

# Sepher Mishle (Proverbs)

## Chapter 13

Shavua Reading Schedule (13th sidrah) - Prov 13

אָבִן חָכָם מוֹסֵר אָב וְלֹא שׁוֹמֵר אֶת דְּבַר אָבִיו׃ Prov13:1

אָבִן חָכָם מוֹסֵר אָב וְלֹא שׁוֹמֵר אֶת דְּבַר אָבִיו׃

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 πανούργου ὑπήκοος πατρί, υἱὸς δὲ ἀνήκοος ἐν ἀπωλείᾳ.

1 **huios panourgōs hypēkoos patri,**  
**son An astute is subject to his father;**

**huios de anēkoos en apōleia.**  
**son but an unhearing goes unto destruction.**

בְּמִפְרֵי פִי-אִישׁ יֹאכֵל טוֹב וּנְפֶשׁ בְּגֵדִים בְּחָמָס׃ 2

בְּמִפְרֵי פִי-אִישׁ יֹאכֵל טוֹב וּנְפֶשׁ בְּגֵדִים בְּחָמָס׃

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

**Prov13:2** From the fruit of his mouth a man eats good,  
but the soul of the treacherous is violence.

<2> ἀπὸ καρπῶν δικαιοσύνης φάγεται ἀγαθός, ψυχὰὶ δὲ παρανόμων ὀλοῦνται ἄωροι.

2 **apo karpōn dikaiosynēs phagetai agathos,**  
**From fruits of righteousness shall eat the good;**

**psychai de paranomōn olountai aōroi.**  
**but the lives of lawbreakers shall be destroyed unseasonably.**

גִּנְצֵר פִּיּוֹ שׁוֹמֵר נִפְשׁוֹ פִּי שׁוֹק שׁוֹפְתָיו מִחֲתָה-לוֹ׃ 3

גִּנְצֵר פִּיּוֹ שׁוֹמֵר נִפְשׁוֹ פִּי שׁוֹק שׁוֹפְתָיו מִחֲתָה-לוֹ׃

3. **notser piu shomer naph'sho poseq s'phathayu m'chitah-lo.**

**Prov13:3** The one who guards his mouth preserves his soul;  
the one who opens wide his lips shall be ruined.

<3> ὃς φυλάσσει τὸ ἑαυτοῦ στόμα, τηρεῖ τὴν ἑαυτοῦ ψυχὴν·  
ὁ δὲ προπετῆς χεῖλεσιν πτοήσει ἑαυτόν.

3 **hos phylassei to heautou stoma, tērei tēn heautou psychēn;**  
**The one who guards his own mouth gives heed to his own soul;**

**ho de propetēs cheilesin ptoēsei heauton.**  
**but the one with precipitous lips shall terrify himself.**

דְּמִתְאַוָּה וְאֵין נִפְשׁוֹ עֲצֵל וְנִפְשׁ חֲרָצִים תִּדְשָׁן׃ 4

דְּמִתְאַוָּה וְאֵין נִפְשׁוֹ עֲצֵל וְנִפְשׁ חֲרָצִים תִּדְשָׁן׃

4. **mith'auch wa'ayin naph'sho `atsel w'nepshesh charutsim t'dushan.**

**Prov13:4** The soul of the sluggard desires and gets nothing, but the soul of the diligent is made fat.

<4> ἐν ἐπιθυμίαις ἐστὶν πᾶς ἀεργός, χεῖρες δὲ ἀνδρείων ἐν ἐπιμελείᾳ.

4 en epithymiais estin pas aerghos, cheires de andreiōn en epimeleia.

with desire is Every idle man; but the hands of the vigorous are caring.

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:הַדְּבַר-שֶׁקֶר יִשְׁנָא צְדִיק וְרָשָׁע יִבְאֵישׁ וַיִּחְפְּרוּ: 5

הַדְּבַר-שֶׁקֶר יִשְׁנָא צְדִיק וְרָשָׁע יִבְאֵישׁ וַיִּחְפְּרוּ:

5. d'bar-sheqer yis'na' tsadiq w'rasha` yab'ish w'yach'pir.

