

Sepher Mishle (Proverbs)

Chapter 1

Shavua Reading Schedule (1st sidrah) - Prov 1

בְּרוּךְ הוּא יְהוָה אֱלֹהֵינוּ מֶלֶךְ יִשְׂרָאֵל:
אַמְשָׁלֵי שְׁלֹמֹה בֶּן־דָּוִיד מֶלֶךְ יִשְׂרָאֵל:

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

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

<1:1> Παροιμίαι Σαλωμῶντος υἱοῦ Δαυΐδ, ὃς ἐβασίλευσεν ἐν Ἰσραὴλ,

1 Paroimiai Salōmōntos huiou Dauid, hos ebasileusen en Israēl,

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

בְּלֹדֶת חֲכָמָה וּמוֹסֵר לְהַבֵּין אִמְרֵי בִּינָה:

2. laqachath 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;

גַּלְקָחַת מוֹסֵר הַשְּׁפֵל צְדָקָה וּמְשֻׁפֵּט וּמִרְשָׁרִים:

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,

דַּלְתָּת לְבָתָאים עַרְמָה לְנַעַר דָּעַת וּמְזֻמָּה:

4. latheh liph'tha'yim `ar'mah l'nā'ar da`ath um'zimah.

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

<4> ἵνα δῷ ἀκάκοις πανουργίαν, παιδὶ δὲ νέῳ αἴσθησίν τε καὶ ἔννοιαν.

4 hina dō akakois panourgian, paidi de neō aisthēsin te kai ennoian;

that he should give to the guileless astuteness, child but to the young perception,

הַיָּשְׁמַע חֲכָם וַיּוֹסֵף לְקַח וּנְבוֹן תְּחִכּוֹת יִקְנָה:

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

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

εςται, ο δε νοήμων κυβέρνησιν κτήσεται
5 tōnde gar akousas sophos sophōteros estai,

But of the ones for hearing, the wise shall be wiser,
ho de noēmōn kybernesin ktēsetai
and the intelligent guidance shall acquire.

וְלֹהֲבִין מַשָּׁל וּמַלְיאֵצָה דְּבָרִי חֲכָמִים וְחִידָּתָם: 6

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.

εςται τε παραβολὴν καὶ σκοτεινὸν λόγον ρήσεις 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.

וַיַּרְא אֶת יְהֻדָּה רְאֵשֵׁת דְּעַת חֲכָמָה וּמוֹסֵר אֹוִילִים בָּזָו: 7

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

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

εςται οὐδὲν πάσι τοῖς ποιοῦσιν αὐτήν.
εύσεβεια δὲ εἰς θεὸν ἀρχὴ αἰσθήσεως, σοφίαν δὲ
καὶ παιδείαν ἀσεβεῖς ἔξουθενήσουσιν.

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

חַשְׁמָע בְּנֵי מִיסְרָר אָבִיךְ וְאֶל-הַתּוֹתֶשׁ תֹּרַת אֲפָתָךְ: 8

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;

εςται, σὺνέ, παιδείαν πατρός σου καὶ μὴ ἀπώσῃ θεσμοὺς μητρός σου.

8 akoue, huie, paideian patros sou

Hear, O son, the laws of your father!

kai mē apōsē thesmous mētros sou;

and you should not thrust away the rules of your mother;

ט כי לְוִית חָן הַם לְרֹאשֶׁךָ וּעֲנָקִים לְגַדְגַּתְתִּיךְ:

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

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

<9> στέφανον γὰρ χαρίτων δέξῃ σῇ κορυφῇ καὶ κλοιὸν χρύσεον περὶ σῷ τραχήλῳ.

9 stephanon gar charitōn dexē sē koryphē

a crown for of favors you shall receive for your head,

kai kloion chryseon peri sō trachēlō.

and a collar of gold around your neck.

רַבָּנִי אָסְמִירָפְתּוֹךְ חַטָּאִים אַל-תְּבָא:

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

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

<10> οὐέ, μή σε πλανήσωσιν ἄνδρες ἀσεβεῖς, μηδὲ βουληθῆσ,
ἐὰν παρακαλέσωσί σε λέγοντες

10 huie, mē se planēsōsin andres asebeis,

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

רַא אָסְמִירָמְרֵי לְכָה אָתָנוּ נָאָרְבָּה לְדִם נְצֻפָּה לְנָקִי חַגְּמָם:

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

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

<11> Ἐλθὲ μεθ' ἡμῶν, κοινώνησον αἷματος,
κρύψωμεν δὲ εἰς γῆν ἄνδρα δίκαιον ἀδίκως,

11 Elthe meth' hēmōn, koinōnēson haimatos,
Come with us, partake in blood!

kruyōmen de eis gēn andra dikaiōn adikōs,
for we should hide in the ground man the just unjustly,

יב נְבָלָעֵם כְּשָׂאָל חַיִים וְתִמְמִים כְּיוֹרְדֵי בָּורָה:

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 ἄδης ζῶντα καὶ ἄρωμεν αὐτοῦ τὴν μυήμην ἐκ γῆς·

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

יג כָּל־הָזֶן יִקַּר נְמַצֵּא נְמַלֵּא בְּתִינוֹ שְׁלֵל: 13 **עֲשֵׂה־בְּעֵד־עַל־עַל־פְּנֵי וְעַל־בְּנֵי־אָמֵן**

13. *kal-hon yaqar nim'tsa' n'male' bateynu shalal.*

Prov1:13 We shall find all kinds of precious wealth, we shall fill our houses with spoil;

〈13〉 τὴν κτῆσιν αὐτοῦ τὴν πολυτελῆ καταλαβώμεθα,
πλήσωμεν δὲ οἴκους ἡμετέρους σκύλων·

**13 tēn ktēsin autou tēn polytelē katalabōmetha,
the property of his very costly we should overtake,
plēsōmen de oikous hēmeterous skylōn;
and we should fill houses our of spoils.**

יד גורלך טפיל בתוכנו כיס אחד יהיה לכלנו:

14. goral'ak tapil b'thokenu kis 'echad yih'yeh l'kulunu.

Prov1:14 Throw in your lot with us, we shall all have one purse,

•**14** τὸν δὲ σὸν κλῆρον βάλε ἐν ἡμῖν, κοινὸν δὲ βαλλάντιον κτησώμεθα πάντες, καὶ μαρσίππιον 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 בני אל-תלך בדרך אַתֶם מִנּע רְגָלך מִנְתִירְתָּתָם: 15

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

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

•**15** μὴ πορευθῆς ἐν ὁδῷ μετ' αὐτῶν, ἔκκλινον δὲ τὸν πόδα σου ἐκ τῶν τρίβων αὐτῶν.

15 μὲν πορεύθης εἰς ἀνδρῶν μετ' αὐτὸν, εκκλινόν δὲ τὸν πόδα σου εἰς τὸν τρίβον αὐτὸν;

You should not go in the ways with them. Turn aside your foot from their paths!

טז כי בגלויהם לבר ירוציו וימחריו לשפטם: 16 עב' 19/1960

16. ki rag'leyhem lara` yarutsu wimaharu lish'pak-dam.

Prov1:16 For their feet run to evil and they hasten to shed blood.

¶**16** οἱ γὰρ πόδες αὐτῶν εἰς κακίαν τρέχουσιν καὶ ταχινοὶ τοῦ ἔκχέαι 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.

17 עַל־אֲוֹלֶל עַל־זְבֻבָּה כִּי־מֵזָבְבָבָה עַל־זְבֻבָּה:
יז פִּירְחָם מְזֹרָה הָרְשָׁת בְּעִינִי כָּל־בָּעֵל קְנָת:

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

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

<17> οὐ γὰρ ἀδίκως ἐκτείνεται δίκτυα πτερωτοῖς.

17 ou gar adikōs ekteinetai diktua pterōtois.

are not For wrongfully stretched out nets for feathered birds.

18 זְבֻבָּה כָּל־בָּעֵל לְנֶפֶשׁ תְּמָמָה יְצַפֵּנוּ יְחִוָּם:
יח וְהָם לְדָמָם יְאַרְבּוּ יְצַפֵּנוּ לְנֶפֶשׁ תְּמָמָה:

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

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

<18> αὐτοὶ γὰρ οἱ φόνου μετέχοντες θησαυρίζουσιν ἑαυτοῖς κακά,
ἥ δὲ καταστροφὴ ἀνδρῶν παρανόμων κακῆ.

18 autoi gar hoī phonou metechontes thēsaurizousin heautois kaka,

For they, the ones in murder partaking, treasure up for themselves evils,

hē de katastrophē andrōn paranomōn kakē.

the overthrow of transgressors is evil.

19 עַל־זְבֻבָּה אַת־בָּצָע בְּצָע אַת־נֶפֶשׁ בְּעֵלִיו יַקְחֶה כִּי
יט כִּי אַרְחוֹת כָּל־בָּצָע בְּצָע אַת־נֶפֶשׁ בְּעֵלִיו יַקְחֶה כִּי

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

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

<19> αὗται αἱ ὄδοι εἰσιν πάντων τῶν συντελούντων τὰ ἄνομα.
τῷ γὰρ ἀσεβείᾳ τὴν ἑαυτῶν ψυχὴν ἀφαιροῦνται.

19 hautai hai hodoi eisin pantōn tōn syntelountōn ta anomā;

These the ways are of all the ones completing the lawless things.

tē gar asebeię tēn heautōn psychēn aphairountai.

For by impiety their own soul they remove.

20 חִכְמָה בְּחַיִץ תְּרַבָּה בְּרַחְבוֹת תִּתְן קוֹלָה:
כִּחְכָמָה בְּחַיִץ תְּרַבָּה בְּרַחְבוֹת תִּתְן קוֹלָה:

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 ἔξοδοις ὑμνεῖται, ἐν δὲ πλατείαις παρρησίαν ἔγει,

20 Sophia en exodois hymneitai,

Wisdom in the streets sings praise;

en de plateiaiis parrēsian agei,

and in the squares in open places she celebrates.

וְאֵת שָׁמֶן וְעַמְלֵךְ כִּי תְּבִרֵךְ אֱלֹהִים 21

כִּי בְּרָאָשׁ הַמִּינּוֹת תִּקְרֹא בְּפִתְחֵי שָׁעֲרִים בְּעִיר אַמְרִיךְ תֹּאמֶר:

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

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

<21> ἐπ' ἄκρων δὲ τειχέων κηρύσσεται, ἐπὶ δὲ πύλαις δυναστῶν παρεδρεύει,
ἐπὶ δὲ πύλαις πόλεως θαρροῦσα λέγει

21 ep' akrōn de teicheōn kēryssetai, epi de pylais dynastōn paredreuei,
upon the tops And of the walls she proclaims, and sits by the gates of princes,
epi de pylais poleōs tharrousa legei
and at the gates of the city courageously says,

בְּעַד-מָתִי פְּתִים תָּהֶבֶת פְּתִים וְלִצְים לְצֹן חַמְדוֹ לְהַם
בְּעַד-מָתִי פְּתִים תָּהֶבֶת פְּתִים וְלִצְים לְצֹן חַמְדוֹ לְהַם 22
בְּעַד-מָתִי פְּתִים תָּהֶבֶת פְּתִים וְלִצְים לְצֹן חַמְדוֹ לְהַם

כב עַד-מָתִי פְּתִים תָּהֶבֶת פְּתִים וְלִצְים לְצֹן חַמְדוֹ לְהַם
וּכְסִילִים יִשְׁגַּנוּ דָּעַת:

**22. `ad-mathay p'thayim t'ehabu phethi
w'letsim latson cham'du lahem uksilim 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> "Οσον ἂν χρόνον ἄκακοι ἔχωνται τῆς δικαιοσύνης, οὐκ αἰσχυνθήσονται·
οἱ δὲ ἄφρονες, τῆς ὑβρεως ὅντες ἐπιθυμηταί, ἀσεβεῖς γενόμενοι ἐμίσησαν αἴσθησιν
22 Hoson an chronon akakoi echōntai tēs dikaiosynēs,

As much time as the guileless have of the righteousness,
ouk aischynthēsontai; hoī de aphrones, tēs hybreōs
they shall not be ashamed; but the fools insolence
ontes epithymētai, asebeis genomenoi emisēsan aisthēsin
being ones who crave, impious having become, detest good sense,

כְּגַם תָּשׁוּבָה לְתוֹכְחָתֵר הַנֶּה אֲבִיעָה לְכֶם רַויָּחִי 23
כְּגַם תָּשׁוּבָה לְתוֹכְחָתֵר הַנֶּה אֲבִיעָה לְכֶם רַויָּחִי
אָזְדִּיעָה דְּבָרֵי אֲתָּכֶם:

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

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

<23> καὶ ὑπεύθυνοι ἐγένοντο ἐλέγχοις.

ἴδοὺ προήσομαι ὑμῖν ἐμῆς πνοῆς ῥῆσιν, διδάξω δὲ ὑμᾶς τὸν ἐμὸν λόγον.

23 kai hypeuthynoi egenonto elegchois.

and accountable become for reproofs.

idou proēsomai hymen emēs pnoēs hrēsin, didaxō de hymas ton emon logon.

Behold, I shall let go to you my breath's saying, and I shall teach you by my word.

כִּי־עָזַבְתִּי וְתִמְאָנוּ בְּטִירִי יְדִי וְאֵין מַקְשִׁיבָה:²⁴

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;

επειδὴ ἐκάλουν καὶ οὐχ ὑπηκούσατε καὶ ἔξέτεινον 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;

כֹּה וְתִפְרַעְוּ כָּל־עַצְתִּי וְתוֹכְחָתִי לֹא אֲבִיתֶם:²⁵

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

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

ἀλλὰ ἀκύρους ἐποιεῖτε ἐμὰς βουλάς, τοῖς δὲ ἐμοῖς ἐλέγχοις ἡπειθήσατε,
25 alla akyrous epoieite emas boulas, tois de emois elegchois ēpeithēsate,
but void you made my counsels, and to my reproofs disregarded;

כֹּו גַּם־אָנִי בְּאִידְכֶם אֲשַׁחַק אַלְעַג בְּבָא פְּחַדְכֶם:²⁶

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,

τοιγαροῦν κάγὼ τῇ ὑμετέρᾳ ἀπωλείᾳ ἐπιγελάσομαι,
καταχαροῦμαι δέ, τὸν ἔρχηται ὑμῶν ὄλεθρος,
26 toigaroun kago tē hymetera apoleia 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.

עֲשֵׂה־לְךָ כַּעֲשֵׂה וְאַתָּה כַּעֲשֵׂה
כִּי בְּבָא כְּשָׂאוֹה פְּחַדְכֶם וְאִידְכֶם
כְּסִוףָה יָאַתָּה בְּבָא עַלְיִכֶם צְרָה וְצִוקָּה:²⁷

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.

επειδὴ ἀφίκηται ὑμῶν ἀφνω θόρυβος, ἢ δὲ καταστροφὴ ὄμοιώς καταιγίδι
παρῆ, καὶ ὅταν ἔρχηται ὑμῶν θλῖψις καὶ πολιορκία, ἢ ὅταν ἔρχηται ὑμῶν 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.

כְּחָאֹז יִקְרָאֵנִי וְלֹא אָעַנְה רְשַׁחֲרָגִנִּי וְלֹא יִמְצָאֵנִי: 28

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,

אֲשֶׁר־יְסָרָאֵל כָּל־עַמּוֹד־בְּבָבָלָן וְלֹא־יִמְצָא־לְפָנָיו: 29
אֲשֶׁר־יְסָרָאֵל כָּל־עַמּוֹד־בְּבָבָלָן וְלֹא־יִמְצָא־לְפָנָיו:

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;

כְּתַחַת כִּירְשָׁנָאו דָעַת וַיַּרְאָת יְהֹוָה לֹא בְּחֻרָה: 29

29. tachath ki-san'u da`ath w'yir'ath Yahūwah lo' bacharu.

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

אֲשֶׁר־יְסָרָאֵל כָּל־עַמּוֹד־בְּבָבָלָן וְלֹא־יִמְצָא־לְפָנָיו: 30
אֲשֶׁר־יְסָרָאֵל כָּל־עַמּוֹד־בְּבָבָלָן וְלֹא־יִמְצָא־לְפָנָיו:

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־אָבֶן לְעַצְמָה נָאצָה כָּל־תָּבוֹכָהָתִים: 30

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

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

אֲשֶׁר־יְסָרָאֵל כָּל־עַמּוֹד־בְּבָבָלָן וְלֹא־יִמְצָא־לְפָנָיו: 31
אֲשֶׁר־יְסָרָאֵל כָּל־עַמּוֹד־בְּבָבָלָן וְלֹא־יִמְצָא־לְפָנָיו:

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־וַיַּאֲכִלִּי מִפְרִי דָּرְכֵם וּמִמְּעַצְתֵּרֵיכֶם יִשְׁבְּעָה: 31

31. w'yo'k'lū mip'ri dar'kam umimo`atsotheyhem yis'ba`u.

Prov1:31 So they shall eat of the fruit of their own way
and be satiated with their own devices.

<31> τοιγαροῦν ἔδονται τῆς ἑαυτῶν ὁδοῦ τοὺς καρποὺς
καὶ τῆς ἑαυτῶν ἀσεβείας πλησθήσονται.

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

לְבָכֶר מִשְׁוֹבֵת פָּתִים תַּהֲרָגֶם וְשָׁלוֹת כְּסִילִים הַאֲבָדָם: 32

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

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

<32> ἀνθ' ὧν γὰρ ἡδίκουν νηπίους, φονευθήσονται, καὶ ἐξετασμὸς ἀσεβεῖς ὀλεῖ.
32 anth' hōn gar ēdikoun nēpious, phoneuthēsontai,
For because they wronged the simple ones, they shall be slaughtered,
kai exetasmos asebeis olei.
and an inquisition the impious shall destroy.

לְגַוְשָׁמָע לֵי יִשְׁקֹן-בֶּטֶח וְשָׁאָנוֹן מִפְחָד רָעָה: 33

33. w'shome`a li yish'kan-betach w'sha'anen 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 hēsynchasei aphobōs apo pantos kakou.
and shall be tranquil without fear from all evil.

Chapter 2

Shavua Reading Schedule (2nd sidrah) - Prov 2

אַבְנֵי אִם-תִּקְחֵה אִמְרֵי וּמְצֻוֹתִי הַצְפָּנִים אַפָּהָד: Prov2:1

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

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

<2:1> Υἱέ, ἐὰν δεξάμενος ρήσιν 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;

אַבְנֵי עֲזָבֵן קְרַבְנֵי עַמְּנָאֵן גְּדוּלָה 2

ב לְהַקְשִׁיב לְחָכְמָה אֲזֶגֶת פְּطָה לְבָךְ לְתִבְוֹנָה:

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

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

↔ ύπακούσεται σοφίας τὸ οὖς σου, καὶ παραβαλεῖς καρδίαν σου εἰς σύνεσιν, παραβαλεῖς δὲ αὐτὴν ἐπὶ νουθέτησιν τῷ υἱῷ σου.

2 hypakousetai sophias to ous sou, kai parabaleis kardian sou

shall obey wisdom your ear, and you shall set aside your heart

eis synesin, parabaleis de autēn epi nouthetēsin tō huiō sou.

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

ג בְּאֵם לְבִינָה תְּקֻרָא לְתִבְוֹנָה תְּתַן קָוְלָךְ:

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

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

↔ ἐὰν γὰρ τὴν σοφίαν ἐπικαλέσῃ καὶ τῇ συνέσει δῷς φωνήν σου, τὴν δὲ αἴσθησιν ζητήσῃς μεγάλη τῇ φωνῇ,

3 ean gar tēn sophian epikalesē kai tē synesei dōs phōnēn sou,

For if wisdom you should call upon, and for understanding should give your voice;

tēn de aisthēsin zētēsēs megalē tē phōnē,

and perception you should seek your great voice;

ד אֱמֶת-תִּבְקָשָׂנָה כְּכֶסֶף וּכְמַטְמוֹנִים תִּחְפְּשָׁה:

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;

↔ καὶ ἐὰν ζητήσῃς αὐτὴν ὡς ἀργύριον καὶ ὡς θησαυροὺς ἔξερευνήσῃς αὐτήν,

4 kai ean zētēsēs autēn hōs argyriion kai hōs thēsaurous exereunēsēs autēn,

and if you should seek her as silver, and as for treasures should search her out;

ה אָז תִּבְין יְרָאת יְהֹוָה וְדַעַת אֱלֹהִים תִּמְצָא:

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

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

↔ τότε συνήσεις φόβον κυρίου καὶ ἐπίγνωσιν θεοῦ εύρήσεις.

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.

וְכִירָאת יְהֹוָה יִתְן חָכְמָה מְפִיו דְּעַת וְתִבְוֹנָה:

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

Prov2:6 For קְנֻּתָּה gives wisdom; from His mouth come knowledge and understanding.

אֵת קְנֻּתָּה דִּמְדֹסִין סְופִיאָן, כַּאֲלֹתֶר פְּרוֹסָוּפָה אַעֲטָה גַּנּוֹסִיס כַּאֲלֹתֶר סְוּנְסִיס.

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

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

זֶצֶן לִישְׁרִים תּוֹשִׁיחָה מְגַן לְהַלְכִּי תָּמָם:

זֶצֶן לִישְׁרִים תּוֹשִׁיחָה מְגַן לְהַלְכִּי תָּמָם:

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,

אֵת קְנֻּתָּה דִּמְדֹסִין סְופִיאָן, עַמְּדָה שְׂמִינִית תּוֹשִׁיחָה מְגַן לְהַלְכִּי תָּמָם.

7 kai thēsaurizei tois katorthousi sōtērian,

And he treasures up to the ones keeping straight deliverance;

hyperaspieī tēn poreian autōn

and he shall shield their goings;

חַלְצֵר אֶרְחֹות מְשֻׁפֵּט וְדָרֶךְ חִסְידָה יִשְׁמַר:

חַלְצֵר אֶרְחֹות מְשֻׁפֵּט וְדָרֶךְ חִסְידָה יִשְׁמַר:

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.

אֵת פְּנָנָיו דִּמְדֹסִין סְופִיאָן כָּל-מְעַנְּלָה-טוֹב:

8 tou phylaxai hodous dikaiōmatōn

to guard the way of right actions;

kai hodon eulaboumenōn auton diaphylaxeit.

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

טָאֵז תְּבִין צְדָקָה וּמְשֻׁפֵּט וּמִרְשָׁרִים כָּל-מְעַנְּלָה-טוֹב:

טָאֵז תְּבִין צְדָקָה וּמְשֻׁפֵּט וּמִרְשָׁרִים כָּל-מְעַנְּלָה-טוֹב:

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

Prov2:9 Then you shall discern righteousness

and justice and equity and every good course.

אֵת תְּבִין צְדָקָה וּמְשֻׁפֵּט וּמִרְשָׁרִים כָּל-מְעַנְּלָה-טוֹב:

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.

יְכִיר-תְּבֹוא חִכָּה בְּלֵבֶךְ וְדָעַת לְנַפְשֶׁךְ יִנְعַם:

יְכִיר-תְּבֹוא חִכָּה בְּלֵבֶךְ וְדָעַת לְנַפְשֶׁךְ יִנְעַם:

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

Prov2:10 For wisdom shall enter into your heart

and knowledge shall be pleasant to your soul;

<10> ἐὰν γὰρ ἔλθῃ ἡ σοφία εἰς σὴν διάνοιαν,
ἡ δὲ αἴσθησις τῇ σῇ ψυχῇ καλὴ εἶναι δόξῃ,

10 ean gar elthē hē sophia eis sēn dianoian,
For if shall come wisdom into your consideration,
hē de aisthēsis tē sē psychē kalē einai doxē,
and perception for your soul good to be shall seem

יְאֵמֶר תָּשִׁמֶּר עַלְיכָה בְּבוֹנָה תְּנַצְּרָכָה: 11
בְּעַלְמָה תָּשִׁמֶּר עַלְיכָה בְּבוֹנָה תְּנַצְּרָכָה:

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 phylaxeit se, ennoia de hosia tērēsei se,
counsel good shall guard you, reflection and sacred shall keep you,

בְּלֹא צִילָּק מַדְךָ רֹעֶה מְאִישׁ מְדַבֵּר פְּתֻפּוֹת: 12
יבְּלֹא צִילָּק מַדְךָ רֹעֶה מְאִישׁ מְדַבֵּר פְּתֻפּוֹת:

12. p'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 ῥύσηται σε ἀπὸ ὄδοῦ 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.

בְּגַעֲזִים אַרְחוֹת יָשֶׁר לְלַכְתָּ בְּדָרְכִּי-חֹשֶׁךְ: 13
יג העזים ארחות ישר ללקת בדרכי-חשך:

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> ὁ οἱ ἐγκαταλείποντες ὄδοὺς εὐθείας τοῦ πορεύεσθαι ἐν ὄδοῖς σκότους,
13 o hoī ekataleipontes hodous eutheias tou poreuesthai en hodois skotous,
O the ones abandoning ways the straight to go in the ways of darkness.

בְּדַבְּרִים לְעֹשֹׂת רֹעֶה גִּילּוֹ בְּתַחְפּוֹת רֹעֶה: 14
יד הַשְׁמִיחִים לְעֹשֹׂת רֹעֶה גִּילּוֹ בְּתַחְפּוֹת רֹעֶה:

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

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

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

בְּעַזְבָּן עַזְבָּן עַזְבָּן עַזְבָּן עַזְבָּן עַזְבָּן עַזְבָּן עַזְבָּן 15

טו אֲשֶׁר אָרְחַתִּיכֶם עֲקָשִׁים וְגָלוֹתֶם:

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> ὁν αἱ τρίβοι σκολιαὶ καὶ καμπύλαι αἱ τροχιαὶ αὐτῶν

15 hōn hai triboi skoliai kai kampylai hai trochiae autōn

which paths are crooked, and curved tracks their;

טו לְהַצִּילֶךָ מֵאָשֶׁר זָרָה מִפְּכָרִיה אִמְרִיכָה הַחֲלִיקָה:¹⁶

16. '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 ὄδου 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 הַעֲזֶבֶת אַלְוָת נְעִירִיה וְאֶת-בְּרִית אֱלֹהִיה שְׁכָחָה:¹⁷

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> νιέ, μή σε καταλάβῃ κακὴ βουλὴ ἡ ἀπολείπουσα διδασκαλίαν νεότητος
καὶ διαθήκην θείαν 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 אַל-מֹות בִּרְתָּה וְאֶל-רְפָאִים מַעֲגָלָתָה:¹⁸

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

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 ἄδη μετὰ τῶν γηγενῶν τοὺς ἀξονας αὐτῆς·

18 etheto gar para tō thanatō ton oikon autēs

For she put near death her house,

kai para tō hadē meta tōn gēgenōn tous axonas autēs;

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

יט כָּל-בָּאִיה לֹא יִשְׁבוּן וְלֹא-יִשְׁרָגֶנוּ אָרְחוֹת חַיִם:¹⁹

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.

:בְּלֹעַנְתָּךְ בְּדֶרֶךְ טוֹבִים וְאֶרְחֹות צְדִיקִים תָּשִׁמֶּר: 20

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

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

<20> εἰ γὰρ ἐπορεύοντο τρίβους ἀγαθάς, εὑροσαν 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.

:כִּי-יָשָׁרִים יִשְׁבְּנֻן אֶרְץ וְתָמִימִים יוֹתְרֵי בָּה: 21

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

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

<21> χρηστοὶ ἔσονται οἰκήτορες γῆς, ἄκακοι δὲ ὑπολειφθήσονται ἐν αὐτῇ,
ὅτι εὐθεῖς κατασκηνώσουσι γῆν, καὶ ὅστιοι 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.

:כְּבָרְשָׁעִים מְאֶרְץ יִקְרַתּוּ וּבּוֹגְדִים יִסְּחוּ מִמְּנָה: 22

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

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

<22> ὄδοι ἀσεβῶν ἐκ γῆς ὀλοῦνται, οἱ δὲ παράνομοι ἔξωσθήσονται ἀπ' αὐτῆς.

22 hodoi asebōn ek gēs olountai,

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

Chapter 3

Shavua Reading Schedule (3rd sidrah) - Prov 3

:בָּנִי תְּرַתֵּה תְּשַׁקֵּח וְמַצְוֹתִי יִצְרֶל בְּךָ: Prov3:1

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

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 ὅρματά μου τηρείτω σὴ καρδία.

1 Huie, emōn nomimōn mē epilanthanou, ta de hrēmata mou tēreitō sē kardia;

O son, my laws forget not, and my sayings give heed to in your heart!

בְּכִי אֲרֹך יְמִים וְשָׁנּוֹת חַיִם וְשָׁלוֹם יוֹסִיף לְךָ: 2

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.

גַּדְעֹן וְאֶמְתָּה אֶל-יְצָבָה קְשָׁרָם עַל-גְּרוּרוֹתֶיךָ כְּתָבָם עַל-לִוָּחֶךָ: 3

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

Prov3:3 Do not let kindness and truth leave you;

Bind them around your neck, write them on the tablet of your heart.

<3> ἐλεημοσύναι καὶ πίστεις μὴ ἐκλιπέτωσάν σε,
 ἀφαψαι δὲ αὐτὰς ἐπὶ σῷ τραχήλῳ, καὶ εὑρήσεις χάριν.

3 eleēmosynai kai pisteis mē eklipetōsan se,

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

aphapsai de autas epi sō trachēlō, kai heurēseis charin;

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

דְּ וְמַצְא-חַן וְשָׁכֵל-טוֹב בְּעִינֵיכֶם וְאֶתְמָם כָּא-תְּהִלָּעַז: 4

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

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

«4» καὶ προνοοῦ καλὰ ἐνώπιον κυρίου καὶ ἀνθρώπων.

4 kai pronoou kala enōpion kyriou kai anthrōpōn.

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

בְּטַח אֶל־יְהוָה בְּכָל־לִבְךָ וְאֶל־בִּנְתָּךְ אֶל־הַשְׁעָן:
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» ἵσθι 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־דֶּרֶכְךָ יְהוָה וְהַיָּא יְשָׁרֵר אֶרְחֹתְּךָ:
6. b'kal-d'rakeyak da`ehu w'hu' y'yasher 'or'chotheyak.

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

«6» ἐν πάσαις ὁδοῖς σου γνώριζε αὐτήν, ἵνα ὀρθοτομῇ τὰς ὁδούς σου,
[ό 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 pouz sou ou mē proskoptē.]

and your foot shall not stumble.

וְאֶל־תְּהִיר חֲכָם בְּעִינֶיךָ יְרָא אֶת־יְהוָה וְסַרֵּר מִרְעָה:
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 יְהוָה and turn away from evil.

«7» μὴ ἵσθι φρόνιμος παρὰ σεαυτῷ, φοβοῦ δὲ τὸν θεὸν καὶ ἔκκλινε ἀπὸ παντὸς κακοῦ.

7 mē isthi phronimos para seautō, phobou de ton theon kai ekklime apo pantos kakou;

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

חֶרְפָּאוֹת תְּהִיר לְשֻׁבְךָ וְשַׁקְיִיר לְעַצְמֹתְךָ:
8. riph'uth t'hi l'sharek w'shiquy l'ats'motheyak.

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

«8» τότε ἵασις ἔσται τῷ σώματί σου καὶ ἐπιμέλεια τοῖς ὄστεοις 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.

וְאֶל־תְּהִיר שְׁבָדָךְ כְּלָבָד יְהוָה קָרְבָּן:
9. al-t'hi shbadak k'labad yehowah karban.

ט כְּבֶד אַת־יְהוָה מְהוֹנֶךָ וִמְרָאשָׁית כָּל־תְּבוּאָתֶךָ:

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

Prov3:9 Honor **מְהוֹנֶךָ** from your wealth and from the first of all your produce;

<9> τίμα τὸν κύριον ἀπὸ σῶν δικαιῶν 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!

בְּצָבָע עַל־עֲשֵׂת יְהוָה וְצָבָע עַל־עֲשֵׂת יְהוָה כְּבֶד 10

רְוִימָלָאִי אָסְמִיך שְׁבָע וְתִירּוֹשׁ יְקֻבֵּיךְ יִפְרַץָּה: 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,
οἶνῳ δὲ αἱ ληνοί 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.

רְאוּמָסְר יְהוָה בְּנֵי אֱלֹהִים וְאֶלְקָנִין בְּתֹוכְחָתוֹ: 11

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

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

<11> Υἱέ, μή 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 eklouou hyp' autou elegchomenos;
nor loosen up under his reproofing!

בְּכִי אֶת אָשֶׁר יְהֹוָה יוֹכִיח וּכְאָב אַת־בֶּן יִרְצֶחָה: 12

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

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

<12> ὃν γὰρ ἀγαπᾷ κύριος παιδεύει, μαστιγοῖ δὲ πάντα νίὸν 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.

בְּצָבָע תְּבָרֵךְ עַל־עֲשֵׂת קְלָיָה קְלָיָה עַל־עֲשֵׂת צָבָע 13

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

יְזִקָּנָה בְּרַכְיָנָם וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם: 17

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

רֵיחַ עַזְּחִים הִיא לְמַזְוִיקִים בָּה וְתַמְכִיד מְאַשֵּׁר: 18

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 ἔστι πᾶσι τοῖς ἀντεχομένοις αὐτῆς,
καὶ τοῖς ἐπερειδομένοις ἐπ’ αὐτὴν ὡς 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.

יְהֻנָּה בְּחַקְמָה יִסְדַּקְרֵץ בּוֹגֵן שְׁמִימָה בְּתִבְונָה: 19

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

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

<19> ὁ θεὸς τῇ σοφίᾳ ἐθεμελίωσεν τὴν γῆν, ἥτοι μασεν δὲ οὐρανοὺς ἐν φρονήσει·

19 ho theos tē sophia ethemeliōsen tēn gēn, hētoimasen de ouranous en phronēsei;
Elohim in wisdom founded the earth; and he prepared the heavens in intelligence.

כִּבְדַּעַתּוֹ תְּהוּמוֹת נִבְקָעוּ וְשִׁחְקִים יִרְעַפְוִידְתּוּ: 20

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

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

<20> ἐν αἰσθήσει ἄβυσσοι ἐρράγησαν, νέφη δὲ ἐρρύησαν δρόσους.

20 en aisthēsei abyssoi erragēsan, nephē de erryēsan drosous.

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

בְּשִׁירְיָה קְרָבָה וְלִבְנָה עֲלֵיכֶם כְּבָשָׂר-כְּבָשָׂר 21

כִּא בְּנֵי אָלְ-יַלְזֹו מַעֲנִיכָּךְ נִצְרֵת תְּשִׁיחָה וּמְזֻמָּה:

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> תְּיִאֵ, μὴ παραρρυῆσ, τήρησον δὲ ἐμὴν βουλὴν καὶ ἔννοιαν,

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

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

:עַל-יַלְזֹו מַעֲנִיכָּךְ נִצְרֵת תְּשִׁיחָה וּמְזֻמָּה כִּב וְיִהְיוּ חַיִם לְנֶפֶשׁךְ וְחַן לְגַדְגַּתְּךָ:

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

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

<22> ἵνα ζήσῃ ἡ ψυχή σου, καὶ χάρις ἦ περὶ σῷ τραχήλῳ.

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

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

<22>a ἔσται δὲ ἵασις τὰς σαρξὶν 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;

:עַל-צְלָקָה לְבַטְחָה דָּרְכָּךְ וּבְגָלָקָה לֹא תִּפְגַּז כִּג אֶז

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

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

<23> ἵνα πορεύῃ πεποιθώσ ἐν εἰρήνῃ πάσας τὰς ὁδούς σου,

ό 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 pouz sou ou mē proskopsē.

and the foot of yours in no way should stumble.

:עַל-צְלָקָה לְאַתְּפָחָד וּשְׁכָבָת וּעֲרָבָה שְׁנָתָךְ כִּד אֶסְ-תְּשִׁכָּב

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 γάρ κάθῃ, ἄφοβος ἔσῃ, ἐὰν δὲ καθεύδῃς, ἥδεως 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.

:עַל-צְלָקָה לְאַתְּפָחָד וּשְׁכָבָת וּעֲרָבָה שְׁנָתָךְ כִּד אֶסְ-תְּשִׁכָּב

כְּהַאֲלָתִירָא מִפְחָד פְּתָאָם וּמִשְׁאָת רְשָׁעִים כִּי תָבָא:

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 ὄρμὰς ἀσεβῶν ἐπερχομένας.

25 kai ou phobēthēsē ptoēsin epelthousan

And you shall not be afraid of terror coming upon,

oude hormas asebōn eperchomenas;

nor the thrusting of the impious coming upon.

כְּוֹרֵידְיְהָה יְהִיה בְּכֶסֶלֶךְ וּשְׁמַר בְּגָלָךְ מַלְכָךְ: 26

26. ki-Yahūwah yih'yeh b'kis'lek w'shamar rag'lak milaked.

Prov3:26 For קְרָבָנָה shall be in your confidence

and shall keep your foot from being caught.

<26> ὁ γὰρ κύριος ἔσται ἐπὶ πασῶν ὁδῶν σου καὶ ἔρείσει σὸν πόδα, ἵνα μὴ σαλευθῆται.

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.

כְּזַאֲלָתִמְנָעָתָב מִבְּעַלְיו בְּהִזְיקָה לְעַשְׂוֹת: 27

27. 'al-tim'na`-tob mib'`alayubih'yoth lel yadeyak la`asoth.

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

<27> μὴ ἀπόσχῃ εὖ ποιεῖν ἐνδεῆ, ἥνικα ἂν ἔχῃ ἢ χείρ σου βοηθεῖν.

27 mē aposchē eu poiein endeē,

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

hēnika an echē hē cheir sou boēthein;

when you should have your hand to help.

כְּחַאֲלָתִאמְר לְרַעְיךָ לְךָ וּשְׁבֵב וּמְחר אַתָּן וַיֵּש אַתָּךְ: 28

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

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

<28> μὴ εἴπης Ἐπανελθὼν ἐπάνηκε καὶ αὔριον δώσω, δυνατοῦ σου ὅντος εὖ ποιεῖν.
οὐ γὰρ οἶδας τί τέξεται ἢ ἐπιοῦσα.

28 mē eipēs Epanelthōn epanēke kai aurion dōsō,

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

dynatou sou ontos eu poiein;

able is with you while being good to do;

ou gar oidas ti texetai hē epiousa.

for you shall not see what shall give birth against you.

בְּעֵבֶד אַתָּה עַל-רֹעֵךְ רָעָה וְהוֹא-יוֹשֵׁב לִבְטָח אֲתָּה: 29

כַּט אֶל-תְּחָרֵשׁ עַל-רֹעֵךְ רָעָה וְהוֹא-יוֹשֵׁב לִבְטָח אֲתָּה:

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

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

<29> μὴ τεκτήνῃ ἐπὶ σὸν φίλον κακὰ παροικοῦντα καὶ πεποιθότα ἐπὶ σού.

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.

בְּזֶבֶד אַתָּה עַל-עֵבֶד רָעָה וְהוֹא עַל-עֵבֶד צַדְקָה: 30

לֹא אֶל-תִּרְבֹּב עַמְּדָאָדָם חַנְמָאָמָלָא גַּמְלָדָךְ רָעָה:

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

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

<30> μὴ φιλεχθρήσῃς πρὸς ἄνθρωπον μάτην, μή τι εἰς σὲ ἔργασηται κακόν.

30 mē philechthrēsēs pros anthrōpon matēn,

You shall not be fond of quarreling against a man in vain,

mē ti eis se ergasētai kakon.

so that not against you he should work evil.

בְּזֶבֶד אַתָּה עַל-עֵבֶד רָעָה וְהוֹא עַל-עֵבֶד צַדְקָה: 31

לֹא אֶל-תִּקְנָא בְּאִישׁ חַמֵּס וְאֶל-תִּבְחַר בְּכָל-דָּרְכָיו:

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

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

<31> μὴ κτήσῃ κακῶν ἀνδρῶν ὀνείδη μηδὲ ζηλώσῃς τὰς ὁδοὺς αὐτῶν.

31 mē ktēsē kakōn andrōn oneidē

You should not acquire evils of men's scorn,

mēde zēlōsēs tas hodous autōn;

nor should you be jealous of their ways.

לֹא תִּשְׂרַפְתָּ יְהֹוָה נָלוֹז וְאֶת-יִשְׁרָאֵל סָדוֹ: 32

לֹבֶב כִּי תֹּעַבְתָּ יְהֹוָה נָלוֹז וְאֶת-יִשְׁרָאֵל סָדוֹ:

32. ki tho`abath Yahūwah naloz w'eth-y'sharim sodo.

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

<32> ἀκάθαρτος γάρ ἔναντι κυρίου πᾶς παράνομος, ἐν δὲ δικαίοις οὐ συνεδριάζει.

32 akathartos gar enanti kyriou pas paronomos,

is unclean For before YHWH every lawbreaker,

en de dikaios ou synedriazei.

with and the righteous they do not sit together.

לְגָמָרֶת יְהוָה בֵּבִית רְשָׁעָה גְּנוֹה צַדִּיקִים יָבֹרֶךְ

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

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

•**33** κατάρα θεοῦ ἐν οἴκοις ἀσεβῶν, ἐπαύλεις δὲ δικαίων εὐλογοῦνται.

33 katara theou en oikois asebōn,

**The curse of YHWH is in the houses of the impious,
epauleis de dikaiōn eulogountai.
but the properties of the just are blessed.**

לד אם-ללארים היא-רלייז ולעננים יפונ-הן 34

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.

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 ὑψωσαν 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

אֲשֶׁר-מֵעַד בְּנֵים מִיסָּר אָב וְהַקְשִׁיבוּ לְדֹעַת בִּינָה: Proverbs 4:1

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

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

«4:1> Ἀκούσατε, παῖδες, παιδείαν πατρὸς καὶ προσέχετε γνῶναι ἔννοιαν·

1 Akousate, paides, paideian patros kai prosechete gnōnai ennoian;

Hear, O children, the instruction of a father, and take heed to know insight!

:בְּרִזְקָה-לֵבֶן תַּחֲנֹן וְעַל כָּלְבֵי שָׂמָחָה

ב כי לך טוב נתתי לך תורת אל-תעזוב:

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 ἔγκαταλίπητε.

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.

ג כי בן חיהתי לאבי בך ויחיד לפניך אמר:

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 κάγῳ 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;

ד וירני ויאמר لي يתמקד-דברاي لك شمر מازותي وتحيه:

4. wayoren i 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> οὖν ἔλεγον καὶ ἐδίδασκόν με Ἐρειδέτω δὲ 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!

ה קנה חכמה קנה בינה אל-תשכח ולאל-התשכח מאמריך-פי:

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 ὥστιν 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;

ו אל-תעזוב והתשמך אהבה ותצרכה:

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

Prov4:6 Do not forsake her, and she shall guard you;

Love her, and she shall watch over you.

<6> μηδὲ ἐγκαταλίπῃς αὐτήν, καὶ ἀνθέξεται σου· ἔρασθητι αὐτῆς, καὶ τηρήσει σε·

6 mēde egkatalipēs autēn, kai anthexetai sou;

You should not abandon it, for it shall hold to you.

erasthēti autēs, kai tērēsei se;

Love it passionately! and it shall keep you.

רְאֵשִׁית חָכֶמֶת קְנָה חָכֶמֶת וּבְכַלְדָּקְנִינָּךְ קְנָה בִּינָה:

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

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

חֲסִלָּה וְתֹרּוּמָה תִּכְבֹּדֵךְ כִּי תִּחְבֹּקְנָה:

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

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

<8> περιχαράκωσον αὐτήν, καὶ ὑψώσει σε· τύμησον 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;

טְהַנֵּן לְרֹאשָׁךְ לִוִּיתְ-חָן עַטְרוֹת תְּפִאָרָת תְּמִגְנָה:

9. titen I'rōsh'ak liw'yath-chen `atereth tiph'ereth t'mag'neak.

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

<9> ἵνα δῷ τῇ σῇ κεφαλῇ στέφανον χαρίτων, στεφάνῳ δὲ τρυφῆς ὑπερασπίσῃ σου.

9 hina 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.

רְשֻׁמָּע בָּנִי וְקַח אָמְרִי וַיַּרְבֶּה לְךָ שָׁנּוֹת חַיִים:

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> Ἀκουε, υἱέ, καὶ δέξαι ἐμοὺς λόγους, καὶ πληθυνθήσεται ἔτη ζωῆς σου,
ἵνα σοι γένωνται πολλαὶ ὄδοι βίου·

10 Akoue, huie, kai dexai emous logous,

Hear, O son, and receive my words!

kai plēthyntħesetai 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.

11 עַד-עַתָּה כִּי-יְהִי אֶל-עַמְּךָ יְהִי אֶל-עַמְּךָ ۚ

רֵא בְּדֶרֶךְ חֲכָמָה הַרְתִּיכְתָּךְ בְּמַעֲגָלִי-רִשְׁרָה:

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

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

<11> ὅδοὺς γὰρ σοφίας διδάσκω σε, ἐμβιβάζω δέ σε τροχιαῖς ὁρθαῖς.

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

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

12 עַתָּה כִּי-יְהִי אֶל-עַמְּךָ יְהִי אֶל-עַמְּךָ ۚ

יֵבֶל בְּבַתְּךָ לֹא-יִצְרַעֵל צָעֵדָךְ וְאֶמְתַּרְיוֹן לֹא תִּקְשֶׁלֶת:

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

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

<12> ἐὰν γὰρ πορεύῃ, οὐ συγκλεισθήσεται σου τὰ διαβήματα.
ἐὰν δὲ τρέχῃς, οὐ κοπιάσεις.

12 ean gar poreuē, ou sygkleisthēsetai sou ta diabēmata;
For when you should go shall not be hemmed in your footsteps;
ean de trechēs, ou kopiaseis.
and when you should run, you shall not tire.

13 עַתָּה כִּי-יְהִי אֶל-עַמְּךָ יְהִי אֶל-עַמְּךָ ۚ

לֹג הַחִזֵּק בְּמֻסָּר אֶל-תְּרֵף נִצְרָחָה כִּי-הִיא חַיִּיךְ:

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 αὐτὴν σεαυτῷ εἰς ζωήν 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!

14 עַתָּה כִּי-יְהִי אֶל-עַמְּךָ יְהִי אֶל-עַמְּךָ ۚ

יַד בְּאֶרְחָה רְשָׁעִים אֶל-תָּבָא וְאֶל-תְּאַשֵּׁר בְּדֶרֶךְ רְעִים:

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> ὅδοὺς ἀσεβῶν μὴ ἐπέλθῃς μηδὲ ζηλώσῃς ὅδοὺς παρανόμων.

14 hodous asebōn mē epelthēs mēde zēlōsēs hodous paranomōn;
ways by impious You should not come, nor be jealous of the ways of lawbreakers.

15 עַתָּה כִּי-יְהִי אֶל-עַמְּךָ יְהִי אֶל-עַמְּךָ ۚ

טו פְּרֹעָה אֶל־פְּעַבְרָבָו שְׂטָה מַעֲלִיו וַעֲבָרָה:

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 ὧ ἀν τόπῳ στρατοπεδεύσωσιν, μὴ ἐπέλθῃς ἐκεῖ,
ἔκκλινον δὲ ἀπ' αὐτῶν καὶ παράλλαξον.

15 en hō an topō stratopedeusōsin, mē epelthēs ekei,

In what ever place they should encamp, you should not come there.

ekklion de ap' autōn kai parallaxon.

Turn aside from them and alter course!

טו עֲזֵבָה כִּי לֹא יִשְׁנֶנוּ אָמָלָה יְרֻעָה וְגַזְלָה שְׁנָתָם אָמָלָה יְכַשּׁולָה:¹⁶

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·
ἀφήρηται ὁ ὑπνος 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 לְחָמֵי לְחַם רְשָׁעָה וַיִּין חֲמָסִים יִשְׁתַּחַוו:¹⁷

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> οἵδε γὰρ σιτοῦνται σῖτα ἀσεβείας, οἶνῳ 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.

יח וְאֶרְחָה צְדִיקִים כָּאֹר נְגַה הַוְלֵךְ וְאֹר עַד־נְכוֹן הַיּוֹם:¹⁸

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 ὄδοι τῶν δικαίων ὁμοίως φωτὶ λάμπουσιν,
προπορεύονται καὶ φωτίζουσιν, ἔως 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.

יְתַהֲרֵךְ רָשָׁעִים כְּאָפָלָה לֹא יִדְעֻ בַּפֶּה יַקְשִׁלּוּ: פ 19

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 ὄδοι τῶν ἀσεβῶν σκοτειναί, οὐκ οἴδασιν πῶς προσκόπτουσιν.

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

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

כְּבָנִי לְדִבְרֵי הַקְשִׁיבָה לְאָמְרֵי הַטְּאֹנוֹן: 20

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> Γιέ, ἐμῇ ρήσει πρόσεχε, τοῖς δὲ ἔμοις λόγοις παράβαλε σὸν οὖς,

20 Huie, emē hrēsei proseeche, tois de emois logois parabale son ous,

O son, to my saying take heed, and to my words set aside your ear!

כְּאַל-יָלִיזּוּ מַעֲנִיכּ שְׁמָרָם בְּתוֹךְ לִבְבָּךְ: 21

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

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

<21> ὅπως μὴ ἐκλίπωσίν σε αἱ πηγαί σου, φύλασσε αὐτὰς ἐν σῇ καρδίᾳ.

21 hopōs mē eklipōsin se hai pēgai sou, phylasse autas en sē kardiā;

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

כְּבִיר-חַיִם הֵם לִמְצֹאָהֶם וְלִכְלָד-בָּשָׂרָו מְרַפְּאָה: 22

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

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

<22> ζωὴ γάρ ἐστιν τοῖς εὑρίσκουσιν αὐτὰς καὶ πάσῃ σαρκὶ ἵασις.

22 zōē gar estin heuriskousin autas kai pasē sarki iasis.

life for they are to the ones finding them, and to all flesh healing.

כְּגַם-מִשְׁמָר נִצְרָל בְּפֶךְ כִּיר-מִמְפָנוֹ הַוּצָאָהָת חַיִים: 23

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

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

<23> πάσῃ φυλακῇ τήρει σὴν καρδίαν· ἐκ γὰρ τούτων ἔξοδοι ζωῆς.

23 pasē phylakē tērei sēn kardian;

With all guard, give heed to your heart!

ek gar toutōn exodoi zōēs.

for from out of these things are the issues of life.

בְּעֵד לִילָּע עַל־עֲשֹׂו כִּי־עַזְבָּנָה תְּמִימָה ۲۴

כִּי־חֶסֶר מִמְּקָדָשׁ עֲקָשָׂוֹת פֶּה וְלֹזֶות שְׁפָתִים הַרְחָק מִמְּקָדָשׁ:

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

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

<24> περίελε σεαυτοῦ σκολιὸν στόμα καὶ ἄδικα χείλη μακρὰν ἀπὸ σου 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!

כְּה עִינֵּיךְ לְנִכְחָה בַּבִּיטָה וְעַפְעַפְרִיךְ בַּיְשָׁרוֹ נִגְהָה ۲۵

כְּה עִינֵּיךְ לְנִכְחָה בַּבִּיטָה וְעַפְעַפְרִיךְ בַּיְשָׁרוֹ נִגְהָה:

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 ὄφθαλμοί σου ὁρθὰ βλεπέτωσαν, τὰ δὲ βλέφαρά σου νευέτω δίκαια.

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

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

כְּוֹפְלָס מַעֲגָל בְּגַלְךָ וּכְלַדְרַכְיָיךְ יִכְנָו ۲۶

כְּוֹפְלָס מַעֲגָל בְּגַלְךָ וּכְלַדְרַכְיָיךְ יִכְנָו:

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> ὁρθὰς τροχιὰς ποίει σοῦς ποσὶν καὶ τὰς ὁδούς σου κατεύθυνε.

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

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

כְּאַל-תַּטְיִמְין וְשָׁמָאוֹל הַסֵּר בְּגַלְךָ מִרְעָה ۲۷

כְּאַל-תַּטְיִמְין וְשָׁמָאוֹל הַסֵּר בְּגַלְךָ מִרְעָה:

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

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

<27> μὴ ἐκκλίνῃς εἰς τὰ δεξιὰ μηδὲ εἰς τὰ ἀριστερά,
ἀπόστρεψον δὲ σὸν πόδα ἀπὸ ὁδοῦ κακῆς.

27 mē ekklinēs eis ta dexia mēde eis ta aristera,

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

apostrepson de son poda apo hodou kakēs;

but turn your foot from way an evil!

<27>α ὁδοὺς γὰρ τὰς ἐκ δεξιῶν οἶδεν ὁ Θεός, διεστραμμέναι δέ εἰσιν αἱ ἔξι ἀριστερῶν.

27ā hodous gar tas ek dexiōn oiden ho theos,

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

diestrammenai de eisin hai ex aristerōn;

but the ones perverting are of the left;

<27>b αὐτὸς δὲ ὁρθὰς ποιήσει τὰς τροχιάς σου, τὰς δὲ πορείας σου ἐν εἰρήνῃ προάξει.
27b **autos de orthas poiēsei tas trochias sou,**
but he straight makes your tracks,
tas de poreias sou en eirēnē proaxeit.
your goings in peace he shall lead before.

Chapter 5

Shavua Reading Schedule (5th sidrah) - Prov 5

בְּנֵי לְחַכְמָתִי הַקְשִׁיבָה לְתִבְוֹנָתִי הַטְּאֹזֶן: Prov5:1
1. b'ni l'chak'mathi haq'shibah lith'bunathi hat-'az'neak.

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

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

1 Huie, emē sophia proseche, emois de logois paraballe son ous,

O son, to my wisdom take heed, to my and to words set aside your ear!

בְּלֹשֶׁםָר מִזְמֹות וְדֻעָת שְׁפַתִּיךְ יַגְצְרוּ: 2
2. lish'mor m'zimoth w'da`ath s'phatheyak yin'tsoru.

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

<2> ἵνα φυλάξῃς ἔννοιαν ἀγαθήν· αἴσθησιν δὲ ἐμῶν χειλέων ἐντέλλομαι 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.

גַּבְרֵי נְפָת הַטְּבִנָה שְׁפַתִּיךְ זָרָה וְחַלְק מְשֻׁמָן חַקָּה: 3
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 φαύλη γυναικί· μέλι γάρ ἀποστάζει ἀπὸ χειλέων γυναικὸς πόρνης,
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.

דַּוְאֲחָרִיתָה מָרָה כְּלַעֲנָה תְּהָה כְּחָרֵב פִּיוֹתָה: 4
4. w'acharithah marah kala`anah chadah k'chereb piotah.

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

<4> ὕστερον μέντοι πικρότερον χολῆς εύρήσεις
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.

הַגְּלִיכָּה יָרַדּוֹת מֵות שָׁאָל צָעְדִּיכָּה יְתַמְּכָוָה ۱۹۵

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
τὸὺς χρωμένους αὐτῇ μετὰ θανάτου εἰς τὸν ἄδην, τὰ δὲ ἔχνη 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 hadēn, ta de ichnē autēs ouk ereidetai;
with death unto Hades; and her tracks are not established;

וְאֶרְחַ חַיִם פָּנִ-תְּפָלָס נָעוּ מַעֲלָתָה לֹא תַּדְעַ: פ ۱۹۶

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

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

<6> ὁδοὺς γὰρ ζωῆς οὐκ ἐπέρχεται, σφαλεραὶ δὲ αἱ τροχιαὶ αὐτῆς καὶ οὐκ εὔγνωστοι.

