

PROVERBS¹

TO THE READER

EDITION OF THE GREEK TEXT

The NETS translation of Proverbs follows the Greek edition by Alfred Rahlfs, which is at present the best available (*Septuaginta. Id est Vetus Testamentum graece iuxta LXX interpretes* [Stuttgart: Württembergische Bibelanstalt, 1935]). The fact that this book has not yet been edited for the Göttingen Septuagint series (*editio maior*) poses a problem. In some chapters (chap. 20, for example) a large percentage of text (vv. 14–22) is absent from Rahlfs, but to some extent corresponds to additions in v. 9.² Whether their absence is due to deliberate omission, transposition or simply to inner-Greek corruption is not clear. Issues of transmission, although important, have not been addressed in this translation but must wait for the commentary (SBLCS).

TRANSLATION PROFILE OF THE GREEK

General Character

The Septuagint of Proverbs represents translation with certain unique features. Many textual phenomena that occur only occasionally in other books are well attested in Proverbs. So, for example, it has a rather large number of pluses vis-à-vis the Masoretic Text and other textual witnesses, though minuses are to be noted as well. Furthermore, differences in the order of chapters from chapter 24 onward are paralleled most closely in Jeremiah (Jeremias). Lastly, the translation reflects an atypical approach to the parent text. Elsewhere,³ I have characterized its *modus operandi* as often extremely free, while in other cases the parent text was rendered in a rather literal way. Hence its approach might be described as characterized by both diversity and uniformity to be observed at various levels. On a lexical level, one sees extensive differentiation but at the same time strict correspondence. Although this phenomenon is difficult to quantify, the translator's flexible attitude to his subject matter is most conspicuous.

Some Specifics

In light of the above, it is not possible to speak of a high level of translational predictability. The translator's⁴ penchant for both consistency and diversity affords him plenty of leeway for following his own instinct in individual instances. Thus, he may or may not render a specific Hebrew word by the same Greek word. A case in point is ἀσεβής, which appears in 1.7 for אִוִּיל, in 1.10 for חַטָּא, in 1.22, 32 for כַּסִּיל, and in 2.22 etc. for רָשָׁע. It occurs 92x in Proverbs, and it represents Hebrew רָשָׁע 67x. This is 73% of the total occurrences. Though at first glance this seems to be a case of stereotyping, a different picture emerges when the individual equivalents are analysed. Practically all the deviations from this pattern appear in Proverbs 1, namely, in 1.7 (אִוִּיל); 1.10 (חַטָּא); 1.22, 32 (כַּסִּיל). Whereas the Hebrew refers to three categories of people—the fool, the sinner, and the ignorant—the LXX has reduced them to one category, namely, the impious. It is therefore clear that stereotyping is not the whole story. In this case, the broader picture of Proverbs 1 needs to be taken into account.

Exegetical Interest

The translator of Proverbs, unlike many of his Septuagintal colleagues, had a marked interest in exegeting his source text. Elsewhere⁵ I have delineated three aspects of that interest: (1) his emphasis on the positive aspect of religion, that is to say, his underscoring of righteousness and the righteous, etc.; (2)

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² Cf. Johann Cook, "Textual problems in the Septuagint of Proverbs," *JNSL* 26/1 (2000) 163–173.

³ Johann Cook, *The Septuagint of Proverbs—Jewish and/or Hellenistic Proverbs? Concerning the Hellenistic Colouring of LXX Proverbs* (VTSup 69; Leiden: Brill, 1997) esp. 402.

⁴ The use of the singular is not intended to preclude more than one translator.

⁵ J. Cook, "Exegesis in the Septuagint," *JNSL* 30/1 (2004) 1–19.

its corollary, namely, his strong disapproval of evil; and, as a result of this juxtaposition, the Greek text (3) contains more contrasts than its parent text.

First, the translator frequently adds references to “righteousness.” In 3.9 “labors” are not merely “labors” (= MT) but “just labors,” and “fruits” (= MT) are typified as “firstfruits of righteousness.” Verse 16 contains two extra stichs that likewise refer to righteousness and two of its concomitants: “. . . out of her mouth righteousness comes forth, and she carries law and mercy upon her tongue.” Other examples are: 10.18 where “lying lips conceal hatred” becomes “righteous lips conceal enmity.” Similarly in 10.22, whereas in MT the blessing of the Lord simply leads to riches, in the Greek it does so via “the head of a righteous person.” Thus the Greek amplifies the theme of the context—vv. 20–25—in which the righteous and the wicked are contrasted. A similar amplification can be found in 12.25 when the generous person of MT (בִּלְבַב אֲנִי) becomes a righteous man in the Greek (ἀνδρὸς δικαίου). In 13.2 fruits “of justice” are specifically noted, even though MT provides no warrant for this. The same is true for v. 11 in MT where the Greek adds: “A just person is compassionate and lends.” The theme continues in chapter 15. In v. 27 an additional stich speaks of acts of mercy and faithfulness as means to purge sins (the sin in context being bribery). Though MT of 15.28 already contains a contrast between the righteous and unrighteous, the translator adds that the ways of the righteous are acceptable to the Lord. Other examples are 15.29; 16.7, 11; 17.14, 26; 20.8, 28; 23.31.

Second, corresponding to an emphasis on righteousness and the righteous is a commensurate highlighting of unrighteousness and the unrighteous. Proverbs 1.18 amplifies this negative side of the equation, and v. 19 pointedly refers to lawless deeds (τὰ ἄνομα) and impiety (ἀσεβεία). In v. 22 the innocent (ἄκακοι) are linked to righteousness, but the fools (ἄφρονες) are described as impious. In v. 28 the subject is made explicit by the addition of “evil people” (κακοί). Madame wisdom is described in 3.15, where (contra MT) it is also stated that nothing evil (οὐδὲν πονηρὸν) will withstand her. Proverbs 6.3 introduces “the hands of evil” without explicit warrant in the Hebrew. Chapter 8.13 shows that the translator’s ideological interests are capable of producing literary felicity, whether by inadvertence or design. By rendering וּפִי תִהְיֶה פְּכוּחַ (“perverted speech”) as διεστραμμένας ὁδοὺς κακῶν (“perverse ways of evil people”), he creates the parallel phrases ὁδοὺς πονηρῶν (13b) and ὁδοὺς κακῶν (13c), which includes an end rhyme. In 10.15 the Hebrew noun שָׁרָר (“poor”) is made into “the impious” (ἀσεβῶν) in the Greek. In 10.26 “the lazy” (הַעֲצֵל) is linked to “lawlessness”; in 11.18 the works of the wicked (פְּעֻלַּת שֹׁקֵר) are glossed as “unjust works” (ἔργα ἀδίκᾶ), and in 13.16 folly (אִוִּלְיָה) is associated with evil (κακίαν). Furthermore, 14.22 elaborates on the perpetration of evil beyond MT, and 15.18 contains a prominent plus, “A man slow to anger will extinguish disputes, but an impious person stirs them up exceedingly.” Proverbs 15.23 is rewritten with “the evil person” as subject, whereas MT is quite secular. In 19.6 הָרֵעַ (“friend”) is perhaps deliberately read with different vowelings as הָרֵעַ (“the evil person”). This is an apt example of a different interpretation based upon an unpointed Hebrew text. As in 10.26 “the lazy” is understood as an unjust person in 19.24. In 21.22 the impious (οἱ ἀσεβεῖς) are identified as the opponents of the wise man, and the arrogant of v. 24 is likened to “a transgressor of the law” (παράνομος). Proverbs 24.22 interprets the people who are punished by God and the king as being “the impious.” Perhaps the most convincing example of this trend to interpret exegetically occurs in 30.11–14. On all four occasions Hebrew דֹרֵר (“posterity”) is translated by ἔγονονκακόν (“wicked progeny”). דֹרֵר appears only in these verses (apart from a Qere reading in 27.24), and its rendering by ἔγονον is unique in the LXX. More importantly, κακόν has no counterpart in the Hebrew, even though it may be said to render explicit what in the source is implicit.

Third, there is the phenomenon of direct contrast, that is to say, antithetical arrangements of religio-ethical categories. Proverbs has many of those, a case in point being chapter 11, where already in the Hebrew we have a number of them. In v. 1 a false balance is compared with an accurate one. Pride and humility are contrasted in v. 2, as are the merciful and the merciless in v. 17. Moreover, the pious and the impious are contrasted in many verses (3, 5, 6, 8, 9, 10, 11, 18, 19, 21, 23, 31). Elsewhere I have demonstrated that the translator of Proverbs amplifies the use of such antithetical statements, to the extent that it can be taken as characteristic of his translation style.⁶ As an example one might cite 2.11 “good counsel” (βουλή καλή) and 2.17 “bad counsel” (κακή βουλή)—the chiasm is of added interest—13.19a “pious” (εὐσεβῶν) and 13.19b “impious” (ἀσεβῶν), 13.23a “just” (δίκαιοι) and 13.23b “unjust” (ἀδικοί), 15.29a “with justice” (μετὰ δικαιοσύνης) and 15.29aβ “with injustice” (μετὰ ἀδικίας), 17.6a “the faithful” (τοῦ πιστοῦ) and 17.6aβ “the faithless” (τοῦ ἀπίστου). Needless to say, not all such cases can with certainty be attributed to the translator.

⁶ J. Cook, “Contrasting as a Translation Technique,” in *From Tradition to Interpretation: Studies in Intertextuality in Honor of James A. Sanders* (ed. C. A. Evans & S. Talmon; Leiden: E. J. Brill, 1997) 403–414.

Style and Syntax

The preceding paragraph has provided a suitable transition to the present section, since antithetical arrangement, while having an influence on substance, at the same time has an impact on style. A further indication of the translator's interest in style is the use he makes of particles, particularly when the Hebrew offers no explicit warrant for their employment, a case in point being γάρ as a standard gloss for Hebrew וְ and other conjunctions, including zero equivalent. Another one is the particle τε that appears occasionally in this book, e.g., in 1.2, 3, 4, 6; 3.3 (*sub +*); 6.8, 8a, 33; 7.21; 8.13; 15.3; 23.20. This seems to be characteristic of a freer translation style, and as such is what one would expect in Proverbs. Claude Cox has demonstrated that the same occurs in LXX Job.⁷ There is thus some evidence to suggest that the translator of Proverbs, like the Job translator, worked much more at the discourse level than did most others within the LXX corpus.

The same, freer approach can be observed at the level of syntax. Whereas the translator of Gen 1.20–33 followed the syntax of the Hebrew to a large extent but often construed individual clauses in a typically Greek linguistic manner, Proverbs pays comparatively little attention to the minutiae of Hebrew syntax. Perhaps the most drastic intervention by the translator in his source text is his reordering and rearranging of chapters towards the end of the book (24–31), seemingly for thematic and other reasons.⁸ Yet, what he did there is hardly incompatible with his penchant for inserting new proverbs into his book along the way as he thought fit, many apparently without Hebrew base.

A Conspicuous Case

We close this section with a specific verse that graphically illustrates what the translator of Proverbs was capable of doing to his source at a number of different levels. Due to limitations of space, I will refrain from a full discussion of 1.22 in the context of 1.20–33.

עד מתי פתים תאהבו פתי
ולצים לצון חמדו להם וכסילים ישנאו דעת

How long, O simple ones, will you love being simple?
How long will scoffers delight in their scoffing
and fools hate knowledge?

ὅσον ἄν χρόνον ἄκακοι ἔχωνται τῆς δικαιοσύνης οὐκ αἰσχυνθήσονται
οἱ δὲ ἄφρονες τῆς ὑβρεως ὄντες ἐπιθυμηταὶ ἀσεβεῖς γενόμενοι ἐμίσησαν αἴσθησιν

As long as the innocent hold on to righteousness, they will not be ashamed,
but the fools, since they are lovers of pride, after they became impious they hated
perception.

