

Sepher Mishle (Proverbs)

Chapter 16

Shavua Reading Schedule (16th sidrah) - Prov 16

אָדָם מַעֲרָכֵי-לֵב וּמִתְּהִיָּה מֵעֲנָה לְשׁוֹן: Prov16:1

אָדָם מַעֲרָכֵי-לֵב וּמִתְּהִיָּה מֵעֲנָה לְשׁוֹן:

1. **l'adam ma`ar'key-leb umeYahúwah ma`aneh lashon.**

Prov16:1 The plans of **the heart** are **to man**, but the answer of **the tongue** is from אָדָם.

בְּכָל-הַדַּרְכֵי-אִישׁ זֶךְ בְּעֵינָיו וְתִכַּן רוּחֹת יְהוָה: 2

בְּכָל-הַדַּרְכֵי-אִישׁ זֶךְ בְּעֵינָיו וְתִכַּן רוּחֹת יְהוָה:

2. **kal-dar'key-'ish zak b`eynayu w'thoken ruchoth Yahúwah.**

Prov16:2 All the ways of **a man** are **pure** in his own eyes, but אָדָם measures the spirits.

<16:2> πάντα τὰ ἔργα τοῦ ταπεινοῦ φανερά παρα τῷ θεῷ,
οἱ δὲ ἀσεβεῖς ἐν ἡμέρα κακῇ ὀλοῦνται.

2 **panta ta erga tou tapeinou phanera para tō theō,**

All the works of the humble are apparent by El;

hoi de asebeis en hēmerā kakē olountai.

but the impious in day an evil shall be destroyed.

גִּבּוֹל אֶל-יְהוָה מַעֲשֵׂיךָ וַיִּכְנֹו מַחֲשַׁבֹתֶיךָ: 3

גִּבּוֹל אֶל-יְהוָה מַעֲשֵׂיךָ וַיִּכְנֹו מַחֲשַׁבֹתֶיךָ:

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

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

דְּכֹל פֶּעַל יְהוָה לְמַעַנְהוּ וְגַם-רָשָׁע לְיוֹם רָעָה: 4

דְּכֹל פֶּעַל יְהוָה לְמַעַנְהוּ וְגַם-רָשָׁע לְיוֹם רָעָה:

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

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

הַתּוֹעֵבֹת יְהוָה כָּל-גִּבְהַלֵּב יָד לְיָד לֹא יִנָּקָה: 5

הַתּוֹעֵבֹת יְהוָה כָּל-גִּבְהַלֵּב יָד לְיָד לֹא יִנָּקָה:

5. **to`abath Yahúwah kal-g'bah-leb yad l'yad lo' yinaqeh.**

Prov16:5 Everyone who is proud in heart is an abomination to אָדָם;
Though hand join in hand, he shall not be unpunished.

<5> ἀκάθαρτος παρὰ θεῷ πᾶς ὑψηλοκάρδιος,
χειρὶ δὲ χεῖρας ἐμβαλὼν ἀδίκως οὐκ ἀθωοθήσεται.

5 **akathartos para theō pas huyēlokardios,**

is unclean with Elohim Every proud heart;

cheiri de cheiras embalōn adikōs ouk athōōthēsetai.

a hand against hand a man putting unjustly shall not be acquitted.

וּבְחֶסֶד וְאֱמֶת יִכַּפֵּר עֲוֹן וּבְיִרְאַת יְהוָה סוּר מִרָע׃
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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 אַיָּא one keeps away from evil.

זְבָרְצוֹת יְהוָה הַרְכִּי-אֵישׁ גַּם-אֹיְבָיו יִשְׁלַם אֹתוֹ׃
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7. bir'tsoth Yahúwah dar'key-'ish gam-'oy'bayu yash'lim 'ito.

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

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

7 archē hodou agathēs to poiein ta dikaia,

The beginning way of a good is to do just things;

dekta de para theō mallon ē thuein thysias.

and it is more acceptable by El rather than to sacrifice sacrifices.

חֲטוֹב-מֵעֵט בְּצַדִּיקָה מֶרֶב תְּבוּאוֹת בְּלֹא מִשְׁפָּט׃
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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 εὐρήσει γνώσιν μετὰ δικαιοσύνης,
οἱ δὲ ὀρθῶς ζητοῦντες αὐτὸν εὐρήσουσιν εἰρήνην.

