαθὴν ὑπακούειν
τοῦ ἀποκρίνεσθαι λόγους ἀληθείας τοῖς προβαλλομένοις σοι.

21 didaskō oun se alēthē logon kai gnōsin agathēn hypakouein
I teach you then a true word knowledge good to hearken to;
tou apokrinesthai logous alētheias tois proballomenois soi.
for you to answer words of truth to the one propounding things to you.

:דַּל־הוּא וְאַל־תְּדַכֵּא עָנִי בַּשָּׁעַר 22

כב אַל־תִּגְזָל־דָּל כִּי דַל־הוּא וְאַל־תְּדַכֵּא עָנִי בַּשָּׁעַר:

22. 'al-tig'zal-dal ki dal-hu' w'al-t'dake' `ani basha`ar.

Prov22:22 Do not rob the poor because he is poor, nor crush the afflicted at the gate;

‹22› Μὴ ἀποβιάζου πένητα, πτωχὸς γάρ ἐστιν,
καὶ μὴ ἀτιμάσῃς ἀσθενῆ ἐν πύλαις·

22 Mē apobiazou penēta, ptōchos gar estin,
Do not repel the needy! poor for he is.
kai mē atimasēs asthenē en pylais;
And you shall not dishonor the weak at the gates;

:נַפְשׁ־קֹבְעֵיהֶם נָפֶשׁ 23

כג כִּי־יָהוָה יָרִיב רִיבָם וְקָבַע אֶת־קֹבְעֵיהֶם נָפֶשׁ:

23. ki-Yahúwah yarib ribam w'qaba` 'eth-qob'`eyhem naphesh.

Prov22:23 For יהוה shall plead their case and take the soul of those who rob them.

‹23› ὁ γὰρ κύριος κρινεῖ αὐτοῦ τὴν κρίσιν, καὶ ῥύσῃ σὴν ἄσυλον ψυχήν.

23 ho gar kyrios krinei autou tēn krisin,

for YHWH shall arbitrate his cause,
kai hrysẹ̄ sēn asylon psychēn.
and you shall rescue your against reprisal soul.

---

24 :אל־תתרע את־בעל אף ואת־איש חמות לא תבוא

כד אַל־תִּתְרַע אֶת־בַּעַל אָף וְאֶת־אִישׁ חֵמוֹת לֹא תָבוֹא׃

24. 'al-tith'ra` 'eth-ba`al 'aph w'eth-'ish chemoth lo' thabo'.

Prov22:24 Do not associate with a possessor of anger; nor go with a man of fury,

‹24› μὴ ἴσθι ἑταῖρος ἀνδρὶ θυμώδει, φίλῳ δὲ ὀργίλῳ μὴ συναυλίζου,

24 mē isthi hetairos andri thymōdei,
Be not a companion to a man inclined to rage!
philọ̄ de orgilọ̄ mē synaulizou,
and a friend prone to anger do not lodge with!

---

25 :פן־תאלף ארחתו ולקחת מוקש לנפשך

כה פֶּן־תֶּאֱלַף אָרְחָתוֹ וְלָקַחְתָּ מוֹקֵשׁ לְנַפְשֶׁךָ׃

25. pen-te'elaph 'ar'chatho w'laqach'at moqesh l'naph'sheak.

Prov22:25 Lest you learn his ways and get a snare to your soul.

‹25› μήποτε μάθῃς τῶν ὁδῶν αὐτοῦ καὶ λάβῃς βρόχους τῇ σῇ ψυχῇ.

25 mēpote mathẹ̄s tōn hodōn autou
lest at any time you should learn of his ways,
kai labẹ̄s brochous tẹ̄ sẹ̄ psychẹ̄.
and should receive nooses for your soul.

---

26 :אל־תהי בתקעי־כף בערבים משאות

כו אַל־תְּהִי בְתֹקְעֵי־כָף בַּעֹרְבִים מַשָּׁאוֹת׃

26. 'al-t'hi b'thoq'`ey-kaph ba`or'bim masha'oth.

Prov22:26 Do not be among those who strike the palm,
among those who are for sureties for debts.

‹26› μὴ δίδου σεαυτὸν εἰς ἐγγύην αἰσχυνόμενος πρόσωπον·

26 mē didou seauton eis eggyēn aischynomenos prosōpon;
Do not give yourself for surety! shaming the face,

---

27 :אם־אין־לך לשלם למה יקח משכבך מתחתיך

כז אִם־אֵין־לְךָ לְשַׁלֵּם לָמָּה יִקַּח מִשְׁכָּבְךָ מִתַּחְתֶּיךָ׃

27. 'im-'eyn-l'k l'shalem lamah yiqach mish'kab'ak mitach'teyak.

Prov22:27 If you have nothing with which to pay,
Why should he take your bed from under you?

‹27› ἐὰν γὰρ μὴ ἔχῃς πόθεν ἀποτείσῃς,
λήμψονται τὸ στρῶμα τὸ ὑπὸ τὰς πλευράς σου.

27 ean gar mē echẹ̄s pothen apoteisẹ̄s,
for if you should not have from any place to pay,

lēmpsontai to strōma to hypo tas pleuras sou.
they shall take the bedding under your sides.

---

28 אל־תסג גבול עולם אשר עשו אבותיך׃

כח אַל־תַּסֵּג גְּבוּל עוֹלָם אֲשֶׁר עָשׂוּ אֲבוֹתֶיךָ׃

28. 'al-taseg g'bul `olam 'asher `asu 'abotheyak.

Prov22:28 Do not move the ancient boundary which your fathers have set.

‹28› μὴ μέταιρε ὅρια αἰώνια, ἃ ἔθεντο οἱ πατέρες σου.

28 mē metaire horia aiōnia, ha ethento hoi pateres sou.
Do not remove boundaries the everlasting! which set your fathers.

---

29 חזיתה איש מהיר במלאכתו לפני־מלכים יתיצב
בל־יתיצב לפני חשכים׃

כט חָזִיתָ אִישׁ מָהִיר בִּמְלַאכְתּוֹ לִפְנֵי־מְלָכִים יִתְיַצָּב
בַּל־יִתְיַצֵּב לִפְנֵי חֲשֻׁכִּים׃ פ

29. chaziath 'ish mahir bim'la'k'to liph'ney-m'lakim yith'yatsab bal-yith'yatseb liph'ney chashukim.

Prov22:29 Do you see a man skilled in his work? He shall stand before kings;
He shall not stand before obscure men.

‹29› ὁρατικὸν ἄνδρα καὶ ὀξὺν ἐν τοῖς ἔργοις αὐτοῦ βασιλεῦσι δεῖ παρεστάναι
καὶ μὴ παρεστάναι ἀνδράσι νωθροῖς.

29 horatikon andra kai oxyn en tois ergois autou basileusi dei parestanai
An observant man, and one sharp in his works kings must stand beside,
kai mē parestanai andrasi nōthrois.
and should not stand beside men dull.

Chapter 23

Shavua Reading Schedule (23th sidrah) - Prov 23

1 כי־תשב ללחום את־מושל בין תבין את־אשר לפניך׃

א כִּי־תֵשֵׁב לִלְחוֹם אֶת־מוֹשֵׁל בִּין תָּבִין אֶת־אֲשֶׁר לְפָנֶיךָ׃

1. ki-thesheb lil'chom 'eth-moshel bin tabin 'eth-'asher l'phaneyak.

Prov23:1 When you sit down to dine with a ruler, consider carefully what is before you,

‹23:1› ἐὰν καθίσῃς δειπνεῖν ἐπὶ τραπέζης δυναστῶν,
νοητῶς νόει τὰ παρατιθέμενά σοι

1 ean kathisēs deipnein epi trapezēs dynastōn,
If you should sit to have supper at the table of a monarch,
noētōs noei ta paratithemena soi
intelligibly comprehend the things being placed near you!

---

2 ושמת שכין בלעך אם־בעל נפש אתה׃

ב וְשַׂמְתָּ שַׂכִּין בְּלֹעֶךָ אִם־בַּעַל נֶפֶשׁ אָתָּה׃

2. w'sam'at sakin b'lo`ek 'im-ba`al nephesh 'atah.

Prov23:2 And put a knife to your throat if you are a possessor of soul.

‹2› καὶ ἐπίβαλλε τὴν χεῖρά σου εἰδὼς ὅτι τοιαῦτά σε δεῖ παρασκευάσαι·

2 kai epiballe tēn cheira sou
And give attention to your hand!
eidōs hoti toiauta se dei paraskeuasai;
beholding that for such things for you it a must to make preparations;

---

3 :תַּרְגֵּמֹתָיו תֹּאבֵל אַל־תִּתְאָו לְמַטְעַמּוֹתָיו וְהוּא לֶחֶם כְּזָבִים

ג אַל־תִּתְאָו לְמַטְעַמּוֹתָיו וְהוּא לֶחֶם כְּזָבִים:

3. 'al-tith'aw l'mat'`amothayu w'hu' lechem k'zabim.

Prov23:3 Do not desire his delicacies, for it is the bread of lies.

‹3› εἰ δὲ ἀπληστότερος εἶ, μὴ ἐπιθύμει τῶν ἐδεσμάτων αὐτοῦ,
ταῦτα γὰρ ἔχεται ζωῆς ψευδοῦς.

3 ei de aplēstoteros ei, mē epithymei tōn edesmatōn autou,
but if you are insatiable, do not desire his food;
tauta gar echetai zōēs pseudous.
for these have life a false.

---

4 :לְהַעֲשִׁיר מִבִּינָתְךָ חֲדָל

ד אַל־תִּיגַע לְהַעֲשִׁיר מִבִּינָתְךָ חֲדָל:

4. 'al-tiga` l'ha`ashir mibinath'ak chadal.

Prov23:4 Do not labor to be rich; cease from your own understanding.

‹4› μὴ παρεκτείνου πένης ὢν πλουσίῳ, τῇ δὲ σῇ ἐννοίᾳ ἀπόσχου·

4 mē parekteinou penēs ōn plousiō̱,
Do not reach forth, needy being to the rich!
tē̱ de sē̱ ennoią aposchou;
but in your insight be at a distance!

---

5 :הֲתָעוּף עֵינֶיךָ בּוֹ וְאֵינֶנּוּ כִּי עָשׂוֹה יַעֲשֶׂה־לּוֹ כְּנָפַיִם כְּנֶשֶׁר וְעָיֵף הַשָּׁמָיִם

ה הֲתָעוּף עֵינֶיךָ בּוֹ וְאֵינֶנּוּ כִּי עָשׂוֹה יַעֲשֶׂה־לּוֹ כְּנָפַיִם כְּנֶשֶׁר וְעָיֵף הַשָּׁמָיִם: פ

5. hatha`uph `eyneyak bo w'eynenu
ki `asoh ya`aseh-lo k'naphayim k'nesher w'`ayeph hashamayim.

Prov23:5 When you set your eyes on it, it is gone.
For riches certainly makes for itself wings like an eagle that flies toward the heavens.

‹5› ἐὰν ἐπιστήσῃς τὸ σὸν ὄμμα πρὸς αὐτόν, οὐδαμοῦ φανεῖται,
κατεσκεύασται γὰρ αὐτῷ πτέρυγες ὥσπερ ἀετοῦ,
καὶ ὑποστρέφει εἰς τὸν οἶκον τοῦ προεστηκότος αὐτοῦ.

5 ean epistēsē̱s to son omma pros auton, oudamou phaneitai,
If you set your eye upon him, he shall not at all appear;
kateskeuastai gar autō̱ pteryges hōsper aetou,

for there are carefully prepared for him wings as of an eagle,
kai hypostrephei eis ton oikon tou proestēkotos autou.
and he returns to the house being set for him.

---

6 :יערמוסמל יאמרר-לאי ינרו ונא מחל-מא מחל-לא
ו אַל־תִּלְחַם אֶת־לֶחֶם רַע עָיִן וְאַל־תִּתְאָו לְמַטְעַמּוֹתָיו׃

6. 'al-til'cham 'eth-lechem ra` `ayin w'al-tith'aw l'mat'`amothayu.

Prov23:6 Do not eat the bread of one having an evil eyes, nor desire his delicacies;

‹6› μὴ συνδείπνει ἀνδρὶ βασκάνῳ μηδὲ ἐπιθύμει τῶν βρωμάτων αὐτοῦ·

6 mē syndeipnei andri baskanō mēde epithymei tōn brōmatōn autou;
Do not dine with man a bewitching, nor desire his foods;

---

7 לבמ אמרי-מב יחשבנו כן-הוא אכל
:ומתה יאמר לך ולבו בל-עמך׃
ז כִּי כְּמוֹ־שָׁעַר בְּנַפְשׁוֹ כֵּן־הוּא אֱכֹל
וּשְׁתֵה יֹאמַר לָךְ וְלִבּוֹ בַּל־עִמָּךְ׃

7. ki k'mo-sha`ar b'naph'sho ken-hu' 'ekol ush'theh yo'mar lak w'libo bal-`imak.

Prov23:7 For as he thinks within his soul, so he is. He says to you, Eat and drink!
But his heart is not with you.

‹7› ὃν τρόπον γὰρ εἴ τις καταπίοι τρίχα, οὕτως ἐσθίει καὶ πίνει.

7 hon tropon gar ei tis katapioi tricha, houtōs esthiei kai pinei.
in which manner for as if any may swallow down a hair, thus he eats and drinks;

---

8 :מרמרוסמ ומרגל חמור המקרקם חלמת-מחר
ח פִּתְּךָ־אָכַלְתָּ תְּקִיאֶנָּה וְשִׁחַתָּ דְּבָרֶיךָ הַנְּעִימִים׃

8. pit'ak-'akal'at th'qi'enah w'shichaat d'bareyak han'`imim.

Prov23:8 You shall vomit up the morsel you have eaten, and waste your sweet words.

‹8› μηδὲ πρὸς σὲ εἰσαγάγῃς αὐτὸν καὶ φάγῃς τὸν ψωμόν σου μετ' αὐτοῦ·
ἐξεμέσει γὰρ αὐτὸν καὶ λυμανεῖται τοὺς λόγους σου τοὺς καλούς.

8 mēde pros se eisagagēs auton kai phagēs ton psōmon sou met' autou;
nor to yourself should you bring him, nor you should eat your morsel with him,
exemesei gar auton kai lymaneitai tous logous sou tous kalous.
for he shall vomit it, and lay waste words your good.

---

9 :מרלמ למול סיגר-רמ מגמח-לא לרחמ רמסגל
ט בְּאָזְנֵי כְסִיל אַל־תְּדַבֵּר כִּי־יָבוּז לְשֵׂכֶל מִלֶּיךָ׃

9. b'az'ney k'sil 'al-t'daber ki-yabuz l'sekel mileyak.

Prov23:9 Do not speak in the ears of a fool,
for he shall despise the wisdom of your words.

‹9› εἰς ὦτα ἄφρονος μηδὲν λέγε, μήποτε μυκτηρίσῃ τοὺς συνετοὺς λόγους σου.

9 eis ōta aphronos mēden lege,
into the ears of a fool Do not speak!

mēpote myktērisē tous synetous logous sou.
lest at any time he sneer at discerning your words.

---

10 :אל־תסג גבול עולם ובשדי יתומים אל־תבא
י אַל־תַּסֵּג גְּבוּל עוֹלָם וּבִשְׂדֵי יְתוֹמִים אַל־תָּבֹא׃

10. 'al-taseg g'bul `olam ubis'dey y'thomim 'al-tabo'.

Prov23:10 Do not move the ancient boundary nor go into the fields of the fatherless,

‹10› μὴ μεταθῇς ὅρια αἰώνια, εἰς δὲ κτῆμα ὀρφανῶν μὴ εἰσέλθῃς·
10 mē metathēs horia aiōnia,
You should not transpose boundaries the everlasting;
eis de ktēma orphanōn mē eiselthēs;
and to the possession of orphans you should not enter to take;

---

11 :כי־גאלם חזק הוא־יריב אתך
יא כִּי־גֹאֲלָם חָזָק הוּא־יָרִיב אִתָּךְ׃

11. ki-go'alam chazaq hu'-yarib 'eth-ribam 'itak.

Prov23:11 For their Redeemer, He is strong; He shall plead their case against you.

‹11› ὁ γὰρ λυτρούμενος αὐτοὺς κύριος κραταιός ἐστιν
καὶ κρινεῖ τὴν κρίσιν αὐτῶν μετὰ σοῦ.
11 ho gar lytroumenos autous kyrios krataios estin
for the one ransoming them is YHWH; he is strong,
kai krinei tēn krisin autōn meta sou.
and he arbitrates their case with you.

---

12 :הביאה למוסר לבך ואזנך לאמרי־דעת
יב הָבִיאָה לַמּוּסָר לִבֶּךָ וְאָזְנְךָ לְאִמְרֵי־דָעַת׃

12. habi'ah lamusar libeak w'az'neak l'im'rey-da`ath.

Prov23:12 Apply your heart to discipline and your ears to words of knowledge.

‹12› δὸς εἰς παιδείαν τὴν καρδίαν σου,
τὰ δὲ ὦτά σου ἑτοίμασον λόγοις αἰσθήσεως.
12 dos eis paideian tēn kardian sou,
Give for instruction heart your!
ta de ōta sou hetoimason logois aisthēseōs.
and your ears prepare for words of good sense!

---

13 :אל־תמנע מנער מוסר כי־תכנו בשבט לא ימות
יג אַל־תִּמְנַע מִנַּעַר מוּסָר כִּי־תַכֶּנּוּ בַשֵּׁבֶט לֹא יָמוּת׃

13. 'al-tim'na` mina`ar musar ki-thakenu bashebet lo' yamuth.

Prov23:13 Do not hold back discipline from the child,
although you strike him with the rod, he shall not die.

‹13› μὴ ἀπόσχῃ νήπιον παιδεύειν, ὅτι ἐὰν πατάξῃς αὐτὸν ῥάβδῳ, οὐ μὴ ἀποθάνῃ·
13 mē aposchē nēpion paideuein,

You shall not be at a distance the simple to correct;
hoti ean pataxēs auton hrabdō̧, ou mē apothanȩ̄;
for if you strike him with a rod in no way should he die.

:לא־תמנע מיסר נער כי תכנו בשבט לא־ימות׃ 14
יד אַתָּה בַשֵּׁבֶט תַּכֶּנּוּ וְנַפְשׁוֹ מִשְּׁאוֹל תַּצִּיל׃

14. 'atah bashebet takenu w'naph'sho miSh'ol tatsil.

Prov23:14 You shall strike him with the rod and rescue his soul from Sheol.

‹14› σὺ μὲν γὰρ πατάξεις αὐτὸν ῥάβδῳ, τὴν δὲ ψυχὴν αὐτοῦ ἐκ θανάτου ῥύσῃ.
14 sy men gar pataxeis auton hrabdō̧, tēn de psychēn autou ek thanatou hrysȩ̄.
Forasmuch as you struck him with a rod, then his soul from death you rescued.

:אתה־בני אם־חכם לבך ישמח לבי גם־אני׃ 15
טו בְּנִי אִם־חָכַם לִבֶּךָ יִשְׂמַח לִבִּי גַּם־אָנִי׃

15. b'ni 'im-chakam libeak yis'mach libi gam-'ani.

Prov23:15 My son, if your heart is wise, my own heart also shall be glad, even mine;

‹15› υἱέ, ἐὰν σοφὴ γένηταί σου ἡ καρδία, εὐφρανεῖς καὶ τὴν ἐμὴν καρδίαν,
15 huie, ean sophē genētai sou hē kardia, euphraneis kai tēn emēn kardian,
O son, if wise you should make your heart, you shall gladden also my heart;

:תעלזנה כליותי בדבר שפתיך מישרים׃ 16
טז וְתַעְלֹזְנָה כִלְיוֹתַי בְּדַבֵּר שְׂפָתֶיךָ מֵישָׁרִים׃

16. w'tha`'loz'nah kil'yothay b'daber s'phatheyak meysharim.

Prov23:16 And my reins shall rejoice when your lips speak what is right.

‹16› καὶ ἐνδιατρίψει λόγοις τὰ σὰ χείλη πρὸς τὰ ἐμὰ χείλη, ἐὰν ὀρθὰ ὦσιν.
16 kai endiatripsei logois ta sa cheilē
and shall spend time the words of your lips
pros ta ema cheilē, ean ortha ōsin.
with my lips, if they should be straight.

:יתרא־לב אל־יקנא לבך בחטאים כי אם־ביראת־יהוה כל־היום׃ 17
יז אַל־יְקַנֵּא לִבְּךָ בַּחַטָּאִים כִּי אִם־בְּיִרְאַת־יְהוָה כָּל־הַיּוֹם׃

17. 'al-y'qane' lib'ak bachata'im ki 'im-b'yir'ath-Yahúwah kal-hayom.

Prov23:17 Do not let your heart envy sinners,
but live in the fear of [illegible] all the day long.

‹17› μὴ ζηλούτω ἡ καρδία σου ἁμαρτωλούς,
ἀλλὰ ἐν φόβῳ κυρίου ἴσθι ὅλην τὴν ἡμέραν·
17 mē zēloutō hē kardia sou hamartōlous,
Let not be jealous your heart of sinners,
alla en phobō̧ kyriou isthi holēn tēn hēmeran;
but in the fear of YHWH be the whole day!

:כי אם־יש אחרית ותקותך לא תכרת׃ 18

יח כִּי אִם־יֵשׁ אַחֲרִית וְתִקְוָתְךָ לֹא תִכָּרֵת׃

18. ki ‘im-yesh ‘acharith w’thiq’wath’ak lo’ thikareth.

Prov23:18 For surely there is a future, and your hope shall not be cut off.

‹18› ἐὰν γὰρ τηρήσῃς αὐτά, ἔσται σοι ἔκγονα, ἡ δὲ ἐλπίς σου οὐκ ἀποστήσεται.

18 ean gar tērēsēs auta, estai soi ekgona,
For if you should give heed to these things there shall be a progeny for you,
hē de elpis sou ouk apostēsetai.
and your hope shall not leave .

---

19 :ᾯᾷᾳ ᾯᾳᾷᾳ ᾳᾠᾷᾳ ᾯᾯᾷᾳ ᾳᾷᾳ ᾳᾷᾳ-ᾳᾯᾠ

יט שְׁמַע־אַתָּה בְנִי וַחֲכָם וְאַשֵּׁר בַּדֶּרֶךְ לִבֶּךָ׃

19. sh’ma`-‘atah b’ni wachakam w’asher baderek libeak.

Prov23:19 Hear you, my son, and be wise, and direct your heart in the way.

‹19› ἄκουε, υἱέ, καὶ σοφὸς γίνου καὶ κατεύθυνε ἐννοίας σῆς καρδίας·

19 akoue, huie, kai sophos ginou kai kateuthyne ennoias sēs kardias;
Hear, O son, and wise be, and straighten out the reflections of your heart!

---

20 :ᾳᾯᾷ ᾳᾠᾳ ᾳᾷᾷᾷᾳ ᾳᾳᾳ-ᾳᾳᾳᾷᾳ ᾳᾳᾷ-ᾷᾳ

כ אַל־תְּהִי בְסֹבְאֵי־יָיִן בְּזֹלְלֵי בָשָׂר לָמוֹ׃

20. ‘al-t’hi b’sob’ey-yayin b’zolaley basar lamo.

Prov23:20 Do not be among winebibbers;
among the ones being gluttonous of flesh for them;

‹20› μὴ ἴσθι οἰνοπότης μηδὲ ἐκτείνου συμβολαῖς κρεῶν τε ἀγορασμοῖς·

20 mē isthi oinopotēs mēde ekteinou symbolais kreōn te agorasmois;
Do not be a winebibber, nor stretch out couplings of meats nor purchasings!

---

21 :ᾳᾯᾳᾳ ᾳᾳᾳᾷᾷ ᾯᾳᾳᾳᾳᾳᾳ ᾳᾳᾳᾳ ᾷᾷᾳᾳᾳ ᾳᾳᾳ-ᾳᾯ

כא כִּי־סֹבֵא וְזוֹלֵל יִוָּרֵשׁ וּקְרָעִים תַּלְבִּישׁ נוּמָה׃

21. ki-sobe’ w’zolel yiuaresh uq’ra`im tal’bish numah.

Prov23:21 For the drinkard and the glutton are dispossessed,
and drowsiness shall clothe a man with rags.

‹21› πᾶς γὰρ μέθυσος καὶ πορνοκόπος πτωχεύσει,
καὶ ἐνδύσεται διερρηγμένα καὶ ῥακώδη πᾶς ὑπνώδης.

21 pas gar methysos kai pornokopos ptōcheusei,
For every intoxicated one and whoremonger shall be poor;
kai endysetai dierrēgmena kai hrakōdē pas hypnōdēs.
and shall put on torn and ragged garments every sleepy one.

---

22 :ᾯᾯᾳ ᾳᾯᾳᾠ-ᾳᾯ ᾠᾯᾳᾳ-ᾷᾳᾳᾯ ᾯᾳᾷᾳ ᾳᾠ ᾯᾳᾳᾳᾷ ᾯᾯᾳ

כב שְׁמַע לְאָבִיךָ זֶה יְלָדֶךָ וְאַל־תָּבוּז כִּי־זָקְנָה אִמֶּךָ׃

22. sh’ma` l’abik zeh y’ladek w’al-tabuz ki-zaq’nah ‘imeak.

Prov23:22 Listen to your father who begot you,

and do not despise your mother when she is old.

‹22› ἄκουε, υἱέ, πατρὸς τοῦ γεννήσαντός σε
καὶ μὴ καταφρόνει ὅτι γεγήρακέν σου ἡ μήτηρ.
22 akoue, huie, patros tou gennēsantos se
Hear, O son, the father engendering you,
kai mē kataphronei hoti gegēraken sou hē mētēr.
and do not disdain that has grown old your mother!

---

23 :אמת קנה ואל־תמכר חכמה ומוסר ובינה
כג אֱמֶת קְנֵה וְאַל־תִּמְכֹּר חָכְמָה וּמוּסָר וּבִינָה׃
23. 'emeth q'neh w'al-tim'kor chak'mah umusar ubinah.

Prov23:23 Acquire truth, and do not sell it,
also wisdom and instruction and understanding.

---

24 :יגיל אביו צדיק יולד חכם וישמח־בו
כד גּוֹל יָגוּל אֲבִי צַדִּיק יוֹלֵד חָכָם וְיִשְׂמַח־בּוֹ׃
24. gol yagul 'abi tsadiq yoled chakam w'yis'mach-bo.

Prov23:24 The father of the righteous shall greatly rejoice,
and he who begets a wise son shall be glad in him.

‹24› καλῶς ἐκτρέφει πατὴρ δίκαιος, ἐπὶ δὲ υἱῷ σοφῷ εὐφραίνεται ἡ ψυχὴ αὐτοῦ·
24 kalōs ektrephei patēr dikaios, epi de huiō̱ sophō̱ euphrainetai hē psychē autou;
well nourishes father A just; by and son a wise is gladdened his soul.

---

25 :יאביך ואמך ותגל יולדתך
כה יִשְׂמַח־אָבִיךָ וְאִמֶּךָ וְתָגֵל יוֹלַדְתֶּךָ׃
25 . yis'mach-'abiak w'imeak w'thagel yolad'tek.

Prov23:25 Let your father and your mother be glad,
and let her rejoice who gave birth to you.

‹25› εὐφραινέσθω ὁ πατὴρ καὶ ἡ μήτηρ ἐπὶ σοί, καὶ χαιρέτω ἡ τεκοῦσά σε.
25 euphrainesthō ho patēr kai hē mētēr epi soi,
Let your be glad father and mother over you,
kai chairetō hē tekousa se.
and let rejoice the one who gave birth to you!

---

26 :בני לבך לי ועיניך דרכי תרצנה
כו תְּנָה־בְנִי לִבְּךָ לִי וְעֵינֶיךָ דְּרָכַי תִּרְצֶנָה׃
26. t'nah-b'ni lib'ak li w'`eyneyak d'rakay tir'tsenah.

Prov23:26 Give me your heart, my son, and let your eyes delight in my ways.

‹26› δός μοι, υἱέ, σὴν καρδίαν, οἱ δὲ σοὶ ὀφθαλμοὶ ἐμὰς ὁδοὺς τηρείτωσαν·
26 dos moi, huie, sēn kardian, hoi de soi ophthalmoi emas hodous tēreitōsan;
Give to me, O son, your heart, and let your eyes my ways give heed to!

---

27 :זרות עמקה ובאר צרה

כז כִּי־שׁוּחָה עֲמֻקָּה זוֹנָה וּבְאֵר צָרָה נָכְרִיָּה׃

27. ki-shuchah `amuqah zonah ub'er tsarah nak'riah.

Prov23:27 For a harlot is a deep pit and a strange woman is a narrow well.

‹27› πίθος γὰρ τετρημένος ἐστὶν ἀλλότριος οἶκος, καὶ φρέαρ στενὸν ἀλλότριον·

27 pithos gar tetrēmenos estin allotrios oikos, kai phrear stenon allotrion;

a cask having been drilled is a strange house; and well is narrow a strange.

---

28 אַרְבָּ֥ע ׳אֲרָבִ֖ים ׳אֲרָבָ֑ם גַּ֣ם ׳אֹרֶ֗ב ׳אָדָ֥ם בָּגָֽדִים׃

כח אַף־הִיא כְּחֶתֶף תֶּאֱרֹב וּבוֹגְדִים בְּאָדָם תּוֹסִיף׃

28. 'aph-hi' k'chetheph te'erob ubog'dim b'adam tosiph.

Prov23:28 Surely she lurks as a robber, and increases the treacherous among men.

‹28› οὗτος γὰρ συντόμως ἀπολεῖται, καὶ πᾶς παράνομος ἀναλωθήσεται.

28 houtos gar syntomōs apoleitai, kai pas paranomos analōthēsetai.

For this one suddenly shall perish, and every lawbreaker shall be consumed.

---

29 לְ׳מִי ׳אוֹי לְ׳מִי ׳אֲבוֹי לְ׳מִי מִדּוֹנִים לְ׳מִי שִׂיחַ
לְ׳מִי פְּצָעִים חִנָּם לְ׳מִי חַכְלִלוּת עֵינָיִם׃

29. l'mi 'oy l'mi 'aboy l'mi midonim l'mi siach
l'mi p'tsa`im chinam l'mi chak'liluth `eynayim.

Prov23:29 Who has woe? Who has sorrow?
Who has contentions? Who has complaining?
Who has wounds without cause? Who has redness of eyes?

