PROVERBS

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. 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 (Ieremias). Lastly, the translation reflects an atypical approach to the parent text. Elsewhere, 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’s 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 ἀσθένη, which appears in 1.7 for לְוָי, in 1.10 for נַעַן, in 1.22, 32 for ἐλπίς, and in 2.22 etc. for ἐλπίς. It occurs 92x in Proverbs, and it represents Hebrew לְוָי 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 (לְוָי); 1.10 (נַעַן); 1.22, 32 (ἐλπίς). 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. Elsewhere 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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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—v. 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 (τις πλούσιος) becomes a righteous man in the Greek (τις δικαιος). 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 (τα άνόημα) and impiety (αδικείασα). In v. 22 the innocent (ἀθάνατον) is linked to righteousness, but the fools (ἀθάνατον) are described as impious. In v. 28 the subject is made explicit by the addition of “evil people” (κακοὶ). 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 τὸν λόγον θεοῦ (”perverted speech”) as διεστρομμένος ὡς κακός (”perverse ways of evil people’’), he creates the parallel phrases ὡς κακός πονηρῶν (13b) and ὡς κακός κακῶν (13c), which includes an end rhyme. In 10.15 the Hebrew noun שָׁם (“poor”) is made into “the impious” (αδικων) in the Greek. In 10.26 “the lazy” (הלפתי) is linked to “lawlessness”; in 11.18 the works of the wicked (אדיקον) are glossed as “unjust works” (ἔργα δίκαια), and in 13.16 folly (הלפתי) 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 בְּרָאשׁ (“friend”) is perhaps deliberately read with different voweling as בֵּר (“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 (ὁ αδικων) 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 רָאוּ (“posterity”) is translated by εγκονοκοκον (“wicked progeny”). רָאוּ appears only in these verses (apart from a Qere reading in 27.24), and its rendering by ἐγκονον is unique in the LXX. More importantly, κακον has no counterpart in the Hebrew, even though it may be said to render explic-it what in the source is implicit.

Third, there is the phenomenon of direct contrast, that is to say, antithetical arrangements of religious-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. As an example one might cite 2.11 “good counsel” (βούλη καλή) and 2.17 “bad counsel” (κακή βουλή)—the chiasm is of added interest—13.19a “pious” (αδικων) and 13.19b “impious” (αδικων). 13.23a “just” (δίκαιον) and 13.23b “unjust” (αδίκοι), 15.29a “with justice” (μετὰ δικαιοσύνη) and 15.29b “with injustice” (μετὰ δικαιοσύνη), 17.6a “the faithful” (τοῦ πιστοῦ) and 17.6b “the faithless” (τοῦ ἁπίστου). Needless to say, not all such cases can with certainty be attributed to the translator.

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 גור as a standard gloss for Hebrew יק 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.

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

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 (ונא סעשונתай) 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 (יתל) 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.

Finally I need to express my gratitude towards various persons who assisted me with this research. First and foremost there is Albert Pietersma, who acted as corrector for my translation. I benefited immensely from his vast experience and expertise. During the initial stages of the project, Arie van der Kooij read parts of my translation, and Detlev Krige, one of my former students, helped with the preparation of the Greek and Hebrew texts.

JOHANN COOK

TO THE READER OF PROVERBS

1 Proverbs of Salomon son of Dauid, who reigned in Israel:

2 To learn wisdom and discipline
and to understand words of prudence
and to grasp subtlety of words
and to understand true righteousness and
to direct judgment
in order that he might give shrewdness to
the innocent
and both perception and insight to the young child,
for by hearing these things the wise will become wiser
and the discerning will acquire direction,
and he will understand an illustrationa 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,
for you will receive a crown of graces for your head
and a golden collar around your neck.
My son, let not impious men lead you astray,
and do not consent, if they invite you saying:
"Come with us; partake in bloodshed,
and let us hide a just man unjustly in the earth,
and let us swallow him alive like Hades,
and let us remove his remembrance from the earth;
let us take his valuable possessions,
and let us fill our homes with booty.
But throw your lot among us,
and let us all acquire a common purse,
and let us have one wallet."
Do not walk in the way with them,
but keep your foot from their paths,
for their feet run to evil
and they are quick to shed blood,
for nets are not spread
without reason for winged creatures.
For they who take part in murder store up evil for themselves,
and the ruin of transgressing men is evil.
These are the ways of all who perform lawless deeds,
for by impiety they take away their own life.
Wisdom is being celebrated in the streets,
and in the squares she leads frankly,
and on the top of the walls she is proclaimed,
and at the gates of the powerful she waits,
and at the gates of the city she speaks boldly:
"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,
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.
Since I would call but you did not heed
and I would prolong words but you were not paying attention,
but you would make my counsels invalid,
and you disregarded my reproofs;
therefore I in turn will also laugh at your destruction,
and I will rejoice when ruin comes upon you.
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,
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,
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.
Therefore they shall eat the fruits of their own way