6 hodous gar zōēs ouk eperchetai,
the ways for of life she does not come by;
sphalerai de hai trochiai autēs kai ouk eugnōstoi.
are slippery but her tracks, and not well-known.

זְעַקָּה בָּנִים שְׁמֻעִ-לִי וְאֶל-תָּסְרוּ מְאִמְרִ-בִּי: ۱۹۷

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

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

<7> νῦν οὖν, νύν, ἀκουέ 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.

חַרְחַק מַעַלְיכָה בְּרַכָּךְ וְאֶל-תִּקְרַב אֶל-פֶּתֶח בִּיתָה: ۱۹۸

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 ποίησον ἀπ' αὐτῆς σὴν ὁδόν, μὴ ἐγγύσης 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 פְּנַזְתָּתָן לְאֶחָרִים הַדָּק וְשַׁנְתֵּךְ לְאַקְצֵרִי:

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

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

<9> ἵνα μὴ πρόῃ ἄλλοις ζωήν σου καὶ σὸν βίον ἀνελεήμοσιν,

9 hina mē proē allois zōēn sou

that you should not let go to others your means of life,

kai son bion aneleēmosin,

and your livelihood to the unmerciful;

י פְּנַזְיְשַׁבְעֵוּ זָרִים כְּחַז וְעַצְבֵּיךְ בְּבֵית נְכָרִי:

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

Prov5:10 lest strangers shall be filled with your strength

and your labors be in the house of an alien;

<10> ἵνα μὴ πλησθῶσιν ἄλλοτροι σῆς ἴσχυος,

οἱ δὲ σὸι πόνοι εἰς οἴκους ἄλλοτρίων εἰσέλθωσιν,

10 hina mē plēsthōsin allotrioi sēs ischuos,

that should not be filled with strangers your strength,

hoi de soi ponoi eis oikous allotriōn eiselthōsin,

and your toils into houses of strangers should enter;

יא וְנַהֲמַת בְּאֶחָרִיתְךָ בְּכָלֹת בְּשָׁרֶךָ וְשַׁאֲרֶךָ:

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

Prov5:11 And you moan when your end comes,

when your flesh and your body are consumed;

<11> καὶ μεταμεληθήσῃ ἐπ' ἐσχάτων, ἡνίκα ἂν κατατριβώσιν σάρκες σώματός σου,

11 kai metamelēthēsē ep' eschatōn,

and you shall be repenting at last

hēnika an katatribōsin sarkes sōmatos sou,

when ever wears away the flesh from your body.

יב וְאָמַרְתָּ אֵיךְ שְׁגָנָתִי מִוָּסֶר וְתוּכָת נָאֵץ לְבָרִי:

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

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

<12> καὶ ἐρεῖς Πῶς ἐμίσησα παιδείαν, καὶ ἐλέγχους ἔξεκλινεν ἡ καρδία μου.

12 kai ereis Pōs emisēsa paideian,

And you shall say, O how I detested instruction,

kai elegchous exeklinen hē kardia mou;

and reproofs turned aside my heart!

בְּלֹא־שָׁמַעְתִּי בְּקֹול מֶרְךָ וְלֹמְדָךְ לֹא־הִתְהִתִּי אֲזַנֵּי 13

גַּוְלָא־שָׁמַעְתִּי בְּקֹול מֶרְךָ וְלֹמְדָךְ לֹא־הִתְהִתִּי אֲזַנֵּי:

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 παιδευόντος 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.

עַלְיוֹן כָּתָב עַלְיוֹן כָּתָב 14

יד כָּמַעַט הִיִּתִי בְּכָל־רֹעֶה בְּתוֹךְ קָהָל וְעַדָּה:

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 egonomēn en panti kakō en mesō ekklēsias kai synagōgēs.

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

עַלְיוֹן כָּתָב עַלְיוֹן כָּתָב 15

טוֹשְׁתָה־מִים מִבּוֹרֶךְ וּנוֹזְלִים מִתּוֹךְ בָּאָרֶךְ:

15. sh'tehh-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 οὗδατα 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!

עַלְיוֹן כָּתָב עַלְיוֹן כָּתָב 16

טְזִרְפּוֹצִי מַעֲינְתָּה חִוְצָה בְּרַחְבּוֹת פְּלִגִּירָ-מִים:

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 οὗδατα ἐκ τῆς σῆς πηγῆς,
εἰς δὲ σὰς πλατείας διαπορεύεσθω τὰ σὰ οὗδατα·

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!

יְזִיהוּ-לֹה לְבָדֶךָ וְאֵין לְזַרְים אַתָּה 17

17. **yih'yu-lak 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!

יְחִידָה מָקוֹרֶךָ בָּרוּךְ וְשָׁמָחַת נְעוּרָךָ 18

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

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

<18> ἡ πηγή σου τοῦ ὕδατος ἔστω σοι ἴδια,
καὶ συνευφράνου 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 gynairos tēs ek neotētos sou.

and be glad with the wife of your youth!

יְטַאֲלֵת אַחֲבִים וַיַּעֲלֵת חֹן בְּהִיחָה יְבוּנָךְ 19

בְּכָל־עֵת בְּאַחֲבָתָה תִּשְׁגַּח תְּמִיד:

19. **'ayeleth 'ahabim w'ya`alath-chen dadeyah y'raruak
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 ὅμιλείτω σοι,
ἡ δὲ ἴδια ἥγείσθω σου καὶ συνέστω σοι ἐν παντὶ καιρῷ
ἐν γὰρ τῇ ταύτῃ φιλίᾳ συμπεριφερόμενος πολλοστὸς ἔσῃ.

19 elaphos philias kai pōlos sōn charitōn homileitō soi,

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

hē de idia hēgeisthō sou kai synestō soi en panti kairō

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

en gar tē tautēs philiā symperipheromenos pollostos esē.

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

כְּוֹלָמָה תִּשְׁגַּח בְּנִי בָּזָרָה וַתִּמְפַקֵּח נְכָרִיהָ 20

20. **w'lamah this'geh b'nī b'zarah u'th'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 ἵσθι πρὸς ἀλλοτρίαν μηδὲ συνέχου ἀγκάλαις τῆς μὴ ἴδιας·

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!

כִּי נְכַח עִגָּנִי יְהוָה דָּרְכֵי־אִישׁ וּכְלָמַעֲלַתְיוֹ מִפְלָסֶשׁ:

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

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

〈21〉 ἐνώπιον γάρ εἰσιν τῶν τοῦ θεοῦ ὁφθαλμῶν ὄδοι ἀνδρός,
εἰς δὲ πάσας τὰς τροχιὰς αὐτοῦ σκοπεύει.

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

כִּי עוֹנוֹתָיו יָלְכָנָנוּ אֶת־הַרְשָׁעָה וּבַחֲבֵלִי חַטָּאתָו יִתְמַךְּ:

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

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

〈22〉 παρανομίαι ἄνδρα ἀγρεύουσιν,
σειραῖς δὲ τῶν ἑαυτοῦ ἀμαρτιῶν ἔκαστος σφύγγεται.

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.

כִּי הוּא יָמֻת בְּאַין מוֹסֵר וּבְרַב אֹנוֹתָתוֹ רִשְׁגָה: פ

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 ἀπαιδεύτων,
ἐκ δὲ πλήθους τῆς ἑαυτοῦ βιότητος ἐξερρίφη καὶ ἀπώλετο 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 exeriphē kai apōleto di' aphrosynēn.
of his own sustenance was cast forth, and perished through folly.

Chapter 6

בָּנִי אָמַר־עֲרָבָת לְרֹעֵךְ תִּקְעֶת לְזַר כְּפִירָה:

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

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

<6:1> Υἱέ, ἐὰν ἔγγυήσῃ σὸν φίλον, παραδώσεις σὴν χεῖρα ἔχθρῳ.

1 Huie, ean eggŷēsē 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.

בְּנוֹקְשָׁת בְּאִמְרִיד־פִּירָה נִלְכְּדָת בְּאִמְרִיד־פִּירָה:

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

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

you are captured with the words of your mouth,

<2> παγὶς γάρ ἵσχυρὰ ἀνδρὶ τὰ ἴδια χεῖλη, καὶ ἀλίσκεται χείλεσιν ἴδιου 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.

כִּי בָאת בְכִפְרֹהָעַךְ לְךָ הַתְּרַפֵּס וְרַחֲבֵב רַעְיךָ:

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

ki ba'ath b'kaph-re`ek lek hith'rapes ur'hab re`eyak.

Prov6:3 Do this then, my son, and deliver yourself; since you have come

into the hand of your neighbor, Go, humble yourself, and be bold to your neighbor.

<3> ποίει, οὐέ, ἂ ἔγώ σοι ἐντέλλομαι, καὶ σώζου

-ῆκεις γάρ εἰς χεῖρας κακῶν διὰ σὸν φίλον--ἴθι μὴ ἐκλυόμενος,
παρόξυνε δὲ καὶ τὸν φίλον σου, ὃν ἔνεγγυήσω.

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.

עֲרָבָת לְרֹעֵךְ תִּקְעֶת לְזַר כְּפִירָה:

ד אל-תתן שנה ל עיניך ותנו מה ל עפעריך:

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 ὑπνὸν σοῖς ὄμμασιν μηδὲ ἐπινυστάξῃς σοῖς βλεφάροις,

4 mē dōs hypnon sois ommasin mēde epinystaxēs sois blepharois,

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

וְאַתָּה תִּשְׁכַּח אֶל-עֵינֶיךָ וְאֶל-לְבָנֶיךָ
הַהֲנִצֵּל בָּצְבִּיר מִיד וּבָצְפֹּר מִיד רַקּוּשׁ: כ

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

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

<5> ἵνα σῷζῃ ὁσπερ δορκὰς ἐκ βρόχων καὶ ὁσπερ ὅρνεον 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.

וְלֹךְ-אֶל-גָּמְלָה עַצֵּל רָאָה דָּרְכֵיכָה וְחַכְמָה:

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

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

<6> Ἔθι πρὸς τὸν μύρμηκα, ὁ ὀκνηρέ, καὶ ζήλωσον ἵδων τὰς ὁδοὺς αὐτοῦ
καὶ γενοῦ ἔκείνου σοφώτερος·

6 Ithi pros ton myrmēka, ὁ 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!

וְאַשְׁר אִין-לְה קָצֵין שְׂטָר וּמִשְׁלָל:

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

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

<7> ἔκείνῳ γάρ 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.

חַתְּכֵין בְּקִיּוֹן לְחִמָּה אֲגָרָה בְּקָצֵיר מְאַכְּלָה:

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» ἔτοιμάζεται θέρους τὴν τροφὴν πολλήν τε ἐν τῷ ἀμήτῳ ποιεῖται τὴν παράθεσιν.

8 **hetoimazetai therous tēn trophēn**

He prepares of summer the nourishment,

pollēn te en 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,

8**a 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 ἴδιωται πρὸς ὑγίειαν προσφέρονται, ποθεινὴ δέ ἐστιν πᾶσιν καὶ ἐπίδοξος.

8**b hēs tous ponous basileis kai idiōtai pros hygieian prosheronai,**

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 οὐσα τῇ ρώμῃ ἀσθενής, τὴν σοφίαν τιμήσασα προήχθη.

8**c kaiper ousa tē hrōmē asthenēs, tēn sophian timēsasa proēchthē.**

though weak in body, she is advanced by honoring wisdom.

9. עַד־מְתֵיר עֲצָל גְּשֻׁכָּב מְתֵיר קָקִים מְשֻׁנְתָּךְ :

ט עד-מתיר עצל גשׁוכּב מתיר קקִים משׁונתךְ:

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» ἔως τίνος, ὀκνηρέ, κατάκεισαι; πότε δὲ ἐξ ὑπνου 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?

10. עַד־שְׁנָוֹת מַעַט הַנוּמוֹת תְּחַבֵּק יְדֵיכֶם לְשֻׁפְבָּב :

ר מַעַט שְׁנָוֹת מַעַט הַנוּמוֹת מְעַט חַבְקִים לְשֻׁפְבָּב :

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» ὄλιγον μὲν ὑπνοῦς, ὄλιγον δὲ κάθησαι, μικρὸν δὲ νυστάζεις, ὄλιγον δὲ ἐναγκαλίζῃ χερσὶν στήθη.

10 oligon men hypnois, oligon de kathēsai, mikron de nystazeis,

A little then to sleep, and a little you sit down, and a little you slumber,

oligon de enagkalizē chersin stēthē;

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

יְאֵן וּבָאֵד כִּמְהַלֶּךְ רַאשׁוֹ וּמַחֲסָרָךְ כִּארֵשׁ מָגָן: בָּ 11

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> εἰτ' ἐμπαραγίνεται σοι ὥσπερ κακὸς ὁδοιπόρος ἡ πενία
καὶ ἡ ἔνδεια ὥσπερ ἀγαθὸς δρομέυς.

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

<11>a ἐὰν δὲ ἄοκνος ἔστι, ἦξει ὥσπερ πηγὴ ὁ ἀμητός σου,
ἡ δὲ ἔνδεια ὥσπερ κακὸς δρομέὺς ἀπαυτομολήσει.

11ā ean de aoknos ἔστι, 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.

יב אָדָם בְּלִיעֵל אַרְשׁ אָנוֹן הָלֵךְ עַקְשׁוֹת פֶּה: 12

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> Άνηρ ἄφρων καὶ παράνομος πορεύεται ὁδοὺς οὐκ ἀγαθάς.

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

יג קָנֵץ בְּעִינֵינוּ מַלְלָ בְּרָגְלָוּ מְרָה בְּאַצְבָּעָתֵינוּ: 13

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 δὲ αὐτὸς ἐννεύει ὀφθαλμῷ, σημαίνει δὲ ποδί,
διδάσκει δὲ ἐννεύμασιν δακτύλων,

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

יד תְּהֻפּכּוֹת בְּלִבּוֹ חֹרֶשׁ רַע בְּכָלְעַת מְדֻנִים יִשְׁלַחַ: 14

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 καρδίᾳ τεκταίνεται κακὰ ἐν παντὶ καιρῷ.

ό τοιοῦτος ταραχὰς συνίστησιν πόλει.

14 diestrammenē de kardię tektainetai kaka en panti kairō;
being perverted And a heart contrives evils; at all time
ho toioutos tarachas synistēsin polei.
such a one disturbances concocts to a city.

וְעַל־כֵּן פֶּתַח אִידוֹ בָּתָעַ רַשְׁבָּר וְאֵין מִרְפָּאָה כְּלֹעֲדָה 15

טו עַל־כֵּן פֶּתַח אִידוֹ בָּתָעַ רַשְׁבָּר וְאֵין מִרְפָּאָה כְּלֹעֲדָה

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

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

<15> διὰ τοῦτο ἔξαπίνης ἔρχεται ἡ ἀπώλεια αὐτοῦ, διακοπὴ καὶ συντριβὴ ἀνίατος.

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

וְשֶׁשֶׁ־הָנָה שְׁנָא יְהֻנָּה וְשֶׁבֶע תֹּעֲבֹת נְפָשׁוֹת 16

טו שֶׁשֶׁ־הָנָה שְׁנָא יְהֻנָּה וְשֶׁבֶע תֹּעֲבֹת נְפָשׁוֹת

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

Prov6:16 There are six things which הָנָה 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 –

וְעַיְנִים רְמוֹת לְשׂוֹן שְׁקָר וִידִים שְׁפָכֹת דָם־נָקִי 17

יז עַיְנִים רְמוֹת לְשׂוֹן שְׁקָר וִידִים שְׁפָכֹת דָם־נָקִי

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

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

<17> ὁφθαλμὸς ὑβριστοῦ, γλῶσσα ἄδικος, χεῖρες ἐκχέουσαι αἷμα δικαίου

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

וְלֶב חָרֵשׁ מַחְשָׁבֹות אָוֹן בְּגָלִים מִמְהָרוֹת לְרוֹץ לְרֹצֶה 18

יכ לב charesh mach'sh'both 'awen rag'layim m'maharoth laruts lara'ah

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

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

<18> καὶ καρδία τεκταινομένη 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.

19. יט ר' פיח כזבים עד שקר ומשלח מדנים בין אחיהם: פ

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

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

〈19〉 ἐκκαίει ψεύδη μάρτυς ἄδικος καὶ ἐπιπέμπει κρίσεις ἀνὰ μέσον ἀδελφῶν.

19 ekkaiei pseudē martys adikos

kindles lying witness An unjust,

kai epipempei kriseis ana meson adelphōn.

and brings in addition judicial case between brethren.

כ נצֵר בְּנֵי מִצּוֹת אָבִיךָ וְאֶל-תַּטֵּשׁ תּוֹרַת אָמֵךְ: 20

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** Υἱέ, φύλασσε νόμους πατρός σου καὶ μὴ ἀπώσῃ θεσμοὺς μητρός σου.

20 Huie, phylasse nomous patros sou

O son, guard the laws of your father!

kai mē apōsē thesmous mētros sou;

and you should not thrust away the rules of your mother.

כִּאֵן קְשָׁרֶם עַל-לִבֶּךָ תִּמְדִיד עֲנָדָם עַל-גְּרֹגְרָתֶךָ: כָּא קְשָׁרֶם עַל-לִבֶּךָ תִּמְדִיד עֲנָדָם עַל-גְּרֹגְרָתֶךָ:

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** ἄσφαψαι δὲ αὐτοὺς ἐπὶ σὴν ψυχὴν διὰ παντὸς καὶ ἐγκλοίωσαι ἐπὶ σῶν τραχήλων.

21 aphapsai de autous epi se psychē dia pantos

But affix them upon your soul always,

kai egkloīōsai epi sō trachēlō.

and bind them with a cord around your neck!

**כב בהתהלך תנחה אתק בשכבה תשמר עליך
ובקיצות היא תשירך:**

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

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

· ὡς δ' ἂν καθεύδῃς, φυλασσέτω σε, ἵνα ἐγειρομένῳ συλλαλῇ σοι·

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

**hōs d' an katheudēs, phylassetō se,
And when ever you should sleep, let it guard you!**

hina egeiromenō syllalē soi;
that in arising it should converse together with you.

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 hoti lychnos entolē nomou kai phōs,

kai hodos zōēs elegchos kai paideia
and a way of life, and reproof, and instruction;

כד לְשָׁמֶרֶךְ מְאַשֵּׁת רֹעֶה מִחְלָקָת לְשׁוֹן נִכְרִיהָ: 24

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 women a married**

kai apo diabelos glēssēs alletrias

and from the distraction tongue of a strange

כִּי אֶל-תָּחַמֵּד יְפִיה בְּלֹבֶבֶךְ וְאֶל-תָּקַחַת בְּעַפְעַפִּיהָ:

25. 'al-tach'mod vaph'vah bil'babegb w'al-tiaghak 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 ἀγρευθῆσι σοῖς ὄφθαλμοῖς μηδὲ συναρπασθῆσι 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.

۲۶

**כֹו כִי בְעַד-אָשָׁה זֹנָה עַד-כְּפֵר לְחַם
וְאַשְׁת אִישׁ נֶפֶשׁ יִקְרָה תְצִוָּה: פ**

26. ki b`ad-`ishah zonah `ad-kikar lachem w'esheh '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 πόρυνης ὅση καὶ ἐνὸς ἄρτου, γυνὴ δὲ ἀνδρῶν τιμίας ψυχᾶς 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.

כז הינחתה איש אש בחיקו ובגדריו לא תשרפנה:

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 πῦο ἐν κόλπῳ, τὰ δὲ ἴματια 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?

כח אם-יהלך איש על-ה沽לים ורגליו לא תבוננה: כח עיר-קְרַעַת בָּאָמִן-בְּנֵי יִשְׂרָאֵל בְּנֵי יִשְׂרָאֵל כָּל-עַמּוֹד

28. 'im-^v'halek 'ish `al-hagechaim w'raq'layu lo' thikaweyngh.

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

<28> ὃ πειπατήσει τις ἐπ' ἀγθιόκων πυρός, τοὺς δὲ πόδας οὐ κατακαύσει:

²⁸ ἐ περιπατῆσι τις επ' anthrakōn pyros, tous de podas ou katakausei?

Or shall anyone walk upon coals of fire, and his feet shall not incinerate.

כטבנ' הבא אל-אשת רעהו לא ינקה כלל-חפצע בה: ע"ז נתקף ב-6/6/2019

29. **ben haba' 'el-'esheth re`ehu lo' vingeh bal-hanoge`a bah.**

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

〈29〉 οὗτως ὁ εἰσελθὼν πρὸς γυναῖκα ὑπανδρον, οὐκ ἀθωνθῆσται οὐδὲ πᾶς ὁ ἀπτόμενος αὐτῷ.

29 houtōs ho eiselthōn pros gynaika hypandron

So the one entering to woman a married:

οὐκ ἀθόοθῆσται οὐδε πας ὁ ἡπτομένος αὐτῆς

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

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לְלֹא־יִבּוֹזֶה לְגַנְבָּב כִּי יִגְנֹב לְמַלְאָנְפֵשׁוֹ כִּי יִרְעַב:

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

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

<30> οὐ θαυμαστὸν ἔὰν ἀλῷ τις κλέπτων,
κλέπτει γάρ 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 וְגַמְצָא יִשְׁלָם שְׁבֻעָתִים אֶת־כָּל־הַזָּן בִּרְתּוֹ רִתְּנָן 31
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> ἔὰν δὲ ἀλῷ, ἀποτείσει ἑπταπλάσια
καὶ πάντα τὰ ὑπάρχοντα αὐτοῦ δοὺς 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.

לְבָנָאָף אֲשָׁה חִסְרָלֶב מְשֻחֵית נְפֵשׁוֹ הַגָּא רַעֲשָׁפָה: 32
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.

לְגַנְעָזְקָלָן יִמְצָא וְחַרְפָּתוֹ לֹא תִּמְחַחֵה: 33
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> ὁδύνας τε καὶ ἀτιμίας ὑποφέρει,
τὸ δὲ ὄνειδος αὐτοῦ οὐκ ἔξαλειφθῆσεται εἰς τὸν αἰώνα.

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.

לְדִקְרָנָה חֲמַת־גָּבֵר וְלֹא־יְחֻמֹּל בַּיּוֹם נֶקְמָה:
34. ki-qin'ah chamath-gaber w'lo'-yach'mol b'yom naqam.

Prov6:34 For jealousy enrages a man, and he shall not spare in the day of vengeance.

<34> μεστὸς γὰρ ζήλου θυμὸς ἀνδρὸς αὐτῆς· οὐ φείσεται ἐν ἡμέρᾳ κρίσεως,
34 mestos gar zēlou thymos andros autēs;

is full For of zeal the rage of her husband;
ou pheisetai en hēmerā kriseōs,
he shall not spare in the day of judgment.

לְהַלְאֵי שָׁאָלָה כָּל־כְּפָר וְלֹא־יָאַבֵּחַ כִּי תְּרַבֵּח־שׁׁחָד: כ
35. lo'-yisa' p'ney kal-kopher w'lo'-yo'beh ki thar'beh-shochad.

Prov6:35 He shall not accept the presence of every ransom,
nor shall he be satisfied if you multiply the bribes.

<35> οὐκ ἀνταλλάξεται οὐδενὸς λύτρου τὴν ἔχθραν οὐδὲ μὴ διαλυθῇ πολλῶν δώρων.
35 ouk antallaxetai oudenos lytrou tēn echthran onde 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

אֱבָנִי שְׁמָר אָמְרִי וְמַצְוָתִי תִּצְפֹּן אַתָּה:
Prov7:1

1. b'ni sh'mor 'amaray umits'wothay tits'pon 'itak.

Prov7:1 My son, keep my words and treasure my commandments within you.

<7:1> Υἱέ, φύλασσε ἐμοὺς λόγους, τὰς δὲ ἐμὰς ἐντολὰς κρύψον παρὰ σεαυτῷ.

1 Huie, phylasse emous logous, tas de emas entolas kruuon para seautō;
O son, keep my words, and my commandments hide for yourself!

<1>a νιέ, τίμα τὸν κύριον, καὶ ἵσχύσεις, 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!

בְּשִׁמְךָ מַצְוָתִי וְחַיָּה וְתֹרַתִּי כְּאִישׁוֹן עִינְךָ:
2

2. sh'mor mits'wothay wech'yeh w'thorathi k'ishon `eyneyak.

Prov7:2 Keep my commandments and live, and my teaching as the apple of your eye.

<2> φύλαξον ἐμὰς ἐντολάς, καὶ βιώσεις,
τοὺς δὲ ἐμοὺς λόγους ὕσπερ κόρας ὄμματων.

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.

עֲשֵׂה אַל־כִּי־אָצְבָּעַתְּךָ עַל־לִזְמָן קְשָׁרָם ۳
גַּנְשָׁרָם עַל־אָצְבָּעַתְּךָ כְּתִיבָּם עַל־לִזְמָן לְבָךְ:

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 σοῦς 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!

דֹּאָמָר לְחִכְמָה אֶחָתִי אַתְּ וּמְדֻעַּ לְבִינָה תְּקִרְבָּא: ۴
דֹּאָמָר לְחִכְמָה אֶחָתִי אַתְּ וּמְדֻעַּ לְבִינָה תְּקִרְבָּא:

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〉 εἰπον τὴν σοφίαν σὴν ἀδελφὴν εἶναι,
τὴν δὲ φρόνησιν γνώριμον περιποίησαι σεαυτῷ,

4 eipon tēn sophian sēn adelphēn einai,
Speak wisdom your sister to be;
tēn de phronēsin gnōrimon peripoiēsai seautō,
and intelligence as an acquaintance procure to yourself!

הַלְשָׁמְדָךְ מְאַשֶּׁה זָרָה מִפְּכָרִיה אַמְּרִיה הַחֲלִיקָה: ۵
הַלְשָׁמְדָךְ מְאַשֶּׁה זָרָה מִפְּכָרִיה אַמְּרִיה הַחֲלִיקָה:

5. lish'mar'k me'i'shah 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,
ἴαν σε λόγοις τοῖς πρὸς χάριν ἐμβάληται.

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 בְּחַלּוֹן בֵּיתִי בְּعֵד אֲשֶׁר נִשְׁקַפְתִּי: ۶
וְכִי בְּחַלּוֹן בֵּיתִי בְּעֵד אֲשֶׁר 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 parakyptousa,

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

וְאֵרֶא בַּפְתָּאִים אֲבִינָה בְּבָנִים נָעַר חִסְרָלֶב:
: ៩៦-៩៧

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 ἀν ὕδη τῶν ἀφρόνων τέκνων νεανίαν ἐνδεῆ φρενῶν

7 hon an idē tōn aphronōn teknon
at whom ever she should behold of the foolish offspring-
neanian endeē phrenon
a young man lacking of sense,

חֻבֶּר בְּשֹׁוֹק אֶצְלָ פָּנָה וְדָרְךָ בְּיִתָּה יִצְעַד:
: ៨០-៨១

8. `ober bashuq 'etsel pinah w'derek beythah yits`ad.

Prov7:8 Passing through the street near her corner; and he takes the way to her house,

<8> παραπορευόμενον παρὰ γωνίαν ἐν διόδοις οἴκων αὐτῆς

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

ט בְּנַשְׁפֵּד בְּעָרֶב יוֹם בָּאִירָשׂוֹן לִילָּה וְאַפְּלָה:
: ៩៦-៩៧

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 ἐσπειρινῷ,
ἡνίκα ἀν ἡσυχίᾳ νυκτερινῇ ἢ καὶ γνοφώδῃ,
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.

וְהַגֵּה אֲשָׁה לְקַרְאָתוֹ שִׁית זֹנָה וְנַצְרָת לֵב:
: ៩៧

10. w'hinneh 'ishah liq'ratho shith zonah un'tsurath leb.

Prov7:10 And behold, a woman comes to meet him,
dressed as a harlot and cunning of heart.

<10> ἢ δὲ γυνὴ συναντᾷ αὐτῷ, εἶδος ἔχουσα πορνικόν,
ἢ ποιεῖ νέων ἔξιπτασθαι 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.

וְאֵלֶּא הַמִּיחָה הִיא וְסֻרְךָת בְּבִיתָה לֹא-יִשְׁבָּנו בְּגִלְּדָה:
11

11. homiah hi' w'sorareth b'beythah lo'-yish'k'nu rag'leyah.

Prov7:11 She is boisterous and rebellious, her feet do not remain at her house;

<11> ἀνεπτερωμένη δέ ἐστιν καὶ ἄσωτος, ἐν οἴκῳ δὲ οὐχ ὡσυχάζουσιν 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.

רֵב פְּעֻם בְּחִזֵּן פְּעֻם בְּרָחוֹבּוֹת וְאֶצְלָ פְּנֵה תְּאָרְבָּבָה:
12

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 ρέμβεται,
χρόνον δὲ ἐν πλατείαις παρὰ πᾶσαν γωνίαν ἐνεδρεύει.

12 chronon gar tina exō hrembetai,

time For at certain time outside she strays,

chronon de en plateiais para pasan gōnian enedreuei.

and another time in the squares by every corner she lies in wait.

וְגַם וְחַזְוִקָּה בּוֹ וְנִשְׁקָה-לֹו הַעֲזָה פְּנֵיכָה וְתָאָמָר לוֹ:
13

13. w'hecheziqah bo w'nash'qah-lo he`ezah phaneyah wato'mar lo.

Prov7:13 So she seizes him and kisses him and with a brazen face she says to him:

<13> εἰτα ἐπιλαβομένη ἐφίλησεν αὐτόν, ἀναιδεῖ δὲ προσώπῳ προσειπεν 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,

יַד זָבֵחַ שְׁלָמִים עַלִּי הַיּוֹם שְׁלָמָתִי נְדָרִי:
14

14. zib'chey sh'lammim `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 יֵצֵא תִּי לְקַרְאָתָךְ לְשֹׁחר פְּנֵיךְ וְאַמְצָאךְ:
15

15. `al-ken yatsa'thi liq'ra'thek l'shacher paneyak wa'em'tsa'eak.

Prov7:15 Therefore I have come out to meet you, to seek your face earnestly,

and I have found you.

<15> ἔνεκα 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.

16 עֲלֹתָה עַל-מִשְׁבֵּת אֶת-עֲדָת הַמִּצְרָיִם:

טֹז מְרֻבָּהִים רַבְדָּתִי עַרְשִׁי חֲטָבֹת אַטְוִן מְצָרִים:

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' Αἴγυπτου·

16 keiriaiis tetaka tēn klinēn mou, amphitapois de estrōka tois ap' Aigyptou;

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

17 עַל-אֶת-עַלְוָתָה עַל-מִצְרָיִם:

רֹז נְפָתִי מְשָׁפֵבִי מִרְאֵהָלִים וּקְנָמוֹן:

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

Prov7:17 I have sprinkled my bed with myrrh, aloes and cinnamon.

<17> διέρραγκα τὴν κοίτην μου κρόκῳ, τὸν δὲ οἶκόν μου κινναμώμῳ·

17 dierragka tēn koitēn mou krokō, ton de oikon mou kinnamōmō;

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

18 עַל-אֶת-עַלְוָתָה עַל-מִצְרָיִם:

יח לְכָה נָרוּה דְּרוּם עַד-הַבָּקָר נַתְעַלְסָה בָּאָהָבִים:

18. l'kah nir'weh dodim `ad-haboer nith' al'sah ba'ahabim.

Prov7:18 Come, let us take our affections until morning;

let us delight ourselves with caresses.

<18> ἐλθὲ καὶ ἀπολαύσωμεν φιλίας ἕως ὄρθρου, δεῦρο καὶ ἐγκυλισθῶμεν ἔρωτι·

18 elthe kai apolausōmen philias heōs orthrou,

Come! for we should enjoy friendship until dawn.

deuro kai egkylisthōmen erōti;

Come, for we should wrap up in passion.

19 עַל-אֶת-עַלְוָתָה עַל-מִצְרָיִם:

יט כִּי אֵין הָאִישׁ בְּבֵיתוֹ חָלֵךְ בְּדָרֶךְ מְרַחֹקָה:

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

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

<19> οὐ γὰρ πάρεστιν ὁ ἀνήρ μου ἐν οἴκῳ, πεπόρευται δὲ ὁδὸν μακρὰν

19 ou gar parestin ho anēr mou en oikō, peporeutai de hodon makran

is not For at hand my husband in the house; he has gone way a long,

בְּצִדְקוֹתָה כַּפֵּר בְּעַמְקָדֶן אֲמָתָה עַזְעַזְתָּה כְּפִיעַל 20
כִּצְרוֹרַת הַכְּסֵף לְקַח בְּיָדו לִיּוֹם הַכְּסֵף יָבָא בֵּיתוֹ:

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> ἐνδεσμὸν 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.

בְּאַהֲרֹן כָּא הַטְּהוֹ בְּרַב לְקַחַת בְּחַלְקָה שְׁפָתִיחָה תְּדִירְחָפֶה: 21

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 ὄμιλίᾳ
βρόχοις τε τοῖς ἀπὸ χειλέων ἔξωκειλεν αὐτόν.

21 apeplanēsen de auton pollē homiliā
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.

כְּבָהוֹלֶךְ אֲחַרְיךָ פְּתַחַם כְּשֻׂר אֶל-טְבַח יָבוֹא
וְכַעֲכָס אֶל-מִיסָּר אֶרְוִיל: 22

22. **holek 'achareyah pith'om k'shor 'el-tabach yabo' uk'ekes 'el-musar 'ewil.**

Prov7:22 Suddenly he goes after her as an ox goes to the slaughter,
or as one in fetters to the discipline of a fool,

↔22> ὁ δὲ ἐπηκολούθησεν αὐτῇ κεπφωθείς, ὥσπερ δὲ βοῦς ἐπὶ σφαγὴν ἄγεται
καὶ ὥσπερ κύων ἐπὶ δεσμοὺς

22 ho de epēkolouthēsen 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,

כְּגַעַד יַפְלַח חַז כְּבָדו כְּמַהַר צְפֹור אֶל-פָּח 23

וְלֹא־יָדַע כִּי־בְּנֶפֶשׁ הוּא: ב

23. `ad y'phalach chets k'bedo k'maher tsipor 'el-pach w'lo'-yada` ki-b'naph'sho hu'.

Prov7:23 Until an arrow pierces through his liver;
as a bird hastens to the snare, so he does not know that it is for his soul.

<23> ἢ ὡς ἔλαφος τοξεύματι πεπληγὼς εἰς τὸ ἄρπαρ,
σπεύδει δὲ ὥσπερ ὄρνεον εἰς παγίδα οὐκ εἰδὼς ὅτι περὶ ψυχῆς τρέχει.

23 ē hōs elaphos toxeymati 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.

כֵּד וְעַתָּה בָּנִים שְׁמַעוּ לִי וְהִקְשִׁיבוּ לְאָמְרִיךְ פִּי: 24

כֵּד וְעַתָּה בָּנִים שְׁמַעוּ לִי וְהִקְשִׁיבוּ לְאָמְרִיךְ פִּי:

24. w`atah banim shim`u-li w`haq'shibu l'im'rey-phi.

Prov7:24 Now therefore, my sons, listen to me,
and pay attention to the words of my mouth.

<24> νῦν οὖν, υἱέ, ἀκούε μου καὶ πρόσεχε ρήμασιν στόματός μου·

24 nyn oun, huie, akoue mou kai proseeche hrēmasin stomatos mou;
Now then, O son, hear me, and take heed to the sayings of my mouth!

כֵּה אַל־יִשְׁטַּט אַל־הַרְכִּיחַ לְבָךְ אַל־תַּתְּתִּع בְּנַתְּיוֹתְךָ: 25

כֵּה אַל־יִשְׁטַּט אַל־הַרְכִּיחַ לְבָךְ אַל־תַּתְּתִּע בְּנַתְּיוֹתְךָ:

25. 'al-yes't' 'el-d'rakeyah libek 'al-tetha` bin'thibotheyah.

Prov7:25 Do not let your heart turn aside to her ways, do not stray into her paths.

<25> μὴ ἐκκλινάτω εἰς τὰς ὁδοὺς αὐτῆς ἢ καρδία σου·

25 mē ekklinatō eis tas hodous autēs hē kardia sou;
Do not turn aside to her ways with your heart!

כֵּו כִּירְבִּים חֲלָלִים הַפִּילָה וְעַצְמִים כָּל־הַרְגִּיחָה: 26

כֵּו כִּירְבִּים חֲלָלִים הַפִּילָה וְעַצְמִים כָּל־הַרְגִּיחָה:

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 γάρ τρώσασα καταβέβληκεν, καὶ ἀναρίθμητοί εἰσιν οὓς πεφόνευκεν·

26 pollous gar trōsasa katabebblēken,
many For in piercing she has thrown down,
kai anarithmētoi eisin hous pephoneukan;
and innumerable are whom she has murdered.

כֵּז דָּרְכֵי שָׁאוֹל בִּיתָה יָרְדוֹת אַל־חַדְרִידָמֹת: כ 27

כֵּז דָּרְכֵי שָׁאוֹל בִּיתָה יָרְדוֹת אַל־חַדְרִידָמֹת: כ

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〉 ὁδὸί ἃδον ὁ οἶκος αὐτῆς κατάγουσαι εἰς τὰ ταμίεια τοῦ θανάτου.

27 hodoi ḥadou 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

אֵלֶּא חִכָּמָה תְּקַרְאָ וְתִבְינָה תְּתַן קְוֹלָה: Prov8:1

1. halo'-chak'mah thiq'ra' uth'bunah titen qolah.

Prov8:1 Does not wisdom call, and understanding lift up her voice?

〈8:1〉 Σὺ τὴν σοφίαν κηρύξεις, ἵνα φρόνησίς σοι ὑπακούσῃ.

1 Sy tēn sophian kēryxeis, hina phronēsis soi hypakousē;

You wisdom shall proclaim, that intellect should obey you.

ב בראש-מרומים עלי-דרך בית נתיבות נצבה:

2. b'ro'sh-m'romim `qley-dgerek 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 ἔστιν, ἀνὰ μέσον δὲ τῶν τρίβων ἔστηκεν·

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' ליד-שערים לפיקראת מבוא פתחים תרנ'ה:

3. I'yad-sh'`arim I'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 אליכם אישים אקרא וקולי אל-בניא אדם:

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 Υμᾶς, ὡ ἀνθρωποι, παρακαλῶ καὶ προίεμαι ἐμὴν φωνὴν υἱοῦς ἀνθρώπων·

4 Hymas, ὥ anthrōpoi, parakalō kai proiemai emēn phōnēn huiois anthrōpōn;

You, O men, I comfort; I let go with my voice to the sons of men.

הַבִּינוֹ בְּתָאִים עֲרָמָה וּכְסִילִים הָבִינוֹ לֵב: ۵

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!

וְשָׁמַעַו כִּידְגִּינִיְדִים אָדָבֶר וּמִפְתָּח שְׁפָתִי מִישָׁרִים: ۶

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 ἔρω καὶ ἀνοίσω ἀπὸ χειλέων ὥρθά·

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!

צִכְּרָאָמָת יְהִגָּה חַכִּי וְתוֹעַבָּת שְׁפָתִי רְשָׁעָה: ۷

7. ki-'emeth yeh'geh chiki w'tho`abath s'phathay resha`.

Prov8:7 For my mouth shall utter truth; and wickedness is an abomination to my lips.

<7> ὅτι ἀλήθειαν μελετήσει ὁ φάρυγξ μου,
ἔβδελυγμένα δὲ ἐναντίον ἐμοῦ χείλη ψευδῆ.

7 hoti alētheian meletēsei ho pharygx mou, ebdelygmena de enantion emou cheilē pseudē.
For truth shall meditate my throat; are abhorrent and before me lying lying.

חַבְצָדָק כָּל־אָמְרִיךְפִּי אֵין בָּהֶם נִפְתָּל וּעֲקָשָׁה: ۸

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 straggaloedes;
nothing in them is crooked nor insidious.

וְעַמְּדָה תְּחִנָּן וְעַמְּדָה תְּחִנָּן וְעַמְּדָה תְּחִנָּן ۹

ט בְּלָם נְכָחִים לְמַבֵּין וַיְשַׁרְּם לְמַצְאֵי דָעַת:

9. **kulam n'kochim lamebin wisharim l'mots'ey da`ath.**

Prov8:9 They are all straightforward to him who understands,
and right to those who find knowledge.

ט⁹ πάντα ἐνώπια τοῖς συνιοῦσιν καὶ ὅρθὰ τοῖς εὑρίσκουσι γνῶσιν.

9 **panta enōpia tois syniousin**

All is face to face to the ones perceiving;

kai **ortha tois heuriskousi gnōsin.**

and straight to the ones finding knowledge.

ט⁹ כָּחָדֶ-מָוְסָרִי וְאֶל-כְּסָפֶת וְדַעַת מְחֻרְיוֹן גְּבָחָר:

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.

ט⁹ λάβετε παιδείαν καὶ μὴ ἀργύριον καὶ γνῶσιν ὑπὲρ χρυσίον δεδοκιμασμένον,
ἀνθαιρεῖσθε δὲ αἰσθησιν χρυσίου καθαροῦ·

10 labete paideian kai mē argyriion kai gnōsin hyper chryzion dedokimasmenon,
Receive instruction, and not silver! and knowledge above gold tried.

anthaireisthe de aisthēsin chrysiou katharou;
yes, choose perception instead of pure gold.

ט⁹ רְאֵי טוֹבָה חֲכָמָה מִפְנִינִים וּכְלַחֲפָצִים לֹא יָשׁוּוּ בָּהֶם:

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.

ט⁹ κρείσσων γὰρ σοφία λίθων πολυτελῶν, πᾶν δὲ τίμιον οὐκ ἄξιον αὐτῆς ἔστιν.

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.

ט⁹ יְבָאֵנִי-חֲכָמָה שְׁבָנָתִי עַزְמָה וְדַעַת מִזְמָות אֶמְתָּא:

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.

ט⁹ ἐγὼ δὲ σοφία κατεσκήνωσα βουλήν, καὶ γνῶσιν καὶ ἔννοιαν ἐγὼ ἐπεκαλεσάμην.

12 egō hē sophia kateskēnōsa boulēn, kai gnōsin kai ennoian egō epekalesamēn.

I wisdom encamped with counsel and knowledge; and reflection I called upon.

ט⁹ כָּלְמָבֵד אֶל-מִזְמָה כְּלָמָד אֶל-עַזְמָה:

יג יְרָאָת יְהוָה שְׁנָאת רֹעֶה גָּאהֶה וְגָאוֹן
וְדַךְ רֹעֶה וְפִי תְּהֻפְכוֹת שְׁנָאתֵינוּ

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 **עֲזֹזָה** is to hate evil;
pride and arrogance and the evil way and the perverted mouth, I hate.

<13> φόβος κυρίου μισεῖ ἀδικίαν, ὑβριν τε καὶ ὑπερηφανίαν καὶ ὄδοὺς πονηρῶν·
μεμίστηκα δὲ ἐγὼ διεστραμμένας ὄδοὺς 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.

יְד לִירְעָצָה וְתוֹשִׁיחָה אֲנִי בִּינָה לִי גְבוּרָה:
: קְרָבָה-קְרָבָה קְרָבָה קְרָבָה קְרָבָה 14

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 ἴσχυς·

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

טו בְּרִ מְלָכִים יְמָלָכֵי וּרְזִגְנִים יְחִקְקֵי צְדָקָה:
: קְרָבָה קְרָבָה קְרָבָה קְרָבָה 15

15. bi m'lakim yim'luku 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 basileousin, kai hoī dynastai graphousin dikaiosynēn;
By me kings reign, and the mighty ones write righteousness.

טו בְּרִ שָׂרִים יְשָׁרוּ וּנְדִיבִים כָּל-שְׁפָטִים צְדָקָה:
: קְרָבָה קְרָבָה קְרָבָה קְרָבָה 16

16. bi sarim yasoru un'dibim kal-shoph'tey tsedeq.

Prov8:16 By me princes rule, and nobles, all who judge rightly.

<16> δι’ ἐμοῦ μεγιστᾶνες μεγαλύνονται, καὶ τύραννοι δι’ ἐμοῦ κρατοῦσι γῆς.

16 di' emou megistanes megalynontai,
Through me great men become magnified,
kai tyrannoī di' emou kratousi gēs.
and sovereigns through me take hold of the earth.

יז אָנִי אַחֲבֵיכָה אַחֲבָה וּמְשַׁחַרְבִּי יְמִצְאָנְנִי:
: קְרָבָה קְרָבָה קְרָבָה קְרָבָה 17

17. 'ani 'ohabeyah 'ehab um'shacharay yim'tsa'un'ni.

Prov8:17 I love those who love me; and those who diligently seek me shall find me.

<17> ἐγὼ τοὺς ἐμὲ φιλοῦντας ἀγαπῶ, οἱ δὲ ἐμὲ ζητοῦντες εὑρήσουσιν.

17 egō tous eme philountas agapō, hoi de eme zētountes heurēsousin.

I the ones me being fond of love; and the ones seeking me shall find me.

בְּרוּאַתָּה תְּחַזֵּק עֲצָמָתְךָ וְעַמְלָתְךָ 18

רֵיחַ עֹשֶׂר־וְכָבוֹד אַתִּי הוֹן עַתָּק וִצְדָּקָה:

18. `osher-w'kabod `iti hon `atheq uts'daqah.

Prov8:18 Riches and glory are with me, enduring wealth and righteousness.

<18> πλοῦτος καὶ δόξα ἐμοὶ ὑπάρχει καὶ κτῆσις πολλῶν καὶ δικαιοσύνη.

18 ploutos kai doxa emoi hyparchei kai ktēsis pollōn kai dikaiosynē;

Wealth and glory exist by me, and property much and righteousness.

טְבוּנָה לְבָנָה שְׁלֹמָה אַתְּ מִלְּעָדָךְ 19

רֵיטָבָה פְּרִיָּה מְחֻרְיוֹן וּמְפָז וְתַבּוֹאָתִי מִכְסָף גְּבָרָה:

19. tob pir'yi mecharuts umipaz uth'bu'athi mikeseph nib'char.

Prov8:19 My fruit is better than gold, even than pure gold,
and my yield better than choicest silver.

<19> βέλτιον ἐμὲ καρπίζεσθαι ὑπὲρ χρυσίον καὶ λίθον τίμιον,
τὰ δὲ ἐμὰ γενήματα κρείσσω ἀργυρίου ἐκλεκτοῦ.

19 beltion eme karpizesthai hyper chrysion kai lithon timion,
Best to gather my fruit than gold and stone precious;
ta de ema genēmata kreissō argyriou eklektou.
and my produce is better than silver choice.

בְּאַרְחַ-צְדָקָה אַהֲלָךְ בְּתוֹךְ נְתִיבֹת מִשְׁפָטָה 20

כִּי-אַרְחַ-צְדָקָה אַהֲלָךְ בְּתוֹךְ נְתִיבֹת מִשְׁפָטָה:

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;

בְּאַלְמָלָא כְּלָמָלָא כְּלָמָלָא כְּלָמָלָא 21

כְּאַלְהַנְחִיל אַהֲבֵי יְשֵׁשׁ וְאַצְרְתִּיהָם אַמְלָא: כְּ

21. l'hanchil '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 thēsauros autōn emplēsō agathōn.

and their treasures I shall fill up of good things.

21 a ἐὰν ἀναγγείλω ὑμῖν τὰ καθ' ἡμέραν γινόμενα,
μνημονεύσω τὰ ἔξ αἰῶνος ἀριθμῆσαι.

21ā ean anaggeilō hymin ta kath' hēmeran ginomena,
If I should announce to you the things each day happening,
mnēmoneusō ta ex aiōnos arithmēsai.
I shall remember also the things of the eon to count.

בְּיָדָה קָנַנִּי רְאֵשֶׁת דָּרְכֹּו קָדָם מִפְעָלָיו מֵאֶז׃ 22

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

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

22 kyrios ektisen me archēn hodōn autou eis erga autou,

YHWH created me the head of his ways for his works.

כֹּגֶן מְעוּלָם נִסְקָתִי מִרְאֵשׁ מִקְדָּמִי־אֶרֶץ׃ 23

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 pro tou aiōnos ethemeliōsen me en archē,

Before the eon he founded me in the beginning,

כֹּד בְּאֵין־הַחֲמֹת חֹלֵלְתִי בְּאֵין מַעֲינּוֹת נִכְבְּדִי־מִים׃ 24

24. b'eyn-t'homoth cholal'ti b'eyn ma`yanoth nik'badey-mayim.

Prov8:24 When there were no depths I was brought forth,
when there were no springs abounding with water.

24 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;

כֹּה בְּטַרְמָם הָרִים הַטְּבָعִי לְפָנֵי גְּבֻעּוֹת חֹלְלָתִי׃ 25

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

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

<25> πρὸ τοῦ ὅρη ἐδρασθῆναι, πρὸ δὲ πάντων βουνῶν γεννᾷ 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.

כֹּעֲד־לֹא עָשָׂה אֶרְץ וְחִזְצָות וּרְאֵשׁ עֲפָרוֹת תָּבֵל:²⁶

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 ἀστικήτους καὶ ἄκρα οἰκούμενα τῆς ὑπὸ οὐρανού.

26 kyrios epoiesen choras kai aoiketous

YHWH made regions, and uninhabited places,

kai akra oikoumena tes hyp' ouranon.

and uttermost parts of the inhabited world under the heavens.

כֹּז בְּהַכְינָנוּ שָׁמְיִם שָׁמְיִם אֲנִי בְּחוּקוֹ חֹג עַל־פָּנָי תְּהוּמָ:²⁷

27. bahakino shamayim sham 'ani b'chuqo chug `al-p'ney th'hom.

Prov8:27 When He established the heavens, I was there,
when He inscribed a circle on the face of the deep,

<27> ἡνίκα ἤτοι μαζεύει τὸν οὐρανόν, συμπαρήμην αὐτῷ,
καὶ ὅτε ἀφώριζεν τὸν ἔαυτοῦ θρόνον ἐπ' ἀνέμων.

27 hēnika hētoimazen ton ouranon, symparēmēn autō,
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;

כֹּחַ בְּאַמְצָאוּ שְׁחָקִים מִמְּעָל בְּعִזּוֹז עִינּוֹת תְּהוּמָ:²⁸

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 ἵσχυρὰ ἐποίει τὰ ἄνω νέφη,
καὶ ὡς ἀσφαλεῖς ἐτίθει πηγὰς τῆς ὑπὸ οὐρανού

28 hēnika ischyra epoiei ta anō nephē,
when strong he made the upward clouds;

kai hōs asphaleis etithei pegas tes hyp' ouranon
and as safe he made the springs under heaven;

כֹּתְשִׁימֹו לִים חָקָו וּמִים לֹא יַעֲבֹר וּפִיו בְּחוּקוֹ מוֹסְדֵּי אֶرְץ:²⁹

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 ἵσχυρὰ ἐποίει τὰ θεμέλια τῆς γῆς,

29 kai ischyra epoiei ta themelia tēs gēs,
and as strong he made the foundations of the earth,

לֹא אָהִיחַ אֲצָלוֹ אָמְןָ
וְאָהִיחַ שְׁעַשְׁעִים יוֹם יוֹם מִשְׁחָקָת לְפָנָיו בְּכָל־עַת:
30. wa'eh'yeh 'ets'lo 'amon
wa'eh'yeh sha`ashu`im yom yom m'sacheqeth l'phanayu b'kal-`eth.

Prov8:30 Then I was beside Him, as a master workman;
and I was daily His delight, rejoicing before Him at all times,

<30> ἥμην παρ' αὐτῷ ἀρμόζουσα, ἐγὼ ἥμην ἦν προσέχαιρεν.
καθ' ἡμέραν δὲ εὐφραινόμην ἐν προσώπῳ αὐτοῦ ἐν παντὶ καιρῷ,

30 ēmēn par' autō harmozousa, egō ēmēn hē prosechairen.

I was by him. being in accord I was, in which he rejoiced with.

kath' hēmeran de euphrainomēn en prosōpō autou en panti kairō,
each day And I was glad in front of him at all time,

לֹא מִשְׁחָקָת בְּתַבֵּל אֶרְצָנוּ רְשֻׁעָנָיו אֶת-בְּנֵי אָדָם: כ
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 ἐυφραίνετο τὴν οἰκουμένην συντελέσας
καὶ ἐνευφραίνετο ἐν υἱοῖς ἀνθρώπων.

31 hote euphraineto tēn oikoumenēn syntelasas
even when he was pleased with the inhabitable world completing,
kai eneuphraineto en huiois anthrōpōn.
and was pleased among the sons of men.

לֹבֶן עַתָּה בְּנִים שְׁמָעוּ-לִי וְאָשְׁרִי דָּרְכִּי יִשְׁמַרְנוּ:
32. w`atah banim shim`u-li w'ash'rey d'rakay yish'moru.

Prov8:32 Now therefore, O sons, listen to me, for blessed are they who keep my ways.

<32> νῦν οὖν, υἱέ, ἀκούε μου.

32 nyn oun, huie, akoue mou.

Now then, O son, hear me!

לֹגֶשֶׁם מִזְרָחָה וְאַל-תִּפְרַעַת:
33. shim`u musar waChakamu w'al-tiph'ra u.

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

**34. 'ash'rey 'adam shome'a li
lish'qod `al-dal'thothay yom yom lish'mor m'zuzoth p'thachay.**

Prov8:34 Blessed is the man who listens to me,
watching daily at my gates, waiting at my doorposts.

〈34〉 μακάριος ἀνήρ, ὃς εἰσακούσεται μου, καὶ ἄνθρωπος, ὃς τὰς ἐμὰς ὁδοὺς φυλάξει ἀγρυπνῶν ἐπ’ ἐμαῖς θύραις καθ’ ἡμέραν τηρῶν σταθμοὺς ἐμῶν εἰσόδων·

34 makarios anēr, hos eisakousetai mou,
Blessed is the man who shall listen to me,
kai anthrōpos, hos tas emas hodous phylaxeit
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.

לה כי מזאי מזאי חיים ויפק רצון מירזה:

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

Prov8:35 For he who finds me finds life and obtains favor from **3337**.

〈35〉 αἱ γὰρ ἔξοδοι 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.

לו וחתאי חמס נפשו כל-משנאי אהבי מות: פ 36 **אלא עליון עז-יעשו נבזבז עיר:**

36. w'chot'i chomes naph'sho kal-m'san'ay 'ahabu maweth.

Prov8:36 But he who sins against me injures his soul; all those who hate me love death.

〈36〉 οἱ δὲ εἰς ἐμὲ ἀμαρτάνοντες ἀσεβοῦσιν τὰς ἑαυτῶν ψυχάς,
καὶ οἱ μισοῦντές με ἀγαπῶσιν θάνατον.

36 hoi de eis eme hamartanontes asebousin tas heautōn psychas,

But the ones sinning against me are impious unto their own souls;

kai hoi misountes me agapōsin thanaton.

and the ones detesting me love death.