To be sure a certain transparency to the source text is retained, but the deviations from the Hebrew stand in bold relief. On the syntactic level the temporal clause in the first stich in MT is changed into the protasis of a conditional sentence, with the apodosis (οὐκ αἰσχυνθήσονται) supplied *de novo*. On a semantic level the first stich is revamped from positive to negative. That is to say, "the simple-minded/foolish" of the Hebrew (פְּתִים) is remodeled as "the innocent who hold on to righteousness" of the Greek, and along the way many unpredictable Hebrew-Greek equivalences are forged. On the discourse level, v. 22 retains its role as the *incipit* of Wisdom's call, but it sets an entirely different tone for what follows.

THE NETS TRANSLATION OF PROVERBS

All these phenomena together make translating LXX Proverbs a problematic but at the same time an intriguing endeavor. The freedom with which the translator approached his parent text naturally does not mean that the translator should also render his text freely. Trying to relate this translation to the NRSV proved impossible in many instances.

⁷ C. Cox, "Tying it all Together: The Use of Particles in Old Greek Job," *BIOSCS* 38 (2005) 41–54.

⁸ Cf. J. Cook, "The Greek of Proverbs—Evidence of a Recensionally Deviating Hebrew Text?" in *Emanuel—Studies in the Hebrew Bible, Septuagint and Dead Sea Scrolls in Honor of Emanuel Tov* (ed. S.M. Paul, R. A. Kraft, L. H. Schiffman and W.W. Fields; Leiden-Boston: E. J. Brill, 2003) 605–618.

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JOHANN COOK

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- 1** Proverbs of Solomon son of David, who reigned in Israel:
- 2 To learn wisdom and discipline
and to understand words of prudence
3 and to grasp subtlety of words
and to understand true righteousness and
to direct judgment
4 in order that he might give shrewdness to
the innocent
and both perception and insight to the
young child,
5 for by hearing these things the wise will
become wiser
and the discerning will acquire direction,
6 and he will understand an illustration^a and
an obscure word,
both the sayings and the riddles of the
wise.
- 7 Beginning of wisdom is fear of God,
and understanding is good for all those
who practice it,
and piety unto God is the beginning of
perception;
the impious, however, will despise
wisdom and discipline.
- 8 Hear, my son, your father's discipline,
and do not reject your mother's precepts,
9 for you will receive a crown of graces for
your head
and a golden collar around your neck.
10 My son, let not impious men lead you astray,
and do not consent, if they invite you
saying:
11 "Come with us; partake in bloodshed,
and let us hide a just man unjustly in the
earth,
12 and let us swallow him alive like Hades,
and let us remove his remembrance from
the earth;
13 let us take his valuable possessions,
and let us fill our homes with booty.
14 But throw your lot among us,
and let us all acquire a common purse,
and let us have one wallet."
15 Do not walk in the way with them,
but keep your foot from their paths,
16 for their feet run to evil
and they are quick to shed blood,
- 17 for nets are not spread
without reason for winged creatures.
18 For they who take part in murder store up
evil for themselves,
and the ruin of transgressing men is evil.
19 These are the ways of all who perform
lawless deeds,
for by impiety they take away their own
life.
- 20 Wisdom sings hymns in the streets,
and in the squares she leads frankly,
21 and on the top of the walls she proclaims,
and at the gates of the powerful she waits,
and at the gates of the city she speaks
boldly:
22 "As long as the innocent hold on to
righteousness,
they will not be ashamed,
but the fools, since they are lovers of pride,
after they became impious they hated
perception,
23 and they became liable to reproofs.
Look, I will bring forth to you the
expression of my breath,
and I will teach you my word.
24 Since I would call but you did not heed
and I would prolong words but you were
not paying attention,
25 but you would make my counsels invalid,
and you disregarded my reproofs;
26 therefore I in turn will also laugh at your
destruction,
and I will rejoice when ruin comes upon
you.
27 Yes, when confusion strikes you unexpectedly
and destruction arrives like a whirlwind
and when affliction and siege come upon
you
or when ruin comes upon you,
28 for it shall be when you call upon me, then
I will not listen to you;
evil people will seek me but will not find
me,
29 for they hated wisdom
and did not choose the fear of the Lord,
nor were they willing to pay attention to my
counsels
but despised my reproofs.
31 Therefore they shall eat the fruits of their
own way

^aOr *analogy*

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- and be filled with their own impiety,
 32 for, because they would wrong the simple,
 they will be murdered
 and an inquiry will ruin the impious.
 33 But he who hears me will encamp in hope
 and will be at ease without fear of any
 evil."
- 2** My son, if, when you accept the saying of my
 commandment,
 you hide it with yourself,
 2 your ear will be attentive to wisdom,
 and you shall incline your heart to
 understanding;
 yes, you shall incline it to the admonition
 of your son.
 3 For if you call upon wisdom
 and raise your voice for understanding,
 as well as seek perception with a loud
 voice,
 4 and if you seek it like silver
 and search for it like treasures,
 5 then you will understand the fear of the Lord,
 and you will find divine knowledge.
 6 Because the Lord gives wisdom,
 also from his presence come knowledge
 and understanding,
 7 and he stores up salvation for those who
 succeed;
 he will shield their journey
 8 to guard the ways of righteous deeds,
 and he will protect the way of the ones
 who revere him.
 9 Then you will understand righteousness and
 judgment,
 and you will make all good courses
 straight.
 10 For if wisdom comes into your mind
 and perception seems pleasing to your soul,
 11 good counsel will guard you,
 and holy insight will protect you
 12 in order that it can rescue you from an evil
 way
 and from a man who speaks nothing
 reliable.
 13 Oh, those who abandon straight ways,
 to walk in ways of darkness,
 14 who rejoice in evil
 and are happy about evil perverseness,
 15 whose paths are crooked
 and their courses are bent
 16 in order to remove you far from the straight
 way
 and to make you a stranger to a righteous
 opinion.
 17 My son, do not let bad counsel overtake you,
 that which forsakes the teaching of youth
 and has forgotten the divine covenant;
 18 for it has set her house near death
 and its courses by Hades with the shades^a;
 19 all those who walk in her will not come back,
 nor will they seize straight paths,
 for they are not being seized by years of
 life.
- 20 For if they were walking good paths,
 they would have found the smooth paths
 of righteousness.
 21 The kind will be inhabitants of the earth,
 and the innocent will be left in it,
 because the upright will encamp on the
 earth
 and the holy will be left in it;
 22 the ways of the impious will perish from the
 earth,
 and the transgressors will be banished
 from it.
- 3** My son, do not forget my ordinances,
 but let your heart keep my sayings;
 2 for longevity and years of life,
 as well as peace, they will add to you.
 3 Let acts of charity and loyalty not fail you;
 rather fasten them on your neck, and you
 will find favor,
 4 and think of what is noble
 in the sight of the Lord and of people.
 5 Trust in God with all your heart,
 and do not be excited by your wisdom.
 6 In all your ways make her known,
 that she may make straight your ways,
 [and your foot will not stumble].
 7 Be not clever in your own eyes,
 but fear God, and turn away from every
 evil.
 8 Then it will be a healing to your body
 and treatment for your bones.
 9 Honor the Lord from your just labors,
 and offer him of your firstfruits of
 righteousness
 10 in order that your storerooms may be filled
 with an abundance of grain
 and that your vats may gush with wine.
 11 My son, do not belittle the Lord's discipline
 nor break down when you are reproved
 by him;
 12 for whom the Lord loves, he disciplines,
 and he punishes every son he accepts.
 13 Happy is the person who has found wisdom,
 and the mortal who perceived insight;
 14 for it is better to trade in her
 than in treasures of gold and silver.
 15 And she is more precious than precious
 stones;
 nothing evil shall resist her;
 she is well-known to all those who draw
 near to her,
 and nothing valuable is worthy of her;

^ai.e. *dead*

16 for longevity and years of life are in her
right hand,
and in her left hand are riches and repute;
16a out of her mouth righteousness comes forth,
and she carries law and mercy upon her
tongue.
17 Her ways are good ways,
and all her paths are peaceful.
18 She is a tree of life to all those who lay
claim to her,
and she is steadfast to those who lean
upon her, as on the Lord.
19 God by wisdom founded the earth,
and he prepared the heavens by
prudence.
20 By perception the deeps were broken open,
and the clouds poured dew.
21 My son, do not break away,
but keep my counsel and insight
22 so that your soul may live
and that there may be grace round your
neck.
22a And it shall be healing to your flesh
and treatment for your bones,
23 that you may walk all your ways confidently
in peace
and that your foot will not stumble.
24 For if you sit down, you will be without fear,
and when you lie down, you will sleep
pleasantly.
25 And you shall not be afraid of intimidation
when it comes,
nor of attacks of the impious, when they
approach.
26 For the Lord will be over all your ways
and he will support your foot
in order that you may not be unsettled.
27 Do not withhold to do good to the needy,
when your hand can help.
28 Do not say, "Go, come back, and tomorrow
I will give,"
when you are able to do good,
for you do not know what the next day
will bring.
29 Do not plan evil against your friend
when he lives besides you and trusts in
you.
30 Do not quarrel with anyone without a cause,
lest he does some harm to you.
31 Do not acquire the disgrace of evil men,
and do not strive after their ways
32 for every transgressor is impure before the
Lord,
and he does not sit in council among the
righteous.
33 A divine curse is in the homes of the
impious,
but the abodes of the just are blessed.
34 The Lord resists the arrogant,
but he gives grace to the humble.
35 The wise will inherit glory,
but the impious have exalted disgrace.

4 Listen, children, to a father's discipline,
and pay attention, that you may come to
know insight,
2 for I present to you a good gift;
do not abandon my law.
3 For I became a son, and I am obedient to
my father
and beloved in the eyes of my mother,
4 who would speak and instruct me:
"Let our word become fixed in your heart.
5 Keep the commandments; do not forget
nor disregard the saying of my mouth.
6 Nor abandon her, and she will cleave to you;
love her, and she will guard you.
8 Secure her, and she will exalt you;
honor her, that she may embrace you
9 in order that she may grant your head a
garland of graces
and may protect you with a garland of
delight."
10 Listen, my son, and accept my words,
and the years of your life shall be
increased,
that the ways of living may become many
for you,
11 for I teach you the ways of wisdom
and I put you in straight tracks.
12 For if you walk, your steps will not be
hemmed in,
and if you run, you will not grow weary.
13 Take hold of my discipline; do not let go,
but keep her for yourself for your life.
14 Do not enter the ways of the impious,
and do not covet the ways of transgressors.
15 Wherever they put up camp, do not enter
there,
but turn from them, and pass by,
16 for they will not sleep, unless they have
done wrong;
their sleep has been taken away, and they
do not fall asleep,
17 for these people eat the bread of impiety
and they get drunk with illicit wine.
18 But the ways of the righteous shine like a
light;
they proceed and give light until the day
is fully dawned.
19 The ways of the impious, however, are dark;
they do not know how they stumble.
20 My son, pay attention to my saying,
and incline your ear to my words.
21 So that your fountains may not fail you,
keep them within your heart,
22 for it is life to those who find them
and healing to all their flesh.
23 Keep your heart with all vigilance,
for from these things are the issues of life.
24 Remove from yourself a crooked mouth,
and thrust unjust lips far away from you.
25 Let your eyes look straight,
and let your eyelids incline to just things.
26 Make straight tracks for your feet,
and straighten your ways.

