

Sefer Mishle (Proverbs)

Chapter 1

Shavua Reading Schedule (1st sidrah) - Prov 1

מִשְׁלֵי שְׁלֹמֹה בֶן-דָּוִד מֶלֶךְ יִשְׂרָאֵל Prov1:1

אֲמֹשְׁלֵי שְׁלֹמֹה בֶן-דָּוִד מֶלֶךְ יִשְׂרָאֵל:

1. mish'ley sh'lomoh ben-Dawid melek Yis'ra'El.

Prov1:1 The proverbs of Shelomoh the son of David, king of Yisrael:

<1:1> Παροιμίας Σαλωμώντος υἱοῦ Δαυιδ,
ὅς ἐβασίλευσεν ἐν Ἰσραὴλ,

1 Paroimiai Salōmōntos huiou Daud,

hos ebasileusen en Israēl,
who reigned

בְּלִדְעָתָהּ חִכְמָה וּמִסֵּר לְהַבִּין אֲמָרֵי בִינָה:

בְּלִדְעָתָהּ חִכְמָה וּמִסֵּר לְהַבִּין אֲמָרֵי בִינָה:

2. lada`ath chak'mah umusar l'habin 'im'rey binah.

Prov1:2 To know wisdom and instruction, to discern the sayings of understanding,

<2> γινῶναι σοφίαν καὶ παιδείαν
νοῆσαί τε λόγους φρονήσεως

2 gnōnai sophian kai paideian

noēsai te logous phronēseōs

גִּלְקַחַת מִסֵּר הַשִּׁכָּל צֶדֶק וּמִשְׁפָּט וּמִיִּשְׁרָיִם:

גִּלְקַחַת מִסֵּר הַשִּׁכָּל צֶדֶק וּמִשְׁפָּט וּמִיִּשְׁרָיִם:

3. laqachath musar has'kel tsedeq umish'pat uveysharim.

Prov1:3 To receive instruction in prudence, righteousness, justice and equity;

<3> δέξασθαί τε στροφὰς λόγων
νοῆσαί τε δικαιοσύνην ἀληθῆ
καὶ κρίμα κατευθύνειν,

3 dexasthai te strophas logōn

also the shifting and turning of words

noēsai te dikaiosynēn alēthē

to comprehend also righteousness true

kai krima kateuthynein,

to straighten out

דָּלִתֵת לְפִתְאִים עֲרָמָה לְנַעַר דִּעַת וּמִזְמָה:

דָּלִתֵת לְפִתְאִים עֲרָמָה לְנַעַר דִּעַת וּמִזְמָה:

4. latheth liph'tha'yim `ar'mah l'na`ar da`ath um'zimah.

Prov1:4 To give prudence to the naive, to the youth knowledge and discretion,

<4> ἵνα δῶ ἀκάκοις πανουργίαν,
παιδὶ δὲ νέῳ αἰσθησὶν τε καὶ ἔννοιαν·

4 hina dō akakois panourgian,
that he should give to the guileless astuteness
paidi de neō aisthēsín te kai ennoian;
child but to the young perception, and also reflection

5 חִשְׁמַע חָכָם וַיּוֹסֶף לָקַח וְנָבוֹן תַּחְבֻּלוֹת יִקְנֶה:
:אֶל־פָּנָיו יַעֲלֶה חָכְמָה וְיָנוּץ יִתֵּן לַנָּעִם וְלַנְּעוּרִים

5. yish'ma` chakam w'yoseph leqach w'nabon tach'buloth yiq'neh.

Prov1:5 The wise shall hear and increase learning,
and the understanding ones shall acquire wise counsel,

<5> τῶνδε γὰρ ἀκούσας σοφὸς σοφώτερος ἔσται,
ὁ δὲ νοήμων κυβέρνησιν κτήσεται

5 tōnde gar akousas sophos sophōteros estai,
But of the ones for hearing, the wise shall be wiser
ho de noēmōn kybernēsín ktēsetai
and the intelligent guidance

6 וְלַחֲבִין מָשָׁל וּמִלִּיצָה דִּבְרֵי חֲכָמִים וְחִידוֹתָם:
:חֲכָמִים יִשְׁמְעוּ וְיִתְּנוּ חֵן וְיִתְּנוּ חֵן

6. l'habin mashal um'litsah dib'rey chakamim w'chidotham.

Prov1:6 To understand a proverb and a figure, the words of the wise and their riddles.

<6> νοήσει τε παραβολήν καὶ σκοτεινὸν λόγον
ῥήσεις τε σοφῶν καὶ αἰνίγματα.

6 noēsei te parabolēn kai skoteinon logon
He shall comprehend also a dark matter
hrēseis te sophōn kai ainigmata.
sayings also enigmas

7 זִרְאַת יְהוָה רֵאשִׁית דָּעַת חֲכָמָה וּמִוֶּסֶר אֲוִילִים בָּזוּ: פ
:חֲכָמִים יִתְּנוּ חֵן וְיִתְּנוּ חֵן

7. yir'ath Yahúwah re'shith da'ath chak'mah umusar 'ewilim bazu.

Prov1:7 The fear of אַיָּא is the beginning of knowledge; fools despise wisdom and instruction.

<7> Ἀρχὴ σοφίας φόβος θεοῦ,
σύνεσις δὲ ἀγαθὴ πᾶσι τοῖς ποιοῦσιν αὐτήν·
εὐσέβεια δὲ εἰς θεὸν ἀρχὴ αἰσθήσεως,
σοφίαν δὲ καὶ παιδείαν ἀσεβεῖς ἐξουθενήσουσιν.

7 Archē sophias phobos theou,
of wisdom
synesis de agathē pasi tois poiousin autēn;

understanding and good to all the ones observing it
 eusebeia de eis theon archē aisthēseōs,
 piety to El is the beginning of perception
 sophian de kai paideian asebeis exouthenēsousin.
 But wisdom and instruction the impious shall treat with contempt

8 וְשִׁמְעַתְּ בְּנִי מוֹסֵר אָבִיךָ וְאַל-תִּטּוֹשׁ תּוֹרַת אִמֶּךָ:
 8 וְשִׁמְעַתְּ בְּנִי מוֹסֵר אָבִיךָ וְאַל-תִּטּוֹשׁ תּוֹרַת אִמֶּךָ:

8. sh'ma` b'ni musar 'abiyak w'al-titosh torath 'imeakh.

Prov1:8 Hear, my son, your fathers instruction and do not forsake the teaching of your mother;

<8> ἄκουε, υἱέ, παιδείαν πατρός σου
 καὶ μὴ ἀπόσῃ θεσμούς μητρός σου·

8 akoue, huie, paideian patros sou
 kai mē apōsē thesmous mētros sou;

9 עֲשֵׂה לְךָ זִיכָרון חַן וְצִנּוֹת לְרֹאשְׁךָ וְעֻנָּקִים לְגִרְוֹתֶיךָ:
 9 טְכִי לְזִיכָרון חַן וְצִנּוֹת לְרֹאשְׁךָ וְעֻנָּקִים לְגִרְוֹתֶיךָ:

9. ki y liw'yath chen hem l'ro'sheak wa'anaqim l'gar'g'rotheyak.

Prov1:9 for they shall be an ornament of grace to your head, and chains for your neck.

<9> στέφανον γὰρ χαρίτων δέξῃ σῇ κορυφῇ
 καὶ κλοιὸν χρύσειον περὶ σὺ τραχήλῳ.

9 stephanon gar charitōn dexē sē koryphē
 a crown for of favors you shall receive
 kai kloion chryseon peri sō trachēlō.
 a collar of gold around

10 וְיִבְנִי אִם-יִפְתּוּךָ חֲטָאִים אֶל-תִּבְאָ:
 10 וְיִבְנִי אִם-יִפְתּוּךָ חֲטָאִים אֶל-תִּבְאָ:

10. b'ni 'im-y'phatuak chata'im 'al-tobe'.

Prov1:10 My son, if sinners entice you, do not consent.

<10> υἱέ, μὴ σε πλανήσωσιν ἄνδρες ἀσεβεῖς,
 μηδὲ βουληθῇς, εἰς παρακαλέσωσί σε λέγοντες

10 huie, mē se planēsōsin andres asebeis,
 you should not have caused to wander you men impious
 mēde boulēthēs, ean parakalesōsi se legontes
 nor should you consent if they should comfort you, saying,

11 וְאִם-יֹאמְרוּ לָכֵה אֶתָּנוּ נִאֲרָבָה לָדָם נִצְפָנָה לְנֶקֶד חַנָּם:
 11 וְאִם-יֹאמְרוּ לָכֵה אֶתָּנוּ נִאֲרָבָה לָדָם נִצְפָנָה לְנֶקֶד חַנָּם:

11. 'im-yo'm'ru l'kah 'itanu ne'er'bah l'dam nits'p'nah l'naqi chinam.

Prov1:11 If they say, Come with us, let us lie in wait for blood, let us ambush the innocent without cause;

<11> Ἐλθὲ μεθ' ἡμῶν, κοινώνησον αἵματος,

11 Elthe meth' hēmōn, koinōnēson haimatos,
partake in
kruyōmen de eis gēn andra dikaion adikōs,
for we should hide in the ground man the just unjustly.

12. nib'la'em kiSh'ol chayim uTh'mimim k'yor'dey bor.

◀12▶ καταπίωμεν δὲ αὐτὸν ὥσπερ ἄδης ζῶντα
καὶ ἄρωμεν αὐτοῦ τὴν μνήμην ἐκ γῆς·

[illegible]

Prov1:13 We shall find all kinds of precious wealth, we shall fill our houses with spoil;

◀13▶ τὴν κτῆσιν αὐτοῦ τὴν πολυτελεῖ καταλαβώμεθα,
πλήσωμεν δὲ οἴκους ἡμετέρους σκύλων·

13 tēn ktēsīn autou tēn **polytelē** katalabōmetha,
the property of his **very costly** we should overtake
plēsōmen de oikous **hēmeterous** skylōn;

יד גורלך תפיל בתוכנו פים אחד יהיה לכלנו: 14

14. goral'ak tapil b'thokenu kis 'echad yih'yeh l'kulanu.

Prov1:14 Throw in your lot with us, we shall all have one purse,

<14> τὸν δὲ σὸν κλῆρον βάλε ἐν ἡμῖν,
 κοινὸν δὲ βαλλάντιον κτησώμεθα πάντες,
 καὶ μαρσίπιον ἐν γενηθῆτω ἡμῖν.

14 ton de son klēron bale en hēmin,
 koinon de ballantion ktēsōmetha pantes,
 let us all provide a common purse
 kai marsippion hen genēthētō hēmin.
 let us have one pouch

טו בְּנִי אֶל-תַּלְדָּךְ בְּדַרְכֵךְ אֲתָם מִנֵּעַ רֹגֶלְךָ מִמִּנְתֵּיבָתָם:

15. **b'ni 'al-telek b'derek 'itam m'na` rag'l'k min'thibatham.**

Prov1:15 My son, do not walk in the way with them. Keep your feet from their path,

<15> μὴ πορευθῆς ἐν ὁδῷ μετ' αὐτῶν,
ἔκκλινον δὲ τὸν πόδα σου ἐκ τῶν τρίβων αὐτῶν·

15 mē poreuthēs en hodō met' autōn,
ekklinon de ton poda sou ek tōn tribōn autōn;

16 טז כִּי רָגְלֵיהֶם לָרַע יָרוּצוּ וַיִּמָּהְרוּ לְשַׁפְּךָ-דָּם:
16 טז כִּי רָגְלֵיהֶם לָרַע יָרוּצוּ וַיִּמָּהְרוּ לְשַׁפְּךָ-דָּם:

16. **kiy rag'leyhem lara` yarutsu wimaharu lish'pak-dam.**

Prov1:16 For their feet run to evil and they hasten to shed blood.

<16> οἱ γὰρ πόδες αὐτῶν εἰς κακίαν τρέχουσιν
καὶ ταχίνοι τοῦ ἐκχεῖν αἷμα·

16 hoi gar podes autōn eis kakian trechousin
kai tachinoi tou ekcheai haima;

17 יִזְכֶּי־חַנָּם מְזֹרָה הַרְשֶׁת בְּעֵינַי כָּל-בָּעַל כָּנָף:
17 יִזְכֶּי־חַנָּם מְזֹרָה הַרְשֶׁת בְּעֵינַי כָּל-בָּעַל כָּנָף:

17. **kiy-chinam m'zorah harasheth b'eyney kal-ba'al kanaph.**

Prov1:17 For in vain the net is spread in the sight of every bird;

<17> οὐ γὰρ ἀδίκως ἐκτείνεται δίκτυα πτερωτοῖς.

17 ou gar adikōs ekteinetai diktua pterōtois.

18 יַחַדְהֵם לְדָמָם יֶאֱרָבוּ יִצְפְּנוּ לְנַפְשֹׁתָם:
18 יַחַדְהֵם לְדָמָם יֶאֱרָבוּ יִצְפְּנוּ לְנַפְשֹׁתָם:

18. **w'hem l'damam ye'erobu yits'p'nu l'napsh'shotham.**

Prov1:18 And they lie in wait for their own blood; they lurk secretly for their own souls.

<18> αὐτοὶ γὰρ οἱ φόνου μετέχοντες θησαυρίζουσιν ἑαυτοῖς κακά,
ἢ δὲ καταστροφή ἀνδρῶν παρανόμων κακὴ.

18 autoi gar hoi phonou metechontes thēsaurizousin heautois kaka,
For they, the ones in murder partaking, treasure up for themselves evils
hē de katastrophē andrōn paranomōn kakē.
the overthrow of transgressors is evil

19 יֵטֶכֶן אֲרָחוֹת כָּל-בָּצֵעַ בָּצֵעַ אֶת-נַפְשׁ בְּעָלָיו יָקָח: פ
19 יֵטֶכֶן אֲרָחוֹת כָּל-בָּצֵעַ בָּצֵעַ אֶת-נַפְשׁ בְּעָלָיו יָקָח: פ

19. **ken 'ar'choth kal-botse`a batsa` 'eth-nephesh b'alayu yiqach.**

Prov1:19 So are the ways of everyone who gains by violence; it takes away the soul of its possessors.

<19> αὗται αἱ ὁδοὶ εἰσιν πάντων τῶν συντελούντων τὰ ἄνομα·
τῇ γὰρ ἀσεβείᾳ τὴν ἑαυτῶν ψυχὴν ἀφαιροῦνται.

19 hautai hai hodoi eisin pantōn tōn syntelountōn ta anoma;
 completing the lawless things
 tē gar asebeia tēn heautōn psychēn aphairountai.
 For by impiety their own soul they remove

20 חַכְמֹת בַּחוּץ תִּרְנֶנָּה בְּרַחֲבוֹת תִּתֵּן קוֹלָהּ:
 20 חכמות בחוץ תרננה ברחבות תיתן קולה:

20. chak'moth bachuts taronah bar'choboth titen qolah.

Prov1:20 Wisdom shouts in the street, she lifts her voice in the square;

<20> Σοφία ἐν ἐξόδοις ὑμνεῖται,
 ἐν δὲ πλατείαις παρρησίαν ἄγει,
 20 Sophia en exodois hymneitai,
 en de plateiais parrēsian agei,
 in open places she celebrates

21 כֹּאֵף בְּרֹאשׁ הַמִּיּוֹת תִּקְרָא בְּפֶתַח שְׁעָרִים בָּעִיר אֲמַרְיָה תֹאמַר:
 21 כאף בראש המימות תקרא בפתח שערים בעיר אמריה תאמר:

21. b'ro'sh homioth tiq'ra' b'phith'chey sh'arim ba'ir 'amareyah tho'mer.

Prov1:21 At the head of the gathering places she cries out;
 at the entrance of the gates in the city she utters her sayings:

<21> ἐπ' ἁκρῶν δὲ τειχέων κηρύσσεται,
 ἐπὶ δὲ πύλαις δυναστῶν παρεδρεύει,
 ἐπὶ δὲ πύλαις πόλεως θαρροῦσα λέγει
 21 ep' akrōn de teicheōn kēryssetai,
 of the walls she proclaims
 epi de pylais dynastōn paredreuei,
 sits by the gates of prices
 epi de pylais poleōs tharrousa legei

22 כִּבְעַד-מָתִי פְתִים תִּאָּהָבִי פְתִי וְלִצִּים לָצוֹן חֲמָדִי לָהֶם
 וּכְסִילִים יִשְׁנְאוּ-דָעַת:
 22 כבעד-מתי פתים תאהבי פתי ולצים לצון חמדי להם
 וכסילים ישנאו-דעת:

22. `ad-mathay p'thayim t'habu phethi w'letsim latson cham'du lahem uk'silim yis'n'u-da`ath.

Prov1:22 How long, O naive ones, shall you love to be simple?
 And how long scoffers desire scorning for them and fools hate knowledge?

<22> Ὅσον ἂν χρόνον ἄκακοι ἔχωνται τῆς δικαιοσύνης, οὐκ αἰσχυνθήσονται·
 οἱ δὲ ἄφρονες, τῆς ὑβρεως ὄντες ἐπιθυμηταί,
 ἀσεβεῖς γενόμενοι ἐμίσησαν αἴσθησιν
 22 Hoson an chronon akakoi echōntai tēs dikaiosynēs, ouk aischy nthēsontai;
 As much time as the guileless have of the righteousness, they shall not be ashamed;
 hoi de aphrones, tēs hybreōs ontes epithymētai,

כַּגִּתְּשׁוּבוּ לְתוֹכְחָתִי הִנֵּה אֲבִיעָה לָכֶם רוּחִי אֲוִדִיעָה דְּבָרִי אֶתְכֶם: 23

23. tashubu l'thokach'ti hineh 'abi'ah lakem ruchi 'odi'ah d'baray 'eth'kem.

Prov1:23 Turn to my reproof, behold, I shall pour out my spirit on you;
I shall make my words known to you.

<23> καὶ ὑπεύθυνοι ἐγένοντο ἐλέγχους.
ἰδοὺ προήσομαι ὑμῖν ἐμῆς πνοῆς ῥῆσιν,
διδάξω δὲ ὑμᾶς τὸν ἐμὸν λόγον.

23 kai hypeuthynoi egenonto elegchois.
Accountable become for
idou proēsomai hymin emēs pnoēs hrēsin,
I shall let go my breath's saying
didaxō de hymas ton emon logon.

כִּד יֵעַן קָרָאתִי וְתַמְאָנִי נְטִיתִי יָדִי וְאֵין מִקְשִׁיב: 24

24. ya'an qara'thi wat'ma'enu natithi yadi w'eyn maq'shib.

Prov1:24 Because I called and you refused, I stretched out my hand and no one paid attention;

<24> ἐπειδὴ ἐκάλουν καὶ οὐχ ὑπηκούσατε
καὶ ἐξέτεινον λόγους καὶ οὐ προσείχετε,

24 epeidē ekaloun kai ouch hypēkousate
you did not obey
kai exeteinon logous kai ou proseichete,
words, and you did not take heed

כַּה וְתַפְרְעוּ כָּל-עֲצָתִי וְתוֹכְחָתִי לֹא אֲבִיתֶם: 25

25. watiph'r'u kal-'atsathi w'thokach'ti lo' 'abithem.

Prov1:25 And you neglected all my counsel and did not want my reproof;

<25> ἀλλὰ ἀκύρους ἐποιεῖτε ἐμὰς βουλὰς,
τοῖς δὲ ἐμοῖς ἐλέγχους ἡπειθήσατε,

25 alla akyrous epoieite emas boulas,
tois de emois elegchois ēpeithēsate,
to disregarded

כֹּגַם-אֲנִי בְּאִידְכֶם אֲשַׁחֵק אֶלְעַג בְּבֹא פְּחָדְכֶם: 26

26. gam-'ani b'eyd'kem 'es'chaq 'el'ag b'bo' phach'd'kem.

Prov1:26 I shall also laugh at your calamity; I shall mock when your dread comes,

<26> τοιγαροῦν κἀγὼ τῇ ὑμετέρα ἀπωλείᾳ ἐπιγελάσομαι,
καταχαροῦμαι δέ, ἥνικα ἂν ἔρχηται ὑμῖν ὄλεθρος,

26 toigaroun **kagō tē** hymeterā apōleia epigelasomai,
according **your destruction**
katacharoumai de, **hēnika an** erchētai **hymīn** olethros,
I rejoice **ruin**

:אֶפִּיגֵלָאסוֹמַי אֶחָרֹךְ מִיְּמֵתֶרָא אֶפְיִגֵּלָאסוֹמַי אֶפִּיגֵלָאסוֹמַי אֶפִּיגֵלָאסוֹמַי 27
כֹּז בָּבֶא כְּשֶׁאָוָה פִּחְדְּכֶם וְאִידְכֶם כְּסוּפָה יֵאָתֶה בָּבֶא עֲלֵיכֶם צָרָה וְצוּקָה:
27. **b'bo' k'sha'awah pach'd'kem w'eyd'kem k'suphah ye'etheh b'bo' `aleykem tsarah w'tsuqah.**

Prov1:27 When your dread comes like a storm and your calamity comes like a whirlwind,
when distress and anguish come upon you.

<27> καὶ ὥς ἂν ἀφίκηται ὑμῖν ἄφνω θόρυβος,
ἢ δὲ καταστροφή ὁμοίως καταιγίδι παρή,
καὶ ὅταν ἔρχηται ὑμῖν θλίψις καὶ πολιορκία,
ἢ ὅταν ἔρχηται ὑμῖν ὄλεθρος.

27 kai **hōs an** aphikētai **hymīn** aphnō thorybos,
should arrive unto **you suddenly** a tumult
hē de katastrophē **homoiōs** kataigidi **parē**,
the undoing of yourself **like** a blast is **at hand**
kai hotan **erchētai** **hymīn** **thlipsis** kai poliorkia,
affliction and **assault**
ē hotan **erchētai** **hymīn** olethros.
or **ruin**

:כַּחַז יִקְרְאֵנִי וְלֹא אֶעֱנֶה יִשְׁחַרְנֵנִי וְלֹא יִמְצְאֵנִי 28
כַּחַז יִקְרְאֵנִי וְלֹא אֶעֱנֶה יִשְׁחַרְנֵנִי וְלֹא יִמְצְאֵנִי:
28. **'az yiq'ra'un'ni w'lo' 'e`eneh y'shacharun'ni w'lo' yim'tsa'un'ni.**

Prov1:28 Then they shall call on me, but I shall not answer;
they shall seek me early but they shall not find me,

<28> ἔσται γὰρ ὅταν ἐπικαλέσησθέ με, ἐγὼ δὲ οὐκ εἰσακούσομαι ὑμῶν·
ζητήσουσίν με κακοὶ καὶ οὐχ εὐρήσουσιν.

28 **estai gar hotan epikalesēthe** me, **egō de ouk** eisakousomai **hymōn**;
listen to **you**
zētēsousin me **kakoi** kai **ouch** heurēsousin.
Evil men

:אֲבִיָּה אֶל אֶפְיִגֵּלָאסוֹמַי אֶפִּיגֵלָאסוֹמַי אֶפִּיגֵלָאסוֹמַי אֶפִּיגֵלָאסוֹמַי 29
כַּטְתַּחַת כִּי־שֹׁנְאוֹ דְּעֵת וְיִרְאָת יִחְוָה לֹא בְּחָרוּ:
29. **tachath kiy-san'u da`ath w'yir'ath Yahūwah lo' bacharu.**

Prov1:29 Because they hated knowledge and did not choose the fear of אֲבִיָּה.

<29> ἐμίσησαν γὰρ σοφίαν, τὸν δὲ φόβον τοῦ κυρίου οὐ προείλαντο
29 **emisēsan gar sophian**, **ton** de **phobon** tou **kyriou ou** proeilanto

לֹא-אָבּוּ לַעֲצָתִי נֶאֱצְוּ כָּל-תּוֹכַחְתִּי: 30
 לֹא-אָבּוּ לַעֲצָתִי נֶאֱצְוּ כָּל-תּוֹכַחְתִּי:

30. lo'-abu la'atsathi na'atsu kal-tokach'ti.

Prov1:30 They would not accept my counsel, they spurned all my reproof.

<30> οὐδὲ ἤθελον ἐμαῖς προσέχειν βουλαῖς,
 ἐμυκτήριζον δὲ ἐμούς ἐλέγχους.

30 oude ēthelon emais prosechein boulais,
 nor wanted to take heed
 emyktērizon de emous elegchous.

לֹא וַיֵּאָכְלוּ מִפְּרִי הַרְבֶּה וּמִמַּעֲצֵי תִיהֶם יִשְׂבְּעוּ: 31
 לֹא וַיֵּאָכְלוּ מִפְּרִי הַרְבֶּה וּמִמַּעֲצֵי תִיהֶם יִשְׂבְּעוּ:

31. w'yo'k'lu mip'ri dar'kam umimo`atsotheyhem yis'ba`u.

Prov1:31 So they shall eat of the fruit of their own way and be satiated with their own devices.

<31> τοιγαροῦν ἔδονται τῆς ἐαυτῶν ὁδοῦ τοὺς καρποὺς
 καὶ τῆς ἐαυτῶν ἀσεβείας πλησθήσονται·

31 toigaroun edontai tēs heautōn hodou tous karpous
 kai tēs heautōn asebeias plēsthēsontai;

לֵב כִּי מְשׁוֹבֵת פְּתִים תַּהְרִיגֵם וְשִׁלּוֹת כְּסִילִים תֵּאָבְדֶּם: 32
 לֵב כִּי מְשׁוֹבֵת פְּתִים תַּהְרִיגֵם וְשִׁלּוֹת כְּסִילִים תֵּאָבְדֶּם:

32. ki y m'shubath p'thayim tahar'gem w'shal'wath k'silim t'ab'dem.

Prov1:32 For the waywardness of the naive shall kill them,
 and the complacency of fools shall destroy them.

<32> ἀνθ' ᾧ γὰρ ἡδίκουν νηπίους, φονευθήσονται,
 καὶ ἐξετασμός ἀσεβείας ὀλεῖ.

32 anth' hōn gar ēdikoun nēpious, phoneuthēsontai,
 kai exetasmos asebeis olei.

לֹא וְשִׁמְעַ לִי יִשְׁכֹּן-בְטָח וְשִׂאֲגֹן מִפֶּחַד רָעָה: 33
 לֹא וְשִׁמְעַ לִי יִשְׁכֹּן-בְטָח וְשִׂאֲגֹן מִפֶּחַד רָעָה:

33. w'shome`a li yish'kan-betach w'sha'an an mipachad ra`ah.

Prov1:33 But he who listens to me shall live securely and shall be at ease from the dread of evil.

<33> ὁ δὲ ἐμοῦ ἀκούων κατασκηνώσει ἐπ' ἐλπίδι
 καὶ ἡσυχάσει ἀφόβως ἀπὸ παντὸς κακοῦ.

33 ho de emou akouōn kataskēnōsei ep' elpidi
 shall encamp with hope
 kai hēsychasei aphobōs apo pantos kakou.
 shall be tranquil without fear from all

Chapter 2

Shavua Reading Schedule (2nd sidrah) - Prov 2

אֲבִנִי אִם־תִּקַּח אִמְרֵי וּמִצְוֹתַי תִּצְפֹּן אֲתָךְ׃ Prov2:1

אֲבִנִי אִם־תִּקַּח אִמְרֵי וּמִצְוֹתַי תִּצְפֹּן אֲתָךְ׃

1. **b'ni 'im-tiqach 'amaray umits'wothay tits'pon 'itak.**

Prov2:1 My son, if you shall receive my words and treasure my commandments within you,

<2:1> Ὡς, εἰ δὲ δεξάμενος ῥήσιν ἐμῆς ἐντολῆς κρύψῃς παρὰ σεαυτῷ,

1 Huie, ean dexamenos hrēsin emēs entolēs kruyēs para seautō,
the sayings you shall hide unto yourself

בְּלִהְקִישִׁיב לַחֲכָמָה אֲזַנְךָ תִּטָּה לְבָבְךָ לַתְּבוּנָה׃ 2

בְּלִהְקִישִׁיב לַחֲכָמָה אֲזַנְךָ תִּטָּה לְבָבְךָ לַתְּבוּנָה׃

2. **l'haq'shib lachak'mah 'az'neak tateh lib'ak lat'bunah.**

Prov2:2 Make your ear attentive to wisdom, incline your heart to understanding;

<2> ὑπακούσεται σοφίας τὸ οὖς σου,
καὶ παραβαλεῖς καρδίαν σου εἰς σύνεσιν,
παραβαλεῖς δὲ αὐτήν ἐπὶ νουθέτησιν τῷ υἱῷ σου.

2 hypakousetai sophias to ous sou,
kai parabaleis kardian sou eis synesin,
parabaleis de autēn epi nouthetēsīn tō huiō sou.
you shall set it for admonition to your son

גְּבִי אִם לְבִינָה תִקְרָא לַתְּבוּנָה תִּתֵּן קוֹלְךָ׃ 3

גְּבִי אִם לְבִינָה תִקְרָא לַתְּבוּנָה תִּתֵּן קוֹלְךָ׃

3. **kiy 'im labinah thiq'ra' lat'bunah titen qoleak.**

Prov2:3 For if you cry for discernment, lift your voice for understanding;

<3> εἰ γὰρ τὴν σοφίαν ἐπικαλέσῃ
καὶ τῇ συνέσει δῶς φωνήν σου,
τὴν δὲ αἰσθησὶν ζητήσεως μεγάλη τῇ φωνῇ,

3 ean gar tēn sophian epikalesē
wisdom
kai tē synesei dōs phōnēn sou,
should give
tēn de aisthēsīn zētēsēs megalē tē phōnē,
and perception you should seek your great voice

דְּאִם־תִּבְקֹשֶׁנָּה כִּכְסֹף וְכַמְטָמוֹנִים תִּחְפְּשֶׁנָּה׃ 4

דְּאִם־תִּבְקֹשֶׁנָּה כִּכְסֹף וְכַמְטָמוֹנִים תִּחְפְּשֶׁנָּה׃

4. **'im-t'baq'shenah kakaseph w'kamat'monim tach'p'senah.**

Prov2:4 If you seek her as silver and search for her as for hidden treasures;

- <4> καὶ ἐὰν ζητήσῃς αὐτήν ὡς ἀργύριον
καὶ ὡς θησαυροὺς ἐξερευνήσῃς αὐτήν,
4 kai ean zētēsēs autēn hōs argyrion
kai hōs thēsauros exereunēsēs autēn,

5 חֲזַז תִּבִּין יִרְאַת יְהוָה וְדַעַת אֱלֹהִים תִּמְצָא׃
4 חֲזַז תִּבִּין יִרְאַת יְהוָה וְדַעַת אֱלֹהִים תִּמְצָא׃

5. 'az tabin yir'ath Yahúwah w'da`ath 'Elohim tim'tsa'.

Prov2:5 Then you shall discern the fear of אַתָּא and discover the knowledge of Elohim.

- <5> τότε συνήσεις φόβον κυρίου
καὶ ἐπίγνωσιν θεοῦ εὐρήσεις.
5 tote synēseis phobon kyriou
kai epignōsin theou heurēseis.

6 וְכִי-יִהְיֶה יִתֵּן חֲכָמָה מִפִּי וְתְבוּנָה׃
6 וְכִי-יִהְיֶה יִתֵּן חֲכָמָה מִפִּי וְתְבוּנָה׃

6. kiy-Yahúwah yiten chak'mah mipiu da`ath uth'bunah.

Prov2:6 For אַתָּא gives wisdom; from His mouth come knowledge and understanding.

- <6> ὅτι κύριος δίδωσιν σοφίαν,
καὶ ἀπὸ προσώπου αὐτοῦ γνῶσις καὶ σύνεσις.
6 hoti kyrios didōsin sophian,
kai apo prosōpou autou gnōsis kai synesis;

7 זֶלְזָפָן לַיֹּשְׁרִים תִּשְׁמְרָה מִגֵּן לְהִלְכִי תֹם׃
7 זֶלְזָפָן לַיֹּשְׁרִים תִּשְׁמְרָה מִגֵּן לְהִלְכִי תֹם׃

7. w'tsaphan lay'sharim tushiah magen l'hol'key thom.

Prov2:7 He stores up sound wisdom for the upright; He is a shield to those who walk in integrity,

- <7> καὶ θησαυρίζει τοῖς κατορθοῦσι σωτηρίαν,
ὑπερασπιεῖ τὴν πορείαν αὐτῶν
7 kai thēsaurizei tois katorthousi sōtērian,
deliverance
hyperaspiei tēn poreian autōn

8 חֲלָנֶצֶר אֶרְחֹת מִשְׁפָּט וְדֶרֶךְ חֲסִידוֹ יִשְׁמֹר׃
8 חֲלָנֶצֶר אֶרְחֹת מִשְׁפָּט וְדֶרֶךְ חֲסִידוֹ יִשְׁמֹר׃

8. lin'tsor 'ar'choth mish'pat w'derek chasido yish'mor.

Prov2:8 To guard the paths of justice, and He preserves the way of His holy ones.

- <8> τοῦ φυλάξαι ὁδοὺς δικαιωμάτων
καὶ ὁδὸν εὐλαβουμένων αὐτὸν διαφυλάξει.
8 τοῦ φυλάξαι ὁδοὺς δικαιωμάτων
καὶ ὁδὸν εὐλαβουμένων αὐτὸν διαφυλάξει.

8 **tou phylaxai** hodous **dikaiōmatōn**
kai hodon eulaboumenōn auton diaphylaxei.
of the ones venerating him

טאָז תבין צדק ומשפט ומישרים כל-מעגל-טוב:

9. 'az tabin tsedeg umish'pat umeysharim kal-ma`gal-tob.

Prov2:9 Then you shall discern righteousness and justice and equity and every good course.

9) τότε συνήσεις δικαιοσύνην καὶ κρίμα
καὶ κατορθώσεις πάντας ἄξονας ἀγαθούς.

9 **tote synēseis dikaiosynēn kai krima**
kai katorthōseis pantas axonas agathous.

פִּי-תְבוּאָה חֲכָמָה בְּלֶבֶד וְרַעַת לְנַפְשׁוֹ יִנָּעַם:

10. **kiy-thabo' chak'mah b'libeak w'da`ath l'naph'sh'ak yin`am.**

Prov2:10 For wisdom shall enter your heart and knowledge shall be pleasant to your soul;

◀10▶ εἰς τὴν σοφίαν ἡ εὐδοκία εἰς τὴν διάνοιαν,
ἡ δὲ αἴσθησις τῇ σῇ ψυχῇ καλὴ εἶναι δόξῃ,

10 ean gar elthē hē sophia eis sēn dianoian,
into your consideration
hē de aisthēsis tē sē psychē kalē einai doxē,
perception good seem

11 תַּיִשׁוּעַ אֶשְׁמַח אֶלְעֵזָר אֶת־יִצְחָק אֶת־יַעֲקֹב אֶת־יִשְׂרָאֵל
יא מִזְמָה תִּשְׁמָר עָלֶיךָ תְּבוֹנָה תִּנְצֹרָכָה:

11. m'zimah tish'mor `aleyak t'bunah thin'ts'rekah.

Prov2:11 Discretion shall guard you, understanding shall watch over you,

11 βουλή καλή φυλάξει σε,
 ἔννοια δὲ ὅσια τηρήσει σε,

11 **boulē kalē phylaxeī se,**
 counsel good
ennoia de hosia tērēsei se,
 reflection and sacred shall keep you

יב לְחַצְיֵילָךְ מִדֶּרֶךְ רֵעַ מֵאִישׁ מִדְּבַר תְּהַפְּכוֹת:

12. l'hatsil'ak miderek ra` me'ish m'daber tah'pukoth.

Prov2:12 To deliver you from the way of evil, from the man who speaks perverse things:

◀12▶ ἵνα ῥύσηται σε ἀπὸ ὁδοῦ κακῆς
καὶ ἀπὸ ἀνδρὸς λαλοῦντος μηδὲν πιστόν.

12 hina hrysētai se apo hodou kakēs
kai apo andros lalountos mēden piston.
nothing trustworthy

13 יִגְהַעְזְבִים אַרְחֹת יִשָּׁר לְלֶכֶת בְּדַרְכֵי־חֹשֶׁךְ׃
13 ὃ οἱ ἐγκαταλείποντες ὁδοὺς εὐθείας
τοῦ πορεύεσθαι ἐν ὁδοῖς σκοτούς,

13. ha`oz'bim 'ar'choth yosher laleketh b'dar'key-choshek.

Prov2:13 those who leave the paths of uprightness to walk in the ways of darkness;

<13> ὃ οἱ ἐγκαταλείποντες ὁδοὺς εὐθείας
τοῦ πορεύεσθαι ἐν ὁδοῖς σκοτούς,

13 ὃ hoi egkataleipontes hodous eutheias
tou poreuesthai en hodois skotous,

14 יֵד הַשְּׂמֵחִים לַעֲשׂוֹת רָע יִגִּילוּ בְּתַהֲפֻכּוֹת רָע׃
14 οἱ εὐφραινόμενοι ἐπὶ κακοῖς
καὶ χαίροντες ἐπὶ διαστροφῇ κακῇ,

14. has'mechim la`asoth ra` yagilu b'thah'pukoth ra`.

Prov2:14 Who delight in doing evil and rejoice in the perversity of evil;

<14> οἱ εὐφραινόμενοι ἐπὶ κακοῖς
καὶ χαίροντες ἐπὶ διαστροφῇ κακῇ,

14 hoi euphrainomenoi epi kakois
kai chairontes epi diastrophē kakē,

15 טוֹ אֲשֶׁר אַרְחִיתִיהֶם עֲקָשִׁים וְנִלְוִזִּים בְּמַעֲגָלוֹתָם׃
15 ὃν αἱ τρίβοι σκολῖαι
καὶ καμπύλαι αἱ τροχῖαι αὐτῶν

15. 'asher 'ar'chotheyhem `iq'shim un'lozim b'ma`g'lotham.

Prov2:15 Whose paths are crooked, and who are devious in their ways;

<15> ὃν αἱ τρίβοι σκολῖαι
καὶ καμπύλαι αἱ τροχῖαι αὐτῶν

15 hōn hai triboi skoliai
kai kampylai hai trochiai autōn
curved

16 טַז לְהַצִּילָךְ מֵאִשָּׁה זָרָה מִנְּכַרְיָה אִמְרֵיהָ הַחֲלִיקָה׃
16 τοῦ μακρὰν σε ποιῆσαι ἀπὸ ὁδοῦ εὐθείας
καὶ ἀλλότριον τῆς δικαίας γνώμης.

16. l'hatsil'ak me'ishah zarah minak'riah 'amareyah hecheliqah.

Prov2:16 To deliver you from the strange woman, from the adulteress who flatters with her words;

<16> τοῦ μακρὰν σε ποιῆσαι ἀπὸ ὁδοῦ εὐθείας
καὶ ἀλλότριον τῆς δικαίας γνώμης.

16 tou makran se poiēsai apo hodou eutheias
to be far you to cause from way the straight

kai allotrion tēs dikaias gnōmēs.
alien of a righteous design

17 יִזְחַעְזַבֶּת אֶלֶּוֹף נְעוּרֶיהָ וְאֶת־בְּרִית אֱלֹהֶיהָ שָׁכַחָה׃
:אֶלֶּוֹף נְעוּרֶיהָ וְאֶת־בְּרִית אֱלֹהֶיהָ שָׁכַחָה׃

17. ha`ozebeth 'aluph n'`ureyah w'eth-b'rith 'Eloheyah shakechah.

Prov2:17 who forsakes the guide of her youth and forgets the covenant of her El;

<17> υἱέ, μή σε καταλάβῃ κακὴ βουλὴ
ἢ ἀπολείπουσα διδασκαλίαν νεότητος
καὶ διαθήκην θείαν ἐπιλελησμένη·

17 huie, mē se katalabē kakē boulē
O son, you should not let overtake you bad counsel
hē apoleipousa didaskalian neotētos
kai diathēkēn theian epilelēsmenē;

18 יַחֲכִי שָׁחָה אֶל־מָוֶת בֵּיתָהּ וְאֶל־רֶפְאִים מַעְגְּלֶיהָ׃
:אֶל־מָוֶת בֵּיתָהּ וְאֶל־רֶפְאִים מַעְגְּלֶיהָ׃

18. kiy shachah 'el-maweth beythah w'el-r'pha'im ma'`g'lotheyah.

Prov2:18 For her house sinks down to death and her tracks lead to the departed;

<18> ἔθετο γὰρ παρὰ τῷ θανάτῳ τὸν οἶκον αὐτῆς
καὶ παρὰ τῷ ᾄδῃ μετὰ τῶν γηγενῶν τοὺς ἄξονας αὐτῆς·

18 etheto gar para tō thanatō ton oikon autēs
kai para tō hūḏē meta tōn gēgenōn tous axonas autēs;
lead by Hades with the earthborn her courses of action

19 יֵטְכַּל־בָּאִיָּה לֹא יָשׁוּבוּן וְלֹא־יִשְׁיגוּ אַרְחֹת חַיִּים׃
:אֶלֶּוֹף נְעוּרֶיהָ וְאֶת־בְּרִית אֱלֹהֶיהָ שָׁכַחָה׃

19. kal-ba'eyah lo' y'shubun w'lo'-yasigu 'ar'choth chayim.

Prov2:19 All going in to her do not return, nor do they reach the paths of life.

<19> πάντες οἱ πορευόμενοι ἐν αὐτῇ οὐκ ἀναστρέψουσιν
οὐδὲ μὴ καταλάβωσιν τρίβους εὐθείας·
οὐ γὰρ καταλαμβάνονται ὑπὸ ἐνιαυτῶν ζωῆς.

19 pantes hoi poreuomenoi en autē ouk anastrepsousin
oude mē katalabōsin tribous eutheias;
nor shall they overtake paths straight
ou gar katalambanontai hypo eniautōn zōēs.
for they are not overtaken by years of

20 כְּלִמְעַן תִּלְךָ בְּדֶרֶךְ טוֹבִים וְאַרְחֹת צְדִיקִים תִּשְׁמֹר׃
:אֶלֶּוֹף נְעוּרֶיהָ וְאֶת־בְּרִית אֱלֹהֶיהָ שָׁכַחָה׃

20. l'ma`an telek b'derek tobim w'ar'choth tsadiqim tish'mor.

Prov2:20 So you shall walk in the way of good ones and keep the paths of the righteous.

<20> εἰ γὰρ ἐπορεύοντο τρίβους ἀγαθὰς,
εὗροσαν ἂν τρίβους δικαιοσύνης λείους.

20 ei gar eporeuonto tribous agathas,
if
heurosan an tribous dikaiosynēs leious.
they would have found even smooth

21 כֹּאֲפֵי-יִשְׁרָיִם יִשְׁכְּנוּ-אֶרֶץ וְתַמִּימִים יִתְּרוּ בָּהּ:
אִשׁוּרֵי-טָוִב יִשְׁכְּנוּ-אֶרֶץ וְתַמִּימִים יִתְּרוּ בָּהּ:

21. **kiy-y'sharim yish'k'nu-'arets uth'mimim yiuath'ru bah.**

Prov2:21 For the upright shall live in the land and the blameless shall remain in it;

<21> χρηστοὶ ἔσονται οἰκήτορες γῆς,
ἄκακοι δὲ ὑπολειφθήσονται ἐν αὐτῇ,
ὅτι εὐθείς κατασκηνώσουσι γῆν,
καὶ ὅσοι ὑπολειφθήσονται ἐν αὐτῇ.

21 chrēstoi esontai oikētores gēs,
akakoi de hypoleiphthēsontai en autē,
the guileless shall be left behind
hoti eutheis kataskēnōsousi gēn,
For the upright shall encamp in the land
kai hosioi hypoleiphthēsontai en autē;
the sacred ones

22 כִּבְוִשְׁעִים מֵאֶרֶץ יִכָּרְתוּ וּבִגְדִים יִסָּחוּ מִמֶּנָּה:
כִּבְוִשְׁעִים מֵאֶרֶץ יִכָּרְתוּ וּבִגְדִים יִסָּחוּ מִמֶּנָּה:

22. **ur'sha'im me'erets yikarethu ubog'dim yis'chu mimenah.**

Prov2:22 But the wicked shall be cut off from the land and the treacherous shall be uprooted from it.

<22> ὁδοὶ ἀσεβῶν ἐκ γῆς ὀλοῦνται,
οἱ δὲ παράνομοι ἐξωσθήσονται ἀπ' αὐτῆς.

22 hodoi asebon ek gēs olountai,
the ways of the impious should be destroyed
hoi de paranomoi exōsthēsontai ap' autēs.

Chapter 3

Shavua Reading Schedule (3rd sidrah) - Prov 3

Prov3:1 אֲבִנִי תוֹרָתִי אֶל-תִּשְׁכַּח וּמִצְוֹתַי יִצֹר לְבָבְךָ:
אֲבִנִי תוֹרָתִי אֶל-תִּשְׁכַּח וּמִצְוֹתַי יִצֹר לְבָבְךָ:

1. **b'ni torathi 'al-tish'kach umits'wothay yitsor libeak.**

Prov3:1 My son, do not forget my teaching, but let your heart keep my commandments;

<3:1> Ὑῖέ, ἐμῶν νομίμων μὴ ἐπιλανθάνου,
τὰ δὲ ῥήματά μου τηρεῖτω σὴ καρδία·

1 Huie, emōn nomimōn mē epilanthanou,
ta de hrēmata mou tēreitō sē kardia;

2 בְּכִי אֶרְךָ יָמִים וְשָׁנוֹת חַיִּים וְשָׁלוֹם יוֹסִיפוּ לָךְ:
יָשָׁר יָשָׁר יָשָׁר יָשָׁר יָשָׁר יָשָׁר יָשָׁר יָשָׁר יָשָׁר יָשָׁר

2. kiy 'orek yamim ush'noth chayim w'shalom yosiphu lak.

Prov3:2 For length of days and years of life and peace they shall add to you.

<2> μῆκος γὰρ βίου καὶ ἔτη ζωῆς καὶ εἰρήνην προσθήσουσίν σοι.

2 mēkos gar biou kai etē zōēs kai eirēnēn prosthēsousin soi.
existence

3 גִּחְסֹד וְאַמֶּת אַל-יַעֲזֹבְךָ קִשְׁרָם עַל-גִּרְוֹתֶיךָ כִּתְבָם עַל-לוּחַ לְבָבְךָ:
אֶפֶס יָשָׁר יָשָׁר יָשָׁר יָשָׁר יָשָׁר יָשָׁר יָשָׁר יָשָׁר יָשָׁר יָשָׁר

3. chesed we'emeth 'al-ya'az'buk qash'rem `al-gar'g'rotheyak kath'bem `al-luach libeak.

Prov3:3 Do not let kindness and truth leave you;

bind them around your neck, write them on the tablet of your heart.

<3> ἐλεημοσύναι καὶ πίστεις μὴ ἐκλιπέτωσάν σε,
ἄφαιψαι δὲ αὐτὰς ἐπὶ σῶ τραχήλῳ, καὶ εὐρήσεις χάριν·

3 eleēmosynai kai pisteis mē eklipetōsan se,
aphapsai de autas epi sō trachēlō, kai heurēseis charin;
but you shall find favor

4 דּוּמְצָא-חֵן וְשִׂכָּל-טוֹב בְּעֵינַי אֱלֹהִים וְאָדָם:
יָשָׁר יָשָׁר יָשָׁר יָשָׁר יָשָׁר יָשָׁר יָשָׁר יָשָׁר יָשָׁר יָשָׁר

4. um'tsa'-chen w'sekel-tob b'eyney 'Elohim w'adam.

Prov3:4 So you shall find favor and good understanding in the sight of Elohim and man.

<4> καὶ προνοοῦ καλὰ ἐνώπιον κυρίου καὶ ἀνθρώπων.

4 kai pronouou kala enōpion kyriou kai anthrōpōn.
think beforehand on the good things

5 הַבִּטַח אֶל-יְהוָה בְּכָל-לְבָבְךָ וְאֶל-בִּינָתְךָ אַל-תִּשָּׁעַן:
יָשָׁר יָשָׁר יָשָׁר יָשָׁר יָשָׁר יָשָׁר יָשָׁר יָשָׁר יָשָׁר יָשָׁר

5. b'tach 'el-Yahúwah b'kal-libeak w'el-binath'ak 'al-tisha'en.

Prov3:5 Trust in with all your heart and do not lean on your own understanding.

<5> ἴσθι πεποιθὼς ἐν ὅλῃ καρδίᾳ ἐπὶ θεῷ,
ἐπὶ δὲ σῇ σοφίᾳ μὴ ἐπαίρου·

5 isthi pepoithōs en holē kardiā epi theō,
Be yielding upon El
epi de sē sophiā mē epairou;

6 וּבְכָל-דְּרָכָיִךְ דָּעָהוּ וְהוּא יִנְשֵׁר אֶרְחֹתֶיךָ:
6 יִנְשֵׁר-לְךָ דְּרָכֶיךָ וְהוּא יִנְשֵׁר אֶרְחֹתֶיךָ:

6. **b'kal-d'rakeyak da`ehu w'hu' y'yasher 'or'chotheyak.**

Prov3:6 In all your ways acknowledge Him, and He shall make your paths straight.

<6> ἐν πάσαις ὁδοῖς σου γνῶριζε αὐτήν,
ἵνα ὀρθοτομή τὰς ὁδοὺς σου,
[ὁ δὲ πούς σου οὐ μὴ προσκόπτῃ.]

6 en pasais hodois sou gnōrize autēn,
hina orthotomē tas hodous sou,
that she should cut straight
[ho de pous sou ou mē proskoptē.]
and your foot shall not stumble

7 זֶאֱל־תְּהִי חָכָם בְּעֵינֶיךָ יִרָא אֶת־יְהוָה וְסוּר מִרָע:
7 זֶאֱל־תְּהִי חָכָם בְּעֵינֶיךָ יִרָא אֶת־יְהוָה וְסוּר מִרָע:

7. **'al-t'hi chakam b'eyneyak y'ra' 'eth-Yahúwah w'sur mera`.**

Prov3:7 Do not be wise in your own eyes; fear and turn away from evil.

<7> μὴ ἴσθι φρόνιμος παρὰ σεαυτῷ,
φοβοῦ δὲ τὸν θεὸν καὶ ἔκκλινε ἀπὸ παντὸς κακοῦ·

7 mē isthi phronimos para seautō,
phobou de ton theon kai ekkline apo pantos kakou;
all

8 חֲרַפְאוֹת תְּהִי לְשִׁפְךָ וְשִׁקּוּי לְעֶצְמוֹתֶיךָ:
8 חֲרַפְאוֹת תְּהִי לְשִׁפְךָ וְשִׁקּוּי לְעֶצְמוֹתֶיךָ:

8. **riph'uth t'hi l'sharek w'shiquy l'ats'motheyak.**

Prov3:8 It shall be healing to your body and refreshment to your bones.

<8> τότε ἱάσις ἔσται τῷ σώματί σου
καὶ ἐπιμέλεια τοῖς ὀστέοις σου.

8 tote iasis estai tō sōmati sou
kai epimeleia tois osteois sou.

9 ט כִּבְד־אֶת־יְהוָה מִהוֹנֶךָ וּמִרְאֲשִׁית כָּל־תְּבוּאָתֶךָ:
9 ט כִּבְד־אֶת־יְהוָה מִהוֹנֶךָ וּמִרְאֲשִׁית כָּל־תְּבוּאָתֶךָ:

9. **kabed 'eth-Yahúwah mehoneak umere'shith kal-t'bu'atheak.**

Prov3:9 Honor from your wealth and from the first of all your produce;

<9> τίμα τὸν κύριον ἀπὸ σῶν δικαίων πόνων
καὶ ἀπάρχου αὐτῷ ἀπὸ σῶν καρπῶν δικαιοσύνης,

9 tima ton kyrion apo sōn dikaiōn ponōn
Esteem by your just toils

kai aparchou autō apo sōn karpōn dikaiosynēs,
dedicate to him from your fruits of righteousness

10 יִימָלְאוּ אֲסָמְיָה שְׂבַע וְתִירוֹשׁ יִקְבִּיךָ יִפְרֹצוּ: כ
:יִימָלְאוּ אֲסָמְיָה שְׂבַע וְתִירוֹשׁ יִקְבִּיךָ יִפְרֹצוּ: כ

10. w'yimal'u 'asameyak saba` w'thirosh y'qabeyak yiph'rotsu.

Prov3:10 So your barns shall be filled with plenty and your vats shall overflow with new wine.

<10> ἵνα πῖμπληται τὰ ταμίειά σου πλησμονῆς σίτου,
οἶνω δὲ αἱ ληνοὶ σου ἐκβλύζωσιν.

10 hina pimplētai ta tamieia sou plēsmonēs sitou,
oinō de hai lēnoi sou ekblyzōsin.

11 יֵאֱמֹסר יְהוָה בְּנִי אֶל־תִּמְאָס וְאֶל־תִּקְוָן בְּתוֹכָתוֹ:
:יֵאֱמֹסר יְהוָה בְּנִי אֶל־תִּמְאָס וְאֶל־תִּקְוָן בְּתוֹכָתוֹ:

11. musar Yahúwah b'ni 'al-tim'as w'al-taqots b'thokach'to.

Prov3:11 My son, do not reject the discipline of nor loathe His reproof,

<11> Ὑῖέ, μὴ ὀλιγώρει παιδείας κυρίου
μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος·

11 Huie, mē oligōrei paideias kyriou
mēde ekluou hyp' autou elegchomenos;
loosen up under

12 יִבְכִּי אֶת אֲשֶׁר יֵאָהֵב יְהוָה יוֹכִיחַ וְכָאֵב אֶת־בֶּן יִרְצֶה:
:יִבְכִּי אֶת אֲשֶׁר יֵאָהֵב יְהוָה יוֹכִיחַ וְכָאֵב אֶת־בֶּן יִרְצֶה:

12. kiy 'eth 'asher ye'ehab Yahúwah yokiach uk'ab 'eth-ben yir'tseh.

Prov3:12 For whom loves He reproves, even as a father corrects the son in whom he delights.

<12> ὃν γὰρ ἀγαπᾷ κύριος παιδεύει,
μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.

12 hon gar agapā kyrios paideuei,
mastigoi de panta huion hon paradechetai.
he whips every son whom he welcomes

13 יִגְאָשְׁרִי אָדָם מִצָּא חֵכְמָה וְאָדָם יִפְיֵן תְּבוּנָה:
:יִגְאָשְׁרִי אָדָם מִצָּא חֵכְמָה וְאָדָם יִפְיֵן תְּבוּנָה:

13. 'ash'rey 'adam matsu' chak'mah w'adam yaphiq t'bunah.

Prov3:13 Blessed is the man who finds wisdom and the man who gains understanding.

<13> μακάριος ἄνθρωπος ὃς εὗρεν σοφίαν
καὶ θνητὸς ὃς εἶδεν φρόνησιν·

13 makarios anthrōpos hos heuren sophian
kai thnētos hos eiden phronēsīn;
the mortal who beholds intelligence

יד כִּי טוֹב סָחֲרָהּ מִסָּחֶר-כָּסֶף וּמִחֲרוֹץ תְּבוּאָתָהּ:

טו יִקְרָה הָיָא מִפְּנֵימִים וְכָל-חִפְצֵיךָ לֹא יִנְשׂוּ-בָהּ:

טז אֶרֶךְ יָמִים בְּיָמֶיהָ בִּשְׁמֹאלָהּ עֶשֶׂר וְכָבוֹד:

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Out of **her mouth** goes forth in **righteousness**
nomon de kai **eleon epi glōssēs phorei.**
the law and mercy upon her tongue she wears

17 יִזְדַּרְכֶּיָּה דַּרְכֵי־נַעַם וְכָל־נְתִיבוֹתֶיהָ שְׁלֹמֶם
:אֲשֶׁר אֲשֶׁר־לָהּ אֲשֶׁר־לָהּ אֲשֶׁר־לָהּ אֲשֶׁר־לָהּ

17. d'rakeyah dar'key-no`am w'kal-n'thibotheyah shalom.

Prov3:17 Her ways are **pleasant ways** and **all her paths are peace.**

<17> αἱ ὁδοὶ αὐτῆς ὁδοὶ καλαί,
καὶ πάντες οἱ τρίβοι αὐτῆς ἐν εἰρήνῃ·

17 hai hodoi autēs hodoi **kalai**,
kai **pantes hoi triboi autēs en eirēnē**;

18 יַחַד עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתִמְכֶּיהָ מְאֻשָּׁר׃ כ
:אֲשֶׁר אֲשֶׁר־לָהּ אֲשֶׁר־לָהּ אֲשֶׁר־לָהּ אֲשֶׁר־לָהּ

18. `ets-chayim hi' lamachaziqim bah w'thom'keyah m'ushar.

Prov3:18 She is a tree of **life** to those who take hold of **her**, and **happy** are **all who hold her fast.**

<18> ξύλον ζωῆς ἐστὶ πᾶσι τοῖς ἀντεχομένοις αὐτῆς,
καὶ τοῖς ἐπεριδομένοις ἐπ' αὐτήν ὡς ἐπὶ κύριον ἀσφαλῆς.

18 **xylon zōēs estī pasi tois antechomenois autēs**,
to all the ones holding
kai tois **epereidomenois ep' autēn hōs epi kyrion asphalēs.**
to the ones leaning upon her as upon YHWH are safe

19 יִטְהַרְהָ בְּחִכְמָה יִסְד־אָרֶץ כּוֹנֵן שָׁמַיִם בְּתַבּוּנָהּ
:אֲשֶׁר אֲשֶׁר־לָהּ אֲשֶׁר־לָהּ אֲשֶׁר־לָהּ אֲשֶׁר־לָהּ

19. Yahúwah b'chak'mah yasad-'arets konen shamayim bith'bunah.

Prov3:19 אֲשֶׁר־לָהּ **by wisdom founded the earth**, **by understanding** He established the heavens.

<19> ὁ θεὸς τῇ σοφίᾳ ἐθεμελίωσεν τὴν γῆν,
ἡτοίμασεν δὲ οὐρανοὺς ἐν φρονήσῃ·

19 ho **theos tē sophiā ethemeliōsen tēn gēn**,
hētoimasen de ouranous en phronēsei;

20 כּ בְּדַעְתּוֹ תִּהְיוּמוֹת נִבְקָעוּ וְשָׁחֲקִים יִרְעָפוּ־טל
:אֲשֶׁר אֲשֶׁר־לָהּ אֲשֶׁר־לָהּ אֲשֶׁר־לָהּ אֲשֶׁר־לָהּ

20. b'da`to t'homoth nib'qa`u ush'chaqim yir`aphu-tal.

Prov3:20 By His knowledge the deeps were broken up and the skies **drip** with **dew.**

<20> ἐν αἰσθήσει ἄβυσσοι ἐρράγησαν,
νέφη δὲ ἐρρύσαν δρόσους.

20 **en aisthēsei abyssoi erragēsan**,
In his perception

21 כַּאֲבִירִי אֶל־יָלֹזוּ מֵעֵינֶיךָ נִצֹר תִּנְשִׂיָּה וּמִזְמָה:
21 כַּאֲבִירִי אֶל־יָלֹזוּ מֵעֵינֶיךָ נִצֹר תִּנְשִׂיָּה וּמִזְמָה:

21. b'ni 'al-yaluzu me'eyneyak n'tsor tushiah um'zimah.

Prov3:21 My son, let them not vanish from your sight; keep sound wisdom and discretion,

<21> Ὑἱέ, μὴ παραρρυῆς,
τήρησον δὲ ἐμήν βουλήν καὶ ἔννοιαν,
21 Huie, mē pararryēs,
you should not let it flow by
tērēson de emēn boulēn kai ennoian,
but heed my counsel insight!

22 כִּב וַיְהִיו חַיִּים לְנַפְשְׁךָ וַחַן לְגִרְתְּךָ:
22 כִּב וַיְהִיו חַיִּים לְנַפְשְׁךָ וַחַן לְגִרְתְּךָ:

22. w'yih'yu chayim l'naph'shek w'chen l'gar'g'rotheyak.

Prov3:22 So they shall be life to your soul and adornment to your neck.

<22> ἵνα ζήσῃ ἡ ψυχὴ σου,
καὶ χάρις ἡ περὶ σῶ τραχήλῳ.
22 hina zēsē hē psychē sou,
kai charis ē peri sō trachēlō.
<22>a ἔσται δὲ ἱασις ταῖς σαρκί σου
καὶ ἐπιμέλεια τοῖς σοῖς ὀστέοις,
22a estai de iasis tais sarxi sou
It shall be healing to your flesh,
kai epimeleia tois sois osteois,
and care to your bones

23 כַּאֲזַתְּ לֶבְטַח דְּרָכְךָ וְרַגְלְךָ לֹא תִגְּפוּ:
23 כַּאֲזַתְּ לֶבְטַח דְּרָכְךָ וְרַגְלְךָ לֹא תִגְּפוּ:

23. 'az telek labetach dar'kek w'rag'l'ak lo' thigoph.

Prov3:23 Then you shall walk in your way securely and your foot shall not stumble.

<23> ἵνα πορεύῃ πεποιθὼς ἐν εἰρήνῃ πάσας τὰς ὁδούς σου,
ὁ δὲ πούς σου οὐ μὴ προσκόψῃ.
23 hina poreuē pepoithōs en eirēnē pasas tas hodous sou,
You should go yielded in peace in all your ways
ho de pous sou ou mē proskopsē.

24 כַּד אִם־תִּשְׁכַּב לֹא־תִפְחַד וְשִׁכְבְּתָּ וְעָרְבָה שְׁנָתְךָ:
24 כַּד אִם־תִּשְׁכַּב לֹא־תִפְחַד וְשִׁכְבְּתָּ וְעָרְבָה שְׁנָתְךָ:

24. 'im-tish'kab lo'-thiph'chad w'shakab'at w'ar'bah sh'natheak.

Prov3:24 When you lie down, you shall not be afraid; when you lie down, your sleep shall be sweet.

<24> ἐὰν γὰρ κάθῃ, ἄφοβος ἔσῃ,
ἐὰν δὲ καθεύδῃς, ἡδέως ὑπνώσεις·

24 ean gar kathē, aphobos esē,
you shall be without fear
ean de katheudēs, hēdeōs hypnōseis;
you should repose with pleasure you shall sleep

כַּאֲל־תִּירָא מִפְּחַד פְּתָאִים וּמִנְשָׂאת רִשְׁעִים כִּי תִבָּא׃
25 כַּאֲל־תִּירָא מִפְּחַד פְּתָאִים וּמִנְשָׂאת רִשְׁעִים כִּי תִבָּא׃

25. 'al-tira' mipachad pith'om umisho'ath r'sha'im **kiy thabo**'.

Prov3:25 Do not be afraid of sudden fear nor of the onslaught of the wicked when it comes;

<25> καὶ οὐ φοβηθήσῃ πτόησιν ἐπελθοῦσαν
οὐδὲ ὀρμὰς ἀσεβῶν ἐπερχομένας·

25 kai ou phobēthēsē ptoēsīn epelthousan
of terror coming upon
oude hormas asebon eperchomenas;
the thrusting of the impious coming upon

כּוֹפִי־יִהְיֶה יִהְיֶה בְּכַסְלִי וְשֹׁמֵר רַגְלִי מִלָּכָד׃
26 כּוֹפִי־יִהְיֶה יִהְיֶה בְּכַסְלִי וְשֹׁמֵר רַגְלִי מִלָּכָד׃

26. **kiy-Yahúwah yih'yeh b'kis'lek w'shamar rag'l'ak milaked**.

Prov3:26 For shall be in your confidence and shall keep your foot from being caught.

<26> ὁ γὰρ κύριος ἔσται ἐπὶ πασῶν ὁδῶν σου
καὶ ἐρείσει σὸν πόδα, ἵνα μὴ σαλευθῇς.

26 ho gar kyrios estai epi pasōn hodōn sou
upon all your ways
kai ereisei son poda, hina mē saleuthēs.
that you should not be shaken

כַּאֲל־תִּמְנַע־טוֹב מִבְּעָלְיוֹ בְּהִיּוֹת לְאֵל יְדִיךָ לַעֲשׂוֹת׃
27 כַּאֲל־תִּמְנַע־טוֹב מִבְּעָלְיוֹ בְּהִיּוֹת לְאֵל יְדִיךָ לַעֲשׂוֹת׃

27. 'al-tim'na'-tob mib'alayu bih'yoth l'el yadeyak la'asoth.

Prov3:27 Do not withhold good from those to whom it is due,
when it is in the power of your hand to do it.

<27> μὴ ἀπόσχῃ εὖ ποιεῖν ἐνδεῇ,
ἥνικα ἂν ἔχῃ ἡ χεὶρ σου βοηθεῖν·

27 mē aposchē eu poiein endeē,
You shall not be at a distance good to do to the one lacking
hēnika an echē hē cheir sou boēthein;

כַּאֲל־תִּמְנַע־טוֹב מִבְּעָלְיוֹ בְּהִיּוֹת לְאֵל יְדִיךָ לַעֲשׂוֹת׃
28 כַּאֲל־תִּמְנַע־טוֹב מִבְּעָלְיוֹ בְּהִיּוֹת לְאֵל יְדִיךָ לַעֲשׂוֹת׃

כח אל-תאמר לרעִיךָ לך ושוב ומחר אתָן וְיִשׁ אֶתְךָ:

28. 'al-to'mar l're`eyak lek washub umachar 'eten w'yesh 'itak.

Prov3:28 Do not say to your neighbor, go, and come back, and tomorrow I shall give it, when you have it with you.

<28> μὴ εἴπῃς Ἐπανελθὼν ἐπάνηκε καὶ αὖριον δώσω,
δυνατοῦ σου ὄντος εὖ ποιεῖν·
οὐ γὰρ οἶδας τί τέξεται ἢ ἐπιούσα.

28 mē eipēs Epanelthōn epanēke kai aurion dōsō,
dynatou sou ontos eu poiein;
able is with you while being good to do
ou gar oidas ti texetai hē epiousa.
for you shall not see what shall give birth against you

29 וְאַל-תַּחֲרֹשׁ עַל-רַעֲךָ רָעָה וְהוּא-יֹושֵׁב לְבִטָּח אֶתְךָ:

29. 'al-tacharosh `al-re`ak ra`ah w'hu'-yosheb labetach 'itak.

Prov3:29 Do not devise harm against your neighbor, while he lives securely beside you.

<29> μὴ τεκτῆνῃ ἐπὶ σὸν φίλον κακὰ
παροικοῦντα καὶ πεποιθότα ἐπὶ σοί.

29 mē tektēnē epi son philon kaka
contrive your friend bad things
paroikounta kai pepoithota epi soi.
the one sojourning relying upon

30 לֹא-תָרוּב עִם-אָדָם חָנָם אִם-לֹא גִמְלָךָ רָעָה:

30. 'al-tarob `im-'adam chinam 'im-lo' g'mal'ak ra`ah.

Prov3:30 Do not contend with a man without cause, if he has done you no harm.

<30> μὴ φιλεχθρήσῃς πρὸς ἄνθρωπον μάτην,
μή τι εἰς σέ ἐργάσῃται κακόν.

30 mē philechthrēsēs pros anthrōpon matēn,
You shall not be fond of quarreling against a man in vain
mē ti eis se ergasētai kakon.
so that not against you he should work evil

31 וְאַל-תִּקְנֵא בְּאִישׁ חָמָס וְאַל-תִּבְחַר בְּכָל-דִּרְכָּיו:

31. 'al-t'qane' b'ish chamas w'al-tib'char b'kal-d'rakayu.

Prov3:31 Do not envy a man of violence and do not choose any of his ways.

<31> μὴ κτήσῃ κακῶν ἀνδρῶν ὀνειδέῃ
μηδὲ ζηλώσῃς τὰς ὁδοὺς αὐτῶν·

31 mē ktēsē kakōn andrōn oneidē
 You should **not** acquire evils of men's scorn
 mēde zēlōsēs tas hodous autōn;
 should you be jealous

32 יְהוָה סֵתֵר עֲלֵי אֲפָסֶיךָ וְעַל אֲפָסֶיךָ יִשְׁתַּחֲוֶה
 לִבְכִּי תוֹעֵבֶת יִהְיֶה נָלוֹז וְאֶת־יִשְׁרָיִם סוֹדוֹ:

32. **kiy tho`abath Yahúwah nalož w'eth-y'sharim sodo.**

Prov3:32 For the devious are an abomination to אֲפָסֶיךָ; but His secret is with the upright.

<32> ἀκάθαρτος γὰρ ἔναντι κυρίου πᾶς παράνομος,
 ἐν δὲ δικαίοις οὐ συνεδριάζει.

32 akathartos gar enanti kyriou pas paranomos,
 is unclean every lawbreaker
 en de dikaiōis ou synedriazei.
 they do **not** sit together

33 בְּרָכָה אֲפָסֶיךָ עַל הַבַּיִת וְנִשְׁעַר וְנִשְׁעַר וְנִשְׁעַר
 לְגַמְאֵרֶת יִהְיֶה בְּבֵית רַשָּׁע וְנִיחָה צְדִיקִים יְבָרְכֶה:

33. **m'erath Yahúwah b'beyth rasha` un'weh tsadiqim y'barek.**

Prov3:33 The curse of אֲפָסֶיךָ is on the house of the wicked, but He blesses the dwelling of the righteous.

<33> κατὰρα θεοῦ ἐν οἴκοις ἀσεβῶν,
 ἐπαύλεις δὲ δικαίων εὐλογοῦνται.

33 katara theou en oikōis asebon,
 epauleis de dikaiōn eulogountai.

34 אֲנִי יִתֵּן חַסְדּוֹ לְלֹצִים הוּא יִלְחֹץ וְלַעֲנִיִּים יִתֵּן חֵן
 מִן־יְהוָה וְלַעֲנִיִּים יִתֵּן חֵן:

34. **'im-laletsim hu'-yalits w'la`aniim yiten-chen.**

Prov3:34 Though He scoffs at the scoffers, yet He gives grace to the afflicted.

<34> κύριος ὑπερηφάνοις ἀντιτάσσεται,
 ταπεινοῖς δὲ δίδωσιν χάριν.

34 kyrios hyperēphanois antitassetai,
 tapeinois de didōsin charin.

35 לֹא כְבוֹד חֲכָמִים יִנְחָלוּ וְכִסְיֵיהֶם מְרִים קָלוֹן:
 חֲכָמִים יִנְחָלוּ וְכִסְיֵיהֶם מְרִים קָלוֹן:

35. **kabod chakamim yin'chalu uk'silim merim qalon.**

Prov3:35 The wise shall inherit honor, but fools display dishonor.

<35> δόξαν σοφοὶ κληρονομήσουσιν,
 οἱ δὲ ἀσεβεῖς ὑψωσαν ἀτιμίαν.

35 doxan sophoi klēronomēsousin,

Chapter 4

Shavua Reading Schedule (4th sidrah) - Prov 4

Prov4:1 אֲשַׁמְעוּ בָנִים מוֹסֵר אָב וְהִקְשִׁיבוּ לְדַעַת בִּינָה:

1. **shim'`u banim musar 'ab w'haq'shibu lada`ath binah.**

Prov4:1 Hear, O sons, the instruction of a father, and give attention so as to know understanding,

<4:1> Ἀκούσατε, παῖδες, παιδείαν πατρὸς
καὶ προσέχετε γνῶναι ἔννοιαν.

1 Akousate, paides, paideian patros
kai prosechete gnōnai ennoian;

2 בְּכִי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אֶל-תַּעֲזֹבוּ:

2. **kiy leqach tob nathati lakem torathi 'al-ta`azobu.**

Prov4:2 For I give you sound teaching; do not abandon my instruction.

<2> δῶρον γὰρ ἀγαθὸν δωροῦμαι ὑμῖν,
τὸν ἐμὸν νόμον μὴ ἐγκαταλίπητε.

2 dōron gar agathon dōroumai hymin,
gift
ton emon nomon mē egkatalipēte.