‹29› τίνι οὐαί; τίνι θόρυβος; τίνι κρίσις; τίνι ἀηδίαι καὶ λέσχαι;
τίνι συντρίμματα διὰ κενῆς; τίνος πέλειοι οἱ ὀφθαλμοί;

29 tini ouai? tini thorybos? tini krisis?

To whom is there woe? to whom a tumult? to whom litigations?

tini aēdiai kai leschai? tini syntrimmata dia kenēs?

to whom rancor and intrigue? to whom breaks without cause?

tinos peleioi hoi ophthalmoi?

to whom dark colored eyes?

---

30 לַ׳מְאַחֲרִים עַל־הַיָּיִן לַבָּאִים לַחְקֹר מִמְסָךְ׃

ל לַמְאַחֲרִים עַל־הַיָּיִן לַבָּאִים לַחְקֹר מִמְסָךְ׃

30. lam'acharim `al-hayayin laba'im lach'qor mim'sa'k.

Prov23:30 Those who linger long over wine, those who go to seek mixed wine.

‹30› οὐ τῶν ἐγχρονιζόντων ἐν οἴνοις; οὐ τῶν ἰχνευόντων ποῦ πότοι γίνονται;

30 ou tōn egchronizontōn en oinois?

is it not the one lingering in wines?

ou tōn ichneuontōn pou potoi ginontai?

is it not the ones prowling where parties happen?

31 אל תרא יין כי יתאדם
כי יתן בכיס עינו יתהלך במישרים׃

לא אַל־תֵּרֶא יַיִן כִּי יִתְאַדָּם
כִּי־יִתֵּן בַּכִּיס עֵינוֹ יִתְהַלֵּךְ בְּמֵישָׁרִים׃

31. 'al-tere' yayin ki yith'adam ki-yiten bakis `eynoyith'halek b'meysharim.

Prov23:31 Do not look on the wine when it is red,
when it sparkles in the cup, when it goes down smoothly;

‹31› μὴ μεθύσκεσθε οἴνῳ, ἀλλὰ ὁμιλεῖτε ἀνθρώποις δικαίοις
καὶ ὁμιλεῖτε ἐν περιπάτοις· ἐὰν γὰρ εἰς τὰς φιάλας
καὶ τὰ ποτήρια δῷς τοὺς ὀφθαλμούς σου, ὕστερον περιπατήσεις γυμνότερος ὑπέρου,

31 mē methyskesthe oinō̜, alla homileite anthrōpois dikaiois
Do not be intoxicated by wine, but consort men with just,
kai homileite en peripatois; ean gar eis tas phialas
and consort in the promenades! For if in the bowls
kai ta potēria dō̜s tous ophthalmous sou,
and the cups you should give your eyes,
hysteron peripatēseis gymnoteros hyperou,
afterwards you shall walk more naked than a pestle.

32 אחריתו כנחש ישך וכצפעני יפרש׃

לב אַחֲרִיתוֹ כְּנָחָשׁ יִשָּׁךְ וּכְצִפְעֹנִי יַפְרִשׁ׃

32. 'acharitho k'nachash yishak uk'tsiph'`oni yaph'rish.

Prov23:32 At the last it bites like a serpent and stings like a viper.

‹32› τὸ δὲ ἔσχατον ὥσπερ ὑπὸ ὄφεως πεπληγὼς ἐκτείνεται
καὶ ὥσπερ ὑπὸ κεράστου διαχεῖται αὐτῷ ὁ ἰός.

32 to de eschaton hōsper hypo opheōs peplēgōs ekteinetai
But at last it shall be as if by a serpent being struck he stretches out,
kai hōsper hypo kerastou diacheitai autō̜ ho ios.
and as if by a horned serpent diffuses throughout him the poison.

33 עיניך יראו זרות ולבך ידבר תהפכות׃

לג עֵינֶיךָ יִרְאוּ זָרוֹת וְלִבְּךָ יְדַבֵּר תַּהְפֻּכוֹת׃

33. `eyneyak yir'u zaroth w'lib'ak y'daber tah'pukoth.

Prov23:33 Your eyes shall see strange women and your heart shall utter perverse things.

‹33› οἱ ὀφθαλμοί σου ὅταν ἴδωσιν ἀλλοτρίαν, τὸ στόμα σου τότε λαλήσει σκολιά,

33 hoi ophthalmoi sou hotan idōsin allotrian,
eyes your Whenever behold the strange woman,
to stoma sou tote lalēsei skolia,
your mouth then speak perverse things;

34

לד וְהָיִיתָ כְּשֹׁכֵב בְּלֵב־יָם וּכְשֹׁכֵב בְּרֹאשׁ חִבֵּל׃

34. w'hayiath k'shokeb b'leb-yam uk'shokeb b'ro'sh chibel.

Prov23:34 And you shall be like one who lies down in the heart of the sea,
or like one who lies down on the top of a mast.

‹34› καὶ κατακείσῃ ὥσπερ ἐν καρδίᾳ θαλάσσης
καὶ ὥσπερ κυβερνήτης ἐν πολλῷ κλύδωνι·

34 kai katakeisē̱ hōsper en kardia̱ thalassēs
and you shall recline as if in the heart of the sea;
kai hōsper kybernētēs en pollō̱ klydōni;
and as a navigator in a great swell;

---

35 ܐܝܟܡܐ ܐܬܟܘܠܘܢܝ ܒܠܚܠܝܬܝ ܐܬܟܘܫܝܢܝ ܒܠܝܕܥܬܝ ܡܬܝ ܐܩܝܨ
ܐܘܣܝܦ ܐܒܩܫܢܘ ܥܘܕ׃

לה הִכּוּנִי בַל־חָלִיתִי הֲלָמוּנִי בַּל־יָדַעְתִּי מָתַי אָקִיץ
אוֹסִיף אֲבַקְשֶׁנּוּ עוֹד׃

35. hikuni bal-chalithi halamuni bal-yada`'ti mathay 'aqits 'osiph 'abaq'shenu `od.

Prov23:35 They struck me, but I was not sick; they beat me, but I did not know it.
When shall I awake? I shall seek it yet again.

‹35› ἐρεῖς δέ Τύπτουσίν με, καὶ οὐκ ἐπόνεσα, καὶ ἐνέπαιξάν μοι, ἐγὼ δὲ οὐκ ᾔδειν·
πότε ὄρθρος ἔσται, ἵνα ἐλθὼν ζητήσω μεθ' ὧν συνελεύσομαι;

35 ereis de Typtousin me, kai ouk eponesa,
and you shall say, They beat me, and I did not have pain;
kai enepaixan moi, egō de ouk ē̱dein;
and, They mocked me, but I did not know.
pote orthros estai, hina elthōn zētēsō
When shall it be dawn that coming I shall seek
meth' hōn syneleusomai?
after one who shall go together with me to drink?

Chapter 24

Shavua Reading Schedule (24th sidrah) - Prov 24

Prov24:1 ܐܠ ܬܩܢܐ ܒܐܢܫܝ ܪܥܐ ܘܠܐ ܬܬܐܘ ܠܗܘܝܬ ܥܡܗܘܢ׃

א אַל־תְּקַנֵּא בְּאַנְשֵׁי רָעָה וְאַל־תִּתְאָו לִהְיוֹת אִתָּם׃

1. 'al-t'qane' b'an'shey ra`ah w'al-tith'aw lih'yoth 'itam.

Prov24:1 Do not be envious of evil men, nor desire to be with them;

‹24:1› υἱέ, μὴ ζηλώσῃς κακοὺς ἄνδρας μηδὲ ἐπιθυμήσῃς εἶναι μετ' αὐτῶν·

1 huie, mē zēlōsē̱s kakous andras
O son, you shall not be jealous of evil men,
mēde epithymēsē̱s einai met' autōn;
nor should you desire to be with them.

---

2 ܐܡܪܢܐ ܕܒܝܫܬܐ ܡܬܚܫܒܝܢ ܠܡܬܩܠ ܘܠܡܬܚܕܐ ܠܡܫܬܐ׃

ב כִּי־שֹׁד יֶהְגֶּה לִבָּם וְעָמָל שִׂפְתֵיהֶם תְּדַבֵּרְנָה׃

2. ki-shod yeh'geh libam w'`amal siph'theyhem t'daber'nah.

Prov24:2 For their hearts devise violence, and their lips talk of trouble.

‹2› ψεύδη γὰρ μελετᾷ ἡ καρδία αὐτῶν, καὶ πόνους τὰ χείλη αὐτῶν λαλεῖ.

2 pseudē gar meletą hē kardia autōn, kai ponous ta cheilē autōn lalei.

lying For meditates on their heart, and of miseries their lips speak.

---

3 ׳בחכמה יבנה בית ובתבונה יתכונן׃

ג בְּחָכְמָה יִבָּנֶה בָּיִת וּבִתְבוּנָה יִתְכּוֹנָן׃

3. b'chak'mah yibaneh bayith ubith'bunah yith'konan.

Prov24:3 By wisdom a house is built, and by understanding it is established;

‹3› μετὰ σοφίας οἰκοδομεῖται οἶκος καὶ μετὰ συνέσεως ἀνορθοῦται·

3 meta sophias oikodomeitai oikos kai meta syneseōs anorthoutai;

with wisdom is built A house, and with skillfulness is erected.

---

4 ׳ובדעת חדרים ימלאו כל־הון יקר ונעים׃

ד וּבְדַעַת חֲדָרִים יִמָּלְאוּ כָּל־הוֹן יָקָר וְנָעִים׃

4. ub'da`ath chadarim yimal'u kal-hon yaqar w'na`im.

Prov24:4 And by knowledge the rooms are filled with all precious and pleasant riches.

‹4› μετὰ αἰσθήσεως ἐμπίμπλαται ταμίεια ἐκ παντὸς πλούτου τιμίου καὶ καλοῦ.

4 meta aisthēseōs empimplatai tamieia ek pantos ploutou timiou kai kalou.

With good sense are filled up the storerooms of all wealth valuable and good.

---

5 ׳גבר־חכם בעוז ואיש־דעת מאמץ־כח׃

ה גֶּבֶר־חָכָם בַּעוֹז וְאִישׁ־דַּעַת מְאַמֶּץ־כֹּחַ׃

5. geber-chakam ba`oz w'ish-da`ath m'amets-koach.

Prov24:5 A wise man is strong, and a man of knowledge increases power.

‹5› κρείσσων σοφὸς ἰσχυροῦ
καὶ ἀνὴρ φρόνησιν ἔχων γεωργίου μεγάλου·

5 kreissōn sophos ischyrou

is better A wise man than a strong man;

kai anēr phronēsin echōn geōrgiou megalou;

a man of intelligence than one having farm a great.

---

6 ׳כי בתחבלות תעשה־לך מלחמה ותשועה ברב יועץ׃

ו כִּי בְתַחְבֻּלוֹת תַּעֲשֶׂה־לְּךָ מִלְחָמָה וּתְשׁוּעָה בְּרֹב יוֹעֵץ׃

6. ki b'thach'buloth ta`aseh-l'k mil'chamah uth'shu`ah b'rob yo`ets.

Prov24:6 For by wise guidance you shall make war for yourself,
and in abundance of counselors there is victory.

‹6› μετὰ κυβερνήσεως γίνεται πόλεμος, βοήθεια δὲ μετὰ καρδίας βουλευτικῆς.

6 meta kybernēseōs ginetai polemos, boētheia de meta kardias bouleutikēs.

with guidance takes place War, but help comes with the heart of a counselor.

:ל֣וֹיל-אֶ֖חָד לֹ֥א יִפְתַּ֖ח פִּֽיהוּ׃ 7
ז רָאמוֹת לֶאֱוִיל חָכְמוֹת בַּשַּׁעַר לֹא יִפְתַּח־פִּיהוּ׃

7. ra'moth le'ewil chak'moth basha`ar lo' yiph'tach-pihu.

Prov24:7 Wisdom is too exalted for a fool, he does not open his mouth in the gate.

‹7› σοφία καὶ ἔννοια ἀγαθὴ ἐν πύλαις σοφῶν·
σοφοὶ οὐκ ἐκκλίνουσιν ἐκ στόματος κυρίου,

7 sophia kai ennoia agathē en pylais sophōn;
Wisdom and insight good are in the gates of the wise
sophoi ouk ekklinousin ek stomatos kyriou,
The wise do not turn aside from the mouth of YHWH,

:יַעֲלֹ֥ז רָֽע׃ 8
ח מְחַשֵּׁב לְהָרֵעַ לוֹ בַּעַל־מְזִמּוֹת יִקְרָאוּ׃

8. m'chasheb l'hare`a lo ba`al-m'zimoth yiq'ra'u.

Prov24:8 He who plots to do evil shall be called a master of evil plots.

‹8› ἀλλὰ λογίζονται ἐν συνεδρίοις. ἀπαιδεύτοις συναντᾷ θάνατος,

8 alla logizontai en synedriois.
but consider things in the sanhedrins;
apaid eutois synantą thanatos,
but the uninstructed ones meet with death,

:חֵ֑ט זִמַּ֥ת אִוֶּ֖לֶת חַטָּ֣את וְתוֹעֲבַ֥ת לְאָדָ֖ם לֵֽץ׃ 9
ט זִמַּת אִוֶּלֶת חַטָּאת וְתוֹעֲבַת לְאָדָם לֵץ׃

9. zimath 'iueleth chata'th w'tho`abath l'adam lets.

Prov24:9 The devising of folly is sin, and the scoffer is an abomination to men.

‹9› ἀποθνῄσκει δὲ ἄφρων ἐν ἁμαρτίαις·
ἀκαθαρσία δὲ ἀνδρὶ λοιμῷ ἐμμολυνθήσεται

9 apothnēskei de aphrōn en hamartiais;
dies but the fool in sins.
akatharsia de andri loimō emmolynthēsetai
Uncleanness man to a pestilent – he shall be contaminated

:אֵ֥יתָ בְּיֹ֖ום צָרָ֑ה צַ֥ר כֹּֽחֶכָה׃ 10
י הִתְרַפִּיתָ בְּיוֹם צָרָה צַר כֹּחֶכָה׃

10. hith'rapiath b'yom tsarah tsar kochekah.

Prov24:10 If you are slack in the day of distress, your strength is limited.

‹10› ἐν ἡμέρᾳ κακῇ καὶ ἐν ἡμέρᾳ θλίψεως, ἕως ἂν ἐκλίπῃ.

10 en hēmerą kakē kai en hēmerą thlipseōs, heōs an eklipē.
in day the evil, and in the day of affliction, until whenever he should cease.

:יתשחך-יתי תקחי יהרגים ומתים למות הצל לקחים 11
יא הַצֵּל לְקֻחִים לַמָּוֶת וּמָטִים לַהֶרֶג אִם־תַּחְשׂוֹךְ׃

11. hatsel l'quchim lamaweth umatim lahereg 'im-tach'sok.

Prov24:11 Deliver those who are being taken away to death,
and those who are staggering to slaughter, Oh hold them back.

‹11› ῥῦσαι ἀγομένους εἰς θάνατον καὶ ἐκπρίου κτεινομένους, μὴ φείσῃ·

11 hrysai agomenous eis thanaton
Rescue the ones being led unto death,
kai ekpriou kteinomenous, mē pheisē;
and buy off the ones for slaying! You should not spare.

יגדע-אתי כתבתי-אל יתי אמרתי-אל יתי הלוא-תכין לבות הוא-יבין 12
:יצרנו יתנו אדם כפעלו הוא ידע והשיב לאדם כפעלו׃
יב כִּי־תֹאמַר הֵן לֹא־יָדַעְנוּ זֶה הֲלֹא־תֹכֵן לִבּוֹת הוּא־יָבִין
וְנֹצֵר נַפְשְׁךָ הוּא יֵדָע וְהֵשִׁיב לְאָדָם כְּפָעֳלוֹ׃

12. ki-tho'mar hen lo'-yada`'nu zeh halo'-thoken liboth hu'-yabin
w'notser naph'sh'k hu' yeda` w'heshib l'adam k'pha`alo.

Prov24:12 If you say, See, we did not know this,
Does He not consider it who weighs the hearts?
And does He not know it who keeps your soul?
And shall He not render to man according to his work?

‹12› ἐὰν δὲ εἴπῃς Οὐκ οἶδα τοῦτον, γίνωσκε ὅτι κύριος καρδίας πάντων γινώσκει,
καὶ ὁ πλάσας πνοὴν πᾶσιν αὐτὸς οἶδεν πάντα,
ὃς ἀποδίδωσιν ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ.

12 ean de eipēs Ouk oida touton,
But if you should say, I do not know this;
ginōske hoti kyrios kardias pantōn ginōskei,
know that YHWH the heart of all knows;
kai ho plasas pnoēn pasin autos oiden panta,
even the one shaping the breath in all, he knows all things.
hos apodidōsin hekastō kata ta erga autou.
He is the one who renders to each according to the works.

:יבא-לו פתחי חלתי יגעתי אכל-בני דבש כי-טוב ונפת מתוק על-חכך 13
יג אֱכָל־בְּנִי דְבַשׁ כִּי־טוֹב וְנֹפֶת מָתוֹק עַל־חִכֶּךָ׃

13. 'ekal-b'ni d'bash ki-tob w'nopheth mathoq `al-chikeak.

Prov24:13 My son, eat honey, for it is good;
and the honeycomb which is sweet to your taste;

‹13› φάγε μέλι, υἱέ, ἀγαθὸν γὰρ κηρίον, ἵνα γλυκανθῇ σου ὁ φάρυγξ·

13 phage meli, huie, agathon gar kērion,
Eat honey, O son, is good for the honeycomb!
hina glykanthē sou ho pharygx;
that should be sweetened your throat.

14 כֵּן דַּעַת חָכְמָה לְנַפְשֶׁךָ אִם־מָצָאתָ
וְיֵשׁ אַחֲרִית וְתִקְוָתְךָ לֹא תִכָּרֵת׃ פ

14. ken d'`eh chak'mah l'naph'sheak 'im-matsa'ath w'yesh 'acharith w'thiq'wath'k lo' thikareth.

Prov24:14 Know that wisdom is thus for your soul;
If you find it, then there shall be a future, and your hope shall not be cut off.

‹14› οὕτως αἰσθήσῃ σοφίαν τῇ σῇ ψυχῇ·
ἐὰν γὰρ εὕρῃς, ἔσται καλὴ ἡ τελευτή σου, καὶ ἐλπίς σε οὐκ ἐγκαταλείψει.

14 houtōs aisthēsē sophian tē sē psychē;
For thus you shall perceive wisdom in your soul;
ean gar heurēs, estai kalē hē teleutē sou,
for if you should find it, shall be good your decease,
kai elpis se ouk egkataleipsei.
and hope you shall not forsake.

15 אַל־תֶּאֱרֹב רָשָׁע לִנְוֵה צַדִּיק אַל־תְּשַׁדֵּד רִבְצוֹ׃

15. 'al-te'erob rasha` lin'weh tsadiq 'al-t'shaded rib'tso.

Prov24:15 Do not lie in wait, O wicked man,
against the dwelling of the righteous; do not destroy his resting place;

‹15› μὴ προσαγάγῃς ἀσεβῆ νομῇ δικαίων μηδὲ ἀπατηθῇς χορτασίᾳ κοιλίας·

15 mē prosagagēs asebē nomē dikaiōn
You shall not lead the impious to the pasture of the just;
mēde apatēthēs chortasią koilias;
nor should you be deceived in filling the belly.

16 כִּי שֶׁבַע יִפּוֹל צַדִּיק וָקָם וּרְשָׁעִים יִכָּשְׁלוּ בְרָעָה׃

16. ki sheba` yipol tsadiq waqam ur'sha`im yikash'lu b'ra`ah.

Prov24:16 For a righteous man falls seven times, and rises up again,
but the wicked stumble into evil.

‹16› ἑπτάκι γὰρ πεσεῖται ὁ δίκαιος καὶ ἀναστήσεται,
οἱ δὲ ἀσεβεῖς ἀσθενήσουσιν ἐν κακοῖς.

16 heptaki gar peseitai ho dikaios kai anastēsetai,
For seven times shall fall the just, and rise up;
hoi de asebeis asthenēsousin en kakois.
but the impious shall weaken in evils.

17

יז בִּנְפֹ֥ל אוֹיְבֶ֖יךָ אַל־תִּשְׂמָ֑ח וּבִכָּשְׁלוֹ֥ אַל־יָגֵ֖ל לִבֶּֽךָ׃

17. bin'phol 'oy'beyak 'al-tis'mach ubikash'lo 'al-yagel libeak.

Prov24:17 Do not rejoice when your enemy falls,
and do not let your heart be glad when he stumbles;

‹17› ἐὰν πέσῃ ὁ ἐχθρός σου, μὴ ἐπιχαρῇς αὐτῷ,
ἐν δὲ τῷ ὑποσκελίσματι αὐτοῦ μὴ ἐπαίρου·

17 ean pesē ho echthros sou, mē epicharēs autō,
If should fall your enemy, you should not rejoice over him;

en de tō hyposkelismati autou mē epairou;
and in his fall be not lifted up!

---

18 ܕܠܡܐ ܢܚܙܐ ܘܢܬܝܐ ܒܥܝܢܘܗܝ ܘܢܗܦܟ ܡܢܗ ܪܓܙܗ׃

יח פֶּן־יִרְאֶה יְהוָה וְרַע בְּעֵינָיו וְהֵשִׁיב מֵעָלָיו אַפּוֹ׃

18. pen-yir'eh Yahúwah w'ra` b'`eynayu w'heshib me`alayu 'apo.

Prov24:18 Lest ܝܗܘܐ shall see it and it be evil in His eyes;
and He turn away His anger from him.

‹18› ὅτι ὄψεται κύριος, καὶ οὐκ ἀρέσει αὐτῷ,
καὶ ἀποστρέψει τὸν θυμὸν αὐτοῦ ἀπ' αὐτοῦ.

18 hoti opsetai kyrios, kai ouk aresei autō,
For YHWH shall see it, and it shall not please him;

kai apostrepsei ton thymon autou ap' autou.
and he shall return his rage upon him.

---

19 ܠܐ ܬܬܚܡܪ ܒܡܪܥܝܡ ܠܐ ܬܩܢܐ ܒܪܫܥܝܡ׃

יט אַל־תִּתְחַר בַּמְּרֵעִים אַל־תְּקַנֵּא בָּרְשָׁעִים׃

19. 'al-tith'char bam're`im 'al-t'qane' bar'sha`im.

Prov24:19 Do not fret because of evildoers nor be envious of the wicked;

‹19› μὴ χαῖρε ἐπὶ κακοποιοῖς μηδὲ ζήλου ἁμαρτωλούς·

19 mē chaire epi kakopoiois mēde zēlou hamartōlous;
Do not rejoice over ones doing evil, nor be jealous of sinners!

---

20 ܡܛܠ ܕܠܐ ܢܗܘܐ ܠܗ ܐܪܚܐ ܠܒܝܫܐ ܢܪ ܪܫܥܝܡ ܢܬܟܒܐ׃

כ כִּי לֹא־תִהְיֶה אַחֲרִית לָרָע נֵר רְשָׁעִים יִדְעָךְ׃

20. ki lo'-thih'yeh 'acharith lara` ner r'sha`im yid'`ak.

Prov24:20 For there shall be no future for the evil man;
the lamp of the wicked shall be put out.

‹20› οὐ γὰρ μὴ γένηται ἔκγονα πονηρῶν, λαμπτὴρ δὲ ἀσεβῶν σβεσθήσεται.

20 ou gar mē genētai ekgona ponērōn,
For in no way shall there be a progeny of wicked ones;

lamptēr de asebōn sbesthēsetai.
and the torch of the impious shall be extinguished .

:ϩϥοxx-ⲥϯ ⲩⲁϣⲩⲓⲱ-ⲩⲟ ⲩⲥⲩⲓ ⲁⲩϣ ⲉⲩⲉⲁ-xϯ-ϯϥⲁ 21

כא יְרָא־אֶת־יָהוָה בְּנִי וָמֶלֶךְ עִם־שׁוֹנִים אַל־תִּתְעָרָב׃

21. y'ra'-'eth-Yahúwah b'ni wamelek `im-shonim 'al-tith'`arab.

Prov24:21 My son, fear ϣϣϣ and the king;
do not associate with those who are given to change,

‹21› φοβοῦ τὸν θεόν, υἱέ, καὶ βασιλέα καὶ μηθετέρῳ αὐτῶν ἀπειθήσῃς·

21 phobou ton theon, huie, kai basilea
Fear Elohim, O son, and the king!
kai mētheterō autōn apeithēsēs;
and to neither one of them should you resist persuasion.

:ⲟϧⲩⲁ ⲁⲩ ⲩⲉⲁⲁⲩⲱ ϧⲁⲁⲩⲓ ⲩϧⲁϥ ⲩⲩⲫⲁ ⲩϥxⲗ-ⲁⲩ 22

כב כִּי־פִתְאֹם יָקוּם אֵידָם וּפִיד שְׁנֵיהֶם מִי יוֹדֵעַ׃ ס

22. ki-phith'om yaqum 'eydam uphid sh'neyhem mi yode`a.

Prov24:22 For their calamity shall rise suddenly,
and who knows the ruin that comes from both of them?

‹22› ἐξαίφνης γὰρ τείσονται τοὺς ἀσεβεῖς,
τὰς δὲ τιμωρίας ἀμφοτέρων τίς γνώσεται;

22 exaiphnēs gar teisontai tous asebeis,
For suddenly they shall pay the impious;
tas de timōrias amphoterōn tis gnōsetai?
and the punishment of both, who shall know?

‹22›a λόγον φυλασσόμενος υἱὸς ἀπωλείας ἐκτὸς ἔσται,
δεχόμενος δὲ ἐδέξατο αὐτόν.

22ā logon phylassomenos huios apōleias ektos estai,
A son that keeps the commandments shall escape destruction,
dechomenos de edexato auton.
for such an one has fully received it.

‹22›b μηδὲν ψεῦδος ἀπὸ γλώσσης βασιλεῖ λεγέσθω,
καὶ οὐδὲν ψεῦδος ἀπὸ γλώσσης αὐτοῦ οὐ μὴ ἐξέλθῃ.

22b̲ mēden pseudos apo glōssēs basilei legesthō,
Let no falsehood be spoken by the king from the tongue,
kai ouden pseudos apo glōssēs autou ou mē exelthē.
Yea, let no falsehood proceed from his tongue.

‹22›c μάχαιρα γλῶσσα βασιλέως καὶ οὐ σαρκίνη,
ὃς δ' ἂν παραδοθῇ, συντριβήσεται·

22č machaira glōssa basileōs kai ou sarkinē,
The king's tongue is a sword, and not one of the flesh;
hos d' an paradothē, syntribēsetai;
and whosoever shall be given up to it shall be destroyed,

‹22›d ἐὰν γὰρ ὀξυνθῇ ὁ θυμὸς αὐτοῦ, σὺν νεύροις ἀνθρώπους ἀναλίσκει

22ə ean gar oxynthē ho thymos autou,

for if his wrath should be provoked,
syn neurois anthrōpous analiskei
he destroys men with cords,

‹22›e καὶ ὀστᾶ ἀνθρώπων κατατρώγει καὶ συγκαίει ὥσπερ φλὸξ
ὥστε ἄβρωτα εἶναι νεοσσοῖς ἀετῶν.
22[w] kai osta anthrōpōn katatrōgei kai sygkaiei hōsper phlox
and devours men's bones, and burns them up as a flame,
hōste abrōta einai neossois aetōn.
so that are not even fit to be eaten the young eagles.

---

23 :לְדַעַת־לֵב אֵלֶּה גַּם־הֵמָּה לְחַכָּמִים הַכֵּר־פָּנִים בְּמִשְׁפָּט בַּל־טוֹב

כג גַּם־אֵלֶּה לַחֲכָמִים הַכֵּר־פָּנִים בְּמִשְׁפָּט בַּל־טוֹב:

23. gam-'eleh lachakamim haker-panim b'mish'pat bal-tob.

Prov24:23 These also are for the wise. To respect the faces in judgment is not good.

‹23› Ταῦτα δὲ λέγω ὑμῖν τοῖς σοφοῖς ἐπιγινώσκειν·
αἰδεῖσθαι πρόσωπον ἐν κρίσει οὐ καλόν·
23 Tauta de legō hymin tois sophois epiginōskein;
But these things I say to you, to the wise, to realize that
aideisthai prosōpon en krisei ou kalon;
to stand in awe of a person in a judgment is not good.

---

24 :אֹמֵר לָרָשָׁע צַדִּיק אָתָּה יִקְּבֻהוּ עַמִּים יִזְעָמוּהוּ לְאֻמִּים

כד אֹמֵר לָרָשָׁע צַדִּיק אָתָּה יִקְּבֻהוּ עַמִּים יִזְעָמוּהוּ לְאֻמִּים:

24. 'omer l'rasha` tsadiq 'atah yiq'buhu `amim yiz'`amuhu l'umim.

Prov24:24 He who says to the wicked, you are righteous,
peoples shall curse him, nations shall abhor him;

‹24› ὁ εἰπὼν τὸν ἀσεβῆ Δίκαιός ἐστιν,
ἐπικατάρατος λαοῖς ἔσται καὶ μισητὸς εἰς ἔθνη·
24 ho eipōn ton asebē Dikaios estin,
The one having said, The impious is just,
epikataratos laois estai kai misētos eis ethnē;
accursed among the peoples, shall be and detested among the nations.

---

25 :יִנְעָם וַעֲלֵיהֶם תָּבוֹא בִּרְכַּת־טוֹב וְלַמּוֹכִיחִים

כה וְלַמּוֹכִיחִים יִנְעָם וַעֲלֵיהֶם תָּבוֹא בִּרְכַּת־טוֹב:

25. w'lamokichim yin'`am wa`aleyhem tabo' bir'kath-tob.

Prov24:25 But to those who rebuke him shall be delight,
and a good blessing shall come upon them.

‹25› οἱ δὲ ἐλέγχοντες βελτίους φανοῦνται, ἐπ' αὐτοὺς δὲ ἥξει εὐλογία ἀγαθή·
25 hoi de elegchontes beltious phanountai,
But the ones reproving the best shall appear,
ep' autous de hēxei eulogia agathē;
upon them and shall come blessing a good;

:שְׂפָתַיִם יִשָּׁק מֵשִׁיב דְּבָרִים נְכֹחִים 26
כו שְׂפָתַיִם יִשָּׁק מֵשִׁיב דְּבָרִים נְכֹחִים:

26. s'phathayim yishaq meshib d'barim n'kochim.

Prov24:26 He kisses the lips who gives right words.