aOr analogy
and be filled with their own impiety,
for, because they would wrong the simple,
they will be murdered
and an inquiry will ruin the impious.

But he who hears me will encamp in hope
and will be at ease without fear of any
evil.”

My son, if, when you accept the saying of my
commandment,
you hide it with yourself,
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.

For if you call upon wisdom
and raise your voice for understanding,
as well as seek perception with a loud
voice,
and if you seek it like silver
and search for it like treasures,
then you will understand the fear of the Lord,
and you will find divine knowledge.
Because the Lord gives wisdom,
also from his presence come knowledge
and understanding,
and he stores up salvation for those who
succeed;
he will shield their journey
to guard the ways of righteous deeds,
and he will protect the way of the ones
who revere him.

Then you will understand righteousness and
judgment,
and you will make all good courses
straight.

For if wisdom comes into your mind
and perception seems pleasing to your soul,
good counsel will guard you,
and holy insight will protect you
in order that it can rescue you from an evil
way
and from a man who speaks nothing
reliable.

Oh, those who abandon straight ways,
to walk in ways of darkness,
who rejoice in evil
and are happy about evil perverseness,
whose paths are crooked
and their courses are bent
in order to remove you far from the straight
way
and to make you a stranger to a righteous
opinion.

My son, do not let bad counsel overtake you,
that which forsakes the teaching of youth
and has forgotten the divine covenant;
for it has set her house near death
and its courses by Hades with the shades;
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.

For if they were walking good paths,
they would have found the smooth paths
of righteousness.
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;
the ways of the impious will perish from the
earth,
and the transgressors will be banished
from it.

My son, do not forget my ordinances,
but let your heart keep my sayings;
for longevity and years of life,
as well as peace, they will add to you.
Let acts of charity and loyalty not fail you;
rather fasten them on your neck, and you
will find favor,
and think of what is noble
in the sight of the Lord and of people.

Trust in God with all your heart,
and do not be excited by your wisdom.
In all your ways make her known,
that she may make straight your ways,
[your foot will not stumble].
Be not clever in your own eyes,
but fear God, and turn away from every
evil.
Then it will be a healing to your body
and treatment for your bones.

Honor the Lord from your just labors,
and offer him of your firstfruits of
righteousness
in order that your storerooms may be filled
with an abundance of grain
and that your vats may gush with wine.

My son, do not belittle the Lord's discipline
nor break down when you are reproved
by him;
for whom the Lord loves, he disciplines,
and he punishes every son he accepts.

Happy is the person who has found wisdom,
and the mortal who perceived insight;
for it is better to trade in her
than in treasures of gold and silver.
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;
Listen, children, to a father’s discipline,  
and pay attention, that you may come to  
know insight,  
for I present to you a good gift;  
do not abandon my law.  
For I became a son, and I am obedient to  
my father  
and beloved in the eyes of my mother,  
who would speak and instruct me:  
“Let our word become fixed in your heart.  
Keep the commandments; do not forget  
nor disregard the saying of my mouth.  
Nor abandon her, and she will cleave to you;  
love her, and she will guard you.  
Secure her, and she will exalt you;  
honor her, that she may embrace you  
in order that she may grant your head a  
garland of graces  
and may protect you with a garland of  
delight.”  