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- 27 Do not incline to the right or to the left;
rather turn away your foot from an evil
way,
- 27a for God knows the ways on the right,
but those on the left are twisted.
- 27b But it is he who will make your tracks
straight,
and he will guide your journeys in peace.
- 5** My son, pay attention to my wisdom,
and incline your ear to my words,
2 that you may keep insight,
and I shall command perception of my
lips unto you.
- 3 Pay no attention to a worthless woman,
for honey drips from the lips of a
prostituting woman,
who for a period pleases your palate.
- 4 Later, however, you will find it more bitter
than gall
and sharper than a two-edged dagger;
- 5 for the feet of folly bring down
those who deal with her, to Hades with
death,
and her footprints are not being
established,
- 6 for she does not come to the ways of life,
but her courses are slippery and
unfamiliar.
- 7 Now then, my son, listen to me,
and do not make my words invalid.
- 8 Make your way far from her;
do not go near the doors of her houses
- 9 in order that you will not give away your life
to others
and your living to the merciless,
10 lest strangers be filled with your strength
and your labors go into the homes of
strangers.
- 11 You, however, will repent at the end,
when the flesh of your body is consumed,
12 and you will say, "How I hated discipline,
and my innermost turned away reproofs!
- 13 I would not listen to the voice of one
instructing me and teaching me,
nor did I incline my ear.
- 14 I was almost in every evil situation,
in the midst of an assembly and
congregation."
- 15 Drink water from your vessels
and from the cisterns of your well.
- 16 Let not the waters out of your well overflow
for you;
rather let your waters flow into your streets.
- 17 Let them be at the disposal of you alone,
and let no stranger share with you.
- 18 Let your well of water be solely your own,
and rejoice with the woman from your
youth.
- 19 Let the fawn of your love and the foal of
your favors
consort with you,
and let her be considered your very own
and be with you
on every occasion,
for while indulging in her love you will be
increased immeasurably.
- 20 Do not be for long with a strange woman,
nor be held in the arms of someone not
your own;
- 21 for the ways of a man are before the eyes of
God,
and he observes all their courses.
- 22 Transgressions ensnare a man,
and each one is bound by the ropes of
his own sins.
- 23 He comes to an end with the uninstructed,
and he was cast forth from the
abundance of his own sustenance
and perished through folly.
- 6** My son, if you stand security for your friend,
you will surrender your hand to an enemy,
2 for a man's own lips are a strong snare,
and he is caught by the lips of his own
mouth.
- 3 My son, do what I command you and save
yourself,
for through your friend you have fallen
into the hands of evil;
go; do not falter; rather spur on even your
friend
for whom you stood security.
- 4 Give your eyes no sleep,
nor slumber with your eyelids
- 5 in order to rescue yourself like a gazelle
from a noose
and like a bird from a snare.
- 6 Go to the ant, O lazybones,
and zealously observe its ways, and
become wiser than it;
- 7 for without having any cultivated land
nor anyone that forces it nor being under
any master,
- 8 it prepares its food in summer,
and it makes its provision plentiful in
harvest time.
- 8a Or go to the bee,
and learn how industrious she is
and how seriously she performs her work
whose products kings and commoners use
for their health.
- 8c Yes, she is desired by all and honored.
Although she is physically weak,
by honoring wisdom she was promoted.
- 9 How long, lazybones, will you lie?
And when will you be roused from your
sleep?
- 10 Indeed you sleep a little, and you sit a little,
and you slumber a little,
and you fold your arms over your breast a
little.
- 11 Then poverty will come upon you like an
evil traveler,
and want like a good runner.

- 11a If, however, you are diligent, your harvest
will arrive like a fountain,
and want will desert you like a bad
runner.
- 12 A foolish and lawless man
walks roads that are no good,
13 and he winks with his eye and makes a sign
with his foot,
and he teaches with motions of his
fingers.
- 14 And with a perverse heart he plans evil at
every opportunity;
such a person concocts upheavals for a
city.
- 15 Therefore his destruction arrives suddenly,
calamity and ruin beyond repair,
16 for he rejoices in everything that the Lord
hates;
yes, he is ruined by impurity of soul.
- 17 An eye of an insolent one, an unjust
tongue,
hands that shed blood of a righteous
person
- 18 and a heart that plans wicked schemes
and feet that hurry to do evil.
- 19 A false witness kindles falsehood
and sows discord among kindred.
- 20 My son, keep your father's laws,
and do not forsake your mother's precepts.
- 21 But always bind them upon your soul,
and make them a collar on your neck.
- 22 When you walk, bring it, and let it be with
you,
and when you lie down, let it watch over
you
in order that it may communicate with
you when you awake,
- 23 for the law's commandment is a lamp and a
light
and a way of life, reproof and discipline,
24 to keep you from a married woman
and from the slander of a strange tongue.
- 25 Let not her desire for beauty conquer you,
nor be captured by your eyes;
neither be captivated by her eyelashes,
26 for the price of a prostitute is just about as
much as a loaf of bread
and a men's lady hunts for precious souls.
- 27 Can anyone put fire in his lap
and not burn his clothes?
28 Or can anyone walk on coals of fire
and not scorch his feet?
- 29 So is he who goes in to a married woman.
He shall not be held guiltless, nor anyone
who touches her.
- 30 It is not to be marveled at if someone is
caught stealing,
for he steals in order to fill himself when
he is hungry.
- 31 Yet, if he is caught, he will pay sevenfold,
and he will rescue himself by
surrendering all his possessions.
- 32 But the adulterer procures destruction to
himself
through lack of sense.
- 33 He experiences both pain and disgrace,
and his dishonor will never be wiped out;
- 34 for filled with jealousy is the anger of her
husband;
he will show no constraint in the day of
judgment;
- 35 neither will he take any compensation as
exchange for his hate,
nor will he at all be reconciled by many
gifts.
- 7** My son, keep my words,
and hide my commandments with yourself.
- 1a My son, honor the Lord, and you will grow
strong,
and fear no other but him.
- 2 Guard my commandments, and you will
live,
and my words like the apples of your
eyes.
- 3 And bind them on your fingers,
and engrave them on the surface of your
heart.
- 4 Say that wisdom is your sister,
and secure prudence as an intimate friend
for yourself,
- 5 that she may keep you from a strange and
sinful woman,
if she should assail you with words to
charm;
- 6 for from a window out of her house
she peeps into the streets,
7 at whom she may observe of the foolish
children,
a youngster lacking sense,
8 passing by the corner
in the passages of her dwellings
9 and conversing in the evening twilight,
when there happens to be nocturnal
quiet and gloom.
- 10 Then the woman meets him,
looking like a prostitute,
who causes the hearts of young men to
flutter.
- 11 And she is excited and debauched,
and her feet cannot stay at home;
- 12 for some time she roams outside,
and at another time she lies in wait in the
streets,
at every corner.
- 13 Then she seized and kissed him,
and with a shameless face addressed him:
- 14 "I have a peace offering;
today I am paying my vows;
15 therefore I came out to meet you,
longing for your face; I have found you.
- 16 With coverings I have spread my couch,
and with double tapestry from Egypt I
have decked it.
- 17 I have sprinkled my bed with saffron

PROVERBS 7-8

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- and my house with cinnamon.
 18 Come, and let us enjoy love until the early morning;
 come here, and let us embrace in love,
 19 for my husband is not at home
 but has gone on a long journey,
 20 since he took a bag of money with him,
 after many days he will return to his house."
- 21 And with a lot of chatting she seduced him,
 and with the snares of her lips she compelled him.
 22 And he followed her, ensnared;
 like an ox he is led to slaughter,
 and like a dog towards chains
 23 or like a deer shot with an arrow in the liver,
 and he hurries like a bird into a trap,
 not realizing that he is running for his life.
- 24 Now then, my son, listen to me
 and pay attention to the words of my mouth.
 25 Do not let your heart incline to her ways,
 26 for many she has wounded and laid low
 and innumerable are those whom she has slain.
 27 Roads of Hades are her house,
 leading down to the chambers of death.
- 8** You will proclaim wisdom
 in order that prudence may be obedient to you;
 2 for on the highest tops she is,
 and between the paths she has taken her stand;
 3 for beside the gates of rulers she takes her seat,
 and at the entrances she sings hymns:
 4 "You, O people, I exhort,
 and I lift my voice to the sons of men.
 5 O innocent ones, be aware of trickery,
 and you uneducated take heart.
 6 Listen to me, for I will talk about serious things,
 and I will bring forth from my lips what is right;
 7 for my throat will declaim truth,
 but false lips are abominable to me.
 8 With righteousness are all the words of my mouth;
 in them nothing is twisted nor crooked.
 9 They are all straightforward to those who understand
 and upright to those who find knowledge.
 10 Take discipline and not silver,
 and knowledge rather than choice gold;
 yes, choose perception instead of pure gold,
 11 for wisdom is better than costly stones,
 and nothing valuable is worthy of her.
 12 I, wisdom, I encamped with counsel,
 and knowledge and insight I summoned."
 13 The fear of the Lord hates injustice,
 also pride and arrogance and the ways of the wicked;
 yes, it is I who hate the perverse ways of evil people.
 14 Mine are counsel and security,
 mine prudence and mine strength.
 15 Through me kings rule,
 and rulers prescribe justice.
 16 Through me nobles are magnified,
 and tyrants through me rule the earth.
 17 It is I who am fond of those who love me,
 and those who seek me find me.
 18 Wealth and honor are at my disposal,
 and the acquisition of many things and justice.
 19 To enjoy my fruits is better than gold and precious stone,
 and my yield better than choice silver.
 20 I walk in ways of justice,
 and along paths of what is right I wander
 21 in order that I may apportion possessions to those who love me
 and fill their treasuries with good things.
 21a If I report to you the things that happen daily,
 I will remember to enumerate the things of old.
 22 The Lord created me as the beginning of his ways,
 for the sake of his works.
 23 Before the present age he founded me,
 in the beginning.
 24 Before he made the earth and before he made the depths,
 before he brought forth the springs of the waters,
 25 before the mountains were established
 and before all the hills, he begets me.
 26 The Lord made countries and uninhabited spaces
 and the habitable heights of that beneath the sky.
 27 When he prepared the sky, I was present with him,
 and when he marked out his own throne on the winds.
 28 When he made strong the clouds above
 and when he made secure the springs beneath the sky,
 29 when he made strong the foundations of the earth,
 30 I was beside him, fitting together;
 it is I who was the one in whom he took delight.
 And each day I was glad in his presence at every moment,
 31 when he rejoiced after he had completed the world
 and rejoiced among the sons of men.
 32 Now then, my son, listen to me.
 34 Happy is the man who will listen to me

and the person who will guard my ways,
 keeping watch at my doors daily,
 protecting the posts of my entrances.
 35 For my egressions are the egressions of life,
 and the incentive is prepared by the Lord.
 36 But those who sin against me treat their
 own souls with impiety,
 and those who hate me love death.

9 Wisdom built herself a house
 and supported it with seven pillars.
 2 She slaughtered her own sacrificial victims;
 she mixed her own wine in a mixing
 bowl,
 and she prepared her own table.
 3 She sent out her slaves,
 summoning with a stately proclamation
 to the drinking feast, saying,
 4 "He who is a fool, let him turn aside to me,"
 and to those lacking sense she said:
 5 "Come, eat of my bread,
 and drink wine, which I have mixed for
 you.
 6 Abandon folly, and you will live,
 and seek prudence in order that you may
 live,
 and erect understanding with
 knowledge."

7 He who instructs evil people will gather
 disgrace unto himself,
 and he who rebukes an impious person
 will find fault with himself.
 8 Do not rebuke evil people, lest they should
 hate you;
 rebuke a wise person, and he will love
 you.
 9 Give a wise person an opportunity, and he
 will become wiser;
 inform a just person, and he will
 continue to receive.
 10 The beginning of wisdom is the fear of the
 Lord,
 and counsel of the saints is
 understanding,
 10a for to know the law is the sign of a sound
 mind;
 11 for in this way you will live a long time,
 and years of your life will be added to
 you.
 12 My son, if you become wise for yourself,
 you will be wise for your neighbors as
 well;
 however, if you turn out evil, you will
 bear the evil alone.
 12a He who supports himself with lies will as
 well herd winds,
 and the same person will pursue flying
 birds,
 12b for he has forsaken the ways of his vineyard
 and has caused the axles on his own farm
 to go astray.

12c Yes, he travels through an arid wilderness
 and a land destined to drought
 and gathers barrenness with his hands.
 13 A foolish and audacious woman who knows
 no shame
 comes in need of a morsel of food.
 14 She sat at the doors of her own house,
 on a seat, openly in the streets,
 15 inviting those who are passing by
 and who are keeping straight in their ways.
 16 "He of you who is most foolish, let him
 turn aside to me,
 and to those that are in need of prudence
 I urge, saying,
 17 "Take secret bread gladly,
 and sweet water of theft.' "
 18 But he does not know that the shades^a
 perish with her,
 and he meets up with a springboard of
 Hades.
 18a On the contrary, run away; do not linger in
 the place;
 neither fix your eye upon her,
 18b for so you will cross strange water
 and pass through a strange river.
 18c However, abstain from strange water,
 and do not drink from a strange well,
 18d that you may live for a long time
 and years of life may be added to you.

