

Sepher Mishle (Proverbs)

Chapter 15

Shavua Reading Schedule (15th sidrah) - Prov 15

Prov15:1

אמַעֲנֶה-הַיָּדָה יָשִׁיב חֲמָה וְדַבַּר-עֶצֶב יַעֲלֶה-הָאָף:

1. **ma`aneh-rak yashib chemah ud'bar-`etseb ya`aleh-`aph.**

Prov15:1 A gentle answer turns away wrath, but a harsh word stirs up anger.

<15:1> ὀργὴ ἀπόλλυσιν καὶ φρονίμους,
ἀπόκρισις δὲ ὑποπίπτουσα ἀποστρέφει θυμόν, λόγος δὲ λυπηρὸς ἐγείρει ὀργάς.

1 **orgē apollysin kai phronimous,**

Anger destroys even the intelligent;

apokrisis de hypopiptousa apostrephēi thymon,

but the answer of a penitent man returns rage;

logos de lypēros egeirei orgas.

word but a distressing raises up angers.

בְּלִשׁוֹן חַכְמִים תִּיטִיב דָּעוּת וּפִי כְסִילִים יִבִיעַ אֲוִלָּת:

2. **l'shon chakamim teytib da`ath uphi k'silim yabi`a 'iueleth.**

Prov15:2 The tongue of the wise makes knowledge acceptable,
but the mouth of fools spouts folly.

<2> γλῶσσα σοφῶν καλὰ ἐπίσταται, στόμα δὲ ἀφρόνων ἀναγγελεῖ κακά.

2 **glōssa sophōn kala epistatai,**

The tongue of the wise of good has knowledge;

stoma de aphronōn anaggelei kaka.

but the mouth of fools announces evils.

גְּבֹכַל-מָקוֹם עֵינַי יִהְיֶה צְפוֹת רָעִים וְטוֹבִים:

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

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

<3> ἐν παντὶ τόπῳ ὀφθαλμοὶ κυρίου, σκοπεύουσιν κακοὺς τε καὶ ἀγαθοὺς.

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

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

דְּמַרְפֵּא לְשׁוֹן עֵץ חַיִּים וְסֶלֶף בָּהּ נִשְׁבֵּר בְּרוּחַ:

4. **mar'pe' lashon `ets chayim w'seleph bah sheber b'ruach.**

Prov15:4 A soothing tongue is a tree of life, but perversion in it is a break of the spirit.

<4> ἴασις γλώσσης δένδρον ζωῆς, ὁ δὲ συντηρῶν αὐτὴν πλησθήσεται πνεύματος.

4 iasis glōssēs dendron zōēs,
The healing tongue is a tree of life,
ho de syntērōn autēn plēsthēsetai pneumatōs.
and the one preserving it shall be filled of spirit.

הַאֵוִיל יִנְאֵץ מוֹסֵר אָבִיו וְשֹׁמֵר תּוֹכַחַת יְעָרָם׃
:חֲדָשׁוּ אֶת־לְשׁוֹנְךָ מִיַּיִן וְשִׁמְרֵם מִיַּיִן

5. 'ewil yin'ats musar 'abiu w'shomer tokachath ya`rim.

Prov15:5 A fool rejects his father's discipline, but he who keeps correction is sensible.

<5> ἄφρων μυκτηρίζει παιδείαν πατρός, ὁ δὲ φυλάσσων ἐντολὰς πανουργότερος.

5 aphrōn myktērizēi paideian patros,

A fool sneers at the instruction of his father;

ho de phylassōn entolas panourgōteros.

but the one keeping his commandments is more astute.

וּבֵית צַדִּיק חֵסֶן רָב וּבֵית בּוֹאֵת רָשָׁע נֶעְכָּרֶת׃
:חֲדָשׁוּ אֶת־לְשׁוֹנְךָ מִיַּיִן וְשִׁמְרֵם מִיַּיִן

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 ἰσχύς πολλή,
οἱ δὲ ἀσεβεῖς ὀλόρριζοι ἐκ γῆς ὀλοῦνται. οἴκοις δικαίων ἰσχύς πολλή,
καρποὶ δὲ ἀσεβῶν ἀπολοῦνται.

6 en pleonazousē dikaiosynē ischys pollē,

In superabundant righteousness strength is abundant;

hoi de asebeis holorrizoi ek gēs olountai.

but the impious entirely rooted from the earth shall be destroyed.

oikois dikaiōn ischys pollē,

In the houses of the just strength is much;

karpoi de asebon apolountai.

but the fruits of the impious shall be destroyed.