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,  
for I teach you the ways of wisdom  
and I put you in straight tracks.  
For if you walk, your steps will not be  
hemmed in,  
and if you run, you will not grow weary.  
Take hold of my discipline; do not let go,  
but keep her for yourself for your life.  
Do not enter the ways of the impious,  
and do not covet the ways of transgressors.  
Wherever they put up camp, do not enter  
there,  
but turn from them, and pass by,  
for they will not sleep, unless they have  
done wrong;  
their sleep has been taken away, and they  
do not fall asleep,  
for these people eat the bread of impiety  
and they get drunk with illicit wine.  
But the ways of the righteous shine like a  
light;  
they proceed and give light until the day  
is fully dawned.  
The ways of the impious, however, are dark;  
they do not know how they stumble.  
My son, pay attention to my saying,  
and incline your ear to my words.  
So that your fountains may not fail you,  
keep them within your heart,  
for it is life to those who find them  
and healing to all their flesh.  
Keep your heart with all vigilance,  
for from these things are the issues of life.  
Remove from yourself a crooked mouth,  
and thrust unjust lips far away from you.  
Let your eyes look straight,  
and let your eyelids incline to just things.  
Make straight tracks for your feet,  
and straighten your ways.
Do not incline to the right or to the left; rather turn away your foot from an evil way, for God knows the ways on the right, but those on the left are twisted. But it is he who will make your tracks straight, and he will guide your journeys in peace.

My son, pay attention to my wisdom, and incline your ear to my words, that you may keep insight, and I shall command perception of my lips unto you. Pay no attention to a worthless woman, for honey drips from the lips of a prostituting woman, who for a period pleases your palate. Later, however, you will find it more bitter than gall and sharper than a two-edged dagger; for the feet of folly bring down those who deal with her, to Hades with death, and her footprints are not being established. for she does not come to the ways of life, but her courses are slippery and unfamiliar.

Now then, my son, listen to me, and do not make my words invalid. Make your way far from her; do not go near the doors of her houses in order that you will not give away your life to others and your living to the merciless, lest strangers be filled with your strength and your labors go into the homes of strangers. You, however, will repent at the end, when the flesh of your body is consumed, and you will say, "How I hated discipline, and my innermost turned away reproofs! I would not listen to the voice of one instructing me and teaching me, nor did I incline my ear. I was almost in every evil situation, in the midst of an assembly and congregation."

Drink water from your vessels and from the cisterns of your well. Let not the waters out of your well overflow for you; rather let your waters flow into your streets. Let them be at the disposal of you alone, and let no stranger share with you. Let your well of water be solely your own, and rejoice with the woman from your youth. 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. Do not be for long with a strange woman, nor be held in the arms of someone not your own; for the ways of a man are before the eyes of God, and he observes all their courses. Transgressions ensnare a man, and each one is bound by the ropes of his own sins. He comes to an end with the uninstructed, and he was cast forth from the abundance of his own sustenance and perished through folly.

My son, if you stand security for your friend, you will surrender your hand to an enemy, for a man's own lips are a strong snare, and he is caught by the lips of his own mouth. 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. Give your eyes no sleep, nor slumber with your eyelids in order to rescue yourself like a gazelle from a noose and like a bird from a snare. Go to the ant, O lazybones, and zealously observe its ways, and become wiser than it; for without having any cultivated land nor anyone that forces it nor being under any master, it prepares its food in summer, and it makes its provision plentiful in harvest time. 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. Yes, she is desired by all and honored. Although she is physically weak, by honoring wisdom she was promoted.

How long, lazybones, will you lie? and when will you be roused from your sleep? 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. Then poverty will come upon you like an evil traveler, and want like a good runner.
11 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, and he winks with his eye and makes a sign with his foot, and he teaches with motions of his fingers.

13 And with a perverse heart he plans evil at every opportunity; such a person concocts upheavals for a city.

14 Therefore his destruction arrives suddenly, calamity and ruin beyond repair, for he rejoices in everything that the Lord hates; yes, he is ruined by impurity of soul.

15 An eye of an insolent one, an unjust tongue, hands that shed blood of a righteous person and a heart that plans wicked schemes and feet that hurry to do evil.

16 A false witness kindles falsehood and sows discord among kindred.

17 My son, keep your father's laws, and do not forsake your mother's precepts. But always bind them upon your soul, and make them a collar on your neck.

18 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, for the law's commandment is a lamp and a light and a way of life, reproof and discipline, to keep you from a married woman and from the slander of a strange tongue.

19 Let not her desire for beauty conquer you, nor be captured by your eyes; neither be captivated by her eyelashes, 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.