‹26› χείλη δὲ φιλήσουσιν ἀποκρινόμενα λόγους ἀγαθούς.

26 cheilē de philēsousin apokrinomena logous agathous.
but lips shall kiss the ones answering words with good.

:שׂחֲרֵךָ חֲרֵדֵיתָ בַּשָּׂדֶה לָךְ אַחַר וּבָנִיתָ בֵיתֶךָ 27
כז הָכֵן בַּחוּץ מְלַאכְתֶּךָ וְעַתְּדָהּ בַּשָּׂדֶה לָךְ אַחַר וּבָנִיתָ בֵיתֶךָ: פ

27. haken bachuts m'la'k'teak w'`at'dah basadeh lak 'achar ubaniath beytheak.

Prov24:27 Prepare your work outside and make it ready for yourself in the field;
and afterwards, build your house.

‹27› ἑτοίμαζε εἰς τὴν ἔξοδον τὰ ἔργα σου καὶ παρασκευάζου εἰς τὸν ἀγρὸν
καὶ πορεύου κατόπισθέν μου καὶ ἀνοικοδομήσεις τὸν οἶκόν σου.

27 hetoimaze eis tēn exodon ta erga sou kai paraskeuazou eis ton agron
Prepare for the departure your works, and make preparation for the field,
kai poreuou katopisthen mou kai anoikodomēseis ton oikon sou.
and go after me! and you shall rebuild your house.

:אַל־תְּהִי עֵד־חִנָּם בְּרֵעֶךָ וַהֲפִתִּיתָ בִּשְׂפָתֶיךָ 28
כח אַל־תְּהִי עֵד־חִנָּם בְּרֵעֶךָ וַהֲפִתִּיתָ בִּשְׂפָתֶיךָ:

28. 'al-t'hi `ed-chinam b're`ek wahaphitiath bis'phatheyak.

Prov24:28 Do not be a witness against your neighbor without cause,
and do not deceive with your lips.

‹28› μὴ ἴσθι ψευδὴς μάρτυς ἐπὶ σὸν πολίτην μηδὲ πλατύνου σοῖς χείλεσιν·

28 mē isthi pseudēs martys epi son politēn
Do not be a lying witness against your fellow-countryman,
mēde platynou sois cheilesin;
nor open wide with your lips!

אֹמְרָה כַּאֲשֶׁר עָשָׂה־לִּי כֵּן 29
אֶעֱשֶׂה־לּוֹ אָשִׁיב לָאִישׁ כְּפָעֳלוֹ:
כט אַל־תֹּאמַר כַּאֲשֶׁר עָשָׂה־לִּי כֵּן
אֶעֱשֶׂה־לּוֹ אָשִׁיב לָאִישׁ כְּפָעֳלוֹ:

29. 'al-to'mar ka'asher `asah-li ken 'e`eseh-lo 'ashib la'ish k'pha`alo.

Prov24:29 Do not say, Thus I shall do to him as he has done to me;
I shall render to the man according to his work.

‹29› μὴ εἴπῃς Ὃν τρόπον ἐχρήσατό μοι χρήσομαι αὐτῷ,
τείσομαι δὲ αὐτὸν ἅ με ἠδίκησεν.

29 mē eipēs Hon tropon echrēsato moi chrēsomai autō̄,
You should not say, In which manner he treated me, I shall treat him;
teisomai de auton ha me ēdikēsen.
and I shall pay him who wronged me.

:לב-לב חסר-לב אדם כרם ועל-עצל איש-שדה על-ל 30

ל עַל־שְׂדֵה אִישׁ־עָצֵל עָבַרְתִּי וְעַל־כֶּרֶם אָדָם חֲסַר־לֵב׃

30. `al-s'deh 'ish-`atsel `abar'ti w'`al-kerem 'adam chasar-leb.

Prov24:30 I passed by the field of the lazy man,
and by the vineyard of the man lacking heart,

‹30› ὥσπερ γεώργιον ἀνὴρ ἄφρων, καὶ ὥσπερ ἀμπελὼν ἄνθρωπος ἐνδεὴς φρενῶν·
30 hōsper geōrgion anēr aphrōn, kai hōsper ampelōn anthrōpos endeēs phrenōn;
is as a farm man A foolish, and is as a vineyard a man lacking of sense;

:חרלים פניו כסו קמשנים קשה כלו עלה הנה והנה 31
:הרסה אבניו גדר וגדר

לא וְהִנֵּה עָלָה כֻלּוֹ קִמְשֹׂנִים כָּסוּ פָנָיו חֲרֻלִּים
וְגֶדֶר אֲבָנָיו נֶהֱרָסָה׃

31. w'hinneh `alah kulo qim'sonim kasu phanayu charulim
w'geder 'abanayu neherasah.

Prov24:31 And behold, it was all grown over with thistles;
its surface was covered with nettles, and its stone wall was broken down.

‹31› ἐὰν ἀφῇς αὐτόν, χερσωθήσεται
καὶ χορτομανήσει ὅλος καὶ γίνεται ἐκλελειμμένος,
οἱ δὲ φραγμοὶ τῶν λίθων αὐτοῦ κατασκάπτονται.
31 ean aphēs auton, chersōthēsetai
if you should let it go barren,
kai chortomanēsei holos kai ginetai ekleleimmenos,
then it shall become overgrown entirely; and takes place failing;
hoi de phragmoi tōn lithōn autou kataskaptontai.
and fences of stones his shall be razed.

:ראיתי לבי שית אנכי ראה וחכמה לקחתי מוסר 32

לב וָאֶחֱזֶה אָנֹכִי אָשִׁית לִבִּי רָאִיתִי לָקַחְתִּי מוּסָר׃

32. wa'echezeh 'anoki 'ashith libi ra'ithi laqach'ti musar.

Prov24:32 When I saw, I set my heart on it; I looked, and received instruction.

‹32 ὕστερον ἐγὼ μετενόησα, ἐπέβλεψα τοῦ ἐκλέξασθαι παιδείαν.
32 hysteron egō metenoēsa, epeblepsa tou eklexasthai paideian.
Afterwards I changed my mind; I looked to choose instruction.

:מעט תנומות מעט חבק ידים לשכב מעט שנות מעט 33

לג מְעַט שֵׁנוֹת מְעַט תְּנוּמוֹת מְעַט חִבֻּק יָדַיִם לִשְׁכָּב׃

33. m'`at shenoth m'`at t'numoth m'`at chibuq yadayim lish'kab.

Prov24:33 A little sleep, a little slumber, a little folding of the hands to rest,

‹33› ὀλίγον νυστάζω, ὀλίγον δὲ καθυπνῶ,
ὀλίγον δὲ ἐναγκαλίζομαι χερσὶν στήθη·

33 oligon nystazō, oligon de kathypnō,
a little I slumber; a little and I sleep soundly,
oligon de enagkalizomai chersin stēthē;
a little and I fold my hands to my breasts.

---

34 :יָדַיִם שְׁכָב מְעַט תְּנוּמוֹת מְעַט חִבּוּק יָדַיִם לִשְׁכָּב׃

לד וּבָא־מִתְהַלֵּךְ רֵישֶׁךָ וּמַחְסֹרֶיךָ כְּאִישׁ מָגֵן׃ פ

34. uba'-mith'halek reysheak umach'soreyak k'ish magen.

Prov24:34 Then your poverty shall come as one that walks
and your want as an armed man.

‹34› ἐὰν δὲ τοῦτο ποιῇς, ἥξει προπορευομένη ἡ πενία σου
καὶ ἡ ἔνδειά σου ὥσπερ ἀγαθὸς δρομεύς.

34 ean de touto poiēs, hēxei proporeuomenē hē penia sou
But if you should do this, shall come before poverty you,
kai hē endeia sou hōsper agathos dromeus.
and your want as a good runner.

Chapter 25

Shavua Reading Schedule (25th sidrah) - Prov 25

Prov25:1 אֵלֶּה גַם־אֵלֶּה מִשְׁלֵי שְׁלֹמֹה׃ אֲשֶׁר הֶעְתִּיקוּ אַנְשֵׁי חִזְקִיָּה מֶלֶךְ־יְהוּדָה׃

1. gam-'eleh mish'ley Sh'lomoh 'asher he`'tiqu 'an'shey Chiz'qiYah melek-Yahudah.

Prov25:1 These also are proverbs of Shelomoh which the men of ChezeqiYah,
king of Yahudah, copied out.

‹25:1› Αὗται αἱ παιδεῖαι Σαλωμῶντος αἱ ἀδιάκριτοι,
ἃς ἐξεγράψαντο οἱ φίλοι Εζεκιου τοῦ βασιλέως τῆς Ιουδαίας.

1 Hautai hai paideiai Salōmōntos hai adiakritoi,
These are the parables of Solomon impartial,
has exegrapsanto hoi philoi Ezekiou tou basileōs tēs Ioudaias.
which wrote out the friends of Hezekiah the king of Judea.

---

2 :דָּבָר חֲקֹר מְלָכִים הַסְתֵּר דָּבָר וּכְבוֹד אֱלֹהִים כְּבוֹד׃

ב כְּבוֹד אֱלֹהִים הַסְתֵּר דָּבָר וּכְבוֹד מְלָכִים חֲקוֹר דָּבָר׃

2. k'bod 'Elohim has'ter dabar uk'bod m'lakim chaqor dabar.

Prov25:2 It is the glory of Elohim to conceal a matter,
but the glory of kings is to search out a matter.

‹2› Δόξα θεοῦ κρύπτει λόγον, δόξα δὲ βασιλέως τιμᾷ πράγματα.

2 Doxa theou kryptei logon, doxa de basileōs timą pragmata.

The glory of Elohim hides a matter; but the glory of a king esteems things.

:ידע ארץ ולב מלכים אין חקר 3

ג שָׁמַיִם לָרוּם וָאָרֶץ לָעֹמֶק וְלֵב מְלָכִים אֵין חֵקֶר׃

3. shamayim larum wa'arets la`omeq w'leb m'lakim 'eyn cheqer.

Prov25:3 As the heavens for height and the earth for depth,
so the heart of kings is unsearchable.

‹3› οὐρανὸς ὑψηλός, γῆ δὲ βαθεῖα, καρδία δὲ βασιλέως ἀνεξέλεγκτος.

3 ouranos huyēlos, gē de batheia,

Heaven is high, and the earth is deep;

kardia de basileōs anexelegktos.

but the heart of a king is unascertained.

:כלי לצורף ויצא מכסף הגו סיגים 4

ד הָגוֹ סִיגִים מִכָּסֶף וַיֵּצֵא לַצּוֹרֵף כֶּלִי׃

4. hago sigim mikaseph wayetse' latsoreph keli.

Prov25:4 Take away the dross from the silver, and there comes out a vessel for the smith;

‹4› τύπτε ἀδόκιμον ἀργύριον, καὶ καθαρισθήσεται καθαρὸν ἅπαν·

4 typte adokimon argyrion, kai katharisthēsetai katharon hapan;

Beat unproven silver! and it shall be cleansed clean all together.

:יכון כסאו בצדק הגו רשע לפני־מלך 5

ה הָגוֹ רָשָׁע לִפְנֵי־מֶלֶךְ וְיִכּוֹן בַּצֶּדֶק כִּסְאוֹ׃

5. hago rasha` liph'ney-melek w'yikon batsedeq kis'o.

Prov25:5 Take away the wicked before the king,
and his throne shall be established in righteousness.

‹5› κτεῖνε ἀσεβεῖς ἐκ προσώπου βασιλέως,
καὶ κατορθώσει ἐν δικαιοσύνῃ ὁ θρόνος αὐτοῦ.

5 kteine asebeis ek prosōpou basileōs,

Slay the impious from the presence of the king!

kai katorthōsei en dikaiosynȩ̄ ho thronos autou.

and you shall set up in righteousness his throne.

:אל־תתהדר לפני־מלך ובמקום גדלים אל־תעמד 6

ו אַל־תִּתְהַדַּר לִפְנֵי־מֶלֶךְ וּבִמְקוֹם גְּדֹלִים אַל־תַּעֲמֹד׃

6. 'al-tith'hadar liph'ney-melek ubim'qom g'dolim 'al-ta`amod.

Prov25:6 Do not honor yourself the presence of the king,
and do not stand in the place of great men;

‹6› μὴ ἀλαζονεύου ἐνώπιον βασιλέως μηδὲ ἐν τόποις δυναστῶν ὑφίστασο·

6 mē alazoneuou enōpion basileōs

Do not act ostentatiously in the presence of the king,
mēde en topois dynastōn hyphistaso;
nor in places of mighty ones!

---

7 אל־תתפאר לפני מלך ובמקום גדלים אל תעמד׃
ז כִּי טוֹב אֲמָר־לְךָ עֲלֵה הֵנָּה מֵהַשְׁפִּילְךָ לִפְנֵי נָדִיב
אֲשֶׁר רָאוּ עֵינֶיךָ׃

7. ki tob ‘amar-l’ak `aleh henah mehash’pil’ak liph’ney nadib ‘asher ra’u `eyneyak.

Prov25:7 For it is better that he shall say to you,
Come up here, than for you to be placed lower
before the prince, whom your eyes have seen.

‹7› κρεῖσσον γάρ σοι τὸ ῥηθῆναι Ἀνάβαινε πρός με,
ἢ ταπεινῶσαί σε ἐν προσώπῳ δυνάστου. ἃ εἶδον οἱ ὀφθαλμοί σου, λέγε.

7 kreisson gar soi to hrēthēnai Anabaine pros me,
For better the saying, Ascend to me!
ē tapeinōsai se en prosōpō̧ dynastou.
than to humble you in the presence of a mighty one.
ha eidon hoi ophthalmoi sou, lege.
What you beheld with your eyes, speak!

---

8 אל־תצא לריב מהר פן מה־תעשה
בְּאַחֲרִיתָהּ בְּהַכְלִים אֹתְךָ רֵעֶךָ׃
ח אַל־תֵּצֵא לָרִב מַהֵר פֶּן מַה־תַּעֲשֶׂה
בְּאַחֲרִיתָהּ בְּהַכְלִים אֹתְךָ רֵעֶךָ׃

8. ‘al-tetse’ larib maher pen mah-ta`aseh b’acharithah b’hak’lim ‘oth’k re`eak.

Prov25:8 Do not go out hastily to fight; otherwise, what shall you do in the end,
when your neighbor humiliates you?

‹8› μὴ πρόσπιπτε εἰς μάχην ταχέως, ἵνα μὴ μεταμεληθῇς ἐπ’ ἐσχάτων.
ἡνίκα ἄν σε ὀνειδίσῃ ὁ σὸς φίλος,

8 mē prospipte eis machēn tacheōs, hina mē metamelēthȩ̄s ep’ eschatōn.
Do not fall into a fight quickly! lest you should change your mind at the last.
hēnika an se oneidisȩ̄ ho sos philos,
When ever should berate you your friend,

---

9 ריב־ריבך את־רעך וסוד אחר אל־תגל׃
ט רִיבְךָ רִיב אֶת־רֵעֶךָ וְסוֹד אַחֵר אַל־תְּגַל׃

9. rib’ak rib ‘eth-re`eak w’sod ‘acher ‘al-t’gal.

Prov25:9 Argue your case with your neighbor, and do not reveal the secret of another,

‹9› ἀναχώρει εἰς τὰ ὀπίσω, μὴ καταφρόνει,

9 anachōrei eis ta opisō, mē kataphronei,
withdraw to the rear, do not disdain him!

10 :תשוב לא תשמע ודבתך שמע יחסך פן־
יפֶּן־יְחַסֶּךָ שֹׁמֵעַ וְדִבָּתְךָ לֹא תָשׁוּב:

10. pen-y'chased'ak shome`a w'dibath'ak lo' thashub.

Prov25:10 Lest he who hears it shall reproach you,
and your evil report shall not pass away.

‹10› μή σε ὀνειδίσῃ μὲν ὁ φίλος,
ἡ δὲ μάχη σου καὶ ἡ ἔχθρα οὐκ ἀπέσται, ἀλλ' ἔσται σοι ἴση θανάτῳ.

10 mē se oneidisē men ho philos,
lest should berate you indeed the friend;
hē de machē sou kai hē echthra ouk apestai, all' estai soi isē thanatō.
and your fight and hatred do not go away, but shall be to you equal of death!

‹10›a χάρις καὶ φιλία ἐλευθεροῖ, ἃς τήρησον σεαυτῷ, ἵνα μὴ ἐπονείδιστος γένῃ,
ἀλλὰ φύλαξον τὰς ὁδούς σου εὐσυναλλάκτως.

10ā charis kai philia eleutheroi,
Favor and friendship frees,
has tērēson seautō, hina mē eponeidistos genē,
which you shall heed to youself! That not reviled you should be.
alla phylaxon tas hodous sou eusynallaktōs.
But keep your ways conciliatory!

---

11 :במשכיות כסף דבר דבר על־אפניו תפוחי זהב
יאתַּפּוּחֵי זָהָב בְּמַשְׂכִּיּוֹת כֶּסֶף דָּבָר דָּבֻר עַל־אָפְנָיו:

11. tapuchey zahab b'mas'kioth kaseph dabar dabur `al-'aph'nayu.

Prov25:11 Like apples of gold in settings of silver is a word spoken
in right circumstances.

‹11› μῆλον χρυσοῦν ἐν ὁρμίσκῳ σαρδίου, οὕτως εἰπεῖν λόγον.

11 mēlon chrysoun en hormiskō sardiou, houtōs eipein logon.
apple As a golden in a pendant of sardius, so is it to speak a wise word.

---

12 :אזן שמעת חכם על־ וחלי־כתם מוכיח נזם זהב
יבנֶזֶם זָהָב וַחֲלִי־כָתֶם מוֹכִיחַ חָכָם עַל־אֹזֶן שֹׁמָעַת:

12. nezem zahab wachali-kathem mokiach chakam `al-'ozen shoma`ath.

Prov25:12 Like an earring of gold
and an ornament of fine gold is a wise reprover to a listening ear.

‹12› εἰς ἐνώτιον χρυσοῦν σάρδιον πολυτελὲς δέδεται, λόγος σοφὸς εἰς εὐήκοον οὖς.

12 eis enōtion chrysoun sardion polyteles dedetai,
In an ear-ring of gold sardius a very costly is bound;
logos sophos eis euēkoon ous.
so a word wise to a heedful ear.

---

13 :ונאמן ציר רפא נפש שלחיו כצנת קציר
:ציר שלחיו כצנת קציר נפש רפא ונאמן

יג כְּצִנַּת־שֶׁלֶג בְּיוֹם קָצִיר צִיר נֶאֱמָן לְשֹׁלְחָיו
וְנֶפֶשׁ אֲדֹנָיו יָשִׁיב׃ פ

13. k'tsinath-sheleg b'yom qatsir tsir ne'eman l'shol'chayu w'nephesh 'adonaiw yashib.

Prov25:13 Like the cold of snow in a day of harvest is a faithful messenger
to those who send him, for he refreshes the soul of his masters.

‹13› ὥσπερ ἔξοδος χιόνος ἐν ἀμήτῳ κατὰ καῦμα ὠφελεῖ,
οὕτως ἄγγελος πιστὸς τοὺς ἀποστείλαντας αὐτόν·
ψυχὰς γὰρ τῶν αὐτῷ χρωμένων ὠφελεῖ.

13 hōsper exodos chionos en amētō̜ kata kauma ōphelei,
As a delivery of snow in the harvest for sweltering heat, benefits
houtōs aggelos pistos tous aposteilantas auton;
so messenger a trustworthy the ones sending him;
psychas gar tōn autō̜ chrōmenōn ōphelei.
for the souls of the ones dealing with him derive benefit.

---

14 :ܡܦܘ-ܫܫܝܐ ܥܢܢܐ ܘܪܘܚܐ ܕܠܝܬ ܓܫܡܐ ܕܡܬܗܠܠ ܒܡܬܢܬܐ ܫܩܪܐ

יד נְשִׂיאִים וְרוּחַ וְגֶשֶׁם אָיִן אִישׁ מִתְהַלֵּל בְּמַתַּת־שָׁקֶר׃

14. n'si'im w'ruach w'geshem 'ayin 'ish mith'halel b'matath-shaqer.

Prov25:14 Like clouds and wind without rain is a man who boasts of his gifts falsely.

‹14› ὥσπερ ἄνεμοι καὶ νέφη καὶ ὑετοὶ ἐπιφανέστατοι,
οὕτως οἱ καυχώμενοι ἐπὶ δόσει ψευδεῖ.

14 hōsper anemoi kai nephē kai huetoi epiphanestatoi,
As winds and clouds, and rains are apparent,
houtōs hoi kauchōmenoi epi dosei pseudei.
so the men boasting over portion false.

---

15 :ܒܪܟ-ܐܦܝܟ ܢܬܦܬܐ ܩܛܝܢ ܘܠܫܢܐ ܪܟܐ ܬܫܒܪ-ܓܪܡ

טו בְּאֹרֶךְ אַפַּיִם יְפֻתֶּה קָצִין וְלָשׁוֹן רַכָּה תִּשְׁבָּר־גָּרֶם׃

15. b'orek 'apayim y'phuteh qatsin w'lashon rakah tish'bar-garem.

Prov25:15 By forbearance a ruler may be persuaded, and a soft tongue breaks the bone.

‹15› ἐν μακροθυμίᾳ εὐοδία βασιλεῦσιν, γλῶσσα δὲ μαλακὴ συντρίβει ὀστᾶ.

15 en makrothymią euodia basileusin, glōssa de malakē syntribei osta.
by long-suffering Success comes to kings; tongue and a soft breaks the bones.

---

16 :ܝܟܬܦܐܝ ܝܢܘܩܐ-ܢܐ ܕܒܫ ܠܝܬ ܟܬܪܢ ܘܩܐ

טז דְּבַשׁ מָצָאתָ אֱכֹל דַּיֶּךָ פֶּן־תִּשְׂבָּעֶנּוּ וַהֲקִאתוֹ׃

16. d'bash matsa'ath 'ekol dayeak pen-tis'ba`enu wahaqe'tho.

Prov25:16 Have you found honey? Eat only your fill,
lest you have it in excess and vomit it.

‹16› μέλι εὑρὼν φάγε τὸ ἱκανόν, μήποτε πλησθεὶς ἐξεμέσῃς.

16 meli heurōn phage to hikanon,

honey In finding, eat what is enough!
mēpote plēstheis exemesēs.
lest at any time being overfilled, you should vomit forth.

---

17 :יאכלנו יומם-לילה יומם אחרים יגלו׳ מלון׳ ומאס׳

יז הוֹקַר רַגְלְךָ מִבֵּית רֵעֶךָ פֶּן־יִשְׂבָּעֲךָ וּשְׂנֵאֶךָ׃

17. hoqar rag'l'ak mibeyth re`ek pen-yis'ba`ak us'ne'eak.

Prov25:17 Withdraw your foot in your neighbor's house,
lest he shall be weary of you and hate you.

‹17› σπάνιον εἴσαγε σὸν πόδα πρὸς τὸν σεαυτοῦ φίλον,
μήποτε πλησθείς σου μισήσῃ σε.
17 spanion eisage son poda pros ton seautou philon,
Sparingly bring your foot to your own friend!
mēpote plēstheis sou misēsē se.
lest at any time he be filled of you, and should detest you.

---

18 :מפיץ וחרב וחץ שנון איש ענה ברעהו עד שקר

יח מֵפִיץ וְחֶרֶב וְחֵץ שָׁנוּן אִישׁ עֹנֶה בְרֵעֵהוּ עֵד שָׁקֶר׃

18. mephits w'chereb w'chets shanun 'ish `oneh b're`ehu `ed shaqer.

Prov25:18 Like a club and a sword and a sharp arrow is a man who bears false witness against his neighbor.

‹18› ῥόπαλον καὶ μάχαιρα καὶ τόξευμα ἀκιδωτόν,
οὕτως καὶ ἀνὴρ ὁ καταμαρτυρῶν τοῦ φίλου αὐτοῦ μαρτυρίαν ψευδῆ.
18 hropalon kai machaira kai toxeuma akidōton,
As a club, and a sword, and bow a pointed,
houtōs kai anēr ho katamartyrōn tou philou autou martyrian pseudē.
so also the man bearing his friend against his witness false.

---

19 :שן רעה ורגל מועדת מבטח בוגד ביום צרה

יט שֵׁן רֹעָה וְרֶגֶל מוּעָדֶת מִבְטָח בּוֹגֵד בְּיוֹם צָרָה׃

19. shen ro`ah w'regel mu`adeth mib'tach boged b'yom tsarah.

Prov25:19 Like a bad tooth and an unsteady foot is confidence in a faithless man
in day of trouble.

‹19› ὁδοὺς κακοῦ καὶ ποὺς παρανόμου ὀλεῖται ἐν ἡμέρᾳ κακῇ.
19 odous kakou kai pous paranomou oleitai en hēmerą kakē.
way An evil and the foot of a lawbreaker shall be destroyed in day an evil.

---

20 :נגן-לב לב שרים על-נתר ושר בשרים על לב-רע׃

כ מַעֲדֶה בֶגֶד בְּיוֹם קָרָה חֹמֶץ עַל־נָתֶר
וְשָׁר בַּשִּׁרִים עַל לֵב־רָע׃ פ

20. ma`adeh beged b'yom qarah chomets `al-nather w'shar bashirim `al leb-ra`.

Prov25:20 Like one who takes off a garment on a cold day,
or like vinegar on soda, is he who sings songs to a troubled heart.

‹20› ὥσπερ ὄξος ἕλκει ἀσύμφορον,
οὕτως προσπεσὸν πάθος ἐν σώματι καρδίαν λυπεῖ.

20 hōsper oxos helkei asymphoron,
As vinegar draws hurtful;
houtōs prospeson pathos en sōmati kardian lypei.
so failing passion on a body the heart distresses.

‹20›a ὥσπερ σὴς ἱματίῳ καὶ σκώληξ ξύλῳ,
οὕτως λύπη ἀνδρὸς βλάπτει καρδίαν.

20ā hōsper sēs himatiō̜ kai skōlēx xylō̜,
As a moth in a garment, and a worm in wood,
houtōs lypē andros blaptei kardian.
so distress of a man hurts the heart.

---

21 כא אִם־רָעֵב שֹׂנַאֲךָ הַאֲכִלֵהוּ לָחֶם וְאִם־צָמֵא הַשְׁקֵהוּ מָיִם׃

21. ‘im-ra`eb sona’ak ha’akilehu lachem w’im-tsame’ hash’qehu mayim.

Prov25:21 If your enemy is hungry, give him bread to eat;
and if he is thirsty, give him water to drink;

‹21› ἐὰν πεινᾷ ὁ ἐχθρός σου, τρέφε αὐτόν, ἐὰν διψᾷ, πότιζε αὐτόν·

21 ean peiną ho echthros sou, trephe auton, ean dipsą, potize auton;
If hungers enemy your nourish him, if he thirsts give him to drink!

---

22 כב כִּי גֶחָלִים אַתָּה חֹתֶה עַל־רֹאשׁוֹ וַיהוָה יְשַׁלֶּם־לָךְ׃

22. ki gechalim ‘atah chotheh `al-ro’sho waYahúwah y’shalem-lak.

Prov25:22 For you shall heap burning coals on his head, and יהוה shall reward you.

‹22› τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ,
ὁ δὲ κύριος ἀνταποδώσει σοι ἀγαθά.

22 touto gar poiōn anthrakas pyros sōreuseis epi tēn kephalēn autou,
this For doing coals of fire you shall heap upon his head;
ho de kyrios antapodōsei soi agatha.
and YHWH shall recompense to you good things.

---

23 כג רוּחַ צָפוֹן תְּחוֹלֵל גָּשֶׁם וּפָנִים נִזְעָמִים לְשׁוֹן סָתֶר׃

23. ruach tsaphon t’cholel gashem uphanim niz’`amim l’shon sather.

Prov25:23 The north wind brings forth rain,
and a backbiting tongue, an angry countenance.

‹23› ἄνεμος βορέας ἐξεγείρει νέφη, πρόσωπον δὲ ἀναιδὲς γλῶσσαν ἐρεθίζει.

23 anemos boreas exegeirei nephē, prosōpon de anaides glōssan erethizei.
wind The north arouses, and clouds the face of an impudent tongue aggravates.

24 :ܟܝܐ ܥܠܝܬ ܫܠܝܛܐܝܬ ܥܡܐܝܬ ܡܢ-ܥܢܢ-ܠܐ ܥܡܘ ܝܬܒ

כד טוֹב שֶׁבֶת עַל־פִּנַּת־גָּג מֵאֵשֶׁת מִדּוֹנִים וּבֵית חָבֶר׃

24. tob shebeth `al-pinath-gag me'esheth midonim ubeyth chaber.

Prov25:24 It is better to live in a corner of the roof than in a house shared with a contentious woman.

‹24› κρεῖττον οἰκεῖν ἐπὶ γωνίας δώματος
ἢ μετὰ γυναικὸς λοιδόρου ἐν οἰκίᾳ κοινῇ.

24 kreitton oikein epi gōnias dōmatos
Better to live upon the corner of a roof,
ē meta gynaikos loidorou en oikią koinē.
than with wife a reviling in house a common.

---

25 :ܦܟܠܝܢ ܪܥܝܢ ܥܠ-ܢܦܫ ܥܝܦܐ ܘܫܡܘܥܐ ܛܒܐ ܡܐܪܥ ܡܪܚܩ

כה מַיִם קָרִים עַל־נֶפֶשׁ עֲיֵפָה וּשְׁמוּעָה טוֹבָה מֵאֶרֶץ מֶרְחָק׃

25. mayim qarim `al-nephesh `ayephah ush'mu`ah tobah me'erets mer'chaq.

Prov25:25 Like cold water to a weary soul, so is good news from a distant land.

‹25› ὥσπερ ὕδωρ ψυχρὸν ψυχῇ διψώσῃ προσηνές,
οὕτως ἀγγελία ἀγαθὴ ἐκ γῆς μακρόθεν.

25 hōsper hydōr psychron psychē dipsōsē prosēnes,
As water cold soul to a thirsting is kind,
houtōs aggelia agathē ek gēs makrothen.
so message a good from a land far off.

---

26 :ܡܥܝܢ ܢܪܦܣ ܘܡܩܘܪ ܡܫܚܬ ܨܕܝܩ ܡܛ ܠܦܢܝ-ܪܫܥ

כו מַעְיָן נִרְפָּשׂ וּמָקוֹר מָשְׁחָת צַדִּיק מָט לִפְנֵי־רָשָׁע׃

26. ma`'yan nir'pas umaqor mash'chath tsadiq mat liph'ney-rasha`.

