

Sepher Mishle (Proverbs)

Chapter 11

Shavua Reading Schedule (11th sidrah) - Prov 11

אֲמֹנֵי מִרְמָה תוֹעֵבַת יְהוָה וְאֶבֶן שְׁלֵמָה רְצוֹנוֹ׃
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 אֲמֹנֵי, but a just weight is His delight.

<11:1> ζυγοὶ δόλιοι βδέλυγμα ἐνώπιον κυρίου, στάθμιον δὲ δίκαιον δεκτὸν αὐτῷ.

1 zygoi dolioi bdelygma enōpion kyriou,

yoke balance scales Deceitful are an abomination before YHWH;

stathmion de dikaion dehton autō.

weight but a just is acceptable to him.

בַּאֲ-זֶדוֹן וַיִּבֹּא קָלוֹן וְאֶת-צְנוּעִים חֲכָמָה׃
Prov11:2

2. **ba'-zadon wayabo' qalon w'eth-ts'nu'im chak'mah.**

Prov11:2 When pride comes, then comes dishonor, but with the humble is wisdom.

<2> οὐ ἂν εἰσέλθῃ ὕβρις, ἐκεῖ καὶ ἀτιμία· στόμα δὲ ταπεινῶν μελετᾷ σοφίαν.

2 hou ean eiselhē 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.

גַּתְמַת יִשְׁרָיִם תִּנְחָם וְסֵלֶף בּוֹגְדִים וְשָׂדֵם׃
Prov11:3

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

Prov11:3 The integrity of the upright shall guide them, but the crookedness of the treacherous shall destroy them.

<3> ἀποθανῶν δίκαιος ἔλιπεν μετὰμελον, πρόχειρος δὲ γίνεται καὶ ἐπίχαρτος ἀσεβῶν ἀπώλεια.

3 apothanōn dikaios elipen metamelon,

in dying The just forsakes regret;

procheiros de ginetai kai epichartos asebon apoleia.

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

דְּלֹא-יוֹעִיל הוּן בְּיוֹם עִבְרָה וְצַדִּיקָה תִצְּרֵל מִמּוֹת׃
Prov11:4

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.

5 :סוּוֹף לְיָשָׁר יִשְׁׁוּׁוֹף יִשְׁׁוּׁוֹף יִשְׁׁוֹף יִשְׁׁוֹף יִשְׁׁוֹף יִשְׁׁוֹף יִשְׁׁוֹף
הַצְּדִיקִת הַתְּמִים תִּישָׁר וְהַרְשָׁעוֹת יִפֹּל רָשָׁע:

5. **tsid'qath tamim t'yasher dar'ko ub'rish'`atho yipol rasha`.**

Prov11:5 The righteous of the blameless shall smooth his way,
but the wicked shall fall by his own wickedness.

<5> δικαιοσύνη ἀμώμους ὀρθοτομεῖ ὁδούς, ἀσέβεια δὲ περιπίπτει ἀδικία.

5 dikaiosynē amōmous orthotomei hodous,

Righteousness unblemished cuts straight ways;

asebeia de peripiptei adikia.

but impiety falls among injustice.

6 :יִשְׁׁוֹף לְיָשָׁר יִשְׁׁוֹף יִשְׁׁוֹף יִשְׁׁוֹף יִשְׁׁוֹף יִשְׁׁוֹף יִשְׁׁוֹף יִשְׁׁוֹף
וְהַצְּדִיקִת יִשְׁׁוֹף יִשְׁׁוֹף יִשְׁׁוֹף יִשְׁׁוֹף יִשְׁׁוֹף יִשְׁׁוֹף יִשְׁׁוֹף יִשְׁׁוֹף

6. **tsid'qath y'sharim tatsilem ub'hauath bog'dim yilakedu.**

Prov11:6 The righteousness of the upright shall deliver them,
but the treacherous shall be caught by their own greed.

<6> δικαιοσύνη ἀνδρῶν ὀρθῶν ρύεται αὐτούς,

τῆ δὲ ἀπωλεία αὐτῶν ἀλίσκονται παράνομοι.

6 dikaiosynē andrōn orthōn hrueitai autous,

Righteousness men of upright shall rescue them;

tē de apōleia autōn haliskontai paranomoi.

but by their thoughtlessness are captured lawbreakers.

7 :אִשָּׁה לְיָשָׁר יִשְׁׁוֹף יִשְׁׁוֹף יִשְׁׁוֹף יִשְׁׁוֹף יִשְׁׁוֹף יִשְׁׁוֹף יִשְׁׁוֹף יִשְׁׁוֹף
זְמֹת אָדָם רָשָׁע תִּאֲבָד תִּקְוָה וְתוֹקֵלֶת אֲוִנִים אֲבָרָה:

7. **b'moth 'adam rasha` to'bad tiq'wah w'thocheleth 'onim 'abadah.**

Prov11:7 When a wicked man dies, his expectation shall perish,
and the hope of the unjust perishes.