20 Can anyone put fire in his lap and not burn his clothes? Or can anyone walk on coals of fire and not scorch his feet?

21 So is he who goes in to a married woman. He shall not be held guiltless, nor anyone who touches her.

22 It is not to be marveled at if someone is caught stealing, for he steals in order to fill himself when he is hungry.

23 Yet, if he is caught, he will pay sevenfold, and he will rescue himself by surrendering all his possessions.

24 But the adulterer procures destruction to himself through lack of sense.

25 He experiences both pain and disgrace, and his dishonor will never be wiped out; for filled with jealousy is the anger of her husband; he will show no constraint in the day of judgment;

26 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. 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, at whom she may observe of the foolish children, a youngster lacking sense, passing by the corner in the passages of her dwellings and conversing in the evening twilight, when there happens to be nocturnal quiet and gloom.

7 Then the woman meets him, looking like a prostitute, who causes the hearts of young men to flutter.

8 And she is excited and debauched, and her feet cannot stay at home; for some time she roams outside, and at another time she lies in wait in the streets at every corner.

9 Then she seized and kissed him, and with a shameless face addressed him:

10 I have a peace offering; today I am paying my vows; therefore I came out to meet you, longing for your face; I have found you.

11 With coverings I have spread my couch, and with double tapestry from Egypt I have decked it.

12 I have sprinkled my bed with saffron
and my house with cinnamon.

18 Come, and let us enjoy love until the early morning;
come here, and let us embrace in love,
for my husband is not at home
but has gone on a long journey,
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
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.
Do not let your heart incline to her ways,
for many she has wounded and laid low
and innumerable are those whom she has slain.
Roads of Hades are her house,
leading down to the chambers of death.

25 You will proclaim wisdom
in order that prudence may be obedient to you;
for on the highest tops she is,
and between the paths she has taken her stand;
for beside the gates of rulers she takes her seat,
and at the entrances she sings hymns:
“You, O people, I exhort,
and I lift my voice to the sons of men.
O innocent ones, be aware of trickery,
and you uneducated take heart.
Listen to me, for I will talk about serious things,
and I will bring forth from my lips what is right;
for my throat will declaim truth,
but false lips are abominable to me.
With righteousness are all the words of my mouth;
in them nothing is twisted nor crooked.
They are all straightforward to those who understand
and upright to those who find knowledge.
Take discipline and not silver,
and knowledge rather than choice gold;
yes, choose perception instead of pure gold,
for wisdom is better than costly stones,
and nothing valuable is worthy of her.
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.
I walk in ways of justice,
and along paths of what is right I wander
in order that I may apportion possessions to those who love me
and fill their treasuries with good things.
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,
before the mountains were established
and before all the hills, he begets me.

25 The Lord made countries and uninhabited spaces
and the habitable heights of what is under heaven.

26 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 of what is under heaven,
when he made strong the foundations of the earth,
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,
when he rejoiced after he had completed the world
and rejoiced among the sons of men.

32 Now then, my son, listen to me.
Happy is the man who will listen to me
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. 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. 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.

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, inviting those who are passing by and who are keeping straight in their ways. “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 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, for so you will cross strange water and pass through a strange river. 18b However, abstain from strange water, and do not drink from a strange well, that you may live for a long time and years of life may be added to you.

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 name of the impious is extinguished.