**Prov13:5** A righteous man hates a word of falsehood, but a wicked man acts disgustingly and shamefully.

<5> λόγον ἄδικον μισεῖ δίκαιος, ἀσεβῆς δὲ αἰσχύνεται καὶ οὐχ ἔξει παρρησίαν.

5 logon adikon misei dikaios,

word an unjust detest The just;

asebēs de aischynetai kai ouch hexei parrēsian.

but the impious man is ashamed, and shall not have an open manner.

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:וְצַדִּיקָה תִּצְרֹר תָּם-דָּרֶךְ וְרָשָׁעָה תִּסְלֵף חַטָּאת: 6

וְצַדִּיקָה תִּצְרֹר תָּם-דָּרֶךְ וְרָשָׁעָה תִּסְלֵף 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 ἁμαρτία.

6 dikaiosynē phylassei akakous,

Righteousness guards the guileless in the way;

tous de asebeis phaulous poiei hamartia.

but the impious ones vile produce sin.

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:זֶיֶשׁ מִתְעַשֵּׂר וְאֵין כּוֹל מִתְרוֹשֵׁשׁ וְהוֹן רַב: 7

זֶיֶשׁ מִתְעַשֵּׂר וְאֵין כּוֹל מִתְרוֹשֵׁשׁ וְהוֹן רַב:

7. yesh mith`asher w'eyn kol mith'roshesh w'hon rab.

**Prov13:7** There is one who pretends to be rich, but has nothing at all; another pretends to be poor, but has great wealth.

<7> εἰσὶν οἱ πλουτίζοντες ἑαυτοὺς μηδὲν ἔχοντες,

καὶ εἰσὶν οἱ ταπεινοῦντες ἑαυτοὺς ἐν πολλῷ πλούτῳ.

7 eisin hoi ploutizontes heautous mēden echontes,

There are the ones enriching themselves, nothing having;

kai eisin hoi tapeinountes heautous en pollō ploutō.

there are the ones abasing themselves with many riches.

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:חַכְפָּר נִפְשׁ-אִישׁ עֲשֵׂרוֹ וְרָשׁ לֹא-שָׁמַע וְנִעְרָה: 8

חַכְפָּר נִפְשׁ-אִישׁ עֲשֵׂרוֹ וְרָשׁ לֹא-שָׁמַע וְנִעְרָה:

8. kopher nephesh-'ish`ash'ro w'rash lo'-shama`g'arah.

**Prov13:8** The ransom of a man's life is his wealth, but the poor hears no rebuke.

<8> λύτρον ἀνδρὸς ψυχῆς ὁ ἴδιος πλοῦτος, πτωχὸς δὲ οὐχ ὑφίσταται ἀπειλήν.

8 lytron andros psychēs ho idios ploutos,  
is the ransom A man's of his life own riches;  
ptōchos de ouch hyphistatai apeilēn.  
but the poor does not stand at intimidation.

:ϣοΔε μρωγ ργϥ Ημωε μρωεΔΗ-ρϥε ρ  
טאור-צדיקים ישמח וגר רשעים ידעך:

9. 'or-tsadiqim yis'mach w'ner r'sha'im yid`ak.

**Prov13:9** The light of the righteous rejoices, but the lamp of the wicked goes out.

<9> φῶς δικαίους διὰ παντός, φῶς δὲ ἀσεβῶν σβέννυται.

9 phōs dikaiouis dia pantos, phōs de asebon sbennytai.  
Light to the just is always; light for the impious is extinguished.

<9>a ψυχαὶ δόλιαι πλανῶνται ἐν ἁμαρτίαις, δίκαιοι δὲ οἰκτίρουν καὶ ἐλεῶσιν.

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

:אמח מרעוץ-חכמ אהמ יאע נאסג-פא10  
י-רק-בזדון יתן מצה ואת-נועצים קמח:

10. raq-b'zadon yiten matsah w'eth-no`atsim chak'mah.

**Prov13:10** Argument only comes by pride, but wisdom is with those who receive counsel.

<10> κακὸς μεθ' ὕβρεως πράσσει κακά, οἱ δὲ ἑαυτῶν ἐπιγνώμονες σοφοί.