Chapter 9

Shavua Reading Schedule (9th sidrah) - Prov 9

בְּנֵתָה בַּיְתָה חֲצֶבֶת שְׁבָעָה: אַחֲמֹת בְּנֵתָה Prov9:1

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;

↔1:1 Ἡ σοφία ὡκοδόμησεν ἑαυτῇ οἶκον καὶ ὑπήρεισεν στύλους ἐπτά·

1 Hē sophia ὥκοδομῆσεν **heautē oikon** kai **hypēreisen stylous hepta**;

Wisdom built to herself a house, and she propped up columns seven.

בְּטַבְּחָה טַבְּחָה מִסְכָּה יְרֵנָה אָף עַרְכָּה שְׁלַחְנָה: 2

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 ἤτοι μάσατο τὴν ἑαυτῆς τράπεζαν.

2 esphaxen ta heautēs thymata,

She slew the things for herself which are offered in sacrifices;

ekerasen eis kratēra ton heautēs oinon

she mixed into a basin wine for herself,

kai hētoimasato tēn heautēs trapezan;

and she prepared a table for herself.

גְּשַׁלְּחָה נְעַרְתִּיחָ תְּקַרְאָ עַל־גַּפִּי מַרְמִי קָרְתָּה: 3

3. **shal'chah na`arotheyah thiq'ra` `al-gapey m'romey qareth.**

Prov9:3 She has sent out her maidens, she calls from the tops of the heights of the city:

↔3> ἀπέστειλεν τοὺς ἑαυτῆς δούλους
συγκαλούσα μετὰ ὑψηλοῦ κηρύγματος ἐπὶ κρατῆρα λέγουσα

3 apesteilen tous heautēs doulous

She sent her own servants,

sygkalousa meta huyēlou kērygmatos epi kratēra legousa

calling together with high proclamation, upon a basin, saying,

דְּמִידְפָּתִי יִסְרָה הַנָּה חֲסָר־לֵב אַמְּרָה לֹו: 4

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> Ὁς ἔστιν ἄφρων, ἐκκλινάτω πρός με· καὶ τοῖς ἐνδεέσι φρενῶν εἰπεν

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,

בָּאַתְּ אֶת־עֵינֶיךָ וְאֶת־עֵינֶיךָ
הַלְּכֵי לְחִמֵּי בְּלְחִמֵּי וְשַׁתָּו בֵּין מַסְכָּתִי:
5. I'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 πίετε οἶνον, ὃν ἐκέρασα ὑμῖν.

5 Elthane phagete tōn emōn artōn kai piete oinon, hon ekerasa hymin;
Come eat of my bread loaves, and drink wine which I mixed for you!

בְּזִבּו בְּפַתְּאִים וְחַיּו וְאָשָׁרֹ בְּדֶרֶךְ בִּנְהָה:
6. `iz'bu ph'tha'yim wich'yu w'ish'ru b'derek binah.

Prov9:6 Forsake your folly and live, and proceed in the way of understanding.

«6> ἀπολείπετε ἀφροσύνην, καὶ ζήσεσθε, καὶ ζητήσατε φρόνησιν, ἵνα βιώσητε,
καὶ κατορθώσατε ἐν γνώσει σύνεσιν.

6 apoleipete aphrosynēn, kai zēsesthe, kai zētēsate phronēsin, hina biōsēte,
Cease folly! and you shall live. And live intelligent! that you should spend life.
kai katorthōsate en gnōsei synesin.
And keep straight by knowledge understanding!

זִיסֶּר לֵץ לְקָם לֹז קָלוֹן וּמוֹכִיחַ לְרַשְׁעַ 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 ἔαυτῷ ἀτιμίαν,
ἔλεγχων δὲ τὸν ἀσεβὴ μωμήσεται ἔαυτόν.

7 Ho paideuōn kakous lēmpsetai heautō atimian,
The one correcting evil men shall take on himself dishonor;
eleghchōn de ton asebē mōmēsetai heauton.
and in reproofing, the impious scoffs at himself.

חַאֲלַתּוּכָה לֵץ פָּנִי-שְׁנָאָה הָכָח לְחִכָּם וְרַאֲהַבָּה:
8. 'al-tokach lets pen-yis'na'eak hokach l'chakam w'ye'ehabeak.

Prov9:8 Do not reprove a scoffer, lest he shall hate you,
reprove a wise man and he shall love you.

«8> μὴ ἔλεγχε κακούς, ἵνα μὴ μισῶσιν 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.

טַתּוֹ לְחֶכֶם וַיִּחְפֹּם־עָזֶד הָדָעַ לְצַדִּיק וַיּוֹסֵף לְקֹחַ: פּ
9. ten l'chakam w'yech'kam-`od hoda` l'tsadiq w'yoseph leqach.

Prov9:9 Give instruction to a wise man and he shall be still wiser,
teach a righteous man and he shall increase his learning.

<9> δίδου σοφῷ ἀφορμήν, καὶ σοφώτερος ἔσται·
γνώριζε δικαίω, καὶ προσθήσει τοῦ δέχεσθαι.

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.

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

Prov9:10 The fear of יְהֻדָּה is the beginning of wisdom,
and the knowledge of the Holy One is understanding.

<10> ἀρχὴ σοφίας φόβος κυρίου, καὶ βουλὴ ἀγίων σύνεσις·

10 archē sophias phobos kyriou,
The beginning of wisdom is fear of YHWH;
kai boulē hagiōn synesis;
and the counsel of holy ones is understanding.

<10>a τὸ γὰρ γνῶναι νόμον διανοίας ἔστιν ἀγαθῆς·

10ā to gar gnōnai nomon dianoias estin agathēs;
For to know the law consideration is of good.

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

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

<11> τούτῳ γὰρ τῷ τρόπῳ πολὺν ζήσεις χρόνον, καὶ 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.

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> σιέ, ἐὰν σοφὸς γένῃ σεαυτῷ, σοφὸς ἔσῃ καὶ τοὺς πλησίουν.

ἔὰν δὲ κακὸς ἀποβῆται, μόνος ἀναντλήσεις κακά.

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

O son, if wise you be, to yourself wise you shall also be wise for your neighbors;
ean de kakos apobēs, monos anantlēseis kaka.

and if evil you should turn out to be, alone then you shall draw evils.

<12>a ὃς ἐρείδεται ἐπὶ ψεύδεσιν, οὗτος ποιμανεῖ ἀνέμους,
οὐδὲ αὐτὸς διώξεται ὅρνεα πετόμενα.

12ā hos ereidetai epi pseudesin, houtos poimanei anemous,

He that stays himself upon falsehoods, attempts to rule the winds,

ho d' autos dioxetai ornea petomena;

and the same shall pursue birds in their fight;

<12>b ἀπέλιπεν γὰρ ὁδοὺς τοῦ ἑαυτοῦ ἀμπελῶνος,
τοὺς δὲ ἄξονας τοῦ ἴδιου 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 χερσὸν 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.

גַּם אָשֶׁת כְּסִילוֹת הַמִּיחָה פָּתִיּוֹת וּבְלִידָעָה מֵהָ:

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 ἐνδεής ψωμοῦ γίνεται, οὐκ ἐπίσταται αἰσχύνην.

13 Gynē aphrōn kai thraseia endeēs psōmou ginetai,

woman A foolish and bold lacking of a morsel becomes

hē ouk epistatai aischynēn;

who does not have knowledge of shame.

רַד וַיֵּשֶׁבַת לְפָתָח בַּיְתָה עַל-כְּפָא מִרְמִי קָרְתָּה:

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> ἔκαθισεν ἐπὶ θύραις τοῦ ἑαυτῆς οἴκου ἐπὶ δίφρου ἐμφανῶς ἐν πλατείαις

14 ekathisen epi thyrais tou heautēs oikou epi diphrou emphanōs en plateiais

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

:יְהִיא נְזָרְבָּנָה עַל-בַּיְתָה עַד-עֲמָלָק 15

טו לְקַרְא לְעֹבֶרֶיךְ דָּרָךְ הַמִּשְׁרִים אֶרְחֹתָם:

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 מִרְפְּתֵי יִסְרָה חֲפָה וְחִסְרָה לִבְנָה לֹזָה 16

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> Ὁς ἔστιν ὑμῶν ἀφρονέστατος, ἐκκλινάτω πρός με·

ἐνδεέστι δὲ φρονήσεως παρακελεύομαι λέγοντα

16 Hos estin hymōn aphronestatos, ekklinatō pros me;

Whoever is most foolish of you, turn aside to me!

endeesi de phronēsōs parakeleuomai legousa

And to the ones lacking intelligence I rouse, saying,

יז מִימְגֻּנוּבִים יְמַתְּקוּ וְלֹחָם סְתָרִים יִנְעַם 17

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> Ἀρτων κρυφίων ἡδέως ἄψασθε 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־יִדְעַ כִּי־רַפְאָרִים שֶׁם בְּעַמְקֵי שָׁאוֹל קְרָאֵרָה: כִּי 18

18. w'lo'-yada` ki-r'phā'im sham b'im'qey Sh'ol q'rueyah.

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 ὅλλυνται,

καὶ ἐπὶ πέτευρον ἄδου συναντᾶ.

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 ὅμμα πρὸς αὐτήν·

18ā alla apopēdēson, mē egchronisēs en tō topō mēde epistēsēs to son omma pros autēn;
But flee, do not remain in that place, neither fix your eye upon her,

<18>b οὕτως γάρ διαβήσῃ ὅδωρ ἀλλότριον καὶ ὑπερβήσῃ ποταμὸν ἀλλότριον·

18b houtōs gar diabēsē hydōr allotriōn kai hyperbēsē potamon allotriōn;
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 ἔτη ζωῆς.

18d 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

בְּשִׁלְמָה בֶן חָכָם יַשְׁפַּחַד־אָב וּבֶן כְּסִיל תִּוְגַּת אָמֹת׃ Prov10:1

1. mish'ley Sh'lomoh ben chakam y'samach-'ab uben k'sil tugath 'imo.

Prov10:1 The proverbs of Shelomoh.

A wise son makes a father glad, but a foolish son is a grief to his mother.

<10:1> Υἱὸς σοφὸς εὐφραίνει πατέρα, υἱὸς δὲ ἄφρων λύπη τῇ μητρί.

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

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

בְּלֹא־יְוָעֵלְיוּ אֲוֹצָרוֹת רְשָׁעָה וְצַדְקָה תִּצְרִיל מִמְּוֹתָה׃

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 ὀφελέσουσιν θησαυροὶ ἀνόμους, δικαιοσύνη δὲ ἀρνεῖται ἐκ θανάτου.

2 ouk ophelēsousin thēsauroi anomous,
shall not benefit Treasures the lawless;

dikaiosynē de hrysetai ek thanatou.
but righteousness shall rescue from out of death.

גַּם־אֱלֹהִים לֹא־יְרֻעֵב רְגַדְתָּה נֶפֶשׁ צַדִּיק וְתִהְיָה רְשָׁעִים יְהִדְךָ:

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

Prov10:3 God 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 dikaiān, zōēn de asebōn anatrepsei.
shall not famish YHWH soul a just; but the life of the impious he shall prostrate.

וְאֵת וְאַתָּה תִּזְבֹּחַ עַל-עֲדֵיכֶם כִּי-זֶה עַבְדָּיו יְהִי זֶה
דָּקָשׁ עַשְׂתָּה כִּפְרָמִיה וַיַּד חֲרוֹצִים פָּעַשְׂרִים:

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 ταπεινοῦ, χεῖρες δὲ ἀνδρείων πλουτίζουσιν.

4 penia andra tapeinoi, cheires de andreiōn ploutizousin.

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

«4» αὐτὸς πεπαιδευμένος σοφὸς ἔσται, τῷ δὲ ἀφρονὶ διακόνῳ χρήσεται.

4ā 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.

וְאֵת וְאַתָּה תִּזְבֹּחַ עַל-עֲדֵיכֶם כִּי-זֶה עַבְדָּיו יְהִי זֶה
חָגֵר בְּקִיזָּן בֶּן מְשֻׁכֵּיל נִרְקָם בְּקָצֵיר בֶּן מְבִישָׁ:

5. 'oger baqayits ben mas'kil nir'dam baqatsir ben mebish.

Prov10:5 He who gathers in summer is a son who acts wisely,
but he who sleeps in harvest is a son who acts shamefully.

«5» διεσώθη ἀπὸ καύματος υἱὸς νοήμων,
ἀνεμόφθορος δὲ γίνεται ἐν ἀμήτῳ υἱὸς παράνομος.

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

וְאֵת וְאַתָּה תִּזְבֹּחַ עַל-עֲדֵיכֶם כִּי-זֶה עַבְדָּיו יְהִי זֶה
וּבְרָכוֹת לְדָקָשׁ צָדִיק וַיְפִי רְשָׁעִים יְכַפֵּה חַמֵּס:

6. b'rakoth l'ro'sh tsadiq uphi r'sha'im y'kaseh chamas.

Prov10:6 Blessings are on the head of the righteous,
but the mouth of the wicked conceals violence.

«6» εὐλογία κυρίου ἐπὶ κεφαλὴν δικαίου, στόμα δὲ ἀσεβῶν καλύψει πένθος ἄωρον.
6 eulogia kyriou epi kephalēn dikaiou,

A blessing of YHWH is upon the head of the just;
stoma de asebōn kaluuei penthos aōron.
but the mouth of the impious he covers moruning with untimely.

זָכֵר צָדִיק לְבָרָכה וְשֵׁם רְשָׁעִים יָרַקְבָּ:

7. zeker tsadiq lib'rakah w'shem r'sha'im yir'qab.

Prov10:7 The memory of the righteous is blessed,
but the name of the wicked shall rot.

〈7〉 μνήμη δικαιών μετ' ἔγκωμίων, ὄνομα δὲ ἀσεβοῦς σφέννυται.

7 mnēmē dikaiōn met' egkōmiōn,

Remembrance of the just is with commendation;

onoma de asebous sbennytai.

but the name of the impious is extinguished.

ח חכם-לב יקח מוצאות וואיל שפתים ילבט:

8. chakam-leb yiqach mits'woth we'ewil s'phathayim yilabet.

Prov10:8 The wise of heart shall receive commands, but the one with foolish lips shall be ruined.

〈8〉 σοφὸς καρδίᾳ δέξεται ἐντολάς,
ό δὲ ἀστεγος χείλεσιν σκολιάζων ὑποσκελισθήσεται.

8 sophos kardia 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.

ט הולך בהםם ילק בטה ומעקש הרכביו יודע:

9. holek batom velek betach um`aqesh d'rakayu viuade`q.

Prov10:9 He who walks in integrity walks securely,
but he who perverts his ways shall be found out.

〈9〉 ὃς πορεύεται ἀπλῶς, πορεύεται πεποιθώσ, ὁ δὲ διαστρέφων τὰς ὄδοις αὐτοῦ γνωσθήσεται.

9 hos poreuetai haplōs, poreuetai penoithōs.

The one who goes simply, goes complying:

ho de diastrephōn tas hodous autou gnōsthēsetai

but the one perverting his ways shall be known.

10 **וְקָרֵץ עַזְנִים יִתְגַּנֵּן עֲצֹבָת וְאוֹיֵל שֶׁפְתִּים יִלְכְּטָה:**

10. gorets `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** οἱ ἐννεύων ὄφθαλμοῖς μετὰ δόλου συνάγει ἀνδράσι λύπας,
οἱ δὲ ἐλέγγων μετὰ παροροσίας εἰσηνοποιεῖ.

10 ho enneuōn ophthalmois meta dolou synagei andrasi lypas.

The beckoning eve with treachery gathers for men distresses;

ho de elegchōn meta parrēsias eirēnopoieī.

but the one reproving with an open manner makes peace.

፡ പിംഗ് കുമാർ അച്ചോവ് കെ. ഫിസ്റ്റ് കെ. എൻകു പി. ടി. 11

יא מִקְוֹר חַיִם פָּר צָדִיק וֶפָּר רְשָׁעִים יְכַפֵּה חָמָס:

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

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

<11> πηγὴ ζωῆς ἐν χειρὶ δικαίου, στόμα δὲ ἀσεβοῦς καλύψει ἀπώλεια.

11 pēgē zōēs en cheiri dikaiou,

The spring of life is in the hand of the just;

stoma de asebous kaluuei apōleia.

the mouth but of the impious shall cover destruction.

בְּשִׂנְאָה תַּעֲורֵר מְדֻנִים וְעַל כָּל־פְּשָׁעִים תְּכַפֵּה אַהֲבָה:¹²

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 ἔγειρει 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.

וְגַם בְּשִׁפְתֵּר נָבוֹן הַמְּצָא חִכָּה וְשִׁבְט לְגוּ חַסְרָ-לִבְךָ:¹³

13. b'siph'they nabon timatse' chak'mah w'shebet l'gew chasar-leb.

Prov10:13 On the lips of the discerning, wisdom is found,
but a rod is for the back of him who lacks heart.

<13> ὃς ἐκ χειλέων προφέρει σοφίαν, ῥάβδῳ τύπτει ἄνδρα ἀκάρδιον.

13 hos ek cheileōn propherei sophian,

The one who from his lips brings forth wisdom,

hrabdō typtei andra akardion.

with a rod beats man the heartless.

וְיַד חֲכָמִים יִצְפְּנוּ דָעַת וְפִידָאָרֵיל מְחַתָּה קָרְבָּה:¹⁴

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 ἔγγυει συντριβή.

14 sophoi kruuousin aisthēsin,

The wise shall hide perception;

stoma de propetous eggizei syntribē.

but the mouth of the precipitous approaches destruction.

וְיַד חֲכָמִים יִצְפְּנוּ דָעַת וְפִידָאָרֵיל מְחַתָּה קָרְבָּה¹⁵

טו הָן עַשְׂרֵה קָרִית עַזּו מִחְתָּת הַקִּים רֵישָׁם:

15. hon `ashir qir'yath `uzo m'chitath dalim reysham.

Prov10:15 The rich man's wealth is his strong city, the ruin of the poor is their poverty.

<15> κτῆσις πλουσίων πόλις ὀχυρά, συντριβὴ δὲ ἀσεβῶν πενία.

15 ktēsis plousiōn polis ochyra,

The property of rich men city is a fortified;

syntribē de asebōn penia.

but destruction of impious ones is poverty.

טו פְּעָלָת צְדִיק לְחַיִם תְּבוֹאָת רָשָׁע לְחַטָּאת:
16

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, καρπὸν δὲ ἀσεβῶν ἀμαρτίας.

16 erga dikaiōn zōēn poiei, karpoi de asebōn hamartias.

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

יז אָרָח לְחַיִם שֹׁמֵר מוֹסֵר וְעוֹזֵב תּוּכָחָת מְתֻצָּה:
17

17. 'orach l`chayim shomer musar w`ozeb tokachath math`eh.

Prov10:17 He is on the path of life who heeds instruction,
but he who ignores reproof goes astray.

<17> ὁδοὺς δικαίας ζωῆς φυλάσσει παιδεία, παιδεία δὲ ἀνεξέλεγκτος πλανᾶται.

17 hodous dikaias zōēs phylassei paideia, paideia de anexelegktos planatai.

the ways right of life keeps Instruction, but instruction unascertained wanders.

יח מִכְפָּה שְׁנָאָה שְׁפָתִיד-שְׁקָר וּמוֹצָא דָבָה הוּא כְּסִיל:
18

18. m'kaseh sin'ah siph'they-shaqer umotsi' dibah hu' k'sil.

Prov10:18 He who conceals hatred has lying lips, and he who spreads slander is a fool.

<18> καλύπτουσιν ἔχθραν χείλη δίκαια,
οἱ δὲ ἐκφέροντες λοιδορίας ἀφρονέστατοι εἰσιν.

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

יט בְּרַב הַבָּרִים לֹא יְחִידָל-פְּשָׁע וְחַשֶּׁךְ שְׁפָתִיר מְשֻׁכִּיל:
19

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 ἀμαρτίαν, φειδόμενος δὲ χειλέων νοήμων ἔσῃ.

19 ek polylogias ouk ekpheuxē hamartian,
By many words you shall not flee from sin;
pheidomenos de cheileōn noēmōn esē.
but in the sparing of your lips you shall be intelligent.

כְּסֶף נָבָר לְשׁוֹן צָדִיק לֵב רְשָׁעִים כַּמְעָט:
20 keseph nib'char l'shon tsadiq leb r'sha'im kim'at.

Prov10:20 The tongue of the righteous is as choice silver,
the heart of the wicked is worth little.

<20> ἄργυρος πεπυρωμένος γλῶσσα δικαίου, καρδία δὲ ἀσεβοῦς ἐκλείψει.

20 argyros pepyrōmenos glōssa dikaiou,
is silver being purified The tongue of the just;
kardia de asebous ekleipsei.
but the heart of the impious shall fail.

כָּא שְׁפָתֵי צָדִיק יְרֻעָה רַבִּים וְאוֹיְלִים בְּחִסְרָה לֵב יְמֹתוֹ:
21 siph'they tsadiq yir'u rabbim we'ewilim bachasar-leb yamuthu.

Prov10:21 The lips of the righteous feed many, but fools die for lack of heart.

<21> χείλη δικαίων ἐπίσταται ὑψηλά, οἱ δὲ ἄφρονες ἐν ἐνδείᾳ τελευτῶσιν.

21 cheilē dikaiōn epistatai huyēla,
The lips of just ones have knowledge of high things;
hoi de aphrones en endeia teleutōsin.
but the fools with lack come ot an end.

כְּבָרְכַת יְהֹוָה הַרְאָתָשְׁר וְלֹא־יָסַר עֲצָב עֲמָה:
22 bir'kath Yahūwah hi' tha`ashir w'lo'-yosiph `etseb `imah.

Prov10:22 It is the blessing of Yahūwah 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.

כְּגַם קְשֻׁחָה לְכַסְיל עֲשָׂות זַמָּה וְחַכְמָה לְאִירְשׁ תְּבוּנָה:
23 kis'choq lik'sil `asoth zimah w'chak'mah l'ish t'bunah.

Prov10:23 Doing wickedness is like sport to a fool,
and so is wisdom to a man of understanding.

<23> ἐν γέλωπι ἄφρων πράσσει κακά, ἡ δὲ σοφία ἀνδρὶ τίκτει φρόνησιν.

23 en gelōti aphrōn prassei kaka, hē de sophia andri tiktei phronēsin.

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

לִוְיָנֵג וְאַבְשָׁר כְּבָשָׂעַת אֲבָשָׁעַת כְּבָשָׂעַת כְּבָשָׂעַת 24

כִּד מְגֹרֶת רְשָׁע הִיא תָּבוֹאָנוּ וְתָאוֹת צְדִיקִים יִתְּנוּ:

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

Prov10:24 What the wicked fears shall come upon him,

but the desire of the righteous shall be granted.

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

24 en apoleia asebes peripheretai,

By destruction an impious man is carried round about;

epithymia de dikaiou dektē.

but the desire of the just is accepted.

לִוְיָנֵג אֲבָשָׁר תְּבָאָרָב וְאַבְשָׁר כְּבָשָׂעַת 25

כִּה כְּעַבְרָס סֻפָּה וְאֵין רְשָׁע וְצְדִיק יִסּוֹד עֲוָלָם:

25. ka`abor suphah w'eyn rasha` w'tsadiq y'sod `olam.

Prov10:25 When the whirlwind passes, the wicked is no more,

but the righteous has an everlasting foundation.

<25> παραπορευομένης καταιγίδος ἀφανίζεται ἀσεβής,

δίκαιος δὲ ἐκκλίνας σώζεται εἰς τὸν αἰώνα.

25 paraporeuomenēs kataigidos aphanizetai asebes,

In the coming of the blast are obliterated the impious;

dikaios de ekklinas sōzetai eis ton aiōna.

but the just in turning aside escape into the eon.

לִוְיָנֵג כְּבָשָׂעַת לִוְיָנֵג כְּבָשָׂעַת עַזְבָּעַת לִוְיָנֵג כְּבָשָׂעַת 26

כו כְּחַמְץ לְשָׁנִים וְכְעַשְׂן לְעִינִים כֵּן חַעַטְל לְשָׁלְחִיו:

26. kachomets lashinayim w'ke`ashan la`eynayim ken he`atsel l'shol'chayu.

Prov10:26 Like vinegar to the teeth and like smoke to the eyes,

so is the slothful one to those who send him.

<26> ὥσπερ ὄμφαξ ὁδοῦσι βλαβερὸν καὶ καπνὸς ὄμμασιν,

οὕτως παρανομία τοῖς χρωμένοις αὐτήν.

26 hōsper omphax odousi blaberon kai kapnos ommasin,

As an unripe grape to the teeth is hurtful, and smoke to the eyes;

houtōs paranomia tois chrōmenois autēn.

thus unlawfulness to the ones dealing with it.

לִוְיָנֵג כְּבָשָׂעַת לִוְיָנֵג כְּבָשָׂעַת כְּבָשָׂעַת 27

כִּי רָאָת יְהוָה תּוֹסִיף יָמִים וְשָׁנּוֹת רְשָׁעִים תְּקַצְרְנָה:

27. yir'ath Yahūwah tosiph yamim ush'noth r'sha`im tiq'tsor'nah.

Prov10:27 The fear of יהוה prolongs days,

but the years of the wicked shall be shortened.

<27> φόβος κυρίου προστίθησιν ἡμέρας, ἔτη δὲ ἀσεβῶν ὀλιγωθήσεται.

27 phobos kyriou prostithēsin hēmeras, etē de asebōn oligōthēsetai.

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

כְּחַתּוֹךְלָת צַדִּיקִים שְׁמֻמָּה וַתְּקֻוֹת רְשָׁעִים תָּאַבֵּד: 28

28. tocheleth tsadiqim sim'chah w'thiq'wath r'sha'im to'bed.

Prov10:28 The hope of the righteous is gladness,
but the expectation of the wicked perishes.

<28> ἐγχρονίζει δικαίοις εὐφροσύνη, ἐλπὶς δὲ ἀσεβῶν ὅλλυται.

28 egchronizei dikaiois euphosynē, elpis de asebōn ollytai.

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

כְּטַמְנוֹז לְתִם הַרְחֵךְ יְהוָה וַמְחַפֵּה לְפָעֵלִי אָנוֹן: 29

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

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

<29> ὁχύρωμα 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.

לְצַדִּיקִים לְעוֹלָם בְּלִ-ימֹת וּרְשָׁעִים לֹא יָשְׁכְנֹו-אָרֶץ: 30

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 αἰώνα οὐκ ἐνδώσει, ἀσεβεῖς δὲ οὐκ οἰκήσουσιν γῆν.

30 dikaios ton aiōna ouk endōsei,
The just into the eon shall not give way;
asebeis de ouk oikēsousin gēn.
but the impious shall not live on the earth.

לֹא פִּירְצַדִּיק יְנוּב חַכְמָה וְלֹשֶׁן תְּהִפְכּוֹת תִּקְרָהָת: 31

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 ἔξολεῖται.

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.

לְבָשְׁפַתִּי צַדִּיק יְהֻעָן רְצֹן וּפִי רְשָׁעִים תְּחַפְּכֹתָה: 32

32. siph'they tsadiq yed'un ratson uphi r'sha'im tah'pukoth.

Prov10:32 The lips of the righteous bring forth what is acceptable, but the mouth of the wicked what is perverted.

32 χείλη ἀνδρῶν δικαίων ἀποστάζει χάριτας, στόμα δὲ ἀσεβῶν ἀποστρέφεται.

32 cheilē andrōn dikaiōn apostazei charitas, stoma de asebōn apostrephebai.

The lips men of just drop favors; but the mouth of the impious is perverted.

Chapter 11

Shavua Reading Schedule (11th sidrah) - Prov 11

אַמְּזִנִּי מְרֻמָּה תֹּועֶבֶת יְהֻנָּה וְאַבָּן שְׁלֵמָה רְצֹנוֹ: 33 Prov11:1

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

Prov11:1 A false balance is an abomination to **יהוָה**, but a just weight is His delight.

11:1 οὐδεὶς 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 dikaiion dekton autō.

weight but a just is acceptable to him.

בְּאַ-זָּדוֹן וְיַבָּא קָלוֹן וְאַתְּ-צְנוּעִים חֲכָמָה: 34

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 οὐδὲν εἰσέλθῃ ὑβρις, ἔκει 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.

גִּתְמָת יְשָׁרִים תְּנִחָם וּסְלָף בּוֹגְדִים וּשְׁנָדָם: 35

3. tumath y'sharim tan'chem w'seleph bog'dim w'shadam.

Prov11:3 The integrity of the upright shall guide them,

but the crookedness of the treacherous shall destroy them.

<3> ἀποθανὼν δίκαιος ἔλιπεν μετάμελον,
πρόχειρος δὲ γίνεται καὶ ἐπίχαρτος ἀσεβῶν ἀπώλεια.

3 apothanōn dikaios elipen metamelon,
in dying **The just forsakes regret;**
procheiros de ginetai kai epichartos asebōn apōleia.
but beforehand takes place and incurs ridicule of the impious destruction.

ד לא-יְוָעֵל הַזֶּה בַּיּוֹם עֲבָדָה וִצְדָּקָה תְּצִיל מִמְּרוֹתָה:
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 צְדָקָת תְּמִימָם תִּשְׁרֵךְ דַּרְכּו וּבְרָשְׁעָתוֹ יַפְלֵל רְשָׁעָת:
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 ὄδούς, ἀσέβεια δὲ περιπίπτει ἀδικίᾳ.

5 dikaiosynē amōmous orthotomei hodous,
Righteousness unblemished cuts straight ways;
asebeia de peripipetei adikiā.
but impiety falls among injustice.

ו צְדָקָת יִשְׁרִים תְּצִילָם וּבְהַזְּהָבָה בְּגָדִים יַלְקֹדָה:
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 ὄρθων ρύεται αὐτούς,
τῷ δὲ ἀπωλείᾳ αὐτῶν ἀλίσκονται παράνομοι.

6 dikaiosynē andrōn orthōn hruetai autous,
Righteousness men of upright shall rescue them;
tē de apōleiā autōn haliskontai paranomoi.
but by their thoughtlessness are captured lawbreakers.

ז בְּמוֹת אָדָם רְשָׁעָת תְּאַבֵּד תִּקְוָה וְתוֹחֶלֶת אָנוֹנִים אָבְדָה:
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 ὅλλυται ἔλπις,
τὸ δὲ καύχημα τῶν ἀσεβῶν ὅλλυται.

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.

בָּזְבָּח אַוְתָּא כְּפָרָע הַמֶּלֶךְ מִצְרָיִם תְּבָא 8
חֲדֵיק מְצָרָה נְחַלֵּץ וַיְבָא רְשָׁע תְּחַפֵּרְיוֹ:

8. tsadiq mitsarah nechelats wayabo' rasha` tach'tayu.

Prov11:8 The righteous is delivered from trouble, but the wicked takes his place.

<8> δίκαιος ἐκ θήρας ἐκδύνει, ἀντ’ αὐτοῦ δὲ παραδίδοται ὁ ἀσεβής.

8 dikaios ek theras 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.

בְּפֶה חָנֵף יָשַׁחַת הָעָז וּבְדָעַת צְדִיקִים יְחַלְצָה 9
ט בְּפֶה חָנֵף יָשַׁחַת הָעָז וּבְדָעַת צְדִיקִים יְחַלְצָה:

9. b'pheh chaneph yash'chith re`ehu ub'da`ath tsadiqim yechaletsu.

Prov11:9 With his mouth the unholly man destroys his neighbor,
but through knowledge the righteous shall be delivered.

<9> ἐν στόματι ἀσεβῶν παγὶς πολίταις, αἴσθησις δὲ δικαίων εὔοδος.

9 en stomati asebōn pagis politais,
In the mouth of the impious men is a snare to a fellow-countrymen;
aisthēsis de dikaiōn euodos.
but the perception of just men is prosperous.

בְּטוּב צְדִיקִים תָּעַלֵּץ קָרְבָּה וּבְאָבֵד רְשָׁעִים רְפָה 10
ר בְּטוּב צְדִיקִים תָּעַלֵּץ קָרְבָּה וּבְאָבֵד רְשָׁעִים רְפָה:

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

Prov11:10 When it goes well with the righteous, the city rejoices,
and when the wicked perish, there is joyful shouting.

<10> ἐν ἀγαθοῖς δικαίων κατώρθωσεν πόλις,
10 en agathois dikaiōn katōrthōsen polis,
By the good things of just men is set up a city;

בְּבָרְכַת יִשְׂרָאֵל עַל עַמּוֹתָה וּבְפִי רְשָׁעִים תְּהַרֵּס 11
י֏א בְּבָרְכַת יִשְׂרָאֵל עַל עַמּוֹתָה וּבְפִי רְשָׁעִים תְּהַרֵּס:

11. b'bir'kath y'sharim tarum qareth ub'phi r'sha`im tehares.

Prov11:11 By the blessing of the upright a city is exalted,
but by the mouth of the wicked it is torn down.

<11> στόμασιν δὲ ἀσεβῶν κατεσκάφη.
11 stomasin de asebōn kateskaphē.
but by the mouths the impious men it shall be razed.

יב בז-לְהֻחָי חִסְרַ-לֵב וְאִישׁ תְּבוּנֹת יְחִרִישׁ: 12

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 ἐνδεῆς φρενῶν, ἀνὴρ δὲ φρόνιμος ἡσυχίαν ἄγει.

12 myktērizei politas endeēs phrenōn,
sneers at fellow-countrymen A man lacking of sense;
anēr de phronimos hēsychian agei.
man but an intelligent restfully leads.

יג הולך רכיב מגלה סוד ונאמין ריח מכפה דבר:

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 apokalypτei 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 בָּאִין תְּחִבּוֹת יַפְלֵעַם וַתְּשִׁיעָה בְּרַב יוֹעֵץ:

14. b'eyn tach'buloth yipal-`am uth'shu`ah b'rob yo`ets.

Prov11:14 Without guidance the people fall, but safety is in a great counselor.

«14» οῖς 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.

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 δικαίω, μισεῖ δὲ ἕχον ἀσφαλείας.

15 ponēros kakopoiei, hotan symmeixē dikaiō,

The wicked man does evil whenever he mixes with a just man;
misiē de ēchon asphaleias.
and he detest the sound of safety.

טוֹשֶׁת־חָנָן תְּהִמָּךְ כְּבָד וְעַרְיִצִים יִתְמֻכּוּ־עֲשָׂר: 16

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 ὄκνηροὶ ἐνδεεῖς γίνονται, οἵ 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 plutō.
of riches The lazy lacking become; but the vigorous establish riches.

רֵגֶל נְפָשׁוֹ אִישׁ חֶסֶד וְעַכְרָ שָׁאָרוֹ אֲקָזָּרִי: 17

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,
ἔξιλλει 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.

רֵחֶשׁ עַשְׂה פְּعַלָּת־שְׁקָר וּזְרֻעָ צְדָקָה שְׁכָר אָמָתָ: 18

18. rasha` `oseh ph`ulath-shafer 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 ἀδικα, 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.

רְקָנְצְדָקָה לְחַיִם וּמְרֹתָף רָעָה לְמוֹתָה: 19

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> οὗτος δίκαιος γεννᾶται εἰς ζωήν, διωγμὸς δὲ ἀσεβοῦς εἰς θάνατον.

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

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

כ תֹּעַבְתָּ יְהוָה עַקְשִׁיר־לֵב וַрְצֹנוֹ תְּמִימִי דֶּרֶךְ: 20
:עֲזָזָבְתָּ יְהוָה עַקְשִׁיר־לֵב וַרְצֹנוֹ תְּמִימִי דֶּרֶךְ:

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

Prov11:20 The perverse in heart are an abomination to יהוה,
but the blameless in their way are His delight.

«20» βδέλυγμα κυρίω διεστραμμέναι ὄδοι,
προσδεκτοὶ δὲ αὐτῷ πάντες ἀμώμοι ἐν ταῖς ὄδοῖς 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.

כָּאֵיד לְיִד לֹא-יִנְקַה בָּע וְזָרָע צָדִיקִים נְמֻלְּטִים: 21
:אַיִלְלָה לְיִד לֹא-יִנְקַה בָּע וְזָרָע צָדִיקִים נְמֻלְּטִים:

21. yad l'yad lo'-yinaqeh ra` w'zera` tsadiqim nim'lat.

Prov11:21 Though hand join to hand, the evil man shall not go unpunished,
but the descendants of the righteous shall be delivered.

«21» χειρὶ χεῖρας ἐμβαλὼν ἀδίκως οὐκ ἀτιμώρητος ἔσται,
οὐδὲ 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.

כְּבָנֶם זָהָב בְּאָפֶת חַזִּיר אַשְׁה יְפָה וְסָרָת טָעַם: 22
:בְּנֶם זָהָב בְּאָפֶת חַזִּיר אַשְׁה יְפָה וְסָרָת טָעַם:

22. nezem zahab b'aph chazir 'ishah yaphah w'sarath ta'am.

Prov11:22 As a ring of gold in a snout of swine

so is a beautiful woman who lacks discretion.

«22» ὥσπερ ἐνώπιον ἐν ρίνῃ νόσ, οὕτως γυναικὶ κακόφρονι κάλλος.

22 hōsper enōtion en hrini huos, houtōs gynaiki kakophroni kallos.

As an ornament in a nose of a pig; so woman to an evil-minded beauty.

כְּגַתְאֹות צָדִיקִים אַקְ-טוֹב תְּקֹוֹת רְשָׁעִים עֲבָרָה: 23
:בְּגַתְאֹות צָדִיקִים אַקְ-טוֹב תְּקֹוֹת רְשָׁעִים עֲבָרָה:

23. ta'awath tsadiqim 'ak-tob tiq'wath r'sha'im `eb'rah.

Prov11:23 The desire of the righteous is only good,

but the expectation of the wicked is wrath.

«23» ἐπιθυμία δικαίων πᾶσα ἀγαθή, ἐλπὶς δὲ ἀσεβῶν ἀπολεῖται.

23 epithymia dikaiōn pasa agathē, elpis de asebōn apoleitai.

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

כִּי־שׁ מַפֵּז וְנוֹסֶף עָזֶר וְחוֹשֶׁךְ מִיּוֹשֶׁר אֲקִים־לְמַחְסָרָה:
24. **yesh m'phazer w'nosaphh '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.

εὶσὶν οὖ τὰ ἴδια σπείροντες πλείονα ποιοῦσιν,
εἰσὶν καὶ οὖ συνάγοντες ἐλαττούνται.

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.

כְּהַנְּפֶשׁ־בְּרָכָה תְּדַשֵּׁן וּמְרוֹה גַּם־הַו־ּא יָרַא:
25. **nephesh-b'rakah th'dushan umar'weh gam-hu' yore'.**

Prov11:25 The blessed soul shall be prosperous, and he who waters shall also drink fully.

ψυχὴ εὐλογουμένη πᾶσα ἀπλῆ, 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 מִגְעַ בָּר יִקְבֹּה לְאֹם וּבְרָכָה לְרָאשׁ מְשֻׁבֵּר:
26. **mone` a bar yiq'buhu l'om ub'rakah l'ro'sh mash'bir.**

Prov11:26 He who withholds grain, the people shall curse him,
but blessing shall be on the head of him who sells it.

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.

כֹּשֶׁחֶר טֹב יִבְקַשׁ רְצׁוֹן וְדָרְשׁ רְעֵה תִּבְואָפָּה:
27. **shocher tob y'baqesh ratson w'doresh ra`ah th'bo'enu.**

Prov11:27 He who diligently seeks good seeks favor,
but he who seeks evil, evil shall come to him.

τεκταινόμενος ἀγαθὰ ζητεῖ χάριν ἀγαθήν.
ἐκζητοῦντα δὲ κακά, καταλήμψεται αὐτόν.

27 tektaínomenos agatha zétei charin agathén;
The one contriving good things seeks favor good;
ekzētounta de kaka, katalēmpsetai auton.
but the one seeking evil things, evil shall overtake him.

כְּחַבּוֹתָה בְּעֵשֶׂרֶת הוּא יַפְלֵל וּכְעַלְהָ צְדִיקִים יִפְרַחּוּ: 28

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.

כְּ8 וְπεποιθώς ἐπὶ πλούτῳ, οὗτος πεσεῖται.
οὐ δὲ ἀντιλαμβανόμενος δικαίων, οὗτος ἀνατελεῖ.

28 ho pepoithōs epi plutō, houtos peseitai;
The one yielding upon his own riches, this one shall fall;
ho de antilambanomenos dikaiōn, houtos anatelei.
but the one assisting just men shall rise.

כְּט עֹצֶר בֵּיתוֹ יִגְהַלְרֵיחַ וְעַבְדָּ אֹוֵיל לְחַכְמַלְבָּ: 29

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.

כְּ9 וְμὴ 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.

לְפָרִיד-צְדִיק עַז חַיִם וְלַקְחַ נְפָשָׁת חַכְמָ: 30

30. p'tri-tsadiq `ets chayim w'lqeach n'phasoth chakam.

Prov11:30 The fruit of the righteous is a tree of life, and he who takes souls is wise.

כְּ10 ἐκ καρποῦ δικαιοσύνης φύεται δένδρον ζωῆς,
ἀφαιροῦνται δὲ ἀωροὶ ψυχαὶ παρανόμων.

30 ek karpou dikaiosynēs phuetai dendron zōes,
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-הַן צְדִיק בָּאָרֶץ יִשְׁלַם אָף כִּירְשַׁע וְחֹטָא: 31

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 σώζεται, ὁ ἀσεβὴς καὶ ἀμαρτωλὸς 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

: יְהִי מִסְרָר אֶחָד בַּעֲתָה וְשָׁגָן תֹּכְחַת בָּעָר : Prov12:1

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 agapa aisthēsin,
The one loving instruction loves perception;
ho de misōn elegchous aphrōn.
but the one detesting reproofs is a fool.

: וְאֵלֶיךָ רְצֹן מֵיהָה וְאֵישׁ מִזְמֹות יָרְשִׁיעָה : 2

2. tob yaphiq ratson meYahūwah w'ish m'zimoth yar'shi`a.

Prov12:2 A good man shall obtain favor from יהוה,
but He shall condemn a man who devises evil.

<2> κρείσσων ὁ εὑρὼν χάριν παρὰ κυρίῳ, ἀνὴρ δὲ παράνομος παρασιωπηθήσεται.

2 kreissōn ho heurōn charin para kyriō,
Better the one finding favor from YHWH;
anēr de paranomos parasiōpēthēsetai.
but a man who is a lawbreaker shall be silenced.

: וְאֵלֶיךָ אָדָם בָּרֶשֶׁת וְשָׁרֶשׁ צַדִּיקִים בְּלִימוֹת : 3

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 ἀνθρώπος ἐξ ἀνόμου, αἱ δὲ ῥίζαι τῶν δικαίων οὐκ ἔξαρθήσονται.

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.

4 כָּאֵת חַיל עֲטָרָת בְּעַלְה וּכְרָקֶב בְּעַצְמוֹתָיו 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·
ῶσπερ 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 skolēx, houtōs andra apollysin gynē kakopoios.
but as in wood the worm, so her husband destroy wife an evil doing.

5 הַמְחַשְׁבָּת צְדִיקִים מְשֻׁפְט תְּחִבּוֹלָת רְשָׁעִים מִרְמָה:

5. mach'sh'both tsadiqim mish'pat tach'buloth r'sha'im mir'mah.

Prov12:5 The thoughts of the righteous are just,
but the counsels of the wicked are deceitful.

<5> λογισμὸί δικαίων κρίματα, κυβερνῶσιν δὲ ἀσεβεῖς δόλους.

5 logismoi dikaiōn krimata, kybernosin de asebeis dolous.

The devices of the just are true judgments; devise but the impious treachery.

6 וְהַבָּרִי רְשָׁעִים אֶרְבָּדָם וּפְרִי יְשָׁרִים יָצַלְמָה:

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 ὄρθων ρύσεται αὐτούς.

6 logoi asebōn dolioi,
The words of the impious deceits;

stoma de orthōn hrysetai autous.
but the mouth of the upright shall rescue them.

7 זָהָפֹך רְשָׁעִים וְאִינָם 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> οὖν ἔὰν στραφῇ, ἀσεβὴς 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.

בָּגְדָעַ וְעַזְבֵּן אֶחָד-בְּשִׁירָה כָּלְפִי-שְׁכָלוֹ יְהֻלָּל-אֲרִישׁ וְנַעֲזָה-לִיבּ יְהִיה לְבוֹזָה:⁸

8. I'phi-sik'lo y'hulal-'ish w'na`aweh-leb yih'yeh labuz.

Prov12:8 A man shall be praised according to his intelligence,
but he who is of a crooked heart shall be despised.

<8> στόμα συνετοῦ ἐγκωμιάζεται ὑπὸ ἀνδρός, νωθροκάρδιος δὲ μικτηρίζεται.

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.

טָטוֹב נְקָלָה וְעַבְדָּלׂו מִתְכַּבֵּד וְחַסְרָלְחָם:⁹

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 ἔαυτῷ
ἢ τιμὴν ἔαυτῷ περιτιθεὶς καὶ προσδεόμενος ἄρτου.

9 kreissōn anēr en atimiā douleuōn heatō
Better a man with dishonor serving himself,
ē timēn heatō perititheis kai prosdeomenos artou.
than value on himself one putting, and feeling want of bread.

יְהָדָע צַדִּיק נֶפֶשׁ בְּהַמְתָּו וּרְחַמִּ רְשָׁעִים אַכְזָרִי:¹⁰

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.

רְאֵעֶבֶד אָדָמָתוֹ יִשְׁבַּעַד-לָהּ וּמְבָהָרַ רַקִּים חַסְרָלְבָבָב:¹¹

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 ἔαυτοῦ 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 ἔστιν ἥδος ἐν οἴνων διατριβᾶς,
ἐν τοῖς ἑαυτοῦ ὄχυρώμασιν 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.

בְּחִדְמַת רָשָׁע מִצּוֹד רָעִים וְשֶׁרֶשׁ צַדִּיקִים יִתְּנֵן 12

12. chamad rasha` m'tsod ra`im w'shoresh tsadiqim yiten.

Prov12:12 The wicked man desires the booty of evil men,
but the root of the righteous gives.

<12> ἐπιθυμίαι αὐτεβῶν κακαί, αἱ δὲ ρίζαι τῶν εὐσεβῶν ἐν ὄχυρώμασιν.

12 epithymiai asebōn kakai,
The desires of the impious are evil things;
hai de hrizai tōn eusebōn en ochyrōmasin.
but the roots of the pious are in fortresses.

וְקָרְבָּן קָרְבָּן וְאַתְּנֵלְךָ לְפָנֶיךָ 13

וְגַם בְּפֶשֶׁע שְׁפָתִים מוֹקֵשׁ רָע וַיַּצֵּא מִצְרָה צַדִּיקָה:

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’ ἀμαρτίαν χειλέων ἐμπίπτει εἰς παγίδας ἀμαρτωλός,
ἐκφεύγει δὲ ἐξ αὐτῶν δίκαιος.

13 di' hamartian cheileōn empippei eis pagidas hamartōlos,
Through the sin of the lip falls into snares a sinner;
ekpheugei de ex autōn dikaios.
flees but from them the just.

<13>a ὁ βλέπων λεῖα ἐλεηθήσεται, ὁ δὲ συναντῶν ἐν πύλαις ἐκθλίψει ψυχάς.

13ā ho blepōn leia eleēthēsetai,
He whose looks are gentle shall be pitied,
ho de synantōn en pylais ekthlipsei psychas.
but he that contends in the gates shall afflict souls.

וְעַל-לְבָדָבָד וְבַבְּנֵי-בְּנֵי עֲבָדָל 14

יָד מִפְּרִי כִּירֵ-אִישׁ יְשַׁבֵּעַ-טוֹב וְגַמַּיל יְדִידֵ-אָדָם יְשִׁיבֵ לֹז:

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.

טוֹדָרֶךְ אַוִיל יָשָׁר בְּעִינֵי רַבְעַמָּעַ לְעִצָּחַ חֲכָםָה:

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 ὄρθαι ἐνώπιον αὐτῶν, εἰσακούει δὲ συμβουλίας σοφός.

15 hodoi aphronōn orthai enōpion autōn, eisakouei de symboulias sophos.

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

טֹז אַוִיל בַּיּוֹם יָדַע כְּעָסָר וְכַסְתָּה קָלָוֹן עֲרוּםָה:

16. 'ewil bayom yiuada` ka`so w'koseh qalon `arum.

Prov12:16 A fool's anger is known in a day, but a prudent man conceals dishonor.

<16> ἄφρων αὐθημερὸν ἔξαγγέλλει ὄργὴν 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.

יז רְפִיחַ אִמּוֹנָה יָגִיד צְדָקָה וְעַד שְׁקָרִים מְרֻמָּה:

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 martyς tōn adikōn dolios.

but the witness of the unjust is deceitful.

רְחִישַׁ בּוֹטָה כְּמַדְקָרוֹת חֶרְבָּה וְלִשְׁוֹן חֲכָמִים מְרֻפָּא:

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 οὖν λέγοντες τιτρώσκουσιν μαχαίρα, γλῶσσαι δὲ σοφῶν ἴωνται.

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.

יְתַשֵּׁפֶת־אֶמֶת תָּכֹן לְעֵד וְעַד־אַרְגִּיעָה לְשׁוֹן שְׁקָר:¹⁹

19. s'phath-'emeth tikon la`ad w`ad-'ar'gi`ah l'shon shaqr.

Prov12:19 Truthful lips shall be established forever,
but a lying tongue is only while I wink.

<19> χείλη ἀληθινὰ κατορθοῖ μαρτυρίαν, μάρτυς δὲ ταχὺς γλῶσσαν ἔχει ἄδικον.

19 cheilē alēthina katorthoi martyrian,

lips True strengthen testimony;

martys de tachys glōssan echei adikon.

witness but a quick tongue has an unjust.

כִּמְרָמָה בְּלֵב־חֹרְשֵׁי רָע וְלִיעְצֵר שְׁלוֹם שְׁמָךְ:²⁰

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 kardiā 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.

כִּאל־אֲדִיאָנָה לְצַדִּיק כָּל־אָוֹן וּרְשָׁעִים מְלָאוּ רָע:²¹

21. io'-y'uneh latsadiq kal-'awen ur'sha'im mal'u ra`.

Prov12:21 No harm shall happen to the righteous, but the wicked are filled with evil.

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

21 ouk aresei 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.

כִּכְבָּדָת יְהִי שְׁפָתִיר־שְׁקָר וְעַשְׂרֵי אָמוֹנָה רְצָנוֹן:²²

כִּכְבָּדָת יְהִי שְׁפָתִיר־שְׁקָר וְעַשְׂרֵי אָמוֹנָה רְצָנוֹן:

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

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

<22> βδέλυγμα κυρίῳ χείλη ψευδῆ, ὁ δὲ ποιῶν πίστεις 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.

כִּי אָדָם עַרְוֵם כְּסֶחֶת דַּעֲתָה וְלֹבֶב כְּסִילִים יִקְרָא אָוָלָתָה: 23

23. 'adam `arum koseh da`ath w'leb k'silim yiq'rā' iueleth.

Prov12:23 A prudent man conceals knowledge, but the heart of fools proclaims folly.

<23> ἀνὴρ συνετὸς θρόνος αἰσθήσεως, καρδίᾳ δὲ ἀφρόνων συναντήσεται ἀράτις.

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.

כִּי־יָד־חָרוֹצִים תִּמְשׁוֹל וְרַמְיה תְּהִנָּה לְמַסָּה: 24

24. yad-charutsim tim'shol ur'miah tih'yeh lamas.

Prov12:24 The hand of the diligent shall rule, but the lazy shall be under service.

<24> χεὶρ ἐκλεκτῶν κρατήσει εὐχερῶς, δόλιοι δὲ ἔσονται εἰς προνομήν.

24 cheir eklektōn kratēsei eucherōs,
The hand of chosen men shall prevail easily;
dolioi de esontai eis pronomēn.
but the deceitful shall be for plunder.

כִּי־אָגָה בְּלִב־אִישׁ רַשְׁמָה וְדָבָר טֹב יְשַׁמְּחָה: 25

25. d'agah b'leb-'ish yash'chenah w'dabar tob y'sam'chenah.

Prov12:25 Anxiety in a man's heart weighs it down, but a good word makes it glad.

<25> φοβερὸς λόγος καρδίαν ταράσσει ἀνδρὸς δικαίου,
ἀγγελία δὲ ἀγαθὴ εὐφραίνει αὐτόν.

25 phoberos logos kardian tarassei andros dikaiou,
A fearful word the heart disturbs of a righteous man;
aggelia de agathē euphrainei auton.
message but a good gladdens him.

כִּי־יָתַר מְרַעַת צִדְיקָה וְדָבָר רְשָׁעִים הַתְּعִם: 26

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 ἔαυτοῦ φίλος ἔσται, αἱ δὲ γνῶμαι τῶν ἀσεβῶν ἀνεπιεικεῖς. ἀμαρτάνοντας καταδιώξεται κακά, ἡ δὲ ὁδὸς τῶν ἀσεβῶν πλανήσει αὐτούς.

26 epignōmōn dikaios heautou philos estai,
arbitrator a just of himself A friend shall be;
hai de gnōmai tōn asebōn anepieikeis.
but the opinions of the impious are unfair.
hamartanontas katadiōxetai kaka,
the ones sinning pursue evil things,
hē de hodos tōn asebōn planēsei autous.
and the way of the impious shall lead them away.

כִּלְאַ-יְחָרֵךְ רְמִיה צִידֹו וְהַזּוּ-אֲדָם יִקְרֵץ:²⁷

27. lo'-yacharok r'miah tseydo w'hon-'adam yaqar charuts.

Prov12:27 A lazy man does not start after his game,
but the precious possession of a man is diligence.

<27> οὐκ ἐπιτεύξεται δόλιος θήρας, κτῆμα δὲ τίμιον ἀνὴρ καθαρός.

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

כַּח בְּאֶרְחָ-צְדָקָה חַיִים וְדָرָךְ נְתִיבָה אֶל-מוֹת:²⁸

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, ὁδὸί δὲ μνησικάκων εἰς θάνατον.

28 en hodois dikaiosynēs zōē,
In the ways of righteousness is life;
hodoi de mnēsikakōn eis thanaton.
but the ways of the resentful are unto death.

Chapter 13

Shavua Reading Schedule (13th sidrah) - Prov 13

אָבִן חָכָם מִוָּסֵר אָב וְלִיצָן לְאַ-שְׁמָעָנָה:¹

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 ὑπῆκοος πατρί, υἱὸς δὲ ἀνήκοος ἐν ἀπωλείᾳ.

1 **huios** *panourgos hypēkoos patri,*
son **An astute** is **subject** to his **father**;

huios *de anēkoos en apōleiā.*
son **but an unhearing** goes unto **destruction.**

בְּמִפְרֵי פִּי־אִישׁ יָאָכֶל טוֹב וּנְفַשֵּׁת בְּגָדִים חָמָס: 2

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

Prov13:2 From the fruit of his mouth a man eats good,
but the soul of the treacherous is violence.