<7> τελευτήσαντος ἀνδρὸς δικαίου οὐκ ὄλλυται ἐλπίς,

τὸ δὲ καύχημα τῶν ἀσεβῶν ὄλλυται.

7 teleutēsantos andros dikaiou ouk ollytai elpis,

Of the coming to an end man of a just is not destroyed hope;

to de kauchēma tōn asebōn ollytai.

but the boasting of the impious is destroyed.

8 :יִשְׁׁוֹף לְיָשָׁר יִשְׁׁוֹף יִשְׁׁוֹף יִשְׁׁוֹף יִשְׁׁוֹף יִשְׁׁוֹף יִשְׁׁוֹף יִשְׁׁוֹף
חַצְדִּיק מִצָּרָה נִחַלֵּץ וְיִבֹּא רָשָׁע תִּחְתִּיר:

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

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

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

8 dikaios ek thēras ekdynei,

The just from out of a trap are taken;

ant' autou de paradidotai ho asebēs.

instead of him and is delivered up the impious one.

:יחלצו טב־בָּה חָנֵף יִשְׁחַת רֵעֵהוּ וּבְדַעַת צְדִיקִים יִחַלְצוּ
:יחלצו טב־בָּה חָנֵף יִשְׁחַת רֵעֵהוּ וּבְדַעַת צְדִיקִים יִחַלְצוּ

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

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

<9> ἐν στόματι ἀσεβῶν παγὶς πολίταις, αἴσθησις δὲ δικαίων εὖοδος.

9 en stomati asebon pagis politais,

In the mouth of the impious men is a snare to a fellow-countrymen;

aisthēsis de dikaiōn euodos.

but the perception of just men is prosperous.

:יב־טוב צְדִיקִים תִּעְלֶיךָ קְרִיָּה וּבְאֵבֶד רְשָׁעִים רָנָה:
:יב־טוב צְדִיקִים תִּעְלֶיךָ קְרִיָּה וּבְאֵבֶד רְשָׁעִים רָנָה:

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;

:יא־בְּבִרְכַת יִשְׁרָיִם תָּרוּם קָרֶת וּבְפִי רְשָׁעִים תִּהְרָם:
:יא־בְּבִרְכַת יִשְׁרָיִם תָּרוּם קָרֶת וּבְפִי רְשָׁעִים תִּהְרָם:

11. b'bir'kath y'sharim tarum qareth ub'phi r'sha'im tehares.

Prov11:11 By the blessing of the upright a city is exalted,
but by the mouth of the wicked it is torn down.

<11> στόμασιν δὲ ἀσεβῶν κατεσκάφη.

11 stomasin de asebon kateskaphē.

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

:יב־בַּז-לְרֵעֵהוּ חָסַר-לֵב וְאִישׁ תְּבוּנוֹת יִחַרְיֵשׁ:
:יב־בַּז-לְרֵעֵהוּ חָסַר-לֵב וְאִישׁ תְּבוּנוֹת יִחַרְיֵשׁ:

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 myktērizēi politas endeēs phrenōn,

sneers at fellow-countrymen A man lacking of sense;

anēr de phronimos hēsychian agei.

man but an intelligent restfully leads.

13 יגהולך רכיל מגלה-סוד ונאמן-רוח מכסה דבר:
:13 אףשׁ חַי-גַּלְגַּל אַחֶרֶת לְעַלְמֵי עוֹלָם

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> ἀνήρ δίγλωσσος ἀποκαλύπτει βουλάς ἐν συνεδρίῳ,
πιστὸς δὲ πνοῇ κρύπτει πράγματα.

13 anēr diglōssos apokalyptei boulas en synedriō,
A man being double-tongued uncovers plans in the sanhedrin;
pistos de pnoē kryptei pragmata.
but the trustworthy man in breath hidden keeps matters.

14 יד באין תחבלות רפּל-עם ותשוּעה ברב יועץ:
:14 חֲסֵד גָּדוֹל אֲחֵרֵי חַיִּים וְחַיִּים חֲסֵד גָּדוֹל

14. b'eyn tach'buloth yipal-`am uth'shu`ah b'rob yo`ets.

Prov11:14 Without guidance the people fall, but safety is in a great counselor.

<14> οἷς μὴ ὑπάρχει κυβέρνησις, πίπτουσιν ὡσπερ 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 טרע-ירוע פּי-ערב זר וּשְׂנֵא תְקַעִים בּוֹטֵחַ:
:15 חֲסֵד גָּדוֹל אֲחֵרֵי חַיִּים וְחַיִּים חֲסֵד גָּדוֹל

15. ra`-yero`a ki-`arab zar w'sone' thoq`im boteach.