10 A wise son makes a father glad,
 but a foolish son is a mother's grief.
 2 Treasures shall not profit the lawless,
 but righteousness shall deliver from
 death.
 3 The Lord will not let a righteous person
 starve,
 but the life of the impious he will ruin.
 4 Poverty makes a man humble,
 but the hands of the vigorous enrich.
 4a A son who is instructed shall be wise,
 and he will use the fool as a servant.
 5 An intelligent son was rescued from heat of
 the day,
 but a transgressing son is blasted by the
 wind in harvest time.
 6 The blessing of the Lord is upon the head of
 the righteous,
 but the mouth of the impious will
 conceal untimely sorrow.
 7 The memory of the righteous comes with
 eulogies,
 but the name of the impious is
 extinguished.
 8 A wise of heart will accept commandments,
 but he who is unable to keep his mouth
 shut,
 being crooked, will be tripped up.
 9 He who walks in integrity walks confidently,
 but he who perverts his ways will be
 found out.

^ai.e. dead

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- 10 He who winks with his eyes deceitfully
garners grief for men,
but he who reproves openly makes peace.
- 11 A spring of life is in the hand of a righteous
person,
but destruction covers the mouth of the
impious.
- 12 Hatred stirs up strife,
but friendship covers all who are not
fond of strife.
- 13 He who produces wisdom from his lips
strikes a heartless man with a rod.
- 14 The wise will conceal perception,
but the mouth of the reckless brings ruin
near.
- 15 The possessions of the rich are a strong city,
but poverty is the ruin of the impious.
- 16 The deeds of the righteous produce life
but the fruits of the impious sins.
- 17 Discipline guards the ways of a righteous
life,
but unchastened instruction leads astray.
- 18 Righteous lips conceal enmity,
but they who utter slander are most
foolish.
- 19 By a multitude of words you will not escape
sin,
but if you restrain your lips, you will be
intelligent.
- 20 The tongue of the righteous is choice silver,
but the heart of the impious will fail.
- 21 The lips of the righteous are versed in
sublime things,
but fools die in want.
- 22 The blessing of the Lord is upon the head of
a righteous person;
it enriches, and grief of heart will not be
added to it.
- 23 With laughter a fool practices evil,
but wisdom gives birth to prudence for a
man.
- 24 An impious person is engulfed in
destruction,
but the desire of a righteous person is
acceptable.
- 25 When the tempest passes, an impious
person vanishes,
but a righteous person, since he turned
aside, is saved for ever.
- 26 As unripe grapes are harmful to the teeth,
and smoke is to the eyes,
so transgression is to those that practice it.
- 27 The fear of the Lord adds days,
but the years of the impious will be few.
- 28 Gladness lingers with the righteous,
but the hope of the impious will perish.
- 29 The fear of the Lord is a stronghold for the
devout,
but ruin for those who do evil.
- 30 The righteous will never give up,
and the impious will not inhabit the
land.
- 31 The mouth of the righteous drips wisdom,
but the tongue of the unjust will perish.
- 32 The lips of the righteous drip charm,
but the mouth of the impious turns
people away.
- 11** False balances are an abomination before
the Lord,
but a just weight is acceptable to him.
- 2 Where pride enters, there will also be
disgrace,
but the mouth of the humble attends to
wisdom.
- 3 When a righteous person died, he left regret,
but destruction of the impious is at hand,
and joyous.
- 5 Righteousness cuts out blameless paths,
but impiety is beset with injustice.
- 6 The righteousness of upright men rescues
them,
but transgressors are taken captive by
their destruction.
- 7 When a righteous man dies, hope does not
perish,
but the boast of the impious perishes.
- 8 A righteous person eludes from a chase,
and the impious is handed over in his
stead.
- 9 In the mouth of the impious is a snare to
citizens,
but the perception of the righteous is free
from difficulties.
- 10 By the good deeds of the righteous a city
succeeded,
11 but by the mouths of the impious it was
leveled.
- 12 A person who lacks sense scorns citizens,
but an intelligent man keeps quiet.
- 13 A double-tongued man discloses counsels in
a meeting,
but a person loyal in spirit conceals
matters.
- 14 They who have no direction fall like leaves,
but in much counsel there is safety.
- 15 A wicked person does evil whenever he
mingles
with a righteous person,
and he hates the sound of security.
- 16 A gracious wife procures honor for her
husband,
but a seat of dishonor is a woman who
hates justice.
The deficient shrink from wealth,
but the diligent support themselves with
wealth.
- 17 A merciful man does good to his own self,
but the merciless person destroys his
body.
- 18 An impious person performs unjust works,
but the seed of the just is a reward of
truth.
- 19 A righteous son is born to life,
but the pursuit of the impious leads to
death.
- 20 Crooked ways are an abomination to the
Lord,

but acceptable to him are all who are blameless in their ways.
 21 One who ^aunjustly joins hands^a will not go unpunished,
 but he who sows righteousness will receive an assured reward.
 22 Like a ring in a pig's snout,
 so is beauty to an imprudent woman.
 23 All the desire of the righteous is good,
 but the hope of the impious will perish.
 24 There are those who by distributing their livelihood increase it,
 and there are others who gather, yet have less.
 25 Every totally sincere person is blessed,
 but an ill-tempered man is not respected.
 26 May he who withholds grain leave it to the nations,
 and may a blessing be on the head of him who shares it.
 27 He who devises good seeks good favor,
 but as for him who seeks out evil, it will overtake him.
 28 As for him who puts his trust in wealth, he will fall,
 but as for him who supports the righteous, he will flourish.
 29 He who does not deal graciously with his own household will inherit wind,
 and the fool will be a slave to the intelligent.
 30 From the fruit of righteousness grows a tree of life,
 but the souls of transgressors are cut off untimely.
 31 If the righteous is scarcely saved,
 where will the impious and the sinner appear?

12 He who loves discipline loves perception,
 but he who hates reproofs is a fool.
 2 He who finds favor with the Lord is superior,
 but a lawless man will be passed over in silence.
 3 No person will prosper from what is lawless,
 but the roots of the just will not be removed.
 4 A courageous wife is a crown to her husband,
 but like a worm in wood, so a mischievous wife destroys a man.
 5 The thoughts of the just are judgments,
 but the impious guides treachery.
 6 The words of the impious are crafty,
 but the mouth of the upright will deliver them.
 7 Wherever the impious turns, he disappears,
 but the households of the righteous endure.
 8 The mouth of an intelligent person is praised by a man,

but the slow-on-the-uptake is mocked.
 9 Better is a man in dishonor, being a slave to himself,
 than one who confers honor upon himself while he lacks food.
 10 A just person takes pity on the lives of his cattle,
 but the feelings of the impious are without mercy.
 11 He who tills his own land shall be satisfied with food,
 but those who pursue vanities lack sense.
 11a He who enjoys himself in banquets of wine shall leave behind disgrace in his own strongholds.
 12 The desires of the impious are evil,
 but the roots of the pious are in secure places.
 13 Through the sin of his lips a sinner falls into snares,
 but a just person escapes from them.
 13a He who looks gentle will be pitied,
 but he who contends in the gates will afflict souls.
 14 From the fruit of the mouth a man's soul will be filled with good,
 and the rewards of his lips shall be given to him.
 15 The ways of fools are right in their own eyes,
 but a wise man listens to advice.
 16 A fool expresses his anger at once,
 but the prudent hides his own disgrace.
 17 A just person proclaims trust as it is,
 but the witness of unjust things is deceitful.
 18 Some, when they speak, wound with a dagger,
 but the tongues of wise men heal.
 19 Truthful lips establish testimony,
 but a hasty witness has a dishonest tongue.
 20 Deceit is in the heart of him who devises evil,
 but those who intend peace will rejoice.
 21 Nothing unjust will be pleasing to the just,
 but the impious will be filled with evil.
 22 False lips are an abomination to the Lord,
 but he who acts faithfully is acceptable to him.
 23 An intelligent man is a seat of perception,
 but the heart of fools will meet with curses.
 24 The hand of the elected will easily govern,
 but the deceitful will become a prey.
 25 Terrifying news troubles the heart of a just man,
 but a good message cheers him up.
 26 A just arbiter will be his own friend,
 but the opinions of the impious are unfair.
 Evil will pursue those that sin,
 and the way of the impious shall lead them astray.

^aI.e. assists in the making of false pledges

PROVERBS 12-14

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- 27 The deceitful will obtain no game,
but a pure man a valuable possession.
- 28 In the ways of justice there is life,
but the ways of those who bear grudges
lead to death.
- 13** A smart son is obedient to his father,
but a disobedient son is on course to
destruction.
- 2 A good person will eat of the fruits of
justice,
but the souls of transgressors will perish
untimely.
- 3 He who guards his own mouth keeps his
own life,
but he who is rash with his lips will bring
terror upon himself.
- 4 Every lazy person has desires,
but the hands of the courageous are
diligent.
- 5 A just person hates an unjust word,
but the impious is ashamed and will have
no confidence.
- 6 Justice guards the innocent,
but sin makes the impious worthless.
- 7 There are some who, while having nothing,
enrich themselves,
and there are others who humble
themselves in much wealth.
- 8 A man's own wealth is the ransom of his soul,
but the poor does not experience threat.
- 9 The just always have light,
but the light of the impious is
extinguished.
- 9a Crafty souls go astray in sins,
but just people are compassionate and
have pity.
- 10 An evil person does evil with pride,
but they that are judges of themselves are
wise.
- 11 Property gotten hastily with lawlessness is
diminished,
but he who gathers for himself with piety
will be increased.
- A just person is compassionate and lends.
- 12 Better is he that begins to help heartily
than he that promises and leads another
to hope,
for a good desire is a tree of life.
- 13 He who despises a matter will be despised
by it,
but as for him who fears the
commandment, he is healthy.
- 13a To a crafty son nothing will be good,
but a wise domestic will have prosperous
business,
and his way shall be guided.
- 14 The law of a wise man is a fountain of life,
but he who is stupid will die by a snare.
- 15 Sound discretion wins favor,
and to know the law is the sign of a
sound mind,
but the ways of scorners end in
destruction.
- 16 Every smart person acts with knowledge,
but the fool displayed his own evil.
- 17 A rash king will fall into evil,
but a reliable messenger will deliver him.
- 18 Discipline removes poverty and disgrace,
and he who rebukes will be honored.
- 19 The desires of the pious sweeten his soul,
but the deeds of the impious are far from
knowledge.
- 20 He who walks along with the wise will be
wise,
but he who walks along with fools will
be known as one.
- 21 Evil will pursue sinners,
but good will overtake the just.
- 22 A good man will leave an inheritance for his
sons' sons,
and the wealth of the impious is stored
up for the righteous.
- 23 The just will spend many years in wealth,
but the unjust will perish suddenly.
- 24 He who spares the staff hates his son,
but he who loves him carefully
disciplines him.
- 25 A just man when eating satisfies his
appetite,
but the appetites of the impious are
deficient.
- 14** Wise women built homes,
but a foolish one tore it down with her
hands.
- 2 He who walks uprightly fears the Lord,
but he who is devious in his ways will be
dishonored.
- 3 From the mouth of fools comes a staff of
pride,
but the lips of the wise preserve them.
- 4 Where there are no oxen, the cribs are clean,
but where there is much produce, the
strength of an ox is apparent.
- 5 A faithful witness does not lie,
but an unjust witness kindles falsehoods.
- 6 You may seek wisdom with evil men and
will not find it,
but perception is easily available among
the clever.
- 7 All things are against a foolish man,
but wise lips are the weapons of
perception.
- 8 The wisdom of the smart will become
familiar with their ways,
but the folly of fools misleads.
- 9 The homes of transgressors are subject to
cleansing,
but the homes of the just are acceptable.
- 10 A man's heart is sensitive; his soul is
grieved,
and when he rejoices, he does not mingle
with pride.
- 11 The homes of the impious will be destroyed,
but the tents of the upright will stand.
- 12 There is a way that seems to be right among
people,