8 ho zētōn ton kyrion heurēsei gnōsin meta dikaiosynēs,

The one seeking YHWH shall find knowledge with righteousness;

hoi de orthōs zētountes auton heurēsousin eirēnēn.

and the ones rightly seeking him shall find peace.

ט לֵב אָדָם יַחְשֵׁב הַרְכוּ וַיְהוּה יָכִין צִעְדּוֹ׃
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9. leb 'adam y'chasheb dar'ko waYahúwah yakin tsa`ado.

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

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

9 panta ta erga tou kyriou meta dikaiosynēs,

All the works of YHWH are with righteousness;

phylassetai de ho asebēs eis hēmeran kakēn.

is kept and the impious for day the evil.

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יִקְסֶם עַל-שִׁפְתֵי-מֶלֶךְ בְּמִשְׁפָּט לֹא יִמְעַל-פִּירוֹ:

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.

יֵאֵפוֹלִם וּמֵאֲזָנֵי מִשְׁפָּט לַיהוָה מֵעֲשֵׂהוּ כָּל-אֲבְנֵי-כִּיסִים:

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

Prov16:11 A just balance and scales belong to אֱלֹהִים;

all the weights of the bag are His concern.

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

11 hropē zygoú dikaiosynē para kyriō,

The crux of the yoke balance scale is righteousness with El;

ta de erga autou stathmia dikaia.

and works his weights are just.

יִבְתּוּעַבַת מְלָכִים עֲשׂוֹת רָשָׁע כִּי בִצְדָקָה יִכּוֹן כִּסֵּא:

12. to`abath m'lakim `asoth resha` ki bits'daqah yikon kise'.

Prov16:12 It is an abomination for kings to commit wickedness, for a throne is established on righteousness.

<12> βδέλυγμα βασιλεῖ ὁ ποιῶν κακά, μετὰ γὰρ δικαιοσύνης ἐτοιμάζεται θρόνος ἀρχῆς.

12 bdelygma basilei ho poiōn kaka,

is an abomination to a king The one doing evils;

meta gar dikaiosynēs hetoimazetai thronos archēs.

for with righteousness is prepared the throne of sovereignty.

יִגְרָצוֹן מְלָכִים שִׁפְתֵי-צְדָק וְדָבָר יִשְׂרָיִם יֵאָהֵב:

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

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

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

13 dekta basilei cheilē dikaia, logous de orthous agapā.

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

יֵד חֲמַת-מֶלֶךְ מִלְּאָכֵי-מוֹת וְאִישׁ חָקָם יִכְפָּרְנָה:

14. **chamath-melek mal'akey-maweth w'ish chakam y'kap'renah.**

Prov16:14 The fury of a king is like messengers of death, but a wise man shall appease it.

<14> θυμὸς βασιλέως ἄγγελος θανάτου, ἀνὴρ δὲ σοφὸς ἐξιλάσεται αὐτόν.

14 thymos basileōs aggelos thanatou, anēr de sophos exilasetai auton.

The rage of a king is a messenger of death; man but a wise shall appease him.

15
:wyp/ly goy ynyh-ny yeh-h yly-eh-ny-ny 15
טו באור-פני-מלך חיים ורצונו כעב מלקוש:

15. **b'or-p'ney-melek chayim ur'tsono k'ab mal'qosh.**

Prov16:15 In the light of a king's face is life,
and his favor is like a cloud with the latter rain.

<15> ἐν φωτὶ ζωῆς υἱὸς βασιλέως, οἱ δὲ προσδεκτοὶ αὐτῷ ὡσπερ νέφος ὄψιμον.

15 en phōti zōēs huios basileōs,

is in the light of life The son of a king;

hoi de prosdektoi autō hōsper nephos opsimon.

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

16
:q'noh-chak'mah mah-tob mecharuts uq'noth binah nib'char mikaseph 16
טז קנה-הקמה מה-טוב מקרוץ וקנות בינה נבחר מקסף:

16. **q'noh-chak'mah mah-tob mecharuts uq'noth binah nib'char mikaseph.**

Prov16:16 How much better it is to get wisdom than gold!
And to get understanding is to be chosen above silver.

<16> νοσσιαὶ σοφίας αἰρετώτεραι χρυσίου,
νοσσιαὶ δὲ φρονήσεως αἰρετώτεραι ὑπὲρ ἀργύριον.

16 nossiai sophias hairetōterai chrysiou,

Nests of wisdom are more preferred than gold;

nossiai de phronēseōs hairetōterai hyper argyrion.

nests of intelligence more preferred than silver.