Prov25:26 Like a trampled spring and a polluted well is a righteous man who gives way before the wicked.

‹26› ὥσπερ εἴ τις πηγὴν φράσσοι καὶ ὕδατος ἔξοδον λυμαίνοιτο,
οὕτως ἄκοσμον δίκαιον πεπτωκέναι ἐνώπιον ἀσεβοῦς.

26 hōsper ei tis pēgēn phrassoi kai hydatos exodon lymainoito,
As if any one a spring may shut up, and of water an exiting lay waste;
houtōs akosmon dikaion peptōkenai enōpion asebous.
so it is unbecoming for a just man to fall before the impious.

---

27 :ܐܟܘܠ ܕܒܫ ܗܪܒܘܬ ܠܐ-ܛܘܒ ܘܚܩܪ ܟܒܘܕܡ ܟܒܘܕ

כז אָכֹל דְּבַשׁ הַרְבּוֹת לֹא־טוֹב וְחֵקֶר כְּבוֹדָם כָּבוֹד׃

27. 'akol d'bash har'both lo'-tob w'cheqer k'bodam kabod.

Prov25:27 It is not good to eat much honey; and to search out their glory is glory.

‹27› ἐσθίειν μέλι πολὺ οὐ καλόν,
τιμᾶν δὲ χρὴ λόγους ἐνδόξους.

27 esthiein meli poly ou kalon,
To eat honey much is not good;
timan de chrē logous endoxous.
to esteem but it behooves words honorable.

:יתאיל אלהש יבא אשא אבא אבא אשיתא יבא אלהיל אבה 28
כח עִיר פְּרוּצָה אֵין חוֹמָה אִישׁ אֲשֶׁר אֵין מַעְצָר לְרוּחוֹ׃

28. `ir p'rutsah 'eyn chomah 'ish 'asher 'eyn ma`'tsar l'rucho.

Prov25:28 Like a city that is broken into and without walls is a man who has no control over his spirit.

‹28› ὥσπερ πόλις τὰ τείχη καταβεβλημένη καὶ ἀτείχιστος,
οὕτως ἀνὴρ ὃς οὐ μετὰ βουλῆς τι πράσσει.

28 hōsper polis ta teichē katabeblēmenē kai ateichistos,
As a city with walls having been thrown down and unwalled,
houtōs anēr hos ou meta boulēs ti prassei.
so a man who with no counsel in anything acts.

Chapter 26

Shavua Reading Schedule (26th sidrah) - Prov 26

:ايגיי לאיפיל איתיי-איל יי אאיהפג אסייי יהאפג אלוי Prov26:1
א כַּשֶּׁלֶג בַּקַּיִץ וְכַמָּטָר בַּקָּצִיר כֵּן לֹא־נָאוָה לִכְסִיל כָּבוֹד׃

1. kasheleg baqayits w'kamatar baqatsir ken lo'-na'weh lik'sil kabod.

Prov26:1 Like snow in summer and like rain in harvest, so honor is not fitting for a fool.

‹26:1› ὥσπερ δρόσος ἐν ἀμήτῳ καὶ ὥσπερ ὑετὸς ἐν θέρει,
οὕτως οὐκ ἔστιν ἄφρονι τιμή.

1 hōsper drosos en amētō kai hōsper huetos en therei,
As dew in harvest, and as rain in summer,
houtōs ouk estin aphroni timē.
so not is seemly for a fool honor.

:איגא איל ייאה אלליפ יי לעוף איבל איגיל איבא 2
ב כַּצִּפּוֹר לָנוּד כַּדְּרוֹר לָעוּף כֵּן קִלְלַת חִנָּם לֹא תָבֹא׃

2. katsipor lanud kad'ror la`uph ken qil'lath chinam lo' thabo'.

Prov26:2 Like a sparrow in its flitting, like a swallow in its flying,
so a curse causeless shall not come.

‹2› ὥσπερ ὄρνεα πέταται καὶ στρουθοί,
οὕτως ἀρὰ ματαία οὐκ ἐπελεύσεται οὐδενί.

2 hōsper ornea petatai kai strouthoi,
As birds spread out to fly and sparrows,
houtōs ara mataia ouk epeleusetai oudeni.
so oath a vain shall not come unto one thing.

:יאלאיל יגיי אגיי איאיאל איאיל איי איאיל איי 3

ג שׁוֹט לַסּוּס מֶתֶג לַחֲמוֹר וְשֵׁבֶט לְגֵו כְּסִילִים׃

3. shot lasus metheg lachamor w'shebet l'gew k'silim.

Prov26:3 A whip is for the horse, a bridle for the donkey, and a rod for the back of fools.

‹3› ὥσπερ μάστιξ ἵππῳ καὶ κέντρον ὄνῳ, οὕτως ῥάβδος ἔθνει παρανόμῳ.

3 hōsper mastix hippō̃ kai kentron onō̃,
As a whip to a horse, and a spur to a donkey,
houtōs hrabdos ethnei paranomō̃.
so a rod nation to a lawbreaking.

---

4 אל־תענ כסיל כאולתו פן־תשוה־לו גם־אתה׃

ד אַל־תַּעַן כְּסִיל כְּאִוַּלְתּוֹ פֶּן־תִּשְׁוֶה־לּוֹ גַּם־אָתָּה׃

4. 'al-ta`an k'sil k'iual'to pen-tish'weh-lo gam-'atah.

Prov26:4 Do not answer a fool according to his folly, lest you shall also be like unto him.

‹4› μὴ ἀποκρίνου ἄφρονι πρὸς τὴν ἐκείνου ἀφροσύνην, ἵνα μὴ ὅμοιος γένῃ αὐτῷ·

4 mē apokrinou aphroni pros tēn ekeinou aphrosynēn,
Do not give an answer to a fool according to that one's folly,
hina mē homoios genē̃ autō̃;
lest likened he should appear wise of himself.

---

5 ענה כסיל כאולתו פן־יהיה חכם בעיניו׃

ה עֲנֵה כְסִיל כְּאִוַּלְתּוֹ פֶּן־יִהְיֶה חָכָם בְּעֵינָיו׃

5. `aneh k'sil k'iual'to pen-yih'yeh chakam b'`eynayu.

Prov26:5 Answer a fool as his folly, lest he be wise in his own eyes.

‹5› ἀλλὰ ἀποκρίνου ἄφρονι κατὰ τὴν ἀφροσύνην αὐτοῦ,
ἵνα μὴ φαίνηται σοφὸς παρ' ἑαυτῷ.

5 alla apokrinou aphroni kata tēn aphrosynēn autou,
But answer a fool according to his folly,
hina mē phainētai sophos par' heautō̃.
lest he seem wise in his own conceit.

---

6 מקצה רגלים חמס שתה שלח דברים ביד־כסיל׃

ו מְקַצֶּה רַגְלַיִם חָמָס שֹׁתֶה שֹׁלֵחַ דְּבָרִים בְּיַד־כְּסִיל׃

6. m'qatseh rag'layim chamas shotheh sholeach d'barim b'yad-k'sil.

Prov26:6 He cuts off his own feet and drinks violence who sends a message by the hand of a fool.

‹6› ἐκ τῶν ἑαυτοῦ ποδῶν ὄνειδος πίεται ὁ ἀποστείλας δι' ἀγγέλου ἄφρονος λόγον.

6 ek tōn heautou podōn oneidos pietai
by his own ways scorn shall cause
ho aposteilas di' aggelou aphronos logon.
The one sending through messenger a foolish word.

7

ז דַּלְיוּ שֹׁקִים מִפִּסֵּחַ וּמָשָׁל בְּפִי כְסִילִים׃

7. dal'yu shoqayim mipiseach umashal b'phi k'silim.

Prov26:7 Like the legs which are useless to the lame, so is a proverb in the mouth of fools.

‹7› ἀφελοῦ πορείαν σκελῶν καὶ παροιμίαν ἐκ στόματος ἀφρόνων.

7 aphelou poreian skelōn kai paroimian ek stomatos aphronōn.

Remove the goings of legs, and proverbs from out of the mouth of fools.

---

8 ܟܨܪܘܪ ܐܒܢ ܒܡܪܓܡܐ ܟܝ ܢܬܝܢ ܠܟܣܝܠ ܟܒܘܕ׃

ח כִּצְרוֹר אֶבֶן בְּמַרְגֵּמָה כֵּן־נוֹתֵן לִכְסִיל כָּבוֹד׃

8. kits'ror 'eben b'mar'gemah ken-nothen lik'sil kabod.

Prov26:8 Like one who binds a stone in a sling, so is he who gives honor to a fool.

‹8› ὃς ἀποδεσμεύει λίθον ἐν σφενδόνῃ, ὅμοιός ἐστιν τῷ διδόντι ἄφρονι δόξαν.

8 hos apodesmeuei lithon en sphendonē̱,

The one who binds up a stone in a sling,

homoios estin tō̱ didonti aphroni doxan.

is likened to the one giving a fool glory.

---

9 ܚܘܚܐ ܥܠܗ ܒܝܕ ܫܟܘܪ ܘܡܬܠܐ ܒܦܘܡ ܣܟܠܐ׃

ט חוֹחַ עָלָה בְיַד־שִׁכּוֹר וּמָשָׁל בְּפִי כְסִילִים׃

9. choach `alah b'yad-shikor umashal b'phi k'silim.

Prov26:9 Like a thorn which falls into the hand of a drunkard,
so is a proverb in the mouth of fools.

‹9› ἄκανθαι φύονται ἐν χειρὶ τοῦ μεθύσου, δουλεία δὲ ἐν χειρὶ τῶν ἀφρόνων.

9 akanthai phuontai en cheiri tou methysou,

Thorn-bushes germinate in the hand of the intoxicated;

douleia de en cheiri tōn aphronōn.

and servitude in the hand of fools.

---

10 ܪܒ ܡܚܘܠܠ ܟܠ ܘܣܟܪ ܟܣܝܠ ܘܣܟܪ ܥܒܪܝܢ׃

י רַב מְחוֹלֵל־כֹּל וְשֹׂכֵר כְּסִיל וְשֹׂכֵר עֹבְרִים׃

10. rab m'cholel-kol w'soker k'sil w'soker `ob'rim.

Prov26:10 The great that formed all things,
so is he who hires a fool or who hires those who pass by.

‹10› πολλὰ χειμάζεται πᾶσα σὰρξ ἀφρόνων· συντρίβεται γὰρ ἡ ἔκστασις αὐτῶν.

10 polla cheimazetai pasa sarx aphronōn;

much is tossed by a storm All the flesh of fools;

syntribetai gar hē ekstasis autōn.

is destroyed for their ecstasy.

---

11 ܟܟܠܒ ܫܒ ܥܠ ܩܐܘ ܟܣܝܠ ܫܘܢܐ ܒܐܘܠܬܘ׃

יא כְּכֶלֶב שָׁב עַל־קִאוֹ כְּסִיל שׁוֹנֶה בְאִוַּלְתּוֹ׃

11. k'keleb shab `al-qe'o k'sil shoneh b'ival'to.

Prov26:11 Like a dog that returns to its vomit is a fool who repeats his folly.

‹11› ὥσπερ κύων ὅταν ἐπέλθῃ ἐπὶ τὸν ἑαυτοῦ ἔμετον καὶ μισητὸς γένηται,
οὕτως ἄφρων τῇ ἑαυτοῦ κακίᾳ ἀναστρέψας ἐπὶ τὴν ἑαυτοῦ ἁμαρτίαν.

11 hōsper kyōn hotan epelthē̱ epi ton heautou emeton kai misētos genētai,
As a dog whenever it comes upon its own vomit, and detested becomes;
houtōs aphrōn tē̱ heautou kakią anastrepsas epi tēn heautou hamartian.
so a fool to his own evil returning, unto his own sin.

‹11›a ἔστιν αἰσχύνη ἐπάγουσα ἁμαρτίαν, καὶ ἔστιν αἰσχύνη δόξα καὶ χάρις.

11ā estin aischynē epagousa hamartian,
There is a shame that brings sin:
kai estin aischynē doxa kai charis.
and there is a shame that is glory and grace.

---

12 ׳ראית איש חכם בעיניו תקוה לכסיל ממנו׳׃

יב רָאִיתָ אִישׁ חָכָם בְּעֵינָיו תִּקְוָה לִכְסִיל מִמֶּנּוּ׃

12. ra'iath 'ish chakam b'`eynayu tiq'wah lik'sil mimenu.

Prov26:12 Do you see a man wise in his own eyes?
There is more hope for a fool than for him.

‹12› εἶδον ἄνδρα δόξαντα παρ' ἑαυτῷ σοφὸν εἶναι,
ἐλπίδα μέντοι ἔσχεν μᾶλλον ἄφρων αὐτοῦ.

12 eidon andra doxanta par' heautō̱ sophon einai,
I beheld a man seeming of himself wise to be,
elpida mentoi eschen mallon aphrōn autou.
more hope however had rather than a fool he.

---

13 ׳אמר עצל שחל בדרך׳ ארי בין הרחבות׃

יג אָמַר עָצֵל שַׁחַל בַּדָּרֶךְ׳ אֲרִי בֵּין הָרְחֹבוֹת׃

13. 'amar `atsel shachal badarek 'ari beyn har'choboth.

Prov26:13 The slothful says, there is a lion in the road! A lion is in the open square!

‹13› λέγει ὀκνηρὸς ἀποστελλόμενος εἰς ὁδόν Λέων ἐν ταῖς ὁδοῖς.

13 legei oknēros apostellomenos eis hodon Leōn en tais hodois.
says The lazy one when being sent into the way, A lion is in the ways,

---

14 הדלת תסוב על־צירה ועצל על־מטתו׃

יד הַדֶּלֶת תִּסּוֹב עַל־צִירָהּ וְעָצֵל עַל־מִטָּתוֹ׃

14. hadeleth tisob `al-tsirah w'`atsel `al-mitatho.

Prov26:14 As the door turns on its hinges, so does the slothful upon his bed.

‹14› ὥσπερ θύρα στρέφεται ἐπὶ τοῦ στρόφιγγος,
οὕτως ὀκνηρὸς ἐπὶ τῆς κλίνης αὐτοῦ.

14 hōsper thyra strephetai epi tou strophiggos, houtōs oknēros epi tēs klinēs autou.
As a door turns upon the hinge, so the lazy one upon his bed.

---

15 ׳טמן־לו׳ אל־צלחת׳ אל־פיו׳ כי־יגע הוא׃

טו טָמַן עָצֵל יָדוֹ בַּצַּלָּחַת נִלְאָה לַהֲשִׁיבָהּ אֶל־פִּיו׃

15. taman `atsel yado batsalachath nil'ah lahashibah 'el-piu.

Prov26:15 The slothful buries his hand in the dish;
he is weary of bringing it to his mouth again.

‹15› κρύψας ὀκνηρὸς τὴν χεῖρα ἐν τῷ κόλπῳ αὐτοῦ
οὐ δυνήσεται ἐπενεγκεῖν ἐπὶ τὸ στόμα.

15 kruuas oknēros tēn cheira en tō kolpō autou
hiding The lazy one the hand in his bosom
ou dynēsetai epenegkein epi to stoma.
shall not be able to bring it unto the mouth.

---

16 ⊗ירא עצל בעינו משיבי טעם׃

טז חָכָם עָצֵל בְּעֵינָיו מְשִׁיבֵי טָעַם׃

16. chakam `atsel b'`eynayu mishib'`ah m'shibey ta`am.

Prov26:16 The slothful is wiser in his own eyes
than seven men who can give a wise answer.

‹16› σοφώτερος ἑαυτῷ ὀκνηρὸς φαίνεται
τοῦ ἐν πλησμονῇ ἀποκομίζοντος ἀγγελίαν.

16 sophōteros heautō oknēros phainetai tou en plēsmonē apokomizontos aggelian.
wiser to himself The lazy one appears in fulfilling transmitting a message.

---

17 מחזיק באזני־כלב עבר מתעבר על־ריב לא־לו׃

יז מַחֲזִיק בְּאָזְנֵי־כָלֶב עֹבֵר מִתְעַבֵּר עַל־רִיב לֹא־לוֹ׃

17. machaziq b'az'ney-kaleb `ober mith'`aber `al-rib lo'-lo.

Prov26:17 Like one who takes a dog by the ears is he who passes by
and meddles with strife not belonging to him.

‹17› ὥσπερ ὁ κρατῶν κέρκου κυνός,
οὕτως ὁ προεστὼς ἀλλοτρίας κρίσεως.

17 hōsper ho kratōn kerkou kynos,
As the one holding the tail of a dog;
houtōs ho proestōs allotrias kriseōs.
so the one setting himself over a stranger's case.

---

18 כמתלהלה היורה זקים חצים ומות׃

יח כְּמִתְלַהְלֵהַּ הַיֹּרֶה זִקִּים חִצִּים וָמָוֶת׃

18. k'mith'lah'leah hayoreh ziqim chitsim wamaweth.

Prov26:18 Like a madman who throws firebrands, arrows and death,

‹18› ὥσπερ οἱ ἰώμενοι προβάλλουσιν λόγους εἰς ἀνθρώπους,
ὁ δὲ ἀπαντήσας τῷ λόγῳ πρῶτος ὑποσκελισθήσεται,

18 hōsper hoi iōmenoi proballousin logous eis anthrōpous,
As the ones needing healing propounds words unto men,
ho de apantēsas tō logō prōtos hyposkelisthēsetai,

and the one meeting the word first shall be tripped up.

:אֲנִי מְשַׂחֵק הֲלֹא־אָמַר וְאֶת־רֵעֵהוּ מַרְמֶה אִישׁ כֵּן־ 19
יט כֵּן־אִישׁ רִמָּה אֶת־רֵעֵהוּ וְאָמַר הֲלֹא־מְשַׂחֵק אָנִי:

19. ken-'ish rimah 'eth-re`ehu w'amar halo'-m'sacheq 'ani.

Prov26:19 So is the man who deceives his neighbor, and says, was I not joking?

‹19› οὕτως πάντες οἱ ἐνεδρεύοντες τοὺς ἑαυτῶν φίλους,
ὅταν δὲ φωραθῶσιν, λέγουσιν ὅτι Παίζων ἔπραξα.

19 houtōs pantes hoi enedreuontes tous heautōn philous,
Thus are all the ones lying in wait for their own friends;
hotan de phōrathōsin, legousin hoti Paizōn epraxa.
and whenever they should be caught in the act, they say that, In playing I acted.

:אֵין רָגָן יִשְׁתֹּק מָדוֹן וּבְאֵין עֵצִים תִּכְבֶּה־אֵשׁ בְּאֶפֶס 20
כ בְּאֶפֶס עֵצִים תִּכְבֶּה־אֵשׁ וּבְאֵין נִרְגָּן יִשְׁתֹּק מָדוֹן:

20. b'ephes `etsim tik'beh-'esh ub'eyn nir'gan yish'toq madon.

Prov26:20 For lack of wood the fire goes out,
and where there is no whisperer, contention quiets down.

‹20› ἐν πολλοῖς ξύλοις θάλλει πῦρ,
ὅπου δὲ οὐκ ἔστιν δίθυμος, ἡσυχάζει μάχη.

20 en pollois xylois thallei pyr,
With much wood flourish fire;
hopou de ouk estin dithymos, hēsychazei machē.
but where there is no man at variance with others is stilled a fight.

:לַחֲרַחַר־רִיב וְאִישׁ מִדּוֹנִים לְאֵשׁ וְעֵצִים לְגֶחָלִים פֶּחָם 21
כא פֶּחָם לְגֶחָלִים וְעֵצִים לְאֵשׁ וְאִישׁ מִדּוֹנִים לְחַרְחַר־רִיב: פ

21. pecham l'gechalim w'`etsim l'esh w'ish midonim l'char'char-rib.

Prov26:21 As coals are to burning embers and wood to fire,
so is a contentious man to kindle strife.

‹21› ἐσχάρα ἄνθραξιν καὶ ξύλα πυρί, ἀνὴρ δὲ λοίδορος εἰς ταραχὴν μάχης.

21 eschara anthraxin kai xyla pyri,
A grate for coals, and wood for a fire;
anēr de loidoros eis tarachēn machēs.
a reviling for a disturbance to a fight.

:אֶל־חַדְרֵי בָטֶן הֵם יָרְדוּ וְהֵם כְּמִתְלַהֲמִים דִּבְרֵי נִרְגָּן 22
כב דִּבְרֵי נִרְגָּן כְּמִתְלַהֲמִים וְהֵם יָרְדוּ חַדְרֵי־בָטֶן:

22. dib'rey nir'gan k'mith'lahamim w'hem yar'du chad'rey-baten.

Prov26:22 The words of a whisperer are like dainty morsels,
and they go down into the innermost parts of the belly.

‹22› λόγοι κερκώπων μαλακοί, οὗτοι δὲ τύπτουσιν εἰς ταμίεια σπλάγχνων.

22 logoi kerkōpōn malakoi,
Words of mischievous men are soft;
houtoi de typtousin eis tamieia splagchnōn.
but these beat into the inner chambers of the intestines.

:פ-לֵב רָע׃ שְׂפָתַיִם דֹּלְקִים וְכֶסֶף סִיגִים מְצֻפֶּה עַל־חָרֶשׂ 23
כג כֶּסֶף סִיגִים מְצֻפֶּה עַל־חָרֶשׂ שְׂפָתַיִם דֹּלְקִים וְלֵב־רָע׃

23. keseph sigim m'tsupeh `al-chares s'phathayim dol'qim w'leb-ra`.

Prov26:23 As with silver dross spread over an earthen vessel,
so are burning lips and a wicked heart.

‹23› ἀργύριον διδόμενον μετὰ δόλου ὥσπερ ὄστρακον ἡγητέον.
χείλη λεῖα καρδίαν καλύπτει λυπηράν.
23 argyrion didomenon meta dolou hōsper ostrakon hēgēteon.
Silver given with treachery, is as a potsherd esteemed.
cheilē leia kardian kalyptei lypēran.
lips Smooth heart cover a distressed.

:שָׂנֵא וּבְקִרְבּוֹ יָשִׁית מִרְמָה׃ בִּשְׂפָתוֹ יִנָּכֵר 24
כד בִּשְׂפָתוֹ יִנָּכֵר שׂוֹנֵא וּבְקִרְבּוֹ יָשִׁית מִרְמָה׃

24. bis'phatho yinaker sone' ub'qir'bo yashith mir'mah.

Prov26:24 He who hates disguises it with his lips,
but he lays up deceit in his inner being.

‹24› χείλεσιν πάντα ἐπινεύει ἀποκλαιόμενος ἐχθρός,
ἐν δὲ τῇ καρδίᾳ τεκταίνεται δόλους·
24 cheilesin panta epineuei apoklaiomenos echthros,
with his lips all things assents to weeping An enemy;
en de tē kardią tektainetai dolous;
but in the heart he contrives treachery.

:לְבוֹ׃ כִּי־יְחַנֵּן קוֹלוֹ אַל־תַּאֲמֵן־בּוֹ כִּי שֶׁבַע תּוֹעֵבוֹת בְּ 25
כה כִּי־יְחַנֵּן קוֹלוֹ אַל־תַּאֲמֵן־בּוֹ כִּי שֶׁבַע תּוֹעֵבוֹת בְּלִבּוֹ׃

25. ki-y'chanen qolo 'al-ta'amen-bo ki sheba` to`eboth b'libo.

Prov26:25 When his voice is gracious, do not believe him,
for there are seven abominations in his heart.

‹25› ἐάν σου δέηται ὁ ἐχθρὸς μεγάλῃ τῇ φωνῇ, μὴ πεισθῇς·
ἑπτὰ γάρ εἰσιν πονηρίαι ἐν τῇ ψυχῇ αὐτοῦ.
25 ean sou deētai ho echthros megalē tē phōnē, mē peisthēs;
If should beseech you the enemy with a great voice, do not yield to him;
hepta gar eisin ponēriai en tē psychē autou.
seven for there are wickedness in his soul.

:לְבָבוֹ׃ תִּכָּסֶה שִׂנְאָה בְּמַשְׂאוֹן תְּגָלֶה רָעָתוֹ בַּקָּהָל 26
כו תִּכָּסֶה שִׂנְאָה בְּמַשְׂאוֹן תְּגָלֶה רָעָתוֹ בַּקָּהָל׃

26. tikaseh sin'ah b'masha'on tigaleh ra`atho b'qahal.

Prov26:26 Though his hatred covers itself with guile,
his wickedness shall be revealed before the assembly.

‹26› ὁ κρύπτων ἔχθραν συνίστησιν δόλον,
ἐκκαλύπτει δὲ τὰς ἑαυτοῦ ἁμαρτίας εὔγνωστος ἐν συνεδρίοις.

26 ho kryptōn echthran synistēsin dolon,
The one hiding hatred stand together with treachery,
ekkalyptei de tas heautou hamartias eugnōstos en synedriois.
and he conceals the things of his own sins well-known in the sanhedrin.

---

27 כֹּרֶה־שַׁחַת בָּהּ יִפֹּל וְגֹלֵל אֶבֶן אֵלָיו תָּשׁוּב׃ :ᎿᏘᏩᏂ ᏘᏅᏍᏎ ᏘᏎᏎ ᏍᏍᏘᏘ ᏍᏘᏅ ᏅᏎ ᏂᏍᏩ-ᏅᏎᏎ

27. koreh-shachath bah yipol w'golel 'eben 'elayu tashub.

Prov26:27 He who digs a pit shall fall into it,
and he who rolls a stone, it shall come back on him.

‹27› ὁ ὀρύσσων βόθρον τῷ πλησίον ἐμπεσεῖται εἰς αὐτόν,
ὁ δὲ κυλίων λίθον ἐφ' ἑαυτὸν κυλίει.

27 ho oryssōn bothron tō plēsion empeseitai eis auton,
The one digging a pit for his neighbor shall fall into it;
ho de kyliōn lithon eph' heauton kyliei.
and the one rolling a stone, upon himself rolls it.

---

28 לְשׁוֹן־שֶׁקֶר יִשְׂנָא דַכָּיו וּפֶה חָלָק יַעֲשֶׂה מִדְּחֶה׃ :ᏅᏂᏗᏎ ᏅᏙᏕᏎ ᏣᏍᏂ ᏅᏗᏘ ᏘᏎᏘᏗ ᏧᏘᏙᏎ ᏧᏣᏙ-ᏘᏘᏍ

28. l'shon-sheqer yis'na' dakayu upheh chalaq ya`aseh mid'cheh.

Prov26:28 A lying tongue hates those it crushes, and a flattering mouth works ruin.

‹28› γλῶσσα ψευδὴς μισεῖ ἀλήθειαν, στόμα δὲ ἄστεγον ποιεῖ ἀκαταστασίας.

28 glōssa pseudēs misei alētheian, stoma de astegon poiei akatastasias.
tongue A lying detests truth; mouth and an open-mouthed makes commotion.

Chapter 27

Shavua Reading Schedule (27th sidrah) - Prov 27

א אַל־תִּתְהַלֵּל בְּיוֹם מָחָר כִּי לֹא־תֵדַע מַה־יֵּלֶד יוֹם׃ :ᏘᏎᏍ ᏗᏍᏍ-ᏅᏘ ᏕᏗᏘ-ᏣᏍ ᏍᏘ ᏣᏂᏘ ᏘᏎᏍᏘ ᏍᏍᏅᏅ-ᏍᏣ Prov27:1

1. 'al-tith'halel b'yom machar ki lo'-theda` mah-yeled yom.

Prov27:1 Do not boast in the day of tomorrow,
for you do not know what a day may bring forth.

‹27:1› μὴ καυχῶ τὰ εἰς αὔριον· οὐ γὰρ γινώσκεις τί τέξεται ἡ ἐπιοῦσα.

1 mē kauchō ta eis aurion;
Do not boast concerning the things for tomorrow!
ou gar ginōskeis ti texetai hē epiousa.
for you do not know what shall give birth the coming day.

:יְהַלֶּלְךָ זָר וְלֹא־פִיךָ נָכְרִי וְאַל־שְׂפָתֶיךָ: 2 ב

2. y'halel'ak zar w'lo'-phiyak nak'ri w'al-s'phatheyak.

Prov27:2 Let another praise you, and not your own mouth;
a stranger, and not your own lips.

‹2› ἐγκωμιαζέτω σε ὁ πέλας καὶ μὴ τὸ σὸν στόμα, ἀλλότριος καὶ μὴ τὰ σὰ χείλη.

2 egkōmiazetō se ho pelas kai mē to son stoma, allotrios kai mē ta sa cheilē.
Let laud you the one near! and not your mouth; a stranger, and not your lips.

:כֹּבֶד־אֶבֶן וְנֵטֶל הַחוֹל וְכַעַס אֱוִיל כָּבֵד מִשְּׁנֵיהֶם: 3 ג

3. kobed-'eben w'netel hachol w'ka`as 'ewil kabed mish'neyhem.

Prov27:3 A stone is heavy and the sand weighty,
but the wrath of a fool is heavier than both of them.

‹3› βαρὺ λίθος καὶ δυσβάστακτον ἄμμος, ὀργὴ δὲ ἄφρονος βαρυτέρα ἀμφοτέρων.

3 bary lithos kai dysbastakton ammos,
is heavy A stone, and hard to bear sand;
orgē de aphronos barytera amphoterōn.
but the anger of a fool is heavier than both.

:אַכְזְרִיּוּת חֵמָה וְשֶׁטֶף אָף וּמִי יַעֲמֹד לִפְנֵי קִנְאָה: 4 ד

4. 'ak'z'riuth chemah w'sheteph 'aph umi ya`amod liph'ney qin'ah.

Prov27:4 Wrath is fierce and anger overflows, but who can stand before jealousy?

‹4› ἀνελεήμων θυμὸς καὶ ὀξεῖα ὀργή, ἀλλ' οὐδένα ὑφίσταται ζῆλος.

4 aneleēmōn thymos kai oxeia orgē, all' oudena hyphistatai zēlos.
is unmerciful Rage, and is sharp anger, but no one stands before jealousy.

:טוֹבָה תּוֹכַחַת מְגֻלָּה מֵאַהֲבָה מְסֻתָּרֶת: 5 ה

5. tobah tokachath m'gulah me'ahabah m'sutareth.

Prov27:5 Better is open rebuke than secret love.

‹5› κρείσσους ἔλεγχοι ἀποκεκαλυμμένοι κρυπτομένης φιλίας.

5 kreissous elegchoi apokekalymmenoi kryptomenēs philias.
is better than reproofs Revealing hiding friendship.