3 גַּכִּי-בֵן הָיִיתִי לְאָבִי רַךְ וְיָחִיד לִפְנֵי אִמִּי:

3. **kiy-ben hayithi l'abi rak w'yachid liph'ney 'imi.**

Prov4:3 When I was a son to my father, tender and the only one in the sight of my mother,

<3> υἱὸς γὰρ ἐγενόμην ἀγὼν πατρὶ ὑπὴκοος
καὶ ἀγαπώμενος ἐν προσώπῳ μητρός,

3 huios gar egenomēn kagō patri hypēkoos
kai agapōmenos en prosōpō mētros,
being loved

4 דְּוִיָּהֲנִי וַיֹּאמֶר לִי יִתְמָךְ-דְּבָרַי לִבְךָ שְׁמֹר מִצְוֹתַי וְחַיִּה:

4. **wayoreni wayo'mer li yith'mak-d'baray libeak sh'mor mits'wothay wech'yeh.**

Prov4:4 Then he taught me and said to me, let your heart hold fast my words;
keep my commandments and live;

<4> οὐ ἔλεγον καὶ ἐδίδασκόν με

4 hoi elegon kai edidaskon me

5. q'neh chak'mah q'neh binah 'al-tish'kach w'al-tet me'im'rey-phi.

Do not forget nor turn away from the words of my mouth.

5 phylasse entolas, mē epilathē

mēde paridēs hrēsin emou stomatos

וְאַל-תַּעֲזֹבָהּ וּתְשַׁמְרֶךָּ אֶהְיֶה וּתְצַרְכֶּהּ:

Prov4:6 Do not forsake her, and she shall guard you; love her, and she shall watch over you.

6 mēde egkatalipēs autēn, kai anthexetai sou;

erasthēti autēs, kai tērēsei se;

זֶה אֲשִׁית חֲכָמָה קָנָה חֲכָמָה וּבִכְלִי קָנִינִי קָנָה בִּינָה:

and with all your acquisition, acquire understanding.

ח סלסלה ותרוממך תכבדך כי תחבקנה:

Prov4:8 Prize her, and she shall exalt you; she shall honor you if you embrace her.

8 pericharakōson autēn, kai huyōsei se;

timēson autēn, hina se perilabē,

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טתתן לראשך לוית-חן עטרת תפארת תמננה:

9. **titen l'ro'sh'ak liw'yath-chen `atereth tiph'ereth t'mag'neak.**

Prov4:9 She shall place on your head a garland of grace; she shall present you with a crown of beauty.

<9> ἵνα δῶ τῇ σῇ κεφαλῇ στέφανον χαρίτων,
στεφάνῳ δὲ τρυφῆς ὑπερασπίσει σου.

9 hina dō tē sē kephalē stephanon charitōn,
a crown of favors
stephanō de tryphēs hyperaspisē sou.
with a crown of luxury should shield

10 ושמע בני יקח אמרי וירבו לה שנות חיים:

10. **sh'ma` b'ni w'qach 'amaray w'yir'bu l'ak sh'noth chayim.**

Prov4:10 Hear, my son, and accept my sayings and the years of your life shall be many.

<10> Ἄκουε, υἱέ, καὶ δέξαι ἐμούς λόγους,
καὶ πληθυνθήσεται ἔτη ζωῆς σου,
ἵνα σοι γένωνται πολλαὶ ὁδοὶ βίου.

10 Akoue, huie, kai dexai emous logous,
kai plēthynthēsetai etē zōēs sou,
shall be multiplied to you
hina soi genōntai pollai hodoi biou;
that to you should be many ways of life

11 יא בדרך חכמה הרתיד הרכתיד במעגלי-ישר:

11. **b'derek chak'mah horethik hid'rak'tiak b'ma`g'ley-yosher.**

Prov4:11 I have directed you in the way of wisdom; I have led you in upright paths.

<11> ὁδοὺς γὰρ σοφίας διδάσκω σε,
ἐμβιβάζω δέ σε τροχιαῖς ὀρθαῖς.

11 hodous gar sophias didaskō se,
for
embibazō de se trochiaïis orthais.

12 יב בלקהך לא-יצר צעריך ואם-תרוץ לא תכשל:

12. **b'lek't'k lo'-yetsar tsa`adek w'im-taruts lo' thikashel.**

Prov4:12 When you walk, your steps shall not be impeded; and if you run, you shall not stumble.

<12> ἐὰν γὰρ πορεύῃ, οὐ συγκλεισθήσεται σου τὰ διαβήματα.
ἐὰν δὲ τρέχῃς, οὐ κοπιᾷσεις.

12 ean gar poreuē, ou sygkleisthēsetai sou ta diabēmata;
for

13 יג החזק במוסר אל-תִּהְיֶה נִצָּרָה כִּי-הִיא חַיִּיךָ:
13 ὡς-ἡμῶν ἡ-ἑαυτῶν ἡ-ἑαυτῶν ἡ-ἑαυτῶν ἡ-ἑαυτῶν 13

13. hachazeq bamusar 'al-tereph nits'reah hiy-hi' chayeyak.

Prov4:13 Take hold of instruction; do not let go. Guard her, for she is your life.

<13> ἐπιλαβοῦ ἐμῆς παιδείας, μὴ ἀφῆς,
ἀλλὰ φύλαξον αὐτήν σεαυτῷ εἰς ζωὴν σου.

13 epilabou emēs paideias, mē aphēs,
my
alla phylaxon autēn seautō eis zōēn sou.
but keep it to yourself

14 יד באֲרַח רְשָׁעִים אֶל-תָּבֹא וְאֶל-תִּאֲשֶׁר בְּדַרְךָ רָעִים:
14 ὡς-ἡμῶν ἡ-ἑαυτῶν ἡ-ἑαυτῶν ἡ-ἑαυτῶν ἡ-ἑαυτῶν 14

14. b'orach r'sha'im 'al-tabo' w'al-t'asher b'derek ra'im.

Prov4:14 Do not enter the path of the wicked and do not proceed in the way of evil men.

<14> ὁδοὺς ἀσεβῶν μὴ ἐπέλθης
μηδὲ ζηλώσης ὁδοὺς παρανόμων·

14 hodous asebon mē epelthēs
mēde zēlōsēs hodous paranomōn;
be jealous lawbreakers

15 טו פָּרַעְהוּ אֶל-תַּעֲבֹר-בּוֹ שְׁטָה מֵעָלָיו וַעֲבֹר:
15 ὡς-ἡμῶν ἡ-ἑαυτῶν ἡ-ἑαυτῶν ἡ-ἑαυτῶν ἡ-ἑαυτῶν 15

15. p'ra'ehu 'al-ta'abar-bo s'teh me'alayu wa'abor.

Prov4:15 Avoid it, do not pass by it; turn away from it and pass on.

<15> ἐν ᾧ ἂν τόπῳ στρατοπεδεύσωσιν, μὴ ἐπέλθης ἐκεῖ,
ἐκκλινον δὲ ἀπ' αὐτῶν καὶ παράλλαξον.

15 en hō an topō stratopedeusōsin, mē epelthēs ekei,
In what ever place they should encamp, you should not come there
ekklinon de ap' autōn kai parallaxon.

16 טז כִּי לֹא יִשְׁנוּ אִם-לֹא יָרְעוּ וְנִגְזְלָה שְׁנָתָם אִם-לֹא יִכְשֹׁלוּ:
16 ὡς-ἡμῶν ἡ-ἑαυτῶν ἡ-ἑαυτῶν ἡ-ἑαυτῶν ἡ-ἑαυτῶν 16

16. hiy lo' yish'nu 'im-lo' yare'u w'nig'z'lah sh'natham 'im-lo' yik'sholu.

Prov4:16 For they cannot sleep unless they do evil;
and their sleep is taken away unless they make someone stumble.

<16> οὐ γὰρ μὴ ὑπνώσωσιν, εἰ μὴ κακοποιήσωσιν·
ἀφήρηται ὁ ὕπνος αὐτῶν, καὶ οὐ κοιμῶνται·

16 ou gar mē hypnōsōsin, ean mē kakopoiesōsin;

17 יִזְכְּרוּ לֶחֱמוֹ לֶחֶם רָשָׁע וַיִּינּוּ חֲמָסִים וְשָׁתוּ:
17 יִזְכְּרוּ לֶחֱמוֹ לֶחֶם רָשָׁע וַיִּינּוּ חֲמָסִים וְשָׁתוּ:

17. **kiy lachamu lechem resha` w'yeyn chamasim yish'tu.**

Prov4:17 For they eat the bread of wickedness and drink the wine of violence.

<17> οἷδε γὰρ σιτοῦνται σῖτα ἀσεβείας,
οἷνω δὲ παρανόμῳ μεθύσκονται.

17 hoide gar sitountai sita asebeias,
thus For they feed well on grain by impiety
oinō de paranomō methyskontai.
of a lawbreaker they are intoxicated

18 יַחַד אֲרַח צְדִיקִים כְּאוֹר נֹגַח הוֹלֵךְ וְאֹר עַד-נֶכֶדִין הַיּוֹם:
18 יַחַד אֲרַח צְדִיקִים כְּאוֹר נֹגַח הוֹלֵךְ וְאֹר עַד-נֶכֶדִין הַיּוֹם:

18. **w'orach tsadiqim k'or nogah holek wa'or `ad-n'kon hayom.**

Prov4:18 But the path of the righteous is like a bright light,
that shines more and more until the perfect day.

<18> αἱ δὲ ὁδοὶ τῶν δικαίων ὁμοίως φωτὶ λάμπουσιν,
προπορεύονται καὶ φωτίζουσιν, ἕως κατορθώσῃ ἡ ἡμέρα.

18 hai de hodoi tōn dikaiōn homoiōs phōti lampousin,
are likened to light – they radiate.
proporeuontai kai phōtizousin, heōs katorthōsē hē hēmera;
They go before and give light until whenever the day should be set up

19 יֵטְהִרֶךְ הַשָּׁעִים כְּאֶפְלָה לֹא יָדְעוּ בְּמָה יִכָּשְׁלוּ: פ
19 יֵטְהִרֶךְ הַשָּׁעִים כְּאֶפְלָה לֹא יָדְעוּ בְּמָה יִכָּשְׁלוּ: פ

19. **derek r'sha'im ka'aphelah lo' yad'u bameh yikashelu.**

Prov4:19 The way of the wicked is like darkness; they do not know over what they stumble.

<19> αἱ δὲ ὁδοὶ τῶν ἀσεβῶν σκοτειναί,
οὐκ οἶδασιν πῶς προσκόπτουσιν.

19 hai de hodoi tōn asebon skoteinai,
ouk oidasin pōs proskoptousin.

20 כִּבְנִי לְדַבָּרִי הַקְּשִׁיבָה לְאָמְרֵי הַט־אֲזְנֶךָ:
20 כִּבְנִי לְדַבָּרִי הַקְּשִׁיבָה לְאָמְרֵי הַט־אֲזְנֶךָ:

20. **b'ni lid'baray haq'shibah la'amaray hat-'az'neak.**

Prov4:20 My son, give attention to my words; incline your ear to my sayings.

<20> Ὕιέ, ἐμῇ ῥήσει πρόσεχε,
τοῖς δὲ ἐμοῖς λόγοις παράβαλε σὸν οὖς,

20 Huie, emē hrēsei proseche,

21 כֹּאֲל־יִלְיִזּוּ מֵעֵינַיִךְ שְׁמֵרֶם בְּתוֹךְ לִבְבְּךָ׃
 21 al-yalizu me`eyneyak sham'rem b'thok l'babeak.

Prov4:21 Do not let them depart from your sight; keep them in the midst of your heart.

<21> ὅπως μὴ ἐκλίπωσιν σε αἱ πηγαί σου,
 φύλασσε αὐτὰς ἐν σῇ καρδίᾳ.
 21 hopōs mē ekliposin se hai pēgai sou,
 so that should not fail you your springs
 phylasse autas en sē kardia;

22 כִּי־חַיִּים הֵם לְמַצְאֵיהֶם וְלִכְל־בְּשָׂרָם מְרַפָּא׃
 22 kiy-chayim hem l'mots'eyhem ul'kal-b'saro mar'pe'.

Prov4:22 For they are life to those who find them and health to all their body.

<22> ζωὴ γάρ ἐστιν τοῖς εὐρίσκουσιν αὐτὰς
 καὶ πάσῃ σαρκὶ ἱάσις.
 22 zōē gar estin tois heuriskousin autas
 kai pasē sarki iasis.

23 כֹּג־מִכָּל־מִשְׁמַר נִצֹּר לִבְךָ כִּי־מִמֶּנּוּ תוֹצֵאֹת חַיִּים׃
 23 mikal-mish'mar n'tsor libeak kiy-mimenu tots'oth chayim.

Prov4:23 Watch over your heart with all diligence, for from it flow the springs of life.

<23> πάσῃ φυλακῇ τήρει σὴν καρδίαν·
 ἐκ γὰρ τούτων ἔξοδοι ζωῆς.
 23 pasē phylakē tērei sēn kardian;
 ek gar toutōn exodoi zōēs.

24 כִּד־הָסֵר מִמֶּךָ עֲקִישׁוֹת פֶּה וּלְזוֹת שְׁפָתַיִם הִרְחַק מִמֶּךָ׃
 24 haser mim'ak `iq'shuth peh ul'zuth s'phathayim har'cheq mimeak.

Prov4:24 Put away from you a deceitful mouth and put devious lips far from you.

<24> περίελε σεαυτοῦ σκολιὸν στόμα
 καὶ ἄδικα χεῖλη μακρὰν ἀπὸ σοῦ ἄπωσαι.
 24 periele seautou skolion stoma
 kai adika cheilē makran apo sou apōsai.

25 חֲסֹר־לִבְךָ מִכָּל־מִשְׁמַר וְעֵינַיִךְ מִכָּל־מִשְׁמַר׃
 25 haser mim'ak `iq'shuth peh ul'zuth s'phathayim har'cheq mimeak.

כה עיניך לנכח יביטו ועפעפיה יישרו נגדה:

25. `eyneyak l'nokach yabitu w'aph'apeyak yay'shiru neg'deak.

Prov4:25 Let your eyes look straight ahead and let your gaze be fixed straight before you.

<25> οἱ ὀφθαλμοί σου ὀρθὰ βλέπτωσαν,
τὰ δὲ βλέφαρά σου νεύετω δίκαια.

25 hoi ophthalmoi sou ortha blepetōsan,
ta de blephara sou neuetō dikaia.
your eyelids nod assent to the just!

26 כַּף מַעֲגָל רַגְלְךָ וְכָל-דִּרְכֶּיךָ יִכְנֹוּ:

כּוֹפֵלִים מַעֲגָל רַגְלְךָ וְכָל-דִּרְכֶּיךָ יִכְנֹוּ:

26. pales ma'gal rag'leak w'kal-d'rakeyak yikonu.

Prov4:26 Watch the path of your feet and all your ways shall be established.

<26> ὀρθὰς τροχιάς ποίει σοῖς ποσὶν
καὶ τὰς ὁδοὺς σου κατεύθυνε.

26 orthas trochias poiei sois posin
straight tracks Make
kai tas hodous sou kateuthyne.
straighten out!

27 כַּף מַעֲגָל רַגְלְךָ וְכָל-דִּרְכֶּיךָ יִכְנֹוּ:

כּוֹפֵלִים מַעֲגָל רַגְלְךָ וְכָל-דִּרְכֶּיךָ יִכְנֹוּ:

27. 'al-tet-yamin us'mo'wl haser rag'l'ak mera'.

Prov4:27 Do not turn to the right nor to the left; turn your foot from evil.

<27> μὴ ἐκκλίνῃς εἰς τὰ δεξιὰ μηδὲ εἰς τὰ ἀριστερά,
ἀπόστρεψον δὲ σὸν πόδα ἀπὸ ὁδοῦ κακῆς·

27 mē ekklinēs eis ta dexia mēde eis ta aristera,
apostrepson de son poda apo hodou kakēs;

<27>a ὁδοὺς γὰρ τὰς ἐκ δεξιῶν οἶδεν ὁ θεός,
διεστραμμέναι δὲ εἰσιν αἱ ἐξ ἀριστερῶν·

27ā hodous gar tas ek dexiōn oiden ho theos,
For the ways, the ones of the right knows El;
diestrammenai de eisin hai ex aristerōn;
but the ones perverting are of the left;

<27>b αὐτὸς δὲ ὀρθὰς ποιήσει τὰς τροχιάς σου,
τὰς δὲ πορείας σου ἐν εἰρήνῃ προάξει.

27b autos de orthas poiēsei tas trochias sou,
but he straight makes your tracks,
tas de poreias sou en eirēnē proaxei.
your goings in peace he shall lead before.

Chapter 5

Prov5:1 אֲבִנִי לְחֻכְמָתִי הַקְשִׁיבָה לְתִבְיוֹנָתִי הַט־אָזְנְךָ:

1. **b'ni l'chak'mathi haq'shibah lith'bunathi hat-'az'neah.**

Prov5:1 My son, give attention to my wisdom, incline your ear to my understanding;

<5:1> Ὑἱέ, ἐμῇ σοφίᾳ πρόσεχε,
ἐμοῖς δὲ λόγοις παράβαλλε σὸν οὖς,
1 Huie, emē sophiā proseche,
emois de logois paraballe son ous,
to my words set aside

2 אֲשָׁמְרָה מִזְמוֹת וְדַעַת שְׂפָתַיךָ יִנְצְרוּ:

2. **lish'mor m'zimoth w'da'ath s'phatheyak yin'tsoru.**

Prov5:2 That you may observe discretion and your lips may reserve knowledge.

<2> ἵνα φυλάξης ἔννοιαν ἀγαθήν·
αἰσθησιν δὲ ἐμῶν χειλέων ἐντέλλομαι σοι.
2 hina phylaxēs ennoian agathēn;
that you should guard good insight
aisthēsín de emōn cheileōn entellomai soi.
perception of my lips I give charge to you

3 אֲנִי נֹפֶת תִּטְפֹּנָה שְׂפָתַי זָרָה וְחֶלֶק מִשְׁמֵן חֶפְזָה:

3. **kiy nopheth titoph'nah siph'they zarah w'chalaq mishemen chikah.**

Prov5:3 For the lips of strange woman drip honey and smoother than oil is her palate;

<3> μὴ πρόσεχε φαύλῃ γυναικί·
μέλι γὰρ ἀποστάζει ἀπὸ χειλέων γυναικὸς πόρνῆς,
ἢ πρὸς καιρὸν λιπαίνει σὸν φάρυγγα,
3 mē proseche phaulē gynaiki;
Give no heed to a vile woman!
meli gar apostazei apo cheileōn gynaikos pornēs,
woman of a harlot
hē pros kairon lipainei son pharygga,
which for a time fattens your throat

4 דְּוַאֲחֲרִיתָהּ מָרָה כַּלְעֲנָה חֶדָּה כְּחֶרֶב פִּיּוֹת:

4. **w'acharithah marah kala'anah chadah k'chereb pioth.**

Prov5:4 But afterwards. she is bitter as wormwood, sharp as a two-edged sword.

<4> ὕστερον μέντοι πικρότερον χολῆς εὐρήσεις
καὶ ἡκονημένον μάλλον μαχαίρας διστόμου.

4 hysteron mentoi pikroteron cholēs heurēseis
however more bitter than bile you shall find it
kai ēkonēmenon mallon machairas distomou.
being more sharpened rather than a sword a double-edged

הַרְגִּלְיָהּ יִרְדּוּת מוֹת שְׂאוֹל צִעְדֶּיהָ יִתְמָכוּ:
הָרַגְתָּ אֶת הַיָּדָיוּ אֶת הַיָּדָיוּ אֶת הַיָּדָיוּ אֶת הַיָּדָיוּ

5. rag'leyah yor'doth maweth Sh'ol ts'adeyah yith'moku.

Prov5:5 Her feet go down to death, her steps take hold of Sheol.

<5> τῆς γὰρ ἀφροσύνης οἱ πόδες κατάγουσιν
τοὺς χρωμένους αὐτῇ μετὰ θανάτου εἰς τὸν ᾅδην,
τὰ δὲ ἵχνη αὐτῆς οὐκ ἐρείδεται·

5 tēs gar aphrosynēs hoi podes katagousin
For of folly the feet lead down
tous chrōmenous autē meta thanatou eis ton hadēn,
the ones dealing with her with death unto
ta de ichnē autēs ouk ereidetai;
her tracks are not established

וְאַרְחַ חַיִּים בֵּין-תְּפִלִּים נָעוּ מַעְגְּלֹתֶיהָ לֹא תִדְעַ: בּ
וְאַרְחַ חַיִּים בֵּין-תְּפִלִּים נָעוּ מַעְגְּלֹתֶיהָ לֹא תִדְעַ: בּ

6. 'orach chayim pen-t'phales na`u ma`g'lotheyah lo' theda`.

Prov5:6 Lest you should meditate on the path of life, her paths are movable – you cannot know them.

<6> ὁδοὺς γὰρ ζωῆς οὐκ ἐπέρχεται,
σφαλεραί δὲ αἱ τροχιαὶ αὐτῆς καὶ οὐκ εὖγνωστοι.

6 hodous gar zōēs ouk eperchetai,
sphaleraí de hai trochiai autēs kai ouk eugnōstoi.

זִנְעָתָהּ בָּנִים שְׂמָעוּ-לִי וְאַל-תִּסְוְרוּ מֵאִמְרֵי-פִי:
זִנְעָתָהּ בָּנִים שְׂמָעוּ-לִי וְאַל-תִּסְוְרוּ מֵאִמְרֵי-פִי:

7. w'`atah banim shim'`u-li w'al-tasuru me'im'rey-phi.

Prov5:7 Now then, my sons, listen to me and do not depart from the words of my mouth.

<7> νῦν οὖν, υἱέ, ἀκούέ μου
καὶ μὴ ἀκύρους ποιήσης ἐμούς λόγους·

7 nyn oun, huie, akoue mou
kai mē akyrōus poiēsēs emous logous;
you should not do void works of my words

חֲרַחֵק מֵעֲלִיָּהּ דְּרַפְדָּ וְאַל-תִּקְרַב אֶל-פֶּתַח בֵּיתָהּ:
חֲרַחֵק מֵעֲלִיָּהּ דְּרַפְדָּ וְאַל-תִּקְרַב אֶל-פֶּתַח בֵּיתָהּ:

8. har'cheq me`aleyah dar'keak w'al-tiq'rab 'el-pethach beythah.

Prov5:8 Keep your way far from her and do not go near the door of her house,

<8> μακρὰν ποίησον ἀπ' αὐτῆς σὴν ὁδόν,
μὴ ἐγγίσης πρὸς θύραις οἴκων αὐτῆς,
8 makran poiēson ap' autēs sēn hodon,
mē eggisēs pros thyrais oikōn autēs,

9 חַדְשֵׁי יָמֶיךָ לֹא תִתֵּן לְאַחֵרִים וְשָׁנֶיךָ לְאַכְזָרִי:
ט פֶּן-תִּתֵּן לְאַחֵרִים חֹדֶךָ וְשְׁנֶיךָ לְאַכְזָרִי:

9. pen-titen la'acherim hodek ush'notheyak l'ak'zari.

Prov5:9 lest you give your honor to others and your years to the cruel one;

<9> ἵνα μὴ πρόη ἄλλοις ζῶήν σου
καὶ σὸν βίον ἀνελεήμοσιν,
9 hina mē proē allois zōēn sou
that you should not let go your means of life
kai son bion aneleēmosin,
your livelihood to the unmerciful

10 חֹדְשֵׁי יָמֶיךָ יִשְׁבְּעוּ זָרִים בְּחֶךָ וְעֲצָבֶיךָ בְּבֵית נָכְרִי:
י פֶּן-יִשְׁבְּעוּ זָרִים כְּחֶךָ וְעֲצָבֶיךָ בְּבֵית נָכְרִי:

10. pen-yis'b`u zarim kochek wa`atsabeyak b'beyth nak'ri.

Prov5:10 lest strangers shall be filled with your strength and your labors be in the house of an alien;

<10> ἵνα μὴ πλησθῶσιν ἀλλότριοι σῆς ἰσχύος,
οἱ δὲ σοὶ πόνοι εἰς οἴκους ἀλλοτρίων εἰσέλθωσιν,
10 hina mē plēsthōsin allotrioi sēs ischuos,
that
hoi de soi ponoi eis oikous allotriōn eiselthōsin,
your toils should enter

11 וְנָהַמְתָּ בְּאַחֲרֵיתֶךָ בְּכָלֹת בְּשָׂרֶךָ וּשְׂאָרֶךָ:
יב וְנָהַמְתָּ אֵיךְ שְׁנֵאתִי מוֹסֵר וְתוֹכַחַת נֹאֶץ לְבִי:

11. w'naham'at b'acharitheak bik'loth b'sar'h ush'ereak.

Prov5:11 And you moan when your end comes, when your flesh and your body are consumed;

<11> καὶ μεταμεληθήσῃ ἐπ' ἐσχάτων,
ἥνικα ἂν κατατριβῶσιν σάρκες σώματός σου,
11 kai metamelēthēsē ep' eschatōn,
hēnika an katatribōsin sarkes sōmatos sou,
when ever

12 יבֹאֲמַרְתָּ אֵיךְ שִׁנְאֵתִי מוֹסֵר וְתוֹכַחַת נֹאֶץ לְבִי:
יב וְנָהַמְתָּ אֵיךְ שְׁנֵאתִי מוֹסֵר וְתוֹכַחַת נֹאֶץ לְבִי:

12. w'amar'at 'eyak sane'thi musar w'thokachath na'ats libi.

Prov5:12 And you say, How I have hated instruction! And my heart spurned reproof!

<12> καὶ ἐρεῖς Πῶς ἐμίσησα παιδείαν,
καὶ ἐλέγχους ἐξέκλινεν ἡ καρδία μου·

12 kai ereis Pōs emisēsa paideian,
kai elegchous exeklinen hē kardia mou;

יג וְלֹא-שָׁמַעְתִּי בְּקוֹל מוֹרֵי וְלִמְלַמְּדֵי לֹא-הִטִּיתִי אָזְנִי:
13

13. w'lo'-shama'ti b'qol moray w'lim'lam'day lo'-hitithi 'az'ni.

Prov5:13 I have not listened to the voice of my teachers, nor inclined my ear to my instructors!

<13> οὐκ ἤκουον φωνὴν παιδεύοντός με καὶ διδάσκοντός με
οὐδὲ παρέβαλλον τὸ οὖς μου·

13 ouk ēkouon phōnēn paideuontos me kai didaskontos me
of one correcting me teaching me
oude pareballon to ous mou;

יד כִּמְעַט הָיִיתִי בְּכָל-רָע בְּתוֹךְ קָהָל וְעֵדָה:
14

14. kim'at hayithi b'kal-ra' b'thok qahal w'edah.

Prov5:14 I was almost in all evil in the midst of the assembly and congregation.

<14> παρ' ὀλίγον ἐγενόμην ἐν παντὶ κακῷ
ἐν μέσῳ ἐκκλησίας καὶ συναγωγῆς.

14 par' oligon egenomēn en panti kakō
By little I came unto every evil
en mesō ekklēsias kai synagōgēs.

טו שְׁתַּח-מִים מְבוֹרֵךְ וְנִזְלִים מִתּוֹךְ בְּאֵרֶךְ:
15

15. sh'theh-mayim miboreak w'noz'lim mitok b'ereak.

Prov5:15 Drink water from your own cistern and running water out of your own well.

<15> πῖνε ὕδατα ἀπὸ σῶν ἀγγείων
καὶ ἀπὸ σῶν φρεάτων πηγῆς.

15 pine hydata apo sōn aggeiōn
your own receptacles
kai apo sōn phreatōn pēgēs.
the flow

טז פּוֹצִי מְעִנְתִּיךָ חִיצָה בְּרַחֲבוֹת פְּלִגֵּי-מִים:
16

16. yaphutsu ma'y'notheyak chutsah bar'choboth pal'gey-mayim.

Prov5:16 Should your springs be dispersed abroad, streams of water in the streets?

<16> μὴ ὑπερεκχείσθω σοι τὰ ὕδατα ἐκ τῆς σῆς πηγῆς,
εἰς δὲ σὰς πλατείας διαπορευέσθω τὰ σὰ ὕδατα·

16 mē hyperekcheisthō soi ta hydata ek tēs sēs pēgēs,
Do not let overflow to you the waters from out of your own spring
eis de sas plateias diaporeuesthō ta sa hydata;
into your own squares let go along your waters!

יִזְחִי-לָךְ לְבִקֶּךָ וְאֵין לְזָרִים אֶתְךָ : 17
יִזְחִי-לָךְ לְבִקֶּךָ וְאֵין לְזָרִים אֶתְךָ :

17. yih'yu-l'ak l'badeak w'eyn l'zarim 'itak.

Prov5:17 Let them be yours alone and not for strangers with you.

<17> ἔστω σοι μόνῳ ὑπάρχοντα,
καὶ μηδεὶς ἀλλότριος μετασχέτω σοι·

17 estō soi monō hyparchonta,
existing
kai mēdeis allotrios metaschetō soi;
partake

יִחְיֶה-מְקוֹרְךָ בְּרוּךְ וְשִׂמְח מֵאִשְׁתְּ נְעוּרֶיךָ : 18
יִחְיֶה-מְקוֹרְךָ בְּרוּךְ וְשִׂמְח מֵאִשְׁתְּ נְעוּרֶיךָ :

18. y'hi-m'qor'k baruk us'mach me'esheth n'ureak.

Prov5:18 Let your fountain be blessed, and rejoice in the wife of your youth.

<18> ἢ πηγὴ σου τοῦ ὕδατος ἔστω σοι ἰδία,
καὶ συνευφραίνου μετὰ γυναικὸς τῆς ἐκ νεότητός σου.

18 hē pēgē sou tou hydatos estō soi idia,
The spring of your water – let it be to you in particular!
kai syneuphrainou meta gynaikos tēs ek neotētos sou.

יִטְאִילַת אֲהָבִים וְיַעֲלֶת-חֵן בְּדִיקָה יְרוּךְ בְּכָל-עֵת בְּאַהֲבָתָהּ תִּשְׁגָּה תְּמִיד : 19
יִטְאִילַת אֲהָבִים וְיַעֲלֶת-חֵן בְּדִיקָה יְרוּךְ בְּכָל-עֵת בְּאַהֲבָתָהּ תִּשְׁגָּה תְּמִיד :

19. 'ayelet 'ahabim w'ya'alath-chen dadeyah y'rauak b'kal-'eth b'ahabathah tish'geh thamid.

Prov5:19 As a loving hind and a graceful doe, let her breasts satisfy you at all times;
be exhilarated always with her love.

<19> ἔλαφος φιλίας καὶ πῶλος σὼν χαρίτων ὁμιλείτω σοι,
ἢ δὲ ἰδία ἡγείσθω σοι καὶ συνέστω σοι ἐν παντὶ καιρῷ
ἐν γὰρ τῇ ταύτης φιλίᾳ συμπεριφερόμενος πολλοστὸς ἔσῃ.

19 elaphos philias kai pōlos sōn charitōn homileitō soi,
Let your hind of friendship, and your filly of favors, consort with you!
hē de idia hēgeisthō sou kai synestō soi en panti kairō
in particular let her be esteemed by you and be with you at all time!
en gar tē tautēs philia symperipheromenos pollostos esē.

20 אֲבָרַח אֶת־אִשְׁתִּי וְאֶת־חֶבֶק נָכְרִיָּה׃
כִּלְמָה תִּשָּׂגָה בְּנִי בְּזָרָה וּתְחַבֵּק חֶק נָכְרִיָּה׃

20. w'lamah thish'geh b'ni b'zarah uth'chabeq cheq nak'riah.

Prov5:20 For why should you, my son, be exhilarated with an adulteress and embrace the bosom of a foreigner?

<20> μὴ πολὺς ἴσθι πρὸς ἀλλοτρίαν
μηδὲ συνέχου ἀγκάλαις τῆς μὴ ἰδίας·

20 mē polys isthi pros allotrian
Be not much with the strange woman
mēde synechou agkalais tēs mē idias;
nor hold in embraces the ones not your own!

21 כֹּחַ עֵינַי יִהְיֶה דְרָכַי-אִישׁ וְכָל-מַעֲגָלָתִי מִפְּלִים׃
21 אֵיךְ הָיָה אִישׁ אֶת־דְּרָכָיו וְהוּא מֵבָרֵךְ אֶת־כָּל־מַעֲשָׂיו׃

21. kiy nokach `eyney Yahúwah dar'key-'ish w'kal-ma`g'lothayu m'phales.

Prov5:21 For the ways of a man are before the eyes of אֵיךְ, and He watches all his paths.

<21> ἐνώπιον γάρ εἰσιν τῶν τοῦ θεοῦ ὀφθαλμῶν ὁδοὶ ἀνδρός,
εἰς δὲ πάσας τὰς τροχιάς αὐτοῦ σκοπεύει.

21 enōpion gar eisin tōn tou theou ophthalmōn hodoi andros,
eis de pasas tas trochias autou skopeuei.
unto

22 כִּי יִלְכְּדוּ אֶת־הַרָשָׁע וּבְחַבְלֵי חַטָּאתוֹ יִתְמָךְ׃
22 אֵיךְ יִלְכְּדוּ אֶת־הַרָשָׁע וּבְחַבְלֵי חַטָּאתוֹ יִתְמָךְ׃

22. `awonothayu yil'k'duno 'eth-harasha` ub'chab'ley chata'tho yitamek.

Prov5:22 His own iniquities shall capture the wicked, and he shall be held with the cords of his sin.

<22> παρανομίαι ἄνδρα ἀγρεύουσιν,
σειραῖς δὲ τῶν ἑαυτοῦ ἁμαρτιῶν ἕκαστος σφίγγεται·

22 paranomiai andra agreuousin,
Unlawful deeds a man ensnare
seirais de tōn heautou hamartiōn hekastos sphiggetai;
chains and of ones own sins each is grasped by.

23 כִּי הָיָה יָמוּת בְּאֵין מִסָּר וּבְרָב אֲוִלָּתוֹ יִשָּׁגָה׃
23 אֵיךְ הָיָה יָמוּת בְּאֵין מִסָּר וּבְרָב אֲוִלָּתוֹ יִשָּׁגָה׃

23. hu' yamuth b'eyn musar ub'rob 'iual'to yish'geh.

Prov5:23 He shall die for lack of instruction, and in the greatness of his folly he shall go astray.

<23> οὗτος τελευτᾷ μετὰ ἀπαιδευτών,
ἐκ δὲ πλήθους τῆς ἑαυτοῦ βιότητος ἐξερρίφη
καὶ ἀπώλετο δι' ἀφροσύνην.

23 houtos teleuta meta apaideutōn,
ek de plēthous tēs heautou biotētos exerriphē
from the abundance of his own sustenance was cast forth
kai apōleto di' aphrosynēn.
perished through folly

Chapter 6

Shavua Reading Schedule (6th sidrah) - Prov 6

Prov6:1 אֲבִנִי אִם-עֲרַבְתָּ לְרֵעֶךָ תִּקְנַעְתָּ לַזָּר כַּפֶּיךָ:
אֲבִנִי אִם-עֲרַבְתָּ לְרֵעֶךָ תִּקְנַעְתָּ לַזָּר כַּפֶּיךָ:

1. b'ni 'im-'arab'at l're'ek taqa'at lazar kapeyak.

Prov6:1 My son, if you are surety for your neighbor, struck your hand with a stranger,

<6:1> Ὡέ, εἰν ἐγγυήσῃ σὸν φίλον,
παραδώσεις σὴν χεῖρα ἐχθρῶ.

1 Huie, ean eggysē son philon,
paradōseis sēn cheira echthrō;

2 אַחַדְכֶם אֶחָדָה אֶחָדָה אֶחָדָה אֶחָדָה אֶחָדָה
בְּנוֹקְשֶׁת בְּאִמְרֵי-כִיד נִלְכָּדָה בְּאִמְרֵי-כִיד:

2. noqash'at b'im'rey-phiyaq nil'kad'at b'im'rey-phiyaq.

Prov6:2 you are snared with the words of your mouth;
you are captured with the words of your mouth,

<2> παγὶς γὰρ ἰσχυρὰ ἀνδρὶ τὰ ἴδια χεῖλη,
καὶ ἀλίσκεται χεῖλεσιν ἰδίου στόματος.

2 pagis gar ischyra andri ta idia cheilē,
For snare are a strong a man's own lips
kai halisketai cheilesin idiou stomatos.
by the words of his own mouth

3 אֶחָדָה אֶחָדָה אֶחָדָה אֶחָדָה אֶחָדָה
אֶחָדָה אֶחָדָה אֶחָדָה אֶחָדָה אֶחָדָה
גַּעֲשִׂה זֹאת אִפּוֹא בְּנִי וְהִנָּצַל

כִּי בָאתָ בְּכַף-רֵעֶךָ לֵךְ הִתְרַבֵּס וּרְחַב רֵעֶיךָ:

3. `aseh zo'th 'epho' b'ni w'hinatsel kiy ba'ath b'kaph-re'ek lek hith'rapes ur'hab re'eyak.

Prov6:3 Do this then, my son, and deliver yourself; since you have come into the hand of your neighbor,
Go, humble yourself, and be bold to your neighbor.

<3> ποίει, υἱέ, ἃ ἐγὼ σοι ἐντέλλομαι, καὶ σῶζου
-ἥκεις γὰρ εἰς χεῖρας κακῶν διὰ σὸν φίλον--ἴθι μὴ ἐκλυόμενος,
παρόξυνε δὲ καὶ τὸν φίλον σου, ὃν ἐνεγυήσω.

3 poiei, huie, ha egō soi entellomai, kai sōzou

what I give charge to you preserve yourself
 --hēkeis gar eis cheiras kakōn dia son philon--ithi mē ekluomenos,
 you come For into the hands of evils on account of your friend. Be not enfeebled!
 paroxýne de kai ton philon sou, hon enegyēsō;
 but you provoke even your friend whom you guaranteed a loan.

4 אַל-תֵּתֵן שְׁנָה לְעֵינֶיךָ וּתְנוּמָה לְעַפְעָפֶיךָ:
 4 אל-תתן שנה לעיניך ותנומה לעפעפעיך:

4. 'al-titen shenah l'eyneyak uth'numah l'aph'aheyak.

Prov6:4 Do not give sleep to your eyes, nor slumber to your eyelids;

<4> μὴ δῶς ὕπνον σοῖς ὀμμασιν
 μηδὲ ἐπινυστάξεῖς σοῖς βλεφάροις,
 4 mē dōs hypnon sois ommasin
 mēde epinystaxēs sois blepharois,

5 הַנְצֵל כַּצְבִּי מִיָּד וּכְצַפּוֹר מִיָּד יְקוֹשׁ: כִּי
 5 הנצל כצבי מיד וכצפור מיד יקוש: כי

5. hinatsel kits'bi miyad uk'tsipor miyad yaqush.

Prov6:5 Deliver yourself like a gazelle from the hand of hunter
 and like a bird from the hand of the fowler.

<5> ἵνα σῶζῃ ὥσπερ δorkas ἐκ βρόχων
 καὶ ὥσπερ ὄρνεον ἐκ παγίδος.
 5 hina sōzē hōsper dorkas ek brochōn
 so that you should escape as a doe from nooses
 kai hōsper orneon ek pagidos.
 as a fowl from out of a snare

6 וַיֵּלֶךְ-אֶל-נִמְלָה עֹצֵל רֹאֵה דַרְכֶיהָ וַחֲכָם:
 6 וילך אל-נמלה עצל ראה דרכיה וחכם:

6. lek-'el-n'malah `atsel r'eh d'rakeyah wachakam.

Prov6:6 Go to the ant, O sluggard, observe her ways and be wise,

<6> Ἴθι πρὸς τὸν μύρμηκα, ὃ ὀκνηρέ,
 καὶ ζήλωσον ἰδὼν τὰς ὁδοὺς αὐτοῦ
 καὶ γενοῦ ἐκείνου σοφώτερος·
 6 Ithi pros ton myrmēka, ō oknēre,
 lazy one
 kai zēlōson idōn tas hodous autou
 be jealous
 kai genou ekeinou sophōteros;
 become as that one – wiser!

7 אָמַר אֱלֹהִים אֶל-יִשְׂרָאֵל אֲנִי אֶלֹהִים וְאַתָּה אֵין אֱלֹהִים:
 7 אמר אלהים אל-ישראל אני אלהים ואתה אין אלהים:

7. 'asher 'eyn-lah qatsin shoter umoshel.

Prov6:7 who, having no chief, officer or ruler,

<7> ἐκείνῳ γὰρ γεωργίου μὴ ὑπάρχοντος
μηδὲ τὸν ἀναγκάζοντα ἔχων
μηδὲ ὑπὸ δεσπότην ὄν

7 ekeinō gar geōrgiou mē hyparchontos
For to that one there is no farm possession
mēde ton anagkazonta echōn
nor one compelling him is he having
mēde hypo despotēn ōn
nor under a master is he being b

חַתָּכִין בְּקִיָּן לַחֲמָה אֲגָרָה בְּקָצִיר מְאֻכָּלָה:
8 אַחֲרָה אֲגָרָה אֲחֻלָּה אֲחֻלָּה אֲחֻלָּה אֲחֻלָּה אֲחֻלָּה

8. takin baqayits lach'mah 'ag'rah baqatsir ma'akalah.

Prov6:8 Prepares her food in the summer and gathers her provision in the harvest.

<8> ἐτοιμάζεται θέρους τὴν τροφήν
πολλήν τε ἐν τῷ ἀμῆτῳ ποιεῖται τὴν παράθεσιν.

8 hetoimazetai therous tēn trophēn
pollēn te en tō amētō poieitai tēn parathesin.
much and also he prepares for the fete

<8>a ἢ πορεύθητι πρὸς τὴν μέλισσαν
καὶ μάθε ὡς ἐργάτις ἐστὶν
τὴν τε ἐργασίαν ὡς σεμνὴν ποιεῖται,

8a ē poreuthēti pros tēn melissan
Or go to the bee,
kai mathe hōs ergatis estin
and learn how diligent she is,
tēn te ergasian hōs semnēn poieitai,
and how earnestly she is engaged in her work;

<8>b ἥς τοὺς πόρους βασιλεῖς καὶ ἰδιῶται πρὸς ὑγίειαν προσφέρονται,
ποθεινὴ δέ ἐστιν πᾶσιν καὶ ἐπίδοξος·

8b hēs tous ponous basileis kai idiōtai pros hygieian prospherontai,
whose labors kings and private men use for health,
potheinē de estin pasin kai epidoxos;
and she is desired and respected by all:

<8>c καίπερ οὖσα τῇ ῥώμῃ ἀσθενής,
τὴν σοφίαν τιμήσασα προήχθη.

8c kaiper ousa tē hrōmē asthenēs,
though weak in body,
tēn sophian timēsasa proēchthē.
she is advanced by honoring wisdom.

9 -אִם-לֹא-תִשָּׁכַב מִתִּי עַד-מָתִי תִשָּׁכַב מִתִּי תִקּוּם מִשְׁנָתְךָ:
ט עַד-מָתִי עַד לִתְשׁוּבָה מִתִּי תִקּוּם מִשְׁנָתְךָ:

9. **`ad-mathay `atsel tish'kab mathay taqum mish'natheak.**

Prov6:9 How long shall you lie down, O sluggard? When shall you arise from your sleep?

<9> ἕως τίνος, ὀκνηρέ, κατάκεισαι;
πότε δὲ ἐξ ὕπνου ἐγερθήσῃ;

9 heōs tinos, oknēre, katakeisai?
lazy one
pote de ex hypnou egerthēsē?

10 מְעַט שְׁנֹת מְעַט תְּנוּמוֹת מְעַט חֲבִק יָדַיִם לְשֹׁכֵב:
י מְעַט שְׁנֹת מְעַט תְּנוּמוֹת מְעַט חֲבִק יָדַיִם לְשֹׁכֵב:

10. **m'at shenoth m'at t'numoth m'at chibuq yadayim lish'kab.**

Prov6:10 A little sleep, a little slumber, a little folding of the hands to rest

<10> ὀλίγον μὲν ὑπνοῖς, ὀλίγον δὲ κάθῃσαι, μικρὸν δὲ νυστάζεις,
ὀλίγον δὲ ἐναγκαλιζῇ χερσὶν στήθεϊ.

10 oligon men hypnois, oligon de kathēsai, mikron de nystazeis,
then to you sit down a little you slumber
oligon de enagkalizē chersin stēthē;
you fold your arms with hands to the breasts

11 יֵאָבֵא-כְמֹהֶלֶךְ רֹאשׁוֹ וּמַחֲסֹרֶךְ כְּאִישׁ מִגֵּן:
11 יֵאָבֵא-כְמֹהֶלֶךְ רֹאשׁוֹ וּמַחֲסֹרֶךְ כְּאִישׁ מִגֵּן:

11. **uba'-kim'halek re'sheak umach'sor'ak k'ish magen.**

Prov6:11 Your poverty shall come in like a vagabond and your need like an armed man.

<11> εἴτ' ἐμπαράγινεται σοι ὥσπερ κακὸς ὁδοιπόρος ἡ πενία
καὶ ἡ ἔνδεια ὥσπερ ἀγαθὸς δρομεύς.

11 eit' emparaginetai soi hōsper kakos hodoiporos hē penia
So then comes upon you as an evil traveler poverty
kai hē endeia hōsper agathos dromeus.
lack as a good runner

<11>a εἰ δὲ ἄοκνος ᾖς, ἥξει ὥσπερ πηγὴ ὁ ἀμητός σου,
ἡ δὲ ἔνδεια ὥσπερ κακὸς δρομεύς ἀπαυτομολήσει.

11ā ean de aoknos ēs, hēxei hōsper pēgē ho amētos sou,
but if you be diligent, your harvest shall arrive as a fountain,
hē de endeia hōsper kakos dromeus apautomolēsei.
and poverty shall flee away as a bad courier.

12 יִבְאָדָם בְּלִיעַל אִישׁ אֶן הוֹלֵךְ עֲקֹשׁוֹת פֶּה:
12 יִבְאָדָם בְּלִיעַל אִישׁ אֶן הוֹלֵךְ עֲקֹשׁוֹת פֶּה:

12. **'adam b'lia'al 'ish 'awen holek 'iq'shuth peh.**

Prov6:12 A worthless man, a wicked man, is the one who walks with a perverse mouth,

<12> Ἄνθρωπος ἄφρων καὶ παράνομος πορεύεται ὁδοὺς οὐκ ἀγαθὰς·
12 Anēr aphrōn kai paranomos poreuetai hodous ouk agathas;
a fool a lawbreaker shall go by ways not good

13 יג קרֵץ בְּעֵינָיו מִלֵּל בְּרַגְלֹו מִרְחָ בְּאַצְבָּעָתָיו: 13

13. qorets b'eynayu molel b'rag'law moreh b'ets'b'othayu.

Prov6:13 Who winks with his eyes, who signals with his feet, who points with his fingers;

<13> ὁ δ' αὐτὸς ἐννεύει ὀφθαλμῷ, σημαίνει δὲ ποδί,
διδάσκει δὲ ἐννεύμασιν δακτύλων,
13 ho d' autos enneuei ophthalmō, sēmainei de podi,
And the same beckons
didaskēi de enneumasin daktylōn,
teaches with the beckoning of

14 יד תִּהְיֶה כֹחַ בְּלִבּוֹ חֵרֶשׁ רָע בְּכָל־עֵת מְדַבֵּר יִשְׁלַח: 14

14. tah'pukoth b'libo chosh ra' b'kal-eth m'danim y'shaleach.

Prov6:14 perverse things are in his heart at every time, he devises evil, who spreads strife.

<14> διεστραμμένη δὲ καρδίᾳ τεκταίνεται κακὰ ἐν παντὶ καιρῷ·
ὁ τοιοῦτος παραχὰς συνίστησιν πόλει.
14 diestrammenē de kardiā tektainetai kaka en panti kairō;
ho toioutos tarachas synistēsēsin polei.
such a one disturbances concocts to a city

15 טוֹעַל־כֵּן פֶּתְאִים יָבוֹא אִידּוֹ פֶּתַע יִשְׁבֵּר וְאֵין מְרַפָּא: 15

15. al-ken pith'om yabo' eydo petha' yishaber w'eyn mar'pe'.

Prov6:15 Therefore his calamity shall come suddenly;
instantly he shall be broken and there shall be no healing.

<15> διὰ τοῦτο ἐξαπίνης ἔρχεται ἡ ἀπώλεια αὐτοῦ,
διακοπὴ καὶ συντριβὴ ἀνίατος.
15 dia touto exapinēs erchetai hē apōleia autou,
On account of this his destruction
diakopē kai syntribē aniatos.
severance and destruction irretrievable

16 טַשׁוּשׁ־הֶנְחָה שְׂנֵא יְהִיָּה וְשִׁבַּע תּוֹעֲבוֹת נַפְשׁוֹ: 16

16. shesh-henah sane' Yahúwah w'sheba' to'aboth naph'sho.

Prov6:16 There are six things which hates, yes, seven which are an abomination to His soul:

<16> ὅτι χαίρει πᾶσιν, οἷς μισεῖ ὁ κύριος,
συντρίβεται δὲ δι' ἀκαθαρσίαν ψυχῆς·

16 hoti chairei pasin, hois misei ho kyrios,
For he rejoices in all things which detest YHWH
syntribetai de di' akatharsian psychēs;
he is destroyed because of uncleanness of soul

יֵצֵינָם רָמוֹת לְשׁוֹן שֹׁקֵר וְיָדַיִם שׁוֹפְכוֹת דָּם-נָקִי:
17

17. `eynayim ramoth l'shon shaqer w'yadayim shoph'both dam-naqi.

Prov6:17 Haughty eyes, a lying tongue, and hands that shed innocent blood,

<17> ὀφθαλμὸς ὑβριστοῦ, γλῶσσα ἄδικος,
χεῖρες ἐκχέουσai αἷμα δικαίου

17 ophthalmos hybristou, glōssa adikos,
cheires ekcheousai haima dikaiou

יֵחַ לֵב חֹרֵשׁ מַחְשְׁבוֹת אֶוֶן רַגְלַיִם מְמַהְרֹת לָרוֹץ לְרָעָה:
18

18. leb choresh mach'sh'both 'awen rag'layim m'maharoth laruts lara`ah.

Prov6:18 A heart that devises wicked plans, feet that run rapidly to evil,

<18> καὶ καρδία τεκταινομένη λογισμοὺς κακοῦς
καὶ πόδες ἐπισπεύδοντες κακοποιεῖν·

18 kai kardia tektainomenē logismous kakous
kai podes epispeudontes kakopoiein;
to do evil

יֵטִיפִיחַ כְּזָבִים עַד שֹׁקֵר וּמְשַׁלַּח מְרִנִּים בֵּין אֲחִים:
19

19. yaphiach k'zabim `ed shaqer um'shaleach m'danim beyn 'achim.

Prov6:19 A false witness who utters lies, and one who spreads strife among brothers.

<19> ἐκκαίει ψεύδη μάρτυς ἄδικος
καὶ ἐπιπέμπει κρίσεις ἀνὰ μέσον ἀδελφῶν.

19 ekkaiei pseudē martys adikos
kai epipempei kriseis ana meson adelphōn.
brings in addition judicial case between

כְּנִצֹּר בְּנִי מִצְוֹת אָבִיךָ וְאַל-תִּטּוֹשׁ תּוֹרַת אִמְךָ:
20

20. n'tsor b'ni mits'wath 'abiyak w'al-titosh torath imeak.

Prov6:20 My son, observe the commandment of your father
and do not forsake the teaching of your mother;

20 Huie, phylasse nomous patros sou
kai mē apōsē thesmous mētros sou;

כא קְנוֹשָׁהִם עַל-לִבָּךְ תִּמְיֹד עֲנֵה־ם עַל-גְּרוֹתֶךָ:

Prov6:21 Bind them continually on your heart; tie them around your neck.

[illegible]

כב בַּהֲתַחֲלָלְכֶם תִּנָּחֶה אִתְּךָ בְּנֹשֶׁבֶבֶךָ תִּשְׁמֹר עָלֶיךָ וּבְהִיּוֹצֹתָ הִיא תִּשְׁיַחֲדָ:

Prov6:22 When you walk about, they shall guide you; when you sleep, they shall watch over you; and when you awake, they shall talk to you.

22 hēnika an peripatēs, epagou autēn, kai meta sou estō;
 ever with you let it be
hōs d' an katheudēs, phylassetō se,
 ever let it guard
hina egeiromenō syllalē soi;
 that in arising it should converse together with you

בגפי נר מצוה ותורה אור ודרך חיים תוכחות מוסר:

Prov6:23 For the commandment is a lamp and the teaching is light;
and reproofs for discipline are the way of life

23 hoti lychnos entolē nomou kai phōs,
kai hodos zōēs elegchos kai paideia

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כד לשמרך מאשת רע מחלקת לשון נכריה:

24. **lish'mar'ak me'esheth ra` mechel'qath lashon nak'riah.**

Prov6:24 To keep you from the evil woman, from the smooth tongue of the adulteress.

<24> τοῦ διαφυλάσσειν σε ἀπὸ γυναικὸς ὑπάνδρου
καὶ ἀπὸ διαβολῆς γλώσσης ἀλλοτρίας.

24 **tou diaphylassein se apo gynaikos hypandrou**
a married
kai apo diabolēs glōssēs allotrias.

25 אֵל-תַּחֲמֹד יִפְתָּה בְּלִבָּהּ וְאֵל-תִּקְחָהּ בְּעַפְּצֶיהָ:
כח אֵל-תַּחֲמֹד יִפְתָּה בְּלִבָּהּ וְאֵל-תִּקְחָהּ בְּעַפְּצֶיהָ:

25. **'al-tach'mod yaph'yah bil'babeak w'al-tiqachak b'aph'apeyah.**

Prov6:25 Do not desire her beauty in your heart, nor let her capture you with her eyelids.

<25> μή σε νικήσῃ κάλλους ἐπιθυμία,
μηδὲ ἀγρευθῆς σοῖς ὀφθαλμοῖς
μηδὲ συναρπασθῆς ἀπὸ τῶν αὐτῆς βλεφάρων.

25 **mē se nikēsē kallous epithymia,**
Let not overcome you of beauty the desire
mēde agreuthēs sois ophthalmois
nor be caught your eyes
mēde synarpasthēs apo tōn autēs blepharōn;
seized by

26 כּוֹפֵי בֶעַד-אִשָּׁה זֹנָה עַד-כֶּכֶר לָחֶם וְאִשָּׁת אִישׁ נִפְשׁ יִקְרָה תְּצוּד: פ
26 אִשָּׁה זֹנָה עַד-כֶּכֶר לָחֶם וְאִשָּׁת אִישׁ נִפְשׁ יִקְרָה תְּצוּד:

26. **kiy b'ad-'ishah zonah `ad-kikar lachem w'esheth 'ish nephesh y'qarah thatsud.**

Prov6:26 For on account of a woman, a harlot, is brought to a loaf of bread,
and another man's wife hunts for the precious soul.

<26> τιμὴ γὰρ πόρνῃς ὅση καὶ ἐνὸς ἄρτου,
γυνὴ δὲ ἀνδρῶν τιμίας ψυχὰς ἀγρεύει.

26 **timē gar pornēs hosē kai henos artou,**
the value of a harlot is as much as even one bread loaf
gynē de andrōn timias psychas agreuei.
lays snare for

27 אִשׁ אֵשׁ בְּחִיקוֹ וּבְגָדָיו לֹא תִשְׂרַפְּנָה:
27 אִשׁ אֵשׁ בְּחִיקוֹ וּבְגָדָיו לֹא תִשְׂרַפְּנָה:

27. **hayach'teh 'ish 'esh b'cheyqo ub'gadayu lo' thisaraph'nah.**

Prov6:27 Can a man take fire in his bosom and his clothes not be burned?

<27> ἀποδήσει τις πῦρ ἐν κόλπῳ, τὰ δὲ ἱμάτια οὐ κατακαύσει;

27 **apodēsei tis pyr en kolpō, ta de himatia ou katakausei?**

28 וְאִם-יִחַלֵּךְ אִישׁ עַל-הַנְּחָלִים וְרָגְלָיו לֹא תִכְוֶינָה׃
28 וְאִם-יִחַלֵּךְ אִישׁ עַל-הַנְּחָלִים וְרָגְלָיו לֹא תִכְוֶינָה׃

28. 'im-y'halek 'ish `al-hagechalim w'rag'layu lo' thikaweynah.

Prov6:28 Or can a man walk on hot coals and his feet not be scorched?

<28> ἢ περιπατήσει τις ἐπ' ἀνθράκων πυρός, τοὺς δὲ πόδας οὐ κατακαύσει;

28 ē peripatēsei tis ep' anthrakōn pyros, tous de podas ou katakausei?
of fire

29 כִּטְבֵּן הַבָּא אֶל-אִשְׁתּוֹ רֵעֵהוּ לֹא יִנָּקָה כָּל-הַנֶּגֶעַ בָּהּ׃
29 כִּטְבֵּן הַבָּא אֶל-אִשְׁתּוֹ רֵעֵהוּ לֹא יִנָּקָה כָּל-הַנֶּגֶעַ בָּהּ׃

29. ken haba' 'el-'esheth re`ehu lo' yinaqeh kal-hanoge`a bah.

Prov6:29 So is he who goes in to his neighbor's wife; whoever touches her shall not go unpunished.

<29> οὕτως ὁ εἰσελθὼν πρὸς γυναῖκα ὑπανδρον,
οὐκ ἀθωωθήσεται οὐδὲ πᾶς ὁ ἀπτόμενος αὐτῆς.

29 houtōs ho eiselthōn pros gynaika hypandron,
ouk athōōthēsetai oude pas ho haptomenos autēs.

30 לֹא-יָבוּזוּ לַגֵּנֹב כִּי יִגְנוֹב לְמַלְא נַפְשׁוֹ כִּי יִרְעֵב׃
30 לֹא-יָבוּזוּ לַגֵּנֹב כִּי יִגְנוֹב לְמַלְא נַפְשׁוֹ כִּי יִרְעֵב׃

30. lo'-yabuzu laganab kiy yig'nob l'male' naph'sho kiy yir`ab.

Prov6:30 They do not despise a thief if he steals to satisfy his soul when he is hungry;

<30> οὐ θαυμαστὸν ἐὰν ἀλῶ τις κλέπτων,
κλέπτει γὰρ ἵνα ἐμπλήσῃ τὴν ψυχὴν πεινῶν.

30 ou thaumaston ean halō tis kleptōn,
It is not a wonder any be captured stealing
kleptei gar hina emplēsē tēn psychēn peinōn;
for that he should fill up

31 וְכִּי יֵרָא וְנִמְצָא יְשַׁלֵּם שִׁבְעָתַיִם אֶת-כָּל-חֹן בֵּיתוֹ יִתֵּן׃
31 וְכִי יֵרָא וְנִמְצָא יְשַׁלֵּם שִׁבְעָתַיִם אֶת-כָּל-חֹן בֵּיתוֹ יִתֵּן׃

31. w'nim'tsa' y'shalem shib'`athayim 'eth-kal-hon beytho yiten.

Prov6:31 But when he is found, he shall repay sevenfold; he shall give all the substance of his house.

<31> ἐὰν δὲ ἀλῶ, ἀποτεῖσει ἑπταπλάσια
καὶ πάντα τὰ ὑπάρχοντα αὐτοῦ δοῦς ῥύσεται ἑαυτόν.

31 ean de halō, apoteisei heptaplasia
if
kai panta ta hyparchonta autou dous hrysetai heauton.
his possessions by giving shall rescue himself

32 וְכִי יֵרָא וְנִמְצָא יְשַׁלֵּם שִׁבְעָתַיִם אֶת-כָּל-חֹן בֵּיתוֹ יִתֵּן׃
32 וְכִי יֵרָא וְנִמְצָא יְשַׁלֵּם שִׁבְעָתַיִם אֶת-כָּל-חֹן בֵּיתוֹ יִתֵּן׃

לב נאף אשה חסר-לב מנחית נפשו היא יעשנה:

32. no'eph 'ishah chasar-leb mash'chith naph'sho hu' ya`asenah.

Prov6:32 The one who commits adultery with a woman lacks heart;
he who does it is a destroyer of his own soul.

<32> ὁ δὲ μοιχὸς δι' ἔνδειαν φρενῶν ἀπώλειαν τῇ ψυχῇ αὐτοῦ περιποιεῖται,

32 ho de moichos di' endeian phrenōn apōleian tē psychē autou peripoieitai,
but through lack of sense destruction procures

33 יצטרף לו צער וקלון וחרפתו לא תמחה:

33. nega`-w'qalon yim'tsa' w'cher'patho lo' thimacheh.

Prov6:33 Wounds and disgrace he shall find, and his reproach shall not be blotted out.

<33> ὀδύνας τε καὶ ἀτιμίας ὑποφέρει,
τὸ δὲ ὄνειδος αὐτοῦ οὐκ ἐξαλειφθήσεται εἰς τὸν αἰῶνα.

33 odynas te kai atimias hypopherei,
both he suffers
to de oneidos autou ouk exaleiphthēsetai eis ton aiōna.
for the eon

34 יד כח-קנאה חמת-גבר ולא-יחמול ביום נקם:

34. ki-y-qin'ah chamath-gaber w'lo'-yach'mol b'yom naqam.

Prov6:34 For jealousy enrages a man, and he shall not spare in the day of vengeance.

<34> μεστὸς γὰρ ζήλου θυμὸς ἀνδρὸς αὐτῆς·
οὐ φείσεται ἐν ἡμέρᾳ κρίσεως,

34 mestos gar zēlou thymos andros autēs;
ou pheisetai en hēmera kriseōs,

35 לא-ישא פני כל-כפר ולא-יאבה כי תרבה-שחד: פ

35. lo'-yisa' p'ney kal-kopher w'lo'-yo'beh ki yarbeh-shochad.

Prov6:35 He shall not accept the presence of every ransom,
nor shall he be satisfied if you multiply the bribes.

<35> οὐκ ἀνταλλάξεται οὐδενὸς λύτρου τὴν ἔχθραν
οὐδὲ μὴ διαλυθῇ πολλῶν δώρων.

35 ouk antallaxetai oudenos lytrou tēn echthran
He shall not bargain for any ransom of his hatred
oude mē dialythē pollōn dōrōn.
part by many gifts

Chapter 7

Prov7:1 אֲבִנִי שְׁמֹר אִמְרֵי וּמִצְוֹתַי תִּצְפֵּן אֲתָךְ׃

1. **b'ni sh'mor 'amaray umits'wothay tits'pon 'itak.**

Prov7:1 My son, keep my words and treasure my commandments within you.

<7:1> Υἱέ, φύλασσε ἐμούς λόγους,
τὰς δὲ ἐμὰς ἐντολὰς κρύψον παρὰ σεαυτῷ.

1 Huie, phylasse emous logous,
tas de emas entolas kruuon para seautō;
hide for yourself

<1>a υἱέ, τίμα τὸν κύριον, καὶ ἰσχύσεις,
πλὴν δὲ αὐτοῦ μὴ φοβοῦ ἄλλον.

1ā huie, tima ton kyrion, kai ischyseis,
O son, esteem YHWH! and you shall strength
plēn de autou mē phobou allon.
besides him, do not fear another!

2 אֲשֶׁר אֶחָד מִצְוֹתַי וְחִיָּה וְתוֹרָתִי כְּאִישׁוֹן עֵינֶיךָ׃

2. **sh'mor mits'wothay wech'yeh w'thorathi k'ishon `eyneyak.**

Prov7:2 Keep my commandments and live, and my teaching as the apple of your eye.

<2> φύλαξον ἐμὰς ἐντολὰς, καὶ βιώσεις,
τοὺς δὲ ἐμούς λόγους ὥσπερ κόρας ὀμμάτων.

2 phylaxon emas entolas, kai biōseis,
you shall spend life
tous de emous logous hōsper koras ommatōn;
my words as if the pupil of your eyes

3 אֲשֶׁר אֶחָד מִצְוֹתַי וְחִיָּה וְתוֹרָתִי כְּאִישׁוֹן עֵינֶיךָ׃

3. **qash'rem `al-'ets'b`otheyak kath'bem `al-luach libeak.**

Prov7:3 Bind them on your fingers; write them on the tablet of your heart.

<3> περίθου δὲ αὐτοὺς σοῖς δακτύλοις,
ἐπίγραψον δὲ ἐπὶ τὸ πλάτος τῆς καρδίας σου.

3 perithou de autous sois daktylois,
epigrapson de epi to platos tēs kardias sou.

4 אֲמַר לַחֲכָמָה אַחֲתִי אֶת וּמִדָּע לְבִינָה תִקְרָא׃

4. **'emor lachak'mah 'achothi 'at' umoda` labinah thiq'ra'.**

Prov7:4 Say to wisdom, you are my sister, and call understanding your acquaintance;

<4> εἶπον τὴν σοφίαν σὴν ἀδελφὴν εἶναι,
τὴν δὲ φρόνησιν γνῶριμον περιποίησαι σεαυτῷ,

4 eipon tēn sophian sēn adelphēn einai,
tēn de phronēsīn gnōrimon peripoīēsai seautō,
intelligence as an acquaintance procure to yourself!

חַלְשִׁמָּרָה מְאַשָּׁה זָרָה מִנְכַּרְיָה אֲמַרְיָה הַחֲלִיקָה:
:אָפְכָּחָא אָפְכָּח אָפְכָּח אָפְכָּח אָפְכָּח אָפְכָּח 5

5. lish'mar'k me'ishah zarah minak'riah 'amareyah hecheliqah.

Prov7:5 That they may keep you from the strange woman, from the foreigner who flatters her words.

<5> ἵνα σε τηρήσῃ ἀπὸ γυναικὸς ἀλλοτρίας καὶ πονηρᾶς,
ἐάν σε λόγοις τοῖς πρὸς χάριν ἐμβάλῃται.

5 hina se tērēsē apo gynaikos allotrias kai ponēras,
wicked

ean se logois tois pros charin embalētai.
if words for you for favor she should put

וְכִי בַחֲלוֹן בֵּיתִי בָעֵד אֲשַׁנְבִּי נִשְׁקָפְתִּי:
:פָּחַד אֶפְכָּח אֶפְכָּח אֶפְכָּח אֶפְכָּח אֶפְכָּח 6

6. kiy b'chalon beythi b'ad 'esh'nabi nish'qaph'ti.

Prov7:6 For at the window of my house I looked out through my lattice,

<6> ἀπὸ γὰρ θυρίδος ἐκ τοῦ οἴκου αὐτῆς εἰς τὰς πλατείας παρακύπτουσα,

6 apo gar thyridos ek tou oikou autēs eis tas plateias parakryptousa,
into the squares she leans

זֶאֱרָא בַפֶּתָאִים אָבִינָה בַבָּנִים נֵעַר חֶסֶר-לֵב:
:אָפְכָּח אֶפְכָּח אֶפְכָּח אֶפְכָּח אֶפְכָּח 7

7. wa'ere' bap'tha'yim 'abinah babanim na'ar chasar-leb.

Prov7:7 And I saw among the naive, and discerned among the youths a young man lacking heart,

<7> ὃν ἂν ἴδῃ τῶν ἀφρόνων τέκνων νεανίαν ἐνδεῇ φρενῶν

7 hon an idē tōn aphronōn teknōn neanian endeē phrenōn
at whom ever she should behold of the foolish offspring-- sense

חַעֲבֵר בַּנְשׁוּק אֶצֶל פִּנְהָ וְהָרָךְ בֵּיתָהּ יִצְעָד:
:אָפְכָּח אֶפְכָּח אֶפְכָּח אֶפְכָּח אֶפְכָּח 8

8. ober bashuq 'etsel pinah w'derek beythah yits'ad.

Prov7:8 Passing through the street near her corner; and he takes the way to her house,

<8> παραπορευόμενον παρὰ γωνίαν ἐν διόδοις οἴκων αὐτῆς

8 paraporeuomenon para gōnian en diodois oikōn autēs
by the corner in the corridors

9. b'nesheph-b'`ereb yom b'ishon lay'lah wa'aphelah.

Prov7:9 In the twilight, in the evening of the day, in the middle of the night and in the darkness.

9 καὶ λαλοῦντα ἐν σκότει ἑσπερινῷ,
 ἡνίκα ἂν ἡσυχία νυκτερινή ᾗ καὶ γνοφώδης,
 9 kai lalounta en skotei hesperinō,
 speaking in darkness during the evening
 hēnika an hēsychia nykterinē ē kai gnophōdēs,
 when ever all is at rest nightly, or also at dimness

10. w'hineh 'ishah liq'ra'tho shith zonah un'tsurath leb.

Prov7:10 And behold, a woman comes to meet him, dressed as a harlot and cunning of heart.

<10> ἡ δὲ γυνὴ συναντᾷ αὐτῷ, εἶδος ἔχουσα πορνικόν,
ἡ ποιεῖ νέων ἐξίπτασθαι καρδίας.

10 hē de gynē synantā autō, eidos echousa pornikon,
hē poiei neōn exiptasthai kardias.
which makes of young men to flutter

11. homiah hi' w'sorareth b'beythah lo'-yish'k'nu rag'leyah.

Prov7:11 She is boisterous and rebellious, her feet do not remain at her house;

<11> ἀνεπτρωμένη δέ ἐστιν καὶ ἄσωτος,
ἐν οἴκῳ δὲ οὐχ ἡσυχάζουσιν οἱ πόδες αὐτῆς·
11 anepterōmenē de **estín** kai **asōtos**,
en oikō de **ouch** **hēsychazousin** hoi **podes autēs**;

12. pa'am bachuts pa'am bar'choboth w'etsel kal-pinah the'erob.

Prov7:12 She is now in the streets, now in the squares, and she lies in wait at every corner.

<12> χρόνον γάρ τινα ἔξω ῥέμβεται,
χρόνον δὲ ἐν πλατείαις παρὰ πᾶσαν γωνίαν ἐνεδρεύει.
12 **chronon gar tina exō hrembetai,**
For at certain time outside she strays
chronon de en plateiais para pasan gōnian enedreuei.

יג וְהֶחֱזִיקָהּ בּוֹ וְנָשְׂקָהּ-לוֹ הַעֵזָה פָּנֶיהָ וַתֹּאמֶר לוֹ: 13

13. w'hecheziah bo w'nash'qah-lo he'ezah phaneyah wato'mar lo.

Prov7:13 So she seizes him and kisses him and with a brazen face she says to him:

<13> εἴτα ἐπιλαβομένη ἐφίλησεν αὐτόν,
ἀναιδεῖ δὲ προσώπῳ προσεῖπεν αὐτῷ

13 eita epilabomenē ephilēsen auton,
anaidei de prosōpō proseipen autō

יד זבחי שלמים עָלַי הַיּוֹם נְשַׁמְתִּי נְדָרַי: 14

14. zib'chey sh'lamim `alay hayom shilam'ti n'daray.

Prov7:14 Sacrifices of peace offerings are on me; today I have paid my vows.

<14> Θυσία εἰρηνική μοί ἐστιν,
σήμερον ἀποδίδωμι τὰς εὐχάς μου.

14 Thysia eirēnikē moi estin,
There is
sēmeron apodidōmi tas euchas mou;

טו עַל-כֵּן יֵצְאֹתִי לִקְרֹאתָךְ לְשַׁחַר פָּנֶיךָ וְאַמְצֶאָךְ: 15

15. `al-ken yatsa'thi liq'ra'thek l'shacher paneyah wa'em'tsa'eak.

Prov7:15 Therefore I have come out to meet you, to seek your face earnestly, and I have found you.

<15> ἕνεκα τούτου ἐξῆλθον εἰς συνάντησίν σοι,
ποθοῦσα τὸ σὸν πρόσωπον εὗρηκά σε.

15 heneka toutou exēlthon eis synantēsin soi,
Because of this
pothousa to son prosōpon heurēka se;
feeling the absence of

טז מְרַבְּדִים רַבְּדֵי עֶרְשִׁי חֲטָבוֹת אֶטוֹן מִצָּרִים: 16

16. mar'badim rabad'ti `ar'si chatuboth `etun Mits'rayim.

Prov7:16 I have spread my couch with coverings, with stripped cloths of linen of Egypt.

<16> κειρίαις τέτακα τὴν κλίνην μου,
ἀμφιτάποις δὲ ἔστρωκα τοῖς ἀπ' Αἰγύπτου.

16 keiriais tetaka tēn klinēn mou,
In trimming, I stretched my bed
amphitapois de estrōka tois ap' Aigyptou;
spreads I spread from

17 וְנִפְתִּי מִשְׁכְּבִי מִרְאֲהִים וּקִנְמֹן:
17 וְנִפְתִּי מִשְׁכְּבִי מִרְאֲהִים וּקִנְמֹן:

17. naph'ti mish'kabi mor 'ahalim w'qinamon.