but its end reaches to the bottom of Hades.
 13 Grief mingles not with mirth,
 and joy in the end comes to sorrow.
 14 A bold-hearted person will be filled with his own ways,
 and a good man with his own thoughts.
 15 The innocent believes every word,
 but the smart comes to a change of mind.
 16 A wise man feared and turned away from evil,
 but the fool trusts in himself and associates with the lawless.
 17 A passionate person acts with thoughtlessness,
 but a sensible man endures many things.
 18 Fools will partake of evil,
 but the smart will lay hold of perception.
 19 The evil will fall down before the good,
 and the impious will serve at the gates of the just.
 20 Friends will hate poor friends,
 but the friends of the rich are many.
 21 He who dishonors the needy sins,
 but one who pities the poor is deemed most happy.
 22 They who go astray devise evil,
 but the good devise pity and truth.
 The planners of evil do not understand pity and loyalty,
 but acts of mercy and of loyalty are with planners for good.
 23 With everyone who is careful there is abundance,
 but the hedonist and indolent shall have want.
 24 A crown for the wise is a smart man,
 but the pastime of fools is evil.
 25 A faithful witness will rescue a soul from evil,
 but a deceitful person kindles falsehoods.
 26 In the fear of the Lord is hope in strength,
 and he leaves his children support.
 27 An ordinance of the Lord is a fountain of life,
 and it causes people to turn away from the snare of death.
 28 In a populous nation is a king's glory,
 but in the failing of people is the ruin of a ruler.
 29 A man slow to anger is abundant in prudence,
 but an impatient man is extremely foolish.
 30 A meek-spirited man is a healer of hearts,
 and a sensitive heart a moth^a in the bones.
 31 He who cheats the needy upsets his maker,
 but he who honors him pities the poor.
 32 The impious will be driven away by his evil,
 but he who is secure in his own piety is just.

33 There is wisdom in the good heart of a man,
 but in the heart of fools it is not discerned.
 34 Justice lifts up a nation,
 but sins diminish tribes.
 35 A thoughtful subordinate is acceptable to a king,
 and by his own good behavior he removes disgrace.

15 Anger destroys even the prudent;
 yet a submissive answer turns away wrath,
 but a harsh word stirs up anger.
 2 The tongue of the wise understands what is good,
 but the mouth of the foolish will proclaim evil.
 3 The eyes of the Lord are in every place,
 beholding both the evil and the good.
 4 A tongue's healing is a tree of life,
 and he who keeps it will be filled with spirit.
 5 A fool scorns his father's discipline,
 but he who keeps commandments is smarter.
 6 In abounding righteousness is great strength,
 but the impious will be removed root and branch from the earth.
 In the homes of the righteous there is much strength,
 but the fruits of the impious will perish.
 7 The lips of the wise are devoted to perception,
 but the hearts of fools are not steadfast.
 8 The sacrifices of the impious are an abomination to the Lord,
 but the prayers of the upright are acceptable to him.
 9 The ways of the impious are an abomination to the Lord,
 but he loves those who pursue righteousness.
 10 The discipline of the innocent is known by passersby,
 but those who hate rebukes die disgracefully.
 11 Hades and destruction are manifest to the Lord;
 how much more also human hearts!
 12 An uninstructed person will not like those who rebuke him,
 and neither will he associate with the wise.
 13 When the heart rejoices the countenance is cheerful,
 but when it is in sorrow, the countenance is sad.
 14 An upright heart seeks perception,
 but the mouth of the uninstructed will know evil.

^aI.e. a cause of decay

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- 15 The eyes of the wicked are continually expecting evil,
but the good are always quiet.
- 16 Better is a small portion with the fear of the Lord
than great treasures without fear.
- 17 Better is entertainment of vegetables with
friendliness and kindness
than a serving of calves with enmity.
- 18 A passionate man stirs up fights,
but he who is slow to anger appeases
even an incipient one.
- 18a A man slow to anger will extinguish
disputes,
but an impious person stirs them up
exceedingly.
- 19 The ways of the idle are strewn with thorns,
but those of the courageous are beaten.
- 20 A wise son gladdens his father,
but a foolish son scorns his mother.
- 21 The paths of the foolish are void of sense,
but the prudent man proceeds in a
straight course.
- 22 They who do not honor councils delay
deliberations,
but counsel prevails in the hearts of those
giving advice.
- 23 The evil person will not heed it;
neither will he say anything appropriate
or good for the public.
- 24 The thoughts of the intelligent person are
ways of life
in order that one turn aside and escape
from Hades.
- 25 The Lord tears down the homes of the
insolent,
but he established the border of the
widow.
- 26 An unjust thought is an abomination to the
Lord,
but the sayings of the pure are solemn.
- 27 A receiver of bribes destroys himself,
but he who hates the receiving of bribes
is saved.
- 27a By acts of mercy and by faithfulness sins are
purged,
but by the fear of the Lord everyone turns
away from evil.
- 28 The hearts of the righteous ponder
faithfulness,
but the mouth of the impious answers
evil things.
- 28a The ways of righteous persons are acceptable
to the Lord,
and through them even enemies become
friends.
- 29 God is far from the impious,
but he hears the prayers of the righteous.
- 29a Better is a small intake with righteousness
than abundant produce with injustice.
- 29b Let the heart of a man think righteous
things,
that his steps may be directed by God.
- 30 The eye that observes good things rejoices
the heart,
and good news refreshes the bones.
- 32 He who rejects discipline hates himself,
but he who heeds rebukes loves his soul.
- 33 Fear of God is discipline and wisdom,
and the beginning of glory will respond
to it.
- 16** ²All the works of the humble are manifest
with God,
but the impious shall perish in an evil
day.
- 5 Everyone who is arrogant is impure with
God,
and he who ^aunjustly joins hands^a will
not be deemed innocent.
- 7 The beginning of a good way is to do
righteous things,
and they are more acceptable with God
than to bring sacrifices.
- 8 He who seeks the Lord will find knowledge
with righteousness,
and they who seek him rightly will find
peace.
- 9 All the works of the Lord are done with
righteousness,
but the impious is kept for an evil day.
- 10 There is an oracular shrine upon the lips of
a king,
and his mouth will not err in judgment.
- 11 The tipping of the scale is righteousness
with the Lord,
and his works are righteous measures.
- 12 An evildoer is an abomination to a king,
for the throne of government is
established by righteousness.
- 13 Righteous lips are acceptable to a king,
and he loves right words.
- 14 The anger of a king is a messenger of
death,
but a wise man will pacify him.
- 15 The son of a king is in the light of life,
and they that are acceptable to him are
like a late cloud.
- 16 The young of wisdom are more desirable
than gold,
and the young of prudence more
desirable than silver.
- 17 The paths of life turn away from evil,
and the ways of righteousness are length
of existence.
He who receives discipline will prosper,
and he who heeds rebukes will become
wise.
He who heeds his ways preserves his own
soul,
and he who loves his life will spare his
mouth.
- 18 Pride goes before ruin,
and malice before a fall.

^aI.e. assists in the making of false pledges

- 19 Better is a person of gentle mind with
humility
than he who divides spoils with the
proud.
- 20 One who is capable in business is a
discoverer of good things,
but he who trusts in God is most
fortunate.
- 21 Some call the wise and intelligent
worthless,
but they who are pleasant in speech will
be heard more.
- 22 Insight is a fountain of life to its
possessors,
but the discipline of fools is evil.
- 23 The heart of the wise will consider what
comes from his own mouth,
and on his lips he will bear prudence.
- 24 Noble words are honeycombs,
and its sweetness a healing for the soul.
- 25 There are ways that seem to be right for a
man,
but their ends look towards Hades' depth.
- 26 A man at labor labors for himself and fences
off his own destruction,
but the crooked carries destruction in his
own mouth.
- 27 A foolish man digs up evil for himself,
and treasures fire on his own lips.
- 28 A crooked man spreads evil
and will kindle with evil a torch of
deceit,
and he separates friends.
- 29 A man who transgresses makes trial of
friends
and leads them in ways that are not good.
- 30 He who fixes his eyes considers perverse
things,
and he marks out with his lips all evil;
he is a furnace of evil.
- 31 Old age is a crown of boasting;
however, it is gained in the ways of
righteousness.
- 32 A man who is slow to anger is better than
the mighty,
and he who controls his temper better
than one who captures a city.
- 33 All things come upon the unrighteous into
their laps,
but all righteous things come from the
Lord.
- 17** Better is a morsel with pleasure in peace
than a house full of many good things
and unjust sacrifices with strife.
- 2 An intelligent domestic will rule over
foolish masters
and will divide portions among brothers.
- 3 As silver and gold are tried in a furnace,
so are choice hearts with the Lord.
- 4 A bad person listens to the tongue of
transgressors,
but a righteous person does not give heed
to false lips.
- 5 He who laughs at the poor provokes his
maker,
and he who rejoices at one being
destroyed will not go unpunished.
But he who has compassion will find
mercy.
- 6 Children's children are a crown for the aged,
and their fathers are the boast of
children.
- 6a The faithful has the whole world full of
money,
but the faithless not even a farthing.
- 7 Faithful lips will not suit a fool,
nor false lips the righteous.
- 8 Discipline is a gracious wage to them that
use it,
and wherever it turns, it will prosper.
- 9 He who conceals wrongdoings seeks
friendship,
but he who hates to conceal them
separates friends and family.
- 10 A threat shatters the heart of a prudent
person,
but a fool, though whipped, does not
comprehend.
- 11 Every bad person stirs up controversies,
but the Lord will send out against him a
cruel messenger.
- 12 Care will befall a man of understanding,
but fools will consider evil.
- 13 He who requites evil for good—
evil shall not be moved from his house.
- 14 Righteous rule gives power to words,
but sedition and strife precede want.
- 15 He who judges the unjust just and the just
unjust
is unclean and abominable with God.
- 16 Why should fools have money?
For the heartless will not be able to buy
wisdom.
- 16a He who makes his own house high is
looking for ruin,
and the one who is too crooked to learn
will fall into evil.
- 17 You should have a friend for every season,
but let brothers be supportive in
distress,
for on this account are they born.
- 18 A foolish man applauds and rejoices over
himself;
as well, he who pledges himself ought to
answer for his own friend.
- 19 A lover of sin rejoices in fights,
20 but the hard-hearted does not meet up
with good things.
A man who is fickle of tongue will fall into
evil,
21 and the heart of a fool is grief to its
possessor.
A father does not rejoice over an
uninstructed son,
but a prudent son gladdens his mother.
- 22 A cheerful heart promotes well-being,
but the bones of a depressed man dry up.