<2> ἀπὸ καρπῶν δικαιοσύνης φάγεται ἀγαθός, ψυχαὶ δὲ παρανόμων ὀλοῦνται ἄωροι.

2 **apo karpōn dikaiosynēs phagetai agathos,**
From fruits of righteousness shall eat the good;
psychai de paranomōn olountai aōroi.
but the lives of lawbreakers shall be destroyed unseasonably.

גַּנְצָר פִּיו שְׁמַר נְפָשׁוֹ פְּשָׁק שְׁבָתָיו מְחֻקָּה־לֹז: 3

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 ἔαυτοῦ στόμα, τηρεῖ τὴν ἔαυτοῦ ψυχήν.
οὐδὲ προπετὴς χεύλεσιν πτοήσει ἔαυτόν.

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.

דְּמַתָּאֵיה וְאֵין נְפָשׁוֹ עַצְל וּנְפַשֵּׁת חֲרַצִּים תְּדַשֵּׁן: 4

4. **mith'auah wa'ayin naph'sho `atsel w'nephesh charutsim t'dushan.**

Prov13:4 The soul of the sluggard desires and gets nothing,
but the soul of the diligent is made fat.

<4> ἐν ἐπιθυμίαις ἐστὶν πᾶς ἀεργός, χεῖρες δὲ ἀνδρείων ἐν ἐπιμελείᾳ.

4 **en epithymiais estin pas aergos, cheires de andreiōn en epimeleiā.**
with desire is Every idle man; but the hands of the vigorous are caring.

הַבָּר־שְׁקָר יִשְׁגַּא צָהִיק וּרְשָׁע יְבָאֵישׁ וַיְחַפֵּר: 5

5. **d'bar-sheker yis'na' tsadiq w'rasha` yab'ish w'yach'pir.**

Prov13:5 A righteous man hates a word of falsehood,
but a wicked man acts disgustingly and shamefully.

<5> λόγον ἄδικον μισεῖ δίκαιος, ἀσεβὴς δὲ αἰσχύνεται καὶ οὐχ 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.

וְצִדְקָה תָּצַר תִּסְמֵדְךָ וְרַשְׁעָה תִּסְלֶפֶת חַטָּאת:
6. **ts'daqah titsor tam-darek w'rish'ah t'saleph chata'th.**

Prov13:6 Righteousness guards the one whose way is blameless,
but wickedness subverts the sinner.

<6> δικαιοσύνη φυλάσσει ἀκάκους, τοὺς δὲ ἀσεβεῖς φαύλους ποιεῖ ἀμαρτία.

6 **dikaiosynē phylassei akakous,**

Righteousness guards the guileless in the way;

tous de asebeis phaulous poiei hamartia.

but the impious ones vile produce sin.

זִישׁ מְהֻעָשֶׁר וְאֵין כָּל מְהֻרֹּשֶׁשׁ וְהָזֵן 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 πλούτιζοντες ἔαυτοὺς μηδὲν ἔχοντες,
καὶ εἰσὶν οἱ ταπεινοῦντες ἔαυτοὺς ἐν πολλῷ πλούτῳ.

7 **eisin hoī ploutizontes heautous mēden echontes,**

There are the ones enriching themselves, nothing having;

kai **eisin hoī tapeinountes heautous en pollō ploutō.**

there are the ones abasing themselves with many riches.

חֲכָפֵר נֶפֶשׁ־אִישׁ עַשְׂרֹן וְרַשׁ לְאַדְשָׁמָע גַּעֲרָה:
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 ἕδιος 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 hyhistatai apeilēn.**

but the poor does not stand at intimidation.

ט אֹרֶ-צָהִיקִים יִשְׁמַח וְגַר רַשְׁעִים יִדְעַז:
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 dikaiois dia pantos, phōs de asebōn sbennytaī.

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

<9>a ψυχαὶ δόλιαι πλανῶνται ἐν ἀμαρτίαις, δίκαιοι δὲ οὐκτίρουσιν καὶ ἔλεωσιν.

9ā psychai doliai planōntai en hamartiais,

Crafty souls go astray in sins,

dikaioi de oiktirousin kai eleōsin.

but just men have pity, and are merciful.

בְּקַדְבָּזָדָן יִתֵּן מִצָּה וְאֶת-נוֹעֲצִים חַכְמָה:
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 μὲθ’ ὕβρεως πράσσει κακά, οἱ δὲ ἑαυτῶν ἐπιγνώμονες σοφοί.

10 kakos meth' hybreōs prassei kaka, hoi de heautōn epignōmones sophoi.

An evil man with insult practices evil; but themselves are arbitrating wise.

רְאֵהוֹן מַחְבֵּל יִמְעַט וְקַבֵּץ עַל-יָד יַרְבָּה:
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> ὅπαρξις ἐπισπουδαζομένη μετὰ ἀνομίας ἐλάσσων γίνεται,
οἱ δὲ συνάγων ἑαυτῷ μετ’ εὐσεβείας πληθυνθήσεται· δίκαιος οὐκτίρει καὶ κιχρᾷ.

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.

בְּתוֹחַלָּת מִמְשָׁכָה מַחְלָה-לֵב וְעֵץ חַיִם תָּאוּה בָּאָה:
12.tocheleth m'mushakah machalah-leb w`ets chayim ta'awah ba'ah.

Prov13:12 Hope deferred makes the heart sick,
but desire fulfilled is a tree of life.

<12> κρείσσων ἐναρχόμενος βοηθῶν καρδίᾳ τοῦ ἐπαγγελλομένου
καὶ εἰς ἐλπίδα ἄγοντος· δένδρον γὰρ ζωῆς ἐπιθυμία ἀγαθή.

12 kreissōn enarchomenos boēthōn kardiā

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.

יְגַבֵּז לְדָבָר יְחִבֵּל לו וַיְהִיא מְצֻוּה הוּא יְשֻׁלָּם: 13

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·
ό δὲ φοβούμενος ἐντολὴν, 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 hygaiunei.
but the one fearing a commandment, this one is in health.

<13>a σὺν δολίῳ οὐδὲν ἔσται ἀγαθόν, οἰκέτη δὲ σοφῷ εὔδοι εἴσονται πράξεις,
καὶ κατευθυνθήσεται ἡ ὁδὸς αὐτοῦ.

13ā huiq̄ doliq̄ 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.

יְד תֹּורַת חָכָם מִקּוֹר חַיִם לְסֹור מִמְּקַשֵּׁר מוֹתָה: 14

14. torath chakam m'qor chayim lasur mimoq'shey maweth.

Prov13:14 The teaching of the wise is a fountain of life,
to turn aside from the snares of death.

<14> νόμος σοφοῦ πηγὴ ζωῆς, ὁ δὲ ἄνους ὑπὸ παγίδος θανεῖται.

14 nomos sophou pēgē zōēs, ho de anous hypo pagidos thaneitai.

The law for the wise is a spring of life; but the mindful man by a snare shall die.

טו שְׁכָל־טֹב וַתְּנוֹן וְדָרָךְ בְּגָדִים אִיתָן: 15

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 ἔστιν ἀγαθῆς,
όδοι 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 apōleiā.
but the ways of the disdaining end in destruction.

:וְדָרָךְ בְּגָדִים אִיתָן וַתְּנוֹן שְׁכָל־טֹב 16

טוֹכָל־עֲרוּם יַעֲשֵׂה בְּדִעָת וּכְסִיל יַפְרַשׁ אֹולֶת:

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 ἔξεπέτασεν ἑαυτοῦ κακίαν.

16 pas panourgos prassei meta gnōseōs, ho de aphrōn exepetasen heautou kakian.

Every astute man with knowledge; but the fool spreads forth for himself evil.

יז מַלְאָךְ רָשָׁע יַפְלֵל בְּרֻעָה וְצִיר אַמּוֹנִים מְרַפְּאָה:

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 θρασύς ἐμπεσεῖται εἰς κακά, ἄγγελος δὲ πιστὸς ῥύσεται αὐτόν.

17 basileus thrasys empeseitai eis kaka, aggelos de pistos hrysetai auton.

king A rash falls into evils; messenger but a wise shall rescue him.

יח רֵישׁ וְקָלוֹן פּוֹרָע מִזְרָח וְשׁוֹמֵר תּוֹכְחָת יְכָבֵד:

18. **reysh w'qalon pore`a musar w'shomer tokachath y'kubad**.

Prov13:18 Poverty and shame shall come to him who neglects instruction, but he who regards reproof shall be honored.

<18> πενίαν καὶ ἀτιμίαν ἀφαιρεῖται παιδεία,
ὁ δὲ φυλάσσων ἐλέγχους δοξασθήσεται.

18 penian kai atimian aphaireitai paideia,

Poverty and dishonor are removed by instruction;

ho de phylassōn elegchous doxasthēsetai.

and the one guarding reproofs shall be extolled.

יט תְּאֹוֹה נְהִיָּה תְּעֵבָה לְנַפְשׁ וְתוֹעֵבָה כְּסִילִים סֹור מְרֻעָה:

19. **ta'awah nih'yah the`erab l'naphesh w'tho`abath k'silim sur mera`**.

Prov13:19 Desire being so is sweet to the soul,
but it is an abomination to fools to turn away from evil.

<19> ἐπιθυμίᾳ εὔσεβῶν ἡδύνουσιν ψυχήν, ἔργα δὲ ἀσεβῶν μακρὰν ἀπὸ γνώσεως.

19 epithymiai eusebōn hēdynousin psychēn,

The desires of the impious delight the soul;

erga de asebōn makran apo gnōseōs.

but the works of the impious are far from knowledge.

כְּחַלּוֹךְ אֶת־חִכּוּמִים וְחַכּוּמִים וְרַעָה כְּסִילִים יְרֹועָה:

20. **halok 'eth-chakamim wa'chakam w'r'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 symforeuomenos sophois sophos estai,
The one going with wise men, shall be wise;
ho de symforeuomenos aphrosi gnōsthēsetai.
but the one going with fools shall be known.

כִּי חֲטָאִים תַּרְדֵּף רָעָה וְאֶת־צָדִיקִים יַשְׁלִמּוּ-טוֹב:

21. chata'im t'radeph ra'ah w'eth-tsadiqim y'shalem-tob.

Prov13:21 Adversity pursues sinners, but the righteous shall be rewarded with prosperity.

<21> ἀμαρτάνοντας καταδιώξεται κακά, τοὺς δὲ δικαίους καταλήψεται ἀγαθά.

21 hamartanontas katadioxetai kaka, tous de dikaious katalēmpsetai agatha.
ones sinning shall pursue Evils; but the just shall overtake good things.

כִּי טֹב יַנְחִיל בְּגִרְדְּבָנִים וְצָפֹן לְצָדִיק חִיל חֹטָא:

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 υἱὸνς υἱῶν,
θησαυρίζεται δὲ δικαίοις πλούτος ἀσεβῶν.

22 agathos aner klēronomēsei huious huiōn,
A good man shall inherit sons of sons;
thēsaurizetai de dikaiois ploutos asebōn.
are treasured up and for the just the riches of the impious.

כִּי רְבָ-אֶכְל נִיר רְאֵשִׁים וַיֵּשׁ נִסְפָּה בָּלָא מְשֻׁפָּט:

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 ἕτη 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.

כִּי חֹשֶׁךְ שְׁבָטו שׂוֹגָא בָּנוֹ וְאֶהָבוּ שְׁחָרוֹ מִזְרָחָ:

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.

בְּרוּתָה תְּלִיאַת עֲלֵי יְמִינָה וְעַדְתָּה אֶתְמִינָה 25

כִּי צָדִיק אָכֵל לְשָׁבֵע נְפָשׁו וּבְטָן רְשָׁעִים תִּחְסֹר: ב

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 ἔσθιων ἐμπιπλά τὴν ψυχὴν αὐτοῦ, ψυχαὶ δὲ ἀσεβῶν ἐνδεεῖσαν.

25 dikaios esthōn empiplā tēn psychēn autou, psychai de asebōn endeeis.

The just in eating fills up his soul; but souls of the impious go lacking.

Chapter 14

Shavua Reading Schedule (14th sidrah) - Prov 14

בְּרוּתָה תְּלִיאַת עֲלֵי יְמִינָה וְעַדְתָּה אֶתְמִינָה Prov14:1
אַחֲרִים נְשִׁים בְּנְתָה בִּיתָה וְאוֹלָת בִּידְרִיךְ תִּחְרֹסְנוּ:

1. chak'moth nashim ban'thah beythah w'iueleth b'yadeyah theher'senu.

Prov14:1 The wise woman builds her house,
but the foolish tears it down with her own hands.

<14:1>σοφαὶ γυναῖκες ὡκοδόμησαν οἴκους,
ἡ δὲ ἄφρων κατέσκαψεν ταῦς χερσὶν αὐτῆς.

1 sophai gynaikes ὡκοδομēsan oikous, hē de aphrōn kateskapsen tais chersin autēs.
Wise women build houses; but the foolish razes her house by her hands.

בְּרוּתָה תְּלִיאַת עֲלֵי יְמִינָה וְעַדְתָּה אֶתְמִינָה 2
בְּהוֹלֵךְ בִּישָׁרוּ יְהָא יְהֻנָה וְגַלּוֹז הַרְכָיו בְּזִזָהוּ:

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

Prov14:2 He who walks in his uprightness fears **YHWH**,
but he who is devious in his ways despises Him.

<2> ὁ πορευόμενος ὁρθῶς φοβεῖται τὸν κύριον,
ὁ δὲ σκολιαζῶν ταῦς 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.

בְּפִי־אֹוֵיל חֶטֶר גָּאוֹה וְשִׁפְתִּי חֲכָמִים תְּשֻׁמְרָם: 3

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 ὅβρεως, χείλη δὲ σοφῶν φυλάσσει αὐτούς.

3 ek stomatos aphronōn baktēria hybreōs,
From out of the mouth of fools is a staff of insult;
cheilē de sophōn phylassei autous.
but the lips of the wise keep them.

ד בְּאַיִן אַלְפִים אָבוֹס בָּר וּרְבָתְבוֹאֹת בְּכָח שָׁוָר: 4

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> οὐδὲ μή εἰσιν βόες, φάτναι καθαραί· οὐδὲ πολλὰ γενήματα, φανερὰ βοὸς ἵσχυς.

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 עַד אָמָונִים לֹא יִכְזֶב וַיְפִיחַ כְּזָבִים עַד שָׁקָר: 5

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, ἔκκαιει δὲ ψεύδη μάρτυς ἄδικος.

5 martys pistos ou pseudetai, ekkaiei de pseudē martyς adikos.
witness A trustworthy does not lie; kindles but a lying witness unjust acts.

וּבְקַשְׁלֵץ חֲכָמָה וְאַיִן וְדַעַת לְגַבּוֹן נְקָל: 6

6. biqesh-lets chak'mah wa'ayin w'da`ath l'nabon naqal.

Prov14:6 A scoffer seeks wisdom and finds none,
but knowledge is easy to one who has understanding.

<6> ζητήσεις σοφίαν παρὰ κακοῖς καὶ οὐχ εὑρήσεις,
αἴσθησις δὲ παρὰ φρονίμοις εὐχερῆς.

6 zetēseis 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.

זֶלְךָ מִנְגֵּד לְאַרְשָׁכֶל וּבְלִידָעָת שְׁפַתִּירָדָעָת:
7. **lek mineged l'ish k'sil ubal-yada`at siph'they-da`ath.**

Prov14:7 Get you from the presence of a foolish man,
or you shall not discern the lips of knowledge.

<7> πάντα ἐναντία ἀνδρὶ ἄφρονι, ὅπλα δὲ αἰσθήσεως χείλη σοφά.

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

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

חֲכֹמַת עָרִים הָבֵין דָּרְכָו וְאַיְלָת כְּסִילִים מִרְמָה:
8. **chak'math `arum habin dar'ko w'iueleth k'silim mir'mah.**

Prov14:8 The wisdom of the sensible is to understand his way,
but the foolishness of fools is deceit.

<8> σοφία πανούργων ἐπιγνώσεται τὰς ὁδοὺς αὐτῶν, ἀνοια 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.

טְאַוְלִים יְלִיז אַשְׁם וּבֵין יְשָׁרִים רְצָוָן:
9. **'ewilim yalits 'asham ubeyn y'sharim ratson.**

Prov14:9 Fools mock at guilt-offering, but among the upright is favor.

<9> οἰκίαι παρανόμων ὄφειλήσουσιν καθαρισμόν, οἰκίαι δὲ δικαίων δεκταί.

9 **oikiai paranomōn opheilēsousin katharismon,**
The houses of lawbreakers shall owe cleansing;
oikiai de dikaiōn dektai.
but the houses of the just are acceptable.

רְלִבְנָה יְהֻדָּע מִתְבָּת נְפָשׁו וּבְשָׁמָחוֹתָו לְאַ-יְתַעַרְבָּב זָרָה:
10. **leb yode`a marath naph'sho ub'sim'chatho lo'-yith'-arab zar.**

Prov14:10 The heart knows its bitterness of its soul,
and a stranger does not share in its joy.

<10> καρδία ἀνδρὸς αἰσθητική, λυπηρὰ ψυχὴ αὐτοῦ·
ὅταν δὲ εὐφραίνηται, οὐκ ἐπιμείγνυται ὕβρει.

10 **kardia andros aisthētikē, lypēra psychē autou;**
The heart of a man is sensitive distress of his soul's;
hotan de euphrainētai, ouk epimeignytai hybrei.
but whenever he should be glad, he shall not intermix insult.

11 וְאֵת בֵּית רָשָׁעִים יִשְׂמַד וְאֶחָל יִשְׁרִים יִפְרִיחַ:

11. beyth r'sha`im yishamed w'ohel y'sharim yaph'riach.

Prov14:11 The house of the wicked shall be destroyed,
but the tent of the upright shall flourish.

<11> οἰκίαι ἀσεβῶν ἀφανισθήσονται, σκηναὶ δὲ κατορθούντων στήσονται.

11 oikiai asebōn aphanisthēsontai,
The houses of the impious shall be obliterated;
skēnai de katorthountōn stēsontai.
but the tents of the ones keeping straight shall stand.

12 יְבִישׁ דֶּרֶךְ יִשְׁרָאֵל פְּנִירָאֵשׁ וְאַחֲרִיתָה דָּרְכִּידְמוֹתָה:

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 ἢ δοκεῖ ὁρθὴ εἶναι παρὰ ἀνθρώπους,
τὰ δὲ τελευταῖα αὐτῆς ἔρχεται εἰς πυθμένα ἄδου.

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.

13 יְגַמֵּד בְּשָׁחוֹק יְכַאַב־לֵב וְאַחֲרִיתָה שְׁמַחַת תּוֹגָה:

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.

14 יָד מִדְּרָכָיו יִשְׁבַּע סֻג לֵב וּמַעַלְיוֹ 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.

טוֹפְּתִי יָאַמֵּן לְכָל־דָּבָר וְעַרְוּם יָבִין לְאַשְׁרֽוֹ: 15

15. pethi ya'amin l'kal-dabar w'arum yabin la'ashuro.

Prov14:15 The naive believes every word, but the sensible man considers his steps.

<15> ἄκακος πιστεύει παντὶ λόγῳ, πανοῦργος δὲ ἔρχεται εἰς μετάνοιαν.

15 akakos pistuei panti logō, panourgos de erchetai eis metanoian.

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

טֶזֶחַקְמָ יְרָא וְסָר מַרְעָ וּכְסִיל מַתְעִבָּר וּבָוטָחָ: 16

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,
δὲ δὲ ἄφρων ἑαυτῷ πεποιθὼς μείγνυται ἀνόμῳ.

16 sophos phobētheis exeklinen apo kakou,
A wise man, fearing, turns aside from evil;
ho de aphrōn heautō pepoithōs meignytai anomō.
but the fool, yielding to himself, mixes in with the lawless one.

רַצְנָר־אֲפָיִם יַעֲשֵׂה אַיִלָּת וְאִישׁ מִזְמוֹת רַשְׁגָּא: 17

17. q'tsar-'apayim ya`aseh 'iueleth w'ish m'zimoth yisane'.

Prov14:17 A quick-tempered man acts foolishly, and a man of evil devices is hated.

<17> ὀξύθυμος πράσσει μετὰ ἀβουλίας, ἀνὴρ δὲ φρόνιμος πολλὰ ὑποφέρει.

17 oxythymos prassei meta aboulias,
A man quick to rage acts with thoughtlessness;
anēr de phronimos polla hypopherei.
man but an intelligent many things endures.

רַחֲנָלָו פְּתָאִים אַיִלָּת וְעַרְיוּמִים יַכְתְּרֵי דָעַת: 18

18. nachalu ph'tha'yim 'iueleth wa`arumim yak'tiru da`ath.

Prov14:18 The naive inherit foolishness, but the sensible are crowned with knowledge.

<18> μεριοῦνται ἄφρονες κακίαν, οἱ δὲ πανοῦργοι κρατήσουσιν αἰσθῆσεως.

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

רַטְשָׁחוּ רְעִים לְפָנֵי טּוּבִים וּרְשָׁעִים עַל־שָׁעָרִ צְדִיקָה: 19

19. shachu ra`im liph'ney tobim ur'sha`im `al-sha`arey tsadiq.

Prov14:19 The evil shall bow down before the good,
and the wicked at the gates of the righteous.

<19> ὀλισθήσουσιν κακοὶ ἔναντι ἀγαθῶν, καὶ ἀσεβεῖς θεραπεύσουσιν θύρας δικαίων.

19 olisthēsousin kakoi enanti agathōn,
shall slip **Evil men before good men;**
kai asebeis therapeusousin thyras dikaiōn.
and the impious shall attend the doors of the just.

כִּי־לְרֹעֵהוּ רַשָּׁגָּא רַשׁ וְאֶחָדָי עַשְׂרֵה רַבִּים 20

כִּי־זָרְעֵהוּ חֹטָא וְמַחֲנֵן עֲנָנִים אַשְׁרִירוּ 21

20. gam-l're`ehu yisane' rash w'ohabey `ashir rabbim.

Prov14:20 The poor is hated even by his neighbor, but those who love the rich are many.

<20> φίλοι μισήσουσιν φίλους πτωχούς, φίλοι δὲ πλουσίων πολλοί.

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

כִּי־זָרְעֵהוּ חֹטָא וְמַחֲנֵן עֲנָנִים אַשְׁרִירוּ 21

כִּי־זָרְעֵהוּ חֹטָא וְמַחֲנֵן עֲנָנִים אַשְׁרִירוּ 22

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 ἀμαρτάνει, 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.

כִּי־זָרְעֵהוּ חֹטָא וְמַחֲנֵן עֲנָנִים אַשְׁרִירוּ 22

כִּי־זָרְעֵהוּ חֹטָא וְמַחֲנֵן עֲנָנִים אַשְׁרִירוּ 23

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, ἐλεον δὲ καὶ ἀλήθειαν τεκταίνουσιν ἀγαθοί.
οὐκ ἐπίστανται ἐλεον καὶ πίστιν τέκτονες κακῶν,
ἐλεημοσύναι δὲ καὶ πίστεις παρὰ τέκτοσιν ἀγαθοῖς.

22 planōmenoi tektainousi kaka,
The ones wandering contrive evils;
eleon de kai alétheian 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.

Prov14:27 The fear of **בָּבִיא** 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 ekkllein ek pagidos thanatou.

and it causes one to turn aside from the snare of death.

כְּחַבְּרֵבְעַם הַדְּרָתָמְלָךְ וּבְאָפֵס לֹאָם מְחַתָּה רְזוֹן: 28

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

Prov14:28 In a multitude of people is a king's glory,

but in the dearth of people is the ruin of a prince.

<28> ἐν πολλῷ ἔθνει δόξα βασιλέως, ἐν δὲ ἐκλείψει λαοῦ συντριβὴ δυνάστου.

28 en pollō ethnei doxa basileōs,

is in an abundant nation Glory of a king;

en de ekleipsei laou syntribē dynastou.

but in a wanting people there is destruction of a mighty one.

כְּטָאָרָךְ אֲפִים רְבָבְתִּבְוָנָה וּקְצָרְרוֹתָ מְרִים אָוָלָת: 29

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 ἱσχυρῶς ἄφρων.

29 makrothymos anēr polys en phronēsei,

A lenient man is abundant in intelligence;

ho de oligopsychos ischyrōs aphrōn.

but the faint-hearted is strongly foolish.

לְחֵי בְּשָׁרִים לְבָבְ מְרָפָא וּרְקָבְ עַצְמוֹת קְגַנָּה: 30

30. chayey b'sarim leb mar'pe' ur'qab `atsamoth qin'ah.

Prov14:30 A tranquil heart is life to the body, but passion is rottenness to the bones.

<30> πραύθυμος ἀνὴρ καρδίας ἰατρός, σὴς δὲ ὀστέων καρδία αἰσθητική.

30 prauthymos anēr kardias iatros,

A gentle-minded man of the heart is a healer;

sēs de osteōn kardia aisthētikē.

is a moth but for the bones heart a sensitive.

לֹא עַשְׂקָדָל חֶרֶף עַשְׂהוּ וּמְכַבְּדוּ חַנְן אַבְיוֹן: 31

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 ἐλεᾶ 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.

: תְּלִיאָהוּ וְאַבָּא עֲזַרְיָהוּ וְאַבָּא עֲזַרְיָהוּ 32

לֹב בְּרַעַתּוֹ יְדַחַתּוֹ רְשֻׁעַ וְחֶסֶד בְּמוֹתוֹ צַדִּיקָ:

32. b'ra`atho yidacheh rasha` w'choseh b'motho tsadiq.

Prov14:32 The wicked is thrust down by his wickedness,
but the righteous has a refuge in his death.

<32> ἐν κακίᾳ αὐτοῦ ἀπωσθήσεται ἀσεβής,
ὁ δὲ πεποιθὼς τῇ ἑαυτοῦ ὁσιότητι δίκαιος.

32 en 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.

: טְלִיאָהוּ וְאַבָּא עֲזַרְיָהוּ וְאַבָּא עֲזַרְיָהוּ 33

לֹג בְּלֵב נְבוֹן תְּנוּמָה חֲכָמָה וּבְקָרְבּ כְּסִילִים תְּוֹדַעַ:

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 ἀγαθῆ ἀνδρὸς σοφίᾳ, ἐν δὲ καρδίᾳ ἀφρόνων οὐ διαγνωσκεται.
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.

: אַתְּה תְּרוּמָמְגֹוי וְחֶסֶד לְאַמִּים חַטָּאתָ:

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 ὑψοῦ ἔθνος, ἐλασσονοῦσι δὲ φυλὰς ἀμαρτίαι.
34 dikaiosynē huuoi ethnos, elassonousi de phylas hamartiai.
Righteousness raises up high a nation; lessen but tribes sins.

: וְאַבָּא עֲזַרְיָהוּ וְאַבָּא עֲזַרְיָהוּ וְאַבָּא עֲזַרְיָהוּ 35

לְהַצּוֹן-מֶלֶךְ לְעָבֵד מַשְׁכִּיל וּעֲבָרְתּוֹ הַהִיא מְבִישָׁ:

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, τῷ δὲ ἐαυτοῦ εὐστροφίᾳ ἀφαιρεῖται ἀτιμίαν.
35 dektos basilei **hypēretēs** noēmōn,
is acceptable to a king officer An intelligent;
tē de heautou eustrophiā aphaireitai atimian.
and by his versatility he removes dishonor.

Chapter 15

Shavua Reading Schedule (15th sidrah) - Prov 15

לְשׁוֹן אַלְמָנָה עֲזֵזָה יְשִׁיבָה וְעַדְבָּרֶתֶס Prov15:1
אַמְצָנָה דָּבָקָה רְשִׁיבָה חַמָּה וְדָבָרֶתֶס יְעַלְּהָה אַפָּה

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> ὄργὴ ἀπόλλυσιν καὶ φρονύμους,
ἀπόκρισις δὲ ὑποπίπτουσα ἀποστρέψει θυμόν, λόγος δὲ λυπηρὸς ἐγείρει ὄργαν.

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.

לְשׁוֹן חַכָּמִים הַטִּיבָה דָּעַת וּפִי קָסִילִים בְּבִיעַ אַוְלָתָה:
בְּלֹשֶׁן חַכָּמִים הַטִּיבָה דָּעַת וּפִי קָסִילִים בְּבִיעַ אַוְלָתָה:

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 aphrōnōn anaggelei kaka.

but the mouth of fools announces evils.

לְשׁוֹן יְהֻנָּה צְפָתָה רָעִים וְטוֹבִים:
גְּכָלָה מָקוֹם עִינֵּי יְהֻנָּה צְפָתָה רָעִים וְטוֹבִים:

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

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

<3> ἐν παντὶ τόπῳ ὁθαλμὸι κυρίου, σκοπεύουσιν κακούς τε καὶ ἀγαθούς.

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

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

ד מְרַפֵּא לְשׁוֹן עִזָּה חַיִם וּסְלָף בָּה שֶׁבֶר בְּרוּיחָה:

4. mar'pe' lashon 'ets chayim w'seleph bah sheber b'ruach.

Prov15:4 A soothing tongue is a tree of life, but perversions in it are a break of the spirit.

«4» ἵασις 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.

ה אֹוֵיל רְנָאָץ מִיסֶּר אֲבִיו וּשְׁמֶר 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** ἄφορων μυκτηρίζει παιδείαν πατρός, ὁ δὲ φυλάσσων ἐντολὰς πανουργότερος.

5 aphrōn myktērizei paideian patros,

A fool sneers at the instruction of his father;

ho de phylassōn entolas panourgoteros.

but the one keeping his commandments is more astute.

ו בית צדיק חסן רב יבתבויאת רשב נuperה:

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 ἴσχὺς πολλή,

οἱ δὲ ἀσεβεῖς ὄλόρριζοι ἐκ γῆς ὄλοῦνται. οἴκοις δικαίων ἴσχὺς 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 asebōn apolountai.

but the fruits of the impious shall be destroyed.

2 שְׁפָתִי חֲכָמִים יִזְרוּ דָעַת וְלֹב בְּסִילִים לְאַכְזָן:

7. siph'they chakamim y'zaru da`ath w'leb k'silim lo'-ken.

Prov15:7 The lips of the wise spread knowledge, but the hearts of fools are not so.

<7> χείλη σοφῶν δέδεται αἰσθήσει, καρδίαι δὲ ἀφρόνων οὐκ ἀσφαλεῖς.

7 cheilē sophōn dedetai aisthēsei, kardiai de aphronōn ouk asphaleis.

The lips of the wise are bound by good sense; but the hearts of fools are not safe.

חַזְבָּח רְשָׁעִים תֹּעֲבָת יְהוָה וְתִפְלָת רַשְׁרִים רְצָנוֹן: 8

8. zebach r'sha`im to`abath Yahúwah u 'philath y'sharim r'tsono. |

Prov15:8 The sacrifice of the wicked is an abomination to יהוה,
but the prayer of the upright is His delight.

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

8 thysiai asebōn 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.

טְהוֹעֵבָת יְהוָה הַרְשָׁע וּמְרַדֵּף צְדָקָה יְאַחֲבָה: 9

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

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

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

9 bdelygma kyriō hodoi asebous,
are an abomination to YHWH The ways of the impious;
diōkontas de dikaiosynē agapā.
the ones pursuing righteousness he loves.

רְמוֹסֵר רַע לְעִזֶּב אֶרְחָ שׁוֹגָן תֻּכְחָת יְמִיתָה: 10

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.

רְאֵשָׁאָול וְאֵבָדָן נֶגֶד יְהוָה אֲפִכְרִילְבָות בְּנִירָאָדָם: 11

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

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

<11> ἄδης καὶ ἀπώλεια φανερὰ παρὰ τῷ κυρίῳ,
πῶς οὐχὶ καὶ αἱ καρδίαι τῶν ἀνθρώπων;

11 **hădēs** 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 יְאַהֲבֵ לִין הָכֵן לוֹ אֶל-חָכָמִים לֹא יָלֹךְ: 12

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 לֵב שָׁמָחַ יִרְטֵב פָנִים וּבְעֻצְבָת-לִבְ רֹוחַ נְכָאָה: 13

13. **leb sameach yeytib panim ub'ats'bath-leb ruach n'ke'ah**.

Prov15:13 A joyful heart makes a good face,
but when the heart is sad, the spirit is broken.

<13> καρδίας εὐφραινομένης πρόσωπον θάλλει, ἐν δὲ λύπαις οὔσης σκυθρωπάζει.

13 **kardias euphrainomenēs prosōpon thallei**,
With the heart being glad the face flourishes;
en de lypais ousēs skythrōpazei.
in but distresses being it looks downcast.

יד לֵב נְבוֹן יְבָקֵשׁ-דָעתַ וּפָנִים כְּסִילִים יְרַעַת אַוְלָתָה: 14

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 ὁρθὴ ζητεῖ αἰσθησιν, στόμα δὲ ἀπαιδεύτων γνώσεται κακά.

14 **kardia orthē zētei aisthēsin**,
heart An upright seeks perception;
stoma de apaideutōn gnōsetai kaka.
but the mouth of the uninstructed shall know evils.

טו קָלְ-יָמִי עֲנֵי רָעִים וּטוֹבֵ-לִבְ מִשְׁתָּה תָּמִיד: 15

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 ὄφθαλμοὶ 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 hēsycharazousin dia pantos.
but the good tranquil are always.

טוֹב־מַעַט בִּירָאָת יְהוָה מֵאָזֶר רָב וּמְחוּמָה בָּו: 16
טֹב־מַעַט בִּירָאָת יְהוָה מֵאָזֶר רָב וּמְחוּמָה בָּו:

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

Prov15:16 Better is a little with the fear of יהוה
than great treasure and turmoil with it.

<16> κρείσσων μικρὰ μερὶς μετὰ φόβου κυρίου
ἢ θησαυροὶ μεγάλοι μετὰ ἀφοβίας.

16 kreissōn mikra meris meta phobou kyriou
Better a small portion with the fear of YHWH;
ē thēsauroi megaloi meta aphobias.
than treasures great with fearlessness.

יז טוב אֲרֻחָת יְרָק וְאַבְהָה־שָׁם מִשּׁוֹר אֲבוֹס וְשָׁנָאָה־בָּו: 17
יז טוב אֲרֻחָת יְרָק וְאַבְהָה־שָׁם מִשּׁוֹר אֲבוֹס וְשָׁנָאָה־בָּו:

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.

יח אִישׁ חֶמֶה יְגַרֵּה מַדּוֹן וְאֶרְךׁ אֲפִים יְשַׁקִּיט רִיב: 18
יח אִישׁ חֶמֶה יְגַרֵּה מַדּוֹן וְאֶרְךׁ אֲפִים יְשַׁקִּיט רִיב:

18. **'ish chemah y'gareh madon w'erek 'apayim yash'qit rib.**

Prov15:18 A furious man stirs up strife, but the slow to anger calms a dispute.

<18> ἀνὴρ θυμώδης παρασκευάζει μάχας,
μακρόθυμος δὲ καὶ τὴν μέλλουσαν καταπραύνει.

18 aner thymōdēs paraskeuazei machas,
A man inclined to rage make preparations for battle;
makrothymos de kai tēn mellousan katapraunei.
but a lenient man even the one about to go to battle soothes.

<18>a μακρόθυμος ἀνὴρ κατασβέσει κρίσεις, ὁ δὲ ἀσεβὴς ἐγείρει μᾶλλον.

18ā makrothymos anēr katasbesei kriseis,

The lenient man shall extinguish litigations;

ho de asebēs egeirei mallon.

but the impious raises them rather.

יְתַדֵּךְ עָצֶל כִּמְשֻׁכֶת חֲדֹק וְאֶרֶח יִשְׂרָאֵם סְלָלָה:¹⁹

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 aergon estrōmenai akanthais,

The ways of the idle make a bed in thorn-bushes;

hai de tōn andreion tetricamenai.

but the ways of the vigourous are very busy.

כִּבְנֵן חָכָם יִשְׁמַח־אָב וּכְסִיל אָדָם בָּזָה אָמָר:²⁰

20. ben chakam y'samach-'ab uk'sil 'adam bozeh 'imo.

Prov15:20 A wise son makes a father glad, but a foolish man despises his mother.

<20> υἱὸς σοφὸς εὐφραίνει πατέρα, υἱὸς δὲ ἄφρων μυκτηρίζει μητέρα αὐτοῦ.

20 huios sophos euphrainei patera, huios de aphrōn myktērizei mētera autou.

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

כִּא אִוְלָת שְׁמַחַת לְחִסְרָלֵב וְאִירֵשׁ תְּבוֹנָה יִוְשָׁרֶלְכָת:²¹

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.

כִּבְנֵר מִחְשָׁבֹת בְּאַין סָוד וּבְרָב יוֹעֲצִים תָּקִים:²²

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 οἵ μὴ τιμῶντες συνέδρια,
ἐν δὲ καρδίαις βουλευομένων μένει βουλή.

22 hypertithentai logismous hoī 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;

כִּי שָׁמַחַת לְאִישׁ בְּמִגְנָה־פִּיו וְדָבֵר בְּעַתָּה מְהֻדְּטוֹבָה: 23

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.

כֶּד אֲרָח חַיִם לְמַעַלָּה לְמַשְׁכִּיל לְמַעַן סֹור מְשָׁאוֹל מְטָה: 24

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

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

<24> ὁδοὶ ζωῆς διανοήματα συνετοῦ, ἵνα ἐκκλίνας ἐκ τοῦ ἄδου σωθῇ.

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

כָּה בֵּית גָּאים יִסְחַק יְהוָה וַיַּצְבֵּב גְּבוּל אֶלְמָנָה: 25

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

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

<25> οἴκους ὑβριστῶν κατασπᾷ κύριος, ἐστήρισεν δὲ ὅριον χήρας.

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

כָּו תֹּועֵבָת יְהִי מְחַשְּׁבֹת רָע וְתֹהֲרִים אַמְּרִידְנָעָם: 26

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

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

<26> βέλιγμα κυρίῳ λογισμὸς ἀδικος, ἀγνῶν δὲ ὥρσεις σεμναί.

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

כֹּעֲבֵר בְּיַתָּו בָּצָע בָּצָע וְשׁוֹנָא מִתְּנָתָן יְחִיה:

27. `oker beytho botse`a batsa` w'sone' matanot yich'yeh.

Prov15:27 He who profits illicitly troubles his own house,
but he who hates bribes shall live.

<27> ἐξόλλυσιν ἔαυτὸν ὁ δωρολήμπτης, ὁ δὲ μισῶν δώρων λήμψεις σώζεται.

27 exollysin heauton ho dōrolēmptēs,
totally ruins himself The one receiving bribes;
ho de misōn dōrōn lēmpseis sōzetai.
but the one detesting of bribes the receipts is delivered.

<27>a ἐλεημοσύναις καὶ πίστεσιν ἀποκαθαίρονται ἀμαρτίαι,
τῷ δὲ φόβῳ κυρίου ἐκκλίνει πᾶς ἀπὸ κακοῦ.

27ā eleēmosynais kai pistesin apokathairontai hamartiai,
Charity and trust clear away sins;
tō de phobō kyriou ekklīnei pas apo kakou.
and the fear of YHWH turns aside every one from evil.

כְּחַלְבָּן צָדִיקָה יְהִיָּה לְעֻנוֹת וּפְרַשְׁעִים יְבִיעַ רְעֻוֹתָן:

28. leb tsadiq yeh'geh la`anoth uphi r'sha`im yabi`a ra`oth.

Prov15:28 The heart of the righteous ponders how to answer,
but the mouth of the wicked pours out evil things.

<28> καρδίαι δικαίων μελετῶσιν πίστεις, στόμα δὲ ἀσεβῶν ἀποκρίνεται κακά.

28 kardiai dikaiōn meletōsin pisteis,
The hearts of the just meditate trust;
stoma de asebōn apokrinetai kaka.
but the mouth of the impious answers evil things.

<28>a δεκταὶ παρὰ κυρίῳ ὅδοὶ ἀνθρώπων δικαίων,
διὰ δὲ αὐτῶν καὶ οἱ ἔχθροὶ φίλοι γίνονται.

28ā dektai para kyriq̄ 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.

כְּתֶרֶחָק יְהִיָּה מִרְשָׁעִים וְתִפְלָתָן צָדִיקִים רִשְׁמָעָן:

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

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

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

29 makran apechei ho theos apo asebōn, euchais de dikaiōn epakouei.
is far at a distance Elohim from the impious; but vows of just ones he heeds.

<29>a κρείσσων ὀλίγη λῆμψις μετὰ δικαιοσύνης ἢ πολλὰ γενήματα μετὰ ἀδικίας.

29ā kreissōn oligē lēmpsis meta dikaiosynēs
Better are few receipts with righteousness,
ē polla genēmata meta adikias.
than abundant produce with injustice.

<29>b καρδία ἀνδρὸς λογιζέσθω δίκαια,
ἵνα ὑπὸ τοῦ θεοῦ διορθωθῇ τὰ διαβήματα αὐτοῦ.

29b kardia andros logizesthō dikαιā,
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.

לְמֹאֲרֵ-עִינִים יַשְׁמַח-לֵב שְׁמוּעָה טוֹבָה תְּדַשֵּׁן-עַצְם: 30

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 ὁφθαλμὸς καλὰ εὑφραίνει καρδίαν, φήμη δὲ ἀγαθὴ πιάνει ὁστᾶ.

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.

לֹא אָזֶן שְׁמִיעָת תָּכְחַת חַיִם בְּקָרְבָּן חָכָמִים תָּלִין: 31

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.

לְבָב פּוֹרָע מִוָּסֵר מוֹאֵס נְפָשׁו וְשׁוֹמֵעַ תָּכְחַת קָוְנָה לֵב: 32

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 agapa psychēn autou.
but the one giving heed to reproofs loves his life.

לֹא תִּשְׁמַע אֶל-מִלְּאָכָל כִּי-עֲבָדָתְךָ תְּהִגָּה כִּי-עֲבָדָתְךָ תְּהִגָּה 33

לג יראת יהוה מוסר חכמה ולפניך כבוד ענווה:

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

Prov15:33 The fear of 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

אֶל-אָדָם מִעֲרְכֵי-לֹב וּמִידָה מַעֲנָה לְשׁוֹן: Prov16:1

1. I'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 **3333**.

ב כל-הרכך-איש זך בעיניו ותבן ריחות יהונה:

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耶和華 measures the spirits.

<16:2> πάντα τὰ ἔργα τοῦ ταπεινοῦ φανερὰ παρὰ τῷ θεῷ,
οἱ δὲ ἀσεβεῖς ἐν ἡμέρᾳ κακῆι ὀλούνται.

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' גָּל אֶל-יְהוָה מַעֲשֵׂיךְ וַיַּבְנֵו מִחְשָׁבְתֵיכְךָ:

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

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

ד כל פעל יהוה למענהו ונאם רשות ליום רעה:

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

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

ה**תועבה** יהוה כל-גביה-לב יד ליד לא ינקה:

5. to`abath Yahúwah kai-g'bah-leb yad l'yad lo' yinaqeh.

Prov16:5 Everyone who is proud in heart is an abomination to יְהוָה; Though hand join in hand, he shall not be unpunished.

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

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

וּבְחֶסֶד וְאַמְתָה יִכְפֵר עֹז וּבִירָאת יְהוָה סֹור מְרֻעָה:

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 יְהוָה one keeps away from evil.

וּבְרִצּוֹת יְהוָה פְּרִכְיָד אֲרִישׁ גָּמָד אַוְבָּרוּ יְשִׁלָּם אָתָה:

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

Prov16:7 When a man's ways are pleasing to יְהוָה,
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 dikaiā,
The beginning way of a good is to do just things;
dektā de para theō mallon ē thuein thysias.
and it is more acceptable by El rather than to sacrifice sacrifices.

חֲטוֹב־מַעַט בְּצִדְקָה מְרַב תְּבוּאוֹת בְּלֹא מְשֻׁפְטָה:

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 ζητῶν τὸν κύριον εὑρήσει γνῶσιν μετὰ δικαιοσύνης,
οἱ δὲ ὄρθως ζητοῦντες αὐτὸν εὑρήσουσιν εἰρήνην.

8 ho zētōn ton kyrión 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.

טְלִב אָדָם רִחְשָׁב פְּרִכְיָד וּיְהוָה יִכְּנֵן צָעְדוֹן:

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

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

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

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

יְקֻסֶּם עַל־שְׁפָתֵיךְ מִלְּךְ בְּמִשְׁפָט לֹא יְמַעַּל־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 πλανηθῆ 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.

רְאַפְלָס וּמְאַזְגֵּר מִשְׁפָט לִיהְוֹה מַעֲשָׂהוּ כָּל־אֱגִינִּכִּים:

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

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

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

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

יב תֹּועֵבָת מְלָכִים עֲשָׂות רְשָׁעָה בְּצַדְקָה יְפּוֹן כְּפָא:

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.

יְגִרְצֹן מְלָכִים שְׁפָתֵיךְ־צַדְקָה וְדַבָּר יְשָׁרִים רְאַחֲבָה:

<17> τρίβοι ζωῆς ἐκκλίνουσιν ἀπὸ κακῶν, μῆκος δὲ βίου ὁδοὶ δικαιοσύνης.
ὁ δεχόμενος παιδείαν ἐν ἀγαθοῖς ἔσται, ὁ δὲ φυλάσσων ἐλέγχους σοφισθήσεται.
ὅς φυλάσσει τὰς ἑαυτοῦ ὁδούς, τηρεῖ τὴν ἑαυτοῦ ψυχήν.
ἀγαπῶν δὲ ζωὴν αὐτοῦ φείσεται στόματος αὐτοῦ.

17 triboi zōēs ekklinousin apo kakōn,
The paths of life turn aside from evils;
mēkos de biou hodoi dikaiosynēs.
are length and of existence the ways of righteousness.
ho dechomenos paideian en agathois estai,
The one receiving instruction among good things shall be;
ho de phylassōn elegchous sophisthēsetai.
and the one keeping reproofs shall be made wise.
hos phylassei tas heautou hodous, tērei tēn heautou psychēn;
The one who guards his own ways gives heed to his own soul;
agapōn de zōēn autou pheisetai stomatos autou.
and the one loving his life shall spare his mouth.

בְּעֵבֶר גָּוֹן וְעַלְפִּנִּי כְּשַׁלּוֹן גְּבָה רִיחָה:
18 יְחִילְפִּנִּי־שְׁבָר גָּוֹן וְלִפְנֵי כְּשַׁלּוֹן גְּבָה רִיחָה:

18. liph'ney-sheber ga'on w'liph'ney kishalon gobah ruach.

Prov16:18 Pride goes before destruction, and a haughty spirit before stumbling.

<18> πρὸ συντριβῆς ἡγεῖται ὕβρις, πρὸ δὲ πτώματος κακοφροσύνη.

18 pro syntribēs hégeitai hybris,
before destruction takes the lead Insolence;
pro de ptōmatos kakophrosynē.
and before a calamitous downfall evil thinking.

בְּעֵבֶר גָּוֹן וְעַלְפִּנִּי כְּשַׁלּוֹן גְּבָה רִיחָה:
19 יְתֻב שְׁפֵל־רִיחָה אֶת־עֲגָנִים מַחְלָק שְׁלָל אֶת־גָּאִים:

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 σκῦλα μετὰ ὑβριστῶν.

19 kreissōn prauthymos meta tapeinōseōs
Better a great-minded one with a low estate,
ē hos diaireitai skyla meta hybristōn.
than one who divides spoils with the arrogant.

בְּעֵבֶר גָּוֹן וְעַלְפִּנִּי כְּשַׁלּוֹן גְּבָה רִיחָה:
20 כְּמַשְׁכִּיל עַל־דָּבָר יִמְצָא־טֹב וּבָוטָח בִּיהוָה אָשָׁרְיוֹ:

20. mas'kil `al-dabar yim'tsa'-tob uboteach baYahúwah 'ash'rayu.

Prov16:20 He who gives attention to the word shall find good,
and blessed is he who trusts in יהוה.

•**20** συνετὸς ἐν πράγμασιν εὔρετὴς ἀγαθῶν, πεποιθὼς δὲ ἐπὶ θεῷ μακαριστός.

20 synetos en pragmasin heuretēs agathōn,

The one discerning in matters is an inventor of good things;

pepoithōs de epi theō makaristos.

and the one yielding upon Elohim is most blessed.

כִּאֵלֶּה חֲכָמִים לְבָבָם יָקְרָא נְבוֹן וּמַתְּקָן שְׁפָתִים יָסִיף לְקָחָה:

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 πλέίονα 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 מדור חיים שכט בעליך ומיסר אולימ אוללה:

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

Prov16:22 Understanding is a fountain of life to one who has it, but the discipline of fools is folly.

〈22〉 πηγὴ ζωῆς ἔννοια τοῖς κεκτημένοις, παιδεία δὲ ἀφρόνων κακή.

22 pēgē zōēs ennoia tois kektēmenois,

The spring of life is insight to the ones acquiring;

paideia de aphronōn kakē.

but the instruction of fools is evil.

כג לב חכם ישכיל פירחו ועל-שפתיו יסיפ לכה:

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 ἴδιου στόματος,
ἐπὶ δὲ χείλεσιν φορέσει ἐπιγνωμοσύνην.

23 kardia sophou noēsei ta apo tou idiou stomatos,

The heart of the wise shall comprehend the things from his own mouth;

epi de cheilesin phoresei epignōmosynēn.

and upon lips he shall wear knowledge.

כד צוֹפֶ-דְבָשׂ אָמְרִי-נָעַם מְתֻוקָן לְנֶפֶשׁ וּמְרָפָא לְעַצְמָם: 24

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 ἵασις 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.

בְּהִרְשׁ דָּרֶךְ יָשַׁר לְפָנֵי־אִישׁ וְאַחֲרִיתָה בְּרֹכִיָּה מְוֹתָה:
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 ὄρθαι ἀνδρί,
τὰ μέντοι τελευταῖα αὐτῶν βλέπει εἰς πυθμένα ἄδου.

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 hadou.

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

כוֹנֶפֶשׁ עָמֵל עַמְלָה לֹז כִּירָאכָף עַלְיוֹ פִּיהָו:
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 ἔαυτῷ καὶ ἐκβιάζεται ἔαυτοῦ τὴν ἀπώλειαν,
ὅ μέντοι σκολιὸς ἐπὶ τῷ ἔαυτοῦ 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.

כֹּאִישׁ בְּלִיעָל כְּרָח רְעָח וְעַלְ-שְׁפָתָיו כְּאֶשׁ צְרָבָת:
27. 'ish b'lia`al koreh ra`ah w`al-s'phathayu k'esheh tsarabeth.

Prov16:27 A worthless man digs up evil, and on his lips are like scorching fire.

<27> ἀνὴρ ἀφρων ὀρύσσει ἔαυτῷ κακά, ἐπὶ δὲ τῶν ἔαυτοῦ 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.

כֹּחַ אִישׁ תְּהִפְכּוֹת יְשַׁלֵּח מְדוֹן וְנִירְגֵּן מְפָרִיד אַלְוָת:
28. 'ish tah'pukoth y'shalach madon w'nir'gan maph'rid 'aluph.

Prov16:28 A perverse man spreads strife, and a slanderer separates close friends.

<28> ἀνὴρ σκολιὸς διαπέμπεται κακὰ

καὶ λαμπτῆρα δόλου πυρσεύει κακοῖς καὶ διαχωρίζει φίλους.

28 anēr skolios diapemptai 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.

כְּטָאֵרֶשׁ חַמֵּס יִפְתַּח הַעֲזָה וְהוֹלִיכּוּ בְּדָרְךּ לְאָטוֹב: 29

29. 'ish chamas y'phateh re`ehu w'holiko b'derek lo'-tob.

Prov16:29 A man of violence entices his neighbor and leads him in a way that is not good.

<29> ἀνὴρ παράνομος ἀποπειρᾶται φύλων καὶ ἀπάγει αὐτοὺς ὄδοις οὐκ ἀγαθάς.

29 anēr paranomos apopeiratai philōn kai apagei autous hodous ouk agathas.

A man who is a lawbreaker put to test his friends, and takes them ways not good.

לְעֵצָה עִינֵּיו לְחַשֵּׁב פְּחֻפּוֹת קָרֵץ שְׁפָתָיו כָּלָה רָעָה: 30

30. `otseh `eynayu lach'shab 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 ὁφθαλμοὺς αὐτοῦ λογίζεται διεστραμμένα,
ὅρίζει δὲ τοὺς 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 צָטְרָת תְּפָאָרָת שִׁיבָה בְּדָרְךּ צְדָקָה תִּמְצָא: 31

31. `atereth tiph'reth seyah b'derek ts'daqah timatse'.

Prov16:31 A gray head is a crown of glory; it is found in the way of righteousness.

<31> στέφανος καυχήσεως γῆρας, ἐν δὲ ὄδοῖς δικαιοσύνης εὑρίσκεται.

31 stephanos kauchēseōs geras, en de hodois dikaiosynēs heurisketai.

The crown of boasting is old age; in and the ways of righteousness it is found.

לֹבֶת טָוב אֶרְךּ אֱפִים מְגֻבָּר וּמְשִׁלְבָּר זְרוֹחָו מְלִכָּד עִיר: 32

32. tob 'erek 'apayim migibor umoshel b'ruchoh miloked `ir.

Prov16:32 One slow to anger is better than the mighty,
and he who rules his spirit, than he who captures a city.

<32> κρείσσων ἀνὴρ μακρόθυμος ἵσχυροι,
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.

לֹג בְּחִיק יַוְתֵּל אֶת־הַגּוֹרָל וּמִרְדַּעַת כָּל־מִשְׁפָטֶךָ 33

33. **bacheyq yutal 'eth-hagoral uMeYahúwah kal-mish'pato.**

Prov16:33 The lot is cast into the lap, but its every decision is from 33.

<33> εἰς κόλπους ἐπέρχεται πάντα τοῖς ἀδίκοις, παρὰ δὲ κυρίου πάντα τὰ δίκαια.

33 eis kolpous eperchetai panta tois adikois,

Into enfolded arm come all things to the unjust;

para de kyriou panta ta dikaia.

are from but YHWH all just things.

Chapter 17

Shavua Reading Schedule (17th sidrah) - Prov 17

א טוֹב פַת חֲרַבָּה וְשַׁלְוָה־בָה מִבֵּית מְלָא זְבַחִיר־רִיב:

1. **tob path charebah w'shal'wah-bah mibayith male' zib'chey-rib.**

Prov17:1 Better is a dry morsel and quietness with it
than a house full of feasting with strife.

<17:1> κρείσσων ψωμὸς μεθ' ἡδονῆς ἐν εἰρήνῃ
ἢ οἶκος πλήρης πολλῶν ἀγαθῶν καὶ ἀδίκων θυμάτων μετὰ μάχης.

1 kreissōn psōmos meth' hēdonēs en eirēnē ē oikos plérēs 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 עַבְד־מִשְׁפִיל וִימְשָׁל בְּבִן מִבֵּישׁ וּבְתוֹךְ אֶחָים יְחַלֵק נַחְלָה:

2. **'ebed-mas'kil yim'shol b'ben mebish ub'thok 'achim yachaloq nachalah.**

Prov17:2 A servant who acts wisely shall rule over a son who acts shamefully,
and shall share in the inheritance among brothers.