Prov7:17 I have sprinkled my bed with myrrh, aloes and cinnamon.

<17> διέρραγκα τὴν κοίτην μου κρόκῳ,
τὸν δὲ οἶκόν μου κινναμώμῳ·

17 dierragka tēn koitēn mou krokō,
saffron

ton de oikon mou kinnamōmō;
my house with

18 וְיָחַלְכָה נַרְוָה דְּדִים עַד-הַבֹּקֶר נִתְעַלְסָה בְּאַהֲבִים:
18 וְיָחַלְכָה נַרְוָה דְּדִים עַד-הַבֹּקֶר נִתְעַלְסָה בְּאַהֲבִים:

18. l'kah nir'weh dodim `ad-haboqer nith'al'sah ba'ahabim.

Prov7:18 Come, let us take our affections until morning; let us delight ourselves with caresses.

<18> ἐλθέ καὶ ἀπολαύσωμεν φιλίας ἕως ὄρθρου,
δεῦρο καὶ ἐγκυλισθῶμεν ἔρωτι·

18 elthe kai apolausōmen philias heōs orthrou,
for we should enjoy friendship until dawn

deuro kai egkylisthōmen erōti;
Come, for we should wrap up in passion

19 יֵטֵב אֵין הָאִישׁ בְּבֵיתוֹ הַלֵּךְ בְּדֶרֶךְ מִרְחֹק:
19 יֵטֵב אֵין הָאִישׁ בְּבֵיתוֹ הַלֵּךְ בְּדֶרֶךְ מִרְחֹק:

19. kiy 'eyn ha'ish b'beytho halak b'derek merachok.

Prov7:19 For my husband is not at his house, he has gone on a long journey;

<19> οὐ γὰρ πάρεστιν ὁ ἀνὴρ μου ἐν οἴκῳ,
πεπόρευται δὲ ὁδὸν μακράν

19 ou gar parestin ho anēr mou en oikō,
at hand

peporeutai de hodon makran

20 כְּצִרְוֹר-הַכֶּסֶף לָקַח בְּיָדוֹ לְיוֹם הַכֶּסֶף יָבֹא בֵיתוֹ:
20 כְּצִרְוֹר-הַכֶּסֶף לָקַח בְּיָדוֹ לְיוֹם הַכֶּסֶף יָבֹא בֵיתוֹ:

20. ts'ror-hakeseph laqach b'yado l'yom hakese' yabo' beytho.

Prov7:20 He has taken a bag of silver in his hand, on the day of covered moon he shall come at his house.

<20> ἔνδεσμον ἀργυρίου λαβὼν ἐν χειρὶ αὐτοῦ,
δι' ἡμερῶν πολλῶν ἐπανήξει εἰς τὸν οἶκον αὐτοῦ.

20 endesmon argyriou labōn en cheiri autou,
a bundle

di' hēmerōn pollōn epanēxei eis ton oikon autou.

21 יִשְׁחַדּוּ אֶת־רַב־לִבָּהּ לְקַחְתָּהּ בְּחִלָּק שְׂפָתֶיהָ תִּדְּרִיכֶנּוּ:
כא תטתו ברב לקחה בחלק שפתיה תדריכנו:

21. hitatu b'rob liq'chah b'cheleq s'phatheyah tadichenu.

Prov7:21 With her many persuasions she entices him; with her flattering lips she seduces him.

<21> ἀπεπλάνησεν δὲ αὐτὸν πολλῇ ὁμιλίᾳ
βρόχοις τε τοῖς ἀπὸ χειλέων ἐξώκειλεν αὐτόν.

21 apeplanēsen de auton pollē homiliā
she led astray with much companionship
brochois te tois apo cheileōn exōkeilen auton.
with nooses and also by the things from her lips she led him aground

22 חֹלֶלֶךְ אֶחָרֶיהָ פָּתְאִים כְּשֹׁר אֶל־טֶבַח יָבוֹא וּכְעֶכֶס אֶל־מוֹסֵר אֵוִיל:
כב חולך אחריה פתאים כשור אל-טבח יבוא וכעכס אל-מוסר אויל:

22. holek 'achareyah pith'om k'shor 'el-tabach yabo' uk'ekes 'el-musar 'ewil.

Prov7:22 Suddenly he goes after her as an ox goes to the slaughter,
or as one in fetters to the discipline of a fool,

<22> ὁ δὲ ἐπηκολούθησεν αὐτῇ κεπρωθεὶς,
ὥσπερ δὲ βοῦς ἐπὶ σφαγὴν ἄγεται
καὶ ὥσπερ κύων ἐπὶ δεσμούς
22 ho de epēkolouthēsen autē kepphōtheis,
being easily led on

hōsper de bous epi sphagēn agetai
is led

kai hōsper kyōn epi desmous
a dog to bands

23 אֵדָוּ אֶת־חַיָּתוֹ אֶת־חֶמְדוֹ אֶת־כֶּלֶךְ אֶת־חַיָּתוֹ אֶת־חֶמְדוֹ אֶת־כֶּלֶךְ
כג עד יפלח חץ כידו כמהר צפור אל-פח ולא-יכע
כי-בנפשו הוא: פ

23. `ad y'phalach chets k'bedo k'maher tsipor 'el-pach w'lo'-yada` kiy-b'napsh'sho hu'.

Prov7:23 Until an arrow pierces through his liver;
as a bird hastens to the snare, so he does not know that it is for his soul.

<23> ἢ ὥς ἔλαφος τοξεύματι πεπληγὼς εἰς τὸ ἥπαρ,
σπεύδει δὲ ὥσπερ ὄρνεον εἰς παγίδα
οὐκ εἰδὼς ὅτι περὶ ψυχῆς τρέχει.

23 ē hōs elaphos toxēumati peplēgōs eis to hēpar,
as a stag shot with a bow, striking into the liver
speudei de hōsper orneon eis pagida
ouk eidōs hoti peri psychēs trechei.

24 אֲחֵסֶה בְּנִים שְׁמָעוּ-לִי וְהִקְשִׁיבוּ לְאִמְרֵי-פִי:
24 אֲחֵסֶה בְּנִים שְׁמָעוּ-לִי וְהִקְשִׁיבוּ לְאִמְרֵי-פִי:

24. w'`atah banim shim'u-li w'haq'shibu l'im'rey-phi.

Prov7:24 Now therefore, my sons, listen to me, and pay attention to the words of my mouth.

<24> νῦν οὖν, υἱέ, ἀκούε μου
καὶ πρόσεχε ῥήμασιν στόματός μου.

24 nyn oun, huie, akoue mou

kai proseche hrēmasin stomatos mou;

25 כַּחַ אֶל-יֵשׁוּט אֶל-הֶרְכֵּיהָ לִבָּךְ אֶל-תִּתֵּנָה בְּנִתִּיבוֹתֶיהָ:
25 אֶל-יֵשׁוּט אֶל-הֶרְכֵּיהָ לִבָּךְ אֶל-תִּתֵּנָה בְּנִתִּיבוֹתֶיהָ:

25. 'al-yes't' 'el-d'rakeyah libek 'al-tetha` bin'thibotheyah.

Prov7:25 Do not let your heart turn aside to her ways, do not stray into her paths.

<25> μὴ ἐκκλινάτω εἰς τὰς ὁδοὺς αὐτῆς ἡ καρδία σου.

25 mē ekklinatō eis tas hodous autēs hē kardia sou;

26 כּוּ כִּי-רַבִּים חַלְלִים הִפִּילָה וַעֲצָמִים כָּל-הָרְגָהּ:
26 כּוּ כִּי-רַבִּים חַלְלִים הִפִּילָה וַעֲצָמִים כָּל-הָרְגָהּ:

26. kiy-rabbim chalalim hipilah wa`atsumim kal-harugeyah.

Prov7:26 For many are the victims she has cast down, and numerous are all her slain.

<26> πολλοὺς γὰρ τρώσασα καταβέβληκεν,
καὶ ἀναρίθμητοί εἰσιν οὓς πεφόνευκεν.

26 pollous gar trōsasa katabeblēken,

kai anarithmētoi eisin hous pephoneuken;

innumerable are whom she has murdered

27 כּוּ דַּרְכֵּי שְׁאוֹל בֵּיתָהּ יְהִדּוֹת אֶל-חֲדָרֵי-מָוֶת:
27 כּוּ דַּרְכֵּי שְׁאוֹל בֵּיתָהּ יְהִדּוֹת אֶל-חֲדָרֵי-מָוֶת:

27. dar'key sh'ol beythah yor'doth 'el-chad'rey-maweth.

Prov7:27 Her house is the way to Sheol, descending to the chambers of death.

<27> ὁδοὶ ᾗδου ὁ οἶκος αὐτῆς
κατάγουσαι εἰς τὰ ταμεία τοῦ θανάτου.

27 hodoi hādou ho oikos autēs

katagousai eis ta tamieia tou thanatou.

Chapter 8

Shavua Reading Schedule (8th sidrah) - Prov 8

אֵלֶּכָּהּ וְיִשְׁמָעַל בְּקוֹלָהּ׃ Prov8:1

אֵלֶּכָּהּ וְיִשְׁמָעַל בְּקוֹלָהּ׃

1. halo'-chak'mah thiq'ra' uth'bunah titen qolah.

Prov8:1 Does not wisdom call, and understanding lift up her voice?

<8:1> Σὺ τὴν σοφίαν κηρύξεις, ἵνα φρόνησίς σοι ὑπακούσῃ.

1 Sy tēn sophian kēryxeis, hina phronēsis soi hypakousē;

You shall proclaim, that intellect should obey you

בְּרֹאשׁ-מְרוֹמִים עַל־דֶּרֶךְ בֵּית נְתִיבוֹת נִצָּבָה׃ 2

בְּרֹאשׁ-מְרוֹמִים עַל־דֶּרֶךְ בֵּית נְתִיבוֹת נִצָּבָה׃

2. b'ro'sh-m'romim `aley-darek beyth n'thiboth nitsabah.

Prov8:2 She stands on top of the heights on the way, between the paths;

<2> ἐπὶ γὰρ τῶν ὑψηλῶν ἄκρων ἐστίν,
ἀνὰ μέσον δὲ τῶν τριβῶν ἕστηκεν.

2 epi gar tōn huyēlōn akrōn estin,

For upon the high extremities she is

ana meson de tōn tribōn hestēken;

in the midst of

גְּלִיד-שַׁעֲרִים לְפִי-קָרֶת מְבֹא פִתְחִים תִּרְנָה׃ 3

גְּלִיד-שַׁעֲרִים לְפִי-קָרֶת מְבֹא פִתְחִים תִּרְנָה׃

3. l'yad-sh`arim l'phi-qareth m'bo' ph'thachim taronah.

Prov8:3 Beside the gates, at the opening to the city, at the entrance of the doors, she cries out:

<3> παρὰ γὰρ πύλαις δυναστῶν παρεδρεύει,
ἐν δὲ εἰσόδοις ὑμνεῖται

3 para gar pylais dynastōn paredreuei,

For by of the mighty ones she is occupied

en de eisodois hymneitai

in the entrance sings, saying

דְּאֵלֵיכֶם אִישִׁים אֶקְרָא וְקוֹלִי אֶל-בְּנֵי אָדָם׃ 4

דְּאֵלֵיכֶם אִישִׁים אֶקְרָא וְקוֹלִי אֶל-בְּנֵי אָדָם׃

4. 'aleykem 'ishim 'eq'ra' w'qoli 'el-b'ney 'adam.

Prov8:4 To you, O men, I call, and my voice is to the sons of men.

<4> Ὑμᾶς, ὦ ἄνθρωποι, παρακαλῶ
καὶ προϊέμαι ἐμὴν φωνὴν υἱοῖς ἀνθρώπων.

4 Hymas, ō anthrōpoi, parakalō

I comfort

kai proiemai emēn phōnēn huiōis anthrōpōn;

I let go

אֶקְרָא וְיִשְׁמָעַל בְּקוֹלִי אֶל-בְּנֵי אָדָם׃ 5

הַהֲבִינוּ פְּתָאִים עֲרָמָה וְכִסְיִלִּים הַבִּינוּ לֵב:

5. **habinu ph'tha'yim `ar'mah uk'silim habinu leb.**

Prov8:5 O naive ones, understand prudence; and, O fools, understand heart.

<5> νοήσατε, ἄκακοι, πανουργίαν,
οἱ δὲ ἀπαίδευτοι, ἐνθεσθε καρδίαν.

5 **noēsate, akakoi, panourgian,**
Comprehend, O guileless ones, astuteness!
hoi de apaideutoi, enthesthe kardian.
O uninstructed, insert it in

וְשָׁמְעוּ כִּי-נִגִּידִים אֲדַבֵּר וּמִפֶּתַח שִׁפְתֵי מִיִּשְׁרָיִם:

6. **shim`u kiy-n'gidim `adaber umiph'tach s'phathay meyshtarim.**

Prov8:6 Listen, for I shall speak noble things; and the opening of my lips shall be right things.

<6> εἰσακούσατέ μου, σεμνὰ γὰρ ἐρῶ
καὶ ἀνοίσω ἀπὸ χειλέων ὀρθά·

6 **eisakousate mou, semna gar erō**
kai anoisō apo cheileōn ortha;

זְכִּי-אַמֶּת יִהְיֶה חִבִּי וְתוֹעֵבַת שִׁפְתֵי רָשָׁע:

7. **kiy-'emeth yeh'geh chiki w'tho`abath s'phathay resha`.**

Prov8:7 For my mouth shall utter truth; and wickedness is an abomination to my lips.

<7> ὅτι ἀλήθειαν μελετήσῃ ὁ φάρυγξ μου,
ἐβδελυγμένα δὲ ἐναντίον ἐμοῦ χεῖλη ψευδῆ.

7 **hoti alētheian meletēsei ho pharynx mou,**
shall meditate my throat
ebdelygmna de enantion emou cheilē pseudē.
before lying

חֲבִצְדָק כָּל-אִמְרֵי-פִי אֵין בָּהֶם נִפְתָּל וְעִקֵּשׁ:

8. **b'tsedeq kal-'im'rey-phi `eyn bahem niph'tal w'iqesh.**

Prov8:8 All the utterances of my mouth are in righteousness;
there is nothing crooked nor perverted in them.

<8> μετὰ δικαιοσύνης πάντα τὰ ῥήματα τοῦ στόματός μου,
οὐδὲν ἐν αὐτοῖς σκολιὸν οὐδὲ στραγγαλῶδες·

8 **meta dikaiosynēs panta ta hrēmata tou stomatos mou,**
ouden en autois skolion oude straggalōdes;

וְעַל מִצְחָם מִשְׁפָּט וְעַל מִצְחָם מִשְׁפָּט וְעַל מִצְחָם מִשְׁפָּט:

טַפְּלִים נִכְחִים לַמִּבִּין וַיִּשְׁרִים לְמַצְאֵי דַעַת:

9. **kulam n'kochim lamebin wisharim l'mots'ey da`ath.**

Prov8:9 They are **all straightforward** to him who understands, and **right** to those who find knowledge.

<9> πάντα ἐνώπια τοῖς συνιοῦσιν
καὶ ὀρθὰ τοῖς εὐρίσκουσι γνῶσιν.

9 **panta enōpia tois syniousin**
kai ortha tois heuriskousi gnōsin.

10 יִקְחוּ-מִיִּסְרֵי וְאֶל-כֶּסֶף וְדַעַת מַחְרוּץ נִבְחָר:

10. **q'chu-musari w'al-kaseph w'da`ath mecharuts nib'char.**

Prov8:10 Take my instruction and **not** silver, and **knowledge** rather than **choicest gold**.

<10> λάβετε παιδείαν καὶ μὴ ἀργύριον
καὶ γνῶσιν ὑπὲρ χρυσίον δεδοκιμασμένον,
ἀνθαιρεῖσθε δὲ αἴσθησιν χρυσοῦ καθαροῦ.

10 **labete paideian kai mē argyrion**
kai gnōsin hyper chrysion dedokimasmenon,
tried
anthaireisthe de aisthēsin chrysiou katharou;
yes, choose perception instead of pure gold.

11 יִבְאֵי-טוֹבָה חֲכָמָה מִפְּנִינִים וְכָל-חֲפָצִים לֹא יִשְׁווּ-בָּהּ:

11. **kiy-tobah chak'mah mip'ninim w'kal-chaphatsim lo' yish'wu-bah.**

Prov8:11 For **wisdom** is **better than** jewels; and **all desirable things** cannot compare with her.

<11> κρείσσων γὰρ σοφία λίθων πολυτελῶν,
πάν δὲ τίμιον οὐκ ἄξιον αὐτῆς ἐστίν.

11 **kreissōn gar sophia lithōn polytelōn,**
For stones than very costly
pan de timion ouk axion autēs estin.
every esteemed thing worth is

12 יִבְאֵי-חֲכָמָה שְׁכֵנֹתִי עֲרָמָה וְדַעַת מְזֻמּוֹת אֶמְצָא:

12. **'ani-chak'mah shakan'ti `ar'mah w'da`ath m'zimoth 'em'tsa'.**

Prov8:12 I, **wisdom**, dwell with **prudence**, and **I find knowledge** of **discretion**.

<12> ἐγὼ ἡ σοφία κατεσκήνωσα βουλήν,
καὶ γνῶσιν καὶ ἔννοιαν ἐγὼ ἐπεκαλεσάμην.

12 **egō hē sophia kateskēnōsa boulēn,**
kai gnōsin kai ennoian egō epekalesamēn.
reflection called upon

13 יג ירֶאת יְהוָה שְׁנֹאת רָע גִּאָּה וְגֵאוֹן וְדֶרֶךְ רָע וּפִי תִהְיֶה כְּתִישָׁתִי:

13. yir'ath Yahúwah s'no'th ra` ge'ah w'ga'on w'derekh ra` uphi thah'pukoth sane'thi.

Prov8:13 The fear of אַיָּא is to hate evil;
pride and arrogance and the evil way and the perverted mouth, I hate.

<13> φόβος κυρίου μισεῖ ἀδικίαν,
ὑβριν τε καὶ ὑπερηφανίαν καὶ ὁδοὺς πονηρῶν·
μεμίσηκα δὲ ἐγὼ διεστραμμένας ὁδοὺς κακῶν.

13 phobos kyriou misei adikian,
detests injustice
hybrin te kai hyperēphanian kai hodous ponērōn;
insolence also pride
memisēka de egō diestrammenas hodous kakōn.
have detested I the perverting ways of evil men

14 יד לִי-עֵצָה וְתוֹשָׁיָה אֲנִי בִינָה לִי גְבוּרָה:

14. li-`etsah w'thushiah 'ani binah li g'burah.

Prov8:14 Counsel is mine and sound wisdom; I am understanding, power is mine.

<14> ἐμὴ βουλὴ καὶ ἀσφάλεια,
ἐμὴ φρόνησις, ἐμὴ δὲ ἰσχὺς·

14 emē boulē kai asphaleia,
safety
emē phronēsis, emē de ischys;
intelligence is mine strength

15 טוֹבִי מַלְכִּים וּמַלְכוֹ וְרוֹזְנִים יַחְקְקוּ צֶדֶק:

15. bi m'lakim yim'loku w'roz'nim y'choq'qu tsedeq.

Prov8:15 By me kings reign, and rulers decree righteousness.

<15> δι' ἐμοῦ βασιλεῖς βασιλεύουσιν,
καὶ οἱ δυνάσται γράφουσιν δικαιοσύνην·

15 di' emou basileis basileuousin,
kai hoi dynastai graphousin dikaiosynēn;
the mighty ones write

16 טַז־בִּי שָׁרִים יִשְׁרוּ וְגִדְיָבִים כָּל-שֹׁפְטֵי צֶדֶק:

16. bi sarim yasoru un'dibim kal-shoph'tey tsedeq.

Prov8:16 By me princes rule, and nobles, all who judge rightly.

<16> δι' ἐμοῦ μεγιστᾶνες μεγαλύνονται,

καὶ τύραννοι δι' ἐμοῦ κρατοῦσι γῆς.

- 16 di' emou megistanes megalynontai,
kai tyrannoi di' emou kratousi gēs.
sovereigns through me take hold of the earth

17 יִזְאַנִי אֶהְבִּיָּה אֶהָב וּמִשְׁחָרֵי יִמְצְאוּנִי:

17. 'ani 'ohabeyah 'ehab um'shacharay yim'tsa'un'ni.

Prov8:17 I love those who love me; and those who diligently seek me shall find me.

- <17> ἐγὼ τοὺς ἐμὲ φιλοῦντας ἀγαπῶ,
οἱ δὲ ἐμὲ ζητοῦντες εὐρήσουσιν.

- 17 egō tous eme philountas agapō,
hoi de eme zētountes heurēsousin.

18 יַחַד עֲשֶׂר-וְכָבוֹד אֶתִּי הוּן עֲתִק וְצַדִּיקָה:

18. `osher-w'kabod 'iti hon `atheq uts'daqah.

Prov8:18 Riches and glory are with me, enduring wealth and righteousness.

- <18> πλοῦτος καὶ δόξα ἐμοὶ ὑπάρχει
καὶ κτῆσις πολλῶν καὶ δικαιοσύνη·

- 18 ploutos kai doxa emoi hyparchei
wealth exist by me
kai ktēsis pollōn kai dikaiosynē;
much property

19 יֵט טוֹב פְּרִי מִחֲרוֹץ וּמִפָּז וּתְבוּאַתִּי מִכֶּסֶף נִבְחָר:

19. tob pir'yi mecharuts umipaz uth'bu'athi mikeseeph nib'char.

Prov8:19 My fruit is better than gold, even than pure gold, and my yield better than choicest silver.

- <19> βέλτιον ἐμὲ καρπίζεσθαι ὑπὲρ χρυσίον καὶ λίθον τίμιον,
τὰ δὲ ἐμὰ γενήματα κρείσσω ἀργυρίου ἐκλεκτοῦ.

- 19 beltion eme karpizesthai hyper chrysion kai lithon timion,
to gather my fruit precious stone
ta de ema genēmata kreissō argyriou eklektou.
my produce

20 כְּבִאֲרַח-צְדִיקָה אֶחָלֵךְ בְּתוֹךְ נְתִיבוֹת מְשָׁפֵט:

20. b'orach-ts'daqah 'ahalek b'thok n'thiboth mish'pat.

Prov8:20 I walk in the way of righteousness, in the midst of the paths of justice,

- <20> ἐν ὁδοῖς δικαιοσύνης περιπατῶ

20

21

Prov8:21 To endow those who love me with wealth, that I may fill their treasuries.

21 hina merisō tois eme agapōsin hyparxin

<21>a ἐὰν ἀναγγείλω ὑμῖν τὰ καθ' ἡμέραν γινόμενα,
 μνημονεύσω τὰ ἐξ αἰῶνος ἀριθμῆσαι.

22

Prov8:22 אֲנִי אֲנִי possessed me at the beginning of His way, before His works of old.

22 kyrios ektisen me archēn hodōn autou eis erga autou.

23

Prov8:23 From everlasting I was established, from the beginning, from the earliest times of the earth.

23 pro tou aiōnos ethemeliōsen me en archē,

24

Prov8:24 When there were no depths I was brought forth,
when there were no springs abounding with water.

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πρὸ τοῦ προελθεῖν τὰς πηγὰς τῶν ὑδάτων,
 24 pro tou tēn gēn poiēsai kai pro tou tas abyssous poiēsai,
 before the earth making before the abysses making
 pro tou proelthein tas pēgas tōn hydatōn,
 before the coming forth of

25 25
 כַּחַבְטָרִים הָרִים הִטְבְּעוּ לִפְנֵי גִבְעוֹת חוֹלְלָתִי:

25. b'terem harim hat'ba`u liph'ney g'ba`oth cholah'ti.

Prov8:25 Before the mountains were settled, before the hills I was brought forth;

<25> πρὸ τοῦ ὄρη ἐδρασθῆναι,
 πρὸ δὲ πάντων βουνῶν γεννᾶ με.

25 pro tou orē hedrasthēnai,
 they were sunk
 pro de pantōn bounōn genna me.
 all he engenders me

26 26
 כּוֹעַד-לֹא עָשָׂה אֶרֶץ וְחוּצוֹת וְרֹאשׁ עֲפָרוֹת תִּבְלִ:

26. `ad-lo' `asah `erets w'chutsoth w'ro'sh `aph'roth tebel.

Prov8:26 While He had not yet made the earth and the fields, nor the first dust of the world.

<26> κύριος ἐποίησεν χώρας καὶ ἀοικήτους
 καὶ ἄκρα οἰκούμενα τῆς ὑπ' οὐρανόν.

26 kyrios epoiēsen chōras kai aoikētous
 YHWH regions uninhabited places
 kai akra oikoumena tēs hyp' ouranon.
 uttermost parts of the inhabitable world under the heavens

27 27
 כַּזְבַּחֲכִינוּ שָׁמַיִם שָׁם אָנִי בְּחֻקּוֹ חֹג עַל-פְּנֵי תְּהוֹם:

27. bahakino shamayim sham `ani b'chuqo chug `al-p'ney th'hom.

Prov8:27 When He established the heavens, I was there,
 when He inscribed a circle on the face of the deep,

<27> ἡνίκα ἡτοίμαζεν τὸν οὐρανόν, συμπαρήμην αὐτῷ,
 καὶ ὅτε ἀφώριζεν τὸν ἑαυτοῦ θρόνον ἐπ' ἀνέμων.

27 hēnika hētoimazen ton ouranon, symparēmēn autō,
 I was present with him
 kai hote aphōrizen ton heautou thronon ep' anemōn.
 he separated his throne upon the winds

28 28
 כַּחַבְטָרִים מִמַּעַל בְּעִזּוֹ עִינֹת תְּהוֹם:

28. b'am'tso sh'chaqim mima`al ba`azoz `inoth t'hom.

Prov8:28 When He made firm the skies above, when the springs of the deep became fixed,

<28> ἡνίκα ἰσχυρὰ ἐποίει τὰ ἄνω νέφη,
καὶ ὡς ἀσφαλεῖς ἐτίθει πηγὰς τῆς ὑπ’ οὐρανὸν

28 hēnika ischyra epoiei ta anō nephē,
strong the upward clouds
kai hōs asphaleis etitheī pēgas tēs hyp’ ouranon
as safe he made the springs under heaven

29 כַּטְבָּא בְּשׁוּמוֹ לַיָּם חֻקּוֹ וּמִיָּם לֹא יַעֲבְרוּ-פִּיּוֹ בְּחֻקּוֹ מוֹסְדֵי אָרֶץ׃
29 b'sumo layam chuqo umayim lo' ya'ab'ru-phiu b'chuqo mos'dey 'arets.

Prov8:29 When He set for the sea its boundary so that the water should not transgress His command, when He marked out the foundations of the earth;

<29> καὶ ἰσχυρὰ ἐποίει τὰ θεμέλια τῆς γῆς,

29 kai ischyra epoiei ta themelia tēs gēs,
strong

30 לְוַאֲהֵיחָא אֶצְלוֹ אֲמוֹן
וְאֶהְיֶה שֶׁשְּׂשָׁעִים יוֹם יוֹם מִשְׁחַקָּתָ לְפָנָיו בְּכָל-עֵת׃
30 wa'eh'yeh 'ets'lo 'amon wa'eh'yeh sha'ashu'im yom yom m'sacheqeth l'phanayu b'kal-`eth.

Prov8:30 Then I was beside Him, as a master workman; and I was daily His delight, rejoicing always before Him,

<30> ἤμην παρ’ αὐτῷ ἀρμόζουσα,
ἐγὼ ἤμην ἣ προσέχαιρεν.
καθ’ ἡμέραν δὲ εὐφραίνομην ἐν προσώπῳ αὐτοῦ ἐν παντὶ καιρῷ,

30 ēmēn par’ autō harmozousa,
being in accord
egō ēmēn hē prosechairen.
in which he rejoiced with
kath’ hēmeran de euphrainomēn en prosōpō autou en panti kairō,
each day I was glad in front of him at all time

31 לֹא מִשְׁחַקָּתָ בְּתֵבֶל אֶרְצוֹ וְשֶׁשְּׂשָׁעִי אֶת-בְּנֵי אָדָם׃ פ
31 m'sacheqeth b'thebel 'ar'tso w'sha'ashu'ay 'eth-b'ney 'adam.

Prov8:31 Rejoicing in the world, His earth, and my delight were with in the sons of men.

<31> ὅτε εὐφραίνεται τὴν οἰκουμένην συντελέσας
καὶ ἐνευφραίνεται ἐν υἱοῖς ἀνθρώπων.

31 hote euphraineto tēn oikoumenēn syntelesas
even when he was pleased with the inhabitable world completing

32 וְעַתָּה בָּנִים שְׁמַעוּ-לִי וְאַשְׁרֵי דֶרֶכִי יִשְׁמְרוּ:
 32 וְעַתָּה בָּנִים שְׁמַעוּ-לִי וְאַשְׁרֵי דֶרֶכִי יִשְׁמְרוּ:

32. w'`atah banim shim'u-li w'ash'rey d'rakay yish'moru.

Prov8:32 Now therefore, O sons, listen to me, for blessed are they who keep my ways.

<32> νῦν οὖν, υἱέ, ἀκούέ μου.

32 nyn oun, huie, akoue mou.

33 שְׁמַעוּ מִסֵּר וְחֻכָּמוֹ וְאַל-תִּפְרְעוּ:
 33 שְׁמַעוּ מִסֵּר וְחֻכָּמוֹ וְאַל-תִּפְרְעוּ:

33. shim'u musar wachakamu w'al-tiph'ra`u.

Prov8:33 Heed instruction and be wise, and do not neglect it.

34 בְּרָכָה לְאִישׁ אֲשֶׁר אָזְנוֹ שְׁמִיעַ לִי לְשֹׁקֵד עַל-דַּלְתֹתַי יוֹם יוֹם
 34 בְּרָכָה לְאִישׁ אֲשֶׁר אָזְנוֹ שְׁמִיעַ לִי לְשֹׁקֵד עַל-דַּלְתֹתַי יוֹם יוֹם
 לְשֹׁמֵר מְזוֹזֹת פֶּתָחַי:
 לְשֹׁמֵר מְזוֹזֹת פֶּתָחַי:

34. 'ash'rey 'adam shome`a li lish'qod `al-dal'thothay yom yom lish'mor m'zuzoth p'thachay.

Prov8:34 Blessed is the man who listens to me, watching daily at my gates, waiting at my doorposts.

<34> μακάριος ἀνὴρ, ὃς εἰσακούσεται μου,
 καὶ ἄνθρωπος, ὃς τὰς ἐμας ὁδοὺς φυλάξει
 ἀγρυπνῶν ἐπ' ἐμαῖς θύραις καθ' ἡμέραν
 τηρῶν σταθμοὺς ἐμῶν εἰσόδων·

34 makarios anēr, hos eisakousetai mou,

kai anthrōpos, hos tas emas hodous phylaxei
 the man who shall guard my ways

agrypnōn ep' emais thyrais kath' hēmeran
 being awake each day

tērōn stathmous emōn eisodōn;
 giving heed at the doorposts of my entrances

35 לַחֲכִי מִצְאֵי חַיִּים וַיִּפֹּק רְצוֹן מִיְהוָה:
 35 לַחֲכִי מִצְאֵי חַיִּים וַיִּפֹּק רְצוֹן מִיְהוָה:

35. kiy mots'i mots'ey chayim wayapheq ratson meYahúwah.

Prov8:35 For he who finds me finds life and obtains favor from Yahúwah.

<35> αἱ γὰρ ἔξοδοί μου ἔξοδοι ζωῆς,
 καὶ ἐτοιμάζεται θέλησις παρὰ κυρίου.

35 hai gar exodoi mou exodoi zōēs,

My issues are the issues of

kai hetoimazetai thelēsis para kyriou.

36 וְלֹחֲטָאֵי חַיִּים נִפְשׁוּ כָּל־מִשְׁנָאֵי אֲהָבוּ מוֹת׃ כ׃
:xʔ ʔgʔk ʔkʔwʔ-ʔʔ ʔwʔʔ ʔʔʔ ʔkʔʔʔ 36

36. w'chot'i chomes naph'sho kal-m'san'ay 'ahabu maweth.

Prov8:36 But he who sins against me injures his soul; all those who hate me love death.

<36> οἱ δὲ εἰς ἐμὲ ἁμαρτάνοντες ἀσεβοῦσιν τὰς ἐαυτῶν ψυχάς,
καὶ οἱ μισοῦντές με ἀγαπῶσιν θάνατον.

36 hoi de eis eme hamartanontes asebousin tas heautōn psychas,
kai hoi misountes me agapōsin thanaton.

Chapter 9

Shavua Reading Schedule (9th sidrah) - Prov 9

1 חָכְמוֹת בָּנְתָה בֵּיתָהּ חֲצָבָה עֲמוּדֶיהָ שִׁבְעָה׃
:ʔʔʔʔ ʔʔʔʔʔʔ ʔʔʔʔ ʔʔʔʔ ʔʔʔʔ ʔʔʔʔʔʔʔʔ Prov9:1

1. chak'moth ban'thah beythah chats'bah `amudeyah shib'`ah.

Prov9:1 Wisdom has built her house, she has hewn out her seven pillars;

<9:1> Ἡ σοφία ὠκοδόμησεν ἑαυτῇ οἶκον
καὶ ὑπήρεισεν στύλους ἑπτά.

1 Hē sophia ōkodomēsen heautē oikon
kai hypēreisen stylous hepta;

2 בְּטָבָחָהּ טָבַחָהּ מִסֶּכָּה יֵינָהּ אֶף עָרְכָה שְׁלֹחָנָהּ׃
:ʔʔʔʔʔʔ ʔʔʔʔʔ ʔʔʔʔʔʔ ʔʔʔʔʔʔʔʔ ʔʔʔʔʔʔʔʔ ʔʔʔʔʔʔʔʔ 2

2. tab'chah tib'chah mas'kah yeynah 'aph `ar'kah shul'chanah.

Prov9:2 She has slaughtered her slaughter, she has mixed her wine; she has also set her table;

<2> ἔσφαξεν τὰ ἑαυτῆς θύματα,
ἐκέρασεν εἰς κρατῆρα τὸν ἑαυτῆς οἶνον
καὶ ἡτοιμάσατο τὴν ἑαυτῆς τράπεζαν.

2 esphaxen ta heautēs thymata,
She slew the things for herself which are offered in sacrifices
ekerasen eis kratēra ton heautēs oinon
she mixed into a basin wine for herself
kai hētoimasato tēn heautēs trapezan;
she prepared a table for herself

3 גַּשְׁלָחָהּ נִעְרֹתֶיהָ תִּקְרָא עַל־גַּפֵּי מְרֹמֵי קָרֶת׃
:xʔʔ ʔʔʔʔʔʔ ʔʔʔʔʔʔʔʔ ʔʔʔʔʔʔʔʔ ʔʔʔʔʔʔʔʔ 3

3. shal'chah na`arotheyah thiq'ra' `al-gapey m'romey qareth.

Prov9:3 She has sent out her maidens, she calls from the tops of the heights of the city:

<3> ἀπέστειλεν τοὺς ἑαυτῆς δούλους
συγκαλούσα μετὰ ὑψηλοῦ κηρύγματος ἐπὶ κρατῆρα λέγουσα

3 apesteilen tous heautēs doulous
own servants
sygkalousa meta huyēlou kērygmatos epi kratēra legousa
calling together with high proclamation, upon a basin, saying,

4 מִי־פֶתִי יָסַר הֵנָּה חֲסַר־לֵב אָמְרָה לוֹ:
4 יִשְׂרָאֵל אֶמְרָה לוֹ:

4. mi-phethi yasur henah chasar-leb 'am'rah lo.

Prov9:4 Whoever is naive, let him turn in here! To him who lacks heart she says,

<4> Ὅς ἐστιν ἄφρων, ἐκκλινάτω πρὸς με·
καὶ τοῖς ἐνδεέσι φρενῶν εἶπεν

4 Hos estin aphrōn, ekklinatō pros me;
a fool, turn aside to me!
kai tois endeesi phrenōn eipen
to the ones lacking of sense

5 הָלְכוּ לַחֲמוֹ בְּלֶחֱמִי וּנְשִׂיתִי בִּינָן מִסִּכְתִּי:
5 יִשְׂרָאֵל אֶמְרָה לוֹ:

5. l'ku lachamu b'lachami ush'thu b'yayin masak'ti.

Prov9:5 Come, eat of my bread and drink of the wine I have mixed.

<5> Ἔλθατε φάγετε τῶν ἐμῶν ἄρτων
καὶ πῖετε οἶνον, ὃν ἐκέρασα ὑμῖν·

5 Elthate phagete tōn emōn artōn
kai piete oinon, hon ekerasa hymin;
which for you!

6 וַעֲזְבוּ פִתְאִים וַחֲיוֹ וְאַשְׁרוּ בְּדַרְךְ בִּינָה:
6 יִשְׂרָאֵל אֶמְרָה לוֹ:

6. `iz'bu ph'tha'yim wich'yu w'ish'ru b'derek binah.

Prov9:6 Forsake your folly and live, and proceed in the way of understanding.

<6> ἀπολείπετε ἀφροσύνην, καὶ ζήσεσθε,
καὶ ζητήσατε φρόνησιν, ἵνα βιώσητε,
καὶ κατορθώσατε ἐν γνώσει σύνεσιν.

6 apoleipete aphrosynēn, kai zēsesthe,
Cease you shall live
kai zētēsate phronēsīn, hina biōsēte,
intelligent! that you should spend life
kai katorthōsate en gnōsei synesin.
keep straight by knowledge understanding!

7 זִיסַר לֵין לָקַח לוֹ קָלוֹן וּמוֹכִיחַ לְרָשָׁע מִיָּמוֹ:
7 יִסַּר לֵין לָקַח לוֹ קָלוֹן וּמוֹכִיחַ לְרָשָׁע מִיָּמוֹ:

7. yoser lets loqeach lo qalon umokiach l'rasha` mumo.

Prov9:7 He who corrects a scoffer gets dishonor for himself,
and he who reproves a wicked man gets a blot for himself.

<7> Ὁ παιδεύων κακοὺς λήμψεται ἑαυτῷ ἀτιμίαν,
ἐλέγχων δὲ τὸν ἀσεβῆ μωμήσεται ἑαυτόν.

7 Ho paideuōn kakous lēmpsetai heautō atimian,
evil man

elegchōn de ton asebē mōmēsetai heauton.
in reproving, the impious scoffs at himself.

8 חֲאֵל-תּוֹכַח לֵין פֶּן-יִשְׁנָאָךְ הַכֹּחַ לְחָכָם וַיֵּאָהֱבָךְ:
8 חֲאֵל-תּוֹכַח לֵין פֶּן-יִשְׁנָאָךְ הַכֹּחַ לְחָכָם וַיֵּאָהֱבָךְ:

8. 'al-tokach lets pen-yis'na'eak hokach l'chakam w'ye'ehabeak.

Prov9:8 Do not reprove a scoffer, lest he shall hate you, reprove a wise man and he shall love you.

<8> μὴ ἔλεγχε κακοὺς, ἵνα μὴ μισῶσίν σε·
ἔλεγχε σοφόν, καὶ ἀγαπήσει σε.

8 mē elegche kakous, hina mē misōsin se;
elegche sophon, kai agapēsei se.

9 טִתֵּן לְחָכָם וַיִּחְכְּמוּ-עוֹד הוֹדַע לְצַדִּיק וַיּוֹסֶף לָקַח:
9 טִתֵּן לְחָכָם וַיִּחְכְּמוּ-עוֹד הוֹדַע לְצַדִּיק וַיּוֹסֶף לָקַח:

9. ten l'chakam w'yech'kam-`od hoda` l'tsadiq w'yoseph leqach.

Prov9:9 Give instruction to a wise man and he shall be still wiser,
teach a righteous man and he shall increase his learning.

<9> δίδου σοφῷ ἀφορμὴν, καὶ σοφώτερος ἔσται·
γνώριζε δικαίω, καὶ προσθήσει τοῦ δέχεσθαι.

9 didou sophō aphormēn, kai sophōteros estai;
opportunity!

gnōrize dikaiō, kai prosthēsei tou dechesthai.
make things known to a just man! he shall proceed to receive more.

10 יִתְחַלֵּל חֲכָמָה יִרְאֵת יְהוָה וְכַעַת קִדְּשִׁים בִּינָה:
10 יִתְחַלֵּל חֲכָמָה יִרְאֵת יְהוָה וְכַעַת קִדְּשִׁים בִּינָה:

10. t'chilath chak'mah yir'ath Yahúwah w'da`ath q'doshim binah.

Prov9:10 The fear of אֱלֹהִים is the beginning of wisdom,
and the knowledge of the Holy One is understanding.

<10> ἀρχὴ σοφίας φόβος κυρίου,
καὶ βουλὴ ἀγίων σύνεσις·

10 archē sophias phobos kyriou,

kai boulē hagiōn synesis;

<10>a τὸ γὰρ γνῶναι νόμον διανοίας ἐστὶν ἀγαθῆς·

10ā to gar gnōnai nomon dianoias estin agathēs;
For to know the law consideration is of good.

יֵאָכִי-בִי יִרְבּוּ יָמֶיךָ וַיּוֹסִיפוּ לְךָ שָׁנֹת חַיִּים: 11

יֵאָכִי-בִי יִרְבּוּ יָמֶיךָ וַיּוֹסִיפוּ לְךָ שָׁנֹת חַיִּים:

11. **kiy-bi yir'bu yameyak w'yosiphu l'k sh'noth chayim.**

Prov9:11 For by me your days shall be multiplied, and years of life shall be added to you.

<11> τούτῳ γὰρ τῷ τρόπῳ πολὺν ζήσεις χρόνον,
καὶ προστεθήσεται σοι ἔτη ζωῆς σου.

11 toutō gar tō tropō polyn zēseis chronon,
in this manner a long you shall live time
kai prostethēsetai soi etē zōēs sou.
your life

יִבְאֵם-חֲכָמָה חֲכָמָה לְךָ וְלִצְפָּה לְבַדְּךָ תִּשָּׂא: 12

יִבְאֵם-חֲכָמָה חֲכָמָה לְךָ וְלִצְפָּה לְבַדְּךָ תִּשָּׂא:

12. **'im-chakam'at chakam'at lak w'lats'at l'bad'ak thisa'.**

Prov9:12 If you are wise, you are wise for yourself, and if you scoff, you alone shall bear it.

<12> υἱέ, ἐὰν σοφὸς γένη σεαυτῷ, σοφὸς ἔσῃ καὶ τοῖς πλησίον·
ἐὰν δὲ κακὸς ἀποβῇς, μόνος ἀναντλήσεις κακά.

12 huie, ean sophos genē seautō, sophos esē kai tois plēsion;
O son, you be you shall also be wise for your neighbors
ean de kakos apobēs, monos anantlēseis kaka.
evil you should turn out to be then you shall draw evils

<12>a ὃς ἐρείδεται ἐπὶ ψεύδεσιν, οὗτος ποιμανεῖ ἀνέμους,
ὁ δ' αὐτὸς διώξεται ὄρνεα πετόμενα·

12ā hos ereidetai epi pseudessin, houtos poimanei anemous,
He that stays himself upon falsehoods, attempts to rule the winds,
ho d' autos diōxetai ornea petomena;
and the same shall pursue birds in their fight;

<12>b ἀπέλιπεν γὰρ ὁδοὺς τοῦ ἑαυτοῦ ἀμπελῶνος,
τοὺς δὲ ἄξονας τοῦ ἰδίου γεωργίου πεπλάνηται·

12b apelipen gar hodous tou heautou ampelōnos,
for he has forsaken the ways of his own vineyard,
tous de axonas tou idiou geōrgiou peplanētai;
and he has caused the axles of his own cart to go astray;

<12>c διαπορεύεται δὲ δι' ἀνύδρου ἐρήμου
καὶ γῆν διατεταγμένην ἐν διψώδεσιν,
συνάγει δὲ χερσὶν ἀκαρπίαν.

12č diaporeuetai de di' anydrou erēmou
and he goes through a dry desert,

kai gēn diatetagmenēn en dipsōdesin,
and a land appointed to drought,
synagei de chersin akarpian.
and he gathers barrenness with his hands.

13 יג אִשָּׁת כְּסִילוֹת הַמָּיָה פְּתִיּוֹת וּבִלְיִדְעָה מָה:
אִשָּׁת כְּסִילוֹת הַמָּיָה פְּתִיּוֹת וּבִלְיִדְעָה מָה:

13. 'esheth k'siluth homiah p'thayuth ubal-yad'`ah mah.

Prov9:13 The woman of folly is boisterous, she is naive and knows nothing.

<13> Γυνὴ ἄφρων καὶ θρασεῖα ἐνδεὲς ψωμοῦ γίνεται,
ἣ οὐκ ἐπίσταται αἰσχύνῃν.

13 Gynē aphrōn kai thraseia endeēs psōmou ginetai,
A foolish bold lacking of a morsel becomes
hē ouk epistatai aischynēn;
who does not have knowledge of shame.

14 יֵד וְיֹשֶׁבֶת לְפֶתַח בֵּיתָהּ עַל-כִּסֵּא מְרִמִּי קֶרֶת:
אִשָּׁת כְּסִילוֹת הַמָּיָה פְּתִיּוֹת וּבִלְיִדְעָה מָה:

14. w'yash'bah l'phethach beythah `al-kise' m'romey qareth.

Prov9:14 She sits at the doorway of her house, on a seat by the heights of the city,

<14> ἐκάθισεν ἐπὶ θύραις τοῦ ἐαυτῆς οἴκου
ἐπὶ δίφρου ἐμφανῶς ἐν πλατείαις

14 ekathisen epi thyraï tou heautēs oikou
epi diphrou emphanōs en plateiais
visibly the squares

15 טו לְקִרְאָ לְעַבְרֵי-דֶרֶךְ הַמִּישָׁרִים אֲרֻחוֹתָם:
אִשָּׁת כְּסִילוֹת הַמָּיָה פְּתִיּוֹת וּבִלְיִדְעָה מָה:

15. liq'ro' l'`ob'rey-darek ham'yash'rim 'or'chotham.

Prov9:15 Calling to those who pass by the way, who are making their paths straight:

<15> προσκαλουμένη τοὺς παριόντας
καὶ κατευθύνοντας ἐν ταῖς ὁδοῖς αὐτῶν

15 proskaloumenē tous pariontas
kai kateuthynontas en tais hodois autōn

16 טז מִי-פְתִי יִסֵּר הִנֵּה וַחֲסֵר-לֵב וְאִמְרָה לוֹ:
אִשָּׁת כְּסִילוֹת הַמָּיָה פְּתִיּוֹת וּבִלְיִדְעָה מָה:

16. mi-phethi yasur henah wachasar-leb w'am'rah lo.

Prov9:16 Whoever is naive, let him turn in here, and to him who lacks heart she says,

<16> Ὃς ἐστὶν ὑμῶν ἀφρονέστατος, ἐκκλινάτω πρὸς με·
ἐνδεέσι δὲ φρονήσεως παρακελεύομαι λέγουσα

16 Hos estin hymōn aphronestatos, ekklinatō pros me;
most foolish of you, to me!
endeesi de phronēseōs parakeleuomai legousa
intelligence I rouse, saying,

17 מַיִם-גְּנוּבִים יִמְתְּקוּ וְלֶחֶם סִתְּרִים יִנְעָם:
17 מַיִם-גְּנוּבִים יִמְתְּקוּ וְלֶחֶם סִתְּרִים יִנְעָם:

17. mayim-g'nubim yim'taqu w'lechem s'tharim yin'am.

Prov9:17 Stolen water is sweet; and bread eaten in secret is pleasant.

<17> Ἄρτων κρυφίων ἡδέως ἄψασθε
καὶ ὕδατος κλοπῆς γλυκεροῦ.

17 Artōn kryphiōn hēdeōs hapsasthe
you touch
kai hydatos klopēs glykerou.

18 יחולא-ידע כִּי-רַפָּאִים שָׁם בְּעֵמְקֵי שְׁאוֹל קִרְאֶיהָ: כ
18 יחולא-ידע כִּי-רַפָּאִים שָׁם בְּעֵמְקֵי שְׁאוֹל קִרְאֶיהָ: כ

18. w'lo'-yada`kiy-R'pha'im sham b'im'qey Sh'ol q'ru'eyah.

Prov9:18 But he does not know that the dead are there, that her guests are in the depths of Sheol.

<18> ὁ δὲ οὐκ οἶδεν ὅτι γηγενεῖς παρ' αὐτῇ ὄλλυνται,
καὶ ἐπὶ πέτευρον ἄδου συναντᾷ.

18 ho de ouk oiden hoti gēgeneis par' autē ollyntai,
earth-born men by her are destroyed,
kai epi peteuron hadou synantā.
he meets

<18>a ἀλλὰ ἀποπήδησον, μὴ ἐγχρονίσῃς ἐν τῷ τόπῳ
μηδὲ ἐπιστήσῃς τὸ σὸν ὄμμα πρὸς αὐτήν·

18a alla apopedēson, mē egchronisēs en tō topō
But flee, do not remain in that place,
mēde epistēsēs to son omma pros autēn;
neither fix your eye upon her,

<18>b οὕτως γὰρ διαβήσῃ ὕδωρ ἀλλότριον
καὶ ὑπερβήσῃ ποταμὸν ἀλλότριον·

18b houtōs gar diabēsē hydōr allotrion
for thus shall you go through strange water;
kai hyperbēsē potamon allotrion;
and pass through a strange river,

<18>c ἀπὸ δὲ ὕδατος ἀλλοτρίου ἀπόσχου
καὶ ἀπὸ πηγῆς ἀλλοτρίας μὴ πίης,

18c apo de hydatos allotriou aposchou
but abstain from strange water,
kai apo pēgēs allotrias mē piēs,
and do not drink from a strange fountain,

<18>d ἵνα πολὺν ζήσης χρόνον,
προστεθῇ δέ σοι ἔτη ζωῆς.

18a hina polyn zēsēs chronon,
that you may live long,
prostethē de soi etē zōēs.
and years of life may be added to you.

Chapter 10

Shavua Reading Schedule (10th sidrah) - Prov 10

Prov10:1 חָכָם בְּעֵינֵי אִמּוֹ וְכֹסֵף בְּעֵינֵי הָאֵלֹהִים
אִם מִשְׁלֵי שְׁלֹמֹה בֶן חָכָם יִשְׁמַח-אָב וּבֶן כֹּסֵל תּוֹגַת אָמֹוּ

1. mish'ley Sh'lomoh ben chakam y'samach-'ab uben k'sil tugath 'imo.

Prov10:1 The proverbs of Solomon.

A wise son makes a father glad, but a foolish son is a grief to his mother.

<10:1> Υἱὸς σοφὸς εὐφραίνει πατέρα,
υἱὸς δὲ ἄφρων λύπη τῇ μητρὶ.

1 Huios sophos euphrainei patera,
huios de aphrōn lypē tē mētri.

בְּלֹא-יִוָּעִילוּ אוֹצְרוֹת רָשָׁע וּצְדָקָה תַּצִּיל מָמוֹת:
חָכָם בְּעֵינֵי אִמּוֹ וְכֹסֵף בְּעֵינֵי הָאֵלֹהִים

2. lo'-yo`ilu 'ots'roth resha` uts'daqah tatsil mimaweth.

Prov10:2 Treasures of wickedness profit nothing, but righteousness delivers from death.

<2> οὐκ ὠφελήσουσιν θησαυροὶ ἀνόμους,
δικαιοσύνη δὲ ρύσεται ἐκ θανάτου.

2 ouk ōphelēsousin thēsauroi anomous,
dikaiosynē de hrysetai ek thanatou.

גַּל-יִרְעִיב יְהוָה נַפֶּשׁ צַדִּיק וְחַתּוֹת רָשָׁעִים יִהְיֶה יָדָהּ:
חָכָם בְּעֵינֵי אִמּוֹ וְכֹסֵף בְּעֵינֵי הָאֵלֹהִים

3. lo'-yar`ib Yahúwah nephesh tsadiq w'hauath r'sha'im yeh'doph.

Prov10:3 חָכָם shall not allow the soul of the righteous to hunger,
but He shall reject the desire of the wicked.

<3> οὐ λιμοκτονήσει κύριος ψυχὴν δικαίαν,
ζωὴν δὲ ἀσεβῶν ἀνατρέψει.

3 ou limoktonēsei kyrios psychēn dikaian,
zōēn de asebon anatrepsei.
the life of

חָכָם בְּעֵינֵי אִמּוֹ וְכֹסֵף בְּעֵינֵי הָאֵלֹהִים

דָּרָאשׁ עֲשֶׂה כַּף־רִמְיָה וְיָד חָרוּצִים תַּעֲשִׂיר:

4. ra'sh `oseh kaph-r'miah w'yad charutsim ta`ashir.

Prov10:4 Poor is he who works with a negligent hand, but the hand of the diligent makes rich.

<4> πενία ἄνδρα ταπεινοῖ,
χεῖρες δὲ ἀνδρείων πλουτίζουν.

4 penia andra tapeinoi,
a man humbles
cheires de andreion ploutizousin.

<4>a υἱὸς πεπαιδευμένος σοφὸς ἔσται,
τῷ δὲ ἄφρονι διακόνῳ χρήσεται.

4ā huios pepaideumenos sophos estai,
A son being corrected shall be wise;
tō de aphroni diakonō chrēsetai.
but the foolish for a servant he shall treat.

5 414 424 434 444 454 464 474 484 494 504

הָאִגֵּר בְּקִיץ בֵּן מְשָׁכִיל נִרְדָּם בְּקָצִיר בֵּן מְבִישׁ:

5. 'oger baqayits ben mas'kil nir'dam baqatsir ben mebish.

Prov10:5 He who gathers in summer is a son who acts wisely,
but he who sleeps in harvest is a son who acts shamefully.

<5> διεσώθη ἀπὸ καύματος υἱὸς νοήμων,
ἀνεμόφθορος δὲ γίνεται ἐν ἀμήτῳ υἱὸς παράνομος.

5 diesōthē apo kaumatōs huios noēmōn,
anemophthoros de ginetai en amētō huios paranomos.
destruction by the wind who is a lawbreaker

6 414 424 434 444 454 464 474 484 494 504

וּבִרְכוֹת לְרֹאשׁ צְדִיק וּפִי רָשָׁעִים יִכְסֶּה חֶמָס:

6. b'rakoth l'ro'sh tsadiq uphi r'sha'im y'kaseh chamash.

Prov10:6 Blessings are on the head of the righteous, but the mouth of the wicked conceals violence.

<6> εὐλογία κυρίου ἐπὶ κεφαλὴν δικαίου,
στόμα δὲ ἀσεβῶν καλύψει πένθος ἄωρον.

6 eulogia kyriou epi kephalēn dikaiou,
of YHWH
stoma de asebon kaluuei penthos aōron.
he covers moruning with untimely

7 414 424 434 444 454 464 474 484 494 504

זִכָּר צְדִיק לְבִרְכָּה וְשֵׁם רָשָׁעִים יִרְקָב:

7. zekher tsadiq lib'rakah w'shem r'sha'im yir'qab.

Prov10:7 The memory of the righteous is blessed, but the name of the wicked shall rot.

<7> μνήμη δικαίων μετ' ἐγκωμίων,
ὄνομα δὲ ἀσεβοῦς σβέννυται.

7 mnēmē dikaiōn met' egkōmiōn,
is with commendation
onoma de asebous sbennytai.

חַכָּם-לֵב יִקַּח מִצְוֹת וְאִוִּיל שְׁפָתַיִם יִלָּבֵט:
8 חַכָּם-לֵב יִקַּח מִצְוֹת וְאִוִּיל שְׁפָתַיִם יִלָּבֵט:

8. chakam-leb yiqach mits'woth we'ewil s'phathayim yilabet.

Prov10:8 The wise of heart shall receive commands, but the one with foolish lips shall be ruined.

<8> σοφὸς καρδίᾳ δέξεται ἐντολάς,
ὁ δὲ ἄστεγος χεῖλεισιν σκολιάζων ὑποσκελισθήσεται.

8 sophos kardiā dexetai entolas,
ho de astegos cheilesin skoliazōn hyposkelisthēsetai.
the open-mouthed by crooked shall be tripped up

ט הוֹלֵךְ בְּתוֹם יִלָּךְ בִּטָּח וּמַעֲקֹשׁ דִּרְכּוֹ יִנָּדֶע:
9 ט הוֹלֵךְ בְּתוֹם יִלָּךְ בִּטָּח וּמַעֲקֹשׁ דִּרְכּוֹ יִנָּדֶע:

9. holek batom yelek betach um'`aqesh d'rakayu yiuade`a.

Prov10:9 He who walks in integrity walks securely, but he who perverts his ways shall be found out.

<9> ὃς πορεύεται ἀπλῶς, πορεύεται πεποιθώς,
ὁ δὲ διαστρέφων τὰς ὁδοὺς αὐτοῦ γνωσθήσεται.

9 hos poreuetai haplōs, poreuetai pepoithōs,
ho de diastrephōn tas hodous autou gnōsthēsetai.

יִקְרֶיךָ עֵין יִתֵּן עֲצָבָת וְאִוִּיל שְׁפָתַיִם יִלָּבֵט:
10 יִקְרֶיךָ עֵין יִתֵּן עֲצָבָת וְאִוִּיל שְׁפָתַיִם יִלָּבֵט:

10. qorets `ayin yiten `atsabeth we'ewil s'phathayim yilabet.

Prov10:10 He who winks the eye causes trouble, and the one with foolish lips shall be ruined.

<10> ὁ ἐννεύων ὀφθαλμοῖς μετὰ δόλου συνάγει ἀνδράσι λύπας,
ὁ δὲ ἐλέγχων μετὰ παρρησίας εἰρηνοποιεῖ.

10 ho enneuōn ophthalmois meta dolou synagei andrasi lypas,
with treachery gathers for men distresses
ho de elegchōn meta parrēσίας eirēnopoiei.
but the one reproving with an open manner makes peace

יֵא מְקוֹר חַיִּים פִּי צְדִיק וּפִי רְשָׁעִים יִכְסֶּה חֶמְס:
11 יֵא מְקוֹר חַיִּים פִּי צְדִיק וּפִי רְשָׁעִים יִכְסֶּה חֶמְס:

11. m'qor chayim pi tsadiq uphi r'sha'im y'kaseh chamas.

Prov10:11 The mouth of the righteous is a fountain of life, but the mouth of the wicked conceals violence.

<11> πηγὴ ζωῆς ἐν χειρὶ δικαίου,

στόμα δὲ ἀσεβοῦς καλύψει ἀπώλεια.

11 pēgē zōēs en cheiri dikaiou,
the hand

stoma de asebour kaluuei apōleia.

12 יב שְׁנֵאָה תַעֲזֹרֶר מִדָּנִים וְעַל כָּל-פְּשָׁעִים תִּכְסֶּה אֶהְבָּה:

12. sin'ah t'orer m'danim w'al kal-p'sha'im t'kaseh 'ahabah.

Prov10:12 Hatred stirs up strife, but love covers all transgressions.

<12> μῖσος ἐγείρει νεῖκος,
πάντας δὲ τοὺς μὴ φιλονεικοῦντας καλύπτει φιλία.

12 misos egeirei neikos,

pantas de tous mē philoneikountas kalypsei philia.

the ones not fond of altercations

friendship

13 יג בְּשִׁפְתֵי נָבוֹן תִּמְצֵא חֲכָמָה וְשִׁבֶט לִגְוֹ חֶסֶד-לֵב:

13. b'siph'they nabon timatse' chak'mah w'shebet l'gew chasar-leb.

Prov10:13 On the lips of the discerning, wisdom is found,
but a rod is for the back of him who lacks heart.

<13> ὁς ἐκ χειλέων προφέρει σοφίαν,
ράβδῳ τύπτει ἄνδρα ἀκάρδιον.

13 hos ek cheileōn propherei sophian,

hrabdō typtei andra akardion.

beats man the heartless

14 יד חֲכָמִים יִצְפְּנוּ-דָעַת וּפִי-אֵוִיל מִחֲתָה קִרְבָּה:

14. chakamim yits'p'nu-da'ath uphi-'ewil m'chitah q'robah.

Prov10:14 Wise men store up knowledge, but with the mouth of the foolish, is near ruin.

<14> σοφοὶ κρύψουσιν αἴσθησιν,
στόμα δὲ προπετοῦς ἐγγίζει συντριβῇ.

14 sophoi kruuousin aisthēsin,

shall hide perception

stoma de propetous eggizei syntribē.

the precipitous

15 טו הוֹן עֲשִׁיר קִרְיַת עֲזֹו מִחֲתַת הַלִּים רִישָׁם:

15. hon `ashir qir'yath `uzo m'chitath dalim reysham.

Prov10:15 The rich man's wealth is his strong city, the ruin of the poor is their poverty.

<15> κτήσις πλουσίων πόλις ὄχυρά,
συντριβὴ δὲ ἀσεβῶν πενία.

15 ktēsis plousiōn polis ochyra,
syntribē de asebōn penia.

16 :x40H6 oWq x4Y9x 722H6 722H6 x607 16
טז פֿעֿלט צִדִּיק לְחַיִּים תְּבוּאַת רָשָׁע לְחַטָּאת:

16. p`ulath tsadiq l'chayim t'bu'ath rasha` l'chata'th.

Prov10:16 The wages of the righteous is life, the income of the wicked is for sin.

<16> ἔργα δικαίων ζωὴν ποιεῖ,
καρποὶ δὲ ἀσεβῶν ἁμαρτίας.

16 erga dikaiōn zōēn poiei,
The works produce
karpoi de asebōn hamartias.
but the fruit of the impious produces

17 :30x7 xH9Yx 95Y0Y 17Y7 17Y7 722H6 H14 17
יז אֶרַח לְחַיִּים שׁוּמֵר מוֹסֵר וְעוֹזֵב תּוֹכַחַת מִתְּעָה:

17. 'orach l'chayim shomer musar w'ozeb tokachath math'`eh.

Prov10:17 He is on the path of life who heeds instruction, but he who ignores reproof goes astray.

<17> ὁδοὺς δικαίας ζωῆς φυλάσσει παιδεία,
παιδεία δὲ ἀνεξέλεγκτος πλανᾶται.

17 hodous dikaias zōēs phylassei paideia,
the ways right
paideia de anexelegktos planatai.
instruction unascertained wanders

18 :627Y 4Y3 394 41Y7Y 17W-7X7W 347W 37Y7 18
יח מְכַסֶּה שִׁנְאָה שְׂפָתַי־שָׁקֶר וּמוֹצֵא דָבָר הוּא כָסִיל:

18. m'kaseh sin'ah siph'they-shaqr umotsi' dibah hu' k'sil.

Prov10:18 He who conceals hatred has lying lips, and he who spreads slander is a fool.

<18> καλύπτουσιν ἔχθραν χεῖλη δίκαια,
οἱ δὲ ἐκφέροντες λοιδορίας ἀφρονέστατοί εἰσιν.

18 kalypsousin echthran cheilē dikaia,
hoi de ekpherontes loidorias aphronestatoi eisin.

19 :627Y 722H6 722H6 722H6 722H6 722H6 722H6 19
יט בָּרַב דְּבָרִים לֹא יִחְדָּל-פִּשְׁע וְחִשְׁךְ שְׂפָתָיו מְשָׁכִיל:

19. b'rob d'barim lo' yech'dal-pasha` w'chosek s'phathayu mas'kil.

Prov10:19 When there are many words, transgression is unavoidable,
but he who restrains his lips is wise.

<19> ἐκ πολυλογίας οὐκ ἐκφεύζη ἁμαρτίαν,
 φειδόμενος δὲ χειλέων νοήμων ἔσθῃ.
 19 ek polylogias ouk ekpheuxē hamartian,
 pheidomenos de cheileōn noēmōn esē.

20 כְּכֶסֶף נִבְחָר לְשׁוֹן צְדִיק לִב רָשָׁעִים כְּמַעֲטָה
 20 keseph nib'char l'shon tsadiq leb r'sha'im kim'at.

Prov10:20 The tongue of the righteous is as choice silver, the heart of the wicked is worth little.

<20> ἄργυρος πεπυρωμένος γλῶσσα δικαίου,
 καρδία δὲ ἀσεβοῦς ἐκλείψει.
 20 argyros pepyrōmenos glōssa dikaïou,
 kardia de asebour ekleipsei.
 but shall fail

21 כֹּא שִׁפְתֵי צְדִיק יִרְעוּ רַבִּים וְאִוִּילִים בִּחְסָר-לֵב יָמוּתוּ;
 21 siph'they tsadiq yir'u rabbim we'ewilim bachasar-leb yamuthu.

Prov10:21 The lips of the righteous feed many, but fools die for lack of heart.

<21> χεὶλη δικαίων ἐπίσταται ὑψηλά,
 οἱ δὲ ἄφρονες ἐν ἐνδείᾳ τελευτῶσιν.
 21 cheilē dikaïōn epistatai huyēla,
 of just ones have knowledge of high things
 hoi de aphrones en endeia teleutōsin.
 with come ot an end

22 כִּבְרֶכֶת יְהוָה הִיא תַעֲשִׂיר וְלֹא-יֹסֵף עָצָב עִמָּה;
 22 bir'kath Yahúwah hi' tha'ashir w'lo'-yosiph `etseb `imah.

Prov10:22 It is the blessing of that makes rich, and He adds no sorrow to it.

<22> εὐλογία κυρίου ἐπὶ κεφαλὴν δικαίου·
 αὕτη πλουτίζει, καὶ οὐ μὴ προστεθῇ αὐτῇ λύπη ἐν καρδίᾳ.
 22 eulogia kyriou epi kephalēn dikaïou;
 upon the head of the just
 hautē ploutizei, kai ou mē prostethē autē lypē en kardia.
 this enriches in no way distress in heart

23 כִּג כְּשִׁחּוֹק לְכֶסֶל עֲשׂוֹת זָמָה וְחִכְמָה לְאִישׁ תְּבוּנָה;
 23 kis'choq lik'sil `asoth zimah w'chak'mah l'ish t'bunah.

Prov10:23 Doing wickedness is like sport to a fool, and so is wisdom to a man of understanding.

<23> ἐν γέλῳτι ἄφρων πράσσει κακά,

ἡ δὲ σοφία ἀνδρὶ τίκτει φρόνησιν.

23 en gelōtī aphrōn prassei kaka,
hē de sophia andri tiktei phronēsīn.

24 מִגֹּרֶת רָשָׁע הִיא תְּבוֹאֶנּוּ וְתִשְׁתָּחַד צְדִיקִים יִתֵּן׃

24. m'gorath rasha` hi' th'bo'enu w'tha'awath tsadiqim yiten.

Prov10:24 What the wicked fears shall come upon him, but the desire of the righteous shall be granted.

<24> ἐν ἀπωλείᾳ ἀσεβῆς περιφέρεται,
ἐπιθυμία δὲ δικαίου δεκτή.

24 en apōleia asebēs peripheretai,
By destruction an impious man is carried round about
epithymia de dikaiou dektē.
is accepted

25 כֹּה כַעֲבוֹר סוּפָה וְאֵין רָשָׁע וְצַדִּיק יְסוֹד עוֹלָם׃

25. ka`abor suphah w'eyn rasha` w'tsadiq y'sod `olam.

Prov10:25 When the whirlwind passes, the wicked is no more,
but the righteous has an everlasting foundation.

<25> παραπορευομένης καταιγίδος ἀφανίζεται ἀσεβής,
δίκαιος δὲ ἐκκλίνας σῶζεται εἰς τὸν αἰῶνα.

25 paraporeuomenēs kataigidos aphanizetai asebēs,
In the coming of the blast are obtiterated the impious
dikaios de ekklinas sōzetai eis ton aiōna.
the just in turning aside escape into the eon

26 כּוֹפְחִמֶן לְשִׁנַּיִם וְכַעֲשָׁן לְעֵינַיִם כֵּן הָעֵצִל לְשׁוֹלְחֵיו׃

26. kachomets lashinayim w'ke`ashan la`eynayim ken he`atsel l'shol'chayu.

Prov10:26 Like vinegar to the teeth and like smoke to the eyes,
so is the slothful one to those who send him.

<26> ὥσπερ ὄμφαξ ὁδοῦσι βλαβερὸν καὶ καπνὸς ὄμμασιν,
οὕτως παρανομία τοῖς χρωμένοις αὐτήν.

26 hōsper omphax odousi blaberon kai kapnos ommasin,
As an unripe grape is hurtful
houtōs paranomia tois chrōmenois autēn.
unlawfulness to the ones dealing with it

27 כִּזְרָאֵת יִהְיֶה תוֹסִיף יָמִים וְשָׁנוֹת רָשָׁעִים תִּקְצֹרְנָה׃

27. yir'ath Yahúwah tosiḡph yamim uḡh'noth r'sha'im tiq'tsor'nah.

Prov10:27 The fear of אַתְּפֶּחַח prolongs days, but the years of the wicked shall be shortened.

<27> φόβος κυρίου προστίθῃσιν ἡμέρας,
ἔτη δὲ ἀσεβῶν ὀλιγωθήσεται.

27 phobos kyriou prostithēsín hēmeras,
etē de asebōn oligōthēsetai.

28
כח תוחלת צדיקים שמחה ותקנת רשעים תאבד:

28. tocheleth tsadiqim sim'chah w'thiq'wath r'sha'im to'bed.

Prov10:28 The hope of the righteous is gladness, but the expectation of the wicked perishes.

<28> ἐγγχρονίζει δικάιοις εὐφροσύνη,
ἐλπίς δὲ ἀσεβῶν ὀλλυται.

28 egchronizei dikaiοis euphrosynē,
lingers with
elpis de asebōn ollytai.
the hope

29
כט מעוז לתם דרך יחנה ומחפה לפעלי און:

29. ma'oz latom derek Yahúwah um'chitah l'pho'aley 'awen.

Prov10:29 The way of אַתְּפֶּחַח is a stronghold to the upright, but ruin to the workers of iniquity.

<29> ὀχύρωμα ὀσίου φόβος κυρίου,
συντριβὴ δὲ τοῖς ἐργαζομένοις κακά.

29 ochyrōma hosiou phobos kyriou,
is the fortress of the sacred The fear
syntribē de tois ergazomenοis kaka.
destruction to the ones working evils

30
לא צדיק לעולם בל-ימוט ורשעים לא ישכנו-ארץ:

30. tsadiq l'olam bal-yimot ur'sha'im lo' yish'k'nu-'arets.

Prov10:30 The righteous shall never be shaken, but the wicked shall not dwell in the land.

<30> δίκαιος τὸν αἰῶνα οὐκ ἐνδώσει,
ἀσεβεῖς δὲ οὐκ οἰκήσουσιν γῆν.

30 dikaios ton aiōna ouk endōsei,
asebeis de ouk oikēsousin gēn.

31
לא פי-צדיק יגוב חכמה ולשון תהפכות תפירת:

31. pi-tsadiq yanub chak'mah ul'shon tah'pukoth tikareth.

◀31▶ στόμα δικαίου ἀποστάζει σοφίαν,
γλῶσσα δὲ ἀδίκου ἐξολεῖται.

:xʔʕʔʕx ʕʕʕʕʕʕ ʕʕʕʕʕʕ ʕʕʕʕʕʕ ʕʕʕʕʕʕ ʕʕʕʕʕʕ ʕʕʕʕʕʕ
32
לב שִׁפְתֵי צַדִּיק יִדְעוּן רָצוֹן וּפִי רְשָׁעִים תִּהְפְּכֹת:

32 χείλη ἀνδρῶν δικαίων ἀποστάζει χάριτας,
στόμα δὲ ἀσεβῶν ἀποστρέφεται.

Prov11:1 מִן־מַאֲזְנֵי מִרְמָה תוֹעֵבֶת יְהוָה וְאֵבֶן שְׁלֵמָה רִצּוֹנוֹ:

◀11:1▶ ζυγοὶ δόλιοι βδέλυγμα ἐνώπιον κυρίου,
 στάθμιον δὲ δίκαιον δεκτὸν αὐτῷ.

בַּאֲזֶדוֹן וַיִּבֹּא קִלְוִן וְאֶת־צִנּוּעִים חֲכֵמָה:

◀2> οὐκ ἂν εἰσέλθῃ ὕβρις, ἐκεῖ καὶ ἀτιμία·
στόμα δὲ ταπεινῶν μελετᾷ σοφίαν.