17
:y-y-a q-h-y y-w-y q-w-y o-q-y y-y-y y-y-y-y x-y-y-y 17
יז מסלת ישרים סור מרע שמר נפשו ניצר הרבו:

17. **m'silath y'sharim sur mera` shomer naph'sho notser dar'ko.**

Prov16:17 The highway of the upright is to depart from evil;
he who watches his way preserves his soul.

<17> τρίβοι ζωῆς ἐκκλίνουνσιν ἀπὸ κακῶν, μήκος δὲ βίου ὁδοὶ δικαιοσύνης.
ὁ δεχόμενος παιδείαν ἐν ἀγαθοῖς ἔσται, ὁ δὲ φυλάσσων ἐλέγχους σοφισθήσεται.
ὁς φυλάσσει τὰς ἑαυτοῦ ὁδοὺς, τηρεῖ τὴν ἑαυτοῦ ψυχὴν·
ἀγαπῶν δὲ ζωὴν αὐτοῦ φείσεται στόματος αὐτοῦ.

17 triboi zōēs ekklinousin apo kakōn,

The paths of life turn aside from evils;

mēkos de biou hodoi dikaiosynēs.

are length and of existence the ways of righteousness.

ho dechomenos paideian en agathois estai,

The one receiving instruction among good things shall be;

ho de phyllassōn 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.

יח לִפְנֵי-שֹׁבֵר גְּאוֹן וְלִפְנֵי כִשְׁלוֹן גֹּבַהּ רוּחַ:
18 חַיִּי-כַפְּזֵי-רוּחַ גְּאוֹן וְלִפְנֵי כִשְׁלוֹן גֹּבַהּ רוּחַ:

18. liph'ney-sheber ga'on w'liph'ney kishalon gobah ruach.

Prov16:18 Pride goes before destruction, and a haughty spirit before stumbling.

<18> πρὸ συντριβῆς ἡγείται ὕβρις, πρὸ δὲ πτώματος κακοφροσύνη.

18 pro syntribēs hēgeitai hybris,

before destruction takes the lead Insolence;

pro de ptōmatos kakophrosynē.

and before a calamitous downfall evil thinking.

יֵט טוֹב שְׁפַל-רוּחַ אֶת-עֲנַיִים מַחְלֵק שָׂלַל אֶת-גְּאוֹמִים:
19 חַיִּי-טוֹב שְׁפַל-רוּחַ אֶת-עֲנַיִים מַחְלֵק שָׂלַל אֶת-גְּאוֹמִים:

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 πρᾶυθμος μετὰ ταπεινώσεως ἢ ὅς διαιρεῖται σκῦλα μετὰ ὑβριστῶν.

19 kreissōn prauthmos 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.

כִּמְשִׁכִּיל עַל-דָּבָר יִמְצָא טוֹב וּבִוְטֵחַ בִּיהוָה אֲשֶׁרְיוֹ:
20 חַיִּי-טוֹב יִמְצָא עַל-דָּבָר יִמְצָא טוֹב וּבִוְטֵחַ בִּיהוָה אֲשֶׁרְיוֹ:

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 εὐρετῆς ἀγαθῶν, πεποιθὸς δὲ ἐπὶ θεῷ μακαριστός.

20 synetos en pragmasin heuretēs agathōn,

The one discerning in matters is an inventor of good things;

pepoithōs de epi theō makaristos.

and the one yielding upon Elohim is most blessed.

כֹּא לְחַכְּמֵי-לֵב יִקְרָא נְבוֹן וּמְתֵק שְׂפָתָיִם יִסְרֵף לְקַח:
21 חַיִּי-טוֹב יִמְצָא עַל-דָּבָר יִמְצָא טוֹב וּבִוְטֵחַ בִּיהוָה אֲשֶׁרְיוֹ:

21. Iachakam-leb yiqare' nabon umetheq s'phathayim yosiph leqach.

Prov16:21 The wise in heart shall be called understanding,
and sweetness of lips increases persuasiveness.

<21> τοὺς σοφοὺς καὶ συνετοὺς φαύλους καλοῦσιν,
οἱ δὲ γλυκεῖς ἐν λόγῳ πλείονα ἀκούσονται.

21 tous sophous kai synetous phaulous kalousin,
the wise and discerning vile Men call;

hoi de glykeis en logō pleiona akousontai.

but the ones sweet in words much shall be heard.