:נֶאֱמָנִים פִּצְעֵי אוֹהֵב וְנַעְתָּרוֹת נְשִׁיקוֹת שׂוֹנֵא: 6 ו

6. ne'emanim pits'`ey 'oheb w'na`'taroth n'shiqoth sone'.

Prov27:6 Faithful are the wounds of a friend, but deceitful are the kisses of an enemy.

‹6› ἀξιοπιστότερά ἐστιν τραύματα φίλου ἢ ἑκούσια φιλήματα ἐχθροῦ.

6 axiopistotera estin traumata philou ē hekousia philēmata echthrou.

More worth of trust are wounds of a friend, than voluntary kisses of an enemy.

:פ יבוס נפת ונפש רעבה כל־מר מתוק 7

ז נֶפֶשׁ שְׂבֵעָה תָּבוּס נֹפֶת וְנֶפֶשׁ רְעֵבָה כָּל־מַר מָתוֹק׃

7. nephesh s'be`ah tabus nopheth w'nephesh r'`ebah kal-mar mathoq.

Prov27:7 The full soul loathes a honeycomb,
but to the hungry soul every bitter thing is sweet.

‹7› ψυχὴ ἐν πλησμονῇ οὖσα κηρίοις ἐμπαίζει,
ψυχῇ δὲ ἐνδεεῖ καὶ τὰ πικρὰ γλυκεῖα φαίνεται.

7 psychē en plēsmonē ousa kēriois empaizei,

A soul in fullness being honeycombs mocks;

psychē de endeei kai ta pikra glykeia phainetai.

but to a soul lacking, even the bitter things sweet appear.

:יתפתח אדיו ואל־יד אישה נודד ממקומו 8

ח כְּצִפּוֹר נוֹדֶדֶת מִן־קִנָּהּ כֵּן־אִישׁ נוֹדֵד מִמְּקוֹמוֹ׃

8. k'tsipor nodedeth min-qinah ken-'ish noded mim'qomo.

Prov27:8 Like a bird that wanders from her nest, so is a man who wanders from his place.

‹8› ὥσπερ ὅταν ὄρνεον καταπετασθῇ ἐκ τῆς ἰδίας νοσσιᾶς,
οὕτως ἄνθρωπος δουλοῦται, ὅταν ἀποξενωθῇ ἐκ τῶν ἰδίων τόπων.

8 hōsper hotan orneon katapetasthē ek tēs idias nossias,

As a bird whenever it flies down from out of its own nest;

houtōs anthrōpos douloutai, hotan apoxenōthē ek tōn idiōn topōn.

so a man is enslaved whenever he estranges himself from out of his own place.

:שמן וקטרת ישמח־לב ומתק רעהו מעצת־נפש 9

ט שֶׁמֶן וּקְטֹרֶת יְשַׂמַּח־לֵב וּמְתֶק רֵעֵהוּ מֵעֲצַת־נָפֶשׁ׃

9. shemen uq'toreth y'samach-leb umetheq re`ehu me`atsath-naphesh.

Prov27:9 Oil and perfume make the heart glad,
so his friend is sweet from counsel of the soul.

‹9› μύροις καὶ οἴνοις καὶ θυμιάμασιν τέρπεται καρδία,
καταρρήγνυται δὲ ὑπὸ συμπτωμάτων ψυχή.

9 myrois kai oinois kai thymiamasin terpetai kardia,

Perfumes, and wines, and incenses make happy the heart;

katarrēgnytai de hypo symptōmatōn psychē.

and breaks down but by adverse incidents the soul.

יעזב ורעה אביך אל־תעזב ובית אחיך 10
:פתח אסון ביום אחיך מאיש קרוב אל־תלך

י רֵעֲךָ וְרֵעֵה אָבִיךָ אַל־תַּעֲזֹב וּבֵית אָחִיךָ

אַל־תַּ֭בוֹא בְּיוֹם אֵ֣ידְ֑ךָ טוֹב שָׁכֵ֥ן קָר֝וֹב מֵאָ֗ח רָחוֹֽק׃

10. re`ak w're`eh 'abiyak 'al-ta`azob ubeyth 'achiyak 'al-tabo' b'yom 'eydeak tob shaken qarob me'ach rachoq.

Prov27:10 Do not forsake your own friend or your father's friend,
and do not go to your brother's house in the day of your calamity;
better is a neighbor who is near than a brother far away.

‹10› φίλον σὸν ἢ φίλον πατρῷον μὴ ἐγκαταλίπῃς,
εἰς δὲ τὸν οἶκον τοῦ ἀδελφοῦ σου μὴ εἰσέλθῃς ἀτυχῶν·
κρείσσων φίλος ἐγγὺς ἢ ἀδελφὸς μακρὰν οἰκῶν.

10 philon son ē philon patrōon mē egkatalipēs,
friend Your or friend paternal you should not abandon;
eis de ton oikon tou adelphou sou mē eiselthēs atychōn;
but to the house of your brother you should not enter in adversity;
kreissōn philos eggys ē adelphos makran oikōn.
better a friend near, than a brother far living.

---

11 ׳ס׳ ׳ל׳ ׳ש׳מ׳ח ׳ל׳ב׳י ו׳א׳ש׳י׳ב׳ה ח׳ר׳פ׳י ד׳ב׳ר׳׃

יא חֲכַם בְּנִי וְשַׂמַּח לִבִּי וְאָשִׁיבָה חֹרְפִי דָבָר׃

11. chakam b'ni w'samach libi w'ashibah chor'phi dabar.

Prov27:11 Become wise, my son, and make my heart glad,
that I may return a word to him that taunts me.

‹11› σοφὸς γίνου, υἱέ, ἵνα εὐφραίνηταί μου ἡ καρδία,
καὶ ἀπόστρεψον ἀπὸ σοῦ ἐπονειδίστους λόγους.

11 sophos ginou, huie, hina euphrainētai mou hē kardia,
wise Become O son! that should gladden me the heart.
kai apostrepson apo sou eponeidistous logous.
And turn from you reviling words!

---

12 ע׳ר׳ו׳ם ר׳א׳ה ר׳ע׳ה נ׳ס׳ת׳ר פ׳ת׳א׳י׳ם ע׳ב׳ר׳ו נ׳ע׳נ׳ש׳ו׳׃

יב עָרוּם רָאָה רָעָה נִסְתָּר פְּתָאִים עָבְרוּ נֶעֱנָשׁוּ׃

12. `arum ra'ah ra`ah nis'tar p'tha'yim `ab'ru ne`enashu.

Prov27:12 A prudent man sees evil and hides himself,
the naive proceed and pay the penalty.

‹12› πανοῦργος κακῶν ἐπερχομένων ἀπεκρύβη,
ἄφρονες δὲ ἐπελθόντες ζημίαν τείσουσιν.

12 panourgos kakōn eperchomenōn apekrybē,
A clever of evils coming along, concealed himself;
aphrones de epelthontes zēmian teisousin.
but fools coming along, a penalty shall pay.

---

13 ק׳ח־ב׳ג׳ד׳ו כ׳י־ע׳ר׳ב ז׳ר ו׳ב׳ע׳ד נ׳כ׳ר׳י׳ה ח׳ב׳ל׳ה׳ו׳׃

יג קַח־בִּגְדוֹ כִּי־עָרַב זָר וּבְעַד נָכְרִיָּה חַבְּלֵהוּ׃

13. qach-big'do ki-`arab zar ub'`ad nak'riah chab'lehu.

Prov27:13 Take his garment when he becomes surety for a stranger;
and hold him in pledge for a strange woman.

‹13› ἀφελοῦ τὸ ἱμάτιον αὐτοῦ, παρῆλθεν γάρ·
ὑβριστὴς ὅστις τὰ ἀλλότρια λυμαίνεται.

13 aphelou to himation autou, parēlthen gar;
Remove his garment! passed by for
hybristēs hostis ta allotria lymainetai.
an insulting man, the one who a stranger's goods lays waste.

:יל ׳ש׳ח ׳ל׳ל׳פ ׳ת׳ר׳ש׳ת ׳פ׳ג׳ג ׳ל׳ר׳ת ׳ל׳ר׳פ׳ג ׳ר׳ע׳ת ׳ש׳ג׳ג׳ש 14

יד מְבָרֵךְ רֵעֵהוּ בְּקוֹל גָּדוֹל בַּבֹּקֶר הַשְׁכִּים קְלָלָה תֵּחָשֶׁב לוֹ׃

14. m'barek re`ehu b'qol gadol baboqer hash'keym q'lalah techasheb lo.

Prov27:14 He who blesses his friend with a loud voice, rising early in the morning,
it shall be reckoned a curse to him.

‹14› ὃς ἂν εὐλογῇ φίλον τὸ πρωὶ μεγάλῃ τῇ φωνῇ,
καταρωμένου οὐδὲν διαφέρειν δόξει.

14 hos an eulogē philon to prōi megalē tē phōnē,
Who ever shall bless a friend in the morning with a great voice,
katarōmenou ouden diapherein doxei.
from one cursing shall not to differ seem.

:ת׳ר׳ש׳ש ש׳ר׳ש׳ר׳ת׳ש ש׳ר׳ת׳ך ת׳ר׳ת׳ת׳ ש׳ר׳ר׳ג ת׳ר׳ל׳ 15

טו דֶּלֶף טוֹרֵד בְּיוֹם סַגְרִיר וְאֵשֶׁת מִדּוֹנִים נִשְׁתָּוָה׃

15. deleph tored b'yom sag'rir w'esheth midonim nish'tawah.

Prov27:15 A constant dripping on a day of steady rain
and a contentious woman are alike;

‹15› σταγόνες ἐκβάλλουσιν ἄνθρωπον ἐν ἡμέρᾳ χειμερινῇ ἐκ τοῦ οἴκου αὐτοῦ,
ὡσαύτως καὶ γυνὴ λοίδορος ἐκ τοῦ ἰδίου οἴκου.

15 stagones ekballousin anthrōpon en hēmerą cheimerinē ek tou oikou autou,
Drops of rain shall cast a man on a day of winter from out of his house;
hōsautōs kai gynē loidoros ek tou idiou oikou.
likewise also wife a reviling drives a man from out of his own house.

:ת׳פ׳נ׳ה ת׳פ׳ר׳ר׳ ר׳ו׳ח ו׳ש׳מ׳ן י׳מ׳ינ׳ו י׳ק׳ר׳א׳ 16

טז צֹפְנֶיהָ צָפַן־רוּחַ וְשֶׁמֶן יְמִינוֹ יִקְרָא׃

16. tsoph'neyah tsaphan-ruach w'shemen y'mino yiq'ra'.

Prov27:16 He who would restrain her restrains the wind,
and grasps oil with his right hand.

‹16› βορέας σκληρὸς ἄνεμος, ὀνόματι δὲ ἐπιδέξιος καλεῖται.

16 boreas sklēros anemos, onomati de epidexios kaleitai.
The north is hard wind, by name but fittingly is called.

:ת׳ר׳ע׳ג־ר׳ל׳ ת׳ב׳ר ו׳ר׳ת׳ ת׳ב׳ר ל׳ר׳ג׳ג ל׳ר׳ג 17

יז בַּרְזֶל בְּבַרְזֶל יָחַד וְאִישׁ יַחַד פְּנֵי־רֵעֵהוּ׃

17. bar'zel b'bar'zel yachad w'ish yachad p'ney-re`ehu.

Prov27:17 Iron sharpens iron, so one man sharpens his friend's face.

‹17› σίδηρος σίδηρον ὀξύνει, ἀνὴρ δὲ παροξύνει πρόσωπον ἑταίρου.

17 sidēros sidēron oxynei, anēr de paroxynei prosōpon hetairou.

Iron iron sharpens; and a man sharpens the face of his companion.

יח נֹצֵר תְּאֵנָה יֹאכַל פִּרְיָהּ וְשֹׁמֵר אֲדֹנָיו יְכֻבָּד׃

18. notser t'enah yo'kal pir'yah w'shomer 'adonaiw y'kubad.

Prov27:18 He who tends the fig tree shall eat its fruit,
and he who cares for his master shall be honored.

‹18› ὃς φυτεύει συκῆν, φάγεται τοὺς καρποὺς αὐτῆς·
ὃς δὲ φυλάσσει τὸν ἑαυτοῦ κύριον, τιμηθήσεται.

18 hos phyteuei sykēn, phagetai tous karpous autēs;

The one who plants a fig-tree shall eat the fruits of it;

hos de phylassei ton heautou kyrion, timēthēsetai.

and the one who guards his own master shall be esteemed.

יט כַּמַּיִם הַפָּנִים לַפָּנִים כֵּן לֵב־הָאָדָם לָאָדָם׃

19. kamayim hapanim lapanim ken leb-ha'adam la'adam.

Prov27:19 As in water face answers face, so the heart of man to man.

‹19› ὥσπερ οὐχ ὅμοια πρόσωπα προσώποις, οὕτως οὐδὲ αἱ καρδίαι τῶν ἀνθρώπων.

19 hōsper ouch homoia prosōpa prosōpois,

As are not likened faces to other faces,

houtōs oude hai kardiai tōn anthrōpōn.

so not even are the hearts to other men's likened.

כ שְׁאוֹל וַאֲבַדּוֹן לֹא תִשְׂבַּעְנָה וְעֵינֵי הָאָדָם לֹא תִשְׂבַּעְנָה׃

20. Sh'ol wa'Abaddoh lo' this'ba`'nah w'`eyney ha'adam lo' this'ba`'nah.

Prov27:20 Sheol and Abaddon are never satisfied, so the eyes of man are never satisfied.

‹20› ᾅδης καὶ ἀπώλεια οὐκ ἐμπίμπλανται,
ὡσαύτως καὶ οἱ ὀφθαλμοὶ τῶν ἀνθρώπων ἄπληστοι.

20 hądēs kai apōleia ouk empimplantai,

Hades and destruction are not filled up;

hōsautōs kai hoi ophthalmoi tōn anthrōpōn aplēstoi.

likewise also the eyes of the man insatiable.

‹20›a βδέλυγμα κυρίῳ στηρίζων ὀφθαλμόν, καὶ οἱ ἀπαίδευτοι ἀκρατεῖς γλώσσῃ.

20ā bdelygma kyriǭ stērizōn ophthalmon,

is an abomination to YHWH One fixing the eye,

kai hoi apaideutoi akrateis glōssē.
and the uninstructed ones are immoderate in tongue.

:ילהלו פי לאיש ואיש וכור לזהב לכסף מצרף 21

כא מַצְרֵף לַכֶּסֶף וְכוּר לַזָּהָב וְאִישׁ לְפִי מַהֲלָלוֹ׃

21. mats'reph lakeseph w'kur lazahab w'ish l'phi mahalalo.

Prov27:21 The crucible is for silver and the furnace for gold,
and a man is tried by the mouth of his praise.

‹21› δοκίμιον ἀργύρῳ καὶ χρυσῷ πύρωσις,
ἀνὴρ δὲ δοκιμάζεται διὰ στόματος ἐγκωμιαζόντων αὐτόν.

21 dokimion argyrō kai chrysō pyrōsis,
Proving silver and gold is through burning by fire;
anēr de dokimazetai dia stomatos egkōmiazontōn auton.
but a man is tried by the mouth of ones lauding him.

‹21›a καρδία ἀνόμου ἐκζητεῖ κακά, καρδία δὲ εὐθὴς ἐκζητεῖ γνῶσιν.

21ā kardia anomou ekzētei kaka,
The heart of the transgressor seeks after mischiefs;
kardia de euthēs ekzētei gnōsin.
but an upright heart seeks knowledge.

אם תכתוש את האויל במכתש בתוך הריפות בעלי לא תסור מעליו אולתו׃ 22

כב אִם תְּכַתֵּשׁ־אֶת־הָאֱוִיל בַּמְּכֹתֶשׁ בְּתוֹךְ הָרִיפוֹת בַּעֲלִי
לֹא־תָסוּר מֵעָלָיו אִוַּלְתּוֹ׃ פ

22. 'im tik'tosh-'eth-ha'ewil bamak'tesh b'thok hariphoth ba`eli lo'-thasur me`alayu 'ual'to.

Prov27:22 Though you pound a fool in a mortar with a pestle in the midst of grain,
his foolishness shall not depart from him.

‹22› ἐὰν μαστιγοῖς ἄφρονα ἐν μέσῳ συνεδρίου ἀτιμάζων,
οὐ μὴ περιέλῃς τὴν ἀφροσύνην αὐτοῦ.

22 ean mastigois aphrona en mesō synedriou atimazōn,
If you whip a fool in the midst of a sanhedrin dishonoring him,
ou mē perielēs tēn aphrosynēn autou.
in no way shall be removed his folly.

:עדרים לעדר שית לבך ותדע פני צאנך 23

כג יָדוֹעַ תֵּדַע פְּנֵי צֹאנֶךָ שִׁית לִבְּךָ לַעֲדָרִים׃

23. yado`a teda` p'ney tso'nek shith lib'ak la`adarim.

Prov27:23 Know well the faces of your flocks, and set your heart on your herds;

‹23› γνωστῶς ἐπιγνώσῃ ψυχὰς ποιμνίου σου
καὶ ἐπιστήσεις καρδίαν σου σαῖς ἀγέλαις·

23 gnōstōs epignōsē psychas poimniou sou

Knowingly, you shall recognize things concerns the lives of your flock,
kai epistēseis kardian sou sais agelais;
and you shall set over your heart your herds.

:עַד דֹּר וָדֹר 24
כד כִּי לֹא לְעוֹלָם חֹסֶן וְאִם־נֵזֶר לְדוֹר דוֹר:

24. ki lo' l'`olam chosen w'im-nezer l'dor dor.

Prov27:24 For riches are not forever,
nor does a crown endure from generation to generation.

‹24› ὅτι οὐ τὸν αἰῶνα ἀνδρὶ κράτος καὶ ἰσχύς,
οὐδὲ παραδίδωσιν ἐκ γενεᾶς εἰς γενεάν.
24 hoti ou ton aiōna andri kratos kai ischys,
For are not into the eon to a man might and strength;
oude paradidōsin ek geneas eis genean.
nor does he deliver it up from generation to generation.

:גָּלָה חָצִיר וְנִרְאָה־דֶשֶׁא וְנֶאֱסְפוּ עִשְׂבוֹת הָרִים 25
כה גָּלָה חָצִיר וְנִרְאָה־דֶשֶׁא וְנֶאֱסְפוּ עִשְׂבוֹת הָרִים:

25. galah chatsir w'nir'ah-deshe' w'ne'es'phu `is'both harim.

Prov27:25 When the hay disappears, the tender grass is seen,
and the herbs of the mountains are gathered,

‹25› ἐπιμελοῦ τῶν ἐν τῷ πεδίῳ χλωρῶν καὶ κερεῖς πόαν καὶ σύναγε χόρτον ὀρεινόν,
25 epimelou tōn en tō̧ pediō̧ chlōrōn kai kereis poan
Care for the in the field green things! and you shall shear the herbage;
kai synage chorton oreinon,
and gather together grass of the mountainous area!

:כְּבָשִׂים לִלְבוּשֶׁךָ וּמְחִיר שָׂדֶה עַתּוּדִים 26
כו כְּבָשִׂים לִלְבוּשֶׁךָ וּמְחִיר שָׂדֶה עַתּוּדִים:

26. k'basim lil'busheak um'chir sadeh `atudim.

Prov27:26 The lambs shall be for your clothing, and the goats are the price of a field,

‹26› ἵνα ἔχῃς πρόβατα εἰς ἱματισμόν· τίμα πεδίον, ἵνα ὦσίν σοι ἄρνες.
26 hina echȩ̄s probata eis himatismon;
that you should have sheep's wool for clothes.
tima pedion, hina ōsin soi arnes.
Esteem the field! that there might be lambs for you.

:לְנַעֲרוֹתֶיךָ וְחַיִּים לְבֵיתֶךָ לְלֶחֶם לַחְמֶךָ לְמַאֲכָל עִזִּים חֲלֵב וְדֵי 27
כז וְדֵי חֲלֵב עִזִּים לְלַחְמְךָ לְלֶחֶם בֵּיתֶךָ וְחַיִּים לְנַעֲרוֹתֶיךָ:

27. w'dey chaleb `izim l'lach'm'ak l'lechem beytheak w'chayim l'na`arotheyak.

Prov27:27 And there shall be goat's milk enough for your bread,
for the bread of your household, and the life for your maidens.

‹27› υἱέ, παρ' ἐμοῦ ἔχεις ῥήσεις ἰσχυρὰς εἰς τὴν ζωήν σου

καὶ εἰς τὴν ζωὴν σῶν θεραπόντων.

27 huie, par' emou echeis hrēseis ischyras eis tēn zōēn sou
O son, from me you shall have sayings strong for your life,

kai eis tēn zōēn sōn therapontōn.
and for the life of your attendants.

Chapter 28

Shavua Reading Schedule (28th sidrah) - Prov 28

:אנסו ואין־רודף רשע וצדיקים ככפיר יבטח Prov28:1

א נָסוּ וְאֵין־רֹדֵף רָשָׁע וְצַדִּיקִים כְּכְפִיר יִבְטָח׃

1. nasu w'eyn-rodeph rasha` w'tsadiqim kik'phir yib'tach.

Prov28:1 The wicked flee when none is pursuing, but the righteous are bold as a lion.

‹28:1› φεύγει ἀσεβὴς μηδενὸς διώκοντος, δίκαιος δὲ ὥσπερ λέων πέποιθεν.

1 pheugei asebēs mēdenos diōkontos,
flees An impious man with no one pursuing;

dikaios de hōsper leōn pepoithen.
but the just man as a lion is secure.

:בפשע ארץ רבים שריה ובאדם מבין יודע כן יאריך 2

ב בְּפֶשַׁע אֶרֶץ רַבִּים שָׂרֶיהָ וּבְאָדָם מֵבִין יֹדֵעַ כֵּן יַאֲרִיךְ׃

2. b'phesha` 'erets rabbim sareyah ub'adam mebin yode`a ken ya'arik.

Prov28:2 By the transgression of a land many are its princes,
but by a man of understanding and knowledge, so it endures.

‹2› δι' ἁμαρτίας ἀσεβῶν κρίσεις ἐγείρονται,
ἀνὴρ δὲ πανοῦργος κατασβέσει αὐτάς.

2 di' hamartias asebōn kriseis egeirontai,
Because of the sins of the impious, litigations arise;

anēr de panourgos katasbesei autas.
man but a clever extinguishes them.

:גבר רש ועשק דלים מטר סחף ואין לחם 3

ג גֶּבֶר רָשׁ וְעֹשֵׁק דַּלִּים מָטָר סֹחֵף וְאֵין לָחֶם׃

3. geber rash w'`osheq dalim matar socheph w'eyn lachem.

Prov28:3 A poor man who oppresses the lowly is
like a sweeping rain which leaves no bread.

‹3› ἀνδρεῖος ἐν ἀσεβείαις συκοφαντεῖ πτωχούς.
ὥσπερ ὑετὸς λάβρος καὶ ἀνωφελής,

3 andreios en asebeiais sykophantei ptōchous.
A vigorous man with impious deeds extorts the poor

hōsper huetos labros kai anōphelēs,
as rain a fierce and unprofitable.

:עזבי תורה יהללו רשע ושמרי תורה יתגר בם 4

ד עֹזְבֵי תוֹרָה יְהַלְלוּ רָשָׁע וְשֹׁמְרֵי תוֹרָה יִתְגָּרוּ בָם׃ פ

4. `oz'bey thorah y'hal'lu rasha` w'shom'rey thorah yith'garu bam.

Prov28:4 Those who forsake the law praise the wicked,
but those who keep the law strive with them.

‹4› οὕτως οἱ ἐγκαταλείποντες τὸν νόμον ἐγκωμιάζουσιν ἀσέβειαν,
οἱ δὲ ἀγαπῶντες τὸν νόμον περιβάλλουσιν ἑαυτοῖς τεῖχος.

4 houtōs hoi egkataleipontes ton nomon egkōmiazousin asebeian,
Thus the ones abandoning the law laud impiety;
hoi de agapōntes ton nomon periballousin heautois teichos.
but the ones loving the law put around themselves a wall.

---

5 ⊗ אנשי רע לא יבינו משפט ומבקשי יהוה יבינו כל׃

ה אַנְשֵׁי־רָע לֹא־יָבִינוּ מִשְׁפָּט וּמְבַקְשֵׁי יְהוָה יָבִינוּ כֹל׃

5. 'an'shey-ra` lo'-yabinu mish'pat um'baq'shey Yahúwah yabinu kol.

Prov28:5 Evil men do not understand justice,
but those who seek YHWH understand all things.

‹5› ἄνδρες κακοὶ οὐ νοήσουσιν κρίμα,
οἱ δὲ ζητοῦντες τὸν κύριον συνήσουσιν ἐν παντί.

5 andres kakoi ou noēsousin krima,
men Evil do not comprehend equity;
hoi de zētountes ton kyrion synēsousin en panti.
but the ones seeking YHWH perceive in all.

---

6 ⊗ טוב־רש הולך בתמו מעקש דרכים והוא עשיר׃

ו טוֹב־רָשׁ הוֹלֵךְ בְּתֻמּוֹ מֵעִקֵּשׁ דְּרָכַיִם וְהוּא עָשִׁיר׃

6. tob-rash holek b'thumo me`iqesh d'rakayim w'hu' `ashir.

Prov28:6 Better is the poor who walks in his integrity than the perverse of two ways,
even he is rich.

‹6› κρείσσων πτωχὸς πορευόμενος ἐν ἀληθείᾳ πλουσίου ψευδοῦς.

6 kreissōn ptōchos poreuomenos en alētheią plousiou pseudous.
Better a poor man going in truth, than a rich liar.

---

7 נוצר תורה בן מבין ורעה זוללים יכלים אביו׃

ז נוֹצֵר תּוֹרָה בֵּן מֵבִין וְרֹעֶה זוֹלְלִים יַכְלִים אָבִיו׃

7. notser torah ben mebin w'ro`eh zol'lim yak'lim 'abiu.

Prov28:7 He who keeps the law is a discerning son,
but he who is a companion of gluttons humiliates his father.

‹7› φυλάσσει νόμον υἱὸς συνετός· ὃς δὲ ποιμαίνει ἀσωτίαν, ἀτιμάζει πατέρα.

7 phylassei nomon huios synetos;
keeps the law son A discerning;
hos de poimainei asōtian, atimazei patera.
but the one who tends carnality dishonors his father.

:ירבה הונו בנשך ובתרבית לחונן לדלים יקבצנו 8
ח מַרְבֶּה הוֹנוֹ בְּנֶשֶׁךְ וּבְתַרְבִּית לְחוֹנֵן דַּלִּים יִקְבְּצֶנּוּ:

8. mar'beh hono b'neshek ub'thar'bith l'chonen dalim yiq'b'tsenu.

Prov28:8 He who increases his wealth by interest
and by usury gathers it for him who is gracious to the poor.

‹8› ὁ πληθύνων τὸν πλοῦτον αὐτοῦ μετὰ τόκων καὶ πλεονασμῶν
τῷ ἐλεῶντι πτωχοὺς συνάγει αὐτόν.

8 ho plēthynōn ton plouton autou meta tokōn kai pleonasmōn
The one multiplying his wealth with interest and usury,
tō eleōnti ptōchous synagei auton.
for one showing mercy on the poor gathers it.

:אזנו משמע תורה גם-תפלתו תועבה 9
ט מֵסִיר אָזְנוֹ מִשְּׁמֹעַ תּוֹרָה גַּם-תְּפִלָּתוֹ תּוֹעֵבָה:

9. mesir 'az'no mish'mo`a torah gam-t'philatho to`ebah.

Prov28:9 He who turns away his ear from listening to the law,
even his prayer is an abomination.

‹9› ὁ ἐκκλίνων τὸ οὖς αὐτοῦ τοῦ μὴ εἰσακοῦσαι νόμου
καὶ αὐτὸς τὴν προσευχὴν αὐτοῦ ἐβδέλυκται.

9 ho ekklinōn to ous autou tou mē eisakousai nomou
The one turning aside his ear to not hear the law,
kai autos tēn proseuchēn autou ebdelyktai.
even he his own prayer abhors.

מ-תרה יחיה בדרך רע בשחותו הוא-יפול 10
:ותמימים ינחלו-טוב
י מַשְׁגֶּה יְשָׁרִים בְּדֶרֶךְ רָע בִּשְׁחוּתוֹ הוּא-יִפּוֹל
וּתְמִימִים יִנְחֲלוּ-טוֹב:

10. mash'geh y'sharim b'derek ra` bish'chutho hu'-yipol uth'mimim yin'chalu-tob.

Prov28:10 He who leads the upright astray in an evil way
shall himself fall into his own pit, but the blameless shall inherit good.

‹10› ὃς πλανᾷ εὐθεῖς ἐν ὁδῷ κακῇ, εἰς διαφθορὰν αὐτὸς ἐμπεσεῖται·
οἱ δὲ ἄνομοι διελεύσονται ἀγαθὰ καὶ οὐκ εἰσελεύσονται εἰς αὐτά.

10 hos planą eutheis en hodō kakē,
The one who wanders upright men in way an evil,
eis diaphthoran autos empeseitai;
into corruption himself shall fall;
hoi de anomoi dieleusontai agatha
and the lawless ones shall go through good things,
kai ouk eiseleusontai eis auta.
and they shall not enter to them.

:יחקרנו עשיר ודל מבין חכם בעינו איש עשיר 11
יא חָכָם בְּעֵינָיו אִישׁ עָשִׁיר וְדַל מֵבִין יַחְקְרֶנּוּ׃

11. chakam b'`eynayu 'ish `ashir w'dal mebin yach'q'renu.

Prov28:11 The rich man is wise in his own eyes,
but the poor who has understanding searches him out.

‹11› σοφὸς παρ' ἑαυτῷ ἀνὴρ πλούσιος, πένης δὲ νοήμων καταγνώσεται αὐτοῦ.

11 sophos par' heautō̜ anēr plousios,
is wise to himself man A rich;
penēs de noēmōn katagnōsetai autou.
needy man but an intelligent shall condemn him.

:מחבא שמים ברבות יתפרד צדיקים 12
יב בַּעֲלֹ֥ץ צַדִּיקִים רַבָּה תִּפְאָרֶת וּבְקוּם רְשָׁעִים יְחֻפַּשׂ אָדָם׃

12. ba`alots tsadiqim rabbah thiph'areth ub'qum r'sha`im y'chupas 'adam.

Prov28:12 When the righteous triumph, there is great glory,
but when the wicked rise, men hide themselves.

‹12› διὰ βοήθειαν δικαίων πολλὴ γίνεται δόξα,
ἐν δὲ τόποις ἀσεβῶν ἁλίσκονται ἄνθρωποι.

