

Sepher Mishle (Proverbs)

Chapter 1

Shavua Reading Schedule (1st sidrah) - Prov 1

אֲמִשְׁלֵי 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> Παροιμίας Σαλωμώντος υἱοῦ Δαυιδ, ὃς ἐβασίλευσεν ἐν Ἰσραὴλ,

1 Paroimiai Salōmōntos huiou Daud, hos ebasileusen en Israēl,
The proverbs of Solomon son of David who reigned in Israel,

בִּלְדַעַת חִכְמָה וּמוֹסָר לְחָבִין אֲמַרִי 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 νοῆσαι τε λόγους φρονήσεως

2 gnōnai sophian kai paideian noēsai te logous phronēseōs
to know wisdom and instruction; to comprehend also words of intelligence;

גִּלְקַחַת מוֹסָר הַשְׂכֵּל צֶדֶק וּמִשְׁפָּט וּמִיִּשְׁרָיִם:

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

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

<3> δέξασθαι τε στροφὰς λόγων νοῆσαι 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 straighten out,

דִּלְתֵת לְפִתְּאִים עֲרָמָה לְנַעַר דַּעַת וּמִזְמָה:

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 δῶ ἀκάκοις πανουργίαν, παιδὶ δὲ νέῳ αἰσθησίν τε καὶ ἔννοιαν·

4 hina dō akakois panourgian,
that he should give to the guileless astuteness,
paidi de neō aisthēsīn te kai ennoian;
child but to the young perception and also reflection.

הַיֹּשְׁמַע חָכָם וְיוֹסֵף לָקַח 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 kybernēsēsin ktēsetai
and the intelligent guidance shall acquire.

וְלַחֲבִין מִשָּׁל וּמִלִּיצָה דְּבָרֵי חֲכָמִים וְחִידוֹתָם:

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 παραβολήν 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.

זִרְאֹת יִתְּנָה רֵאשִׁית דָּעַת חֲכָמָה וּמוֹסָר אֲוִילִים בָּזוּ: כ

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

Prov1:7 The fear of ~~אֱלֹהִים~~ 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 poioussin 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.

חֲשֹׁמֶעַ בְּנִי מִוֹסֵר אָבִיךָ וְאֶל-תַּטֹּשׁ תּוֹרַת אִמְךָ:

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> ἀκουε, υἱέ, παιδείαν πατρός σου καὶ μὴ ἀπόσῃ θεσμούς 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;

ט כִּי לִנְיַת חֵן הֵם לְרֹאשְׁךָ וְעֲנָקִים לְגִרְוֹתֶיךָ:

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 χρύσειον περὶ σῶ 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.

יִבְנִי אִם-יִפְתִּיחַ חַטָּאִים אֶל-תְּבִיא:

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,
 εἰς παρακαλέσασί 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,

יֵאֵא-יֵאֶמְרוּ לָכָה אֶתָּנוּ נֶאֱרָבָה לְדָם נִצְפְּנָה לְנֶקֶר חָנָם:

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

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

<11> Ἐλθε μεθ' ἡμῶν, κοινωνήσον αἵματος,
 κρύψωμεν δὲ εἰς γῆν ἄνδρα δίκαιον ἀδίκως,

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

יִבְנִי אִם-כִּשְׂאוֹל חַיִּים וְתַמִּימִים כִּיֹּרְדֵי בֹר:

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 ᾗδης ζῶντα καὶ ἄρωμεν αὐτοῦ τὴν μνήμην ἐκ γῆς.

12 katapiōmen de auton hōsper hādēs zōnta
 and we should swallow him as Hades, while living,
 kai arōmen autou tēn mnēmēn ek gēs;
 and lift his remembrance from the earth,

יִבְלִי-הוֹן יָקָר נִמְצָא נִמְלֵא בְּתֵינוּ 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 κτήσιν αὐτοῦ τὴν πολυτελῇ καταλαβώμεθα,
 πλησώμεν 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.

יד גורלך תפיל בתוכנו כִּים אֶחָד יְהִי לְכָלֵנוּ:

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 κλήρον βάλε ἐν ἡμῖν, κοινὸν δὲ βαλλάντιον κτησώμεθα πάντες,
καὶ μαρσίππιον ἐν 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.

טו בְּנִי אַל-תֵּלֵךְ בְּדֶרֶךְ אֲתָם מִנֶּע רַגְלְךָ מִנְּתִיבָתָם:

15. b'ni 'al-telek b'derek 'itam m'na` rag'l'ak min'thibatham.

Prov1:15 My son, do not walk in the way with them. Keep your feet from their path,

<15> μὴ πορευθῆς ἐν ὁδῷ μετ' αὐτῶν, ἑκκλινον 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!

טז כִּי רַגְלֵיהֶם לָרַע יָרוּצוּ וַיִּמָּהְרוּ לְשַׁפֵּךְ-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 ταχίνοι τοῦ ἐκχεῖν 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.

יז כִּי-חֲנָם מְזֹרָה הָרֶשֶׁת בְּעֵינֵי כָל-בַּעַל כָּנָף:

17. ki-chinnam 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.

יח וְהֵם לְדָמָם יֵאָרְבוּ וַיִּצְפְּנוּ לְנַפְשָׁתָם:

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 κακὰ,
ἢ δὲ καταστροφὴ ἀνδρῶν παρανόμων κακῇ.

18 autoi gar hoi phonou metechontes thēsaourizousin 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.

יִסְכֵּן אַרְחוֹת כָּל-בֹּצֵעַ בֹּצֵעַ אֶת-נַפְשׁ בְּעָלָיו יִקַּח: כ
19. ken 'ar'choth kal-botse`a batsa` 'eth-nephesheh b'`alayu yiqach.

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

<19> αὐταὶ αἱ ὁδοὶ εἰσὶν 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 asebeia tēn heautōn psychēn aphairountai.
For by impiety their own soul they remove.

כ חֲכָמוֹת בַּחוּץ תִּרְנָה בְּרַחֲבוֹת 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.

כא בְּרֹאשׁ הַמִּיּוֹת תִּקְרָא בְּפֶתַח שַׁעֲרִים בְּעִיר אֲמַרְיָה תֹאמַר:
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 τεichέων κηρύσσεται, ἐπὶ δὲ πύλαις δυναστῶν παρεδρεύει,
ἐπὶ δὲ πύλαις πόλεως θαρrouσα 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,

כב עַד-מָתִי פְתִים תֵּאָחֲבוּ פְתִי
וְלִצִּים לְצוֹן חֲמָדוֹ לָהֶם וְכִסְיִלִּים יִשְׁנְאוּ-דַעַת:
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 αἰσθησιν
22 Hoson an chronon akakoi echōntai tēs dikaiosynēs,
As much time as the guileless have of the righteousness,
ouk aischyntēsontai; hoi de aphrones, tēs hybreōs
they shall not be ashamed; but the fools insolence
ontes epithymētai, asebeis genomenoi emisēsan aisthēsīn
being ones who crave, impious having become, detest good sense,

כגתשובו לתוכחתי הנה אביעה לכם רוחי
אודיעה דברי אתכם:

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 ἐλέγχους.
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 hrēsīn, 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.

כד יען קראתי ותמאני נביתי ידי ואין מקשיב:

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;

כה ותפרעי כל-עצתי ותוכחתי לא אביתם:

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 βουλὰς, τοῖς δὲ ἐμοῖς ἐλέγχους ἡπειθήσατε,
25 alla akyrours epoieite emas boulas, tois de emois elegchois ēpeithēsate,
but void you made my counsels, and to my reproofs disregarded;

כו גם-אני באידכם אשחק אלעג בבא פחדכם:

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 καὶ γὰρ τῇ ὑμετέρᾳ ἀπωλείᾳ ἐπιγελάσομαι,

καταχαροῦμαι δέ, ἥνίκα ἂν ἔρχηται ὑμῖν ὄλεθρος,
26 toigaroun kagō tē hymeterā apōleia 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.

כִּזְבָּא כְּשִׂאָה פְּחָדְכֶם וְאִידְכֶם
כְּסוּפָה יֵאָתֶה בָּא 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 ὥς ἂν ἀφίκηται ὑμῖν ἄφνω θόρυβος, ἡ δὲ καταστροφή ὁμοίως καταιγίδι
παρῇ, καὶ ὅταν ἔρχηται ὑμῖν θλίψις καὶ πολιορκία, ἡ 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.

כַּח אֲז יִקְרָאֵנִי וְלֹא אֶעֱנֶה וְשָׁחַרְנִי וְלֹא יִמְצְאֵנִי:

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 εὐρήσουσιν.

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;

כַּט פִּתְחַת פִּי-שִׁנְאוֹ דָּעַת 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 יְהוָה.

<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;

לֹא-אָבוּ לְעֲצָתִי נֹאצּוּ כָּל-תּוֹכְחָתִי:

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 ἐμούς 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.

לֹא יִיאָכְלוּ מִפְּרִי דְרָכָם וּמִמַּעַצְתֵּיהֶם יִשְׂבְּעוּ:

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 ἐαυτῶν ὁδοῦ τοὺς καρπούς
καὶ τῆς ἐαυτῶν 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.

לִבִּי מִשׁוּבַת פְּתִים תַּהַרְגֵם וְשִׁלּוֹת כְּסִילִים תִּאָּבְדֶם:

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' ᾧ γὰρ ἡδίκουν νηπίους, φονευθήσονται, καὶ ἐξετασμός ἀσεβείας 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.

לֹגֶשְׁמֵעַ לִי יִשְׁכֵּן - בְּטַח וְשֹׁאֵן מִפְּחַד 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

אֲבִנִי אִם-תִּפְקַח אֶמְרִי וּמִצְוֹתַי תִּצְפֹּן אֶתָּךְ:

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

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

<2:1> Ὑῖέ, 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;

בְּלִהְקִישׁיב לַחֲכָמָה אֲזַנְךָ תִּטֶּה לִבְּךָ לְתַבּוּנָה:

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 nouthetēsīn tō huiō sou.

unto understanding; you shall set it for admonition to your son.

גִּבֹּרִי אִם לְבִינָה תִקְרָא לְתַבּוּנָה תִּתֵּן קוֹלְךָ:

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 δῶς φωνήν σου, τὴν δὲ αἰσθήσιν ζητήσῃς μεγάλην 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 aisthēsīn zētēsēs megalē tē phōnē,

and perception you should seek your great voice;

דֹּאֵם-תִּבְקֶשְׁנָה כֶּסֶף וְכַמְטֹמֹנִים תִּחְפְּשֶׁנָּה:

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;

הָאֵז תִּבִּין יִרְאֵת יְהוָה וְיָדַעַת אֱלֹהִים תִּמְצָא:

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

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

<5> τότε συνήσεις φόβον κυρίου καὶ ἐπίγνωσιν θεοῦ εὕρήσεις.

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.

וּפִי־יִתְּנָה יִתֵּן חֶכְמָה מִפִּי דַעַת וּתְבוּנָה:

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

Prov2:6 For **Wisdom** 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.

וְצָפֵן לַיִשָּׁרִים תִּשְׁיָה מֶגֶן לְהַלְכֵי תוֹם:

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;

חֲלָנֶצֶר אֶרְחוֹת 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 δικαιομάτων 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.

ט אַז תִּבִּין צֶדֶק וּמִשְׁפָּט וּמִיִּשְׁרִים כָּל־מַעֲל-טוֹב:

9. **'az tabin tsedeq umish'pat umeysarim 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.

י פִי־תָבוֹא חֶכְמָה בְּלִבִּי וְדַעַת לִנְפְשִׁי יִנָּעַם:

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,

ἢ δὲ αἰσθησις 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

יֵא מְזִמָּה תִשְׁמֹר עָלֶיךָ תְּבוּנָה תִּנְצֶרְכָּה:

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 hōsia tērēsei se,

counsel good shall guard you, reflection and sacred shall keep you,

יִבְלֶהֱצִילְךָ מִדֶּרֶךְ רָע מְאִישׁ מְדַבֵּר תִּהְיֶהכֹת:

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 ῥύσῃται 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.

יִגְעוּעֲזָבִים אֲרָחוֹת יִשָּׂר לְלֶכֶת בְּדֶרֶךְ־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> ὧ οἱ ἐγκαταλείποντες ὁδοὺς εὐθείας τοῦ πορεύεσθαι ἐν ὁδοῖς σκοτόν,

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.

יִדְהַשְׁמִיחִים לַעֲשׂוֹת רָע יִגִּילוּ בְּתִהְיֶהכֹת 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 εὐφραίνόμενοι 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;

טו אֲשֶׁר אֲרָחִיתֵיהֶם עֲקֻשִׁים וְנִלְוִזִּים בְּמַעֲגָלוֹתָם:

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;

טז לְהַצִּילָךְ מֵאִשָּׁה זָרָה מִנְכַּרְיָה אֲמַרְיָה הֶחֱלִיקָה:

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.

יז הֶעֱזַבְתָּ אֶלּוּף נְעוּרֶיךָ וְאֶת־בְּרִית אֱלֹהֶיךָ שָׁחָה:

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 ἢ ἀπολείπουσα διδασκαλίαν νεότητος
καὶ διαθήκην θεῖαν ἐπιλελησμένη·

17 huie, mē se katalabē 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.

יח כִּי שָׁחָה אֶל־מֹות בֵּיתָהּ וְאֶל־רַפָּאִים מַעְגְּלִיתֶיהָ:

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 ᾄδῃ μετὰ τῶν γηγενῶν τοὺς ἄξονας αὐτῆς·

18 etheto gar para tō thanatō ton oikon autēs

For she put near death her house,
kai para tō hādē meta tōn gēgenōn tous axonas autēs;
and lead by Hades with the earthborn her courses of action.

יט כָּל־בָּאֶיהָ לֹא יָשׁוּבוּן וְלֹא־יַשִּׁיגוּ אַרְחֹות חַיִּים:

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.

כ לַמַּעַן תֵּלֵךְ בְּדֶרֶךְ טוֹבִים וְאַחֲרוֹת צְדִיקִים 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 ἀγαθὰς, 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.

כא כִּי-יִשָּׁרִים יִשְׁכְּנוּ-אֶרֶץ וַתְּמִימִים יִהְיוּ בָּהּ:

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 εὐθείς κατασκηνώσουσι γῆν, καὶ ὅσοι 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.

כב וַרְשָׁעִים מֵאֶרֶץ יִכָּרְתוּ וּבִגְדִים יִסָּחוּ מִמֶּנָּה:

22. ur'sha'im me'erets yikarethu ubog'dim yiss'chu mimennah.

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 asebon 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

א בְּנִי תוֹרָתִי אַל-תִּשְׁכַּח וּמִצְוֹתַי יִצֹר לְבָבְךָ:

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 τηρεῖτω σὴ καρδιά.

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!

בְּכִי אֶרְךָ יָמִים וְשָׁנוֹת 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.

גִּחְסֹד וְאַמֶּת אֶל-יַעֲזֹבְךָ קִשְׁרָם עַל-גִּרְרוֹתֶיךָ
כְּתִבָּם עַל-לוּחַ לִבְךָ:

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> ἐλεημοσύνη καὶ πίστις μὴ ἐκλιπέτωσάν σε,
ἄψαι δὲ αὐτὰς ἐπὶ σῶ τραχήλῳ, καὶ εὐρήσεις χάριν·

3 eleēmosynai kai pisteis mē eklipetōsan se,

Charity and trust – do not let them fail to you!

aphapsai de autas epi sō trachēlō, kai heurēseis charin;

but affix them upon your neck! So you shall find favor.

דּוֹמָצָא-חֵן וְשִׁכָּל-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 καλά ἐνώπιον κυρίου καὶ ἀνθρώπων.

4 kai pronooou kala enōpion kyriou kai anthrōpōn.

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

הַבִּטַח אֶל-יְהוָה בְּכָל-לִבְךָ וְאֶל-בִּינְתְּךָ אֶל-תִּשְׁעֶיךָ:

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

Prov3:5 Trust in יְהוָה 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 kardiā epi theō,

Be yielding with your whole heart upon El,

epi de sē sophiā mē epairou;

and upon your own wisdom be not encouraged!

וּבְכָל-דְּרָכֶיךָ דַּעְהוּ יְהוָה וְהוּא יַיָּשֶׁר אֶרְחֹתֶיךָ:

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 γινώριζε αὐτήν, ἵνα ὀρθοτομή τὰς ὁδούς σου,

[ὁ δὲ πούς σου οὐ μὴ προσκόπτῃ.]

6 en pasais hodois sou gnōrize autēn, hina orthotomē tas hodous sou,
In all your ways make her known! that she should cut straight your ways.
[ho de pous sou ou mē proskoptē.]
and your foot shall not stumble.

ז אל-תְּהִי חָכָם בְּעֵינֶיךָ יִרְא אֶת-יְהוָה וְסוּר מִרָע:

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 יִרְא and turn away from evil.

<7> μὴ ἴσθι φρόνιμος παρὰ σεαυτῷ, φοβοῦ δὲ τὸν θεὸν καὶ ἐκκλινε ἀπὸ παντὸς κακοῦ.
7 mē isthi phronimos para seautō, phobou de ton theon kai ekkline apo pantos kakou;
Be not skilled of yourself, but fear Elohim, and turn aside from all evil!

ח רִפְאוּת תְּהִי לְשִׁקְיִךְ וְשִׁקְיִי לְעֲצְמוֹתֶיךָ:

8. riph'uth t'hi l'shareak w'shiqquy l'ats'motheyak.

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

<8> τότε ἰασις ἔσται τῷ σώματί σου καὶ ἐπιμέλεια τοῖς ὀστέοις σου.
8 tote iasis estai tō sōmati sou kai epimeleia tois osteois sou.
Then shall there be healing to your body, and care to your bones.

ט כִּבְד אֶת-יְהוָה מִחֻנְךָ וּמִרְאשִׁית כָּל-תְּבוּאָתֶךָ:

9. kabad 'eth-Yahúwah mehoneak umere'shith kal-t'bu'atheak.

Prov3:9 Honor יִרְא 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 autō apo sōn karpōn dikaiosynēs,
and dedicate to him from your fruits of righteousness!

י וְיִמְלְאוּ אֳסַמְיָךְ שִׁבְעַת וְתִירוֹשׁ יִקְבִּיךָ יִפְרֹצוּ: כ

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,
οἶνον δὲ αἱ ληνοὶ σου ἐκβλύζωσιν.

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

יא מוֹסֵר יְהוָה בְּנִי אֶל-תִּמְאָם וְאֶל-תִּקְוִן בְּתוֹכָהֶן:

11. **musar Yahúwah b'ni 'al-tim'as w'al-taqots b'thokach'to.**

Prov3:11 My son, do not reject the discipline of **אֱלֹהִים** nor loathe His reproof,

<11> Ὑἱέ, 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!

יֵב כִּי אֶת אֲשֶׁר יֵאָהֵב יַחֲנֶה יוֹכִיחַ וּכְאֵב אֶת-בֶּן יִרְצֶה:

12. **ki 'eth 'asher ye'ehab Yahúwah yokiach uk'ab 'eth-ben yir'tseh.**

Prov3:12 For whom **אֱלֹהִים** 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 agapā kyrios paideuei, mastigoi de panta huion hon paradechetai.

For whom YHWH loves he corrects; and he whips every son whom he welcomes.

יֵג אֲשֶׁר־י אָדָם מָצָא חֶכְמָה וְאָדָם יִפְיֵק 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 phronēsīn;

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

יֵד כִּי טוֹב סַחְרָה מִסַּחֲר-כֶסֶף וּמַחְרוּץ תְּבוּאַתָּה:

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 χρυσοῦ 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.

טו יִקְרָה הִיא מִפְּנִיִּים וְכָל-חֲפָצֶיהָ לֹא יִשׁוּוּ-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 δὲ ἐστὶν λίθων πολυτελῶν, οὐκ ἀντιτάσσεται αὐτῇ οὐδὲν πονηρόν·
εὐγνώστος ἐστὶν πᾶσιν τοῖς ἐγγίζουσιν αὐτῇ, πᾶν δὲ τίμιον οὐκ ἄξιον αὐτῆς ἐστὶν.

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.

טז אֶרֶךְ יָמִים בְּיְמִינָהּ בְּשִׁמְאוּלָּהּ עֶשֶׂר וְכָבוֹד:

16. 'orek yamim biyminah 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 dexiā autēs,

For length of existence and years of life are in her right hand;
en de tē aristerā 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.

16a 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.

יז דְּרָקֵיהָ דְּרָקֵי-נַעַם וְכָל-נְתִיבוֹתֶיהָ שְׁלוֹם:

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.

יח עֵץ-חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתִמְכֶּיהָ מְאֻשָּׁר:

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 ἐστὶ πᾶσι τοῖς ἀντεχομένοις αὐτῆς,
καὶ τοῖς ἐπεριδομένοις ἐπ' αὐτήν ὥς ἐπὶ κύριον ἀσφαλῆς.

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.

יט יְהוָה בְּחַכְמָה יָסַד-אֶרֶץ כּוֹנֵן שָׁמַיִם בְּתַבּוּנָה:

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

Prov3:19 אֵלֹהִים by wisdom founded the earth, by understanding
He established the heavens.

<19> ὁ θεὸς τῇ σοφίᾳ ἐθεμελίωσεν τὴν γῆν, ἡτοίμασεν δὲ οὐρανὸν ἐν φρονήσει·

19 ho theos tē sophiā ethemeliōsen tēn gēn, hētoimasen de ouranou en phronēsei;

Elohim in wisdom founded the earth; and he prepared the heavens in intelligence.

כ פְּרָעָתוֹ תְּהוֹמוֹת נִבְקָעוּ וְשָׁחִימִים יִרְעָפוּ-טָל:

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 ἀβυσσοὶ ἐρράγησαν, νέφη δὲ ἐρρύησαν δρόσους.

20 en aisthēsei abyssoi erragēsan, nephē de erryēsan drosous.

In his perception abysses were torn, and clouds flowed dew.

כא בְּנִי אֵל-יָלֹזוּ מַעֲיֵנֶיךָ נִצֹּר תִּשְׁפִּיחַ וּמִזְמָח:

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> Ὡέ, μὴ παραρρῆς, τήρησον δὲ ἐμὴν βουλὴν καὶ ἐννοίαν,

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!

כב וְיִהְיוּ חַיִּים לְנַפְשְׁךָ וְחַן לְגִגְרָתֶיךָ:

22. w'yih'yu chayim l'napsh'hek 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 ψυχὴ σου, καὶ χάρις ᾗ περὶ σῶ 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 ἱασις ταῖς σαρκί 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;

כג אַז תֵּלֵךְ לְבֶטַח דַּרְכְּךָ וְרַגְלְךָ לֹא תִגְוֶה:

23. 'az telek labetach dar'keak 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 πεποιθὺς ἐν εἰρήνῃ πάσας τὰς ὁδοὺς 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.

כד אִם-תִּשְׁכַּב לֹא-תִפְחַד וְשִׁכְבְּתָּ וְעַרְבָּה שְׁנָתְךָ:

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, ἀφοβὸς 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.

כח אֶל-תִּירָא מִפֶּחַד פֶּתְאִים וּמִשְׁאֵת רָשָׁעִים 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 ὀρμὰς ἀσεβῶν ἐπερχομένης·

25 kai ou phobēthēsē ptoēsīn epelthousan

And you shall not be afraid of terror coming upon,
oude hormas asebon eperchomenas;
nor the thrusting of the impious coming upon.

כו כִּי-יִחַיָּה יִחַיָּה בְּכִסְלָךְ וְשָׁמַר רַגְלָךְ מִלָּכָד:

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

Prov3:26 For יְיָ 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.

כז אֶל-תִּמְנַע-טוֹב מִבְּעָלְיֹו בִּהְיוֹת לְאֵל יָדְיָךְ 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 ἐνδεῇ, ἥνίκα ἂν ἔχῃ ἡ χεὶρ 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.

כח אֶל-תֹּאמַר לְרֵעִיךָ לָךְ וְשׁוֹב וּמָחָר אֶתֵּן יְיָ אֶתָּךְ:

28. 'al-to'mar l're'eyak le'k 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 εἰπῇς Ἐπανελθὼν ἐπάνηκε καὶ αὐρίον δώσω, δυνατοῦ σου ὄντος εὖ ποιεῖν·
οὐ γὰρ οἶδας τί τέξεται ἡ ἐπιούσα.

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.

כט אל-תַּחַרֹּשׁ עַל-רֵעֶךָ רָעָה וְהוּא-יוֹשֵׁב לְבִטַּח אִתָּךְ:

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 τεκτῆνῃ 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.

לא אל-תָּרוֹב עִם-אָדָם חֲנָם לֹא גִמְלָה רָעָה:

30. 'al-tarob `im-'adam chinnam '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 φιλεχθρήσης πρὸς ἄνθρωπον μάτην, μὴ τι εἰς σέ ἐργάσῃται κακόν.

30 mē philechthresēs 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.

לא אל-תִּקְנֶא בְּאִישׁ חָמָס וְאַל-תִּבְחַר בְּכָל-דִּרְכָיו:

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 ὀνειδέη μὴδὲ 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.

לב כי תועֵבַת יְהוָה נָלוֹז וְאֶת-יִשְׁרָיִם סוֹדוֹ:

32. ki tho`abath Yahúwah naloze w'eth-y'sharim sodo.

Prov3:32 For the devious are an abomination to יי; 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 dikaios ou synedriazei.
with and the righteous they do not sit together.

לג מֵאַרְתַּת יְהוָה בְּבֵית רָשָׁע וְנִגְחָה צְדִיקִים בְּבֵרֶךְ:

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

Prov3:33 The curse of יי 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 asebon,

The curse of YHWH is in the houses of the impious,
epauleis de dikaiōn eulogountai.

but the properties of the just are blessed.

לֹא אִם-לְלִצִּים הוּא-יְלִיץ וְלְעֲנִיִּים יִתֵּן-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.

לֵה כְבוֹד חֲכָמִים יִנְחָלוּ וְכִסְיֵי מְרִים קָלוֹן:

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 ὑψώσαν 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

אִשְׁמְעוּ בָנִים מוֹסֵר אָב וְהִקְשִׁיבוּ לְדַעַת 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 πατρός 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!

בְּכִי לִקַּח 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.

גַּבִּי-בֶן חַיִּיתִי לְאָבִי רַךְ וְיָחִיד לִפְנֵי אִמִּי:

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 καὶ γὰρ 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 prosōpō mētros,
 and being loved in the presence of a mother;

דַּוִּיָּהִי וַיֹּאמֶר לִי יִתְמָךְ-דְּבָרִי לִבְךָ שְׁמֹר מִצְוֹתַי וְחַיֶּה:
 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> οἱ 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!

הַקְנֵה חֲכָמָה קְנֵה בִּינָה אַל-תִּשְׁכַּח וְאַל-תֵּט מֵאֲמָרֵי-פִי:
 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 epilathē
 Keep the commandments! You should not forget,
 mēde paridēs hrēsin emou stomatos
 nor should you ignore the saying of my mouth;

וְאַל-תַּעֲזֹבָהּ וְתִשְׁמָרְךָ אֲהַבָּהּ וְתִצְרָךָ:
 6. 'al-ta'az'beah w'thish'm'reak 'ehabeah w'thitis'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 ἀνθέξεται σου· ἐράσθητι αὐτῆς, καὶ τηρήσει σε·
 6 mēde egkatalipēs autēn, kai anthetetai 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.

זֶרְאִשִּׁית חֲכָמָה קְנֵה חֲכָמָה וּבְכָל-קִנְיָנְךָ קְנֵה בִּינָה:
 7. re'shith chak'mah q'neh chak'mah ub'kal-qin'yan'ak q'neh binah.

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

חַסְלִסְלָהּ וְתִרְוַמְמָךְ תְּכַבְּדָךְ כִּי תִחַבְּקֶנָּה:
 8. sal's'leah uth'rom'meak t'kabad'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 perilabē,
 Esteem her! that she should keep you;

ט תתן לראשך לוית-חן עטרת תפארת תמננה:

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 δῶ τῇ σῇ κεφαλῇ στέφανον χαρίτων, στεφάνῳ δὲ τρυφῆς ὑπερασπίσῃ σου.
 9 hina dō tē sē kephalē stephanon charitōn,
 that she should give to your head a crown of favors,
 stephanō de tryphēs hyperaspisē sou.
 with a crown of luxury should shield you.

י שִׁמַע בְּנִי וְקַח אִמְרֵי וַיְרַבּוּ לְךָ שָׁנוֹת 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 ἐμούς 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.

יֵא בְּדֶרֶךְ חֻמָּה הִרְתִּיךָ הִדְרִכְתִּיךָ בְּמַעְגְלֵי-יִשְׂרָאֵל:

11. b'derek chak'mah horethiak 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 trochiaiis orthais.
 For the ways of wisdom I teach you; I put on board and you tracks straight.

יב בְּלִכְתְּךָ לֹא-יִצַר צַעְדְּךָ וְאִם-תָּרוּץ לֹא תִכָּשֵׁל:

12. b'lek't'k lo'-yetsar tsa`adeak 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> εἰάν γὰρ πορεύῃ, οὐ συγκλεισθήσεται σου τὰ διαβήματα·
 εἰάν 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.

יגחזק במוסר אל-תִּרְךָ נִצְרָה כִּי-חַיָּא חַיִּיךָ:

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 ἀφῆς, ἀλλὰ φύλαξον αὐτήν σεαυτῷ εἰς ζωὴν σου.

13 epilabou emēs paideias, mē aphēs,

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

alla phylaxon autēn seautō eis zōēn sou.

but keep it to yourself, for your life!

יד בְּאַרְחַח רְשָׁעִים אֶל-תִּבְּאֵא וְאֶל-תִּאֲשֵׁר 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 asebon mē epelthēs mēde zēlōsēs hodous paranomōn;

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

טו פִּרְעָהוּ אֶל-תַּעֲבֹר-בּו שְׁטִיחַ מַעֲלִיו וַעֲבֹר:

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,

ἐκκλινον δὲ ἀπ' αὐτῶν καὶ παραάλλαξον.

15 en hō an topō 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!

טז כִּי לֹא יִשְׁנֻ אִם-לֹא יַרְעֻ וְנִגְזְלָה שְׁנָתָם אִם-לֹא יַכְשֹׁלוּ:

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.

ἀφῆρηται 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.

aphērētai ho hypnos autōn, kai ou koimōntai;

is removed Sleep from them, and they do not go to bed.

יז כִּי לָחֶמּוֹ לָחֶם רָשָׁע וְיִין 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> οἷδε γὰρ σιτοῦνται σῖτα ἀσεβείας, οἶνω δὲ παρανόμῳ μεθύσκονται.

17 hoide gar sitountai sita asebeias,

thus For they feed well on grain by impiety;

oinō de paranomō methyskontai.

and by wine of a lawbreaker they are intoxicated.

יְהוֹאֲרַח צְדִיקִים כְּאוֹר נֹגַח הוֹלֵךְ וְאוֹר עַד-נֶכּוֹן 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 φωτίζουν, 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 katorthōsē hē hēmera;

They go before and give light until should be set up the day.

יֵט הַדֶּרֶךְ הַשָּׁעִים כְּאֶפְלָה לֹא יָדְעוּ בְּמָה יִכָּשְׁלוּ: ב

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 οἶδασιν πῶς προσκόπτουσιν.

19 hai de hodoi tōn asebon skoteinai, ouk oidasin pōs proskoptousin.

But the ways of the impious are dark; they do not know how they stumble.

כ בְּנִי לְדַבָּרִי הַקְשִׁיבָה לְאִמְרֵי הַט-אֲזַנְךָ:

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!

כֹּאֲל-יִלְיִזוּ מֵעֵינֶיךָ שְׁמֵרָם בְּתוֹךְ לִבְּךָ:

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 ἐκλίπωσιν σε αἱ πηγαί σου, φύλασσε αὐτὰς ἐν σῇ καρδίᾳ.

21 hopōs mē ekliposin se hai pēgai sou, phylasse autas en sē kardia;

so that should not fail you your springs. Keep them in your heart!

כב כִּי-חַיִּים הֵם לְמַצְאֵיהֶם וְלִכְל-בְּשָׂרוֹ מְרַפֵּא:

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> ζῶν γὰρ ἔστιν τοῖς εὐρίσκουσιν αὐτὰς καὶ πᾶση σαρκὶ ἰασις.

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.

כג מִכַּל-מִשְׁמַר נֹצֵר לִבָּךְ כִּי-מִמֶּנּוּ תּוֹצְאוֹת 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> πᾶση 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.

כד הָסֵר מִמֶּךָ עֲקֻשׁוֹת פֶּה וּלְזוֹת שְׁפָתַיִם הִרְחַק מִמֶּךָ:

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 χεῖλη 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!

כה עֵינֶיךָ לִנְכַח יְבִיטוּ וְעַפְעָפֶיךָ יִשְׁרֻ נְגִדֶךָ:

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 βλέπτωσαν, τὰ δὲ βλέφαρά σου νεύετω δίκαια.

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

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

כו פֶּלֶס מַעֲוֵל רַגְלֶךָ וְכָל-דְּרָכֶיךָ יִכְנוּ:

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 τροχιάς ποίει σοῖς ποσὶν καὶ τὰς ὁδοὺς σου κατεύθυνε.

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

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

כז אַל-תֵּט-יָמִין וְשְׂמְאוֹל הָסֵר רַגְלֶךָ מִרָע:

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,
ἀποστρεψὼν 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·

27a 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 τροχίας 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

אֲבִנִי לְחַכְמָתִי הַקְשִׁיבָה לְתִבְיוֹנָתִי הָטָא־אֲזַנְךָ:

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

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

<5:1> Ὑἱέ, ἐμῇ σοφίᾳ πρόσεχε, ἐμοῖς δὲ λόγοις παράβαλλε σὸν οὖς,

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

בְּלִשְׁמֹר מְזִמוֹת וְדַעַת שְׁפָתֶיךָ יִנְצְרוּ:

2. lish'mor m'zimoth w'da'ath s'phatheyah yin'tsuru.