כב מקור חיים שכל בעליו ומוסר אנלים אנלת:
22 חפץ חכמה ופיו יגיד חכמה ופיו יגיד חכמה

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 κακῆ.

22 pēgē zōēs ennoia tois kektēmenoīs,

The spring of life is insight to the ones acquiring;

paideia de aphronōn kakē.

but the instruction of fools is evil.

כג לב חכם ושפיל פיהו ועל-שפתיו יסיר לקח:
23 חפץ חכמה ופיו יגיד חכמה ופיו יגיד חכמה

23. Ieb 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 νοῆσει τὰ ἀπὸ τοῦ ἰδίου στόματος,
ἐπὶ δὲ χεῖλεσιν φορέσει ἐπιγνωμοσύνην.

23 kardia sophou noēsei ta apo tou idiou stomatos,

The heart of the wise shall comprehend the things from his own mouth;

epi de cheilesin phoresei epignōmosynēn.

and upon lips he shall wear knowledge.

כד צוף-דבש אמרי-נעם מתוק לנפש ומרפא לעצם:
24 חפץ חכמה ופיו יגיד חכמה ופיו יגיד חכמה

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 ἰασίς 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.

כה צוף-חלבון חפץ חכמה ופיו יגיד חכמה ופיו יגיד חכמה

כַּהֲיֵשׁ דֶּרֶךְ יִשָּׁר לְפָנֵי-אִישׁ וְאַחֲרֵיתָהּ דֶּרֶךְ-מָוֶת:

25. **yesh derek yashar liph'ney-'ish w'acharithah dar'key-maweth.**

Prov16:25 There is a way which seems right to a man, but its end is the way of death.

<25> εἰσὶν ὁδοὶ δοκοῦσαι εἶναι ὀρθαὶ ἀνδρί,
τὰ μέντοι τελευταῖα αὐτῶν βλέπει εἰς πυθμένα ᾄδου.

25 **eisin hodoi dokousai einai orthai andri,**

**There are ways that seem to be straight to a man,
ta mentoi teleutaia autōn blepei eis pythmena hādou.**

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

26 וְנֶפֶשׁ עֹמֵל עִמָּלָה לּוֹ כִּי-אַכְפָּה עֲלָיו פִּיחֹו:
כַּהֲיֵשׁ דֶּרֶךְ יִשָּׁר לְפָנֵי-אִישׁ וְאַחֲרֵיתָהּ דֶּרֶךְ-מָוֶת:

26. **nephesh `amel `am'lah lo ki-'akaph `alayu pihu.**

Prov16:26 He who labors works for his soul, for his mouth urges him on.

<26> ἀνὴρ ἐν πόνοις πονεῖ ἑαυτῷ καὶ ἐκβιάζεται ἑαυτοῦ τὴν ἀπώλειαν,
ὁ μέντοι σκολιὸς ἐπὶ τῷ ἑαυτοῦ στόματι φορεῖ τὴν ἀπώλειαν.

26 **anēr en ponois ponei heautō kai ekbiazetai heautou tēn apōleian,**

A man in toils toils for himself, and expels from him destruction.

ho mentoi skolios epi tō heautou stomati phorei tēn apōleian.

However the crooked man upon his own mouth wears destruction.

27 כַּזֹּאִישׁ בְּלִיעַל כֹּהֵה רֵעֵה וְעַל-שִׁפְתָּיו כְּאֵשׁ צָרָבֶת:
כַּהֲיֵשׁ דֶּרֶךְ יִשָּׁר לְפָנֵי-אִישׁ וְאַחֲרֵיתָהּ דֶּרֶךְ-מָוֶת:

27. **'ish b'lia`al koreh ra`ah w`al-s'phathayu k'esh tsarabeth.**

Prov16:27 A worthless man digs up evil, and on his lips are like scorching fire.

<27> ἀνὴρ ἄφρων ὀρύσσει ἑαυτῷ κακά, ἐπὶ δὲ τῶν ἑαυτοῦ χειλέων θησαυρίζει πῦρ.

27 **anēr aphrōn oryssei heautō kaka, epi de tōn heautou cheileōn thēsaurizei pyr.**

man A foolish digs for himself evils; and upon his own lips treasures up fire.

28 כַּחֲיֵשׁ תְּהַפְּכוֹת יִשְׁלַח מְדוֹן וְנִרְגָן מִפְּרִיד אֶלְפֹה:
כַּהֲיֵשׁ דֶּרֶךְ יִשָּׁר לְפָנֵי-אִישׁ וְאַחֲרֵיתָהּ דֶּרֶךְ-מָוֶת:

28. **'ish tah'pukoth y'shalach madon w'nir'gan maph'rid `aluph.**

Prov16:28 A perverse man spreads strife, and a slanderer separates close friends.