12 dia boētheian dikaiōn pollē ginetai doxa,
Through the help of the just ones much come to pass glory;
en de topois asebōn haliskontai anthrōpoi.
but in the places of the impious are being captured men.

:מכסה פשעיו לא יצליח ומודה ועזב ירחם 13
יג מְכַסֶּה פְשָׁעָיו לֹא יַצְלִיחַ וּמוֹדֶה וְעֹזֵב יְרֻחָם׃

13. m'kaseh ph'sha`ayu lo' yats'liach umodeh w'`ozeb y'rucham.

Prov28:13 He who conceals his transgressions shall not prosper,
but he who confesses and forsakes them shall have compassion.

‹13› ὁ ἐπικαλύπτων ἀσέβειαν ἑαυτοῦ οὐκ εὐοδωθήσεται,
ὁ δὲ ἐξηγούμενος ἐλέγχους ἀγαπηθήσεται.

13 ho epikalyptōn asebeian heautou ouk euodōthēsetai,
The one covering over his impiety, not his way shall be prospered;
ho de exēgoumenos elegchous agapēthēsetai.
but the one describing and reproving shall be loved.

:אשרי אדם מפחד תמיד ומקשה לבו יפול ברעה 14
יד אַשְׁרֵי אָדָם מְפַחֵד תָּמִיד וּמַקְשֶׁה לִבּוֹ יִפּוֹל בְּרָעָה׃

14. 'ash'rey 'adam m'phached tamid umaq'sheh libo yipol b'ra`ah.

Prov28:14 Blessed is the man who fears always,
but he who hardens his heart shall fall into calamity.

‹14› μακάριος ἀνήρ, ὃς καταπτήσσει πάντα δι' εὐλάβειαν,
ὁ δὲ σκληρὸς τὴν καρδίαν ἐμπεσεῖται κακοῖς.

14 makarios anēr, hos kataptēssei panta di' eulabeian,
Blessed is a man who is struck with awe of all things through veneration;
ho de sklēros tēn kardian empeseitai kakois.
but the hard of heart shall fall into evils.

:ܠܥܡ ܠܐ ܐܪܝ ܠܡܫܠ ܪܫܥ ܥܠ ܥܡ ܕܠ 15
טו אֲרִי־נֹהֵם וְדֹב שׁוֹקֵק מֹשֵׁל רָשָׁע עַל עַם־דָּל׃

15. 'ari-nohem w'dob shoqeq moshel rasha` `al `am-dal.

Prov28:15 Like a roaring lion and a rushing bear is a wicked ruler over a poor people.

‹15› λέων πεινῶν καὶ λύκος διψῶν ὃς τυραννεῖ πτωχὸς ὢν ἔθνους πενιχροῦ.

15 leōn peinōn kai lykos dipsōn
A lion hungering, and a wolf thirsting
hos tyrannei ptōchos ōn ethnous penichrou.
is the one who is sovereign poor being nation of a destitute.

:ܡܢܡܢ ܡܢܠܦܢ ܟܪܥ ܢܦܩܘ ܟܬܝܪܘܬ ܟܬܝܒܘ ܠܝܡܝܡ ܢܫܠܡ 16
טז נָגִיד חָסַר תְּבוּנוֹת וְרַב מַעֲשַׁקּוֹת שֹׂנְאֵי בֶצַע יַאֲרִיךְ יָמִים׃ פ

16. nagid chasar t'bunoth w'rab ma`ashaqoth son'ey betsa` ya'arik yamim.

Prov28:16 A leader who is a great oppressor lacks understanding,
but he who hates unjust gain shall prolong his days.

‹16› βασιλεὺς ἐνδεὴς προσόδων μέγας συκοφάντης,
ὁ δὲ μισῶν ἀδικίαν μακρὸν χρόνον ζήσεται.

16 basileus endeēs prosodōn megas sykophantēs,
A king lacking revenue is a great extortioner;
ho de misōn adikian makron chronon zēsetai.
but the one detesting injustice a long time shall live.

:ܥܡ-ܥܫܩ ܒܕܡ-ܢܦܫ ܥܕ-ܒܘܪ ܢܢܘܣ ܥܠ-ܝܬܡܟܘ-ܒܘ 17
יז אָדָם עָשֹׁק בְּדַם־נֶפֶשׁ עַד־בּוֹר יָנוּס אַל־יִתְמְכוּ־בוֹ׃

17. 'adam `ashuq b'dam-naphesh `ad-bor yanus 'al-yith'm'ku-bo.

Prov28:17 A man that does the violence to the blood of a soul shall flee to the pit;
let no one support him.

‹17› ἄνδρα τὸν ἐν αἰτίᾳ φόνου ὁ ἐγγυώμενος φυγὰς ἔσται καὶ οὐκ ἐν ἀσφαλείᾳ.

17 andra ton en aitią phonou ho eggyōmenos
of a man under accusation of murder the one guaranteeing a loan
phygas estai kai ouk en asphaleią.
an exile shall be, and not in safety.

‹17›a παίδευε υἱόν, καὶ ἀγαπήσει σε καὶ δώσει κόσμον τῇ σῇ ψυχῇ·
οὐ μὴ ὑπακούσῃς ἔθνει παρανόμῳ.

17ā paideue huion, kai agapēsei se
Chasten your son, and he shall love thee,
kai dōsei kosmon tȩ̄ sȩ̄ psychȩ̄;
and give honour to your soul:

ou mē hypakousēs ethnei paranomō.
he shall not obey a sinful nation.

:אבדה לבלתי יעמד ויתוודה ויעזב ירחם׃ 18
יח הוֹלֵךְ תָּמִים יִוָּשֵׁעַ וְנֶעְקַשׁ דְּרָכַיִם יִפּוֹל בְּאֶחָת׃

18. holek tamim yiuashe`a w'ne`'qash d'rakayim yipol b'echath.

Prov28:18 He who walks blamelessly shall be delivered,
but he who is perverse in his ways hall fall all at once.

‹18› ὁ πορευόμενος δικαίως βεβοήθηται,
ὁ δὲ σκολιαῖς ὁδοῖς πορευόμενος ἐμπλακήσεται.

18 ho poreuomenos dikaiōs beboēthētai,
The one going justly is helped;
ho de skoliais hodois poreuomenos emplakēsetai.
but the one crooked ways going by shall be entangled.

:מרבה-לחם ומרדף ריקים ישבע-רישׁ׃ 19
יט עֹבֵד אַדְמָתוֹ יִשְׂבַּע־לָחֶם וּמְרַדֵּף רֵקִים יִשְׂבַּע־רִישׁ׃

19. `obed 'ad'matho yis'ba`-lachem um'radeph reqim yis'ba`-rish.

Prov28:19 He who tills his land shall have plenty of bread,
but he who follows vanities shall have much poverty.

‹19› ὁ ἐργαζόμενος τὴν ἑαυτοῦ γῆν πλησθήσεται ἄρτων,
ὁ δὲ διώκων σχολὴν πλησθήσεται πενίας.

19 ho ergazomenos tēn heautou gēn plēsthēsetai artōn,
The one working his own land shall be filled with bread loaves;
ho de diōkōn scholēn plēsthēsetai penias.
but the one pursuing ease shall be filled with poverty.

:אמונות רב-ברכות ואץ להעשיר לא ינקה׃ 20
כ אִישׁ אֱמוּנוֹת רַב־בְּרָכוֹת וְאָץ לְהַעֲשִׁיר לֹא יִנָּקֶה׃

20. 'ish 'emunoth rab-b'rakoth w'ats l'ha`ashir lo' yinaqeh.

Prov28:20 A faithful man shall abound with blessings,
but he who makes haste to be rich shall not go unpunished.

‹20› ἀνὴρ ἀξιόπιστος πολλὰ εὐλογηθήσεται, ὁ δὲ κακὸς οὐκ ἀτιμώρητος ἔσται.

20 anēr axiopistos polla eulogēthēsetai,
A man worthy of trust in many things shall be blessed;
ho de kakos ouk atimōrētos estai.
but the evil one shall not be unpunished.

:נגד-אדם לא-טוב ועל-פת-לחם יפשע-גבר׃ 21
כא הַכֵּר־פָּנִים לֹא־טוֹב וְעַל־פַּת־לֶחֶם יִפְשַׁע־גָּבֶר׃

21. haker-panim lo'-tob w'`al-path-lechem yiph'sha`-gaber.

Prov28:21 To show respect of faces is not good,
for a man shall transgress for a piece of bread.

‹21› ὃς οὐκ αἰσχύνεται πρόσωπα δικαίων, οὐκ ἀγαθός·
ὁ τοιοῦτος ψωμοῦ ἄρτου ἀποδώσεται ἄνδρα.

21 hos ouk aischynetai prosōpa dikaiōn, ouk agathos;
The one who does not feel respect for persons of the just, is not good;
ho toioutos psōmou artou apodōsetai andra.
such a one for a morsel of bread shall deliver over a man.

:ידעך דחי-רע עין ולא-ידע כי-חסר יבאנו 22
כב נִבְהָל לַהוֹן אִישׁ רַע עָיִן וְלֹא־יֵדַע כִּי־חֶסֶר יְבֹאֶנּוּ׃

22. nibahal lahon ‘ish ra` `ayin w’lo’-yeda` ki-cheser y’bo’enu.

Prov28:22 A man with an evil eye hastens after wealth
and does not know that poverty shall come upon him.

‹22› σπεύδει πλουτεῖν ἀνὴρ βάσκανος καὶ οὐκ οἶδεν ὅτι ἐλεήμων κρατήσει αὐτοῦ.

22 speudei ploutein anēr baskanos
hastens to be rich man A bewitching,
kai ouk oiden hoti eleēmōn kratēsei autou.
and does not know that a merciful man shall prevail over him.

:יוכיח פרחי אדם אחרי חן ימצא ממחליק לשון 23
כג מוֹכִיחַ אָדָם אַחֲרֵי חֵן יִמְצָא מִמַּחֲלִיק לָשׁוֹן׃

23. mokiach ‘adam ‘acharay chen yim’tsa’ mimachaliq lashon.

Prov28:23 He who rebukes a man afterwards shall find more favor
than he who flatters with the tongue.

‹23› ὁ ἐλέγχων ἀνθρώπου ὁδοὺς χάριτας ἕξει μᾶλλον τοῦ γλωσσοχαριτοῦντος.

23 ho elegchōn anthrōpou hodous
The one reproving a man’s ways
charitas hexei mallon tou glōssocharitountos.
favors shall have, rather than the flatterer with the tongue.

:חשוך ואל אביו ואמו ואמר אין-פשע חבר הוא לאיש משחית 24
כד גּוֹזֵל אָבִיו וְאִמּוֹ וְאֹמֵר אֵין־פָּשַׁע חָבֵר הוּא לְאִישׁ מַשְׁחִית׃

24. gozel ‘abiu w’imo w’omer ‘eyn-pasha` chaber hu’ l’ish mash’chith.

Prov28:24 He who robs his father or his mother
and says, It is not a transgression, is the companion of a man who destroys.

‹24› ὃς ἀποβάλλεται πατέρα ἢ μητέρα καὶ δοκεῖ μὴ ἁμαρτάνειν,
οὗτος κοινωνός ἐστιν ἀνδρὸς ἀσεβοῦς.

24 hos apoballetai patera ē mētera kai dokei mē hamartanein,
The one who throws off his father or mother, and assumes he does not sin;
houtos koinōnos estin andros asebous.
this one is partner man of an impious.

:יעבר נפש ידגה מדון ובוטח על-יהוה ידשן 25
כה רְחַב־נֶפֶשׁ יְגָרֶה מָדוֹן וּבוֹטֵחַ עַל־יְהוָה יְדֻשָּׁן׃

25. r'chab-nephesh y'gareh madon uboteach `al-Yahúwah y'dushan.

Prov28:25 The proud in soul stirs up strife, but he who trusts in יהוה shall prosper.

‹25› ἄπληστος ἀνὴρ κρίνει εἰκῇ· ὃς δὲ πέποιθεν ἐπὶ κύριον, ἐν ἐπιμελείᾳ ἔσται.

25 aplēstos anēr krinei eikē;
An insatiable man judges in vain;
hos de pepoithen epi kyrion, en epimeleią estai.
but the one yielding upon YHWH in care shall be.

:⊗לְשָׁלֵו יֹדֶשׁ וּבוֹטֵחַ בַּיהוָה יִדָּשֶׁן לְוֹלֵךְ בְּחָכְמָה הוּא יִמָּלֵט 26

כו בּוֹטֵחַ בְּלִבּוֹ הוּא כְּסִיל וְהוֹלֵךְ בְּחָכְמָה הוּא יִמָּלֵט׃

26. boteach b'libo hu' k'sil w'holek b'chak'mah hu' yimalet.

Prov28:26 He who trusts in his own heart is a fool,
but he who walks wisely shall be delivered.

‹26› ὃς πέποιθεν θρασείᾳ καρδίᾳ, ὁ τοιοῦτος ἄφρων·
ὃς δὲ πορεύεται σοφίᾳ, σωθήσεται.

26 hos pepoithen thraseią kardią, ho toioutos aphrōn;
The one who yields to a rash heart, such a one is a fool;
hos de poreuetai sophią, sōthēsetai.
but the one who goes in wisdom shall be delivered.

:מַלְוֶה לָרָשׁ אֵין מַחְסוֹר וּמַעְלִים עֵינָיו רַב־מְאֵרוֹת 27

כז נוֹתֵן לָרָשׁ אֵין מַחְסוֹר וּמַעְלִים עֵינָיו רַב־מְאֵרוֹת׃

27. nothen larash 'eyn mach'sor uma`'lim `eynayu rab-m'eroth.

Prov28:27 He who gives to the poor shall never want,
but he who shuts his eyes shall have many curses.

‹27› ὃς δίδωσιν πτωχοῖς, οὐκ ἐνδεηθήσεται·
ὃς δὲ ἀποστρέφει τὸν ὀφθαλμὸν αὐτοῦ, ἐν πολλῇ ἀπορίᾳ ἔσται.

27 hos didōsin ptōchois, ouk endeēthēsetai;
The one who gives to the poor shall not in want;
hos de apostrephei ton ophthalmon autou, en pollē aporią estai.
but the one who turns his eye in much perplexity shall be.

:בְּקוּם רְשָׁעִים יִסָּתֵר אָדָם וּבְאָבְדָם יִרְבּוּ צַדִּיקִים 28

כח בְּקוּם רְשָׁעִים יִסָּתֵר אָדָם וּבְאָבְדָם יִרְבּוּ צַדִּיקִים׃

28. b'qum r'sha`im yisather 'adam ub'ab'dam yir'bu tsadiqim.

Prov28:28 When the wicked rise, men hide themselves;
but when they perish, the righteous increase.

‹28› ἐν τόποις ἀσεβῶν στένουσι δίκαιοι,
ἐν δὲ τῇ ἐκείνων ἀπωλείᾳ πληθυνθήσονται δίκαιοι.

28 en topois asebōn stenousi dikaioi,
In the places of the impious moan the just;
en de tē ekeinōn apōleią plēthynthēsontai dikaioi.
in the destruction of those shall be multiplied the just.

Chapter 29

Shavua Reading Schedule (29th sidrah) - Prov 29

:אלמי ישבר ואין מרפא Prov29:1
א אִישׁ תּוֹכָחוֹת מַקְשֶׁה־עֹרֶף פֶּתַע יִשָּׁבֵר וְאֵין מַרְפֵּא׃

1. 'ish tokachoth maq'sheh-`oreph petha` yishaber w'eyn mar'pe'.

Prov29:1 A man who hardens his neck after reproof shall suddenly be broken,
and there shall be no healing.

‹29:1› κρείσσων ἀνὴρ ἐλέγχων ἀνδρὸς σκληροτραχήλου·
ἐξαπίνης γὰρ φλεγομένου αὐτοῦ οὐκ ἔστιν ἴασις.

1 kreissōn anēr elegchōn andros sklērotrachēlou;
Better a man of reproofs than a man hard-necked;
exapinēs gar phlegomenou autou ouk estin iasis.
for suddenly blazing up for him there is no healing.

:מו בהרבות צדיקים ישמח העם ובמשל רשע יאנח עם 2
ב בִּרְבוֹת צַדִּיקִים יִשְׂמַח הָעָם וּבִמְשֹׁל רָשָׁע יֵאָנַח עָם׃

2. bir'both tsadiqim yis'mach ha`am ubim'shol rasha` ye'anach `am.

Prov29:2 When the righteous increase, the people rejoice,
but when a wicked man rules, people groan.

‹2› ἐγκωμιαζομένων δικαίων εὐφρανθήσονται λαοί,
ἀρχόντων δὲ ἀσεβῶν στένουσιν ἄνδρες.

2 egkōmiazomenōn dikaiōn euphranthēsontai laoi,
In the lauding of the just shall be glad peoples;
archontōn de asebōn stenousin andres.
the rule but of the impious moan over men.

:יחיה־אהב חכמה ישמח אביו ורעה זונות יאבד־הון 3
ג אִישׁ־אֹהֵב חָכְמָה יְשַׂמַּח אָבִיו וְרֹעֶה זוֹנוֹת יְאַבֵּד־הוֹן׃

3. 'ish-'oheb chak'mah y'samach 'abiu w'ro`eh zonoth y'abed-hon.

Prov29:3 A man who loves wisdom makes his father glad,
but a friend of harlots wastes his wealth.

‹3› ἀνδρὸς φιλοῦντος σοφίαν εὐφραίνεται πατὴρ αὐτοῦ·
ὃς δὲ ποιμαίνει πόρνας, ἀπολεῖ πλοῦτον.

3 andros philountos sophian euphrainetai patēr autou;
A man fond of wisdom gladdens his father;
hos de poimainei pornas, apolei plouton.
but the one tending harlots destroys wealth.

:המלך במשפט יעמיד ארץ ואיש תרומות יהרסנה 4
ד מֶלֶךְ בְּמִשְׁפָּט יַעֲמִיד אָרֶץ וְאִישׁ תְּרוּמוֹת יֶהֶרְסֶנָּה׃

4. melek b'mish'pat ya`amid 'arets w'ish t'rumoth yeher'senah.

Prov29:4 The king establishes the land by justice,
but a man who takes bribes tear it down.

‹4› βασιλεὺς δίκαιος ἀνίστησιν χώραν, ἀνὴρ δὲ παράνομος κατασκάπτει.

4 basileus dikaios anistēsin chōran, anēr de paranomos kataskaptei.
king A just establishes regions; man but a lawbreaking razes them.

---

5 :יַרְעֵהוּ רֶשֶׁת פֹּרֵשׂ עַל־פְּעָמָיו׃ ה גֶּבֶר מַחֲלִיק עַל־

Prov29:5 A man who flatters his neighbor is spreading a net for his steps.

5. geber machaliq `al-re`ehu resheth pores `al-p'`amayu.

‹5› ὃς παρασκευάζεται ἐπὶ πρόσωπον τοῦ ἑαυτοῦ φίλου δίκτυον,
περιβάλλει αὐτὸ τοῖς ἑαυτοῦ ποσίν.

5 hos paraskeuazetai epi prosōpon
The one who makes preparations against the person of
tou heautou philou diktuon, periballei auto tois heautou posin.
his own friend with a net puts it around his own feet.

---

6 :וְשָׂמֵחַ׃ ו בְּפֶשַׁע אִישׁ רָע מוֹקֵשׁ וְצַדִּיק יָרוּן

6. b'phesha` 'ish ra` moqesh w'tsadiq yarun w'sameach.

Prov29:6 By transgression an evil man is ensnared, but the righteous sings and rejoices.

‹6› ἁμαρτάνοντι ἀνδρὶ μεγάλη παγίς, δίκαιος δὲ ἐν χαρᾷ καὶ ἐν εὐφροσύνῃ ἔσται.

6 hamartanonti andri megalē pagis,
sinning against a man A great snare is set;
dikaios de en charą kai en euphrosynē estai.
but the just in joy and in gladness shall be.

---

7 :דָּעַת׃ ז יוֹדֵעַ צַדִּיק דִּין דַּלִּים רָשָׁע לֹא־יָבִין

7. yode`a tsadiq din dalim rasha` lo'-yabin da`ath.

Prov29:7 The righteous is concerned for the rights of the poor,
the wicked does not discern knowledge.

‹7› ἐπίσταται δίκαιος κρίνειν πενιχροῖς, ὁ δὲ ἀσεβὴς οὐ συνήσει γνῶσιν,
καὶ πτωχῷ οὐχ ὑπάρχει νοῦς ἐπιγνώμων.

7 epistatai dikaios krinein penichrois,
has knowledge A just man to judge for the destitute;
ho de asebēs ou synēsei gnōsin,
but the impious do not comprehend knowledge;
kai ptōchō ouch hyparchei nous epignōmōn.
and to the poor there does not exist the mind of an arbitrator.

---

8 :אָף׃ ח אַנְשֵׁי לָצוֹן יָפִיחוּ קִרְיָה וַחֲכָמִים יָשִׁיבוּ

8. ‘an’shey latson yaphichu qir’yah wachakamim yashibu ‘aph.

Prov29:8 Scornful men puff against a city, but wise men turn away anger.

‹8› ἄνδρες λοιμοὶ ἐξέκαυσαν πόλιν, σοφοὶ δὲ ἀπέστρεψαν ὀργήν.

8 andres loimoi exekausan polin, sophoi de apestrepsan orgēn.
men Mischievous burn away a city; but wise men turn away anger.

:אַף׃ שָׁבוּ יַעֲשִׁיתוּ קִרְיָה לֵצִים וַחֲכָמִים 9

ט אִישׁ־חָכָם נִשְׁפָּט אֶת־אִישׁ אֱוִיל וְרָגַז וְשָׂחַק וְאֵין נָחַת׃

9. ‘ish-chakam nish’pat ‘eth-’ish ‘ewil w’ragaz w’sachaq w’eyn nachath.

Prov29:9 If a wise man disputes with a foolish man,
even he shakes or laughs, and there is no rest.

‹9› ἀνὴρ σοφὸς κρίνει ἔθνη,
ἀνὴρ δὲ φαῦλος ὀργιζόμενος καταγελᾶται καὶ οὐ καταπτήσσει.

9 anēr sophos krinei ethnē,
man A wise judges nations;
anēr de phaulos orgizomenos katagelatai kai ou kataptēssei.
but man a heedless, in provoking to anger, ridicules and is not struck with awe.

:יַשְׁרִים יְבַקְּשׁוּ נַפְשׁוֹ׃ 10

י אַנְשֵׁי דָמִים יִשְׂנְאוּ־תָם וִישָׁרִים יְבַקְּשׁוּ נַפְשׁוֹ׃

10. ‘an’shey damim yis’n’u-tham wisharim y’baq’shu naph’sho.

Prov29:10 Men of bloodshed hate the blameless, but the upright seek his soul.

‹10› ἄνδρες αἱμάτων μέτοχοι μισήσουσιν ὅσιον,
οἱ δὲ εὐθεῖς ἐκζητήσουσιν ψυχὴν αὐτοῦ.

10 andres haimatōn metochoi misēsousin hosion,
Men in blood being partners shall detest the sacred;
hoi de eutheis ekzētēsousin psychēn autou.
but the upright shall seek after his soul.

:אָחוֹר יְשַׁבְּחֶנָּה׃ 11

יא כָּל־רוּחוֹ יוֹצִיא כְסִיל וְחָכָם בְּאָחוֹר יְשַׁבְּחֶנָּה׃

11. kal-rucho yotsi’ k’sil w’chakam b’achor y’shab’chenah.

Prov29:11 A fool speaks all of his mind, but a wise man holding back quiets it.

‹11› ὅλον τὸν θυμὸν αὐτοῦ ἐκφέρει ἄφρων, σοφὸς δὲ ταμιεύεται κατὰ μέρος.

11 holon ton thymon autou ekpherei aphrōn,
entire rage his brings forth The fool;
sophos de tamieuetai kata meros.
but the wise stores his up in part.

:מֹשֵׁל מַקְשִׁיב עַל־דְּבַר־שָׁקֶר כָּל־מְשָׁרְתָיו רְשָׁעִים׃ 12

יב מֹשֵׁל מַקְשִׁיב עַל־דְּבַר־שָׁקֶר כָּל־מְשָׁרְתָיו רְשָׁעִים׃

12. moshel maq’shib `al-d’bar-shaqer kal-m’shar’thayu r’sha`im.

Prov29:12 If a ruler listens to lying words, all his servants are wicked.

‹12› βασιλέως ὑπακούοντος λόγον ἄδικον πάντες οἱ ὑπ’ αὐτὸν παράνομοι.

12 basileōs hypakouontos logon adikon
A king hearkening matter in an unjust
pantes hoi hyp’ auton paranomoi.
makes all the ones under him lawbreakers.

---

13 :אֶבְיוֹן וְאִישׁ תֹּכְכִים נִפְגָּשׁוּ מֵאִיר־עֵינֵי שְׁנֵיהֶם יְהוָה׃

יג רָשׁ וְאִישׁ תֹּכְכִים נִפְגָּשׁוּ מֵאִיר־עֵינֵי שְׁנֵיהֶם יָהוָה׃

13. rash w’ish t’kakim niph’gashu me’ir-`eyney sh’neyhem Yahúwah.

Prov29:13 The poor man and the deceitful man meet together:
יהוה gives light to the eyes of both.

‹13› δανιστοῦ καὶ χρεοφειλέτου ἀλλήλοις συνελθόντων
ἐπισκοπὴν ποιεῖται ἀμφοτέρων ὁ κύριος.

13 danistou kai chreopheiletou allēlois synelthontōn
A money-lender and debtor, when one another come together
episkopēn poieitai amphoterōn ho kyrios.
to oversee commits both YHWH.

---

14 :מֶלֶךְ שׁוֹפֵט בֶּאֱמֶת דַּלִּים כִּסְאוֹ לָעַד יִכּוֹן׃

יד מֶלֶךְ שׁוֹפֵט בֶּאֱמֶת דַּלִּים כִּסְאוֹ לָעַד יִכּוֹן׃

14. melek shophet be’emeth dalim kis’o la`ad yikon.

Prov29:14 If a king judges the poor with truth, his throne shall be established forever.

‹14› βασιλέως ἐν ἀληθείᾳ κρίνοντος πτωχοὺς
ὁ θρόνος αὐτοῦ εἰς μαρτύριον κατασταθήσεται.

14 basileōs en alētheią krinontos ptōchous
A king in truth judging the poor,
ho thronos autou eis martyrion katastathēsetai.
his throne for a good testimony shall be established.

---

15 :שֵׁבֶט וְתוֹכַחַת יִתֵּן חָכְמָה וְנַעַר מְשֻׁלָּח מֵבִישׁ אִמּוֹ׃

טו שֵׁבֶט וְתוֹכַחַת יִתֵּן חָכְמָה וְנַעַר מְשֻׁלָּח מֵבִישׁ אִמּוֹ׃

15. shebet w’thokachath yiten chak’mah w’na`ar m’shulach mebish ‘imo.

Prov29:15 The rod and reproof give wisdom,
but a child sent off is shame to his mother.

‹15› πληγαὶ καὶ ἔλεγχοι διδόασιν σοφίαν,
παῖς δὲ πλανώμενος αἰσχύνει γονεῖς αὐτοῦ.

15 plēgai kai elegchoi didoasin sophian,
Strokes and reproofs give wisdom;
pais de planōmenos aischynei goneis autou.
but a child wandering shames his parents.

---

16 :רָבוֹת פְּשַׁע בְּרֹב רָשָׁע וְצַדִּיקִים לְמַפַּלְתָּם יִרְאוּ׃

טז בִּרְבוֹת רְשָׁעִים יִרְבֶּה־פָּשַׁע וְצַדִּיקִים בְּמַפַּלְתָּם יִרְאוּ׃

16. bir'both r'sha`im yir'beh-pasha` w'tsadiqim b'mapal'tam yir'u.

Prov29:16 When the wicked increase, transgression increases;
but the righteous shall see their fall.

‹16› πολλῶν ὄντων ἀσεβῶν πολλαὶ γίνονται ἁμαρτίαι,
οἱ δὲ δίκαιοι ἐκείνων πιπτόντων κατάφοβοι γίνονται.

16 pollōn ontōn asebōn pollai ginontai hamartiai,
of many With the being impious, many take place sins;
hoi de dikaioi ekeinōn piptontōn kataphoboi ginontai.
but with the just at the falling of those, fear takes place.

---

17 יסר בנך ויניחך ויתן מעדנים לנפשך׃

יז יַסֵּר בִּנְךָ וִינִיחֶךָּ וְיִתֵּן מַעֲדַנִּים לְנַפְשֶׁךָ׃ פ

17. yaser bin'ak winicheak w'yiten ma`adanim l'naph'sheak.

Prov29:17 Correct your son, and he shall give you rest; he shall also delight your soul.

‹17› παίδευε υἱόν σου, καὶ ἀναπαύσει σε καὶ δώσει κόσμον τῇ ψυχῇ σου.

17 paideue huion sou, kai anapausei se
Correct your son, and he shall cause you rest,
kai dōsei kosmon tē psychē sou.
and he shall give a decoration to your soul.

---

18 חזון יפרע עם ושמר תורה אשרהו׃

יח בְּאֵין חָזוֹן יִפָּרַע עָם וְשֹׁמֵר תּוֹרָה אַשְׁרֵהוּ׃

18. b'eyn chazon yipara` `am w'shomer torah 'ash'rehu.

Prov29:18 Where there is no vision, the people perish, but blessed is he who keeps the law.

‹18› οὐ μὴ ὑπάρξῃ ἐξηγητὴς ἔθνει παρανόμῳ, ὁ δὲ φυλάσσων τὸν νόμον μακαριστός.

18 ou mē hyparxē exēgētēs ethnei paranomō̧,
In no way should there exist an expositor nation to a lawbreaking;
ho de phylassōn ton nomon makaristos.
but the one keeping the law is most blessed.

---

19 בדברים לא־יוסר עבד כי־יבין ואין מענה׃

יט בִּדְבָרִים לֹא־יִוָּסֵר עֶבֶד כִּי־יָבִין וְאֵין מַעֲנֶה׃

19. bid'barim lo'-yiuaser `abed ki-yabin w'eyn ma`aneh.

Prov29:19 A servant shall not be corrected by words;
for though he understands, he shall not answer.

‹19› λόγοις οὐ παιδευθήσεται οἰκέτης σκληρός·
ἐὰν γὰρ καὶ νοήσῃ, ἀλλ' οὐχ ὑπακούσεται.