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

<2> ἵνα φυλάξης ἔννοιαν ἀγαθήν· αἰσθησιν 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.

גַּבִּי נֹפֶת תִּטְפֹּנָה שְׁפָתֶי זָרָה וְחָלָק מִשְׁמֵן חֶכְהָ:

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 πόρνῃς,
ἢ 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.

דַּוְאַחֲרֵיתָהּ מָרָה כַּלְעָנָה חֲדָה כְּחֶרֶב פִּיּוֹת:

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

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

<4> ὕστερον μέντοι πικρότερον χολῆς εὐρήσεις
καὶ ἡκονημένον 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.

הַרְגָּלֶיהָ יִרְדּוּת מוֹת שְׁאוֹל צְעָדֶיהָ יִתְמָכוּ:

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 ᾗδην, τὰ δὲ ἰχνη 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 hādēn, ta de ichnē autēs ouk ereidetai;
with death unto Hades; and her tracks are not established;

וְאַרְחַ חַיִּים פֶּן-תִּפְּלִס נָעוּ מַעֲגָלֶיךָ לֹא תִדְעַ: 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, σφαλераὶ δὲ αἱ τροχιαὶ αὐτῆς καὶ οὐκ εὖγνωστοι.

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.

זִלְעַתָּה בָּנִים שְׁמָעוּ-לִי וְאַל-תִּסּוּרוּ מֵאִמְרֵי-פִי:

7. w'attah 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, ἀκούέ 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.

חֲסִרְחַק מֵעֲלֶיךָ דְרָכְךָ וְאַל-תִּקְרַב אֶל-פֶּתַח בֵּיתָהּ:

8. har'cheq me`aleyah dar'keak 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 ποιήσον ἀπ’ αὐτῆς σὴν ὁδόν, μὴ ἐγγίσης 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;

ט פֶּן־תִּתֵּן לְאַחֵרִים הוֹדֶךָ וְשָׁנֶיךָ לְאַכְזָרִי:

9. pen-titen la’acherim hodeak ush’notheyak l’ak’zari.

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

<9> ἵνα μὴ πρόη ἄλλοις ζωὴν 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;

י פֶּן־יִשְׁבְּעוּ זָרִים כֹּחֶךָ וְעֲצָבֶיךָ בְּבֵית נָכְרִי:

10. pen-yis’b`u zarim kocheak 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 eiselhōsin,
and your toils into houses of strangers should enter;

יֹא וְנַחַמְתָּ בְּאַחֲרִיתֶךָ בְּכָלוֹת בְּשָׂרֶךָ וּשְׁאָרֶךָ:

11. w’naham’at b’acharitheak bik’loth b’sar’ak ush’ereak.

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

<11> καὶ μεταμεληθήσῃ ἐπ’ ἐσχάτων, ἥνίκα ἂν κατατριβῶσιν σάρκες σώματος 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.

יב וְאָמַרְתָּ אֵיךְ שָׂנְאַתִּי מוֹסֵר וְתוֹכַחַת נָאֵץ לְבִי:

12. w’amar’at ‘ey’k 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 καρδιά 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!

יג וְלֹא־שָׁמַעְתִּי בְּקוֹל מוֹרֵי וְלִמְלַמְדֵי לֹא־הִטִּיתִי אָזְנִי׃

13. w'lo'-shama'ti b'qol moray w'lim'lam'day lo'-hitithi '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.

יד כִּמְעַט הָיִיתִי בְּכָל־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 kakō en mesō ekklēσίας kai synagōgēs.

By little I came unto every evil in the midst of the assembly and congregation.

טו שְׁתַּה־מַּיִם מִבּוֹרֶךְ וְנִזְלִים מִתּוֹךְ בְּאֵרֶךְ׃

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!

טז יִפְנוּצוּ מַעְיְנֶתֶיךָ חוּצָה בְּרַחֲבוֹת פְּלָגֵי־מַיִם׃

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!

יז יִהְיוּ־לָךְ לְבַדָּךְ 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 monō hyparchonta, kai mēdeis allotrios metaschetō soi;
Let it be to you alone existing, and let not a stranger partake with you!

יחַיִּי-מִקּוֹרְךָ בָּרוּךְ וְשִׂמְחָה מֵאִשֶּׁת נְעוּרֶיךָ:

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

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

<18> ἡ πηγὴ 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!

יִשְׂאֵלֶת אֲחָבִים וְיַעֲלֶת-חֵן בְּפִיהָ יְרֹךְ
בְּכָל-עֵת בְּאַהֲבָתָהּ תִּשְׂגָּה תָּמִיד:

19. 'ayelet 'ahabim w'ya'alath-chen dadeyah y'rauuk
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,
ἢ δὲ ἰδία ἡγείσθω σοι καὶ συνέστω σοι ἐν παντὶ καιρῷ
ἐν γὰρ τῇ ταύτης φιλίᾳ συμπεριφερόμενος πολλοστος 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 kairō

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

en gar tē tautēs philia symperipheromenos pollostos esē.

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

כִּי לָמָּה תִּשְׂגָּה בְּנִי בַזְרָה וּתְחַבֵּק חֵן בְּכֶרֶתָהּ:

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!

כֹּאֲפִי נֹכַח עֵינַי יִהְיֶה בְּרֵכִי-אִישׁ וְכָל-מַעֲלָתוֹ מִפְּלִים:

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 γὰρ εἰσιν τῶν τοῦ θεοῦ ὀφθαλμῶν ὁδοὶ ἀνδρός,

εἰς δὲ πάσας τὰς τροχιάς 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.

כב עוונותיו ילכדנו את-הַרְשָׁע וּבְחַבְלֵי חַטָּאתוֹ יִתְמָךְ:

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 ἐαυτοῦ 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.

כג הוּא יָמוּת בְּאֵין מוֹסָר וּבְרָב אֲוִלָּתוֹ יִשָּׁנָה: ב

23. hu' yamuth b'eyn musar ub'rob 'iual'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 ἀπαιδευτών,
ἐκ δὲ πλῆθους τῆς ἐαυτοῦ βιότητος ἐξερρίφη καὶ ἀπόλετο δι' ἀφροσύνην.

23 houtos teleutā 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

א בְּנִי אִם-עָרַבְתָּ לְרֵעֶךָ תִּקְעֶתָ לְזָר כַּפֶּיךָ:

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

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

<6:1> Ὕιέ, ἐὰν ἐγγυήσῃ σὸν φίλον, παραδώσεις σὴν χεῖρα ἐχθρῷ·

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

ב נֹקַשְׁתָּ בְּאִמְרֵי-פִיךָ נִלְכַּדְתָּ בְּאִמְרֵי-פִיךָ:

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

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 χεῖλη, καὶ ἀλίσκεται 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.

גַּעֲשֵׂה זֹאת אִפּוֹא בְּנִי וְהִנָּצִל

כִּי בָאתָ בְּכַף-רַעֲךָ לֵךְ הַתְּרַפֵּס וְרֵחֵב רַעֲיָךְ:

3. `aseh zo'th 'epho' b'ni w'hinatsel

ki ba'ath b'kaph-re`eak 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 ἐγὼ σοι ἐντέλλομαι, καὶ σῶζου

-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 sōzou

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.

דֹּאֵל-תִּתֵּן שְׁנָה לְעֵינֶיךָ וּתְנוּמָה לְעַפְעָפֶיךָ:

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 δῶς ὕπνον σοῖς ὄμμασιν μηδὲ ἐπινυστάξης σοῖς βλεφάροις,

4 mē dōs hypnon sois ommasin mēde epinystaxēs sois blepharōis,

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

הַהִנָּצִל כְּצִבִּי מִיָּד וּכְצִפּוֹר מִיָּד יִקְוֶשׁ: כ

5. hinatsel kits'bi miyad uh'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 σῶζῃ 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.

וּלֵךְ-אֶל-נְמָלָה עֲצֵל רֵאֶה דְּרָכֶיהָ וְחָכָם:

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, ὃ 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!

זאָנער אין-לָה קאַצין שוטר ומשֵׁל:

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

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

<7> ἐκείνω γὰρ γεωργίου μὴ ὑπάρχοντος μηδὲ τὸν ἀναγκάζοντα ἔχων
μηδὲ ὑπὸ δεσπότην ὄν

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.

חַתְכִּין בַּקִּיץ לַחֲמָה אֲגָרָה בַּקִּצִּיר מְאַכְלָהּ:

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> ἐτοιμάζεται θέρους τὴν τροφήν πολλήν τε ἐν τῷ ἀμῆτῳ ποιεῖται τὴν παράθεσιν.
8 hetoimazetai therous tēn trophēn

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

<8>a ἡ πορεύθητι πρὸς τὴν μέλισσαν καὶ μάθε ὡς ἐργάτις ἐστὶν
τὴν τε ἐργασίαν ὡς σεμνὴν ποιεῖται,

8a 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 ἡς τοὺς πόνους βασιλεῖς καὶ ἰδιῶται πρὸς ὑγίειαν προσφέρονται,
ποθεινὴ δέ ἐστιν πᾶσιν καὶ ἐπίδοξος·

8b hēs tous ponous basileis kai idiōtai pros hygieian prosperontai,
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 ἀσθενῆς, τὴν σοφίαν τιμήσασα προέχθη.

8c kaiper ousa tē hrōmē asthenēs, tēn sophian timēsasa proēchthē.
though weak in body, she is advanced by honoring wisdom.

טעד-מתי עצל תשֵׁב מתי תקום מִשְׁנָתָךְ:

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 egerthēsē?

And when from out of sleep shall you arise?

יִמְעַט שְׁנוֹת מְעַט תְּנוּמוֹת מְעַט חֶבֶק יָדַיִם לְשֹׁכֵב:

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 κάθῃσαι, μικρὸν δὲ νυστάζεις, ὀλίγον δὲ ἐναγκαλίζῃ χερσὶν στήθεϊ.

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 enagkalizē chersin stēthē;

and a little you fold your arms with hands to the breasts.

יֵאֻבָּא-כְמַהְלֵךְ רֵאשִׁי וּמַחְסֹרִי כְּאִישׁ מִגֵּן: 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> εἴτ' ἐμπαράγινεται 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 εἰάν δὲ ἀοκνος ᾗς, ἥξει ὥσπερ πηγὴ ὁ ἀμητός σου, ἡ δὲ ἔνδεια ὥσπερ κακὸς δρομεύς ἀπαιτομολήσει.

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.

יֵב אָדָם בְּלִיעַל אִישׁ אָוֶן הוֹלֵךְ עַקְשׁוֹת 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> Ἄνὴρ ἄφρων καὶ παράνομος πορεύεται ὁδοὺς οὐκ ἀγαθὰς.

12 Anēr aphrōn kai paranomos poreuetai hodous ouk agathas;

A man, a fool and a lawbreaker, shall go by ways not good.

יֵג קֹרֶץ בְּעֵינָיו מִלֵּל בְּרַגְלֹו מוֹרָה בְּאֶצְבָּעָתָיו:

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,
didaskei de enneumasyn daktylōn,

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.

יד תהפכות בלבבו חרש רע בכל-עת מְדַנִּים יְשִׁלֵּחַ:

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> διεστραμμένη δὲ καρδία τεκταίνεται κακὰ ἐν παντὶ καιρῷ·

ὁ τοιοῦτος ταραχὰς συνίστησιν πόλει.

14 diestrammenē de kardiā tektainetai kaka en panti kairō;
being perverted And a heart contrives evils; at all time

ho toioutos tarachas synistēsēsin polei.
such a one disturbances concocts to a city.

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

טו על-כן פתאם יבוא אידו פתע ישבר ואין מרפא: פ

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, διακοπή 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.

טז שש-הנה שנה יהיה ושבע תועבות נפשו:

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

Prov6:16 There are six things which ~~אף~~ 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 uncleanness of soul –

יז עינים רמות לשון שקר וידים שפכות דם-נקי:

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 ἀδικος, χεῖρες ἐκχέουσai αἷμα δικαίου

17 ophthalmos hybristou, glōssa adikos, cheires ekcheousai haima dikaiou

eye an insulting, tongue an unjust, hands pouring out blood righteous,

יֵלֵב חֲרֹשׁ מַחְשְׁבוֹת אָוֶן רַגְלַיִם מִמַּהְרֹת לָרוּץ לָרָעָה:

18. leb chosh 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 λογισμούς κακούς

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.

יִטְפִּיחַ כְּזָבִים עַד שָׁקֶר וּמְשַׁלַּח מְדָנִים בֵּין אֲחִים: 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> ἑκκαίει 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 brothers.

כְּנֹצָר בְּנִי מִצְוַת אָבִיךָ וְאַל-תִּטּוֹשׁ תּוֹרַת אִמְךָ:

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> Ὕιέ, φύλασσε νόμους πατρός σου καὶ μὴ ἀπόσῃ θεσμούς 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.

כַּאֲקֻשָּׁרָם עַל-לִבְךָ תָּמִיד עֲנֵהֶם עַל-גִּרְתְּךָ:

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> ἀφ᾿αἵ δὲ αὐτοὺς ἐπὶ σῇ ψυχῇ διὰ παντός καὶ ἐγκλοίσαι 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!

כַּבְּהִתְחַלְקָךָ תִּנְחָה אֶתְךָ בְּשִׁבְבְּךָ תִּשְׁמֹר עָלֶיךָ

וּמִקִּיצוֹתָ הִיא תְּשִׁיחָךָ:

22. b'hith'halek'ak tan'chek 'otha'k b'shak'b'ak tish'mor `aleyak

wa**haqitsoath** **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> ἥνίκα ἂν περιπατῆς, ἐπάγου αὐτήν, καὶ μετὰ σοῦ ἔστω·
ὥς δ' ἂν καθεύδῃς, φυλάσσει 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.

כג כִּי נֵר מִצְוָה וְתוֹרָה אֹר וְדֶרֶךְ חַיִּים תּוֹכָחוֹת מוֹסֵר:

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;

כד לְשׁמֹרֶךְ מֵאִשֶּׁת רָע מִחֻלָּקַת לְשׁוֹן נִכְרִיָּה:

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.

כה אַל-תַּחְמֹד יָפֶיהָ בְּלִבְךָ וְאַל-תִּקְחָךְ בְּעֵפֶפְיָהּ:

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.

כּוֹפִי בְעֵד-אִשָּׁה זֹנָה עַד-כֶּכֶר לָחֶם

וְאִשֶּׁת אִישׁ נִפֶּשׁ יִקְרָה תְצוּד׃ 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 πόρνῃς ὅση καὶ ἐνὸς 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.

כִּזְחִיחָתָהּ אִישׁ אֵשׁ בְּחִיקוֹ וּבִגְדָיו לֹא תִשְׂרַפְנָה׃

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 kolpō, ta de himatia ou katakausei?**

Shall anyone tie up fire in his bosom, and his garments not incinerate?

כִּח אִם-יִהְיֶה אִישׁ עַל-הַנְּחָלִים וְהִגְלִיו לֹא תִכְוִינָה׃

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 περιπατήσῃ 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.

כַּטְכֵּן חָבֵא אֶל-אִשֶּׁת רֵעֻהוּ לֹא יִנָּקָה כָּל-חֲנוּגָע 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 ὑπανδρον,
οὐκ ἀθωωθήσεται οὐδὲ πᾶς ὁ ἀπτόμενος αὐτῆς.

29 **houtōs ho eiselthōn pros gynaika hypandron,**

So the one entering to woman a married;

ouk athōōthēsetai oude pas ho haptomenos autēs.

he shall not be acquitted, nor any one touching her.

לֹא-יָבוּזוּ לַגָּנֵב כִּי יִגְנוֹב לְמַלְא נַפְשׁוֹ כִּי יִרְעֵב׃

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 θαυμαστόν ἐὰν ἁλῶ τις κλέπτων,

κλέπτει γὰρ ἵνα ἐμπλήσῃ τὴν ψυχὴν πεινῶν·

30 ou thaumaston ean halō tis kleptōn,

It is **not** a wonder if any be captured stealing;

kleptei gar hina emplēsē tēn psychēn peinōn;

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

לֹא וְנִמְצָא יְשָׁלֵם שִׁבְעָתַיִם אֶת-כָּל-הוֹן 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 ἁλῶ, ἀποτείσει ἑπταπλάσια

καὶ πάντα τὰ ὑπάρχοντα αὐτοῦ δούς ῥύσεται ἑαυτόν.

31 ean de halō, 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.

לֵב נָאֵף אִשָּׁה חָסֵר-לֵב מִשְׁחִית 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 tē psychē autou peripoieitai,

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

לֹג נִגַע-וְקָלֹן יִמְצָא וְחַרְפָּתוֹ 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.

לֹד כִּי-קִנְאָה חֲמַת-גִּבֹּר וְלֹא-יִחְמֹל 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> μεστός 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 hēmerā kriseōs,

he shall not spare in the day of judgment.

לֹא-יִשָּׂא פָנָי כָּל-כֹּפֶר וְלֹא-יֵאָכֵל כִּי תִרְבֶּה-שְׁחָד: 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 ἐχθραν οὐδὲ μὴ διαλυθῇ πολλῶν δώρων.

35 ouk antallaxetai oudenos lytrou tēn echthran oude mē dialythē 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

אֲבִנִי שְׁמֹר אִמְרֵי וּמִצְוֹתַי תִּצְפֶּן אֶתָּךְ:

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> Ὡιέ, φύλασσε ἐμούς λόγους, τὰς δὲ ἐμὰς ἐντολὰς κρύψον παρὰ σεαυτῶ.

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!

בְּשִׁמְרֵי מִצְוֹתַי וַחַיָּה 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 ἐντολὰς, καὶ βιώσεις,
τοὺς δὲ ἐμούς 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.

גִּקְשָׁרֵם עַל-אַצְבָּעֶיךָ כְּתִבֵּם עַל-לוּחַ לִבְךָ:

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!

דֹּאמַר לְחֻקָּה אַחֲתִי אֶת וּמִדָּע לְבִינָה תִקְרָא:

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 γνῶριμον περιποίησαι σεαυτῷ,

4 eipon tēn sophian sēn adelphēn einai,

Speak wisdom your sister to be;

tēn de phronēsīn gnōrimon peripoiēsai seautō,
and intelligence as an acquaintance procure to yourself!

הַלְשִׁמְךָ מֵאִשָּׁה זָרָה מִנְכַּרְיָה אֲמַרְיָה הַחֲלִיקָה:

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 ἐμβάλῃται.

5 hina se tērēsē 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.

וְכִי בְּחֵלּוֹן בֵּיתִי בָּעֵד אֲשַׁנְבִּי נִשְׁקַפְתִּי:

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 parakypitousa,

For from the window of her house into the squares she leans

זָרְאָרָא בִּפְתָאִים אַבִּינָה בְּפָנִים 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 idē tōn aphronōn teknōn

at whom ever she should behold of the foolish offspring –

neanian endeē phrenōn

a young man lacking of sense,

חַעֲבֵר בַּשּׁוּק אֶצֶל פֶּנֶה וְדֶרֶךְ בֵּיתָהּ יֵצֵעַד:

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> παραπορεύομενον παρὰ γωνίαν ἐν διόδοις οἴκων αὐτῆς

8 paraporeuomenon para gōnian en diodois oikōn autēs
passing by the corner in the corridors of her houses,

ט בְּנֶשֶׁף-בְּעֶרֶב יוֹם בְּאַיִשׁוֹן לַיְלָה וְאַפְּלָה:

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 νυκτερινῇ ἤ καὶ γνοφώδῃς,
9 kai lalounta en skotei hesperinō,
speaking in darkness during the evening,
hēnika an hēsychia nykterinē ē kai gnophōdēs,
when ever all is at rest nightly, or also at dimness.

יִהְיֶה אִשָּׁה לְקָרְאָתוֹ נְשִׂית זֹנָה וְנִצְרָת 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 synantā autō, 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.

יֵאֱמָיָהּ הִיא וְסָרְתָּ 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> ἀνεπτρωμένη δὲ ἐστὶν καὶ ἄσωτος, ἐν οἴκῳ δὲ οὐχ ἡσυχάζουσιν οἱ πόδες αὐτῆς.
11 anepterōmenē de estin kai asōtos, en oikō de ouch hēsychazousin hoi podes autēs;
inciting And she is and carnal, in her house and do not stay still her feet.

יב פַּעַם בַּחוּץ פַּעַם בְּרַחֲבוֹת וְאַצֵּל כָּל-פִּנָּה תֵּאָרֵב:

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 outside she strays,
chronon de en plateiais para pasan gōnian enedreuei.
and another time in the squares by every corner she lies in wait.

יג וְהֶחֱזִיקָה בּוֹ וְנָשְׂקָה-לוֹ הָעֵזָה פָּנֶיהָ וּתְאֹמַר לוֹ:

13. w'hecheziquah 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> εἴτα ἐπιλαβομένη ἐφίλησεν αὐτόν, ἀναιδεῖ δὲ προσώπῳ προσεῖπεν αὐτῷ

13 eita epilabomenē ephilēsen auton, anaidei de prosōpō proseipen autō

Then, taking hold, she fondles him; and with impudent face she says to him,

יד זְבַחֵי שְׁלָמִים עָלַי הַיּוֹם שְׁלַמְתִּי נִדְרָי:

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.

טו עַל-כֵּן יָצָאתִי לִקְרֹאתָךְ לְשַׁחַר פָּנֶיךָ וְאֶמְצְאָךְ:

15. `al-ken yatsa'thi liq'ra'theak 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 εὗρηκά 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.

טז מִרְבָּדִים רַבְּדִיתִי עֲרָשִׁי חֲטָבוֹת אֶטוֹן 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, amphitapoīs de estrōka tois ap' Aigyptou;

In trimming, I stretched my bed. spreads I spread from Egypt.

יז נִפְתִּי מִשְׁכְּבִי מִרְ אַהֲלִים וְקִנְמוֹן:

17. naph'ti mish'kabi mor 'ahalim w'qinnamon.

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 krokō, ton de oikon mou kinnamōmō;

with I have sprinkled my bed with saffron my house with cinnamon.

יח לָכָה נִרְוָה דֹדִים עַד-הַבֹּקֶר נִתְעַלְסָה בְּאַהֲבִים:

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> ἐλθε 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.

יט כי אין האיש בביתו הלך בדֶּרֶךְ מִרְחוֹק:

19. ki 'eyn ha'ish b'beytho halak b'derek merachok.

Prov7:19 For my husband is not at his house, he has gone on a long journey;

<19> οὐ γὰρ παρῆστιν ὁ ἀνὴρ μου ἐν οἴκῳ, πεπόρευται δὲ ὁδὸν μακρὰν
19 ou gar parestin ho anēr mou en oikō, peporeutai de hodon makran
is not For at hand my husband in the house; he has gone way a long,

כ צֶרֶר-הַכֶּסֶף לָקַח בְּיָדוֹ לְיוֹם הַכֶּסֶא יָבֵא 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.

כא הִטְתּוֹ בְּרֹב לִקְחָהּ בְּחֶלֶק שְׁפָתֶיהָ תְּדִיחֶנּוּ:

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 pollē homilia
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.

כב הוֹלִךְ אַחֲרֶיהָ פֶּתְאִם כְּשׁוֹר אֶל-טָבַח יְבֹא
וּכְעָס אֶל-מוֹסֵר אֵוִיל:

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 δεσμούς

22 ho de epēkolouthēsen autē 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,

כגעד יפלח חץ כבדו כמהר צפור אל-פח
ולא-ידע כי-בנפשו הוא: 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 ὥς ἔλαφος τοξεύματι πεπληγὼς εἰς τὸ ἥπαρ,
σπεύδει δὲ ὥσπερ ὄρνεον εἰς παγίδα οὐκ εἰδὼς ὅτι περὶ ψυχῆς τρέχει.

23 ē hōs elaphos toxēumati 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.

כד יצתה בנים שמעו-לי והקשיבו לאמרי-פי:

24. w'`attah 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, ἀκούε μου καὶ πρόσχε 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!

כה אל-ישט אל-דרכיה לבך אל-תתע בנתיבותיה:

25. 'al-yes't' 'el-d'rakeyah libeak '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!

כו כי-רבים חללים הפילה ועצמים כל-הרגיה:

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 katabēblēken,
many For in piercing she has thrown down,
kai anarithmētoi eisin hous pephoneuken;
and innumerable are whom she has murdered.

כזַּדְרְכִי שְׂאוֹל בֵּיתָהּ יִרְדּוֹת אֶל-חֲדָרֵי-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 ἄδου ὁ οἶκος αὐτῆς κατὰγουσαι εἰς τὰ ταμίεια τοῦ θανάτου.

27 hodoi hadou 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

Shavua Reading Schedule (8th sidrah) - Prov 8

א הֲלֹא-חֲכָמָה תִּקְרָא 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 τῇν σοφίαν κηρύξεις, ἵνα φρόνησίς σοι ὑπακούσῃ.

1 Sy tēn sophian kēryxeis, hina phronēsis soi hypakousē;

You wisdom shall proclaim, that intellect should obey you.

ב בְּרֹאשׁ-מְרוֹמִים עַל-דֶּרֶךְ 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.

ג לִיד-שַׁעְרִים לְפִי-קָרֵת מְבוֹא פְתָחִים תִּרְנָה:

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,

ד אֲלִיכֶם 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 φωνήν 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.

הַהֲבִינוּ פְּתָאִים עֲרָמָה וְכִסְיִלִּים הֲבִינוּ 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, ἐνθεσθε καρδίαν.

5 noēsate, akakoi, panourgian, hoi de apaideutoi, enthesthe kardian.

Comprehend, O guileless ones, astuteness! O uninstructed, insert it in heart!

וּשְׁמְעוּ כִּי-נְגִידִים אֲדַבֵּר וּמִפֶּתַח שְׁפָתַי מִיִּשְׁרָיִם:

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!

זְכִּיר-אַמֶּת יִהְיֶה חִכִּי וְתוֹעֵבַת שְׁפָתַי רָשָׁע:

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 μελετήσῃ ὁ φάρυγξ μου,
ἐβδελυγμένα δὲ ἐναντίον ἐμοῦ χεῖλη ψευδῆ.

7 hoti alētheian meletēsei ho pharygx mou, ebdelygmēna de enantion emou cheilē pseudē.

For truth shall meditate my throat; are abhorrent and before me lying lying.

חֲבֻצֶדֶק כָּל-אֲמָרֵי-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.

ט כֻּלָּם נִכְחִים לַמֵּבִין וְיִשְׁרָיִם לְמַצְאֵי דַעַת:

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 εὐρίσκουσι 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.

יִקְחוּ-מוֹסָרִי וְאֶל-כֶּסֶף וְדַעַת מִחֲרוּץ נִבְחָר:

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 γνώσιν ὑπὲρ χρυσίου δεδοκιμασμένον, ἀνθαιρεῖσθε δὲ αἰσθησιν χρυσίου καθαροῦ.

10 labete paideian kai mē argyrimon 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.

יֵאָפִי-טוֹבָה חֲכָמָה מִפְּנִינִים וְכָל-חֲפָצִים לֹא יִשׁוּוּ-בָּהּ:

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 ἐστίν.

11 kreissōn gar sophia lithōn polytelōn,

is better For wisdom stones than very costly;

pan de timion ouk axion autēs estin.

and every esteemed thing not worth her is.

יִבְאֲנִי-חֲכָמָה שְׁכֵנָתִי עֲרָמָה וְדַעַת מְזֻמּוֹת אֶמְצָא:

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 ἢ σοφία κατεσκήνωσα βουλήν, καὶ γνώσιν 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.

יִגְרָאֵת יְהוָה שְׁנֵאת רָע גֵּאָה וְנָאֹן

וְדַרְךְ רָע וּפִי תִהְיֶה כוֹת שְׁנֵאתִי:

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 יְהוָה 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.

יָד לִי-עֵצָה וְתוֹשָׁיָה 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 ἰσχὺς·

14 emē boulē kai asphaleia, emē phronēsis, emē de ischys;
are mine Counsel and safety; is mine intelligence is mine and strength.

טוּ בִּי מַלְכִּים יִמְלְכוּ וְרוֹזְנִים יַחֲקֹקוּ 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 dikaiosynē;
By me kings reign, and the mighty ones write righteousness.

טז בִּי שָׂרִים יִשְׁרוּ וְגִבִּימִם 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 μεγιστάνες 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.

יז אֲנִי אֶהְבֵּיָהּ אֶהָב וּמִשְׁחָרֵי מִצְאֵנִי:

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 εὐρήσουσιν.

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.

יח עֲשֹׁר-וְכָבוֹד אֵתִי חוֹן עִתֵּק וְצִדְקָה:

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 κτήσις 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.

יט טוֹב פְּרִי מִחֲרוֹץ וּמִפֶּז וּתְבוּאַתִּי מִכֶּסֶף נִבְחָר:

19. **tob pir'yi mecharuts umipaz uth'bu'athi mikeseiph 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 chrysiōn 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.

כּ בְּאַרְח־צְדָקָה אֶחָלֵךְ בְּתוֹךְ נְתִיבוֹת מְשָׁפֹט:

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;

כּא לְהַנְחִיל אֶחְבִּי יֵשׁ וְאַצְרֵיהֶם אֲמִלֵּא: 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 treasures.

<21> ἵνα μερίσω τοῖς ἐμὲ ἀγαπῶσιν ὑπαρξίν
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 treasures I shall fill up of good things.
<21> α ἂν ἀναγγείλω ὑμῖν τὰ καθ' ἡμέραν γινόμενα,
μνημονεύσω τὰ ἐξ αἰῶνος ἀριθμῆσαι.
21ā ean anageilō 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.

כּבּ יְהוָה קָנָנִי רֵאשִׁית דְּרָכּוֹ קֶדֶם מִפְּעֻלּוֹ מֵאֶז:

22. **Yahúwah qanani re'shith dar'ko qedem miph'alayu me'az.**

Prov8:22 יְהוָה possessed me at the beginning of His way, before His works of old.

<22> κύριος ἔκτισέν με ἀρχῇν 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.

כּג מֵעוֹלָם נִסְכָּתִי מֵרֵאשִׁית מִקְדָּמִי-אֶרֶץ:

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,

כִּד בְּאֵין-תְּהוֹמוֹת חוֹלְלָתִי בְּאֵין מַעְיָנוֹת נִכְבְּדִי-מַיִם:

24. b'eyn-t'homoth cholah'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 τῆν 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;

כִּחַ בְּטָרֶם הָרִים הִטְבְּעוּ לִפְנֵי גְבְעוֹת חוֹלְלָתִי:

25. b'terem harim hat'ba`u liph'ney g'ba`oth cholah'ti.

Prov8:25 Before the mountains were settled, before the hills I was brought forth;

<25> πρὸ τοῦ ὄρη ἐδρασθῆναι, πρὸ δὲ πάντων βουνῶν γεννᾶ με.
25 pro tou orē hedrasthēnai, pro de pantōn bounōn gennā me.
before of the mountains the seating; and before all the hills he engenders me.

כּו עַד-לֹא עָצָה אֶרֶץ וְחוּצוֹת וְרֹאשׁ עֶפְרוֹת 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 epoīesen 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.

כּז בְּהִכִּינוּ שָׁמַיִם שָׁם אָנִי בְּחֻקּוֹ חוּג עַל-פְּנֵי תְּהוֹם:

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> ἥνικα ἡτοίμαζεν τὸν οὐρανόν, συμπαρήμην αὐτῷ,
καὶ ὅτε ἀφώριζεν τὸν ἑαυτοῦ θρόνον ἐπ' ἀνέμων.
27 hēnika hētoimazen ton ouranon, symparēmēn autō,
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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;

כח באמצו שחקים ממעל בעזוז עינות תהום:

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 ὥς ἀσφαλεῖς ἐτίθει πηγὰς τῆς ὑπ' οὐρανὸν

28 hēnika ischyra epoiei ta anō nephē,
 when strong he made the upward clouds;
 kai hōs asphaleis etitheī pēgas tēs hyp' ouranon
 and as safe he made the springs under heavens;

כט בשומו למם חקו ומים לא יעברו-פיו בחוקו מוסרי ארץ:

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,

לואהיה אצלו אמן

ואהיה שעשעים יום יום משחקת לפניו בכל-עת:

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 day by day His delight, rejoicing before Him at all times,

<30> ἤμην παρ' αὐτῷ ἀρμόζουσα, ἐγὼ ἤμην ἣ προσέχαιρεν.
 καθ' ἡμέραν δὲ εὐφραίνομην 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,

לא משחקת בתבל ארצו ושעשעי את-בני אדם:

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 εὐφραίνεται τὴν οἰκουμένην συντελέσας
 καὶ ἐνευφραίνεται 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.

לב וְעַתָּה בָּנִים שְׁמָעוּ-לִי וְאַשְׁרֵי דִרְכֵי יִשְׁמְרוּ:

32. w'`attah 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, οὐέ, ἀκούέ μου.

32 nyn oun, huie, akoue mou.

Now then, O son, hear me!

לֹגְשָׁמְעוּ מוֹסֵר וְחָכְמוּ וְאַל-תִּפְרָעוּ:

33. shim'u musar wachakamu w'al-tiph'ra'u.

Prov8:33 Heed instruction and be wise, and do not neglect it.

לֹד אֲשֶׁרִי אָדָם שָׁמַע לִי

לְשָׁקֵד עַל-דִּלְתֹתַי יוֹם יוֹם לְשֹׁמֵר מְזִיזוֹת פֶּתְחִי:

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 ἄνθρωπος, ὃς εἰσακούσεται μου, καὶ ἄνθρωπος, ὃς τὰς ἐμὰς ὁδοὺς φυλάξει
ἀγρυπνῶν ἐπ' ἐμαῖς θύραις καθ' ἡμέραν τηρῶν σταθμούς 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.