<28> ἀνὴρ σκολιὸς διαπέμπεται κακά
καὶ λαμπτήρα δόλου πυρσεύει κακοῖς καὶ διαχωρίζει φίλους.

28 **anēr skolios diapempetai kaka**

man A crooked spreads evils,

kai lampṭēra dolou pyrseuei kakois kai diachōrizei philous.

and by the torch of treachery lights a fire for evils, and he parts friends.

29 וְגַם יִשְׁלַח מְדוֹן וְנִרְגָן מִפְּרִיד אֶלְפֹה:
כַּהֲיֵשׁ דֶּרֶךְ יִשָּׁר לְפָנֵי-אִישׁ וְאַחֲרֵיתָהּ דֶּרֶךְ-מָוֶת:

כט איש חָמָס יִפְתָּה רֵעֵהוּ וְהוֹלִיכוֹ בְּדֶרֶךְ לֹא-טוֹב:

29. 'ish chamas y'phateh re`ehu w'holiko b'derek lo'-tob.

Prov16:29 A man of violence entices his neighbor and leads him in a way that is not good.

<29> ἀνὴρ παράνομος ἀποπειράται φίλων καὶ ἀπάγει αὐτοὺς ὁδοὺς οὐκ ἀγαθὰς.

29 anēr paranomos apopeiratai philōn kai apagei autous hodous ouk agathas.

A man who is a lawbreaker put to test his friends, and takes them ways not good.

לְעֵצָה עֵינָיו לְחֹשֶׁב תִּהְיֶינָה קִרְיָן שְׂפָתָיו כְּלָה רֵעָה:
30. `otseh `eynayu lach'shob tah'pukoth qorets s'phathayu kilah ra`ah.

Prov16:30 He who winks his eyes does so to devise perverse things;
he who compresses his lips brings evil to pass.

<30> στηρίζων ὀφθαλμοὺς αὐτοῦ λογίζεται διεστραμμένα,
ὀρίζει δὲ τοῖς χείλεσιν αὐτοῦ πάντα τὰ κακά, οὗτος κάμινός ἐστιν κακίας.

30 stērizōn ophthalmous autou logizetai diestrammena,

Fixing firmly his eyes, he devises perverted things;

horizei de tois cheilesin autou panta ta kaka, houtos kaminos estin kakias.

and he confirms with his lips all the evils; this man is a furnace of evil.

לֹא עֲטֹרֶת תִּפְאֶרֶת שִׁיבָה בְּדֶרֶךְ צְדָקָה תִּמְצֵא:
31. `atereth tiph'ereth seybah b'derek ts'daqah timatse'.

Prov16:31 A gray head is a crown of glory; it is found in the way of righteousness.

<31> στέφανος καυχῆσεως γῆρας, ἐν δὲ ὁδοῖς δικαιοσύνης εὐρίσκεται.

31 stephanos kauchēseōs gēras, en de hodois dikaiosynēs heurisketai.

The crown of boasting is old age; in and the ways of righteousness it is found.

לֵב טוֹב אֶרֶךְ אַפַּיִם מְגִבּוֹר וּמִשָּׁל בְּרוּחוֹ מִלֵּכָד עִיר:
32. tob 'erek 'apayim migibor umoshel b'rucho miloked `ir.

Prov16:32 One slow to anger is better than the mighty,
and he who rules his spirit, than he who captures a city.

<32> κρείσσων ἀνὴρ μακρόθυμος ἰσχυροῦ,
ὁ δὲ κρατῶν ὀργῆς κρείσσων καταλαμβανομένου πόλιν.

32 kreissōn anēr makrothymos ischyrou,

Better man a lenient than a strong man

ho de kratōn orgēs kreissōn katalambanomenou polin.

the one holding his anger is better than one overtaking a city.

לֵב בַּחִיק יוּטַל אֶת-הַגּוֹרָל וּמִיַּהֲנָה כָּל-מִשְׁפָּטוֹ:
33. bacheyq yutal 'eth-hagoral umeYahúwah kal-mish'pato.

33. bacheyq yutal 'eth-hagoral umeYahúwah kal-mish'pato.

Prov16:33 The lot is cast into the lap, but its every decision is from ייחל.

⟨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.