19 logois ou paideuthēsetai oiketēs sklēros;
by words shall not be corrected domestic servant A recalcitrant;
ean gar kai noēsȩ̄, all' ouch hypakousetai.
for even if he understands still he shall not obey.

:יִוָּעֵל לְהַכְעִיס אֲיָתִים מִמֶּנּוּ 20 כ חָזִיתָ אִישׁ אָץ בִּדְבָרָיו תִּקְוָה לִכְסִיל מִמֶּנּוּ:

20. chaziath ‘ish ‘ats bid’barayu tiq’wah lik’sil mimenu.

Prov29:20 Do you see a man who is hasty in his words?
There is more hope for a fool than for him.

‹20› ἐὰν ἴδῃς ἄνδρα ταχὺν ἐν λόγοις, γίνωσκε ὅτι ἐλπίδα ἔχει μᾶλλον ἄφρων αὐτοῦ.

20 ean idēs andra tachyn en logois,
If you should behold a man hasty in words,
ginōske hoti elpida echei mallon aphrōn autou.
know that hope has rather than the fool he!

:יְנִיקֶנּוּ מִנֹּעַר עַבְדּוֹ וְאַחֲרִיתוֹ יִהְיֶה מָנוֹן 21 כא מְפַנֵּק מִנֹּעַר עַבְדּוֹ וְאַחֲרִיתוֹ יִהְיֶה מָנוֹן:

21. m’phaneq mino`ar `ab’do w’acharitho yih’yeh manon.

Prov29:21 He who pampers his servant from childhood
shall also afterwards be his successor.

‹21› ὃς κατασπαταλᾷ ἐκ παιδός, οἰκέτης ἔσται,
ἔσχατον δὲ ὀδυνηθήσεται ἐφ’ ἑαυτῷ.

21 hos kataspatalą ek paidos, oiketēs estai,
The one who lives wastefully from childhood shall be a domestic servant;
eschaton de odynēthēsetai eph’ heautō.
and at the end shall grieve over himself.

:אִישׁ־אַף יְגָרֶה מָדוֹן וּבַעַל חֵמָה רַב־פָּשַׁע 22 כב אִישׁ־אַף יְגָרֶה מָדוֹן וּבַעַל חֵמָה רַב־פָּשַׁע:

22. ‘ish-‘aph y’gareh madon uba`al chemah rab-pasha`.

Prov29:22 An angry man stirs up strife, and a furious man abounds in transgression.

‹22› ἀνὴρ θυμώδης ὀρύσσει νεῖκος, ἀνὴρ δὲ ὀργίλος ἐξώρυξεν ἁμαρτίας.

22 anēr thymōdēs oryssei neikos,
A man inclined to rage digs up altercation;
anēr de orgilos exōryxen hamartias.
and a man prone to anger gouges up sin.

:גַּאֲוַת אָדָם תַּשְׁפִּילֶנּוּ וּשְׁפַל־רוּחַ יִתְמֹךְ כָּבוֹד 23 כג גַּאֲוַת אָדָם תַּשְׁפִּילֶנּוּ וּשְׁפַל־רוּחַ יִתְמֹךְ כָּבוֹד:

23. ga’awath ‘adam tash’pilenu ush’phal-ruach yith’mok kabod.

Prov29:23 A man’s pride shall bring him low, but a humble spirit shall obtain honor.

‹23› ὕβρις ἄνδρα ταπεινοῖ, τοὺς δὲ ταπεινόφρονας ἐρείδει δόξῃ κύριος.

23 hybris andra tapeinoi, tous de tapeinophronas ereidei doxē kyrios.
Insolence a man abases; but the humble-minded establishes in glory YHWH.

:חֹלֵק עִם גַּנָּב שׂוֹנֵא נַפְשׁוֹ אָלָה וְלֹא יַגִּיד 24

כד חוֹלֵק עִם־גַּנָּב שׂוֹנֵא נַפְשׁוֹ אָלָה יִשְׁמַע וְלֹא יַגִּיד׃

24. choleq `im-ganab sone' naph'sho 'alah yish'ma` w'lo' yagid.

Prov29:24 He who is a partner with a thief hates his own soul;
he hears the oath but does not tells it.

‹24› ὃς μερίζεται κλέπτῃ, μισεῖ τὴν ἑαυτοῦ ψυχήν·
ἐὰν δὲ ὅρκου προτεθέντος ἀκούσαντες μὴ ἀναγγείλωσιν,

24 hos merizetai kleptē, misei tēn heautou psychēn;
The one who shares with a thief detests his own soul.

ean de horkou protethentos akousantes
And if an oath having been set before ones hearing,

mē anaggeilōsin,
but they should not announce it,

---

25 :ܝܠܘܬܐ ܐܝܬܐܝܠܝ ܐܢܘܝܝ ܘܦܝܚ ܝܗܘܐ ܡܫܟܝܢ ܐܕܡ ܕܚܬ

כה חֶרְדַּת אָדָם יִתֵּן מוֹקֵשׁ וּבוֹטֵחַ בַּיהוָה יְשֻׂגָּב׃

25. cher'dath 'adam yiten moqesh uboteach baYahúwah y'sugab.

Prov29:25 The fear of man brings a snare, but he who trusts in ܝܗܘܐ shall be exalted.

‹25› φοβηθέντες καὶ αἰσχυνθέντες ἀνθρώπους ὑπεσκελίσθησαν·
ὁ δὲ πεποιθὼς ἐπὶ κύριον εὐφρανθήσεται. ἀσέβεια ἀνδρὶ δίδωσιν σφάλμα·
ὃς δὲ πέποιθεν ἐπὶ τῷ δεσπότῃ, σωθήσεται.

25 phobēthentes kai aischynthentes anthrōpous hypeskelisthēsan;
they, fearing and shaming men, shall be tripped up;

ho de pepoithōs epi kyrion euphranthēsetai.
but the one yielding upon YHWH shall be glad.

asebeia andri didōsin sphalma;
Impiety in man makes a man trip;

hos de pepoithen epi tō̃ despotē̃, sōthēsetai.
but the one yielding unto the master shall be preserved.

---

26 :ܡܠܟܐ ܐܝܬܐܝܬܝ ܦܢܝ ܡܫܠ ܘܡܝܗܘܐ ܡܫܦܛ ܕܓܒܪܐ

כו רַבִּים מְבַקְּשִׁים פְּנֵי־מוֹשֵׁל וּמֵיהוָה מִשְׁפַּט־אִישׁ׃

26. rabbim m'baq'shim p'ney-moshel umeYahúwah mish'pat-'ish.

Prov29:26 Many seek the ruler's favor, but justice for man comes from ܝܗܘܐ.

‹26› πολλοὶ θεραπεύουσιν πρόσωπα ἡγουμένων,
παρὰ δὲ κυρίου γίνεται τὸ δίκαιον ἀνδρί.

26 polloi therapeuousin prosōpa hēgoumenōn,
Many attend to the persons of leaders;

para de kyriou ginetai to dikaion andri.
but by YHWH happens justice to a man.

---

27 :ܫܠܡܐ ܘܥܘܠܬܐ ܨܕܝܩܝܡ ܐܢܫ ܥܘܠ ܘܬܘܥܒܬ ܪܫܥ ܫܪܝܪ ܐܪܚܐ

כז תּוֹעֲבַת צַדִּיקִים אִישׁ עָוֶל וְתוֹעֲבַת רָשָׁע יְשַׁר־דָּרֶךְ׃ פ

27. to`abath tsadiqim 'ish `awel w'tho`abath rasha` y'shar-darek.

Prov29:27 An unjust man is abominable to the righteous,
and he who is upright in the way is abominable to the wicked.

‹27› βδέλυγμα δικαίοις ἀνὴρ ἄδικος, βδέλυγμα δὲ ἀνόμῳ κατευθύνουσα ὁδός.

27 bdelygma dikaiois anēr adikos,
is an abomination A just man man to an unjust;
bdelygma de anomō̃ kateuthynousa hodos.
and an abomination to the lawless one is a straight way.

Chapter 30

Shavua Reading Schedule (30th sidrah) - Prov 30

Prov30:1 דִּבְרֵי אָגוּר בִּן־יָקֵה הַמַּשָּׂא נְאֻם הַגֶּבֶר
לְאִיתִיאֵל לְאִיתִיאֵל וְאֻכָל׃

א

1. dib'rey 'Agur bin-Yaqeh hamasa' n'um hageber l'Ithi'El l'Ithi'El w'Ukal.

Prov30:1 The words of Agur the son of Yaqeh, the oracle.
The man declares to Ithi'El, to Ithi'El and Ukal:

‹30:1› Τοὺς ἐμοὺς λόγους, υἱέ, φοβήθητι καὶ δεξάμενος αὐτοὺς μετανόει·
τάδε λέγει ὁ ἀνὴρ τοῖς πιστεύουσιν θεῷ, καὶ παύομαι·

1 Tous emous logous, huie, phobēthēti kai dexamenos autous metanoei;
My son, reverence my words, and receive them, and repent.
tade legei ho anēr tois pisteuousin theō̃, kai pauomai;
Thus speaks the man to the ones trusting in Elohim. And now I shall cease.

---

2 כִּי בַעַר אָנֹכִי מֵאִישׁ וְלֹא־בִינַת אָדָם לִי׃

2. ki ba`ar 'anoki me'ish w'lo'-binath 'adam li.

Prov30:2 Surely I am more stupid than any man,
and I do not have the understanding of a man.

‹2› ἀφρονέστατος γάρ εἰμι πάντων ἀνθρώπων,
καὶ φρόνησις ἀνθρώπων οὐκ ἔστιν ἐν ἐμοί·

2 aphronestatos gar eimi pantōn anthrōpōn,
most foolish For I am all together of men,
kai phronēsis anthrōpōn ouk estin en emoi;
and the intelligence of man is not in me.

---

3 וְלֹא־לָמַדְתִּי חָכְמָה וְדַעַת קְדֹשִׁים אֵדָע׃

3. w'lo'-lamad'ti chak'mah w'da`ath q'doshim 'eda`.

Prov30:3 Neither have I learned wisdom, but I do know the knowledge of the Holy One.

‹3› θεὸς δεδίδαχέν με σοφίαν, καὶ γνῶσιν ἁγίων ἔγνωκα.

3 theos dedidachen me sophian, kai gnōsin hagiōn egnōka.
Elohim has taught me wisdom, and the knowledge of the holies I know.

---

4 מי עָלָה־שָׁמַיִם וַיֵּרַד מִי אָסַף־רוּחַ בְּחָפְנָיו מִי
צָרַר־מַיִם בַּשִּׂמְלָה מִי הֵקִים כָּל־אַפְסֵי־אָרֶץ מַה־שְּׁמוֹ
וּמַה־שֵּׁם־בְּנוֹ כִּי תֵדָע׃

4. mi `alah-shamayim wayerad mi ‘asaph-ruach b’chaph’nayu
mi tsarar-mayim basim’lah mi heqim kal-‘aph’sey-‘arets mah-sh’mo
umah-shem-b’no ki theda`.

Prov30:4 Who has ascended into the heavens and descended?
Who has gathered the wind in His fists? Who has wrapped the waters in His garment?
Who has established all the ends of the earth?
What is His name or what is His son’s name? Surely you know!

‹4› τίς ἀνέβη εἰς τὸν οὐρανὸν καὶ κατέβη; τίς συνήγαγεν ἀνέμους ἐν κόλπῳ;
τίς συνέστρεψεν ὕδωρ ἐν ἱματίῳ; τίς ἐκράτησεν πάντων τῶν ἄκρων τῆς γῆς;
τί ὄνομα αὐτῷ, ἢ τί ὄνομα τοῖς τέκνοις αὐτοῦ, ἵνα γνῷς;

4 tis anebē eis ton ouranon kai katebē?
Who ascended into the heavens, and came down?
tis synēgagen anemous en kolpō̧?
Who brought together the winds in his bosom?
tis synestrepsen hydōr en himatiō̧?
Who bundled up waters in his cloak?
tis ekratēsen pantōn tōn akrōn tēs gēs?
Who holds all the extremities of the earth?
ti onoma autō̧,
What name is given to him?
ē ti onoma tois teknois autou, hina gnō̧s?
or what name to his children that you should know?

---

5 כָּל־אִמְרַת אֱלוֹהַּ צְרוּפָה מָגֵן הוּא לַחֹסִים בּוֹ׃

5. kal-‘im’rath ‘Eloah ts’ruphah magen hu’ lachosim bo.

Prov30:5 Every word of the El is tested; he is a shield to those who take refuge in Him.

‹5› πάντες λόγοι θεοῦ πεπυρωμένοι, ὑπερασπίζει δὲ αὐτὸς τῶν εὐλαβουμένων αὐτόν·

5 pantes logoi theou pepyrōmenoi,
For all the words of Elohim are purified.
hyperaspizei de autos tōn eulaboumenōn auton;
shields And he himself the ones venerating him.

6

ו אַל־תּוֹסֵף עַל־דְּבָרָיו פֶּן־יוֹכִיחַ בְּךָ וְנִכְזָבְתָּ׃ פ

6. ‘al-tos’phi’ `al-d’barayu pen-yokiach b’ak w’nik’zab’at.

Prov30:6 Do not add to His words lest He shall reprove you,
and you shall be proved a liar.

‹6› μὴ προσθῇς τοῖς λόγοις αὐτοῦ, ἵνα μὴ ἐλέγξῃ σε καὶ ψευδὴς γένῃ.

6 mē prosthēs tois logois autou,
You should not add to his words,
hina mē elegxē se kai pseudēs genē.
lest he reprove you, and a liar you should become.

ז שְׁתַּיִם שָׁאַלְתִּי מֵאִתָּךְ אַל־תִּמְנַע מִמֶּנִּי בְּטֶרֶם אָמוּת׃

7. sh’tayim sha’al’ti me’itak ‘al-tim’na` mimeni b’terem ‘amuth.

Prov30:7 Two things I asked of You, do not hold back from me before I die:

‹7› δύο αἰτοῦμαι παρὰ σοῦ, μὴ ἀφέλῃς μου χάριν πρὸ τοῦ ἀποθανεῖν με·

7 duo aitoumai para sou,
Two things I ask from you;
mē aphelēs mou charin pro tou apothanein me;
you should not remove from me favor before my dying;

ח שָׁוְא וּדְבַר־כָּזָב הַרְחֵק מִמֶּנִּי רֵאשׁ
וָעֹשֶׁר אַל־תִּתֶּן־לִי הַטְרִיפֵנִי לֶחֶם חֻקִּי׃

8. shaw’ ud’bar-kazab har’cheq mimeni re’sh
wa`osher ‘al-titen-li hat’ripheni lechem chuqi.

Prov30:8 Remove vanity and the word of lie far from me,
Give me neither poverty nor riches;
feed me with the bread that is my portion,

‹8› μάταιον λόγον καὶ ψευδῆ μακράν μου ποίησον,
πλοῦτον δὲ καὶ πενίαν μή μοι δῷς, σύνταξον δέ μοι τὰ δέοντα καὶ τὰ αὐτάρκη,

8 mataion logon kai pseudē makran mou poiēson,
the vain word and false far from me appoint;
plouton de kai penian mē moi dōs,
and riches and poverty you should not give to me;
syntaxon de moi ta deonta kai ta autarkē,
but order up for me the things necessary and the things to be self-sufficient;

ט פֶּן אֶשְׂבַּע וְכִחַשְׁתִּי וְאָמַרְתִּי מִי יְהוָה
וּפֶן־אִוָּרֵשׁ וְגָנַבְתִּי וְתָפַשְׂתִּי שֵׁם אֱלֹהָי׃ פ

9. pen ‘es’ba` w’kichash’ti w’amar’ti mi Yahúwah
uphen-‘iuaresh w’ganab’ti w’thaphas’ti shem ‘Elohay.

Prov30:9 Lest I become full and deny You and say, Who is יהוה?
or lest I be poor, and steal, and profane the name of my El.

‹9› ἵνα μὴ πλησθεὶς ψευδὴς γένωμαι καὶ εἴπω Τίς με ὁρᾷ;
ἢ πενηθεὶς κλέψω καὶ ὀμόσω τὸ ὄνομα τοῦ θεοῦ.

9 hina mē plēstheis pseudēs genōmai
that not in being filled up false I should become,
kai eipō Tis me horą?
and should say, Who sees me?
ē penētheis klepsō kai omosō to onoma tou theou.
to be in need that I shall steal, and I shall swear an oath by the name of the El.

---

10 :אשמתך יקללך פן־אדניו אל־תלשן עבד אל־אדניו

י אַל־תַּלְשֵׁן עֶבֶד אֶל־אֲדֹנָיו פֶּן־יְקַלֶּלְךָ וְאָשַׁמְתָּ׃

10. ‘al-tal’shen `ebed ‘el-‘adono pen-y’qalel’ak w’asham’at.

Prov30:10 Do not slander a servant to his master,
lest he shall curse you and you shall be found guilty.

‹10› μὴ παραδῷς οἰκέτην εἰς χεῖρας δεσπότου.
μήποτε καταράσηταί σε καὶ ἀφανισθῇς.

10 mē paradǭs oiketēn eis cheiras despotou.
You should not deliver a bondservant into the hands of a master,
mēpote katarasētai se kai aphanisthę̄s.
lest at any time he should curse you, and you should be obliterated.

---

11 :אביו יקלל ואת־אמו לא יברך

יא דּוֹר אָבִיו יְקַלֵּל וְאֶת־אִמּוֹ לֹא יְבָרֵךְ׃

11. dor ‘abiu y’qalel w’eth-’imo lo’ y’barek.

Prov30:11 There is a generation who curses his father and does not bless his mother.

‹11› ἔκγονον κακὸν πατέρα καταρᾶται, τὴν δὲ μητέρα οὐκ εὐλογεῖ·

11 ekgonon kakon patera kataratai, tēn de mētera ouk eulogei;
progeny A bad a father curses, the and mother he does not bless.

---

12 :רחץ מצאתו לא רחק׃

יב דּוֹר טָהוֹר בְּעֵינָיו וּמִצֹּאָתוֹ לֹא רֻחָץ׃

12. dor tahor b’`eynayu umitso’atho lo’ ruchats.

Prov30:12 There is a generation who is pure in his own eyes,
yet is not washed from his filthiness.

‹12› ἔκγονον κακὸν δίκαιον ἑαυτὸν κρίνει, τὴν δὲ ἔξοδον αὐτοῦ οὐκ ἀπένιψεν·

12 ekgonon kakon dikaion heauton krinei, tēn de exodon autou ouk apenipsen;
progeny A bad as just himself judges, and his going out not washes.

---

13 :יאמרו רמו עיניו ועפעפיו נשאו

יג דּוֹר מָה־רָמוּ עֵינָיו וְעַפְעַפָּיו יִנָּשֵׂאוּ׃

13. dor mah-ramu `eynayu w'`aph'`apayu yinase'u.

Prov30:13 There is a generation, O how lofty are his eyes! And his eyelids are lifted up.

‹13› ἔκγονον κακὸν ὑψηλοὺς ὀφθαλμοὺς ἔχει, τοῖς δὲ βλεφάροις αὐτοῦ ἐπαίρεται·

13 ekgonon kakon huyēlous ophthalmous echei, tois de blepharois autou epairetai;
progeny A bad lofty eyes has, and with his eyelids he lifts himself up.

---

14 ܕܪܐܬܐ ܕܫܢܝܢ ܠܝܬܠܗܘܢ ܟܐܟܠܐ ܕܢܐܟܘܠܘܢ ܥܢܝܐ ܡܢ ܐܪܥܐ
ܘܐܒܝܘܢܐ ܡܢ ܒܢܝܢܫܐ׃

יד דּוֹר חֲרָבוֹת שִׁנָּיו וּמַאֲכָלוֹת מְתַלְּעֹתָיו לֶאֱכֹל עֲנִיִּים מֵאֶרֶץ
וְאֶבְיוֹנִים מֵאָדָם׃ פ

14. dor charaboth shinayu uma'akaloth m'thal'`othayu le'ekol `aniim me'erets w'eb'yonim me'adam.

Prov30:14 There is a generation whose teeth are like swords and his jaw teeth like knives, to devour the afflicted from the earth and the needy from among men.

‹14› ἔκγονον κακὸν μαχαίρας τοὺς ὀδόντας ἔχει καὶ τὰς μύλας τομίδας,
ὥστε ἀναλίσκειν καὶ κατεσθίειν τοὺς ταπεινοὺς ἀπὸ τῆς γῆς
καὶ τοὺς πένητας αὐτῶν ἐξ ἀνθρώπων.

14 ekgonon kakon machairas tous odontas echei
progeny A bad swords for teeth has,
kai tas mylas tomidas, hōste analiskein
and the molars as pruning knives, so as to destroy
kai katesthiein tous tapeinous apo tēs gēs
and devour the lowly from the earth,
kai tous penētas autōn ex anthrōpōn.
and the needy of them from among men.

---

15 ܠܥܠܘܩܐ ܬܪܬܝܢ ܒܢܬܐ ܗܒ ܗܒ ܬܠܬܐ ܠܐ ܡܬܣܒܥܢܐ
ܐܪܒܥ ܠܐ ܐܡܪܘ ܗܘܢ׃

טו לַעֲלוּקָה שְׁתֵּי בָנוֹת הַב הַב שָׁלוֹשׁ הֵנָּה לֹא תִשְׂבַּעְנָה
אַרְבַּע לֹא־אָמְרוּ הוֹן׃

15. la`aluqah sh'tey banoth hab hab shalosh henah lo' this'ba`'nah 'ar'ba` lo'-'am'ru hon.

Prov30:15 The leech has two daughters, crying, Give, Give.
There are three things that they shall not be satisfied, four that shall not say, Enough:

‹15› Τῇ βδέλλῃ τρεῖς θυγατέρες ἦσαν ἀγαπήσει ἀγαπώμεναι,
καὶ αἱ τρεῖς αὗται οὐκ ἐνεπίμπλασαν αὐτήν,
καὶ ἡ τετάρτη οὐκ ἠρκέσθη εἰπεῖν Ἱκανόν·

15 Tē bdellē treis thygateres ēsan agapēsei agapōmenai,
to the leech three daughters There were in affection being loved,
kai hai treis hautai ouk enepimplasan autēn,
these three did not fulfill her,

kai hē tetartē ouk ērkesthē eipein Hikanon;
and to the fourth it was not sufficient to say, Enough –

---

16 שְׁאוֹל וְעֹצֶר רָחַם אֶרֶץ לֹא־שָׂבְעָה מַיִם וְאֵשׁ לֹא־אָמְרָה הוֹן׃ טז

16. Sh'ol w'`otser racham 'erets lo'-sab'`ah mayim w'esh lo'-'am'rah hon.

Prov30:16 Sheol, and the barren womb, earth that is never satisfied with water,
and fire that never says, Enough.

‹16› ᾅδης καὶ ἔρως γυναικὸς καὶ τάρταρος καὶ γῆ οὐκ ἐμπιπλαμένη ὕδατος
καὶ ὕδωρ καὶ πῦρ οὐ μὴ εἴπωσιν Ἀρκεῖ.

16 hądēs kai erōs gynaikos
Hades, and passion of a woman,
kai gē ouk empiplamenē hydatos
and earth not filled with water;
kai hydōr kai pyr ou mē eipōsin Arkei.
and water and fire in no way shall say, It sufficies.

---

17 עַיִן תִּלְעַג לְאָב וְתָבוּז לִיקְהַת־אֵם יִקְּרוּהָ עֹרְבֵי־נַחַל
וְיֹאכְלוּהָ בְּנֵי־נָשֶׁר׃ פ יז

17. `ayin til'`ag l'ab w'thabuz liqahath-'em yiq'ruah `or'bey-nachal
w'yo'k'luah b'ney-nasher.

Prov30:17 The eye that mocks his father and despises to obey his mother,
the ravens of the valley shall pick it out, and the young eagles shall eat it.

‹17› ὀφθαλμὸν καταγελῶντα πατρὸς καὶ ἀτιμάζοντα γῆρας μητρός,
ἐκκόψαισαν αὐτὸν κόρακες ἐκ τῶν φαράγγων,
καὶ καταφάγοισαν αὐτὸν νεοσσοὶ ἀετῶν.

17 ophthalmon katagelōnta patros kai atimazonta gēras mētros,
The eye riciduling a father, and dishonoring the old age of a mother –
ekkopsaisan auton korakes ek tōn pharaggōn,
cut it out let the crows from the ravines,
kai kataphagoisan auton neossoi aetōn.
and may devour it the young of the eagles.

---

18 שְׁלֹשָׁה הֵמָּה נִפְלְאוּ מִמֶּנִּי וְאַרְבָּע לֹא יְדַעְתִּים׃ יח

18. sh'loshah hemah niph'l'u mimeni w'ar'ba` lo' y'da`'tim.

Prov30:18 There are three things that they are too wonderful for me,
four which I do not understand:

‹18› τρία δέ ἐστιν ἀδύνατά μοι νοῆσαι, καὶ τὸ τέταρτον οὐκ ἐπιγινώσκω·

18 tria de estin adynata moi noēsai,
three things And there are impossible for me to comprehend,

kai to tetarton ouk epiginōskō;
and the fourth I do not know –

---

19 דֶּרֶךְ-נֶשֶׁר בַּשָּׁמַיִם דֶּרֶךְ-נָחָשׁ עַל-צּוּר דֶּרֶךְ-אֳנִיָּה בְּלֶב-יָם׃
וְדֶרֶךְ גֶּבֶר בְּעַלְמָה׃

יט דֶּרֶךְ הַנֶּשֶׁר בַּשָּׁמַיִם דֶּרֶךְ נָחָשׁ עֲלֵי צוּר דֶּרֶךְ־אֳנִיָּה בְּלֶב־יָם
וְדֶרֶךְ גֶּבֶר בְּעַלְמָה׃

19. derek hanesher bashamayim derek nachash `aley tsur derek-'aniah b'leb-yam w'derek geber b'`al'mah.

Prov30:19 The way of an eagle in the heavens, the way of a serpent on a rock,
the way of a ship in the heart of the sea, And the way of a man with a maid.

‹19› ἴχνη ἀετοῦ πετομένου καὶ ὁδοὺς ὄφεως ἐπὶ πέτρας
καὶ τρίβους νηὸς ποντοπορούσης καὶ ὁδοὺς ἀνδρὸς ἐν νεότητι.

19 ichnē aetou petomenou kai hodous opheōs epi petras
the traces eagle of a flying, and the ways of a serpent upon a rock,
kai tribous nēos pontoporousēs kai hodous andros en neotēti.
and the paths of a ship passing through the sea, and the ways of a man in youth.

---

20 כֵּן דֶּרֶךְ אִשָּׁה מְנָאָפֶת אָכְלָה
וּמָחֲתָה פִיהָ וְאָמְרָה לֹא-פָעַלְתִּי אָוֶן׃ פ

כ כֵּן דֶּרֶךְ אִשָּׁה מְנָאָפֶת אָכְלָה
וּמָחֲתָה פִיהָ וְאָמְרָה לֹא־פָעַלְתִּי אָוֶן׃ פ

20. ken derek 'ishah m'na'apheth 'ak'lah umachathah phiah w'am'rah lo'-pha`al'ti 'awen.

Prov30:20 So is the way of an adulterous woman:
she eats and wipes her mouth, and says, I have done no wickedness.

‹20› τοιαύτη ὁδὸς γυναικὸς μοιχαλίδος,
ἥ, ὅταν πράξῃ, ἀπονιψαμένη οὐδέν φησιν πεπραχέναι ἄτοπον.

20 toiautē hodos gynaikos moichalidos,
Such is the way woman of an adulterous,
hē, hotan praxē, aponipsamenē
whenever she should act in washing herself,
ouden phēsin peprachenai atopon.
not she says to have acted out of place.

---

21 תַּחַת שָׁלוֹשׁ רָגְזָה אָרֶץ וְתַחַת אַרְבַּע לֹא-תוּכַל שְׂאֵת׃

כא תַּחַת שָׁלוֹשׁ רָגְזָה אָרֶץ וְתַחַת אַרְבַּע לֹא־תוּכַל שְׂאֵת׃

21. tachath shalosh rag'zah 'erets w'thachath 'ar'ba` lo'-thukal s'eth.

Prov30:21 Under three things the earth quakes, and under four, it cannot bear up:

‹21› διὰ τριῶν σείεται ἡ γῆ, τὸ δὲ τέταρτον οὐ δύναται φέρειν·

21 dia triōn seietai hē gē, to de tetarton ou dynatai pherein;
By three things is shaken the earth, and the fourth it is not able to bear –

:שָׂבַע-לָחֶם תַּחַת עֶבֶד כִּי יִמְלוֹךְ וְנָבָל כִּי יִשְׂ 22
כב תַּחַת־עֶבֶד כִּי יִמְלוֹךְ וְנָבָל כִּי יִשְׂבַּע־לָחֶם׃

22. tachath-`ebed ki yim'lok w'nabal ki yis'ba`-lachem.

Prov30:22 Under a servant when he reigns, and a fool when he is satisfied with bread,

‹22› ἐὰν οἰκέτης βασιλεύσῃ, καὶ ἄφρων πλησθῇ σιτίων,

22 ean oiketēs basileusē, kai aphrōn plēsthē sitiōn,

if a domestic servant should reign and a fool should be filled with food,

:שִׂנוּאָה כִּי תִבָּעֵל וְשִׁפְחָה כִּי־תִירַשׁ גְּבִרְתָּהּ 23
כג תַּחַת שְׂנוּאָה כִּי תִבָּעֵל וְשִׁפְחָה כִּי־תִירַשׁ גְּבִרְתָּהּ׃ פ

23. tachath s'nu'ah ki thiba`el w'shiph'chah ki-thirash g'bir'tah.

Prov30:23 Under an hated woman when she is married,
and a maidservant when she supplants her mistress.

‹23› καὶ οἰκέτις ἐὰν ἐκβάλῃ τὴν ἑαυτῆς κυρίαν,
καὶ μισητὴ γυνὴ ἐὰν τύχῃ ἀνδρὸς ἀγαθοῦ.

23 kai oiketis ean ekbalē tēn heautēs kyrian,

a female domestic servant, if she is cast out by her own lady,

kai misētē gynē ean tychē andros agathou.

and a hateful wife if she should attain man a good.

:אַרְבָּעָה הֵם קְטַנֵּי־אָרֶץ וְהֵמָּה חֲכָמִים מְחֻכָּמִים 24
כד אַרְבָּעָה הֵם קְטַנֵּי־אָרֶץ וְהֵמָּה חֲכָמִים מְחֻכָּמִים׃

24. 'ar'ba`ah hem q'taney-'arets w'hemah chakamim m'chukamim.