<2> οἰκέτης νοήμων κρατήσει δεσποτῶν ἀφρόνων, ἐν δὲ ἀδελφοῖς διελεῖται μέρη.

2 oiketēs noēmōn kratēsei despotōn aphronōn,

servant An intelligent shall prevail over masters foolish;

en de adelphois dieleitai merē.

and among brethren he shall divide portions.

ג מִצְרָף לְכָסֶף וּכֹור לְזָהָב וּבְחֵן לְבָזָה יְהֻנָה:

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

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

↔3> ὁσπερ 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.

וְאַתֶּן יְהוָה עַל־שְׁפָת־אֹנוֹ שְׁקָר מֵזִין עַל־לְשׁוֹן הַגָּתָה:

4. **mera` maq'shib `al-s'phath-'awen sheger 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.

וְאַתֶּן יְהוָה עַל־שְׁפָת־אֹנוֹ שְׁמָח לֹא־יָנַקְה:

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 ποιῆσαντα αὐτόν,
ὁ δὲ ἐπιχαίρων ἀπολλυμένῳ οὐκ ἀθωθήσεται.
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.

וְאַתֶּן יְהוָה עַל־בְּנֵי בָנִים וְתִפְאַרְתָּה בְּנִים אֲבוֹתָם:

6. **z'qenim b'ney banim w'thip'hereth 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 teknon,**

are the crown of the aged Children's children;

kauchēma de teknon pateres autōn.

are the boasting and children of their fathers.

↔6>a τοῦ πιστοῦ ὅλος ὁ κόσμος τῶν χρημάτων, τοῦ δὲ ἀπίστου οὐδὲ ὄβολός.

6ā **tou pistou holos ho kosmos tōn chrēmatōn,**

is of the trustworthy The entire world of things;

tou de apistou **oude** obolos.

but for the unbelieving **not** an obolus.

7 לֹא־גָּאוֹה לְנַבֵּל שִׁפְתָּרִיךְ אֲף כִּי־לְנָדִיב שִׁפְתָּשָׁקֶר:

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 ἀρμόσει ἄφρονι χείλη πιστὰ οὐδὲ δικαίω χείλη ψευδῆ.

7 **ouch harmosei aphroni cheilē pista oude dikaiō cheilē pseudē.**

shall not suit a fool lips Trustworthy, nor to the just lips lying.

8 אַבְּעָדָן הַשְׁחָד בְּעֵינֵי בָּעֵלְיוֹ אֶל־כָּל־אֲשֶׁר יִפְנַה יִשְׁכַּל:

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 τοῦς χρωμένους, οὗ δ' ἀν ἐπιστρέψῃ, εὔοδωθήσεται.

8 misthos charitōn hē paideia tois chrōmenois,

wage is a favorable Instruction to the ones employing it;

hou d' an epistrepse, euodōthēsetai.

and where ever it shall turn, the way shall be prosperous.

9 טַמְכָּה־פְּשָׁע מַבְקֵשׁ אֶחָדָה וְשָׂנָה בְּרַבֵּר מִפְרִיד אֶלְוָת:

9. **m'kaseh-pesha` m'baqesh 'ahabah w'shoneh b'dabar maph'rid 'aluph.**

Prov17:9 He who conceals a transgression seeks love,
but he who repeats a matter separates friends.

<9> ὃς κρύπτει ἀδικήματα, ζητεῖ φιλίαν.

ὅς δὲ μισεῖ κρύπτειν, διύστησιν φίλους καὶ οἰκείους.

9 **hos kryptei adikēmata, zetei philian;**

the ones who hides offences seeks love

hos de misei kryptein, diistēsin philous kai oikeious.

the ones who detests hiding them separates friends and kindred.

10 רִתְחַת גַּעַרְתָּה בְּמַבִּין מְהֻכּוֹת כְּסִיל מָאָה:

10. **techath g'arah b'mebin mehakoth k'sil me'ah.**

Prov17:10 A rebuke goes deeper into one who has understanding
than a hundred blows into a fool.

<10> συντρίβει ἀπειλὴ καρδίαν φρονίμου, ἄφρων δὲ μαστιγωθεὶς οὐκ αἰσθάνεται.

10 **syntribei apeilē kardian phronimou,**

breaks down Intimidation the heart of the intelligent;

aphrōn de mastigōtheis ouk aisthanetai.

but a fool being whipped does not perceive.

בְּעֵד-עַיִלָּה וְאֶתְנָה כְּעֵד עַזְּבָה אֶתְנָה כְּעֵד עַזְּבָה
רֹא אָקְמָרִי יְבָקְשָׁרָע וְמַלְאָךְ אֲכָזָרִי יְשַׁלְחָבָו:

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.

בְּפָגּוֹשׁ דָּבָר שְׁבָול בְּאִישׁ וְאֶל-כְּסִיל בְּאַוְלָתוֹ:

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

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

<12> ἐμπεσεῖται μέριμνα ἀνδρὶ νοήμονι,
οἱ δὲ ἄφρονες διαλογιοῦνται κακά.

12 empeseitai merimna andri noēmoni,

shall fall unto Anxiety man an intelligent;

hoi de aphrones dialogiountai kaka.

but the fools shall argue evil things.

רַגְמִשִּׁיב רַעַח תָּחַת טוֹבָה לְאַתְמִישׁ רַעַח מִבְּיתוֹ:

13. meshib ra`ah tachath tobah lo'-thamish ra`ah mibeytho.

Prov17:13 He who returns evil for good, evil shall not depart from his house.

<13> ὃς ἀποδίδωσιν κακὰ ἀντὶ ἀγαθῶν, οὐ κινηθήσεται κακὰ ἐκ τοῦ οἴκου αὐτοῦ.

13 hos apodidōsin kaka anti agathōn,

The one who repays evil things for good things,

ou kinēthēsetai kaka ek tou oikou autou.

shall not be moved evil things from out of his house.

יָד פּוֹטֵר מִים רְאֵשִׁית מַדּוֹן וְלִפְנֵי הַתְּגִלָּע הַרִּיב נְטוּשׁ:

14. poter mayim re'shith madon w'liph'ney hit'hala` harib n'tosh.

Prov17:14 The beginning of strife is like letting out water,
so abandon the quarrel before it breaks out.

<14> ἔξουσίαν δίδωσιν λόγοις ἀρχὴ δικαιοσύνης,
προηγεῖται δὲ τῆς ἐνδείας στάσις καὶ μάχη.

14 exousian didōsin logois archē dikaiosynēs,
authority shall give to words The sovereignty of righteousness;
proēgeitai de tēs endeias stasis kai machē.
leads but to lack faction and fighting.

טו מְצִדְקַת רָשָׁע וּמְרָשֵׁע צְדִיק תֹּעֲבַת יְהוָה גָּם־שְׁנֵיהֶם:
15. mats'diq rasha` umar'shi`a tsadiq to`abath Yahúwah gam-sh'neyhem.

Prov17:15 He who justifies the wicked and he who condemns the righteous,
both of them alike are an abomination to יהוָה.

<15> ὃς δίκαιον κρίνει τὸν ἄδικον, ἄδικον δὲ τὸν δίκαιον,
ἀκάθαρτος καὶ βδελυκτὸς παρὰ θεῷ.

15 hos dikaion krinei ton adikon, adikon de ton dikaion,
The one who as just judges the unjust, as unjust or the just,
akathartos kai bdelyktos para theo.
is unclean and abominable before El.

טז לְמַה־זֶה מַחֵיר בַּיָּד־כְּסִיל לְקָנוֹת חַכְמָה וּלְבַ-אַין:
16. Iamah-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 ἀφρονι; κτήσασθαι γὰρ σοφίαν ἀκάρδιος οὐ δυνήσεται.
16 hina ti hypēr xen chrēmata aphony?

Why did exist riches to the fool?
ktēsasthai gar sophian akardios ou dynēsetai.
to acquire for wisdom the heartless shall not be able.

<16>a ὃς ὑψηλὸν ποιεῖ τὸν ἔαυτοῦ οἶκον, ζητεῖ συντριβήν.
ὁ δὲ σκολιάζων τοῦ μαθεῖν ἐμπεσεῖται εἰς κακά.

16a hos huyēlon poiei ton heautou oikon, zetei 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.

יז בְּכָל־עֵת אָחָב הָרָע וְאַח לְצִדְקָה יוֹלֵד:
17. b'kal-`eth 'oheb hare`a w'ach l'tsarah yualed.

Prov17:17 A friend loves at all times, and a brother is born for adversity.

<17> εἰς πάντα καιρὸν φίλος ὑπαρχέτω σοι,
ἀδελφοὶ δὲ ἐν ἀνάγκαις χρήσιμοι ἔστωσαν· τούτου γὰρ χάριν γεννῶνται.

17 eis panta kairon philos hyparchetō soi,
For all time the friend let exist to you!

adelphoi de en anagkais chrēsimoi estōsan; toutou gar charin gennōntai.

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

יְהָאָדָם חֲסֵר־לִבְתּוֹקַע כַּפְעָרְבָּה לְפָנֵי הַעֲזָהָגָה: 18

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
ώς 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 eggīomenos eggīē ton heautou philon.
as also the one guaranteeing a loan by surety for his own friend.

רִט אֶחָב פְּשָׁע אֶחָב מִצְחָה מְגַבֵּיהָ פָּתָחָה מִבְקָשׁ־שָׁבָר: 19

19. 'oheb pesha` 'oheb matsah mag'biah pith'cho m'baqesh-shaber.

Prov17:19 He who loves transgression loves strife;
he who raises his door seeks destruction.

<19> φιλαμαρτήμων χαίρει μάχαις,
19 philamartēmōn chairei machais,
The one fond of sinning rejoices in fights;

כ עֲקָשׁ־לִבְתּוֹקַע לֹא יִמְצָא־טוֹב וְנַחֲפֹךְ בְּלִשְׁוֹנוֹ יִפּוֹל בְּרַעָה: 20

20. 'iqesh-leb lo' yim'tsa'-tob w'neh'pak bil'shono yipol b'rā`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 εὔμετάβολος γλώσσῃ ἐμπεσεῖται εἰς κακά,
20 ho de sklērokardios ou synant̄ 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;

כ אַרְלֵד בְּסִיל לְתִינְגָּה לוֹ וְלֹא־רִשְׁמָה אָבִי נְבָל: 21

21. yoled k'sil l'thugah lo w'lo'-yis'mach 'abi nabal.

Prov17:21 He who begets a fool has sorrow for it,
and the father of a fool has no joy.

<21> καρδία δὲ ἄφρονος ὀδύνη τῷ κεκτημένῳ αὐτήν.
οὐκ εὐφραίνεται πατὴρ ἐπὶ οὐκ ἀπαιδεύτῳ,

υἱὸς δὲ φρόνιμος εὐφραίνει μητέρα αὐτοῦ.

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

בְּלֹב שָׁמֶח יִרְטֵב גַּהַה וּרוֹחַ נְכָאָה תִּיְבְּשֵׁגָרְם: 22

22. **leb sameach yeftib 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 ὄστα.

22 **kardia euphrainomenē eukelein poiei,**
A heart being glad to be in good health makes;
andros de lypērou xērainetai ta osta.
man but a distressed dries the bones.

כָּנְשָׁחָד מְחִיק רְשָׁע יִקְחֵל לְהַטּוֹת אֲרָחוֹת מְשֻׁפְטָת: 23

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 κατευδούνται ὄδοι,
ἀσεβῆς δὲ ἐκκλίνει ὄδοὺς δικαιοσύνης.

23 **lambanontos dōra en kolpō adikōs ou kateudountai hodoi,**
One receiving gifts in enfolded arms unjustly does not great prosper in the ways
asebēs de ekklenei hodous dikaiosynēs.
and an impious man turns aside the ways of righteousness.

כָּד אֶת-פָּנִי מִבֵּין חַכְמָה וְעִינִי בְּסִיל בְּקִצָּה-אֲרִץ: 24

24. **'eth-p'ney mebin chak'mah w'eyney k'sil biqtseh-'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, οἵ δὲ ὁφθαλμοὶ τοῦ ἀφρονος ἐπ' ἄκρα γῆς.

24 **prosōpon syneton andros sophou,**
The countenance is a discerning man of a wise;
hoi de ophthalmoi tou aphronos ep' akra ges.
but the eyes of the fool are unto the uttermosts parts of the earth.

כָּה כְּעֵס לְאָבִיו בֵּן בְּסִיל וּמִמֶּר לִיּוֹלְדָתוֹ: 25

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〉 ὁργὴ πατρὶ υἱὸς ἀφρων καὶ ὁδύνη τῇ τεκούσῃ αὐτοῦ.

25 ὄργη πατρὶ υἱος ἀφρόν καὶ οδύνη τῇ τεκουσῃ αὐτοῦ.

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

26. gam `anosh latsadiq lo'-tob l'hakoth n'dibim `al-yosher.

Prov17:26 It is also not good to fine the righteous, nor to strike the noble for their uprightness.

〈26〉 ζημιοῦν ἄνδρα δίκαιον οὐ καλόν, οὐδὲ ὅσιον ἐπιβουλεύειν δυνάσταις δικαίοις.

26 zēmjoun andra dikajon ou kalon.

To penalize man a just is not good;

oude hosion epibouleuein dynastais dikajois.

nor is it sacred to plot against monarchs just.

כז חושך אָמְרִיו יֹהֶעָ דָּעַת וּקְרָדִיחָ אֵישׁ תִּבְונָה:

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 ρῆμα προέσθαι σκληρόν, ἐπιγνώμων· μακρόθυμος δὲ ἀνὴρ φρόνιμος.

27 hos pheidetai hrēma proesthai sklēron, epignōmōn;
The one sparing word to let go a hard is an arbitrator;
makrothymos de anēr phronimos.
and a lenient man is intelligent.

כח גם אויל מחריש חכם ייחסב אתם שפטיו נבורן:

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 δέ τις ἔαυτὸν 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

אַל-תָּאֹהֶן בְּקַשׁ נִפְרָד בְּכָל-תִּשְׁיָה וַתַּגְלֵעַ: Prov18:1

1. ל'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 ἐπονεύδιστος 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.

בְּלֹא-יְחִיפָּז כִּסֵּיל בְּתִבְונָה כִּי אִם-בְּהַתְגִּלּוֹת לְבוֹ: 2

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· μᾶλλον γὰρ ἄγεται ἀφροσύνῃ.

2 ou chreian echei sophias endeēs phrenōn; mallon gar agetai aphrosynē.
no need has for wisdom One lacking of sense; for rather he is led by folly.

גַּבְבֹּאָרְשָׁע בְּאֵגְמָבּוֹז וְעַמְ-קָלוֹן חֶרְפָּה: 3

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.

דְּמִים עַמְקִים דְּבָרִי פִּירָאִישׁ נַחַל נְבָע מִקּוֹר חַקְמָה: 4

4. mayim `amqim 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.

5 אַתָּה כִּי-בְּשָׁעַר חַדְשָׁה תַּחֲזִק בְּנֵי-אֶחָד

ה שְׂאַת פְּנֵי-רְשָׁע לְאָטֹב לְהַתּוֹת צְדִיק בְּמִשְׁפָט:

5. s'eth p'ney-rasha` lo'-tob l'hatoth tsadiq bamish'pat.

Prov18:5 To lift up the face of the wicked is not good,
nor to thrust aside the righteous in judgment.

5 θαυμάσαι πρόσωπον ἀσεβοῦς οὐ καλόν,
οὐδὲ ὄστιν ἐκκλίνειν τὸ δίκαιον ἐν κρίσει.

5 thaumasai prosōpon asebous ou kalon,
To admire the face of the impious is not good;
oude hosion ekkllein to dikaiion en krisei.
nor is it sacred to turn aside the just in a judgment.

6 אַתָּה כִּי-בְּשָׁעַר עַמְּלֵךְ יְמִינָה תַּחֲזִק בְּנֵי-אֶחָד

וְשְׁפָתִי כְּסִיל יְבָאֵי בְּרִיב וְפִיו 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 ἄφρονος ἄγουσιν αὐτὸν εἰς κακά,
τὸ δὲ στόμα αὐτοῦ τὸ θρασὺ θάνατον ἐπικαλεῖται.

6 cheilē aphronos agousin auton eis kaka,
Lips of a fool lead him into evils;
to de stoma autou to thrasy thanaton epikaleitai.
and mouth his bold death calls unto.

7 אַתָּה כִּי-בְּשָׁעַר עַמְּלֵךְ יְמִינָה תַּחֲזִק בְּנֵי-אֶחָד

ז פְּרִי-כְּסִיל מַחְתָּה-לוֹ וְשְׁפָתִיו מַקֵּשׁ נַפְשׁוֹ:

7. pi-k'sil m'chitah-lo us'phathayu moqesh naph'sho.

Prov18:7 A fool's mouth is his ruin, and his lips are the snare of his soul.

7 στόμα ἄφρονος συντριβὴ αὐτῷ, τὰ δὲ χείλη αὐτοῦ παγὶς τῇ ψυχῇ αὐτοῦ.

7 stoma aphronos syntribē autō, ta de cheilē autou pagis tē psychē autou.

The mouth of a fool is destruction to him; and his lips are a snare for his soul.

8 אַתָּה כִּי-בְּשָׁעַר עַל-עַלְלָה כְּמַתְלָהִים וְהֵם יָרְדוּ חַדְרִי-בָּטָן:

ח הַבְּרִי נִרְגֵּן כְּמַתְלָהִים וְהֵם יָרְדוּ חַדְרִי-בָּטָן:

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.

ט גם מתרפה במלאתו אֵח הוּא לְבָעֵל מִשְׁחִיתָה:
9. gam mith'rapeh bim'la'k'to 'ach hu' l'ba`al mash'chith.

Prov18:9 He also who is slack in his work is brother to the possessor of the ruin.

<9> ὁ μὴ ἱώμενος ἔαυτὸν ἐν τοῖς ἔργοις αὐτοῦ
ἀδελφός ἐστιν τοῦ λυμαίνομένου ἔαυτόν.

9 ho mē iōmenos heauton en tois ergois autoū
The one not repairing himself by his works
adelphos estin tou lymainomenou heauton.
is brother of the one laying himself waste.

ר מגָּדָל-עַז שֵׁם יְהֹוָה בָּזֶרֶת צָדִיק וּנְשָׁגֶב:
10. mig'dal-'oz shem Yahúwah bo-yaruts tsadiq w'nis'gab.

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

<10> ἐκ μεγαλωσύνης ἵσχυος ὄνομα κυρίου,
αὐτῷ δὲ προσδραμόντες δίκαιοι ὑψοῦνται.

10 ek megalōsynēs ischuos onoma kyriou,
is of great strength The name of YHWH;
autō de prosdramontes dikaioi huuountai.
to it and running up the just are raised up high.

ר־א הָן עַשְׂרֵה קָרִיבָה עַזׂוֹ וְכָחוֹמָה נְשָׁגֶבָה בְּמִשְׁפִּירָתוֹ:
11. hon `ashir qir'yath `uzo u'b'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> ὅπαρξις πλουσίου ἀνδρὸς πόλις ὄχυρά, ἡ δὲ δόξα αὐτῆς μέγα ἐπισκιάζει.

11 hyparxis plousiou andros polis ochyra, hē de doxa autēs mega episkiazēi.

The substance of a rich man city is a fortified; and its glory greatly overadows.

יב לְפָנִים-שָׁבֵר יִגְבֵּה לְבֵב-אִישׁ וּלְפָנִים כָּבוֹד עֲנוֹה:
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 ὑψοῦνται καρδία ἀνδρός, καὶ πρὸ δόξης ταπεινοῦται.

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

יְגַמֵּשִׁיב הָבָר בְּטֶרֶם יִשְׁמַע אֹזֶלֶת הַיָּאָדָלׁו וּכְלָמָה:
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> ὅς ἀποκρίνεται λόγον πρὶν ἀκοῦσαι, ἀφροσύνη αὐτῷ ἔστιν 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.

יְדַרְּיחַ-אֲישׁ יַכְלֵל מְחֻלָּחוֹ וְרִיחַ נְכָאָה מִרְיַשְׁפָּנָה:
14. ruach-ish y'kal'kel machalehu w'ruach n'ke'ah mi yisa'enah.

Prov18:14 The spirit of a man can endure his sickness,
but as for a broken spirit who can bear it?

<14> θυμὸν ἀνδρὸς πραύνει θεράπων φρόνιμος· ὀλιγόψυχον δὲ ἄνδρα τίς ὑποίσει;
14 thymon andros praunei therapōn phronimos;

the rage of a man calms attendant An intelligent;
oligopsychon de andra tis hypoisei?
but a faint hearted man, who can endure.

טוֹלֵב נָבוֹן יַקְנֵה-הַעֲתָה וְאֶזֶן חֲכָמִים תַּבְקֵשׁ-הַעֲתָה:
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 φρονύμου κτάται αἴσθησιν, ὧτα δὲ σοφῶν ζητεῖ ἐννοιαν.

15 kardia phronimou ktatai aisthēsin,
The heart of an intelligent man acquires perception;
ōta de sophōn zētei ennoian.
and ears of the wise seek insight.

טַז מְתָן אָדָם יַרְחִיב לוֹ וְלִפְנֵי גָּדְלִים יַגְחִפֵּה:
16. matan 'adam yar'chib lo w'liph'ney g'dolim yan'chenu.

Prov18:16 A man's gift makes room for him and brings him before great men.

<16> δόμα ἀνθρώπου ἐμπλατύνει αὐτὸν καὶ παρὰ δυνάσταις καθιζάνει αὐτόν.

16 doma anthrōpou emplatynei auton kai para dynastais kathizanei auton.
A gift of a man widens him; and by monarchs sits him.

:בְּנֹתָהּ יְמִינָה כְּנֹתָהּ יְמִינָה כְּנֹתָהּ יְמִינָה 17

יז צָדִיק הַרְאֵשׁוֹן בֶּרְיִבּוֹ יָבָא רַעֲדָה וְחַקָּרוֹ:

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 ἔαυτοῦ κατήγορος ἐν πρωτολογίᾳ·
ώς δ' ἂν ἐπιβάλῃ ὁ ἀντίδικος, ἐλέγχεται.

17 dikaios heautou katēgoros en prōtologiā;

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.

וְלֹא־מִתְּנִינִים יְשִׁבַּת הַגּוֹרָל וּבֵין עֲצֹמוֹמִים יְפִירִידָה:
18 יְחִידִים מִדִּינִים

18. mid'yanim yash'bith hagoral ubeyn `atsumim yaph'rid.

Prov18:18 The lot causes arguments to cease and decides between the mighty ones.

<18> ἀντιλογίας παύει κλῆρος, ἐν δὲ δυνάσταις ὄρίζει.

18 antilogias pauei klēros, en de dynastais horizei.

disputes ceases The lot, and among the monarchs it defines the bounds.

וְאֵת אֲחָת נִפְשָׁע מִקְרִית־עַז וּמְדוּגִים כְּבָרִיחַ אַרְמֹן:
19 יְתָאֵת נִפְשָׁע מִקְרִית־עַז וּמְדוּגִים כְּבָרִיחַ אַרְמֹן:

19. 'ach niph'sha` miqir'yath-`oz um'donim kib'riach 'ar'mon.

Prov18:19 A brother offended is worse than a fortified city,
and contentions are like the bars of a citadel.

<19> ἀδελφὸς ὑπὸ ἀδελφοῦ βοηθούμενος ὡς πόλις ὀχυρὰ καὶ ὑψηλή,
ἰσχύει δὲ ὥσπερ τεθεμελιωμένον βασίλειον.

19 adelphos hypo adelphou boēthoumenos hōs polis ochyra kai huyēlē,
A brother by a brother being helped is as city fortified and a high;
ischuei de hōsper tethemeliōmenon basileion.
and is strong as a well founded palace.

וְאֵת מִפְרִי פִּי־אִישׁ תְּשַׁבֵּע בְּטֻנוֹתָה שְׁפָתָיו יְשַׁבֵּע:
20 כִּמְפְרִי פִּי־אִישׁ תְּשַׁבֵּע בְּטֻנוֹתָה שְׁפָתָיו יְשַׁבֵּע:

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 πύμπλησιν κοιλίαν αὐτοῦ,
ἀπὸ δὲ καρπῶν χειλέων αὐτοῦ ἐμπλησθήσεται.

20 apo karpōn stomatos anēr pimplēsin koilian autou,
From fruits of the mouth a man fills his belly;
apo de karpōn cheileōn autou emplēsthēsetai.
and from fruits of his lips he shall be filled up.

יְלֹא אָבִרְבָּנְיָה וְלֹא־עַזְבָּנְיָה כִּי־צְבָא עַזְבָּנְיָה 21
כִּי־מֵת וְחַיִם בִּיד־לְשׁוֹן וְאֶחָדִיה יַאֲכֵל פְּרִיהָ:

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 γλώσσῃς,
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.

כִּי־מֵצָא אֲשֶׁר מֵצָא טֻב וַיַּפְקֵד צָרוֹן מִרְחָיוָה 22
כִּי־מֵצָא אֲשֶׁר מֵצָא טֻב וַיַּפְקֵד צָרוֹן מִרְחָיוָה:

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

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

<22> ὃς εὑρεν γυναικα ἀγαθήν, εὑρεν χάριτας, ἔλαβεν δὲ παρὰ θεοῦ ἡλαρότητα.

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 γυναικα ἀγαθήν, ἐκβάλλει τὰ ἀγαθά.
ὁ δὲ κατέχων μοιχαλίδα ἄφρων καὶ ἀσεβής.

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

כִּי־תְּחִנּוּנִים יַדְבֵּר־רָשׁ וּשְׂשִׁיר יַעֲנֵה עֲזֹתָה 23
כִּי־תְּחִנּוּנִים יַדְבֵּר־רָשׁ וּשְׂשִׁיר יַעֲנֵה עֲזֹתָה:

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

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

כִּי־אִישׁ רֵעִים לְהַתְּרַעֵעַ וַיֵּשׁ אֶחָב דָּבָק מֵאָחָה 24
כִּי־אִישׁ רֵעִים לְהַתְּרַעֵעַ וַיֵּשׁ אֶחָב דָּבָק מֵאָחָה:

24. 'ish re'im l'hith'ro'e'a w'yesh 'ohev 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

אֲטוֹב־רָשׁ הֹלֵךְ בַּתְּמֹנוֹ מִעֲקָשׁ שְׁפַתְיוֹ וְהַוָּא כְּסִיל׃
Prov19:1 Better is a poor man who walks in his integrity than he who is perverse
in his lips who is a fool.

בְּגַם בְּלֹא־דָעַת נֶפֶשׁ לְאָטֹב וְאַזְּ בְּרָגְלִים חֹטָא׃
Prov19:2 Also it is not good for a soul to be without knowledge,
and he who hurries with his footsteps errs.

גַּאֲזָלָת אָדָם תִּסְלַף דָּרְכּוֹ וְעַל־יְהֻנָּה יִזְעַף לְבוֹ׃
Prov19:3 The foolishness of man ruins his way, and his heart rages against God.
<19:3> ἀφροσύνη ἀνδρὸς λυμαίνεται τὰς ὁδοὺς αὐτοῦ,
τὸν δὲ θεὸν αἰτιάται τῇ καρδίᾳ αὐτοῦ.
3 aphrosynē andros lymainetai tas hodous autou, ton de theon aitiatai tē kardiā autou.
The folly of a man lays waste his ways; and Elohim he blames in his heart.

דְּהֻן יִסְרָף רַעִים רַבִּים וְדַלְּ מְרַעָהוּ יִפְרַדּ:
Prov19:4 Wealth adds many friends, but a poor man is separated from his friend.
<4> πλούτος προστίθησιν φίλους πολλούς,
ό δὲ πτωχὸς καὶ ἀπὸ τοῦ ὑπάρχοντος φίλου λείπεται.
4 ploutos prostithēsin philous pollous,
Riches add friends many;
ho de ptōchos kai apo tou hyparchontos philou leipetai.
but the poor one even by the that exists friend is forsaken.

הָעַד שְׁקָרִים לֹא יִנְקַח וְנִפְרַח כְּזָבִים לֹא יִמְלַטּ:
Prov19:5 A false witness shall not go unpunished, and he who tells lies shall not escape.
<5> μάρτυς ψευδής οὐκ ἀτιμώρητος ἔσται, ο δὲ ἐγκαλῶν ἀδίκως οὐ διαφεύξεται.
5 martyς 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.

וּרְבִים יְחַלּוּ בְּגִירָנְדִיב וּכְלַהֲרֹעַ לְאֵישׁ 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 ὅνειδος ἀνδρί.

6 polloi therapeuousin prosopa basileon, pas de ho kakos ginetai oneidos andri.

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

כָּל אֲחִירֶשׁ שְׁנָאָהוּ אֲפָגָע
עַל יְלִיעָהוּ כְּחַקְיוּ מִמְּפָנוּ מִרְאֵהֶפֶת אֲמְרִים לְאַהֲרֹן:

כִּי מִרְאָהָה רְחַקְיוּ מִמְּפָנוּ מִרְאֵהֶפֶת אֲמְרִים לְאַהֲרֹן:

7. kal 'achey-rash s'ne'uhu 'aph ki m're`ehu rachaqu

mimenu m'radeph 'amarim lo'-hemah.

Prov19:7 All the brothers of a poor man hate him;
and his friends also surely abandon him! He pursues them with words, yet they are not.

<7> πᾶς, ὃς ἀδελφὸν πτωχὸν μισεῖ, καὶ φιλίας μακρὰν ἔσται.

ἔννοια ἀγαθὴ τοῖς εἰδόσιν αὐτὴν ἐγγιεῖ, ἀνὴρ δὲ φρόνιμος εὔρήσει αὐτήν.

ὁ πολλὰ κακοποιῶν τελεστουργεῖ 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 eggie,

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 אֲהָב נְפָשׁוֹ שְׁמַר תְּבוֹנָה לְמַצְא-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, εὔρήσει ἀγαθά.

8 ho ktōmenos phronēsin agapā heauton;

The one acquiring intelligence loves himself;

hos de phylassei phronēsin, heurēsei agatha.

and the one that guards intelligence shall find good.

אַתָּה תְּבִנָה עַל-תְּבִנָה וְתַבְנֵה כִּי-תְּבִנָה ۴۰۹

ט עד שׂקרים לא יִנְקַה וַיְפִיח בָּזִים יִאֲבֹד: פ

9. `ed sh'qarim lo' yinaqeh w'yaphiach k'zabim yo'bed.

Prov19:9 A false witness shall not go unpunished, and he who tells lies shall perish.

<9> μάρτυς ψευδὴς οὐκ ἀτιμώρητος ἔσται.
ὅς δ' ἂν ἐκκαύσῃ κακίαν, ἀπολεῖται ὑπ' αὐτῆς.

9 martyς 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.

יְלֹא־גָּאוֹח לְכִסֵּיל תְּעִנּוֹג אֶפְ כִּילְעָבָד מִשְׁלָבָרִים: 10

10. lo'-na'weh lik'sil ta`anug 'aph ki-l`ebed m'shol b'sarim.

Prov19:10 Luxury is not fitting for a fool; much less for a servant to rule over princes.

<10> οὐ συμφέρει ἄφρονι τρυφή, καὶ ἡὰν οἰκέτης ἀρξηται μεθ' ὕβρεως δυναστεύειν.

10 ou sympherei aphroni tryphē,
is not advantageous to a fool Luxury,
kai ean oiketēs arxētai meth' hybreōs dynastuein.
nor is it seemly if a servant should begin by insult to be in power.

רִא שְׁכָל אָדָם הָאָרִיך אֶפְ וַתְּפִאָרָהוּ עַבְרָ עַל־פְּשֻׁעָה: 11

11. sekel 'adam he'erik 'apo w'thiph'ar'to `abor `al-pasha`.

Prov19:11 A man's discretion makes slow his anger,
and his glory is to pass over a transgression.

<11> ἐλεήμων ἀνὴρ μακροθυμεῖ, τὸ δὲ καύχημα αὐτοῦ ἐπέρχεται παρανόμοις.

11 eleēmōn anēr makrothymei, to de kauchēma autou eperchetai paranomois.
A merciful man is lenient, and his boasting comes upon lawbreakers.

יְבָנָהּ כְּפִיר זַעַף מֶלֶךְ וּכְטָל עַל־עַשְׁבָּ רְצָנוֹ: 12

12. naham kak'phir za`aph melek uk'tal `al-`eseb r'tsono.

Prov19:12 The king's wrath is like the roaring of a lion,
but his favor is like dew on the grass.

<12> βασιλέως ἀπειλὴ ὁμοία βρυγμῷ λέοντος.
ῶσπερ δὲ δρόσος ἐπὶ χόρτῳ, οὕτως τὸ ἥλαρὸν αὐτοῦ.

12 basileōs apeilē homia 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.

וְאַתָּה תְּמִימָן מִזְמָרָתְךָ 13

יג הות לאביו בן כסיל וдолף תרד מדייני אשח:

13. hauoth I'abiu ben k'sil w'deleph tored mid'y'ney 'ishah.

Prov19:13 A foolish son is destruction to his father,
and the contentions of a wife are a constant dripping.

•**13** αἰσχύνη πατρὶ υἱὸς ἀφρων, καὶ οὐχ ἀγναὶ εὔχαι ἀπὸ μισθώματος ἔταιρας.

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 בית זהון נחלת אבות ומיהיה איש משפטת:

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耶和華.

«14» οἶκον καὶ ὑπαρξῖν μερίζουσιν πατέρες παισίν,
παρὰ δὲ θεοῦ ἀριστεῖται γυνὴ ἀνδρός.

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.

: ፳፻፲፭ የ፲፻፲፭ የ፲፻፲፭ የ፲፻፲፭ የ፲፻፲፭ የ፲፻፲፭ 15

טו עצלה היפיל תרומה ונפש רמיה תרעב:

15. `ats'lah tapil tar'demah w'nephesh r'miah thir`ab.

Prov19:15 Laziness makes one fall into a deep sleep, and an idle soul shall suffer hunger.

〈15〉 δειλία κατέχει ἀνδρογύναιον, ψυχὴ δὲ ἀεργοῦ πεινάσει.

15 deilia katechei androgynaion, psychē de aergou peinasei.

Dread holds down an effeminate man; and the soul of the idle hungers.

16 וְיַעֲשֶׂה יְהוָה כָּל־אֵת אֲשֶׁר־יֹאמְרָה לְךָ בְּנֵי יִשְׂרָאֵל

טו שָׁמֶר מְצֻוָה שָׁמֶר נִפְשׁו בָזָה דָּרְכֵיכְיו יַרְמָתָה:

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 ος φυλασσει εντολήν, τηρει τὴν ἑαυτοῦ ψυχήν·
ό δὲ καταφονῶν τῶν ἑαυτοῦ ὄδῶν ἀπολεῖται.

16 hos phylassei entolēn, tērei tēn heautou psychēn:

The one who keeps the commandment gives heed to his own soul:

ho de kataphronōn tōn heautou hodōn apoleitai.

but the one disdaining his own way shall perish.

יְזִימָלָה יְדִינָה חֹנֵן הַל וּגְמַלּוֹ יְשָׁלֵם-לוֹ: 17

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

Prov19:17 One who is gracious to a poor man lends to קָרְבָּן,
and He shall reward his dealing to him.

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

17 danizei theq̄ ho eleōn ptōchon,
lends to Elohim The one showing mercy on the poor;
kata de to doma autou antapodōsei autq̄.
and according to his gift he shall make recompense to him.

רִיחַנְסֶר בְּנֶךְ כִּירִישׁ תָּקוֹה וְאֶלְ-חַמִּיתֹ אֶלְ-תְּשֵׁא נְפַשְׁךְ: 18

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> παιάδευε υἱόν σου, οὕτως γὰρ ἔσται εὔελπις·
εἰς δὲ ὕβριν μὴ ἐπαίρου τῇ ψυχῇ σου.

18 paideue huion sou, houtōs gar estai euelpis;
Correct your son! for thus he shall be confident;
eis de hybrin mē epairou tē psychē sou.
to but insult do not lift up the soul!

רִטְגָּרְלָ-חַמָּה נְשָׁא עֲנָשׁ כִּי אִםְ-תָּצִיל וְעַזְדָּתָךְ: 19

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 ἀνήρ πολλὰ ζημιωθήσεται·
ἔὰν δὲ λοιμεύηται, καὶ τὴν ψυχὴν αὐτοῦ προσθήσει.

19 kakophrōn anēr polla zēmiōthēsetai;
An evil-minded man much shall be penalized;
ean de loimeuetai, kai tēn psychēn autou prosthēsei.
and if there should be injury even his life he shall add.

כְּשִׁמְעָה עַצְחָה וּקְבָּל מִוסָּר לְמַעַן הַחֲפָם בְּאַחֲרִיתָךְ: 20

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

Prov19:20 Listen to counsel and accept discipline,
that you may be wise in your latter end.

<20> ἀκούε, υἱέ, παιδείαν πατρός σου, ἵνα σοφὸς γένῃ ἐπ' ἐσχάτων σου.

20 akoue, huie, paideian patros sou,

Hear, O son, the instruction of your father!
hina sophos genē ep' eschatōn sou.
that wise you should become wise unto your last days.

כִּאֵרֶבֶת מַחְשָׁבֹת בְּלֶב־אִישׁ וְעַצֶּת יְהוָה הִיא תְּקוּם:
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 Yahúwah shall stand.
<21> πολλοὶ λογισμοὶ ἐν καρδίᾳ ἀνδρός, ἡ δὲ βουλὴ τοῦ κυρίου εἰς τὸν αἰώνα μένει.
21 polloi logismoi en kardiā 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.

כִּבְעָנוֹת אָדָם חֲסָדוֹ וְטוֹב־רָשֶׁת מְאִישׁ 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 ἐλεημοσύνῃ, κρείσσων δὲ πτωχὸς δίκαιος ἢ πλούσιος ψεύστης.
22 karpos andri eleēmosynē, kreissōn de ptōchos dikaios ē plousios pseustēs.
is a fruit to a man Charity; but better a poor just man a rich liar.

כִּירָאת יְהוָה לְחַיִם וְשַׁבָּע יָלִין בְּלִיְפָקֵד רָע:
23. yir'ath Yahúwah l'chayim w'sabe'a yalin bal-yipaqed ra`.

Prov19:23 The fear of Yahúwah leads to life; he shall rest satisfied;
he shall be not visited with evil.
<23> φόβος κυρίου εἰς ζωὴν ἀνδρί,
οὐ δὲ ἄφοβος αὐλισθήσεται ἐν τόποις, οὐδὲ 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.

כִּדְטָמֵן עַצְלִי יָדו בְּצַלְחַת גָּמָל־פִּיהוּ לֹא יְשִׁיבֵנָה:
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.

כְּהַלֵּין פֶּכָּה וִפְתַּחֲי יְעָרָם וְהֹכִימָה לְנַבּוֹן יָבִין דָּעַת:²⁵

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.

λοιμοῦ μαστιγουμένου ἄφρων πανουργότερος γίνεται·
ἐὰν δὲ ἐλέγχῃς ἄνδρα φρόνιμον, νοήσει αἴσθησιν.

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

כּוּ מִשְׁחָדֵד־אָב יְבָרִיחַ אָמֵן בֵּן מְבִישׁ וּמְחַפֵּיר:²⁶

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.

ὁ ἀτιμάζων πατέρα καὶ ἀπωθούμενος μητέρα αὐτοῦ
καταισχυνθήσεται καὶ ἐπονείδιστος ἔσται.

26 ho atimazōn patera kai apōthoumenos mētera autou
The one dishonoring his father, and thrusting away his mother,
kataischynthēsetai kai eponeidistos estai.
disgraced and reviled he shall be.

כּוּ חֲדָל־בָּנִי לְשָׁמַע מִוסָּר לְשָׁגֹת מְאַמְּרִיד־דָּעַת:²⁷

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.

υἱὸς ἀπολειπόμενος φυλάξαι παιδείαν πατρὸς μελετήσει ρήσεις 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.

כּח עַד בְּלִיעֵל יְלֵין מְשֻׁפֵּט וּפִי רְשָׁעִים יְבָלַע־אָנוֹן:²⁸

28. `ed b'lia`al yalits mish'pat uphi r'sha`im y'bala` -'awen.

Prov19:28 A worthless witness scorns justice,
and the mouth of the wicked spreads iniquity.

<28> ὁ ἐγγυώμενος παῖδα ἀφρονα καθυβρίζει δικαιῶμα,
στόμα δὲ ἀσεβῶν καταπίεται κρίσεις.

28 ho eggōmenos 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.

:בְּנֵי־בָּשָׂר וְעַמּוֹת כִּי־בְּשָׂרֶב עֲלֵיכֶם כַּפְרָתָם וְמִתְּלָמָדָה לְגֹזֶן בְּסִילִים: 29

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> ἔτοιμάζονται ἀκολάστοις μάστιγες καὶ τιμωρίαι ὥμοις 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

:אֵין־חַמְבָּחֶן שָׁכָר וְכָל־שְׁגָה בֹּו לֹא יִחְקַם: 1 Prov20:1

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.

:בְּנָם־כְּפִיר אִימָת מֶלֶךְ מִתְּעַבְּרוֹ חֹטֵא נְפָשָׁו: 2

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 ἀμαρτάνει εἰς τὴν ἔαυτοῦ 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.

בְּבוֹד לֵאִישׁ שֶׁבֶת מְרִיב וּכְלָאָוִיל יַתְגַּלְעַ: 3

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 ἀνδρὸς ἀποστρέφεσθαι λοιδορίας, πᾶς δὲ ἄφρων τοιούτοις συμπλέκεται.

3 doxa andri apostrephesthai loidorias,
It is glory for man to turn from reviling;
pas de aphrōn toiotoutois sympleketai.
but every fool in such matters is closely joined.

דָמְחָרֵף עַצְלָל לְאִיחָרֵשׁ יִשְׁאָל בְּקָצֵיר וְאַין: 4

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,
ώσαύτως καὶ ὁ δανιζόμενος σῖτον ἐν ἀμήτῳ.

4 oneidizomenos oknēros ouk aischynetai,
Berating a lazy one does not shame him,
hōsautōs kai ho danizomenos siton en amētō.
likewise also the one borrowing grain in harvest.

הַמִּים עַמְקִים עַצְחָה בְּלֵב־אִישׁ וְאִישׁ תְּבֻנָה יַדְלְפָה: 5

5. mayim `amuqim `etsah b'leb-'ish w'ish t'bunah yid'lenah.

Prov20:5 Counsel in the heart of a man is like deep water,
but a man of understanding draws it out.

«5» ὕδωρ βαθὺ βουλὴ ἐν καρδίᾳ ἀνδρός, ἀνὴρ δὲ φρόνιμος ἔξαντλήσει 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.

וּרְבָּדָאָדָם יִקְרָא אִישׁ חָסְדוֹ וְאִישׁ אָמְנוּרִים מִי יִמְצָא: 6

6. rab-'adam yiqr'a 'ish chas'do w'ish 'emunim mi yim'tsa'.

Prov20:6 Most men proclaims his own kindness, but who can find a trustworthy man?

<6> μέγα ἄνθρωπος καὶ τίμιον ἀνὴρ ἐλεήμων, ἄνδρα δὲ πιστὸν ἔργον εύρειν.

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.

:בָּנָי אָמֵן וְעַל־צִדְקָה כְּבָשָׂעַת צִדְקָה 7

זֶמֶת חֲלֹק בְּתָמוֹ צָדִיק אָשָׁרִי בְּנָיו אָחָרָיו:

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

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

<7> ὃς ἀναστρέφεται ἀμωμος ἐν δικαιοσύνῃ,
μακαρίους τοὺς παῖδας αὐτοῦ καταλείψει.

7 hos anastrepetai amōmos en dikaiosynē,

The one who behaves unblemished in righteousness,

makarious tous paidas autou kataleipsei.

blessed his children shall leave.

:וְעַל־עֲזֹז־צִדְקָה יְשַׁבֵּן כְּפָא־דִין מְזֻרָה בְּעִנְיָרוֹ כָּל־רָע 8

חַמְלָק יוֹשֵׁב עַל־כְּפָא־דִין מְזֻרָה בְּעִנְיָרוֹ כָּל־רָע:

8. melek yosheb `al-kise'-din m'zareh b`eynayu kal-ra`.

Prov20:8 A king who sits on the throne of justice disperses all evil with his eyes.

<8> ὅταν βασιλεὺς δίκαιος καθίσῃ ἐπὶ θρόνου,
οὐκ ἐναντιοῦται ἐν ὀφθαλμοῖς αὐτοῦ πᾶν πονηρόν.

8 hotan basileus dikaios kathisē epi thronou,

Whenever king a just shall sit upon a throne,

ouk enantioutai en ophthalmois autou pan ponēron.

not withstands before his eyes any evil.

:בְּלֹא־קָרְבָּן וְלֹא־עֲזֹז־צִדְקָה צִדְקָה 9

טְמִידִיאָמָר זְכִיר לְבִי טְהָרָתִי מְחֻטָּאתִי:

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 ἀγνῆν ἔχειν τὴν καρδίαν;

ἢ τίς παρρησιάσεται καθαρὸς εἶναι ἀπὸ ἀμαρτιῶν;

9 tis kauchēsetai hagnēn echein tēn kardian?

Who shall boast a pure to have heart?

ē tis parrēsiasetai katharos einai apo hamartion?

or who shall speak openly to be clean from sins?

<9> α κακολογοῦντος πατέρα ἢ μητέρα σβεσθήσεται λαμπτήρ,

αἱ δὲ κόραι τῶν ὀφθαλμῶν αὐτοῦ ὄψονται σκότος.

9ā kakologountos patera ē mētera sbesthēsetai lampter,

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.

9b μερὶς ἐπισπουδαῖομένη 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.

9c μὴ εἴπῃς Τείσομαι τὸν ἔχθρον·
ἀλλὰ ὑπόμεινον τὸν κύριον, ἵνα σοι βοηθήσῃ.

9c mē eipēs Teisomai ton echthon;
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.

יְאָבִן וְאָבִן אַיִלָה וְאַיִלָה תֹּעֲבַת יְהוָה גָּמְשְׁנִירָהֶם: 10

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 יהוה.

10 stathmion mega kai mikron kai metra dissā,
An untrue weight, great and small, and measures untrue double

akatharta enōpion kyriou kai amphotera.
are unclean before YHWH – even both;

רְאֵגֶם בְּמַעְלָלְיוֹ יְתַנְּפֵרְנָעָר אַמְזָק וְאַמְזָר פְּעָלוֹ: 11

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 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.

רְבָּאָזֶן שְׁמַעַת וְעֵין רָאָה יְהוָה עַשְׂתָה גָּמְשְׁנִירָהֶם: 12

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

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

12 oūs akouei kai ophthalmos horā; kyriou erga kai amphotera.

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

יְגַלְתָּאָהָב שֶׁנָּה פִּנְתּוֹרֵשׁ פְּקֻחַ עִגְרָק שְׁבָעַ-לְּחָם: 13

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 ἔξαρθῆσθαι.
διάνοιξον τοὺς ὄφθαλμούς 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!

יַד רַע יֹאמֶר קָנוֹנָה וְאַזְלָל לו אֹז יְתַהֲלֵל: 14

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.

טוֹרֵשׁ זָהָב וּרְבָ-פְּנִינִים וּכְלֵי יִקְרָר שְׁפָתִיר-דָּעַת: 15

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.

טֹזְלִקְחָ-בָּגְדוֹ כִּי-עֲרָב זָר וּבָעֵד נְכָרִים חַבְלָהִוְיָה: 16

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 עֲרָב לְאִישׁ לְחַם שְׁקָר וְאַחֲרֵי יִמְלָא-פִּיהוֹ חַצְץִין: 17

17. `areb la'ish lechem shaqer w'achar yimale'-phihu chatsats.

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

יח מְחַשְׁבּוֹת בְּעֵצָה תְּפִזְן וּבְתְּחִבְלוֹת עַשְׂתָה מְלֻחָמָה: 18

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

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

:בְּעֵצָה תְּפִזְן וּבְתְּחִבְלוֹת עַשְׂתָה מְלֻחָמָה 19

ית גוֹלֶה-סָוד הַוְלֵךְ רְכִיל וּלְפָתָח שְׁפָתָיו לֹא תַתְעַרְבָּ:

19. goleh-sod holek rakil ul'phothet 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.

כִּמְקַלֵּל אָבִיו וְאָמוֹר יַדְעַךְ גָּרוֹ בְּאַרְישׁוֹן חַשְׁךְ: 20

20. m'qalel 'abiu w'immo 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.

כִּאֱנָחָה מִבְּחָלֶת בְּרָאָשָׁנָה וְאַחֲרִיתָה לֹא תִּבְרַךְ: 21

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

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

כִּבְּאַל-תֹּאמֶר אֲשֶׁלֶם-רֹע קְיֻה לְיְהוָה וַיֵּשֶׁן לְךָ: 22

22. 'al-to'mar 'ashel'mah-ra' qaeueh laYahúwah w'yosha` lak.

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

כִּגְתּוֹעֵבָת יְהִיָּה אָבֵן וְאָבֵן וּמְאַזְנִי מְרַמָּה לְאָטָוב: 23

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 Yahúwah,
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.

כִּדְמִידָה מֵצָעֵד-גָּבֵר וְאָדָם מַה-יִבְין דָּרְכוֹ: 24

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

Prov20:24 Man's steps are from Yahúwah, 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?

כְּהַמּוֹקֵשׁ אָדָם יָלָע קֹדֶשׁ וְאַחֲרֵנֶיךָ רִדְבִּים לְבָקָרִים:²⁵

25. moqesh 'adam yala` qodesh w'achar n'darim l`baqr.

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 ἀγιάσαι·
μετὰ γὰρ τὸ εὖξασθαι 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.

כָּו מִזְרָחָה רְשָׁעִים מֶלֶךְ חָכָם וַיֵּשֶׁב עַלְיָהֶם אָוֹפָן:²⁶

26. m'zareh r'sha`im melek chakam wayasheb `aleyhem 'ophan.

Prov20:26 A wise king winnows the wicked, and turns the wheel over them.

<26> λικμήτωρ ἀσεβῶν βασιλεὺς σοφὸς καὶ ἐπιβαλεῖν αὐτοῖς τροχόν.

26 likmētōr asebōn basileus sophos kai epibalei autois trochon.

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

כָּו נֶר יְהִי נְשָׂמָת אָדָם חָפֵשׁ כָּל-חֲדָרִי-בָּטָן:²⁷

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

Prov20:27 The breath of man is the lamp of קָרְבָּן,
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 ereunā tamieia koiliās.

which searches the storerooms of the bellies.

כָּה חֶסֶד וְאֶמֶת יִצְרוֹן-מֶלֶךְ וְסֻעַד בְּחֶסֶד כֶּסֶאָו:²⁸

28. chesed we'emeth yits'ru-melek w'sa`ad bachedes kis'o.

Prov20:28 Loyalty and truth preserve the king, and he upholds his throne by mercy

<28> ἐλεημοσύνῃ καὶ ἀλήθειᾳ φυλακῇ βασιλεῖ
καὶ περικυκλώσουσιν ἐν δικαιοσύνῃ τὸν θρόνον αὐτοῦ.

28 eleemosynē 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.

כְּתַפְאָרֶת בְּחוֹרִים כְּחִימָן וְהַדָּר זְקִנִּים שֵׁיבָה:
29. tiph'reeth bachurim kocham wahadar z'qenim seyah.

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.

לְחֶבְרוֹת פְּצָע פְּמַרְיךְ בְּרֻע וּמִפְוָת חֲדָרִיְּבָטָן:
30. chaburoth petsa` tam'riq b'rā` umakoth chad'rey-baten.

Prov20:30 The stripes of a wound scour away evil,
and strokes reach the innermost parts of the belly.

<30> ὑπώπτια καὶ συντρίμματα συναντᾶ κακοῖς, πληγαὶ δὲ εἰς ταμίεια κοιλίας.
30 hypōpia kai syntrimmata synant̄ kakois,
Bruises and breaks meet with bad men;
plēgai de eis tamieia koiliias.
and calamities shall come to the storerooms of their bellies.

Chapter 21

Shavua Reading Schedule (21h sidrah) - Prov 21

אֲפָלָגִים לְבַדְמָלֵךְ בִּידֵי־יְהִיָּה עַל־כָּל־אָשָׁר יְחִפְזֵן רַטְבָּה:
1. pal'gey-mayim leb-melek b'yad-Yahūwah `al-kal-'asher yach'pots yatenu.

Prov21:1 The king's heart is like channels of water in the hand of God;
he turns it wherever He wishes.

<21:1> σπερ ὄρμὴ ὕδατος, οὕτως καρδία βασιλέως ἐν χειρὶ θεοῦ.
οὐ ἔαν θέλων νεύσῃ, ἐκεῖ ἔκλινεν αὐτήν.

1 hōsper hormē hydatos, houtōs kardia basileōs en cheiri theou;
As a rush of water, so is the heart of a king in the hand of Elohim;
hou ean thelōn neusē, ekei eklinen autēn.
wishing he should nod, there he leans it.

בְּכָל־הַדָּرֶךְ־אִישׁ יָשָׁר בְּעִינָיו וְתַכְן לְבֹות יְהֹוָה:
2. kal-derek-'ish yashar b'eynayu w'thoken liboth Yahūwah.

Prov21:2 Every man's way is right in his own eyes, but Hashem weighs the hearts.

〈2〉 πᾶς ἀνὴρ φαίνεται ἔαυτῷ 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.

ג עשה צדקה ומשפט נבחר ליהוה מזבח:

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

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

ἢ ποιεῖν δίκαια καὶ ἀληθεύειν ἀρεστὰ παρὰ θεῶ μᾶλλον ἢ θυσιῶν αἷμα.

3 pojein dikaja kaj alētheuejn

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.

ד. רום-עינים ורחב-לב נר רשיים חטאת: ۹۴-۹۵-۹۶-۹۷-۹۸-۹۹-۱۰۰ וְאַתָּה אַתָּה :

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» μεγαλόφων ἐφ' ὑβρει θρασυκάρδιος, λαμπτὴρ δὲ ἀσεβῶν ἀμαρτία.

4 megalophrōn eph' hybrei thrasykardios.

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

lamptēr de asebōn hamartia.

and the torch of the impious is sin.

ה מוחשבות חריז אך-למורן וככל-אי אך-למחסור:

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.

ו פעל אוצרות בלשון שקר הבל נבר מבקשי-מות:

6. po`al 'otsaroth bil'shon shaqeḥ 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.

: Ogwiy xuwog / yu'kuy e'se uq'q'el w'owq-dw⁷

ב' שׂדֶּרֶשׁ-עִזִּים גָּוֹרָם כִּי מְאָנוּ לְעַשֹּׂות מְשֻׁפְטָה:

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〉 ὅλεθρος 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 dikia.

for they do not prefer to do the just things.

8. haphak'pak derek 'ish wazar w'zak yashar pa`alo.

Prov21:8 The way of a guilty man is crooked, but as for the pure, his conduct is upright.