לֵה כִּי מִצְאֵי מִצְאֵי חַיִּים וַיִּפֶּק רְצוֹן מִיְהוָה:

35. ki mots'i mots'ey chayim wayapheq ratson meYahúwah.

Prov8:35 For he who finds me finds life and obtains favor from יְהוָה.

<35> αἱ γὰρ ἔξοδοί μου ἔξοδοι ζωῆς, καὶ ἐτοιμάζεται 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.

לֹוּחַטָאֵי חַיִּים בִּפְשׁוֹ כָּל-מִשְׁנֵאֵי אֲהָבוּ מוֹת: פ

36. w'`choth'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 ἐαυτῶν 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

א חכמות בנתה ביתה חצבה עמודיה שבועה:

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.

ב טבחַה טבחַה מבחַה יינה אף ערכה שלחנה:

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 τραπέζαν.

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.

ג שלחַה נערותיה תקרא על-גפי מרמי קרת:

3. **shal'chah na`arothayah 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,

ד מי-פתי יסר הנח חסר-לב אמרה לו:

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 πρὸς με· καὶ τοῖς ἐνδέεσι 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,

הָלְכוּ לַחֲמוֹ בְּלַחְמִי וּשְׁתוּ בַּיַּיִן מִסִּכְתִּי:

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> Ἐλθατε φάγετε τῶν ἐμῶν ἄρτων καὶ πῖετε 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!

וְעִזְבוּ פְתָאִים וְחַיּוּ וְאַשְׂרוּ 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 phronēsīn, 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!

זִיסֵר לֵץ לֶקַח לוֹ קָלוֹן וּמוֹכִיחַ לְרָשָׁע מוֹמוֹ:

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 asebe mōmēsetai heauton.

and in reproving, the impious scoffs at himself.

חֲאַל-תּוֹכַח לֵץ פֶּן-יִשְׁנְאֶךָ הוֹכַח לְחָכָם וַיְאַהֲבֶךָ:

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 κακοὺς, 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.

טִתֵּן לְחָכָם וְיִחָכְמוּ-עוֹד הוֹדַע לְצַדִּיק וְיוֹסֵף לָקַח: 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 σοφῶ ἀφορμήν, καὶ σοφώτερος ἔσται·
γνώριζε δικαίω, καὶ προσθήσει τοῦδέχου.

9 didou **sophō aphormēn**, kai **sophōteros estai**;

Give to a wise man opportunity! and he shall be wiser;
gnōrize **dikaiō**, kai **prosthēsei** tou **dechesthai**.

make things known to a just man! and he shall proceed to receive more.

יִתְחַלֵּל חֲכָמָה יִרְאַת יְהוָה וְדַעַת קִדְּשִׁים בִּינָה:

10. **t'chilath chak'mah yir'ath Yahúwah w'da`ath q'doshim binah.**

Prov9:10 The fear of **אֱלֹהִים** 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 γινῶναι νόμον διανοίας ἐστὶν ἀγαθῆς·

10a to gar **gnōnai nomon dianoias estin agathēs**;

For to know the law consideration is of good.

יֵא-כִי-בִי יִרְבוּ יָמַי וְיִוְסִיפוּ לִי שָׁנוֹת חַיִּים:

11. **ki-bi yir'bu yameyak w'yosiphu l'ak sh'noth chayim.**

Prov9:11 For by me your days shall be multiplied, and years of life shall be added to you.

<11> οὕτω γὰρ τῷ τρόπῳ πολὺν ζήσεις χρόνον, καὶ προστεθήσεται σοι ἔτη ζωῆς σου.

11 **toutō gar tō tropō 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.

יֵבֵא-חָכְמָה חָכְמָה לָךְ וְלִצְתָּ לְבַדְּךָ תִּשָּׂא:

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 ἂν ἀναντλήσεις κακά.

12 **huie, ean sophos genē seautō, sophos esē kai tois plēsion**;

O son, if wise you be, for yourself you shall also be wise for your neighbors;

ean de **kakos** apobēs, **monos** an antlēseis **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·

12a **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 ὁδούς τοῦ ἑαυτοῦ ἀμπελῶνος,
τοὺς δὲ ἄξονας τοῦ ἰδίου γεωργίου πεπλάνηται·

12b **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·

12c **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.

יג אִשָּׁת כְּסִילוּת הַמָּיָה פְּתִיּוֹת וּבַל-יָדָעָה מָה:

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 ἐνδεὲς ψωμοῦ γίνεται, ἣ οὐκ ἐπίσταται αἰσχύνῃ·

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.

יד וַיִּשְׁבָּה לִפְתָּח בֵּיתָהּ עַל-כִּסֵּא מְרִמִּי קָרֵת:

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** **thyra**is tou **heautēs** **oikou** **epi** **diphrou** **emphanōs** en **plateiais**

She sits at the doors of her own house upon a chair, visibly in the squares,

טו לְקֹרָא לְעַבְרֵי-דָרֶךְ הַמִּישָׁרִים אַרְחוֹתָם:

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,

טז מִי־פֶתִי יָסַר הֵנָּה וַחֲסֹר־לֵב וְאַמְרָה לֹא:

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 πρὸς 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,

יז מַיִם־גְּנוּבִים מִתֶּקֶן וְלֶחֶם סִתְּרִים 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 ᾗψασθε 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!

יח וְלֹא־יָדַע כִּי־רַפָּאִים שָׁם בְּעֵמֶק קִרְיָהּ: כ

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 ὀλλυνται,
καὶ ἐπὶ πέτευρον ᾗδου 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 hādou synantā.

and upon the perch of Hades he meets.

<18>a ἀλλὰ ἀποπήδησον, μὴ ἐγχρονίσῃς ἐν τῷ τόπῳ
μηδὲ ἐπιστήσῃς τὸ σὸν ὄμμα πρὸς αὐτήν·

18a 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 διαβήσῃς ὕδωρ ἀλλότριον καὶ ὑπερβήσῃς ποταμὸν ἀλλότριον·

18b houtōs gar diabēsē hydōr allotrion kai hyperbēsē 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,

18c apo de hydatos allotriou aposchou kai apo pēgēs allotrias mē piēs,

but abstain from strange water, and do not drink from a strange fountain,

<18>d ἵνα πολὺν ζήσῃς χρόνον, προστεθῇ δέ σοι ἔτι ζωῆς.

18a hina polyn zēsēs chronon, prostethē 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

אִמְשְׁלִי שְׁלֹמֹה בֶן חָכָם יִשְׁמַח-אָב וּבֶן כְּסִיל תִּוְגַת 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 μητρὶ.

1 Huios sophos euphrainei patera, huios de aphrōn lypē tē mētri.

son A wise gladdens a father, son but a foolish is distress to a mother.

בִּלְאִי-יוֹעִילוֹ אוֹצְרוֹת רָשָׁע וְצַדִּיקָה תַצִּיל מִמּוֹת:

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;

dikaioynē de hrysetai ek thanatou.

but righteousness shall rescue from out of death.

גִּלְאִי-יִרְעִיב יְהוָה נֶפֶשׁ צַדִּיק וְחַיַּת רָשָׁעִים יִהְיֶה:

3. lo'-yar`ib Yahúwah nephesh tsadiq w'hauath r'sha'im yeh'doph.

Prov10:3 יְיָ 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 asebon anatrepsei.

shall not famish YHWH soul a just; but the life of the impious he shall prostrate.

דָּרָאשׁ עֹשֶׂה כַף-רְמִיָּה וְיָד חָרוּצִים תַעֲשִׂיר:

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 πλουτίζουν.

4 penia andra tapeinoi, cheires de andreion ploutizousin.

Poverty a man humbles; but the hands of the vigorous enrich.

<4>a υἱὸς πεπαιδευμένος σοφὸς ἔσται, τῷ δὲ ἄφρονι διακόνῳ χρῆσεται.

4a huios pepaideumenos sophos estai, tō de aphroni diakonō chrēsetai.

A son being corrected shall be wise; but the foolish for a servant he shall treat.

הָאִגֵּר בְּקִיָּץ בֶּן מִשְׁכִּיל נִרְדָּם בְּקִצִּיר בֶּן מְבִישׁ:

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 kaumatōs huīos noēmōn,
is preserved from sweltering heat son An intelligent;
anemophthoros de ginetai en amētō huīos paranomos.
but destruction by the wind comes at the harvest to a son who is a lawbreaker.

וּבְרָכוֹת לְרֹאשׁ צַדִּיק וּפִי רְשָׁעִים יִכָּסֶּה חֶמָס:

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 asebon kaluuei penthos aōron.
but the mouth of the impious he covers moruning with untimely.

זִיכָר צַדִּיק לְבָרָכָה וְשֵׁם רְשָׁעִים יִרָקֵב:

7. zekher 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 aseboūs sbennytai.
but the name of the impious is extinguished.

חֶכֶם-לֵב יִקַּח מִצְוֹת וְאִוִּיל שְׁפָתַיִם 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 καρδία δέξεται ἐντολὰς,
ὁ δὲ ἄστεγος χεῖλεσιν σκολιάζων ὑποσκελισθήσεται.

8 sophos kardiā 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.

טְהוֹלֵךְ בַּתָּם יִלָּךְ בָּטָח וּמַעֲקָשׁ דִּרְכָּיו יִהְיֶה:

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> ὅς πορεύεται ἀπλῶς, πορεύεται πεποιθῶς,
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.

יִקְרֹץ עֵינַי יִתֵּן עֲצָבָת וְאֵוִיל שְׁפָתַיִם 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.

יֵא מְקוֹר חַיִּים פִּי צַדִּיק וּפִי רְשָׁעִים יִכְסֶּה חֶמְס:

11. m'qor chayim pi tsadiq uphi r'sha'im y'kaseh chamass.

Prov10:11 The mouth of the righteous is a fountain of life,
but the mouth of the wicked conceals violence.

<11> πηγή 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 aseuous kaluuei apōleia.
the mouth but of the impious shall cover destruction.

יֵב שִׁנְאָה תַעֲזוֹר מִדָּנִים וְעַל כָּל-פְּשָׁעִים תִּכְסֶּה אֲהָבָה:

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.

יֵג בְּשִׁפְתַּי נְבוֹן תִּמְצֵא חֲכָמָה וְשִׁבֶּט לִגְו חָסֵר-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, ῥάβδω τύπτει ἄνδρα ἀκάρδιον.

13 hos ek cheileōn propherei sophian,

The one who from his lips brings forth wisdom,

hrabdō typtei andra akardion.

with a rod beats man the heartless.

יֵד חֲכָמִים יִצְפְּנוּ-דָעַת וּפִי-אֱוִיל מְחַתָּה קֶרֶבָּה:

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 αἰσθησιν, στόμα δὲ προπετοῦς ἐγγίζει συντριβῇ.

14 sophoi kruuousin aisthēsin,

The wise shall hide perception;

stoma de propetous eggizei syntribē.

but the mouth of the precipitous approaches destruction.

טו הוֹן עֲשִׂיר קִרְיַת יָצוּר מְחַתָּת דְּלִים רִישָׁם:

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> κτήσις πλουσίων πόλις ὀχυρά, συντριβὴ δὲ ἀσεβῶν πενία.

15 ktēsis plousiōn polis ochyra,

The property of rich men city is a fortified;

syntribē de asebon penia.

but destruction of impious ones is poverty.

טז פְּעֻלַּת צַדִּיק לְחַיִּים תְּבוּאָת 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 asebon hamartias.

The works of the just life produce; but the fruit of the impious produces sins.

יז אֶרַח לְחַיִּים שׁוֹמֵר מוֹסֵר וְעוֹזֵב תּוֹכַחַת מִתְּעָה:

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 reproval 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.

יח מְכַסֶּה שִׁנְאָה שְׂפָתַי-שָׁקֵר וּמוֹצֵא דָבָר הוּא כְּסִיל:

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 χεῖλη δίκαια,
οἱ δὲ ἐκφέροντες λοιδορίας ἀφρονέστατοί εἰσιν.

18 kalypsousin echthran cheilē dikaia, hoi de ekpherontes loidorias aphronestatoi eisin.
cover hatred lips Just; but the ones bringing forth reviling are most foolish.

יֵט בִּרְבִּי דְּבָרִים לֹא יַחַדְל־פִּשַׁע וְחֹשֶׁךְ שְׂפָתָיו מִשְׂכִּיל:

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 ἔσθῃ.

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.

כ כֶּסֶף נִבְחַר לְשׁוֹן צְדִיק לֵב רָשָׁעִים כִּמְעוּט:

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 aseuous ekleipsei.
but the heart of the impious shall fail.

כַּ שְׂפָתַי צְדִיק יִרְעוּ רַבִּים וְאֹיְלִים בַּחֲסָר-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> χεῖλη 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 endeia teleutōsin.
but the fools with lack come at an end.

כַּ בִּרְכַּת יְהוָה הִיא תַעֲשִׂיר וְלֹא-יֹסֵף עָצֹב עִמָּה:

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 kardiā.
this enriches, and in no way shall be added to it distress in heart.

כג כְּשִׁחּוֹק לְכִסִּיל עֲשׂוֹת זָמָּה וְחִכְמָה לְאִישׁ תְּבוּנָה:

23. **his'choq lik'sil `asoth zimmah 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 phronēsīn.

With laughter a fool commits evils; but wisdom to a man births intelligence.

כד מְגֹרֶת רָשָׁע הִיא תְּבוּאָנוּ וְתַאֲוַת צְדִיקִים יִתֵּן:

24. **m'gorath rasha` hi' th'bo'enu w'tha'awath tsadiqim yiten.**

Prov10:24 The fear of the wicked, it shall come upon him,
but the desire of the righteous shall be granted.

<24> ἐν ἀπωλείᾳ ἀσεβῆς περιφέρεται, ἐπιθυμία δὲ δικαίου δεκτή.

24 en apōleia asebēs peripheretai,

By destruction an impious man is carried round about;
epithymia de dikaiou dektē.

but the desire of the just is accepted.

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,
δικαίος δὲ ἐκκλινὰς σῶζεται 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.

כו כַּחֲמֶץ לְשִׁנַּיִם וְכַעֲשָׂן לְעֵינַיִם כֵּן הָעֵצֵל לְשִׁלְחָיו:

26. **kachomets lashinnayim 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 ommasīn,

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.

כִּי יִרְאֵת יְהוָה תוֹסִיף יָמִים וְשָׁנוֹת רָשָׁעִים תִּקְצָרְנָה:

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 προστίθῃσιν ἡμέρας, ἔτη δὲ ἀσεβῶν ὀλιγοθήσεται.

27 phobos kyriou prostithēsín hēmeras, etē de asebon oligōthēsetai.

The fear of YHWH adds days; but the years of the impious shall be lessened.

כַּחַתּוֹחָלֶת צְדִיקִים שְׂמֵחָה וְתִקְוַת רָשָׁעִים תֵּאבֵד:

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> ἐγγχρονίζει δικαίοις εὐφροσύνη, ἐλπίς δὲ ἀσεβῶν ὀλλυται.

28 egchronizei dikaióis euphrosynē, elpis de asebon ollytai.

lingers with the just Gladness; but the hope of the impious shall be destroyed.

כַּטְמָעוֹז לַתֵּם דֶּרֶךְ יְהוָה וּמַחֲתָה לְפִעְלֵי אָוֶן:

29. ma'oz latom derek Yahúwah um'chitah l'pho'aley 'awen.

Prov10:29 The way of **YHWH** is a stronghold to the upright,
but ruin to the workers of iniquity.

<29> ὄχυρῶμα 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.

לְצַדִּיק לְעוֹלָם בַּל-יִמוּט 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 ἐνδῶσει, 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.

לֹא פִי-צַדִּיק יָנוּב חֻמָּה וּלְשׁוֹן תְּהִפְכוֹת תִּכְרֶת:

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.

לב שפתי צדיק ידעון רצון ופי רשעים תהפכות:

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 asebon 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

א מאזני מרמה תועבת יהוה ואבן שלמה רצונו:

1. mo'z'ney mir'mah to'abath Yahūwah w'eben sh'lemah r'tsono.

Prov11:1 A false balance is an abomination to אבן, 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 dehton autō.

weight but a just is acceptable to Him.

ב בא-זדון ויבא קלון ואת-צנועים חכמה:

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> οὐ ἂν εἰσέλθῃ ὕβρις, ἐκεῖ καὶ ἀτιμία· στόμα δὲ ταπεινῶν μελετᾷ σοφίαν.

2 hou ean eiselthē hybris, ekei kai atimia;

Where ever should enter insult, there is also dishonor;

stoma de tapeinōn meletā sophian.

the mouth of the humble meditates upon wisdom.

ג תמית ישרים תנחם וסלף בוגדים ושבם:

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> ἀποθανῶν δίκαιος ἔλιπεν μετάνελον,

πρόχειρος δὲ γίνεται καὶ ἐπίχαρτος ἀσεβῶν ἀπώλεια.

3 apothanōn dikaios elipen metamelon,

in dying The just forsakes regret;

procheiros de ginetai kai epichartos asebon apōleia.

but beforehand takes place and incurs ridicule of the impious destruction.

ד לא-יועיל הון ביום עברה וצדקה תציל ממות:

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.

ה צדקת תמים תישר דרכו וברשעתו יפל רשע:

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 ἀδικία.

5 dikaiosynē amōmous orthotomei hodous,

Righteousness unblemished cuts straight ways;

asebeia de peripiptei adikia.

but impiety falls among injustice.

ו צדקת ישרים תצילם ובתות בגדים ילקדו:

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 ἀπωλεία αὐτῶν ἀλίσκονται παράνομοι.

6 dikaiosynē andrōn orthōn hrueitai autous,

Righteousness men of upright shall rescue them;

tē de apōleia autōn haliskontai paranomoi.

but by their thoughtlessness are captured lawbreakers.

זבמות אדם רשע תאבד תקנה ותוחלת אננים אברה:

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 ὀλλυται ἐλπίς,

τὸ δὲ καύχημα τῶν ἀσεβῶν ὀλλυται.

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.

ח צדיק מצרה נחלץ ויבא רשע תחתיו:

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 παραδίδεται 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.

ט בָּפֶה חָנָף יִשְׁחַת רֵעֵהוּ וּבְדַעַת צַדִּיקִים יִחָלְצוּ:

9. b'p'heh 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 παγίς πολίταις, αἴσθησις δὲ δικαίων εὖοδος.

9 en stomati asebon 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.

י בָּטוֹב צַדִּיקִים תַּעֲלֶיךָ קִרְיָהּ וּבְאֵבֶד רָשָׁעִים הָנָה:

10. b'tub tsadiqim ta'alots qir'yah uba'abod r'sha'im rinnah.

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;

יֵא בְּבִרְכַּת יִשְׁרָיִם תָּרוּם קִרְתָּהּ וּבְפִי רָשָׁעִים תִּהְרָס:

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 asebon kateskaphē.

but by the mouths the impious men it shall be razed.

יב בָּז־לְרֵעֵהוּ חֲסַר-לֵב וְאִישׁ תְּבוּנוֹת יִחְרִישׁ:

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 ἐνδεὲς φρενῶν, ἀνὴρ δὲ φρόνιμος ἡσυχίαν ἀγει.

12 myktērizēi politas endeēs phrenōn,

sneers at fellow-countrymen A man lacking of sense;
anēr de phronimos hēsychian agei.
man but an intelligent restfully leads.

יג הוֹלִיךְ רָכִיל מְגַלָּה-סוֹד וְנֶאֱמָן-רוּחַ מְכַסֶּה דָּבָר:

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 synedriō,

A man being double-tongued uncovers plans in the sanhedrin;
pistos de pnoē kryptei pragmata.

but the trustworthy man in breath hidden keeps matters.

יד באין תחבולות יפל-עם ותשועה ברב יועץ:

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 pollē boulē.

but deliverance exists in much counsel.

ט רע-ירוע כי-ערב זר ושא תקעים בוים:

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 ἡχὸν ἀσφαλείας.

15 ponēros kakopoiei, hotan symmeixē dikaiō,

The wicked man does evil whenever he mixes with a just man;
misei de ēchon asphaleias.

and he detest the sound of safety.

טז אשת-חן תתמך כבוד ופריצים ותמכו-עשר:

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 ploutō.

of riches The lazy lacking become; but the vigorous establish riches.

יִזְגַּמַּל בְּנִפְשׁוֹ אִישׁ חָסֵד וְעֹכֵר שְׂאָרוֹ אֶכְזָרִי:

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 tē psychē 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.

יִחְרָשׁ עֲשֵׂה פַעֲלַת-שָׁקֶר וְזֹרַע צִדְקָה שֹׁכֵר אֱמֶת:

18. **rasha` oseh ph`ulath-shaquer 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> ἀσεβῆς 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.

יֵם כֵּן-צִדְקָה לְחַיִּים וּמְרֵדֶף 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 ζωὴν, διωγμὸς δὲ ἀσεβοῦς εἰς θάνατον.

19 huios dikaios gennatai eis zōēn, diōgmos de aseboús eis thanaton.

son A just engenders unto life; but the persecution of the impious is unto death.

כַּתּוֹעֲבַת יִהְיֶה עֲקָשִׁי-לֵב וְרָצוֹנוֹ תִּמְיָרִי דָרֶךְ:

20. **to`abath Yahúwah `iq'shey-leb ur'tsono t'mimey darek.**

Prov11:20 The perverse in heart are an abomination to יְהוָה,
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.

כַּאֲיֵד לְיָד לֹא-יִנָּקָה רָע וְזֹרַע צִדְקִים 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> χεὶρὶ 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.

כב נָזֵם זָהָב בְּאַף חֲזִיר אִשָּׁה יָפָה וְסָרַת טַעַם:

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 ῥίνι ὑός, οὕτως γυναῖκί 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.

כג תַּאֲוַת צְדִיקִים אֶךְ-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, ἐλπίς δὲ ἀσεβῶν ἀπολείται.

23 epithymia dikaiōn pasa agathē, elpis de asebon apoleitai.

the desire of the just All is good; but the hope of the impious shall perish.

כד יֵשׁ מְפַזֵּר וְנוֹסֵף עוֹד וְחוֹשֵׁף מִיֶּשֶׁר אֶךְ-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.

כה נַפֶּשׁ-בְּרָכָה תִּדְשֵׁן וּמְרוֹה גַם-הוּא יוֹרֵא:

25. nephesh-b'raakah 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 ἀπλή, 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.

כו מִנֶּעַ בָּר יִקְבְּחוּ לְאוֹם וּבְרָכָה לְרֹאשׁ מִשְׁבִּיר:

26. mone'a bar yiq'buhi l'om ub'raakah 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.

כִּזְשֹׁחַר טוֹב יִבְקֶשׁ רָצוֹן יְדֹרֵשׁ רָעָה תְּבוֹאֵנוּ:

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, it shall come to him.

<27> τεκταινόμενος ἀγαθὰ ζητεῖ χάριν ἀγαθὴν·
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.

כַּח בּוֹטֵחַ בְּעֲשָׂרוֹ הוּא יִפֹּל וְכַעֲלָה צְדִיקִים 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 ploutō, houtos peseitai;
The one yielding upon his own riches, this one shall fall;
ho de antilambanomenos dikaiōn, houtos anateleī.
but the one assisting just men shall rise.

כַּט עוֹכֵר בֵּיתוֹ יִנְחַל-רוּחַ וְעֶבֶד אֲוִיל לְחָכָם-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 tō heautou oikō klēronomēsei anemon,
The one not being accommodating to his own house shall inherit the wind;
douleusei de aphrōn phronimō.
shall be a servant and the fool to the intelligent.

לְפָרִי-צְדִיק עֵץ חַיִּים וְלִקְחַ נִפְשׁוֹת 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,
ἀφαιρουνται δὲ ἄωροι ψυχὰι 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.

לֹא יִהְיֶה צַדִּיק בְּאֶרֶץ יִשְׁלָם אִף כִּי־רָשָׁע יַחְוִטָּא:

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 ἀσεβῆς καὶ ἁμαρτωλὸς ποῦ φανεῖται;

31 ei ho men dikaios molis sōzetai,

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

אֱהָב מוֹסֵר אֱהָב דָּעַת וְשִׁנָּא 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 agapā aisthēsin,

The one loving instruction loves perception;

ho de misōn elegchous aphrōn.

but the one detesting reproofs is a fool.

ב טוֹב יָפִיק רָצוֹן מִיָּהוָה וְאִישׁ מִזְמוֹת יִרְשִׁיעַ:

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 εὐρὼν χάριν παρὰ κυρίῳ, ἀνὴρ δὲ παράνομος παρασιωπηθήσεται.

2 kreissōn ho heurōn charin para kyriō,

Better the one finding favor from YHWH;

anēr de paranomos parasiōpēthēsetai.

but a man who is a lawbreaker shall be silenced.

ג לֹא־יִכּוֹן אָדָם בְּרָשָׁע וְשָׂרֵשׁ צַדִּיקִים בַּל־יָמוּט:

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 ρίζαι 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.

דְּאִשֶּׁת-חַיִּל עֲטָרַת בְּעָלָהּ וְכִרְקָב בְּעֲצָמוֹתָיו מִבִּישָׁה:

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 tō andri autēs;
wife A courageous is a crown to her husband;
hōsper de en xylō skōlēx, houtōs andra apollysin gynē kakopoios.
but as in wood the worm, so her husband destroy wife an evil doing.

הַמַּחְשְׁבוֹת צְדִיקִים מְשַׁפֵּט תַּחְבֻּלוֹת רְשָׁעִים מְרָמָה:

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, κυβερνήσιν δὲ ἀσεβεῖς δόλους.

5 logismoi dikaiōn krimata, kybernōsin de asebeis dolous.
The devices of the just are true judgments; devise but the impious treachery.

וְהַבְּרִי רְשָׁעִים אֶרֶב-דָּם וּפִי יִשְׂרָיִם 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 asebon dolioi,
The words of the impious deceits;
stoma de orthon hrysetai autous.
but the mouth of the upright shall rescue them.

זֶה־הַפּוֹךְ רְשָׁעִים וְאֵינָם וּבֵית צְדִיקִים 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 ἂν στραφῇ, ἀσεβῆς ἀφανίζεται, οἶκοι δὲ δικαίων παραμένουσιν.

7 hou ean straphē, asebēs aphanizetai,
 Of which ever time should be overturned the impious he vanishes;
 oikoi de dikaiōn paramenousin.
 but the houses of the just remain.

ח לְפִי-שֹׁכְלוֹ יִהְיֶה לְבוֹזִי: אִישׁ וְנַעֲוָה-לֵב יִהְיֶה לְבוֹזִי:

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 συνετού 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.

ט טוֹב נֶקְלָה וְעָבַד לוֹ מִמֶּתְכַבֵּד וְחָסַר-לֶחֶם:

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 atimiā douleuōn heautō

Better a man with dishonor serving himself,

ē timēn heautō perititheis kai prosdeomenos artou.

than value on himself one putting, and feeling want of bread.

י יוֹדֵעַ צַדִּיק נֶפֶשׁ בְּחַמְתּוֹ וְרַחֲמֵי רָשָׁעִים אֶכְזָרִי:

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.

י יֵעָבֵד אֲדָמָתוֹ יִשְׁבֹּעַ-לֶחֶם וּמְרֵדֵף רֵיקִים חָסַר-לֵב:

11. `obed 'ad'matho yis'ba`-lachem um'radeph reyqim chasar-leb.

Prov12:11 He who tills his land shall be satisfied 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.

יב קמד רשע מצוד רעים ושרש צדיקים יתן:

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> ἐπιθυμῖαι ἀσεβῶν κακαί, αἱ δὲ ρίζαι τῶν εὐσεβῶν ἐν ὀχυρώμασιν.

12 epithymiai asebon kakai,

The desires of the impious are evil things;

hai de hrizai ton eusebon en ochyrōmasin.

but the roots of the pious are in fortresses.

יג בפשע שפתים מוקש רע ויציא מפרה צדיק:

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 cheileon emiptei eis pagidas hamartolos,

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 blepon 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.

יד מפרי פי-איש ישבע טוב וגמול ירי-אדם ישוב לו:

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.

טוּדֶרֶךְ אִישׁ 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 symboulías sophos.

The ways of fools are straight before them; listens to but advice the wise.

טוּ אִישׁ בַּיּוֹם יִנָּדַע כְּעֵסוֹ וְכֹסֶה קָלוֹן עָרוֹם:

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 αὐθημερόν ἐξαγγέλλει ὀργὴν αὐτοῦ,
κρύπτει δὲ τὴν ἑαυτοῦ ἀτιμίαν πανούργος.

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.

יִזְכָּרִים אֱמוּנָה נְגִיד צֶדֶק וְעַד שְׁקָרִים מְרַמָּה:

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.

יֶחֱיֶה בּוֹטֵה כְּמַדְקְרוֹת חֶרֶב וְלִשׁוֹן חֲכָמִים מְרַפָּא:

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 οἱ λέγοντες τιτρώσκουσιν μαχαίρα, γλῶσσαι δὲ σοφῶν ἰῶνται.

18 eisin hoi legontes titrōskousin machairā,

There are the ones speaking – they pierce as a sword;

glōssai de sophōn iōntai.

but the tongues of the wise heal.

יט שְׁפַת-אֱמֶת תִּכּוֹן לְעַד וְעַד-אֲרִגְיָה לְשׁוֹן שֶׁקֶר:

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;

martyr de tachys glōssan echei adikon.

witness but a quick tongue has an unjust.

כ מְרִמָּה בְּלֵב-חֲרָשִׁי רָע וְלִי־עֵצִי שְׁלֹמֶה:

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 kardia 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.

כא לֹא-יֵאָנֶה לְצַדִּיק כָּל-אֵוָן וּרְשָׁעִים מְלֵאוּ רָע:

21. lo'-y'neh latsadiq kal-'awen ur'sha'im mal'u ra`.

Prov12:21 Any harm shall not happen to the righteous, but the wicked are filled with evil.

<21> οὐκ ἄρεσει τῷ δικαίῳ οὐδὲν ἄδικον, οἱ δὲ ἀσεβεῖς πλησθήσονται κακῶν.

21 ouk aresei tō dikaiō ouden adikon,

shall not please the just Anything unjust;

hoi de asebeis plēsthēsontai kakōn.

but the impious shall be filled with bad things.

כב תוֹעֵבַת יְהוָה שְׁפַתִּי-שֶׁקֶר וְעֲשִׂי אֱמוּנָה רְצוֹנוֹ:

22. to`abath Yahúwah siph'they-shaqer w'`osey 'emunah r'tsono.

Prov12:22 Lying lips are an abomination to **YHWH**,
but those who deal faithfully are His delight.

<22> βδέλυγμα κυρίῳ χείλη ψευδῆ, ὁ δὲ ποιῶν πίστει δεκτὸς παρ' αὐτῷ.

22 bdelygma kyriō cheilē pseudē,

are an abomination to YHWH lips Lying;

ho de poiōn pisteis dektos par' autō.

but the one dealing in trust is accepted by him.

כג אָדָם עָרוּם כֹּסֶה דָּעַת וְלֵב כִּסִּילִים יִקְרָא אֲוִלָּת:

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> ἄνθρωπος συνετός 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.

כד נד-חרוצים תמשול ורמיה תהיה למס:

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 κρατήσῃ εὐχερῶς, δόλιοι δὲ ἔσονται εἰς προνομίην.

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.

כה דאגה בלב-איש ישחקנה ודבר טוב ישחקנה:

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 ταρασσεῖ 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.

כונתו מרעהו צדיק ודרכו רשעים תתעם:

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 γνώμαι τῶν ἀσεβῶν ἀνεπιεικεῖς.

ἁμαρτάνοντας καταδιώξεται κακά, ἡ δὲ ὁδὸς τῶν ἀσεβῶν πλανήσῃ 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.

כז לא-יחרף רמיה צידו והון-אדם יקר חרוץ:

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, κτήμα δὲ τίμιον ἀνὴρ καθαρός.

27 **ouk** epiteuxetai dolios thēras,
shall not succeed in A deceitful man hunting;
ktēma de timion anēr katharos.
possession but is an esteemed man a pure.

כח בְּאַרְח־צִדְקָה חַיִּים וּדְרֶךְ נְתִיבָה אֵל-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 μνησικακῶν 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

אֶבֶן חָכָם מוֹסֵר אָב וְלֹץ לֹא-שֹׁמֵעַ נִעְרָה:

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 πανούργος ὑπήκοος πατρί, υἱὸς δὲ ἀνήκοος ἐν ἀπωλείᾳ.

1 **huios** panourgos hypēkoos patri,
son An astute is subject to his father;
huios de anēkoos en apōleia.
son but an unhearing goes unto destruction.

ב מִפִּי פִי-אִישׁ יֹאכַל טוֹב וְנֶפֶשׁ בְּגֵדִים חָמָס:

2. **mip'ri phi-'ish yo'kal tob w'nephesh bog'dim chammas.**

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, ψυχὰὶ 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.

ג נֹצֵר פִּי שׁוֹמֵר נַפְשׁוֹ פֶּשֶׁק שְׂפָתָיו מַחְתָּה-לוֹ:

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 ψυχὴν·
ὁ δὲ προπετῆς χεῖλεσιν πτοήσῃ 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.

ד מִתְאַנָּה וְאֵין בְּפִשׁוֹ עֵצֶל וְנִפְשׁ חֲרָצִים תִּדְשֵׁן:

4. mith'auah wa'ayin naph'sho `atsel w'nepshesh 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 epimeleia.
with desire is Every idle man; but the hands of the vigorous are caring.