10 kakos meth' hybreōs prassei kaka, hoi de heautōn epignōmones sophoi.  
An evil man with insult practices evil; but themselves are arbitrating wise.

:אגאע אע-לו רגפϥ םומע אגאמ נאא11  
יא הון מהבל ימעט וקביץ על-יד ירבה:

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> ὑπαρξις ἐπισπουδαζομένη μετὰ ἀνομίας ἐλάσσων γίνεται,  
ὁ δὲ συνάγων ἑαυτῷ μετ' εὐσεβείας πληθυνθήσεται· δίκαιος οἰκτίρει καὶ κιχρᾶ.

11 hyparxis epispoudazomenē meta anomias elassōn ginetai,  
Substance being hastily obtained with lawlessness less becomes;  
ho de synagōn heautō met' eusebeias plēthynthēsetai;  
the one gathering for himself with piety shall be multiplied.  
dikaios oiktirei kai kichra.  
The just pities and lends.

יב תוחלת ממשכה מקלה לב ועין חיים תאנה באה:  
 12. tocheleth m'mushakah machalah-leb w'ets chayim ta'awah ba'ah.

**Prov13:12** Hope deferred makes the heart sick,  
 but desire fulfilled is a tree of life.

<12> κρείσσων ἐναρχόμενος βοηθῶν καρδία τοῦ ἐπαγγελλομένου  
 καὶ εἰς ἐλπίδα ἄγοντος· δένδρον γὰρ ζωῆς ἐπιθυμία ἀγαθή.

12 kreissōn enarchomenos boēthōn kardia  
 Better is the one commencing help in heart,  
 tou epaggellomenou kai eis elpida agontos;  
 than the one promising, and to hope leads another;  
 dendron gar zōēs epithymia agathē.  
 is a tree for of life desire a good.

יג קז לדבר יחבל לו וירא מצנה הוא ישלם:  
 13. baz l'dabar yechabel lo wire' mits'wah hu' y'shulam.

**Prov13:13** The one who despises the word shall be in debt to it,  
 but the one who fears the commandment shall be rewarded.

<13> ὃς καταφρονεῖ πράγματος, καταφρονηθήσεται ὑπ' αὐτοῦ·  
 ὁ δὲ φοβούμενος ἐντολήν, οὗτος ὑγιαίνει.

13 hos kataphronei pragmatos, kataphronēthēsetai hyp' autou;  
 The one who disdains a matter, shall be disdained by it;  
 ho de phoboumenos entolēn, houtos hygiainei.  
 but the one fearing a commandment, this one is in health.

<13>a υἱὸς δολίῳ οὐδὲν ἔσται ἀγαθόν, οἰκέτη δὲ σοφῷ εὐοδοὶ ἔσονται πράξεις,  
 καὶ κατευθυνθήσεται ἡ ὁδὸς αὐτοῦ.

13ā huiō doliō ouden estai agathon,  
 son To a deceitful nothing shall be good;  
 oiketē de sophō euodoi esontai praxeis, kai kateuthynthēsetai hē hodos autou.  
 servant but a wise prosperous shall be in actions, and shall prosper his way.

יד תורת חכם מקור חיים לסור ממקשי מות:  
 14. torath chakam m'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.

15

טו שְׁכַל-טוֹב יִתֵּן-חֵן וְדֶרֶךְ בְּגֵדִים אֵיתָן:

15. **sekel-tob yiten-chen w'derek bog'dim 'eythan.**

**Prov13:15** Good understanding produces favor, but the way of the treacherous is hard.

<15> σύνεσις ἀγαθὴ δίδωσιν χάριν, τὸ δὲ γνῶναι νόμον διανοίας ἐστὶν ἀγαθῆς, ὁδοὶ δὲ καταφρονούντων ἐν ἀπωλείᾳ.