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- 23 The ways of one who unjustly receives
bribes in his pocket do not prosper,
and the impious perverts the ways of
righteousness.
- 24 The face of a wise person is intelligent,
but the eyes of the fool are on the ends of
the earth.
- 25 A foolish son is a cause of anger to his
father
and a grief to her who bore him.
- 26 It is not good to punish a righteous man,
nor is it pious to plot against righteous
rulers.
- 27 He who is careful to utter a harsh word is
discreet,
and a patient man is sensible.
- 28 Wisdom will be imputed to a silly person
who asks after wisdom,
but someone who keeps himself
speechless will seem to be sensible.
- 18** A man who wishes to separate from friends
is looking for excuses,
but he will be liable to reproach at all
times.
- 2 A person lacking in sense feels no need for
wisdom,
for he is much more led by folly.
- 3 When the impious comes into a depth of
evils, he shows contempt,
but disgrace and reproach come upon
him.
- 4 A word in the heart of a man is deep water,
and a river and a fountain of life spring
forth.
- 5 It is not good to respect the person of the
impious,
nor is it pious to pervert justice in
judgment.
- 6 A fool's lips bring him into troubles,
and his bold mouth calls upon death.
- 7 A fool's mouth is his ruin,
and his lips are a snare to his soul.
- 8 Fear casts down the timid,
and the souls of the effeminate will suffer
hunger.
- 9 He who does not cure himself by his labor
is akin to him who injures himself.
- 10 The name of the Lord is of majestic
strength,
and the righteous, when they run to it,
are exalted.
- 11 The substance of a rich man is a strong city,
and its glory casts a huge shadow.
- 12 Before ruin a man's heart is exalted,
but before honor it is humble.
- 13 He who gives an answer before listening—
it is folly and reproach to him.
- 14 A sensible attendant calms a man's anger,
but who can endure a faint-hearted man?
- 15 The heart of the sensible acquires
perception,
and the ears of the wise seek insight.
- 16 A person's gift gives him space
and seats him among the powerful.
- 17 The righteous accuses himself in his
introduction,
but when he attacks, the adversary is
refuted.
- 18 Casting the lot puts an end to disputes
and decides between the powerful.
- 19 A brother helped by a brother is like a
fortified and lofty city
and is as strong as a firmly founded
palace.
- 20 With the fruits of his mouth a man fills his
belly,
and with the fruits of his lips he will be
satisfied.
- 21 Death and life are in the power of the
tongue,
and they who control it will eat its fruits.
- 22 He who has found a good wife has found
favors
and has received cheerfulness from God.
- 22a He who rejects a good wife rejects the
good,
but he who keeps an adulteress is foolish
and impious.
- 19** ³A man's folly corrupts his ways;
yet in his heart he blames God.
- 4 Wealth adds many friends,
but the poor is deserted even by the only
friend he has.
- 5 A false witness will not go unpunished,
and he who accuses unjustly will not
escape.
- 6 Many render service to the persons of kings,
but every evil one becomes a reproach to
a man.
- 7 Every one who hates a poor brother
will also be far from friendship.
Insight will draw near to them who know it,
and a prudent man will find it.
He who does much evil perfects wickedness,
and he who uses provoking words will
not be saved.
- 8 He who procures prudence loves himself,
and he who guards prudence will find
good.
- 9 A false witness will not go unpunished,
and whosoever will kindle evil will perish
by it.
- 10 It is not fitting for a fool to have delights,
nor if a domestic should begin to rule
with hubris.
- 11 A merciful man is long-suffering,
and his boast comes upon transgressors.
- 12 The threat of a king is like the roaring of a
lion,
but as dew on grass, so is his
cheerfulness.
- 13 A foolish son is a disgrace to his father,
and vows from the price of a prostitute
are not pure.
- 14 Fathers distribute house and substance to
their children,

- but a woman is joined to a man by God.
- 15 Timidity restrains the effeminate,
and the soul of the idle will suffer
hunger.
- 16 He who keeps a commandment preserves
his own soul,
but he who despises his own ways will
perish.
- 17 He who has compassion on the poor lends
to God,
and he will repay him according to his
gift.
- 18 Discipline your son, for thus he will be
hopeful,
but do not be roused in your soul to
hubris.
- 19 A malicious man will be severely punished,
and if he causes injury, he will even add
his soul.
- 20 My son, listen to the discipline of your
father,
that you may become wise for the future.
- 21 There are many thoughts in a man's heart,
but the counsel of the Lord remains
forever.
- 22 Compassion is a profit for a man,
and a poor righteous person is better
than a rich liar.
- 23 The fear of the Lord becomes life for a man,
and he who is without fear will stay in
places
where knowledge does not keep watch.
- 24 He who unjustly hides his hands in his
bosom
will never ever bring them to his mouth.
- 25 When a pestiferous person is being
whipped, a fool will become more
crafty,
but if you reprove a prudent man, he will
gain perception.
- 26 He who disgraces his father and drives away
his mother
will be put to shame and will become
rebuked.
- 27 The son who stops keeping the discipline of
his father
will contemplate evil sayings.
- 28 He who gives surety for a foolish child will
insult what is deemed right,
and the mouth of the impious will
devour judgments.
- 29 Lashes are prepared for the intemperate,
and flogging for the backs of the foolish.
- 20** Wine is an intemperate thing, and strong
drink is something insolent,
and everyone who mixes with it will not
be wise.
- 2 The threat of a king does not differ from the
rage of a lion,
and he who provokes him sins against his
own life.
- 3 It is good repute for a man to refrain from
strife,
- but every fool is entangled in such things.
- 4 Though the lazy is reproached, he is not
ashamed;
likewise also to the one who borrows
grain in harvest.
- 5 The counsel in a man's heart is deep water,
but a sensible man will extract it.
- 6 Humankind is something great, and a
compassionate man something
precious,
but to find a faithful man is a chore.
- 7 He who dwells blameless in righteousness
will leave his children happy.
- 8 When a righteous king sits on his throne,
he does not oppose anything wicked with
his eyes.
- 9 Who can boast that he keeps his heart pure?
Or who can declare confidently that he is
pure from sins?
- 9a The lamp of one who curses father or
mother will be extinguished,
and the pupils of his eyes will see
darkness.
- 9b A portion quickly acquired at first
will not be blessed in the end.
- 9c Do not say: I will repay my enemy,
but wait for the Lord that he may help
you.
- 10 A large and a small weight, and double
measures,
are impure in the eyes of the Lord—both
of them,
and he who makes these will be shackled
by his practices.
- A young man in the company of a pious
person—
straight indeed will be his way.
- 12 The ear hears, and the eye sees;
both are works of the Lord.
- 13 Do not love calumny, lest you be destroyed;
open your eyes, and be filled with bread.
- 23 An ambiguous weight is an abomination to
the Lord,
and a false balance is not a good thing
before him.
- 24 A man's steps are directed by the Lord,
and a mortal—how could he understand
his ways?
- 25 Quickly to consecrate something of his own
is a snare to a man,
for after making a vow a change of mind
can happen.
- 26 A wise king is a winnower of the impious,
and he will put a wheel on them.
- 27 The light of the Lord is the breath of
humans,
he who searches the innermost parts of
the belly.
- 28 Compassion and truth are a guard to a king,
and they will encircle his throne with
righteousness.
- 29 Wisdom is an ornament to young men,
and grey hair the glory of the aged.
- 30 Bruises and wounds befall evil men,

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- and plagues in the innermost parts of the belly.
- 21** Like a stream of water, so is the heart of a king in God's hand.
Wherever he decides to turn it, thither he inclines it.
- 2 Every man seems righteous to himself; however, the Lord directs hearts.
- 3 To do right and to be truthful is more pleasing with God than blood of sacrifices.
- 4 An arrogant person is bold-hearted in hubris, and sin is the lamp of the impious.
- 6 He who obtains treasures by a lying tongue pursues vanity into the snares of death.
- 7 Ruin will be entertained by the impious, because they do not want to do what is just.
- 8 To the crooked God sends crooked ways, for his works are pure and upright.
- 9 It is better to live in a corner in the open than in plastered quarters and in a shared^a house with injustice.
- 10 The soul of the impious will not receive compassion from anybody.
- 11 When the intemperate is punished, the innocent becomes more wily, but a wise man understands he will gain knowledge.
- 12 A righteous person understands the heart of the impious and despises the impious because of their evil.
- 13 He who blocks his ears so as not to hear the weak will himself also call, and there will be nobody who listens.
- 14 A secret gift averts anger, but he who is sparing with gifts arouses fierce wrath.
- 15 It is a joy to the righteous to do justice, but according to evildoers a devout person is impure.
- 16 A man who strays from the path of righteousness will rest in the gathering of giants.
- 17 A needy man loves joy; he likes wine and oil in abundance.
- 18 And a lawless person is the refuse of a righteous one.
- 19 It is better to live in a desert land than with a quarrelsome and talkative and irritable wife.
- 20 A desirable treasure will rest in the mouth of the wise, but foolish men will swallow it.
- 21 A way of righteousness and compassion will find life and honor.
- 22 A wise person attacked strong cities and demolished the strongholds in which the impious trusted.
- 23 He who guards his mouth and tongue keeps his soul out of trouble.
- 24 The bold and audacious and pretentious is called a pest, and he who contemplates evil is a transgressor of the law.
- 25 Desires kill the lazy, for his hands choose not to do anything.
- 26 The impious longs for wicked desires all day long, but the righteous has compassion and pity unsparingly.
- 27 The sacrifice of the impious is an abomination to the Lord, for they even offer them unlawfully.
- 28 A false witness will perish, but an obedient man will speak cautiously.
- 29 An impious man impudently resists with his face, but the upright—he understands his ways.
- 30 There is no wisdom; there is no counsel against the impious.
- 31 A horse is prepared for the day of battle, but assistance is from the Lord.
- 22** A good name is a better choice than great wealth, and good favor is above silver and gold.
- 2 The rich and the poor have encountered each other, but the Lord has made them both.
- 3 When the clever sees the wicked severely punished, he himself is being educated, but the fools passed by and were penalized.
- 4 The offspring of wisdom is the fear of the Lord as well as riches and honor and life.
- 5 Thorns and snares are in crooked ways, but he who guards his own soul will keep far from them.
- 7 The rich rule over the poor, but domestics will lend to their own masters.
- 8 He who sows what is cheap will reap what is bad and will complete the impact of his deeds.
- 8a God blesses a cheerful and generous man, but he will bring to an end the vanity of his deeds.
- 9 He who has compassion over the poor will himself be nourished, because he gave his own food to the poor.
- 9a He who hands out gifts secures victory and honor;

^ai.e. with a wife

moreover, he takes away the soul of those
 who have possessions.
 10 Expel from the council an irritating person
 and strife will exit with him,
 for when he takes a seat in the council,
 he disgraces all.
 11 The Lord loves devout hearts,
 and all the blameless are acceptable to
 him.
 A king herds with his lips.
 12 Now the eyes of the Lord keep watch over
 perception,
 but the transgressor holds words cheap.
 13 A lazy person makes excuses and says:
 "There is a lion on the roads and
 murderers in the streets!"
 14 The mouth of the transgressor is a deep
 hole,
 and he who is hated by the Lord will fall
 into it.
 14a There are bad ways before a man,
 and he prefers not to avoid them,
 even though he should avoid a crooked
 and bad way.
 15 Folly clings to the heart of a young boy,
 but the rod and discipline are far away
 from him.
 16 He who oppresses the needy makes many
 things his own,
 yet gives to the rich to make it less.
 17 Incline your ear to the words of the wise,
 and hear my word,
 and apply your heart, that you may know
 that they are good.
 18 And if you take them to heart,
 they will also give you pleasure on your
 lips
 19 in order that your hope be upon the Lord
 and that he may reveal to you his way.
 20 Now then, copy them for yourself three
 times over,
 for counsel and knowledge on the surface
 of your heart.
 21 Therefore I teach you a true word and good
 knowledge to heed
 in order that you may answer words of
 truth to them who question you.
 22 Do not treat the needy with violence, for he
 is poor,
 nor disgrace the weak at the gates.
 23 For the Lord will judge his case,
 and you shall rescue your life inviolate.
 24 Be no companion of a fierce man,
 nor associate with a passionate friend,
 25 lest you learn from his ways
 and take snares to your soul.
 26 Do not give yourself as surety
 because you feel shame before a
 person;
 27 for if you have nothing with which to pay,
 they will take the bed that is under your
 side.

28 Do not remove ancient borders
 which your fathers set up.
 29 A man with vision and skilled in his work
 should serve before kings
 and should not serve slothful men.