ה דִּבְר־שָׁקֶר יִשְׁנֹא צְדִיק וְרָשָׁע יִבְאִישׁ וַיִּחְפֹּר:

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, ἀσεβῆς δὲ αἰσχύνεται καὶ οὐχ ἔξει 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.

ו צְדָקָה תִּצְרֹף תָּם-דָּרֶךְ וְרָשָׁעַ תִּסְלַף חֲטָאת:

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 φάυλους 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.

זֶה מִתְעַשֵּׂר וְאֵין כֹּל מִתְרוֹשֵׁשׁ וְהוּן 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 μὴδὲν 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 pollō ploutō.
 there are the ones abasing themselves with many riches.

ח כֹּפֶר נֶפֶשׁ-אִישׁ עֲשָׂרוֹ וְרָשׁ לֹא-שָׁמַע וְעָרָה:

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.

ט אֹר-צַדִּיקִים יִשְׂמַח 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 δικαίους διὰ παντός, φῶς δὲ ἀσεβῶν σβέννυται.

9 phōs dikaiouis dia pantos, phōs de asebon sbennytai.

Light to the just is always; light for the impious is extinguished.

<9>α ψυχὰι δόλῃαι πλανῶνται ἐν ἁμαρτίαις, δίκαιοι δὲ οἰκτίρουσιν καὶ ἐλεῶσιν.

9a psychai doliai planōntai en hamartiais,
 Crafty souls go astray in sins,
 dikaioui de oiktirousin kai eleōsin.
 but just men have pity, and are merciful.

י רֵק-בְּזָדוֹן יִתֵּן מִצָּח וְאֶת-נוֹעָצִים חֲכָמָה:

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' ὑβρεως πράσσει κακά, οἱ δὲ ἐαυτῶν 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.

יא הוֹן מִהֶבֶל יִמָּצֵט וְקִבֵּץ עַל-יָד יִרְבֶּה:

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 ἐαυτῷ μετ' εὐσεβείας πληθυνθήσεται· δίκαιος οἰκτίρει καὶ κίχρᾱ.

11 hyparxis epispoudazomenē meta anomias elassōn ginetai,

Substance being hastily obtained with lawlessness less becomes;

ho de synagōn heautō met' eusebeias plēthynthēsetai;

the one gathering for himself with piety shall be multiplied.
dikaios oiktirei kai kichra.
The just pities and lends.

יב תוחלת ממשכה מחלה-לב ועץ חיים תאנה באה:

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 καρδία τοῦ ἐπαγγελλομένου
καὶ εἰς ἐλπίδα ἄγοντος· δένδρον γὰρ ζωῆς ἐπιθυμία ἀγαθή.

12 kreissōn enarchomenos boēthōn kardia

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.

יגבז לדבר יחבל לו וירא מצנה הוא ישלם:

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> αὐτῷ δολίῳ οὐδὲν ἔσται ἀγαθόν, οἰκέτῃ δὲ σοφῷ εὐδοίαι ἔσονται πράξεις,
καὶ κατευθυνθήσεται ἡ ὁδὸς αὐτοῦ.

13ā huiō doliō ouden estai agathon,

son To a deceitful nothing shall be good;
oiketē de sophō euodoi esontai praxeis, kai kateuthynthēsetai hē hodos autou.
servant but a wise prosperous shall be in actions, and shall prosper his way.

יד תורת חכם מקור חיים לסור ממקשי מות:

14. torath chakam m'gor chayim lasur mimoshey 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.

טו שכל-טוב יתן-חן ורחק בגדים איתן:

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 apōleia.
but the ways of the disdaining end in destruction.

טז כָּל-עָרוֹם יַעֲשֶׂה בְדַעַת וּכְסִיל יִפְרֹשׁ אֲוִלָּת:

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 πανούργος πράσσει μετὰ γνώσεως, ὁ δὲ ἄφρων ἐξεπέτασεν ἑαυτοῦ κακίαν.

16 pas panourgos prassei meta gnōseōs, ho de aphrōn exepetasen heautou kakian.
Every astute man acts with knowledge; but the fool spreads forth for himself evil.

יז מְלָאךְ רָשָׁע יִפֹּל בְּרָע וְצִיר אֱמוּנִים מְרַפֵּא:

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 ἐμπeseitai eis kaká, ἄγγελος δὲ πιστὸς ῥύsetai 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.

יח רִישׁ וְקִלּוֹן פֹּרַע מוֹסֵר וְשׁוֹמֵר תּוֹכַחַת יִכָּבֵד:

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 δοξασθήsetai.

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.

יט תַּאֲוָה נִהְיָה תַּעֲרָב לְנַפֶּשׁ וְתוֹעֵבַת 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> ἐπιθυμῖαι εὐσεβῶν ἡδύνουσιν ψυχὴν, ἔργα δὲ ἀσεβῶν μακρὰν ἀπὸ γνώσεως.

19 epithymiai eusebōn hēdynousin psychēn,
The desires of the impious delight the soul;

erga de asebon makran apo gnoseos.

but the works of the impious are far from knowledge.

כְּהֵלֹךְ אֶת-חֲכָמִים וַחֲכָם יִרְעָה כְּסִילִים יִרְעֶה:

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.

כַּחַטָּאִים תִּרְדֹּף רָעָה וְאֶת-צַדִּיקִים יִשְׁלֵם-טוֹב:

21. chata'im t'rادهp 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.

כִּבְטוֹב יִנְחִיל בְּנֵי-בָנִים וְצָפוֹן לְצַדִּיק חֵיל חוֹטָא:

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 huiou huiōn,
A good man shall inherit sons of sons;
thēsaurizetai de dikaiouis ploutos asebon.
are treasured up and for the just the riches of the impious.

כַּגֶּבֶר-אֹכֵל נִיר רָאשִׁים וְיֵשׁ נִסְפָּה 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 ploutō etē polla,
The just shall spend in wealth years many;
adikoi de apolountai syntomōs.
but the unjust shall perish suddenly.

כד חושיך נָשְׁבֹטוּ שׁוֹנֵא בְנוֹ וְאַהְבוֹ נִשְׁחָרוּ מוֹסֵר:

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.

כה צדיק אֵכֶל לְשֹׁבַע נִפְשׁוֹ וּבִטֵּן רִשְׁעִים תִּהְסֵר: כ

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, ψυχὰι δὲ ἀσεβῶν ἐνδεεῖς.

25 dikaios esthōn empiplā tēn psychēn autou, psychai de asebon 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

א חכמות נשים בנתה ביתה ואנקת בידיה תהרסנו:

1. chak'moth nashim ban'thah beythah w'ueleth 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 ὠκοδόμησαν οἴκους,

ἡ δὲ ἄφρων κατέσκαψεν ταῖς χερσὶν αὐτῆς.

1 sophai gynaikes ōkodomēsan oikous, hē de aphrōn kateskapsen tais chersin autēs.

Wise women build houses; but the foolish razes her house by her hands.

ב הולך בַּיָּשָׁרוֹ יֵהָא יִחְיֶה וְנָלוֹז יִהְיֶה בַּזָּהוּ:

2. holek b'yash'ro y're' Yahúwah un'loz d'rakayu bozehu.

Prov14:2 He who walks in his uprightness fears יְהוָה,
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.

ג בפי-אוויל חָטָר נֶאֱוָה וְשִׁפְתָי חֲכָמִים תִּשְׁמוֹרָם:

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, χεῖλη 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.

ד בִּאֵין אֶלְפִים אָבוּס 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> οὐ μὴ εἰσιν βόες, φάτναι καθαραί· οὐ δὲ πολλὰ γενήματα, φανερά 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.

ה עֵד אֱמוּנִים לֹא יִכְזֵב וְיָפִיחַ כְּזָבִים עַד שִׁקָּר:

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.

וּבְקֶשׁ-לֵץ חֲכָמָה וְאֵין יָדַעַת לְנָבוֹן נֶקֶל:

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 εὐρήσεις,

αἰσθησις 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.

ז לֵךְ מִנֶּגֶד לְאִישׁ כְּסִיל וּבֶל-יָדַעַת שְׂפָתַי-דָּעַת:

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 χεῖλη σοφά.

7 panta enantia andri aphroni, hopla de aisthēseōs cheilē sophā.

All things are adverse man to a foolish; are shields but for good sense lips wise.

ח חִכְמַת עָרוֹם הָבִין דַּרְכוֹ וְאִוְלֵת כְּסִילִים מִרְמָה:

8. chak'math `arum habin dar'ko w'ieueleth 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.

ט אָוִלִּים גְּלִיץ אָשָׁם וּבִין יִשְׁרִים 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 katharismōn,

The houses of lawbreakers shall owe cleansing;

oikiai de dikaiōn dektai.

but the houses of the just are acceptable.

י לֵב יוֹדֵעַ מָתַת נַפְשׁוֹ וּבְשִׁמְחָתוֹ לֹא-יִתְעַרֵּב זָר:

10. leb yode`a marrath 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 αἰσθητικῇ, λυπηρὰ ψυχὴ αὐτοῦ·

ὅταν δὲ εὐφραίνεται, 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.

יא בֵּית רָשָׁעִים יִשָּׁמַד וְאֹהֶל יִשְׁרִים יִפְרֹחַ:

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, σκηνὰὶ 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.

יֵשׁ דֶּרֶךְ יָשָׁר לִפְנֵי-אִישׁ וְאַחֲרִיתָהּ דֶּרֶךְ-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 ᾗδου.

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 hādou.

but the finalities of it come into the lower branches of Hades.

יִגְגֹּם-בְּשִׁחוּךְ יִכָּאֵב-לֵב וְאַחֲרִיתָהּ שְׂמֵחָה תוֹנָה:

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.

יֵד מִדֶּרֶכָּיו יִשָּׁבַע סוֹג לֵב וַיִּמְצָלֵיו 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.

טוֹפְתִי יֶאֱמִין לְכָל-דָּבָר וְעָרוֹם יָבִין לְאַשּׁוּרוֹ:

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, πανούργος δὲ ἔρχεται εἰς μετάνοιαν.

15 **akakos pisteuei panti logō, panourgos de erchetai eis metanoian.**

The guileness believe every word; but the astute one comes to repentance.

מִזְחָקָם יָרָא וְסָר מִרָע וּכְסִיל מִתְעַבֵּר וּבֹטֵחַ:

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 πεποithῶς 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.

יִזְקֶצֶר-אִפִּים יַעֲשֶׂה אִנְיָה וְאִישׁ מְזִמּוֹת יִשְׂנָא:

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 aboulías,**
A man quick to rage acts with thoughtlessness;
anēr de phronimos polla hypopherei.
man but an intelligent many things endures.

יִחַנְחֻלוּ פְּתָאִים אִנְיָה וְכִתְרוֹ דַּעַת:

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 πανούργοι κρατήσουσιν αἰσθήσεως.

18 **meriountai aphrones kakian, hoi de panourgoi kratēsousin aisthēseōs.**
shall portion Fools evil; but the astute should hold to good sense.

יֵט שַׁחוּ רָעִים לְפָנֵי טוֹבִים וְרָשָׁעִים עַל-שַׁעְרֵי צְדִיק:

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 ἐναντι 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.

כַּגָּם-לְרֵעֵהוּ יִשְׂנָא רָשׁ וְאֹהֲבֵי עֲשִׂיר 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 πτωχοῦς, φίλοι δὲ πλουσίων πολλοί.

20 **philoι misēsousin philous ptōchous, philoi de plousiōn polloi.**
Friends shall detest friends poor; but friends of the rich are many.

כַּאֲפֹז-לְרֵעֵהוּ חוֹטֵא וּמְחֹנֵן עֲנָיִים אֲשָׁרָיו:

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.

כב הָלוֹא-יִתְעוּ חֲרָשֵׁי רָע וְחֶסֶד וְאֱמֶת חֲרָשֵׁי 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.

כג כָּכָל-עֵצָב יִהְיֶה מוֹתָר וּדְבַר-שְׁפָתַיִם אֶךְ-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 ἀνάγκητος ἐν ἐνδείᾳ ἔσται.

23 en panti merimnōnti enestin perisson,

With every one having concern there is extra;

ho de hēdys kai analgētos en endeia estai.

but the pleasure-bent and unfeeling with lack shall be.

כד עֲטָרַת חֲכָמִים עֲשָׂרָם אֱוִלֶּת כְּסִילִים אֱוִלֶּת:

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 πανούργος, ἡ δὲ διατριβὴ ἀφρόνων κακὴ.

24 stephanos sophōn panourgos, hē de diatribē aphronōn kakē.

The crown of the wise is their riches; but the pastime of fools is evil.

כה מִצִּיל נַפְשׁוֹת עַד אֱמֶת וְיָפֶה 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.

כּוּ בִּירְאֵת יְהוָה מִבֶּטַח-עֹז וּלְבָנָיו יְהוָה מִחֶסֶד:

26. b'yir'ath Yahúwah mib'tach-`oz ul'banayu yih'yeh mach'seh.

Prov14:26 In the fear of יְהוָה there is strong trust, and his sons shall have refuge.

<26> ἐν φόβῳ κυρίου ἐλπίς ἰσχύος, τοῖς δὲ τέκνοις αὐτοῦ καταλείπει ἔρεισμα.

26 en phobō 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.

כּוּ בִּירְאֵת יְהוָה מִקּוֹר חַיִּים לְסוּר מִמִּקְשֵׁי מוֹת:

27. yir'ath Yahúwah m'qor chayim lasur mimoq'shey maweth.

Prov14:27 The fear of יְהוָה 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.

כּח בְּרַב-עַם חֲדָת-מֶלֶךְ וּבְאַפְס לֹאִם מִחַתַּת רְזוּן:

28. b'rab-`am had'rath-melek ub'ephes l'om m'chitath rason.

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.

כּט אֶרֶךְ אַפִּים רַב-תְּבוּנָה וְקָצָר-רוּחַ מְרִים אֵלֶּת:

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 ischyros aphrōn.
but the faint-hearted is strongly foolish.

לִחַי בְּשָׂרִים 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> πρᾶυθυμος ἀνὴρ καρδίας ἱατρός, σῆς 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.

לֹא עֲשֵׂק-דָל חֶרֶף וּמַכְבִּדוֹ חֵן אֲבִיּוֹן:

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 eleā ptōchon.

but the One esteeming him shows mercy on the poor.

לֵב בְּרָעָתוֹ יִדָּחָה רָשָׁע יַחֲסֶה 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 ὀσιότητι δίκαιος.

32 en kakiā 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.

לֵב נָבוֹן תָּנוּחַ חָכְמָה וּבִקְרֵב כְּסִילִים תִּדְרֹעַ:

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 kardiā agathē andros sophia,

in the heart of a good man There is wisdom;

en de kardiā aphronōn ou diaginōsketai.

but in the heart of fools it is not determined.

לֹד צְדָקָה תְרוֹמִם-גּוֹי וְחֶסֶד לְאֲמִים 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 huuoī ethnos, elassonousi de phylas hamartiai.

Righteousness raises up high a nation; lessen but tribes sins.

לְהַרְצוֹן-מֶלֶךְ לְעֶבֶד מְשָׁכִיל וְעִבְרָתוֹ תִּהְיֶה מְבִישׁ:

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 ἐαυτοῦ εὐστροφία ἀφαιρεῖται ἀτιμία.

35 dektos basilei hypēretēs noēmōn,

is acceptable to a king officer An intelligent;

tē de heautou eustrophia aphaireitai atimian.

and by his versatility he removes dishonor.

Chapter 15

Shavua Reading Schedule (15th sidrah) - Prov 15

א מַעֲנֶה-רַךְ יָשִׁיב חֶמָּה וְדָבָר-עֹצֵב יַעֲלֶה-אַף:

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.

ב לְשׁוֹן חֲכָמִים תִּיטִיב דָּעַת וּפִי כְסִילִים יִבִּיעַ אֲוֶלֶת:

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 anagelei kaka.

but the mouth of fools announces evils.

ג בְּכָל-מָקוֹם עֵינַי יִהְיֶה צְפוּת רָעִים וְטוֹבִים:

3. b'kal-maqom `eyney Yahúwah tsophoth ra'im w'tobim.

Prov15:3 The eyes of אָיִן are in every place, watching the evil and the good.

<3> ἐν παντί τόπῳ ὀφθαλμοὶ κυρίου, σκοπεύουσιν κακούς τε καὶ ἀγαθούς.

3 en panti topō ophthalmoi kyriou, skopeuousin kakous te kai agathous.

In every place the eyes of YHWH watch bad both and good.

ד מרפא לשון עץ חיים וסלף בה שבר ברוח:

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> ἱασις γλώσσης δένδρον ζωῆς, ὃ 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.

האָויל ינאץ מוסר אָביו וְשִׁמְר תּוֹכַחַת יְעָרָם:

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, ὃ δὲ φυλάσσω ἐντολὰς πανουργότερος.

5 aphrōn myktērizēi paideian patros,

A fool sneers at the instruction of his father;

ho de phylassōn entolas panourgotos.

but the one keeping his commandments is more astute.

וּבֵית צַדִּיק חֵן רַב וּבֵת בּוֹאֵת רָשָׁע נַעֲכָרֶת:

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 ὀλοῦνται ἐκ γῆς ὀλοῦνται. οἵκοις δικαίων ἰσχὺς πολλή,

καρποὶ δὲ ἀσεβῶν ἀπολοῦνται.

6 en pleonazousē dikaiosynē 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 asebon apolountai.

but the fruits of the impious shall be destroyed.

ז שפתי חכמים יָזְרוּ דַעַת 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, καρδιαὶ 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.

חֲזָבַח רְשָׁעִים תוֹעֵבַת יְהוָה וּתְפִלַּת יִשְׁרָיִם 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 **אֱלֹהִים**,
but the prayer of the upright is His delight.

<8> θυσίαι ἀσεβῶν βδέλυγμα κυρίῳ, εὐχαὶ δὲ κατευθυνόντων δεκταὶ παρ' αὐτῷ.

8 thysiai asebon bdelygma kyriō,

The sacrifices of the impious are an abomination to YHWH;
euchai de kateuthynontōn dektai par' autō.
but the vows of the ones going straight are accepted by Him.

ט תוֹעֵבַת יְהוָה דֶּרֶךְ רָשָׁע וּמִרְהַף צִדִּיק יֶאֱהָב:

9. to'abath Yahúwah derek rasha' um'radeph ts'daqah ye'ehab.

Prov15:9 The way of the wicked is an abomination to **אֱלֹהִים**,
but He loves one who pursues righteousness.

<9> βδέλυγμα κυρίῳ ὁδοὶ ἀσεβοῦς, διώκοντας δὲ δικαιοσύνην ἀγαπᾷ.

9 bdelygma kyriō hodoi asebous,

are an abomination to YHWH The ways of the impious;
diōkontas de dikaiosynēn agapā.
the ones pursuing righteousness he loves.

י מוֹסֵר רֵעַ לְעֵזֶב אֶרַח שׁוֹנֵא 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.

יֵאֱשׂוּל וַאֲבַדּוֹן נֶגֶד יְהוָה אֶף כִּי-לְבוֹת בְּנֵי-אָדָם:

11. Sh'ol wa'Abaddon neged Yahúwah 'aph ki-liboth b'ney-'adam.

Prov15:11 Sheol and Abaddon are before **אֱלֹהִים**,
how much more the hearts of sons of men!

<11> ᾗδης καὶ ἀπώλεια φανερά παρὰ τῷ κυρίῳ,

πῶς οὐχὶ καὶ αἱ καρδιαὶ τῶν ἀνθρώπων;

11 ḥadēs kai apōleia phanera para tō kyriō,
Hades and destruction are made apparent by YHWH;
pōs ouchi kai hai kardiai tōn anthrōpōn?
how not also the hearts of men?

יב לא יאהב-ליך הוכח לו אל-חכמים לא ילך:

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.

יג לב שמח ייטב פנים ובצבת-לב רוח נכאה:

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 εὐφραينوμένης πρόσωπον θάλλει, ἐν δὲ λύπαις οὐσης 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.

יד לב נבון ובקש-דעת ופני כסילים ירעה אולת:

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 ἀπαιδευτῶν γινώσεται 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.

טו כל-ימי עני רעים וטוב-לב משהתה תמיד:

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.

טוֹב-מְעַט בִּירְאֵת יְהוָה מְאוּצָר רַב וּמְהוּמָה בּוֹ:

16. tob-m'at b'yir'ath Yahúwah me'otsar rab um'humah bo.

Prov15:16 Better is a little with the fear of **אֱלֹהִים**
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.

יֵטֵב אֶרְחַת יֶרֶק וְאַהֲבָה-שָׁם מִשּׁוֹר אָבוּס וְשִׂנְאָה-בּוֹ:

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.

יֵח אִישׁ חֶמָה יִגְרָה מְדוֹן וְאֶרֶךְ אַפַּיִם יִשְׁקִיט 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 μέλλουσιν 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 katasbesi kriseis,
The lenient man shall extinguish litigations;
ho de asebēs egeirei mallon.
but the impious raises them rather.

יֵט דֶרֶךְ עָצֵל כְּמִשְׁכַּת חֶדֶק וְאֶרֶח יִשְׁרָיִם סָלָה:

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 vigorous are very busy.

כִּבְּן חָכָם יִשְׂמַח-אָב וְכִסִּיל אָדָם בּוֹזֵה אִמּוֹ:

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 myktērizai mētera autou.

son A wise gladdens a father; son but a foolish sneers at his mother.

כִּאֲוִלֹת שְׂמָחָה לַחֲסַר-לֵב וְאִישׁ תְּבוּנָה יִנָּשֵׁר-לָכֶת:

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.

כִּבְּהַפֵּר מַחֲשָׁבוֹת בְּאֵין סוֹד וּבְרֹב יוֹעֲצִים תִּקְוֹם:

22. hapher machashaboth b'eyn sod ub'rob yo'atSIM taqum.

Prov15:22 Without consultation, purposes 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;

כִּגְשִׁמְחָה לְאִישׁ בְּמַעֲנָה-פִּי וּדְבָר בְּעֵתוֹ מַה-טוֹב:

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 hypakousē ho kakos autē

for in no way shall obey an evil man it;

oude mē eipē kairion ti kai kalon tō koinō.

nor shall he say timely anything, even for good the common.

כד אֶרַח חַיִּים לְמַעַלָּה לְמַשְׁכִּיל לְמַעַן סוּר מִשְׁאוֹל מַטָּה:

24. 'orach chayim l'ma'lah l'mas'kil l'ma'an sur miSh'ol mattah.

Prov15:24 The path of life is upward for the wise
that he may keep away from Sheol below.

<24> ὁδοὶ ζωῆς διανοήματα συνेतου, ἵνα ἐκκλίνας ἐκ τοῦ ᾗδου σωθῇ.

24 hodoi zōēs dianoēmata synetou,
are ways of life The thoughts of the discerning;
hina ekklinas ek tou hādou sōthē.
that turning aside from Hades he should be delivered.

כה בֵּית גִּאִים יִסַּח יְהוָה וַיִּצֵּב גְּבוּל אֶלְמָנָה:

25. beyth ge'im yisach Yahúwah w'yatseb g'bul 'al'manah.

Prov15:25 יִשָּׁאֵל shall tear down the house of the proud,
but He shall establish the boundary of the widow.

<25> οἴκους ὑβριστῶν κατασπᾶ κύριος, ἐστήρισεν δὲ ὄριον χήρας.

25 oikous hybristōn kataspa kyrios,
the houses of the arrogant tears down YHWH;
estērisen de horion chēras.
and he supports the boundary of the widow.

כּו תוֹעֵבַת יְהוָה מַחְשְׁבוֹת רָע וּמַהֲרִים אֲמָרֵי-נָעָם:

26. to`abath Yahúwah mach'sh'both ra` ut'horim 'im'rey-no`am.

Prov15:26 Evil plans are an abomination to יִשָּׁאֵל, but pleasant words are pure.

<26> βδέλυγμα κυρίῳ λογισμὸς ἄδικος, ἄγνων δὲ ῥήσεις σεμναί.

26 bdelygma kyriō logismos adikos,
is an abomination to YHWH The device of the unjust;
hagnōn de hrēseis semnai.
of the pure but the sayings are serious.

כּז עֹכֵר בֵּיתוֹ בּוֹצֵעַ בְּצַע וְשׂוֹנֵא מִתַּנֵּת יְהוָה:

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 σῶζεται.

27 exollysin heauton ho dōrolēmpētēs,
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;
tō de phobō kyriou ekklinei pas apo kakou.
and the fear of YHWH turns aside every one from evil.

כח לב צדיק יהנה לענות ופי רשעים יביע רעות:

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> καρδία δίκαιων μελετῶσιν πίστεις, στόμα δὲ ἀσεβῶν ἀποκρίνεται κακά.

28 kardiai dikaiōn meletōsin pisteis,

The hearts of the just meditate trust;

stoma de asebon apokrinetai kaka.

but the mouth of the impious answers evil things.

<28>a δεκταὶ παρὰ κυρίῳ ὁδοὶ ἀνθρώπων δίκαιων,
διὰ δὲ αὐτῶν καὶ οἱ ἐχθροὶ φίλοι γίνονται.

28ā dektai para kyriō 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.

בטרחוק יהנה מרשעים ותפלת צדיקים ישמע:

29. rachoq Yahúwah mer'sha'im uth'philath tsadiqim yish'ma'.

Prov15:29 ִיָּחִיד is far from the wicked, but He hears the prayer of the righteous.

<29> μακρὰν ἀπέχει ὁ θεὸς ἀπὸ ἀσεβῶν, εὐχαῖς δὲ δίκαιων ἐπακούει.

29 makran apechei ho theos apo asebon, euchais de dikaiōn epakouei.

is far at a distance Elohim from the impious; but vows of just ones he heeds.

<29>a κρείσσων ὀλίγη λήμψις 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.

29b kardia andros logizesthō dikaia,

Let the heart of a man think justly,

hina hypo tou theou diorthōthē ta diabēmata autou.

that his steps may be rightly ordered of El.

למאור-עינים ישמח-לב שמועה טובה תישן-עצם:

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 παίνει ὅστᾱ.

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.

לא אֵזֶן שְׁמַעַת 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.

לִב פּוֹרֵעַ מוֹסֵר מוֹאֵס נִפְשׁוֹ 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 agapā psychēn autou.

but the one giving heed to reproofs loves his life.

לִב יִרְאָת יְהוָה מוֹסֵר חֲכָמָה וְלִפְנֵי כְבוֹד עֲנָוָה:

33. yir'ath Yahúwah musar chak'mah w'lip'h'ney kabod `anawah.

Prov15:33 The fear of יְהוָה 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 autē.

and the sum of glory shall be the response for it.

Chapter 16

Shavua Reading Schedule (16th sidrah) - Prov 16

אֲלֵאדָם מַעֲרָכִי-לֵב וּמִיָּהוָה מַעֲנֶה 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 יְהוָה.

בְּכָל-דַּרְכֵי-אִישׁ זֶךְ בְּעֵינָיו וְתִכְן רִחוֹת יְהוָה:

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 יְהוָה measures the spirits.

<16:2> πάντα τὰ ἔργα τοῦ ταπεινοῦ φανερά 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 hēmerā kakē olountai.

but the impious in day an evil shall be destroyed.

ג ג'ל אל-יהוה מעשיך ויכנו מחשבתיך:

3. gol 'el-Yahúwah ma`aseyak w'yikonu mach'sh'botheyak.

Prov16:3 Commit your works to אאאא and your plans shall be established.

ד כל פעל יהוה למענהו וגם-רשע ליום רעה:

4. kol pa'al Yahúwah lama`anehu w'gam-rasha`l'yom ra`ah.

Prov16:4 אאאא has made everything for its own purpose,
even the wicked for the day of evil.

ה תועבת יהוה כל-גבה-לב יד ליד לא ינקה:

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 אאאא;
Though hand join in hand, he shall not be unpunished.

<5> ἀκάθαρτος παρὰ θεῷ πᾶς ὑψηλοκάρδιος,
χειρὶ δὲ χειρας ἐμβαλὼν ἀδίκως οὐκ ἀθωωθήσεται.

5 akathartos para theō pas huyēlokardios,
is unclean with Elohim Every proud heart;
cheiri de cheiras embalon adikōs ouk athōōthēsetai.
a hand against hand a man putting unjustly shall not be acquitted.

ו בחסד ואמת יכפר עון וביהא את יהוה סור מרע:

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 אאאא one keeps away from evil.

ז ברכות יהוה ברכי-איש גם-אויביו ישלם אתו:

7. bir'tsoth Yahúwah dar'key-'ish gam-'oy'bayu yash'lim 'ito.

Prov16:7 When a man's ways are pleasing to אאאא,
he makes even his enemies to be at peace with him.

<7> ἀρχὴ ὁδοῦ ἀγαθῆς τὸ ποιεῖν τὰ δίκαια,
δεκτὰ δὲ παρὰ θεῷ μᾶλλον ἢ θύειν θυσίας.

7 archē hodou agathēs to poiein ta dikaia,
The beginning way of a good is to do just things;
dekta de para theō mallon ē thuein thysias.
and it is more acceptable by El rather than to sacrifice sacrifices.

ח טוב-מעט בצדקה מרב תבואות בלא משפט:

8. tob-m`at bits'daqah merob t'bu'oth b'lo' mish'pat.

Prov16:8 Better is a little with righteousness than great income with injustice.

<8> ὁ ζῆτῶν τὸν κύριον εὕρήσει γνώσιν μετὰ δικαιοσύνης,
οἱ δὲ ὀρθῶς ζητοῦντες αὐτὸν εὕρήσουσιν εἰρήνην.

8 ho zētōn ton kyrion heurēsei gnōsin meta dikaiosynēs,
The one seeking YHWH shall find knowledge with righteousness;
hoi de orthōs zētountes auton heurēsousin eirēnēn.
and the ones rightly seeking him shall find peace.

ט לֵב אָדָם יַחְשֵׁב דַּרְכּוֹ וַיְהִיָּה יָכִין צִעְדּוֹ:

9. leb 'adam y'chasheb dar'ko waYahúwah yakin tsa`ado.

Prov16:9 The heart of man plans his way, but אֱלֹהִים directs his steps.

<9> πάντα τὰ ἔργα τοῦ κυρίου μετὰ δικαιοσύνης,
φυλάσσεται δὲ ὁ ἀσεβὴς εἰς ἡμέραν κακῆς.

9 panta ta erga tou kyriou meta dikaiosynēs,
All the works of YHWH are with righteousness;
phylassetai de ho asebēs eis hēmeran kakēn.
is kept and the impious for day the evil.

יִקָּסֵם עַל-שְׁפָתַי-מֶלֶךְ בְּמִשְׁפָּט לֹא יִמְעַל-פִּיו:

10. qesem `al-siph'they-melek b'mish'pat lo' yim'al-piu.

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 planēthē to stoma autou.
but in judgment, in no way should be misled his mouth.

יֵאָפָּקִים וּמֵאֲזִי מִשְׁפָּט לַיהוָה מִצִּיּוֹן כָּל-אַבְנֵי-כִּיס:

11. peles umo'z'ney mish'pat laYahúwah ma`asehu kal-'ab'ney-kis.

Prov16:11 A just balance and scales belong to אֱלֹהִים;
all the weights of the bag are His concern.

<11> ῥοπή ζυγοῦ δικαιοσύνη παρὰ κυρίῳ, τὰ δὲ ἔργα αὐτοῦ στάθμια δίκαια.

11 hropē zygoú dikaiosynē para kyriō,
The crux of the yoke balance scale is righteousness with El;
ta de erga autou stathmia dikaia.
and works his weights are just.

יִבְתּוּעַבְת מְלָכִים עֲשׂוֹת רָשָׁע 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 ἐτοιμάζεται 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**.

יג רצון מלכים שפתי צדק ודבר ישרים יאהב:

13. **r'tson m'lakim siph'they-tsedeq w'dober y'sharim ye'hab**.

Prov16:13 Righteous lips are the delight of kings, and he who speaks right is loved.

<13> δεκτὰ βασιλεῖ χεῖλη δίκαια, λόγους δὲ ὀρθοὺς ἀγαπᾷ.

13 **dekta** basilei **cheilē dikaia**, **logous** de **orthous agapā**.

are **acceptable** to the king **lips Just**; **words** and **straight he loves**.

יד חמת מלך מלאכי מות ואיש חכם יכפרנה:

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.

טו באור פני מלך חיים ורצונו כעב מלקוש:

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 **prosedektoi autō hōsper nephos opsimon**.

and the ones acceptable to him are as a cloud of late rain.

טז קנה חכמה מה טוב מחרוץ וקנות בינה נבחר מכסף:

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 αἰρετώτεραι χρυσίου,
νοσσιαὶ δὲ φρονήσεως αἰρετώτεραι 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**.

יז מסלת ישרים סור מרע שמר נפשו נצר דרכו:

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, μήκος δὲ βίου ὁδοὶ δικαιοσύνης.
ὁ δεχόμενος παιδεῖαν ἐν ἀγαθοῖς ἔσται, ὁ δὲ φυλάσσων ἐλέγχους σοφισθήσεται.
ὃς φυλάσσει τὰς ἑαυτοῦ ὁδοὺς, τηρεῖ τὴν ἑαυτοῦ ψυχὴν·
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.

יחלפני-שֶׁבֶר גָּאוֹן וְלִפְנֵי כִשְׁלוֹן גְּבוּה רֹחַ:

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 ἡγείται 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.

יט טוב שְׁפַל-רוּחַ אֶת-עֲנִיִּים מַחְלֵק שָׁלַל אֶת-גִּימִים:

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 πραύθυμος μετὰ ταπεινώσεως ἢ ὃς διαιρεῖται σκύλα 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.