זְשִׁפְתֵי חַכָּמִים יִזְרוּ דַעַת וְלֵב כְּסִילִים לֹא-כֵן׃
:חֲדָשׁוּ אֶת־לְשׁוֹנְךָ מִיַּיִן וְשִׁמְרֵם מִיַּיִן

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> χεῖλη σοφῶν δέδεται αἰσθήσει, καρδία δὲ ἀφρόνων οὐκ ἀσφαλῆις.

7 cheilē sophōn dedetai aisthēsei, kardia de aphronōn ouk asphaleis.

The lips of the wise are bound by good sense; but the hearts of fools are not safe.

חֲזַבַּח רְשָׁעִים תוֹעֵבֶת יְהוָה וּתְפִלַּת יְשָׁרִים רְצוֹנוֹ׃
:חֲדָשׁוּ אֶת־לְשׁוֹנְךָ מִיַּיִן וְשִׁמְרֵם מִיַּיִן

8. zebach r'sha'im to`abath Yahúwah uth'philath y'sharim r'tsono.

Prov15:8 The sacrifice of the wicked is an abomination to אָפְרָתָהּ,
but the prayer of the upright is His delight.

<8> θυσίαι ἀσεβῶν βδέλυγμα κυρίῳ, εὐχαι δὲ κατευθυνόντων δεκταὶ παρ' αὐτῷ.
8 thysiai asebon bdelygma kyriō,

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

:גִּזְרֵי אֱפְרָתָהּ אֶפְרָתָהּ אֶפְרָתָהּ אֶפְרָתָהּ אֶפְרָתָהּ אֶפְרָתָהּ אֶפְרָתָהּ אֶפְרָתָהּ אֶפְרָתָהּ אֶפְרָתָהּ

טתועבת יהוה דקרה רשע ומרהף צדקה יאקהב:

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

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

<9> βδέλυγμα κυρίῳ ὁδοὶ ἀσεβοῦς, διώκοντας δὲ δικαιοσύνην ἀγαπᾷ.
9 bdelygma kyriō hodoi aseboús,

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

:אֶפְרָתָהּ אֶפְרָתָהּ אֶפְרָתָהּ אֶפְרָתָהּ אֶפְרָתָהּ אֶפְרָתָהּ אֶפְרָתָהּ אֶפְרָתָהּ אֶפְרָתָהּ אֶפְרָתָהּ

ימוסר רע לעיזב ארח שונא תוכחת ומות:

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 αἰσchrōs.

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.

:אֶפְרָתָהּ אֶפְרָתָהּ אֶפְרָתָהּ אֶפְרָתָהּ אֶפְרָתָהּ אֶפְרָתָהּ אֶפְרָתָהּ אֶפְרָתָהּ אֶפְרָתָהּ אֶפְרָתָהּ

יא שאול ואבדון נגד יהוה אף כי לבות בני אדם:

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

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

<11> ᾗδης καὶ ἀπώλεια φανερά παρὰ τῷ κυρίῳ,
pōs ouchi kai hai kardiai tōn anthrōpōn;

11 hādēs 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?

12 יב לא יאהב-ליץ הוֹכֵחַ לוֹ אֶל-חֲכָמִים לֹא יִלְדָּ׃
:יֶלֶךְ 46 חֲכָמִים-לֹא יִלְדָּ׃ 46 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 ἀπαιδευτος τοὺς ἐλέγχοντας αὐτόν,
μετὰ δὲ σοφῶν οὐχ ὀμιλήσει.

12 **ouk agapēsei** apaideutos tous elegchontas **auton,**
shall not love The uninstructed the ones reproving **him;**
meta de **sophōn ouch** homilēsei.
and with the wise he shall not consort.

13 יג לב שמח ייטב פָּנִים וּבְעֵצָב־לֵב רוּחַ נִכְאָה׃
:אֶתְיַן מִצָּר 13 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 οὐσῆς σκυθρωπάζει.

13 **kardias euphrainomenēs prosōpon thallei,**
With the heart being glad the face flourishes;
en de **lypais ousēs** skythrōpazei.
in but distresses being it looks downcast.

14 יד לב נבון יבקש-דעת ופְּנֵי כְּסִילִים ירַעַה אֲוִלָּת׃
:אֶתְיַן מִצָּר 14 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 ὀρθὴ ζητεῖ αἴσθησιν, στόμα δὲ ἀπαιδευτῶν γνώσεται κακά.