Prov30:24 There are four things that they are small on the earth,
but they are exceedingly wise:

‹24› τέσσαρα δέ ἐστιν ἐλάχιστα ἐπὶ τῆς γῆς, ταῦτα δέ ἐστιν σοφώτερα τῶν σοφῶν·

24 tessara de estin elachista epi tēs gēs,

four And there are lesser things upon the earth,

tauta de estin sophōtera tōn sophōn;

and these are wiser than the wise –

:שְׁפַנִּים עַם לֹא־עָז וַיָּכִינוּ בַקַּיִץ לַחְמָם 25
כה הַנְּמָלִים עַם לֹא־עָז וַיָּכִינוּ בַקַּיִץ לַחְמָם׃

25. han'malim `am lo'-`az wayakinu baqayits lach'mam.

Prov30:25 The ants are not a strong people,
but they prepare their bread in the summer;

‹25› οἱ μύρμηκες, οἷς μὴ ἔστιν ἰσχὺς καὶ ἑτοιμάζονται θέρους τὴν τροφήν·

25 hoi myrmēkes, hois mē estin ischys

the ants in whom there is no strength,

kai hetoimazontai therous tēn trophēn;

and they prepare in summer nourishment.

:שׂחלע ובקע יתשמו עצום לא־עם שפנים 26
כו שְׁפַנִּים עַם לֹא־עָצוּם וַיָּשִׂימוּ בַסֶּלַע בֵּיתָם׃

26. sh'phanim `am lo'-`atsum wayasimu basela` beytham.

Prov30:26 The rock-badgers are not mighty people,
yet they make their houses in the rocks;

‹26› καὶ οἱ χοιρογρύλλιοι, ἔθνος οὐκ ἰσχυρόν,
οἳ ἐποιήσαντο ἐν πέτραις τοὺς ἑαυτῶν οἴκους·

26 kai hoi choirogryllioi, ethnos ouk ischyron,
And the rabbits – a nation not being strong,
hoi epoiēsanto en petrais tous heautōn oikous;
the ones making in the rocks their own houses.

:יצא חצץ אין לארבה מלך 27
כז מֶלֶךְ אֵין לָאַרְבֶּה וַיֵּצֵא חֹצֵץ כֻּלּוֹ׃

27. melek 'eyn la'ar'beh wayetse' chotsets kulo.

Prov30:27 The locusts have no king, yet all of them go out in ranks;

‹27› ἀβασίλευτόν ἐστιν ἡ ἀκρὶς καὶ ἐκστρατεύει ἀφ' ἑνὸς κελεύσματος εὐτάκτως·

27 abasileuton estin hē akris
independent is The locust,
kai ekstrateuei aph' henos keleusmatos eutaktōs;
but she marches from one word of command orderly.

:יצא חצץ אחז ידים שממית 28
כח שְׁמָמִית בְּיָדַיִם תִּתַּפֵּשׂ וְהִיא בְּהֵיכְלֵי מֶלֶךְ׃ פ

28. s'mamith b'yadayim t'thapes w'hi' b'heyk'ley melek.

Prov30:28 The lizard you may grasp with the hands, yet it is in king's palaces.

‹28› καὶ καλαβώτης χερσὶν ἐρειδόμενος καὶ εὐάλωτος ὢν
κατοικεῖ ἐν ὀχυρώμασιν βασιλέως.

28 kai kalabōtēs chersin ereidomenos kai eualōtos ōn
And the newt, with its hands sticking, and easily caught being,
katoikei en ochyrōmasin basileōs.
it dwells in the fortresses of kings.

:חלש המה מיטיבי צעד וארבעה מיטבי לכת 29
כט שְׁלֹשָׁה הֵמָּה מֵיטִיבֵי צָעַד וְאַרְבָּעָה מֵיטִבֵי לָכֶת׃

29. sh'loshah hemah meytibey tsa`ad w'ar'ba`ah meytibey laketh.

Prov30:29 There are three things that they go well in a march,
even four that go well in walking:

‹29› τρία δέ ἐστιν, ἃ εὐόδως πορεύεται, καὶ τὸ τέταρτον, ὃ καλῶς διαβαίνει·

29 tria de estin, ha euodōs poreuetai,
three And there are which prosperously go,
kai to tetarton, ho kalōs diabainei;

and the fourth which well pass over –

---

30 לַיִשׁ גִּבּוֹר בַּבְּהֵמָה וְלֹא־יָשׁוּב מִפְּנֵי־כֹל׃

30. layish gibor bab'hemah w'lo'-yashub mip'ney-kol.

Prov30:30 The lion which is mighty among beasts and does not retreat from facing any,

‹30› σκύμνος λέοντος ἰσχυρότερος κτηνῶν,
ὃς οὐκ ἀποστρέφεται οὐδὲ καταπτήσσει κτῆνος,
30 skymnos leontos ischyroteros ktēnōn,
cub a lion is stronger than the beasts,
hos ouk apostrephetai oude kataptēssei ktēnos,
which does not turn away, nor is struck with awe of any beast,

---

31 זַרְזִיר מָתְנַיִם אוֹ־תָיִשׁ וּמֶלֶךְ אַלְקוּם עִמּוֹ׃

31. zar'zir math'nayim 'o-thayish umelek 'al'qum `imo.

Prov30:31 A one girded in the loins, the male goat also,
and a king when his army is with him.

‹31› καὶ ἀλέκτωρ ἐμπεριπατῶν θηλείαις εὔψυχος
καὶ τράγος ἡγούμενος αἰπολίου καὶ βασιλεὺς δημηγορῶν ἐν ἔθνει.
31 kai alektōr emperipatōn thēleiais eupsychos
a rooster walking about among females confidently,
kai tragos hēgoumenos aipoliou
and a he-goat taking the lead of a flock of goats,
kai basileus dēmēgorōn en ethnei.
and a king delivering a public address to a nation.

---

32 אִם־נָבַלְתָּ בְּהִתְנַשֵּׂא וְאִם־זַמּוֹתָ יָד לְפֶה׃

32. 'im-nabal'at b'hith'nase' w'im-zamoath yad l'pheh.

Prov30:32 If you have been foolish in exalting yourself or if you have plotted evil,
put your hand on your mouth.

‹32› ἐὰν πρόῃ σεαυτὸν εἰς εὐφροσύνην
καὶ ἐκτείνῃς τὴν χεῖρά σου μετὰ μάχης, ἀτιμασθήσῃ.
32 ean proē seauton eis euphrosynēn
If you should let go of yourself in gladness,
kai ekteinēs tēn cheira sou meta machēs, atimasthēsē.
and should stretch out your hand for a fight you shall be dishonored.

---

33 כִּי מִיץ חָלָב יוֹצִיא חֶמְאָה וּמִיץ־אַף יוֹצִיא דָם

וּמִיץ אַפַּיִם יוֹצִיא רִיב׃ פ

33. ki mits chalab yotsi' chem'ah umits-'aph yotsi' dam umits 'apayim yotsi' rib.

Prov30:33 For the churning of milk produces butter,
and pressing the nose brings forth blood; so the churning of anger produces strife.

‹33› ἄμελγε γάλα, καὶ ἔσται βούτυρον·
ἐὰν δὲ ἐκπιέζῃς μυκτῆρας, ἐξελεύσεται αἷμα·
ἐὰν δὲ ἐξέλκῃς λόγους, ἐξελεύσονται κρίσεις καὶ μάχαι.

33 amelge gala, kai estai boutyron;
Extract milk, and there shall be butter;
ean de ekpiezēs myktēras, exeleusetai haima;
but if you should pressure the nostrils there shall come forth blood;
ean de exelkēs logous, exeleusontai kriseis kai machai.
and if you should drag out words, there shall come forth litigations and fights.

Chapter 31

Shavua Reading Schedule (31th sidrah) - Prov 31

Prov31:1 :𐤓𐤄𐤁 𐤓𐤌𐤀𐤋 𐤌𐤋𐤊 𐤌𐤔𐤀 𐤀𐤔𐤁 𐤉𐤎𐤓𐤕𐤅 𐤀𐤌𐤅׃

א דִּבְרֵי לְמוּאֵל מֶלֶךְ מַשָּׂא אֲשֶׁר־יִסְּרַתּוּ אִמּוֹ׃

1. dib'rey L'mu'el melek masa' 'asher-yis'ratu 'imo.

Prov31:1 The words of King Lemu'El, the oracle which his mother taught him:

‹31:1› Οἱ ἐμοὶ λόγοι εἴρηνται ὑπὸ θεοῦ,
βασιλέως χρηματισμός, ὃν ἐπαίδευσεν ἡ μήτηρ αὐτοῦ.

1 Hoi emoi logoi eirēntai hypo theou,
My words have been spoken by Elohim;
basileōs chrēmatismos, hon epaideusen hē mētēr autou.
by a king the divine answer, whom instructed his mother.

---

2 :𐤁𐤄𐤓𐤉 𐤅𐤌𐤄־𐤁𐤓־𐤁𐤈𐤍𐤉 𐤅𐤌𐤄־𐤁𐤓־𐤅𐤃𐤓𐤉

ב מַה־בְּרִי וּמַה־בַּר־בִּטְנִי וּמָה בַּר־נְדָרָי׃

2. mah-b'ri umah-bar-bit'ni umeh bar-n'daray.

Prov31:2 What, O my son? And what, O son of my womb?
And what, O son of my vows?

‹2› τί, τέκνον, τηρήσεις; τί; ῥήσεις θεοῦ· πρωτογενές, σοὶ λέγω, υἱέ·
τί, τέκνον ἐμῆς κοιλίας; τί, τέκνον ἐμῶν εὐχῶν;

2 ti, teknon, tērēseis? ti? hrēseis theou;
What, O child, shall you give heed to? What sayings of Elohim,
prōtogenes, soi legō, huie; ti, teknon emēs koilias?
O first-born, to you I speak, O son? What, O child of my belly?
ti, teknon emōn euchōn?
What, O child of my vows?

---

3 :𐤉𐤅𐤋𐤊 𐤇𐤉𐤄𐤊 𐤉𐤅𐤉𐤋𐤈 𐤉𐤋𐤅𐤄 𐤊𐤅𐤊𐤋 𐤉𐤇𐤇־𐤋𐤀

ג אַל־תִּתֵּן לַנָּשִׁים חֵילֶךָ וּדְרָכֶיךָ לַמְחוֹת מְלָכִין׃

3. ‘al-titen lanashim cheyleak ud’rakeyak lam’choth m’lakin.

Prov31:3 Do not give your strength to women, or your ways to that which destroys kings.

‹3› μὴ δῷς γυναιξὶ σὸν πλοῦτον καὶ τὸν σὸν νοῦν καὶ βίον εἰς ὑστεροβουλίαν.

3 mē dōs gynaixi son plouton
You should not give to women your wealth,
kai ton son noun kai bion eis hysteroboulian.
nor your mind and livelihood for an afterthought.

---

4 :ܡܠܟܝܢ ܠܐ ܡܫܬܝܬܐܝܠ ܡܫܬܝܢܝܢ ܘܫܟܪܐ ܡܫܬܝܢܝܢ ܠܐ ܠܐܬܝܢ ܡܫܬܝܢܝܢ ܠܐ

ד אַל לַמְלָכִים לְמוֹאֵל אַל לַמְלָכִים שְׁתוֹ־יָיִן וּלְרוֹזְנִים אַיֵּה שֵׁכָר׃

4. ‘al lam’lakim L’mo’el ‘al lam’lakim sh’tho-yayin ul’roz’nim ‘o shekar.

Prov31:4 It is not for kings, O Lemu’El, it is not for kings to drink wine,
or for rulers to desire strong drink,

‹4› μετὰ βουλῆς πάντα ποίει, μετὰ βουλῆς οἰνοπότει·
οἱ δυνάσται θυμώδεις εἰσίν, οἶνον δὲ μὴ πινέτωσαν,

4 meta boulēs panta poiei, meta boulēs oinopotei;
with counsel all things Do! with counsel Drink wine!
hoi dynastai thymōdeis eisin, oinon de mē pinetōsan,
The mighty ones are inclined to rage; wine let them not drink!

---

5 :ܕܢܫܬܐ-ܕܢܫܟ-ܒܝ ܕܢܠ ܐܝܬܘܠܝ ܦܦܗܝ ܗܝܬܘܠܝ ܐܟܘܠ-ܕܝ

ה פֶּן־יִשְׁתֶּה וְיִשְׁכַּח מְחֻקָּק וִישַׁנֶּה דִּין כָּל־בְּנֵי־עֹנִי׃

5. pen-yish’teh w’yish’kach m’chuqaq wishaneh din kal-b’ney-`oni.

Prov31:5 lest they shall drink and forget what is decreed,
and pervert the judgment of all sons of the afflicted.

‹5› ἵνα μὴ πιόντες ἐπιλάθωνται τῆς σοφίας
καὶ ὀρθὰ κρῖναι οὐ μὴ δύνωνται τοὺς ἀσθενεῖς.

5 hina mē piontes epilathōntai tēs sophias
lest drinking they should forget wisdom,
kai ortha krinai ou mē dynōntai tous astheneis.
and rightly to judge in no way are able the weak.

---

6 :ܠܡܪܝ ܢܦܫܐ ܕܝܢܐ ܠܐܒܕ ܫܟܪܐ ܬܢܘ-ܠܗ

ו תְּנוּ־שֵׁכָר לְאוֹבֵד וְיַיִן לְמָרֵי נָפֶשׁ׃

6. t’nu-shekar l’obed w’yayin l’marey naphesh.

Prov31:6 Give strong drink to him who is perishing,
and wine to those who are bitter in soul.

‹6› δίδοτε μέθην τοῖς ἐν λύπαις καὶ οἶνον πίνειν τοῖς ἐν ὀδύναις,

6 didote methēn tois en lypais
Give intoxicating drink to the ones in distresses,

kai oinon pinein tois en odynais,
and wine to drink to the ones in griefs!

:ᏗᏂᏍᏗᏍᏗᏍᏗ

11. batach bah leb ba`'lah w'shalal lo' yech'sar.

Prov31:11 The heart of her husband trusts in her, and he shall have no lack of gain.

‹11› θαρσεῖ ἐπ' αὐτῇ ἡ καρδία τοῦ ἀνδρὸς αὐτῆς,
ἡ τοιαύτη καλῶν σκύλων οὐκ ἀπορήσει·

11 tharsei ep' autē hē kardia tou andros autēs,
takes courage over her The heart of her husband.
hē toiautē kalōn skylōn ouk aporēsei;
Such a one of good spoils shall not be distressed by the lack.

:אֲרֻכָּה וְשָׁלָל לֹא יַחְסָר׃ 12
יב גְּמָלַתְּהוּ טוֹב וְלֹא־רָע כֹּל יְמֵי חַיֶּיהָ׃

12. g'malath'hu tob w'lo'-ra` kol y'mey chayeyah.

Prov31:12 She does him good and not evil all the days of her life.

‹12› ἐνεργεῖ γὰρ τῷ ἀνδρὶ ἀγαθὰ πάντα τὸν βίον.

12 energei gar tō andri agatha panta ton bion.
For she exacts energy to her husband for good, and all the livelihood.

:אֲרֻגָּה צֶמֶר וּפִשְׁתִּים וַתַּעַשׂ בְּחֵפֶץ כַּפֶּיהָ׃ 13
יג דָּרְשָׁה צֶמֶר וּפִשְׁתִּים וַתַּעַשׂ בְּחֵפֶץ כַּפֶּיהָ׃

13. dar'shah tsemer uphish'tim wata`as b'chephets kapeyah.

Prov31:13 She looks for wool and flax and works with her palms in delight.

‹13› μηρυομένη ἔρια καὶ λίνον ἐποίησεν εὔχρηστον ταῖς χερσὶν αὐτῆς.

13 mēruomenē eria kai linon epoiēsen euchrēston tais chersin autēs.
furling wool and flax She makes useful her hands.

:הָיְתָה כָּאֳנִיּוֹת סוֹחֵר מִמֶּרְחָק תָּבִיא לַחְמָהּ׃ 14
יד הָיְתָה כָּאֳנִיּוֹת סוֹחֵר מִמֶּרְחָק תָּבִיא לַחְמָהּ׃

14. hay'thah ka'anioth socher mimer'chaq tabi' lach'mah.

Prov31:14 She is like merchant ships; she brings her bread from afar.

‹14› ἐγένετο ὡσεὶ ναῦς ἐμπορευομένη μακρόθεν, συνάγει δὲ αὕτη τὸν βίον.

14 egeneto hōsei naus emporeuomenē makrothen, synagei de hautē ton bion.
She became as a ship trading from a distance, so she procures her livelihood.

:וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ׃ 15
טו וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ׃

15. wataqam b'`od lay'lah watiten tereph l'beythah w'choq l'na`arotheyah.

Prov31:15 She rises also while it is still night and gives food to her household
and portions to her maidens.

‹15› καὶ ἀνίσταται ἐκ νυκτῶν καὶ ἔδωκεν βρώματα τῷ οἴκῳ
καὶ ἔργα ταῖς θεραπαίναις.

15 kai anistatai ek nyktōn kai edōken brōmata tō oikō
kai erga tais therapainais.

and she rises up at nights, and appoints foods to the household,
kai erga tais therapainais.
works to the female attendants.

---

16 :שדה זממה וקחהו מפרי כפיה נטע כרם
טז זָמְמָה שָׂדֶה וַתִּקָּחֵהוּ מִפְּרִי כַפֶּיהָ נָטַע כָּרֶם:

16. zam'mah sadeh watiqachehu mip'ri kapeyah n'ta` karem.

Prov31:16 She considers a field and buys it;
from the fruit of her palms she plants a vineyard.

‹16› θεωρήσασα γεώργιον ἐπρίατο,
ἀπὸ δὲ καρπῶν χειρῶν αὐτῆς κατεφύτευσεν κτῆμα.
16 theōrēsasa geōrgion epriato,
In viewing a farm, she buys;
apo de karpōn cheirōn autēs katephyteusen ktēma.
and from the fruits of her hands she plants a possession.

---

17 :חגרה בעוז מתניה ותאמץ זרעותיה
יז חָגְרָה בְעוֹז מָתְנֶיהָ וַתְּאַמֵּץ זְרֹעוֹתֶיהָ:

17. chag'rah b'`oz math'neyah wat'amets z'ro`otheyah.

Prov31:17 She girds her loins with strength and makes her arms strong.

‹17› ἀναζωσαμένη ἰσχυρῶς τὴν ὀσφὺν αὐτῆς
ἤρεισεν τοὺς βραχίονας αὐτῆς εἰς ἔργον.
17 anazōsamenē ischyrōs tēn osphyn autēs
Girding up strongly her loin,
ēreisen tous brachionas autēs eis ergon.
she establishes her arms for work.

---

18 :טעמה כי־טוב סחרה לא־יכבה בלילה נרה
יח טָעֲמָה כִּי־טוֹב סַחְרָהּ לֹא־יִכְבֶּה בַלַּיְלָה נֵרָהּ:

18. ta`amah ki-tob sach'rah lo'-yik'beh balayil nerah.

Prov31:18 She senses that her gain is good; her lamp does not go out at night.

‹18› ἐγεύσατο ὅτι καλόν ἐστιν τὸ ἐργάζεσθαι,
καὶ οὐκ ἀποσβέννυται ὅλην τὴν νύκτα ὁ λύχνος αὐτῆς.
18 egeusato hoti kalon estin to ergazesthai,
She tastes that it is good to work;
kai ouk aposbennytai holēn tēn nykta ho lychnos autēs.
and is not extinguished all the night.

---

19 :ידיה שלחה בכישור וכפיה תמכו פלך
יט יָדֶיהָ שִׁלְּחָה בַכִּישׁוֹר וְכַפֶּיהָ תָּמְכוּ פָּלֶךְ:

19. yadeyah shil'chah bakishor w'kapeyah tam'ku phalek.

Prov31:19 She stretches out her hands to the distaff, and her palms grasp the spindle.

‹19› τοὺς πήχεις αὐτῆς ἐκτείνει ἐπὶ τὰ συμφέροντα,
τὰς δὲ χεῖρας αὐτῆς ἐρείδει εἰς ἄτρακτον.
19 tous pēcheis autēs ekteinei epi ta sympheronta,
her cubits She stretches out unto the things being advantageous;
tas de cheiras autēs ereidei eis atrakton.
and the things of her hands she sticks to the spindle.

:יָדֶיהָ שִׁלְּחָה לָאֶבְיוֹן 20
כ כַּפָּהּ פָּרְשָׂה לֶעָנִי וְיָדֶיהָ שִׁלְּחָה לָאֶבְיוֹן:
20. kapah par'sah le`ani w'yadeyah shil'chah la'eb'yon.

Prov31:20 She extends her palm to the poor, and she stretches out her hands to the needy.

‹20› χεῖρας δὲ αὐτῆς διήνοιξεν πένητι, καρπὸν δὲ ἐξέτεινεν πτωχῷ.
20 cheiras de autēs diēnoixen penēti,
hands And her she opens wide to the needy,
karpon de exeteinen ptōchō.
and her wrist she stretches out to the poor.

:שָׁנִים כָּל־בֵּיתָהּ לָבֻשׁ שָׁנִים 21
כא לֹא־תִירָא לְבֵיתָהּ מִשָּׁלֶג כִּי כָל־בֵּיתָהּ לָבֻשׁ שָׁנִים:
21. lo'-thira' l'beythah mishaleg ki kal-beythah labush shanim.

Prov31:21 She is not afraid of the snow for her household,
for all her household are clothed with double-dipped scarlet.

‹21› οὐ φροντίζει τῶν ἐν οἴκῳ ὁ ἀνὴρ αὐτῆς, ὅταν που χρονίζῃ·
πάντες γὰρ οἱ παρ' αὐτῆς ἐνδιδύσκονται.
21 ou phrontizei tōn en oikō ho anēr autēs,
does not take thought of the things in the house Her husband
hotan pou chronizē;
whenever somewhere he passes time;
pantes gar hoi par' autēs endidyskontai.
for all the ones of hers are being clothed.

:מַרְבַדִּים עָשְׂתָה־לָּהּ שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁהּ 22
כב מַרְבַדִּים עָשְׂתָה־לָּהּ שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁהּ:
22. mar'badim `as'thah-lah shesh w'ar'gaman l'bushah.

Prov31:22 She makes coverings for herself; her clothing is fine linen and purple.

‹22› δισσὰς χλαίνας ἐποίησεν τῷ ἀνδρὶ αὐτῆς,
ἐκ δὲ βύσσου καὶ πορφύρας ἑαυτῇ ἐνδύματα.
22 dissas chlainas epoiēsen tō andri autēs,
A double goat's hair coat she made for her husband
ek de byssou kai porphyras heautē endymata.
and from out of linen and purple material garments for herself.

:בַּעְלָהּ בַּשְּׁעָרִים בְּשִׁבְתּוֹ עִם־זִקְנֵי אָרֶץ 23

כג נוֹדָע בַּשְּׁעָרִים בַּעְלָהּ בְּשִׁבְתּוֹ עִם־זִקְנֵי־אָרֶץ׃

23. noda` bash'`arim ba`'lah b'shib'to `im-ziq'ney-'arets.

Prov31:23 Her husband is known in the gates, when he sits among the elders of the land.

‹23› περίβλεπτος δὲ γίνεται ἐν πύλαις ὁ ἀνὴρ αὐτῆς,
ἡνίκα ἂν καθίσῃ ἐν συνεδρίῳ μετὰ τῶν γερόντων κατοίκων τῆς γῆς.

23 peribleptos de ginetai en pylais ho anēr autēs,
admired And is her husband at the gate
hēnika an kathisē en synedriō meta tōn gerontōn katoikōn tēs gēs.
when ever he should sit in the Sanhedrin with the old inhabitants of the land.

---

24 :ארגים עשה ותמכר וחגור נתנה לכנעני

כד סָדִין עָשְׂתָה וַתִּמְכֹּר וַחֲגוֹר נָתְנָה לַכְּנַעֲנִי׃

24. sadin `as'thah watim'kor wachagor nath'nah laK'na`ani.

Prov31:24 She makes fine linen garments and sells them,
and supplies belts to the Kanaanite.

‹24› σινδόνας ἐποίησεν καὶ ἀπέδοτο, περιζώματα δὲ τοῖς Χαναναίοις.

24 sindonas epoiēsen kai apedoto, perizōmata de tois Chananaiois.
fine linen She makes, and gives back loincloths to the Canaanites.

---

25 :עוז והדר לבושה ותשחק ליום אחרון

כה עֹז־וְהָדָר לְבוּשָׁהּ וַתִּשְׂחַק לְיוֹם אַחֲרוֹן׃

25. `oz-w'hadar l'bushah watis'chaq l'yom 'acharon.

Prov31:25 Strength and dignity are her clothing, and she smiles at the day to come.

‹26› ἰσχὺν καὶ εὐπρέπειαν ἐνεδύσατο καὶ εὐφράνθη ἐν ἡμέραις ἐσχάταις.

26 ischyn kai euprepeian enedysato kai euphranthē en hēmerais eschatais.
strength and beauty She puts on, and is glad in days the last.

---

26 :פיה פתחה בחכמה ותורת־חסד על־לשונה

כו פִּיהָ פָּתְחָה בְחָכְמָה וְתוֹרַת־חֶסֶד עַל־לְשׁוֹנָהּ׃

26. piyah path'chah b'chak'mah w'thorath-chesed `al-l'shonah.

Prov31:26 She opens her mouth in wisdom,
and the teaching of kindness is on her tongue.

‹25› στόμα αὐτῆς διήνοιξεν προσεχόντως καὶ ἐννόμως
καὶ τάξιν ἐστείλατο τῇ γλώσσῃ αὐτῆς.

25 stoma autēs diēnoixen prosechontōs kai ennomōs
mouth And of her she opens wisely and lawfully;
kai taxin esteilato tē glōssē autēs.
and with propriety, and controls her tongue.

---

27 :צופיה הליכות ביתה ולחם עצלות לא תאכל

כז צוֹפִיָּה הֲלִיכוֹת בֵּיתָהּ וְלֶחֶם עַצְלוּת לֹא תֹאכֵל׃

27. tsophiah halikoth beythah w'lechem `ats'luth lo' tho'kel.

Prov31:27 She looks well to the ways of her household,
and does not eat the bread of idleness.

‹27› στεγναὶ διατριβαὶ οἴκων αὐτῆς, σῖτα δὲ ὀκνηρὰ οὐκ ἔφαγεν.

27 stegnai diatribai oikōn autēs,
are roofed The pastimes to her house,
sita de oknēra ouk ephagen.
and the grain of laziness she does not eat.

---

28 קָמוּ בָנֶיהָ וַיְאַשְּׁרוּהָ בַּעְלָהּ וַיְהַלְלָהּ׃

כח קָמוּ בָנֶיהָ וַיְאַשְּׁרוּהָ בַּעְלָהּ וַיְהַלְלָהּ׃

28. qamu baneyah way'ash'ruah ba`'lah way'hal'lah.

Prov31:28 Her children rise up and call her blessed; her husband also, and he praises her.

‹28› τὸ στόμα δὲ ἀνοίγει σοφῶς καὶ νομοθέσμως,
ἡ δὲ ἐλεημοσύνη αὐτῆς ἀνέστησεν τὰ τέκνα αὐτῆς, καὶ ἐπλούτησαν,
καὶ ὁ ἀνὴρ αὐτῆς ᾔνεσεν αὐτήν

28 to stoma de anoigei sophōs kai nomothesmōs,
But she opens her mouth wisely and according to the law,
hē de eleēmosynē autēs anestēsen ta tekna autēs, kai eploutēsan,
And her kindness to them sets up her children for them, and they grew rich
kai ho anēr autēs ēnesen autēn
and her husband praises her.

---

29 רַבּוֹת בָּנוֹת עָשׂוּ חָיִל וְאַתְּ עָלִית עַל־כֻּלָּנָה׃

כט רַבּוֹת בָּנוֹת עָשׂוּ חָיִל וְאַתְּ עָלִית עַל־כֻּלָּנָה׃

29. rabboth banoth `asu chayil w'at' `alith `al-kulanah.

Prov31:29 Many daughters have done nobly, but you rise over them all.

‹29› Πολλαὶ θυγατέρες ἐκτήσαντο πλοῦτον, πολλαὶ ἐποίησαν δυνατά,
σὺ δὲ ὑπέρκεισαι καὶ ὑπερῆρας πάσας.

29 Pollai thygateres ektēsanto plouton, pollai epoiēsan dynata,
Many daughters acquired riches; many acted with ability;
sy de hyperkeisai kai hyperēras pasas.
but you have precedence – you are elevated above all.

---

30 שֶׁקֶר הַחֵן וְהֶבֶל הַיֹּפִי אִשָּׁה יִרְאַת־יְהוָה הִיא תִתְהַלָּל׃

ל שֶׁקֶר הַחֵן וְהֶבֶל הַיֹּפִי אִשָּׁה יִרְאַת־יְהוָה הִיא תִתְהַלָּל׃

30. sheqer hachen w'hebel hayophi 'ishah yir'ath-Yahúwah hi' thith'halal.

Prov31:30 Charm is deceitful and beauty is vain,
but a woman who fears יהוה, she shall be praised.

‹30› ψευδεῖς ἀρέσκειαι καὶ μάταιον κάλλος γυναικός·
γυνὴ γὰρ συνετὴ εὐλογεῖται, φόβον δὲ κυρίου αὕτη αἰνείτω.

30 pseudeis areskeiai kai mataion kallos gynaikos;
is false Allurement, and vain woman's beauty is;

gynē gar synetē eulogeitai, phobon de kyriou hautē aineitō.
for it is a wise woman that is blessed; let her praise the fear of YHWH!

---

31 לא תְּנוּ־לָהּ מִפְּרִי יָדֶיהָ וִיהַלְלוּהָ בַשְּׁעָרִים מַעֲשֶׂיהָ׃

31. t'nu-lah mip'ri yadeyah wihal'luah bash'`arim ma`aseyah.

Prov31:31 Give her of the fruit of her hands, and let her works praise her in the gates.

‹31› δότε αὐτῇ ἀπὸ καρπῶν χειρῶν αὐτῆς, καὶ αἰνείσθω ἐν πύλαις ὁ ἀνὴρ αὐτῆς.

31 dote autē apo karpōn cheirōn autēs,
Give to her from the fruits of her lips!

kai aineisthō en pylais ho anēr autēs.
and let be praised at the gates her husband!