«8» πρὸς τοὺς σκολιοὺς σκολιὰς ὁδοὺς ἀποστέλλει ὁ θεός.

ἀγνὰ γὰρ καὶ ὀρθὰ τὰ ἔργα αὐτοῦ.

8 pros tous skolious skolias hodous apostellei ho theos;

To the crooked ones crooked

gar kai ortha ta erga autou.

ט' מז'ה לושב ניל-תורה מושך אדריכל גבורה ברה:

لَعْنَةُ الْجَنِّ يَمْلأُ الْأَرْضَ وَالْمَاءَ وَالْجَنَّةَ

Prov21:9 It is better to dwell in a corner of a roof
than with a contentious wife.

¶ 9 κρεῖσσον οἰκεῖν ἐπὶ γωνίας ὑπάιθρου
ἢ ἐν κεκουμένοις μετὰ ἀδυκίας καὶ ἐν οἴκῳ κοινῷ

9 kreissoin eikein eni gēnias hypaithrou

Better to live upon a corner of the housetop in the open air.

ē en kekoniamenois meta adikias kaj en oikō koinō

than houses being whitewashed with injustice, and in house a profane.

רִגְפֵּשׁ רַשְׁע אָוֹתָה־רֶבֶע לְאָדִיחָן בְּעִינֵינוּ רַעֲהָה: וְאַל־אַתְּ כָּבֵד־מִזְרָחָךְ וְאַל־אַתְּ כָּבֵד־מִזְרָחָךְ

10. nephesh rasha` 'iu'thah-ra` lo'-yuchan b`eynayu re`ehu.

Prov21:10 The soul of the wicked desires evil; his neighbor finds no favor in his eyes.

〈10〉 ψυχὴ ἀσεβοῦς οὐκ ἐλεηθήσεται ὑπ' οὐδενὸς τῶν ἀνθρώπων.

10 psychē asebous ouk eleēthēsetai hyp' oudenos tōn anthrōpōn.

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

11 Յօն-իշխան կայսեր կայութեան մասին պատմութեան մասին

רִא בְּעַנְשׁ-לֵץ יְחִיפָּמֶ-פָּתִי וּבְהַשְּׁבֵיל לְחִכָּם יַקְהַדְּעָתָ:

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> ζημιούμενου ἀκολάστου πανουργότερος γίνεται ὁ ἄκακος,
συνίων δὲ σοφὸς δέξεται γνῶσιν.

11 zēmioumenou akolastou panourgoteros

With the penalizing of an unrestrained man more clever
ginetai ho akakos,
becomes the guileless man;
syniōn de sophos dexetai gnōsin.
but by perceiving, a wise man shall receive knowledge.

וְאֵת עַל-עֲשֹׂת כָּל-עַל-עֲשֹׂת תְּשַׁבַּח אַתָּה יְהֹוָה 12

יב מַשְׁכֵיל צְדִיק לְבִית רָשָׁע מִסְלָף רָשָׁעים לְרֹעַ:

12. mas'kil tsadiq l'beyth rasha` m'saleph r'sha`im lara`.

Prov21:12 The righteous one considers the house of the wicked;
He overthrows the wicked for his evil.

<12> συνίει δίκαιος καρδίας ἀσεβῶν καὶ φαυλίζει ἀσεβεῖς ἐν κακοῖς.

12 syniei dikaios kardias asebōn

perceives A just man the hearts of the impious;
kai phaulizei asebeis en kakois.
and he treats as worthless the impious in their evils.

וְאֵת עַל-עֲשֹׂת כָּל-עַל-עֲשֹׂת תְּשַׁבַּח אַתָּה יְהֹוָה 13

יג אָטָם אַזְנוֹ מִזְעָקָת-דָל גָמְהֹוא יַקְרָא 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 ὠτα τοῦ μὴ ἐπακοῦσαι ἀσθενοῦς,
καὶ αὐτὸς ἐπικαλέσεται, καὶ οὐκ ἔσται ὁ εἰσακούων.

13 hos phrassei ta ota tou mē epakousai asthenous,
The one who shuts up his ears to not heed the weak,
kai autos epikalesetai, kai ouk estai ho eisakouōn.
even himself shall call out, and there shall not be one listening.

וְאֵת עַל-עֲשֹׂת כָּל-עַל-עֲשֹׂת תְּשַׁבַּח אַתָּה יְהֹוָה 14

יד מַתָּן בְּסִתְרֵךְ יַכְפֵּחַ-אָרֶף וְשֻׁחָד בְּחַק חַמָּה עַזְזָה:

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 ὄργας, δώρων δὲ ὁ φειδόμενος θυμὸν ἐγείρει ἵσχυρόν.

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 שְׁמַחַת לְצִדְקָה עֲשֹׂת מְשֻׁפֶּט וּמְחַתָּה לְפָעֵלִי אָוֹן: 15

טו שְׁמַחַת לְצִדְקָה עֲשֹׂת מְשֻׁפֶּט וּמְחַתָּה לְפָעֵלִי אָוֹן:

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 euphosynē 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.

טו אָדָם תֹּועֵה מִדְּרָךְ הַשְּׁבֵל בְּקָהָל רְפָאִים יָנוּחַ: 16

טו אָדָם תֹּועֵה מִדְּרָךְ הַשְּׁבֵל בְּקָהָל רְפָאִים יָנוּחַ:

16. 'adam to`eh miderek has'kel biq'hal r'pha'im yanuach.

Prov21:16 A man who wanders from the way of understanding
shall rest in the assembly of the dead.

<16> ἀνὴρ πλανώμενος ἐξ ὁδοῦ δικαιοσύνης ἐν συναγωγῇ γιγάντων ἀναπαύσεται.

16 anēr planōmenos ex hodou dikaiosynēs

A man wandering from the way of righteousness

en synagōgē gigantōn anapauseτai.

in the gathering of the giants shall rest.

יז אִישׁ מַחְסֹּר אַהֲבָה שְׁמַחַת וַיְמִין וַיְמִין וַיְמִין: 17

יז אִישׁ מַחְסֹּר אַהֲבָה שְׁמַחַת וַיְמִין וַיְמִין לֹא יָשִׁיר:

17. 'ish mach'sor 'oveb sim'chah 'oveb yayin-washemen lo' ya`ashir.

Prov21:17 He who loves pleasure shall become a poor man;
he who loves wine and oil shall not become rich.

<17> ἀνὴρ ἐνδεής ἀγαπᾷ εὐφροσύνην φιλῶν οἶνον καὶ ἔλαιον εἰς πλοῦτον·

17 anēr endeēs agapā euphosynēn philōn oinon kai elaion eis plouton;

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

יז כְּפָר לְצִדְקָה רְשָׁעָה וְתַחַת יְשָׁרִים בָּוגֶד: 18

יז כְּפָר לְצִדְקָה רְשָׁעָה וְתַחַת יְשָׁרִים בָּוגֶד:

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,

וְטוֹב שֵׁבֶת בַּאֲרָצָה מִדְבָּר מְאַשֶּׁת מְדוּגִים וְכַעַשְׁבָּן 19

יט טוֹב שֵׁבֶת בַּאֲרָצָה מִדְבָּר מְאַשֶּׁת מְדוּגִים וְכַעַשְׁבָּן:

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 ἔρημῳ
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.

וְאַזְרָח נְחַמֵּד וְשָׁמֵן בְּנוֹה חָכָם וְכָסִיל אָדָם יְבַלַּעַנְיוֹן 20

כ אַזְרָח נְחַמֵּד וְשָׁמֵן בְּנוֹה חָכָם וְכָסִיל אָדָם יְבַלַּעַנְיוֹן:

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.

כָּרְדָּף צָדָקָה וְחֶסֶד יְמִצָּא חַיִם צָדָקָה וְכָבוֹד: 21

כָּרְדָּף צָדָקָה וְחֶסֶד יְמִצָּא חַיִם צָדָקָה וְכָבוֹד:

21. **rodeph ts'daqah wa'chased yim'tsa' chayim ts'daqah w'kabod.**

Prov21:21 He who pursues righteousness and loyalty finds life, righteousness and honor.

<21> ὁδὸς δικαιοσύνης καὶ ἐλεημοσύνης εὑρήσει ζωὴν καὶ δόξαν.

21 hodos dikaiosynēs kai eleēmosynēs heurēsei zōēn kai doxan.

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

כְּבָבָר עִיר גְּבָרִים עַלְהָחָכָם וְיִרְדֵּעַ עַז מִבְּטָחָה: 22

כְּבָבָר עִיר גְּבָרִים עַלְהָחָכָם וְיִרְדֵּעַ עַז מִבְּטָחָה:

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 ὁχυρὰς ἐπέβῃ σοφὸς
καὶ καθεῖλεν τὸ ὁχύρωμα, ἐφ' ὃ ἐπεποίθεισαν οἱ ἀσεβεῖς.

22 poleis ochyras epebē sophos

cities fortifield mounts against A wise man,

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

and demolishes the fortress upon which relied upon the impious.

כִּי שָׁמֵר פִּיר וְלֹשׁוֹנוֹ שָׁמֵר מִצְרֹות נַפְשׁוֹ: 23

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.

כִּיד יְהִיר לִין שָׁמוֹ עֹשֶׂה בְּעֲבָרָת זָדוֹן: 24

24. zed yahir lets sh'mo `oseh b'eb'rath zadon.

Prov21:24 Proud and haughty scoffer, are his name, who acts with insolent pride.

<24> θρασὺς καὶ αὐθάδης καὶ ἀλαζὼν λοιμὸς καλεῖται·
ὅς 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.

כְּה תָּאֹת עַצְל תִּמְרִתְנָה כִּידְמָאָנוֹ יְדִיו לְעֹשָׂות: 25

25. ta'awath `atsel t'mithenu ki-me'anu yadayu la`asoth.

Prov21:25 The desire of the sluggard kills him, for his hands refuse to work;

<25> ἐπιθυμίᾳ ὁκνηρὸν 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.

כְּוֹכֶל-הַיּוֹם הַתָּאֹהֶה תָּאֹהֶה וְצָדִיק יִתְּנַזֵּן וְלֹא יִחְשֹׁךְ: 26

26. kal-hayom hit'hauah 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 κακᾶς,
οὐ δὲ δίκαιος ἔλεῦ καὶ οἰκτίρει ἀφειδῶς.

26 asebēs epithymei holēn tēn hēmeran epithymias kakas,

An impious man lusts the whole day lusts evil;
ho de dikaios eleq̄ kai oiktirei apheidōs.
but the just one desires mercy, and he pities unsparingly.

בְּזָבֵחַ רְשָׁעִים תֹּעֲבָה אָף כִּי־בְּזִמְתָּה יְבִרְאֶנּוּ:
27

27. zebach r'sha`im to`ebah 'aph ki-b'zimah y'bi'enu.

Prov21:27 The sacrifice of the wicked is an abomination,
how much more when he brings it with evil intent!

<27> θυσίαι ἀσεβῶν βδέλυγμα κυρίῳ· καὶ γὰρ παρανόμως προσφέρουσιν αὐτάς.

27 thysiai asebōn bdelygma kyriō;
Sacrifices of the impious are an abomination to YHWH;
kai gar paranomōs prospferousin autas.
for even unlawfully they bring them.

כַּח עַד־כְּזִבִּים יָאֵד וְאִישׁ שׁוֹמֵעַ לְנַצְחָה יְדַבֵּר:
28

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 ἀπολεῖται, ἀνὴρ δὲ ὑπέκοος φυλασσόμενος λαλήσει.

28 martys pseudēs apoleitai, anēr de hypēkoos phyllassomenos lalēsei.

witness A lying shall perish; a man who is subject guardedly shall speak.

כַּט הָעַז אִישׁ רְשָׁע בְּפָנָיו וַיֵּשֶׁר הוּא יְכִין דָּרְכָיו:
29

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> ἀσεβῆς ἀνὴρ ἀναιδῶς ὑφίσταται προσώπῳ,
ὁ δὲ εὐθῆς 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.

לֹאִין חֲקָמָה וְאִין תִּבְונָה וְאִין עַצְחָה לְנַגֵּד יְהֹוָה: פ
30

30. 'eyn chak'mah w'eyn t'bunah w'eyn `etsah l'neged Yahūwah.

Prov21:30 There is no wisdom and no understanding and no counsel against Yahūwah.

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

30 ouk estin sophia, ouk estin andreia, ouk estin boulē pros ton asebē.
There is no wisdom, there is no courage, there is no counsel to the impious.

תְּבוּנָה וְעַצְחָה וְחֲקָמָה וְעַלְמָה וְכָלָלָה 31

לֹא סָס מַקְנֵן לִיּוֹם מַלְחֶמֶת וְלִידָה הַתְשִׁיעָה:

31. sus mukan l'yon mil'chamah w'laYahúwah hat'shu`ah.

Prov21:31 The horse is prepared for the day of battle, but victory belongs to יְהֹוָה.

<31 ἐππος ἔτοιμάζεται εἰς ἡμέραν πολέμου, παρὰ δὲ κυρίου ή 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

בְּנֵבֶרֶר שֵׁם מְעֻשֵּׂר רָב מִכְסֵף וּמִזְהָב חָן טָוב: Prov22:1

אַנְבָּרֶר שֵׁם מְעֻשֵּׂר רָב מִכְסֵף וּמִזְהָב חָן טָוב:

1. nib'char shem me`osher rab mikeseph umizahab chen tob.

Prov22:1 A good name is to be chosen than great wealth,
favor is better than silver and than gold.

<22:1> αἱρετώτερον ὄνομα καλὸν ἢ πλοῦτος πολύς,
ὑπέρ δὲ ἀργύριον καὶ χρυσίον χάρις ἀγαθή.

1 hairetōteron onoma kalon ē ploutos polys,
is more preferred name A good than riches many;
hyper de argyriion kai chrySION charis agathē.
over and silver and gold favor good.

בְּעַשְׂרֵר וּרְשֵׁב נְפָגֵשׂ עֲשָׂה כָּלָם יְהֹוָה: 2

בְּעַשְׂרֵר וּרְשֵׁב נְפָגֵשׂ עֲשָׂה כָּלָם יְהֹוָה:

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

Prov22:2 The rich and the poor meet together, יְהֹוָה is the maker of them all.

<2> πλούσιος καὶ πτωχὸς συνήντησαν ἀλλήλους, 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.

גַּעֲרָוִם רָאָה רָעָה וַיַּפְתַּח וַיַּתְּהִימָּעָבָרְיוֹ וַיַּעֲנְשֵׂהֵי: 3

גַּעֲרָוִם רָאָה רָעָה וַיַּפְתַּח וַיַּתְּהִימָּעָבָרְיוֹ וַיַּעֲנְשֵׂהֵי:

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 ἴδων πονηρὸν τιμωρούμενον κραταιῶς αὐτὸς παιδεύεται,
οἱ δὲ ἄφρονες παρελθόντες ἔζημιώθησαν.

3 panourgos idōn ponēron timōroumenon krataiōs autos paideuetai,
A clever man seeing the wicked being punished forcefully is himself corrected;
hoi de aphrones parelthones ezēmiōthēsan.
but the fools passing by are penalized.

plēgēn de ergōn autou syntelesei.

and the calamity of his works he shall complete.

8>a ἄνδρα ἵλαρὸν καὶ δότην εὐλογεῖ ὁ θεός, ματαιότητα δὲ ἔργων αὐτοῦ συντελέσει.

8ā andra hilaron kai dotēn eulogei ho theos,

man A happy and a giver Elohim loves;

mataiotēta de ergōn autou syntelesei.

and the folly of his works he shall end.

ט טוב־עין הוּא יְבָרֶךְ כִּי־נָתַן מַלְחָמָו לְדָלָל:

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 ἀρτῶν ἔδωκεν τῷ πτωχῷ.

9 ho eleōn ptōchon autos diatraphēsetai;

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 peripoitai 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.

וְגַרְשֵׁן לֹז וַיַּצֵּא מַדּוֹן וַיִּשְׁבַּת הַיּוֹם וְקָלֹן:

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 συνεξεύσεται αὐτῷ νεῦκος·
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.

רִא אָהָב טָהוֹר־לִבְנֵן שְׁפָתָיו רַעַתִּי מִלְּךָ:

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 pantēs amōmoi;

are acceptable and to him all unblemished ones in their ways.

cheilesin poimainei basileus.

with his lips tends A king.

יב עיני יהוה נצרי דעת ויסלה הברי בגד׃
12. `eyney Yahúwah nats'ru da`ath way'saleph dib'rey boged.

Prov22:12 The eyes of **יְהוָה** preserve knowledge,
but He overthrows the words of the treacherous man.

<12> οἱ δὲ ὄφθαλμοὶ κυρίου διατηροῦσιν αἴσθησιν, φαυλίζει δὲ λόγους παράνομος.

12 hoi de ophthalmoi kyriou diatērousin aisthēsin,

But the eyes of YHWH carefully keep good sense;

phaulizei de logous paranomos.

but he treats as worthless the words of a lawbreaker.

יג אמר עצל אריה בחוץ רחבות ארצת׃
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 ὄκνηρός
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 שׁוֹחֵח עַמְקָה פִי זָרוֹת זָעָם יְהוָה יִפּוֹל־שָׁם׃
14. shuchah `amuqah pi zarth z`um Yahúwah yipol-sham.

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

<14> βόθρος βαθὺς στόμα παρανόμου,
ὁ δὲ μισηθεὶς ὑπὸ κυρίου ἐμπεσεῖται εἰς αὐτόν.

14 bothros bathys stoma paranomou,

cesspool is a deep The mouth of a lawbreaker;

ho de misētheis hypo kyriou empeseitai eis auton.

and the one being detested by YHWH shall fall into it.

<14> α εἰσὶν ὄδοι κακαὶ ἐνώπιον ἀνδρός, καὶ οὐκ ἀγαπᾷ τοῦ ἀποστρέψαι ἀπ' αὐτῶν· ἀποστρέφειν δὲ δεῖ ἀπὸ ὄδοῦ σκολιᾶς καὶ κακῆς.

14ā eisin hodoi kakai enōpion andros,

Evil ways are before a man,

kai ouk agapā tou apostrepai 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 אָמַלְתָּ קִשְׁוָרָה בְּלֶבֶן עֵד שְׁבֵט מוֹסֵר יְרַחִיכָּה מִמֶּנּוּ: 15

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

Prov22:15 Foolishness is bound up in the heart of a child;
the rod of discipline shall drive it far from him.

<15> ἄνοια ἔξηπται καρδίας νέου, ράβδος 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.

טֶז עֲשֵׂק דָּל לְהַרְבּוֹת לוֹ נָתֵן לְעַשֵּׂר אָקְלָמָחָסָר: 16

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 ἔαυτοῦ·

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.

רִזְהַט אַזְגָּךְ וְשָׁמַע דְּבָרַי חֲכָמִים וְלֹבֶךְ תְּשִׁיתָ לְדַעַתְּךָ: 17

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 ἀκουε ἐμὸν λόγον,
τὴν δὲ σὴν καρδίαν ἐπίστησον, ἵνα γνῷς ὅτι καλοί εἰσιν·

17 Logois sophōn paraballe son ous kai akoue emon logon,

to the words of the wise Set aside your ear, and hear my words!

tēn de sēn kardian epistēson, hina gnōs hoti kaloi eisin;

and your heart set that you should know that they are good,

18 יְהִי־בְּרִגְעִים כִּי־תִשְׁמַרְמָם בְּבֶטֶןكְּ יְכֹנו יְחֻדָו עַל־שְׁפָתֵיךְ
ri-thish'm'rem b'bit'neak yikonus 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 ἄμα ἐπὶ σοῦ χέλεσιν,

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;

19. lih'yoth baYahúwah mib'tacheak hada`tiak hayom 'aph-'atah.

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

•**19** Ήνα σου γένηται ἐπὶ κύριον ἡ ἐλπὶς καὶ γνωρίσῃ σοι τὴν ὁδὸν αὐτοῦ.

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

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

כ הלא כתבת לי לך שלישי במוועצת ודעתי: 20 א/ב עזרה בערבית מצלמה צבאות:*

20. halo' kathab'ti l'k shil'shom b'mo`etsoth wada`ath.

Prov22:20 Have I not written to you three times of counsels and knowledge,

〈20〉 καὶ σὺ δὲ ἀπόγραψαι αὐτὰ σεαυτῷ τρισσῶς
εἰς βουλὴν καὶ γνῶσιν ἐπὶ τὸ πλάτος τῆς καρδίας σου.

20 kai **sy de** apographsai 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

כִּי־הָדֵעַ קְשֹׁת אֶמְרִי אֶמֶת לְהַשִּׁיב אֶמְרִים אֶמֶת לְשַׁלְּחִיק: כ
21. *I'hodi`ak qosh't* *'im'rey 'emeth I'hashib 'amarim 'emeth I'shol'chevak.*

Prov22:21 To cause you know the certainty of the words of truth;
that you may correctly answer the words of truth to those who sent you?

•**21** διδάσκω οὖν σε ἀληθῆ λόγον καὶ γνῶσιν ἀγαθὴν ὑπακούειν τοῦ ἀποκρίνεσθαι λόγους ἀληθείας τοῖς προβαλλομένοις σοι.

21 didaskō oun se alēthē logon kai gnōsin agathēn hypakouein
I teach you then a true word knowledge good to hearken to;
tou apokrinesthai logous alētheias tois proballomenois soi.

for you to answer words of truth to the one propounding things to you.

כִּי תַּחֲזִק־בְּעֵד־עַד עַד־בְּעֵד־בְּעֵד 22

כִּי תַּהֲלִל־גָּזָל־בָּל כִּי תַּהֲלִל־הָאָרֶץ וְאֶל־תַּהֲלִל עַנְיָן בְּשֻׁעָר:

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;

כִּי־יְהוָה יְרִיב רִיבָם וְקַבֵּעַ אֶת־קְבֻעָה מִלְּפָנָיו 23

כִּי־יְהוָה יְרִיב רִיבָם וְקַבֵּעַ אֶת־קְבֻעָה מִלְּפָנָיו:

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

Prov22:23 For קְבֻעָה shall plead their case and take the soul of those who rob them.

<23> ὁ γὰρ κύριος κρινεῖ αὐτοῦ τὴν κρίσιν, καὶ ρύσῃ 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.

כִּי־תַּחֲזִק־בְּעֵד־עַד עַד־בְּעֵד־עַד 24

כִּי־תַּהֲלִל־בָּל אָף וְאֶת־אִישׁ חִמּוֹת לֹא תָבוֹא:

24. 'al-tith'ra` 'eth-ba`al 'aph w'eth-'ish chemoth lo' thabo'.

Prov22:24 Do not associate with a possessor of anger; nor go with a man of fury,

<24> μὴ ἵσθι ἑταῖρος ἀνδρὶ θυμώδει, φίλῳ δὲ ὀργύλῳ μὴ συναυλίζου,

24 mē isthi hetairois 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!

כִּי־תַּחֲזִק־בְּעֵד־עַד עַד־בְּעֵד־עַד 25

כִּי־תַּהֲלִל־בָּל אָף וְלִקְחָתָה מַזְקָנָה לְנִפְשָׁתָךְ:

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 אל-תְּהִי בַּתְּקָעֵי-כֶּף בְּעָרְבִים מְשֹׁאֹתָה:²⁶

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 δύδου σεαυτὸν εἰς ἐγγύην αἰσχυνόμενος πρόσωπον·

26 mē didou seauton eis eggēn aischynomenos prosōpon;
Do not give yourself for surety! shaming the face,

כז אָמַן-אִין-לְךָ לְשִׁלְמָם לְפָה יִקַּח מְשֻׁבֶּךָ מִתְחַתְּךָ:²⁷

27. 'im-'eyn-l'k l'shalem lamah yiqaach mish'kab'ak mitach'teyak.

Prov22:27 If you have nothing with which to pay,
Why should he take your bed from under you?

<27> ἐὰν γὰρ μὴ ἔχῃς πόθεν ἀποτείσῃς,
λήμψονται τὸ στρῶμα τὸ ὑπὸ τὰς πλευράς σου.

27 ean gar mē echēs pothen apoteisēs,
for if you should not have from any place to pay,
lēmpsonai to strōma to hypo tas pleuras sou.
they shall take the bedding under your sides.

כח אַל-תִּפְגַּג גְּבוּל עֲזָלָם אֲשֶׁר עָשָׂו אֲבוֹתֶיךָ:²⁸

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

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

<28> μὴ μέταιρε ὄρια 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 חִזִּית אִישׁ מָהִיר בְּמַלְאָכָתוֹ לְפָנֵי-מֶלֶכִים יַתִּיצֶב
בְּלִי-יַתִּיצֶב לְפָנֵי חִשְׁכִּים: פ²⁹

29. chaziath 'ish mahir bim'la'k'to liph'ney-m'lakim yith'yatsab bal-yith'yatseb
liph'ney hashukim.

Prov22:29 Do you see a man skilled in his work? He shall stand before kings;
He shall not stand before obscure men.

<29> ὁρατικὸν ἄνδρα καὶ ὀξὺν ἐν τοῖς ἔργοις αὐτοῦ βασιλεύσι 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

עֲבֹתָה כִּי תֵשֶׁב לְלַחְם אֶת־מֹשֵׁל בֵּין תְּבִין אֶת־אָשֶׁר לְפָנֶיךָ: Prov23:1

1. ki-theshet lil'chom 'eth-moshel bin tabin 'eth-'asher l'phaneyak.

Prov23:1 When you sit down to dine with a ruler, consider carefully what is before you,

↖23:1↖ ἐὰν καθίσῃς δειπνεῖν ἐπὶ τραπέζης δυναστῶν,
νοητῶς νόει τὰ παρατιθέμενά σοι

1 ean kathisēs deipnein epi trapezēs dynastōn,

If you should sit to have supper at the table of a monarch,
noētōs noei ta paratithemena soi
intelligibly comprehend the things being placed near you!

בְּרוּשָׂמָת שְׁכִין בְּלַעַךְ אִם־בָּעֵל נֶפֶשׁ אַתָּה: 2

2. w'sam'at sakin b'lō'ek 'im-ba'al nephesh 'atah.

Prov23:2 And put a knife to your throat if you are a possessor of soul.

↖2↖ καὶ ἐπίβαλλε τὴν χεῖρά σου εἰδὼς ὅτι τοιαῦτά σε δεῖ παρασκευάσαι.

2 kai epiballe tēn cheira sou

And give attention to your hand!

eidōs hoti toiauta se dei pariskeusai;
beholding that for such things for you it a must to make preparations;

גַּאֲלֵתָה אָוּ לְמַטְעָמֹתָיו וְהַוָּא לְחַם כְּזִבִּים: 3

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 εἰ, μὴ ἐπιθύμει τῶν ἐδεσμάτων αὐτοῦ,
ταῦτα γὰρ ἔχεται ζωῆς ψευδοῦς.

3 ei de aplēstoteros ei, mē epithymei tōn edesmatōn autou,

but if you are insatiable, do not desire his food;
tauta gar echetai zōēs pseudous.
for these have life a false.

דְּאַלְתִּינָע לְהַעֲשֵׂר מִבִּנְתָּךְ חֲדָל: 4

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 ὡν πλουσίῳ, τῇ δὲ σῇ ἐννοίᾳ ἀπόσχου·

4 mē parekteinou penēs ḥn plousiō,

Do not reach forth, needy being to the rich!

tē de sē ennoiā aposchou;

but in your insight be at a distance!

בְּעֵשֶׂה יַעֲשֵׂה־לֹ כִּנְפִים כְּנֶשֶׁר וְעֵינָה הַשְׁמִימָם: פָּ
הַתְּעִזֵּף עִגְּנִיק בּוֹ וְאִינְגָּנוֹ:
עַל־עַלְוָתָךְ צְבָאָתְךָ כְּבָשָׂר כְּבָשָׂר כְּבָשָׂר
לְעַלְוָתָךְ צְבָאָתְךְ 5

5. hatha`uph `eyneyak bo w'eynenu

ki `asoh ya`aseh-lo k'naphayim k'nesher w`ayeph hashamayim.

Prov23:5 When you set your eyes on it, it is gone.

For riches certainly makes for itself wings like an eagle that flies toward the heavens.

<5> ἐὰν ἐπιστήσῃς τὸ σὸν ὅμμα πρὸς αὐτόν, οὐδαμοῦ φανεῖται,
κατεσκεύασται γὰρ αὐτῷ πτέρυγες ὥσπερ ἀετοῦ,
καὶ ὑποστρέφει εἰς τὸν οἶκον τοῦ προεστηκότος 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 hypostrephei eis ton oikon tou proestēkotos autou.

and he returns to the house being set for him.

וְאַל־תַּלְחֵם אֶת־לְחֵם רֹעֵעַ זַיִן וְאַל־תַּהֲאֹ לְמַטְעָמָתָיו: 6
וְאַל־תַּלְחֵם אֶת־לְחֵם רֹעֵעַ זַיִן וְאַל־תַּהֲאֹ לְמַטְעָמָתָיו:

6. 'al-til'cham 'eth-lechem ra` `ayin w'al-tith'aw l'mat`amothayu.

Prov23:6 Do not eat the bread of one having an evil eyes, nor desire his delicacies;

<6> μὴ συνδείπνει ἀνδρὶ βασκάνῳ μηδὲ ἐπιθύμει τῶν βρωμάτων αὐτοῦ.

6 mē syndeipnei andri baskanō mēde epithymei tōn brōmatōn autou;

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

כִּי כְּמוֹ־שָׁעֵר בְּנֶפֶשׁ כֹּהֵן אֶכְלֶל
וְשַׁתָּה יֹאמֶר לְךָ וְלַבּוֹ בְּלַעַמְךָ: 7
כִּי כְּמוֹ־שָׁעֵר בְּנֶפֶשׁ כֹּהֵן אֶכְלֶל
וְעַל־עַלְוָתָךְ צְבָאָתְךְ צְבָאָתְךְ צְבָאָתְךְ 7

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 ἔσθιει καὶ πίνει.

7 hon tropon gar ei tis katapioi tricha, houtōs esthiei kai pinei.

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

8 כְּעֵד-אַכְלָתָ תִּקְיָאָנָה וְשַׁחַתָּ דְּבָרֶיךָ הַגְּעִימִים:

8. pit'ak-'akal'at th'qi'enah w'shichaat d'bareyak han'imim.

Prov23:8 You shall vomit up the morsel you have eaten, and waste your sweet words.

<8> μηδὲ πρὸς σὲ εἰσαγάγῃς αὐτὸν καὶ φάγῃς τὸν ψωμόν σου μετ' αὐτοῦ· ἔξεμέσει γὰρ αὐτὸν καὶ λυμανεῖται τὸν λόγον σου τοὺς καλούς.

8 mēde pros se eisagagēs auton kai phagēs ton psōmon sou met' autou;
nor to yourself should you bring him, nor you should eat your morsel with him,
exemesei gar auton kai lymaneitai tous logous sou tous kalous.
for he shall vomit it, and lay waste words your good.

9 כְּפָתָח-עֲזֵבָה צְבָא-עֲזֵבָה טְבָעָה מְלִיכָה:

ט בְּאַזְנֵי כְּסִיל אֶל-תְּדָבֵר כִּירְבֹּוּז לְשֻׁכֵל מְלִיכָה:

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 ὡτα ἄφρονος μηδὲν λέγε, μήποτε μυκτηρίσῃ τοὺς συννετοὺς λόγους σου.

9 eis ota aphronos mēden lege,
into the ears of a fool Do not speak!
mēpote myktērisē tous synetous logous sou.
lest at any time he sneer at discerning your words.

10 כְּבָאָדָם עֲזֵבָה צְבָא-עֲזֵבָה טְבָעָה מְלִיכָה:

י אֶל-תְּפַג גְּבוּל עֲזֵלָם וּבְשָׂרֵי יְתָמִים אֶל-תְּבָא:

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 μεταθῆσις ὅρια αἰώνια, εἰς δὲ κτῆμα ὀρφανῶν μὴ εἰσέλθῃς·

10 mē metathēs horia aiōnia,
You should not transpose boundaries the everlasting;
eis de ktēma orphanōn mē eiselthēs;
and to the possession of orphans you should not enter to take;

11 כְּעֵד-עֲזֵבָה צְבָא-עֲזֵבָה טְבָעָה מְלִיכָה:

יא כִּירְגַּאַלְמָן חֹזֶק הַיְאָדָרִיב אַתְּרִיבָם אַתְּךָ:

11. ki-go'alam chazaq hu'-yarib 'eth-ribam 'itak.

Prov23:11 For their Redeemer, He is strong; He shall plead their case against you.

<11> ὁ γὰρ λυτρούμενος αὐτοὺς κύριος κραταιός ἐστιν
καὶ κρινεῖ τὴν κρίσιν αὐτῶν μετὰ σοῦ.

11 ho gar lytroumenos autous kyrios krataios estin
for the one ransoming them is YHWH; he is strong,
kai krinei tēn krisin autōn meta sou.

and he arbitrates their case with you.

יב חַבִּיאָה לְמֹסֵר לְבָב וְאַזְנָה לְאַמְרִידֶתֶת:

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 ὡτά 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!

יג אַל־תִּמְנַע מִנְעָר מֹסֵר כִּי־תַּקְנֹו בְּשֶׁבֶט לֹא יָמוֹת:

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 ἔὰν πατάξῃς αὐτὸν ράβδῳ, 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.

יד אַתָּה בְּשֶׁבֶט תַּקְנֹוי וְנַפְשׁו מִשְׁאָול הַצִּיל:

14. 'atah bashebet takenu w'naph'sho miSh'ol tatsil.

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

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

14 sy men gar pataxeis auton hrabdō, tēn de psychēn autou ek thanatou hrysē.

Forasmuch as you struck him with a rod, then his soul from death you rescued.

טו בְּנֵי אִמְדָּחָכָם לְבָב יְשֻׁמָּח לְבָב גַּם־אָגָר:

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> σὺ εἶ, ἔὰν σοφὴ γένηται 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;

טו וְתַעֲלִזְנָה כְּלִיוֹתִי בְּרַבֵּר שְׁפָתִיךְ מִירְשָׁרִים:

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

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

<16> καὶ ἐνδιατρύψει λόγοις τὰ σὰ χείλη πρὸς τὰ ἔμα χείλη, ἐὰν ὁρθὰ ὥσιν.

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.

יְלֹא־יָקֵנָא לְבָךְ בַּחֲטָאִים כִּי אָמֵד־בִּירָאָת־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 ζηλούτω ἡ καρδία σου ἀμαρτωλούς,
ἀλλὰ ἐν φόβῳ κυρίου ἵσθι 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!

רְכִי אָמֵד־יִשְׂרָאֵל תְּקֻנָּתְךָ לֹא תִּפְרַת:
18.

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 γάρ τηρήσῃς αὐτά, ἔσται σοι ἔκγονα, ἡ δὲ ἐλπίς σου οὐκ ἀποστήσεται.

18 ean gar tērēsēs auta, estai soi ekguna,
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 .

רְטַשְׁמָעֵד־אֱתָה בְּנֵי וְחַכְמָה וְאִשְׁר בְּדָרְךָ לְבָךְ:
19.

19. sh'ma`-`atah b'ni wa chakam w'asher baderek libeak.

Prov23:19 Hear you, my son, and be wise, and direct your heart in the way.

<19> ἀκούε, οὐέ, 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!

כְּאֶלְתָּהִי בְּסַבָּאִירִין בְּזָלְלִי בְּשָׁר לְמוֹן:
20.

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 ὅσθι 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!

כִּי־סְבָא וּזְוִילֵל יְהֹשׁ וַקְרָעִים תַּלְבִּישׁ נוֹמָה: 21

21. ki-sobe' w'zolel yiuaresh uq'ra`im tal'bish numah.

Prov23:21 For the drinkard and the glutton are dispossessed,
and drowsiness shall clothe a man with rags.

<21> πᾶς γὰρ μέθυσος καὶ πορνοκόπος πτωχεύσει,
καὶ ἐνδύσεται διερρηγμένα καὶ ρακώδη 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.

כְּבָשָׂמָע לְאָבִיךְ זֶה יְלַחֵךְ וְאַל־תָּבִזֵּן כִּרְזָקָנָה אֲמָה: 22

22. sh'ma` l'abik zeh y'ladek w'al-tabuz ki-zaq'nah 'imeak.

Prov23:22 Listen to your father who begot you,
and do not despise your mother when she is old.

<22> ἀκουε, οὐέ, πατρὸς τοῦ γεννήσαντός σε
καὶ μὴ καταφρόνει ὅτι γεγήρακέν σου ἡ μήτηρ.

22 akoue, huie, patros tou gennēsantos se
Hear, O son, the father engendering you,
kai mē kataphronei hoti gegēraken sou hē mētēr.
and do not disdain that has grown old your mother!

כְּגַם מִתְּקָנָה וְאַל־תִּמְכַר חֲכָמָה וּמִזְרָבָה וּבִינָה: 23

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.

כְּדַגְלָל יָגֻל אָבִי צָהִיק יוֹלֵד חֲכָם וַיִּשְׁמַח־בָּו: 24

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 οὐώ σοφῷ εὑφραίνεται ἡ ψυχὴ αὐτοῦ.

24 kalōs ektrephei patēr dikaios, epi de huiō sophō euphrainetai hē psychē autou;

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

כְּהֵן יִשְׁמַח־אָבִיךְ וְאֶפְתָּח וְתַגֵּל יוֹלְדָתֶךָ: 25

25 . **yis'mach-‘abiak w’imeak w’tbagel yolad’tek.**

Prov23:25 Let your father and your mother be glad,
and let her rejoice who gave birth to you.

<25> εὐφραινέσθω ὁ πατὴρ καὶ ἡ μήτηρ ἐπὶ σοί, καὶ χαιρέτω ἡ τεκοῦσά σε.

25 euphrainestō 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!

כְּוֹתְנָה־בָּנִי לְבָקָר לִי וְעִינִיק הָרְכִי תְּرַצְנָה: 26

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, νίέ, σὴν καρδίαν, οἵ δὲ σοὶ ὀφθαλμοὶ ἔμὰς ὄδοις τηρείτωσαν.
26 dos moi, huie, sēn kardian, hoi de soi ophthalmoi emas hodous tēreitōsan;
Give to me, O son, your heart, and let your eyes my ways give heed to!

כְּזִיר־שִׁיחָה עַמְקָה זָוָח וּבָאָר צְרָח נְכָרִיה: 27

27. **ki-shuchah `amuqah zonah ub’er tsarah nak’riah.**

Prov23:27 For a harlot is a deep pit and a strange woman is a narrow well.

<27> πίθος γὰρ τετρημένος ἔστιν ἀλλότριος οἶκος, καὶ φρέαρ στενὸν ἀλλότριον.
27 pithos gar tetrēmenos estin allotrios oikos, kai phrear stenon allotron;
a cask having been drilled is a strange house; and well is narrow a strange.

כְּחַאֲפָדָה כְּחַתְּרֵפָה תָּאָרָב וּבָונְדִים בְּאָדָם תּוֹסְף: 28

28. **‘aph-hi’ k’chetheph te’erob ubog’dim b’adam tosiph.**

Prov23:28 Surely she lurks as a robber, and increases the treacherous among men.

<28> οὗτος γὰρ συντόμως ἀπολεῖται, καὶ πᾶς παράνομος ἀναλωθήσεται.
28 houtos gar syntomōs apoleitai, kai pas paranomos analōthēsetai.
For this one suddenly shall perish, and every lawbreaker shall be consumed.

כְּטַלְמִי אֹוי לְמִי אָבּוֹי לְמִי מְדוּגִים לְמִי שִׁיחָה
לְמִי פְּצָעִים חָנָם לְמִי חַכְלָלוֹת עִינִים: 29

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> τίνι οὐαί; τίνι θόρυβος; τίνι κρίσις; τίνι ἀηδίαι καὶ λέσχαι;
τίνι συντρίμματα διὰ κενῆς; τίνος πέλειοι οἱ ὄφθαλμοι;

29 tini ouai? tini thorybos? tini krisis?

To whom is there woe? to whom a tumult? to whom litigations?

tini aēdai 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?

לְלִמְאַחֲרִים עַל-הַיּוֹן לְבָאִים לְחַקֵּר מִמְסָדָה 30

30. Iam'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 ἱχνευόντων 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-תְּرָא יֵין קַי וַתָּאֶדְם
כִּי-יִתְּהַלֵּךְ בְּמִשְׁרִים: 31

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

Prov23:31 Do not look on the wine when it is red,

when it sparkles in the cup, when it goes down smoothly;

<31> μὴ μεθύσκεσθε οἶνῳ, ἀλλὰ ὅμιλεῖτε ἀνθρώποις δικαιοῖς

καὶ ὅμιλεῖτε ἐν περιπάτοις· ἐὰν γὰρ εἰς τὰς φιάλας

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

31 mē methyskeste oinō, alla homileite anthrōpois dikaiois

Do not be intoxicated by wine, but consort men with just,

kai homileite en peripatois; ean gar eis tas phialas

and consort in the promenades! For if in the bowls

kai ta potēria 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.

:וְאֶל-תְּרָא יֵין קַי וַתָּאֶדְם כִּי-יִתְּהַלֵּךְ בְּמִשְׁרִים 32

לְבָאַחֲרִיתוֹ כְּנַחַשׁ יִשְׁקֵן וְכַצְפָּעֵנִי יִפְרַשׁ:

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 ἵσ.

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.

לְגַעֲנִיקָה יִרְאֵי זָרוֹת וְלַבָּךְ יִדְבֶּר תְּהֻפָּכוֹת: 33

:בְּזַעֲנִיקָה יִרְאֵי זָרוֹת וְלַבָּךְ יִדְבֶּר תְּהֻפָּכוֹת:

33. `eyneyak yir'u zarth w'lib'ak y'daber tah'pukoth.

Prov23:33 Your eyes shall see strange women and your heart shall utter perverse things.

<33> οἱ ὀφθαλμοί σου ὅταν ἴδωσιν ἀλλοτρίαν, τὸ στόμα σου τότε λαλήσει σκολιά,

33 hoi ophthalmoi sou hotan idōsin allotrian,
eyes your Whenever behold the strange woman,
to stoma sou tote lalēsei skolia,
your mouth then speak perverse things;

לְדֹתְהִירָתְכֶם כְּשַׁכְּבָב בְּלִבְּרַיִם וְכַשְּׁכְּבָב בְּרַאֲשׁ חִבְלָה: 34

:לְדֹתְהִירָתְכֶם כְּשַׁכְּבָב בְּלִבְּרַיִם וְכַשְּׁכְּבָב בְּרַאֲשׁ חִבְלָה:

34. w'hayiath k'shokeb b'leb-yam uk'shokeb b'rō'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 kardiā thalassēs
and you shall recline as if in the heart of the sea;
kai hōsper kybernetēs en pollō klydōni;
and as a navigator in a great swell;

לְהַכּוֹנִי בְּלִ-חָלִילִתִי הַלְמָונִי בְּלִ-יְדָעָתִי מַתִּי אֲקִיזָה: 35

:לְהַכּוֹנִי בְּלִ-חָלִילִתִי הַלְמָונִי בְּלִ-יְדָעָתִי מַתִּי אֲקִיזָה

אָסִרְתָּ אַבְקָשְׁנוּ עָזָד:

35. hikuni bal-chalithi halamuni bal-yada`ti mathay 'aqits 'osiph 'abaq'shenu `od.

Prov23:35 They struck me, but I was not sick; they beat me, but I did not know it.
When shall I awake? I shall seek it yet again.

<35> ἐρεῖς δέ Τύπτουσίν με, καὶ οὐκ ἐπόνεσα, καὶ ἐνέπαιξάν μοι, ἐγὼ δὲ οὐκ ἦμειν·
πότε ὅρθρος ἔσται, ἵνα ἐλθῶν 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 ἔδειν;
 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

בְּאַלְתִּקְנָא בְּאֶנְשֵׁי רֹעָה וְאֶלְתִּתְהָא לְדִירָת אֲקָמָה: Prov24:1

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

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

<24:1> υἱέ, μὴ ζηλώσῃς κακοὺς ἄνδρας μηδὲ ἐπιθυμήσῃς εἶναι μετ' αὐτῶν·

1 huie, mē 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.

בְּכִידְשָׂד יְהֻנָּה לְבָם וְעַמֵּל שְׁפָתֵיהֶם תְּדִבְּרֵנָה: 2

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 γάρ μελετᾷ ἡ καρδία αὐτῶν, καὶ πόνους τὰ χεῖλη αὐτῶν λαλεῖ.

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

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

גַּבְּחַכְמָה יִבְנֶה בֵּית וּבְתִבְוָנָה יִתְפּוֹנֵן: 3

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.

דַּוְבָּדָעַת חֲדָרִים יִמְלָאוּ כָּלְהֹן יִקָּרְבָּנָם וְגַעַם: 4

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.

הַגְּבֵר־חָקָם בָּעֹז וְאִרְשָׁדָת מְאַמְּטִים־כָּחֶן:

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 ἵσχυρος
καὶ ἀνὴρ φρόνησιν ἔχων γεωργίου μεγάλου·

5 kreissōn sophos ischyrou
is better A wise man than a strong man;
kai anēr phronēsin echōn geōrgiou megalou;

a man of intelligence than one having farm a great.

וְכִי בַתְּחִכְלֹות פָּעַשְׂה־לְךָ מְלֻחָּמָה וְתִשְׁעַח בְּרַב יוּצָן:

6. ki b'thach'buloth ta`aseh-l'k mil'chamah uth'shu`ah b'rob yo`ets.

Prov24:6 For by wise guidance you shall make war for yourself,
and in abundance of counselors there is victory.

<6> μετὰ κυβερνήσεως γίνεται πόλεμος, βοήθεια δὲ μετὰ καρδίας βουλευτικῆς.

6 meta kybernēseōs ginetai polemos, boētheia de meta kardias bouleutikēs.

with guidance takes place War, but help comes with the heart of a counselor.

רָאִמוֹת לְאֹוֵיל חֲכָמוֹת בְּשַׁעַר לֹא יִפְתַּח־פִּיהָיו:

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,

חַמְשָׁב לְהַרְעָלָה בְּעַל־מִזְמֹות יִקְרָאָה:

8. m'chasheb l'hare`a lo ba`al-m'zimoth yiq'ra'u.

Prov24:8 He who plots to do evil shall be called a master of evil plots.

<8> ἀλλὰ λογίζονται ἐν συνεδρίοις. ἀπαιδεύτοις συναντᾶ θάνατος,

8 alla logizontai en synedriois.

but consider things in the sanhedrins;

apaид eutois synantּa thanatos,
but the uninstructed ones meet with death,

ט זָמַת אֹנוֹלֶת חַטֹּאת וְתוֹעֵבָה לְאָדָם לִזְיָה: 9

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 ἀμαρτίαις.
ἀκαθαρσία δὲ ἀνδρὶ λοιμῷ ἐμμολυνθήσεται

9 apothnēskei de aphrōn en hamartiais;
dies but the fool in sins.

akatharsia de andri loimō emmolynthēsetai

Uncleanness man to a pestilent – he shall be contaminated

רְחַתְּרֵבֶת בַּיּוֹם צָרָה צָרָ כְּחַקָּה: 10

10. hith'rapiath b'yom tsarah tsar kochekah.

Prov24:10 If you are slack in the day of distress, your strength is limited.

<10> ἐν ἡμέρᾳ κακῆι καὶ ἐν ἡμέρᾳ θλίψεως, ἕως ἂν ἐκλίπῃ.

10 en hēmerā kakē kai en hēmerā thlipseōs, heōs an eklipē.
in day the evil, and in the day of affliction, until whenever he should cease.

רְאֵה נִצְלֵל לְקָחִים לְמוֹת וּמְטִים לְחֶרֶב אִם־תִּחְשׁוֹךְ: 11

11. hatsel l'quchim lamaweth umatim lahereng 'im-tach'sok.

Prov24:11 Deliver those who are being taken away to death,
and those who are staggering to slaughter, Oh hold them back.

<11> ῥῦσαι ἀγομένους εἰς θάνατον καὶ ἐκπρίου κτεινομένους, μὴ φεύσῃ·

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.

רְאֵה קִידְמָת־אָמֵר הָנָן לְאִידְעָנוּ זֶה הַלְּאַתְּכִן לְבָוט הַיְאָדִיבִין
וּנְצָר נְפָשָׁךְ הוּא יְדֻעַּ וְהַשִּׁיב לְאָדָם כְּפָעָלוֹ: 12

12. ki-tho'mar hen lo'-yada`nu zeh halo'-thoken liboth hu'-yabin
w'notser naph'sh'k hu' yeda` w'heshib l'adam k'pha`alo.

Prov24:12 If you say, See, we did not know this,
Does He not consider it who weighs the hearts?
And does He not know it who keeps your soul?

And shall He not render to man according to his work?

<12> ἐὰν δὲ εἴπῃς Οὐκ οἶδα τοῦτον, γίνωσκε ὅτι κύριος καρδίας πάντων γινώσκει, καὶ ὁ πλάσας πνοὴν πᾶσιν αὐτὸς οἶδεν πάντα, ὃς ἀποδίδωσιν ἔκαστῳ 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.

יְהוָה-עֵדֶת כִּי-טוֹב וַיְמַתֵּק עַל-חַקָּת:
יג אֶכְלֶ-בָנִי דְבָשׂ כִּי-טֹב וַיְמַתֵּק עַל-חַקָּת:

13. 'ekal-b'ni d'bash ki-tob w'nopheth mathoq `al-chikeab.

Prov24:13 My son, eat honey, for it is good;
and the honeycomb which is sweet to your taste;

<13> φάγε μέλι, νιέ, ἀγαθὸν γὰρ κηρίον, ἵνα γλυκανθῆ σου ὁ φάρυγξ.

13 phage meli, huie, agathon gar kérion,
Eat honey, O son, is good for the honeycomb!

hina glykanthē sou ho pharygx;
that should be sweetened your throat.

יְהוָה-עֵדֶת יְמִינָה מִצְאָת:
עֲדָת אֶתְנָה חַקָּת אֶמְמָת:
יד כִּי-זֶה חַקָּת לְנַפְשָׁךְ אֶמְמָת:
וַיְשַׁרְתָּ אֶתְנָה וַיְתַקְוַתָּ לֹא תִּפְרַתָּ:

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

Prov24:14 Know that wisdom is thus for your soul;
If you find it, then there shall be a future, and your hope shall not be cut off.

<14> οὕτως αἰσθήσῃ σοφίαν τῇ σῇ ψυχῇ·
ἐὰν γὰρ εὑρῆς, ἔσται καλὴ ἡ τελευτή σου, καὶ ἐλπίς σε οὐκ ἔγκαταλεύψει.

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 אֶל-תְּאַרְבָּ רְשֻׁעַ לְגֹועַ צָדִיק אֶל-תְּשַׁהַד רְבָצָו:
יְהוָה-עֵדֶת כִּי-טוֹב וַיְמַתֵּק עַל-חַקָּת:

15. 'al-te'erob rasha` lin'weh tsadiq 'al-t'shaded rib'tso.

Prov24:15 Do not lie in wait, O wicked man,
against the dwelling of the righteous; do not destroy his resting place;

<15> μὴ προσαγάγῃς ἀσεβῆ νομῇ δικαιῶν μηδὲ ἀπατηθῆς χορτασίᾳ κοιλίας.

15 mē prosagagēs asebē nomē dikaiōn

You shall not lead the impious to the pasture of the just;

mēde apatēthēs chortasiā koiliās;

nor should you be deceived in filling the belly.

טוֹזֵב בְּשַׁבָּע יַפּוֹל צִדְיק וְקָם וּרְשָׁעִים יַפְשְׁלוּ בְּרֻעָה:
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> ἐπτάκι 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.

רַזְבָּל אֲוִיבָּק אֶל-תְּשִׁמְחָה וּבְפַשְׁלָו אֶל-יָגֵל לְבָדָךְ:
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 ἔχθρός σου, μὴ ἐπιχαρῆς 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!

רְחִפְנִידְךָ אֲחֵיךְ רְחֹוָה וּרְבָע בְּעִינְיו וְהַשִּׁיב מַעַלְיו אַפְוָ:
18. pen-yir'eh Yahūwah w'ra` b`eynayu w'heshib me`alayu 'apo.

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

<18> ὅτι ὄψεται κύριος, καὶ οὐκ ἀρέσει αὐτῷ,
καὶ ἀποστρέψει τὸν θυμὸν αὐτοῦ ἀπ' αὐτοῦ.

18 hoti opsetai kyrios, kai ouk aresei autō,

For YHWH shall see it, and it shall not please him;

kai apostrepsei ton thymon autou ap' autou.

and he shall return his rage upon him.

וְאֵלֶּא תִּתְהַנֵּר בְּמַרְעִים אֶל-תָּקָנָא בְּרַשְׁעִים:¹⁹

יט אל-תתנֵר בְּמַרְעִים אֶל-תָּקָנָא בְּרַשְׁעִים:

19. 'al-tith'char bam're'im 'al-t'qane' bar'sha'im.

Prov24:19 Do not fret because of evildoers nor be envious of the wicked;

<19> μὴ χαῖρε ἐπὶ κακοποιοῦς μηδὲ ζήλου ἀμαρτωλούς·

19 mē chaire epi kakopoiois mēde zēlou hamartōlous;

Do not rejoice over ones doing evil, nor be jealous of sinners!

כִּי לֹא-תִּהְיֶה אַחֲרִית לְרֻעָנֶר רַשְׁעִים יִדְעֶךָ:²⁰

כ כי לא-תהי אחרית לרענן רשעים יידעך:

20. ki lo'-thih'yeh 'acharith lara` ner r'sha'im yid`ak.

Prov24:20 For there shall be no future for the evil man;
the lamp of the wicked shall be put out.

<20> οὐ γὰρ μὴ γένηται ἔκγονα πονηρῶν, λαμπτὴρ δὲ ἀσεβῶν σθεσθήσεται.

20 ou gar mē genētai ekgonon ponērōn,

For in no way shall there be a progeny of wicked ones;

lampēter de asebōn sbesthēsetai.

and the torch of the impious shall be extinguished .

כִּי רָאָתָה יְהֹוָה בְּנֵי וּמֶלֶךְ עַם-שׂוֹנִים אֶל-תִּתְעַרֵּב:²¹

ca irāat-āt-iyāhō bəni um-melek `im-shonim 'al-tith`arab:

21. y'ra'-eth-Yahūwah b'ni wamelek `im-shonim 'al-tith`arab.

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

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

21 phobou ton theon, huie, kai basilea

Fear Elohim, O son, and the king!

kai mētheterō autōn apeithēsēs;

and to neither one of them should you resist persuasion.

כִּי-פָתָאָם יָקּוּם אִידָם וּפִיד שְׁגִיחָם מִי יוֹדֵעַ:²²

כב כִּי-פָתָאָם יָקּוּם אִידָם וּפִיד שְׁגִיחָם מִי יוֹדֵעַ: ס

22. ki-phith'om yaqum 'eydam uphid sh'neyhem mi yode'a.

Prov24:22 For their calamity shall rise suddenly,
and who knows the ruin that comes from both of them?