14 **kardia orthē zētei aisthēsin,**
heart An upright seeks perception;
stoma de **apaideutōn gnōsetai kaka.**
but the mouth of the uninstructed shall know evils.

15 טו כָּל-יְמֵי עָנִי רָעִים וְטוֹב-לֵב מִשְׁתָּה תָּמִיד׃
:אֶתְיַן מִצָּר 15 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 ὀφθαλμοὶ τῶν κακῶν προσδέχονται κακά,
οἱ δὲ ἀγαθοὶ ἡσυχάζουσιν διὰ παντός.

15 **panta ton chronon hoi ophthalmoi tōn kakōn prosdechontai kaka,**
All the time the eyes of evil ones favorably receive evil things;
hoi de **agathoi hēsychazousin dia pantos.**

יִטְדַּרְךָ עֲצֵל כַּמְשַׁכֶּת חֶדֶק וְאֹרַח יִשְׁרָיִם סִלְלָה:

19. derek `atsel kim'sukath chadeq w'orach y'sharim s'lulah.

Prov15:19 The way of the lazy is as a hedge of thorns,
but the path of the upright is a highway.

<19> ὁδοὶ ἀεργῶν ἐστρωμέναι ἀκάνθαις, αἱ δὲ τῶν ἀνδρείων τετριμμέναι.

19 hodoi aergōn estrōmenai akanthais,

The ways of the idle make a bed in thorn-bushes;

hai de tōn andreīōn tetrimmenai.

but the ways of the vigorous are very busy.

20 חֶדֶק יִטְדַּרְךָ אֶתְּמַח־אָב וְכִסִּיל אָדָם בּוֹזֵה אִמּוֹ:

כִּבְן חָכָם יִשְׂמַח־אָב וְכִסִּיל אָדָם בּוֹזֵה אִמּוֹ:

20. ben chakam y'samach-'ab uk'sil 'adam bozeh 'imo.

Prov15:20 A wise son makes a father glad, but a foolish man despises his mother.

<20> υἱὸς σοφὸς εὐφραίνει πατέρα, υἱὸς δὲ ἄφρων μυκτηρίζει μητέρα αὐτοῦ.

20 huios sophos euphrainei patera, huios de aphrōn myktērizēi mētera autou.

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

21 כַּאֲוִלָּת שְׂמִיחָה לְחֶסֶר־לֵב וְאִישׁ הַבּוֹנֵה יִנְשָׁר־לְקֶת:

כַּאֲוִלָּת שְׂמִיחָה לְחֶסֶר־לֵב וְאִישׁ הַבּוֹנֵה יִנְשָׁר־לְקֶת:

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, ἀνήρ δὲ φρόνιμος κατευθύνων πορεύεται.

21 anoētou triboi endeeis phrenōn,

of an unthinking man The roads are lacking of sense;

anēr de phronimos kateuthynōn poreuetai.

man but an intelligent in a straightened way goes.

22 כִּבְהִפּוֹר מִחֻשְׁבוֹת בְּאֵין סוֹד וּבְרֹב יוֹעֲצִים תִּקְוִים:

כִּבְהִפּוֹר מִחֻשְׁבוֹת בְּאֵין סוֹד וּבְרֹב יוֹעֲצִים תִּקְוִים:

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

Prov15:22 Without consultation, purposes are frustrated,
but with many counselors they succeed.

<22> ὑπερτίθενται λογισμοὺς οἱ μὴ τιμῶντες συνέδρια,
ἐν δὲ καρδίαις βουλευομένων μένει βουλή.

22 hypertithentai logismous hoi mē timōntes synedria,

procrastinate by devices The one not honoring the sanhedrins;

en de kardiais bouleuomenōn menei boulē.

but in the hearts of ones counseling abides counsel;

23 כַּגְּשֵׁמֶתָה לְאִישׁ בְּמַעֲנֵה־פִּיּוֹ וְדָבָר בְּעֵתוֹ מִה־טוֹב:

כַּגְּשֵׁמֶתָה לְאִישׁ בְּמַעֲנֵה־פִּיּוֹ וְדָבָר בְּעֵתוֹ מִה־טוֹב:

27. `oker beytho botse`a batsa` w'sone' matanoth yich'yeh.

Prov15:27 He who profits illicitly troubles his own house,
but he who hates bribes shall live.

<27> ἐξόλλυσιν ἑαυτὸν ὁ δωρολήμπτης, ὁ δὲ μισῶν δώρων λήμψεις σώζεται.