15 **synesis agathē didōsin charin, to de gnōnai nomon dianoias estin agathēs, understanding Good gives favor; but to know the law consideration is of good; hodoi de kataphronountōn en apōleia. but the ways of the disdaining end in destruction.**

16 לֹא-עָרוֹם יַעֲשֶׂה בְדַעַת וְכִסִּיל יִפְרֹשׂ אֲוִלָּתוֹ:  
טז כָּל-עָרוֹם יַעֲשֶׂה בְדַעַת וְכִסִּיל יִפְרֹשׂ אֲוִלָּתוֹ:

16. **kal-`arum ya`aseh b'da`ath uk'sil yiph'ros 'iueleth.**

**Prov13:16** Every prudent man acts with knowledge, but a fool displays folly.

<16> πᾶς πανούργος πράσσει μετὰ γνώσεως, ὁ δὲ ἄφρων ἐξεπέτασεν ἑαυτοῦ κακίαν.

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

17 יִזְמַלְאָךְ רָשָׁע וּפֹל בְּרָע וְצִיר אֲמוּנִים מְרַפֵּא:  
יז מִלְאָךְ רָשָׁע וּפֹל בְּרָע וְצִיר אֲמוּנִים מְרַפֵּא:

17. **mal'ak rasha` yipol b'ra` w'tsir 'emunim mar'pe'.**

**Prov13:17** A wicked messenger falls into adversity, but a faithful envoy brings healing.

<17> βασιλεὺς θρασὺς ἐμπεσεῖται εἰς κακά, ἄγγελος δὲ πιστὸς ρύσεται αὐτόν.

17 **basileus thrasys empesetai eis kaka, aggelos de pistos hrysetai auton. king A rash falls into evils; messenger but a wise shall rescue him.**

18 יִחַרְיֵשׁ וְקָלוֹן פּוֹרֵעַ מוֹסֵר וְשׁוֹמֵר תּוֹכַחַת יִכְבָּד:  
יח יִחַרְיֵשׁ וְקָלוֹן פּוֹרֵעַ מוֹסֵר וְשׁוֹמֵר תּוֹכַחַת יִכְבָּד:

18. **reysh w'qalon pore`a musar w'shomer tokachath y'kubad.**

**Prov13:18** Poverty and shame shall come to him who neglects instruction, but he who regards reproof shall be honored.

<18> πενίαν καὶ ἀτιμίαν ἀφαιρεῖται παιδεία, ὁ δὲ φυλάσσων ἐλέγχους δοξασθήσεται.

18 **penian kai atimian aphaireitai paideia, Poverty and dishonor are removed by instruction; ho de phylassōn elegchous doxasthēsetai. and the one guarding reproofs shall be extolled.**

19 יֵט תִּאָוָה נְהִיָּה תַעֲרַב לְנַפְשׁ וְתוֹעֵבַת כְּסִילִים סוֹר מֵרָע:  
יט יֵט תִּאָוָה נְהִיָּה תַעֲרַב לְנַפְשׁ וְתוֹעֵבַת כְּסִילִים סוֹר מֵרָע:

19. **ta'awah nih'yah the`erab l'naphesh w'tho`abath k'silim sur mera`.**

**Prov13:19** Desire being so is sweet to the soul,  
but it is an abomination to fools to turn away from evil.

<19> ἐπιθυμῖαι εὐσεβῶν ἠδύνουσιν ψυχῆν, 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.

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:օַּיִּתֵּי מַלְכֵי־מַלְכֵי אִוְיִי מַעֲמֵי מַלְכֵי־מַלְכֵי־אֶת־יִצְחָק 20  
כְּהַלֹּךְ אֶת־חַכְמִים וַחֲכָם וְרָעָה כְּסִילִים יִרְוֹעַ:

20. halok 'eth-chakamim wachakam w'ro'eh k'silim yero`a.

**Prov13:20** He who walks with wise men shall be wise,  
but the companion of fools shall suffer harm.

<20> ὁ συμπορευόμενος σοφοῖς σοφὸς ἔσται,  
ὁ δὲ συμπορευόμενος ἄφροσι γνωσθήσεται.

20 ho symporeuomenos sophois sophos estai,  
The one going with wise men, shall be wise;  
ho de symporeuomenos aphrosi gnōsthēsetai.  
but the one going with fools shall be known.