Prov11:15 One suffers evil when he is surety for a stranger,
but the one hating strikers of hands is safe.

<15> πονηρὸς κακοποιεῖ, ὅταν συμμείξῃ δικαίῳ, μισεῖ δὲ ἦχον ἀσφαλείας.

15 ponēros kakopoiei, hotan symmeixē dikaiō,
The wicked man does evil whenever he mixes with a just man;
misei de ēchon asphaleias.
and he detest the sound of safety.

16 טז אשת-חן תתמך כבוד ועריצים ותמכו-עשר:
:16 חֲסֵד גָּדוֹל אֲחֵרֵי חַיִּים וְחַיִּים חֲסֵד גָּדוֹל

16. 'esheth-chen tith'mok kabod w'aritsim yith'm'ku-`osher.

Prov11:16 A gracious woman attains honor, and ruthless men attain riches.

<16> γυνὴ εὐχάριστος ἐγείρει ἀνδρὶ δόξαν, θρόνος δὲ ἀτιμίας γυνὴ μισοῦσα δίκαια.
πλούτου ὀκνηροὶ ἐνδεεῖς γίνονται, οἱ δὲ ἀνδρεῖοι ἐρείδονται πλούτῳ.

16 gynē eucharistos egeirei andri doxan,
wife A gracious raises to her husband glory;

thronos de atimias gynē misousa dikaia.

but a throne of dishonor is a wife detesting righteous things.

ploutou oknēroi endeeis ginontai, hoi de andreioi ereidontai ploutō.

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

יזגמל בפשו איש חסד ועכר שארו אכזרי:
17 יזגמל בפשו איש חסד ועכר שארו אכזרי:

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> τῆ ψυχῆ αὐτοῦ ἀγαθὸν ποιεῖ ἀνὴρ ἐλεήμων,
ἐξολλύει δὲ αὐτοῦ σῶμα ὁ ἀνελεήμων.

17 tē psychē autou agathon poiei anēr eleēmōn, exolluei de autou sōma ho aneleēmōn.

To his soul good does man A merciful; totally ruins but his body the unmerciful.

יחרשע עשה פּעל־ת־שקר וזרע צדקה שכר אמת:
18 יחרשע עשה פּעל־ת־שקר וזרע צדקה שכר אמת:

18. rasha' oseh ph'ulath-shaqer w'zore`a ts'daqah seker 'emeth.

Prov11:18 The wicked makes deceptive wages,
but he who sows righteousness has a reward of truth.

<18> ἀσεβῆς ποιεῖ ἔργα ἄδικα, σπέρμα δὲ δικαίων μισθὸς ἀληθείας.

18 asebēs poiei erga adika, sperma de dikaiōn misthos alētheias.

The impious do works unjust; but the seed of the just is a wage of truth.

יט כן צדקה לחיים ומרהר רעה למותו:
19 יט כן צדקה לחיים ומרהר רעה למותו:

19. ken-ts'daqah l'chayim um'radeph ra'ah l'motho.

Prov11:19 Thus righteousness attains to life,
and he who pursues evil shall bring to his own death.

<19> υἱὸς δίκαιος γεννᾶται εἰς ζωὴν, διωγμὸς δὲ ἀσεβοῦς εἰς θάνατον.

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

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

כתועבת יחנה עקשי־לב ורצונו תמימי דרך:
20 כתועבת יחנה עקשי־לב ורצונו תמימי דרך:

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

Prov11:20 The perverse in heart are an abomination to **YHWH**,
but the blameless in their way are His delight.

<20> βδέλυγμα κυρίῳ διεστραμμένοι ὁδοί,
προσδεκτοὶ δὲ αὐτῷ πάντες ἄμωμοι ἐν ταῖς ὁδοῖς αὐτῶν.

20 bdelygma kyriō diestrammenai hodoi,

are an abomination to YHWH Perverting ways;

eisin kai hoi synagontes elattonountai.

and there are also the ones gathering having less.

כַּהֲנִפְשׁ-בְּרַכָּה תִדְשָׁן וּמְרוֹה גַם-הוּא יוֹרָא׃
:כַּהֲנִפְשׁ-בְּרַכָּה תִדְשָׁן וּמְרוֹה גַם-הוּא יוֹרָא׃

25. nephesh-b'arakah th'dushan umar'weh gam-hu' yore'.

Prov11:25 The blessed soul shall be prosperous, and he who waters shall also drink fully.

<25> ψυχὴ εὐλογουμένη πᾶσα ἀπλή, ἀνὴρ δὲ θυμώδης οὐκ εὐσχήμων.

25 psychē eulogoumenē pasa haplē, anēr de thymōdēs ouk euschēmōn.

soul is being blessed Every sincere; but a man inclined to rage is not decent.