כ מִשְׁפִּיל עַל-דָּבָר יִמְצָא-טוֹב וּבֹטֵחַ בְּיָהוָה אֲשֶׁרִי:

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 יְיָ.

<20> συνετὸς ἐν πράγμασιν εὕρετ' ἄγαθόν, πεποιθὸς δὲ ἐπὶ θεῷ μακαριστός.

20 synetos en pragmasin heuretēs agathōn,
The one discerning in matters is an inventor of good things;
pepoithōs de epi theō makaristos.
and the one yielding upon Elohim is most blessed.

כא לַחֲכָם-לֵב יִקְרָא נָבוֹן וּמִתֵּהָק שְׁפָתָיו יִסִּיף לִקְחַ:

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.

כב מְקוֹר חַיִּים שֶׁכֶּל בְּעַלְיוֹ וּמוֹסֵר אֲוִלִּים אֵלֶּיָּהּ:

22. m'qor chayim sekel b'`alayu umusar 'ewilim 'ueleth.

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 κекτημένοις, παιδεία δὲ ἀφρόνων κακὴ.

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.

כג לֵב חָכָם יְשַׁכִּיל פִּיהוּ וְעַל-שְׁפָתָיו יִסִּיף לִקְחַ:

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 χεῖλεσιν 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.

כד צוּף-דְּבַשׁ אִמְרֵי-נֶעֱם מְתוֹק לִנְפֶשׁ וּמְרַפָּא לְעַצְמָם:

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 ἱασις 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.

כַּחַד יֵשׁ דֶּרֶךְ יָשָׁר לִפְנֵי-אִישׁ וְאַחֲרִיתָהּ דֶּרֶךְ-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 ᾗδου.

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 hādou.

however the finalities of them look into the lower branch of Hades.

כּוֹנֵן נֶפֶשׁ עֹמֵל עֲמָלָה לּוֹ כִּי-אַכְפֹּף עָלָיו פִּיחּוּ:

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.

כּוֹ אִישׁ בְּלִיעַל כֹּרֶה רָעָה וְעַל-שִׁפְתָּיו כָּאֵשׁ צָרָבֶת:

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.

כּח אִישׁ תַּהֲפֹכֹת יִשְׁלַח מִדּוֹן וְנִרְגָּן מִכָּרִיד אֲלוּף:

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 κακά
καὶ λαμπτήρα δόλου πυρσεύει kakois 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.

כּט אִישׁ חָמָס יִפְתָּה רֵעֵהוּ וְחוֹלִיכּוֹ 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> ἄνθρωπος παράνομος ἀποπειράται φίλων καὶ ἀπάγει αὐτοὺς ὁδοὺς οὐκ ἀγαθὰς.

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.

לַעֲצָה עֵינָיו לַחֲשׁוֹב תַּהֲפֹכוֹת קִרְיָן שְׁפָתָיו 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.

לֹא עֲטֶרֶת תִּפְאֶרֶת שִׁיבָה בְּדֶרֶךְ צִדְקָה תִּמְצֵא:

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 γήρας, ἐν δὲ ὁδοῖς δικαιοσύνης εὐρίσκεται.

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.

לֵב טוֹב אֶרֶךְ אַפִּים מִגִּבּוֹר וּמִשָּׁל בְּרוּחוֹ מִלְכָּד 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 ἄνθρωπος 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.

לֵב בַּחֲיִיק יוּטַל אֶת-הַגּוֹרָל וּמִתְהַוָּה 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 YHWH.

<33> εἰς κόλπους ἐπέρχεται πάντα τοῖς ἀδίκους, 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

א טוב פת חרבה ושלחה-בה מבית מלא זבחי-ריב:

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 eirēnē 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.

ב עבד-משכיל ומשל בן מביש ובתוך אחים יחלק נחלה:

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 κρατήσῃ 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 brothers he shall divide portions.

ג מצרף לכסף וכור לזהב ובחן לבות יהוה:

3. **mats'reph lakeseph w'kur lazahab ubochen liboth Yahúwah.**

Prov17:3 The refining pot is for silver and the furnace for gold, but **אף אף** tests hearts.

<3> ὥσπερ δοκιμάζεται ἐν καμίνῳ ἄργυρος καὶ χρυσός,

οὕτως ἐκλεκταὶ καρδίαι παρὰ κυρίῳ.

3 hōsper dokimazetai en kaminō argyros kai chrysos, houtōs eklektai kardiai para kyriō.

As tried in a furnace silver and gold; so choice hearts by YHWH.

ד מרע מקשיב על-שפת-און שקר מזין על-לשון הות:

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.

ה לעג לרש חרף עשהו שמח לאיד לא ינקה:

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 ἀθωοθήσεται·
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 apollymenō ouk athōthēsetai;
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.

וְעֶטְרֶת זִקְנִים בְּנֵי בָנִים וְתִפְאֶרֶת בָּנִים אֲבוֹתָם:

6. `atereth z'qenim b'ney banim w'thiph'ereh 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.

6a 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.

זֶלֶא-נְאֻחַ לְנָבִל שְׁפַת-יֶתֶר אֵף כִּי-לְנָדִיב שְׁפַת-שָׁקֶר:

7. lo'-na'wah l'nabal s'phath-yether 'aph ki-l'nadib s'phath-shaquer.

Prov17:7 A lip of excess is not fitting for a fool, much less are lying lips to a prince.

<7> οὐχ ἄρμόσει ἄφρονι χεῖλη πιστὰ οὐδὲ δικαίῳ χεῖλη ψευδῇ.

7 ouch harmosei aphroni cheilē pista oude dikaiō cheilē pseudē.
shall not suit a fool lips Trustworthy, nor to the just lips lying.

חֶאֱבֵן-חֵן הַשְׁחָד בְּעֵינַי בְּעָלָיו אֶל-כָּל-אֲשֶׁר יִפְנֶה יִשְׁכִּיל:

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, εὐδοθήσεται.

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.

ט מְכַסֶּה-פֶּשַׁע מִבְּקֵשׁ אַהֲבָה וְשֹׁנֵה בְּדָבָר מִפְּרִיד אֱלוֹף:

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 φίλιαν·

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, diistēsın philous kai oikeious.

the ones who detests hiding them separates friends and kindred.

יִתְחַת וְעָרָה בְּמִבִּין מַחְכּוֹת 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 μαστιγωθείς 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.

יֵאָאֵד-מְרִי יִבְקֵשׁ-רָע וּמֵאָד אֶכְזָרִי יִשְׁלַח-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.

יִבְּגוֹשׁ דָּב שְׂכּוֹל בְּאִישׁ וְאֵל-כְּסִיל בְּאִיָּלָתוֹ:

12. pagosh dob shakul b'ish w'al-k'sil b'ual'to.

Prov17:12 Let a bear bereaved meet a man of her cubs, rather than a fool in his folly.

<12> ἐμπεσείται 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.

יִגְמָשִׁיב 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 κινήθησεται 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.

יד פוטר מים ראשית מדון ולפני התגלע הריב נטוש:

14. poter mayim re'shith madon w'lip'h'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,

προηγείται δὲ τῆς ἐνδείας στάσις καὶ μάχη.

14 exousian didōsin logois archē dikaiosynēs,

authority shall give to words The sovereignty of righteousness;

proēgetai de tēs endeias stasis kai machē.

leads but to lack faction and fighting.

טו מצדיק רשע ומרשיע צדיק תועבת יהיה גם-שניהם:

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 אלהים.

<15> ὃς δίκαιον κρίνει τὸν ἄδικον, ἄδικον δὲ τὸν δίκαιον,

ἀκάθαρτος καὶ βδελυκτὸς παρὰ θεῶ.

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.

טז למח-זה מחיר ביד-כסיל לקנות חכמה ולב-אין:

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> α 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.

יִזְכָּרְךָ-עַתָּה אֶהֱבֶה קָרִיב וְאָח לְצָרָה יוֹלֵד:

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 chrēsimoι estōsan; toutou gar charin gennōntai.

the brothers in distresses profitable let be! for this favor they were born.

יֵאָדָם חֲסֹר-לֵב תוֹקֵעַ כֶּף עֲרִיב עֲרָבָה 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
ὥς καὶ ὁ ἐγγυώμενος ἐγγύη 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.

יֵט אֶהֱבֶה פְּשַׁע אֶהֱבֶה מִצָּח מִגְבִּיָּה פֶתַח מִבְּקֵשׁ-שָׁבֵר:

19. 'oheb pasha` '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;

כַּעֲקֹשׁ-לֵב לֹא יִמָּצָא טוֹב וְנִהְפָּךְ בְּלִשְׁוֹנוֹ 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 γλώσση ἐμπεσεῖται εἰς κακά,

20 ho de sklērokardios ou synantā agathois.

and the hard-hearted one does not meet with good things

anēr eumetabolos glōssē empeseitai eis kaka,

A man with a changeable tongue shall fall into evils;

כא ילד כסיל לתונה לו ולא-ישמח אבי נבל:

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 κекτημένῳ αὐτήν.
οὐκ εὐφραίνεται πατήρ ἐπὶ υἱῷ ἀπαιδευτῷ,
υἱὸς δὲ φρόνιμος εὐφραίνει μητέρα αὐτοῦ.

21 **kardia de aphronos odyne tō kektēmenō autēn.**
and the heart of a fool is grief to its possessor.
ouk euphrainetai patēr epī huiō apaideutō,
is not glad A father over son an uninstructed;
huios de phronimos euphrainei mētera autou.
son but an intelligent gladden his mother.

כב לב שמח ייטב גהה ורוח נכאה תיבש-גרם:

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 ὀστά.

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.

כג שחד מחיק רשע יקח להטות ארחות משפט:

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,
ἀσεβῆς 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.

כד את-פני מבין חכמה ועיני כסיל בקצה-ארץ:

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.

כַּחַס לְאָבִיו בֶּן כְּסִיל וּמֶמֶר לְיֹלָדָתוֹ:

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 huio aphrōn kai odyne tē tekousē autou.

is anger to a father son A foolish, and grief to the one birthing him.

כּוֹגָם עֲנוּשׁ 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> ζῆμιουν 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 dikaiōis.

nor is it sacred to plot against monarchs just.

כּוֹחֵשֶׁךְ אֶמְרֵי 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 ἄνθρωπος 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.

כּוֹגָם אֵוִיל מַחְרִישׁ חָכָם יִחְשַׁב אֵימָם שְׁפָתָיו 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> ἀνοήτω ἐπερωτήσαντι σοφίαν σοφία λογισθήσεται,
ἐνεὸν δὲ τις ἑαυτὸν ποιήσας δόξει φρόνιμος εἶναι.

28 anoētō 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

א לְתֹאָוָה יִבְקֶשׁ נִפְרָד בְּכָל-תּוֹשָׁה יִתְגַּלֵּעַ:

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 kairō eponeidistos estai.
at all but time he shall be reviled.

ב לֹא-יִחַפֵּיץ כְּסִיל בְּתִבּוּנָה כִּי אִם-בְּהִתְגַּלוֹת לְבוֹ:

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 ἐνδεῆς φρενῶν· μάλλον γὰρ αἴγεται ἀφροσύνη.

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.

ג בְּבוֹא-רָשָׁע בָּא גַם-בּוֹז וְעַם-קָלוֹן חֲרָפָה:

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 ἀσεβῆς 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.

ד מַיִם עֲמֻקִּים דְּבָרֵי פִי-אִישׁ נַחַל נִבֵּעַ מְקוֹר חֲכָמָה:

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 kardiā 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.

ה שֵׂאת פָּנָי-רָשָׁע לֹא-טוֹב לְהִטּוֹת צַדִּיק בְּמִשְׁפָּט:

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 ἀσεβούς 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.

וּשְׁפָתַי כְּסִיל יָבֹאוּ בְּרִיב וּפִי לְמַהְלָמוֹת 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 ἀφρονος 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.

זֶפִּי-כְסִיל מְחַתָּה-לוֹ וּשְׁפָתָיו 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 ἀφρονος 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.

חֲדָבְרֵי נִרְגָּן כְּמַתְּלֵהִים וְהֵם יָרְדּוּ חֲדָרֵי-בֶטֶן:

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.

טָגַם מִתְרַפֶּה בְּמִלְאָכָתּוֹ אָח הוּא לְבַעַל מִשְׁחִית:

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, he is a 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.

יִמְגַּד־לְעֵז שֵׁם יְהוָה בּוֹ-יָרוּץ צְדִיק וְנִשְׁגָּב:

10. mig'dal-`oz shem Yahúwah bo-yaruts tsadiq w'nis'gab.

Prov18:10 The name of צדק is a strong tower; the righteous runs into it and is safe.

<10> ἐκ μεγαλowsύνης ισχύος 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 huountai.
to it and running up the just are raised up high.

יֵאֱהוֹן עֲשִׂיר קִרְיַת עֵזוֹ וְכַחֲמָה נִשְׁגָּבָה בְּמַשְׁכִּיתוֹ:

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> ὑπαρξίς πλουσίου ἀνδρὸς πόλις ὀχυρά, ἣ 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.

יֵב לִפְנֵי-שֹׁכֵר וְגִבָּה לֵב-אִישׁ וְלִפְנֵי כְבוֹד עָנָה:

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 huoutai kardia andros,
Before destruction is raised up high the heart of a man,
kai pro doxēs tapeinoutai.
and before glory it is humbled.

יִגְמָשִׁיב דָּבָר בְּטֶרֶם יִשְׁמַע אֲנִלָּת הִיא-לוֹ וְכָלְמָה:

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 ἐστὶν 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.

יֵד רוּחַ-אִישׁ יִכְלֹכֵל מַחְלָהוּ וְרוּחַ נִכְאָה מִי יִשְׁאַנָּה:

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 πρᾶναι 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.

טו לב נבון יקנה דעת ואזן חכמים תבקש דעת:
 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 κτάται αἰσθησιν, ὦτα δὲ σοφῶν ζητεῖ ἔννοιαν.
 15 **kardia phronimou ktatai aisthēsín,**
The heart of an intelligent man acquires perception;
 ōta de sophōn zētei ennoian.
and ears of the wise seek insight.

טז מתן אדם ירחיב לו ולפני גדלים ינחננו:
 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 καθίζανει αὐτόν.
 16 **doma anthrōpou emplatynei auton kai para dynastais kathizanei auton.**
A gift of a man widens him; and by monarchs sits him.

יז צדיק הראשון בריבו יבא רעהו וחקרו:
 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 πρωτολογία·
 ὥς δ' ἂν ἐπιβάλῃ ὁ ἀντίδικος, ἐλέγχεται.
 17 **dikaïos heautou katēgoros en prōtologia;**
A just man, of himself is an accuser at the beginning of speaking;
 hōs d' an epibalē ho antidikos, elegchetai.
but when ever demands attention the opponent he is reproved.

יח מדנים בשבית הגורל ובין עצומים יפריד:
 18. **mid'yanim yash'bith hagarol 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 ὀρίζει.
 18 **antilogias pauēi klēros, en de dynastais horizei.**
disputes ceases The lot, and among the monarchs it defines the bounds.

יט אף נפשע מקרית עז ומדונים כברית ארמון:

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 ὥς πόλις ὄχυρά 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.

כ מִפְּרִי פִי-אִישׁ תִּשְׂבַּע בִּטְנוֹ תְּבוּאַת שְׂפָתָיו יִשְׂבַּע:

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 pimplēsīn 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.

כּא מוֹת וְחַיִּים בְּיָד-לָשׁוֹן וְאַהֲבִיָּה יֹאכַל פְּרִיָּה:

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.

כּב מָצָא אִשָּׁה מָצָא טוֹב וַיִּפֶּק רָצוֹן מִיָּהוָה:

22. matsa' 'ishah matsa' tob wayapheq ratson meYahúwah.

Prov18:22 He who finds a wife finds a good thing and obtains favor from YHWH.

<22> ὃς εὗρεν γυναῖκα ἀγαθὴν, εὗρεν χάριτας, ἔλαβεν δὲ παρὰ θεοῦ ἰλαρότητα.

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 ἀγαθὴν, ἐκβάλλει τὰ ἀγαθά.
ὁ δὲ κατέχων μοιχαλίδά ἄφρων καὶ ἀσεβής.

22ā hos ekballei gynaike agathēn, ekballei ta agatha;
The one who casts out woman a good, cast out good things;
ho de katechōn moichalida aphrōn kai asebeōs.
but the one holding on to an adulteress is foolish and impious.

כג תַּחֲנוּנִים יְדַבֵּר-רָשׁ וְעָשִׁיר יַעֲנֶה עֲזוֹת:

23. tachanunim y'daber-rash w'ashir ya'aneh azoth.

Prov18:23 The poor man utters supplications, but the rich man answers roughly.

כד אִישׁ רַעִים לְהִתְרַעֵץ יִישׁ 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

א טוב-רָשׁ הוֹלֵךְ בְּתִמּוֹ מֵעֶקֶשׁ שׁוֹפֵתוֹ וְהוּא כָסִיל:

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.

ב גם בְּלֹא-דַעַת נָפֶשׁ לֹא-טוֹב וְאֵץ בְּרַגְלָיִם חוּטֵא:

2. gam b'lo'-da'ath nephesh lo'-tob w'atz 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.

ג אֲנִילַת אָדָם תִּסְלֶף דַּרְכּוֹ וְעַל-יָהֳנָה יִזְעַף לְבוֹ:

3. 'ueleth '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 יָהוָה.

<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 kardia autou.
The folly of a man lays waste his ways; and Elohim he blames in his heart.

ד הוֹן יוֹסִיף רַעִים רַבִּים וְדָל מֵרַעְהוּ 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 προστίθῃσιν φίλους πολλούς,
ὁ δὲ πτωχὸς καὶ ἀπὸ τοῦ ὑπάρχοντος φίλου λείπεται.

4 ploutos prostithēsín 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.

הַעֵד שִׁקְרִים לֹא יִנָּקָה 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 ψευδῆς 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.

וְרַבִּים יַחְלֹו פָנֶי-נָדִיב וְכָל-הָרֹעַ 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.

Many attend to the persons of a king; but every evil man becomes scorn to men.

זָכַל אָחֵי-רָשׁ שִׁנְאָהוּ אֵף

כִּי מִרְעָהוּ רַחֲקוֹ מִמֶּנּוּ מְרַבֵּף אֲמָרִים לֹא-הֶמָּה:

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.

ἐννοία ἀγαθὴ τοῖς εἰδόσιν αὐτὴν ἐγγιεῖ, ἀνὴρ δὲ φρόνιμος εὐρήσει 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.

חַקְנָה-לֵב אֱהֵב נַפְשׁוֹ שֹׁמֵר תְּבוּנָה לְמַצָּא-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, εὐρήσει ἀγαθά.

8 ho ktōmenos phronēsīn agapā heauton;
The one acquiring intelligence loves himself;
hos de phylassei phronēsīn, heurēsei agatha.
and the one that guards intelligence shall find good.

ט עֵד שִׁקְרִים לֹא יִנָּקָה וַיִּפְיֹחַ כְּזָבִים יֵאָבֵד: 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 ψευδῆς οὐκ ἀτιμώρητος ἔσται.
ὅς δ' ἂν ἐκκαύσῃ κακίαν, ἀπολείται ὑπ' αὐτῆς.

9 martys pseudēs ouk atimōrētos estai;
witness A lying not unpunished shall be;
hos d' an ekkausē kakian, apoleitai hyp' autēs.
and who ever shall kindle evil shall perish by it.

י לֹא-נֶאֱוָה לְכָסִיל תַּעֲנוּג אֶף כִּי-לִעְבֹד מְשַׁל 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 ἀφρονι τρυφή, καὶ ἐὰν οἰκέτης ἀρξῇται μεθ' ὑβρεως 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.

יֵא שֶׁכֶל אָדָם הָאֲרִיךְ אָפוֹ וְתַפְאֲרָתוֹ עֵבֶר עַל-פֶּשַׁע:
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 makrothymeī, to de kauchēma autou eperchetai paranomois.
A merciful man is lenient, and his boasting comes upon lawbreakers.

יבִּנְהֵם כִּכְפִּיר זַעַף מֶלֶךְ וְכִטֹּל 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 ἀπειλή ὁμοία βρυγμῷ λέοντος.
ὥσπερ δὲ δρόσος ἐπὶ χόρτῳ, οὕτως τὸ ἱλαρὸν αὐτοῦ.

12 basileōs apeilē homoia brygmō leontos;
of a king The intimidation is likened to gnashing a lion's;
hōsper de drosos epi chortō, houtōs to hilaron autou.
but as dew upon the grass so is his making one happy.

יגְחֹות לְאָביו בֶּן כְּסִיל וְדָלָף טֶרֶד מְדִינִי 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> αἰσχύνῃ πατρί υἱὸς ἄφρων, καὶ οὐχ ἄγναι 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.

יד בֵּית וְחֹן נַחֲלַת אָבוֹת וּמִיָּהוָה אִשָּׁה מְשַׁכֶּלֶת:

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 אֱלֹהִים.

<14> οἶκον καὶ ὑπαρξιν μερίζουσιν πατέρες παισίν,
παρὰ δὲ θεοῦ ἀρμόζεται 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.

טו עֲצָלָה תַּפִּיל תַּרְדֵּמָה וְנַפֶּשׁ רַמְיָה תִּרְעָב:

15. `ats'lah tappil tar'demah w'nepesh 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.

טז שֹׁמֵר מִצְוָה שׁוֹמֵר נַפְשׁוֹ בּוֹזֵה דְרָכָיו יוֹמֵת:

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 ψυχὴν·
ὁ δὲ καταφρονῶν τῶν ἑαυτοῦ ὁδῶν ἀπολείται.

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 disdain his own way shall perish.

יז מַלְיָה יִחְנֶה חֹנֵן דָּל וְגַמְלוֹ יִשְׁלַם-לוֹ:

17. mal'weh Yahúwah chonen dal ug'mulo y'shalem-lo.

Prov19:17 One who is gracious to a poor man lends to אֱלֹהִים,

and He shall reward his dealing to him.

<17> δανίζει θεῷ ὁ ἐλεῶν πτωχόν, κατὰ δὲ τὸ δόμα αὐτοῦ ἀνταποδώσει αὐτῷ.

17 danizei theō ho eleōn ptōchon,

lends to Elohim The one showing mercy on the poor;

kata de to doma autou antapodōsei autō.

and according to his gift he shall make recompense to him.

יַחַד בִּנְךָ בְּנֶךְ כִּי-יֵשׁ תִּקְוָה וְאֶל-הַמִּיתוֹ אֶל-תִּשָּׂא בְּנִפְשָׁךְ:

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 εὐελπίς·

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 tē psychē sou.

to but insult do not lift up the soul!

יֵט גֹרָל-חֶמָה נָשָׂא עֲנֹשׁ כִּי אִם-תִּצִּיל וְעוֹד תּוֹסֵף:

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.

כְּשָׁמַע עֲצָה וְקָבַל מִיֹּסֵר לְמַעַן תִּחְכַּם בְּאַחֲרֵיתֶיהָ:

20. sh'ma` etsah w'qabel musar l'ma'an tech'kam b'acharitheak.

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 γένη ἐπ' ἐσχάτων σου.

20 akoue, huie, paideian patros sou,

Hear, O son, the instruction of your father!

hina sophos genē ep' eschatōn sou.

that wise you should become unto your last days.

כַּאֲרָבוֹת מַחֲשָׁבוֹת בְּלֵב-אִישׁ וְעֲצַת יְהוָה הִיא תִקּוּם:

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 אֱלֹהִים it shall stand.

<21> πολλοὶ λογισμοὶ ἐν καρδίᾳ ἀνδρός, ἢ δὲ βουλὴ τοῦ κυρίου εἰς τὸν αἰῶνα μένει.

21 polloi logismoi en kardia 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.

כב תִּאֲוַת אָדָם חֶסֶדוֹ 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 than a rich liar.

כג יִרְאֵת יְהוָה לְחַיִּים וְשָׁבַע יָלִין בַּל-יִפְקֹד רָע:

23. yir'ath Yahúwah l'chayim w'sabe'a yalin bal-yipaqed ra`.

Prov19:23 The fear of יָרֵא leads to life; he shall rest satisfied; he shall be not visited with evil.

<23> φόβος κυρίου εἰς ζωὴν ἀνδρί,

ὁ δὲ ἄφοβος ἀυλίσθησεται 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.

כד טָמַן עֵצֶל יָדוֹ בַּצִּלָּחַת גַּם-אֵל-פִּיהוּ לֹא יִשְׁיבֶנָּה:

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 tō stomati ou mē prosagagē autas.

not even to his mouth shall he in any way bring them.

כה לֵץ תִּפְקֶה וּפְתִי יַעֲרֶם וְהוֹכִיחַ לְנָבוֹן יָבִין דָּעִת:

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 μαστιγούμενου ἄφρων πανουργότερος γίνεται.

ἐὰν δὲ ἐλέγχῃς ἄνδρα φρόνιμον, νοήσει αἰσθησιν.

25 loimou mastigoumenou aphrōn panourgoteros ginetai;

of his mischievousness being whipped a fool more clever shall be;
 ean de elegchēs andra phronimon,
 but if you should reprove a man an intelligent
 noēsei aisthēsīn.
 he shall comprehend for good sense.

כּו מְשַׁדֵּד-אָב יַבְרִיחַ אִם בֶּן 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
 καταισχυνήσεται 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.

כּו חַדַּל-בְּנִי לִשְׁמַע מִסֵּד לְשִׁגוֹת מֵאֲמָרֵי-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.

כח יַעַד בְּלִיעַל יִלְיָץ מְשַׁפֵּט וּפִי רֹשָׁעִים יִבְלַע-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 ἐγγυόμενος 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.

כט נִכּוֹנוּ לַלְצִים שְׁפָטִים וּמַחְלָמוֹת לִגּו 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> ἐτοιμάζονται 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

אֵלַי תִּנְיִן הִמָּה שִׁכָּר וְכָל-שׁוֹגֵה בּוֹ לֹא יִחְכָּם:

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.

בְּנֶחָם כִּכְפִּיר אֵימַת מֶלֶךְ מִתְעַבְּרוּ חוֹטֵא נִפְשׁוֹ:

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.

גַּבְבוֹד לְאִישׁ שְׁבֶת מְרִיב וְכָל-אֹיִל יִתְגַּלֵּעַ:

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 ἀποστρέφεισθαι λοιδωρίας, 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.

ד מְחֹרֶף עֲצֵל לֹא-יִחַר־שׁ יִשָּׂאֵל בְּקִצִּיר וְאֵין:

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,
 ὥσαύτως καὶ ὁ δανιζόμενος σῖτον ἐν ἀμῆτῳ.
 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.

המים עמקים עצה בלב-איש ואיש תבונה ידלנה:

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 βουλή ἐν καρδίᾳ ἀνδρός, ἀνὴρ δὲ φρόνιμος ἐξαντλήσει αὐτήν.
 5 hydōr bathy boulē en kardiā andros,
 water is deep Counsel for the heart of a man;
 anēr de phronimos exantlēsei autēn.
 man and an intelligent shall draw it out.

ורב-אדם יקרא איש חסדו ואיש אמונים מי ימצא:

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, ἀνδρα δὲ πιστὸν ἔργον εὐρεῖν.
 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.

זמתהלך בתמו צדיק אשרי בנר אחריו:

7. mith'halek b'thummo tsadiq 'ash'rey banayu 'acharayu.

Prov20:7 A righteous man who walks in his integrity how blessed are his sons after him.

<7> ὁς 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.

חמלך יושב על-כסא-דין מזרה בעיניו כל-רע:

8. meleq 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.

ט מִי־יֹאמַר זָכִיתִי לְבִי טָהֳרָתִי מִחַטָּאתַי:

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 ἀγνήν ἔχειν τὴν καρδίαν;
 ἢ τίς παρρησιάζεται 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.

9a 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.

9b 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.

9c 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.

י אֶבֶן וְאֶבֶן אֵיפָה וְאֵיפָה תוֹעֵבַת 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 אָבִיִּים.

<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;

יֵא גַם בְּמַעַלְלָיו יִתְנַכֵּר־נֶעַר אִם־זָךְ וְאִם־יָשָׁר פָּעֻלוֹ:

11. **gam b'ma'alayu 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 εὐθεία 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.

יב אֵין שִׁמְעַת וְעֵין רְאָה יְהוָה עֲשָׂה גַם-שְׁנֵיהֶם:

12. 'ozen shoma`ath w`ayin ro`ah Yahúwah `asah gam-sh`neyhem.

Prov20:12 The hearing ear and the seeing eye, אֵין וְעֵין has even made both of them.

<12> οὗς ἀκούει καὶ ὀφθαλμὸς ὁρᾷ· κυρίου ἔργα καὶ ἀμφότερα.

12 ous akouei kai ophthalmos horá; kyriou erga kai amphotera.

The ear hears, and the eye sees; of YHWH are the works and both.

יג אַל-תֵּאָהָב שְׁנָה פֶּן-תִּהְיֶה פֶּקַח עֵינֶיךָ שְׁבַע-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 ὀφθαλμοὺς 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!

יד רע רע יאמר הקונה ואֵל לוֹ אֵז יתְהַלָּל:

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.

טו יֵשׁ זָהָב וְרַב-פְּנִינִים וְכָלִי יָקָר שְׁפָתַי-דָּעַת:

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.

טז לָקַח-בְּגָדוֹ כִּי-עָרַב זָר וּבָעַד נִכְרִים חֲבִלָּהּ:

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.

יז עָרַב לְאִישׁ לֶחֶם שָׁקָר וְאַחַר יִמְלֹא-פִיהוּ חֲצָץ:

17. `areb la`ish lechem shaqar w`achar yimale'-phihiu chatsats.

Prov20:17 Bread of falsehood is sweet to a man,
but afterward his mouth shall be filled with gravel.

יח מחשבות בעצה תפון ובתחבולות עשה מלחמה:

18. machashaboth b'etsah thikon ub'thach'buloth aseh mil'chamah.

Prov20:18 Purposes are established in counsel, and make war with wise guidance.

יט גולה-סוד חולך רכיל ולפתה שפתיו לא תתערב:

19. goleh-sod holek rakil ul'phothesh 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.

כ מקלל אביו ואמו ידעך גרו באישון חשך:

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.

כא נחלה מבחלת בראשנה ואחריתה לא תברך:

21. nachalah m'bucheleth bari'shonah w'acharithah lo' th'bora'k.

Prov20:21 An inheritance gained hurriedly at the beginning
shall not be blessed in the end.

כב אל-תאמר אשלמה-רע קניה לזנה ויטע לך:

22. 'al-to'mar 'ashal'mah-ra` qaueh laYahúwah w'yosha`lak.

Prov20:22 Do not say, I shall repay evil; wait for **אלהים**, and He shall save you.

כג תועבת יונה אבן ואבן ומאזני מרמה לא-טוב:

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 **אלהים**,
and a false balance is not good.

<23> βδέλυγμα κυρίῳ δισσὸν στάθμιον, καὶ ζυγὸς δόλιος οὐ καλὸν ἐνώπιον αὐτοῦ.

23 bdelygma kyriō 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.

כד מידונה מצעדי-גבר ואדם מה-יבין דרכו:

24. meYahúwah mits'adey-gaber w'adam mah-yabin dar'ko.

Prov20:24 Man's steps are from **אלהים**, 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?

כח מוקֶשׁ אָדָם יִלַּע קִדְשׁ וְאַחַר נִדְרִים 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 εὐξασθαι 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.

כּוֹמֶזְרֶה רְשָׁעִים מֶלֶךְ חָכָם וַיִּנָּשֵׁב 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> λιμμήτωρ ἀσεβῶν βασιλεὺς σοφὸς καὶ ἐπιβαλεῖ αὐτοῖς τροχόν.

26 likmētōr asebon basileus sophos kai epibalei autois trochon.

is a winnower of the impious king A wise; and he puts to them the wheel.

כּוֹנֵן יְהוָה נְשָׁמַת אָדָם חֹפֶשׁ כָּל-חֲדָרֵי-בֶטֶן:

27. ner Yahúwah nish'math 'adam chophes kal-chad'rey-baten.

Prov20:27 The breath of man is the lamp of $\aleph\aleph$,
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 ereunq tamieia koilias.
which searches the storerooms of the bellies.

כח חֶסֶד וְאֱמֶת יִצְרֹוּ-מֶלֶךְ וְסֶעַד בִּחְסֵד כְּסָאוֹ:

28. chesed we'emeth yits'ru-melek w'sa`ad bachesed his'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 dikaiosynē ton thronon autou.
and they shall surround in righteousness his throne.

כַּטְפָאֶרֶת בַּחֲוִירִים כָּחֶם וְחָדָר זְקֵנִים לְיִבָּה:

29. **tiph'ereh 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 νεανίας 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.

לַחֲבֵרוֹת פָּצַע תִּמְרִיק בְּרָע וּמִכּוֹת חֲדָרֵי-בֶטֶן:

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> ὑπόπια καὶ συντρίμματα συναντᾷ κακοῖς, πληγαὶ δὲ εἰς ταμεία κοιλίας.

30 hypōpia kai syntrimmata synantā 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

אֶפְלִגִּי-מִים לֵב-מֶלֶךְ בְּיַד-יְהוָה עַל-כֹּל-אֲשֶׁר יַחְפֹּץ יִטְנוּ:

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 אֱלֹהִים;
he turns it wherever He wishes.

<21:1> σπερ ὄρμη ὕδατος, οὕτως καρδία βασιλέως ἐν χειρὶ θεοῦ.

οὗ ἐὰν θέλων νεύσῃ, ἐκεῖ ἐκλινεν 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 neusē, ekei eklinen autēn.

where ever wishing he should nod, there he leans it.

בְּכָל-דֶּרֶךְ-אִישׁ יָשָׁר בְּעֵינָיו וְתֵכֵן 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 אֱלֹהִים weighs the hearts.