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:אִוְיִי־מַלְכֵי מַלְכֵי־מַלְכֵי־אֶת־יִצְחָק אִוְיִי אֶת־יִצְחָק מַלְכֵי־מַלְכֵי 21  
כֹּאֲחַטָּאִים תִּתְרַדֵּף רָעָה וְאֶת־צַדִּיקִים יִשְׁלֹם־טוֹב:

21. chata'im t'rادهפ ra`ah w'eth-tsadiqim y'shalem-tob.

**Prov13:21** Adversity pursues sinners, but the righteous shall be rewarded with prosperity.

<21> ἁμαρτάνοντας καταδιώξεται κακά, τοὺς δὲ δικαίους καταλήμψεται ἀγαθά.

21 hamartanontas katadiōxetai kaka, tous de dikaious katalēmpsetai agatha.  
ones sinning shall pursue Evils; but the just shall overtake good things.

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:אִוְיִי מַלְכֵי מַלְכֵי־מַלְכֵי־אֶת־יִצְחָק מַלְכֵי־מַלְכֵי־אֶת־יִצְחָק אִוְיִי 22  
כֹּב טוֹב יִנְחִיל בְּנֵי־בָנִים וְצַפּוֹן לְצַדִּיק חֵיל חוֹטָא:

22. tob yan'chil b'ney-banim w'tsaphun latsadiq cheyl chote'.

**Prov13:22** A good man leaves an inheritance to his sons of sons,  
and the wealth of the sinner is stored up for the righteous.

<22> ἀγαθὸς ἀνὴρ κληρονομήσει υἱοὺς υἱῶν,  
θησαυρίζεται δὲ δικαίοις πλοῦτος ἀσεβῶν.

22 agathos anēr klēronomēsei huiou huiōn,  
A good man shall inherit sons of sons;  
thēsaurizetai de dikaiois ploutos asebōn.  
are treasured up and for the just the riches of the impious.

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:אִוְיִי מַלְכֵי מַלְכֵי־מַלְכֵי־אֶת־יִצְחָק מַלְכֵי־מַלְכֵי־אֶת־יִצְחָק אִוְיִי 23  
כֹּגֶרֶב־אֶכֶל נִיר הָאֲשִׁים וְיֵשׁ נִסְפָּה בְּלֹא מִשְׁפָּט:

23. rab-'okel nir ra'shim w'yesh nis'peh b'lo' mish'pat.

**Prov13:23** Abundant food is in the tilled ground of the poor,  
but it is swept away by injustice.

<23> δίκαιοι ποιήσουσιν ἐν πλούτῳ ἔτη πολλά, ἄδικοι δὲ ἀπολοῦνται συντόμως.

23 dikaiōi poiēsousin en ploutō etē polla,

The just shall spend in wealth years many;

adikoi de apolountai syntomōs.

but the unjust shall perish suddenly.

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:אֶפְרַיִם יִשְׁמַח בְּיָמָיו וְיִשְׂרָאֵל יִשְׂמַח בְּיָמָיו 24  
כִּד חוֹשֵׁךְ נִשְׁבְּטוּ שׁוֹנֵא בְנוֹ וְאֶהְבֵּוּ שְׁחָרוּ מוֹסָר:

**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.

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:אֶפְרַיִם יִשְׁמַח בְּיָמָיו וְיִשְׂרָאֵל יִשְׂמַח בְּיָמָיו 25  
כִּה צַדִּיק אֵכֵל לְשֹׁבַע נַפְשׁוֹ וּבְטָן רְשָׁעִים תִּתְחַרֵּר:

**25. tsadiq 'okel l'soba` naph'sho ubeten r'sha'im tech'sar.**

**Prov13:25** The righteous eats to the satisfying of his soul,  
but the stomach of the wicked shall lack.

<25> δίκαιος ἔσθων ἐμπιπλᾶ τὴν ψυχὴν αὐτοῦ, ψυχαὶ δὲ ἀσεβῶν ἐνδεεῖς.

25 dikaios esthōn empiplā tēn psychēn autou, psychai de asebon endeeis.

The just in eating fills up his soul; but souls of the impious go lacking.