23 If you sit down to eat at the table of rulers,
 observe carefully what has been set for
 you,
 2 and extend your hand,
 since you know that you will have to
 prepare such things.
 3 And if you are rather insatiate, do not desire
 his delicacies,
 for these pertain to a fake life.
 4 If you are poor, do not measure yourself
 with the rich,
 but be restrained by your own insight.
 5 If you set your eyes upon him, he will
 disappear totally,
 for he has been equipped with wings as
 of an eagle
 and he returns to the house of his master.
 6 Do not dine with a malicious man,
 nor should you desire his food.
 7 For in the same manner as one swallows a
 hair
 so he eats and drinks.
 8 Do not bring him in to you, nor eat your
 morsel with him,
 for he will vomit it up and will spoil your
 noble words.
 9 Say nothing in the ears of a fool,
 lest he despise your judicious words.
 10 Do not relocate ancient borders,
 nor enter the possession of orphans,
 11 for the Lord who redeems them is strong
 and he will plead their case with you.
 12 Give your heart to discipline,
 and prepare your ears for words of
 perception.
 13 Do not refrain from disciplining a child,
 for if you beat him with a rod, he will
 not die;
 14 for indeed you shall beat him with a rod
 and will rescue his soul from death.
 15 My son, if your heart is wise,
 you will gladden my heart as well.
 16 And your lips will hold conversation
 with my lips, if they are upright.
 17 Let your heart not envy sinners,
 but be in the fear of the Lord throughout
 the day.
 18 For if you keep these things you will have
 progeny,
 and your hope will not be removed.
 19 Listen my son, and become wise,
 and direct the insight of your heart.
 20 Be not a winebibber,
 nor prolong in shared meals or at the
 purchasing of meat.
 21 For every drunkard and glutton will become
 poor,

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- and every sluggard will clothe himself
with tatters and rags.
- 22 Listen, my son, to your father who begot
you,
and do not despise her when your
mother gets old.
- 24 A righteous father raises well,
and his soul rejoices in his wise son.
- 25 Let father and mother be glad over you,
and let her who bore you rejoice.
- 26 My son, give me your heart,
and let your eyes observe my ways.
- 27 For a pierced cask is a strange house,
and a strange well is narrow.
- 28 For it will quickly perish,
and every transgressor will be destroyed.
- 29 Who has woe? Who has trouble? Who has
strife?
Who has vexations and squabbles?
Who has wounds without reason?
Who has blood-shot eyes?
- 30 Are they not those who linger long over
wine,
who frequent places where drinking takes
place?
- 31 Do not get drunk from wine;
rather converse with righteous people,
and converse in public places;
for if you give your eyes to saucers and
goblets,
you will afterwards walk around more
naked than a pestle.
- 32 But finally he stretches himself out like one
struck by a snake,
and venom is diffused in him as by a
horned serpent.
- 33 When your eyes see a strange woman,
then your mouth will speak perversely.
- 34 And you will lie as in the heart of the sea
and like a navigator in a large wave.
- 35 Then you will say: "They struck me, but I felt
no pain,
and they insulted me, but I did not
realize it.
When will it be morning, that I may go
and seek with whom I will go together?"
- 24** My son, do not envy wicked men,
nor desire to be with them,
for their hearts contemplate lies
and their lips utter trouble.
- 3 With wisdom a house is built,
and with understanding it is established.
- 4 With perception the storerooms are filled
from all precious and beautiful riches.
- 5 The wise is better than the strong,
and a man who has prudence than he
who has a large field.
- 6 With strategic planning war is conducted,
and help with a counseled heart.
- 7 Wisdom and insight are to be found in the
gates of the wise,
and the wise do not turn away from the
mouth of the Lord.
- 8 But they caucus in the assemblies;
death meets the uninstructed,
- 9 and a fool dies by sin,
and a pestilent man will be polluted by
impurity
- 10 in an evil day and a day of affliction
until he deceases.
- 11 Rescue them who are led to death,
and buy back those who are to be
slaughtered; do not delay!
- 12 If you say: "I do not know this person,"
be aware that the Lord is familiar with
the heart of everyone,
and he who formed breath for all, he knows
everything,
he who will render to each according to
his deeds.
- 13 My son, eat honey, for the honeycomb is
good,
that your palate may be sweetened.
- 14 Thus you shall perceive wisdom with your
soul,
for if you find it, your end will be good
and hope will not forsake you.
- 15 Do not lead the impious to the pastures of
the righteous;
also do not be misled by a full stomach.
- 16 For the righteous may fall seven times, but
he will rise again,
but the impious will be powerless in evil.
- 17 If your enemy falls, do not rejoice over him,
nor be elated by his stumbling;
- 18 for the Lord will observe it, and it will not
please him,
and he will turn away his anger from
him.
- 19 Do not rejoice over evildoers,
nor envy sinners.
- 20 For progeny of the wicked will not
continue,
and the lamp of the impious will be
extinguished.
- 21 My son, fear God and the king,
and disobey neither of them,
- 22 for they will unexpectedly punish the
impious
and who shall know their punishments?
- 22a A son who keeps the word will be far
removed from destruction,
for he received it willingly.
- 22b Let no falsehood be spoken to the king from
the tongue,
and no falsehood will proceed from his
tongue.

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PROVERBS 24, 30

22c The tongue of the king is a dagger and not
of flesh,
and whoever is handed over will be
destroyed;
22d for if his anger is sharpened
it kills people with thongs,
22e and it devours the bones of people
and consumes them like a flame
so that they are not food for young eagles!

30 My son, fear my words,
and repent when you receive them;
this is what the man says to those who
believe in God:
Now I stop,
2 for I am the most foolish of all people
and I have not the prudence of people.
3 God has taught me wisdom,
and I have gained knowledge of holy
things.
4 Who has ascended to heaven and come
down?
Who has gathered the wind in his bosom?
Who has wrapped the water in his garment?
Who has taken control of all the ends of
the earth?
What is his name?
Or the name of his children that you may
know them?

5 All divine words are tried by fire,
and he himself shields those who revere
him.
6 Do not add to his words,
lest he rebuke you and you become a liar.

7 Two things I ask of you;
do not remove my favor before I die.
8 Put far from me a vain word and lies,
and give me neither riches nor poverty,
but order what is necessary and sufficient
for me,

9 lest I be filled and become a liar and say:
"Who sees me?"
Or lest I become poor and steal
and swear by the name of God.

10 Do not deliver a domestic in the hands of a
master,
lest he curse you and you vanish.

11 Wicked progeny curses its father
and does not bless its mother.
12 Wicked progeny judges itself righteous
but did not wash off its anus.
13 Wicked progeny has lofty eyes,
and it raises its eyebrows.
14 Wicked progeny has daggers for teeth
and knives for molars in order to destroy
and to consume the humble from the earth
and their needy from among mankind.

24 ²³Now these things I also say to you who
are wise, that you know them:

"It is not good to be in awe of a person in
judgement."

24 He who says of the impious "He is
righteous"
will be cursed by peoples and be hateful
to nations.

25 But those who rebuke will appear better,
and a good blessing will come upon
them.

26 And they will kiss lips
that answer good words.

27 Prepare your work for your departure,
and be fully prepared for the field;
also follow behind me,
and you will rebuild your house.

28 Do not be a false witness against your fellow
citizen,
nor overstate with your lips.

29 Do not say: "I will use him in the same way
as he has used me,
and I will punish him for the injustice he
did to me."

30 A foolish man is like a tilled field,
and a person lacking sense is like a
vineyard.

31 If you leave it alone, it will become barren
and will be totally overrun by weeds and
neglected,
and its stone fences will be broken
down.

32 Thereafter I repented;
I looked around in order to glean
discipline.

33 I doze a little; then I slumber a little,
and I fold my arms over my breast a
little.

34 But if this is what you do, poverty will come
over you, when it advances,
and want like a good courier.

30 ¹⁵The leech has three lovingly beloved
daughters,
but these three did not satisfy her,
and the fourth was not pleased to say, "It
is enough."

16 Hades and love of a woman
and Tartarus and earth not filled with
water,
water and fire also will never say, "It
suffices."

17 An eye that derides a father
and scorns the old age of a mother—
may ravens from the ravines peck it out,
and may the young eagles devour it.

18 Now there are three things impossible for
me to understand,
and with the fourth I am not familiar:

19 The tracks of a flying eagle
and the ways of a snake on a rock

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- and the paths of a ship passing through the
sea
and the ways of a man in his youth.
- 20 Such is the way of an adulterous woman
who, when she has performed the act,
will wash herself and say that she has
done nothing improper.
- 21 Through three things the earth is shaken,
and the fourth it is not able to bear:
22 If a domestic becomes king
and if a fool is filled with food,
23 also a female domestic if she throws out her
mistress,
and a hateful woman if she finds a good
husband.
- 24 There are also four things on earth that are
very small;
yet they are wiser than the wise:
25 The ants, which, though they are not strong,
do prepare their food in summer;
26 the hedgehogs are also not a strong species,
who made their homes in the rocks;
27 the grasshopper is without a king;
yet they march orderly at the command
of one;
28 and the lizard, though dependent on its
hands and being easily caught,
it lives in the king's fortresses.
- 29 There are indeed three things which move
easily,
and the fourth which walks well:
30 a lion's whelp, strongest of the animals,
which does not back-off nor fears any
animal,
31 also a cock strutting courageously among
the hens,
and the he-goat leading the herd,
and a king making a speech in a nation.
- 32 If you lose yourself in merriment
and stretch out your hand in a fight,
you will be disgraced.
- 33 Press out milk, and there will be butter,
and if you squeeze nostrils, blood will
come out,
and if you extort words, quarrels and
fights will ensue.
- 31** My words have been spoken by God, the
oracular response of a king, whom his moth-
er instructed.
- 2 What, my child, will you keep? What?
Divine sayings.
My firstborn, I speak to you, my son.
What, child of my womb?
What, child of my vows?
- 3 Do not give your wealth to women
and your mind and life to remorse.
- 4 Do everything with counsel;
drink wine with counsel.
- Those in power are wrathful,
but let them not drink wine,
5 lest they drink and forget wisdom
and will not be able to judge the
powerless rightly.
- 6 Give strong drink to those who are in pain
and wine to drink to those in sorrow,
7 that they may forget their poverty
and not remember their labor any more.
- 8 Open your mouth with a divine word,
and judge all fairly.
- 9 Open your mouth, and judge justly,
and plead the cause of the poor and
weak.
- 25** These are the miscellaneous systems of ed-
ucation of Salomon, which the friends of
Hezekias, king of Judea, copied.
- 2 Divine glory conceals a matter,
but the glory of a king honors action.
- 3 Heaven is high, and earth is deep,
and a king's heart is unfathomable.
- 4 Strike the unrefined silver,
and everything pure will be purified.
- 5 Cut off the impious from the presence of
the king,
and his throne will be established in
righteousness.
- 6 Do not boast in front of the king;
and do not linger in the places of rulers,
7 for it is better that it be said to you: "Come
to me"
than to humiliate you in the presence of
a ruler.
- What your eyes have seen say.
- 8 Do not get involved in a fight quickly
in order that you may not regret it in the
end.
- When your friend reproaches you,
9 withdraw; do not show contempt,
10 lest your friend reproach you
and your quarrel and enmity will not end
but will be tantamount to death.
- 10a Favor and friendship bring freedom;
keep them for yourself, that you may not
be subject to reproach,
but guard your ways with fair dealing.
- 11 As an apple of gold in a necklace of Sardinian
stone,
so it is to speak a word.
- 12 A costly Sardinian stone is fastened to a
golden earring—
a wise word to an obedient ear!
- 13 As snowfall during harvest is beneficial
against the heat,
so is a faithful messenger to those who
sent him,
for he benefits the souls of those who
make use of him.
- 14 As winds and clouds and rains are
exceedingly apparent,
so are they who boast over a false gift.

15 With patience a king has a safe journey,
and a soft tongue breaks bones.

16 If you find honey eat just enough,
lest you be sated and vomit.

17 Lead your foot sparingly to your own friend,
lest he get too much of you and hate you.

18 Pointed is a nail and a dagger and an arrow;
so also is a man who bears false witness
against his friend.

19 The ways of an evil person and the foot of a
transgressor
will be destroyed in an evil day.

20 As vinegar is harmful to a wound,
so a calamity that befalls the body pains
the heart.

20a As a moth is to a garment and a worm is to
wood,
so a man's pain hurts the heart.

21 If your enemy is hungry, nourish him;
if he is thirsty, give him to drink.

22 For by doing this you will heap coals of fire
on his head,
and the Lord will reward you with good
things.

23 The north wind raises clouds,
and an impudent face provokes the
tongue.

24 It is better to live in the corner of a room
than with an abusive wife in a shared^a
house.

25 As cold water is soothing to a thirsty soul,
so is good news from a far away land.

26 Just as, if one should block a fountain and
destroy an outlet of water,
so it is unseemly that a righteous person
fall before the impious.