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3 תִּמְתּוּ יִשְׂרָאֵל תִּנְחָם וְסִלֵּף בּוֹגְדִים וְשָׂדִים:
3 tumath y'sharim tan'chem w'seleph bog'dim w'shadam.

Prov11:3 The integrity of the upright shall guide them,
but the crookedness of the treacherous shall destroy them.

<3> ἀποθανὼν δίκαιος ἔλιπεν μετὰμελον,
πρόχειρος δὲ γίνεται καὶ ἐπίχαρτος ἀσεβῶν ἀπώλεια.

3 apothanōn dikaios elipen metamelon,
in dying The just forsakes regret
procheiros de ginetai kai epichartos asebon apoleia.
beforehand takes place incurs ridicule of the impious destruction

4 לֹא-יִוָּעֵל חַיּוֹם עֲבָרָה וְצַדִּיקָה תִּצְלִי מִמּוֹת:
4 lo'-yo'il hon b'yom `eb'rah uts'daqah tatsil mimaweth.

Prov11:4 Riches do not profit in the day of wrath, but righteousness delivers from death.

5 חֲצַדִּיקַת תָּמִים תִּינָשֵׁר וְהַרְפוֹ וּבְהִשָּׁעְתּוֹ יִפֹּל רָשָׁע:
5 tsid'qath tamim t'yasher dar'ko ub'rish'`atho yipol rasha`.

Prov11:5 The righteousness of the blameless shall smooth his way,
but the wicked shall fall by his own wickedness.

<5> δικαιοσύνη ἀμώμους ὀρθοτομεῖ ὁδούς,
ἀσέβεια δὲ περιπίπτει ἀδικία.

5 dikaiosynē amōmous orthotomei hodous,
unblemished cuts straight ways
asebeia de peripiptei adikia.
impiety falls among injustice

6 וְצַדִּיקַת יִשְׂרָאֵל תִּצְלִיָּם וּבְחַתּוֹת בּוֹגְדִים יִקָּבְדוּ:
6 tsid'qath y'sharim tatsilem ub'hauath bog'dim yilakedu.

Prov11:6 The righteousness of the upright shall deliver them,
but the treacherous shall be caught by their own greed.

<6> δικαιοσύνη ἀνδρῶν ὀρθῶν ῥύεται αὐτούς,
τῇ δὲ ἀπωλεία αὐτῶν ἀλίσκονται παράνομοι.

6 dikaiosynē andrōn orthōn hrue tai autous,
tē de apoleia autōn haliskontai paranomoi.

7 זְבָמוֹת אֲדָם רָשָׁע תִּאָּבֵד תִּקְוָה וְתוֹחֶלֶת אֲוִנִים אֲבָרָה:
7 zbamot adām rashē t'abed t'qūhah v'tochelet avanim avrah:

Prov11:7 When a wicked man dies, his expectation shall perish, and the hope of the unjust perishes.

7 teleutēsantos andros dikaiou ouk ollytai elpis,
Of the coming to an end **man** of **a just** is **not** destroyed **hope**
to de kauchēma tōn asebon ollytai.
but the boasting of **the impious** is **destroyed**

ח צדיק מצרה נחליץ ויבא רשע תחתיו:

8 dikaios ek thēras ekdynei,
 ant' autou de paradidotai ho asebēs.
 instead of him is delivered up the impious one

[illegible]

9 en stomati asebon pagis politais,
 of the impious men is a snare to a fellow-countrymen
 aisthēsis de dikaiōn euodos.
 the perception of just men is prosperous

10. 954 545 444 20x 544 954
 9. 544 545 444 20x 544 954

10 en agathois dikaiōn katōrthōsen polis,
 By the good things is set up

11 **יא** בְּבִרְפֹּת יִשְׁרָאֵל תִּרְוִם קִרְתִּי וּבְפִי רִשְׁעִים תִּתְּחַרֵּם:

11. b'bir'kath y'sharim tarum qareth ub'phi r'sha'im tehares.

Prov11:11 By the blessing of the upright a city is exalted, but by the mouth of the wicked it is torn down.

<11> στόμασιν δὲ ἀσεβῶν κατεσκάφη.

11 stomasin de asebon kateskaphē.
the impious men it shall be razed

12 יב בִּזְ-לִרְעָהוּ חֶסֶר-לֵב וְאִישׁ תְּבוּנֹת יַחְרִישׁ׃
:wɛqɪɛ xʔyʔɔx wɛɛɛ ʃɛ-ɪʃɪ ʔaɔɪɛ-ɛɔ 12

12. baz-l're'ehu chasar-leb w'ish t'bunoth yacharish.

Prov11:12 He who despises his neighbor lacks heart, but a man of understanding keeps silent.

<12> μυκτηρίζει πολίτας ἐνδεῆς φρενῶν,
ἀνὴρ δὲ φρόνιμος ἡσυχίαν ἄγει.

12 myktērizēi politas endeēs phrenōn,
sneers at fellow-countrymen A man lacking of sense
anēr de phronimos hēsychian agei.
an intelligent restfully leads

13 יִגְחֹלֶךְ רַכִּיל מִגֵּלָה-סוֹד וְנֶאֱמַן-רוּחַ מְכַסֶּה דָּבָר׃
:ɪɔɔ ɔʃɔʔ ɪʔɪ-ʔyɛɛɔ ɔʔʃ-ɔɛɛ ɛɛɔɪ ʔɛɛɔ 13

13. holek rakil m'galeh-sod w'ne'eman-ruach m'kaseh dabar.

Prov11:13 He who goes about as a talebearer reveals secrets,
but the faithful of spirit keeps a matter hidden.

<13> ἀνὴρ δίγλωσσος ἀποκαλύπτει βουλὰς ἐν συνεδρίῳ,
πιστὸς δὲ πνοῇ κρύπτει πράγματα.

13 anēr diglōssos apokalyptei boulas en synedriō,
A man being double-tongued uncovers plans in the sanhedrin
pistos de pnoē kryptei pragmata.
the trustworthy man in breath hidden keeps matters

14 יֵד בְּאֵין תַּחְבֻּלוֹת יִפֹּל-עַם וְתִשׁוּעָה בְּרֹב יוֹעֵץ׃
:ɪɔɪɛ ɔɔɔ ɔɔɔwɔxʔ ʔɔ-ɛɛɛ xʔɛɛɔx ɛɛɛɛ 14

14. b'eyn tach'buloth yipal-`am uth'shu'ah b'rob yo`ets.

Prov11:14 Without guidance the people fall, but safety is in a great counselor.

<14> οἷς μὴ ὑπάρχει κυβέρνησις, πίπτουσιν ὥσπερ φύλλα,
σωτηρία δὲ ὑπάρχει ἐν πολλῇ βουλῇ.

14 hois mē hyparchei kybernēsis, piptousin hōsper phylla,
The ones who do not exist with as leaves
sōtēria de hyparchei en pollē boulē.
deliverance exists in much counsel

15 טוֹרַע-יְרוּעַ כִּי-עָרַב זָר וְשִׁנְאָ תִקְעִים בּוֹטֵחַ׃
:ɪɔɪɛ ɛɛɛɛ ɛɛɛwɔx ɛɛɛ ɔɔɔ-ɛɛɛ ɔɔɛɛ-ɔɪ 15

טוֹרַע-יְרוּעַ כִּי-עָרַב זָר וְשִׁנְאָ תִקְעִים בּוֹטֵחַ׃

15. **ra`-yero`a** **kiy-`arab** zar w'**sone' thoq`im** boteach.

Prov11:15 One suffers evil when he is surety for a stranger,
but the one hating strikers of hands is safe.

<15> πονηρὸς κακοποιεῖ, ὅταν συμμείξῃ δικαίῳ,
μισεῖ δὲ ἦχον ἀσφαλείας.

15 **ponēros kakopoiei, hotan symmeixē dikaiō,**
The **wicked** man does evil he mixes with a just man
misei de ēchon asphaleias.
he detest the sound of safety

16 אִשָּׁה-חַן תִּתְמַךְ כְּבוֹד וְעַרְיָצִים יִתְמַכּוּ-עִשָּׂר: 16

טז אִשָּׁה-חַן תִּתְמַךְ כְּבוֹד וְעַרְיָצִים יִתְמַכּוּ-עִשָּׂר:

16. **'esheth-chen tith'mok kabod w'`aritsim yith'm'ku-`osher.**

Prov11:16 A gracious woman attains honor, and ruthless men attain riches.

<16> γυνὴ εὐχάριστος ἐγείρει ἀνδρὶ δόξαν,
θρόνος δὲ ἀτιμίας γυνὴ μισοῦσα δίκαια.
πλούτου ὀκνηροὶ ἐνδεεῖς γίνονται,
οἱ δὲ ἀνδρεῖοι ἐρείδονται πλούτῳ.

16 **gynē eucharistos egeirei andri doxan,**
raises to her husband glory
thronos de atimias gynē misousa dikaia.
but a throne of dishonor is a wife detesting righteous things
ploutou oknēroi endeeis ginontai,
of riches The lazy lacking become
hoi de andreioi ereidontai ploutō.
but the vigorous establish riches

17 יִזְגַּמַּל בְּפִנְשׁוֹ אִישׁ חָסֵד וְעֵבֶר שְׂאֵרוֹ אֶכְזָרִי: 17

יזגמל בפנשו איש חסד ועבר שארו אכזרי:

17. **gomel naph'sho 'ish chased w'`oker sh'ero 'ak'zari.**

Prov11:17 The merciful man does good to his own soul, but the cruel man troubles his own flesh.

<17> τῇ ψυχῇ αὐτοῦ ἀγαθὸν ποιεῖ ἀνὴρ ἐλεήμων,
ἐξολλύει δὲ αὐτοῦ σῶμα ὁ ἀνελεήμων.

17 **tē psychē autou agathon poiei anēr eleēmōn,**
exolluei de autou sōma ho aneleēmōn.

18 יַחַרְשֵׁעַ עֲשֵׂה פְעֻלַּת-שֹׁקֵר וְזֶרַע צַדִּיקָה שֹׁכֵר אֱמֶת: 18

יחרשע עשה פעלת-שקר וזרע צדיקה שוכר אמת:

18. **rasha` `oseh ph`ulath-shaquer w'zore`a ts'daqah seker 'emeth.**

Prov11:18 The wicked makes deceptive wages, but he who sows righteousness has a reward of truth.

<18> ἀσεβὴς ποιεῖ ἔργα ἄδικα,
σπέρμα δὲ δικαίων μισθὸς ἀληθείας.

18 asebēs poiei erga adika,
sperma de dikaiōn misthos alētheias.

19 יֵט כֵּן-צִדְקָה לְחַיִּים וּמָרָה רָעָה לְמוֹתוֹ:
ἔτι καὶ δικαιοσύνη ζωῆς καὶ ἡ ἀδικία θανάτου·

19. ken-ts'daqah l'chayim um'radeph ra'ah l'motho.

Prov11:19 Thus righteousness attains to life,
and he who pursues evil shall bring to his own death.

<19> υἱὸς δίκαιος γεννᾶται εἰς ζωὴν,
διωγμὸς δὲ ἀσεβοῦς εἰς θάνατον.

19 huios dikaios gennatai eis zōēn,
engenders
diōgmos de asebois eis thanaton.
but the persecution of the impious is unto

20 כַּתּוּעַבַת יַחְזִיקָה עֲקִישֵׁי-לֵב וּרְצוֹנוֹ תִּמְיָמִי דָרָךְ:
καὶ τὸ ἐκτενεῖται ἡ ἐκείνη ἐκ τῆς ἐκείνης· καὶ ἡ ἐκείνη ἐκ τῆς ἐκείνης·

20. to`abath Yahúwah `iq'shey-leb ur'tsono t'mimey darek.

Prov11:20 The perverse in heart are an abomination to him,
but the blameless in their way are His delight.

<20> βδέλυγμα κυρίῳ διεστραμμένοι ὁδοί,
προσδεκτοὶ δὲ αὐτῷ πάντες ἄμωμοι ἐν ταῖς ὁδοῖς αὐτῶν.

20 bdelygma kyriō diestrammenai hodoi,
ways
prosdektoi de autō pantes amōmoi en tais hodois autōn.
are acceptable to him all unblemished ones in their ways

21 כֹּאֵד לְיָד לֹא-יִנָּקָה הָעַוְזָרַע צְדִיקִים נִמְלָט:
καὶ ὡς ἡ ἐκείνη ἐκ τῆς ἐκείνης· καὶ ὡς ἡ ἐκείνη ἐκ τῆς ἐκείνης·

21. yad l'yad lo'-yinaqeh ra` w'zera` tsadiqim nim'lat.

Prov11:21 Though hand join to hand, the evil man shall not go unpunished,
but the descendants of the righteous shall be delivered.

<21> χειρὶ χειρας ἐμβαλὼν ἀδίκως οὐκ ἀτιμώρητος ἔσται,
ὁ δὲ σπείρων δικαιοσύνην λήμψεται μισθὸν πιστόν.

21 cheiri cheiras embalōn adikōs ouk atimōrētos estai,
against a hand hands The one putting unjustly shall be
ho de speirōn dikaiosynēn lēmpsetai misthon piston.
the one sowing shall receive wage a trustworthy

22 כִּבְנִים זָהָב בְּאֵף חֲזִיר אִשָּׁה יִפָּה וְסֶרֶת טַעַם:
καὶ ὡς ἡ ἐκείνη ἐκ τῆς ἐκείνης· καὶ ὡς ἡ ἐκείνη ἐκ τῆς ἐκείνης·

22. nezem zahab b'aph chazir 'ishah yaphah w'sarath ta'am.

Prov11:22 As a ring of gold in a snout of swine so is a beautiful woman who lacks discretion.

<22> ὥσπερ ἐνώτιον ἐν ῥινὶ ὑός,
οὕτως γυναικὶ κακόφρονι κάλλος.

22 hōsper enōtion en hrini huos,
houtōs gynaiki kakophroni kallos.
to an evil-minded

:אָנאָס זאָלנאָר אַרומ-אַל זאָלנאָר אַרומ אַל אַל 23
כַּתְּאֹת צְדִיקִים אֶךְ-טוֹב תִּקְנֹת רְשָׁעִים עֲבָרָה:

23. ta'awath tsadiqim 'ak-tob tiq'wath r'sha'im `eb'rah.

Prov11:23 The desire of the righteous is only good, but the expectation of the wicked is wrath.

<23> ἐπιθυμία δικαίων πάσα ἀγαθή,
ἐλπίς δὲ ἀσεβῶν ἀπολείται.

23 epithymia dikaiōn pasa agathē,
All is good
elpis de asebon apoleitai.
hope the impious shall perish

:אֶרְפֹּחַ-זָּרָה-אַל אֶרְפֹּחַ זָרָה אֶרְפֹּחַ זָרָה אֶרְפֹּחַ זָרָה 24
כִּד יֵשׁ מִפֶּזֶר וְנוֹסֵף עוֹד וְחֹשֶׁךְ מִיֶּשֶׁר אֶךְ-לְמַחְסוֹר:

24. yesh m'phazer w'nosaph `od w'chosek miosher 'ak-l'mach'sor.

Prov11:24 There is one who scatters, and yet increases more,
and the one who withholds what is justly due, comes only to poverty.

<24> εἰσὶν οἱ τὰ ἴδια σπείροντες πλείονα ποιοῦσιν,
εἰσὶν καὶ οἱ συνάγοντες ἐλαττονοῦνται.

24 eisin hoi ta idia speirontes pleiona poiousin,
the ones their own seed sowing more making
eisin kai hoi synagontes elattonountai.
there are also the ones gathering having less

:אֶרְפֹּחַ-זָּרָה אֶרְפֹּחַ זָרָה אֶרְפֹּחַ זָרָה אֶרְפֹּחַ זָרָה 25
כַּחַנְפֶּשׁ-בְּרָכָה תִּדְשֶׁן וּמַרְוֶה גַם-חֹמֶה יוֹרֵא:

25. nephesh-b'raakah th'dushan umar'weh gam-hu' yore'.

Prov11:25 The blessed soul shall be prosperous, and he who waters shall also drink fully.

<25> ψυχὴ εὐλογουμένη πάσα ἀπλή,
ἀνὴρ δὲ θυμώδης οὐκ εὐσχήμων.

25 psychē eulogoumenē pasa haplē,
Every sincere
anēr de thymōdēs ouk euschēmōn.
but a man inclined to rage is not decent.

:אֶרְפֹּחַ-זָּרָה אֶרְפֹּחַ זָרָה אֶרְפֹּחַ זָרָה אֶרְפֹּחַ זָרָה 26

כּוֹמֵנֶעַ בָּר יִקְבְּהוּ לְאֹם וּבִרְכָּה לְרֹאשׁ מִשְׁבִּיר:

26. mone`a bar yiq'buhu l'om ub'rakah l'ro'sh mash'bir.

Prov11:26 He who withholds grain, the people shall curse him, but blessing shall be on the head of him who sells it.

<26> ὁ συνέχων σῖτον ὑπολίποιτο αὐτὸν τοῖς ἔθνεσιν,
εὐλογία δὲ εἰς κεφαλὴν τοῦ μεταδιδόντος.

26 ho synechōn siton hypolipoito auton tois ethnesin,
the one hoarding May leave it to the nations
eulogia de eis kephalēn tou metadidontos.
but of the one sharing

27 𐤁𐤓𐤕𐤁𐤕 𐤁𐤓𐤕𐤁𐤕 𐤁𐤓𐤕𐤁𐤕 𐤁𐤓𐤕𐤁𐤕 𐤁𐤓𐤕𐤁𐤕 𐤁𐤓𐤕𐤁𐤕 𐤁𐤓𐤕𐤁𐤕 27

כּוֹשֵׁחַ טוֹב יִבְקֶשׁ רָצוֹן וְרֹשׁ רָעָה תְּבוֹאֶנּוּ:

27. shocher tob y'baqesh ratson w'doresh ra`ah th'bo'enu.

Prov11:27 He who diligently seeks good seeks favor, but he who seeks evil, evil shall come to him.

<27> τεκταινόμενος ἀγαθὰ ζητεῖ χάριν ἀγαθὴν·
ἐκζητοῦντα δὲ κακά, καταλήμψεται αὐτόν.

27 tektainomenos agatha zētei charin agathēn;
The one contriving good things good
ekzētounta de kaka, katalēmpsetai auton.
the one seeking evil things, evil shall overtake

28 𐤁𐤓𐤕𐤁𐤕 𐤁'𐤁𐤓'𐤓𐤕 𐤁𐤓'𐤕𐤁𐤕 𐤁'𐤕𐤁𐤕 𐤁'𐤕𐤁𐤕 𐤁'𐤕𐤁𐤕 𐤁'𐤕𐤁𐤕 28

כַּח בּוֹטֵחַ בְּעֶשְׂרוֹ הוּא יִפֹּל וְכַעֲלָה צְדִיקִים יִפְרָחוּ:

28. boteach b'`ash'ro hu' yipol w'ke`aleh tsadiqim yiph'rachu.

Prov11:28 He who trusts in his riches shall fall, but the righteous shall flourish like the green leaf.

<28> ὁ πεποιθὼς ἐπὶ πλούτῳ, οὗτος πεσεῖται·
ὁ δὲ ἀντιλαμβάνόμενος δικαίων, οὗτος ἀνατελεῖ.

28 ho pepoithōs epi ploutō, houtos peseitai;
ho de antilambanomenos dikaiōn, houtos anateleī.
the one assisting just men shall rise

29 𐤁𐤓𐤕𐤁𐤕 𐤁𐤓𐤕𐤁𐤕 𐤁𐤓𐤕𐤁𐤕 𐤁𐤓𐤕𐤁𐤕 𐤁𐤓𐤕𐤁𐤕 𐤁𐤓𐤕𐤁𐤕 29

כַּט עוֹכֵר בֵּיתוֹ יִנְחַל-רוּחַ וְעֶבֶד אֹיִל לַחֲכָם-לֵב:

29. `oker beytho yin'chal-ruach w'`ebed `ewil lachakam-leb.

Prov11:29 He who troubles his own house shall inherit wind, and the foolish shall be servant to the wisehearted.

<29> ὁ μὴ συμπεριφερόμενος τῷ ἑαυτοῦ οἴκῳ κληρονομήσει ἄνεμον,
δουλεύσει δὲ ἄφρων φρονίμῳ.

29 ho mē symperipheromenos tō heautou oikō klēronomēsei anemon,
The one not being accommodating to

douleusei de aphrōn phronimō.
to the intelligent.

לִפְרִי־צַדִּיק עֵץ חַיִּים וְלֹקֵחַ נַפְשׁוֹת חָכָם׃
30 פְּרִי־צַדִּיק עֵץ חַיִּים וְלֹקֵחַ נַפְשׁוֹת חָכָם׃

30. p'ri-tsadiq `ets chayim w'loqeach n'phasoth chakam.

Prov11:30 The fruit of the righteous is a tree of life, and he who takes souls is wise.

<30> ἐκ καρποῦ δικαιοσύνης φύεται δένδρον ζωῆς,
ἀφαιρουνται δὲ ἄωροι ψυχὰι παρανόμων.

30 ek karpou dikaiosynēs phuetai dendron zōēs,
From out of germinates
aphairountai de aōroi psychai paranomōn.
are removed but at unseasonable times the lives of lawbreakers

לֹא הֵן צַדִּיק בְּאֶרֶץ יִשְׁלָם אֶף כִּי־רָשָׁע וְחוֹטֵא׃
31 הֵן צַדִּיק בְּאֶרֶץ יִשְׁלָם אֶף כִּי־רָשָׁע וְחוֹטֵא׃

31. hen tsadiq ba'arets y'shulam 'aph kiy-rasha` w'chote'.

Prov11:31 Behold, the righteous shall be rewarded in the earth,
how much more the wicked and the sinner!

<31> εἰ ὁ μὲν δίκαιος μόλις σῶζεται,
ὁ ἀσεβῆς καὶ ἁμαρτωλὸς ποῦ φανεῖται;

31 ei ho men dikaios molis sōzetai,
If then the just are hardly delivered
ho asebes kai hamartōlos pou phaneitai?
the impious where shall he appear?

Chapter 12

Shavua Reading Schedule (12th sidrah) - Prov 12

אֱהִיב מוֹסֵר אֱהִיב דָּעַת וְשֹׂנֵא תוֹכַחַת בְּעֵר׃
Prov12:1 אֱהִיב מוֹסֵר אֱהִיב דָּעַת וְשֹׂנֵא תוֹכַחַת בְּעֵר׃

1. 'oheb musar 'oheb da`ath w'sone' thokachath ba`ar.

Prov12:1 The one loves discipline loves knowledge, but he who hates correction is stupid.

<12:1> ὁ ἀγαπῶν παιδείαν ἀγαπᾷ αἰσθησιν,
ὁ δὲ μισῶν ἐλέγχους ἄφρων.

1 ho agapōn paideian agapā aisthēsín,
instruction perception
ho de misōn elegchous aphrōn.
the one detesting reproofs a fool

בְּטוֹב יִפְּיֵק רָצוֹן מִיָּהוּהָ וְאִישׁ מִזְמוֹת יִרְשָׁע׃
2 בְּטוֹב יִפְּיֵק רָצוֹן מִיָּהוּהָ וְאִישׁ מִזְמוֹת יִרְשָׁע׃

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<6> λόγοι ἀσεβῶν δόλιοι,
στόμα δὲ ὀρθῶν ῥύσεται αὐτούς.

6 logoi asebon dolioi,
stoma de orthon hrysetai autous.

7 זָהָבִיךָ רָשָׁעִים וְאִינָם וּבֵית צְדִיקִים יִעָמֵד:

7. haphok r'sha'im w'eynam ubeyth tsadiqim ya'amod.

Prov12:7 The wicked are overthrown and are no more, but the house of the righteous shall stand.

<7> οὐ ἐὰν στραφῇ, ἀσεβῆς ἀφανίζεται,
οἱκοι δὲ δικαίων παραμένουσιν.

7 hou ean straphē, asebes aphanizetai,
Of which ever time should be overturned the impious he vanishes
oikoi de dikaiōn paramenousin.

8 חֶלְפִי-שִׁכְלוֹ יִהְיֶה-לִּי וְנִעְנֶה-לִּי לֵב יִהְיֶה לְבִיזָה:

8. l'phi-sik'lo y'hulal-'ish w'na'aweh-leb yih'yeh labuz.

Prov12:8 A man shall be praised according to his intelligence,
but he who is of a crooked heart shall be despised.

<8> στόμα συνετοῦ ἐγκωμιάζεται ὑπὸ ἀνδρός,
νωθροκάρδιος δὲ μυκτηρίζεται.

8 stoma synetou egkōmiazetai hypo andros,
nōthrokardios de myktērizetai.
the dull of is sneered at

9 טָוֵב נִקְלָה וְעָבַד לוֹ מִמְתַּכָּבֵד וַחֲסֵר-לֶחֶם:

9. tob niq'leh w'ebad lo mim'thakabed wachasar-lachem.

Prov12:9 Better is he who is lightly esteemed and has a servant
than he who honors himself and lacks bread.

<9> κρείσσων ἀνὴρ ἐν ἀτιμίᾳ δουλεύων ἑαυτῷ
ἢ τιμὴν ἑαυτῷ περιτιθεὶς καὶ προσδεόμενος ἄρτου.

9 kreissōn anēr en atimiā douleuōn heautō
a man with dishonor serving himself
ē timēn heautō perititheis kai prosdeomenos artou.
value on himself one putting, and feeling want of

10 יִיחֶדֶע צְדִיק נֶפֶשׁ בְּהֶמְתּוֹ וְרַחֲמֵי רָשָׁעִים אֶכְזָרִי:

10. yode'a tsadiq nephesh b'hem'to w'rachamey r'sha'im 'ak'zari.

Prov12:10 A righteous man has regard for the life of his cattle,
but even the compassion of the wicked is cruel.

<10> δίκαιος οἰκτῖρει ψυχὰς κτηνῶν αὐτοῦ,
τὰ δὲ σπλάγχνα τῶν ἀσεβῶν ἀνελεήμονα.

10 dikaios oiktirei psychas ktēnōn autou,
pities the lives
ta de splagchna tōn asebon aneleēmona.

11 אִם-אֶבֶר אֲדַמְתּוּ יִשְׁבַּע-לֶחֶם וּמְרִיָּה רִיקִים חֹסֶר-לֵב:

11. `obed `ad`matho yis`ba`-lachem um`radeph reyqim chasar-leb.

Prov12:11 He who tills his land shall be satisfied of bread,
but he who pursues worthless things lacks heart.

<11> ὁ ἐργαζόμενος τὴν ἑαυτοῦ γῆν ἐμπλησθήσεται ἄρτων,
οἱ δὲ διώκοντες μάταια ἐνδееῖς φρενῶν.

11 ho ergazomenos tēn heautou gēn emplēsthēsetai artōn,
The one working his own ground
hoi de diōkontes mataia endeeis phrenōn.
sense

<11>a ὅς ἐστιν ἡδὺς ἐν οἴνων διατριβαῖς,
ἐν τοῖς ἑαυτοῦ ὀχυρώμασιν καταλείπει ἀτιμίαν.

11a hos estin hēdys en oinōn diatribais,
The one who is pleasure-bent in wine drinking pastimes.
en tois heautou ochyrōmasin kataleipsei atimian.
in his own fortresses shall leave behind dishonor.

12 אִם-חָמַד רָשָׁע מְצוֹד רָעִים וְשׂוֹשׁ צְדִיקִים יִתֵּן:

12. chamad rasha` m`tsod ra`im w`shoresh tsadiqim yiten.

Prov12:12 The wicked man desires the booty of evil men, but the root of the righteous gives.

<12> ἐπιθυμῖαι ἀσεβῶν κακαί,
αἱ δὲ ρίζαι τῶν εὐσεβῶν ἐν ὀχυρώμασιν.

12 epithymiai asebon kakai,
hai de hrizai tōn eusebōn en ochyrōmasin.
of the impious are in fortresses

13 אִם-בִּפְשָׁע בִּפְתָּיִם מוֹקֵשׁ רָע וַיֵּצֵא מִצָּרָה צְדִיק:

13. b`phesha` s`phathayim moqesh ra` wayetse' mitsarah tsadiq.

Prov12:13 An evil man is ensnared by the transgression of his lips,
but the righteous shall escape from trouble.

<13> δι' ἁμαρτίαν χειλέων ἐπίπτει εἰς παγίδας ἁμαρτωλός,

ἐκφεύγει δὲ ἐξ αὐτῶν δίκαιος.

13 di' hamartian cheileōn empiptei eis pagidas hamartōlos,
Through the sin of the lip falls into snares a sinner
ekpheugei de ex autōn dikaios.
flees from them the just

<13>a ὁ βλέπων λεία ἐλεηθήσεται,
ὁ δὲ συναντῶν ἐν πύλαις ἐκθλίψει ψυχάς.

13a ho blepōn leia eleēthēsetai,
He whose looks are gentle shall be pitied,
ho de synantōn en pylais ekthlipsei psychas.
but he that contends in the gates shall afflict souls.

יֵד מִפְּרִי פִי-אִישׁ וְשִׁבְעַט-טוֹב וְגִמּוּל יְדֵי-אָדָם יָשׁוּב לוֹ: 14

14. mip'ri phi-'ish yis'ba'-tob ug'mul y'dey-'adam yashub lo.

Prov12:14 A man shall be satisfied with good by the fruit of the mouth,
and the deeds of a man's hands shall return to him.

<14> ἀπὸ καρπῶν στόματος ψυχὴ ἀνδρὸς πλησθήσεται ἀγαθῶν,
ἀνταπόδομα δὲ χειλέων αὐτοῦ δοθήσεται αὐτῷ.

14 apo karpōn stomatos psychē andros plēsthēsetai agathōn,
the soul of
antapodoma de cheileōn autou dothēsetai autō.

טוֹרָהךָ אֵוִיל בְּיָוֶשׁר בְּעֵינָיו וְשִׁמְעַ לְעֶצֶה חָכָם: 15

15. derek 'evil yashar b'eynayu w'shome'a l'etsah chakam.

Prov12:15 The way of a fool is right in his own eyes, but a wise man is he who listens to counsel.

<15> ὁδοὶ ἀφρόνων ὀρθαὶ ἐνώπιον αὐτῶν,
εἰσακούει δὲ συμβουλίας σοφός.

15 hodoi aphronōn orthai enōpion autōn,
eisakouei de symboulías sophos.

טַז אֵוִיל בְּיָוֶשׁר בְּעֵסוֹ וְכֹסֶה קָלֹן עָרוֹם: 16

16. 'evil bayom yiuada` ka`so w'koseh qalon `arum.

Prov12:16 A fool's anger is known in a day, but a prudent man conceals dishonor.

<16> ἄφρων αὐθημερὸν ἐξαγγέλλει ὀργὴν αὐτοῦ,
κρύπτει δὲ τὴν ἑαυτοῦ ἀτιμίαν πανοῦργος.

16 aphrōn authēmeron exaggellei orgēn autou,
daily publishes his anger
kryptei de tēn heautou atimian panourgos.
his own one astute

17 יִזְכָּר יְהוָה אֱמוּנָה יָגִיד צְדָק וְעַד שְׁקָרִים מְרַמָּה:

17. yaphiach 'emunah yagid tsedeq w'ed sh'qarim mir'mah.

Prov12:17 He who speaks truth reveals righteousness, but a false witness, deceit.

<17> ἐπιδεικνυμένην πίστιν ἀπαγγέλλει δίκαιος,
ὁ δὲ μάρτυς τῶν ἀδίκων δόλιος.

17 epideiknymenēn pistin apaggellei dikaios,
ho de martys tōn adikōn dolios.

18 יֵשׁ בֹּטֶה כַּמְדִּקְרוֹת חֶרֶב וּלְשׁוֹן חֲכָמִים מְרַפֵּא:

18. yesh boteh k'mad'q'roth chareb ul'shon chakamim mar'pe'.

Prov12:18 There is one who speaks rashly like the thrusts of a sword,
but the tongue of the wise brings healing.

<18> εἰσὶν οἱ λέγοντες τιτρώσκουσιν μαχαίρα,
γλῶσσαι δὲ σοφῶν ἰώνται.

18 eisin hoi legontes titrōskousin machairā,
the ones speaking – they pierce as
glōssai de sophōn iōntai.

19 יֵט שְׁפַת-אֱמֶת תִּכּוֹן לָעַד וְעַד-אֶרְגִּיעָה לְשׁוֹן שְׁקָר:

19. s'phath-'emeth tikon la'ad w'ad-'ar'gi'ah l'shon shaqer.

Prov12:19 Truthful lips shall be established forever, but a lying tongue is only while I wink.

<19> χεὶλη ἀληθινὰ κατορθοῖ μαρτυρίαν,
μάρτυς δὲ ταχὺς γλῶσσαν ἔχει ἄδικον.

19 cheilē alēthina katorthoi martyrian,
True strengthen testimony
martys de tachys glōssan echei adikon.
witness a quick has an unjust

20 כְּמֶרְמָה בְּלֵב-חֲרָשִׁי רָע וּלְיַעֲצִי שְׁלוֹם שִׂמְחָה:

20. mir'mah b'leb-chor'shey ra' ul'yo'atsey shalom sim'chah.

Prov12:20 Deceit is in the heart of those who devise evil, but counselors of peace have joy.

<20> δόλος ἐν καρδίᾳ τεκταινομένου κακά,
οἱ δὲ βουλόμενοι εἰρήνην εὐφρανθήσονται.

20 dolos en kardiā tektainomenou kaka,
hoi de boulomenoi eirēnēn euphranthēsontai.

21. lo'-y'unekh latsadiq kal-'awen ur'sha'im mal'u ra`:
כא לא-יאנה לצדיק כל-און ורשעים מלאו רע:

21. lo'-y'unekh latsadiq kal-'awen ur'sha'im mal'u ra`.

Prov12:21 No harm shall happen to the righteous, but the wicked are filled with evil.

<21> οὐκ ἀρέσει τῷ δικαίῳ οὐδὲν ἄδικον,
οἱ δὲ ἀσεβεῖς πλησθήσονται κακῶν.

21 ouk aresei tō dikaiō ouden adikon,
hoi de asebeis plēsthēsontai kakōn.

22. to`abath Yahúwah siph'they-shaquer w'osey 'emunah r'tsono.
כב תועבת יהוה שפתיה שקר ועשי אמונה רצונו:

22. to`abath Yahúwah siph'they-shaquer w'osey 'emunah r'tsono.

Prov12:22 Lying lips are an abomination to אַיִקֵּל, but those who deal faithfully are His delight.

<22> βδέλυγμα κυρίῳ χεῖλη ψευδῆ,
ὁ δὲ ποιῶν πίστει δεκτὸς παρ' αὐτῷ.

22 bdelygma kyriō cheilē pseudē,
ho de poiōn pisteis dektos par' autō.
in trust is accepted by Him

23. 'adam `arum koseh da`ath w'leb k'silim yiq'ra' 'iueleth.
כג אדם ערום כסה דעת ולב כסילים יקרא אולת:

23. 'adam `arum koseh da`ath w'leb k'silim yiq'ra' 'iueleth.

Prov12:23 A prudent man conceals knowledge, but the heart of fools proclaims folly.

<23> ἀνὴρ συνेतὸς θρόνου αἰσθήσεως,
καρδία δὲ ἀφρόνων συναντήσεται ἀραῖς.

23 anēr synetos thronos aisthēseōs,
A discerning is a throne of perception
kardia de aphronōn synantēsetai arais.
shall meet with curses

24. yad-charutsim tim'shol ur'miah tih'yeh lamas.
כד יד-חרוצים תמשול ורמיה תהיה למס:

24. yad-charutsim tim'shol ur'miah tih'yeh lamas.

Prov12:24 The hand of the diligent shall rule, but the lazy shall be under service.

<24> χεὶρ ἐκλεκτῶν κρατήσει εὐχερῶς,
δόλιοι δὲ ἔσονται εἰς προνομίην.

24 cheir eklektōn kratēsei eucherōs,
chosen men shall prevail easily
dolioi de esontai eis pronomēn.
the deceitful for plunder

25 אַגאַח בִּלְב־אַיִשׁ יִשְׁחַנָּה וְדָבָר טוֹב יִשְׁמְחַנָּה:
 25 אḡaḡah b'leb-'ish yash'chenah w'dabar tob y'sam'chenah.

25. d'agah b'leb-'ish yash'chenah w'dabar tob y'sam'chenah.

Prov12:25 Anxiety in a man's heart weighs it down, but a good word makes it glad.

<25> φοβερὸς λόγος καρδίαν ταρασσει ἀνδρὸς δικαίου,
 ἀγγελία δὲ ἀγαθὴ εὐφραίνει αὐτόν.

25 phoberos logos kardian tarassei andros dikaiou,
 A fearful word disturbs of a righteous man
 aggelia de agathē euphrainei auton.
 message a good gladdens him

26 כּוֹיָתֵר מֵרַעְהוּ צְדִיק וְדֶרֶךְ רָשָׁעִים תִּתְעֶם:
 26 yāther mere`ehu tsadiq w'derek r'sha'im tath'em.

26. yather mere`ehu tsadiq w'derek r'sha'im tath'em.

Prov12:26 The righteous is with his neighbor explores, but the way of the wicked leads them astray.

<26> ἐπιγνώμων δίκαιος ἑαυτοῦ φίλος ἔσται,
 αἱ δὲ γνώμαι τῶν ἀσεβῶν ἀνεπιεικεῖς.
 ἁμαρτάνοντας καταδιώξεται κακά,
 ἡ δὲ ὁδὸς τῶν ἀσεβῶν πλανήσει αὐτούς.

26 epignōmōn dikaios heautou philos estai,
 arbitrator a just of himself A friend shall be
 hai de gnōmai tōn asebōn anepieikeis.
 but the opinions of the impious are unfair
 hamartanontas katadiōxetai kaka,
 the ones sinning pursue evil things
 hē de hodos tōn asebōn planēsei autous.
 and the way of the impious shall lead them away

27 כּוֹל־יִחְרֹךְ רַמְיָה צִידוֹ וְחוֹן-אַדָּם יָקָר חָרוּץ:
 27 lo'-yacharok r'miah tseydo w'hon-'adam yaqar charuts.

27. lo'-yacharok r'miah tseydo w'hon-'adam yaqar charuts.

Prov12:27 A lazy man does not start after his game, but the precious possession of a man is diligence.

<27> οὐκ ἐπιτεύξεται δόλιος θήρας,
 κτήμα δὲ τίμιον ἀνὴρ καθαρός.

27 ouk epiteuxetai dolios thēras,
 shall not succeed in A deceitful man hunting
 ktēma de timion anēr katharos.
 is an esteemed man a pure

28 כּחַ בְּאַרְח־צִדְקָה חַיִּים וְדֶרֶךְ נְתִיבָה אֶל-מוֹת:
 28 b'orach-ts'daqah chayim w'derek n'thibah 'al-maweth.

28. b'orach-ts'daqah chayim w'derek n'thibah 'al-maweth.

Prov12:28 In the way of righteousness is life, and in its pathway there is no death.

<28> ἐν ὁδοῖς δικαιοσύνης ζωή,
ὁδοὶ δὲ μνησικάκων εἰς θάνατον.

28 en hodois dikaiosynēs zōē,
hodoi de mnēsikakōn eis thanaton.
the ways of the resentful are unto

Chapter 13

Shavua Reading Schedule (13th sidrah) - Prov 13

אֵין חָכָם מוֹסֵר אֶב וְלֹץ לֹא-שָׁמַע בְּעֶרְהָ׃ Prov13:1

אֵין חָכָם מוֹסֵר אֶב וְלֹץ לֹא-שָׁמַע בְּעֶרְהָ׃

1. ben chakam musar 'ab w'lets lo'-shama` g'arah.

Prov13:1 A wise son hears his father's instruction, but a scoffer does not listen to rebuke.

<13:1> υἱὸς πανούργου ὑπήκοος πατρί,
υἱὸς δὲ ἀνήκοος ἐν ἀπωλείᾳ.

1 huios panourgos hypēkoos patri,
An astute is subject to
huios de anēkoos en apōleia.
son an unhearing goes unto destruction

בְּמִפְרֵי פִי-אִישׁ יֹאכֵל טוֹב וּנְפֹשׁ בְּגֵדִים חֲמָס׃ 2

בְּמִפְרֵי פִי-אִישׁ יֹאכֵל טוֹב וּנְפֹשׁ בְּגֵדִים חֲמָס׃

2. mip'ri phi-'ish yo'kal tob w'nephesh bog'dim chamas.

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

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

2 apo karpōn dikaiosynēs phagetai agathos,
of righteousness
psychai de paranomōn olountai aōroi.
the lives of lawbreakers shall be destroyed unseasonably

גִּנְזָר פִּיּו שְׁמֵר נַפְשׁוֹ פֶּשֶׁק שְׂפָתָיו מְחַתֵּה-לֹי׃ 3

גִּנְזָר פִּיּו שְׁמֵר נַפְשׁוֹ פֶּשֶׁק שְׂפָתָיו מְחַתֵּה-לֹי׃

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

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

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

3 hos phylassei to heautou stoma, tērei tēn heautou psychēn;
ho de propetēs cheilesin ptoēsei heauton.

4 מִתְאַוָּה וְאֵין נִפְשׁוֹ עֲצֵל וְנִפְשׁ חֲרָצִים תִּדְשֵׁן:
4 mith'auah wa'ayin naph'sho `atsel w'nepshesh charutsim t'dushan.

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

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

4 en epithymiais estin pas aergos,
with is Every idle man
cheires de andreion en epimeleia.
the hands of the vigorous are caring

5 הַדְּבַר-נֶשֶׁק יִשְׁנָא צַדִּיק וְרָשָׁע יִבְאִישׁ וַיִּחְפֹּר:
5 d'bar-sheqer yis'na' tsadiq w'rasha' yab'ish w'yach'pir.

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

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

5 logon adikon misei dikaios,
asebēs de aischynetai kai ouch hexei parrēsian.
the impious man is ashamed, and shall not have an open manner

6 וַיִּדְבֹּק תִּצֹר תִּם-דָּרֶךְ וְרָשָׁע תִּסְלֶף חַטָּאת:
6 ts'daqah titsor tam-darek w'rish'`ah t'saleph chata'th.

Prov13:6 Righteousness guards the one whose way is blameless, but wickedness subverts the sinner.

<6> δικαιοσύνη φυλάσσει ἀκάκους,
τοὺς δὲ ἀσεβεῖς φαύλους ποιεῖ ἁμαρτία.

6 dikaiosynē phylassei akakous,
tous de asebeis phaulous poiei hamartia.
the impious vile produce sin

7 זֶשׁ מִתְעַשֵּׂר וְאֵין כֹּל מִתְרוֹשֵׁשׁ וְהוֹן רָב:
7 yesh mith'`asher w'eyn kol mith'roshesh w'hon rab.

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

<7> εἰσὶν οἱ πλουτίζοντες ἑαυτοὺς μηδὲν ἔχοντες,
καὶ εἰσὶν οἱ ταπεινοῦντες ἑαυτοὺς ἐν πολλῷ πλούτῳ.

7 eisin hoi ploutizontes heautous mēden echontes,

the ones enriching themselves
kai eisin hoi tapeinountes heautous en pollō ploutō.
there are the ones abasing themselves with many riches

8 עָלָה וַתֵּלֶךְ אֶל-אֲבִיהָ וְאֶל-אֶחָיו וַתֹּאמֶר לָהֶם הִנֵּה אֲנִי מְשַׁלְּמָה לָכֶם וְהָיִיתִי לְאִשָּׁה לְאֶחָיִךְ כַּאֲשֶׁר צִוִּיתָנִי וְהָיִיתִי לְאִשָּׁה לְאֶחָיִךְ כַּאֲשֶׁר צִוִּיתָנִי:

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

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

«8» λύτρον ἀνδρὸς ψυχῆς ὁ ἴδιος πλούτος,
πτωχὸς δὲ οὐχ ὑφίσταται ἀπειλήν.

8 lytron andros psychēs ho idios ploutos,
ptōchos de ouch hyphistatai apeilēn.
does not stand at intimidation

ט אור-צדיקים ישמח וגר רשעים ידעך:

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

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

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

9 phos dikaiōis dia pantos,
is always
phōs de asebōn sbennytai.

9>a ψυχὰὶ δόλῃαι πλανῶνται ἐν ἁμαρτίαις,
δίκαιοι δὲ οἰκτίρουν καὶ ἐλεῶσιν.

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

יִרְכָּב-בְּזָדוֹן יִתֵּן מִצָּה וְאֶת-נוֹעָצִים חֻכְמָה:

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

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

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

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

፡፳፻፲፯ ልጉ-ርዕ ኪፍጥ ጸዕኝ፡፫ ርፍፍ ነሃ። 11

יא הון מהביל ימצט וקבץ על־יד ירבה:

11. **hon mehebel yim'`at w'qobets `al-yad yar'beh.**

Prov13:11 Wealth from vanity shall be diminished, but the one who gathers by labor shall increase.

<11> ὑπαρξίς ἐπισπουδαζομένη μετὰ ἀνομίας ἐλάσσων γίνεται,
ὁ δὲ συνάγων ἑαυτῷ μετ' εὐσεβείας πληθυνθήσεται·
δίκαιος οἰκτίρει καὶ κιχρᾷ.

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

12 יב תוחלת ממשקה מחלה־לב ועץ חיים תאנה באה:

12. **tocheleth m'mushakah machalah-leb w'ets chayim ta'awah ba'ah.**

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

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

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

13 יגבז לדבר יחבל לו וירא מצנה הוא ישלם:

13. **baz l'dabar yechabel lo wire' mits'wah hu' y'shulam.**

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

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

13 hos kataphronei pragmatos, kataphronēthēsetai hyp' autou;
The one who disdains a matter
ho de phoboumenos entolēn, houtos hygiainei.

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

13ā huiō doliō ouden estai agathon,
son To a deceitful nothing shall be good;

oiketē de sophō euodoi esontai praxeis,
servant but a wise prosperous shall be in actions
kai kateuthynthēsetai hē hodos autou.
and shall prosper his way.

14 xqy xwqy qyq/ qyqh qyqy qyq xqy 14
יד תורת חכם מקור חיים לסור ממקשי מות:

14. torath chakam m'qor chayim lasur mimoq'shey maweth.

Prov13:14 The teaching of the wise is a fountain of life, to turn aside from the snares of death.

<14> νόμος σοφοῦ πηγὴ ζωῆς,
ὁ δὲ ἄνους ὑπὸ παγίδος θανεῖται.

14 nomos sophou pēgē zōēs,
ho de anous hypo pagidosthaneitai.
the mindful man

15 xqy xwqy qyqy qyqy qyqy qyqy qyqy 15
טו שכל-טוב יתן-חן ודרכו בגדים איתן:

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

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

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

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

16 xqy xwqy qyqy qyqy qyqy qyqy qyqy 16
טז כל-ערום יעשה בקצת וכסיל יפרש אולת:

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

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

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

16 pas panourgos prassei meta gnōseōs,
astute man
ho de aphrōn exepetasen heautou kakian.
spreads forth for himself evil

17 xqy xwqy qyqy qyqy qyqy qyqy qyqy 17
יז מלאך רשע יפל ברע וציר אמונים מרפא:

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

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

<17> βασιλεὺς θρασὺς ἐμπeseῖται εἰς κακά,
ἄγγελος δὲ πιστὸς ῥύσεται αὐτόν.

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

18 יחריש וקלון פורע מיסר ושומר תוכחת יקבד:
18. reysh w'qalon pore`a musar w'shomer tokachath y'kubad.

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

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

18 penian kai atimian aphaireitai paideia,
dishonor are removed by
ho de phylassōn elegchous doxasthēsetai.

19 יטתאוה נהיה תערב לנפש ותועבת כסילים סור מרע:
19. ta'awah nih'yah the`erab l'naphesh w'tho`abath k'silim sur mera`.

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

<19> ἐπιθυμῖαι εὐσεβῶν ἡδύνουσιν ψυχήν,
ἔργα δὲ ἀσεβῶν μακρὰν ἀπὸ γνώσεως.

19 epithymiai eusebōn hēdynousin psychēn,
of the impious delight
erga de asebōn makran apo gnōseōs.
the works of the impious are far from knowledge.

20 כהלוך את-חכמים ויחכם ורעה כסילים ירוע:
20. halok 'eth-chakamim wachakam w'ro`eh k'silim yero`a.

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

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

20 ho symporeuomenos sophois sophos estai,
ho de symporeuomenos aphrosi gnōsthēsetai.
the one going with shall be known

21 כא חטאים תרהף רעה ואת-צדיקים ישלם-טוב:
21 חטאים תרהף רעה ואת-צדיקים ישלם-טוב:

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

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

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

21 hamartanontas katadiōxetai kaka,
tous de dikaious katalēmpsetai agatha.

22 כב טוב ינחיל בְּנֵי-בָנִים וְצָפוֹן לְצַדִּיק חֵיל חַיִּטָּא:
22 tob yan'chil b'ney-banim w'tsaphun latsadiq cheyl chote'.

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

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

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

22 agathos anēr klēronomēsei huiou huiōn,
thēsaurizetai de dikaiois ploutos asebon.

23 כג רב-אֶכֶל נִיר רָאשִׁים וַיֵּשׁ נִסְפָּה בְּלֹא מִשְׁפָּט:
23 rab-'okel nir ra'shim w'yesh nis'peh b'lo' mish'pat.

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

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

<23> δίκαιοι ποιήσουσιν ἐν πλούτῳ ἔτη πολλά,
ἄδικοι δὲ ἀπολούνται συντόμῳ.

23 dikaioi poiēsousin en ploutō etē polla,
The just shall spend in wealth years many
adikoi de apolountai syntomōs.
the unjust shall perish suddenly

24 כד חוֹשֶׁד שְׁבִטוֹ שׁוֹנֵא בְּנוֹ וְאֶהְבוּ שְׁחָרוֹ מוֹסֵר:
24 choshek shib'to sone' b'no w'ohabo shicharo musar.

24. choshek shib'to sone' b'no w'ohabo shicharo musar.

Prov13:24 He who withholds his rod hates his son, but he who loves him seek him with correction.

<24> ὃς φείδεται τῆς βακτηρίας, μισεῖ τὸν υἱὸν αὐτοῦ·
ὁ δὲ ἀγαπῶν ἐπιμελῶς παιδεύει.

24 hos pheidetai tēs baktērias, misei ton huion autou;
ho de agapōn epimelōs paideuei.
carefully corrects

25 כה צַדִּיק אֶכֶל לְשֹׁבַע נִפְשׁוֹ וּבֶטֶן רְשָׁעִים תִּתְּחָר: פ
25 tsadiq 'okel l'soba` naph'sho ubeten r'sha'im tech'sar.

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

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

<25> δίκαιος ἔσθων ἐμπιπλᾷ τὴν ψυχὴν αὐτοῦ,
ψυχὰι δὲ ἀσεβῶν ἐνδееίς.

25 dikaios esthōn empiplā tēn psychēn autou,
psychai de asebōn endeeis.
souls of the impious

Chapter 14

Shavua Reading Schedule (14th sidrah) - Prov 14

חֲכָמוֹת נָשִׁים בְּנִתָּהּ בֵּיתָהּ וְאִנְלֹז דְּרַקַּיָּהּ בְּיָדֶיהָ תִּהְרָסֶנָּה׃ Prov14:1

א חֲכָמוֹת נָשִׁים בְּנִתָּהּ בֵּיתָהּ וְאִנְלֹז דְּרַקַּיָּהּ בְּיָדֶיהָ תִּהְרָסֶנָּה׃

1. chak'moth nashim ban'thah beythah w'ieueleth b'yadeyah theher'senu.

Prov14:1 The wise woman builds her house, but the foolish tears it down with her own hands.

<14:1> σοφαὶ γυναῖκες ὠκοδόμησαν οἴκους,
ἡ δὲ ἄφρων κατέσκαψεν ταῖς χερσὶν αὐτῆς.

1 sophai gynaiques ōkodomēsan oikous,
hē de aphrōn kateskapsen tais chersin autēs.

בְּחֹלֶךְ בְּיָשָׁרוֹ יֵרֵא יִהְיֶה וְנִלְוֹז דְּרַקַּיָּהּ בְּיָדֶיהָ׃

ב חֲכָמוֹת נָשִׁים בְּנִתָּהּ בֵּיתָהּ וְאִנְלֹז דְּרַקַּיָּהּ בְּיָדֶיהָ תִּהְרָסֶנָּה׃

2. holek b'yash'ro y're' Yahúwah un'loz d'rakayu bozehu.

Prov14:2 He who walks in his uprightness fears אַיָּה, but he who is devious in his ways despises Him.

<2> ὁ πορευόμενος ὀρθῶς φοβεῖται τὸν κύριον,
ὁ δὲ σκολιάζων ταῖς ὁδοῖς αὐτοῦ ἀτιμασθήσεται.

2 ho poreuomenos orthōs phobeitai ton kyrion,
ho de skoliazōn tais hodois autou atimasthēsetai.

גְּבִי-אֵוִיל חֹטֵר גֵּאוּנָה וְשִׁפְתֵי חֲכָמִים תִּשְׁמְרוּם׃

גְּבִי-אֵוִיל חֹטֵר גֵּאוּנָה וְשִׁפְתֵי חֲכָמִים תִּשְׁמְרוּם׃

3. b'phi-'ewil choter ga'awah w'siph'they chakamim tish'murem.

Prov14:3 In the mouth of the foolish is a rod of pride, but the lips of the wise shall protect them.

<3> ἐκ στόματος ἀφρόνων βακτηρία ὕβρεως,
χείλη δὲ σοφῶν φυλάσσει αὐτούς.

3 ek stomatos aphronōn baktēria hybreōs,
of the wise
cheilē de sophōn phylassei autous.

דְּבִאִין אֶלְפִים אָבוּס בָּר וְרַב-תְּבוּאוֹת בְּכַח שׁוֹר׃

דְּבִאִין אֶלְפִים אָבוּס בָּר וְרַב-תְּבוּאוֹת בְּכַח שׁוֹר׃

4. b'eyn 'alaphim 'ebus bar w'rab-t'bu'oth b'koach shor.

Prov14:4 Where no oxen are, the manger is clean, but much revenue comes by the strength of the ox.

<4> οὐ μή εἰσιν βόες, φάτναι καθαραί·
οὐ δὲ πολλὰ γενήματα, φανερά βοὸς ἰσχύς.

4 hou mē eisin boes, phatnai katharai;
hou de polla genēmata, phanera boos ischys.
where produce is apparent

5 אֵין עֹד אֱמוּנִים לֹא יִכְזֹּב וַיִּפְיחַ כְּזָבִים עַד שֶׁקֶר:
5 אֵין עֹד אֱמוּנִים לֹא יִכְזֹּב וַיִּפְיחַ כְּזָבִים עַד שֶׁקֶר:

5. `ed 'emunim lo' y'kazeb w'yaphiach k'zabim `ed shaqer.

Prov14:5 A trustworthy witness shall not lie, but a false witness utters lies.

<5> μάρτυς πιστὸς οὐ ψεύδεται,
ἐκκαίει δὲ ψεύδη μάρτυς ἄδικος.

5 martys pistos ou pseudetai,
ekkaiei de pseudē martys adikos.
kindles unjust acts

6 וּבִקְשׁ-לֵץ חֲכָמָה וְאֵין וְדַעַת לְנִבּוֹן נָקַל:
6 וּבִקְשׁ-לֵץ חֲכָמָה וְאֵין וְדַעַת לְנִבּוֹן נָקַל:

6. biqesh-lets chak'mah wa'ayin w'da'ath l'nabon naqal.

Prov14:6 A scoffer seeks wisdom and finds none, but knowledge is easy to one who has understanding.

<6> ζητήσεις σοφίαν παρὰ κακοῖς καὶ οὐχ εὐρήσεις,
αἰσθησις δὲ παρὰ φρονίμοις εὐχερής.

6 zētēseis sophian para kakois kai ouch heurēseis,
aisthēsis de para phronimois eucherēs.
good sense from the intelligent is easily managed

7 זֶלֶךְ מִנְגֵּד לְאִישׁ כְּסִיל וּבִל-יִדְעַת שְׂפָתַי-דַּעַת:
7 זֶלֶךְ מִנְגֵּד לְאִישׁ כְּסִיל וּבִל-יִדְעַת שְׂפָתַי-דַּעַת:

7. lek mineged l'ish k'sil ubal-yada'at siph'they-da'ath.

Prov14:7 Get you from the presence of a foolish man, or you shall not discern the lips of knowledge.

<7> πάντα ἐναντία ἀνδρὶ ἄφρονι,
ὅπλα δὲ αἰσθήσεως χεῖλη σοφά.

7 panta enantia andri aphroni,
All things are adverse
hopla de aisthēseōs cheilē sophā.
are shields for good sense wise

8 חֲכָמָת עָרוֹם הִבִּין דִּהְכּוּ וְאִנְלֵת כְּסִילִים מִרְמָה:
8 חֲכָמָת עָרוֹם הִבִּין דִּהְכּוּ וְאִנְלֵת כְּסִילִים מִרְמָה:

8. **chak'math`arum habin dar'ko w'ieueleth k'silim mir'mah.**

Prov14:8 The wisdom of the sensible is to understand his way, but the foolishness of fools is deceit.

<8> σοφία πανούργων ἐπιγνώσεται τὰς ὁδοὺς αὐτῶν,
ἄνοια δὲ ἀφρόνων ἐν πλάνῃ.

8 **sophia panourgōn epignōsetai tas hodous autōn,**
anoia de aphronōn en planē.
the thoughtlessness leads unto delusion

9 טאָללעך וועלסט דאָס וואָס דו ווילסט
טאָללעך וועלסט דאָס וואָס דו ווילסט

9. **'ewilim yalits 'asham ubeyn y'sharim ratson.**

Prov14:9 Fools mock at guilt-offering, but among the upright is favor.

<9> οἰκίαι παρανόμων ὀφειλήσουσιν καθαρισμόν,
οἰκίαι δὲ δικαίων δεκταί.

9 **oikiai paranomōn opheilēsousin katharismōn,**
The houses of lawbreakers shall owe cleansing
oikiai de dikaiōn dektai.
the houses of the just are acceptable

10 יֵלֵב יוֹדֵעַ מִתַּת נַפְשׁוֹ וּבְשִׁמְחָתוֹ לֹא-יִתְעַרֵּב זָר׃
10 יֵלֵב יוֹדֵעַ מִתַּת נַפְשׁוֹ וּבְשִׁמְחָתוֹ לֹא-יִתְעַרֵּב זָר׃

10. **leb yode`a marath naph'sho ub'sim'chatho lo'-yith`arab zar.**

Prov14:10 The heart knows its bitterness of its soul, and a stranger does not share in its joy.

<10> καρδία ἀνδρὸς αἰσθητικῆ, λυπηρὰ ψυχὴ αὐτοῦ·
ὅταν δὲ εὐφραίνηται, οὐκ ἐπιμείγνυται ὕβρει.

10 **kardia andros aisthētikē, lypēra psychē autou;**
of a man is sensitive distress
hotan de euphrainētai, ouk epimeignytai hybrei.
whenever he should be glad, he shall not intermix insult

11 יֵא בֵּית רְשָׁעִים יִשָּׂמַד וְאֵהָל יִשָּׂרִים יִפָּרֵיח׃
11 יֵא בֵּית רְשָׁעִים יִשָּׂמַד וְאֵהָל יִשָּׂרִים יִפָּרֵיח׃

11. **beyth r'sha'im yishamed w'ohel y'sharim yaph'riach.**

Prov14:11 The house of the wicked shall be destroyed, but the tent of the upright shall flourish.

<11> οἰκίαι ἀσεβῶν ἀφανισθήσονται,
σκηναὶ δὲ κατορθούντων στήσονται.

11 **oikiai asebōn aphanisthēsontai,**
shall be obliterated
skēnai de katorthountōn stēsontai.
the tents of the ones keeping straight shall stand

12 וְכֵן יִהְיֶה לְכָל הָעָם הַזֶּה׃
12 וְכֵן יִהְיֶה לְכָל הָעָם הַזֶּה׃

יֵשׁ דֶּרֶךְ יָשָׁר לְפָנֵי-אִישׁ וְאַחֲרִיתָהּ דֶּרֶךְ-מָוֶת:

12. **yes**h derek **yashar** liph'ney-'ish w'acharithah dar'key-maweth.

Prov14:12 There is a way which seems right to a man, but its end is the way of death.

<12> ἔστιν ὁδὸς ἣ δοκεῖ ὀρθὴ εἶναι παρὰ ἀνθρώποις,
τὰ δὲ τελευταῖα αὐτῆς ἔρχεται εἰς πυθμένα ᾗδου.

12 **estin** hodos **hē** dokei **orthē** einai para **anthrōpois**,
seems to be straight by
ta de teleutaia autēs **erchetai** eis **pythmena** **hādou**.
the finalities of it come into the lower branches of Hades

13 יֵגַם-בְּשִׁחוּךְ וּכְאֵב-לֵב וְאַחֲרִיתָהּ שְׂמֵחָה תִּוְגַּהּ:

יֵגַם-בְּשִׁחוּךְ וּכְאֵב-לֵב וְאַחֲרִיתָהּ שְׂמֵחָה תִּוְגַּהּ:

13. **gam**-bis'choq yik'ab-leb w'acharithah sim'chah thugah.

Prov14:13 Even in laughter the heart may be in pain, and the end of joy may be grief.

<13> ἐν εὐφροσύναις οὐ προσμείγνυται λύπη,
τελευταία δὲ χαρὰ εἰς πένθος ἔρχεται.

13 **en** **euphrosynais** ou **prosmeignytai** **lypē**,
does not mingle Distress
teleutaia de chara eis **penthos** **erchetai**.
the finality of joy into mourning comes

14 יִדְמָדַקְיוּ וְשִׁבַּע סוּג לֵב וּמַעַלְיוֹ אִישׁ טוֹב:

יִדְמָדַקְיוּ וְשִׁבַּע סוּג לֵב וּמַעַלְיוֹ אִישׁ טוֹב:

14. **mid**'rakayu **yis**'ba` sug **leb** ume`alayu 'ish **tob**.

Prov14:14 The backslider in heart shall have filled with his own ways,
but a good man from himself.

<14> τῶν ἑαυτοῦ ὁδῶν πλησθήσεται θρασυκάрдιος,
ἀπὸ δὲ τῶν διανοημάτων αὐτοῦ ἀνὴρ ἀγαθός.

14 **tōn** heautou **hodōn** **plēsthēsetai** **thrasykardios**,
The bold-hearted
apo de **tōn** **dianoēmatōn** **autou** **anēr** **agathos**.
his thoughts

15 טוֹפְתִי יֶאֱמִין לְכָל-דְּבָר וְעָרוֹם יָבִין לְאַשּׁוּרוֹ:

טוֹפְתִי יֶאֱמִין לְכָל-דְּבָר וְעָרוֹם יָבִין לְאַשּׁוּרוֹ:

15. **pethi** ya'amin l'kal-dabar w'arum yabin la'ashuro.

Prov14:15 The naive believes every word, but the sensible man considers his steps.

<15> ἄκακος πιστεύει παντὶ λόγῳ,
πανοῦργος δὲ ἔρχεται εἰς μετάνοιαν.

15 **akakos** **pisteuei** **panti** **logō**,
The guileness

panourgos de erchetai eis metanoian.
the astute one comes to repentance

16 חָכָם יָרֵא וְסָר מִרָע וְכָסִיל מִתְעַבֵּר וּבֹטֵחַ
:חֹזֵק 16

16. **chakam yare' w'sar mera` uk'sil mith'`aber uboteach.**

Prov14:16 A wise man fears and turns away from evil, but a fool is arrogant and careless.

<16> σοφὸς φοβηθεὶς ἐξέκλινεν ἀπὸ κακοῦ,
ὁ δὲ ἄφρων ἐαυτῷ πεποιθὼς μείγνυται ἀνόμῳ.

16 **sophos phobētheis exeklinen apo kakou,**
ho de aphrōn heautō pepoithōs meignytai anomō.
yielding to himself, mixes in with the lawless one.

17 יִזְקֹצֶר-אַפִּים יַעֲשֶׂה אֲוִלָּת וְאִישׁ מְזֻמּוֹת יִשְׁנָא
:חֹזֵק 17

17. **q'tsar-'apayim ya`aseh 'iueleth w'ish m'zimotoh yisane'.**

Prov14:17 A quick-tempered man acts foolishly, and a man of evil devices is hated.

<17> ὀξύθυμος πράσσει μετὰ ἀβουλίας,
ἀνὴρ δὲ φρόνιμος πολλὰ ὑποφέρει.

17 **oxythymos prassei meta aboulías,**
A man quick to rage with thoughtlessness
anēr de phronimos polla hypopherei.
an intelligent many things endures

18 יִחַנְּחֻלוּ פְתָאִים אֲוִלָּת וְעָרוּמִים יִכְתְּרוּ דַּעַת
:חֹזֵק 18

18. **nachalu ph'tha'yim 'iueleth wa`arumim yak'tiru da`ath.**

Prov14:18 The naive inherit foolishness, but the sensible are crowned with knowledge.

<18> μεριοῦνται ἄφρονες κακίαν,
οἱ δὲ πανοῦργοι κρατήσουσιν αἰσθήσεως.

18 **meriountai aphrones kakian,**
shall portion evil
hoi de panourgoi kratēsousin aisthēseōs.
the astute should hold to good sense

19 יִטְשׁוּחֵי רָעִים לְפָנֵי טוֹבִים וְרָשָׁעִים עַל-שַׁעְרֵי צְדִיק
:חֹזֵק 19

19. **shachu ra'im liph'ney tobim ur'sha'im `al-sha`arey tsadiq.**

Prov14:19 The evil shall bow down before the good, and the wicked at the gates of the righteous.

<19> ὀλισθήσουσιν κακοὶ ἔναντι ἀγαθῶν,
καὶ ἀσεβεῖς θεραπεύσουσιν θύρας δικαίων.

19 olisthēsousin kakoi enanti agathōn,
kai asebeis therapeusousin thyras dikaiōn.

20 וְיִשְׁנֹא רַשׁ וְאֲהָבֵי עֲשִׂיר רַבִּים:
כְּגַם-לְרַעְיָהוּ יִשְׁנֹא רַשׁ וְאֲהָבֵי עֲשִׂיר רַבִּים:

20. gam-l're`ehu yisane' rash w'ohabey `ashir rabbim.

Prov14:20 The poor is hated even by his neighbor, but those who love the rich are many.

<20> φίλοι μισήσουσιν φίλους πτωχούς,
φίλοι δὲ πλουσίων πολλοί.

20 philoi misēsousin philous ptōchous,
Friends shall detest friends poor
philoi de plousiōn polloi.
friends

21 כֹּאֲבָז-לְרַעְיָהוּ חוּטֵא וּמַחֲזִין עֲנִיִּים אֲשֶׁרְיֹו:
21 וְיִשְׁנֹא רַשׁ וְאֲהָבֵי עֲשִׂיר רַבִּים:

21. baz-l're`ehu chote' um'chonen `anayim `ash'rayu.

Prov14:21 He who despises his neighbor sins, but happy is he who is gracious to the poor.

<21> ὁ ἀτιμάζων πένητας ἁμαρτάνει,
ἐλεῶν δὲ πτωχοὺς μακαριστός.

21 ho atimazōn penētas hamartanei,
The one dishonoring the needy
eleōn de ptōchous makaristos.
the one showing mercy is most blessed

22 כֹּב הָלוֹא-יִתְּעוּ חֲרָשֵׁי רָע וְחָסֵד וְאֶמֶת חֲרָשֵׁי טוֹב:
22 וְיִשְׁנֹא רַשׁ וְאֲהָבֵי עֲשִׂיר רַבִּים:

22. halo'-yith'`u chor'shey ra` w'chesed we'emeth chor'shey tob.

Prov14:22 Shall they not go astray who devise evil?
But kindness and truth shall be to those who devise good.

<22> πλανώμενοι τεκταίνουσι κακά,
ἔλεον δὲ καὶ ἀλήθειαν τεκταίνουσιν ἀγαθοί.
οὐκ ἐπίστανται ἔλεον καὶ πίστιν τέκτονες κακῶν,
ἐλεημοσύναι δὲ καὶ πίστεις παρὰ τέκτοσιν ἀγαθοῖς.

22 planōmenoi tektainousi kaka,
The ones wandering contrive
eleon de kai alētheian tektainousin agathoi.
ouk epistantai eleon kai pistin tektones kakōn,
do not have knowledge of mercy and trust The fabricators of evils
eleēmosynai de kai pisteis para tektosin agathois.
but charity and trust are by fabricators good

כג בְּכָל-עֶצֶב יִהְיֶה מוֹתָר וּדְבַר-שְׁפָתַיִם אֶךְ-לְמַחְסוֹר:

<23> ἐν παντὶ μεριμνῶντι ἔνεστιν περισσόν,
 ὁ δὲ ἡδὺς καὶ ἀνάλγητος ἐν ἐνδείᾳ ἔσται.

כד עֲטַרֶת חֲכָמִים עֲשֶׂרָם אֲוֵלֶת פְּסִילִים אֲוֵלֶת: 24

<24> στέφανος σοφῶν πανούργος,
 ἥ δὲ διατριβὴ ἀφρόνων κακή.

כה מִצִּיל נַפְשׁוֹת עַד אֲמֶת וַיִּפַּח כְּזָבִים מִרְמָה:

<25> ῥύσεται ἐκ κακῶν ψυχὴν μάρτυς πιστός,
 ἐκκαίει δὲ ψεύδη δόλιος.

כו בִּירְאֵת יִהְיֶה מִבֶּטֶח-עֵז וּלְבָנָיו יִהְיֶה מַחְסֶה:

<26> ἐν φόβῳ κυρίου ἐλπίς ἰσχύος,
 τοῖς δὲ τέκνοις αὐτοῦ καταλείπει ἔρεισμα.

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כַּזִּירְאַת יְהוָה מְקוֹר חַיִּים לְסוֹר מִמְּקוֹשֵׁי מוֹת:

27. yir'ath Yahúwah m'qor chayim lasur mimog'shey maweth.

Prov14:27 The fear of **אֱלֹהִים** is a fountain of life, to turn away from the snares of death.

<27> πρόσταγμα κυρίου πηγή ζωῆς,
 ποιεῖ δὲ ἐκκλίνειν ἐκ παγίδος θανάτου.

27 **prostagma kyriou pēgē zōēs,**
 poiei de ekklinein ek pagidos thanatou.
 it causes one

כח פֶּרֶב-עַם הַדֶּרֶת-מֶלֶךְ וּבְאַפִּס לְאִם מַחֲפֵת רִזּוֹן:

28. b'rab-am had'rath-melek ub'ephes l'om m'chitath razon.

Prov14:28 In a multitude of people is a king's glory, but in the dearth of people is the ruin of a prince.

<28> ἐν πολλῷ ἔθνει δόξα βασιλέως,
 ἐν δὲ ἐκλείψει λαοῦ συντριβὴ δυνάστου.

28 en pollō ethnei doxa basileōs,
 an abundant nation
 en de ekleipsei laou syntribē dynastou.
 a wanting there is destruction of a mighty one

כַּט אַרְךָ אֶפְסִים רַב־תְּבוּנָה וּקְצָר־רוּחַ מֵרִים אֲנִילָת׃

29. 'erek 'apayim rab-t'bunah uq'tsar-ruach merim 'iueleth.

Prov14:29 He who is slow to anger has great understanding, but he who is short of spirit exalts folly.

〈29〉 μακρόθυμος ἀνὴρ πολὺς ἐν φρονήσει,
 ὁ δὲ ὀλιγόψυχος ἰσχυρῶς ἄφρων.

29 makrothymos anēr polys en phronēsei,
 A lenient man is abundant in intelligence
 ho de oligopsychos ischyros aphrōn.
 the faint-hearted is strongly foolish

לְחַיֵּי בָשָׂרִים לֵב מִרְפָּא וּרְקֹב עֲצָמוֹת קִנְאַה:

30. chayey b'sarim leb mar'pe' ur'qab `atsamoth gin'ah.

Prov14:30 A tranquil heart is life to the body, but passion is rottenness to the bones.

30 πρᾶν θυμὸς ἀνὴρ καρδίας ἰατρός,
 σὴς δὲ ὀστέων καρδία αἰσθητικὴ.