<2> πᾶς ἀνὴρ φαίνεται ἑαυτῷ δίκαιος, κατευθύνει δὲ καρδίας κύριος.

2 pas anēr phainetai heautō dikaios, kateuthynei de kardias kyrios.

Every man appears to himself just; straightens out but the heart YHWH.

גַּעֲשֵׂה צְדָקָה וּמִשְׁפָּט נִבְחָר לַיהוָה מִזִּבְחַ:

3. **`asoh ts'daqah umish'pat nib'char laYahúwah mizabach.**

Prov21:3 To do righteousness and justice is desired by **אֱלֹהִים** more than sacrifice.

<3> ποιεῖν δίκαια καὶ ἀληθεύειν ἀρεστὰ παρὰ θεῷ μᾶλλον ἢ θυσίων αἷμα.

3 poiein dikaia kai alētheuein

To do just things and to be truthful

aresta para theō mallon ē thysiōn haima.

are more pleasing to Elohim rather, than a sacrifice of blood.

דְּרוֹם-עֵינַיִם וְרֶחֶב-לֵב נֹר 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, λαμπτήρ δὲ ἀσεβῶν ἁμαρτία.

4 megalophrōn eph' hybrei thrasykardios,

A high-minded man in his insolence is bold-hearted;

lamptēr de asebon hamartia.

and the torch of the impious is sin.

הַמַּחְשְׁבוֹת חֲרוּץ אֶךְ-לְמוֹתָר וְכָל-אֶץ אֶךְ-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.

וּפֶעַל אוֹצְרוֹת בְּלִשׁוֹן שֶׁקֶר הֶבֶל נִדָּף מִבְּקִשֵּׁי-מוֹת:

6. po'al 'otsaroth bi'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 γλώσση 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.

זֶשֶׁד-רְשָׁעִים יְגוֹרֵם כִּי מֵאֲנִי 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> ὀλεθρος 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.

חֲכַכְכֶּךָ דֶּרֶךְ אִישׁ וְזָר וְזָר יִשָּׂר פָּעֵלוֹ:

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 σκολιούς σκολιάς ὁδοὺς ἀποστέλλει ὁ θεός·

ἀγνὰ γὰρ καὶ ὀρθὰ τὰ ἔργα αὐτοῦ.

8 pros tous skoliou 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.

ט טוב לְשֶׁבֶת עַל-פֶּיַת-גָּג מֵאִשֶּׁת מְדֻיָּנִים וּבֵית חֶבֶר:

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 whitewashed with injustice, and in house a profane.

י נִפֶּשׁ רָשָׁע אֶתְהָ-רָע לֹא-יֵחַן בְּעֵינָיו רֵעֵהוּ:

10. nephesh rasha' `iu'thah-ra' lo'-yuchan b'eynay 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 aseboús ouk eleēthēsetai hyp' oudenos tōn anthrōpōn.

The soul of the impious shall not be shown mercy by anyone of men.

יֹא בַעֲנָשׁ-לֵץ יִחְכַּם-פֶּתִי וּבִהְשָׁכִיל 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 zēmiousmenou 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.

יב מְשָׁכִיל 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 φανλίζει ἀσεβεῖς ἐν κακοῖς.

12 syniei dikaios kardias asebon

perceives A just man the hearts of the impious;

kai phaulizei asebeis en kakois.

and he treats as worthless the impious in their evils.

יג אִימִם אָזְנוֹ מִזְעָקֶת-דָּל גַּם-הוּא יִקְרָא וְלֹא יַעֲנֶה:

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 ἀσθενούς,
καὶ αὐτὸς ἐπικαλέσεται, καὶ οὐκ ἔσται ὁ εἰσακούων.

13 hos phrassei ta ota tou me epakousai asthenous,

The one who shuts up his ears to not heed the weak,

kai autos epikalesetai, kai ouk estai ho eisakouon.

even himself shall call out, and there shall not be one listening.

יד מָתָן בַּסֵּתֶר יִכְפֶּה-אָף וְשֹׁחַד בַּחֶק חֶמָה עֲזָה:

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, δῶρων 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.

טו שְׂמִיחָה לַצַּדִּיק עֲשׂוֹת מִשְׁפָּט וּמִחֲתָה לְבַעֲלֵי 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.

טז אָדָם תּוֹעָה מִדֶּרֶךְ הַשְּׂכֵל בִּקְהָל רַפָּאִים 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> ἄνθρωπος 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.

יִשׁ מַחְסֹר אֱהָב שְׂמֵחָה אֱהָב יַיִן-וְשֶׁמֶן לֹא יַעֲשִׂיר:

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> ἄνθρωπος ἐνδεὴς ἀγαπᾷ εὐφροσύνην φιλῶν οἶνον καὶ ἔλαιον εἰς πλοῦτον.

17 anēr endeēs agapā euphrosynēn philōn oīnon kai elaion eis plouton;

A man lacking, loves gladness, being fond of wine and oil in wealth;

יֵח כֹּפֶר לְצַדִּיק 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,

יֵט טוֹב שְׁבֶת בְּאַרְץ-מִדְבָּר מֵאֵשֶׁת מְדוֹנִים וְכַעַס:

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.

כֹּאֲזָר נְחָמָד וְשֶׁמֶן בְּנוֹה חָכָם וְכִסִּיל אָדָם יִבְלָעֵנוּ:

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.

כִּאֲרֹרֶף צִדְקָה וְחֶסֶד יִמָּצֵא חַיִּים צִדְקָה 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 εὕρήσει ζωὴν καὶ δόξαν.

21 hodos dikaiosynēs kai eleēmosynēs heurēsei zōēn kai doxan.

The way of righteousness and charity shall find life and glory.

כִּבְעִיר גִּבּוֹרִים עָלָה חָכָם וַיִּרְדּוּ עִז מִבִּטְחָהּ:

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 ἐπεποίθισαν οἱ ἀσεβεῖς.

22 poleis ochyras epebē sophos

cities fortfield mounts against A wise man,

kai katheilen to ochyrōma, eph' hō epepoitheisan hoi asebeis.

and demolishes the fortress upon which relied upon the impious.

כַּגִּשְׁמֵר פִּי וּלְשׁוֹנוֹ שֹׁמֵר מִצָּרוֹת בִּפְשׁוֹ:

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.

כִּדְיָד יַהִיר לֵץ שְׁמוֹ עוֹשֶׂה בְּעִבְרַת 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 ἀλαζῶν 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.

כִּהַתְאֻוֹת עָצֵל תְּמִיתָנוּ כִּי-מֵאֲנִי 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> ἐπιθυμίας 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.

כּוֹכֵל-הַיּוֹם הַתְּאַוָּה תְּאַוָּה וְצַדִּיק יִתֵּן וְלֹא יַחֲשֹׁק׃

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 κακὰς,

ὁ δὲ δίκαιος ἐλεᾷ καὶ οἰκτίρει ἀφειδῶς.

26 asebēs epithymeī holēn tēn hēmeran epithymias kakas,

An impious man lusts the whole day lusts evil;

ho de dikaios elegai kai oiktirei apheidōs.

but the just one desires mercy, and he pities unsparingly.

כּוֹזֵבִח רְשָׁעִים תּוֹעֵבָה אֵף כִּי-בְזִמָּה יְבִיאֵנּוּ׃

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 asebon bdelygma kyriō;

Sacrifices of the impious are an abomination to YHWH;

kai gar paranomōs prosperousin autas.

for even unlawfully they bring them.

כח עֵד-כְּזָבִים יֵאָבֵד וְאִישׁ שׁוֹמֵעַ לְנֶצַח יִדְבָּר׃

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 ψευδῆς ἀπολείται, 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.

כּט הָעֵז אִישׁ רָשָׁע בְּפָנָיו יִשָּׂר הוּא יָכִין דְּרָכָיו׃

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 prosōpō,

An impious man impudently stands in front;

ho de euthēs autos syniei tas hodous autou.

but the upright man himself perceives his ways.

לֹא־אֵין חֲכָמָה וְאֵין תְּבוּנָה וְאֵין עֲצָה לִנְגִיד יְהוָה: כ

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 **אָאָא**.

<30> οὐκ ἔστιν σοφία, οὐκ ἔστιν ἀνδρεία, οὐκ ἔστιν βουλή πρὸς τὸν ἀσεβῆ.

30 ouk estin sophia, ouk estin andreia, ouk estin boulē pros ton asebe.

There is no wisdom, there is no courage, there is no counsel to the impious.

לֹא־סוּם מוֹכֵן לַיּוֹם 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 **אָאָא**.

<31> ἵππος ἐτοιμάζεται 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

אִנְבָּחַר שֵׁם מֵעֶשֶׂר רַב מִכֶּסֶף וּמִזָּהָב כֵּן טוֹב:

1. nib'char shem me`osher rab mikeseeph 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> αἰρετώτερον ὄνομα καλὸν ἢ πλοῦτος πολὺς,
ὑπὲρ δὲ ἀργύριον καὶ χρυσίον χάρις ἀγαθή.

1 hairētōteron 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.

בְּעֶשְׂרִי וָרֶשׁ נִפְגְּשׁוּ עֲשֵׂה כֻלָּם יְהוָה:

2. `ashir warash niph'gashu `oseh kulam Yahúwah.

Prov22:2 The rich and the poor meet together, **אָאָא** 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.

גַּעְרוּם רָאָה רָעָה וַיִּסְתֵּר וַיְבָרֵךְ וַיְנַעֲנֵשׁ:

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> πανούργος 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.

דַּעֲקֵב עֲנָוָה יִרְאַת יְהוָה עֲשֵׂר יְחִיִּים:

4. `eqeb `anawah yir'ath Yahúwah `osher w'kabod w'chayim.

Prov22:4 The reward of humility and the fear of **YHWH** 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.

הַצְנִיחַ פַּחִים בְּדֶרֶךְ עֲקֵשׁ שׁוֹמֵר נַפְשׁוֹ יִרְחֹק 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.

וַיְחַנֵּךְ לַנֶּעַר עַל-פִּי דַרְכּוֹ גַם כִּי-יִזְקִין לֹא-יִסּוּר 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.

זֶעֱשִׂיר בְּרָשִׁים יִמְשׁוּל וְעֶבֶד לֹהֶ 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 lends.

<7> πλούσιοι πτωχῶν ἄρξουσιν, καὶ οἰκέται ἰδίῳις δεσπότηις δανιοῦσιν.

7 plousioi ptōchōn arxousin, kai oiketai idiois despotaish daniousin.

The rich the poor shall control, and servants to their own masters shall lend.

חֲזֹרֵעַ עֹלָה יִקְצֹר-אֶן וְשֶׁבֶט עֲבָרָתוֹ יִכָּלָה:

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 syntelesēi.

and the calamity of his works he shall complete.

<8>a ἄνδρα ἡλάρων 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 syntelesēi.

and the folly of his works he shall end.

ט טוב-עין הוא יברך כי-נתן מלחמו לדל:

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 diatrappēsētai;

The one showing mercy on the poor himself nourishes;

tōn gar heautou artōn edōken tō ptōchō.

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.

י גרש לץ ויצא מדון וישבת דין וקלון:

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.

י אהב טהור-לב חן שפתי רעהו מלך:

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 agapā kyrios hosias kardias,

YHWH loves sacred hearts;
 dektōi de autō pantes amōmoi;
 are acceptable and to him all unblemished ones in their ways.
 cheilesin poimainei basileus.
 with his lips tends A king.

יב עֵינֵי יְהוָה נִצְרוּ דַעַת וַיִּסְלֹף דְּבָרֵי בִגְדִי:

12. `eyney Yahúwah nats'ru da`ath way'saleph dib'rey boged.

Prov22:12 The eyes of אֵינֵי 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 aisthēsín,
 But the eyes of YHWH carefully keep good sense;

phaulizei de logous paranomos.
 but he treats as worthless the words of a lawbreaker.

יג אָמַר עֶצֶל אָרִי בַחוּץ בְּתוֹךְ רְחִיבוֹת אֲרָצִים:

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.

יד שׁוֹחָה עֲמֻקָּה פִּי זָרוֹת זְעוּם יְהוָה יְפֹל-שָׁם:

14. shuchah `amuqqah pi zarothe z'um Yahúwah yipol-sham.

Prov22:14 The mouth of an adulteress is a deep pit;
 he who is cursed of אֵינֵי shall fall therein.

<14> βόθρος βαθὺς στόμα παρανόμου,
 ὁ δὲ μισηθεὶς ὑπὸ κυρίου ἐμπeseῖται 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> α 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 agapā 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.

טו אַוֵּלֶת קְשׁוּרָה בְּלֵב-נֶעֱר מוֹסֵר יִרְחִיקֶנָּה מִמֶּנּוּ:

15. 'iueleth q'shurah b'leb-na`ar shebet musar yar'chigenah 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.

טז עֲשִׂק דָּל לְהַרְבּוֹת לוֹ נִתֵּן לְעָשִׂיר אֶךְ-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 plousiō ep' elassoni.

and he gives to the rich to make it less.

יז חַט אֲזַנְךָ וּשְׁמַע דְּבָרֵי חֲכָמִים וְלִבְךָ תִּשְׁתִּי 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 γνῶς 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,

יח כִּי-נָעִים כִּי-תִשְׁמְרֵם בְּבִטְנְךָ יִכְנּוּ יַחְדָּו עַל-שִׁפְתֶּיךָ:

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 χεῖλεσιν,

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;

יט לְהִיּוֹת בִּיחְוָה מִבְּטָחָךְ הַיּוֹם אֶף-אַתָּה:

19. lih'yoth baYahúwah mib'tacheak hoda'tiak hayom 'aph-'attah.

Prov22:19 So that your trust may be in יָיָא, I have taught you today, even you.

<19> ἵνα σου γένηται ἐπὶ κύριον ἢ ἐλπίς καὶ γνωρίσῃ σοι τὴν ὁδὸν αὐτοῦ.

19 hina sou genētai epi kyrion hē elpis kai gnōrisē soi tēn hodon autou.

that you should be upon YHWH hope, he shall make known to you his way;

כ הֲלֹא כָתַבְתִּי לְךָ שְׁלֹשׁ בְּמוֹעֲצֹת וְדַעַת:

20. halo' kathab'ti l'ak 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

כא לְהוֹדִיעַךְ קֹשֶׁט אִמְרֵי אֱמֶת לְהַשִּׁיב אִמְרֵי אֱמֶת לְשִׁחִיָּה: ב

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, and 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.

כב אַל-תִּגְזַל-דָּל כִּי דָל-הוּא וְאַל-תִּדְכֵּא עָנִי בַשַּׁעַר:

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;

כג פִּי-יַחְוָה יִרְיֵב רִיבָם וְקָבַע אֶת-קִבְעֵיהֶם נַפְשׁ:

23. **ki-Yahúwah yarib ribam w'qaba`'eth-qob`eyhem naphesh.**

Prov22:23 For **אִיִּי** 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 hrysē sēn asylon psychēn.
and you shall rescue your against reprisal soul.

כד אַל-תִּתְּרַע אֶת-בַּעַל אָף וְאֶת-אִישׁ חֲמוֹת לֹא תִבּוֹא:

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 θυμῶδει, φίλῳ δὲ ὀργίλῳ μὴ συναυλίζου,

24 mē isthi hetairos andri thymōdei,
Be not a companion to a man inclined to rage!

philō de orgilō mē synaulizou,
and a friend prone to anger do not lodge with!

כה פֶּן-תֵּאָלֶף אֶרְחָתוֹ וְלִקְחַת מוֹקֵשׁ לְנַפְשְׁךָ:

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 mathēs tōn hodōn autou
lest at any time you should learn of his ways,

kai labēs brochous tē sē psychē.
and should receive nooses for your soul.

כו אַל-תִּהְיֶה בְּתִקְעֵי-כָף בְּעֹרְבִים מִשְׁאוֹת:

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,

כז אִם-אֵין-לְךָ לְשַׁלֵּם לָמָּה יִקַּח מִשְׁכָּבְךָ מִתַּחְתֶּיךָ:

27. **'im-'eyn-l'ak 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 ἀποτέλεισης,
λήμψονται τὸ στρώμα τὸ ὑπὸ τὰς πλευράς σου.

27 ean gar mē echēs pothen apoteisēs,
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.

כח אל-תסג גבול עולם אשר עשו אבותיך:

28. 'al-taseg g'bul `olam 'asher 'asu 'abotheyak.

Prov22:28 Do not move the ancient boundary which your fathers have set.

<28> μὴ μεταίρει 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.

כט חזית איש מהיר במלאכתו לפני-מלכים ויתיצב
בל-יתיצב לפני חשקים: 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 ὀξύνην 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

א כי-תשב ללחום את-מושל בין תבין את-אשר לפניך:

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 καθίσσης δεῖπναι 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!

ב ושמך שכן בלעך אם-בעל נפש אתה:

2. w'sam'at sakin b'lo'eak 'im-ba'al nephesh 'attah.

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 paraskeusasai;

beholding that for such things for you it a must to make preparations;

ג אֶל-תִּתְאוֹ לְמִטְעֲמוֹתָיו 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 ἔχειται ζωῆς ψευδοῦς.

3 ei de aplēstoteros ei, mē epithymeī tōn edesmatōn autou,
but if you are insatiable, do not desire his food;

tauta gar echetai zōēs pseudous.
for these have life a false.

ד אֶל-תִּיגַע לְהַעֲשִׂיר מִבִּינְתְּךָ חֶדְלָל:

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 ὧν πλουσίῳ, τῇ δὲ σῇ ἐννοίᾳ ἀπόσχου·

4 mē parekteinou penēs ōn plousiō,

Do not reach forth, needy being to the rich!

tē de sē ennoia aposchou;

but in your insight be at a distance!

ה הִתְעוֹף עֵינֶיךָ בּוֹ וְאִינָנוּ

כִּי עָשָׂה יַעֲשֶׂה-לוֹ כְּנָפִים כְּנֶשֶׁר וְעִיף הַשָּׁמַיִם: כ

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 ἐπιστήσης τὸ σὸν ὄμμα πρὸς αὐτόν, οὐδαμοῦ φανεῖται,
κατεσκεύασται γὰρ αὐτῷ πτέρυγες ὥσπερ ἀετοῦ,
καὶ ὑποστρέφει εἰς τὸν οἶκον τοῦ προεσθηκότος αὐτοῦ.

5 ean epistēsēs to son omma pros auton, oudamou phaneitai,

If you set your eye upon him, he shall not at all appear;

kateskeuastai gar autō pteryges hōsper aetou,

for there are carefully prepared for him wings as of an eagle,

kai hypostrephēi eis ton oikon tou proestēkotos autou.

and he returns to the house being set for him.

ו אֶל-תִּלְחַם אֶת-לֶחֶם רַע עֵינָן וְאֶל-תִּתְאוֹ לְמִטְעֲמוֹתָיו:

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 epithymeī tōn brōmatōn autou;

Do not dine with man a bewitching, nor desire his foods;

זָכִיר כְּמוֹ-שָׁעַר בְּנִפְשׁוֹ כֵּן-הוּא אֹכֵל
וְשָׁתָה יֹאמַר לָךְ וְלִבּוֹ בַל-עֲמָךְ:

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 esthieī kai pinei.

in which manner for as if any may swallow down a hair, thus he eats and drinks;

חֲפֹתְךָ-אֹכֵלָתָּ תִּקְיֹאֶנָּה וְשִׁחַתָּ דְּבָרֶיךָ הַנְּעִימִים:

8. pit'ah-'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 καλοὺς.

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.

ט בְּאָזְנִי כְּסִיל אַל-תִּדְבֵּר כִּי-יָבוּז לְשֹׁכֵל מְלִיךָ:

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.

י אַל-תַּסֵּג גְבוּל עוֹלָם וּבְשָׂדֵי יְתוּמִים אַל-תִּבְּאֵ:

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 κτήμα 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;

יֵא פִי-גֹאֲלָם חֲזָק הוּא-יָרִיב אֶת-רִיבָם 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 κραταίος ἐστίν
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.

יֵב הִבִּיאָה לְמוֹסֵר לְבָךְ וְאָזְנְךָ לְאִמְרֵי-דַעַת:

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 ὠτά σου ἐτοίμασον 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!

יֵג אֶל-תִּמְנַע מִנַּעַר מוֹסֵר כִּי-תִכְנֹו בְשִׁבֶּט 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 ῥάβδω, οὐ μὴ ἀποθάνῃ.

13 mē aposchē nēpion paideuein,
You shall not be at a distance the simple to correct;
hoti ean pataxēs auton hrabdō, ou mē apothanē;
for if you strike him with a rod in no way should he die.

יֵד אִתָּךְ בְּשִׁבֶּט תִּכְנֹו וְנִפְשׁוֹ מִשְׁאוּל תִּצִּיל:

14. **'attah bashebet takenu w'naph'sho mi'sh'ol tatsil.**

Prov23:14 You shall strike him with the rod and rescue his soul from Sheol.

<14> σὺ μὲν γὰρ πατάξεις αὐτὸν ῥάβδω, τὴν δὲ ψυχὴν αὐτοῦ ἐκ θανάτου ῥύσῃ.

14 sy men gar pataxeis auton hrabdō, tēn de psychēn autou ek thanatou hryse.
Forasmuch as you struck him with a rod, then his soul from death you rescued.

טו בְּנִי אִם-חָכָם לְבָךְ יִשְׁמַח לְבִי גַם-אֲנִי:

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;

טז וְתַעֲלֶזְנָה כְּלִיּוֹתַי בְּדַבֵּר שְׁפָתַיךָ מִיִּשְׁרָיִם:

16. w'tha'loz'nah kil'yothay b'daber s'phatheyak meyshtarim.

Prov23:16 And my reins shall rejoice when your lips speak what is right.

<16> καὶ ἐνδιατρίψει λόγοις τὰ σὰ χεῖλη πρὸς τὰ ἐμὰ χεῖλη, ἐὰν ὀρθὰ ᾧσιν.

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.

יז אַל-יִקְנֵא לְבָבְךָ בַּחַטָּאִים כִּי אַם-בִּירְאָת-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 יְהוָה all the day long.

<17> μὴ ζηλόутω ἡ καρδία σου ἁμαρτωλοὺς,
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 phobō kyriou isthi holēn tēn hēmeran;
but in the fear of YHWH be the whole day!

יח כִּי אַם-יֵשׁ אַחֲרַיִת וְתִקְוַתְךָ 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 τηρήσης αὐτά, ἔσται σοι ἐκγονα, ἢ 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 .

יט שְׁמַע-אָתָּה בְּנִי וַחֲכָם וְאִשֵּׁר בְּדַרְךְ לְבָבְךָ:

19. sh'ma`-attah 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!

כ אַל-תִּהְיֶה בְּסוּבְּאֵי-יָדַי בְּזוֹלַלֵי בֶּשֶׂר 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!

כא כִּי-סָבָא וְזוּלָּל יוֹרֵשׁ וּקְרָעִים תִּלְבִּישׁ נֹמָה:

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 πορνόκοπος 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.

כב שִׁמַע לְאָבִיךָ זֶה יִלְדֶּךָ וְאַל-תְּבוֹז כִּי-זָקְנָה אִמְךָ:

22. sh'ma' l'abiak zeh y'ladeak 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, πατὴρ 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!

כג אֶמֶת קִנְיָה וְאַל-תִּמְכֹּר חֻמָּה וּמוֹסָר 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.

כד גֹּל יָגוּל אָבִי צַדִּיק יוֹלֵד חָכָם וְיִשְׁמַח-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 ektrephēi patēr dikaios, epi de huiō sophō euphrainetai hē psychē autou;

well nourishes father A just; by and son a wise is gladdened his soul.

כה יִשְׁמַח-אָבִיךָ וְתִגַּל יוֹלְדֶתָּךְ וְאַמְךָ וְתִגַּל יוֹלְדֶתָּךְ:

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 πατήρ καὶ ἡ μήτηρ ἐπὶ σοί, καὶ χαιρέτω ἡ τεκούσά 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!

כּוֹתֶנֶה-בְּנִי לִבִּי לִי וְעֵינַיךָ דְּרָכֶי תִרְצֶנָּה:

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 τηρεῖτωσαν·

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!

כַּז־פִּי-שׁוּחָה עֲמָקָה זֹנָה וּבְאֵר צָרָה נְכֻרָיָה:

27. **ki-shuchah `amuqqah 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.

כַּח־אֶף-הִיא כְּחֶתֶף תְּאֹרֵב וּבוֹגְדִים בְּאָדָם תֹּסִיף:

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 ἀπολείται, 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.

כַּטְלָמִי אֹזִי לְמִי אָבוֹי לְמִי מִדּוֹנִים לְמִי שִׁיחַ
לְמִי פְּצָעִים חָנָם לְמִי חֲבָלֹת עֵינַיִם:

29. **I'mi 'oy I'mi 'aboy I'mi midonim I'mi siach
I'mi p'tsa'im chinam I'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> τίني οὐαί; τίني θόρυβος; τίني κρίσις; τίني ἀηδίαὶ καὶ λέσχαι;

τίني 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?

לִלְמַאֲחָרִים עַל-חַיִּין לְבָאִים לְחֶקֶר מִמֶּסֶךְ:

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?

לֹא אֶל-תֵּרֶא יִין כִּי יתְאַדָּם

כִּי-יִתֵּן בְּכִים עֵינָיו יתְהַלֵּךְ בְּמִישָׁרִים:

31. 'al-tere' yayin ki yith'adam ki-yiten bakis `eyno yith'halek b'meysharim.

Prov23:31 Do not look on the wine when it is red,
when it gives his color in the cup, when it goes down smoothly;

<31> μὴ μεθύσκεσθε οἴνω, ἀλλὰ ὁμιλεῖτε ἀνθρώποις δίκαιοις

καὶ ὁμιλεῖτε ἐν περιπάτοις· ἐὰν γὰρ εἰς τὰς φιάλας

καὶ τὰ ποτήρια δῶς τοὺς ὀφθαλμούς σου, ὕστερον περιπατήσεις γυμνότερος ὑπέρου,

31 mē methyskesthe oinō, alla homileite anthrōpois dikaiōis

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 dōs tous ophthalmous sou,

and the cups you should give your eyes,

hysteron peripatēseis gymnoteros hyperou,

afterwards you shall walk more naked than a pestle.

לִבְאֲחָרִיתוֹ כְּנָחֵשׁ יִשָּׁךְ וּכְצִפְעָנִי יִפְרֹשׁ:

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 ἴος.

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 autō ho ios.

and as if by a horned serpent diffuses throughout him the poison.

לִגְעִינִיךָ יִרְאוּ זָרוֹת וְלִבְךָ יִדְבֵּר תִּהְיֶכּוֹת:

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 ἄλλοτριαν, 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;

לֹד יִהְיֶיךָ כְּשֹׁכֵב בְּלֵב-יָם וּכְנֹשֵׁב בְּרֹאשׁ חֵבֶל:

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 katakeisē hōsper en kardia thalassēs
and you shall recline as if in the heart of the sea;
kai hōsper kybernētēs en pollō klydōni;
and as a navigator in a great swell;

לֹה הַכּוֹנֵן בַּל-חֲלִיתִי הַלְמוּנִי בַל-יִדְעֵתִי מָתִי אֶקְיִן
אוֹסִיף אֲבַקְשָׁנּוּ 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 δέ οὐκ ᾔδειν.
πότε ὀρθρος 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 ġdein;
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

אֶל-תִּקְנֵא בְּאַנְשֵׁי רָעָה וְאַל-תִּתְאַזְרָ לְהִיּוֹת אִתָּם:

1. 'al-t'qane' b'an'shey ra'ah w'al-tith'aw lih'yoith 'itam.

Prov24:1 Do not be envious of evil men, nor desire to be with them;

<24:1> υἱέ, μὴ ζηλώσης κακοὺς ἄνδρας μηδὲ ἐπιθυμήσης εἶναι μετ' αὐτῶν.
1 huie, mē zēlōsēs kakous andras

O son, you shall not be jealous of evil men,
mēde epithymēsēs einai met' autōn;
nor should you desire to be with them.

בְּכִי-שֹׁד יִהְיֶה לָבָם וְעַמָּל שִׁפְתֵיהֶם תִּדְבַּרְנָה:

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 χεῖλη αὐτῶν λαλεῖ.

2 pseudē gar meleṭā hē kardia autōn, kai ponous ta cheilē autōn lalei.

lying For meditates on their heart, and of miseries their lips speak.

גִּבְחָתָם יִבְנֶה בַּיִת וּבִתְבוּנָה יִתְכַּוֵּן:

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.

דּוּבְדַעַת חֲדָרִים יִמָּלְאוּ כָּל-חֹן 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.

הַגֶּבֶר-חָכָם בָּעוֹז וְאִישׁ-דַּעַת מְאָמֶץ-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 phronēsīn echōn geōrgiou megalou;

a man of intelligence than one having farm a great.

וְכִי בְּתַחְבֻּלוֹת תַּעֲשֶׂה-לָּךְ מִלְחָמָה וּתְשׁוּעָה בָּרַב יוֹעֵץ:

6. **ki b'thach'buloth ta'aseh-l'ak 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.

זָרָמוֹת לְאֵוִיל חָכְמוֹת בְּשַׁעַר לֹא יִפְתָּח-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,

חֹמֶשֶׁב לְהָרַע לוֹ בַּעַל-מְזִמוֹת 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. ἀπαιδευτοὶ συναντᾷ θάνατος,

8 alla logizontai en synedriois.

but consider things in the sanhedrins;

apaideutois synantā thanatos,

but the uninstructed ones meet with death,

טִזְמַת אֵוִילת חַטָּאת וְתוֹעֵבַת 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> ἀποθνήσκει δὲ ἄφρων ἐν ἁμαρτίαις·

ἀκαθαρσία δὲ ἀνδρὶ λοιμῷ ἐμμολυνθήσεται

9 apothnēskai de aphrōn en hamartiais;

dies but the fool in sins.

akatharsia de andri loimō emmolynthēsetai

Uncleanness man to a pestilent – he shall be contaminated

יִהְיֶה רַפִּיַּת בְּיוֹם צָרָה צָרָה צָר כְּחֶכֶה:

10. hith'rafiath 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 ἃν ἐκλίπη.

10 en hēmera kakē kai en hēmera thlipseōs, heōs an eklipe.

in day the evil, and in the day of affliction, until whenever he should cease.

יֹא הַצֵּל לְקָחִים לְמָוֶת וּמָטִים לְהָרֵג אֵם-תַּחֲשׁוֹךְ:

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> ῥύσαι 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.

יב־כִּי-תֹאמַר הֵן לֹא-יִדְעָנִי זֶה הֲלֹא-תִכֵּן לְבוֹת הוּא-זָבִין
וְנֹצֵר נַפְשָׁךְ הוּא יִדַּע וְהִשִּׁיב לְאָדָם כְּפָעֻלוֹ:

12. ki-tho'mar hen lo'-yada`nu zeh halo'-thoken liboth hu'-yabin
w'notser naph'sh'ak 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> εἰάν δὲ εἶπῃς Οὐκ οἶδα τοῦτον, γίνωσκε ὅτι κύριος καρδίας πάντων γινώσκει,
καὶ ὁ πλάσας πνοήν πασιν αὐτὸς οἶδεν πάντα,
ὅς ἀποδίδωσιν ἐκάστω 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.

יִגְאָכַל-בְּנֵי דָבֶשׁ כִּי-טוֹב וְנִפְתָּ מְתוֹךְ עַל-חֶכְךָ:

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.

יֵד כֵּן דָּעָה חֲכָמָה לְנַפְשָׁךְ אִם-מִצָּאתָ
וְיֵשׁ אַחֲרֶיךָ וְתִקְוָתְךָ לֹא תִכָּרֵת: כ

14. ken d`eh chak'mah l'naph'sheak 'im-matsa'ath
w'yesh 'acharith w'thiq'wath'ak 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 τελευτὴ 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.

טו אל-תִּאָרֵב רָשָׁע לְנֹחַ צְדִיק אֶל-תִּשְׁהֶד רִבְצֹו:

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 ἀσεβῇ νομῇ δικαίων μηδὲ ἀπατηθῇς χορτασίᾳ κοιλίας·

15 mē prosagagēs asebe nomē dikaiōn
 You shall not lead the impious to the pasture of the just;
 mēde apatēthēs chortasiā koilias;
 nor should you be deceived in filling the belly.

טז כִּי שִׁבַּע יפֹּל צְדִיק וְקָם 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> ἑπτὰκι 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.

יז בְּנִפְל אוֹיְבֶיךָ אֶל-תִּשְׁמַח וּבְכַשְׁלוֹ אֶל-יָגֵל לְבָבְךָ:

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 ἐχθρὸς 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!

יח פֶּן-יִרְאֶה יְהוָה וְרַע בְּעֵינָיו וְהִשִּׁיב מֵעָלָיו אָפוֹ:

18. pen-yir'eh Yahúwah w'ra` b'eynayu w'heshib me'alayu 'apo.

Prov24:18 Lest יִשְׂרָאֵל shall see it and it be evil in His eyes;
and He turn away His anger from him.

<18> ὅτι ὀψεται 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.

יִטְאֵל-תִּתְחַר בַּמַּרְעִים אֶל-תִּקְנָא בְּרָשָׁעִים:

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 χαίρει 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!

כִּי לֹא-תִהְיֶה אַחֲרֵית לָרֹעַ גֵּר רָשָׁעִים 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, λαμπτήρ δὲ ἀσεβῶν σβεσθήσεται.

20 **ou gar mē genētai ekgona ponērōn,**
For in no way shall there be a progeny of wicked ones;
lamptēr de asebon sbesthēsetai.
and the torch of the impious shall be extinguished .