4a i.e. dead
He who winks with his eyes deceitfully garners grief for men, but he who reproves openly makes peace. A spring of life is in the hand of a righteous person, but destruction covers the mouth of the impious. Hatred stirs up strife, but friendship covers all who are not fond of strife. He who produces wisdom from his lips strikes a heartless man with a rod. The wise will conceal perception, but the mouth of the reckless brings ruin near. The possessions of the rich are a strong city, but poverty is the ruin of the impious. The deeds of the righteous produce life but the fruits of the impious sins. Discipline guards the ways of a righteous life, but unchastened instruction leads astray. Righteous lips conceal enmity, but they who utter slander are most foolish. By a multitude of words you will not escape sin, but if you restrain your lips, you will be intelligent. The tongue of the righteous is choice silver, but the heart of the impious will fail. The lips of the righteous are versed in sublime things, but fools die in want. The blessing of the Lord is upon the head of a righteous person; it enriches, and grief of heart will not be added to. With laughter a fool practices evil, but wisdom gives birth to prudence for a man. An impious person is engulfed in destruction, but the desire of a righteous person is acceptable. When the tempest passes, an impious person vanishes, but a righteous person, since he turned aside, is saved for ever. As unripe grapes are harmful to the teeth, and smoke is to the eyes, so transgression is to those that practice it. The fear of the Lord adds days, but the years of the impious will be few. Gladness lingers with the righteous, but the hope of the impious will perish. The fear of the Lord is a stronghold for the devout, but ruin for those who do evil. The righteous will never give up, and the impious will not inhabit the land. The mouth of the righteous drips wisdom, but the tongue of the unjust will perish. The lips of the righteous drip charm, but the mouth of the impious turns people away. False balances are an abomination before the Lord, but a just weight is acceptable to him. Where pride enters, there will also be disgrace, but the mouth of the humble attends to wisdom. When a righteous person died, he left regret, but destruction of the impious is at hand, and joyous. Righteousness cuts out blameless paths, but impiety is beset with injustice. The righteousness of upright men rescues them, but transgressors are taken captive by their destruction. When a righteous man dies, hope does not perish, but the boast of the impious perishes. A righteous person eludes from a chase, and the impious is handed over in his stead. In the mouth of the impious is a snare to citizens, but the perception of the righteous is free from difficulties. By the good deeds of the righteous a city succeeded, but by the mouths of the impious it was leveled. A person who lacks sense scorns citizens, but an intelligent man keeps quiet. A double-tongued man discloses counsels in a meeting, but a person loyal in spirit conceals matters. They who have no direction fall like leaves, but in much counsel there is safety. A wicked person does evil whenever he minglest with a righteous person, and he hates the sound of security. 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. A merciful man does good to his own self, but the merciless person destroys his body. An impious person performs unjust works, but the seed of the just is a reward of truth. A righteous son is born to life, but the pursuit of the impious leads to death. Crooked ways are an abomination to the Lord,
but acceptable to him are all who are blameless in their ways.

21 One who unjustly joins hands 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 be cursed, but the roots of the just will not be removed.

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 mischiefous 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 banquet 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.

4I.e. assists in the making of false pledges
A smart son is obedient to his father, 
but a disobedient son is on course to destruction.

A good person will eat of the fruits of justice, 
but the souls of transgressors will perish untimely.

He who guards his own mouth keeps his own life, 
but he who is rash with his lips will bring terror upon himself.

Every lazy person has desires, 
but the hands of the courageous are diligent.

A just person hates an unjust word, 
but the impious is ashamed and will have no confidence.

Justice guards the innocent, 
but sin makes the impious worthless.

There are some who, while having nothing, 
enrich themselves, 
and there are others who humble themselves in much wealth.

A man’s own wealth is the ransom of his soul, 
but the poor does not experience threat.

The just always have light, 
but the light of the impious is extinguished.

Crafty souls go astray in sins, 
but just people are compassionate and have pity.

An evil person does evil with pride, 
but they that are judges of themselves are wise.

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.

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.

He who despises a matter will be despised by it, 
but as for him who fears the commandment, he is healthy.

To a crafty son nothing will be good, 
but a wise domestic will have prosperous business, 
and his way shall be guided.

The law of a wise man is a fountain of life, 
but he who is stupid will die by a snare.

Sound discretion wins favor, 
and to know the law is the sign of a sound mind, 
but the ways of scorners end in destruction.
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 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 un instructed 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.

44. i.e. a cause of decay
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 2 All 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 unjustly joins hands 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.

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15–16 that his steps may be directed by God.

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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.
Better is a person of gentle mind with humility than he who divides spoils with the proud.

One who is capable in business is a discoverer of good things, but he who trusts in God is most fortunate.

Some call the wise and intelligent worthless, but they who are pleasant in speech will be heard more.

Insight is a fountain of life to its possessors, but the discipline of fools is evil.

The heart of the wise will consider what comes from his own mouth, and on his lips he will bear prudence.

Noble words are honeycombs, and its sweetness a healing for the soul.

There are ways that seem to be right for a man, but their ends look towards Hades' depth.

A man at labor labors for himself and fences off his own destruction, but the crooked carries destruction in his own mouth.

A foolish man digs up evil for himself, and treasures fire on his own lips.

A crooked man spreads evil and will kindle with evil a torch of deceit, and he separates friends.

A man who transgresses makes trial of friends and leads them in ways that are not good.

He who fixes his eyes considers perverse things, and he marks out with his lips all evil; he is a furnace of evil.