30 prauthymos anēr kardias iatros,
A gentle-minded man of is a healer

sēs de osteōn kardia aisthētikē.
is a moth for the bones a sensitive

לֹא עֲשֵׂק-דָּל חֶרֶף עֲשֵׂהוּ וּמַכְבִּדוֹ חֵן אֲבִיוֹן׃ 31

31. `osheq-dal chereph `osehu um'kab'do chonen 'eb'yon.

Prov14:31 He who oppresses the poor taunts his Maker, but he who is gracious to the needy honors Him.

<31> ὁ συκοφαντῶν πένητα παροξύνει τὸν ποιήσαντα αὐτόν,
ὁ δὲ τιμῶν αὐτὸν ἐλεᾷ πτωχόν.

31 ho sykophantōn penēta paroxynei ton poiēsanta auton,
The one extorting provokes the one making him
ho de timōn auton elea ptōchon.
the one esteeming him shows mercy on the poor

לֵב בִּרְעֻתוֹ יִדָּחַהּ רָשָׁע וְחֹסֶה בְּמוֹתוֹ צַדִּיק׃ 32

32. b'ra'atho yidacheh rasha' w'choseh b'motho tsadiq.

Prov14:32 The wicked is thrust down by his wickedness, but the righteous has a refuge in his death.

<32> ἐν κακίᾳ αὐτοῦ ἀπωσθήσεται ἀσεβής,
ὁ δὲ πεποιθὼς τῇ ἑαυτοῦ ὀσιότητι δίκαιος.

32 en kakiq autou apōsthēsetai asebēs,
his evil
ho de pepoithōs tē heautou hosiotēti dikaios.
the one complying in his own sacredness is just

לֵב נָבוֹן תָּנוּחַ חֲכָמָה וּבִקְרֶב כְּסִילִים תִּדְרֹעַ׃ 33

33. b'leb nabon tanuach chak'mah ub'qereb k'silim tiuade`a.

Prov14:33 Wisdom rests in the heart of one who has understanding,
but in the midst of fools it is made known.

<33> ἐν καρδίᾳ ἀγαθῇ ἀνδρὸς σοφία,
ἐν δὲ καρδίᾳ ἀφρόνων οὐ διαγινώσκεται.

33 en kardiā agathē andros sophia,
of a good man rests wisdom
en de kardiā aphronōn ou diaginōsketai.
the heart it is not determined

לֹד צִדְקָה תְּרוֹמֶם-גּוֹי וְחַסֵּד לְאַמִּים חֲטָאִת׃ 34

34. ts'daqah th'romem-goy w'chesed l'umim chata'th.

Prov14:34 Righteousness exalts a nation, but sin is a disgrace to any people.

<34> δικαιοσύνη ὑψοῖ ἔθνος,

ἐλασσονοῦσι δὲ φυλὰς ἁμαρτίαι.

34 dikaiosynē huuoi ethnos,
elassonousi de phylas hamartiai.
lessen tribes

35 :wɛʒʒ ʔɛɛʔx ʔxʔʒoʔ ʕɛʔwɔʔ ʔʒoʕ ʔʕʔ-ʔʔʔ-ʔʕʔ 35
לְהַרְצוֹן-מֶלֶךְ לְעֶבֶד מְשָׁפִיל וְעֹבֶרְתּוֹ תִּהְיֶה מְבִישׁ:

35. r'tson-melek l'ebed mas'kil w'eb'ratho tih'yeh mebish.

Prov14:35 The king's favor is toward a servant who acts wisely,
but his anger is toward him who acts shamefully.

<35> δεκτὸς βασιλεῖ ὑπηρέτης νοήμων,
τῇ δὲ ἐαυτοῦ εὐστροφία ἀφαιρεῖται ἀτιμίαν.

35 dektos basilei hypēretēs noēmōn,
is acceptable to officer An intelligent
tē de heautou eustrophia aphaireitai atimian.
by his versatility he removes dishonor

Chapter 15

Shavua Reading Schedule (15th sidrah) - Prov 15

:ʔʕ-ʔʕoʕ ʒʔo-ʔʒʔʔ ʔʔʔ ʒɛwɛ ʔʔ-ʔʔoʕ Prov15:1
אֲמַעֲנֶה-רַךְ יָשִׁיב חֲמָה וְדָבָר-עֶצֶב יַעֲלֶה-אַף:

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

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

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

1 orgē apollysin kai phronimous,
Anger destroys even the intelligent
apokrisis de hypopiptousa apostrephei thymon,
the answer of a penitent man returns rage
logos de lypēros egeirei orgas.
word but a distressing raises up anger

:xʕʔʕ ʕɛʒɛ ʔʕʕʕʕʕʕ ɛʔʔ xʕʔ ʒɛʕɛx ʔʕʕʕʕʕʕ ʔʕʕʕʕʕʕ 2
בְּלִשׁוֹן חֲכָמִים תִּיטִיב דָּעַת וּפִי כְסִילִים יִבִּיעַ אִוְלָת:

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

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

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

2 glōssa sophōn kala epistatai,
of good has knowledge

stoma de aphronōn anaggelei kaka.
announces evils

3
גבכל־מקום עיני יחזה צפֹת רעים וטובים:

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

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

<3> ἐν παντὶ τόπῳ ὀφθαλμοὶ κυρίου,
σκοπεύουσιν κακούς τε καὶ ἀγαθούς.

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

4
דמרפא לשון עץ חיים וסלף בה שבר ברוח:

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

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

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

4 iasis glōssēs dendron zōēs,
ho de syntērōn autēn plēsthēsetai pneumatos.

5
האיל ינאץ מוסר אביו ושמר תוכחת יערם:

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

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

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

5 aphrōn myktērizēi paideian patros,
sneers at the instruction
ho de phylassōn entolas panourgotos.
his commandments is more astute

6
ובית צדיק חסן רב ובתבואת רשע נעפרת:

6. beyth tsadiq chosen rab ubith'bu'ath rasha` ne`kareth.

Prov15:6 Great wealth is in the house of the righteous, but trouble is in the income of the wicked.

<6> ἐν πλεοναζούσῃ δικαιοσύνῃ ἰσχύς πολλή,
οἱ δὲ ἀσεβεῖς ὀλόρριζοι ἐκ γῆς ὀλοῦνται.
οἴκοις δικαίων ἰσχύς πολλή,
καρποὶ δὲ ἀσεβῶν ἀπολοῦνται.

6 en pleonazousē dikaiosynē ischys pollē,
 In superabundant strength is abundant
 hoi de asebeis holorrizoi ek gēs olountai.
 the impious entirely rooted from the earth shall be destroyed
 oikois dikaiōn ischys pollē,
 In the houses of the just strength is much
 karpoi de asebon apolountai.
 but the fruits of the impious shall be destroyed

7 זשפתי חכמים יזרו דעת ולב כסילים לא-כן:
 7 זשפתי חכמים יזרו דעת ולב כסילים לא-כן:

7. siph'they chakamim y'zaru da`ath w'leb k'silim lo'-ken.

Prov15:7 The lips of the wise spread knowledge, but the hearts of fools are not so.

<7> χείλη σοφῶν δέεται αἰσθήσει,
 καρδία δὲ ἀφρόνων οὐκ ἀσφαλεῖς.

7 cheilē sophōn dedetai aisthēsei,
 are bound by good sense
 kardiai de aphronōn ouk asphaleis.
 safe

8 חזבח רשעים תועבת יהוה ותפלת ישרים רצונו:
 8 חזבח רשעים תועבת יהוה ותפלת ישרים רצונו:

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

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

<8> θυσίαι ἀσεβῶν βδέλυγμα κυρίῳ,
 εὐχαὶ δὲ κατευθυνόντων δεκταὶ παρ' αὐτῷ.

8 thysiai asebon bdelygma kyriō,
 eukai de kateuthynontōn dektai par' autō.
 the vows of the ones going straight are accepted by Him

9 טתועבת יהוה דרך רשע ומרהף צדקה יאהב:
 9 טתועבת יהוה דרך רשע ומרהף צדקה יאהב:

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

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

<9> βδέλυγμα κυρίῳ ὁδοὶ ἀσεβοῦς,
 διώκοντας δὲ δικαιοσύνην ἀγαπᾷ.

9 bdelygma kyriō hodoi asebous,
 diōkontas de dikaiosynēn agapā.

10 10

י מוסר רע לעזב ארח שונא תוכחת ימות:

10. **musar ra` l'`ozeb 'orach sone' thokachath** yamuth.

Prov15:10 Correction is **grievous** to him who forsakes the way; **he who hates reproof** shall die.

<10> παιδεία ἀκάκου γνωρίζεται ὑπὸ τῶν παριόντων,
οἱ δὲ μισοῦντες ἐλέγχους τελευτῶσιν αἰσχρῶς.

10 **paideia akakou gnōrizetai hypo tōn pariontōn,**
The instruction of the guileless is made known by the ones passing by;
hoi de misountes elegchous teleutōsin aischrōs.
but the ones detesting reproofs come to an end disgracefully.

11 יא שׁאול ואבדון נגד יהוה אף כִּי-לְבוֹת בְּנֵי-אָדָם:
11 יא שׁאול ואבדון נגד יהוה אף כִּי-לְבוֹת בְּנֵי-אָדָם:

11. **Sh'ol wa'Abaddon neged Yahúwah 'aph ki-y-liboth b'ney-'adam.**

Prov15:11 Sheol and Abaddon are **before** אַף כִּי, **how much more the hearts of men!**

<11> ἄδης καὶ ἀπώλεια φανερά παρὰ τῷ κυρίῳ,
πῶς οὐχὶ καὶ αἱ καρδίαι τῶν ἀνθρώπων;

11 **hādēs kai apōleia phanera para tō kyriō,**
destruction are made apparent by
pōs ouchi kai hai kardiai tōn anthrōpōn?
not also

12 יב לא יאהב-לץ הוכח לו אל-חכמים לא ילך:
12 יב לא יאהב-לץ הוכח לו אל-חכמים לא ילך:

12. **lo' ye'ehab-lets hokeach lo 'el-chakamim lo' yelek.**

Prov15:12 A scoffer **does not love** one who reproves him, **he shall not go to the wise.**

<12> οὐκ ἀγαπήσει ἀπαιδευτος τοὺς ἐλέγχοντας αὐτόν,
μετὰ δὲ σοφῶν οὐχ ὁμιλήσει.

12 **ouk agapēsei apaideutos tous elegchontas auton,**
The uninstructed
meta de sophōn ouch homilēsei.
with consort

13 יג לב שׁמח ייטב פָּנִים וּבְעֵצָב־לֵב רוּחַ נִכְאָה:
13 יג לב שׁמח ייטב פָּנִים וּבְעֵצָב־לֵב רוּחַ נִכְאָה:

13. **leb sameach yeytib panim ub'`ats'bath-leb ruach n'ke'ah.**

Prov15:13 A joyful heart makes a good face, **but when the heart is sad, the spirit is broken.**

<13> καρδίας εὐφραινομένης πρόσωπον θάλλει,
ἐν δὲ λύπαις οὖσης σκυθρωπάζει.

13 **kardias euphrainomenēs prosōpon thallei,**
en de lypais ousēs skythrōpazei.
in distresses being it looks downcast

14 יד לב גבון יבקש-דעת ופני כסילים ירעה אנלת:
14. leb nabon y'baqesh-da`ath uph'ney k'silim yir`eh 'iueleth.

Prov15:14 The heart of the intelligent seeks knowledge, but the mouth of fools feeds on folly.

<14> καρδία ὀρθὴ ζητεῖ αἰσθησιν,
στόμα δὲ ἀπαιδεύτων γνώσεται κακά.

14 kardia orthē zētei aisthēsīn,
An upright perception
stoma de apaideutōn gnōsetai kaka.
the uninstructed shall know evils

15 טו כל-ימי עני רעים וטוב-לב מנשתה תמיד:
15. kal-y'mey `ani ra'im w'tob-leb mish'teh thamid.

Prov15:15 All the days of the afflicted are bad, but a good heart has a continual feast.

<15> πάντα τὸν χρόνον οἱ ὀφθαλμοὶ τῶν κακῶν προσδέχονται κακά,
οἱ δὲ ἀγαθοὶ ἡσυχάζουσιν διὰ παντός.

15 panta ton chronon hoi ophthalmoi tōn kakōn prosdechontai kaka,
the time the eyes of evil ones favorably receive evil things
hoi de agathoi hēsychazousin dia pantos.
the good tranquil are always

16 טז טוב-מעט פיראט יהיה מאוצר רב ומדימה בו:
16. tob-m`at b'yir'ath Yahúwah me'otsar rab um'humah bo.

Prov15:16 Better is a little with the fear of אפא than great treasure and turmoil with it.

<16> κρείσσων μικρὰ μερὶς μετὰ φόβου κυρίου
ἢ θησαυροὶ μεγάλοι μετὰ ἀφοβίας.

16 kreissōn mikra meris meta phobou kyriou
portion
ē thēsauroi megaloi meta aphobias.
with fearlessness

17 יז טוב ארחת ירק ואהבה-שם משור אבים ושנאה-בו:
17. tob 'aruchath yaraq w'ahabah-sham mishor 'abus w'sin'ah-bo.

Prov15:17 Better is a dish of vegetables where love is than a fattened ox and hatred with it.

<17> κρείσσων ξενισμὸς λαχάνων πρὸς φιλίαν καὶ χάριν
ἢ παράθεσις μόσχων μετὰ ἔχθρας.

17 kreissōn xenismos lachanōn pros philian kai charin
hospitality with friendship and favor

ē parathesis moschōn meta echthras.
a fete of calves with hatred

18 יח איש חמה יגרה מדון וארך אפים ושקט ריב:
:אִישׁ חָמָה יִגְרֶה מִדּוֹן וְאַרְךָ אָפִים וְשָׁקֵט רִיב

18. 'ish chemah y'gareh madon w'erek 'apayim yash'qit rib.

Prov15:18 A furious man stirs up strife, but the slow to anger calms a dispute.

<18> ἀνὴρ θυμώδης παρασκευάζει μάχας,
μακρόθυμος δὲ καὶ τὴν μέλλουσιν καταπραΰνει.

18 anēr thymōdēs paraskeuazei machas,
inclined to rage make preparations for battle
makrothymos de kai tēn mellousan katapraunei.
a lenient man even the one about to go to battle soothes

<18>a μακρόθυμος ἀνὴρ κατασβέσει κρίσεις,
ὁ δὲ ἀσεβῆς ἐγείρει μᾶλλον.

18a makrothymos anēr katasesei kriseis,
The lenient man shall extinguish litigations;
ho de asebeēs egeirei mallon.
but the impious raises them rather.

19 יט דרך עצל כמשכת חק וארח ישרים סללה:
:אִלּוּל דֶּרֶךְ עֲצֵל כְּמִשְׁכַּת חֶק וְאַרְחַ יְשָׁרִים סִלְלָה

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

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

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

19 hodoi aergōn estrōmenai akanthais,
make a bed in thorn-bushes
hai de tōn andreiōn tetrimmenai.
the ways of the vigorous are very busy

20 כ בן חכם ישמח-אב וכסיל אדם בוזח אמו:
:בֶּן חָכָם יִשְׂמַח-אָב וְכִסִּיל אָדָם בּוֹזֵחַ אִמּוֹ

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

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

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

20 huios sophos euphrainei patera,
huios de aphrōn myktērizai mētera autou.
son sneers at

21 ילד חכם יקח חן ואביו יגדל וילד חסיד יקח חן ואביו יגדל:
:יֶלֶד חָכָם יִקַּח חֵן וְאָבִיו יִגְדֵּל וְיֶלֶד חֲסִיד יִקַּח חֵן וְאָבִיו יִגְדֵּל

כא אִוְלֵת שְׂמִיחָה לַחֲסֵר-לֵב וְאִישׁ תְּבוּנָה יִנְשָׁר-לִכְתּוֹ:

21. 'iueleth sim'chah lachasar-leb w'ish t'bunah y'yasher-laketh.

Prov15:21 Folly is joy to him who lacks heart, but a man of understanding walks straight.

<21> ἀνοήτου τρίβοι ἐνδεεῖς φρενῶν,
ἀνὴρ δὲ φρόνιμος κατευθύνων πορεύεται.

21 anoētou triboi endeeis phrenōn,
of an unthinking man The roads are lacking of sense
anēr de phronimos kateuthynōn poreuetai.
an intelligent in a straightened way goes

22 אִשְׁמְחָה בְּאֵין סוֹד וּבְרַב יוֹעֲצִים תִּקְוִים:

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

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

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

22 hypertithentai logismous hoi mē timōntes synedria,
procrastinate by devices The one not honoring the sanhedrins;
en de kardiais bouleuomenōn menei boulē.
in the hearts of ones counseling abides counsel

23 אִשְׁמְחָה בְּאִישׁ בְּמַעֲנֵה-פִּיו וּדְבַר בְּעֵתוֹ מַה-טוֹב:

23. sim'chah la'ish b'ma'aneh-phiu w'dabar b'ito mah-tob.

Prov15:23 A man has joy by the answer of his mouth, and how good is a word in due season!

<23> οὐ μὴ ὑπακούσῃ ὁ κακὸς αὐτῇ
οὐδὲ μὴ εἴπῃ καίριόν τι καὶ καλὸν τῷ κοινῷ.

23 ou mē hypakousē ho kakos autē
for in no way shall obey an evil man it
oude mē eipē kairion ti kai kalon tō koinō.
nor shall he say timely anything, even for good the common.

24 כִּד אֶרְחַח חַיִּים לְמַעַלָּה לְמַשְׁכִּיל לְמַעַן סוֹר מִשְׂאוֹל מָטָה:

24. 'orach chayim l'ma'lah l'mas'kil l'ma'an sur miSh'ol matah.

Prov15:24 The path of life is upward for the wise that he may keep away from Sheol below.

<24> ὁδοὶ ζωῆς διανοήματα συνετοῦ,
ἵνα ἐκκλίνας ἐκ τοῦ ᾗδου σωθῇ.

24 hodoi zōēs dianoēmata synetou,
The thoughts of the discerning;
hina ekklinas ek tou hādou sōthē.
he should be delivered

ᐱᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱ 25

כה בֵּית גֵּאִים יִסַּח יְהוָה וַיֵּצֵב גְּבוּל אֶלְמִנָּה:

25. beyth ge'im yisach Yahuwah w'yatseb g'bul 'al'manah.

Prov15:25 ພຣັດພຣັດ ສາມາດ ທຳລາຍ ອາໄສ ຂອງ ຜູ້ ສູງ ມາດ, ທ່ານ ສາມາດ ສ້າງ ສິດທິ ຂອງ ຜູ້ ບໍ່ມີ ສິດທິ.

<25> οἴκους ὑβριστῶν κατασπᾶ κύριος,
 ἐστήρισεν δὲ ὄριον χήρας.

25 oikous hybristōn kataspā kyrios,
estērisen de horion chēras.

[illegible]

כו תוֹעֵבֶת יִהְיֶה מִחֻשְׁבוֹת רָע וּמִהָרִים אֲמַר־יֵנָעִם:

26. to`abath Yahúwah mach'sh'both ra` ut'horim 'im'rey-no`am.

Prov15:26 Evil plans are an abomination to **ᐅᐃᐅᐅ**, but pleasant words are pure.

<26> βδέλυγμα κυρίῳ λογισμὸς ἄδικος,
 ἄγνων δὲ ῥήσεις σεμναί.

26 **bdelygma kyriō logismos adikos,**
 The device of the unjust
 hagnōn de hrēseis semnai.
 the sayings are serious

ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ 27

כז עֶכָר בֵּיתוֹ בּוֹצֵעַ בָּצֵעַ וְשׁוֹנֵא מִתְנֵת יְחִיָּה:

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

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

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

27 **exollysin** **heauton** ho dōrolēmtēs,
totally ruins **himself** The one receiving bribes
ho de misōn dōrōn lēmpseis sōzetai.
the one detesting of bribes the receipts is delivered

〈27〉α ἐλεημοσύναις καὶ πίστεσιν ἀποκαθαίρονται ἁμαρτίαι,
 τῷ δὲ φόβῳ κυρίου ἐκκλίνει πᾶς ἀπὸ κακοῦ.

27ā eleēmosynais kai pistesin apokathairontai hamartiai,
Charity and trust clear away sins;
tō de phobō kyriou ekklinei pas apo kakou.
and the fear of YHWH turns aside every one from evil

:xY0q 0z gZ hZ0Wq zJY xYh0C qJqz qZΔh g/28

כח לֵב צַדִּיק יִהְיֶה לַעֲנוּת וּפִי רִשְׁעִים יִבְיַע רָעוֹת:

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

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

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

28 kardiai dikaiōn meletōsin pisteis,
meditate trust
stoma de asebon apokrinetai kaka.

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

28a dektai para kyriō hodoi anthrōpōn dikaiōn,
are acceptable with YHWH The ways men of just;
dia de autōn kai hoi echthroi philoi ginontai.
and through them even enemies friends become

כַּטְרָחוֹק יְהוָה מִרְשָׁעִים וְתִפְלֵת צְדִיקִים יִשְׁמָע׃
:oʔwʔ ʔʔʔʔʔʔ xʕʔxʔ ʔʔʔʔʔʔ ʔʔʔʔ ʔʔʔʔʔʔ 29

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

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

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

29 makran apechei ho theos apo asebon,
at a distance Elohim from the impious
euchais de dikaiōn epakouei.

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

29a kreissōn oligē lēmpsis meta dikaiosynēs
Better are few receipts with righteousness,
ē polla genēmata meta adikias.
than abundant produce with injustice.

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

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

לְמַאזֵר-עֵינַיִם יִשְׁמַח-לֵב שְׂמוּעָה טוֹבָה תְּדַשֵּׁן-עַצְמוֹ׃
:ʔʔʔʔʔʔ-ʔʔʔʔʔʔ ʔʔʔʔʔʔ ʔʔʔʔʔʔ ʔʔʔʔʔʔʔʔʔ ʔʔʔʔʔʔʔʔʔʔʔʔ 30

30. m'or-`eynayim y'samach-leb sh'mu'ah tobah t'dashen-`atsem.

Prov15:30 Bright eyes gladden the heart; good news puts fat on the bones.

<30> θεωρῶν ὀφθαλμὸς καλὰ εὐφραίνει καρδίαν,
φήμη δὲ ἀγαθὴ πιαίνει ὀστᾶ.

30 theōrōn ophthalmos kala euphrainei kardia,

good
phēmē de agathē piainei osta.

31
לאֲזֶן שֹׁמַעַת תּוֹכַחַת חַיִּים בְּקֶרֶב חֲכָמִים תִּלְוֶה:

31. 'ozen shoma`ath tokachath chayim b'qereb chakamim talin.

Prov15:31 The ear that listens the reproof of the life shall dwell among the wise.

32
לֵב פּוֹרֵעַ מוֹסֵר מוֹאֵס נִפְשׁוֹ וְשׁוֹמֵעַ תּוֹכַחַת קוֹנֶה לֵב:

32. pore`a musar mo'es naph'sho w'shome`a tokachath qoneh leb.

Prov15:32 He who neglects discipline despises his own soul,
but he who listens to reproof acquires heart.

<32> ὅς ἀπωθεῖται παιδείαν, μισεῖ ἑαυτόν.
ὁ δὲ τηρῶν ἐλέγχους ἀγαπᾷ ψυχὴν αὐτοῦ.

32 hos apōtheitai paideian, misei heauton;
The one who thrusts away instruction detests himself
ho de tērōn elegchous agapā psychēn autou.
the one giving heed to loves his life

33
לִגְיָרָאֵת יִהְיֶה מוֹסֵר חֲכָמָה וְלִפְנֵי כְבוֹד עֲנֶנָּה:

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

Prov15:33 The fear of אֵלֹהִים is the instruction for wisdom, and before honor is humility.

<33> φόβος θεοῦ παιδεία καὶ σοφία,
καὶ ἀρχὴ δόξης ἀποκριθήσεται αὐτῇ.

33 phobos theou paideia kai sophia,
kai archē doxēs apokrithēsetai autē.
shall be the response for it

Chapter 16

Shavua Reading Schedule (16th sidrah) - Prov 16

Prov16:1
אֲלֹאֲדָם מַעֲרָכֵי-לֵב וּמִיִּהְיֶה מַעֲנֶה לְשׁוֹן:

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

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

2
בְּכָל-הַרְכֵּי-אִישׁ זֶךְ בְּעֵינָיו וְתִכְן רוּחוֹת יִהְיֶה:

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

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

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

2 panta ta erga tou tapeinou phanera para tō theō,
of the humble are apparent by El;
hoi de asebeis en hēmera kakē olountai.
the impious in day an evil shall be destroyed

אֲזַזְאֲזַ מִדְּשִׁיחַ וְיִכְנֹנוּ מִחֲשִׁבֹתֶיהָ:
גִּלְאֵל-יְהוָה אֶל-יְהוָה

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

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

דְּכֹל פִּעֵל יְהוָה לְמַעַנְהוּ וְגַם-רָשָׁע לְיוֹם רָעָה:
אֲזַזְאֲזַ מִדְּשִׁיחַ וְיִכְנֹנוּ מִחֲשִׁבֹתֶיהָ:

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

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

הַתּוֹעֲבֹת יְהוָה כָּל-גִּבְהַת-לֵב יָד לָיד לֹא יִנָּקֶה:
אֲזַזְאֲזַ מִדְּשִׁיחַ וְיִכְנֹנוּ מִחֲשִׁבֹתֶיהָ:

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

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

<5> ἀκάθαρτος παρὰ θεῷ πᾶς ὑψηλοκάρδιος,
χειρὶ δὲ χειρας ἐμβαλὼν ἀδίκως οὐκ ἀθωωθήσεται.

5 akathartos para theō pas huyēlokardios,
is unclean with
cheiri de cheiras embalōn adikōs ouk athōōthēsetai.
a hand against hand a man putting unjustly shall not be acquitted

וּבְחֶסֶד וְאֱמֶת יִכַּפֵּר עוֹן וּבִירְאָת יְהוָה סוּר מִרָע:
אֲזַזְאֲזַ מִדְּשִׁיחַ וְיִכְנֹנוּ מִחֲשִׁבֹתֶיהָ:

6. b'chesed we'emeth y'kupar `awon ub'yir'ath Yahúwah sur mera`.

Prov16:6 By lovingkindness and truth iniquity is atoned for,
and by the fear of אַזאַזאַ one keeps away from evil.

זְבָרְצוֹת יְהוָה דַּרְכֵי-אִישׁ גַּם-אֲוִיבִיו יִשְׁלָם אֹתוֹ:
אֲזַזְאֲזַ מִדְּשִׁיחַ וְיִכְנֹנוּ מִחֲשִׁבֹתֶיהָ:

7. bir'tsoth Yahúwah dar'key-'ish gam-'oy'bayu yash'lim 'ito.

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

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

7 archē hodou agathēs to poiein ta dikaia,
 The beginning of a good is to do just things;
 dekta de para theō mallon ē thuein thysias.
 and it is more acceptable by El rather than to sacrifice sacrifices

ח טוב-מעט בצדקה מרב תבואות בלא משפּט:
 8

8. tob-m'at bits'daqah merob t'bu'oth b'lo' mish'pat.

Prov16:8 Better is a little with righteousness than great income with injustice.

<8> ὁ ζητῶν τὸν κύριον εὐρήσει γνώσιν μετὰ δικαιοσύνης,
 οἱ δὲ ὀρθῶς ζητοῦντες αὐτὸν εὐρήσουσιν εἰρήνην.

8 ho zētōn ton kyrion heurēsei gnōsin meta dikaiosynēs,
 The one seeking YHWH shall find knowledge
 hoi de orthōs zētountes auton heurēsousin eirēnēn.
 the ones rightly seeking him shall find peace

ט לב אדם יחשב דרכו ויהנה יכין צעדו:
 9

9. leb 'adam y'chasheb dar'ko waYahúwah yakin tsa`ado.

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

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

9 panta ta erga tou kyriou meta dikaiosynēs,
 All the works of YHWH are with righteousness
 phylassetai de ho asebēs eis hēmeran kakēn.
 is kept and the impious for day the evil

י קסם על-שפתי-מלך במשפט לא ומעל-פיו:
 10

10. qesem `al-siph'they-melek b'mish'pat lo' yim'al-piu.

Prov16:10 An oracle is in the lips of the king; his mouth should not err in judgment.

<10> μαντεῖον ἐπὶ χείλεσιν βασιλέως,
 ἐν δὲ κρίσει οὐ μὴ πλανηθῇ τὸ στόμα αὐτοῦ.

10 manteion epi cheilesin basileōs,
 en de krisei ou mē planēthē to stoma autou.

יא פלס ומאזני משפט ליהנה מעשהו כל-אבני-כיס:
 11

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

Prov16:11 A just balance and scales belong to אַיִקֵּן; all the weights of the bag are His concern.

<11> ῥοπή ζυγοῦ δικαιοσύνη παρὰ κυρίῳ,

τὰ δὲ ἔργα αὐτοῦ στάθμια δίκαια.

- 11 hropē zygou dikaiosynē para kyriō,
The crux of the yoke balance scale is righteousness with El;
ta de erga autou stathmia dikaia.
and works his weights are just

יב תועבת מלכים עשות רשע כי בצדקה יכון כסא:
12

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

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

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

- 12 bdelygma basilei ho poiōn kaka,
meta gar dikaiosynēs hetoimazetai thronos archēs.
is prepared of sovereignty.

יג רצון מלכים שפתי צדק ודבר ישרים יאהב:
13

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

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

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

- 13 dekta basilei cheilē dikaia,
logous de orthous agapā.

יד חמת מלך מלאכי מות ואיש חכם יכפרנה:
14

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

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

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

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

טו באור פני מלך חיים ורצונו כעב מלקוש:
15

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

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

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

15 en phōti zōēs huios basileōs,
The son of
hoi de prosdektoi autō hōsper nephos opsimon.

16 :7ףץ 9ח9י א7כ9 ×ץ7ףץ 12ץ9ח9 9ץ8-א7 א7ץח-א7ף 16

טז קנה-חקמה מה-טוב מחרוץ וקנות בינה נבחר מכסף:

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

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

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

16 nossiai sophias hairetōterai chrysiou,
Nests of are more preferred than
nossiai de phronēseōs hairetōterai hyper argyrion.
nests of intelligence more preferred than

17 :ץץ9א 9ח9י ץ77ץ 977 ם97 9ץף 7כ97אכ ×ץף 17

יז מסלת ישרים סור מרע שמר נפשו נצר דרכו:

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

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

<17> τρίβοι ζωῆς ἐκκλίνουσιν ἀπὸ κακῶν,
μῆκος δὲ βίου ὁδοὶ δικαιοσύνης.
ὁ δεχόμενος παιδεῖαν ἐν ἀγαθοῖς ἔσται,
ὁ δὲ φυλάσσων ἐλέγχους σοφισθήσεται.
ὃς φυλάσσει τὰς ἑαυτοῦ ὁδούς, τηρεῖ τὴν ἑαυτοῦ ψυχὴν.
ἀγαπῶν δὲ ζωὴν αὐτοῦ φείσεται στόματος αὐτοῦ.

17 triboi zōēs ekklinousin apo kakōn,
mēkos de biou hodoi dikaiosynēs.
are length and of existence the ways of righteousness
ho dechomenos paideian en agathois estai,
The one receiving instruction among good things shall be
ho de phylassōn elegchous sophisthēsetai.
and the one keeping reproofs shall be made wise
hos phylassei tas heautou hodous, tērei tēn heautou psychēn;
The one who guards his own ways gives heed to his own soul
agapōn de zōēn autou pheisetai stomatos autou.
and the one loving his life shall spare his mouth

18 :ח9י א97 ץ77ץ 7כ97א 977 977-א97 977 977 18

יח לפני-שבר גאון ולפני כשלות גבה רוח:

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

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

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

18 pro syntribēs hēgeitai hybris,
takes the lead Insolence
pro de ptōmatos kakophrosynē.
a calamitous downfall evil thinking.

19 יֵט טוֹב שְׁפַל-רוּחַ אֶת-עֲנִיִּים מִחֶלֶק שָׁלַל אֶת-גִּּאִים:
19 tob sh'phal-ruach 'eth-`aniim mechaleq shalal 'eth-ge'im.

Prov16:19 It is better to be humble in spirit with the lowly than to divide the spoil with the proud.

<19> κρείσσων πραύ>θυμος μετὰ ταπεινώσεως
ἢ ὅς διαιρεῖται σκύλα μετὰ ὕβριστῶν.

19 kreissōn prauthymos meta tapeinōseōs
a great-minded one a low estate,
ē hos diaireitai skyla meta hybristōn.
than one who divides spoils with the arrogant

20 כִּמְשָׁכִיל עַל-דְּבָר וּמַצָּא-טוֹב וּבֹטֵחַ בִּיהוָה אֲשֶׁרִיו:
20 mas'kil `al-dabar yim'tsa'-tob uboteach baYahúwah 'ash'rayu.

Prov16:20 He who gives attention to the word shall find good, and blessed is he who trusts in Yahweh.

<20> συνετὸς ἐν πράγμασιν εὐρετῆς ἀγαθῶν,
πεποιθὼς δὲ ἐπὶ θεῷ μακαριστός.

20 synetos en pragmasin heuretēs agathōn,
pepoithōs de epi theō makaristos.

21 כֹּחַ לִחְכָּם-לֵב יִקְרָא נָבוֹן וּמִתֵּק שְׁפָתַיִם יִסִּיף לֶקַח:
21 lachakam-leb yiqare' nabon umetheq s'phathayim yosiph leqach.

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

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

21 tous sophous kai synetous phaulous kalousin,
and discerning vile Men call
hoi de glykeis en logō pleiona akousontai.
the ones sweet in words much shall be heard.

22 כִּבְמִקּוֹר חַיִּים שֹׁכֵל בְּעַלְיוֹ וּמוֹסֵר אֲוִלִּים אֲוִלֶּת:
22 m'qor chayim sekel b'`alayu umusar 'ewilim 'iueleth.

22. m'qor chayim sekel b'`alayu umusar 'ewilim 'iueleth.

Prov16:22 Understanding is a fountain of life to one who has it, but the discipline of fools is folly.

<22> πηγὴ ζωῆς ἔννοια τοῖς κεκτημένοις,
παιδεία δὲ ἀφρόνων κακὴ.

22 pēgē zōēs ennoia tois kektēmenois,
is insight to the ones acquiring
paideia de aphronōn kakē.
is evil.

23 כֹּל לֵב חָכָם יִשְׁכִּיל פִּיהוּ וְעַל־שִׁפְתָיו יִסִּיף לִקְח׃
23 חֶסֶד וְחַיִּים מִן־הַמֶּלֶךְ לְפִי הַחָכָם

23. leb chakam yas'kil pihu w'al-'s'phathayu yosiph leqach.

Prov16:23 The heart of the wise instructs his mouth and adds persuasiveness to his lips.

<23> καρδιά σοφοῦ νοήσει τὰ ἀπὸ τοῦ ἰδίου στόματος,
ἐπὶ δὲ χείλεσιν φορέσει ἐπιγνωμοσύνην.

23 kardia sophou noēsei ta apo tou idiou stomatos,
shall comprehend the things
epi de cheilesin phoresei epignōmosynēn.
he shall wear knowledge

24 כֹּד צוֹף־דָּבַשׁ אִמְרֵי־נֶעֱם מְתוּק לִנְפֹשׁ וּמְרִפָּא לְעֵצָם׃
24 מִן־הַמֶּלֶךְ חֶסֶד וְחַיִּים

24. tsuph-d'bash 'im'rey-no'am mathoq lanephesh umar'pe' la'atsem.

Prov16:24 Pleasant words are a honeycomb, sweet to the soul and healing to the bones.

<24> κηρία μέλιτος λόγοι καλοί,
γλύκασμα δὲ αὐτῶν ἱασις ψυχῆς.

24 kēria melitos logoi kaloi,
Good
glykasma de autōn iasis psychēs.
and the sweetness of them is healing for

25 כַּה־יֵשׁ דֶּרֶךְ יִשְׂרָאֵל לִפְנֵי־אִישׁ וְאַחֲרֵיתָהּ פֶּתַח־מָוֶת׃
25 מִן־הַמֶּלֶךְ חֶסֶד וְחַיִּים

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

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

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

25 eisin hodoi dokousai einai orthai andri,
that seem to be straight
ta mentoi teleutaia autōn blepei eis pythmena hādou.
however the finalities of them look into the lower branch of Hades

26 מִן־הַמֶּלֶךְ חֶסֶד וְחַיִּים

כּוֹנֶפֶשׁ עֹמֵל עֲמָלָה לֹא כִי־אָכַף עָלָיו פִּיחוּ:

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

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

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

26 anēr en ponois ponei heautō kai ekbiazetai heautou tēn apōleian,
A man in toils toils for himself, and expels from him destruction
ho mentoi skolios epi tō heautou stomati phorei tēn apōleian.
However the crooked man upon wears destruction

27 כּוֹנֶפֶשׁ עֹמֵל עֲמָלָה לֹא כִי־אָכַף עָלָיו פִּיחוּ

כּוֹנֶפֶשׁ עֹמֵל עֲמָלָה לֹא כִי־אָכַף עָלָיו פִּיחוּ

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

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

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

27 anēr aphrōn oryssei heautō kaka,
A foolish for himself
epi de tōn heautou cheileōn thēsaurizei pyr.

28 כּוֹנֶפֶשׁ עֹמֵל עֲמָלָה לֹא כִי־אָכַף עָלָיו פִּיחוּ

כּוֹנֶפֶשׁ עֹמֵל עֲמָלָה לֹא כִי־אָכַף עָלָיו פִּיחוּ

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

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

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

28 anēr skolios diapempetai kaka
A crooked evils
kai lamptēra dolou pyrseuei kakois kai diachōrizei philous.
by the torch of treachery lights a fire for evils, and he parts

29 כּוֹנֶפֶשׁ עֹמֵל עֲמָלָה לֹא כִי־אָכַף עָלָיו פִּיחוּ

כּוֹנֶפֶשׁ עֹמֵל עֲמָלָה לֹא כִי־אָכַף עָלָיו פִּיחוּ

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

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

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

29 anēr paranomos apopeiratai philōn
who is a lawbreaker put to test his friends
kai apagei autous hodous ouk agathas.

30 ֹׁטֶּׁח ֶׁׁינָׁיו לַחֲשׁוֹב תַּהֲפֹכֹת קִרְיָן שְׁפָתָיו כִּלָּה רָעָה׃
 30. `otseh `eynayu lach'shob tah'pukoth qorets s'phathayu kilah ra`ah.

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

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

30 stērizōn ophthalmous autou logizetai diestrammena,
 Fixing firmly
 horizei de tois cheilesin autou panta ta kaka,
 and he confirms with all the evils
 houtos kaminos estin kakias.
 this man is a furnace of evil

31 לֹא עֲטָרַת תְּפֹאֶרֶת שִׁיבָה בְּדֶרֶךְ צְדָקָה תִּמְצָא׃
 31. `atereth tiph'ereth seybah b'derek ts'daqah timatse'.

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

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

31 stephanos kauchēseōs gēras,
 of boasting
 en de hodois dikaiosynēs heurisketai.

32 לֵב טוֹב אֶרֶךְ אַפִּים מִגִּבּוֹר וּמִשָּׁל בְּרוּחוֹ מִלֵּךְ עִיר׃
 32. tob `erek `apayim migibor umoshel b'rucho miloked `ir.

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

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

32 kreissōn anēr makrothymos ischyrou,
 man a lenient than a strong man
 ho de kratōn orgēs kreissōn katalambanomenou polin.
 the one holding his anger is better than one overtaking

33 לֹג בַּחִיק יוּטַל אֶת-הַגּוֹרָל וּמִיָּחָדָה כָּל-מִשְׁפָּט׃
 33. bacheyq yutal `eth-hagoral umeYahúwah kal-mish'pato.

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

33 eis kolpous eperchetai panta tois adikois,
 enfolded arm come all things to the unjust
 para de kyriou panta ta dikaia.
 just things

Shavua Reading Schedule (17th sidrah) - Prov 17

1. **tob path** charebah w' **shal'wah-bah** mibayith **male' zib'chey-rib**.

of many good things, and unjust things offering for sacrifices with battles

2. `ebed-mas'kil yim'shol b'ben mebish ub'thok 'achim yachalog nachalah.

2 oiketēs noēmōn kratēsei despotōn aphronōn,
An intelligent shall prevail over masters foolish
en de adelphois dieleitai merē.
he shall divide portions

3. mats'reph lakeseph w'kur lazahab ubochen liboth Yahúwah.

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4 מֵרַע מִקְנָשִׁיב עַל־שִׁפְת־אָוֶן שֹׁקֵר מִזִּין עַל־לְשׁוֹן הַוֹת׃
 4 מֵרַע מִקְנָשִׁיב עַל־שִׁפְת־אָוֶן שֹׁקֵר מִזִּין עַל־לְשׁוֹן הַוֹת׃

4. mera`maq'shib `al-s'phath-`awen sheqer mezin `al-l'shon hauoth.

Prov17:4 An evildoer gives heed to wicked lips; a liar pays attention to a tongue of evil desire.

<4> κακὸς ὑπακούει γλώσσης παρανόμων,
 δίκαιος δὲ οὐ προσέχει χείλεσιν ψευδέσιν.

4 kakos hypakouei glössēs paranomōn,
 obeys the tongue of lawbreakers
 dikaios de ou prosechei cheilesin pseudessin.
 and an unjust man heeds lips lying

5 הַלְעֵג לָרֶשׁ חֶרֶף עֲשֵׂהוּ שִׂמְחָ לְאִיד לֹא יִנָּקֶה׃
 5 הַלְעֵג לָרֶשׁ חֶרֶף עֲשֵׂהוּ שִׂמְחָ לְאִיד לֹא יִנָּקֶה׃

5. lo`eg larash chereph `osehu sameach l'eyd lo' yinaqeh.

Prov17:5 He who mocks the poor taunts his Maker; he who rejoices at calamity shall not go unpunished.

<5> ὁ καταγελῶν πτωχοῦ παροξύνει τὸν ποιήσαντα αὐτόν,
 ὁ δὲ ἐπιχαίρων ἀπολλυμένῳ οὐκ ἀθωοθήσεται·
 ὁ δὲ ἐπισπλαγχνιζόμενος ἐλεηθήσεται.

5 ho katagelōn ptōchou paroxynei ton poiēsanta auton,
 The one ridiculing provokes the one making him
 ho de epichairōn apollymenō ouk athōōthēsetai;
 one being destroyed
 ho de episplagchnizomenos eleēthēsetai.
 but the one showing compassion shall be shown mercy

6 וְעֹטֶרֶת זִקְנִים בְּנֵי בָנִים וְתִפְאֶרֶת בְּנִים אֲבוֹתָם׃
 6 וְעֹטֶרֶת זִקְנִים בְּנֵי בָנִים וְתִפְאֶרֶת בְּנִים אֲבוֹתָם׃

6. `atereth z'qenim b'ney banim w'thiph'ereh banim `abotham.

Prov17:6 Sons of sons are the crown of old men, and the glory of sons is their fathers.

<6> στέφανος γερόντων τέκνα τέκνων,
 καύχημα δὲ τέκνων πατέρες αὐτῶν.

6 stephanos gerontōn tekna teknōn,
 kauchēma de teknōn pateres autōn.
 the boasting

<6>a τοῦ πιστοῦ ὅλος ὁ κόσμος τῶν χρημάτων,
 τοῦ δὲ ἀπίστου οὐδὲ ὀβολός.

6a tou pistou holos ho kosmos tōn chrēmatōn,
 is of the trustworthy The entire world of things
 tou de apistou oude obolos.
 but for the unbelieving not an obolus

זל־אֶנְאֹה לְנָבֹל שְׁפַת־יֹתֵר אִף כִּי־לְנָדִיב שְׁפַת־שָׁקֶר:
7. lo'-na'wah l'nabal s'phath-yether 'aph kiy-l'nadib s'phath-shaquer.

Prov17:7 A lip of excess is not fitting for a fool, much less are lying lips to a prince.

<7> οὐχ ἄρμόσει ἄφρονι χεῖλη πιστὰ
οὐδὲ δικαίῳ χεῖλη ψευδῆ.
7 ouch harmosei aphroni cheilē pista
suit Trustworthy
oude dikaiō cheilē pseudē.
nor to the just

ח אֶבֶן־חֵן הַשְׁחָד בְּעֵינַי בְּעָלָיו אֶל־כָּל־אִשָּׁר יִפְנֶה יִשְׁכִּיל:
8. 'eben-chen hashochad b'eyney b'alayu 'el-kal-'asher yiph'neh yas'kil.

Prov17:8 A bribe is a stone of grace in the sight of its owner; wherever he turns, he prospers.

<8> μισθὸς χαρίτων ἡ παιδεία τοῖς χρωμένοις,
οὗ δ' ἂν ἐπιστρέψῃ, εὐοδωθήσεται.
8 misthos charitōn hē paideia tois chrōmenois,
wage is a favorable to the ones employing it
hou d' an epistrepse, euodōthēsetai.
and where ever it shall turn, the way shall be prosperous

ט מְכַסֶּה־פֶּשַׁע מִבִּקֵּשׁ אֶהְבָּה וְשֹׁנֵה בְדָבָר מִפָּרִיד אֶלּוּף:
9. m'kaseh-pesha` m'baqesh 'ahabah w'shoneh b'dabar maph'rid 'aluph.

Prov17:9 He who conceals a transgression seeks love,
but he who repeats a matter separates friends.

<9> ὃς κρύπτει ἀδικήματα, ζητεῖ φίλιαν·
ὃς δὲ μισεῖ κρύπτειν, διίστησιν φίλους καὶ οἰκείους.
9 hos kryptei adikēmata, zētei philian;
the ones who hides offences friendship
hos de misei kryptein, diistēsın philous kai oikeious.
the ones who detests hiding it set apart and family members

י יִתַּחַת וְעָרָה בְּמִבִּין מִהַכּוֹת כְּסִיל מֵאָה:
10. techath g'arah b'mebin mehakoth k'sil me'ah.

Prov17:10 A rebuke goes deeper into one who has understanding than a hundred blows into a fool.

<10> συντρίβει ἀπειλὴ καρδίαν φρονίμου,
ἄφρων δὲ μαστιγωθείς οὐκ αἰσθάνεται.
10 syntribei apeilē kardian phronimou,
breaks down Intimidation the heart of the intelligent ;

aphrōn de mastigōtheis ouk aisthanetai.
but being whipped does not perceive

11 יֵאָדָה-מְרִי יִבְקֶשׁ-רָע וּמַלְאָךְ אֶכְזָרִי יִשְׁלַח-בּוֹ:
11 יֵאָדָה-מְרִי יִבְקֶשׁ-רָע וּמַלְאָךְ אֶכְזָרִי יִשְׁלַח-בּוֹ:

11. 'ak-m'ri y'baqesh-ra` umal'ak 'ak'zari y'shulach-bo.

Prov17:11 A rebellious man seeks only evil, so a cruel messenger shall be sent against him.

<11> ἀντιλογίας ἐγείρει πᾶς κακός,
ὁ δὲ κύριος ἄγγελον ἀνελεήμονα ἐκπέμψει αὐτῷ.

11 antilogias egeirei pas kakos,
Disputes arises with every evil man
ho de kyrios aggelon aneleēmona ekpempsei autō.
YHWH angel an unmerciful

12 יִבְכּוּ-שׁוֹשׁ הַבַּיִת שְׂכֹל בְּאִישׁ וְאֶל-כָּסִיל בְּאִוְלָתוֹ:
12 יִבְכּוּ-שׁוֹשׁ הַבַּיִת שְׂכֹל בְּאִישׁ וְאֶל-כָּסִיל בְּאִוְלָתוֹ:

12. pagosh dob shakul b'ish w'al-k'sil b'ual'to.

Prov17:12 Let a bear bereaved meet a man of her cubs, rather than a fool in his folly.

<12> ἐμπεσεῖται μέριμνα ἀνδρὶ νοήμονι,
οἱ δὲ ἄφρονες διαλογιοῦνται κακά.

12 empeseitai merimna andri noēmoni,
shall fall unto Anxiety man an intelligent ;
hoi de aphrones dialogiountai kaka.
but shall argue evil things

13 יִגְמָשִׁיב רָעָה תַּחַת טוֹבָה לְאֶתְמִישׁ רָעָה מִבֵּיתוֹ:
13 יִגְמָשִׁיב רָעָה תַּחַת טוֹבָה לְאֶתְמִישׁ רָעָה מִבֵּיתוֹ:

13. meshib ra`ah tachath tobah lo'-thamish ra`ah mibeytho.

Prov17:13 He who returns evil for good, evil shall not depart from his house.

<13> ὃς ἀποδίδωσιν κακὰ ἀντὶ ἀγαθῶν,
οὐ κινήθησεται κακὰ ἐκ τοῦ οἴκου αὐτοῦ.

13 hos apodidōsin kaka anti agathōn,
ou kinēthēsetai kaka ek tou oikou autou.

14 יֵד פּוֹטֵר מִים הָאֲשִׁית מְדוֹן וְלִפְנֵי הַתְּגַלֵּעַ הָרִיב נְטוֹשׁ:
14 יֵד פּוֹטֵר מִים הָאֲשִׁית מְדוֹן וְלִפְנֵי הַתְּגַלֵּעַ הָרִיב נְטוֹשׁ:

14. poter mayim re'shith madon w'lip'h'ney hith'gala` harib n'tosh.

Prov17:14 The beginning of strife is like letting out water, so abandon the quarrel before it breaks out.

<14> ἐξουσίαν δίδωσιν λόγοις ἀρχὴ δικαιοσύνης,
προηγείται δὲ τῆς ἐνδείας στάσις καὶ μάχη.

14 exousian didōsin logois archē dikaiosynēs,
authority shall give to words The sovereignty of righteousness

proēgeitai de tēs endeias stasis kai machē.

leads but to lack faction and fighting

15 מַצְדִּיק רָשָׁע וּמַרְשִׁיעַ צַדִּיק תוֹעֵבַת יְהוָה גַּם-שְׁנֵיהֶם:

15. mats'diq rasha` umar'shi`a tsadiq to`abath Yahúwah gam-sh'neyhem.

Prov17:15 He who justifies the wicked and he who condemns the righteous,
both of them alike are an abomination to אַיָּאָ.

<15> ὃς δίκαιον κρίνει τὸν ἄδικον, ἄδικον δὲ τὸν δίκαιον,
ἀκάθαρτος καὶ βδελυκτὸς παρὰ θεῶ.

15 hos dikaion krinei ton adikon, adikon de ton dikaion,
The one who as just judges the unjust, as unjust or the just
akathartos kai bdelyktos para theō.
is unclean and abominable before El.

16 מַזְלָמָה-יָה מְחִיר בְּיָד-כָּסִיל לְקִנּוֹת חֲכָמָה וְלֵב-אֵין:

16. lamah-zeh m'chir b'yad-k'sil liq'noth chak'mah w'leb-'ayin.

Prov17:16 Why is there a price in the hand of a fool to buy wisdom, and there is not a heart?

<16> ἵνα τί ὑπήρξεν χρήματα ἄφρονι;
κτήσασθαι γὰρ σοφίαν ἀκάρδιος οὐ δυνήσεται.

16 hina ti hypērxen chrēmata aphroni?
Why did exist riches to
ktēsasthai gar sophian akardios ou dynēsetai.
to acquire for wisdom the heartless shall not be able

<16>a ὃς ὑψηλὸν ποιεῖ τὸν ἑαυτοῦ οἶκον, ζητεῖ συντριβήν·
ὁ δὲ σκολιάζων τοῦ μαθεῖν ἐμπεσεῖται εἰς κακά.

16ā hos huyēlon poiei ton heautou oikon, zētei syntribēn;
The one who high makes his own house seeks destruction
ho de skoliázōn tou mathein empeseitai eis kaka.
and the one being crooked to learn shall fall into evils

17 יוֹ בְּכָל-עֵת אֹהֵב הָרֵעַ וְאָח לְצָרָה יוֹלֵד:

17. b'kal-`eth 'oheb hare`a w'ach l'tsarah yiuale.

Prov17:17 A friend loves at all times, and a brother is born for adversity.

<17> εἰς πάντα καιρὸν φίλος ὑπαρχέτω σοι,
ἀδελφοὶ δὲ ἐν ἀνάγκαις χρήσιμοι ἔστωσαν·
τούτου γὰρ χάριν γεννῶνται.

17 eis panta kairon philos hyparchetō soi,
let exist to you
adelphoi de en anagkais chrēsimoι estōsan;
in distresses profitable let be

toutou gar charin gennōntai.
for this favor they were born

18 יח אדם חסר-לב תוקע כף ערב ערבָה לפני רעהו:

18. 'adam chasar-leb toqe`a kaph `oreb `arubah liph'ney re`ehu.

Prov17:18 A man lacking heart strikes the palm and he pledges a pledge in the presence of his neighbor.

<18> ἀνὴρ ἄφρων ἐπικροτεῖ καὶ ἐπιχαίρει ἑαυτῷ
ὥς καὶ ὁ ἐγγυόμενος ἐγγύη τὸν ἑαυτοῦ φίλον.

18 anēr aphrōn epikrotei kai epichairei heautō
A foolish claps rejoices over himself,
hōs kai ho eggyōmenos eggyē ton heautou philon.
as also the one guaranteeing a loan by surety

19 יט אהב פשע אהב מצה מגביה פתחו מבקש-שבר:

19. 'oheb pesha` 'oheb matsah mag'biah pith'cho m'baqesh-shaber.

Prov17:19 He who loves transgression loves strife; he who raises his door seeks destruction.

<19> φιλαμαρτήμων χαίρει μάχαις,
19 philamartēmōn chairei machais,
The one fond of sinning rejoices in fights

20 כ עקש-לב לא ימצא טוב ונהפך בלשונו יפול ברעה:

20. `iqesh-leb lo' yim'tsa'-tob w'neh'pak bil'shono yipol b'ra`ah.

Prov17:20 He who has a crooked heart finds no good,
and he who is perverted in his language falls into evil.

<20> ὁ δὲ σκληροκάρδιος οὐ συναντᾷ ἀγαθοῖς.
ἀνὴρ εὐμετάβολος γλώσση ἐμπεσεῖται εἰς κακά,
20 ho de sklērokardios ou synantā agathois.
and the hard-hearted one does not meet with good things
anēr eumetabolos glōssē empeseitai eis kaka,
A man with a changeable tongue shall fall into evils

21 כא ילד כסיל לתוּגָה לוֹ וְלֹא-יִשְׁמַח אָבִי נָבֹל:

21. yoled k'sil l'thugah lo w'lo'-yis'mach 'abi nabal.

Prov17:21 He who begets a fool has sorrow for it, and the father of a fool has no joy.

<21> καρδία δὲ ἄφρονος ὀδύνη τῷ κεκτημένῳ αὐτήν.
οὐκ εὐφραίνεται πατήρ ἐπὶ υἱῷ ἀπαιδευτῷ,
υἱὸς δὲ φρόνιμος εὐφραίνει μητέρα αὐτοῦ.
21 kardia de aphronos odyne tō kektēmenō autēn.

Prov17:25 A foolish son is a grief to his father and bitterness to her who bore him.

<25> ὀργὴ πατρὶ υἱὸς ἄφρων
καὶ ὀδύνη τῇ τεκούσῃ αὐτοῦ.

25 orgē patri huios aphrōn
is anger
kai odyne tē tekousē autou.
grief

26 כּוֹגֵם עֲנוּשׁ לַצְדִּיק לֹא-טוֹב לְהַכּוֹת נְדִיבִים עַל-יִשָּׁר:
26. gam `anosh latsadiq lo'-tob l'hakoth n'dibim `al-yosher.

Prov17:26 It is also not good to fine the righteous, nor to strike the noble for their uprightness.

<26> ζημιοῦν ἄνδρα δίκαιον οὐ καλόν,
οὐδὲ ὅσιον ἐπιβουλεύειν δυνάσταις δικαίοις.

26 zēmioun andra dikaion ou kalon,
To penalize man a just
oude hosion epibouleuein dynastais dikaiois.
is it sacred to plot against monarchs just

27 כּוֹזֵחַ חוּשׁוֹ אֶמְכָּרוּ יוֹדֵעַ דָּעַת וְקַרְרִים אִישׁ תְּבוּנָה:
27. chosek `amarayu yode`a da`ath w'qar-ruach `ish t'bunah.

Prov17:27 He who restrains his words knows knowledge,
and he who has a cool spirit is a man of understanding.

<27> ὃς φείδεται ῥῆμα προέσθαι σκληρόν, ἐπιγνώμων·
μακρόθυμος δὲ ἀνὴρ φρόνιμος.

27 hos pheidetai hrēma proesthai sklēron, epignōmōn;
The one sparing word to let go a hard is an arbitrator
makrothymos de anēr phronimos.
and a lenient man is intelligent

28 כּחֲגָם אֵוִיל מִחֲרִישׁ חָכָם יִחְשַׁב אֵיטָם שְׁפָתָיו נָבוֹן:
28. gam `ewil macharish chakam yechasheb `otem s'phathayu nabon.

Prov17:28 Even a fool, when he keeps silent, is considered wise;
when he closes his lips, he is considered as understanding.

<28> ἀνοήτω ἐπερωτήσαντι σοφίαν σοφία λογισθήσεται,
ἐνεὸν δέ τις ἑαυτὸν ποιήσας δόξει φρόνιμος εἶναι.

28 anoētō eperōtēsanti sophian sophia logisthēsetai,
To an unthinking man asking, wisdom shall be imputed
eneon de tis heauton poiēsas doxei phronimos einai.
dumb man and any for himself doing shall seem to be intelligent

Chapter 18

Shavua Reading Schedule (18th sidrah) - Prov 18

אֵלֵינוּ יִבְקֹשׁ נִפְרָד בְּכָל־תּוֹשָׁיָה יִתְנַלֵּע׃ Prov18:1

אֵלֵינוּ יִבְקֹשׁ נִפְרָד בְּכָל־תּוֹשָׁיָה יִתְנַלֵּע׃

1. l'tha'awah y'baqesh niph'rad b'kal-tushiah yith'gala`.

Prov18:1 He who separates himself seeks his own desire, He quarrels against all sound wisdom.

<18:1> προφάσεις ζητεῖ ἀνὴρ βουλόμενος χωρίζεσθαι ἀπὸ φίλων,
ἐν παντὶ δὲ καιρῷ ἐπονείδιστος ἔσται.

1 prophaseis zētei anēr boulomenos chōrizesthai apo philōn,
excuses seek A man wanting to separate from friends
en panti de kairō eponeidistos estai.
at all but time he shall be reviled

בְּלֹא־יִחְפֹּץ כָּסִיל בְּתַבּוּנָה כִּי אִם־בְּהִתְנַלּוֹת לְבוֹ׃ 2

2. lo'-yach'pots k'sil bith'bunah kiy 'im-b'hith'galoth libo.

Prov18:2 A fool does not delight in understanding, but only in revealing his heart.

<2> οὐ χρείαν ἔχει σοφίας ἐνδεῆς φρενῶν·
μᾶλλον γὰρ ἄγεται ἀφροσύνη.

2 ou chreian echei sophias endeēs phrenōn;
no need has for wisdom One lacking of sense
mallon gar agetai aphrosynē.
for rather he is led by folly

גַּבְבֹּא־רָשָׁע בָּא גַם־בוֹז וְעַם־קָלוֹן חֶרֶף׃ 3

3. b'bo'-rasha` ba' gam-buz w'im-qalon cher'pah.

Prov18:3 When a wicked man comes, contempt also comes, and with dishonor comes scorn.

<3> ὅταν ἔλθῃ ἀσεβῆς εἰς βάθος κακῶν, καταφρονεῖ,
ἐπέρχεται δὲ αὐτῷ ἀτιμία καὶ ὄνειδος.

3 hotan elthē asebēs eis bathos kakōn, kataphronei,
the impious into a depth of evils, he pays no attention
eperchetai de autō atimia kai oneidos.
and there comes upon him

דְּמַיִם עֲמֻקִּים דְּבָרֵי פִי־אִישׁ נַחַל נֹבֵעַ מְקוֹר חַיָּה׃ 4

4. mayim `amuqim dib'rey phi-'ish nachal nobe`a m'qor chak'mah.

Prov18:4 The words of a man's mouth are deep waters; the fountain of wisdom is a flowing brook.

4 hydōr bathy logos en kardiā andros,
 in the heart of
potamos de anapēduei kai pēgē zōēs.
 and a river jump up and a spring of life

הַשְׂאֵת פְּנֵי-רַחֲשֵׁעַ לֹא-טוֹב לְהַטּוֹת צַדִּיק בַּמִּשְׁפָּט:

Prov18:5 To lift up the face of the wicked is not good, nor to thrust aside the righteous in judgment.

5 thaumasai prosōpon asebous ou kalon,
oude hosion ekklinein to dikaion en krisei.
is it sacred

וְשִׁפְתֵי כְסִיל יִבְאוּ בָרִיב וּפִיר לְמַהֲלָמוֹת יִקְרָא:

Prov18:6 A fool's lips bring strife, and his mouth calls for blows.

6 **cheilē** **aphronos** **agousin** **auton** **eis** **kaka**,
 lead **him** **into** **evils**
 to **de** **stoma** **autou** **to** **thrasy** **thanaton** **epikaleitai**.
 bold **death** **calls** **unto**

ז פִּי-כֶסֶל מְחַתֶּה-לוֹ וּשְׂפָתָיו מוֹכֵשׁ נַפְשׁוֹ:

Prov18:7 A fool's mouth is his ruin, and his lips are the snare of his soul.

7 **stoma** **aphronos** **syntribē autō,**
ta de **cheilē autou** **pagis tē psychē autou.**

ח. דְּבָרֵי נְרוּצָן כְּמַתְּלָהֵמִים וְהֵם יִרְדּוּ חֲדָרֵי-בִטָּן:

Prov18:8 The words of a whisperer are like dainty morsels,

and they go down into the chambers of the belly.

<8> ὀκνηροὺς καταβάλλει φόβος,
ψυχὰὶ δὲ ἀνδρογύνων πεινάσουσιν.

8 oknērous kataballei phobos,
The lazy are thrown down by fear
psychai de androgynōn peinasousin.
and the souls of effeminate ones shall hunger

9 מִתְרַפֵּה בְּמִלְאֲכָתּוֹ אֵךְ הוּא לְבַעַל מִשְׁחִית׃
9 מִתְרַפֵּה בְּמִלְאֲכָתּוֹ אֵךְ הוּא לְבַעַל מִשְׁחִית׃

9. gam mith'rapeh bim'la'k'to 'ach hu' l'ba'al mash'chith.

Prov18:9 He also who is slack in his work is brother to the possessor of the ruin.

<9> ὁ μὴ ἰώμενος ἑαυτὸν ἐν τοῖς ἔργοις αὐτοῦ
ἀδελφός ἐστιν τοῦ λυμαινομένου ἑαυτόν.

9 ho mē iōmenos heauton en tois ergois autou
The one not repairing himself by his works
adelphos estin tou lymainomenou heauton.
is laying himself waste

10 מִגְדָּל-עֵז נִשְׁמָה בְּיָדוֹ יְהוָה בּוֹ-יָרוּץ צַדִּיק וְנִשְׁגָּב׃
10 מִגְדָּל-עֵז נִשְׁמָה בְּיָדוֹ יְהוָה בּוֹ-יָרוּץ צַדִּיק וְנִשְׁגָּב׃

10. mig'dal-`oz shem Yahúwah bo-yaruts tsadiq w'nis'gab.

Prov18:10 The name of אַזְקָב is a strong tower; the righteous runs into it and is safe.

<10> ἐκ μεγαλowsύνης ἰσχύος ὄνομα κυρίου,
αὐτῷ δὲ προσδραμόντες δίκαιοι ὑψοῦνται.

10 ek megalōsynēs ischuos onoma kyriou,
is of great strength
autō de prosdramontes dikaioi huuountai.
to it and running up the just are raised up high

11 יֶאֱהוֹן עֶשִׂיר קִרְיָת עֵזוֹ וּבְחֹמָה נִשְׁגָּבָה בְּמִשְׁכִּיתוֹ׃
11 יֶאֱהוֹן עֶשִׂיר קִרְיָת עֵזוֹ וּבְחֹמָה נִשְׁגָּבָה בְּמִשְׁכִּיתוֹ׃

11. hon `ashir qir'yath `uzo uk'chomah nis'gabah b'mas'kitho.

Prov18:11 A rich man's wealth is his strong city, and like a high wall in his own imagination.

<11> ὑπαρξίς πλουσίου ἀνδρὸς πόλις ὀχυρά,
ἡ δὲ δόξα αὐτῆς μέγα ἐπισκιάζει.

11 hyparxis plousiou andros polis ochyra,
The substance of
hē de doxa autēs mega episkiazei.
and its glory greatly overhadows

12 מִגְדָּל-עֵז נִשְׁמָה בְּיָדוֹ יְהוָה בּוֹ-יָרוּץ צַדִּיק וְנִשְׁגָּב׃
12 מִגְדָּל-עֵז נִשְׁמָה בְּיָדוֹ יְהוָה בּוֹ-יָרוּץ צַדִּיק וְנִשְׁגָּב׃

יב לפני-שֶׁבֶר יִגְבֶּה לֵב-אִישׁ וְלִפְנֵי כְבוֹד עֲנָוָה:

12. **liph'ney-sheber yig'bah leb-'ish w'liph'ney kabod `anawah.**

Prov18:12 Before destruction the heart of man is haughty, but humility goes before glory.

<12> πρὸ συντριβῆς ὑψοῦται καρδία ἀνδρός,
καὶ πρὸ δόξης ταπεινοῦται.

12 pro syntribēs huuoutai kardia andros,
is raised up high
kai pro doxēs tapeinoutai.
it is humbled

13 מִשִּׁיב דָּבָר בְּטֶרֶם יִשְׁמַע אֲוִלֶּת הִיא-לוֹ וְכִלְמָה:
13 מִשִּׁיב דָּבָר בְּטֶרֶם יִשְׁמַע אֲוִלֶּת הִיא-לוֹ וְכִלְמָה:

13. **meshib dabar b'terem yish'ma' `iueleth hi'-lo uk'limah.**

Prov18:13 He who answers a matter before he hears, it is folly and shame to him.

<13> ὃς ἀποκρίνεται λόγον πρὶν ἀκοῦσαι,
ἀφροσύνη αὐτῷ ἐστὶν καὶ ὄνειδος.

13 hos apokrinetai logon prin akousai,
aphrosynē autō estin kai oneidos.
scorn

14 יִדְרוּחַ-אִישׁ וְכִלְכֵּל מַחְלָהוּ וְרוּחַ נִכְאָה מִי יִשְׁאַנָּה:
14 יִדְרוּחַ-אִישׁ וְכִלְכֵּל מַחְלָהוּ וְרוּחַ נִכְאָה מִי יִשְׁאַנָּה:

14. **ruach-'ish y'kal'kel machalehu w'ruach n'ke'ah mi yisa'enah.**

Prov18:14 The spirit of a man can endure his sickness, but as for a broken spirit who can bear it?

<14> θυμὸν ἀνδρὸς प्राύ>νει θεράπων φρόνιμος·
ὀλιγόψυχον δὲ ἄνδρα τίς ὑποίσει;

14 thymon andros praunei therapōn phronimos;
the rage calm attendant An intelligent
oligopsychon de andra tis hypoisei?
a faint hearted can endure

15 טוֹ לֵב נָבוֹן יִקְנֶה-דָּעַת וְאֵזֶן חֲכָמִים תִּבְקֶשׁ-דָּעַת:
15 טוֹ לֵב נָבוֹן יִקְנֶה-דָּעַת וְאֵזֶן חֲכָמִים תִּבְקֶשׁ-דָּעַת:

15. **leb nabon yiq'neh-da`ath w'ozen chakamim t'baqesh-da`ath.**

Prov18:15 The heart of the prudent acquires knowledge, and the ear of the wise seeks knowledge.

<15> καρδία φρονίμου κτᾶται αἴσθησιν,
ὥτα δὲ σοφῶν ζητεῖ ἐννοίαν.

15 kardia phronimou ktatai aisthēsín,
an intelligent perception
ōta de sophōn zētei ennoian.
insight

16 מַתָּן אָדָם יִרְחִיב לוֹ וְלִפְנֵי גְדֹלִים יִבְרָאֵהוּ:

16. **matan 'adam yar'chib lo w'lip'hney g'dolim yan'chenu.**

Prov18:16 A man's gift makes room for him and brings him before great men.

<16> δόμα ἀνθρώπου ἐμπλατύνει αὐτὸν
καὶ παρὰ δυνάσταις καθιζάνει αὐτόν.

16 **doma anthrōpou emplatynei auton**
kai para dynastais kathizanei auton.

17 יִצְחָק הָרִאשׁוֹן בְּרִיבוֹ יָבֵא רֵעֵהוּ וַחֲקֹרֵהוּ:

17. **tsadiq hari'shon b'ribo yabo' re'ehu wachaqaro.**

Prov18:17 He who is first his cause seems right; but his neighbor comes and examines him.

<17> δίκαιος ἑαυτοῦ κατήγορος ἐν πρωτολογία·
ὥς δ' ἂν ἐπιβάλῃ ὁ ἀντίδικος, ἐλέγχεται.

17 **dikaios heautou katēgoros en prōtologia;**
A just man, of himself is an accuser at the beginning of speaking
hōs d' an epibalē ho antidikos, elegchetai.
but when ever demands attention the opponent he is reproved

18 יַחַד מְדִינִים יִשְׁפֹּת הַגּוֹרָל וּבֵין עֲצוּמִים יִפְרִיד:

18. **mid'yanim yash'bith hagoral ubeyn `atsumim yaph'rid.**

Prov18:18 The lot causes arguments to cease and decides between the mighty ones.

<18> ἀντιλογίας παύει κλῆρος,
ἐν δὲ δυνάσταις ὀρίζει.

18 **antilogias pauei klēros,**
disputes ceases The lot
en de dynastais horizei.
and among the monarchs it defines the bounds

19 חָכְמָה נִפְשָׁה מִקְרִית-עַז וּמְדוֹנִים כְּבָרִים אֶרְמוֹן:

19. **'ach niph'sha` miqir'yath-`oz um'donim kib'riach 'ar'mon.**

Prov18:19 A brother offended is worse than a fortified city,
and contentions are like the bars of a citadel.

<19> ἀδελφὸς ὑπὸ ἀδελφοῦ βοηθούμενος ὥς πόλις ὀχυρὰ καὶ ὑψηλή,
ισχύει δὲ ὥσπερ τεθεμελιωμένον βασίλειον.

19 **adelphos hypo adelphou boēthoumenos hōs polis ochyra kai huyēlē,**
by a brother being helped is as and a high
ischuei de hōsper tethemeliōmenon basileion.

20 מִפְּרִי פִי־אִישׁ תִּשְׂבַּע בִּטְנוֹ תְּבוֹאֶת שְׂפָתָיו יִשְׂבַּע׃
20 mip'ri phi-'ish tis'ba` bit'no t'bu'ath s'phathayu yis'ba`.

Prov18:20 With the fruit of a man's mouth his stomach shall be satisfied;
he shall be satisfied with the product of his lips.

<20> ἀπὸ καρπῶν στόματος ἀνὴρ πύμπλησιν κοιλίαν αὐτοῦ,
ἀπὸ δὲ καρπῶν χειλέων αὐτοῦ ἐμπλησθήσεται.

20 apo karpōn stomatos anēr pimplēsīn koilian autou,
fills his belly
apo de karpōn cheileōn autou emplēsthēsetai.
he shall be filled up

21 מָוֶת וְחַיִּים בְּיַד־לָשׁוֹן וְאֹהֲבֶיהָ יֹאכֵל פְּרִיָּהּ׃
21 maweth w'chayim b'yad-lashon w'ohabeyah yo'kal pir'yah.

Prov18:21 Death and life are in the power of the tongue, and those who love it shall eat its fruit.

<21> θάνατος καὶ ζωὴ ἐν χειρὶ γλώσσης,
οἱ δὲ κρατοῦντες αὐτῆς ἔδονται τοὺς καρποὺς αὐτῆς.

21 thanatos kai zōē en cheiri glōssēs,
hoi de kratountes autēs edontai tous karpous autēs.

22 כִּבְּמָצָא אִשָּׁה מָצָא טוֹב וַיִּפֶּק רָצוֹן מִיְּהוָה׃
22 matsa' 'ishah matsa' tob wayapheq ratson meYahúwah.