כֹּא יִרְא-אֶת-יְהוָה בְּנֵי וְמֶלֶךְ עַם-שׁוֹנִים אֶל-תִּתְעָרֵב:

21. **y’ra’-‘eth-Yahúwah b’ni wamelek `im-shonim ‘al-tith’`arab.**

Prov24:21 My son, fear יִשְׂרָאֵל and the king;
do not associate with those who are given to change,

<21> φοβοῦ τὸν θεόν, υἱέ, καὶ βασιλέα καὶ μηθετέρῳ αὐτῶν ἀπειθήσης·

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.

כִּבְכִּי-פֶתְאֵם יָקוּם אִידָם וּפִיד שְׁנִיָּהֶם מִי יוֹדֵעַ: ם

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 τέσσονται τοὺς ἀσεβεῖς,
τὰς δὲ τιμωρίας ἀμφοτέρων τίς γινώσεται;

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 ektoḥ 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.
 22b 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,
 ὅς δ' ἂν παραδοθῇ, συντριβήσεται.
 22c 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 εἰὰν γὰρ ὀξυνθῇ ὁ θυμὸς αὐτοῦ, σὺν νεύροις ἀνθρώπους ἀναλίσκει
 22d 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 ὅστ' ἀνθρώπων κατατρώγει καὶ συγκαίει ὥσπερ φλόξ
 ὥστε ἄβρωτα εἶναι νεοσσοῖς αἰτῶν.
 22e 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.

כג גַּם-אֵלֶּה לַחֲכָמִים הַכֶּר-פָּנִים בְּמִשְׁפַּט 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.

כד אִמֵּר לְרָשָׁע צַדִּיק אַתָּה יִקְבְּחוּ עַמִּים יִזְעַמוּהוּ לְאֻמִּים:

24. 'omer l'rasha` tsadiq 'attah 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 asebe Dikaioi estin,

The one having said, The impious is just,
epikataratos laoi estai kai misētos eis ethnē;
accursed among the peoples, shall be and detested among the nations.

כה וְלְמוֹכִיחִים יִנָּעַם וְעַלֵּיהֶם תָּבוֹא בְרַכַּת-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 φανούνται, ἐπ' αὐτοὺς δὲ ἔξει 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;

כו שִׁפְתֵימָם יִשָּׁק מְשִׁיב דְּבָרִים נְכוֹחִים:

26. s'phathayim yishaq meshib d'barim n'kochim.

Prov24:26 He kisses the lips who gives right words.

<26> χεῖλη δὲ φιλήσουσιν ἀποκρινόμενα λόγους ἀγαθούς.

26 cheilē de philēsousin apokrinomena logous agathous.

but lips shall kiss the ones answering words with good.

כז הָכֵן בַּחוּץ מְלֹאכְתְּךָ וְעִתְדָהּ בְּשָׂדֶה לְךָ אַחֵר וּבְנִיתָ בֵּיתְךָ: 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> ετοίμαζε 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.

כח אַל-תְּהִי עֵד-חֵנָם בְּרַעֲךָ וּבִהְפֹּתֶיךָ בְּשִׁפְתֶיךָ:

28. 'al-t'hi `ed-chinnam 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 ψευδῆς μάρτυς ἐπὶ σὸν πολίτην μηδὲ πλατύνου σοῖς χεῖλεσιν·

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!

כַּטְאֵל-תֹאמַר כְּאֲשֶׁר עָשָׂה-לִי כֵן
אֶעֱשֶׂה-לוֹ אֲשִׁיב לְאִישׁ כַּפְעָלוֹ:

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 Ὅν τρόπον ἐχρήσατό μοι χρῆσομαι αὐτῷ,
τείσομαι δὲ αὐτὸν ἃ μὲ ἠδίκησεν.

29 mē eipēs Hon tropon echrēsato moi chrēsomai autō,

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.

לְעַל-שָׂדֶה אִישׁ-עֵצֶל עֲבָדָתִי וְעַל-כֶּדֶם אָדָם חֲסֵר-לֵב:

30. `al-s'deh 'ish-`atsel `abar'ti w' al-herem '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 ἐνδεὲς 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;

לֹא יִהְיֶה עָלָה כָּלוּ קִמְשָׁנִים כָּסוּ פָּנָיו חֲרָלִים
וְגֵדֶר אֲבָנָיו נִהְרָסָה:

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 γίνεταί 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.

לִבְּאֶחְזָה אֲנֹכִי אֲשִׁית לְבִי רְאִיתִי לְקַחְתִּי מוֹסֵר:

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.

לִגְמָעַט שְׁנוֹת מְעַט תְּנוּמוֹת מְעַט חִבּוּק יָדַיִם לְשֹׁכֵב:

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 ἐναγκαλιζομαι χερσὶν στήθεϊ.

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.

לֹד וּבָא-מִתְהַלֵּךְ רֵישָׁךְ וּמַחְסֹרֶיךָ כְּאִישׁ מִגֵּן: כ

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

אִגָּם-אֵלֶּה מִשְׁלֵי שְׁלֹמֹה

אֲשֶׁר הֶעֱתִיקוּ אֲנָשֵׁי חֲזַקְיָה 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> Αὐταὶ αἱ παιδεῖαι Σαλωμῶντος αἱ ἀδιάκριτοι,
ἃς ἐξεγράψαντο οἱ φίλοι Εἰzekiou τοῦ βασιλέως τῆς Ἰουδαίας.

1 Hautai hai paideiai Salōmōntos hai adiakritoi,

These are the parables of Solomon impartial,

has exegrapasanto hoi philoi Ezekiou tou basileōs tēs Ioudaias.

which wrote out the friends of Hezekiah the king of Judea.

ב כְּבֹד אֱלֹהִים הַסֵּתֵר דָּבָר וּכְבֹד מַלְכִים חֲקֹר 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 timā pragmata.

The glory of Elohim hides a matter; but the glory of a king esteems things.

ג שָׁמַיִם לָרוֹם וָאָרֶץ לְעֹמֶק וְלֵב מַלְכִים אֵין חֲקֹר:

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, καρδιά δὲ βασιλέως ἀνεξέλεγκτος.

3 ouranos huyēlos, gē de batheia,

Heavens are high, and the earth is deep;

kardia de basileōs anexelegktos.

but the heart of a king is unascertained.

ד הָגוּ סִיגִים מִכֶּסֶף וַיֵּצֵא לְצִרְהָ קֵלִי:

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 ᾗπαν·

4 typte adokimon argyrion, kai katharisthēsetai katharon hapan;

Beat unproven silver! and it shall be cleansed clean all together.

ה הָגוּ רָשָׁע לְפָנֵי-מֶלֶךְ וַיִּכּוֹן בְּצִדֶּק כִּסְאוֹ:

5. hago rasha` liph'ney-melek w'yikon batsedeq his'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 dikaiosynē ho thronos autou.

and you shall set up in righteousness his throne.

ו אַל-תִּתְהַדָּר לְפָנֵי-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 stand!

זָכִּי טוֹב אָמַר-לְךָ עֲלֵה הֵנָּה מִהַשְׁפִּילְךָ לְפָנַי נָדִיב
אֲשֶׁר רָאוּ עֵינַיִךָ:

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> κρείσσον γάρ σοι τὸ ῥηθῆναι Ἀνάβαινε πρὸς με,
ἢ ταπεινώσαι σε ἐν προσώπῳ δυνάστου. ἃ εἶδον οἱ ὀφθαλμοί σου, λέγε.

7 kreisson gar soi to hrēthēnai Anabaine pros me,

For better the saying to you, Ascend to me!

ē tapeinōsai se en prosōpō 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!

חֲאַל-תֵּצֵא לָרֵב מַהֵר פֶּן מֵה-תַּעֲשֶׂה
בְּאַחֲרִיתָהּ בְּהַכְלִים אֶתְךָ רֵעֶךָ:

8. 'al-tetse' larib maher pen mah-ta`aseh b'acharithah b'hak'lim 'oth'ak 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.
ἥνικα ἂν σε ὀνειδίσῃ ὁ σὸς φίλος,

8 mē prospipte eis machēn tacheōs, hina mē metamelēthēs ep' eschatōn.

Do not fall into a fight quickly! lest you should change your mind at the last.

hēnika an se oneidisē ho sos philos,

When ever should berate you your friend,

טְרִיבְךָ רֵיב אֶת-רֵעֶךָ וְסוֹד אַחֵר אַל-תִּגַּל:

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!

יִפְּן-יִחְסְדְךָ שְׁמִיעַ וְדַבָּתְךָ 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 όνειδίσῃ μὲν ὁ φίλος,
ή δὲ μάχη σου καὶ ή 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 ὁδοὺς σου εὐσυναλλάκτως.

10ā charis kai philia eleutheroi,

Favor and friendship frees,

has tērēson seautō, hina mē eponeidistos genē,

which you shall heed to yourself! That not reviled you should be.

alla phylaxon tas hodous sou eusynallaktōs.

But keep your ways conciliatory!

יֵאֵת־פְּחִי זָהָב בְּמַשְׁכִּיּוֹת כָּסֶף דְּבַר דְּבַר עַל-אַפְנִי:

11. tapuchey zahab b'mas'kiyth 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 ὀρμίσκῳ 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.

יֵבֶן־זָהָב וַחֲלִי-כָתֶם מוֹכִיחַ חָכָם עַל-אָזְן שְׁמַעַת:

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 reprovcr 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.

יֵגֵב־צִנֹּת-שֶׁלֶג בְּיוֹם קָצִיר צִיר נֶאֱמָן לְשׁוֹלְחֵהוּ

וְנִפֶּשׁ אֲדֹנָיו לְיָשִׁיב: פ

13. k'tsinath-sheleg b'yom qatsir tsir ne'eman l'shol'chayu w'nepesh '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 ἀμῆτῳ κατὰ καῦμα ὠφέλει,

οὕτως ἄγγελος πιστὸς τοὺς ἀποστείλαντας αὐτόν.

ψυχὰς γὰρ τῶν αὐτῷ χρωμένων ὠφελεῖ.

13 hōsper exodos chionos en amētō 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 autō chrōmenōn ōphelei.
for the souls of the ones dealing with him derive benefit.

יד נְשִׂאִים וְרוּחַ וְגֶשֶׁם אֵין אִישׁ מְתַלֵּל בְּמַתַּת-שָׁקֶר:

14. n'si'im w'ruach w'geshem 'ayin 'ish mith'halel b'matath-shaquer.

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.

טו בְּאֶרֶךְ אַפִּים יִפְתָּה קֶצֶין וְלִשׁוֹן רַכָּה תִּשְׁבֶּר-זָרֵם:

15. b'orek 'apayim y'phuteh qatsin w'lashon rakah tish'bar-garem.

Prov25:15 By long forbearance a ruler may be persuaded,
and a soft tongue breaks the bone.

<15> ἐν μακροθυμίᾳ εὐοδία βασιλεῦσιν, γλῶσσα δὲ μαλακὴ συντρίβει ὀστά.

15 en makrothymia euodia basileusin, glōssa de malakē syntribei osta.
by long-suffering Success comes to kings; tongue and a soft breaks the bones.

טז דְּבַשׁ מִצָּאתָ אֲכַל כִּי־תִבְרַךְ תִּשְׂבַּעְנִי וְהִקְאֵתוֹ:

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 εὐρὼν φάγε τὸ ἱκανόν, μήποτε πλησθεὶς ἐξεμέσης.

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.

יז הִקֵּר רֵגְלְךָ מִבֵּית רֵעֶךָ כִּי־יִשְׁבַּעְךָ וְשָׂנְאֶךָ:

17. hoqar rag'l'ak mibeyth re`eak 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 εἶσαγε σὸν πόδα πρὸς τὸν σεαυτοῦ φίλον,
μήποτε πλησθεὶς 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.

יח מפיץ וחרב וחיץ שנון איש ענה ברעהו עד שקר:
 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 ἄνθρωπος ὁ καταμαρτυρῶν τοῦ φίλου αὐτοῦ μαρτυρίαν ψευδῆ.

18 hropalon kai machaira kai toxeuuma 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.

יט שן רעה ורגל מועדת מבטח בוגד ביום צרה:
 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> ὀδούς κακοῦ καὶ ποὺς παρανόμου ὀλεῖται ἐν ἡμέρᾳ κακῇ.

19 odous kakou kai pous paranomou oleitai en hēmerā kakē.
 way An evil and the foot of a lawbreaker shall be destroyed in day an evil.

כ מעדה בגד ביום קרה חמץ על-נתר
 ושר באשרים על לב-רע: 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 ἔλκει ἀσύμφορον,
 οὕτως προσπесὸν 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> α ὥσπερ σῆς ἱματίῳ καὶ σκώληξ ξύλῳ,
 οὕτως λύπη ἀνδρὸς βλάπτει καρδίαν.

20ā hōsper sēs himatiō kai skōlēx xylō,
 As a moth in a garment, and a worm in wood,
 houtōs lypē andros blaptei kardian.
 so distress of a man hurts the heart.

כאֵם-רַעֵב שֶׁנֶאֱדָהּ הָאֵכְלֶהּ לָחֶם וְאֵם-צָמָא הַשְׁקֵהוּ מַיִם:

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> εἰάν πεινᾷ ὁ ἐχθρὸς σου, τρέφε αὐτόν, εἰάν διψᾷ, πότιζε αὐτόν.

21 ean peinaḡ ho echthros sou, trephe auton, ean dipsaḡ, potize auton;
If hungers enemy your nourish him, if he thirsts give him to drink!

כב כִּי גִחְלִים אַתָּה חֹתֶה עַל-רֹאשׁוֹ וַיִּהְיֶה יִשְׁלָם-לָךְ:

22. ki gechalim 'attah chothesh `al-ro'sho waYahúwah y'shalem-lak.

Prov25:22 For you shall heap burning coals on his head, and יְיָ shall reward you.

<22> τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ,
ὁ δὲ κύριος ἀνταποδώσει σοι ἀγαθὰ.

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.

כג רוּחַ צָפוֹן תְּחוּלִיל גְּשָׁם וּפָנִים נֹזְעָמִים לְשׁוֹן סָתָר:

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.

כד טוֹב נֶשֶׁבֶת עַל-פִּנֶּת-גַּג מֵאֵשֶׁת מִדּוֹנִים וּבֵית חֶבֶר:

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 oikia koinē.
than with wife a reviling in house a common.

כה מִים קָרִים עַל-נֶפֶשׁ עֵיפָה וְשִׂמְיָעָה טוֹבָה מֵאֶרֶץ מִרְחָק:

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.

כּוּמַעַיִן נִרְפָּשׁ וּמְקוֹר מְשַׁחַת צַדִּיק מֵט לַפְּנֵי-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 εἷ 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 asebour.

so it is unbecoming for a just man to fall before the impious.

כּזֹאכֹל דְּבַשׁ הַרְבֹּת לֹא-טוֹב וְחֶקֶר כְּבֹדָם כְּבוֹד:

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 χρῆ 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.

כּח 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 τεῖχη 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 unvalled,

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

א כַּשְׁלֵג בַּקָּיִץ וְכַמָּטַר בַּקֶּצִיר כֵּן לֹא-נֶאֱוָה לְכַסִּיל כְּבוֹד:

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 ἀμῆτῳ καὶ ὥσπερ ὑετὸς ἐν θέρει,
οὕτως οὐκ ἔστιν ἀφροني 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.

ב כִּצְפוֹר לָנוּד כִּדְרוֹר לְעוֹף כֵּן קִלְלַת חֲנָם לֹא תִבָּא:

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.

ג שׁוֹט לַסּוּס מֶתֶג לַחֲמוֹר וְשֵׁבֶט לְגוֹ 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 hippō kai kentron onō,
As a whip to a horse, and a spur to a donkey,
houtōs hrabdos ethnei paranomō.
so a rod nation to a lawbreaking.

ד אַל-תַּעַן כְּסִיל כְּאַוִּלָּתוֹ פֶּן-תִּשְׁוֶה-לוֹ גַּם-אַתָּה:

4. 'al-ta'an k'sil k'iual'to pen-tish'weh-lo gam-'attah.

Prov26:4 Do not answer a fool according to his folly, lest you shall also be like unto him.

<4> μὴ ἀποκρίνου ἀφροني πρὸς τὴν ἐκείνου ἀφροσύνην, ἵνα μὴ ὅμοιος γένη 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 genē autō;
lest likened he should appear wise of himself.

ה עֲנֵה כְּסִיל כְּאַוִּלָּתוֹ 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 ἀφροني κατὰ τὴν ἀφροσύνην αὐτοῦ,
ἵνα μὴ φαίνεται σοφὸς παρ' ἑαυτοῦ.

5 **alla** apokrinou aphroni **kata** tēn aphrosynēn autou,
But answer a fool according to his folly,
hina mē phainētai sophos par' heautō.
lest he seem wise in his own conceit.

וּמִקְצֶה רַגְלָיִם חָמַס שִׁתָּה שְׁלַח דְּבָרִים בְּיַד-כָּסִיל:

6. **m'qatseh rag'layim chamass 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 ὀνειδος πῖεται ὁ ἀποστείλας δι' ἀγγέλου ἄφρονος λόγον.

6 **ek tōn heautou podōn oneidos pietai**
by his own ways scorn shall cause

ho aposteilas di' angelou aphronos logon.

The one sending through messenger a foolish word.

זֶה לִי שִׁקְיָם מִפֶּסֶחַ וּמִשָּׁל בְּפִי כָסִילִים:

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> ἀφελου 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.

ח כְּצֹרֶר אֶבֶן בְּמַרְגָּמָה כֵּן-נוֹתֵן לְכָסִיל כְּבוֹד:

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, ὁμοίως ἐστὶν τῷ διδόντι ἄφρονι δόξαν.

8 **hos apodesmeuei lithon en sphendonē,**

The one who binds up a stone in a sling,

homoios estin tō didonti aphroni doxan.

is likened to the one giving a fool glory.

ט חֹחַ עֹלָה בְּיַד-שָׁכֹר וּמִשָּׁל בְּפִי כָסִילִים:

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> ἄκανθα 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.

י רַב מְחֹלֵל-כֹּל וְשֹׁכֵר כָּסִיל וְשֹׁכֵר 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 πάσα 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.

יֵאֵכָכְלָב שָׁב עַל-קֵאוֹ כְּסִיל שׁוֹנָה בְּאַוִּלָּתוֹ:

11. k'keleb shab `al-qe'o k'sil shoneh b'iual'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 epelthē epi ton heautou emeton kai misētos genētai,
As a dog whenever it comes upon its own vomit, and detested becomes;
houtōs aphrōn tē heautou kakiā anastrepsas epi tēn heautou hamartian.
so a fool to his own evil returning, unto his own sin.

<11>a ἔστιν αἰσχύνῃ ἐπάγουσα ἁμαρτίαν, καὶ ἔστιν αἰσχύνῃ 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.

יֵבֶרְאִיתָ אִישׁ חָכָם בְּעֵינָיו תִּקְוָה לְכִסִּיל 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' heautō 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.

יֵגְאָמֵר עֶצֶל שַׁחַל בְּדַרְךְ אֲרִי בֵין הַרְחָבוֹת:

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 ὁδὸν 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,

יד הדלת תסוב על-צירה וְעָצַל עַל-מִּתְתּוֹ:

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.

טו טָמַן עָצַל יָדוֹ בַּצִּלְחַת 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 δύνησεται 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.

טז חָכָם עָצַל בְּעֵינָיו מִשְׁבָּעָה מִשִּׁיבֵי טַעַם:

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.

יז מַחְזִיק בְּאָזְנֵי-כָּלֵב עוֹבֵר מִתַּעֲבָר עַל-רֵיב 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.

יח כְּמַתְּלֵהֶלֶם הִיָּרָה זָקִים חֲצִים וּמָוֶת:

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.

יֵט כֵּן-אִישׁ רִמָּה אֶת-רֵעֵהוּ וְאָמַר הֲלֹא-מִשְׁחַק 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 ἐαυτῶν 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.

כּ בְּאֶפֶס עֵצִים תִּכְבֶּה-אֵשׁ וּבְאֵין נִרְגָּן יִשְׁתַּק מְדוֹן:

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.

כּא פֶּחָם לְגַחְלִים וְעֵצִים לְאֵשׁ וְאִישׁ מְדוֹנִים לְחִרְחָר-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 ἀνθράξιν καὶ ξύλα πυρί, ἀνὴρ δὲ λοίδωρος εἰς ταραχὴν μάχης.

21 eschara anthraxin kai xyla pyri,
A grate for coals, and wood for a fire;

anēr de loidoros eis tarachēn machēs.
man and a reviling for a disturbance to a fight.

כּב הַבִּירִי נִרְגָּן כְּמַתְלַהֲמִים וְהֵם יָרְדוּ סְהִירִי-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 σπλάγχων.

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.

כג כסף סיגים מצפה על-חרש שפתים דל'קים ולב-רע:

23. keseph sigim m'tsueph `al-charesh 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 λεία καρδίαν καλύπτει λυπηράν.

23 argyrion didomenon meta dolou hōsper ostrakon hēgēteon.

Silver given with treachery, is as a potsherd esteemed.

cheilē leia kardian kalypsei lypēran.

lips Smooth heart cover a distressed.

כד בשפתו ינכר שונא ובקרבו ישית מרמה:

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 kardia tektainetai dolous;

but in the heart he contrives treachery.

כה כִּי-יִתֵּן קוֹלוֹ אֶל-תְּאֵמֶן-בּוֹ כִּי שִׁבַּע תּוֹעֲבוֹת בְּלִבּוֹ:

25. ki-y'chanen qolo `al-ta'amen-bo ki sheba` to`ebboth b'libo.

Prov26:25 When his voice is gracious, do not believe him,
for there are seven abominations in his heart.

<25> εἰάν σου δέηται ὁ ἐχθρὸς μεγάλη τῇ φωνῇ, μὴ πεισθῆς.

ἑπτὰ γάρ εἰσιν πονηρίαὶ 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.

כו תכסה שנאה במשאון תגלה רעתו בקהל:

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 εὐγνωστος ἐν συνεδρίοις.

26 ho kryptōn echthran synistēsīn dolon,

The one hiding hatred stand together with treachery,
ekkalypsei de tas heautou hamartias eugnōstos en synedriois.
and he conceals the things of his own sins well-known in the sanhedrin.

כִּזְכָּרָה-שַׁחַת בָּהּ יִפֹּל וְגִלְגַּל אֶבֶן אֵלָיו תָּשׁוּב:

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 kylion lithon eph' heauton kyliēi.
and the one rolling a stone, upon himself rolls it.

כַּח לְשׁוֹן-שֹׁקֵר יִשְׁנָא דְבָרֵי וְפֹה חֲלָק יַעֲשֶׂה מְדָחָה:

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 ψευδῆς 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

אֶל-תִּתְחַלֵּל בְּיוֹם מָחָר כִּי לֹא-תֵדַע מָחָר-יֵלֵךְ יוֹם:

1. 'al-tith'hallel 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 αὐριον· οὐ γὰρ γινώσκεις τί τέξεται ἡ ἐπιούσα.

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.

בְּיַחֲלָלְךָ זָר וְלֹא-פִיךָ נִכְרִי וְאֶל-שִׁפְתֶּיךָ:

2. y'hallel'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 χεῖλη.

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**.

ג כִּבְד-אֶבֶן וְנֶטֶל הַחֹל וְכַעַס אֵוִיל כִּבְד מִשְׁנֵיהֶם:

3. **kobed-‘eben w’netel hachol w’ka`as ‘ewil kabad 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 ἀφρονος 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.

ד אֶכְזָרִיּוֹת חֶמָה וְשֹׁטֵף אַף וְיִמִּי יַעֲמֹד לִפְנֵי קִנְאָה:

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.

ה טוֹבָה תוֹכַחַת מְגֻלָּה מֵאַהֲבָה מְסֻתָּרֶת:

5. **tobah tokachath m’gulah me’ahabah m’sutareth.**

Prov27:5 Better is open rebuke than secret love.

<5> κρείσσους ἐλεγχοὶ ἀποκεκαλυμμένοι κρυπτομένης φιλίας.

5 kreissous elegchoi apokekalymmenoi kryptomenēs philias.

is better than reproofs Revealing hiding friendship.

ו נְאֻמָּנִים פְּצָעֵי אוֹהֵב וְנִעְתָּרוֹת נְשִׁיקוֹת שׂוֹנֵא:

6. **ne’emanim pits`ey ‘oheb w’na`taroeth n’shiqoth sone’.**

Prov27:6 Faithful are the wounds of a friend, but deceitful are the kisses of an enemy.

<6> ἀξιοπιστότερα ἐστὶν τραύματα φίλου ἢ ἐκούσια 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.

ז נֶפֶשׁ שְׂבֻעָה תָּבוּס נֹפֶת וְנֶפֶשׁ רָעָה כָּל-מֶר מְתוֹק:

7. **nepesh s’be`ah tabus nopheth w’nepesh 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 οὐσα 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.

ח כְּצִפּוֹר נוֹדֶדֶת מִן-קִנָּהּ בֵּן-אִישׁ נוֹדֵד מִמְּקוֹמוֹ:

8. k'tsipor nodedeth min-qinnah 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 ὄρνειον 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.

ט שֶׁמֶן וְקִטְרֶת יְשִׁמַּח-לֵב וּמֶתֶק רֵעֵהוּ מֵעֵצַת-נֶפֶשׁ:

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 ψυχῇ.

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.

י רַעַךְ וְרֵעָה אֲבִיךָ אֶל-תַּעֲזֹב וּבֵית אָחִיךָ

אֶל-תָּבוֹא בְּיוֹם אֵיךָ טוֹב שָׁכֵן קָרוֹב מֵאֵךְ רָחוֹק:

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 πατρῶν μὴ ἐγκαταλίπῃς,

εἰς δὲ τὸν οἶκον τοῦ ἀδελφοῦ σου μὴ εἰσέλθῃς ἀτυχῶν.

κρείσσων φίλος ἐγγὺς ἢ ἀδελφὸς μακρὰν οἰκῶν.

10 philon son ē philon patrōn 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.

יֵאֱחָכְם בְּנִי וְשִׂמַּח לְבִי וְאָשִׁיבָה חֲרָפִי דְבָר׃

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 εὐφραίνεται 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!

יֵב עָרוֹם רָאָה רָעָה נִסְתָּר פְּתָאִים עֲבְרוּ נִעְנָשׁוּ׃

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> πανούργος 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.

יִקַּח-בְּגָדוֹ כִּי-עָרַב זָר וַיַּעַד נִכְרִיָּה חֲבִלָּהּ׃

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, παρήλθεν γάρ·
ὕβριστῆς 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.

יֵד מְבָרֵךְ רֵעֵהוּ בְּקוֹל גָּדוֹל בְּבֹקֶר הַשָּׁכִּים קָלָלָהּ תִּחְשָׁב 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> ὅς ἂν εὐλογῇ φίλον τὸ πρωὶ μεγάλη 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.

טוֹדֶלֶף טוֹרֵד בְּיוֹם סִגְרִיר וְאַשֶׁת 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,
ὥσαύτως καὶ γυνὴ λοιδόρος ἐκ τοῦ ἰδίου οἴκου.

15 stagones ekballousin anthrōpon en hēmera 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.

טוֹצֵפְנִיָּה צָפֵן-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.

יֵז בַּרְזֵל בְּבַרְזֵל יַחַד 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 ἐταίρου.

17 sidēros sidēron oxynei, anēr de paroxynei prosōpon hetairou.
Iron iron sharpens; and a man sharpens the face of his companion.

יֵז נֹצֵר תְּאֵנָה יֹאכַל פְּרִיָּהּ וְשֹׁמֵר אֲדֹנָיו יִכְבֵּד:

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.

יֵט כַּמַּיִם הַפָּנִים לַפָּנִים כֵּן לֵב-הָאָדָם לְאָדָם:

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.

כְּשֶׁאֵל וְאֶבְדּוֹה 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> ἄδης καὶ ἀπώλεια οὐκ ἐμπίμπλονται,

ὥσαύτως καὶ οἱ ὀφθαλμοὶ τῶν ἀνθρώπων ἀπληστοί.

20 hadēs 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 γλώσση.

20ā bdelygma kyriō stērizōn ophthalmon,

is an abomination to YHWH One fixing the eye,

kai hoi apaideutoi akrateis glōssē.

and the uninstructed ones are immoderate in tongue.

כֹּא מִצְרֶה לְכֶסֶף וְכוֹר לְזָהָב 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 εὐθὺς 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.

כִּבְאִם תִּכְתּוֹשׁ-אֶת-הָאֵוִיל בַּמִּכְתֵּשׁ בְּתוֹךְ הָרִיפּוֹת בַּעֲלִי
לֹא-תִסּוּר מֵעָלָיו אֲוִלָּתוֹ: פ

**22. 'im tik'tosh-'eth-ha'ewil bamak'tesh b'thok hariphoth ba`eli
lo'-thasur me`alayū 'iual'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> ἔὰν 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.

כגידע תדע פני צאנך נשית לבך לעדרים:

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 kardia sou saīs agelais;
and you shall set over your heart your herds.

כדפי לא לעולם חסן ואם-נזר לדור דור:

24. hi 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 ἰσχὺς,
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.

כהנלה חציר ונראה-דשא ונאספו עשבות הרים:

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 τῇ πεδίῳ χλωρῶν καὶ κρεῖς πόαν καὶ σύναγε χόρτον ὄρεινόν,
25 epimelou tōn en tō pediō chlōrōn kai kereis poan

Care for the in the field green things! and you shall shear the herbage;
kai synage chorton oreionon,
and gather together grass of the mountainous area!

כפבשים ללבושך ומחיר שדה עתודים:

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 echēs probata eis himatismōn;

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.

כִּזְוֵי חֵלֶב עֲזִים לְלַחֵם בִּיתְךָ 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 ζωὴν σου

καὶ εἰς τὴν ζωὴν σὼν θεραπόντων.

27 huie, par' emou echeis hrēseis ischyra 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

אָנְסוּ וְאִין-רִיבָה רָשָׁע וְצַדִּיקִים כִּכְפִּיר וּבִטָּח:

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;

dikaïos de hōsper leōn pepoithen.

but the just man as a lion is secure.

בַּפֶּשַׁע אֶרֶץ רַבִּים שָׁרִיָּה וּבְאָדָם מִבִּין יֹדֵעַ כֵּן יֵאָרִיךְ:

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 πανούργος κατασβέσει αὐτάς.

2 di' hamartias asebōn kriseis egeirontai,

Because of the sins of the impious, litigations arise;

anēr de panourgōs katasbesei autas.

man but a clever extinguishes them.

גִּבֹּר רָשׁ וְעֹשֶׂה דָלִים מָטָר סֹחֵף וְאִין לֶחֶם:

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> ἀνδρείος ἐν ἀσεβείαις συκοφαντεῖ πτωχοὺς.

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.

דַּעֲזְבֵי תוֹרָה יִחַלְלוּ רָשָׁע וְשׁוֹמְרֵי תוֹרָה יִתְגָּרוּ בָּם: כ

4. `oz'bey torah y'hal'lu rasha' w'shom'rey torah 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.

הָאֲנָשִׁי-רָע לֹא-יָבִינּוּ מִשְׁפָּט וּמִבְּקִשֵּׁי יִחְזֶה יָבִינּוּ כָל:

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.

וְטוֹב-רָשׁ הוֹלֵךְ בְּתִמּוֹ מֵעֶקֶשׁ הָרָכִים 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 alētheiā plousiou pseudous.

Better a poor man going in truth, than a rich liar.

זֹנֶזֶר תוֹרָה בֶּן מֵבִין וְרָעָה זוֹלְלִים יְכַלִּים 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 huio synetos;
keeps the Law son A discerning;
hos de poimainei asōtian, atimazei patera.
but the one who tends carnality dishonors his father.

ח מרבה הונו בנשך ובתרבות לחונן דלים יקבצנו:

8. mar'beh hono b'neshek u b'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.

ט מסיר אָזנו מִשְׁמַע תּוֹרָה גַּם-תִּפְלֹתוֹ תוֹעֵבָה:

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 ἐβδέλυται.

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.

י מִשְׁגָּה יִשְׁרִים בְּדֶרֶךְ רָע בְּשִׁחוּתוֹ הוּא-יָפֹל
וּתְמִימִים יִנְחָלוּ-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 διαφθοράν αὐτὸς ἐμπεσεῖται.
οἱ δὲ ἄνομοι διελεύσονται ἀγαθὰ καὶ οὐκ εἰσελεύσονται εἰς αὐτά.

10 hos planā 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.

יֵא חָכָם בְּעֵינָיו אִישׁ עָשִׁיר וְדַל מִבֵּין יַחְקְרֵנוּ:

11. **chakam b'`eynayyu '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' heautō anēr plousios,**
is wise to himself man A rich;

penēs de noēmōn katagnōsetai autou.

needy man but an intelligent shall condemn him.

יֵב בְּעַלְיָן צְדִיקִים רַבָּה תְּפֹאֶרֶת וּבָקִים רְשָׁעִים יִחְפֹּשׂ 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 ἀλίσκονται ἄνθρωποι.

12 **dia boētheian dikaiōn pollē ginetai doxa,**

Through the help of the just ones much come to pass glory;

en de topois asebon haliskontai anthrōpoi.

but in the places of the impious are being captured men.

יֵג מְכַסֶּה פִּשְׁעָיו לֹא יִצְלִיחַ וּמוֹדֶה יַעֲזִיב יְרֵחָם:

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.

יֵד אֲשֶׁרִי אָדָם מִפְּחַד תָּמִיד וּמִקְשָׁה 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 ἀνὴρ, ὃς καταπτῆσσει 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.

טוּאָרִי-נֹהֵם וְדָב שׁוֹקֵק מֹשֶׁל 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 ὅς 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.