27 exollysin heauton ho dōrolēmpṭēs,
totally ruins himself The one receiving bribes;

ho de misōn dōrōn lēmpseis sōzetai.
but the one detesting of bribes the receipts is delivered.

<27>a ἐλεημοσύναις καὶ πίστεσιν ἀποκαθαίρονται ἁμαρτίαι,
τῷ δὲ φόβῳ κυρίου ἐκκλίνει πᾶς ἀπὸ κακοῦ.

27ā eleēmosynais kai pistesin apokathairontai hamartiai,
Charity and trust clear away sins;

tō de phobō kyriou ekklinei pas apo kakou.
and the fear of YHWH turns aside every one from evil.

:xyoq oebge yebowq eby xyooc ebeeb ebaw eb/28
כח לב צדיק יהיה לענות ופי רשעים יביע רעות:

28. leb tsadiq yeh'geh la`anoth uphi r'sha'im yabi`a ra`oth.

Prov15:28 The heart of the righteous ponders how to answer,
but the mouth of the wicked pours out evil things.

<28> καρδίαι δικαίων μελετῶσιν πίστεις, στόμα δὲ ἀσεβῶν ἀποκρίνεται κακά.

28 kardiai dikaiōn meletōsin pisteis,
The hearts of the just meditate trust;

stoma de asebōn apokrinetai kaka.
but the mouth of the impious answers evil things.

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

28ā dektai para kyriō hodoi anthrōpōn dikaiōn,
are acceptable with YHWH The ways men of just;

dia de autōn kai hoi echthroi philoi ginontai.
and through them even enemies friends become.

:oywq yebawq xbyxy yebowqy ebeeb ebyeb/29
כטרחוק יהיה מרשעים ותפלתי צדיקים ישמע:

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

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

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

29 makran apechei ho theos apo asebōn, euchais de dikaiōn epakouei.
is far at a distance Elohim from the impious; but vows of just ones he heeds.

<29>a κρείσσων ὀλίγη λήμψις μετὰ δικαιοσύνης ἢ πολλὰ γενήματα μετὰ ἀδικίας.

29ā kreissōn oligē lēmpsis meta dikaiosynēs
Better are few receipts with righteousness,

ē polla genēmata meta adikias.
than abundant produce with injustice.

<29> b καρδία ἀνδρὸς λογιζέσθω δίκαια,
ἵνα ὑπὸ τοῦ θεοῦ διορθωθῇ τὰ διαβήματα αὐτοῦ.

29b kardia andros logizesthō dikaia,
Let the heart of a man think justly,
hina hypo tou theou diorthōthē ta diabēmata autou.
that his steps may be rightly ordered of El.

לְמַאזָר-עֵינַיִם יִשְׂמַח-לֵב שְׂמוּעָה טוֹבָה תְּדַשֵּׁן-עַצְמוֹ:
:מִן-הַיָּמִים אֲשֶׁר אֵין-לָהּ חֵטְא לְמַאזָר-עֵינַיִם 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 ὀφθαλμὸς καλὰ εὐφραίνει καρδίαν, φήμη δὲ ἀγαθὴ πιαίνει ὀστά.

30 theōrōn ophthalmos kala euphrainei kardia,
viewing The eye good gladdens the heart;
phēmē de agathē piainēi osta.
reputation and a good fattens the bones.

לֹא אֹזֵן שֹׁמַעַת תּוֹכַחַת חַיִּים בְּקֶרֶב חֲכָמִים תְּלִיךְ:
:אֲשֶׁר לֹא-יִשְׁמַח לְבָבוֹ מִשְׂמוּעָה טוֹבָה 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.

לֵב פּוֹרֵעַ מוֹסֵר מוֹאֵס נִפְשׁוֹ וְשׁוֹמֵעַ תּוֹכַחַת קוֹנֵה לֵב:
:אֲשֶׁר לֹא-יִשְׁמַח לְבָבוֹ מִשְׂמוּעָה טוֹבָה 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 agapā psychēn autou.
but the one giving heed to reproofs loves his life.

לִגְיָרָאֵת יִהְיֶה מוֹסֵר חֲכָמָה וְלִפְנֵי כְבוֹד עֲנָוָה:
:אֲשֶׁר לֹא-יִשְׁמַח לְבָבוֹ מִשְׂמוּעָה טוֹבָה 33

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

Prov15:33 The fear of יהוה 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.