Prov18:22 He who finds a wife finds a good thing and obtains favor from Yahúwah.

<22> ὃς εὗρεν γυναῖκα ἀγαθὴν, εὗρεν χάριτας,
ἔλαβεν δὲ παρὰ θεοῦ ἰλαρότητα.

22 hos heuren gynaika agathēn, heuren charitas,
elaben de para theou hilarotēta.
happiness

<22>a ὃς ἐκβάλλει γυναῖκα ἀγαθὴν, ἐκβάλλει τὰ ἀγαθὰ.
ὁ δὲ κατέχων μοιχαλίδα ἄφρων καὶ ἀσεβής.

22ā hos ekballei gynaika agathēn, ekballei ta agatha;
The one who casts out woman a good, cast out good things
ho de katechōn moichalida aphrōn kai asebeēs.
but the one holding on to an adulteress is foolish and impious

23 כִּגְתַּחֲנוּנִים יִדְבַּר־רָשׁ וְעֹשֶׂיר יַעֲנֶה עֲזוֹת׃
23 tachanunim y'daber-rash w'ashir ya'aneh `azoth.

23. tachanunim y'daber-rash w'ashir ya'aneh `azoth.

Prov18:23 The poor man utters supplications, but the rich man answers roughly.

24 כד איש רעים להתרעע ויש אהב דבק מאח:
:חפץ פגא גאב ופז סגאג/ חפזג ופז 24

24. 'ish re'im l'hith'ro'e'a w'yesh 'oheb dabeq me'ach.

Prov18:24 A man of friends may be broken up,
but there is a lover who sticks closer than a brother.

Chapter 19

Shavua Reading Schedule (19th sidrah) - Prov 19

א טוב-רש הולך בתמו מעקש שפתיו והוא כסיל:
:חפץ פגא גאב ופז סגאג/ חפזג ופז 24 Prov19:1

1. tob-rash holek b'thumo me'iqesh s'phathayu w'hu' k'sil.

Prov19:1 Better is a poor man who walks in his integrity than he who is perverse in his lips who is a fool.

ב גם בלא-רעת נפש לא-טוב ואין ברגלים חוטא:
:חפץ פגא גאב ופז סגאג/ חפזג ופז 24

2. gam b'lo'-da'ath nephesh lo'-tob w'ats b'rag'layim chote'.

Prov19:2 Also it is not good for a soul to be without knowledge,
and he who hurries with his footsteps errs.

ג אגלת אדם תסלף דרכו ועל-יהנה יזעף לבו:
:חפץ פגא גאב ופז סגאג/ חפזג ופז 24

3. 'iueleth 'adam t'saleph dar'ko w'al-Yahúwah yiz'aph libo.

Prov19:3 The foolishness of man ruins his way, and his heart rages against אפאב.

<19:3> ἀφροσύνη ἀνδρὸς λυμαίνεται τὰς ὁδοὺς αὐτοῦ,
τὸν δὲ θεὸν αἰτιᾶται τῇ καρδίᾳ αὐτοῦ.

3 aphrosynē andros lymainetai tas hodous autou,
ton de theon aitiatai tē kardiā autou.

ד חזן יסיף רעים רבים ודל מרעהו יפריד:
:חפץ פגא גאב ופז סגאג/ חפזג ופז 24

4. hon yosiph re'im rabbim w'dal mere'hu yipared.

Prov19:4 Wealth adds many friends, but a poor man is separated from his friend.

<4> πλοῦτος προστίθισιν φίλους πολλούς,
ὁ δὲ πτωχὸς καὶ ἀπὸ τοῦ ὑπάρχοντος φίλου λείπεται.

4 ploutos prostithēsín philous pollous,
ho de ptōchos kai apo tou hyparchontos philou leipetai.
even by the that exists is forsaken

5 50 אֵד שֶׁקָרִים לֹא יִנָּקֶה וְיַפְיֵיחַ כְּזָבִים לֹא יִמָּלֵט׃

הַעֵד שֶׁקָרִים לֹא יִנָּקֶה וְיַפְיֵיחַ כְּזָבִים לֹא יִמָּלֵט׃

5. `ed sh'qarim lo' yinaqeh w'yaphiach k'zabim lo' yimalet.

Prov19:5 A false witness shall not go unpunished, and he who tells lies shall not escape.

<5> μάρτυς ψευδῆς οὐκ ἀτιμώρητος ἔσται,
ὁ δὲ ἐγκαλῶν ἀδίκως οὐ διαφεύξεται.

5 martys pseudēs ouk atimōrētos estai,
a lying shall be
ho de egkalōn adikōs ou diapheuxetai.
and the accusing unjustly

6 60 רַבִּים יַחְלֹו פְּנֵי-נָדִיב וְכָל-הָרֹעַ לְאִישׁ מִתֵּן׃

וְרַבִּים יַחְלֹו פְּנֵי-נָדִיב וְכָל-הָרֹעַ לְאִישׁ מִתֵּן׃

6. rabbim y'chalu ph'ney-nadib w'kal-hare'a l'ish matan.

Prov19:6 Many shall seek the face of a noble, and every man is a friend to him who gives gifts.

<6> πολλοὶ θεραπεύουσιν πρόσωπα βασιλέων,
πᾶς δὲ ὁ κακὸς γίνεταί ὄνειδος ἀνδρί.

6 polloi therapeuousin prosōpa basileōn,
attend to the persons of a king
pas de ho kakos ginetai oneidos andri.
but evil man becomes scorn to men

7 70 זָכַל אֶחָי-רָשׁ שֶׁנֶּאֱחָז אֵף פִּי מְרַעֵהוּ רַחֲקוּ מִמֶּנּוּ מְרִיף אֲמָרִים לֹא-יִהְיֶה׃

זָכַל אֶחָי-רָשׁ שֶׁנֶּאֱחָז אֵף פִּי מְרַעֵהוּ רַחֲקוּ מִמֶּנּוּ מְרִיף אֲמָרִים לֹא-יִהְיֶה׃

7. kal 'achey-rash s'ne'uhu 'aph kiy m're'ehu rachaqu mimenu m'radeph 'amarim lo'-hemah.

Prov19:7 All the brothers of a poor man hate him; and his friends also surely abandon him!

He pursues them with words, yet they are not.

<7> πᾶς, ὃς ἀδελφὸν πτωχὸν μισεῖ,
καὶ φιλίας μακρὰν ἔσται.
ἐννοία ἀγαθὴ τοῖς εἰδόσιν αὐτὴν ἐγγιεῖ,
ἀνὴρ δὲ φρόνιμος εὐρήσει αὐτήν.
ὁ πολλὰ κακοποιῶν τελεσιουργεῖ κακίαν·
ὃς δὲ ἐρεθίζει λόγους, οὐ σωθήσεται.

7 pas, hos adelphon ptōchon misei,
detests
kai philias makran estai.
from friendship far shall be
ennoia agathē tois eidosin autēn eggiei,
insight Good to the ones perceiving it approaches
anēr de phronimos heurēsei autēn.
man and an intelligent shall find it
ho polla kakopoiōn telesourgei kakian;

The many doing evil perfect a work of evil
hos de erethizei logous, ou sōthēsetai.
and the one who aggravates by words shall not be delivered

8 חִקְנָה-לֵב אֶהֱב נַפְשׁוֹ שׁוֹמֵר תְּבוּנָה לְמַצָּא-טוֹב:
8 חִקְנָה-לֵב אֶהֱב נַפְשׁוֹ שׁוֹמֵר תְּבוּנָה לְמַצָּא-טוֹב:

8. goneh-leb 'oheb naph'sho shomer t'bunah lim'tso'-tob.

Prov19:8 He who gets heart loves his own soul; he who keeps understanding shall find good.

<8> ὁ κτῶμενος φρόνησιν ἀγαπᾷ ἑαυτόν·
ὃς δὲ φυλάσσει φρόνησιν, εὕρησει ἀγαθά.

8 ho ktōmenos phronēsin agapā heauton;
The one acquiring intelligence himself
hos de phylassei phronēsin, heurēsei agatha.
and the one guarding intelligence

9 טַעַד שִׁקְרִים לֹא יִנָּקָה וְיֹפִיִּים כְּזָבִים יֵאָבֵד:
9 טַעַד שִׁקְרִים לֹא יִנָּקָה וְיֹפִיִּים כְּזָבִים יֵאָבֵד:

9. `ed sh'qarim lo' yinaqeh w'yaphiach k'zabim yo'bed.

Prov19:9 A false witness shall not go unpunished, and he who tells lies shall perish.

<9> μάρτυς ψευδῆς οὐκ ἀτιμώρητος ἔσται·
ὃς δ' ἂν ἐκκαύσῃ κακίαν, ἀπολείται ὑπ' αὐτῆς.

9 martys pseudēs ouk atimōrētos estai;
A lying shall be
hos d' an ekkausē kakian, apoleitai hyp' autēs.
and who ever shall kindle evil by it

10 יֹלָא-נְאֻוָּה לְכִסִּיל תַּעֲנוּג אֵף כִּי-לַעֲבֹד מִשָּׁל בְּשָׂרִים:
10 יֹלָא-נְאֻוָּה לְכִסִּיל תַּעֲנוּג אֵף כִּי-לַעֲבֹד מִשָּׁל בְּשָׂרִים:

10. lo'-na'weh lik'sil ta'anug 'aph kiy-l'ebed m'shol b'sarim.

Prov19:10 Luxury is not fitting for a fool; much less for a servant to rule over princes.

<10> οὐ συμφέρει ἄφρονι τρυφή,
καὶ ἐὰν οἰκέτης ἄρξῃται μεθ' ὑβρεως δυναστεύειν.

10 ou sympherei aphroni tryphē,
advantageous
kai ean oiketēs arxētai meth' hybreōs dynasteuein.
if should begin by insult to be in power

11 יֵא שְׂכָל אָדָם הָאֶרֶץ אָפּוּ וְתַפְאֲרָתוֹ עֶבֶר עַל-פִּשְׁעוֹ:
11 יֵא שְׂכָל אָדָם הָאֶרֶץ אָפּוּ וְתַפְאֲרָתוֹ עֶבֶר עַל-פִּשְׁעוֹ:

11. sekel 'adam he'erik 'apo w'thiph'ar'to `abor `al-pasha`.

Prov19:11 A man's discretion makes slow his anger, and his glory is to pass over a transgression.

<11> ἐλεήμων ἀνὴρ μακροθυμεῖ,

τὸ δὲ καύχημα αὐτοῦ ἐπέρχεται παρανόμοις.

- 11 eleēmōn anēr makrothymeī,
A merciful man is lenient
to de kauchēma autou eperchetai paranomois.
his boasting comes upon lawbreakers

12 יִשְׁעַן עֵשׂן עַל-עֵשֶׂב וְכֹחַ מֶלֶךְ כַּעַם לִיּוֹן וְחֵן מֶלֶךְ כַּעַם טֶהֱנֶה:

12. naham kak'phir za`aph melek uk'tal `al-`eseb r'tsono.

Prov19:12 The king's wrath is like the roaring of a lion, but his favor is like dew on the grass.

- <12> βασιλέως ἀπειλή ὁμοία βρυγμῷ λέοντος·
ὥσπερ δὲ δρόσος ἐπὶ χόρτῳ, οὕτως τὸ ἱλαρὸν αὐτοῦ.

- 12 basileōs apeilē homoia brygmō leontos;
The intimidation gnashing
hōsper de drosos epi chortō, houtōs to hilaron autou.
so is his making one happy

13 יִגְהוֹת לְאָבִיו בֶּן כָּסִיל וְדָלָה טִרֵּד מִדִּינֵי אִשָּׁה:

13. hauoth l'abiu ben k'sil w'deleph tored mid'y'ney 'ishah.

Prov19:13 A foolish son is destruction to his father, and the contentions of a wife are a constant dripping.

- <13> αἰσχύνη πατρὶ υἱὸς ἄφρων,
καὶ οὐχ ἄγναι εὐχαὶ ἀπὸ μισθώματος ἐταίρας.

- 13 aischynē patri huios aphrōn,
is shame
kai ouch hagnai euchai apo misthōmatos hetairas.
are not pure vows paid out from the hire of a mistress

14 יֵד בֵּית וְחֹן נַחֲלַת אָבוֹת וּמִיָּהוּהָ אִשָּׁה מְשַׁכֶּלֶת:

14. bayith wahon nachalath 'aboth umeYahúwah 'ishah mas'kalet.

Prov19:14 House and wealth are an inheritance from fathers, but a prudent wife is from a prudent man.

- <14> οἶκον καὶ ὑπαρξιν μερίζουσιν πατέρες παισίν,
παρὰ δὲ θεοῦ ἀρμόζεται γυνὴ ἀνδρί.

- 14 oikon kai hyparxin merizousin pateres paisin,
a substance is portioned by to children
para de theou harmozetai gynē andri.
is accorded to a man

15 טו עֲצָלָה תִּפְּסֵל תְּרֻמָּה וְנִפְשׁ רִמְיָה תִּרְעַב:

15. `ats'lah tapil tar'demah w'nephesh r'miah thir'`ab.

Prov19:15 Laziness makes one fall into a deep sleep, and an idle soul shall suffer hunger.

<15> δειλία κατέχει ἀνδρογύναιον,
ψυχὴ δὲ ἀεργοῦ πεινάσει.

15 deilia katechei androgynaion,
Dread holds down an effeminate man
psychē de aergou peinasei.
and of the idle hungers

16 שׁוֹמֵר מִצְוָה שׁוֹמֵר נַפְשׁוֹ בּוֹיָזָה דְּרַכָּיו יוֹמָת׃

טז שׁוֹמֵר מִצְוָה שׁוֹמֵר נַפְשׁוֹ בּוֹיָזָה דְּרַכָּיו יוֹמָת׃

16. shomer mits'wah shomer naph'sho bozeh d'rakayu yumath.

Prov19:16 He who keeps the commandment keeps his soul, but he who despises His ways shall die.

<16> ὃς φυλάσσει ἐντολήν, τηρεῖ τὴν ἑαυτοῦ ψυχὴν·
ὁ δὲ καταφρονῶν τῶν ἑαυτοῦ ὁδῶν ἀπολείται.

16 hos phylassei entolēn, tērei tēn heautou psychēn;
gives heed to
ho de kataphronōn tōn heautou hodōn apoleitai.
the one disdaining his own way shall perish

17 מַלְוֶה יְהוָה חֲנוּן דָּל וְגִמְלוֹ יִשְׁלַם-לוֹ׃

יז מַלְוֶה יְהוָה חֲנוּן דָּל וְגִמְלוֹ יִשְׁלַם-לוֹ׃

17. mal'weh Yahúwah chonen dal ug'mulo y'shalem-lo.

Prov19:17 One who is gracious to a poor man lends to אַיָּאָ, and He shall reward his dealing to him.

<17> δανίζει θεῷ ὁ ἐλεῶν πτωχόν,
κατὰ δὲ τὸ δόμα αὐτοῦ ἀνταποδώσει αὐτῷ.

17 danizei theō ho eleōn ptōchon,
kata de to doma autou antapodōsei autō.
according to his gift he shall make recompense to him

18 יַחֲסֹר בְּנֶדֶךְ כִּי-יֵשׁ תִּקְוָה וְאֶל-הַמִּיתוֹ אֶל-תִּשָּׂא נַפְשׁוֹ׃

יח יַחֲסֹר בְּנֶדֶךְ כִּי-יֵשׁ תִּקְוָה וְאֶל-הַמִּיתוֹ אֶל-תִּשָּׂא נַפְשׁוֹ׃

18. yaser bin'ak kiy-yesh tiq'wah w'el-hamitho 'al-tisa' naph'sheak.

Prov19:18 Discipline your son while there is hope, and do not set your soul on making him die.

<18> παίδευε υἱόν σου, οὕτως γὰρ ἔσται εὐελπίς·
εἰς δὲ ὕβριν μὴ ἐπαίρου τῇ ψυχῇ σου.

18 paideue huion sou, houtōs gar estai euelpis;
Correct for thus he shall be confident
eis de hybrin mē epairou tē psychē sou.
but to insult do not lift up

19 יֵט גֹּרֶל-חַמָּה נִשָּׂא עֲנָשׁ כִּי אֶם-תִּצְרִיל וְעוֹד תּוֹסֶף׃

יט יֵט גֹּרֶל-חַמָּה נִשָּׂא עֲנָשׁ כִּי אֶם-תִּצְרִיל וְעוֹד תּוֹסֶף׃

19. goral-chemah nose' `onesh kiy 'im-tatsil w'`od tosiph.

Prov19:19 A man of great anger shall bear the penalty,
for if you rescue him, you shall process it again.

<19> κακόφρων ἀνὴρ πολλὰ ζημιωθήσεται·
ἐὰν δὲ λοιμεύηται, καὶ τὴν ψυχὴν αὐτοῦ προσθήσει.

19 kakophrōn anēr polla zēmiōthēsetai;
An evil-minded man much shall be penalized
ean de loimeuētai, kai tēn psychēn autou prosthēsei.
there should be injury even his life he shall add

20 כְּשָׁמַע עֲצָה וְקָבַל מוֹסֵר לְמַעַן תִּחְכַּם בְּאַחֲרֵיתָהּ:
20 יִשְׁמַע וְיִקְבַּל מוֹסֵר לְמַעַן תִּחְכַּם בְּאַחֲרֵיתָהּ:

20. sh'ma' `etsah w'qabel musar l'ma`an tech'kam b'acharithhek.

Prov19:20 Listen to counsel and accept discipline, that you may be wise in your latter end.

<20> ἄκουε, υἱέ, παιδείαν πατρός σου,
ἵνα σοφὸς γένῃ ἐπ' ἐσχάτων σου.

20 akoue, huie, paideian patros sou,
Hear, O son, the instruction of your father
hina sophos genē ep' eschatōn sou.
that you should become wise unto your last days

21 כְּרַבּוֹת מַחְשָׁבוֹת בְּלֵב-אִישׁ וְעֲצַת יַחְיָה הִיא תִקּוּם:
21 כְּרַבּוֹת מַחְשָׁבוֹת בְּלֵב-אִישׁ וְעֲצַת יַחְיָה הִיא תִקּוּם:

21. rabboth machashaboth b'leb-'ish wa'atsath Yahúwah hi' thaqum.

Prov19:21 Many plans are in a man's heart, but the counsel of אִישׁ shall stand.

<21> πολλοὶ λογισμοὶ ἐν καρδίᾳ ἀνδρός,
ἥ δὲ βουλὴ τοῦ κυρίου εἰς τὸν αἰῶνα μένει.

21 polloi logismoi en kardia andros,
hē de boulē tou kyriou eis ton aiōna menei.
into the eon abides

22 כְּתַאֲוַת אָדָם חֶסֶדוֹ וְטוֹב-רָשׁ מֵאִישׁ כָּזָב:
22 כְּתַאֲוַת אָדָם חֶסֶדוֹ וְטוֹב-רָשׁ מֵאִישׁ כָּזָב:

22. ta'awath 'adam chas'do w'tob-rash me'ish kazab.

Prov19:22 The desire of a man is his kindness, and it is better to be a poor man than a liar.

<22> καρπὸς ἀνδρὶ ἐλεημοσύνη,
κρείσσων δὲ πτωχὸς δίκαιος ἢ πλούσιος ψεύστης.

22 karpos andri eleēmosynē,
is a fruit Charity
kreissōn de ptōchos dikaios ē plousios pseustēs.
just man a rich

23 יִירָאֵת יִהְיֶה לְחַיִּים וְשָׁבַע יָלִין בְּלִי-יִפְקֹד רָע׃

23. yir'ath Yahúwah l'chayim w'sabe`a yalin bal-yipaqed ra`.

Prov19:23 The fear of אַיָּא leads to life; he shall rest satisfied; he shall be not visited with evil.

<23> φόβος κυρίου εἰς ζωὴν ἀνδρί,
ὁ δὲ ἄφοβος αὐλισθήσεται ἐν τόποις, οὗ οὐκ ἐπισκοπεῖται γνῶσις.

23 phobos kyriou eis zōēn andri,

to a man

ho de aphobos aulisthēsetai en topoīs, hou ouk episkopeitai gnōsis.

but the one without fear shall lodge in places where is not overseen knowledge

24 כַּד טָמַן עָצֵל יָדוֹ בַּצִּלָּחַת גַּם-אֶל-פִּיהוּ לֹא יָשִׁיבֶנָּה׃

24. taman `atsel yado batsalachath gam-`el-pihu lo' y'shibenah.

Prov19:24 The sluggard buries his hand in the dish, but shall not even bring it back to his mouth.

<24> ὁ ἐγκρύπτων εἰς τὸν κόλπον αὐτοῦ χειράς ἀδίκως,
οὐδὲ τῷ στόματι οὐ μὴ προσαγάγῃ αὐτάς.

24 ho egkryptōn eis ton kolpon autou cheiras adikōs,

The man hiding in his enfolded arm his hands unjust

oude tō stomati ou mē prosagagē autas.

not even shall he in any way bring them

25 כַּה לֵץ תִּפְּחַ וּפְתִי יַעֲרֶם וְחֹכִים לְנִבּוֹן יָבִין דָּעֵת׃

25. lets takeh uphethi ya`rim w'hokiach l'nabon yabin da`ath.

Prov19:25 Strike a scoffer and the naive may become shrewd,
but reprove one who has understanding and he shall gain knowledge.

<25> λοιμοῦ μαστιγούμενου ἄφρων πανουργότερος γίνεται·
ἐὰν δὲ ἐλέγχῃς ἄνδρα φρόνιμον, νοήσει αἰσθησιν.

25 loimou mastigoumenou aphrōn panourgoterōs ginetai;

of his mischievousness being whipped a fool more clever shall be

ean de elegchēs andra phronimon, noēsei aisthēsīn.

if a man an intelligent he shall comprehend for good sense

26 כּוֹמֶשֶׁד־אָב יִבְרִיחַ אִם בֶּן מִבִּישׁ וּמִחֲפִיר׃

26. m'shaded-`ab yab'riach `em ben mebish umach'pir.

Prov19:26 He who assaults his father and drives his mother away is a shameful and disgraceful son.

<26> ὁ ἀτιμάζων πατέρα καὶ ἀπωθούμενος μητέρα αὐτοῦ
καταισχυνθήσεται καὶ ἐπονείδιστος ἔσται.

26 ho atimazōn patera kai apōthoumenos mētera autou

The one dishonoring thrusting away

kataischynthēsetai kai eponeidistos estai.
disgraced reviled he shall be

27 חֲדַל-בְּנִי לִשְׁמֹעַ מִצִּוְיֹת אֱמֻנָה וְאַתָּה תִּשְׁגָּג מִדְּבַר חֵן

כִּזְחַל-בְּנִי לִשְׁמֹעַ מִצִּוְיֹת מִצִּוְיֹת מִצִּוְיֹת מִצִּוְיֹת

27. chadal-b'ni lish'mo`a musar lish'goth me'im'rey-da`ath.

Prov19:27 My son, cease to listen the instruction and you shall err from the words of knowledge.

<27> υἱὸς ἀπολειπόμενος φυλάξαι παιδείαν πατρὸς
μελετήσῃ ῥήσεις κακάς.

27 huios apoleipomenos phylaxai paideian patros
to guard of a father
meletēsei hrēseis kakas.
shall meditate upon sayings evil

28 כַּחַדָּר בְּלִיעַל יִלְיָן מִשְׁפָּט וּפִי רִשְׁעִים יִבְלַע-אֶוֶן

כַּחַדָּר בְּלִיעַל יִלְיָן מִשְׁפָּט וּפִי רִשְׁעִים יִבְלַע-אֶוֶן

28. `ed b'lia`al yalits mish'pat uphi r'sha'im y'bala`-awen.

Prov19:28 A worthless witness scorns justice, and the mouth of the wicked spreads iniquity.

<28> ὁ ἐγγυόμενος παῖδα ἄφρονα καθυβρίζει δικαίωμα,
στόμα δὲ ἀσεβῶν καταπίεται κρίσεις.

28 ho eggyōmenos paida aphrona kathybrizei dikaiōma,
The one guaranteeing a loan child of a foolish insults the ordinance
stoma de asebon katapietai kriseis.
of the impious shall swallow down judgments

29 כִּטְנֻכּוֹנִי לִלְעִים שְׁפָטִים וּמִחֲלָמוֹת לְגֹ כְּסִילִים

כִּטְנֻכּוֹנִי לִלְעִים שְׁפָטִים וּמִחֲלָמוֹת לְגֹ כְּסִילִים

29. nakonu laletsim sh'phatim umahalumoth l'gew k'silim.

Prov19:29 Judgments are prepared for scoffers, and blows for the back of fools.

<29> ἐτοιμάζονται ἀκολάστοις μάστιγες
καὶ τιμωρίαι ὅμοις ἀφρόνων.

29 hetoimazontai akolastois mastiges
for the unrestrained The whips
kai timōriai ōmois aphronōn.
punishments in like manners for

Chapter 20

Shavua Reading Schedule (20th sidrah) - Prov 20

Prov20:1 אֵל לֵץ תִּינֵן הֶמָּה נִשְׁכָּר וְכָל-נִשְׁגָּה בּוֹ לֹא יִחָפֵם

אֵל לֵץ תִּינֵן הֶמָּה נִשְׁכָּר וְכָל-נִשְׁגָּה בּוֹ לֹא יִחָפֵם

1. lets hayayin homeh shekar w'kal-shogeh bo lo' yech'kam.

Prov20:1 Wine is a mocker, strong drink a brawler, and whoever is intoxicated by it is not wise.

<20:1> ἀκόλαστον οἶνος καὶ ὑβριστικὸν μέθη,
πᾶς δὲ ὁ συμμειγνύμενος αὐτῇ οὐκ ἔσται σοφός.

1 akolaston oinos kai hybristikon methē,
Unrestrained outrageous intoxication
pas de ho symmeignymenos autē ouk estai sophos.
and all being laid waste shall not be

2 2 4 7 10 12 14 16 18 20 22 24 26 28 30 32 34 36 38 40 42 44 46 48 50 52 54 56 58 60 62 64 66 68 70 72 74 76 78 80 82 84 86 88 90 92 94 96 98 100
בְּנֵהֶם כִּכְפִּיר אֵימַת מֶלֶךְ מִתְעַבְּרוֹ חוּטֵא נִפְשׁוֹ:

2. naham kak'phir 'eymath melek mith'`ab'ro chote' naph'sho.

Prov20:2 The terror of a king is like the growling of a lion;
he who provokes him to anger forfeits his own soul.

<2> οὐ διαφέρει ἀπειλὴ βασιλέως θυμοῦ λέοντος,
ὁ δὲ παροξύνων αὐτὸν ἁμαρτάνει εἰς τὴν ἑαυτοῦ ψυχὴν.

2 ou diapherei apeilē basileōs thymou leontos,
differs not The intimidation from the rage of
ho de paroxynōn auton hamartanei eis tēn heautou psychēn.
and the one provoking him even is intermixing sins against

3 3 4 7 10 12 14 16 18 20 22 24 26 28 30 32 34 36 38 40 42 44 46 48 50 52 54 56 58 60 62 64 66 68 70 72 74 76 78 80 82 84 86 88 90 92 94 96 98 100
גִּבּוֹר לֹאִישׁ נִשְׁבֵּת מִרִּיב וְכָל-אֹיִל יִתְנַלֵּעַ:

3. kabod la'ish shebeth merib w'kal-'ewil yith'gala`.

Prov20:3 Keeping away from strife is an honor for a man, but any fool shall quarrel.

<3> δόξα ἀνδρὶ ἀποστρέφεσθαι λοιδορίας,
πᾶς δὲ ἄφρων τοιούτοις συμπλέκεται.

3 doxa andri apostrephesthai loidorias,
to turn from reviling
pas de aphrōn toioutois sympleketai.
in such matters is closely joined

4 4 7 10 12 14 16 18 20 22 24 26 28 30 32 34 36 38 40 42 44 46 48 50 52 54 56 58 60 62 64 66 68 70 72 74 76 78 80 82 84 86 88 90 92 94 96 98 100
ד מְחֹרֵף עֲצֵל לֹא-יִחְרֹשׁ יִשְׁאַל בְּקֶצֶר וְאֵין:

4. mechoreph `atsel lo'-yacharosh yish'al baqatsir wa'ayin.

Prov20:4 The sluggard does not plow after the autumn, so he begs during the harvest and has nothing.

<4> ὀνειδιζόμενος ὀκνηρὸς οὐκ αἰσχύνεται,
ὥσαύτως καὶ ὁ δανιζόμενος σῖτον ἐν ἀμῆτῳ.

4 oneidizomenos oknēros ouk aischynetai,
Berating shame him
hōsautōs kai ho danizomenos siton en amētō.
likewise also the one borrowing grain in

5 מַיִם עֲמֻקִּים עֵצָה בְּלִב־אִישׁ וְאִישׁ תְּבוּנָה יִדְלֶנָּה:
 5 mayim `amuqim `etsah b'leb-'ish w'ish t'bunah yid'lenah.

Prov20:5 Counsel in the heart of a man is like deep water, but a man of understanding draws it out.

<5> ὕδωρ βαθὺ βουλὴ ἐν καρδίᾳ ἀνδρός,
 ἀνὴρ δὲ φρόνιμος ἐξαντλήσει αὐτήν.

5 hydōr bathy boulē en kardiā andros,
 anēr de phronimos exantlēsei autēn.
 an intelligent

6 רַב־אָדָם יִקְרָא אִישׁ חֲסִדוֹ וְאִישׁ אֱמוּנִים מִי יִמָּצֵא:
 6 rab-'adam yiq'ra' 'ish chas'do w'ish 'emunim mi yim'tsa'.

6. rab-'adam yiq'ra' 'ish chas'do w'ish 'emunim mi yim'tsa'.

Prov20:6 Most men proclaims his own kindness, but who can find a trustworthy man?

<6> μέγα ἄνθρωπος καὶ τίμιον ἀνὴρ ἐλεήμων,
 ἄνδρα δὲ πιστὸν ἔργον εὐρεῖν.

6 mega anthrōpos kai timion anēr eleēmōn,
 A great is precious a merciful
 andra de piston ergon heurein.
 it is work to

7 זִמְתָּהֶלֶךְ בְּתִמּוֹ צְדִיק אֲשֶׁר־י בָּנָיו אַחֲרָיו:
 7 mith'halek b'thumo tsadiq 'ash'rey banayu 'acharayū.

7. mith'halek b'thumo tsadiq 'ash'rey banayu 'acharayū.

Prov20:7 A righteous man who walks in his integrity how blessed are his sons after him.

<7> ὃς ἀναστρέφεται ἄμωμος ἐν δικαιοσύνῃ,
 μακαρίους τοὺς παῖδας αὐτοῦ καταλείψει.

7 hos anastrephetai amōmos en dikaiosynē,
 The one who behaves unblemished in righteousness
 makarious tous paidas autou kataleipsei.
 his children shall leave

8 חֹמֶלךְ יוֹשֵׁב עַל־כִּסֵּא־דִין מְזַרֵּה בְּעֵינָיו כָּל־רָע:
 8 melek yosheb `al-kise'-din m'zareh b'eynayu kal-ra'.

8. melek yosheb `al-kise'-din m'zareh b'eynayu kal-ra'.

Prov20:8 A king who sits on the throne of justice disperses all evil with his eyes.

<8> ὅταν βασιλεὺς δίκαιος καθίσῃ ἐπὶ θρόνου,
 οὐκ ἐναντιοῦται ἐν ὀφθαλμοῖς αὐτοῦ πᾶν πονηρόν.

8 hotan basileus dikaios kathisē epi thronou,
 Whenever a just
 ouk enantioutai en ophthalmois autou pan ponēron.

9 מִי־יֹאמַר זָכִיתִי לְבִי טָהֳרָתִי מִחַטָּאתַי׃
 9 מִי־יֹאמַר זָכִיתִי לְבִי טָהֳרָתִי מִחַטָּאתַי׃

9. **mi-yo'mar zikithi libi tahar'ti mechata'thi.**

Prov20:9 Who can say, I have cleansed my heart, I am pure from my sin?

- <9> τίς καυχήσεται ἄγνην ἔχειν τὴν καρδίαν;
 ἢ τίς παρρησιάσεται καθαρὸς εἶναι ἀπὸ ἁμαρτιῶν;
 9 tis kauchēsetai hagnēn echein tēn kardian?
 shall boast a pure to have
 ē tis parrēsiasetai katharos einai apo hamartiōn?
 or who shall boldly say that he is pure
 <9>a κακολογοῦντος πατέρα ἢ μητέρα σβεσθήσεται λαμπτήρ,
 αἱ δὲ κόραι τῶν ὀφθαλμῶν αὐτοῦ ὄψονται σκότος.
 9a kakologountos patera ē mētera sbesthēsetai lamptēr,
 The lamp of him that reviles father or mother shall be put out
 hai de korai tōn ophthalmōn autou opsontai skotos.
 and his eyeballs shall see darkness
 <9>b μερὶς ἐπισπουδαζομένη ἐν πρώτοις
 ἐν τοῖς τελευταίοις οὐκ εὐλογηθήσεται.
 9b meris epispoudazomenē en prōtois
 A portion hastily gotten at first
 en tois teleutaiois ouk eulogēthēsetai.
 shall not be blessed in the end
 <9>c μὴ εἴπῃς Τείσομαι τὸν ἐχθρόν·
 ἀλλὰ ὑπόμεινον τὸν κύριον, ἵνα σοι βοηθήσῃ.
 9c mē eipēs Teisomai ton echthron;
 Say not, I shall avenge myself on my enemy
 alla hypomeinon ton kyrion, hina soi boēthēsē.
 but wait on YHWH, that he may help you

10 יֶאֱבֹן וְאֶבֶן אֵיפָה וְאֵיפָה תוֹעֵבַת יְהוָה גַּם־שְׁגִיפָהּ׃
 10 יֶאֱבֹן וְאֶבֶן אֵיפָה וְאֵיפָה תוֹעֵבַת יְהוָה גַּם־שְׁגִיפָהּ׃

10. **'eben wa'eben 'eyphah w'eyphah to'abath Yahúwah gam-sh'neyhem.**

Prov20:10 A stone and a stone, an ephah and an ephah--even both are abominable to אֵיפָה.

- <10> στάθμιον μέγα καὶ μικρὸν καὶ μέτρα δισσά,
 ἀκάθαρτα ἐνώπιον κυρίου καὶ ἀμφότερα.
 10 stathmion mega kai mikron kai metra dissa,
 An untrue weight, great and small, and measures untrue double
 akatharta enōpion kyriou kai amphotera.
 are unclean before YHWH – even both

11 מִי־יֹאמַר זָכִיתִי לְבִי טָהֳרָתִי מִחַטָּאתַי׃
 11 מִי־יֹאמַר זָכִיתִי לְבִי טָהֳרָתִי מִחַטָּאתַי׃

יֵאָגַם בְּמַעֲלָלָיו יִתְנַפֵּר-נַעַר אִם-זָךְ וְאִם-יָשָׁר פְּעָלוֹ:

11. gam b'ma'alalayu yith'naker-na'ar 'im-zak w'im-yashar pa'alo.

Prov20:11 Even a child is known by his acts whether his work is pure or upright.

<11> καὶ ὁ ποιῶν αὐτὰ ἐν τοῖς ἐπιτηδεύμασιν αὐτοῦ συμποδισθήσεται,
νεανίσκος μετὰ ὁσίου, καὶ εὐθεία ἡ ὁδὸς αὐτοῦ.

11 kai ho poiōn auta en tois epitēdeumasin autou sympodisthēsetai,
even the one making them in his practices shall be bound hand and foot
neaniskos meta hosiou, kai euthēia hē hodos autou.
The young man with a sacred man and I shall be straight his way

12 יִבְּאֵזֶן שְׁמַעַת וְעֵין רֹאֶה יִחְזֶה עֲשָׂה גַם-שְׁנֵיהֶם:

12. 'ozen shoma'ath w'ayin ro'ah Yahúwah `asah gam-sh'neyhem.

Prov20:12 The hearing ear and the seeing eye, has even made both of them.

<12> οὗς ἀκούει καὶ ὀφθαλμὸς ὁρᾷ·
κυρίου ἔργα καὶ ἀμφότερα.

12 ous akouei kai ophthalmos horā;
kyriou erga kai amphotera.
the works both

13 יִגְאָל-תְּאַחַב שְׁנָה פֶּן-תִּזְרַח פִּקֵּחַ עֵינָיו שְׁבַע-לָחֶם:

13. 'al-te'ehab shenah pen-tiuaresh p'qach `eyneyak s'ba'-lachem.

Prov20:13 Do not love sleep, lest you become poor;
open your eyes, and you shall be satisfied with bread.

<13> μὴ ἀγάπα καταλαλεῖν, ἵνα μὴ ἐξαρθῇς·
διάνοιξον τοὺς ὀφθαλμοὺς σου καὶ ἐμπλήσθητι ἄρτων.

13 mē agapa katalalein, hina mē exarthēs;
to speak ill! that you should not be lifted away
dianoixon tous ophthalmous sou kai emplēsthēti artōn.
but open wide

14 יִדְרֹעַ רָע יֹאמֶר הַקּוֹנֶה וְאֵזֶל לוֹ אֵז יִתְהַלָּל:

14. ra' ra' yo'mar haqoneh w'ozel lo 'az yith'halal.

Prov20:14 Bad, bad, says the buyer, but when it is left to him, then he boasts.

15 טוֹיֵשׁ זָהָב וְרַב-פְּנִינִים יִקָּר שְׁפִתֵי-דָעַת:

15. yesh zahab w'rab-p'ninim uk'li y'qar siph'they-da'ath.

Prov20:15 There is gold, and an abundance of gems;

but the lips of knowledge are rare jewel.

16. יִקַּח-בְּגָדוֹ כִּי-עָרַב זָר וּבָעַד נְכָרִים חֲבִלָּהּ׃
יִקַּח-בְּגָדוֹ כִּי-עָרַב זָר וּבָעַד נְכָרִים חֲבִלָּהּ׃

16. l'qach-big'do hiy-'arab zar ub'ad nak'rim chab'lehu.

Prov20:16 Take his garment when he becomes surety for a stranger;
and for foreigners, hold him in pledge.

17. יִזְעַרְבֵּן לָאִישׁ לֶחֶם שָׁקָר וְאַחֵר יִמְלֵא-פִיהוּ חֲצִץ׃
יִזְעַרְבֵּן לָאִישׁ לֶחֶם שָׁקָר וְאַחֵר יִמְלֵא-פִיהוּ חֲצִץ׃

17. 'areb la'ish lechem shaqer w'achar yimale'-phihu chatsats.

Prov20:17 Bread of falsehood is sweet to a man,
but afterward his mouth shall be filled with gravel.

18. יַחֲמֹשׁבוֹת בְּעֵצָה תִּפּוֹן וּבִתְחִבֻּלוֹת עֲשֵׂה מִלְחָמָה׃
יַחֲמֹשׁבוֹת בְּעֵצָה תִּפּוֹן וּבִתְחִבֻּלוֹת עֲשֵׂה מִלְחָמָה׃

18. machashaboth b'etsah thikon ub'thach'buloth aseh mil'chamah.

Prov20:18 Purposes are established in counsel, and make war with wise guidance.

19. יִטְגֹּלֶה-סוֹד הוֹלֵךְ רָכִיל וּלְפִתָּה שֹׁפֶתָיו לֹא תִתְעָרֵב׃
יִטְגֹּלֶה-סוֹד הוֹלֵךְ רָכִיל וּלְפִתָּה שֹׁפֶתָיו לֹא תִתְעָרֵב׃

19. goleh-sod holek rakil ul'phothesh s'phathayu lo' thith-'arab.

Prov20:19 A revealer of secrets walks about as a gossip;
so do not associate with him who opens his lips wide.

20. כְּמִקְלָל אָבִיו וְאִמּוֹ יִדְעֶךָ גֵּרוֹ בְּאִישׁוֹן חֹשֶׁךְ׃
כְּמִקְלָל אָבִיו וְאִמּוֹ יִדְעֶךָ גֵּרוֹ בְּאִישׁוֹן חֹשֶׁךְ׃

20. m'qalel 'abiu w'imo yid'ak nero b'ishon choshek.

Prov20:20 He who curses his father or his mother, his lamp shall go out in time of darkness.

21. כְּאִנְחָלָה מִבְּחֻלָּת בְּרֵאשִׁיטָה וְאַחֲרִיתָהּ לֹא תִבְרָךְ׃
כְּאִנְחָלָה מִבְּחֻלָּת בְּרֵאשִׁיטָה וְאַחֲרִיתָהּ לֹא תִבְרָךְ׃

21. nachalah m'bucheleth bari'shonah w'acharithah lo' th'borak.

Prov20:21 An inheritance gained hurriedly at the beginning shall not be blessed in the end.

22. כֹּבֵד אֶל-תֹּאמַר אֲשַׁלְמָה-רָע קְנוּה לִיהוָה וַיִּשַׁע לָךְ׃
כֹּבֵד אֶל-תֹּאמַר אֲשַׁלְמָה-רָע קְנוּה לִיהוָה וַיִּשַׁע לָךְ׃

22. 'al-to'mar 'ashal'mah-ra` qaueh laYahuwah w'yosha` lak.

Prov20:22 Do not say, I shall repay evil; wait for אַתָּה, and He shall save you.

23. כְּגִתּוֹעֵבֶת יְהוָה אֶבֶן וְאֶבֶן וּמֵאֲזַנִּי מִרְמָה לֹא-טוֹב׃
כְּגִתּוֹעֵבֶת יְהוָה אֶבֶן וְאֶבֶן וּמֵאֲזַנִּי מִרְמָה לֹא-טוֹב׃

23. to`abath Yahúwah 'eben wa'aben umo'z'ney mir'mah lo'-tob.

Prov20:23 A stone and a stone are an abomination to אֵבֶן אֵבֶן, and a false balance is not good.

<23> βδέλυγμα κυρίῳ διςσὸν στάθμιον,
καὶ ζυγὸς δόλιος οὐ καλὸν ἐνώπιον αὐτοῦ.

23 bdelygma kyriō disson stathmion,
A double weight
kai zygos dolios ou kalon enōpion autou.
yoke balance scale a deceitful before him

24 אֵבֶן אֵבֶן מִיָּדָיו יִשְׁׁלַח וְאֵבֶן אֵבֶן מִיָּדָיו יִשְׁׁלַח
כֹּד מִיָּחֶזֶק מִצְעָרֵי-גִבּוֹר וְאָדָם מִחֵזֶק-יָבִין יִרְכָּבוּ:

24. meYahúwah mits'`adey-gaber w'adam mah-yabin dar'ko.

Prov20:24 Man's steps are from אֵבֶן אֵבֶן, how then can man understand his way?

<24> παρὰ κυρίου εὐθύνεται τὰ διαβήματα ἀνδρί·
θνητὸς δὲ πῶς ἂν νοήσαι τὰς ὁδοὺς αὐτοῦ;

24 para kyriou euthynetai ta diabēmata andri;
by are straightened The footsteps
thnētos de pōs an noēsai tas hodous autou?
but a mortal can he comprehend

25 אֵבֶן אֵבֶן מִיָּדָיו יִשְׁׁלַח וְאֵבֶן אֵבֶן מִיָּדָיו יִשְׁׁלַח
כֹּה מוֹקֵשׁ אָדָם יִלַּע קִדָּשׁ וְאַחֵר נִדְרִים לְבַקֵּר:

25. moqesh 'adam yala` qodesh w'achar n'darim l'baqer.

Prov20:25 It is a trap for a man to say rashly, It is holy! And after the vows to make inquiry.

<25> παγὶς ἀνδρὶ ταχύ τι τῶν ἰδίων ἀγιάσαι·
μετὰ γὰρ τὸ εὐξασθαι μετανοεῖν γίνεται.

25 pagis andri tachy ti tōn idiōn haciasai;
a snare to quickly anything of his own to sanctify
meta gar to euxasthai metanoein ginetai.
for after vowing it, changing the mind happens

26 כּוֹמֶזֶק רָשָׁעִים מְלִךְ חָכָם וַיָּשֶׁב עָלֵיהֶם אוֹפָן:
אֵבֶן אֵבֶן מִיָּדָיו יִשְׁׁלַח וְאֵבֶן אֵבֶן מִיָּדָיו יִשְׁׁלַח

26. m'zareh r'sha'im melek chakam wayasheb `aleyhem 'ophan.

Prov20:26 A wise king winnows the wicked, and turns the wheel over them.

<26> λικμήτωρ ἀσεβῶν βασιλεὺς σοφὸς
καὶ ἐπιβαλεῖ αὐτοῖς τροχόν.

26 likmētōr asebon basileus sophos
kai epibalei autois trochon.
he puts to

27 אֵבֶן אֵבֶן מִיָּדָיו יִשְׁׁלַח וְאֵבֶן אֵבֶן מִיָּדָיו יִשְׁׁלַח
אֵבֶן אֵבֶן מִיָּדָיו יִשְׁׁלַח וְאֵבֶן אֵבֶן מִיָּדָיו יִשְׁׁלַח

כִּזְנֵר יִהְיֶה נְשָׁמַת אָדָם חִפְשׁ כָּל-חֲדָרֵי-בֶטֶן:

27. **ner Yahúwah nish'math 'adam chophes kal-chad'rey-baten.**

Prov20:27 The breath of man is the lamp of אֵשׁ, searching all the innermost parts of his belly.

<27> φῶς κυρίου πνοή ἀνθρώπων,
ὡς ἐρευνᾷ ταμίεια κοιλίας.

27 phōs kyriou pnoē anthrōpōn,
The light
hos ereunā tamieia koilias.
which the storerooms of the bellies

28 חֶסֶד וְאֱמֶת יִצְרֹוּ-מֶלֶךְ וְסֶעַד בַּחֲסֵד כִּסְאוֹ:

28. **chesed we'emeth yits'ru-melek w'sa`ad bachesed kis'o.**

Prov20:28 Loyalty and truth preserve the king, and he upholds his throne by mercy

<28> ἐλεημοσύνη καὶ ἀλήθεια φυλακὴ βασιλεῖ
καὶ περικυκλώσουσιν ἐν δικαιοσύνῃ τὸν θρόνον αὐτοῦ.

28 eleēmosynē kai alētheia phylakē basilei
Charity are a guard to
kai perikyklōsousin en dikaiosynē ton thronon autou.
They shall surround righteousness

29 כֹּחַ הַתַּפָּאֶרֶת בַּחֲוֵרִים כָּחַם וַהֲדָר זִקְנִים שִׁיבָה:

29. **tiph'ereth bachurim kocham wahadar z'qenim seybah.**

Prov20:29 The glory of young men is their strength, and the honor of old men is the gray hair.

<29> κόσμος νεανίας σοφία,
δόξα δὲ πρεσβυτέρων πολιαί.

29 kosmos neaniais sophia,
A ornament is wisdom
doxa de presbyterōn poliai.
the glory

30 לַחֲבֵרוֹת פִּצְעַת תִּמְרִיק בָּרַע וּמִכּוֹת חֲדָרֵי-בֶטֶן:

30. **chaburoth petsa` tam'riq b'ra` umakoth chad'rey-baten.**

Prov20:30 The stripes of a wound scour away evil, and strokes reach the innermost parts of the belly.

<30> ὑπώπια καὶ συντρίμματα συναντᾷ κακοῖς,
πληγαὶ δὲ εἰς ταμίεια κοιλίας.

30 hypōpia kai syntrimmata synantā kakois,
Bruises and breaks meet with bad men
plēgai de eis tamieia koilias.

and calamities shall come to the storerooms of their bellies

Chapter 21

Shavua Reading Schedule (21h sidrah) - Prov 21

אֶפְלֹגִי-מַיִם לְבַמֶּלֶךְ בְּיַד-יְהוָה עַל-כָּל-אֲשֶׁר יַחְפֹּץ יִטְנוּ: Prov21:1

1. pal'gey-mayim leb-melek b'yad-Yahúwah `al-kal-'asher yach'pots yatenu.

Prov21:1 The king's heart is like channels of water in the hand of אֶפְלֹגִי; he turns it wherever He wishes.

<21:1> ὥσπερ ὁρμὴ ὕδατος, οὕτως καρδία βασιλέως ἐν χειρὶ θεοῦ.
οὗ ἐὰν θέλων νεύσῃ, ἐκεῖ ἐκλινεν αὐτήν.

1 hōsper hormē hydatos, houtōs kardia basileōs en cheiri theou;
As a rush so
hou ean thelōn neusē, ekei eklinen autēn.
wishing he should nod, there he leans it

בְּכָל-דֶּרֶךְ-אִישׁ יִשָּׂא בְּעֵינָיו וְתִכֵּן לְבוֹת יְהוָה: 2

2. kal-derek-'ish yashar b'eynayw w'thoken liboth Yahúwah.

Prov21:2 Every man's way is right in his own eyes, but אֶפְלֹגִי weighs the hearts.

<2> πᾶς ἀνὴρ φαίνεται ἑαυτῷ δίκαιος,
κατευθύνει δὲ καρδίας κύριος.

2 pas anēr phainetai heautō dikaïos,
appears to himself just
kateuthynei de kardias kyrios.
straightens out

גַּעֲשֵׂה צְדָקָה וּמִשְׁפָּט נִבְחָר לַיהוָה מִזִּבְחַ: 3

3. `asoh ts'daqah umish'pat nib'char laYahúwah mizabach.

Prov21:3 To do righteousness and justice is desired by אֶפְלֹגִי more than sacrifice.

<3> ποιεῖν δίκαια καὶ ἀληθεύειν
ἀρεστὰ παρὰ θεῷ μᾶλλον ἢ θυσισὼν αἷμα.

3 poiein dikaia kai alētheuein
just things to be truthful
aresta para theō mallon ē thysiōn haima.
are more pleasing rather, of blood

דְּרוֹם-עֵינַיִם וְרָחֵב-לֵב נֵר הַשָּׁעִים חָטְאָת: 4

4. rum-`eynayim ur'chab-leb nir r'sha'im chata'th.

Prov21:4 Haughty eyes and a proud heart, the lamp of the wicked, is sin.

<4> μεγαλόφρων ἐφ' ὕβρει θρασυκάρδιος,
λαμπτήρ δὲ ἀσεβῶν ἁμαρτία.

4 megalophrōn eph' hybrei thrasykardios,
A high-minded man in his insolence is bold-hearted
lamptēr de asebōn hamartia.
and the torch of the impious

הַמַּחְשְׁבוֹת חָרוּץ אֶךְ-לְמוֹתָר וְכָל-אֵץ אֶךְ-לְמַחְסוֹר:
5

5. mach'sh'both charuts 'ak-l'mothar w'kal-'ats 'ak-l'mach'sor.

Prov21:5 The thoughts of the diligent lead surely to advantage,
but everyone who is hasty comes surely to poverty.

וּפַעַל אוֹצְרוֹת בְּלִשׁוֹן שֶׁקֶר הֶבֶל נִדָּף מִבִּקְשֵׁי-מוֹת:
6

6. po'al 'otsaroth bil'shon shaqer hebel nidaph m'baq'shey-maweth.

Prov21:6 The getting of treasures by a lying tongue is a vapor driven by those who seek death.

<6> ὁ ἐνεργῶν θησαυρίσματα γλώσση ψευδεῖ
μάταια διώκει ἐπὶ παγίδας θανάτου.

6 ho energōn thēsaurismata glōssē pseudei
The one producing
mataia diōkei epi pagidas thanatou.
vanity pursues and comes unto the snare of

זֶשֶׁד-רִשְׁעִים יְגוּרֵם כִּי מֵאֲנוּ לַעֲשׂוֹת מִנְשָׁפֹט:
7

7. shod-r'sha'im y'gorem kiy me'anu la'asoth mish'pat.

Prov21:7 The violence of the wicked shall drag them away, because they refuse to act with justice.

<7> ὀλεθρος ἀσεβέσιν ἐπιξενωθήσεται·
οὐ γὰρ βούλονται πράσσειν τὰ δίκαια.

7 olethros asebesin epixenōthēsetai;
The ruin of the impious is welcomed as a guest
ou gar Boulontai prassein ta dikaia.
for they do not prefer to do the just things

חַהֲפֹכֶפֶךְ הָרָךְ אִישׁ יָזָר יִזָּךְ יִשָּׁר פֶּעֱלֹו:
8

8. haphak'pak derek 'ish wazar w'zak yashar pa'alo.

Prov21:8 The way of a guilty man is crooked, but as for the pure, his conduct is upright.

<8> πρὸς τοὺς σκολιοὺς σκολιάς ὁδοὺς ἀποστέλλει ὁ θεός·
ἀγνὰ γὰρ καὶ ὀρθὰ τὰ ἔργα αὐτοῦ.

8 pros tous skolious skolias hodous apostellei ho theos;

To the crooked ones crooked ways sends the Elohim
hagna gar kai ortha ta erga autou.
straight his works

ט טוֹב לַשְׁבֵּת עַל-פֶּנֶת-וָג מֵאִשֶּׁת מְדִינִים וּבֵית חֶבֶר:

9. tob lashebeth `al-pinath-gag me'esheth mid'yanim ubeyth chaber.

Prov21:9 It is better to dwell in a corner of a roof than with a contentious woman in a wide house.

ᾠδὴ 9
κρείσσον οἰκεῖν ἐπὶ γωνίας ὑπαίθρου
ἢ ἐν κεκονιαμένοις μετὰ ἀδικίας καὶ ἐν οἴκῳ κοινῷ.

9 kreisson oikein epi gōnias hypaithrou
upon of the housetop in the open air,
ē en kekoniamenois meta adikias kai en oikō koinō.
than houses being whitewashed with injustice, and in house a profane

[illegible]

10. nephesh rasha` 'iu'thah-ra` lo'-yuchan b`eynayu re`ehu.

Prov21:10 The soul of the wicked desires evil; his neighbor finds no favor in his eyes.

◀10▶ ψυχὴ ἀσεβοῦς οὐκ ἐλεηθήσεται ὑπ' οὐδενὸς τῶν ἀνθρώπων.

10 psychē asebous ouk eleēthēsetai hyp' oudenos tōn anthrōpōn.
the impious it shall not be shown mercy by anyone of men

11 וְיִשְׂרָאֵל יֹאמַר אֶל-יְהוָה אֱלֹהֵי מֹשֶׁה וְאֶל-בְּנֵי יִשְׂרָאֵל אֲנִי אֵלֶיכֶם וְיִשְׂרָאֵל יֹאמַר אֶל-יְהוָה אֱלֹהֵי מֹשֶׁה וְאֶל-בְּנֵי יִשְׂרָאֵל אֲנִי אֵלֶיכֶם וְיִשְׂרָאֵל יֹאמַר אֶל-יְהוָה אֱלֹהֵי מֹשֶׁה וְאֶל-בְּנֵי יִשְׂרָאֵל אֲנִי אֵלֶיכֶם

11. **ba`nash-lets yech'kam-pethi ub'has'kil l'chakam yiqach-da`ath.**

Prov21:11 When the scoffer is punished, the naive becomes wise; but when the wise is instructed, he receives knowledge.

◀11> ζημιουμένου ἀκολάστου πανουργότερος γίνεται ὁ ἄκακος,
συνίων δὲ σοφὸς δέξεται γνῶσιν.

11 zēmioumenou akoiastou panourgoterōs ginetai ho akakos,
 With the penalizing of an unrestrained man more clever becomes the guileless man
 syniōn de sophos dexetai gnōsin.
 by perceiving,

12 מִשְׁפָּחָה פְּזָגָה אִשָּׁה מִצָּרַת אִשָּׁה מִצָּרַת
יב מִשְׁפָּחָה צְדִיק לְבֵית רֹשֶׁע מִסֵּלֵף רֹשְׁעִים לְרֹעַ:

12. mas'kil tsadiq l'beyth rasha` m'saleph r'sha'im lara`.

Prov21:12 The righteous one considers the house of the wicked; He overthrows the wicked for his evil.

◁12▷ συνίει δίκαιος καρδίας ἀσεβῶν
καὶ φανλίζει ἀσεβεῖς ἐν κακοῖς.

12 **syniei dikaio kardias asebōn**

perceives A just man the hearts of the impious
kai phaulizei asebeis en kakois.

13 יג אֵיטם אָזנֹו מִזְעָק־דָּל בְּמִיָּהוּא יִקְרָא וְלֹא יַעֲנֶה:
:אָזנֹו כְּלֹו כְּפֹו כְּזָא-חֵו לֹא-חֶפֶזוּ עָנִי כְּלֹו 13

13. 'otem 'az'no miza`aqath-dal gam-hu' yiq'ra' w'lo' ye`aneh.

Prov21:13 He who shuts his ear to the cry of the poor shall also cry himself and not be answered.

<13> ὅς φράσσει τὰ ὦτα τοῦ μὴ ἐπακοῦσαι ἀσθενούς,
καὶ αὐτὸς ἐπικαλέσεται, καὶ οὐκ ἔσται ὁ εἰσακούων.

13 hos phrassei ta ōta tou mē epakousai asthenous,
to not heed the weak

kai autos epikalesetai, kai ouk estai ho eisakouōn.

even himself shall call out there shall not be one listening

14 יד מִתֵּן בְּסֶתֶר יִכְפֹּה-אָף וְשֹׂחַד בְּחֶק חֶמָה עֲזָה:
:אִיֹו אִשְׁחַ פִּחַשׁ אִשְׁחַז לֹא-אִשְׁחַז יִשְׁחַז יִשְׁחַז 14

14. matan basether yik'peh-'aph w'shochad bacheq chemah `azah.

Prov21:14 A gift in secret subdues anger, and a bribe in the bosom, strong wrath.

<14> δόσις λάθριος ἀνατρέπει ὀργάς,
δώρων δὲ ὁ φειδόμενος θυμὸν ἐγείρει ἰσχυρόν.

14 dosis lathrios anatrepei orgas,
A private prostrates

dōrōn de ho pheidomenos thymon egeirei ischyron.

gifts but the one sparing rage shall raise up

15 טו שְׂמִיחָה לַצַּדִּיק עֲשׂוֹת מִשְׁפָּט וּמַחֲתָה לְפֹעֲלֵי אָוֶן:
:אִשְׁחַז לֹא-אִשְׁחַז אִשְׁחַז אִשְׁחַז אִשְׁחַז אִשְׁחַז 15

15. sim'chah latsadiq `asoth mish'pat um'chitah l'pho`aley 'awen.

Prov21:15 The exercise of justice is joy for the righteous, but is terror to the workers of iniquity.

<15> εὐφροσύνη δικαίων ποιεῖν κρίμα,
ὅσιος δὲ ἀκάθαρτος παρὰ κακούργους.

15 euphrosynē dikaiōn poiein krima,
It is with gladness for the just to have equity

hosios de akathartos para kakourgois.

a sacred man is unclean by evildoers

16 טז אָדָם תּוֹעֵה מִדֶּרֶךְ הַשְּׂכֵל בְּקֹהֶל הַפְּאִים יָנוּחַ:
:אִשְׁחַז לֹא-אִשְׁחַז אִשְׁחַז אִשְׁחַז אִשְׁחַז אִשְׁחַז 16

16. 'adam to`eh miderek has'kel biq'hal r'pha'im yanuach.

Prov21:16 A man who wanders from the way of understanding shall rest in the assembly of the dead.

<16> ἀνὴρ πλανώμενος ἐξ ὁδοῦ δικαιοσύνης
ἐν συναγωγῇ γιγάντων ἀναπαύσεται.

16 anēr planōmenos ex hodou dikaiosynēs
righteousness
en synagōgē gigantōn anapausetai.
of the giants

17 יִזְאַיִשׁ מַחְסוֹר אֶהְיֶה שְׂמֵחָה אֶהְיֶה יַיִן-וַשְּׁמֵן לֹא יַעֲשִׂיר:
:qz woz kl ywy-yz zqk qhwy zqk qyfhwy wzk 17

17. 'ish mach'sor 'oheb sim'chah 'oheb yayin-washemen lo' ya'ashir.

Prov21:17 He who loves pleasure shall become a poor man;
he who loves wine and oil shall not become rich.

<17> ἀνὴρ ἐνδεὴς ἀγαπᾷ εὐφροσύνην
φιλῶν οἶνον καὶ ἔλαιον εἰς πλοῦτον·

17 anēr endeēs agapā euphrosynēn
lacking gladness
philōn oinon kai elaion eis plouton;
being fond of in wealth

18 יַח כֹּפֶר לַצַּדִּיק רָשָׁע וְתַחַת יִשְׂרָאִים בּוֹגֵד:
:ahyz qzqwy xhxy swq qzahr/ qy 18

18. kopher latsadiq rasha` w'thachath y'sharim boged.

Prov21:18 The wicked is a ransom for the righteous, and the treacherous is in the place of the upright.

<18> περικάθαρμα δὲ δικαίου ἄνομος.

18 perikatharma de dikaiou anomos.
and the rubbish of the just is a lawless man

19 יֵט טוֹב שְׁבֶת בְּאַרְץ-מִדְבָּר מֵאַשְׁתּוֹ מְדוֹנִים וְכַעַס:
:fhyz qzyny wyk qzay-rqk qwy qy 19

19. tob shebeth b'erets-mid'bar me'esheth m'donim waka`as.

Prov21:19 It is better to live in a land of wilderness than with a contentious and an angry woman.

<19> κρείσσον οἰκεῖν ἐν γῇ ἐρήμῳ
ἢ μετὰ γυναικὸς μαχίμου καὶ γλωσσώδους καὶ ὀργίλου.

19 kreisson oikein en gē erēmō
ē meta gynaikos machimou kai glōssōdous kai orgilou.
a wife being combative and talkative and prone to anger

20 כְּאוֹצֵר נֶחֱמַד וְשֶׁמֶן בְּנוּחַ חָכָם וְכִסִּיל אָדָם יִבְלַעְנוּ:
:ygo/gz wyk kl fhyz wyh qyny qwy qhwy qhwy qhwy 20

20. 'otsar nech'mad washemen bin'weh chakam uk'sil 'adam y'bal'enu.

Prov21:20 A desirable treasure and oil are in the dwelling of the wise, but a foolish man swallows it up.

<20> θησαυρὸς ἐπιθυμητὸς ἀναπαύσεται ἐπὶ στόματος σοφοῦ,
ἄφρονες δὲ ἄνδρες καταπίονται αὐτόν.

20 thēsauros epithymētos anapausetai epi stomatos sophou,
shall rest upon the mouth of the wise
aphrones de andres katapiontai auton.

21 אֲפֹנִים מֵאֲנָדִים יִשְׁתַּכְּחֻם עַל פִּי הַחֲכָמִים
כִּי יִשְׁתַּכְּחֻם עַל פִּי הַחֲכָמִים וְיִשְׁתַּכְּחֻם עַל פִּי הַחֲכָמִים

21. rodeph ts'daqah wachased yim'tsa' chayim ts'daqah w'kabod.

Prov21:21 He who pursues righteousness and loyalty finds life, righteousness and honor.

<21> ὁδὸς δικαιοσύνης καὶ ἐλεημοσύνης εὐρήσει ζωὴν καὶ δόξαν.

21 hodos dikaiosynēs kai eleēmosynēs heurēsei zōēn kai doxan.
The way charity

22 אִישׁ חָכָם יִשְׁקָל אֶת הָעִיר וְיִהְיֶה עָלָהּ כִּי יִהְיֶה עָלָהּ
כִּי יִהְיֶה עָלָהּ כִּי יִהְיֶה עָלָהּ

22. `ir giborim `alah chakam wayored `oz mib'techah.

Prov21:22 A wise man scales the city of the mighty
and brings down the strength of the confidence thereof.

<22> πόλεις ὀχυρὰς ἐπέβη σοφὸς
καὶ καθεῖλεν τὸ ὀχύρωμα, ἐφ' ᾧ ἐπεποίθεισαν οἱ ἀσεβεῖς.

22 poleis ochyras epebē sophos
fortifield mounts against
kai katheilen to ochyrōma, eph' hō epepoitheisan hoi asebeis.
demolishes the fortress upon which relied upon the impious

23 אִישׁ שׁוֹמֵר פִּי וְלִשׁוֹנוֹ שׁוֹמֵר נַפְשׁוֹ
כִּי יִשְׁמֹר נַפְשׁוֹ כִּי יִשְׁמֹר נַפְשׁוֹ

23. shomer piu ul'shono shomer mitsaroth naph'sho.

Prov21:23 He who guards his mouth and his tongue, guards his soul from troubles.

<23> ὃς φυλάσσει τὸ στόμα αὐτοῦ καὶ τὴν γλῶσσαν,
διατηρεῖ ἐκ θλίψεως τὴν ψυχὴν αὐτοῦ.

23 hos phylassei to stoma autou kai tēn glōssan,
diatērei ek thlipseōs tēn psychēn autou.
carefully keeps

24 כְּדֹד יִהְיֶה לִּי שְׂמוֹ עוֹשֶׂה בְּעִבְרַת זְדוּן
כְּדֹד יִהְיֶה לִּי שְׂמוֹ עוֹשֶׂה בְּעִבְרַת זְדוּן

24. zed yahir lets sh'mo `oseh b'`eb'rath zadon.

Prov21:24 Proud and haughty scoffer, are his name, who acts with insolent pride.

<24> θρασὺς καὶ αὐθάδης καὶ ἀλαζών λοιμὸς καλεῖται·
ὃς δὲ μνησικακεῖ, παράνομος.

24 thrasys kai authadēs kai alazōn loimos kaleitai;

A bold and self-willed and ostentatious man pestilent is called
hos de mnēsikakei, paranomos.
and the man who resents is a lawbreaker

כֹּה תֵאָדָוּת עֲלֵי תְּמִיתָנוּ כִּי־מֵאֲנִי יָדִירוּ לַעֲשׂוֹת׃

25. ta'awath `atsel t'mithenu kiy-me'anu yadayu la`asoth.

Prov21:25 The desire of the sluggard kills him, for his hands refuse to work;

«25» ἐπιθυμίαι ὀκνηρὸν ἀποκτείνουσιν·
οὐ γὰρ προαιροῦνται αἱ χεῖρες αὐτοῦ ποιεῖν τι.

25 **epithymiai** oknēron apokteinousin;
 the lazy kill
ou gar proairountai hai cheires autou poiein ti.
 not resolve **do anything**

26 כּוּ כָּל-הַיּוֹם הַתּוֹאֲנָה תִּתְּנִי וְצִדִּיק יִתֵּן וְלֹא יִחְשָׁךְ׃

26. kal-hayom hith'auah tha'awah w'tsadiq yiten w'lo' yach'sok.

Prov21:26 All the day long he lusts with lust, while the righteous gives and does not withhold.

26 ἀσεβὴς ἐπιθυμεῖ ὅλην τὴν ἡμέραν ἐπιθυμίας κακᾶς,
 ὁ δὲ δίκαιος ἐλεᾷ καὶ οἰκτίζει ἀφειδῶς.

26 asebēs epithymēi holēn tēn hēmeran epithymias kakas,
 An impious man lusts the whole lusts evil
 ho de dikaios eleḡ kai oiktirei apheidōs.
 but the just one desires mercy, and he pities unsparingly

כַּזָּבַח הַשָּׁעִים תִּזְעָבָה אֶף כִּי-בִזְמָה יִבְיֹאֲנוּ: 27

27. zebach r'sha'im to'ebah 'aph kiy-b'zimah y'bi'enu.

Prov21:27 The sacrifice of the wicked is an abomination,
how much more when he brings it with evil intent!

<27> θυσίαι ἀσεβῶν βδέλυγμα κυρίῳ·
 καὶ γὰρ παρανόμως προσφέρουσιν αὐτάς.

27 **thysiai asebōn bdelygma kyriō;**
 of YHWH
 kai gar paranomōs prosperousin autas.
 for even unlawfully they bring them

כח עַד-כְּזָבִים יֵאָבֵד וְאִישׁ שׁוֹמֵעַ לְנִצָּח יִדְבָּר:

28. **`ed-k'zabim yo'bed w'ish shome'a lanetsach y'daber.**

Prov21:28 A false witness shall perish, but the man who hears shall speak forever.

<28> μάρτυς ψευδῆς ἀπολείται,
ἀνὴρ δὲ ὑπήκοος φυλασσόμενος λαλήσει.

28 **marty**s **pseudēs** **apoleitai**,
anēr **de** **hypēkoos** **phylassomenos** **lalēsei**.
who is subject guardedly shall speak

29 חֲטָאֵי אִישׁ רָשָׁע בְּפָנָיו יִשָּׁר הוּא יָכִין דְּרַקָּיו: 29

29. **he`ez`ish rasha` b`phanayu w'yashar hu` yakin d'rakayu**.

Prov21:29 A wicked man hardens his face, but as for the upright, he makes his way sure.

<29> ἀσεβῆς ἀνὴρ ἀναιδῶς ὑφίσταται προσώπῳ,
ὁ δὲ εὐθὴς αὐτὸς συνίει τὰς ὁδοὺς αὐτοῦ.

29 **asebēs anēr anaidōs** **hyphistatai** **prosōpō**,
An impious impudently stands in front
ho de euthēs autos syniei tas hodous autou.
the upright man himself perceives

30 לֹא־אֵין חֲכָמָה וְאֵין תְּבוּנָה וְאֵין עֲצָה לְנֶגֶד יְהוָה: פ 30

30. **'eyn chak'mah w'eyn t'bunah w'eyn `etsah l'neged Yahúwah**.

Prov21:30 There is no wisdom and no understanding and no counsel against אַיָּקֶב.

<30> οὐκ ἔστιν σοφία, οὐκ ἔστιν ἀνδρεία,
οὐκ ἔστιν βουλή πρὸς τὸν ἀσεβῆ.

30 **ouk estin sophia, ouk estin andreia,**
courage
ouk estin boulē pros ton asebē.
the impious

31 חֹסֶם מוֹכֵן לַיּוֹם מִלְחָמָה וְלַיהוָה הַתְּשׁוּעָה: 31

31. **sus mukan l'yom mil'chamah w'laYahúwah hat'shu`ah**.

Prov21:31 The horse is prepared for the day of battle, but victory belongs to אַיָּקֶב.

<31> ἵππος ἐτοιμάζεται εἰς ἡμέραν πολέμου,
παρὰ δὲ κυρίου ἡ βοήθεια.

31 **hippos hetoimazetai eis hēmeran** **polemou**,
para de kyriou hē boētheia.
help

Chapter 22

Shavua Reading Schedule (22th sidrah) - Prov 22

Prov22:1 חֲכָמָה כְּאֵין עֲצָה לְנֶגֶד יְהוָה: 1

אֲנִיחָר שֵׁם מֵעֶשֶׂר רַב מִכֶּסֶף וּמִזָּהָב חֵן טוֹב:

1. nib'char shem me'osher rab mikeseeph umizahab chen tob.

Prov22:1 A good name is to be chosen than great wealth, favor is better than silver and gold.

<22:1> αἰρετώτερον ὄνομα καλὸν ἢ πλοῦτος πολὺς,
ὑπὲρ δὲ ἀργύριον καὶ χρυσίον χάρις ἀγαθή.

1 hairetōteron onoma kalon ē ploutos polys,
is more preferred A good many
hyper de argyriōn kai chrysiōn charis agathē.
over good

2 אֲשִׁיר וָרָשׁ נִפְגְּשׁוּ עִשָּׂה כֻלָּם יְהוָה:

בְּעֶשְׂרִי וָרֶשׁ נִפְגְּשׁוּ עִשָּׂה כֻלָּם יְהוָה:

2. `ashir warash niph'gashu `oseh kulam Yahúwah.

Prov22:2 The rich and the poor meet together, אֲשִׁיר is the maker of them all.

<2> πλούσιος καὶ πτωχὸς συνήντησαν ἀλλήλοις,
ἀμφοτέρους δὲ ὁ κύριος ἐποίησεν.

2 plousios kai ptōchos synēntēsan allēlois,
meet with one another
amphoterous de ho kyrios epoiēsen.
both but made

3 אֲשִׁיר וְרָשָׁה יִפְתָּרוּ וְנִפְגְּשׁוּ:

גַּעְרוֹם רָאָה רָעָה וְיִפְתָּרוּ וְנִפְגְּשׁוּ:

3. `arum ra'ah ra'ah w'ysisather uph'thayim `ab'ru w'ne'enashu.

Prov22:3 The prudent sees the evil and hides himself, but the naive go on, and are punished for it.

<3> πανούργος ἰδὼν πονηρὸν τιμωρούμενον κραταιῶς αὐτὸς παιδεύεται,
οἱ δὲ ἄφρονες παρελθόντες ἐζημιώθησαν.