Old age is a crown of boasting; however, it is gained in the ways of righteousness.

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.

All things come upon the unrighteous into their laps, but all righteous things come from the Lord.

Better is a morsel with pleasure in peace than a house full of many good things and unjust sacrifices with strife.

An intelligent domestic will rule over foolish masters and will divide portions among brothers.

As silver and gold are tried in a furnace, so are choice hearts with the Lord.

A bad person listens to the tongue of transgressors, but a righteous person does not give heed to false lips.

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.

Children's children are a crown for the aged, and their fathers are the boast of children.

The faithful has the whole world full of money, but the faithless not even a farthing.

Faithful lips will not suit a fool, nor false lips the righteous.

Discipline is a gracious wage to them that use it, and wherever it turns, it will prosper.

He who conceals wrongdoings seeks friendship, but he who hates to conceal them separates friends and family.

A threat shatters the heart of a prudent person, but a fool, though whipped, does not comprehend.

Every bad person stirs up controversies, but the Lord will send out against him a cruel messenger.

Care will befall a man of understanding, but fools will consider evil.

He who requites evil for good—evil shall not be moved from his house.

Discipline is a gracious wage to them that use it, and wherever it turns, it will prosper.

A lover of sin rejoices in fights, but the hard-hearted does not meet up with good things.

A foolish man applauds and rejoices over himself, as well, he who pledges himself ought to answer for his own friend.

A lover of sin rejoices in fights, but the hard-hearted does not meet up with good things.

A man who is fickle of tongue will fall into evil, 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.

A cheerful heart promotes well-being, but the bones of a depressed man dry up.
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 A 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.

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.

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 gray hair the glory of the aged.

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

1a i.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, lest you learn from his ways and take snares to your soul.

25 Do not give yourself as surety because you feel shame before a person;

26 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, 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, for the Lord who redeems them is strong and he will plead their case with you.

11 Give your heart to discipline, and prepare your ears for words of perception.

12 Do not refrain from disciplining a child, for if you beat him with a rod, he will not die; for indeed you shall beat him with a rod and will rescue his soul from death.

13 My son, if your heart is wise, you will gladden my heart as well. And your lips will hold conversation with my lips, if they are upright.

14 Let your heart not envy sinners, but be in the fear of the Lord throughout the day.

15 For if you keep these things you will have progeny, and your hope will not be removed.

16 Listen my son, and become wise, and direct the insight of your heart.

17 Be not a winebibber, nor prolong in shared meals or at the purchasing of meat.

18 For every drunkard and glutton will become poor,
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 un instructed, and a fool dies by sin, and a pestilent man will be polluted by impurity 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, 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.
Pr 24.30 22c The tongue of the king is a dagger and not of flesh, and whoever is handed over will be destroyed; for if his anger is sharpened it kills people with thongs, 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, for I am the most foolish of all people and I have not the prudence of people. 2 God has taught me wisdom, and I have gained knowledge of holy things. 3 Who has ascended to the sky and come down? Who has gathered the wind in a fold? Who has wrapped the water in a 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, 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. 9 Do not deliver a domestic in the hands of a master, lest he curse you and you vanish. 10 Wicked progeny curses its father and does not bless its mother. 11 Wicked progeny judges itself righteous but did not wash off its anus. 12 Wicked progeny has lofty eyes, and it raises its eyebrows. 13 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 judgment.” 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
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,
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;
the hedgehogs are also not a strong species,
who made their homes in the rocks;
the grasshopper is without a king;
yet they march orderly at the command
of one;
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,
lest they drink and forget wisdom
and will not be able to judge the
powerless rightly.

5 Give strong drink to those who are in pain
and wine to drink to those in sorrow,
that they may forget their poverty
and not remember their labor any more.
6 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,
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,
withdraw; do not show contempt,
lest your friend reproach you
and your quarrel and enmity will not end
but will be tantamount to death.
10 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 Sardian
stone,
so it is to speak a word.
12 A costly Sardian 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.
With patience a king has a safe journey, and a soft tongue breaks bones.

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

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

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

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

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

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

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

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

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

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

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

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.

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

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

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

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

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

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

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

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

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

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

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

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

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.

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

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

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

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

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

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

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

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."

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

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

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

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

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

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

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

*I.e. with a wife*
He who digs a hole for his neighbor will fall into it, and he who rolls a stone rolls it on himself.