<22> ἐξαίφνης γὰρ τείσονται τοὺς ἀσεβεῖς,
τὰς δὲ τιμωρίας ἀμφοτέρων τίς γνώσεται;

22 exaiphnēs gar teisontai tous asebeis,

For suddenly they shall pay the impious;

tas de timōrias amphoterōn tis gnōsetai?

and the punishment of both, who shall know?

<22>a λόγον φυλασσόμενος υἱὸς ἀπωλείας ἐκτὸς ἔσται,
δεχόμενος δὲ ἐδέξατο αὐτόν.

22ā logon phylassomenos huios apōleias ektois 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 ἐὰν γὰρ ὁξύνθῃ ὁ θυμὸς αὐτοῦ, σὺν νεύροις ἀνθρώπους ἀναλίσκει

22e 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 ὄστα ἀνθρώπων κατατρώγει καὶ συγκαίει ὥσπερ φλὸξ
ῶστε ἄβρωτα εἶναι νεοσσοῖς ἀετῶν.

22w 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.

כִּי גַם־אֶלְהָ לְחַקָּמִים הַכְּרָפָנִים בְּמִשְׁפָט בָּל־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 ἐπιγνώσκειν.
αἰδεῖσθαι πρόσωπον ἐν κρίσει οὐ καλόν.

23 Tauta de legō hymen 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.

וְאֶלְהָ לְחַקָּמִים הַכְּרָפָנִים בְּמִשְׁפָט בָּל־טוֹב
24

כד אמר לרשות צדיק אתה יקבחו עמי רצעמו מה לאמים:

24. 'omer l'rasha` tsadiq 'atah yi'q'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 Δίκαιος ἐστιν,
ἐπικατάρατος λαοῖς ἔσται καὶ μισητὸς εἰς ἔθνη.

24 ho eipōn ton asebē Dikaios estin,
The one having said, The impious is just,
epikataratos laois estai kai misētos eis ethnē;
accursed among the peoples, shall be and detested among the nations.

כֹה וּלְמַכְרִיחִים יָנָם וּעֲלֵיהֶם תָבֹא בִּרְפַתְדָטוֹב: 25

25. w'lamokichim vin`qm wa`qleyhem tqbo' bir'kath-tob.

Prov24:25 But to those who rebuke him shall be delight,
and a good blessing shall come upon them.

〈25〉 οἱ δὲ ἐλέγχοντες βελτίους φανοῦνται, ἐπ' αὐτοὺς δὲ ἥξει εὐλογία ἀγαθή·

25 hoi de elegchontes beltious phanountai,

**But the ones reproving the best shall appear,
tous de hēxī eulogia agathē;
upon them and shall come blessing a good:**

כו שפטים ישך מושיב הרים נבכים: 26 וְלֹא כִּי קָחْתָה לְעֵדוֹת כִּי עֲשָׂתָה:

26. s'phathavim vishaq meshib d'bqrim n'kochim.

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

〈26〉 χείλη δὲ φιλήσουσιν ἀποκρινόμενα λόγους ἀγαθούς.

26 cheilē de philēsousin apokrinomena logous agathous.

but lips shall kiss the ones answering words with good.

כז חכו בחוץ מלacaktır ועתדה בשדה לך אחר ובנית ביתך:

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» ἔτοιμαζε 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,

kaj poreuou katopisthen mou kaj anoikodomēseis ton oikon sou.

and go after me! and you shall rebuild your house.

כְּחַלְלֵתִי עַד־חָנָם בְּרַעַךְ וְהַפְתִּית בְּשִׁפְתִּיתֶךָ: ש' 28

כְּחַלְלֵתִי עַד־חָנָם בְּרַעַךְ וְהַפְתִּית בְּשִׁפְתִּיתֶךָ:

28. 'al-t'hi `ed-chinam b're`ek wahaphitiath bis'phatheyak.

Prov24:28 Do not be a witness against your neighbor without cause,
and do not deceive with your lips.

<28> μὴ ἵσθι ψευδῆς μάρτυς ἐπὶ σὸν πολύτην μηδὲ πλατύνου σοῦ χείλεσιν.

28 mē isthi pseudēs martys epi son politēn

Do not be a lying witness against your fellow-countryman,
mēde platynou sois cheilesin;
nor open wide with your lips!

כְּטַאֲלֵתָאָמֵר כְּאָשֵׁר עֲשָׂה־לִי כֵּן ש' 29

בְּקַבְעָלָו עֲשָׂה־לִי כֵּן כְּטַאֲלֵתָאָמֵר כְּאָשֵׁר עֲשָׂה־לִי כֵּן

אֲשָׂה־לֹז אֲשִׁיב לְאַיִשׁ כְּקַבְעָלָו:

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 ἔχρησατό μοι χρήσομαι αὐτῷ,
τείσομαι δὲ αὐτὸν ᾧ με ἡδίκησεν.

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־שְׂדָה אִישׁ־עַצֵּל עַבְרָתִי וְעַל־כְּרָם אָדָם חִסְרָ-לִבָּ: ש' 30

לְעַל־שְׂדָה אִישׁ־עַצֵּל עַבְרָתִי וְעַל־כְּרָם אָדָם חִסְרָ-לִבָּ:

30. `al-s'deh 'ish-`atsel `abar'ti w`al-kerem 'adam chasar-leb.

Prov24:30 I passed by the field of the lazy man,
and by the vineyard of the man lacking heart,

<30> ὥσπερ γεώργιον ἀνήρ ἄφρων, καὶ ὥσπερ ἀμπελῶν ἄνθρωπος ἐνδεής 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;

לְאַוְהַגָּה עַלְהָ בָּלָז קְמַשְׁגִּים כְּסִי פְּנִיו חִרְקִים ש' 31

לְאַוְהַגָּה עַלְהָ בָּלָז קְמַשְׁגִּים כְּסִי פְּנִיו חִרְקִים

וְגַדְרָ אַבְנִיו נְהַרְסָה:

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 ἀφῆς αὐτόν, χερσωθήσεται
καὶ χορτομανήσει ὅλος καὶ γίνεται ἐκλελειμμένος,
οἱ δὲ φραγμοὶ τῶν λίθων αὐτοῦ κατασκάπτονται.

31 ean aphēs auton, chersōthēsetai
if you should let it go barren,
kai chortomanēsei holos kai ginetai ekleleimmenos,
then it shall become overgrown entirely; and takes place failing;
hoi de phragmoi tōn lithōn autou kataskaptontai.
and fences of stones his shall be razed.

לְבָנָא חַזָּה אֲנֶכִי אֲשִׁירָה לְבֵן רְאִיתִי לְקַחְתִּי מַוְסָּרָה:³²

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 ὅστερον ἤγω μετενόησα, ἐπέβλεψα τοῦ ἐκλέξασθαι παιδείαν.

32 hysteron egō metenoësa, epeblepsa tou eklexasthai paideian.

Afterwards I changed my mind; I looked to choose instruction.

לְגַם עַט שְׁנוֹת מַעַט תְּנוּמוֹת מַעַט חַבְקִים יְדִים לְשֻׁכְבָּה:³³

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 ὄλιγον νυστάζω, ὄλιγον δὲ καθυπνῶ,
ὄλιγον δὲ ἐναγκαλίζομαι χερσὸν στήθη.

33 oligon nystazō, oligon de kathypnō,
a little I slumber; a little and I sleep soundly,
oligon de enagkalizomai chersin stēthē;
a little and I fold my hands to my breasts.

לְדֹבֶר אַ-מְתַהֲלֵךְ רַיְשָׁךְ וּמְחַסְּרֵיךְ כָּאַרְשָׁמָגָן:³⁴

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 ποιῆσ, 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

בְּשָׁלַמְךָ מִשְׁלֵי אֶלְכָה אֲגָם Prov25:1

אֲשֶׁר הָעֲתִיקָה אֲגָשֵׁי חִזְקִיָּה מֶלֶךְ יְהוּדָה:

1. gam-'eleh mish'ley Sh'lomoh 'asher he'tiqu 'an'shey Chiz'qiYah melek-Yahudah.

Prov25:1 These also are proverbs of Shelomoh which the men of ChezeqiYah, king of Yahudah, copied out.

«25:1» Αὗται αἱ παιδεῖαι Σαλωμῶντος αἱ ἀδιάκριτοι,
ἃς ἔξεγράψαντο οἱ φίλοι Εζεκίου τοῦ βασιλέως τῆς Ιουδαίας.

1 Hautai hai paideiai Salōmōntos hai adiakritoi,
These are the parables of Solomon impartial,
has exegrapsono hoi philoi Ezeikiou tou basileōs tēs Ioudaias.
which wrote out the friends of Hezekiah the king of Judea.

בְּכֹבֵד אֱלֹהִים הַסְּתָרְךָ בָּר וּכֹבֵד מֶלֶכִים חָקָרְךָ:

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 θεού κρύπτει λόγον, δόξα δὲ βασιλέως τιμᾷ πράγματα.

2 Doxa theou kryptei logon, doxa de basileōs tima pragmata.

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

גַּשְׁמִים לְרוּם וְאַרְצִין לְעַמְקָה וְלִבָּם אֵין חָקָרְךָ:

3. shamayim larum wa'arets la'omeq w'leb m'lakim 'eyn chequer.

Prov25:3 As the heavens for height and the earth for depth,
so the heart of kings is unsearchable.

«3» οὐρανὸς ὑψηλός, γῆ δὲ βαθεῖα, καρδία δὲ βασιλέως ἀνεξέλεγκτος.

3 ouranos huyēlos, gē de batheia,

Heaven is high, and the earth is deep;

kardia de basileōs anexelegktos.

but the heart of a king is unascertained.

דְּהָנוֹ סִגִּים מַקְסָף וַיַּצֵּא לְצָהָרָה כְּלִי:

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 ἄπαν·

4 **typte adokimon argyriοn, kai katharisthēsetai katharon hapan;**
Beat unproven silver! and it shall be cleansed clean all together.

ה חגו רשות לפניר מלך ויבון בצדק כסאו: 5

5. hago rasha` liph'ney-melek w'yikon batsedeq kis'o.

Prov25:5 Take away the wicked before the king,
and his throne shall be established in righteousness.

〈5〉 κτεῖνε ἀσεβεῖς ἐκ προσώπου βασιλέως,
καὶ κατορθώσει ἐν δικαιοσύνῃ ὁ θρόνος αὐτοῦ.

5 kteine asebeis ek prosōpou basileōs,

Slay the impious from the presence of the king!

kaj **katorthōsej en dikajosynē** ho thronos autou.

and you shall set up in righteousness his throne.

וְאֶל-תַּתֵּהֶר לִפְנֵי-מֶלֶךְ וּבָמֳקוֹם גָּדוֹלִים אֶל-תַּעֲמֹד:

6. 'al-tith'hadar liph'ney-melek ubim'gom 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 μὲν αἰαζονεῖσθαι εἴδη βασιλέως

Do not act ostentatiously in the presence of the king.

mēde en topois dynastōn hyphistaso;

nor in places of mighty ones!

ז צָבֵר טוֹב אָמֶר־לְךָ עַלְהָ הִנֵּה מִהְשִׁפְילָךְ לְפָנֶיךָ נְדִיבָא
ט אֲשֶׁר רָאוּ עִינֵיכֶם:

7. ki tob 'amar-l'ak `aleh henah mehash'pil'ak liph'ney nadib 'asher ra'u `eyneyak.

Prov25:7 For it is better that he shall say to you, Come up here, than for you to be placed lower before the prince, whom your eyes have seen.

<7> κρεῖσσον γάρ σοι τὸ ρήθηναι Ἀνάβαινε πρός με,
ἢ ταπεινῶσαι σε ἐν προσώπῳ δυνάστου. ἂ εἶδον οἱ ὄφθαλμοί σου, λέγε.

7 kreisson gar soi to hrēthēnai Anabaine pros me.

For better the saving, Ascend to me!

ē tapeinōsaj 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!

בְּאַחֲרִיתָה בְּחֶכְלִים אָתָךְ רֹעֵךְ:
חָלָל-תִּצְאָ לְרַב מְהֻרָּ פָּנִים תְּפַעַשָּׂ

8. 'al-tetse' lorib maher pen mah-ta`aseh b'acharithah b'hak'lim 'oth'k re`eak.

Prov25:8 Do not go out hastily to fight; otherwise, what shall you do in the end, when your neighbor humiliates you?

<8> μὴ πρόσπιπτε εἰς μάχην ταχέως, ἵνα μὴ μεταμεληθῆς ἐπ’ ἐσχάτων.
ἡνίκα ἀν 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,

טְרִיבָה רִיב אַתְּ-רֹעֵךְ וָסֶוד אַחֲרָ אַל-תְּגַלָּ:

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 ὄπιστα, μὴ καταφρόνει,

**9 anachōrei eis ta opisō, mē kataphronei,
withdraw to the rear, do not disdain him!**

יְפָנֵן יְחִיפָּדָךְ שֶׁמֶעָ וְדַבְּתָךְ לֹא תְּשִׁיבָ:

10. pen-y'chased'ak shome`a w'dibath'ak lo' thashub.

Prov25:10 Lest he who hears it shall reproach you, and your evil report shall not pass away.

<10> μή σε ὀνειδίσῃ μὲν ὁ φίλος,
ἡ δὲ μάχη σου καὶ ἡ ἔχθρα οὐκ ἀπέσται, ἀλλ’ ἔσται σοι ἵση 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 γένη,
ἀλλὰ φύλαξον τὰς ὁδούς σου εὐσυναλλάκτως.

**10ā charis kai philia eleutheroi,
Favor and friendship frees,**

**has tērēson seautō, hina mē eponeidistos genē,
which you shall heed to yourself! That not reviled you should be.**

**alla phylaxon tas hodous sou eusynallaktōs.
But keep your ways conciliatory!**

11 × לְאֵלֶּא כָּל־בְּזִבְחַת שְׁלֹמֹן-בְּזִבְחַת
רִא תְּפִיחַ זָהָב בְּמִשְׁכִּיוֹת כְּסֵף הַבָּר הַבָּר עַל־אֲפָנָיו:

11. tapuchey zahab b'mas'kioth kaseph dabur 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 ὄρμίσκῳ σαρδίου, οὕτως εὐπεῖν λόγον.

11 mēlon chrysoun en hormiskō sardiou, houtōs eipein logon.

apple As a golden in a pendant of sardius, so is it to speak a wise word.

12 יְבָנָם זָהָב וְחַלְיִ-כָּתָם מָכוֹרִית חָכָם עַל־אָזְן שְׁמֻעָתָה:

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 reproof to a listening ear.

<12> εἰς ἐνώπιον χρυσοῦν σάρδιον πολυτελές δέδεται, λόγος σοφὸς εἰς εὐήκοον οὖς.

12 eis enōtion chrysoun sardion polyteles dedetai,

In an ear-ring of gold sardius a very costly is bound;

logos sophos eis euēkoon ous.

so a word wise to a heedful ear.

13 יְגַכְּנָת־שָׁלֵג בַּיּוֹם קָצִיר צִיר נְאָמָן לְשָׁלְחָיו^{עַל־חַדְשָׁת־עַל־זָהָב}
וּנְפָשָׁ אֲדָנָיו רַשְׁבָּבָ: פ

13. k'tsinath-sheleg b'yom qatsir tsir ne'emana l'shol'chayu w'nephesh 'adonaiw yashib.

Prov25:13 Like the cold of snow in a day of harvest is a faithful messenger to those who send him, for he refreshes the soul of his masters.

<13> ὥσπερ ἔξοδος χιόνος ἐν ἀμήτῳ κατὰ καῦμα ὡφελεῖ,
οὕτως ἄγγελος πιστὸς τοὺς ἀποστέλλαντας αὐτόν.

ψυχὰς γὰρ τῶν αὐτῷ χρωμένων ὡφελεῖ.

13 hōsper exodos chionos en amētō kata kauma ὡφελεῖ,

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 ὡφελεῖ.

for the souls of the ones dealing with him derive benefit.

14 יְדַנְשִׁיאָם וּרְוִיחַ וְגַשְׁמַ אַיִן אִישׁ מְתַהְלֵל בְּמִתְּחַשְּׁקָרָ:

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> ὁσπερ ἄνεμοι καὶ νέφη καὶ ὑετοὶ ἐπιφανέστατοι,
οὕτως οἱ καυχώμενοι ἐπὶ δόσει ψευδεῖ.

14 **hōsper** **anemoi** **kai** **nephē** **kai** **huetoī** **epiphanestatoi**,
As winds and clouds, and rains are apparent,
houtōs **hoi kauchōmenoi epi dosei** **pseudei**.
so the men boasting over portion false.

טו בָּאָרֶךְ אֲפִים יַפְתֵּח קָצֵין וְלֹשׁוֹן רֶכֶב תְּשִׁבְרָגָרֶם: 15

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

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

<15> ἐν μακροθυμίᾳ εὐοδίᾳ βασιλεῦσιν, γλῶσσα δὲ μαλακὴ συντρίβει ὀστᾶ.

15 en makrothymia euodia basileusin, glōssa de malakē syntribei osta.

by long-suffering Success comes to kings; tongue and a soft breaks the bones.

טו דְּבַשׂ מְצָאת אֶכֶל דִּיקָה פָּנִים תְּשִׁבְעָנוּ וְדַקָּתָה: 16

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 εύρων φάγε τὸ ἱκανόν, μήποτε πλησθεῖς ἔξεμέσῃς.

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 הַקְרֵב גָּלֵךְ מִבֵּית רַעַךְ פָּנִים יְשִׁבְעָךְ וְשִׁנָּאָךְ: 17

17. **hoqar** **rag'l'ak** **mibeyth** **re`ek** **pen-yis'ba`ak** **us'ne'eak**.

Prov25:17 Withdraw your foot in your neighbor's house,
lest he shall be weary of you and hate you.

<17> σπάνιον εἴσαι γε σὸν πόδα πρὸς τὸν σεαυτοῦ φίλον,
μήποτε πλησθεῖς 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 מְפִיצֵץ וְחֶרֶב וְחַץ שְׁנָוֵן אִישׁ עַנְהָה בְּרַעַחַי עד שְׁקָרָה: 18

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> ρόπαλον καὶ μάχαιρα καὶ τόξευμα ἀκιδωτόν,
οὕτως καὶ ἀνὴρ ὁ καταμαρτυρῶν τοῦ φίλου αὐτοῦ μαρτυρίαν ψευδῆ.

18 hropalon kai machaira kai toxeuma akidōton,

As a club, and a sword, and bow a pointed,

houtōs kai anēr ho katamartyrōn tou philou autou martyrian pseudē.
so also the man bearing his friend against his witness false.

וְשָׁנָה רַעַת וּרְגֵל מִיעֵדָה מִבְטָח בָּיּוֹם צָרָה:¹⁹

19. shen ro`ah w'regel mu`adeth mib'tach boged b'yom tsarah.

Prov25:19 Like a bad tooth and an unsteady foot is confidence in a faithless man
in day of trouble.

<19> ὁδοὺς κακοῦ καὶ ποὺς παρανόμου ὀλεῖται ἐν ἡμέρᾳ κακῆ.

19 odous kakou kai pouς paranomou oleitai en hēmera kakē.

way An evil and the foot of a lawbreaker shall be destroyed in day an evil.

כְּמַעֲדָה בְּגֵד בַּיּוֹם קָרָה חַמְץ עַל־גַּתָּר
וּשְׁر בְּשָׁרִים עַל לְבָרָעָה:²⁰

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> ὁσπερ ὄξος ἔλκει ἀσύμφορον,
οὕτως προσπεσὸν πάθος ἐν σώματι καρδίαν λυπεῖ.

20 hōsper oxos helkei asymphoron,

As vinegar draws hurtful;

houtōs prospeson pathos en sōmati kardian lypei.
so failing passion on a body the heart distresses.

<20>a ὁσπερ σὴς ἴματίῳ 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.

כָּא אֶמְרָעָב שְׂנָאָךְ הָאֲכִלָּהוּ לְחַם וְאַמְצָמָה הַשְׁקָהָה מִים:²¹

21. 'im-ra`eb sona'ak ha'akilehu lachem w'im-tsame' hash'qehu mayim.

Prov25:21 If your enemy is hungry, give him bread to eat;
and if he is thirsty, give him water to drink;

<21> ἐὰν πεινᾷ ὁ ἔχθρος σου, τρέφε αὐτόν, ἐὰν διψᾷ, πότιζε αὐτόν.

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

כְּבָכִי גָּחָלִים אֲפָה חֹתֶה עַל־רָאשׁוֹ וַיְהִי יְשָׁלֵם־לְךָ:

22. ki gechalim 'atah chotheh `al-ro'sho waYahúwah y'shalem-lak.

Prov25:22 For you shall heap burning coals on his head, and תְּרוּמָה shall reward you.

<22> τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ,
οὐδὲ κύριος ἀνταποδώσει σοι ἀγαθά.

22 tutto 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.

כְּגַרְוִית צָפֹן תְּחוֹלֵל נִשְׁמָם וּפְנִים נְזֻעֲמִים לְשׁוֹן סְתָרָה:

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 ἔξεγείρει 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.

כְּדֹב שְׁבַת עַל־פְּנַתְּגָג מְאַשֶּׁת מְדוּנִים 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> κρείττον οἰκεῖν ἐπὶ γωνίας δώματος
ἢ μετὰ γυναικὸς λοιδόρου ἐν οἰκίᾳ κοινῇ.

24 kraitton oikein epi gōnias dōmatos
Better to live upon the corner of a roof,
ē meta gynaikos loidorou en oikiā koinē.
than with wife a reviling in house a common.

כְּהַמִּים קָרִים עַל־גַּפֵּשׂ עִירָה וְשָׁמְוּעָה טֹבָה מְאַרְצִים מְרַחָקִים:

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 ψυχῆ διψώσῃ προσηγένεις,
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.

כו מעין נרפס ומקור משחת צדיק מט לפניך רשות:

26. **ma`yan nir'pas umaqor mash'chath tsadiq mat liph'ney-rasha`**.

Prov25:26 Like a trampled spring and a polluted well is a righteous man who gives way before the wicked.

«**26** ὥσπερ εἴ τις πηγὴν φράσσοι καὶ ὅδατος 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 dikaiion peptōkenai enōpion asebous.
so it is unbecoming for a just man to fall before the impious.

:=**בְּנֵי עַמּוֹת** יְהוָה יְהוָה-בְּנֵי כָּל-עַמּוֹת וְגַם כָּל-**בְּנֵי עַמּוֹת** 27

כז אכל הבש הרבות לא-טוב וחקר כבדם כבוד:

27. 'akol d'bash har'both lo'-tob w'chequer 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 χρή 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.

:۴۴۴۹۶ ۹۲۰۴ ۷۲۷ ۹۸۷ ۷۲۷ ۳۴۷ ۷۲۷ ۳۱۲۴۹۷ ۹۲۰ ۲۸

כח עיר פְּרִזְצָה אֵין חֹמֶה אֲרַשׁ אָשָׁר אֵין מַעַצָּר לְרוֹחָה:

28. `ir p'rutsah 'eyn chomah 'ish 'asher 'eyn ma`tsar l'ruchō.

Prov25:28 Like a city that is broken into and without walls is a man who has no control over his spirit.

〈28〉 ὥσπερ πόλις τὰ τείχη καταβεβλημένη καὶ ἀτείχιστος, οὕτως ἀνὴρ ὃς οὐ μετὰ βουλῆς τι πράσσει.

28 **hōsper polis ta teichē katabeblēmenē kai ateichistos,**
As a city with walls having been thrown down and unwalled,
houtōs anēr hos ou meta boulēs ti prassei.
so a man who with no counsel in anything acts.

Chapter 26

Shavua Reading Schedule (26th sidrah) - Prov 26

:**የዚህ ስራ ተያይዞ የሚገኘውን አገልግሎት ተደርጓል** Prov26:1

א כְּפַלֵּג בְּקִיּוֹן וּכְמַטָּר בְּקָצֵיר כֵּן לְאַנְאוֹה לְכִסֵּיל 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 ἀμήτῳ καὶ ὥσπερ ώετὸς ἐν θέρει,
οὕτως οὐκ ἔστιν ἄφρονι τιμή.

1 **hōsper drosos en amētō kai hōsper huetos en therei,**
As dew in harvest, and as rain in summer,
houtōs ouk estin aphroni timē.
so not is seemly for a fool honor.

בְּכַצְפּוֹר לְנִוְיד כְּהַדּוֹר לְעִירָה כֵּן קָלְלָת חֲנָם לֹא תָבָא:
2. **katsipor lanud kad'rор la`uph ben 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.

גַּשׁוֹט לְפָסָם מַתָּג לְחַמּוֹר וּשְׁבָט לְגַו 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 κέντρῳ σνῷ, 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.

דְּאַלְתָּעַן כִּסֵּיל כְּאַוְלָתוֹ פֶּן-תְּשֻׂהָה-לֹז גַּמְ-אַתָּה:
4. **'al-ta`an k'sil k'iual'to pen-tish'weh-lo gam-'atah.**

Prov26:4 Do not answer a fool according to his folly, lest you shall also be like unto him.

<4> μὴ ἀποκρίνου ἄφρονι πρὸς τὴν ἐκείνου ἄφροσύνην, ἵνα μὴ ὅμοιος γένῃ αὐτῷ.

4 **mē apokrinou aphroni pros tēn ekeinou aphrosynēn,**
Do not give an answer to a fool according to that one's folly,
hina mē homoios genē autō;
lest likened he should appear wise of himself.

ה עַנְהָ כִּסֵּיל כָּאַוְלָתָה פָּנִידִיה חָכָם בְּעִינָיו:
5. `aneh k'sil k'iual' to pen-yih'yeh chakam b'eynayu.

Prov26:5 Answer a fool as his folly, lest he be wise in his own eyes.

<5> ἀλλὰ ἀποκρίνου ἄφρονι κατὰ τὴν ἀφροσύνην αὐτοῦ,
ἴνα μὴ φαίνηται σοφὸς παρ’ ἔαυτῷ.

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.

וְמִקְצָה רְגִלִּים חָמָס שְׂתַח שֶׁלַח דְּבָרִים בַּיָּד־כִּסֵּיל:
6. m'qatseh rag'layim chamas shotheh sholeach d'barim b'yad-k'sil.

Prov26:6 He cuts off his own feet and drinks violence who sends a message by the hand of a fool.

<6> ἐκ τῶν ἔαυτοῦ ποδῶν ὄνειδος πίεται ὁ ἀποστείλας δι’ ἀγγέλου ἄφρονος λόγον.

6 ek tōn heautou podōn oneidos pietai
by his own ways scorn shall cause
ho aposteilas di' aggelou aphronos logon.
The one sending through messenger a foolish word.

זְלִיו שְׁקִים מִפְּסָח וּמִשְׁלָל בְּפִי כִּסֵּילים:
7. dal'yu shoqayim mipiseach umashal b'phi k'silim.

Prov26:7 Like the legs which are useless to the lame, so is a proverb in the mouth of fools.

<7> ἀφελοῦ πορείαν σκελῶν καὶ παροιμίαν ἐκ στόματος ἄφρονων.

7 aphelou poreian skelōn kai paroimian ek stomatos aphronōn.
Remove the goings of legs, and proverbs from out of the mouth of fools.

חֲצֹרֹר אֶבֶן בְּמַרְגָּמָה כָּנִידְנוֹתָן לְכִסֵּיל 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, ὅμοιός ἐστιν 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.

טְחוֹת עַלְהָ בַּיָּד־שְׁכֹור וּמִשְׁלָל בְּפִי כִּסֵּילים:
9. t'hoth ulah b'yad-shchor umishl b'phi k'silim.

έλπίδα μέντοι ἔσχεν μᾶλλον ἄφρων αύτοῦ.

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.

וְיָדָעַת תִּשְׁאַל בְּבַדֵּךְ אֲרֵי בֵּין חֲרוֹבּוֹת:¹³

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 ὁκνηρὸς ἀποστελλόμενος εἰς ὅδον 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,

יַד הַדְּלָת תָּפֹב עַל־צִירָה וְעַצְל עַל־מֶטֶת:¹⁴

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 ὁκνηρὸς ἐπὶ τῆς κλίνης αὐτοῦ.

14 hōsper thyra strophetai epi tou strophigos, houtōs oknēros epi tēs klinēs autou.

As a door turns upon the hinge, so the lazy one upon his bed.

טוֹמֵן עַצְל יָדו בְּצַלְחָת גָּלָא לְהַשִּׁיבָה אֶל־פָּיו:¹⁵

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 ὁκνηρὸς τὴν χεῖρα ἐν τῷ κόλπῳ αὐτοῦ
οὐ δυνήσεται ἐπενεγκεῖν ἐπὶ τὸ στόμα.

15 kruuas oknēros tēn cheira en tō kolpō autou
hiding The lazy one the hand in his bosom
ou dynēsetai epenegkein epi to stoma.
shall not be able to bring it unto the mouth.

טוֹצֵק עַצְל בְּעִינֵּיו מִשְׁבַּעַה מִשְׁרֵבִי טַעַם:¹⁶

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 ἔαυτῷ ὁκνηρὸς 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.

רַזְמָזִיק בְּאֶזְנֵי־כָּלֶב עֲבָר מִתְעָבָר עַל־רִיב לֹא־לֹו: 17

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,
οὗτως ὁ προεστῶς 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.

רַחֲמָתָלְהָלָה הַיְרָה זְקִים חַצִּים וּמֹות: 18

18. k'mith'lah'leah hayoreh ziqim chitsim wamaweth.

Prov26:18 Like a madman who throws firebrands, arrows and death,

<18> ὥσπερ οἱ ἱώμενοι 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.

רַטְנָן־אִישׁ רַמָּה אֶת־רְעָחוֹ וְאָמַר הַלְאָמַשְׁךָ אַנְיִ: 19

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> οὗτως πάντες οἱ ἐνεδρεύοντες τοὺς ἑαυτῶν φίλους,
ὅταν δὲ φωραθῶσιν, λέγουσιν ὅτι Παῖζων 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.

בְּאֶפֶס עֲצִים הַכְּבָהָדָאָשׁ וּבְאַיִן נְרַגֵּן יִשְׁתַּקְמַדּוֹן: 20

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.

כִּא פְּחַם לְגַחְלִים וְעֵצִים לְאָשׁ וְאִישׁ מְדוּנִים לְחֶרֶחֶרֶתְּרִיב: כְּ 21

21. pecham l'gechalim w'etsim l'esh w'ish midonim l'char'char-rib.

Prov26:21 As coals are to burning embers and wood to fire,
so is a contentious man to kindle strife.

<21> ἐσχάρα ἄνθραξιν καὶ ξύλα πυρί, ἀνὴρ δὲ λοιδόρος εἰς ταραχὴν μάχης.

21 eschara anthraxin kai xyla pyri,
A grate for coals, and wood for a fire;
anēr de loidoros eis tarachēn machēs.
a reviling for a disturbance to a fight.

כְּבָדְבָרִי נִרְגַּן כְּמַתְלָהִים וְהֵם יָרְדוּ חֶדְרִיְבָטָן: כְּ 22

22. dib'rey nir'gan k'mith'lahamim w'hem yar'du chad'rey-baten.

Prov26:22 The words of a whisperer are like dainty morsels,
and they go down into the innermost parts of the belly.

<22> λόγοι κερκώπων μαλακοί, οὗτοι δὲ τύπτουσιν εἰς ταμίεια σπλάγχνων.

22 logoi kerkōpōn malakoi,
Words of mischievous men are soft;
houtoi de typtousin eis tamieia splagchnōn.
but these beat into the inner chambers of the intestines.

כְּגַכְפָּה סִיגִים מְצַפָּה עַל-חֶרֶשׁ שְׁפָתִים דָּלָקִים וְלֹבֶדֶעֶת: כְּ 23

23. keseph sigim m'tsupeh `al-chares s'phathayim dol'qim w'leb-rə`.

Prov26:23 As with silver dross spread over an earthen vessel,
so are burning lips and a wicked heart.

<23> ἀργύριον διδόμενον μετὰ δόλου ὥσπερ ὄστρακον ἡγητέον.
χείλη λεῖα καρδίαν καλύπτει λυπηράν.

23 argyrion didomenon meta dolou hōsper ostrakon hēgēteon.
Silver given with treachery, is as a potsherd esteemed.
cheilē leia kardian kalyppei lypēran.
lips Smooth heart cover a distressed.

כְּדַבְשְׁפָתָו יִנְכַּר שׁוֹגָא וּבְקָרְבָּו רְשִׁית מְרֻמָּה: כְּ 24

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 ἔχθρος,
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 kardiā tektainetai dolous;
but in the heart he contrives treachery.

כְּה כִּירִיחָנֵן קֹלֶוּ אַל־תָּמַנְ-בּוּ כִּי שָׁבַע תֹּעֲבֹת בְּלֹבּוּ: 25

25. ki-y'chanen qolo 'al-ta'amen-bo ki sheba` to`eboth b'libo.

Prov26:25 When **his voice is gracious, do not believe him**,
for there are **seven abominations in his heart**.

<25> ἐάν σου δέηται ὁ ἔχθρος μεγάλῃ τῇ φωνῇ, μὴ πεισθῆς.
Ἐπτὰ γάρ εἰσιν πονηρίαι ἐν τῇ ψυχῇ αὐτοῦ.

25 ean sou deētai ho echthros megalē tē phōnē, mē peisthēs;
If should beseech you the enemy with a great voice, do not yield to him;
hepta gar eisin ponēriai en tē psychē autou.
seven for there are wickedness in his soul.

כְּוֹתֶבֶת שְׁנָאָה בְּמִשְׁאוֹן תְּגִלָּה רַעַתּוּ בְּקָהָל: 26

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 ἀμαρτίας εὔγνωστος ἐν συνεδρίοις.

26 ho kryptōn echthran synistēsin dolon,
The one hiding **hatred stand together with treachery**,
ekkalyppei de **tas heautou hamartias eugnōstos en synedriois.**
and **he conceals the things of his own sins well-known in the sanhedrin.**

כְּזָרְחָה־שְׁחָתָת בָּה יִפְלֶל וְגַלְלֶל אַבָּן אַלְיוֹ תְּשִׁיבָה: 27

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 ὄρυσσων βόθρον τῷ πλησίον ἐμπεσεῖται εἰς αὐτόν,
ὁ δὲ κυλίων λίθον ἐφ' ἑαυτὸν κυλίει.

27 ho oryssōn bothron tō plēsion empeseitai eis auton,
The one digging a pit for his neighbor shall fall into it;

ho de **kyliōn** lithon eph' heauton **kyliei**.

and the one rolling a stone, upon himself rolls it.

כְּחַלְשׁוֹן־שָׁקֵר יִשְׁגַּנָּא דְּפִיו וַיְפַח חַלְקָה יְעַשֵּׂה מִדְחָה:
28 כח לשון-שקר ישגן דפיו ופח חלק יעשה מדחה:

28. I'shon-sheqer **yis'na'** **dakayu** upheh chalaq ya`aseh mid'cheh.

Prov26:28 A lying tongue hates those it crushes, and a flattering mouth works ruin.

<28> γλῶσσα ψευδὴς μισεῖ ἀλήθειαν, στόμα δὲ ἄστεγον ποιεῖ ἀκαταστασίας.

28 glōssa pseudēs **misei alētheian**, **stoma** de astegon poiei akatastasias.

tongue A lying detests truth; mouth and an open-mouthed makes commotion.

Chapter 27

Shavua Reading Schedule (27th sidrah) - Prov 27

אֲלֵל-תְּהִלֵּל בַּיּוֹם מִחרָּב כִּי לֹא-תַדַּע מַה-יְלֵד יוֹם:
Prov27:1 אֲלֵל-תְּהִלֵּל בַּיּוֹם מִחרָּב כִּי לֹא-תַדַּע מַה-יְלֵד יוֹם:

1. **'al-tith'halel b'yom machar ki lo'-theda` mah-yeled yom.**

Prov27:1 Do not boast in the day of tomorrow,
for you do not know what a day may bring forth.

<27:1> μὴ καυχῶ τὰ εἰς αὔριον· οὐ γάρ γινώσκεις τί τέξεται ἡ ἐπιοῦσα.

1 mē kauchō ta eis aurion;

Do not boast concerning the things for tomorrow!

ou gar ginōskeis ti texetai hē epiousa.

for you do not know what shall give birth the coming day.

בְּיַהֲלֵל זֶה וְלֹא-בַּפִּיךְ נִכְרֵי וְאֲלֵל-שְׁפָתֵיךְ:
Prov27:2 בְּיַהֲלֵל זֶה וְלֹא-בַּפִּיךְ נִכְרֵי וְאֲלֵל-שְׁפָתֵיךְ:

2. **y'halel'ak zar w'lo'-phiyak nak'ri w'al-s'phatheyak.**

Prov27:2 Let another praise you, and not your own mouth;
a stranger, and not your own lips.

<2> ἐγκωμιαζέτω σε ὁ πέλας καὶ μὴ τὸ σὸν στόμα, ἀλλότριος καὶ μὴ τὰ σὰ χείλη.

2 egkōmiazetō se ho pelas kai mē to son stoma, allotrios kai mē ta sa cheilē.

Let laud you the one near! and not your mouth; a stranger, and not your lips.

גַּבְדֵּל אֶבֶן וְגַטֵּל הַחֹל וְכַעַס אָרוֵיל קָבֵד מִשְׁנֵיהֶם:
Prov27:3 גַּבְדֵּל אֶבֶן וְגַטֵּל הַחֹל וְכַעַס אָרוֵיל קָבֵד מִשְׁנֵיהֶם:

3. **kobed-'eben w'netel hachol w'ka`as 'ewil kabed mish'neyhem.**

Prov27:3 A stone is heavy and the sand weighty,
but the wrath of a fool is heavier than both of them.

<3> βαρὺ λίθος καὶ δυσβάστακτον ἄμμος, ὄργὴ δὲ ἄφρονος βαρυτέρα ἀμφοτέρων.

3 bary lithos kai dysbastakton ammos,

is heavy A stone, and hard to bear sand;

orgē de aphronos barytera amphoterōn.

but the anger of a fool is heavier than both.

בְּעִזָּה בְּעִזָּה כַּלְבֵּן אֲשֶׁר כַּלְבֵּן כַּלְבֵּן
ד אֲכִזָּרִיָּה חַמָּה וְשֵׁטֶף אָפָּה וְמִרְעָמָד לְפָנֵי קְנָאָתָה:

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 ὄργη, ἀλλ’ οὐδένα ὑφίσταται ἡλος.

4 aneleēmōn thymos kai oxeia orgē, all' oudena hyphistatai zēlos.

is unmerciful Rage, and is sharp anger, but no one stands before jealousy.

בְּטוֹבָה תֹּכַחַת מְגֻלָּה מִאֱחָבָה מִסְתָּרָתָה:

5. tobah tokachath m'gulah me'ahabah m'sutareth.

Prov27:5 Better is open rebuke than secret love.

<5> κρείσσους ἔλεγχοι ἀποκεκαλυμμένοι κρυπτομένης φιλίας.

5 kreissoos elegchoi apokekalymmenoi kryptomenēs philias.

is better than reproofs Revealing hiding friendship.

וְנָאמְנִים פְּצִיעִי אָוֶב וּנְעַקְרֹות נְשִׁיקֹת שׂוֹגָא:

6. ne'emanim pits`ey 'oheb w'na`taroth n'shiqoth sone'.

Prov27:6 Faithful are the wounds of a friend, but deceitful are the kisses of an enemy.

<6> ἀξιοπιστότερά ἐστιν τραύματα φίλου ἢ ἐκούσια φιλήματα ἔχθροῦ.

6 axiopistotera estin traumata philou ē hekousia philēmata echthrou.

More worth of trust are wounds of a friend, than voluntary kisses of an enemy.

נֶפֶשׁ שְׁבָעָה תָּבוֹסׁ נָפֶת וּנֶפֶשׁ רְעֵבָה כָּל-מָר מַתּוֹקָ:

7. nephesh s'be`ah tabus nopheth w'nephesh r`ebah kal-mar mathoq.

Prov27:7 The full soul loathes a honeycomb,
but to the hungry soul every bitter thing is sweet.

<7> ψυχὴ ἐν πλησμονῇ οὖσα κηρίοις ἐμπαίζει,
ψυχὴ 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.

חַצְפָּר נוֹדָה מִן-קִנָּה כְּנֵ-אִישׁ נוֹדָה מִמְקוֹמוֹ:

8. k'tsipor nodedeth min-qinah ken-'ish noded mim'qomo.

Prov27:8 Like a bird that wanders from her nest, so is a man who wanders from his place.

〈8〉 ὥσπερ ὅταν ὄρνεον καταπετασθῆ ἐκ τῆς ἵδιας νοστιᾶς,
οὕτως ἀνθρώπος δουλοῦται, ὅταν ἀποξενωθῆ ἐκ τῶν ἵδιων 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.

:וְלֹא־חִרְכָּיו יְמִינְךָ תְּחַנֵּן כִּי־עַזְבָּתְךָ נֶפֶשׁ 9

טְשִׁמְעָן וַקְטוּרָת יְשֻׁמְחָה לְבָב וּמִתְּקָרְבָּה מִעְצָת־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 οἶνοις καὶ θυμιάμασιν τέρπεται καρδία,
καταρρήγνυται δὲ ὑπὸ συμπτωμάτων ψυχή.

9 **myrois kai oinois kai thymiamasin terpetai kardia,**
Perfumes, and wines, and incenses make happy the heart;
katarrēgnytai de hypo symptōmatōn psychē.
and breaks down but by adverse incidents the soul.

עֲדָבֶת כְּלָבֶד וְזַרְעָה־/כְּלָבֶד עַזְבָּתְךָ 10
:תְּבִיא אַתְּ עַזְבָּתְךָ עַזְבָּתְךָ תְּבִיא אַתְּ עַזְבָּתְךָ

רְעֵשׂ וּרְעֵשׂ אֲבִיךָ אַל־תַּעֲזֹב וּבֵית אֲחִיךָ
אַל־תִּבְזֹא בַּיּוֹם אֵידֶךָ טֻוב שְׁכַנְךָ קָרוּב מֵאֶח רַחֲוֹק :

10. **re`ak w're`eh 'abiyak 'al-ta`azob ubeyth 'achiyyak '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 ἦ φίλον πατρῷον μὴ ἐγκαταλίπῃς,
εἰς δὲ τὸν οἴκον τοῦ ἀδελφοῦ σου μὴ εἰσέλθῃς ἀτυχῶν·
κρείσσων φίλος ἔγγὺς ἦ ἀδελφὸς μακρὰν οἴκων.

10 **philon son ē philon patrōon mē egkatalipēs,**
friend Your or friend paternal you should not abandon;
eis de ton oikon tou adelphou sou mē eiselthēs atychōn;
but to the house of your brother you should not enter in adversity;
kreissōn philos eggys ē adelphos makran oikōn.
better a friend near, than a brother far living.

אַתָּה־עַל־דָּבָר־אֲשִׁיבָה־/אֲשִׁיבָה־דָּבָר־ 11

רִא חִכָּם בָּנִי וְשֻׁמֶּחֶת לְבִי וְאֲשִׁיבָה חֹרְפִי דָּבָר :

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, νέα εὐφραίνηται 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!

בְּעָרֹם רָאָה רַעַת נִשְׁתַּר פָּתָאִים עֲבָרֶה נְעַנְשָׂה: 12

12. `arum ra'ah ra`ah nis'tar p'tha'yim `ab'ru ne'enashu.

Prov27:12 A prudent man sees evil and hides himself,
the naive proceed and pay the penalty.

<12> πανοῦργος κακῶν ἐπερχομένων ἀπεκρύβῃ,
ἀφρονες 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.

גַּחַד בָּגְדוֹ כִּי־עָרֵב זֶר וּבָעֵד נִכְרִיה חַבְלָהוִי: 13

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 ἴμάτιον αὐτοῦ, παρῆλθεν γάρ·
ὑβριστὴς ὅστις τὰ ἀλλότρια λυμαίνεται.

13 aphelou to himation autou, parēlthen gar;
Remove his garment! passed by for
hybristēs hostis ta allotria lymainetai.
an insulting man, the one who a stranger's goods lays waste.

יְד מְבָרֵךְ בָּעָז בְּקֹול גָּדוֹל בְּבָקָר הַשְּׁפִים קָלְלָה תְּחַשֵּׁב לוֹ: 14

14. m'barek re`ehu b'qol gadol baboqer hash'keym q'lalah techasheb lo.

Prov27:14 He who blesses his friend with a loud voice, rising early in the morning,
it shall be reckoned a curse to him.

<14> ὃς ἂν εὐλογῇ φίλον τὸ πρωὶ μεγάλῃ τῇ φωνῇ,
καταρωμένου οὐδὲν διαφέρειν δόξει.

14 hos an eulogē philon to prōi megalē tē phōnē,
Who ever shall bless a friend in the morning with a great voice,
katarōmenou ouden diapherein doxei.
from one cursing shall not to differ seem.

טו דָלֶף טוֹרֵד בַיּוֹם סְגִירִיר וְאֲשֶׁת מְדוּגִים נִשְׁתָּוָה: 15

15. deleph tored b'yom sag'rir w'esheh 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,
ώσαυτως καὶ γυνὴ λοιδορος ἐκ τοῦ ἴδιου οἴκου.

15 stagones ekballousin anthrōpon en hēmerā 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.

טו צְפְנִיחַ צְפֻנְדִּירִים וְשָׁמֶן יְמִינָה יְקָרָא: 16

16. tsoph'neyah tsaphan-ruach w'shemen y'mino yiqr'a'.

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.

יז בְּרֶזֶל בְּבְרֶזֶל יְחִיד וְאִישׁ יְחִיד פְּנִימִיתָה: 17

17. bar'zel b'bar'zel yachad w'ish yachad p'ney-re`ehu.

Prov27:17 Iron sharpens iron, so one man sharpens his friend's face.

<17> σίδηρος σίδηρον ὀξύνει, ἀνὴρ δὲ παροξύνει πρόσωπον ἑταίρου.

17 sidēros sidēron oxynei, anēr de paroxynei prosōpon hetairou.
Iron iron sharpens; and a man sharpens the face of his companion.

יח נְצֵר הַאֲגָה יְאַכֵּל פְּרִיה וְשָׁמֵר אַדְנִיו יְכַבֵּד: 18

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.
ὅς 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.

יע דָלֶף עֲדָקָת-עֲדָקָת עֲדָקָת עֲדָקָת עֲדָקָת עֲדָקָת 19

יתְפִמִים הַפָנִים לְפָנִים כֵן לִבְדָהָדָם לְאָדָם:

19. **ka**mayim **ha**panim **la**panim **ken** **leb**-**ha**'adam **la'**adam.

Prov27:19 As in water face answers face, so the heart of man to man.

<19> ὥσπερ οὐχ ὄμοια 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.

כִּשְׁאוֹל וְאַבְדָּה לֹא תִשְׁבַּע נָהָר וְעִיר חָדָם לֹא תִשְׁבַּע נָהָר 20

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> ἃδης καὶ ἀπώλεια οὐκ ἐμπίμπλανται,
ώσαύτως καὶ οἱ ὀφθαλμοὶ τῶν ἀνθρώπων ἀπληστοι.

20 hādēs 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 κυρίω στηρίζων ὀφθαλμόν, καὶ οἱ ἀπαίδευτοι ἀκρατεῖς γλώσσῃ.

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.

כָּא מָצָרֶף לְכֶסֶף וְכֵיר לְזָהָב וְאִישׁ לְפִי מְהֻלָּלָה 21

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 εὐθῆς 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.

וְלֹא תִּפְתַּח אֶת-הָאֹוֵל בַּמְקַטֵּשׁ בְּתוֹךְ הַרִּיפּוֹת בְּעָלִי
כִּי אֵם תִּכְתֹּשׁ-אֶת-הָאֹוֵל כִּי אֵם תִּפְתַּח אֶת-הָאֹוֵל 22

כִּי אֵם תִּכְתֹּשׁ-אֶת-הָאֹוֵל בַּמְקַטֵּשׁ בְּתוֹךְ הַרִּיפּוֹת בְּעָלִי
לֹא-תִּסְעוֹר מַעֲלִיו אַוְלָתוֹ: פ

22. 'im tik'tosh-'eth-ha'ewil bamak'tesh b'thok hariphoth ba`eli
lo'-thasur me`alayu '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> ἐὰν μαστιγοῖς ἀφρονα ἐν μέσῳ συνεδρίου ἀτιμάζων,
οὐ μὴ περιέληγε 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.

כִּי רַדְעַת תִּרְבַּע פְנֵי צָאנֵךְ שִׁית לְבָךְ לְעָדָרִים: 23

23. yado`a teda` p'ney tso'nek shith lib'ak la`adarim.

Prov27:23 Know well the faces of your flocks, and set your heart on your herds;

<23> γνωστῶς ἐπιγνώσῃ ψυχὰς ποιμνίου σου
καὶ ἐπιστήσεις καρδίαν σου σαῖς ἀγέλαις.

23 gnōstōs epignōsē psychas poimniou sou
Knowingly, you shall recognize things concerns the lives of your flock,
kai epistēseis kardian sou sais agelais;
and you shall set over your heart your herds.

כִּי לֹא לְעוֹלָם חָסֵן וְאַמְגֹזֶר לְדוֹר דָוָר: 24

24. ki lo' l`olam chosen w'im-nezer l'dor dor.

Prov27:24 For riches are not forever,
nor does a crown endure from generation to generation.

<24> ὅτι οὐ τὸν αἰώνα ἀνδρὶ κράτος καὶ ἴσχύς,
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.

כִּי גָלֵה חַצֵּיר וְנִרְאָה-דְשֵׁא וְנִאָסְפוּ עַשְׂבּוֹת הַרִּים: 25

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 επιμελοῦ τῶν ἐν τῷ πεδίῳ χλωρῶν καὶ κερεῖς 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 oreinon,

and gather together grass of the mountainous area!

כו כבשים ללבישׁ ומחיר שׁדה עתודים: 26 עפָא צְבָעַ 7769 וְעַל אֶת־בְּנֵי־עֲמִקָּם:

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 ἔχης πρόβατα εἰς ὄματισμόν· τίμα πεδίον, ἵνα ὥσπερ σοι ἄρνες.

26 hīna ečēs probata eis himatismon;

that you should have sheep's wool for clothes.

tima pedion, hina ōsin soi arnes.

Esteem the field! that there might be lambs for you.

כז וְאֵת חַלְבָּן עָזִים לְחַמֶּךָ לְלִיחָם בִּיתָה וְחַיִם לְנַעֲרֹתִיךְ:

27. w'dey chaleb `izim l'ach'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** οὐέ, παρ' ἐμοῦ ἔχεις ρήσεις ἵσχυρὰς εἰς τὴν ζωήν σου καὶ εἰς τὴν ζωὴν σῶν θεραπόντων.

27 **huie, par' emou echeis hrēseis ischyras eis tēn zōēn sou**
O son, from me you shall have sayings strong for your life,
kai eis tēn zōēn sōn therapontōn.
and for the life of your attendants.

Chapter 28

Shavua Reading Schedule (28th sidrah) - Prov 28

אָנָסִי וְאַיִן־רַדֵּךְ רֹשֶׁעָ וְצַדִּיקִים כְּכֹפֵר יִבְטַח: Prov28:1

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, δύκαιος δὲ ὥσπερ λέων πέποιθεν.

1 pheugei asebēs mēdenos diōkontos,

flees An impious man with no one pursuing;

dikaios de hōsper leōn pepoithen.

but the just man as a lion is secure.

וְאֵת וְאַתָּה כִּי־בְּנֵי־עֵדָה תְּבִרֵךְ²

בְּבִפְשֻׁעַ אָרֶץ בָּבִים שָׂרִיחַ וּבָאָדָם מִבֵּין יָדָעָךְ כֵּן יַאֲרִיךְ:

2. **b'phesha` `erets rabbim sareyah ub'adam mebin yode`a ken ya'arik.**

Prov28:2 By the transgression of a land many are its princes,
but by a man of understanding and knowledge, so it endures.

«2» δι’ ἀμαρτίας ἀσεβῶν κρίσεις ἐγείρονται,
ἀνὴρ δὲ πανούργος κατασβέσει αὐτάς.

2 **di' hamartias asebōn krisēis egeirontai,**
Because of the sins of the impious, litigations arise;
anēr de panourgos katasbesei autas.
man but a clever extinguishes them.

גָּבָר רֹשׁ וְעַשְׂק דָּלִים מַטֵּר סָחָף וְאֵין לְחַמָּם:³

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» ἀνδρεῦνος ἐν ἀσεβείαις συκοφαντεῖ πτωχούς.
ῶσπερ 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.

דְּעַזְבֵּי תֹּרַח יְהִלְלוּ רָשָׁע וְשָׁמָרִי תֹּרַח יַתְגַּרְוּ בָּם: ⁴

4. **`oz'bey thorah y'hal'lu rasha` w'shom'rey thorah yith'garu bam.**

Prov28:4 Those who forsake the law praise the wicked,
but those who keep the law strive with them.

«4» οὗτοι οἱ ἔγκαταλείποντες τὸν νόμον ἔγκωμιάζουσιν 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.

הָאַנְשֵׁי־רָע לְאִיְבִּינוּ מִשְׁפָט וּמִבְקָשֵׁי יְהִיָּה יִבְינֵוּ כָּל:⁵

5. **'an'shey-ra` lo'-yabivnu mish'pat um'baq'shey Yahúwah yabivnu kol.**

Prov28:5 Evil men do not understand justice,
but those who seek **יְהִיָּה** understand all things.

«5» ἄνδρες κακοὶ οὐ νοήσουσιν κρίμα,

οἱ δὲ ζητοῦντες τὸν κύριον συνήσουσιν ἐν παντὶ.

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 הַוְלֵךְ בִּתְמֹעֲדָם מַעֲקָשׁ דָּרְכִים וְהַוָּא עַשְׂרִיר׃ 6

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 alētheia plousiou pseudous.
Better a poor man going in truth, than a rich liar.

וְנוֹצֵר תֹּרַח בֶּן מַבִּין וּרְעֵה זָוְלִlim יְכָלִים אָבִיו׃ 7

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, ἀπιμάζει πατέρα.

7 phylassei nomon huios synetos;
keeps the law son A discerning;
hos de poimainei asōtian, atimazei patera.
but the one who tends carnality dishonors his father.

חַמְרָבָה חָנוֹן בְּנֵשֶׁךְ וּבְתָרְבִית לְחוֹגֵן דָּלִים יְקַבְּצֵה׃ 8

8. mar'beh hono b'neshek ub'thar'bith l'honen 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.

טָמֵסִיר אָזְנוֹ מִשְׁמָעַ תֹּרַח גַּם־תְּפִלְתָּהוּ תֹּזְעַבָּה׃ 9

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 εἰσακούσαι νόμου καὶ αὐτὸς τὴν προσευχὴν αὐτοῦ ἔβδέλυκται.

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.