3 panourgos idōn ponēron timōroumenon krataiōs autos paideuetai,
A clever man being punished forcefully is himself corrected
hoi de aphrones parelthontes ezēmiōthēsan.
the fools passing by are penalized

4 אֲשִׁיר וְרָשָׁה יִפְתָּרוּ וְנִפְגְּשׁוּ:

דַּעֲקָב עֲנָוָה יִרְאֵת יְהוָה עֶשֶׂר וְכָבוֹד וְחַיִּים:

4. `eqeb `anawah yir'ath Yahúwah `osher w'kabod w'chayim.

Prov22:4 The reward of humility and the fear of אֲשִׁיר are riches, honor and life.

<4> γενεὰ σοφίας φόβος κυρίου
καὶ πλοῦτος καὶ δόξα καὶ ζωή.

4 genea sophias phobos kyriou
is the generation of wisdom
kai ploutos kai doxa kai zōē.

5 תְּסִינִים פְּחִים בְּדֶרֶךְ עֶקֶשׁ שׁוֹמֵר נַפְשׁוֹ יִרְחֹק מֵהֶם:
5. tsinim pachim b'derek `iqesh shomer naph'sho yir'chaq mehem.

Prov22:5 Thorns and snares are in the way of the perverse;
he who guards his soul shall be far from them.

<5> τρίβολοι καὶ παγίδες ἐν ὁδοῖς σκολιαῖς,
ὁ δὲ φυλάσσων τὴν ἑαυτοῦ ψυχὴν ἀφέξεται αὐτῶν.

5 triboloi kai pagides en hodois skoliais,
crooked
ho de phylassōn tēn heautou psychēn aphexetai autōn.
is at a distance

6 וְחָנֹךְ לְנַעַר עַל-פִּי דַרְכּוֹ גַם כִּי-יִזְקִין לֹא-יִסּוּר מִמֶּנָּה:
6. chanok lana`ar `al-pi dar'ko gam kiyyaz'qin lo'-yasur mimenah.

Prov22:6 Train up a child in the mouth of his way even when he is old he shall not depart from it.

7 זַעֲשִׂיר בְּרָשִׁים יִמְשׁוֹל וְעֶבֶד לֹה לְאִישׁ מִלֹּה:
7. `ashir b'rashim yim'shol w'`ebed loeh l'ish mal'weh.

Prov22:7 The rich rules over the poor, and the borrower is servant to a man who lends.

<7> πλούσιοι πτωχῶν ἄρξουσιν,
καὶ οἰκέται ἰδίοις δεσπότηις δανιοῦσιν.

7 plousioi ptōchōn arxousin,
shall control
kai oiketai idiois despotais daniousin.
servants to their own masters shall lend

8 חֲזֹרֵעַ עֹלָה יִקְצֹר-אֶזְרָא וְשֶׁבֶט עֲבָרָתוֹ יִכָּלָה:
8. zore`a `aw'lah yiq'tsor-`awen w'shebet `eb'ratho yik'leh.

Prov22:8 He who sows iniquity shall reap vanity, and the rod of his fury shall perish.

<8> ὁ σπείρων φαῦλα θερίσει κακά,
πληγὴν δὲ ἔργων αὐτοῦ συντελέσει.

8 ho speirōn phaula therisei kaka,
heedlessly harvests bad things
plēgēn de ergōn autou syntelesēi.
and the calamity of his works he shall complete

<8>a ἄνδρα ἱλαρὸν καὶ δότην εὐλογεῖ ὁ θεός,
ματαιότητα δὲ ἔργων αὐτοῦ συντελέσει.

8a andra hilaron kai dotēn eulogēi ho theos,
man A happy and a giver Elohim loves

mataiotēta de ergōn autou syntelesēi.
and the folly of his works he shall end

ט טוב-עין הוא יברך כי-נתן מלחמו לדל:
9 920-924 424 9192 924-924 924-924

9. tob-`ayin hu' y'borak hiy-nathan milach'mo ladal.

Prov22:9 He who has a good eye, he shall be blessed, for he gives some of his food to the poor.

<9> ὁ ἐλεῶν πτωχὸν αὐτὸς διατραφήσεται.
τῶν γὰρ ἑαυτοῦ ἄρτων ἔδωκεν τῷ πτωχῷ.

9 ho eleōn ptōchon autos diatraphēsetai;
The one showing mercy on the poor himself nourishes
tōn gar heautou artōn edōken tō ptōchō.
of his own bread loaves he gives to the poor

<9>a νίκην καὶ τιμὴν περιποιεῖται ὁ δῶρα δούς,
τὴν μέντοι ψυχὴν ἀφαιρεῖται τῶν κεκτημένων.

9a nikēn kai timēn peripoieitai ho dōra dous,
victory and honor procures The one gifts giving
tēn mentoi psychēn aphaireitai tōn kektēmenōn.
however the life it removes of the ones possessing

י גרש לץ ויצא מדון וישבת דין וקלון:
10 111 924-924 924-924 924-924 924-924

10. garesh lets w'yetse' madon w'yish'both din w'qalon.

Prov22:10 Throw out the scoffer, and strife shall go out, even quarrels and shame shall cease.

<10> ἔκβαλε ἐκ συνεδρίου λοιμόν, καὶ συνεξελεύσεται αὐτῷ νεῖκος.
ὅταν γὰρ καθίσῃ ἐν συνεδρίῳ, πάντας ἀτιμάζει.

10 ekbale ek synedriou loimon, kai synexeleusetai autō neikos;
from the Sanhedrin the mischievous one! And shall go out together with him altercation
hotan gar kathisē en synedriō, pantas atimazei.
For whenever he sits in the Sanhedrin all he dishonors

יא אהב טהור-לב חן שפתיו רעהו מלך:
11 924-924 924-924 924-924 924-924

11. 'oheb t'hor-leb chen s'phathayu re`ehu melek.

Prov22:11 He who loves purity of heart and grace is on his lips, the king is his friend.

<11> ἀγαπᾷ κύριος ὁσίας καρδίας,
δεκτοὶ δὲ αὐτῷ πάντες ἄμωμοι.
χείλεσιν ποιμαίνει βασιλεύς.

11 agapā kyrios hosias kardias,
YHWH sacred
dektoi de autō pantes amōmoi;
are acceptable and to him all unblemished ones in their ways

cheilesin poimainei basileus.
with his lips tends A king

12 יב עֵינֵי יְחֻזָּה נִצְרָו דָּעַת וַיִּסְלֶף הַבְּרִי בְגָדוֹ
12 יב עֵינֵי יְחֻזָּה נִצְרָו דָּעַת וַיִּסְלֶף הַבְּרִי בְגָדוֹ

12. `eyney Yahúwah nats'ru da`ath way'saleph dib'rey boged.

Prov22:12 The eyes of יב עֵינֵי preserve knowledge, but He overthrows the words of the treacherous man.

<12> οἱ δὲ ὀφθαλμοὶ κυρίου διατηροῦσιν αἴσθησιν,
φauλίζει δὲ λόγους παράνομος.

12 hoi de ophthalmoi kyriou diatērousin aisthēsin,
carefully keep good sense

phaulizei de logous paranomos.

he treats as worthless a lawbreaker

13 יג אָמַר עֲצֵל אֲרִי בַּחוּץ בְּתוֹךְ רְחִיבוֹת אֶרֶצְיָם
13 יג אָמַר עֲצֵל אֲרִי בַּחוּץ בְּתוֹךְ רְחִיבוֹת אֶרֶצְיָם

13. 'amar `atsel 'ari bachuts b'thok r'choboth 'eratseach.

Prov22:13 The sluggard says, there is a lion outside; I shall be killed in the midst of the streets!

<13> προφασίζεται καὶ λέγει ὀκνηρός
Λέων ἐν ταῖς ὁδοῖς, ἐν δὲ ταῖς πλατείαις φονευταί.

13 prophasizetai kai legei oknēros
makes an excuse and The lazy one

Leōn en tais hodois, en de tais plateiais phoneutai.

in the streets and in the squares are murderers

14 יד שׁוֹחָה עֲמָקָה פִּי זָרוֹת זָעוּם יְחֻזָּה פֹּל־שָׁם
14 יד שׁוֹחָה עֲמָקָה פִּי זָרוֹת זָעוּם יְחֻזָּה פֹּל־שָׁם

14. shuchah `amuqah pi zaroth z'um Yahúwah yipol-sham.

Prov22:14 The mouth of an adulteress is a deep pit; he who is cursed of יב עֵינֵי shall fall therein.

<14> βόθρος βαθὺς στόμα παρανόμου,
ὁ δὲ μισηθεὶς ὑπὸ κυρίου ἐμπεσεῖται εἰς αὐτόν.

14 bothros bathys stoma paranomou,
cesspool a lawbreaker

ho de misētheis hypo kyriou empeseitai eis auton.

and the one being detested by shall fall into it.

<14>a εἰσὶν ὁδοὶ κακαὶ ἐνώπιον ἀνδρός,
καὶ οὐκ ἀγαπᾷ τοῦ ἀποστρέψαι ἀπ' αὐτῶν·
ἀποστρέφειν δὲ δεῖ ἀπὸ ὁδοῦ σκολιᾶς καὶ κακῆς.

14a eisin hodoi kakai enōpion andros,

Evil ways are before a man

kai ouk agapā tou apostrepsai ap' autōn;

and he does not like to turn away from them;

apostrephein de dei apo hodou skolias kai kakēs.

but it is needful to turn aside from a perverse and bad way

15 חֲסִידֵי הַיְיָ יִשְׁכְּחוּ אֶת־דִּבְרֵי הַיְיָ אֲשֶׁר־אָמַרְתָּ לָּם׃

טו אֲנִילַת קִשְׁוִירָה בְּלֵב־נַעַר שִׁבֵּט מוֹסֵר יִרְחִיקֶנָּה מִמֶּנּוּ׃

15. 'iueleth q'shurah b'leb-na`ar shebet musar yar'chiqenah mimenu.

Prov22:15 Foolishness is bound up in the heart of a child;
the rod of discipline shall drive it far from him.

<15> ἄνοια ἐξῆπται καρδίας νέου,
ῥάβδος δὲ καὶ παιδεία μακρὰν ἀπ' αὐτοῦ.

15 anoia exēptai kardias neuo,
Thoughtlessness lights up
hrabdos de kai paideia makran ap' autou.
but and instruction

16 חֲסִידֵי הַיְיָ יִשְׁכְּחוּ אֶת־דִּבְרֵי הַיְיָ אֲשֶׁר־אָמַרְתָּ לָּם׃

טז עֲשֵׂק דָּל לְחֶרְבוֹת לוֹ נָתַן לְעֹשִׂיר אֶךְ־לְמַחְסוֹר׃

16. `osheq dal l'har'both lo nothen l'`ashir 'ak-l'mach'sor.

Prov22:16 He who oppresses the poor to multiply for himself or who gives to the rich,
shall only come to poverty.

<16> ὁ συκοφαντῶν πένητα πολλὰ ποιεῖ τὰ ἑαυτοῦ·
δίδωσιν δὲ πλουσίῳ ἐπ' ἐλάσσονι.

16 ho sykophantōn penēta polla poiei ta heautou;
the one estorting many produces
didōsin de plousiō ep' elassoni.
to make it less

17 חֲסִידֵי הַיְיָ יִשְׁכְּחוּ אֶת־דִּבְרֵי הַיְיָ אֲשֶׁר־אָמַרְתָּ לָּם׃

יז חַט אֲזַנְךָ וְשִׁמְעֶךָ דְּבָרֵי חֲכָמִים וְלִבְךָ תְּנִשִּׁית לְדַעְתִּי׃

17. hat 'az'n'ak ush'ma` dib'rey chakamim w'lib'ak tashith l'da`ti.

Prov22:17 Incline your ear and hear the words of the wise, and apply your heart to my knowledge;

<17> Λόγοις σοφῶν παράβαλλε σὸν οὖς καὶ ἄκουε ἐμὸν λόγον,
τὴν δὲ σὴν καρδίαν ἐπίστησον, ἵνα γνῶς ὅτι καλοὶ εἰσιν·

17 Logois sophōn paraballe son ous kai akoue emon logon,
to the words of the wise Set aside my words
tēn de sēn kardian epistēson, hina gnōs hoti kaloi eisin;
and set that you should know that they are g

18 חֲסִידֵי הַיְיָ יִשְׁכְּחוּ אֶת־דִּבְרֵי הַיְיָ אֲשֶׁר־אָמַרְתָּ לָּם׃

יח כִּי־נָעִים כִּי־תִשְׁמְרֵם בְּבִטְנְךָ יִכְנוּ יַחְדָּו עַל־שִׁפְתֶּיךָ׃

18. kiy-na'im kiy-thish'm'rem b'bit'neak yikonu yach'daw `al-s'phatheyak.

Prov22:18 For it shall be pleasant if you keep them within you,

that they shall all be fixed together on your lips.

<18> καὶ ἐὰν ἐμβάλῃς αὐτοὺς εἰς τὴν καρδίαν σου,
εὐφρανοῦσίν σε ἅμα ἐπὶ σοῖς χείλεσιν,

18 kai ean embalēs autous eis tēn kardian sou,
if you put them in your heart
euphranousin se hama epi sois cheilesin,
they shall gladden you at the same time upon

יִטְ לְהַיּוֹת בְּיַחְוָה מִבְּטַחָךְ הַיּוֹם אֶתְּ-אֶתְּךָ: 19

19. lih'yoth baYahúwah mib'tacheak hoda'tiak hayom 'aph-'atah.

Prov22:19 So that your trust may be in אֶתְּךָ, I have taught you today, even you.

<19> ἵνα σου γένηται ἐπὶ κύριον ἡ ἐλπὶς
καὶ γνωρίσῃ σοι τὴν ὁδὸν αὐτοῦ.

19 hina sou genētai epi kyrion hē elpis
your should be hope
kai gnōrisē soi tēn hodon autou.
he shall make known to you his way

כִּהְלֹא כָתַבְתִּי לְךָ שְׁלֹשׁ בְּמוֹעֲצוֹת וְדַעַת: 20

20. halo' kathab'ti l'k shil'shom b'mo'etsoth wada'ath.

Prov22:20 Have I not written to you three times of counsels and knowledge,

<20> καὶ σὺ δὲ ἀπόγραψαι αὐτὰ σεαυτῷ τρισὼς
εἰς βουλὴν καὶ γνώσιν ἐπὶ τὸ πλάτος τῆς καρδίας σου.

20 kai sy de apograpsai auta seautō trissōs
but also you register them to yourself, even thrice
eis boulēn kai gnōsin epi to platos tēs kardias sou.
for on the table of your heart

כֹּא לְהוֹדִיעַךְ קִשְׁט אֲמָרִי אֶמֶת לְהַשִּׁיב אֲמָרִים אֶמֶת לְשִׁחְיָךְ: 21

21. l'hodi'ak qosh't' 'im'rey 'emeth l'hashib 'amarim 'emeth l'shol'cheyak.

Prov22:21 To cause you know the certainty of the words of truth;
that you may correctly answer the words of truth to those who sent you?

<21> διδάσκω οὖν σε ἀληθῆ λόγον καὶ γνώσιν ἀγαθὴν ὑπακούειν
τοῦ ἀποκρίνεσθαι λόγους ἀληθείας τοῖς προβαλλομένοις σοι.

21 didaskō oun se alēthē logon kai gnōsin agathēn hypakouein
I teach you then a true word knowledge good to hearken to
tou apokrinesthai logous alētheias tois proballomenois soi.
for you to answer the one propounding things to

22 4-6-17x-64 4-6-17x-64 4-6-17x-64 4-6-17x-64 4-6-17x-64

כב אל-תגזל-קל פי כל-הוא ואל-תדכא עני בשער:

22. 'al-tig'zal-dal **kiy dal-hu' w'al-t'dake' `ani basha`ar.**

Prov22:22 Do not rob the poor because he is poor, nor crush the afflicted at the gate;

<22> Μὴ ἀποβιάζου πένητα, πτωχὸς γάρ ἐστιν,
καὶ μὴ ἀτιμάσῃς ἀσθενῇ ἐν πύλαις·

22 **Mē apobiazou penēta, ptōchos gar estin,**
Do not repel
kai **mē atimasēs asthenē en pylais;**
you shall not dishonor the weak

23 וְעַתָּה יָרִיב רִיבָם וְקַבַּע אֶת-קִבְעֵיהֶם נַפְשׁ׃

כג כִּי-יִהְיֶה יָרִיב רִיבָם וְקַבַּע אֶת-קִבְעֵיהֶם נַפְשׁ׃

23. **kiy-Yahúwah yarib ribam w'qaba` 'eth-qob' `eyhem naphesh.**

Prov22:23 For shall plead their case and take the soul of those who rob them.

<23> ὁ γὰρ κύριος κρινεῖ αὐτοῦ τὴν κρίσιν,
καὶ ῥύσῃ σὴν ἄσυλον ψυχὴν.

23 **ho gar kyrios krinei autou tēn krisin,**
shall arbitrate his cause
kai **hrysē sēn asylon psychēn.**
you shall rescue your soul against reprisal

24 כָּד אֶל-תִּתְּרַע אֶת-בַּעַל אַף וְאֶת-אִישׁ חַמּוֹת לֹא תִבּוֹא׃

כד אל-תתרע את-בעל אף ואת-איש חמות לא תבוא׃

24. 'al-tith'ra` 'eth-ba`al 'aph w'eth-'ish **chemoth lo' thabo'.**

Prov22:24 Do not associate with a possessor of anger; nor go with a man of fury,

<24> μὴ ἴσθι ἐταῖρος ἀνδρὶ θυμῳδει,
φίλῳ δὲ ὀργίλῳ μὴ συναυλίζου,

24 **mē isthi hetairos andri thymōdei,**
Be not a companion to a man inclined to rage!
philō de orgilō mē synaulizou,
a friend prone to anger do not lodge with!

25 וְלִמְדֵהוּ דַּרְכֵי וְלִקְחָתוּ מוֹקֶשׁ לְנַפְשׁוֹ׃

כה פֶּן-תִּאָּלֶף אֶרְחָתוֹ וְלִקְחָתוּ מוֹקֶשׁ לְנַפְשׁוֹ׃

25. **pen-te'elaph 'ar'chatho w'laqach'at moqesh l'naph'sheak.**

Prov22:25 Lest you learn his ways and get a snare to your soul.

<25> μήποτε μάθῃς τῶν ὁδῶν αὐτοῦ
καὶ λάβῃς βρόχους τῇ σῇ ψυχῇ.

25 **mēpote mathēs tōn hodōn autou**
kai labēs brochous tē sē psychē.
should receive nooses for

26 כוּ אַל-תִּהְיֶה בְּתַקְעֵי-כָף בְּעַרְבִים מִשְׁאוֹת:
26 כוּ אַל-תִּהְיֶה בְּתַקְעֵי-כָף בְּעַרְבִים מִשְׁאוֹת:

26. 'al-t'hi b'thoq'ey-kaph ba'or'bim masha'oth.

Prov22:26 Do not be among those who strike the palm, among those who are for sureties for debts.

<26> μὴ δίδου σεαυτὸν εἰς ἐγγύην αἰσχυνόμενος πρόσωπον·

26 mē didou seauton eis eggyēn aischynomenos prosōpon;
Do not give yourself for surety! Shaming the face

27 כִּזְאִם-אֵין-לָהּ לְשִׁלָּם לָמָּה יִקַּח מִשְׁכָּבָהּ מִתַּחְתֶּיהָ:
27 כִּזְאִם-אֵין-לָהּ לְשִׁלָּם לָמָּה יִקַּח מִשְׁכָּבָהּ מִתַּחְתֶּיהָ:

27. 'im-'eyn-l'k l'shalem lamah yiqach mish'kab'ak mitach'teyak.

Prov22:27 If you have nothing with which to pay, Why should he take your bed from under you?

<27> ἐὰν γὰρ μὴ ἔχῃς πόθεν ἀποτείσεις,
λήμψονται τὸ στρώμα τὸ ὑπὸ τὰς πλευράς σου.

27 ean gar mē echēs pothen apoteisēs,
for from any place to pay
lēmpsontai to strōma to hypo tas pleuras sou.
they shall take the bedding under your sides

28 כַּח-אֶל-תִּסַּג גְּבוּל עוֹלָם אֲשֶׁר עָשׂוּ אֲבוֹתֶיהָ:
28 כַּח-אֶל-תִּסַּג גְּבוּל עוֹלָם אֲשֶׁר עָשׂוּ אֲבוֹתֶיהָ:

28. 'al-taseg g'bul `olam 'asher `asu 'abotheyak.

Prov22:28 Do not move the ancient boundary which your fathers have set.

<28> μὴ μέταιρε ὅρια αἰώνια, ἃ ἔθεντο οἱ πατέρες σου.

28 mē metaire horia aiōnia, ha ethento hoi pateres sou.

29 כִּטְחִיזִית אִישׁ מָהִיר בְּמַלְאכָתוֹ לִפְנֵי-מְלָכִים יִתְנַצֵּב
29 כִּטְחִיזִית אִישׁ מָהִיר בְּמַלְאכָתוֹ לִפְנֵי-מְלָכִים יִתְנַצֵּב

29. chaziath 'ish mahir bim'la'k'to liph'ney-m'lakim yith'yatsab bal-yith'yatseb liph'ney chashukim.

Prov22:29 Do you see a man skilled in his work? He shall stand before kings;
He shall not stand before obscure men.

<29> ὁρατικὸν ἄνδρα καὶ ὁξὺν ἐν τοῖς ἔργοις αὐτοῦ βασιλεῦσι δεῖ παρεστάναι
καὶ μὴ παρεστάναι ἀνδράσι νωθροῖς.

29 horatikon andra kai oxyn en tois ergois autou basileusi dei parestanai
An observant one sharp must stand beside
kai mē parestanai andrasi nōthroids.
besides dull

Chapter 23

Prov23:1 אֶכִּי-תֵשֵׁב לְלַחֹם אֶת-מוֹשֶׁל בֵּין תָּבִין אֶת-אֲשֶׁר לְפָנֶיךָ:

1. **kiy-theshheb lil'chom 'eth-moshel bin tabin 'eth-'asher l'phaneyak.**

Prov23:1 When you sit down to dine with a ruler, consider carefully what is before you,

<23:1> ἐὰν καθίσῃς δειπνεῖν ἐπὶ τραπέζης δυναστῶν,
νοητῶς νόει τὰ παρατιθέμενά σοι

1 ean kathisēs deipnein epi trapezēs dynastōn,
If to have supper at the table of a monarch
noētōs noei ta paratithemena soi
intelligibly comprehend the things being placed near

2 בְּוִשְׁמַת שִׁפְיָן בִּלְעָךְ אִם-בַּעַל נַפֶּשׁ אַתָּה:

2. **w'sam'at sakin b'lo'ek 'im-ba'al nephesh 'atah.**

Prov23:2 And put a knife to your throat if you are a possessor of soul.

<2> καὶ ἐπίβαλλε τὴν χειρὰ σου
εἰδὼς ὅτι τοιαῦτά σε δεῖ παρασκευάσαι.

2 kai epiballe tēn cheira sou
give attention to your hand!
eidōs hoti toiauta se dei paraskeusasai;
beholding that for such things for you it a must to make preparations

3 גֵּאֵל-תִּתְּאוּ לְמַטְעַמֹּתָיו וְהוּא לֶחֶם כְּזָבִים:

3. **'al-tith'aw l'mat' amothayu w'hu' lechem k'zabim.**

Prov23:3 Do not desire his delicacies, for it is the bread of lies.

<3> εἰ δὲ ἀπληστότερος εἶ, μὴ ἐπιθύμει τῶν ἐδεσμάτων αὐτοῦ,
ταῦτα γὰρ ἔχειται ζωῆς ψευδοῦς.

3 ei de aplēstōteros ei, mē epithymeī tōn edesmatōn autou,
but if you are insatiable his food
tauta gar echetai zōēs pseudous.
for these have life a false

4 דְּאֵל-תִּיגַע לְהַעֲשִׁיר מִבִּינְתְּךָ חֲדָל:

4. **'al-tiga l'ha'ashir mibinath'ak chadal.**

Prov23:4 Do not labor to be rich; cease from your own understanding.

<4> μὴ παρεκτείνου πένης ὦν πλουσίῳ,
τῇ δὲ σῇ ἐννοίᾳ ἀπόσχου.

mē parekteinou penēs ōn plousiō,
reach forth, needy being to the rich
tē de sē ennoiã aposchou;
but in your insight be at a distance!

[illegible]

הַתְּעוּרָה עֵינִיךָ בּוֹ וְאַיִנְנִי

כִּי עָשָׂה יַעֲשֶׂה-לוֹ כְּנַפִּים כְּנֹשָׁר וְעִיף הַנְּשָׁמִים: פ

5. **hatha`uph`eyneyak bo w'eynenu**
kiy`asoh ya`aseh-lo k'naphayim k'neshar w`ayeph hashamayim.

Prov23:5 When you set your eyes on it, it is gone.

For riches certainly makes for itself wings like an eagle that flies toward the heavens.

«5» ἐὰν ἐπιστήσης τὸ σὸν ὄμμα πρὸς αὐτόν, οὐδαμοῦ φανεῖται,
κατεσκευάσται γὰρ αὐτῷ πτέρυγες ὥσπερ ἀετοῦ,
καὶ ὑποστρέφει εἰς τὸν οἶκον τοῦ προεστηκότος αὐτοῦ.

5 ean epistēsēs to son omma pros auton, oudamou phaneitai,
If you set he shall not at all appear

kateskeuastai gar autō pteryges hōsper aetou,
there are carefully prepared for him

kai hypostrephei eis ton oikon tou proestēkotos autou.
he returns to the house being set for him

$\frac{1}{\sqrt{2}} \begin{pmatrix} 1 & i \\ 0 & 1 \end{pmatrix} \frac{1}{\sqrt{2}} \begin{pmatrix} 1 & -i \\ 0 & 1 \end{pmatrix} = \frac{1}{2} \begin{pmatrix} 1-i & 1+i \\ 0 & 2 \end{pmatrix}$

וְאֶל-תִּלְחָם אֶת-לֶחֶם רַע עֵינָן וְאֶל-תִּתְּאוּ לְמַטְעַמְתִּיר:

6. 'al-ti'l'cham 'eth-lechem ra' `ayin w'al-tith'aw l'mat' amothayu.

Prov23:6 Do not eat the bread of one having an evil eyes, nor desire his delicacies;

ⲕⲃⲥ ⲙⲉⲧ ⲥⲱⲛⲃⲉⲓⲡⲛⲉ ⲁⲛⲃⲣⲓ ⲃⲁⲥⲕⲁⲛⲱ
ⲙⲉⲧ ⲉⲡⲓⲧⲱⲙⲉ ⲧⲱⲛ ⲃⲱⲙⲁⲧⲱⲛ ⲁⲩⲧⲱⲩⲱ.

6 mē syndeipnei andri baskanō
 Do not dine with man a bewitching
mēde epithymei tōn brōmatōn autou;
 his foods

፡ሃክዑ-ሪያ ሃያሪሃ ሃሪ ሳክፋጊ ጓጸወሃ ሪሃፋ ፋሃጓ-ካሃ ሃወገካያ ሳወ-ሃክሃ ጊሃ7

זָכִיר כְּמוֹ-שַׁעַר בְּנִפְשׁוֹ כֵּן-הוּא אָכַל וּנְשָׂתָה יֹאמֶר לָךְ וּלְבוֹ כָּל-עַמְּךָ:

7. **kiy k'mo-sha`ar b'naph'sho ken-hu' 'ekol ush'theh yo'mar lak w'libo bal-`imak.**

Prov23:7 For as he thinks within his soul, so he is. He says to you, Eat and drink!

But his heart is not with you.

<7> ὃν τρόπον γὰρ εἴ τις καταπίοι τρίχα,
 οὕτως ἐσθίει καὶ πίνει.

7 **hon tropon gar ei tis katapioi tricha,**

in which manner for as if any may swallow down a hair
houtōs esthie kai pinei.
thus he eats and drinks

חַפְתִּי-אֶכְלֶתָּ תִּקְיֹאָנָה וְשַׁחַתְתָּ דְּבָרַיִךְ הַנְּעִימִים:
8

8. pit'ak-'akal'at th'qi'enah w'shichaath d'bareyak han'imim.

Prov23:8 You shall vomit up the morsel you have eaten, and waste your sweet words.

<8> μηδὲ πρὸς σέ εἰσαγάγῃς αὐτὸν καὶ φάγῃς τὸν ψωμὸν σου μετ' αὐτοῦ.
ἐξεμέσει γὰρ αὐτὸν καὶ λυμανεῖται τοὺς λόγους σου τοὺς καλοὺς.

8 mēde pros se eisagagēs auton kai phagēs ton psōmon sou met' autou;
nor to yourself should you bring him, nor you should eat your morsel with him
exemesei gar auton kai lymaneitai tous logous sou tous kalous.
for he shall vomit it, and lay waste words your good

ט בְּאָזְנִי כְּסִיל אֶל-תְּדַבֵּר כִּי-יְבוֹז לְשֹׁכֵל מְלִיכָה:
9

9. b'az'ney k'sil 'al-t'daber kiyyabuz l'sekel mileyak.

Prov23:9 Do not speak in the ears of a fool, for he shall despise the wisdom of your words.

<9> εἰς ὧτα ἄφρονος μηδὲν λέγε,
μήποτε μυκτηρίσῃ τοὺς συνετοὺς λόγους σου.

9 eis ōta aphronos mēden lege,
mēpote myktērisē tous synetous logous sou.
lest at any time he sneer at discerning

י אֶל-תַּסֵּג גְּבוּל עוֹלָם וּבְשָׂרֵי יְתוּמִים אֶל-תִּבְּאֵ:
10

10. 'al-taseg g'bul 'olam ubis'dey y'thomim 'al-tabo'.

Prov23:10 Do not move the ancient boundary nor go into the fields of the fatherless,

<10> μὴ μεταθῇς ὅρια αἰώνια,
εἰς δὲ κτῆμα ὀρφανῶν μὴ εἰσέλθῃς.

10 mē metathēs horia aiōnia,
You should not transpose the everlasting boundaries
eis de ktēma orphanōn mē eiselthēs;
the possession of orphans you should not enter to take

יֵא כִּי-גֹאֲלָם חֲזַק הוּא-יָרִיב אֶת-רִיבָם אֲתָךְ:
11

11. kiyy-go'alam chazaq hu'-yarib 'eth-ribam 'itak.

Prov23:11 For their Redeemer is strong; He shall plead their case against you.

<11> ὁ γὰρ λυτρούμενος αὐτοὺς κύριος κραταῖός ἐστιν
καὶ κρινεῖ τὴν κρίσιν αὐτῶν μετὰ σοῦ.

11 ho gar lytroumenos autous kyrios krataios estin
the one ransoming them is YHWH; he is strong
kai krinei tēn krisin autōn meta sou.
he arbitrates with

12 יבֿ הָבִיאָה לְמוֹסֵר לְבָךְ וְאֶזְנְךָ לְאַמְרֵי־דַעַת:
:x◊△-כ־קכָּל ץגכז ץגכ ףכזכ ףככגכ

12. habi'ah lamusar libeak w'az'neak l'im'rey-da`ath.

Prov23:12 Apply your heart to discipline and your ears to words of knowledge.

<12> δὸς εἰς παιδείαν τὴν καρδίαν σου,
τὰ δὲ ὤτά σου ἐτοίμασον λόγοις αἰσθήσεως.

12 dos eis paideian tēn kardian sou,
Give for instruction

ta de ōta sou hetoimason logois aisthēseōs.
prepare for of good sense!

13 יגֿ אַל־תִּמְנַע מִנְעַר מוֹסֵר כִּי־תִכְנֹן בְּשִׁבֹּט לֹא יָמוּת:
:xכזכ כָּל *גכג ץכזכ-כ־ז ףכזכ ףככגכ

13. 'al-tim'na` mina`ar musar kiy-thakenu bashebet lo' yamuth.

Prov23:13 Do not hold back discipline from the child,
although you strike him with the rod, he shall not die.

<13> μὴ ἀπόσχη νήπιον παιδεύειν,
ὅτι ἐὰν πατάξης αὐτὸν ῥάβδῳ, οὐ μὴ ἀποθάνῃ.

13 mē aposchē nēpion paideuein,
You shall not be at a distance the simple to correct

hoti ean pataxēs auton hrabdō, ou mē apothanē;
for if in no way

14 ידֿ אַתָּה בְּשִׁבֹּט תִּכְנֹן וְנַפְשׁוֹ מִשְׁאוֹל תִּצְרֹל:
:כָּככ לְכָל־כ־ז ץכזכ ץכזכ *גכג ףכזכ ףככגכ

14. 'atah bashebet takenu w'naph'sho mi'sh'ol tatsil.

Prov23:14 You shall strike him with the rod and rescue his soul from Sheol.

<14> σὺ μὲν γὰρ πατάξεις αὐτὸν ῥάβδῳ,
τὴν δὲ ψυχὴν αὐτοῦ ἐκ θανάτου ῥύσῃ.

14 sy men gar pataxeis auton hrabdō,
Forasmuch struck
tēn de psychēn autou ek thanatou hrysē.
then

15 טוֹ בְּנִי אִם־חָכָם לְבָךְ יִשְׁמַח לְבִי גַם־אֲנִי:
:כָּככ לְכָל־כ־ז ץכזכ ץכזכ *גכג ףכזכ ףככגכ

15. b'ni 'im-chakam libek yis'mach libi gam-'ani.

Prov23:15 My son, if your heart is wise, my own heart also shall be glad, even mine;

<15> υἱέ, ἐὰν σοφὴ γένηταί σου ἡ καρδία,
εὐφρανεῖς καὶ τὴν ἐμήν καρδίαν,
15 huie, ean sophē genētai sou hē kardia,
euphraneis kai tēn emēn kardian,

טז ותעלזנה כליותי בדבר שפתיה מישרים: 16

16. w'tha'loz'nah kil'yothay b'daber s'phatheyak meysarim.

Prov23:16 And my reins shall rejoice when your lips speak what is right.

<16> καὶ ἐνδιατρίψει λόγοις τὰ σὰ χεῖλη
πρὸς τὰ ἐμὰ χεῖλη, ἐὰν ὀρθὰ ᾦσιν.
16 kai endiatripsei logois ta sa cheilē
shall spend time the words of
pros ta ema cheilē, ean ortha ōsin.
with my lips, if they should be straight

יז אל-יבקנא לבך בחטאים כי אם-ביראת-יהוה כל-היום: 17

17. 'al-y'qane' lib'ak bachata'im kiy 'im-b'yir'ath-Yahúwah kal-hayom.

Prov23:17 Do not let your heart envy sinners, but live in the fear of אַל-יִבְקַנְךָ all the day long.

<17> μὴ ζηλούτω ἡ καρδία σου ἁμαρτωλούς,
ἀλλὰ ἐν φόβῳ κυρίου ἴσθι ὅλην τὴν ἡμέραν.
17 mē zēloutō hē kardia sou hamartōlous,
alla en phobō kyriou isthi holēn tēn hēmeran;
be

יח כי אם-יש אחרית ותקנתך לא תכרת: 18

18. kiy 'im-yesh 'acharith w'thiq'wath'ak lo' thikareth.

Prov23:18 For surely there is a future, and your hope shall not be cut off.

<18> ἐὰν γὰρ τηρήσης αὐτά, ἔσται σοι ἑκγονα,
ἢ δὲ ἐλπίς σου οὐκ ἀποστήσεται.
18 ean gar tērēsēs auta, estai soi ekgona,
For if you should give heed to these things there shall be a progeny for you
hē de elpis sou ouk apostēsetai.
your hope shall not leave

יט שמע-אתה בני וחכם ואשר בקרך לבך: 19

19. sh'ma'-'atah b'ni wachakam w'asher baderek libeak.

Prov23:19 Hear you, my son, and be wise, and direct your heart in the way.

<19> ἄκουε, υἱέ, καὶ σοφὸς γίνου
καὶ κατεύθυνε ἐννοίας σῆς καρδίας·

19 akoue, huie, kai sophos ginou
be
kai kateuthyne ennoias sēs kardias;
straighten out the reflections of

20 כְּאַל-תְּהִי בְּסִבְאֵי-יַיִן בְּזִלְלִי בְּשָׂר לָמוֹ:
20 אַל-תְּהִי בְּסִבְאֵי-יַיִן בְּזִלְלִי בְּשָׂר לָמוֹ:

20. 'al-t'hi b'sob'ey-yayin b'zoleley basar lamo.

Prov23:20 Do not be among winebibbers; among the ones being gluttonous of flesh for them;

<20> μὴ ἴσθι οἰνοπότης
μηδὲ ἐκτείνου συμβολαῖς κρεῶν τε ἀγορασμοῖς·

20 mē isthi oinopotēs
mēde ekteinou symbolais kreōn te agorasmois;
nor stretch out couplings of meats nor purchasings!

21 כֹּא-כִי-סִבָּא וְזוּלָל יִהְיֶה וּקְרָעִים תִּלְבִּישׁ נִוְמָה:
21 אַל-תְּהִי בְּסִבְאֵי-יַיִן בְּזִלְלִי בְּשָׂר לָמוֹ:

21. ki-y-sobe' w'zolel yiuaresh uq'ra'im tal'bish numah.

Prov23:21 For the drinkard and the glutton are dispossessed,
and drowsiness shall clothe a man with rags.

<21> πᾶς γὰρ μέθυσος καὶ πορνοκόπος πτωχεύσει,
καὶ ἐνδύσεται διερρηγμένα καὶ ῥακώδη πᾶς ὑπνώδης.

21 pas gar methysos kai pornokopos ptōcheusei,
every intoxicated one whoremonger shall be poor
kai endysetai dierrēgmēna kai hrakōdē pas hypnōdēs.
shall put on torn and ragged garments every sleepy one

22 כֹּבֶשׂמַע לְאָבִיךָ זֶה יִלְדֶּךָ וְאַל-תִּבְזֶה כִּי-זָקְנָה אִמְּךָ:
22 אַל-תְּהִי בְּסִבְאֵי-יַיִן בְּזִלְלִי בְּשָׂר לָמוֹ:

22. sh'ma' l'abik zeh y'ladek w'al-tabuz ki-y-zaq'nah imeak.

Prov23:22 Listen to your father who begot you, and do not despise your mother when she is old.

<22> ἄκουε, υἱέ, πατὴρ τοῦ γεννήσαντός σε
καὶ μὴ καταφρόνει ὅτι γεγήρακέν σου ἡ μήτηρ.

22 akoue, huie, patros tou gennēsantos se
O son, the father engendering
kai mē kataphronei hoti gegēraken sou hē mētēr.
do not disdain that has grown old

23 אַל-תְּהִי בְּסִבְאֵי-יַיִן בְּזִלְלִי בְּשָׂר לָמוֹ:
23 אַל-תְּהִי בְּסִבְאֵי-יַיִן בְּזִלְלִי בְּשָׂר לָמוֹ:

כג אַמֶת קָנָה וְאַל-תִּמְכֹּר חָכְמָה וּמוֹסֵר וּבִינָה:

23. 'emeth q'neh w'al-tim'kor chak'mah umusar ubinah.

Prov23:23 Acquire truth, and do not sell it, also wisdom and instruction and understanding.

24 לַיָּתוֹם לֹא יִגּוֹל וְלַבֵּן לֹא יִגּוֹל וְלַחֶסֶד לֹא יִגּוֹל וְלַחֶסֶד לֹא יִגּוֹל וְלַחֶסֶד לֹא יִגּוֹל

כד גֹּל יִגּוֹל אָבִי צַדִּיק יוֹלֵד חָכָם וְיִשְׁמַח-בּוֹ:

24. gol yagul 'abi tsadiq yoled chakam w'is'mach-bo.

Prov23:24 The father of the righteous shall greatly rejoice,
and he who begets a wise son shall be glad in him.

<24> καλῶς ἐκτρέφει πατὴρ δίκαιος,
ἐπὶ δὲ υἱῷ σοφῷ εὐφραίνεται ἡ ψυχὴ αὐτοῦ·

24 kalōs ektrephēi patēr dikaios,
well nourishes A just
epi de huiō sophō euphrainetai hē psychē autou;
by son a wise is gladdened his soul

25 וְיִשְׁמַח-אָבִיךָ וְתִגַּל יוֹלְדֶתְךָ:

כה יִשְׁמַח-אָבִיךָ וְתִגַּל יוֹלְדֶתְךָ:

25 . yis'mach-'abiak w'imeak w'thagel yolad'tek.

Prov23:25 Let your father and your mother be glad, and let her rejoice who gave birth to you.

<25> εὐφραίνεται ὁ πατὴρ καὶ ἡ μήτηρ ἐπὶ σοί,
καὶ χαίρει τῇ τεκοῦσά σε.

25 euphrainesthō ho patēr kai hē mētēr epi soi,
over you
kai chairetō hē tekousa se.

26 אֶת-לִבִּי לָךְ לִי וְעֵינַיִךְ דֹּרְכַי תִּרְצֶנָּה:

כו תִּתֶּנָּה בְּנִי לָבֶךָ לִי וְעֵינַיִךְ דֹּרְכַי תִּרְצֶנָּה:

26. t'nah-b'ni lib'ak li w'eyneyak d'rakay tir'tsenah.

Prov23:26 Give me your heart, my son, and let your eyes delight in my ways.

<26> δός μοι, υἱέ, σὴν καρδίαν,
οἱ δὲ σοὶ ὀφθαλμοὶ ἐμὰς ὁδοὺς τηρεῖτωσαν·

26 dos moi, huie, sēn kardia,
hoi de soi ophthalmoi emas hodous tēreitōsan;
give heed to

27 כִּי-שׁוֹחָה עֲמֻקָּה זֹנָה וּבְאֵר צָרָה נִכְרְיָה:

כז כִּי-שׁוֹחָה עֲמֻקָּה זֹנָה וּבְאֵר צָרָה נִכְרְיָה:

27. hiy-shuchah `amuqah zonah ub'er tsarah nak'riah.

Prov23:27 For a harlot is a deep pit and a strange woman is a narrow well.

<27> πίθος γὰρ τετρημένος ἐστὶν ἀλλότριος οἶκος,
καὶ φρέαρ στενὸν ἀλλότριον·

27 pithos gar tetrēmenos estin allotrios oikos,
a cask having been drilled is a strange house
kai phrear stenon allotrion;
well is narrow a strange

28 כח־אִף־הִיא כְּחֶתֶף תְּאֵרֵב וּבֹגְדִים בְּאַדָּם תֹּסִיף:
28 כח־אִף־הִיא כְּחֶתֶף תְּאֵרֵב וּבֹגְדִים בְּאַדָּם תֹּסִיף:

28. 'aph-hi' k'chetheph te'erob ubog'dim b'adam tosiph.

Prov23:28 Surely she lurks as a robber, and increases the treacherous among men.

<28> οὗτος γὰρ συντόμως ἀπολείται,
καὶ πᾶς παράνομος ἀναλωθήσεται.

28 houtos gar syntomōs apoleitai,
For this one suddenly shall perish
kai pas paranomos analōthēsetai.
every lawbreaker shall be consumed

29 כִּי־מִי־אֵי לְמִי אָבוֹי לְמִי מִדּוֹנִים לְמִי שִׁיחַ
כִּי־מִי־אֵי לְמִי אָבוֹי לְמִי מִדּוֹנִים לְמִי שִׁיחַ

כִּי־מִי־אֵי לְמִי אָבוֹי לְמִי מִדּוֹנִים לְמִי שִׁיחַ
כִּי־מִי־אֵי לְמִי אָבוֹי לְמִי מִדּוֹנִים לְמִי שִׁיחַ

29. I'mi 'oy I'mi 'aboy I'mi midonim I'mi siach I'mi p'tsa'im chinam I'mi chak'liluth `eynayim.

Prov23:29 Who has woe? Who has sorrow? Who has contentions? Who has complaining?
Who has wounds without cause? Who has redness of eyes?

<29> τίτι οὐαί; τίτι θόρυβος; τίτι κρίσις;
τίτι ἀηδίαί καὶ λέσχαι;
τίτι συντρίμματα διὰ κενῆς;
τίτιος πέλειοι οἱ ὀφθαλμοί;

29 tini ouai? tini thorybos? tini krisis?
a tumult litigations

tini aēdiai kai leschai?

rancor intrigue

tini syntrimmata dia kenēs?

breaks without cause

tinos peleioi hoi ophthalmoi?

dark colored

30 לַמֵּאֲחָרִים עַל־הַיַּיִן לְבָאִים לַחֲקֹר מִמֶּסֶד:
30 לַמֵּאֲחָרִים עַל־הַיַּיִן לְבָאִים לַחֲקֹר מִמֶּסֶד:

30. lam'acharim `al-hayayin laba'im lach'qor mim'sa'k.

Prov23:30 Those who linger long over wine, those who go to seek mixed wine.

<30> οὐ τῶν ἐγχρονιζόντων ἐν οἴνοις;
οὐ τῶν ἰχneuόντων ποῦ πότοι γίνονται;

30 ou tōn egchronizontōn en oinois?
is it **not** the one lingering in
ou tōn ichneuontōn pou potoi ginontai?
is it **not** the ones prowling where parties happen

לֹא אֶל-תֵּרָא יַיִן כִּי יִתְאַדָּם כִּי-יִתֵּן בַּכִּים עֵינָיו יִתְהַלֵּךְ בְּמִישָׁרִים: 31

31. 'al-tere' yayin ki yith'adam ki-yiten bakis `eynoyith'halek b'meysharim.

Prov23:31 Do not look on the wine when it is red,
when it sparkles in the cup, when it goes down smoothly;

<31> μὴ μεθύσκεσθε οἴνῳ, ἀλλὰ ὁμιλεῖτε ἀνθρώποις δικαίοις
καὶ ὁμιλεῖτε ἐν περιπάτοις·
ἐὰν γὰρ εἰς τὰς φιάλας καὶ τὰ ποτήρια δῶς τοὺς ὀφθαλμούς σου,
ὕστερον περιπατήσεις γυμνότερος ὑπέρου,

31 mē methyskesthe oinō, alla homileite anthrōpois dikaiois
Do not be intoxicated by but consort men with just
kai homileite en peripatois;
consort in the promenades!
ean gar eis tas phialas kai ta potēria dōs tous ophthalmous sou,
For if in the bowls and the cups you should give your eyes
hysteron peripatēseis gymnoteros hyperou,
afterwards you shall walk more naked than a pestle

לִבְאַחֲרִיתוֹ כְּנֹחַשׁ יִשָּׁק וּכְצִפֹּרְנִי יִכָּרֵשׁ: 32

32. 'acharitho k'nachash yishak uk'tsiph'`oni yaph'rish.

Prov23:32 At the last it bites like a serpent and stings like a viper.

<32> τὸ δὲ ἔσχατον ὥσπερ ὑπὸ ὄφεως πεπληγὼς ἐκτείνεται
καὶ ὥσπερ ὑπὸ κεράστου διαχεῖται αὐτῷ ὁ ἰός.

32 to de eschaton hōsper hypo opheōs peplēgōs ekteinetai
but at last it shall be as if by being struck he stretches out
kai hōsper hypo kerastou diacheitai autō ho ios.
as if by a horned serpent diffuses throughout him the poison

לִגְעִינֶיךָ יִרְאוּ זָרוֹת וְלִבְךָ יִדְבֹּר תַּהֲפֹכֹת: 33

33. `eyneyak yir'u zaroth w'lib'ak y'daber tah'pukoth.

Prov23:33 Your eyes shall see strange women and your heart shall utter perverse things.

<33> οἱ ὀφθαλμοί σου ὅταν ἴδωσιν ἄλλοτρίαν,
τὸ στόμα σου τότε λαλήσει σκολιά,

33 hoi ophthalmoi sou hotan idōsin allotrian,
Whenever behold the strange woman
to stoma sou tote lalēsei skolia,
your mouth then speak

34 :לגח װאָיאַת ןשׁוֹכֵב בְּלֵב-יָם וְכִשְׁכֵּב בְּרֹאשׁ חִבֵּל
לד וְהִיִּית כְּשֹׁכֵב בְּלֵב-יָם וְכִשְׁכֵּב בְּרֹאשׁ חִבֵּל:

34. w'hayiath k'shokeb b'leb-yam uk'shokeb b'ro'sh chibel.

Prov23:34 And you shall be like one who lies down in the middle of the sea,
or like one who lies down on the top of a mast.

<34> καὶ κατακείσῃ ὥσπερ ἐν καρδίᾳ θαλάσσης
καὶ ὥσπερ κυβερνήτης ἐν πολλῷ κλύδωνι·

34 kai katakeisē hōsper en kardiā thalassēs
you shall recline as if in the heart of
kai hōsper kybernētēs en pollō klydōni;
a navigator in a great swell

35 :לח ןשׁוֹכֵב בְּלֵב-יָם וְכִשְׁכֵּב בְּרֹאשׁ חִבֵּל
אִסְיָה אֲבִקְשֶׁנּוּ עוֹד:
35 :לח ןשׁוֹכֵב בְּלֵב-יָם וְכִשְׁכֵּב בְּרֹאשׁ חִבֵּל
אִסְיָה אֲבִקְשֶׁנּוּ עוֹד:

35. hikuni bal-chalithi halamuni bal-yada`ti mathay 'aqits 'osiph 'abaq'shenu `od.

Prov23:35 They struck me, but I was not sick; they beat me, but I did not know it.
When shall I awake? I shall seek it yet again.

<35> ἐρεῖς δέ Τύπτουσίν με, καὶ οὐκ ἐπόνεσα,
καὶ ἐνέπαιξάν μοι, ἐγὼ δὲ οὐκ ᾔδειν·
πότε ὀρθρος ἔσται, ἵνα ἐλθὼν ζητήσω μεθ' ὧν συνελεύσομαι;

35 ereis de Typtousin me, kai ouk eponesa,
and you shall say, They beat me, and I did not have pain
kai enepaixan moi, egō de ouk ēdein;
They mocked me, but I
pote orthros estai, hina elthōn zētēsō meth' hōn syneleusomai?
shall it be dawn that coming I shall seek after one who shall go together with me to drink

Chapter 24

Shavua Reading Schedule (24th sidrah) - Prov 24

Prov24:1 :אֶל-תִּקְנֵא בְּאַנְשֵׁי רָעָה וְאַל-תִּתְאַוּ לְהִיּוֹת אִתָּם:
אֶל-תִּקְנֵא בְּאַנְשֵׁי רָעָה וְאַל-תִּתְאַוּ לְהִיּוֹת אִתָּם:

1. 'al-t'qane' b'an'shey ra`ah w'al-tith'aw lih'yoth 'itam.

Prov24:1 Do not be envious of evil men, nor desire to be with them;

<24:1> υἱέ, μὴ ζηλώσης κακοὺς ἄνδρας

μηδὲ ἐπιθυμίας εἶναι μετ' αὐτῶν·

- 1 huie, mē zēlōsēs kakous andras
O son, you shall not be jealous
mēde epithymēsēs einai met' autōn;

2 אֶחָד מֵעַלְמֵי הָעוֹלָם יִבְרָא וְיִדְבַּר
בְּכִי-שֹׁד יִהְיֶה לָּבָם וְעַמָּל שְׁפָתֵיהֶם תִּבְרָנָה:

2. biy-shod yeh'geh libam w'amal siph'theyhem t'daber'nah.

Prov24:2 For their hearts devise violence, and their lips talk of trouble.

- <2> ψεύδῃ γὰρ μελετᾷ ἡ καρδία αὐτῶν,
καὶ πόνους τὰ χεῖλη αὐτῶν λαλεῖ.

- 2 pseudē gar meletā hē kardia autōn,
lying meditates on
kai ponous ta cheilē autōn lalei.
of miseries speak

3 אֵלֶּיךָ יְיָ אֱלֹהֵינוּ אֵלֶּיךָ יִבְרָא
וְיִבְרָא חֵכְמָה יִבְנֶה בֵּית וּבִתְבוּנָה יִתְכַּוֵּן:

3. b'chak'mah yibaneh bayith ubith'bunah yith'konan.

Prov24:3 By wisdom a house is built, and by understanding it is established;

- <3> μετὰ σοφίας οἰκοδομεῖται οἶκος
καὶ μετὰ συνέσεως ἀνορθοῦται·

- 3 meta sophias oikodomeitai oikos
kai meta syneseōs anorthoutai;
skillfulness is erected

4 אֵלֶּיךָ יְיָ אֱלֹהֵינוּ אֵלֶּיךָ יִבְרָא
וְיִבְרָא חֵכְמָה יִבְנֶה בֵּית וּבִתְבוּנָה יִתְכַּוֵּן:

4. ub'da'ath chadarim yimal'u kal-hon yaqar w'na'im.

Prov24:4 And by knowledge the rooms are filled with all precious and pleasant riches.

- <4> μετὰ αἰσθήσεως ἐμπίμπλῃται ταμίεια
ἐκ παντὸς πλούτου τιμίου καὶ καλοῦ.

- 4 meta aisthēseōs empimplatai tamieia
good sense the storerooms
ek pantos ploutou timiou kai kalou.
valuable good

5 חֵכְמָה יִבְנֶה בֵּית וּבִתְבוּנָה יִתְכַּוֵּן
אֵלֶּיךָ יְיָ אֱלֹהֵינוּ אֵלֶּיךָ יִבְרָא וְיִבְרָא חֵכְמָה יִבְנֶה בֵּית וּבִתְבוּנָה יִתְכַּוֵּן:

5. geber-chakam ba'oz w'ish-da'ath m'amets-boach.

Prov24:5 A wise man is strong, and a man of knowledge increases power.

<5> κρείσσων σοφὸς ἰσχυροῦ
καὶ ἀνὴρ φρόνησιν ἔχων γεωργίου μεγάλου.
5 kreissōn sophos ischyrou
is better than a strong man
kai anēr phronēsīn echōn geōrgiou megalou;
of intelligence than one having farm a great

וְכִי בְּתַחְבִּלוֹת תַּעֲשֶׂה-לָּךְ מִלְּחָמָה וּתְשׁוּעָה בְּרַב יוֹעֵץ:
6

6. **kiy b'thach'buloth ta'aseh-l'k mil'chamah uth'shu'ah b'rob yo`ets.**

Prov24:6 For by wise guidance you shall make war for yourself,
and in abundance of counselors there is victory.

<6> μετὰ κυβερνήσεως γίνεται πόλεμος,
βοήθεια δὲ μετὰ καρδίας βουλευτικῆς.
6 meta kybernēseōs ginetai polemos,
guidance takes place
boētheia de meta kardias bouleutikēs.
but help comes with the heart of a counselor

זָרָאמוֹת לְאֵוִיל חֲכָמוֹת בְּשַׁעַר לֹא יִפְתָּח-פִּיהוּ:
7

7. **ra'moth le'ewil chak'moth basha`ar lo' yiph'tach-pihu.**

Prov24:7 Wisdom is too exalted for a fool, he does not open his mouth in the gate.

<7> σοφία καὶ ἔννοια ἀγαθὴ ἐν πύλαις σοφῶν.
σοφοὶ οὐκ ἐκκλίνουσιν ἐκ στόματος κυρίου,
7 sophia kai ennoia agathē en pylais sophōn;
insight good are of the wise
sophoi ouk ekklinousin ek stomatos kyriou,
The wise do not turn aside from the mouth of YHWH

חֲמֻשָּׁב לְהַרְעַ לוֹ בְּעַל-מַזְמוֹת יִקְרָא:
8

8. **m'chasheb l'hare`a lo ba'al-m'zimoth yiq'ra'u.**

Prov24:8 He who plots to do evil shall be called a master of evil plots.

<8> ἀλλὰ λογίζονται ἐν συνεδρίοις.
ἀπαιδεύτοις συναντᾷ θάνατος,
8 alla logizontai en synedriois.
but consider things in the sanhedrins
apaid eutois synantā thanatos,
but the uninstructed ones meet with death

9

טזמת אגלת חטאת ותועבת לאדם לץ:

9. zimath 'iueleth chata'th w'tho`abath l'adam lets.

Prov24:9 The devising of folly is sin, and the scoffer is an abomination to men.

<9> ἀποθνήσκει δὲ ἄφρων ἐν ἁμαρτίαις·
ἀκαθαρσία δὲ ἀνδρὶ λοιμῷ ἐμμολυνθήσεται

9 apothnēskei de aphrōn en hamartiais;

dies but the fool in sins

akatharsia de andri loimō emmolynthēsetai

Uncleanness man to a pestilent he shall be contaminated

10 אגלת חטאת ותועבת לאדם לץ

י התרפית ביום צרה צר כחכה:

10. hith'rapiath b'yom tsarah tsar kochekah.

Prov24:10 If you are slack in the day of distress, your strength is limited.

<10> ἐν ἡμέρᾳ κακῇ καὶ ἐν ἡμέρᾳ θλίψεως, ἕως ἂν ἐκλίπη.

10 en hēmerā kakē kai en hēmerā thlipseōs, heōs an eklipe.

of affliction, until whenever he should cease

11 אגלת חטאת ותועבת לאדם לץ

יא הצל לקחים למות ומטים להרג אם-תחשוך:

11. hatsel l'quchim lamaweth umatim lahereg 'im-tach'sok.

Prov24:11 Deliver those who are being taken away to death,
and those who are staggering to slaughter, Oh hold them back.

<11> ῥῦσαι ἀγομένους εἰς θάνατον
καὶ ἐκπρίου κτεινομένους, μὴ φείσῃ·

11 hrysai agomenous eis thanaton

kai ekpriou kteinomenous, mē pheisē;

buy off the ones for slaying! You should not spare.

12 אגלת חטאת ותועבת לאדם לץ

יב כיתאמר הן לא-ידענו זה הלא-תכן לבות הוא-יבין

ונצר בפנף הוא ידע והשיב לאדם כפפלו:

12. kiy-tho'mar hen lo'-yada`nu zeh halo'-thoken liboth hu'-yabin

w'notser naph'sh'k hu' yeda` w'heshib l'adam k'pha`alo.

Prov24:12 If you say, See, we did not know this, Does He not consider it who weighs the hearts?

And does He not know it who keeps your soul? And shall He not render to man according to his work?

<12> ἐὰν δὲ εἴπῃς Οὐκ οἶδα τοῦτον,
γίνωσκε ὅτι κύριος καρδίας πάντων γινώσκει,
καὶ ὁ πλάσας πνοὴν πᾶσιν αὐτὸς οἶδεν πάντα,
ὃς ἀποδίδωσιν ἐκάστω κατὰ τὰ ἔργα αὐτοῦ.

12 ean de eipēs Ouk oida touton,
 ginōske hoti kyrios kardias pantōn ginōskei,
 know that YHWH the heart of all knows
 kai ho plasas pnoēn pasin autos oiden panta,
 even the one shaping the breath in all, he knows all things
 hos apodidōsin hekastō kata ta erga autou.
 He is the one who renders to each according to the works

13 יג אכל-בני דבש כי-טוב ונפת מתוך על-חכך:
 :יגא-לכני דבש כי-טוב ונפת מתוך על-חכך

13. 'ekal-b'ni d'bash hiy-tob w'nopheth mathoq `al-chikeak.

Prov24:13 My son, eat honey, for it is good; and the honeycomb which is sweet to your taste;

<13> φάγε μέλι, υἱέ, ἀγαθὸν γὰρ κηρίον,
 ἵνα γλυκανθῇ σου ὁ φάρυγξ·

13 phage meli, huie, agathon gar kērion,
 hina glykanthē sou ho pharygx;
 that should be sweetened your throat

14 יד כן דעה חכמה לנפשך אם-מצאת ויש אחרית ותקותך לא תפרת: כ
 :ידכן דעה חכמה לנפשך אם-מצאת ויש אחרית ותקותך לא תפרת

14. ken d'eh chak'mah l'naph'sheak 'im-matsa'ath w'yesh 'acharith w'thiq'wath'k lo' thikareth.

Prov24:14 Know that wisdom is thus for your soul;
 If you find it, then there shall be a future, and your hope shall not be cut off.

<14> οὕτως αἰσθήσῃ σοφίαν τῇ σῇ ψυχῇ·
 ἐὰν γὰρ εὕρῃς, ἔσται καλὴ ἡ τελευτὴ σου,
 καὶ ἐλπίς σε οὐκ ἐγκαταλείψει.

14 houtōs aisthēsē sophian tē sē psychē;
 you shall perceive
 ean gar heurēs, estai kalē hē teleutē sou,
 for shall be good your decease
 kai elpis se ouk egkataleipsei.
 hope you shall not forsake

15 טו אל-תארב רשע לנה צדיק אל-תשדך רבצו:
 :טו אל-תארב רשע לנה צדיק אל-תשדך רבצו

15. 'al-te'erob rasha` lin'weh tsadiq 'al-t'shaded rib'tso.

Prov24:15 Do not lie in wait, O wicked man, against the dwelling of the righteous;
 do not destroy his resting place;

<15> μὴ προσαγάγῃς ἀσεβῇ νομῇ δικαίων
 μηδὲ ἀπατηθῇς χορτασία κοιλίας·

15 mē prosagagēs asebe nomē dikaiōn
 You shall not lead the impious to the pasture of the just

mēde apatēthēs chortasiā koilias;
nor should you be deceived in filling the belly

16 מִי שֶׁבַע יִפּוֹל צַדִּיק וְרָשָׁעִים יִכְשְׁלוּ בְרָעָה:
16

16. **kiy sheba` yipol tsadiq waqam ur'sha'im yikash'lu b'ra'ah.**

Prov24:16 For a righteous man falls seven times, and rises up again,
but the wicked stumble into evil.

<16> ἐπτάκι γὰρ πεσεῖται ὁ δίκαιος καὶ ἀναστήσεται,
οἱ δὲ ἀσεβεῖς ἀσθενήσουσιν ἐν κακοῖς.

16 **heptaki gar peseitai ho dikaios kai anastēsetai,**
hoi de asebeis asthenēsousin en kakois.
but the impious shall weaken in evils

17 יֹזֵבֶן-אֹיְבֶיךָ אַל-תִּשְׂמַח וּבְכִשְׁלוֹ אַל-יִגַּל לְבָבְךָ:
17

17. **bin'phol 'oy'beyak 'al-tis'mach ubikash'lo 'al-yagel libeak.**

Prov24:17 Do not rejoice when your enemy falls, and do not let your heart be glad when he stumbles;

<17> εἰάν τις ἡ ἐχθρὸς σου, μὴ ἐπιχαρῆς αὐτῷ,
ἐν δὲ τῷ ὑποσκελίσματι αὐτοῦ μὴ ἐπαίρου·

17 **ean pesē ho echthros sou, mē epicharēs autō,**
If over him
en de tō hyposkelismati autou mē epairou;
in his fall be not lifted up!

18 יַחַד-יִרְאֶה יְהוָה וְרַע בְּעֵינָיו וְהִשִּׁיב מַעְלָיו אָפוֹ:
18

18. **pen-yir'eh Yahúwah w'ra`b`eynayyu w'heshib me'alayu 'apo.**

Prov24:18 Lest they shall see it and it be evil in His eyes; and He turn away His anger from him.

<18> ὅτι ὄψεται κύριος, καὶ οὐκ ἀρέσει αὐτῷ,
καὶ ἀποστρέψει τὸν θυμὸν αὐτοῦ ἀπ' αὐτοῦ.

18 **hoti opsetai kyrios, kai ouk aresei autō,**
it shall not please him
kai apostrepsei ton thymon autou ap' autou.

19 יֵט אַל-תִּתְחַר בְּמַרְעִים אַל-תִּקְנֵא בְרָשָׁעִים:
19

19. **'al-tith'char bam're'im 'al-t'qane' bar'sha'im.**

Prov24:19 Do not fret because of evildoers nor be envious of the wicked;

<19> μὴ χαῖρε ἐπὶ κακοποιοῖς
μηδὲ ζήλου ἀμαρτωλούς·

19 mē chaire epi kakopoiois
 Do not rejoice over ones doing evil
 mēde zēlou hamartōlous;
 be jealous sinners

20 כִּי לֹא-תִהְיֶה אַחֲרִית לְרָע גֵּר הַשָּׁעִים יִדְעָךְ:
 20 כִּי לֹא-תִהְיֶה אַחֲרִית לְרָע גֵּר הַשָּׁעִים יִדְעָךְ:

20. **kiy lo'-thih'yeh 'acharith lara` ner r'sha'im yid`ak.**

Prov24:20 For there shall be no future for the evil man; the lamp of the wicked shall be put out.

<20> οὐ γὰρ μὴ γένηται ἔκγονα πονηρῶν,
 λαμπτήρ δὲ ἀσεβῶν σβεσθήσεται.

20 ou gar mē genētai ekgona ponērōn,
 in no way a progeny of wicked ones
 lamptēr de asebōn sbesthēsetai.
 the torch of the impious shall be extinguished

21 כֹּא יִרְאֶה-אֶת-יְהוָה בְּנֵי וְמַלְךְ עַם-שׁוֹנִים אֶל-תִּתְעַרְבּ:
 21 כֹּא יִרְאֶה-אֶת-יְהוָה בְּנֵי וְמַלְךְ עַם-שׁוֹנִים אֶל-תִּתְעַרְבּ:

21. **y'ra'-'eth-Yahúwah b'ni wamelek `im-shonim `al-tith`arab.**

Prov24:21 My son, fear and the king; do not associate with those who are given to change,

<21> φοβοῦ τὸν θεόν, υἱέ, καὶ βασιλέα
 καὶ μηθετέρῳ αὐτῶν ἀπειθήσης·

21 phobou ton theon, huie, kai basilea
 kai mētheterō autōn apeithēsēs;
 to neither one of them should you resist persuasion

22 כִּבְכִּי-פֶתְאִים יָקוּם אֹיְבֵיהֶם וּפִיד שְׁנֵיהֶם מִי יוֹדֵעַ: ׀
 22 כִּבְכִּי-פֶתְאִים יָקוּם אֹיְבֵיהֶם וּפִיד שְׁנֵיהֶם מִי יוֹדֵעַ: ׀

22. **kiy-phith'om yaqum 'eydam uphid sh'neyhem mi yode`a.**

Prov24:22 For their calamity shall rise suddenly, and who knows the ruin that comes from both of them?

<22> ἐξαίφνης γὰρ τέισονται τοὺς ἀσεβεῖς,
 τὰς δὲ τιμωρίας ἀμφοτέρων τίς γνώσεται;

22 exaiphnēs gar teisontai tous asebeis,
 tas de timōrias amphoterōn tis gnōsetai?
 and the punishment of both

<22>a λόγον φυλασσόμενος υἱὸς ἀπωλείας ἐκτὸς ἔσται,
 δεχόμενος δὲ ἐδέξατο αὐτόν.

22ā logon phylassomenos huios apōleias ektos estai,
 A son that keeps the commandments shall escape destruction
 dechomenos de edexato auton.

for such an one has fully received it

<22>b μηδὲν ψεῦδος ἀπὸ γλώσσης βασιλεῖ λεγέσθω,

καὶ οὐδὲν ψεῦδος ἀπὸ γλώσσης αὐτοῦ οὐ μὴ ἐξέλθῃ.

22b mēden pseudos apo glōssēs basilei legesthō,
Let no falsehood be spoken by the king from the tongue
kai ouden pseudos apo glōssēs autou ou mē exelthē.
Yea, let no falsehood proceed from his tongue

<22>c μάχαιρα γλῶσσα βασιλέως καὶ οὐ σαρκίνη,
ὅς δ' ἂν παραδοθῇ, συντριβήσεται·

22č machaira glōssa basileōs kai ou sarkinē,
The king's tongue is a sword, and not one of the flesh;
hos d' an paradothē, syntribēsetai;
and whosoever shall be given up to it shall be destroyed

<22>d ἐὰν γὰρ ὀξυνθῇ ὁ θυμὸς αὐτοῦ,
σὺν νεύροις ἀνθρώπους ἀναλίσκει

22ə ean gar oxynthē ho thymos autou,
for if his wrath should be provoked,
syn neurois anthrōpous analiskei
he destroys men with cords,

<22>e καὶ ὅστ' ἀνθρώπων κατατρώγει
καὶ συγκαίει ὥσπερ φλόξ
ὥστε ἄβρωτα εἶναι νεοσσοῖς αἰετῶν.

22w kai osta anthrōpōn katatrōgei
and devours men's bones,
kai sygkaiei hōsper phlox
and burns them up as a flame,
hōste abrōta einai neossois aetōn.
so that are not even fit to be eaten the young eagles.
My son, reverence my words, and receive them and repent.

כַּגְּמִי אֵלֶּה לְחַכָּמִים הַכֹּר־פָּנִים בְּמִשְׁפָּט בַּל־טוֹב:
:גַּזְמִי-לַחֲכָמִים חֲכָמִים-פְּנֵי אֵלֶּה לְחַכָּמִים בְּמִשְׁפָּט בַּל־טוֹב

23. gam-'eleh lachakamim haker-panim b'mish'pat bal-tob.

Prov24:23 These also are for the wise. To respect the faces in judgment is not good.

<23> Ταῦτα δὲ λέγω ὑμῖν τοῖς σοφοῖς ἐπιγινώσκειν·
αἰδεῖσθαι πρόσωπον ἐν κρίσει οὐ καλόν·

23 Tauta de legō hymīn tois sophois epiginōskein;
But these things I say to you to realize that
aideisthai prosōpon en krisei ou kalon;
to stand in awe of a person

כַּד אָמַר לְרָשָׁע צְדִיק אָתָּה יִקְבְּהוּ עַמִּים יִזְעַמְוּהוּ לְאֻמִּים:
:כַּד אָמַר לְרָשָׁע צְדִיק אָתָּה יִקְבְּהוּ עַמִּים יִזְעַמְוּהוּ לְאֻמִּים

24. 'omer l'rasha` tsadiq 'atah yiq'buhu `amim yiz`amuhu l'umim.

Prov24:24 He who says to the wicked, you are righteous,
peoples shall curse him, nations shall abhor him;

<24> ὁ εἰπὼν τὸν ἀσεβῆ Δίκαιός ἐστιν,
ἐπικατάρματος λαοῖς ἔσται καὶ μισητὸς εἰς ἔθνη·

24 ho eipōn ton asebe Dikaios estin,
epikataratos laois estai kai misētos eis ethnē;
accursed among shall be and detested among

25 כְּהַלְמוֹכִיחִים יִנָּעַם וְעֲלִיהֶם תָּבוֹא בְּרֶכֶת-טוֹב:
:טז-xyqg kyxw mweloy mwz mwelwyywly 25

25. w'lamokichim yin'am wa'aleyhem tabo' bir'kath-tob.

Prov24:25 But to those who rebuke him shall be delight,
and a good blessing shall come upon them.

<25> οἱ δὲ ἐλέγχοντες βελτίους φανοῦνται,
ἐπ' αὐτοὺς δὲ ἤξει εὐλογία ἀγαθή·

25 hoi de elegchontes beltious phanountai,
But the ones reproving the best shall appear
ep' autous de hēxei eulogia agathē;

26 כּוֹשֵׁפֹתִים יִשָּׁק מְשִׁיב דְּבָרִים נְכוֹחִים:
:mwelwyywly mwelwyywly qaww mwz mwz 26

26. s'phathayim yishaq meshib d'barim n'kochim.

Prov24:26 He kisses the lips who gives right words.

<26> χεὶλη δὲ φιλήσουσιν ἀποκρινόμενα λόγους ἀγαθοὺς.

26 cheilē de philēsousin apokrinomena logous agathous.
But the ones answering with good

27 כּוֹחֵן בַּחוּץ מְלֹאכֶתֶךָ וְעֵתֶךָ בַּשָּׂדֶה לְךָ אַחֵר וּבְנִית בֵּיתְךָ: פ
:yxwz kwlyg qhkw yly qaww qaxoy yxykly h-yhw ywq 27

27. haken bachuts m'la'k'teak w'at'dah basadeh lak 'achar ubaniath beytheak.

Prov24:27 Prepare your work outside and make it ready for yourself in the field;
and afterwards, build your house.

<27> ἐτοίμαζε εἰς τὴν ἔξοδον τὰ ἔργα σου
καὶ παρασκευάζου εἰς τὸν ἀγρὸν
καὶ πορεύου κατόπισθέν μου
καὶ ἀνοικοδομήσεις τὸν οἶκόν σου.