כּוֹ מִנְעַ בָּר יִקְבְּהוּ לְאוֹם וּבְרַכָּה לְרֹאשׁ מִשְׁבִּיר׃
:כּוֹ מִנְעַ בָּר יִקְבְּהוּ לְאוֹם וּבְרַכָּה לְרֹאשׁ מִשְׁבִּיר׃

26. mone`a bar yiq'buhu l'om ub'arakah l'ro'sh mash'bir.

Prov11:26 He who withholds grain, the people shall curse him, but blessing shall be on the head of him who sells it.

<26> ὁ συνέχων σῖτον ὑπολίποιτο αὐτὸν τοῖς ἔθνεσιν, εὐλογία δὲ εἰς κεφαλὴν τοῦ μεταδιδόντος.

26 ho synechōn siton hypolipoito auton tois ethnesin, the one hoarding grain May leave it to the nations;

eulogia de eis kephalēn tou metadidontos.

but a blessing be on the head of the one sharing.

כַּזְשִׁיחַר טוֹב יִבְקֶשׁ רְצוֹן וְדַרְשׁ רָעָה תְבוֹאֵנּוּ׃
:כַּזְשִׁיחַר טוֹב יִבְקֶשׁ רְצוֹן וְדַרְשׁ רָעָה תְבוֹאֵנּוּ׃

27. shocher tob y'baqesh ratson w'doresh ra`ah th'bo'enu.

Prov11:27 He who diligently seeks good seeks favor, but he who seeks evil, evil shall come to him.

<27> τεκταινόμενος ἀγαθὰ ζητεῖ χάριν ἀγαθὴν· ἐκζητοῦντα δὲ κακά, καταλήμψεται αὐτόν.

27 tektainomenos agatha zētei charin agathēn;

The one contriving good things seeks favor good;

ekzētounta de kaka, katalēmpsetai auton.

but the one seeking evil things, evil shall overtake him.

כַּח בּוֹטֵחַ בְּעֵשְׂרוֹ הוּא יִפֹּל וְכַעֲלָה צַדִּיקִים יִפְרָחוּ׃
:כַּח בּוֹטֵחַ בְּעֵשְׂרוֹ הוּא יִפֹּל וְכַעֲלָה צַדִּיקִים יִפְרָחוּ׃

28. boteach b'ash'ro hu' yipol w'ke`aleh tsadiqim yiph'rachu.

Prov11:28 He who trusts in his riches shall fall, but the righteous shall flourish like the green leaf.

<28> ὁ πεποιθὼς ἐπὶ πλούτῳ, οὗτος πεσεῖται·

ὁ δὲ ἀντιλαμβανόμενος δικαίων, οὗτος ἀνατελεῖ.

28 ho pepoithōs epi ploutō, houtos peseitai;
The one yielding upon his own riches, this one shall fall;
ho de antilambanomenos dikaiōn, houtos anateleī.
but the one assisting just men shall rise.

29 כַּט עֹזֵבֵר בֵּיתוֹ יִנְחַל-רוּחַ וְעֶבֶד אֲוִיל לַחֲכָמִים-לֵב:
:96-776 674 4902 429-676 2x2 9 9720 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.

<29> ὁ μὴ συμπεριφερόμενος τῷ ἑαυτοῦ οἴκῳ κληρονομήσει ἄνεμον,
δουλεύσει δὲ ἄφρων φρονίμῳ.

29 ho mē symperipheromenos tō heautou oikō klēronomēsei anemon,
The one not being accommodating to his own house shall inherit the wind;
douleusei de aphrōn phronimō.
shall be a servant and the fool to the intelligent.

ל פְּרִי-צַדִּיק עֵץ חַיִּים וְלִקְחַם נַפְשׁוֹת חֲכָמִים:
:77 427 476 722 20 4242-27 30

30. p'ri-tsadiq `ets chayim w'loqeach n'phasoth chakam.

Prov11:30 The fruit of the righteous is a tree of life, and he who takes souls is wise.

<30> ἐκ καρποῦ δικαιοσύνης φύεται δένδρον ζωῆς,
ἀφαιρῶνται δὲ ἄωροι ψυχὰι παρανόμων.

30 ek karpou dikaiosynēs phuetai dendron zōēs,
From out of the fruit of righteousness germinates a tree of life;
aphairountai de aōroi psychai paranomōn.
are removed but at unseasonable times the lives of lawbreakers.

לֹא יֵהֵן צַדִּיק בְּאֶרֶץ יִשְׁלָם אִם אֶף כִּי-רָשָׁע וְחֹטֵא:
:40242 079-27 74 7672 2949 4242 7 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 ἀσεβῆς καὶ ἁμαρτωλὸς ποῦ φανεῖται;

31 ei ho men dikaios molis sōzetai,
If then the just are hardly delivered,
ho asebēs kai hamartōlos pou phaneitai?
the impious one and the sinner, where shall he appear?