טז נָגִיד חָסַר תְּבוּנוֹת וְרַב מַעֲשָׂקוֹת שֹׂנְאֵי בָצַע יִאָרִיךְ יָמָיו:

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.

יז אָדָם עָשָׂק בְּדָם-נָפֶשׁ עַד-בּוֹר יָנוּס אֶל-יְתִמְכוּ-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 aitiā phonou ho eggyōmenos

of a man under accusation of murder the one guaranteeing a loan

phygas estai kai ouk en asphaleiā.

an exile shall be, and not in safety.

<17> αἰδεύει υἱόν, καὶ ἀγαπήσει σε καὶ δώσει κόσμον τῇ σῇ ψυχῇ.

οὐ μὴ ὑπακούσης ἔθνει παρανόμῳ.

17a paideue huion, kai agapēsei se

Chasten your son, and he shall love thee,

kai dōsei kosmon tē sē psychē;

and give honour to your soul:

ou mē hypakousēs ethnei paranomō.

he shall not obey a sinful nation.

יח הוֹלֵךְ תָּמִים יִנְשָׁע וְנַעֲקֹשׁ דְּרָכָיו יָפֹל בְּאַחַת:

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 shall fall all at once.

<18> ὁ πορευόμενος δικάως βεβοήθηται,
ὁ δὲ σκολιαίς 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.

יֵט עֹבֵד אֲדָמָתוֹ יִשְׁבַּע-לָחֶם וּמְרֵדֵף רֵקִים יִשְׁבַּע-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.

כֹּאֲשֵׁי אֱמוּנוֹת רַב-בְּרָכוֹת וְאִץ לְהַעֲשִׁיר לֹא יִנָּקָה:

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.

כֹּא הַפֶּר-פָּנִים לֹא-טוֹב וְעַל-פֶּת-לָחֶם יִפְשַׁע-גָּבֵר:

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.

כִּבְנִיחָל לַחֲזוֹן אִישׁ רַע עֵינַי וְלֹא-יָדַע כִּי-חָסֵר יִבְאֶנּוּ:

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 κρατήσῃ 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.

כג מוכיח אדם אחרי חן ומצא ממחליק לשון:

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 ἔξει μᾶλλον τοῦ γλωσσοχαριτοῦντος.

23 ho elegchōn anthrōpou hodous

The one reproving a man's ways

charitas hexei mallon tou glōsssocharitountos.

favors shall have, rather than the flatterer with the tongue.

כד גוזל אביו ואמו ואמר אין-פושע חבר הוא לאיש משחית:

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 ἀμαρτάνειν,

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.

כה רחב-נפש וגרה מדון ובושת על-יהוה יהושן:

25. r'chab-nepshesh 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 epimeleia estai.

but the one yielding upon YHWH in care shall be.

כו בושת בלבו הוא כסיל והולך בחכמה הוא ומלט:

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·

ὅς δὲ πορεύεται σοφία, σωθήσεται.

26 **hos** **pepoithen** thraseia **kardia**, **ho** **toioutos** **aphrōn**;

The one **who yields** to a rash **heart**, **such a one** is a fool;

hos **de** **poreuetai** **sophia**, **sōthēsetai**.

but the one **who goes** in **wisdom** shall be delivered.

כִּזְנוּתָן לָרֶשׁ אֵין מַחְסוֹר וּמַעְלִים עֵינָיו רַב-מְאָרוֹת:

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> ὅς δίδωσιν πτωχοῖς, οὐκ ἐνδεηθήσεται.

ὅς δὲ ἀποστρέφει τὸν ὀφθαλμὸν αὐτοῦ, ἐν πολλῇ ἀπορία ἔσται.

27 **hos** **didōsin** **ptōchois**, **ouk** **endeēthēsetai**;

The one who gives to the poor shall not in want;

hos **de** **apostrephēi** **ton** **ophthalmon** **autou**, **en** **pollē** **aporia** **estai**.

but the one who turns his eye in much perplexity shall be.

כַּחַבְקוּם רְשָׁעִים יִסָּתֵר אָדָם וּבְאַבְדָּם יִרְבוּ צְדִיקִים:

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** **apōleia** **plēthynthēsontai** **dikaioi**.

in the destruction of those shall be multiplied the just.

Chapter 29

Shavua Reading Schedule (29th sidrah) - Prov 29

אִישׁ תּוֹכָחוֹת מִקָּשָׁה-עֲרָף פֶּתַע יִשָּׁבֵר וְאֵין מְרַפָּא:

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 φλεγόμενου αὐτοῦ οὐκ ἔστιν ἰασίς.

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.

בְּרִבּוֹת צְדִיקִים יִשְׂמַח הָעָם וּבְמִשְׁלֵי רָשָׁע יִאָּנַח הָעָם:

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.

ג אִישׁ-אֶהָב חֻמָּה יִשְׁמַח אָבִיו וְרֵעָה זִנּוּת יֵאָבֶד-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 πόρνas, 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.

ד מֶלֶךְ בְּמִשְׁפָּט יַעֲמִיד אֶרֶץ וְאִישׁ תְּרוּמוֹת יִהְיֶה-סֵנָה:

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 anistēsīn chōran, anēr de paranomos kataskaptei.
king A just establishes regions; man but a lawbreaking razes them.

ה גֹּבֵר מַחְלִיק עַל-רֵעֵהוּ רֶשֶׁת פּוֹרֵשׁ עַל-פְּעָמָיו:

5. geber machaliq `al-re`ehu resheth pores `al-p`amayu.

Prov29:5 A man who flatters his neighbor is spreading a net for his steps.

<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.

ו בְּפֶשַׁע אִישׁ רָע מוֹקֵשׁ וְצַדִּיק יְרוֹן וְשִׂמְחָה:

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 charā kai en euphrosynē estai.
but the just in joy and in gladness shall be.

זִידֶע צַדִּיק דִּין דַּלִּים רָשָׁע לֹא-יָבִין דָּעַת:

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 asebeō 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.

ח אַנְשֵׁי לָצוֹן יַפְיחוּ קִרְיָה וְחַכָּמִים יִשְׁיבוּ אָף:

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.

ט אִישׁ-חָכָם נִשְׁפָּט אֶת-אִישׁ אָוִיל וְרָגַז וְשַׁחַק וְאִין נַחַת:

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> ἄνθρωπος σοφὸς κρίνει ἔθνη,

ἄνθρωπος δὲ φαῦλος ὀργιζόμενος καταγελᾶται καὶ οὐ καταπτῆσσει.

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.

י אַנְשֵׁי דָמִים יִשְׁנְאוּ-תָם וְיִשְׁרָיִם יִבְקְשׁוּ 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 ὄσιον,

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.

יֵא כָּל-רוּחוֹ יוֹצִיא כְּסִיל וְחָכָם בְּאַחֲזֹר יִשְׁבְּחֶנָּה:

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.

יֵב מֹשֶׁל מִקְנֵשִׁיב עַל-דְּבַר-שָׁקָר כָּל-מִשְׁחָתָיו רָשָׁעִים:

12. moshel maq'shib `al-d'bar-shaqr 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.

יִגְרַשׁ וְאִישׁ תִּכְכִּים נִפְגָּשׁוּ מֵאִיר-עֵינַי שְׁנֵיהֶם יִהְיֶה:

13. rash w'ish t'hakim niph'gashu me'ir-`eyney sh'neyhem Yahúwah.

Prov29:13 The poor man and the deceitful man meet together:

אֵינִי נִתְּנָה לְעֵינַי שְׁנֵיהֶם יִתְּנָה:

<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.

יֵד מֶלֶךְ שׁוֹפֵט בְּאֶמֶת הַלִּים כְּסֹא לְעַד 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 πτωχοῦς

ὁ θρόνος αὐτοῦ εἰς μαρτύριον κατασταθήσεται.

14 basileōs en alētheiā krinontos ptōchous

A king in truth judging the poor,

ho thronos autou eis martyrion katastathēsetai.

his throne for a good testimony shall be established.

טו שֶׁבֶט וְתוֹכַחַת יִתֵּן חֲכָמָה וְנֶעַר מְשֻׁלַּח מְבִישׁ 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 ἑλεγχοὶ διδόασιν σοφίαν,
παῖς δὲ πλανώμενος αἰσχύνην γονεῖς αὐτοῦ.

15 plēgai kai elegchoi didoasin sophian,
Strokes and reproofs give wisdom;
pais de planōmenos aischynēi goneis autou.
but a child wandering shames his parents.

טז בְּרָבוֹת רְשָׁעִים יִרְבֶּה-פָּשַׁע וְצַדִּיקִים בְּמַפְלֹתָם 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 πολλὰί 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 dikairoi ekeinōn piptontōn kataphoboi ginontai.
but with the just at the falling of those, fear takes place.

יז יִסֵּר בֶּנֶךָ וַיְנִיחֶךָ וַיִּתֵּן מַעֲדָנִים לְנַפְשְׁךָ: פ

17. yaser bin'ak wi nicheak 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.

יח בְּאֵין חֲזוֹן יִפְרַע עַם וְשׁוֹמֵר תּוֹרָה אֲשֶׁר־הוּ:

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 ἐξηγητῆς ἔθνει παρανόμῳ, ὁ δὲ φυλάσσων τὸν νόμον μακαριστός.

18 ou mē hyparxē exēgētēs ethnei paranomō,
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.

יט בְּדַבָּרִים לֹא-יִנָּסר עֶבֶד כִּי-יָבִין וַאֲיֵן מַעֲנָה:

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> λόγους 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 noēsē, all' ouch hypakousetai.
for even if he understands still he shall not obey.

כְּחִזִּית אִישׁ אֵץ בְּדַבָּרָיו תִּקְוָה לְכִסִּיל 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!

כַּאֲמִפְנֵק מִנְעָר עֲבָדוֹ 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 kataspatalā 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.

כַּב אִישׁ-אַף יִגָּרָה מָדוֹן וּבַעַל חֲמָה רַב-פָּשָׁע:

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.

כַּגִּנְאוֹת אָדָם תִּשְׁפִּילֵנּוּ וְשִׁפְל־רוּחַ יִתְמֹךְ כְּבוֹד:

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 ἀνδρα ταπεινοῖ, τοὺς δὲ ταπεινόφρονas ἐρείδει δόξη κύριος.

23 hybris andra tapeinoi, tous de tapeinophronas ereidei doxē kyrios.

Insolence a man abases; but the humble-minded establishes in glory YHWH.

כד חולק עם-גנב שוֹנֵא נִפְשׁוֹ אֶלָּה יִשְׁמַע וְלֹא יִגִּיד:

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 ψυχὴν·

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 anageilōsin,

but they should not announce it,

כה חִרְדַּת אָדָם יִתֵּן מוֹקֵשׁ וּבֹטֵחַ בַּיְהוָה יִשְׁגָּב:

25. cher'dath 'adam yiten moqesh uboteach baYahúwah y'sugab.

Prov29:25 The fear of man brings a snare, but he who trusts in יְיָ 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 tō despotē, sōthēsetai.

but the one yielding unto the master shall be preserved.

כו רַבִּים מְבַקְשִׁים פְּנֵי-מוֹשֵׁל וּמִיָּהוָה מִשְׁפָּט-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 יְיָ.

<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.

כז תוֹעֵבַת צְדִיקִים אִישׁ עוֹל וְתוֹעֵבַת רָשָׁע יִשָּׂר-דָּרְךָ: 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 δίκαιοις ἀνὴρ ἄδικος, βδέλυγμα δὲ ἀνόμῳ κατευθύνουσα ὁδός.

27 bdelygma dikaiois anēr adikos,

is an abomination A just man man to an unjust;

bdelygma de anomō kateuthynousa hodos.

and an abomination to the lawless one is a straight way.

Chapter 30

Shavua Reading Schedule (30th sidrah) - Prov 30

אִתְּבִירִי אֶגּוּר בֶּן-יָקֵחַ הַמַּשָּׂא נָאֻם הַנֶּגֶבֶר
לְאִיתִיאל לְאִיתִיאל וְאֶכָּל:

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 ἐμούς 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 theō, kai pauomai;

Thus speaks the man to the ones trusting in Elohim. And now I shall cease.

בְּכִי בַעַר אֲנֹכִי 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.

וְלֹא-לְמַדְתִּי חֲכָמָה וְדַעַת קֹדְשִׁים 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 ἔγνων·

3 theos dedidachen me sophian, kai gnōsin hagiōn egnōka.

Elohim has taught me wisdom, and the knowledge of the holies I know.

דְּמִי עֲלָה-שָׁמַיִם וַיַּרְדּוּ מִי אֶסְכֶּה-רוּחַ בְּחַפְּנָיו מִי

צָרַר-מִים בְּשָׁמַיָּה מִי הַקִּים כָּל-אַפְסֵי-אָרֶץ מֶה-שָׁמוּ
וּמֶה-שָׁם-בְּנוֹ כִּי תִדְעַ:

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 ἁκρῶν τῆς γῆς;
τί ὄνομα αὐτῷ, ἢ τί ὄνομα τοῖς τέκνοις αὐτοῦ, ἵνα γνῶς;

4 **tis anebē eis ton ouranon kai katebē?**
Who ascended into the heavens, and came down?
tis synēgagen anemous en kolpō?
Who brought together the winds in his bosom?
tis synestrepsen hydōr en himatiō?
Who bundled up waters in his cloak?
tis ekratēsen pantōn tōn akrōn tēs gēs?
Who holds all the extremities of the earth?
ti onoma autō,
What name is given to him?
ē ti onoma tois teknois autou, hina gnōs?
or what name to his children that you should know?

הַכָּל-אִמְרַת אֱלֹהִים צְרוּפָה מִן הוּא לַחֲסִים 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.

וְאֵל-תוֹסֶף עַל-דִּבְרָיו פֶּן-יוֹכִיחַ בְּךָ וְנִכְזַבְתָּ: 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 γένη.

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.

זְשַׁתִּים שְׁאַלְתִּי מֵאַתָּךְ אֶל-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;

חֲשׂוֹא ודְּבַר-כָּזָב חֲרִיק מִמֶּנִּי רֹאשׁ

וְעֹשֶׂר אֶל-תִּתֶּן-לִי הַטְּרִיפְנִי לֶחֶם חֲקִי:

8. shaw' ud'bar-kazab har'cheq mimeni re'sh

wa'osher 'al-titen-li hat'ripheni lechem chuqqi.

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 ψευδῇ μακράν μου ποιήσον,

πλοῦτον δὲ καὶ πένιαν μὴ μοι δῶς, 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;

טַפֵּן אֶשְׂבַּע וְכַחֲשֵׁתִי וְאָמַרְתִּי מִי יִהְיֶה

וּפֶן-אֶהְרֹשׁ וְגַנְבִּתִּי וְתַפְשֵׁתִי שֵׁם אֱלֹהִי: כ

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 ~~אֱלֹהִים~~?

or lest I be poor, and steal, and profane the name of my El.

<9> ἵνα μὴ πλησθεὶς ψευδῆς γένωμαι καὶ εἴπω Τίς με ὀρᾷ;

ἢ πενηθεὶς κλέψω καὶ ὁμόσω τὸ ὄνομα τοῦ θεοῦ.

9 hina mē plēstheis pseudēs genōmai

that not in being filled up false I should become,

kai eipō Tis me horá?

and should say, Who sees me?

ē penētheis klepsō kai omosō to onoma tou theou.

Or to be in need that I shall steal, and I shall swear an oath by the name of the El.

יֶאֱל-תִלְשֵׁן עֶבֶד אֶל-אֲדֹנָיו פֶּן-יִקְלָלָךְ וְאֶשְׂמָתָ:

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 παραδῶς οἰκέτην εἰς χεῖρας δεσπότου.
μήποτε καταράσῃται σε καὶ ἀφανισθῇς.

10 mē paradōs oiketēn eis cheiras despotou.

You should not deliver a bondservant into the hands of a master,
mēpote katarasētai se kai aphanisthēs.
lest at any time he should curse you, and you should be obliterated.

יֵאֱדוֹר אָבִיו יִקְלֹל וְאֶת-אָמוֹ לֹא יְבָרֵךְ:

11. dor 'abiu y'qallel 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.

יֵבִי דוֹר טָהוֹר בְּעֵינָיו וּמִצְאָתוֹ לֹא רָחֵץ:

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.

יֵבִי דוֹר מָה-רָמוּ עֵינָיו וְעַפְעָפִיו רִנְשָׁאוּ:

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.

יֵבִי דוֹר חֲרָבוֹת שָׁנָיו וּמִאֲכָלוֹת מִתְלַעֲתָיו לְאָכֹל עֲנִיִּים מֵאֶרֶץ
וְאֶבְיוֹנִים מֵאֲדָם: כ

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.

טו לעלוקה שְׂתֵי בָנוֹת הַב הַב שְׁלוֹשׁ הֵנָּה לֹא תִשְׂבַּענָה
 אֶרְבַּע לֹא-אָמְרוּ הוּן:

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 Ἰκανόν·

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 -

טז שְׂאוֹל וְעֶצֶר רַחֵם אֶרֶץ לֹא-שִׁבְעָה מַיִם וְאֵשׁ לֹא-אָמְרָה הוּן:

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> ἄδης καὶ ἔρως γυναικὸς καὶ γῆ οὐκ ἐμπιπλαμένη ὕδατος
 καὶ ὕδωρ καὶ πῦρ οὐ μὴ εἴπωσιν Ἀρκεῖ.

16 hādēs 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 suffices.

יז עֵינַי תִּלְעַג לְאָב וְתַבּוּז לִיקָחַת-אִם יִקְרוּהָ עֲרֵבִי-נַחַל
 וַיֹּאכְלוּהָ בְּנֵי-נָשֶׁר: פ

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 πατὸς καὶ ἀτιμάζοντα γῆρας μητρός,
ἐκκόψαισαν αὐτὸν κόρακες ἐκ τῶν φαράγγων,
καὶ καταφάγοισαν αὐτὸν νεοσσοὶ αἰτῶν.

17 ophthalmon katagelōnta patros kai atimazonta gēras mētros,

The eye ridding 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.

יחֲשֹׁלֶשָׁה הֵמָּה נִפְלְאוּ מִמֶּנִּי וְאַרְבַּע לֹא יָדַעְתִּים:

18. sh'loshah hemah niph'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 ἐστὶν 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 –

יֵט דֶּרֶךְ הַנֶּשֶׁר בַּשָּׁמַיִם דֶּרֶךְ נָחָשׁ עָלִי צוּר דֶּרֶךְ-אֲנִיָּה בְּלֵב-יָם
וְדֶרֶךְ גִּבּוֹר בְּעֵלְמָה:

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> ἵχνη αἰτοῦ πετομένου καὶ ὁδοὺς ὄφeos 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 pontoporouēs kai hodous andros en neotēti.
and the paths of a ship passing through the sea, and the ways of a man in youth.

כִּכֵּן דֶּרֶךְ אִשָּׁה מְנַאֲפֶת אֶכְלָה
וּמַחַתָּה פִּיהָ וְאָמְרָה לֹא-פָעַלְתִּי אֵוֶן: 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, ἀπονυψαμένη 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.

כא תחת שלוש רגזה ארץ ותחת ארבע לא-תוכל שאת:

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 –

כב תחת-עבד כי ימלוך ונבל כי ישבע-לחם:

22. tachath-`ebed ki yim'lok w'nabal ki yis'ba'-lachim.

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,

כג תחת שנואה כי תבעל ושיפחה כי-תירש וגברתה: 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.

כד ארבעה הם קטני-ארץ והמה חכמים מחכמים:

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 –

כַּה הַנְּמָלִים עִם לֹא-עָז וַיִּכְיֵנוּ בְּקִיץ לַחֲמָם:

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 ἰσχύς καὶ ἐτοιμάζονται 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.

כּו שְׁפָנִים עִם לֹא-עֲצִים וַיְשִׁימוּ בְּסֶלַע 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,
οἱ ἐποίησαντο ἐν πέτραις τοὺς ἑαυτῶν οἴκους·

26 kai hoi choirogryllioi, ethnos ouk ischyron,
And the rabbits – a nation not being strong,
hoi epoïēsanto en petrais tous heautōn oikous;
the ones making in the rocks their own houses.

כּז מֶלֶךְ אֵין לָאֲרֶבֶה וַיֵּצֵא חֲצֵץ כִּלּוֹ:

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 ἀκρίς 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.

כח שְׁמָמִית בְּיָדַיִם תִּתְפֹּשׂ וְהִיא בְּהִיכְלֵי מֶלֶךְ: כ

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 ἑρειδόμενος καὶ εὐάλωτος ὧν
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.

כט שְׁלֹשָׁה הֵמָּה מֵיטִיבֵי צֶעַד וְאֶרְבָּעָה מֵיטִבֵּי 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 ἐστίν, 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 –

לַיִשׁ גִּבּוֹר בַּבְּהֶמָה וְלֹא-יָשׁוּב מִפְּנֵי-כָל:

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 ισχυρότερος κτηνῶν,
ὃς οὐκ ἀποστρέφεται οὐδὲ καταπτῆσσει κτήνος,
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,

לֹא יִזְרֹזֵר מִתְנַנִּים אוֹ-תִישׁ וּמֶלֶךְ אֶלְקִים 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 εὐψυχος
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.

לִבְאֵם-נִבְלָתָהּ בְּהִתְנַשֵּׂא וְאֵם-זִמּוֹתָ יָד לָפָה:

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 πρόη σεαυτὸν εἰς εὐφροσύνην
καὶ ἐκτείνης 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.

לִגְפִי מִיֵּן חֶלָב יוֹצִיא חֶמְאָה וּמִיֵּן-אֵף יוֹצִיא דָם
וּמִיֵּן אַפִּים 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

אִדְבָּרִי לְמוֹאֵל מֶלֶךְ מִשָּׁא אֲשֶׁר-יִסְרָתוֹ 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.

בַּמַּחֲבָרִי וּמַחֲבָר-בִּטְנִי וּמַחֲבָר-נִדְרִי:

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?

גֹּאֲל-תִתֵּן לַנָּשִׁים חֵילָךְ וּדְרָכֶיךָ לַמַּחֲוֹת 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 δῶς 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 hystero Boulia n.

nor your mind and livelihood for an afterthought.

דֹּאֵל לַמְּלָכִים לְמוֹאֵל אֵל לַמְּלָכִים שְׁתּוֹ-יָיִן
וְלִרְוֹזָנִים אוֹ שֶׁכָּר:

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 θυμῶδεις εἰσὶν, 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!

הַפֶּן-יִשְׁתֶּה וְיִשְׁכַּח מִחֻקּוֹ וְיִשְׁכַּח דִּין-כָּל-בְּנֵי-עֲנִי:

5. pen-yish'teh w'yish'kach m'chuqqaq 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 πiónτες ἐπιλάθωνται τῆς σοφίας

καὶ ὀρθὰ κρίναι 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.

וְתִגְנוּ-שֶׁכָּר לְאוֹד וְיָיִן לְמָרִי 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!

זִישְׁתֶּה וְיִשְׁכַּח רִישׁוֹ וְעָמְלוֹ לֹא יִזְכָּר-עוֹד:

7. yish'teh w'yish'kach risho wa`amalo lo' yiz'kar-`od.

Prov31:7 Let him drink and forget his poverty and remember his trouble no more.

<7> ἵνα ἐπιλάθωνται τῆς πενίας καὶ τῶν πόνων μὴ μνησθῶσιν ἔτι.

7 hina epilathōntai tēs penias

that they should forget their poverty,

kai tōn ponōn mē mnēsthōsin eti.

and their miseries should not be remembered any longer.

חֲפֹתַח-פִּיךָ לְאֵלִים אֶל-דִּין כָּל-בְּנֵי חָלוֹף:

8. p'thach-piyak l'ilem 'el-din kal-b'ney chaloph.

Prov31:8 Open your mouth for the mute, for the cause of all the sons of the fatherless.

<8> ἄνοιγε σὸν στόμα λόγῳ θεοῦ καὶ κρῖνε πάντας ὑγιῶς.

8 anoige son stoma logō theou kai krine pantas hygiōs;

Open your mouth with the Word of Elohim, and judge all fairly!

טִפְתַּח-פִּיךָ שְׁפֹט-צֶדֶק וְדִין עָנִי וְאֶבְיוֹן: פ

9. p'thach-piyak sh'phat-tsedeq w'din `ani w'eb'yon.

Prov31:9 Open your mouth, judge righteously, and defend the afflicted and needy.

<9> ἄνοιγε σὸν στόμα καὶ κρῖνε δικαίως, διάκρινε δὲ πένητα καὶ ἀσθενῇ.

9 anoige son stoma kai krine dikaiōs, diakrine de penēta kai asthenē.

Open your mouth, and judge justly, and litigate for the needy and weak!

יֵאֱשֶׁת-חַיִּל מִי יִמָּצֵא וְרַחֵק מִפְּנִינִים מְבָרָה:

10. 'esheth-chayil mi yim'tsa' w'rachok mip'ninim mik'rah.

Prov31:10 - א / א (Aleph) - An excellent wife, who can find?

For her value is far above jewels.

<10> Γυναῖκα ἀνδρείαν τίς εὐρήσει;

τιμιωτέρα δέ ἐστιν λίθων πολυτελῶν ἢ τοιαύτη.

10 Gynaika andreian tis heurēsei?

wife a vigorous Who shall find?

timiōtera de estin lithōn polytelōn hē toiautē.

more esteemed than For is stones very costly such.

יֵאֱבֹטַח בָּהּ לֵב בַּעֲלָהּ וְשָׁלָל לֹא יִחְסֹר:

11. batach bah leb ba'lah w'shalal lo' yech'sar.

Prov31:11 - ב / ב (Beth) - 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,

ἢ 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.

יב גַּמְלָתָהּ טוֹב וְלֹא-רָע כֹּל יְמֵי חַיֶּיהָ:

12. g'malath'hu tob w'lo'-ra` kol y'mey chayeyah.

Prov31:12 - ג / ג (Gimel) - 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.

יג דַּרְשָׁה צֶמֶר וּפְשִׁתִּים וְתַעֲשׂ בְּחֶפְזָן כִּפְיָהּ:

13. dar'shah tsemer uphish'tim wata`as b'chephets kapeyah.

Prov31:13 - ד / ד (Daleth) - She looks for wool and flax and works with her palms in delight.

<13> μηρυσομένη ἔρια καὶ λίνον ἐποίησεν εὐχρηστον ταῖς χερσὶν αὐτῆς.

13 mēruomenē eria kai linon epoiēsen euchrēston tais chersin autēs.

furling wool and flax She makes useful her hands.

יד הִיְתָה כְּאֶנְיֹת סוֹחֵר מִמֶּרְחָק תָּבִיא לַחֲמָה:

14. hay'thah ka'anioth socher mimer'chaq tabi' lach'mah.

Prov31:14 - ה / ה (He) - She is like merchant ships; she brings her bread from afar.

<14> ἐγένετο ὥσεί ναὺς ἐμπορευομένη μακρόθεν, συνάγει δὲ αὐτὴ 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.

טו וַתָּקֵם בְּעוֹד לַיְלָה וְתָתִין טָרֶף לְבֵיתָהּ וְחֶק לְנַעֲרֹתֶיהָ:

15. wataqam b'`od lay'lah watiten tereph l'beythah w'choq l'na`arotheyah.

Prov31:15 - ו / ו (Waw) - 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 θεραπαίνας.

15 kai anistatai ek nyktōn kai edōken brōmata tō oikō

and she rises up at nights, and appoints foods to the household,

kai erga tais therapainais.

works to the female attendants.

טז זָמְמָה שָׂדֶה וַתִּקְחָהּוּ מִפְּרִי כַפֵּיהָ נִטַּע כָּרֶם:

16. zam'mah sadeh watiqachehu mip'ri kapeyah n'ta`karem.

Prov31:16 - ז / ז (Zayin) - 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 κτήμα.

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.

יִחְגְּרָה בְּעוֹז מַתְנִיָּה וּתְאַמֵּץ זְרָעוֹתֶיהָ:

17. chag'rah b'oz math'neyah wat'amets z'ro'otheyah.

Prov31:17 - ח / ת (Cheth) - She girds her loins with strength and makes her arms strong.

<17> ἀναζωσαμένη ἰσχυρῶς τὴν ὀσφύν 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.

יִחְטַעֲמָה כִּי-טוֹב סַחְרָהּ לֹא-יִכָּבֶה בַּלַּיִל נֶרָהּ:

18. ta'amah ki-tob sach'rah lo'-yik'beh balayil nerah.

Prov31:18 - ט / ת (Teth) - 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 her lamps.

יִטְיָדֶיהָ שְׁלָחָה בְּכִישׁוֹר וְכַפֵּיהָ תִּמְכוּ פָלֶךְ:

19. yadeyah shil'chah bakishor w'hapeyah tam'ku phalek.

Prov31:19 - כ / י (Yodh) - 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.

כ כַּפָּה פָּרְשָׁה לְעָנִי וְיָדֶיהָ שְׁלָחָה לְאַבְיוֹן:

20. kapah par'sah le'ani w'yadeyah shil'chah la'eb'yon.

Prov31:20 - פ / כ (Kaph) - 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.

כא לא-תירא לְבֵיתָהּ מִשָּׁלֵג כִּי כָל-בֵּיתָהּ לְבָשׁ שָׁנִים:

21. lo'-thira' l'beythah mishaleg ki kal-beythah labush shanim.

Prov31:21 - ל / ל (Lamedh) - 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 του χρονίζει.
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.

כב מַרְבְּדִים עֲשֵׂתָהּ-לָּהּ שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁה:

22. mar'badim `as'thah-lah shesh w'ar'gaman l'bushah.

Prov31:22 - ש / מ (Mem) - She makes coverings for herself;
her clothing is fine linen and purple.

<22> δισσὰς χλαίνας ἐποίησεν τῷ ἀνδρὶ αὐτῆς,
ἐκ δὲ βύσσου καὶ πορφύρας ἐαυτῇ ἐνδύματα.

22 dissas chlaines 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.

כג נודע בַּשְּׁעָרִים בַּעֲלָהּ בְּשִׁבְתּוֹ עַם-זִקְנֵי-אֶרֶץ:

23. noda` bash'`arim ba'lah b'shib'to `im-ziq'ney-'arets.

Prov31:23 - נ / נ (Nun) - 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,
ἥνικα 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.

כד סָדִין עֲשֵׂתָהּ וּתְמָכֹר וַחֲגוֹר נָתַנָּה לְכַנְעָנִי:

24. sadin `as'thah watim'kor wachagor nath'nah laK'na`ani.

Prov31:24 - פ / כ (Samekh) - She makes fine linen garments and sells them,
and supplies belts to the Kanaanite.

<24> συνδόνας ἐποίησεν καὶ ἀπέδοτο, περιζώματα δὲ τοῖς Χαναναίοις.
24 sindonas epoïesen kai apedoto, perizōmata de tois Chananaiois.
fine linen She makes, and gives back loincloths to the Canaanites.

כה עז-והדר לבושה ותשחק ליום אחרון:

25. `oz-w'hadar l'bushah watis'chaq l'yom 'acharon.

Prov31:25 - ◦ / ו (Ayin) - Strength and dignity are her clothing,
and she smiles at the day to come.

<26> ισχὺν 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.

כּוּפִיָּה פִּתְחָה בְּחֶכְמָה וְתוֹרַת-חֶסֶד עַל-לְשׁוֹנָהּ:

26. piyah path'chah b'chak'mah w'thorath-chesed `al-l'shonah.

Prov31:26 - ך / פ (Pe) - 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.

כּוּצוּפִיָּה הַלִּיכוֹת בֵּיתָהּ וְלֶחֶם עֲצָלוּת לֹא תֹאכֶל:

27. tsophiah halikoth beythah w'lechem `ats'luth lo' tho'kel.

Prov31:27 - ך / צ (Tsadhe) - 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.

כח קמוּ בָנֶיהָ וַיְאַשְׁרוּהָ בְּעָלָהּ וַיְהַלְלָהּ:

28. qamu baneyah way'ash'ruah ba'lah way'hal'lah.

Prov31:28 - פ / ק (Qoph) - Her children rise up and call her blessed;
her husband also, and he praises her.

<28> τὸ στόμα δὲ ἀνοίγει σοφῶς καὶ νομοθέσμως,
ἢ δὲ ἐλεημοσύνη αὐτῆς ἀνέστησεν τὰ τέκνα αὐτῆς, καὶ ἐπλούτησαν,
καὶ ὁ ἀνὴρ αὐτῆς ἤνεσεν 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 ġnesen autēn
 and her husband praises her.

כַּטְרֹבוֹת פָּנוֹת עָשׂוּ חַיִּל וְאַתָּה עָלִית עַל-כָּלָנָה:

29. rabboth banoth `asu chayil w'at' `alith `al-kulanah.

Prov31:29 - ר / ר (Resh) - 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.

לְשֹׁקֶר חֶסֶן וְהָבֵל חֵיפִי אִשָּׁה יִרְאַת-יְהוָה חֵיָא תְּהַלָּל:

30. sheqer hachen w'hebel hayophi 'ishah yir'ath-Yahúwah hi' thith'halal.

Prov31:30 - ש / ש (Shin) - Charm is deceitful and beauty is vain,
 but a woman who fears יְהוָה, she shall be praised.

<30> ψευδεῖς ἀρέσκειαι καὶ μάταιον κάλλος γυναικός·
 γυνή 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!

לֹא תִגְנוּ-לָהּ מִפְּרִי יָדֶיהָ וַיְהִלְלוּהָ בַּשְּׁעָרִים מַעֲשֵׂיהָ:

31. t'nu-lah mip'ri yadeyah wihal'luah bash'`arim ma`aseyah.

Prov31:31 - ת / ת (Taw) - 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 αἰνεῖσθω 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!