A false tongue hates truth, and an unguarded mouth works instability.

Do not boast about tomorrow, for you do not know what the next day will bear.

Let someone near to you praise you and not your mouth, a stranger, and not your lips.

A stone is heavy and sand is weighty, but the rage of a fool is heavier than both.

Wrath is merciless and anger is passionate, but jealousy can bear no one.

Better is open rebuke than hidden love.

More trustworthy are the wounds of a friend than the spontaneous kisses of an enemy.

A soul in plenitude scorns honeycombs, but to the needy soul even bitter things appear sweet.

Like when a bird flies down from its nest, so a person becomes a slave when he is driven from his own place.

With ointments and wines and perfumes the heart is delighted, but through misfortunes the soul is torn to pieces.

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.

My son, be wise that my heart may be gladdened, and remove from you reproachable words.

When evils approached, a clever person hid, but fools proceed and will pay the penalty.

Remove his garment, for he passed by—an insolent person who destroys what belongs to others.

Whoever blesses a friend early in the morning with a loud voice will seem not to be different from one who is cursing.

Drops on a rainy day drive a person from his house, likewise also an abusive wife, from his very own house.

The north wind is a harsh wind, even though it is called by an auspicious name.

Iron sharpens iron, and one man spurs on the person of his fellow.

He who plants a fig tree will eat its fruit, and he who guards his own master will be honored.

As faces are not similar to other faces, so neither the hearts of people.

Hades and destruction are never satisfied; likewise insatiable are the eyes of people.

An abomination to the Lord is a person who fixates his eye, also the uneducated, unable to control their tongue.

 Burning is a test for silver and gold, but a man is tested by the mouth of them who praise him.

The heart of a lawless person seeks out evil, but an upright heart seeks out knowledge.

If you beat a fool when he is disgraced in the council, you will never remove his folly.

You shall know well the souls of your flock, and you shall fasten your heart to your herds, for a man's power and strength do not last forever; neither can he transmit it from one generation to another.

 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.

My son, you have sayings from me powerful for your life and for the life of your attendants.

The impious flees when no one is pursuing, but the righteous is confident like a lion.

By the sin of the impious disputes arise, but a clever man will quell them.

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.

Evil men will not consider judgment, but those who seek the Lord will understand in everything.

Better is a poor person who walks in truth than a rich liar.

An intelligent son keeps the law, but he who feeds debauchery disgraces his father.

He who increases his wealth with interest and excess gathers it for him who has empathy for the poor.

He who turns away his ear not to listen to the law—he too has made his prayer abominable.
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.
A rich man is wise in his own eyes,
but an intelligent poor person will see through him.
For helping the righteous there is great honor,
but in the places of the impious people are trapped.
He who conceals his own impiety will not prosper,
but he who expounds reproofs will be loved.
Happy is the man who reveres everything with discretion,
but he who is hard of heart will fall into evil.
A hungry lion and a thirsty wolf
is he who rules a needy nation while he himself is poor.
A king deficient in revenues is a great swindler,
but he who hates injustice will live for a long time.
He who acts as surety for a man charged with murder
will be a fugitive but not in safety.
He who loves wisdom, his father is glad,
but he who cherishes prostitutes will squander wealth.
A righteous king raises up a land,
but a lawless man undermines it.
He who prepares a net before the face of his own friend spreads it for his own feet.
For a man who sins there is a great snare,
but a righteous person will have joy and mirth.
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.
Pestilent men set a city aflame,
but the wise turned away wrath.
A wise man judges nations,
but when a worthless man is angry he ridicules and has no fear.
Men who are partakers in bloodshed will hate the devout,
but the upright will seek out his soul.
A fool declares his whole anger,
but the wise reserves it in part.
When a king listens to an unjust word,
all under him are lawless.
When creditor and debtor meet each other,
the Lord makes an inspection of both.
If a king judges the poor with truthfulness,
his throne will be established as a testimony.
Blows and reproofs bring wisdom,
but a boy going astray disgraces his parents.
When the impious multiply, sins become many,
but when these stumble, the righteous become cautious.
Instruct your son, and he will give you rest,
and he will give your soul an ornament.
A lawless nation has no interpreter,
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 10 Who 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.
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.
Give her of the fruits of her hands,
and let her husband be praised in the
gates!