27 It is not good to eat much honey,
but it is necessary to honor notable
words.

28 As a city is with its walls cast down and
unfortified,
so is a man who does everything without
counsel.

26 Like dew in harvest and like rain in
summer,
so honor is impossible to the fool.

2 As birds fly—and sparrows,
so a vain curse will not come upon
anyone.

3 Like a whip for a horse and a goad for a
donkey,
so is the rod for a lawless nation.

4 Do not answer a fool in accordance with his
folly,
lest you become like him.

5 But answer a fool according to his folly,
lest he appear to be wise to himself.

6 He who sends a message through a foolish
messenger,
from his own feet he will imbibe
reproach.

^ai.e. with a wife

7 As it is to take away traveling from legs,
so is a proverb from the mouth of fools.

8 He who ties down a stone in a sling
is like him who gives glory to a fool.

9 Thorns grow in the hand of the drunkard,
and slavery in the hand of fools.

10 All flesh of fools is much exposed to winter
cold,
for their trance is being shattered.

11 Like a dog, when he returns to his vomit,
also becomes the more hated,
so is a fool, when by his own wickedness,
he returns to his own sin.

11a There is a sense of shame that leads to sin,
and there is a sense of shame that is glory
and grace.

12 I have seen a man who thought himself to
be wise,
but there is more hope for a fool than for
him.

13 A lazy person being sent on a journey says:
"There is a lion on the road."

14 As a door turns on its socket,
so is a lazy person on his couch.

15 When a lazy person hides his hand in his
bosom,
he will not be able to bring it to his
mouth.

16 A lazy person to himself seems wiser
than he who, with satisfaction, returns a
message.

17 Like one grabbing a dog's tail,
so is he who champions a cause not his
own.

18 As those who are being treated propound
tales to people
and he who encounters the tale will be
the first to be tripped up,
so are all who trick their own friends,
and when they are discovered, they say: "I
did it in jest."

20 With much wood a fire is fueled,
but where there is no agitator strife
ceases.

21 A hearth is for coals, and wood for fire,
and an abusive man is for stirring up strife.

22 The words of knaves are soft,
but they strike into the deepest of one's
inwards.

23 Silver given with deceit must be considered
like a potsherd;
smooth lips conceal a heart that causes
sorrow.

24 A weeping enemy consents to everything
with his lips,
but in his heart he devises deceit.

25 If an enemy begs you with a loud voice, do
not be convinced,
for there are seven iniquities in his soul.

26 He who conceals enmity contrives deceit,
but he exposes his own sins, being well-
known in the councils.

PROVERBS 26-28

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- 27 He who digs a hole for his neighbor will fall into it,
and he who rolls a stone rolls it on himself.
- 28 A false tongue hates truth,
and an unguarded mouth works instability.
- 27** Do not boast about tomorrow,
for you do not know what the next day will bear.
- 2 Let someone near to you praise you and not your mouth,
a stranger, and not your lips.
- 3 A stone is heavy and sand is weighty,
but the rage of a fool is heavier than both.
- 4 Wrath is merciless and anger is passionate,
but jealousy can bear no one.
- 5 Better is open rebuke
than hidden love.
- 6 More trustworthy are the wounds of a friend
than the spontaneous kisses of an enemy.
- 7 A soul in plenitude scorns honeycombs,
but to the needy soul even bitter things appear sweet.
- 8 Like when a bird flies down from its nest,
so a person becomes a slave when he is driven from his own place.
- 9 With ointments and wines and perfumes the heart is delighted,
but through misfortunes the soul is torn to pieces.
- 10 Do not forsake your friend nor the friend of your father,
and do not go to the house of your brother when you have bad luck.
A friend nearby is better
than a brother who lives far away.
- 11 My son, be wise that my heart may be gladdened,
and remove from you reproachable words.
- 12 When evils approached, a clever person hid,
but fools proceed and will pay the penalty.
- 13 Remove his garment, for he passed by—
an insolent person who destroys what belongs to others.
- 14 Whoever blesses a friend early in the morning with a loud voice
will seem not to be different from one who is cursing.
- 15 Drops on a rainy day drive a person from his house,
likewise also an abusive wife, from his very own house.
- 16 The north wind is a harsh wind,
even though it is called by an auspicious name.
- 17 Iron sharpens iron,
and one man spurs on the person of his fellow.
- 18 He who plants a fig tree will eat its fruit,
and he who guards his own master will be honored.
- 19 As faces are not similar to other faces,
so neither the hearts of people.
- 20 Hades and destruction are never satisfied;
likewise insatiable are the eyes of people.
- 20a An abomination to the Lord is a person
who fixates his eye,
also the uneducated, unable to control their tongue.
- 21 Burning is a test for silver and gold,
but a man is tested by the mouth of them who praise him.
- 21a The heart of a lawless person seeks out evil,
but an upright heart seeks out knowledge.
- 22 If you beat a fool when he is disgraced in the council,
you will never remove his folly.
- 23 You shall know well the souls of your flock,
and you shall fasten your heart to your herds,
- 24 for a man's power and strength do not last forever;
neither can he transmit it from one generation to another.
- 25 Take care of the greens on the plain, and you will cut grass;
also gather the fodder from the hills,
that you may have sheep for clothing.
Value a plain that you may have lambs.
- 27 My son, you have sayings from me powerful for your life
and for the life of your attendants.
- 28** The impious flees when no one is pursuing,
but the righteous is confident like a lion.
- 2 By the sin of the impious disputes arise,
but a clever man will quell them.
- 3 A bold man blackmails the poor with impious acts.
Like a violent and useless rain,
so those who forsake the law praise impiety,
but those who love the law build a wall around themselves.
- 5 Evil men will not consider judgment,
but those who seek the Lord will understand in everything.
- 6 Better is a poor person who walks in truth
than a rich liar.
- 7 An intelligent son keeps the law,
but he who feeds debauchery disgraces his father.
- 8 He who increases his wealth with interest and excess
gathers it for him who has empathy for the poor.
- 9 He who turns away his ear not to listen to the law—
he too has made his prayer abominable.

10 He who misleads the upright into an evil way will himself fall into destruction. And the lawless will pass through good things but will not enter into them.

11 A rich man is wise in his own eyes, but an intelligent poor person will see through him.

12 For helping the righteous there is great honor, but in the places of the impious people are trapped.

13 He who conceals his own impiety will not prosper, but he who expounds reproofs will be loved.

14 Happy is the man who reveres everything with discretion, but he who is hard of heart will fall into evil.

15 A hungry lion and a thirsty wolf is he who rules a needy nation while he himself is poor.

16 A king deficient in revenues is a great swindler, but he who hates injustice will live for a long time.

17 He who acts as surety for a man charged with murder will be a fugitive but not in safety.

17a Instruct a son, and he will love you, and he will give your soul an ornament. You shall not obey a lawless nation.

18 He who walks righteously has been helped, but he who walks in crooked ways will get entangled.

19 He who tills his own land will have plenty of bread, but he who pursues idleness will have plenty of need.

20 A trustworthy man will be much praised, but the evil will not go unpunished.

21 He who does not feel shame before the person of the righteous is not good; such a person will hand over a man for a piece of bread.

22 An envious man is in a hurry to get rich and he does not know that one who is merciful will prevail over him.

23 He who rebukes the ways of man will have greater favor than he who has a flattering tongue.

24 He who rejects father and mother and thinks that he does not sin, he is indeed the partner of an impious man.

25 A greedy man judges rashly, but he who trusts in the Lord will be attentive.

26 He who trusts in a bold heart, such a one is a fool,

but he who walks in wisdom will be saved.

27 He who gives to the poor will not have want, but he who turns a blind eye will be in dire straits.

28 In the places of the impious the righteous groan, but by the destruction of them the righteous will be multiplied.

29 A man who reproveth is better than a stubborn man, for, when he is suddenly set on fire, there is no healing.

2 When the righteous are praised, the people will rejoice, but when the impious rule, men groan.

3 When a man loves wisdom, his father is glad, but he who cherishes prostitutes will squander wealth.

4 A righteous king raises up a land, but a lawless man undermines it.

5 He who prepares a net before the face of his own friend spreads it for his own feet.

6 For a man who sins there is a great snare, but a righteous person will have joy and mirth.

7 The righteous knows how to judge for the needy, but the impious will not understand knowledge, and the poor person does not have a discriminating mind.

8 Pestilent men set a city aflame, but the wise turned away wrath.

9 A wise man judges nations, but when a worthless man is angry he ridicules and has no fear.

10 Men who are partakers in bloodshed will hate the devout, but the upright will seek out his soul.

11 A fool declares his whole anger, but the wise reserves it in part.

12 When a king listens to an unjust word, all under him are lawless.

13 When creditor and debtor meet each other, the Lord makes an inspection of both.

14 If a king judges the poor with truthfulness, his throne will be established as a testimony.

15 Blows and reproofs bring wisdom, but a boy going astray disgraces his parents.

16 When the impious multiply, sins become many, but when these stumble, the righteous become cautious.

17 Instruct your son, and he will give you rest, and he will give your soul an ornament.

18 A lawless nation has no interpreter, but he who keeps the law is most happy.

PROVERBS 29, 31

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- 19 A stubborn domestic will not be instructed
by words,
for even if he understands, he will
nonetheless not obey.
- 20 If you see a man hasty in speech,
be sure there is more hope for a fool than
for him.
- 21 He who lives luxuriously from his
childhood will be a domestic,
but in the end he will be grieved over
himself.
- 22 A passionate man digs up strife,
and a quick-tempered man digs out sins.
- 23 Pride humbles a man,
but the Lord supports the humble-
minded with glory.
- 24 He who shares with a thief hates his own
soul,
and if, having heard an oath proposed,
they do not disclose it,
since they were afraid and felt shame before
people,
they were tripped up.
But the one who trusts in the Lord will be
gladdened.
- Impiety gives a man a stumble,
but he who trusts in his master will be
saved.
- 26 Many show deference to the persons of
leaders,
but from the Lord a man obtains that
which is right.
- 27 An unjust man is an abomination to the
righteous,
and the direct way is an abomination to
the lawless.
- [30.1–14 precedes 24.23 and 30.15–31.9
follows 24.34]
- 31** ¹⁰Who can find a courageous wife?
Yes, such a one is more precious than
valuable jewels.
- 11 The heart of her husband is confident about
her;
such a one will have no need of good
spoils,
- 12 for she toils for the benefit of her husband
all her life.
- 13 After spinning wool and flax,
she made it useful with her hands.
- 14 She became like a ship that sails from afar,
and it is she who gathers a livelihood.
- 15 And she got up in the night
and supplied food for her household
and work for her attendants.
- 16 After considering a field, she bought it,
and with the fruits of her hands she
planted the purchase.
- 17 After strongly girding her loins,
she strengthened her arms for work.
- 18 She experienced that it was good to work,
and her lamp is not extinguished the
whole night.
- 19 She extends her forearms to what is
profitable,
and she strengthens her hands at the
spindle.
- 20 And she opens her hands to the needy
and reaches out her wrist to the poor.
- 21 Her husband has no concern for his
household,
when he spends time somewhere,
for all that are hers are being clothed.
- 22 She duplicated cloaks for her husband,
and for herself clothes of fine linen and
purple.
- 23 And her husband is admired in the gates,
when he sits in the council with elderly
inhabitants of the land.
- 24 She made linen garments and sold them,
and girdles for the Chananites.
- 25 She opened her mouth cautiously and
legitimately
and reined in her tongue.
- 26 She is clothed in strength and dignity,
and she was happy in her last days.
- 27 The way she ran her household was careful,
and she did not eat the bread of idleness.
- 28 And she opens her mouth wisely and
lawfully,
and her compassion built up her
children, and they became rich,
and her husband praised her:
- 29 “Many daughters have obtained wealth;
many did mighty things,
but you, you have surpassed and
transcended all.”
- 30 Allurements are false, and the beauty of a
woman is vain,
but an intelligent woman is spoken well
of;
yes, let her praise the fear of the Lord.
- 31 Give her of the fruits of her hands,
and let her husband be praised in the
gates!

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