וְאֶת-בָּשָׂר-בַּעֲדָה כִּי-זֹאת עֲדָת-עֵדָה 10
בְּעֵדָה-עֵדָה כִּי-זֹאת עֲדָת-עֵדָה
רְשָׁגָה יִשְׂרָאֵל בְּדָרְךָ רָע בְּשָׁחִיתָה הוּא-יִפּוֹל
וְתָמִימִם יִבְּחַלוּ-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> ὅς πλανᾷ εὐθεῖς ἐν ὀδῷ κακῆι, εἰς διαφθορὰν αὐτὸς ἐμπεσεῖται· οἱ δὲ ἄνομοι διελεύσονται ἀγαθὰ καὶ οὐκ εἰσελεύσονται εἰς αὐτά.

10 hos plana 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.

וְאֶת-בָּשָׂר-בַּעֲדָה כִּי-זֹאת עֲדָת-עֵדָה 11
רְשָׁגָה יִשְׂרָאֵל בְּדָרְךָ רָע בְּשָׁחִיתָה מְבִין יְחִקְרָבָה:

11. chakam b`eynayu 'ish `ashir w'dal mebin yach'q'renu.

Prov28:11 The rich man is wise in his own eyes,
but the poor who has understanding searches him out.

<11> σοφὸς παρ' ἑαυτῷ ἀνὴρ πλούσιος, πένης δὲ νοήμων καταγνώσεται αὐτοῦ.
11 sophos par' heautō anēr plousios,
is wise to himself man A rich;
penēs de noēmōn katagnōsetai autou.
needy man but an intelligent shall condemn him.

וְאֶת-בָּשָׂר-בַּעֲדָה כִּי-זֹאת עֲדָת-עֵדָה 12
רְשָׁגָה צַדִּיקִים רְבָה תְּפָאָרָת וּבְקוּם רְשָׁעִים יְחִפּשׁ 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 δικαιῶν 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 asebōn haliskontai anthrōpoi.
but in the places of the impious are being captured men.

יְהוָה יְשׁוּעָה כִּי־בַּעֲדֵי־עַמּוֹן
לֹא־יַצְלִיחַ וְמִזְרָחַ וְעַזְבַּת־יְרֻחָם:

13. m'kaseh ph'sha`ayu lo' yats'liach umodeh w`ozeb y'rucham.

Prov28:13 He who conceals his transgressions shall not prosper,
but he who confesses and forsakes them shall have compassion.

<13> ὁ ἐπικαλύπτων ἀσέβειαν ἔαυτοῦ οὐκ εὔδοθήσεται,
ὁ δὲ ἔξηγούμενος 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.

בָּרוּךְ אָדָם מִפְחַד תְּמִיד וּמִקְשָׁה לְבָוֶל בְּרַעָה:

14. 'ash'rey 'adam m'phached tamid umaq'sheh libo yipol b'ra`ah.

Prov28:14 Blessed is the man who fears always,
but he who hardens his heart shall fall into calamity.

<14> μακάριος ἀνήρ, ὃς καταπτήσσει πάντα δι' εὐλάβειαν,
ὁ δὲ σκληρὸς τὴν καρδίαν ἐμπεσεῖται κακοῖς.

14 makarios anēr, hos kataptēsse 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.

טֹו אֲרִידְנָהֶם וְדָבֶשׁ שׂוֹקֵק מְשַׁלְךָ עַל עַמְּדָהָל:

15. 'ari-nohem w'dob shoqeq moshel rasha` al `am-dal.

Prov28:15 Like a roaring lion and a rushing bear is a wicked ruler over a poor people.

<15> λέων πεινῶν καὶ λύκος διψῶν ὃς τυραννεῖ πτωχὸς ὧν 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.

טֹז נְגִיד חָסָר תְּבוּנוֹת וְרַב מַעֲשָׁקוֹת שְׁנָאֵי בְּצֻע יָאָרִיךְ יָמִים: פ

16. nagid chasar t'bunoth w'rab ma`ashaqoth son'ey betsa` ya'arik yamim.

Prov28:16 A leader who is a great oppressor lacks understanding,

but he who hates unjust gain shall prolong his days.

•16• βασιλεὺς ἐνδεής προσόδων μέγας συκοφάντης,
ὅ 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 עַשְׂק בְּרֵסֶת נֶפֶשׁ עַד־בָּור יָנוֹס אַל־יִתְמַכוֹּבָו:

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 aitia phonou ho eggymenos

of a man under accusation of murder the one guaranteeing a loan

phygas estai kai ouk en asphaleia.

an exile shall be, and not in safety.

¶**17** α παίδευε υἱόν, καὶ ἀγαπήσει σε καὶ δώσει κόσμον τῇ σῇ ψυχῇ· οὐ μὴ ὑπακούσης ἔθνει παρανόμω.

17ā 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.

18. holek tamim yiuashe`a w'ne`qash d'rakayim yipol b'echath.

Prov28:18 He who walks blamelessly shall be delivered,
but he who is perverse in his ways hall fall all at once.

•**18** ο πορευόμενος δικαίως βεβοήθηται,
ο δὲ σκολιαῖς ὁδοῖς πορευόμενος ἐμπλακήσεται.

18 ho poreuomenos dikaiōs beboēthētai,

The one going justly is helped;

ho de skoliais hodois poreuomenos emplakēsetai.

but the one crooked ways going by shall be entangled.

19 יט עבד אדמתו ישבע-לחם ומרחף רקיים ישבע-דריש:

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.

כִּי־אָרֶשׁ אַמְנוֹנָת בְּבָרְכּוֹת וְאֵין לְהַעֲשֵׂר לֹא יִגְאַחֲהָה:
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.

כִּי־אָרֶשׁ פָּנִים לְאָטוֹב וְעַל־פָּתָחַם יִפְשֻׁעַגְבָּר:
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> 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.

כִּי־אָרֶשׁ לְהַזֵּן אִישׁ רֹעֶה עֵין וְלֹא־יִדְעַ בִּידְחָסֶר יִבְּאֵפֶה:
22. nibahal Ichon 'ish ra` `ayin w'lo'-yeda` ki-cheser y'bo'enu.

Prov28:22 A man with an evil eye hastens after wealth
and does not know that poverty shall come upon him.

<22> σπεύδει πλουτεῖν ἀνὴρ βάσκανος καὶ οὐκ οἶδεν ὅτι ἐλεήμων κρατήσει αὐτοῦ.
22 speudei ploutein anēr baskanos

hastens to be rich man A bewitching,
kai ouk oiden hoti eleēmōn kratēsei autou.
and does not know that a merciful man shall prevail over him.

כִּי־אָרֶשׁ תַּקְלִיחַ עֵין יְהִי כְּרָמֶךָ יְמִינֶךָ 23

but the one who goes in wisdom shall be delivered.

כז נותן לרש אין מחסור ומעליהם צירני ר' בר-מארות:

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 hos didōsin ptōchois, ouk endeēthēsetai;
The one who gives to the poor shall not in want;
hos de apostrephei ton ophthalmon autou, en pollē aporia estai.
but the one who turns his eye in much perplexity shall be.

כח בקיים רשעים יסתיר אדם ובאדם ירבו צדיקים:

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 apōleiā plēthynthēsontai dikaioi.
in the destruction of those shall be multiplied the just.

Chapter 29

Shavua Reading Schedule (29th sidrah) - Prov 29

א איש תוכחות מקשה ערך פטע ישבר ואין מרא: Prov29:1

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·
ἔξαπίνης γὰρ φλεγομένου αὐτοῦ οὐκ ἔστιν ἴασις.

1 kreissōn anēr elegchōn andros sklērotachēlou;
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.

ב בְּרַבּוֹת צִדְיקִים יִשְׁמַח הָעָם וּבִמְשֻׁל רְשֵׁעָה אֲנָחָם:

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.

:יְזָקָה-אַבְדָּה עַל-עַלְמָה תְּשִׁמְחָה אֶלְעָלָה כְּלָלָה ۳

ג אִישׁ-אָבָב חַכְמָה יִשְׁמַח אָבִיו וּרְצָחָה זָנוֹת יִאֲבֹד-הָדוֹן:

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.
ὅς δὲ ποιμάνει πόρνας, ἀπολεῖ πλοῦτον.

3 andros philountos sophian euphrainetai patēr autou;
A man fond of wisdom gladdens his father;
hos de poimainei pornas, apolei plouton.
but the one tending harlots destroys wealth.

:בְּלֹא עַל-עַלְמָה תְּשִׁמְחָה אֶלְעָלָה כְּלָלָה ۴

ד מֶלֶךְ בִּמְשֻׁפְט יִעֲמִיד אֶرְץ וְאִישׁ תְּרוּמֹת יִהְרַסֵּחַ:

4. melek b'mish'pat ya`amid 'arets w'ish t'rumoth yeher'senah.

Prov29:4 The king establishes the land by justice,
but a man who takes bribes tear it down.

<4> βασιλεὺς δίκαιος ἀνίστησιν χώραν, ἀνὴρ δὲ παράνομος κατασκάπτει.

4 basileus dikaios anistēsin chōran, anēr de paranomos kataskaptei.

king A just establishes regions; man but a lawbreaking razes them.

:בְּלֹא עַל-עַלְמָה תְּשִׁמְחָה אֶלְעָלָה כְּלָלָה ۵

ה גָּבָר מְחַלֵּק עַל-הָעָהוּ רְשֵׁת פּוֹרֵשׁ עַל-פְּעָמָרִוּ:

Prov29:5 A man who flatters his neighbor is spreading a net for his steps.

5. geber machaliq `al-re`ehu resheth pores `al-p'amayu.

<5> ὃς παρασκευάζεται ἐπὶ πρόσωπον τοῦ ἑαυτοῦ φύλου δίκτυον,
περιβάλλει αὐτὸν τοῖς ἑαυτοῦ ποσίν.

5 hos paraskeuazetai epi prosōpon

The one who makes preparations against the person of
tou heautou philou dikturon, periballei auto tois heautou posin.
his own friend with a net puts it around his own feet.

וְבַפְשָׁע אֲרֵשׁ רֹעֶה מָקוֹשׁ וְצִדְיקָה יְרוּן וְשָׁמָחָה:
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> ἀμαρτάνοντι ἀνδρὶ μεγάλῃ παγίᾳ, 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 chara kai en euprosynē estai.
but the just in joy and in gladness shall be.

וְיָדָע צִדְיקָה דִין פְּלִימָה רְשָׁעָה לְאִזְבִּין קָדֻתָה:
7. yode`a tsadiq din dalim rasha` lo'-yabin da`ath.

Prov29:7 The righteous is concerned for the rights of the poor,
the wicked does not discern knowledge.

<7> ἐπίσταται δίκαιος κρίνειν πενιχροῖς, ὁ δὲ ἀσεβὴς οὐ συνήσει γνῶσιν,
καὶ πτωχῷ οὐχ ὑπάρχει νοῦς ἐπιγνώμων.

7 epistatai dikaios krinein penichrois,
has knowledge A just man to judge for the destitute;
ho de asebēs ou synēsei gnōsin,
but the impious do not comprehend knowledge;
kai ptōchō ouch hyparchei nous epignōmōn.
and to the poor there does not exist the mind of an arbitrator.

חָנָשִׁי לְצִוָּן יְפִיחֵי קָרְבָּה וְחַקָּמִים יְשִׁיבֵי אָף:
8. 'an'shey latson yaphichu qir'yah wa'chakamim yashibu 'aph.

Prov29:8 Scornful men puff against a city, but wise men turn away anger.

<8> ἄνδρες λοιμοὶ ἔξεκαυσαν 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.

טָאִרְשָׁ-חָכָם נְשִׁפְט אֶת-אִישׁ אֹוֵיל וּרְגֹז וְשָׁחָק וְאַרְן בְּחַתָּה:
9. 'ish-chakam nish'pat 'eth-'ish 'ewil w'ragaz w'sachaq w'eyn nachath.

Prov29:9 If a wise man disputes with a foolish man,
even he shakes or laughs, and there is no rest.

<9> ἀνὴρ σοφὸς κρίνει ἔθνη,
ἀνὴρ δὲ φαῦλος ὀργιζόμενος καταγελάται καὶ οὐ καταπτήσσει.

9 anēr sophos krinei ethnē,
man A wise judges nations;

anēr de phaulos orgizomenos katagelatai kai ou kataptēssei.

but man a heedless, in provoking to anger, ridicules and is not struck with awe.

בְּאַנְשֵׁי דָמִים יִשְׂגֹּנְאַיְתֶם וַיְשַׁרְּרִים יִבְקְשׁוּ נֶפֶשׁוֹ: 10

10. 'an'shey damim yis'n'u-tham wisharim y'baq'shu naph'sho.

Prov29:10 Men of bloodshed hate the blameless, but the upright seek his soul.

<10> ἄνδρες αἱμάτων μέτοχοι μισήσουσιν ὅσιον,
οἵ 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.

רְאֵכָלְרוּחוֹ יוֹצִיאָ כְּסִילׁ וְחַכְמָם בְּאַחֲרָ יִשְׁבְּחַנָּה: 11

11. kal-ruco 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 ἀφρων, 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.

רְאֵבְמַשְׁלָ מִקְשִׁיב עַל־דְּבָר־שָׁקָר כָּל־מִשְׁרָתָיו רְשָׁעִים: 12

12. moshel maq'shib `al-d'bar-shaquer 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 ἀδικον πάντες οἱ ὑπ' αὐτὸν παράνομοι.

12 basileōs hypakouontos logon adikon
A king hearkening matter in an unjust
pantes hoī hyp' auton paranomoi.
makes all the ones under him lawbreakers.

רְאֵבְשׁ וְאֵישׁ תְּכָכִים נֶפֶגֶשׁ מִאִירְעִינְגִּי שְׁנִירֵהֶם יְהֻנָּה: 13

13. rash w'ish t'kakim niph'gashu me'ir-`eyney sh'neyhem Yahūwah.

Prov29:13 The poor man and the deceitful man meet together:

אִירְעִינְגִּי gives light to the eyes of both.

<13> δανιστοῦ καὶ χρεοφειλέτου ἀλλήλοις συνελθόντων
ἐπισκοπὴν ποιεῦται ἀμφοτέρων ὁ κύριος.

13 danistou kai chreopheileton allēlois synelthontōn

A money-lender and debtor, when one another come together
episkopēn poieitai amphoterōn ho kyrios.
to oversee commits both YHWH.

יְדָמֶלֶךְ שׁוֹפֵט בְּאַמֶּת דָּלִים כְּסֹאוֹ לְעֵד יְפֻזּוֹן: 14

14. melek shophet be'emeth dalim kis'o la`ad yikon.

Prov29:14 If a king judges the poor with truth, his throne shall be established forever.

<14> βασιλέως ἐν ἀληθείᾳ κρίνοντος πτωχοὺς
ὁ θρόνος αὐτοῦ εἰς μαρτύριον κατασταθήσεται.

14 basileōs en 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.

טוֹשֶׁבֶת וְתוֹכְחָתָה יִתְּנוּ חֲכָמָה וְגַנְעָר מִשְׁלָחָם בְּרִישׁ אָמוֹן: 15

15. shebet w'thokachath yiten chak'mah w'na`ar m'shulach mebish 'imo.

Prov29:15 The rod and reproof give wisdom,
but a child sent off is shame to his mother.

<15> πληγαὶ καὶ ἔλεγχοι διδόασιν σοφίαν,
παῖς δὲ πλανώμενος αἰσχύνει γονεῖς αὐτοῦ.

15 plēgai kai elegchoi didoasin sophian,

Strokes and reproofs give wisdom;

pais de planōmenos aischynei goneis autou.

but a child wandering shames his parents.

טֹז בְּרַבּוֹת רְשָׁעִים יַרְבֵּה־פְּשָׁע וְצָדִיקִים בְּמִפְלָתָם יַרְאָוֶן: 16

16. bir'both r'sha`im yir'beh-pasha` w'tsadiqim b'mapal'tam yir'u.

Prov29:16 When the wicked increase, transgression increases;
but the righteous shall see their fall.

<16> πολλῶν ὄντων ἀσεβῶν πολλαὶ γίνονται ἀμαρτίαι,
οἱ δὲ δίκαιοι ἐκείνων πιπτόντων κατάφοβοι γίνονται.

16 pollōn ontōn asebōn pollai ginontai hamartiai,

of many With the being impious, many take place sins;

hoi de dikaioi ekeinōn piptontōn kataphoboi ginontai.

but with the just at the falling of those, fear takes place.

רִזְיָסֶר בְּנֶךְ וַיְגִיחֵךְ וַיִּתְּן מַעֲדָגִים לְנַפְשָׁךְ: 17

17. yaser bin'ak winicheak w'yiten ma`adanim l'naph'seak.

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.

בָּנֶה אַתְּ עַל־עֲצָמָתֶךָ כִּי־אֵין־לְפָנֶיךָ שָׁמָר־תֹּרַח אֲשֶׁר־הָיָה:¹⁸

רַחֲבָאֵין חִזּוֹן יְפָרַע עַם וְשָׁמָר תֹּרַח אֲשֶׁר־הָיָה:

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 ἔξηγητής 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 phyllassōn ton nomon makaristos.

but the one keeping the law is most blessed.

רַטְבָּדְבָּרִים לְאַדְיוֹסָר עָבֵד כִּי־יָבֵין וְאֵין מַעֲנָה:¹⁹

רַטְבָּדְבָּרִים לְאַדְיוֹסָר עָבֵד כִּי־יָבֵין וְאֵין 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> λόγοις οὐ παιδευθήσεται οἰκέτης σκληρός·

ἐὰν γὰρ καὶ νοήσῃ, ἀλλ’ οὐχ ὑπακούσεται.

19 logois ou paideuthēsetai oiketēs sklēros;

by words shall not be corrected domestic servant A recalcitrant;

ean gar kai noēsē, all' ouch hypakouasetai.

for even if he understands still he shall not obey.

כָּחִזְיָת אִישׁ אָז בַּדְבָּרִיו תְּקֹנֵה לְכִסְיל מִמְּפָנָיו:²⁰

כָּחִזְיָת אִישׁ אָז בַּדְבָּרִיו תְּקֹנֵה לְכִסְיל מִמְּפָנָיו:

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 ἵδῃς 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!

כָּא מְפַנֵּק מִפְנֵר עָבָדוֹ וְאַחֲרִיתוֹ יְהִיא מִנּוֹן:²¹

כָּא מְפַנֵּק מִפְנֵר עָבָדוֹ וְאַחֲרִיתוֹ יְהִיא מִנּוֹן:

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, οὐκέτης ἔσται,
ἔσχατον δὲ ὁδυνηθήσεται ἐφ' ἑαυτῷ.

21 hos kataspatala ek paidos, oiketēs estai,

The one who lives wastefully from childhood shall be a domestic servant;
eschaton de odynēthēsetai eph' hautō.
and at the end shall grieve over himself.

כְּבָאִישׁ־אֲפֵף יָגַרְהָ מַדּוֹן וּבָעֵל חֶמֶת רַב־פְּשֻׁעָה 22

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 ὁρύσσει νεῖκος, ἀνὴρ δὲ ὁργίλος ἐξάρυξεν ἀμαρτίας.

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.

כְּגָאוֹת אָדָם תְּשִׁפְילְכוּ וּשְׁפָלָרְוָעָה יְתַמֵּךְ קָבוֹד 23

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> ὅβρις ἄνδρα ταπεινοῦ, τοὺς δὲ ταπεινόφρονας ἐρεύδει δόξῃ κύριος.

23 hybris andra tapeinoi, tous de tapeinophronas ereidei doxē kyrios.

Insolence a man abases; but the humble-minded establishes in glory YHWH.

כְּדוֹלֶק עַמְּגַנְבָּשׁוֹן אֱלֹהִים יְשִׁמְעָה וְלֹא בְּגִידָה 24

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 tell it.

↔24> ὃς μερίζεται κλέπτῃ, μισεῖ τὴν ἑαυτοῦ ψυχήν.
ἐὰν δὲ ὄρκου προτεθέντος ἀκούσαντες μὴ ἀναγγείλωσιν,

24 hos merizetai kleptē, misei tēn heautou psychēn;

The one who shares with a thief detests his own soul.

ean de horkou protethentos akousantes

And if an oath having been set before ones hearing,

mē anaggeilōsin,

but they should not announce it,

כְּחַרְבָּת אָדָם יְתַן מוֹקֵשׁ וּבָוטִיחַ בִּיהִנָּה יְשַׁגְּבָה 25

25. cher'dath 'adam yiten moqesh uboteach baYahúwah y'sugab.

Prov29:25 The fear of man brings a snare, but he who trusts in **יְהוָה** shall be exalted.

·**25** φοβηθέντες καὶ αἰσχυνθέντες ἀνθρώπους ὑπεσκελίσθησαν·
· οὐ δὲ πεποιθὼς ἐπὶ κύριον εὑφρανθήσεται. ἀσέβεια ἀνδρὶ δίδωσιν σφάλμα·
· ὃς δὲ πέποιθεν ἐπὶ τῷ δεσπότῃ, σωθήσεται.

25 phobētentēs kai aischynthentes anthrōpous hyperskelisthēsan;

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 רביים מבקשים פנוי-מושל ומידוה משפט-איש: 26

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 God.

¶**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 dikaios andri.

but by YHWH happens justice to a man.

:**ყ**ა-**ვ** 0**ვ** ხ**ე** 6**ი** 0**ვ** უ**რ** ხ**ე** 27

כז תועבת צדיקים איש עולם ותועבת רשע ישראלי: פ

27. to`abath tsadiqim 'ish `awel w'tho`abath rasha` y'shar-darek.

Prov29:27 An unjust man is abominable to the righteous,
and he who is upright in the way is abominable to the wicked.

〈27〉 βδέλυγμα δικαίοις ἀνήρ ἄδικος, βδέλυγμα δὲ ἀνόμω 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

א אֶבְרִי אָגָוֵר בּוֹנִיקָה הַמְפַשָּׂא נָאָם הַגָּבָר

לְאִתְיָאֵל לְאִתְיָאֵל וְאַכְלָ:

1. dib'rey 'Agur bin-Yaqeh hamasa' n'um hageber I'lthi'El I'lthi'El w'Ukal.

Prov30:1 The words of Agur the son of Yaqeh, the oracle.

The man declares to Ithi'El, to Ithi'El and Ukal:

<30:1> Τοὺς ἐμοὺς λόγους, οὐέ, φοβήθητι καὶ δεξάμενος αὐτοὺς μετανόει· τάδε λέγει ὁ ἀνὴρ τοῦ 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 בְּעָר אֲנָכִי מְאִישׁ וּלְאָדָבִינָה 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.

גּוּלָאָדָלְמֹדָתִי חִכְמָה וּדְבָתִ קְדָשִׁים אֲדָעָ:

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 ἀγίων ἔγνωκα.

3 theos dedidachen me sophian, kai gnōsin hagiōn egnōka.

Elohim has taught me wisdom, and the knowledge of the holies I know.

דָּמִי עַלְהַשְׁמִים וַיַּרְדֵּ מִי אַסְפָּרְוִיחַ בְּחַפְנִירַ מִי
צְבָרְ-מִים בְּשֶׁמֶלֶתְ מִי הַקִּים כָּלְ-אַפְסִידְ-אַרְץְ מַה-שְׁמוֹ
וּמַה-שְׁמָ-בָּנוֹ כִּי תִדְעָ:

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 Ἰματίῳ; τίς ἐκράτησεν πάντων τῶν ἄκρων 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?

הַכְלָמָד אֶלְוָה צְרוֹפָה מִגּוֹן הוּא לְחַסִּים בָּו: 5

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.

וְאֶל-תֹּסֶף עַל-דָּבָרָיו פָּנִידְיָכִיחַ בְּךָ וּנְכִזְבָּתָךְ: 6

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 προσθῆς τοῖς λόγοις αὐτοῦ, ἵνα μὴ ἐλέγξῃ σε καὶ ψευδής 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.

צְשֻׁתִים שָׁאַלְתִּי מְאַתְּךָ אֶל-תִּמְנַע מִמְּנִי בְּטַרְמָם אֲמוֹתָךְ: 7

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 αὐτοῦμαι παρὰ σοῦ, μὴ ἀφέλης 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;

וְעַד־בָּרְכֵךְ תִּרְחַק מִמֶּנִּי רַאשׁ
רַעַשׁ אֲלֵתָתְנָלִי הַטְּרִיבֵנִי לְחַם חַקִּי:
8. shaw' ud'bar-kazab har'cheq mimeni re'sh
wa`osher 'al-titen-li hat'ripheni lechem chuqi.

Prov30:8 Remove vanity and the word of lie far from me,
Give me neither poverty nor riches;
feed me with the bread that is my portion,

<8> μάταιον λόγον καὶ ψευδῆ μακράν μου ποίησον,
πλοῦτον δὲ καὶ πενίαν μή μοι δῷσ, σύνταξον δέ μοι τὰ δέοντα καὶ τὰ αὐτάρκη,

8 mataion logon kai pseudē makran mou poiēson,
the vain word and false far from me appoint;
plouton de kai penian mē moi dōs,
and riches and poverty you should not give to me;
syntaxon de moi ta deonta kai ta autarkē,
but order up for me the things necessary and the things to be self-sufficient;

טַפְנָן אֲשֶׁר וּכְחַשְׁתֵּר וּאַמְרַתֵּר מִרְיָהוּה
וּפְנַן אֹורֶשׁ וּגְנַבְתֵּר וּתְפַשְׁתֵּר שֵׁם אַלְהָהִים בָּ

9. pen 'es'ba` w'kicash'ti w'amar'ti mi Yahūwah
uphen-'iuaresh w'ganab'ti w'taphas'ti shem 'Elohay.

Prov30:9 Lest I become full and deny You and say, Who is אלהי?
or lest I be poor, and steal, and profane the name of my El.

<9> ἵνα μὴ πλησθεὶς ψευδῆς γένωμαι καὶ εἴπω Τίς με ὄρᾳ;
ἢ πενηθεὶς κλέψω καὶ ὅμοσω τὸ ὄνομα τοῦ θεοῦ.

9 hina mē plēstheis pseudēs genōmai
that not in being filled up false I should become,
kai eipō Tis me horā?
and should say, Who sees me?

ē penētheis klepsō kai omosō to onoma tou theou.
to be in need that I shall steal, and I shall swear an oath by the name of the El.

רַאשׁ אֲלֵתָתְנָלִי עַבְדָּךְ אֲלֵדָנוּ פָּנִי קְלַלְךְ וְאַשְׁמָתָךְ:
10. xw4y zl/7t-yl zl4x-1/4 ago yw/x-1/4

10. 'al-tal'shen `ebed 'el-'adono pen-y'qalel'ak w'asham'at.

Prov30:10 Do not slander a servant to his master,
lest he shall curse you and you shall be found guilty.

<10> μὴ παραδῷς οὐκέτην εἰς χεῖρας δεσπότου.
μήποτε καταράσηται σε καὶ ἀφανισθῆς.

10 mē paradōs oiketēn eis cheiras despou.

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.

יְאֵדָר אָבִיו יַקְלֵל וְאֶת־אָמֹן לֹא יָבֹרֶךְ: 11

11. dor 'abiu y'qalel w'eth-'imo lo' y'barek.

Prov30:11 There is a generation who curses his father and does not bless his mother.

<11> ἔκγονον κακὸν πατέρα καταράται, 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.

יְבָדָר טָהוֹר בְּעִינֵי וּמְצָאָתוֹ לֹא רְחֹץ: 12

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 ἔαυτὸν κρίνει, τὴν δὲ ἔξοδον αὐτοῦ οὐκ ἀπένιψεν.

12 ekgonon kakon dikaiion heauton krinei, tēn de exodon autou ouk apenipsen;
progeny A bad as just himself judges, and his going out not washes.

לְגָדָר מַה־רְמָנוּ עִינֵי וּעֲפָפָרוּ יְנַשְׁאָנוּ: 13

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 ὄφθαλμοὺς 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.

לְדָרְבָות שְׁבִירָו וּמְאַכְלוֹת מַתְלֻעָתָיו לְאַכְלָל עֲנִים מְאַרְצָן: 14

רְאַבְיוֹנִים מְאַדְםָן: פָ

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 ὄδόντας ἔχει καὶ τὰς μύλας τομίδας,
ῶστε 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 penetas autōn ex anthrōpōn.
and the needy of them from among men.

בְּנֹת בָּנָה תַּלְוִזֵּשׁ הַפָּה לֹא תִשְׁבַּענָה
טוֹלְעֵלְיוֹקָה שְׂתִּיר בְּנֹת הַבָּבֶן הַפָּה לֹא
אָרְבָּע לֹא-אָמָרוּ הַזָּן:

15. **Ia`aluqah sh'tey banoth hab hab shalosh henah lo' this`ba`nah 'ar`ba` lo'-am'rū 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 ἥσαν ἀγαπήσει ἀγαπώμεναι,
καὶ αἱ τρεῖς αὗται οὐκ ἐνεπίμπλασαν αὐτήν,
καὶ ἡ τετάρτη οὐκ ἡρκέσθη 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 –

בְּנֹת בָּנָה תַּלְוִזֵּשׁ הַפָּה לֹא תִשְׁבַּענָה
טְשָׁאָל וְעַצֵּר רַחֲם אָרְץ לֹא-שְׁבֻעָה מִים וְאֵשׁ לֹא-אָמָרָה הַזָּן:
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 τάρταρος 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 emiplamenē hydatos
and earth not filled with water;

kai hydōr kai pyr ou mē eipōsin Arkei.

and water and fire in no way shall say, It sufficies.

וְאֵת עַל-עֲלֹת יְמִינָה וְאֶת-עֲלֹת יְמִינָה כְּבָשָׂר וְאֶת-עֲלֹת יְמִינָה 17

רֵזֶן תְּלַעַג לְאָב וְתָבוֹז לִקְהַת-אָם יְקָרְיוֹת עַרְבִּיר-נָחֵל
וַיַּאֲכַלְוָה בְּגִיר-נָשֶׁר: פ

17. `ayin til`ag l'ab w'thabuz liqahath-'em yiqr'uh `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> ὁφθαλμὸν καταγελῶντα πατρὸς καὶ ἀτιμάζοντα γῆρας μητρός,
ἐκκόψαισαν αὐτὸν κόρακες ἐκ τῶν φαράγγων,
καὶ καταφάγοισαν αὐτὸν νεοσσοὶ ἀετῶν.

17 ophthalmon katagelonta patros kai atimazonta geras metros,
The eye ridiculing a father, and dishonoring the old age of a mother –
ekkopsaisan auton korakes ek ton pharaggon,
cut it out let the crows from the ravines,
kai kataphagoisan auton neossoi aetōn.
and may devour it the young of the eagles.

רֵזֶן שְׁלַשָּׁה הַמָּה נְפָלָאוּ מִמְּפֵר וְאֶרְבָּעָה לֹא יַדְעַתִּים: 18

18. sh'loshah hemah niph'il'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 ἔστιν ἀδύνατά μοι νοῆσαι, καὶ τὸ τέταρτον οὐκ ἐπιγνωσκω·

18 tria de estin adynata moi noesai,
three things And there are impossible for me to comprehend,
kai to tetarton ouk epiginoskō;
and the fourth I do not know –

וְאֶת-דֶּרֶךְ הַפְּשָׁר בְּשָׁמַיִם דֶּרֶךְ נַחַשׁ עַלְיִ צוֹר דֶּרֶךְ אֲנִיה בְּלֵב-יִם
וְדֶרֶךְ גָּבָר בְּעַלְמָה:

19. derek hanesher bashamayim derek nachash `aley tsur derek-aniah b'leb-yam
w'derek geber b'al'mah.

Prov30:19 The way of an eagle in the heavens, the way of a serpent on a rock,
the way of a ship in the heart of the sea, And the way of a man with a maid.

<19> ἔχνη ἀετοῦ πετομένου καὶ ὄδοὺς ὄφεως ἐπὶ πέτρας
καὶ τρίβους νηὸς ποντοπορούσης καὶ ὄδοὺς ἀνδρὸς ἐν νεότητι.

19 ichnē aetou petomenou kai hodous opheōs epi petras
the traces eagle of a flying, and the ways of a serpent upon a rock,
kai tribous nēos pontoporousēs kai hodous andros en neotēti.
and the paths of a ship passing through the sea, and the ways of a man in youth.

כִּזְבָּן דַּרְךְ אֲשֶׁר מִנְאָבָת אֲכָלָה
וּמְחַתָּה בִּפְהָרָה וְאַמְרָה לֹא-פְּעַלְתִּי אָנוּ: פָּ
20

20. ken derek 'ishah m'na'apheth 'ak'lah
umachathah phiah w'am'rah lo'-pha`al'ti 'awen.

Prov30:20 So is the way of an adulterous woman:
she eats and wipes her mouth, and says, I have done no wickedness.

<20> τοιαύτη ὁδὸς γυναικὸς μοιχαλίδος,
ἥ, ὅταν πράξῃ, ἀπονιψαμένη οὐδέν φησιν πεπραχέναι ἄτοπον.

20 toiautē hodos gynaikos moichalidos,
Such is the way woman of an adulterous,
hē, hotan praxē, aponipsamenē
whenever she should act in washing herself,
ouden phēsin peprachenai atopon.
not she says to have acted out of place.

כִּתְחַת שְׁלֹשׁ רְגֵזָה אֶרְץ וְתַחַת אֶרְבָּעָה לֹא-תַּוְكַּל שְׁאתָה:

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 -

כִּבְתַּחַת-עֶבֶד כִּי יָמֻלוֹךְ וְנַבְלָל כִּי רַשְׁבָּע-לְחַם:

22. tachath-`ebed ki yim'lok w'nabal ki yis'ba`-lachem.

Prov30:22 Under a servant when he reigns, and a fool when he is satisfied with bread,

<22> ἐὰν οἰκέτης βασιλεύσῃ, καὶ ἄφρων πλησθῆ σιτίων,

22 ean oiketēs basileusē, kai aphrōn plēsthē sitiōn,
if a domestic servant should reign and a fool should be filled with food,

כִּגְתַּחַת שְׁנוֹאָה כִּי תְּבַעַל וְשִׁפְחָה כִּי-תִּרְשַׁשׁ גַּבְרָתָה: פָּ
23

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.

כְּדִ אַרְבָּעָה הֵם קְטִירֵת־אָרֶץ וְהַמָּה חֲקָמִים מְחֻקָּמִים:²⁴

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 ἔστιν ἐλάχιστα ἐπὶ τῆς γῆς, ταῦτα δέ ἔστιν 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 -

כְּהַנְּמָלִים עַם לֹא־עַז וַיְכִינֵו בְּקִיזְצִים לְחַמּוֹם:²⁵

25. han'malim `am lo'-`az wayakinu baqqayits lach'mam.

Prov30:25 The ants are not a strong people,
but they prepare their bread in the summer;

25 οἱ μύρμηκες, οἵς μὴ ἔστιν ἴσχὺς 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.

כו שְׁפָנִים עַם לֹא־עֲצִים וַיִּשְׁרִמו בָּסֵלָע בֵּיתָם:²⁶

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 ἴσχυρόν,
οἵ ἐποιήσαντο ἐν πέτραις τοὺς ἑαυτῶν οἴκους.

26 kai hoi choirogryllioi, ethnos ouk ischyron,
And the rabbits - a nation not being strong,
hoi epoiēsanto en petrais tous heautōn oikous;
the ones making in the rocks their own houses.

:בְּשָׁעָה תְּהִלָּה תְּהִלָּה קְרָבָה יְלָקָבָה עַלְעַלְעַה²⁷

כֵז מֶלֶךְ אֵין לְאַרְבָּה וַיֵּצֵא חָצִץ כָּלֹו:

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 ἔστιν ἡ ἀκρὶς καὶ ἐκστρατεύει ἀφ' ἐνὸς κελεύσματος εὐτάκτως·

27 abasileuton estin hē akris

independent is The locust,

kai ekstrateuei aph' henos keleusmatois eutaktōs;

but she marches from one word of command orderly.

כְחַשְׁמָמִית בִּידִים תִּתְפַּשׂ וְהִיא בְּהַיְכָלִי מֶלֶךְ: פָ 28

28. **s'mamith b'yadayim t'thapes w'hi' b'heyk'ley melek.**

Prov30:28 The lizard you may grasp with the hands, yet it is in king's palaces.

<28> καὶ καλαβώτης χερσὶν ἐρειδόμενος καὶ εὐάλωτος ὄν
κατοικεῖ ἐν ὁχυρῷ μαστινθανόντων 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.

כְטַשְׁלַשָּׁה הַמָּה מִרְטַבֵּי צָעֵד וְאַרְבָּעָה מִרְטַבֵּי לְכָתָה: 29

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 ἔστιν, ἢ 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 –

לְלִישָׁ גִּבְור בְּבָהָמָה וְלֹא-יָשֻׁב מִפְנֵי-כָל: 30

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 ἵσχυρότερος κτηνῶν,
ὅς οὐκ ἀποστρέφεται οὐδὲ καταπτήσει κτῆνος,

30 skymnos leontos ischyroteros ktēnōn,

cub a lion is stronger than the beasts,

hos ouk apostrephetai oude kataptēssei ktēnōs,

which does not turn away, nor is struck with awe of any beast,

31 לא זו זיר מִתְגִּים אָז-תֵּישׁ וּמַלְךָ אֶל-קֶם עַמּוֹ:

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.

καὶ ἀλέκτωρ ἐμπειριπατῶν θηλείαις εὔψυχος
καὶ τράγος ἡγούμενος αὐτοπόλιου 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.

לְבָאָמָן-גִּבְלַת בְּחַתְנֵשָׁא וְאָמָן-זִמוֹת יְד לְפָה:

32. 'im-nabal'at b'hith'nase' w'im-zamoath yad l'peh.

Prov30:32 If you have been foolish in exalting yourself or if you have plotted evil, put your hand on your mouth.

〈32〉 ἐὰν πρόῃ σεαυτὸν εἰς εὐφροσύνην
καὶ ἔκτείνης τὴν χειρά σου μετὰ μάχης, ἀτιμασθήσῃ.

32 ean proē seauton eis euprosynēn
If you should let go of yourself in gladness,
kai ekteinēs tēn cheira sou meta machēs, atimasthēsē.

**ולגבי מיעץ חלב יוציאה חמאה ומיעץ-אף יוציאה דם
ומיעץ אפם יוציאה ריב:** פ

33. *ki mits chalab yotsi' chem'ah umits-'*aph yotsi' dam umits '*appavim 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·
ἔὰν δὲ ἐκπιέζῃς μυκτῆρας, ἔξελεύσεται αἷμα·
ἔὰν δὲ ἔξέλκης λόγους, ἔξελεύσονται κρίσεις καὶ μάγαι.

33 amelge gala, kaj estaj boutyron:

Extract milk, and there shall be butter:

ean de ekniezēs myktēras, exeleusetai haima:

but if you should pressure the nostrils there shall come forth blood:

Lean de exelkēs logis, exeleusontaj kriseis kaj machai.

and if you should drag out words, there shall come forth litigations and fights.

Chapter 31

Shavua Reading Schedule (31th sidrah) - Prov 31

אָדָבָרִי לְמַיְאָל מֶלֶךְ מְשָׁא אֲשֶׁר־יִסְרָאֵל אָמֹן: Prov31:1

- 1. dib'rey L'mu'el melek masa' 'asher-yis'ratu 'imo.**

Prov31:1 The words of King Lemuel, the oracle which his mother taught him:

**<31:1> Οἱ ἐμοὶ λόγοι εἰρηνται 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.

ב מה-ברִי ו מה-ברִי-בטני ו מה בר-גדרי:

- ## **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; ρήσεις 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?

ג אל-תתן לנשיהם חילך ודרכיך למחות מלכין:

- 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 hysteroboulian.

nor your mind and livelihood for an afterthought.

- וְיִמְלָא אֶל לְמַלְכֵיכִים שְׁתֹׁ-יִן וְלַרְזָגִים אֵו שְׁכָרִים

Prov31:4 It is not for kings, O Lemū'El, it is not for kings to drink wine,
or for rulers to desire strong drink,

4 μετὰ βουλῆς πάντα ποίει, μετὰ βουλῆς οἶνοπότει·
οἱ δυνάσται θυμῷδεις εἰσίν, οἶνον δὲ μὴ πινέτωσαν,
4 meta boulēs panta poiei, meta boulēs oinopotei;
with counsel all things Do! with counsel Drink wine!

hoi dynastai thymōdeis eisin, oinon de mē pinetōsan,
The mighty ones are inclined to rage; wine let them not drink!

לְעַז-בִּין-עַז-עֲזָזָה אֱלֹהִים קָרְבָּן תְּפִלָּה 5
חַפְּנִיד-יְשָׁתָּה וַיְשַׁבֵּח מִתְקָנָה הַיּוֹם כָּל-בְּגִינִּיד עַנְּרִי:
5. pen-yish'teh w'yish'kach m'chuqaq wishaneh din kal-b'ney-'oni.

Prov31:5 lest they shall drink and forget what is decreed,
and pervert the judgment of all sons of the afflicted.

5 ἵνα μὴ πιόντες ἐπιλάθωνται τῆς σοφίας
καὶ ὅρθὰ κρίναι οὐ μὴ δύνωνται τοὺς ἀσθενεῖς.

5 hina mē piontes epilathōntai tēs sophias
lest drinking they should forget wisdom,
kai ortha krinai ou mē dynontai tous astheneis.
and rightly to judge in no way are able the weak.

וְתַנְוִיד שֶׁכֶר לֹא בָד וַיַּזְרַע לְמִרְי נְפָשָׁה 6
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!

זִישָׁתָּה וַיְשַׁבֵּח רִישׁו וְעַמְלוֹ לֹא יִזְכָּר עוֹד 7
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 δίδοτε πενίας 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.

זְבָחָה צְבָתָה יְצָרָה-לְעַז עַז-עֲזָזָה 8

ח פָתַח־פִיךְ לְאֶלְמָם אֲלֵדִין קָל־בָנִי חַלוֹף:

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!

ט פָתַח־פִיךְ שֻׁפְט־צְדָקָה וְדִין עֲגִיר וְאַבְיוֹן: ב'

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 δικαιῶς, διάκρινε δὲ πένητα καὶ ἀσθενῆ.

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!

ר אַשְׁתָּה־חַיֵּל מִי יִמְצָא וַרְחַק מִפְנִינִים מִכְרָה:

10. 'esheth-chayil mi yim'tsa' w'rachoq mip'ninim mik'rah.

Prov31:10 An excellent wife, who can find? For her value is far above jewels.

<10> Γυναῖκα ἀνδρείαν τίς εὑρίσει;
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.

יא בְּטַח בָּה לִב בְּעֵלָה וְשַׁלֵּל לֹא יִחְסַר:

11. batach bah leb ba`lah w'shalal lo' yech'sar.

Prov31:11 The heart of her husband trusts in her, and he shall have no lack of gain.

<11> θαρσεῖ ἐπ' αὐτῇ ἡ καρδία τοῦ ἀνδρὸς αὐτῆς,
ἡ τοιαύτη καλῶν σκύλων οὐκ ἀπορήσει.

11 tharsei ep' autē hē kardia tou andros autēs,
takes courage over her The heart of her husband.

hē toiautē kalōn skylōn ouk aporēsei;

Such a one of good spoils shall not be distressed by the lack.

יב גַּמְלַתָּהוּ טֹב וְלֹא־רֹעַ כָּל יְמֵי חַיָּה:

12. g'malath'hu tob w'lo'-ra` kol y'mey chayeyah.

Prov31:12 She does him good and not evil all the days of her life.

«12» ἐνεργεῖ γὰρ τῷ ἀνδρὶ ἀγαθὰ πάντα τὸν βίον.

12 energēi gar tō andri agatha panta ton bion.

For she exacts energy to her husband for good, and all the livelihood.

יג דרשה צמר ופשתים ותעש בחכץ כפיה: 13 קוואן צו יאנחע יאנז אלאן ערבי:

13. dar'shah tsemer uphish'tim wata`as b'chephets kapeyah.

Prov31:13 She looks for wool and flax and works with her palms in delight.

•**13** μηρυομένη ἔρια καὶ λίνον ἐποίησεν εὔχροηστον τὰς χερσὶν αὐτῆς.

13 mēruomenē erja kai linon epoīesen eucharēston tais chersin autēs.

furling wool and flax She makes useful her hands.

יד היתהanganiot soher mperach tbia lchma: 14

14. **hay'thgh ka'gnooth socher mimer'chaa tabi' lach'mah.**

Prov31:14 She is like merchant ships: she brings her bread from afar.

〈14〉 ἐνένετο ὡσεὶ ναῦς ἐπιπορευομένη πακούθεν. συνάγει δὲ αὕτη τὸν βίον.

14 egeneto hōsei naus emporeuomenē makrothen, synagei de hautē ton bion.

She became as a ship trading from a distance, so she procures her livelihood.

טו ותקם בעודليلת ותתנו טרפל ביתה וחוק לנערתיה:

15. wataqam b'od lay'lah watiten tereph l'beythah w'choq l'na` arothayah.

Prov31:15 She rises also while
and portions to her maidens.

•**15** καὶ ἀνίσταται ἐκ νυκτῶν καὶ ἔδωκεν βρώματα τῷ οἴκῳ καὶ ἔσυνταῖς θεραπαινίαις.

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 זממה שדה ותקחהו מפרי הארץ כפיה נטע כרם:

16. zam'mah sadeh watiaachehu mip'ri kapevah n'taq` karem.

Prov31:16 She considers a field and buys it;
from the fruit of her palms she plants a vineyard.

〈16〉 θεωρήσασα γεώργιον ἐπρίατο,
ἀπὸ δὲ καιοπῶν γειωῶν αὐτῷς κατεφύτευσεν κτῆμα.

16 theōrēsasa geōrgion enriato

In viewing a farm she buys:

apo de karpōn cheirōn autēs katēphyteusen ktēma.

and from the fruits of her hands she plants a possession.

יְצָרָה בַּעֲזֹז מִתְגִּיד וְתַאֲמֵץ זֶרֶעָתִיךְ: 17

17. chag'rah b`oz math'neyah wat'amets z'ro`otheyah.

Prov31:17 She girds her loins with strength and makes her arms strong.

<17> ἀναζωσαμένη ήσχυρῶς τὴν ὁσφὺν αὐτῆς
ἥρεισεν τοὺς βραχίονας αὐτῆς εἰς ἔργον.

17 anazōsamēnē ischyrōs tēn osphyn autēs

Girding up strongly her loin,

ēreisen tous brachionas autēs eis ergon.

she establishes her arms for work.

רֵיחַ טָעַמָּה כִּי-טוֹב סְחֻרָה לְאִיכְבָּה בְּלִיל נְרָה: 18

18. ta`amah ki-tob sach'rah lo'-yik'beh balayil nerah.

Prov31:18 She senses that her gain is good; her lamp does not go out at night.

<18> ἐγεύσατο ὅτι καλόν ἔστιν 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.

רֵית יְדִיךְ שְׁלָחָה בְּקִרְשָׁוֶר וּכְפִיה תִּמְכֹּה פָּלָךְ: 19

19. yadeyah shil'chah bakishor w'kapeyah tam'ku phalek.

Prov31:19 She stretches out her hands to the distaff, and her palms grasp the spindle.

<19> τοὺς πήχεις αὐτῆς ἐκτείνει ἐπὶ τὰ συμφέροντα,
τὰς δὲ χεῖρας αὐτῆς ἐρείδει εἰς ἄτρακτον.

19 tous pēcheis autēs ekteinei epi ta sympheronta,

her cubits She stretches out unto the things being advantageous;

tas de cheiras autēs ereidei eis atrakton.

and the things of her hands she sticks to the spindle.

כְּפֶה פָּרָשָׁה לְעֵנִי וּרְדִיךְ שְׁלָחָה לְאַבְיוֹן: 20

20. kapah par'sah le`ani w'yadeyah shil'chah la'eb'yon.

Prov31:20 She extends her palm to the poor, and she stretches out her hands to the needy.

<20> χεῖρας δὲ αὐτῆς διέγνοιξεν πένητι, καρπὸν δὲ ἔξέτεινεν 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.

כִּי־לְבַשׁ שָׁנִים:
בְּאֶתְרָא לְבִתָּה מְשֻׁלָּג כִּי־כָל־בִּתָּה לְבַשׁ
shanim:

21. Io'-thira' l'beythah mishaleg ki kal-beythah labush shanim.

Prov31:21 She is not afraid of the snow for her household,
for all her household are clothed with double-dipped scarlet.

<21> οὐ φροντίζει τῶν ἐν οἴκῳ ὁ ἀνὴρ αὐτῆς, ὅταν που χρονίζῃ·
πάντες γὰρ οἱ παρ’ αὐτῆς ἐνδιδύσκονται.

21 ou phrontizei tōn en oikō ho anēr autēs,
does not take thought of the things in the house Her husband
hotan pou chronizē;
whenever somewhere he passes time;
pantes gar hoi par' autēs endidyskontai.
for all the ones of hers are being clothed.

כְּבָדָהִם עֲשֵׂתָה־לְהָשָׁשׁ וְאֶרְגָּמָן לְבָשָׁה:
22. mar'badim as'thah-lah shesh w'ar'gaman l'bushah.

Prov31:22 She makes coverings for herself; her clothing is fine linen and purple.

<22> δισσὰς χλαίνας ἐποίησεν τῷ ἀνδρὶ αὐτῆς,
ἐκ δὲ βύσσου καὶ πορφύρας ἔαυτῇ ἐνδύματα.

22 dissas chlainas epoiēsen tō andri autēs,
A double goat's hair coat she made for her husband
ek de byssou kai porphyras hautē endymata.
and from out of linen and purple material garments for herself.

כְּגֹדוֹעַ בְּשָׁעָרִים בְּעַלְהָ בְּשָׁבְתָו עַמְּ-זָקְנִיְּ-אָרְצִים:
23. noda` bash`arim ba`lah b'shib'to im-ziq'ney-'arets.

Prov31:23 Her husband is known in the gates, when he sits among the elders of the land.

<23> περίβλεπτος δὲ γίνεται ἐν πύλαις ὁ ἀνὴρ αὐτῆς,
ήνικα 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.

כְּדָרִין עֲשֵׂתָה וְתִמְפָרָ וְחִגּוֹר נְתָנָה לְכַנְעָנִים:
24. sadin as'thah watim'kor wachagor nath'nah laK'na ani.

Prov31:24 She makes fine linen garments and sells them,

and supplies belts to the Kanaanite.

24 σινδόνας ἐποίησεν καὶ ἀπέδοτο, περιζώματα δὲ τοῖς Χαναναίοις.

24 sindonas epoiesen kai apedoto, perizomata de tois Chananaiois.

fine linen She makes, and gives back loincloths to the Canaanites.

כְּהַעֲזֵזִים וְחָדָר לְבָוֶשֶׁת וְתִשְׁחַק לִיּוֹם אַחֲרוֹן: 25

25. `oz-w'hadar l'bushah watis'chaq l'yom 'acharon.

Prov31:25 Strength and dignity are her clothing, and she smiles at the day to come.

26 ἵσχυν καὶ εὐπρέπειαν ἐνεδύσατο καὶ εὐφράνθη ἐν ἡμέραις ἐσχάταις.

26 ischyn kai euprepeian ededysato kai euphranthē en hēmerais eschatais.

strength and beauty She puts on, and is glad in days the last.

כְּוִיָּה פָתַח בְּחִכָּמָה וְתֹרֶת־חֶסֶד עַל־לְשׂוֹנָה: 26

26. piyah path'chah b'chak'mah w'thorath-chesed `al-l'shonah.

Prov31:26 She opens her mouth in wisdom,

and the teaching of kindness is on her tongue.

25 στόμα αὐτῆς διεήνοιξεν 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.

כְּצֻפִּיה הַלִּיכוֹת בִּיתָה וְלֹחֶם עֲצָלוֹת לֹא תָאִכְלֶה: 27

27. tsophiah halikoth beythah w'lechem `ats'luth lo' tho'kel.

Prov31:27 She looks well to the ways of her household,
and does not eat the bread of idleness.

27 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.

כְּחַקְמָה בְּנִירָה וְרִאשְׁרוֹה בְּעַלְהָה וְיַהֲלָלָה: 28

28. qamu baneyah way'ash'ruah ba-'lah way'hal'lah.

Prov31:28 Her children rise up and call her blessed; her husband also, and he praises her.

28 τὸ στόμα δὲ ἀνοίγει σοφῶς καὶ νομοθέσμως,

ἡ δὲ ἐλεημοσύνη αὐτῆς ἀνέστησεν τὰ τέκνα αὐτῆς, καὶ ἐπλούτησαν,

καὶ ὁ ἀνὴρ αὐτῆς ἔγνεσεν αὐτήν

28 to stoma de anoigei sophōs kai nomothesmōs,

But she opens her mouth wisely and according to the law,

hē de eleēmosynē autēs anestēsen ta tekna autēs, kai eploutēsan,

And her kindness to them sets up her children for them, and they grew rich

kai ho anēr autēs ēnesen autēn

and her husband praises her.

כָּתְבָות בָּנֹות עֲשִׂי חַיִל וְאֵת עַלְיָה עַל-כָּלָנָה:²⁹

29. rabboth banoth `asu chayil w'at' `alith `al-kulanah.

Prov31:29 Many daughters have done nobly, but you rise over them all.

〈29〉 Πολλαὶ θυγατέρες ἐκτήσαντο πλοῦτον, πολλαὶ ἐποίησαν δυνατά,
σὺ δὲ ὑπέρκεισαι καὶ ὑπερῆρας πάσας.

29 Pollai thygateres ektēsanto plouton, pollai epoiēsan dynata,

Many daughters acquired riches; many acted with ability;

sy de hyperkeisai kai hyperēras pasas.

but you have precedence – you are elevated above all.

לְשֹׁקֶר חָן וְהַבֵּל הַיְפִי אֲשֶׁה יַרְאַת־יְהוָה הִיא תְּהִלָּל:³⁰

30. sheqer hachen w'hebel hayophi 'ishah yir'ath-Yahūwah hi' thith'halal.

Prov31:30 Charm is deceitful and beauty is vain,

but a woman who fears יְהוָה, she shall be praised.

〈30〉 ψευδεῖς ἀρέσκειατ καὶ μάταιον κάλλος γυναικός.
γυνὴ γὰρ συνετὴ εὐλογεῖται, φόβον δὲ κυρίου αὕτη αἰνείτω.

30 pseudeis areskeiai kai mataion kallos gynaikos;

is false Allurement, and vain woman's beauty is;

gynē gar synetē eulogeitai, phobon de kyriou hautē aineitō.

for it is a wise woman that is blessed; let her praise the fear of YHWH!

לֹא תְנִידֶּלֶה מִפְרִי יְדֶיךָ וַיַּהַלְלוּךָ בְּשֻׁעֲרִים מַעֲשֶׂיךָ:³¹

31. t'nu-lah mip'ri yadeyah wihal'lolah bash'arim ma`aseyah.

Prov31:31 Give her of the fruit of her hands, and let her works praise her in the gates.

〈31〉 δότε αὐτῇ ἀπὸ καρπῶν χειρῶν αὐτῆς, καὶ αἰνείσθω ἐν πύλαις ὁ ἀνὴρ αὐτῆς.

31 dote autē apo karpōn cheirōn autēs,

Give to her from the fruits of her lips!

kai aineisthō en pylais ho anēr autēs.

and let be praised at the gates her husband!