27 hetoimaze eis tēn exodon ta erga sou
for the departure

kai paraskeuazou eis ton agron
make preparation for

kai poreuou katopisthen mou
go after me!

kai anoikodomēseis ton oikon sou.
you shall rebuild your house

28 חֲאֵל-תְּהִי עַד-חֲנָם בְּרַעְךָ וְחִפְתִּית בְּשִׁפְתֶּיךָ׃

28. 'al-t'hi `ed-chinam b're`ek wahaphitiath bis'phatheyak.

Prov24:28 Do not be a witness against your neighbor without cause, and do not deceive with your lips.

<28> μὴ ἴσθι ψευδῆς μάρτυς ἐπὶ σὸν πολίτην
μηδὲ πλατύνου σοῖς χεῖλεσιν·

28 mē isthi pseudēs martys epì son politēn
lying your fellow-countryman
mēde platynou sois cheilesin;
nor open wide

29 כֹּטְאֵל-תֹּאמַר כִּאֲשֶׁר עָשָׂה-לִּי כֵן אֶעֱשֶׂה-לוֹ אֲשִׁיב לְאִישׁ כְּפַעְלוֹ׃

29. 'al-to'mar ka'asher `asah-li ken 'e`eseh-lo 'ashib la'ish k'pha`alo.

Prov24:29 Do not say, Thus I shall do to him as he has done to me;
I shall render to the man according to his work.

<29> μὴ εἴπῃς Ὅν τρόπον ἐχρήσατό μοι χρήσομαι αὐτῷ,
τείσομαι δὲ αὐτὸν ὃ με ἠδίκησεν.

29 mē eipēs Hon tropon echrēsato moi chrēsomai autō,
In which manner he treated me, I shall treat him
teisomai de auton ha me ēdikēsen.
and I shall pay him who wronged me

30 לַעֲלֵ-שָׂדֶה אִישׁ-עֵצָל עֲבַרְתִּי וְעַל-כָּרָם אָדָם חֲסַר-לֵב׃

30. `al-s'deh 'ish-`atsel `abar'ti w'`al-kerem 'adam chasar-leb.

Prov24:30 I passed by the field of the lazy man, and by the vineyard of the man lacking heart,

<30> ὥσπερ γεώργιον ἀνὴρ ἄφρων,
καὶ ὥσπερ ἀμπελὼν ἄνθρωπος ἐνδεὲς φρενῶν·

30 hōsper geōrgion anēr aphrōn,
is as a farm
kai hōsper ampelōn anthrōpos endeēs phrenōn;
is as of sense

31 וְהִנֵּה עָלָה כָּלֹ קַמְשָׁנִים כָּסוּ פָּנָיו חֲרָלִים וְגִדָּר אֲבָנָיו נִהְרָסָה׃

31. w'hineh `alah kulo qim'sonim kasu phanayu charulim w'geder 'abanayu neherasah.

Prov24:31 And behold, it was all grown over with thistles;
its surface was covered with nettles, and its stone wall was broken down.

<31> ἐὰν ἀφῆς αὐτόν, χερσωθήσεται
καὶ χορτομανήσῃ ὅλος καὶ γίνεται ἐκλελειμμένος,
οἱ δὲ φραγμοὶ τῶν λίθων αὐτοῦ κατασκάπτονται.

31 ean aphēs auton, chersōthēsetai
 if you should let it go barren,
 kai chortomanēsei holos kai ginetai ekleleimmenos,
 then it shall become overgrown entirely; and takes place failing;
 hoi de phragmoi tōn lithōn autou kataskaptontai.
 and fences of stones his shall be razed

32 לִבִּי וְאַחֲזָה אֲנֹכִי אֲשִׁית לִבִּי רֵאִיתִי לְקַחְתִּי מוֹסֵר׃
 32 לִבִּי וְאַחֲזָה אֲנֹכִי אֲשִׁית לִבִּי רֵאִיתִי לְקַחְתִּי מוֹסֵר׃

32. wa'echezeh 'anoki 'ashith libi ra'ithi laqach'ti musar.

Prov24:32 When I saw, I set my heart on it; I looked, and received instruction.

<32> ὕστερον ἐγὼ μετενόησα,
 ἐπέβλεψα τοῦ ἐκλέξασθαι παιδείαν.

32 hysteron egō metenoēsa,
 Afterwards I changed my mind
 epeblepsa tou eklexasthai paideian.
 to choose

33 לִגְמַעַט שְׁנוֹת מְעַט תְּנוּמוֹת מְעַט חֶבֶק יָדַיִם לְשֹׁכֵב׃
 33 לִגְמַעַט שְׁנוֹת מְעַט תְּנוּמוֹת מְעַט חֶבֶק יָדַיִם לְשֹׁכֵב׃

33. m`at shenoth m`at t'numoth m`at chibuq yadayim lish'kab.

Prov24:33 A little sleep, a little slumber, a little folding of the hands to rest,

<33> ὀλίγον νυστάζω, ὀλίγον δὲ καθυπνῶ,
 ὀλίγον δὲ ἐναγκαλίζομαι χερσὶν στήθεϊ.

33 oligon nystazō, oligon de kathypnō,
 I slumber I sleep soundly
 oligon de enagkalizomai chersin stēthē;
 I fold my hands to my breasts

34 לֹד וּבָא-מִתְהַלֵּךְ רֵישׁוֹ וּמַחֲסֵרֶיךָ כְּאִישׁ מִגֵּן׃ פ
 34 לֹד וּבָא-מִתְהַלֵּךְ רֵישׁוֹ וּמַחֲסֵרֶיךָ כְּאִישׁ מִגֵּן׃ פ

34. uba'-mith'halek reysheak umach'soreyak k'ish magen.

Prov24:34 Then your poverty shall come as one that walks and your want as an armed man.

<34> ἐὰν δὲ τοῦτο ποιῇς, ἥξει προπορευομένη ἡ πενία σου
 καὶ ἡ ἔνδειά σου ὥσπερ ἀγαθὸς δρομεύς.

34 ean de touto poiēs, hēxei proporeuomenē hē penia sou
 But if you should do this, before
 kai hē endeia sou hōsper agathos dromeus.
 as a good runner

Chapter 25

Shavua Reading Schedule (25th sidrah) - Prov 25

אִם-אֵלֶּה מִשְׁלֵי שְׁלֹמֹה אֲשֶׁר הֶעֱתִיקוּ אַנְשֵׁי חֶזְקִיָּה מֶלֶךְ-יְהוּדָה: Prov25:1

1. gam-'eleh mish'ley Sh'lomoh 'asher he'tiqu 'an'shey Chiz'qiYah melek-Yahudah.

Prov25:1 These also are proverbs of Solomon which the men of Hezekiah, king of Yahudah, copied out.

<25:1> Αὐταὶ αἱ παιδεῖαι Σαλωμώντος αἱ ἀδιάκριτοι,
ἃς ἐξεγράψαντο οἱ φίλοι Εἰzekίου τοῦ βασιλέως τῆς Ἰουδαίας.

1 Hautai hai paideiai Salōmōntos hai adiakritoi,
impartial

has exegrapasanto hoi philoi Ezeikiou tou basileōs tēs Ioudaias.
wrote out the friends

בְּכָבוֹד אֱלֹהִים הַסֵּתֵר דָּבָר וּבְכָבוֹד מְלָכִים חָקֵר דָּבָר: 2

2. k'bod 'Elohim has'ter dabar uk'bod m'lakim chaqor dabar.

Prov25:2 It is the glory of Elohim to conceal a matter, but the glory of kings is to search out a matter.

<2> Δόξα θεοῦ κρύπτει λόγον,
δόξα δὲ βασιλέως τιμᾷ πράγματα.

2 Doxa theou kryptei logon,
hides

doxa de basileōs timā pragmata.
esteems things

גִּשְׁמִים לָרוֹם וָאָרֶץ לַעֲמֹק וְלֵב מְלָכִים אֵין חֶקֶר: 3

3. shamayim larum wa'arets la'omeq w'leb m'lakim 'eyn cheqer.

Prov25:3 As the heavens for height and the earth for depth, so the heart of kings is unsearchable.

<3> οὐρανὸς ὑψηλός, γῆ δὲ βαθεῖα,
καρδία δὲ βασιλέως ἀνεξέλεγκτος.

3 ouranos huyēlos, gē de batheia,
is deep;

kardia de basileōs anexelegktos.
but

דַּחְגּוֹ סִיגִים מִכֶּסֶף וַיֵּצֵא לַצֹּהֵר כְּלִי: 4

4. hago sigim mikaseph wayetse' latsoreph keli.

Prov25:4 Take away the dross from the silver, and there comes out a vessel for the smith;

<4> τύπτε ἀδόκιμον ἀργύριον,
καὶ καθαρισθήσεται καθαρὸν ἅπαν·

4 typte adokimon argyrimon,
Beat unproven

kai katharisthēsetai katharon hapan;
it shall be cleansed clean all together

5 הַהֲגוּ רָשָׁע לְפָנֵי-מֶלֶךְ וַיִּכּוֹן בַּצֶּדֶק כִּסְאוֹ:
5 יִכָּלֵף פֶּה-רָע וְיִצְרָל עֵל-כַּנְּךָ וְיִשְׁכַּח עֲוֹן יְדָו

5. hago rasha` liph'ney-melek w'yikon batsedeq kis'o.

Prov25:5 Take away the wicked before the king, and his throne shall be established in righteousness.

<5> κτεῖνε ἀσεβεῖς ἐκ προσώπου βασιλέως,
καὶ κατορθώσει ἐν δικαιοσύνῃ ὁ θρόνος αὐτοῦ.
5 kteine asebeis ek prosōpou basileōs,
Slay the impious from the presence of
kai katorthōsei en dikaiosynē ho thronos autou.
you shall set up

6 וְאַל-תִּתְּהַדָּר לְפָנֵי-מֶלֶךְ וּבִמְקוֹם גְּדֹלִים אַל-תַּעֲמֹד:
6 אַל-תִּתְּהַדָּר לְפָנֵי-מֶלֶךְ וּבִמְקוֹם גְּדֹלִים אַל-תַּעֲמֹד:

6. 'al-tith'hadar liph'ney-melek ubim'qom g'dolim 'al-ta`amod.

Prov25:6 Do not honor yourself the presence of the king, and do not stand in the place of great men;

<6> μὴ ἀλαζονεύου ἐνώπιον βασιλέως
μηδὲ ἐν τόποις δυναστῶν ὑφίστασο·
6 mē alazoneuou enōpion basileōs
Do not act ostentatiously in the presence
mēde en topoīs dynastōn hyphistaso;
mighty ones

7 זָכִי טוֹב אֶמַר-לָךְ עֲלֶיךָ הִנֵּה מַחֲשָׁפִילָךְ לְפָנַי גְּדִיב אֲשֶׁר רָאִיוּ עֵינַיִךְ:
7 זָכִי טוֹב אֶמַר-לָךְ עֲלֶיךָ הִנֵּה מַחֲשָׁפִילָךְ לְפָנַי גְּדִיב אֲשֶׁר רָאִיוּ עֵינַיִךְ:

7. kiy tob 'amar-l'ak `aleh henah mehash'pil'ak liph'ney nadib 'asher ra'u `eyneyak.

Prov25:7 For it is better that he shall say to you, Come up here, than for you to be placed lower before the prince, whom your eyes have seen.

<7> κρεῖσσον γάρ σοι τὸ ῥηθῆναι Ἀνάβαινε πρὸς με,
ἢ ταπεινώσαί σε ἐν προσώπῳ δυνάστου.
ἃ εἶδον οἱ ὀφθαλμοί σου, λέγε.
7 kreisson gar soi to hrēthēnai Anabaine pros me,
the saying Ascend to me!
ē tapeinōsai se en prosōpō dynastou.
to humble you in the presence of a mighty one
ha eidon hoi ophthalmoi sou, lege.
What you beheld with speak!

8 חַל-תֵּצֵא לָרֵב מִהָר פֶּן מַחֲתַעֲשָׂה בְּאַחֲרִיתָהּ בְּהַכְלִים אֶתְךָ רֵעֶךָ:
8 חַל-תֵּצֵא לָרֵב מִהָר פֶּן מַחֲתַעֲשָׂה בְּאַחֲרִיתָהּ בְּהַכְלִים אֶתְךָ רֵעֶךָ:

8. 'al-tetse' larib maher pen mah-ta`aseh b'acharithah b'hak'lim 'oth'k re`eak.

Prov25:8 Do not go out hastily to fight; otherwise, what shall you do in the end, when your neighbor humiliates you?

<8> μὴ πρόσπιπτε εἰς μάχην ταχέως,
ἵνα μὴ μεταμεληθῇς ἐπ' ἐσχάτων.
ἥνικα ἂν σε ὀνειδίσῃ ὁ σὸς φίλος,
8 mē prospipte eis machēn tacheōs,
Do not fall into a fight quickly!
hina mē metamelēthēs ep' eschatōn.
lest you should change your mind at the last
hēnika an se oneidisē ho sos philos,
when ever should berate you your friend

9 מְרִיבְךָ רֵיב אֶת־רֵעֶךָ וְסוּד אַחֶר אֶל־תִּגַּל:
9 מְרִיבְךָ רֵיב אֶת־רֵעֶךָ וְסוּד אַחֶר אֶל־תִּגַּל:

9. rib'ak rib 'eth-re`eak w'sod 'acher 'al-t'gal.

Prov25:9 Argue your case with your neighbor, and do not reveal the secret of another,

<9> ἀναχώρει εἰς τὰ ὀπίσω, μὴ καταφρόνει,
9 anachōrei eis ta opisō, mē kataphronei,
withdraw to the rear, do not disdain him!

10 יִפְּן־יִחְסְדֶךָ שְׁמִיעַ וְדִבַּתְךָ לֹא תָשׁוּב:
10 יִפְּן־יִחְסְדֶךָ שְׁמִיעַ וְדִבַּתְךָ לֹא תָשׁוּב:

10. pen-y'chased'ak shome`a w'dibath'ak lo' thashub.

Prov25:10 Lest he who hears it shall reproach you, and your evil report shall not pass away.

<10> μὴ σε ὀνειδίσῃ μὲν ὁ φίλος,
ἢ δὲ μάχῃ σου καὶ ἢ ἔχθρᾳ οὐκ ἀπέσται,
ἀλλ' ἔσται σοι ἴση θανάτῳ.
10 mē se oneidisē men ho philos,
should berate you indeed the friend
hē de machē sou kai hē echthra ouk apestai,
your fight and hatred do not go away
all' estai soi isē thanatō.
but shall be to you equal of death!

<10>a χάρις καὶ φιλία ἐλευθεροῖ,
ᾧς τήρησον σεαυτῷ, ἵνα μὴ ἐπονειδιστος γένη,
ἀλλὰ φύλαξον τὰς ὁδοὺς σου εὐσυναλλάκτως.

10ā charis kai philia eleutheroi,
Favor and friendship frees,
has tērēson seautō, hina mē eponeidistos genē,
which you shall heed to yourself! That not reviled you should be
alla phylaxon tas hodous sou eusynallaktōs.
But keep your ways conciliatory!

11. tapuchey zahab b'mas'kiyth kaseph dabar dabur `al-'aph'nayu.

11 μῆλον χρυσοῦν ἐν ὀρμίσκῳ σαρκίου,
 οὕτως εἰπεῖν λόγον.

יב גִּזְמֹם זָהָב וַחֲלֵי-כֶתֶם מוֹכִיחַ חֻכָּם עַל-אִיֹן שְׁמַעַת:

Prov25:12 Like an earring of gold and an ornament of fine gold is a wise reprov^{er} to a listening ear.

◀12> εἰς ἐνώπιον χρυσοῦν σάρδιον πολυτελὲς δέδεται,
λόγος σοφὸς εἰς εὐήκοον οὖς.

13. אֶחָד-אֶל פְּעַר פְּעַר וְיָבִישׁ הָיָה לְכָל יָמָיו וְלֹא יֵשֵׁב בְּתוֹךְ הָעָם:
יג כְּצִנֹּת-שָׂלֵג בְּיוֹם קָצִיר צִיר נֶאֱמָן לְשִׁלְחֻי וְנִפְשׁ אֲדָנָיו יִשִּׁיב: פ

13. k'tsinath-sheleg b'yom qatsir tsir ne'eman l'shol'chayu w'nephesh 'adonaiw yashib.

Prov25:13 Like the cold of snow in a day of harvest is a faithful messenger to those who send him, for he refreshes the soul of his masters.

<13> ὥσπερ ἔξοδος χιόνος ἐν ἀμήτῳ κατὰ καῦμα ὠφελεῖ,
 οὕτως ἄγγελος πιστὸς τοὺς ἀποστείλαντας αὐτόν·
 ψυχὰς γὰρ τῶν αὐτῷ χρωμένων ὠφελεῖ.

13 hōsper exodos chionos en amētō kata kauma ōphelei,
 As a delivery of for sweltering heat, benefits
 houtōs aggelos pistos tous aposteilantas auton;
 so a trustworthy the ones sending him
 psychas gar tōn autō chrōmenōn ōphelei.
 for the souls of the ones dealing with him derive benefit

יד נְשִׂאִים וְרוּחַ וְגַשָּׁם אֵין אִישׁ מִתְחַלֵּל בְּמַתַּת-שָׁקָר:

14. n'si'im w'ruach w'geshem 'ayin 'ish mith'halel b'matath-shager.

Prov25:14 Like clouds and wind without rain is a man who boasts of his gifts falsely.

◁14▷ ὥσπερ ἄνεμοι καὶ νέφη καὶ ὕετοί ἐπιφανέστατοι,

οὕτως οἱ καυχώμενοι ἐπὶ δόσει ψευδεῖ.

- 14 **hōsper anemoi kai nephē kai huetoi epiphanestatoi,**
As winds and clouds and rains are apparent
houtōs hoi kauchōmenoi epī dosei pseudei.
so the men boasting over portion false

15 טו בְּאֶרֶךְ אַפַּיִם יִפְתָּה קִצִּין וְלִשׁוֹן רַכָּה תִשְׁבֶּר-גָּרֶם:
15 **b'orek 'apayim y'phuteh qatsin w'lashon rakah tish'bar-garem.**

- Prov25:15** By forbearance a ruler may be persuaded, and a soft tongue breaks the bone.

<15> ἐν μακροθυμίᾳ εὐοδία βασιλεῦσιν,
γλῶσσα δὲ μαλακῇ συντρίβει ὅστᾳ.

- 15 **en makrothymia euodia basileusin,**
long-suffering Success comes to kings
glōssa de malakē syntribei osta.

16 טז דְּבַשׁ מִצֵּאתָ אָכַל דִּיקָךְ פֶּן-תִּשְׂבָּעַנּוּ וַהֲקֵאתוּ:
16 **d'bash matsa'ath 'ekol dayeak pen-tis'ba`enu wahaqe'tho.**

- Prov25:16** Have you found honey? Eat only your fill, lest you have it in excess and vomit it.

<16> μέλι εὐρών φάγε τὸ ἱκανόν,
μήποτε πλησθεὶς ἐξεμέσῃς.

- 16 **meli heurōn phage to hikanon,**
what is enough!
mēpote plēstheis exemesēs.
at any time being overfilled, you should vomit forth

17 יוֹחֵקֵךְ רַגְלְךָ מִבֵּית רֵעֶךָ פֶּן-יִשְׂבָּעֶךָ וְשָׂנְאֶךָ:
17 **hoqar rag'l'ak mibeyth re`ek pen-yis'ba`ak us'ne'eak.**

- Prov25:17** Withdraw your foot in your neighbor's house,
lest he shall be weary of you and hate you.

<17> σπάνιον εἴσαγε σὸν πόδα πρὸς τὸν σεαυτοῦ φίλον,
μήποτε πλησθεὶς σου μισήσῃ σε.

- 17 **spanion eisage son poda pros ton seautou philon,**
Sparingly bring to your own friend!
mēpote plēstheis sou misēsē se.
at any time he be filled should detest

18 יח מִפִּי יִחָרֵב וְחֵץ שָׁנוֹן אִישׁ עֲנָה בְּרַעְיוֹ עַד שֶׁקֶר:
18 **mephits w'chereb w'chets shanun 'ish`oneh b're`ehu `ed shaqer.**

- 18. mephits w'chereb w'chets shanun 'ish`oneh b're`ehu `ed shaqer.**

Prov25:18 Like a club and a sword and a sharp arrow is a man who bears false witness against his neighbor.

<18> ῥόπαλον καὶ μάχαιρα καὶ τόξευμα ἀκιδωτόν,
οὕτως καὶ ἀνὴρ ὁ καταμαρτυρῶν τοῦ φίλου αὐτοῦ μαρτυρίαν ψευδῆ.

18 hropalon kai machaira kai toxeu^a akidōton,
bow a pointed
houtōs kai anēr ho katamartyrōn tou philou autou martyrian pseudē.
so also the man bearing his friend against

יִשְׁן רֶעַח וְרֶגֶל מוֹעֲדֶת מִבְּטָח בּוֹגֵד בְּיוֹם צָרָה׃
19

19. shen ro`ah w`regel mu`adeth mib'tach boged b'yom tsarah.

Prov25:19 Like a bad tooth and an unsteady foot is confidence in a faithless man in day of trouble.

<19> ὀδοὺς κακοῦ καὶ ποὺς παρανόμου ὀλεῖται ἐν ἡμέρᾳ κακῇ.

19 odous kakou kai pous paranomou oleitai en hēmera kakē.
An evil way the foot of a lawbreaker shall be destroyed in an evil day

כּ מַעֲדָה בּוֹגֵד בְּיוֹם קָרָה חֹמֶץ עַל-נֶתֶר וְיֶשֶׁר בְּשָׂרִים עַל לֵב-רָע׃
20

20. ma`adeh beged b'yom qarah chomets `al-nather w'shar bashirim `al leb-ra`.

Prov25:20 Like one who takes off a garment on a cold day,
or like vinegar on soda, is he who sings songs to a troubled heart.

<20> ὥσπερ ὄξος ἔλκει ἀσύμφορον,
οὕτως προσπεσὸν πάθος ἐν σώματι καρδίαν λυπεῖ.

20 hōsper oxos helkei asymphoron,
As vinegar draws hurtful;
houtōs prospeson pathos en sōmati kardian lypei.
so failing passion on a body distresses

<20>a ὥσπερ σῆς ἱματίῳ καὶ σκώληξ ξύλῳ,
οὕτως λύπη ἀνδρὸς βλάπτει καρδίαν.

20ā hōsper sēs himatiō kai skōlēx xylō,
As a moth in a garment, and a worm in wood,
houtōs lypē andros blaptei kardian.
so distress of a man hurts the heart.

כּאֵם-רָעֵב שֶׁנֶּאֱדָה הָאֵכֶלְהוּ לָחֶם וְאֵם-צָמָא הַשְׁקִיְהוּ מַיִם׃
21

21. 'im-ra`eb sona'ak ha'akilehu lachem w'im-tsame' hash'qehu mayim.

Prov25:21 If your enemy is hungry, give him bread to eat; and if he is thirsty, give him water to drink;

<21> ἐὰν πεινᾷ ὁ ἐχθρὸς σου, τρέφε αὐτόν,
ἐὰν διψᾷ, πότιζε αὐτόν.

21 ean peina ho echthros sou, trephe auton,

nourish

ean dipsa, potize auton;

22 כב כִּי גַחְלִים אַתָּה חֹתֵה עַל־רֹאשׁוֹ וַיַּחֲזֶה יִשְׁלֵם־לָךְ:
22 כב כִּי גַחְלִים אַתָּה חֹתֵה עַל־רֹאשׁוֹ וַיַּחֲזֶה יִשְׁלֵם־לָךְ:

22. **kiy gechalim 'atah chotheth `al-ro'sho waYahúwah y'shalem-lah.**

Prov25:22 For you shall heap burning coals on his head, and shall reward you.

<22> τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ,
ὁ δὲ κύριος ἀνταποδώσει σοι ἀγαθὰ.

22 touto gar poiōn anthrakas pyros sōreuseis epi tēn kephalēn autou,
this doing coals of fire upon

ho de kyrios antapodōsei soi agatha.

shall recompense to you good things

23 כג רוּחַ צָפוֹן תִּחְוֶלֶל גִּשְׁמִים וּפְנִים גְּזַעְמִים לְשׁוֹן סִתָּר:
23 כג רוּחַ צָפוֹן תִּחְוֶלֶל גִּשְׁמִים וּפְנִים גְּזַעְמִים לְשׁוֹן סִתָּר:

23. **ruach tsaphon t'cholel gashem uphanim niz'amim l'shon sather.**

Prov25:23 The north wind brings forth rain, and a backbiting tongue, an angry countenance.

<23> ἄνεμος βορέας ἐξεγείρει νέφη,
πρόσωπον δὲ ἀναιδὲς γλῶσσαν ἐρεθίζει.

23 anemos boreas exegeirei nephē,
arouses clouds

prosōpon de anaides glōssan erethizei.

the face of an impudent aggravates

24 כד טוֹב שְׁבֵת עַל־פֶּנֶת־גַּג מֵאִשֶּׁת מְדוֹנִים וּבֵית חֶבֶר:
24 כד טוֹב שְׁבֵת עַל־פֶּנֶת־גַּג מֵאִשֶּׁת מְדוֹנִים וּבֵית חֶבֶר:

24. **tob shebeth `al-pinath-gag me'esheth midonim ubeyth chaber.**

Prov25:24 It is better to live in a corner of the roof than in a house shared with a contentious woman.

<24> κρεῖττον οἰκεῖν ἐπὶ γωνίας δώματος
ἢ μετὰ γυναικὸς λοιδόρου ἐν οἰκίᾳ κοινῇ.

24 kreitton oikein epi gōnias dōmatos
upon

ē meta gynaikos loidorou en oikiā koinē.

a reviling a common

25 כה מִים קָרִים עַל־נֶפֶשׁ עֵיפָה וְשִׁמוּעָה טוֹבָה מֵאֶרֶץ מִדְּחָק:
25 כה מִים קָרִים עַל־נֶפֶשׁ עֵיפָה וְשִׁמוּעָה טוֹבָה מֵאֶרֶץ מִדְּחָק:

25. **mayim qarim `al-nephesh `ayephah ush'mu'ah tobah me'erets mer'chaq.**

Prov25:25 Like cold water to a weary soul, so is good news from a distant land.

<25> ὥσπερ ὕδωρ ψυχρὸν ψυχῇ διψώσῃ προσηνές,
οὕτως ἀγγελία ἀγαθὴ ἐκ γῆς μακρόθεν.

25 hōsper hydōr psychron psychē dipsōsē prosēnes,
 As to a thirsting is kind,
 houtōs aggelia agathē ek gēs makrothen.
 so message far off

26 כוּ מַעֲיֵן נִרְפָּשׁ וּמִקְוֵה מְשֻׁחָת צַדִּיק מָט לְפָנֵי-רָשָׁע׃
 26 ma`yan nir'pas umaqor mash'chath tsadiq mat liph'ney-rasha`.

Prov25:26 Like a trampled spring and a polluted well is a righteous man who gives way before the wicked.

<26> ὥσπερ εἷ τις πηγὴν φράσσοι καὶ ὕδατος ἔξοδον λυμαίνοιτο,
 οὕτως ἄκοσμον δίκαιον πεπτωκέναι ἐνώπιον ἀσεβοῦς.

26 hōsper ei tis pēgēn phrassoi kai hydatos exodon lymainoito,
 As if any one may shut up of water an exiting lay waste;
 houtōs akosmon dikaion peptōkenai enōpion asebour.
 so it is unbecoming for a just man to fall before the impious

27 כֹּזֶאֱכֹל דִּבֶּשׁ הַרְבּוֹת לֹא-טוֹב וַיַּחְקֹר כְּבוֹדָם כְּבוֹד׃
 27 'akol d'bash har'both lo'-tob w'cheqer k'bodam kabod.

Prov25:27 It is not good to eat much honey; and to search out their glory is glory.

<27> ἐσθίειν μέλι πολὺ οὐ καλόν,
 τιμᾶν δὲ χρὴ λόγους ἐνδόξους.

27 esthiein meli poly ou kalon,
 timan de chrē logous endoxous.
 to esteem but it behooves words honorable

28 כַּחַ עִיר פְּרוּצָה אֵין חוֹמָה אִישׁ אֲשֶׁר אֵין מַעֲצָר לְרוּחוֹ׃
 28 `ir p'rutsah `eyn chomah `ish `asher `eyn ma`tsar l'rucho.

Prov25:28 Like a city that is broken into and without walls is a man who has no control over his spirit.

<28> ὥσπερ πόλις τὰ τεῖχη καταβεβλημένη καὶ ἀτείχιστος,
 οὕτως ἀνὴρ ὃς οὐ μετὰ βουλῆς τι πράσσει.

28 hōsper polis ta teichē katabeblēmenē kai ateichistos,
 As with walls having been thrown down and unwalled
 houtōs anēr hos ou meta boulēs ti prassei.
 so a man who with no counsel in anything acts

Chapter 26

Shavua Reading Schedule (26th sidrah) - Prov 26

Prov26:1 אֲנִי אֶפְרָיִם אֶפְרָיִם אֶפְרָיִם אֶפְרָיִם אֶפְרָיִם אֶפְרָיִם אֶפְרָיִם אֶפְרָיִם אֶפְרָיִם אֶפְרָיִם

א כַּשְׁלֵג בְּקִיץ וְכַמָּטַר בְּקַצִּיר כֵּן לֹא-נֶאֱמָר לְכָסִיל כְּבוֹד:

1. **kasheleg baqayits w'kamatar baqatsir ken lo'-na'weh lik'sil kabod.**

Prov26:1 Like snow in summer and like rain in harvest, so honor is not fitting for a fool.

<26:1> ὥσπερ δρόσος ἐν ἀμῆτῳ καὶ ὥσπερ ὑετὸς ἐν θέρει,
οὕτως οὐκ ἔστιν ἄφρονι τιμή.

1 hōsper drosos en amētō kai hōsper huetos en therei,
As dew harvest as summer
houtōs ouk estin aphroni timē.
is seemly for a fool honor

2 ַכַּצִּיפּוֹר לָנוֹד כְּדֶרֶר לְעוֹף כֵּן קִלְלַת חַנָּם לֹא תָבֵא:
ב כַּצִּיפּוֹר לָנוֹד כְּדֶרֶר לְעוֹף כֵּן קִלְלַת חַנָּם לֹא תָבֵא:

2. **katsipor lanud kad'ror la'uph ken qil'lath chinam lo' thabo'.**

Prov26:2 Like a sparrow in its flitting, like a swallow in its flying,
so a curse causeless shall not come.

<2> ὥσπερ ὄρνεα πέταται καὶ στρουθοί,
οὕτως ἀρὰ ματαία οὐκ ἐπελεύσεται οὐδενί.

2 hōsper ornea petatai kai strouthoi,
birds spread out to fly and
houtōs ara mataia ouk epeleusetai oudenī.
oath a vain shall not come unto one thing

3 ַשׁוֹט לַסּוּס מִתֵּג לְחַמּוֹר וְשִׁבֵּט לְגֹו כְּסִילִים:
ג שׁוֹט לַסּוּס מִתֵּג לְחַמּוֹר וְשִׁבֵּט לְגֹו כְּסִילִים:

3. **shot lasus metheg lachamor w'shebet l'gew k'silim.**

Prov26:3 A whip is for the horse, a bridle for the donkey, and a rod for the back of fools.

<3> ὥσπερ μάστιξ ἵππῳ καὶ κέντρον ὄνῳ,
οὕτως ῥάβδος ἔθνει παρανόμῳ.

3 hōsper mastix hippō kai kentron onō,
As to a horse, and a spur to a donkey
houtōs hrabdos ethnei paranomō.
so nation to a lawbreaking

4 דֹּא-לִתְעֵן כְּסִיל כְּאֻלָּתוֹ פֶּן-תִּשְׁוֶה-לוֹ גַּם-אַתָּה:
ד אֶל-תְּעֵן כְּסִיל כְּאֻלָּתוֹ פֶּן-תִּשְׁוֶה-לוֹ גַּם-אַתָּה:

4. **'al-ta'an k'sil k'iual'to pen-tish'weh-lo gam-'atah.**

Prov26:4 Do not answer a fool according to his folly, lest you shall also be like unto him.

<4> μὴ ἀποκρίνου ἄφρονι πρὸς τὴν ἐκείνου ἀφροσύνην,
ἵνα μὴ ὅμοιος γένῃ αὐτῷ.

4 mē apokrinou aphroni pros tēn ekeinou aphrosynēn,
give an answer to that one's folly

hina mē homoios genē autō;
he should appear wise of himself

5 הָעֵנָה כְּסִיל כְּאַוִּלָּתוֹ פֶּן־יִהְיֶה חָכָם בְּעֵינָיו:
5 הָעֵנָה כְּסִיל כְּאַוִּלָּתוֹ פֶּן־יִהְיֶה חָכָם בְּעֵינָיו:

5. `aneh k'sil k'iuall'to pen-yih'yeh chakam b'eynayu.

Prov26:5 Answer a fool as his folly, lest he be wise in his own eyes.

<5> ἀλλὰ ἀποκρίνου ἄφρονι κατὰ τὴν ἀφροσύνην αὐτοῦ,
ἵνα μὴ φαίνεται σοφὸς παρ' ἑαυτοῦ.
5 alla apokrinou aphroni kata tēn aphrosynēn autou,
But according to
hina mē phainētai sophos par' heautō.
He seem his own conceit

6 וּמִקְצֶה רַגְלָיו חָמַס שִׁתָּה שְׁלַח דְּבָרִים בְּיַד־כְּסִיל:
6 וּמִקְצֶה רַגְלָיו חָמַס שִׁתָּה שְׁלַח דְּבָרִים בְּיַד־כְּסִיל:

6. m'qatseh rag'layim chamas shothesh sholeach d'barim b'yad-k'sil.

Prov26:6 He cuts off his own feet and drinks violence who sends a message by the hand of a fool.

<6> ἐκ τῶν ἑαυτοῦ ποδῶν ὄνειδος πῖεται
ὁ ἀποστείλας δι' ἀγγέλου ἄφρονος λόγον.
6 ek tōn heautou podōn oneidos pietai
by his own ways scorn shall cause
ho aposteilas di' angelou aphronos logon.
The one sending through messenger a foolish word

7 זֶה־לִּי שִׁקְיָם מִפֶּסֶחַ וּמִשָּׁל בְּפִי כְּסִילִים:
7 זֶה־לִּי שִׁקְיָם מִפֶּסֶחַ וּמִשָּׁל בְּפִי כְּסִילִים:

7. dal'yu shoqayim mipiseach umashal b'phi k'silim.

Prov26:7 Like the legs which are useless to the lame, so is a proverb in the mouth of fools.

<7> ἀφελοῦ πορείαν σκελῶν
καὶ παροιμίαν ἐκ στόματος ἀφρόνων.
7 aphelou poreian skelōn
Remove the goings of
kai paroimian ek stomatos aphronōn.
out of

8 חֲבִצְרוֹר אֶבֶן בְּמַרְגָּמָה כֵּן־נֹתֵן לְכְסִיל כְּבוֹד:
8 חֲבִצְרוֹר אֶבֶן בְּמַרְגָּמָה כֵּן־נֹתֵן לְכְסִיל כְּבוֹד:

8. hits'ror 'eben b'mar'gemah ken-nothen lik'sil kabod.

Prov26:8 Like one who binds a stone in a sling, so is he who gives honor to a fool.

<8> ὅς ἀποδεσμεύει λίθον ἐν σφενδόνῃ,
ὅμοιός ἐστιν τῷ διδόντι ἄφρονι δόξαν.
8 os apodesmeúei líthon ἐν σφενδόνῃ,
ὅμοιός ἐστιν τῷ διδόντι ἄφρονι δόξαν.

8 **hos** apodesmeuei lithon **en** sphendonē,
 homoios **estin** tō **didonti** aphroni doxan.
 is likened

טחוח עצה ביד-שכור ומשל בפי כסילים:
9

9. **choach** `alah **b'yad**-shikor **umashal** **b'phi** **k'silim**.

Prov26:9 Like a thorn which falls into the hand of a drunkard, so is a proverb in the mouth of fools.

<9> ἄκανθαι φύονται ἐν χειρὶ τοῦ μεθύσου,
 δουλεία δὲ ἐν χειρὶ τῶν ἀφρόνων.

9 akanthai phuontai **en** cheiri tou methysou,
 Thorn-bushes **germinate** the intoxicated
 douleia de **en** cheiri tōn aphronōn.
 servitude the hand

יִרְבַּ מְחוֹלֵל-כֹּל וְשֹׁכֵר כָּסִיל וְשֹׁכֵר עֹבְרִים:
10

10. **rab** m'cholel-kol w'soker k'sil w'soker `ob'rim.

Prov26:10 The great that formed all things,
so is he who hires a fool or who hires those who pass by.

<10> πολλὰ χειμάζεται πᾶσα σὰρξ ἀφρόνων·
 συντρίβεται γὰρ ἡ ἔκστασις αὐτῶν.

10 polla cheimazetai pasa sarx aphronōn;
 much is tossed by a storm All the flesh of fools
 syntribetai gar hē ekstasis autōn.
 is destroyed for their ecstasy

יֵא כְּכֶלֶב שָׁב עַל-קֵאוֹ כָּסִיל שׁוֹנֶה בְּאַוִּלְתּוֹ:
11

11. **k'keleb** shab `al-qe'o k'sil shoneh b'iual'to.

Prov26:11 Like a dog that returns to its vomit is a fool who repeats his folly.

<11> ὥσπερ κύων ὅταν ἐπέλθῃ ἐπὶ τὸν ἑαυτοῦ ἔμετον καὶ μισητὸς γένηται,
 οὕτως ἄφρων τῇ ἑαυτοῦ κακίᾳ ἀναστρέψας ἐπὶ τὴν ἑαυτοῦ ἁμαρτίαν.

11 hōsper kyōn hotan epelthē epi ton heautou emeton kai misētos genētai,
 whenever it comes upon its own vomit becomes detested
 houtōs aphrōn tē heautou kakiq anastrepsas epi tēn heautou hamartian.
 so a fool to his own evil returning, unto his own sin

<11>a ἔστιν αἰσχύνῃ ἐπάγουσα ἁμαρτίαν,
 καὶ ἔστιν αἰσχύνῃ δόξα καὶ χάρις.

11ā **estin** aischynē epagousa hamartian,
 There is a shame that brings sin:
 kai **estin** aischynē doxa kai charis.
 and there is a shame that is glory and grace.

12 אֵין חָכָם בְּעֵינָיו תִּקְנָה לְכִסִּיל מִמֶּנּוּ:
12. ra'iath 'ish chakam b'eynayu tiq'wah lik'sil mimenu.

Prov26:12 Do you see a man wise in his own eyes? There is more hope for a fool than for him.

<12> εἶδον ἄνδρα δόξαντα παρ' ἑαυτῷ σοφὸν εἶναι,
ἐλπίδα μέντοι ἔσχεν μᾶλλον ἄφρων αὐτοῦ.

12 eidon andra doxanta par' heautō sophon einai,
seeming of himself to be
elpida mentoi eschen mallon aphrōn autou.
more hope however had rather than a fool he

13 אָמַר עֲצֵל שַׁחַל בַּדָּרֶךְ אָרִי בֵּין הַרְחָבוֹת:
13. 'amar 'atsel shachal badarek 'ari beyn har'choboth.

Prov26:13 The slothful says, there is a lion in the road! A lion is in the open square!

<13> λέγει ὀκνηρὸς ἀποστελλόμενος εἰς ὁδόν
Λέων ἐν ταῖς ὁδοῖς.

13 legei oknēros apostellomenos eis hodon
The lazy one when being sent into the way
Leōn en tais hodois.
the ways

14 אֵין חָכָם בְּעֵינָיו תִּקְנָה לְכִסִּיל מִמֶּנּוּ:
14. hadeleth tisob 'al-tsirah w'atsel 'al-mitatho.

Prov26:14 As the door turns on its hinges, so does the slothful upon his bed.

<14> ὥσπερ θύρα στρέφεται ἐπὶ τοῦ στρόφιγγος,
οὕτως ὀκνηρὸς ἐπὶ τῆς κλίνης αὐτοῦ.

14 hōsper thyra strephetai epi tou strophiggos,
houtōs oknēros epi tēs klinēs autou.

15 טוֹטֵמן עֲצֵל יָדוֹ בַּצִּלְחַת נִלְאָה לְהַשִּׁיבָהּ אֶל-פִּיו:
15. taman 'atsel yado batsalachath nil'ah lahashibah 'el-piu.

Prov26:15 The slothful buries his hand in the dish; he is weary of bringing it to his mouth again.

<15> κρύψας ὀκνηρὸς τὴν χεῖρα ἐν τῷ κόλπῳ αὐτοῦ
οὐ δυνήσεται ἐπενεγκεῖν ἐπὶ τὸ στόμα.

15 kruuas oknēros tēn cheira en tō kolpō autou
hiding The lazy one his bosom
ou dynēsetai epenegkein epi to stoma.

shall not be able to bring it unto

16 חָכָם עָצֵל בְּעֵינָיו מְשִׁבֵּעָה מִשִּׁיבֵי טַעַם:
טז חכם עצל בעיניו משבֿעָה מִשִּׁיבֵי טַעַם:

16. **chakam`atsel b`eynayu mishib`ah m'shibey ta'am.**

Prov26:16 The slothful is wiser in his own eyes than seven men who can give a wise answer.

<16> σοφώτερος ἑαυτῷ ὀκνηρὸς φαίνεται
τοῦ ἐν πλησμονῇ ἀποκομίζοντος ἀγγελίαν.

16 **sophōteros heautō oknēros phainetai**
to himself The lazy one appears
tou en plēsmonē apokomizontos aggelian.
in fulfilling transmitting a message

17 מַחְזִיק בְּאַזְנֵי-כָּלָב עֹבֵר מִתְעַבֵּר עַל-רֵיב לֹא-לוֹ:
יז מחזיק באזני-כלב עֹבֵר מִתְעַבֵּר עַל-רֵיב לֹא-לוֹ:

17. **machaziq b'az'ney-kaleb`ober mith`aber`al-rib lo'-lo.**

Prov26:17 Like one who takes a dog by the ears is he who passes by
and meddles with strife not belonging to him.

<17> ὥσπερ ὁ κρατῶν κέρκου κυνός,
οὕτως ὁ προεστὼς ἀλλοτρίας κρίσεως.

17 **hōsper ho kratōn kerkou kynos,**
As the one holding the tail of
houtōs ho proestōs allotrias kriseōs.
so the one setting himself over a stranger's case

18 יַחַם מְתַלְחֵלֶה הִירָה זָקִים חֲצִים וּמוֹת:
יחם מתלחֿלֿה הִירָה זָקִים חֲצִים וּמוֹת:

18. **k'mith'lah'leah hayoreh ziqim chitsim wamaweth.**

Prov26:18 Like a madman who throws firebrands, arrows and death,

<18> ὥσπερ οἱ ἰώμενοι προβάλλουσιν λόγους εἰς ἀνθρώπους,
ὁ δὲ ἀπαντήσας τῷ λόγῳ πρῶτος ὑποσκελισθήσεται,

18 **hōsper hoi iōmenoi proballousin logous eis anthrōpous,**
As the ones needing healing propounds words unto men
ho de apantēsas tō logō prōtos hyposkelisthēsetai,
and the one meeting the word first shall be tripped up

19 יֵט בֶּן-אִישׁ הָמָּה אֶת-רֵעֵהוּ וְאָמַר הֲלֹא-מִשְׁחָק אָנִי:
יט בֶּן-אִישׁ הָמָּה אֶת-רֵעֵהוּ וְאָמַר הֲלֹא-מִשְׁחָק אָנִי:

19. **ken-'ish rimah`eth-re`ehu w'amar halo'-m'sacheq`ani.**

Prov26:19 So is the man who deceives his neighbor, and says, was I not joking?

<19> οὕτως πάντες οἱ ἐνεδρεύοντες τοὺς ἑαυτῶν φίλους,
ὅταν δὲ φωραθῶσιν, λέγουσιν ὅτι Παίζων ἔπραξα.

19 houtōs pantes hoi enedreuontes tous heautōn philous,
 Thus are all the ones lying in wait for their own friends
 hotan de phōrathōsin, legousin hoti Paizōn epraxa.
 and whenever they should be caught in the act, they say that, In playing I acted

20 כּבִּיאָפֶס עֵצִים תִּכְבֶּה-אֵשׁ וּבְאֵין נִרְגָּן יִשְׁתַּק מְדוֹן:
 20. b'ephes `etsim tik'beh-'esh ub'eyn nir'gan yish'toq madon.

Prov26:20 For lack of wood the fire goes out, and where there is no whisperer, contention quiets down.

<20> ἐν πολλοῖς ξύλοις θάλλει πῦρ,
 ὅπου δὲ οὐκ ἔστιν δίθυμος, ἡσυχάζει μάχη.

20 en pollois xylois thallei pyr,
 With much flourish
 hopou de ouk estin dithymos, hēsychazei machē.
 but man at variance with others is stilled a fight

21 כּאִפְחָם לְגַחְלִים וְעֵצִים לֹאֵשׁ וְאִישׁ מְדוֹנִים לְחִרְחֹר־רֵיב: פ
 21. pecham l'gechalim w'etsim l'esh w'ish midonim l'char'char-rib.

Prov26:21 As coals are to burning embers and wood to fire, so is a contentious man to kindle strife.

<21> ἐσχάρα ἀνθραξιν καὶ ξύλα πυρί,
 ἀνὴρ δὲ λοίδωρος εἰς παραχῆν μάχης.

21 eschara anthraxin kai xyla pyri,
 A grate for coals
 anēr de loidoros eis tarachēn machēs.
 a reviling for a disturbance to a fight

22 כּבִּיבְרֵי נִרְגָּן כְּמַתְּלַחֲמִים וְהֵם יִרְדּוּ חֲדָרֵי-בֶטֶן:
 22. dib'rey nir'gan k'mith'lahamim w'hem yar'du chad'rey-baten.

Prov26:22 The words of a whisperer are like dainty morsels,
 and they go down into the innermost parts of the belly.

<22> λόγοι κερκώπων μαλακοί,
 οὗτοι δὲ τύπτουσιν εἰς ταμίεια σπλάγχνων.

22 logoi kerkōpōn malakoi,
 of mischievous men are soft
 houtoi de typtousin eis tamieia splagchnōn.
 but these beat into the inner chambers of the intestines

23 כּסֶּפֶה סִיגִים מִצִּפֶּה עַל-חֶרֶשׁ שְׂפָתַיִם הִלְקִים וְלִב-רָע:
 23. keseph sigim m'tsuph `al-charesh s'phathayim dol'qim w'leb-ra`.

23. keseph sigim m'tsuph `al-charesh s'phathayim dol'qim w'leb-ra`.

Prov26:23 As with silver dross spread over an earthen vessel, so are burning lips and a wicked heart.

<23> ἀργύριον διδόμενον μετὰ δόλου ὥσπερ ὄστρακον ἡγητέον.
χείλη λεία καρδίαν καλύπτει λυπηράν.

23 argyrimon didomenon meta doulou hōsper ostrakon hēgēteon.
given with treachery, is as a potsherd esteemed
cheilē leia kardian kalypsei lypēran.
lips Smooth heart cover a distressed

כד בשפתו ינכר שונא ובקרבו ינשית מרמה:
24

24. bis'phatho yinaker sone' ub'qir'bo yashith mir'mah.

Prov26:24 He who hates disguises it with his lips, but he lays up deceit in his inner being.

<24> χείλεσιν πάντα ἐπινεύει ἀποκλαιόμενος ἐχθρός,
ἐν δὲ τῇ καρδίᾳ τεκταίνεται δόλους·

24 cheilesin panta epineuei apoklaiomenos echthros,
all things assents to weeping An enemy
en de tē kardia tektainetai dolous;
in the heart he contrives treachery

כח כי-יחנן קולו אל-תאמן-בו כי שבע תועבות בלבו:
25

25. ki-y'chanen qolo 'al-ta'amen-bo ki sheba` to`ebboth b'libo.

Prov26:25 When his voice is gracious, do not believe him, for there are seven abominations in his heart.

<25> ἐάν σου δέηται ὁ ἐχθρὸς μεγάλη τῇ φωνῇ, μὴ πεισθῇς·
ἐπτα γάρ εἰσιν πονηρίαὶ ἐν τῇ ψυχῇ αὐτοῦ.

25 ean sou deētai ho echthros megalē tē phōnē, mē peisthēs;
If should beseech you the enemy with a great voice, do not yield to him
hepta gar eisin ponēriai en tē psychē autou.
for there are wickedness in his soul

כותכסה שנאח במשאון תגלה רעתו בקהל:
26

26. tikaseh sin'ah b'masha'on tigaleh ra`atho b'qahal.

Prov26:26 Though his hatred covers itself with guile,
his wickedness shall be revealed before the assembly.

<26> ὁ κρύπτων ἔχθραν συνίστησιν δόλον,
ἐκκαλύπτει δὲ τὰς ἑαυτοῦ ἁμαρτίας εὐγνωστος ἐν συνεδρίοις.

26 ho kryptōn echthran synistēsīn dolon,
The one hiding hatred stand together with treachery
ekkalypsei de tas heautou hamartias eugnōstos en synedriois.
and he conceals the things of his own sins well-known in the sanhedrin

27

2 egkōmiazetō se ho pelas kai mē to son stoma,
 Let laud you the one near
 allotrios kai mē ta sa cheilē.

3 אַפּוֹכַלִימְיוֹס אַפּוֹכַלִימְיוֹס אַפּוֹכַלִימְיוֹס אַפּוֹכַלִימְיוֹס
 ג'כָּבֶד-אֶבֶן וְנֶטֶל הַחֹל וְכַעַס אֲוִיל כָּבֶד מִשְׁנִיחֵם:

3. kōbed-'eben w'netel hachol w'ka`as 'ewil kabed mish'neyhem.

Prov27:3 A stone is heavy and the sand weighty,
 but the wrath of a fool is heavier than both of them.

<3> βαρὺ λίθος καὶ δυσβάστακτον ἄμμος,
 ὀργὴ δὲ ἄφρονος βαρυτέρα ἀμφοτέρων.

3 bary lithos kai dysbastakton ammos,
 hard to bear
 orgē de aphronos barytera amphoterōn.

4 אַפּוֹכַלִימְיוֹס אַפּוֹכַלִימְיוֹס אַפּוֹכַלִימְיוֹס אַפּוֹכַלִימְיוֹס
 ד'אֶכְזָרִיּוֹת חֶמָּה וְשֹׁטֶף אָף וּמִי יַעֲמֹד לִפְנֵי קִנְאָה:

4. 'ak'z'riuth chemah w'sheteph 'aph umi ya'amod liph'ney qin'ah.

Prov27:4 Wrath is fierce and anger overflows, but who can stand before jealousy?

<4> ἀνελεήμων θυμὸς καὶ ὀξεῖα ὀργή,
 ἀλλ' οὐδένα ὑφίσταται ζήλος.

4 aneleēmōn thymos kai oxeia orgē,
 Rage is sharp
 all' oudena hyphistatai zēlos.
 no one

5 אַפּוֹכַלִימְיוֹס אַפּוֹכַלִימְיוֹס אַפּוֹכַלִימְיוֹס אַפּוֹכַלִימְיוֹס
 ה'טוֹבָה תּוֹכַחַת מִגְלָה מֵאַהֲבָה מִסִּתְּרוֹת:

5. tobah tokachath m'gulah me'ahabah m'sutareth.

Prov27:5 Better is open rebuke than secret love.

<5> κρείσσοις ἔλεγχοι ἀποκεκαλυμμένοι κρυπτομένης φιλίας.

5 kreissous elegchoi apokekalymmenoi kryptomenēs philias.
 is than reproofs Revealing hiding friendship

6 אַפּוֹכַלִימְיוֹס אַפּוֹכַלִימְיוֹס אַפּוֹכַלִימְיוֹס אַפּוֹכַלִימְיוֹס
 וְנֶאֱמָנִים פְּצָעֵי אוֹהֵב וְנִעְתָּרוֹת נְשִׁיקוֹת שׂוֹנֵא:

6. ne'emanim pits'`ey 'oheb w'na`taroth n'shiqoth sone'.

Prov27:6 Faithful are the wounds of a friend, but deceitful are the kisses of an enemy.

<6> ἀξιοπιστότερα ἐστὶν τραύματα φίλου
 ἢ ἐκούσια φιλήματα ἐχθροῦ.

6 axiopistotera estin traumata philou

More worth of trust

ē hekousia philēmata echthrou.

than voluntary

7 וְנֶפֶשׁ שְׂבִיעָה תָּבוּס נֹפֶת וְנֶפֶשׁ רָעָבָה כָּל־מֶרַחְמֶתָּהּ

זֶנֶפֶשׁ שְׂבִיעָה תָּבוּס נֹפֶת וְנֶפֶשׁ רָעָבָה כָּל־מֶרַחְמֶתָּהּ

7. **nephesh s'be`ah tabus nopheth w'nephesh r'`ebah kal-mar mathoq.**

Prov27:7 The full soul loathes a honeycomb, but to the hungry soul every bitter thing is sweet.

<7> ψυχὴ ἐν πλησμονῇ οὐσα κηρίοις ἐμπαίζει,
ψυχὴ δὲ ἐνδεεῖ καὶ τὰ πικρὰ γλυκεῖα φαίνεται.

7 psychē en plēsmonē ousa kēriois empaizei,
in fullness being mocks
psychē de endeei kai ta pikra glykeia phainetai.
lacking appear

8 חֲכָפּוֹר נֹדֶדֶת מִן־קִנָּה כֵּן־אִישׁ נֹדֵד מִמְּקוֹמוֹ

חֲכָפּוֹר נֹדֶדֶת מִן־קִנָּה כֵּן־אִישׁ נֹדֵד מִמְּקוֹמוֹ

8. **k'tsipor nodedeth min-qinah ken-'ish noded mim'qomo.**

Prov27:8 Like a bird that wanders from her nest, so is a man who wanders from his home.

<8> ὥσπερ ὅταν ὄρνεον καταπετασθῇ ἐκ τῆς ἰδίας νοσσιᾶς,
οὕτως ἄνθρωπος δουλοῦται, ὅταν ἀποξενωθῇ ἐκ τῶν ἰδίων τόπων.

8 hōsper hotan orneon katapetasthē ek tēs idias nossias,
whenever it flies down from out of its own nest
houtōs anthrōpos douloutai, hotan apoxenōthē ek tōn idiōn topōn.
is enslaved whenever he estranges himself from out of his own place

9 טֶשֶׁן וְקִטְרֶת יִשְׁמַח־לֵב וּמֶתֶק רֵעֵהוּ מֵעֵצַת־נֶפֶשׁ

טֶשֶׁן וְקִטְרֶת יִשְׁמַח־לֵב וּמֶתֶק רֵעֵהוּ מֵעֵצַת־נֶפֶשׁ

9. **shemen uq'toreth y'samach-leb umetheq re`ehu me`atsath-naphesh.**

Prov27:9 Oil and perfume make the heart glad, so his friend is sweet from counsel of the soul.

<9> μύροις καὶ οἶνοις καὶ θυμιάμασιν τέρπεται καρδία,
καταρρήγνυται δὲ ὑπὸ συμπτωμάτων ψυχῇ.

9 myrois kai oinois kai thymiamasin terpetai kardia,
wines, and incenses
katarrēgnytai de hypo symptōmatōn psychē.
breaks down but by adverse incidents

10 יִרְעֶה אָבִיךָ אֶל־תַּעֲזֹב וּבֵית אָחִיךָ אֶל־תָּבוּא בְּיוֹם אִיָּהָךְ

יִרְעֶה אָבִיךָ אֶל־תַּעֲזֹב וּבֵית אָחִיךָ אֶל־תָּבוּא בְּיוֹם אִיָּהָךְ

יִרְעֶה אָבִיךָ אֶל־תַּעֲזֹב וּבֵית אָחִיךָ אֶל־תָּבוּא בְּיוֹם אִיָּהָךְ

טוֹב שָׁכֵן קָרוֹב מֵאָח רָחוֹק

10. **re`ak w're`eh 'abiyak 'al-ta`azob ubeyth 'achiyak 'al-tabo b'yom 'eydeak**

tob shaken qarob me'ach rachoq.

Prov27:10 Do not forsake your own friend or your father's friend, and do not go to your brother's house in the day of your calamity; better is a neighbor who is near than a brother far away.

<10> φίλον σὸν ἢ φίλον πατρῶν μὴ ἐγκαταλίπῃς,
εἰς δὲ τὸν οἶκον τοῦ ἀδελφοῦ σου μὴ εἰσέλθῃς ἀτυχῶν·
κρείσσων φίλος ἐγγὺς ἢ ἀδελφὸς μακρὰν οἰκῶν.

10 philon son ē philon patrōn mē egkatalipēs,
eis de ton oikon tou adelphou sou mē eiselthēs atychōn;
enter in adversity
kreissōn philos eggys ē adelphos makran oikōn.
a friend near than far living

11 יֵאָחֲכָם בְּנִי וְשִׂמְחָ לְבִי וְאַשִּׁיבָה חֹרְפִי דְבָרִי
:אֲנִי חָזָק וְאַחֲזִיק אֶת־עַצְמִי וְאֶת־לִבִּי חֲזָק

11. chakam b'ni w'samach libi w'ashibah chor'phi dabar.

Prov27:11 Become wise, my son, and make my heart glad, that I may return a word to him that taunts me.

<11> σοφὸς γίνου, υἱέ, ἵνα εὐφραίνεται μου ἡ καρδία,
καὶ ἀπόστρεψον ἀπὸ σοῦ ἐπονειδίστους λόγους.

11 sophos ginou, huie, hina euphrainētai mou hē kardia,
Become that should gladden
kai apostrepson apo sou eponeidistous logous.
turn from you reviling words

12 יִבְעָרוּם רָאָה רָעָה נִסְתָּר פְּתָאִים עֲבָרֵי נִעְנָשׁוּ
:חֲכָמִים יִבְעָרוּם רָאָה רָעָה נִסְתָּר פְּתָאִים עֲבָרֵי נִעְנָשׁוּ

12. `arum ra'ah ra'ah nis'tar p'tha'yim `ab'ru ne`enashu.

Prov27:12 A prudent man sees evil and hides himself, the naive proceed and pay the penalty.

<12> πανούργος κακῶν ἐπερχομένων ἀπεκρύβῃ,
ἄφρονες δὲ ἐπελθόντες ζημίαν τείσουσιν.

12 panourgos kakōn eperchomenōn apekrybē,
A clever of evils coming along, concealed himself
aphrones de epelthontes zēmian teisousin.
but fools coming along, a penalty shall pay

13 יִגְקַח-בְּגָדוֹ כִּי-עָרַב זָר וּבְעֵד נָכְרִיָּה חֲבִלָּהּ
:חֲבִלָּהּ יִגְקַח-בְּגָדוֹ כִּי-עָרַב זָר וּבְעֵד נָכְרִיָּה חֲבִלָּהּ

13. qach-big'do ki-y-`arab zar ub'`ad nak'riah chab'lehu.

Prov27:13 Take his garment when he becomes surety for a stranger; and hold him in pledge for a strange woman.

<13> ἀφελοῦ τὸ ἱμάτιον αὐτοῦ, παρήλθεν γάρ·
ὕβριστῆς ὅστις τὰ ἀλλότρια λυμαίνεται.

13 aphelou to himation autou, parēlthen gar;
Remove passed by for
hybristēs hostis ta allotria lymainetai.
an insulting man, the one who a stranger's goods lays waste

14 יֵד מְבָרֵךְ רֵעֵהוּ בְּקוֹל גָּדוֹל בְּבֹקֶר הַשָּׁכִים קָלָה תִּחְשָׁב לוֹ:
:יֵל גַּחַח אֶלֶלֶף מְבַרְכָּא אֶפְפֶּה לַעֲדָא לַעֲפֶה יֶאֱסִי יֶאֱפֶה 14

14. m'barek re`ehu b'qol gadol baboqer hash'keym q'lalah techasheb lo.

Prov27:14 He who blesses his friend with a loud voice, rising early in the morning,
it shall be reckoned a curse to him.

<14> ὅς ἂν εὐλογῇ φίλον τὸ πρωὶ μεγάλη τῇ φωνῇ,
καταρωμένου οὐδὲν διαφέρειν δόξει.

14 hos an eulogē philon to prōi megalē tē phōnē,
Who ever in the morning with a great
katarōmenou ouden diapherein doxei.
from one cursing shall not to differ seem

15 טוֹהֲלָה טוֹהֵד בְּיוֹם סִגְרִיר וְאַשְׁת מְדוֹנִים נִשְׁתַּחֲוָה:
15 אֶפְפֶּה אֶעֱפֶה מְבַרְכָּא מְבַרְכָּא חַבְרִי חַבְרִי אֶעֱפֶה אֶעֱפֶה 15

15. deleph tored b'yom sag'rir w'esheth midonim nish'tawah.

Prov27:15 A constant dripping on a day of steady rain and a contentious woman are alike;

<15> σταγόνες ἐκβάλλουσιν ἄνθρωπον ἐν ἡμέρᾳ χειμερινῇ ἐκ τοῦ οἴκου αὐτοῦ,
ὥσαύτως καὶ γυνὴ λοιδόρος ἐκ τοῦ ἰδίου οἴκου.

15 stagones ekballousin anthrōpon en hēmerā cheimerinē ek tou oikou autou,
Drops of rain shall cast a man of winter from out of his house
hōsautōs kai gynē loidoros ek tou idiou oikou.
likewise also wife a reviling drives a man from out of his own house

16 מִזְצִפְנִיָּה צִפְנֵי-רוּחַ וְשֶׁמֶן יִמִּינִי יִקְרָא:
16 אֶפְפֶּה אֶעֱפֶה מְבַרְכָּא מְבַרְכָּא חַבְרִי חַבְרִי אֶעֱפֶה אֶעֱפֶה 16

16. tsoph'neyah tsaphan-ruach w'shemen y'mino yiq'ra'.

Prov27:16 He who would restrain her restrains the wind, and grasps oil with his right hand.

<16> βορέας σκληρὸς ἄνεμος,
ὀνόματι δὲ ἐπιδέξιος καλεῖται.

16 boreas sklēros anemos,
The north is hard
onomati de epidexios kaleitai.
by name but fittingly is called

17 יִזְבְּרֶזֶל בְּבִרְזֵל יַחַד וְאִישׁ יַחַד פְּנִי-רֵעֵהוּ:
17 אֶפְפֶּה אֶעֱפֶה מְבַרְכָּא מְבַרְכָּא חַבְרִי חַבְרִי אֶעֱפֶה אֶעֱפֶה 17

17. bar'zel b'bar'zel yachad w'ish yachad p'ney-re`ehu.

Prov27:17 Iron sharpens iron, so one man sharpens his friend's face.

<17> σίδηρος σίδηρον ὀξύνει,
ἀνὴρ δὲ παροξύνει πρόσωπον ἐταίρου.

17 sidēros sidēron oxynei,
anēr de paroxynei prosōpon hetairou.
the face of his companion

18 יחנצור תאנח יאכל פריה ושמר אדניו יכבד:
18 notser t'enah yo'kal pir'yah w'shomer 'adonaiw y'kubad.

Prov27:18 He who tends the fig tree shall eat its fruit, and he who cares for his master shall be honored.

<18> ὃς φυτεύει συκῆν, φάγεται τοὺς καρποὺς αὐτῆς·
ὃς δὲ φυλάσσει τὸν ἑαυτοῦ κύριον, τιμηθήσεται.

18 hos phyteuei sykēn, phagetai tous karpous autēs;
The one who plants
hos de phylassei ton heautou kyrion, timēthēsetai.
the one who guards his own master shall be esteemed

19 יט כמים הפנים לפנים כן לב-הָאָדָם לָאָדָם:
19 kamayim hapanim lapanim ken leb-ha'adam la'adam.

Prov27:19 As in water face answers face, so the heart of man to man.

<19> ὥσπερ οὐχ ὅμοια πρόσωπα προσώποις,
οὕτως οὐδὲ αἱ καρδίαι τῶν ἀνθρώπων.

19 hōsper ouch homoia prosōpa prosōpois,
are not likened faces to other faces
houtōs oude hai kardiai tōn anthrōpōn.
so not even are to other men's likened

20 כשאול ואבדה לא תשבֿענה ועיני האדם לא תשבֿענה:
20 Sh'ol wa'Abaddoh lo' this'ba`nah w'eyney ha'adam lo' this'ba`nah.

Prov27:20 Sheol and Abaddon are never satisfied, so the eyes of man are never satisfied.

<20> ἄδης καὶ ἀπώλεια οὐκ ἐμπίμπλονται,
ὡσαύτως καὶ οἱ ὀφθαλμοὶ τῶν ἀνθρώπων ἀπληστοί.

20 ḥadēs kai apōleia ouk empimplantai,
destruction are not filled up
hōsautōs kai hoi ophthalmoi tōn anthrōpōn aplēstoi.
likewise also insatiable

<20>a βδέλυγμα κυρίῳ στηρίζων ὀφθαλμόν,
καὶ οἱ ἀπαίδευτοι ἀκρατεῖς γλώσση.

20ā bdelygma kyriō stērizōn ophthalmon,

is an abomination to YHWH One fixing the eye
 kai hoi apaideutoi akrateis glōssē.
 and the uninstructed ones are immoderate in tongue

21 מַצִּיטֵּי כֶסֶף וְכֹרֵךְ לִזְהָב וְאִישׁ לְפִי מַהֲלָלוֹ׃
 21 מַצִּיטֵּי כֶסֶף וְכֹרֵךְ לִזְהָב וְאִישׁ לְפִי מַהֲלָלוֹ׃

21. mats'reph lakeseph w'kur lazahab w'ish l'phi mahalalo.

Prov27:21 The crucible is for silver and the furnace for gold,
 and a man is tried by the mouth of his praise.

<21> δοκίμιον ἀργύρῳ καὶ χρυσῷ πύρωσις,
 ἄνθρωπος δὲ δοκιμάζεται διὰ στόματος ἐγκωμιαζόντων αὐτόν.

21 dokimion argyrō kai chrysō pyrōsis,
 Proving is through burning by fire
 anēr de dokimazetai dia stomatos egkōmiazontōn auton.
 but a man is tried by the mouth of ones lauding him

<21>a καρδία ἀνόμου ἐκζητεῖ κακά,
 καρδία δὲ εὐθὴς ἐκζητεῖ γνῶσιν.

21ā kardia anomou ekzētei kaka,
 The heart of the transgressor seeks after mischiefs;
 kardia de euthēs ekzētei gnōsin.
 but an upright heart seeks knowledge.

22 כָּבֹא אִם תִּכְתּוֹשׁ-אֶת-הָאֵוִיל בַּמִּכְתֵּשׁ בְּתוֹךְ הָרִיפּוֹת בַּעֲלִי
 לֹא-תִסּוּר מֵעַלְיוֹ אֲוִלָּתוֹ׃
 22 כָּבֹא אִם תִּכְתּוֹשׁ-אֶת-הָאֵוִיל בַּמִּכְתֵּשׁ בְּתוֹךְ הָרִיפּוֹת בַּעֲלִי
 לֹא-תִסּוּר מֵעַלְיוֹ אֲוִלָּתוֹ׃

22. 'im tik'tosh-'eth-ha'ewil bamak'tesh b'thok hariphoth ba'eli lo'-thasur me'alayu 'iual'to.

Prov27:22 Though you pound a fool in a mortar with a pestle in the midst of grain,
 his foolishness shall not depart from him.

<22> ἐὰν μαστιγοῖς ἄφρονα ἐν μέσῳ συνεδρίου ἀτιμάζων,
 οὐ μὴ περιέλῃς τὴν ἀφροσύνην αὐτοῦ.

22 ean mastigois aphrona en mesō synedriou atimazōn,
 you whip a sanhedrin dishonoring him
 ou mē perielēs tēn aphrosynēn autou.
 in no way shall be removed his folly

23 כִּגְדָלְעַ תִּדְעַ פְּנֵי צֹאנְךָ נְשִׂית לְבָבְךָ לַעֲדָרִים׃
 23 כִּגְדָלְעַ תִּדְעַ פְּנֵי צֹאנְךָ נְשִׂית לְבָבְךָ לַעֲדָרִים׃

23. yado`a teda` p'ney tso'nek shith lib'ak la`adarim.

Prov27:23 Know well the faces of your flocks, and set your heart on your herds;

<23> γνωστῶς ἐπιγνώσῃ ψυχὰς ποιμνίου σου
 καὶ ἐπιστήσεις καρδίαν σου σαῖς ἀγέλαις·

23 gnōstōs epignōsē psychas poimniou sou
Knowingly, you shall recognize things concerns **the lives**
 kai epistēseis kardian sou sais agelais;

24 כד כי לא לעולם חסן ואם-גִּזַּר לְדֹר דֹּר:
 24 יִשְׁמַח לְעַלְמָא חֲסִין וְאִם-גִּזַּר לְדֹר דֹּר:

24. **kiy lo' l'olam chosen w'im-nezer l'dor dor.**

Prov27:24 For riches are **not forever**, **nor** does a crown endure **from generation to generation**.

<24> ὅτι οὐ τὸν αἰῶνα ἀνδρὶ κράτος καὶ ἰσχὺς,
 οὐδὲ παραδίδωσιν ἐκ γενεᾶς εἰς γενεάν.
 24 **hoti ou ton aiōna andri kratos kai ischys,**
into the eon to a man might and strength
oude paradidōsin ek geneas eis genean.
does he deliver it up

25 כה נלה חציר ונראתה-דשא ונאספו עשבֹות הרִים:
 25 אִתְּחַלֵּי חֲצִיר וְנִרְאָתָהּ-דְּשֵׂא וְנֶאֱסָפּוּ עֲשְׂבֹות הָרִים:

25. **galah chatsir w'nir'ah-deshe' w'ne'es'phu `is'both harim.**

Prov27:25 When the hay **disappears**, the **tender grass is seen**,
 and the **herbs of the mountains are gathered**,

<25> ἐπιμελοῦ τῶν ἐν τῇ πεδίῳ χλωρῶν καὶ κερεῖς πόαν
 καὶ σύναγε χόρτον ὀρεινόν,
 25 **epimelou tōn en tō pediō chlōrōn kai kereis poan**
Care for in the field green things and you shall shear the herbage;
 kai synage chorton oreinon,
gather together grass of the mountainous area

26 כו כבֹּשִׁים לְלִבְוֶשֶׁךָ וּמַחִיר שְׂדֵה עֲתוּדִים:
 26 כְּבֹשִׁים לְלִבְוֶשֶׁךָ וּמַחִיר שְׂדֵה עֲתוּדִים:

26. **k'basim lil'busheak um'chir sadeh `atudim.**

Prov27:26 The lambs shall be **for your clothing**, and the **goats are the price** of a field,

<26> ἵνα ἔχῃς πρόβατα εἰς ἱματισμόν·
 τίμα πεδίον, ἵνα ὦσίν σοι ἄρνες.
 26 **hina echēs probata eis himatismon;**
that you should have sheep's wool
tima pedion, hina ōsin soi arnes.
Esteem the field! that there might be lambs for you

27 כז וְיִהְיֶה חֵלֶב עֲזִים לְלֶחֶם בֵּיתְךָ וְחַיִּים לְנַעֲרוֹתֶיךָ:
 27 וְיִהְיֶה חֵלֶב עֲזִים לְלֶחֶם בֵּיתְךָ וְחַיִּים לְנַעֲרוֹתֶיךָ:

27. **w'dey chaleb `izim l'lach'm'ak l'lechem beytheak w'chayim l'na'arotheyak.**

Prov27:27 And there shall be **goat's milk enough** for your bread,

for the bread of your household, and the life for your maidens.

<27> υἱέ, παρ' ἐμοῦ ἔχεις ῥήσεις ἰσχυρὰς εἰς τὴν ζωὴν σου
καὶ εἰς τὴν ζωὴν σὼν θεραπόντων.

27 huie, par' emou echeis hrēseis ischyra eis tēn zōēn sou
O son, from me you shall have sayings strong for your life,
kai eis tēn zōēn sōn therapontōn.
of your attendants

Chapter 28

Shavua Reading Schedule (28th sidrah) - Prov 28

אָנְסוּ וְאִין־רָדָה רָשָׁע וְצַדִּיקִים כִּכְבִּיר יִבְטַח׃
Prov28:1

1. nasu w'eyn-rodeph rasha` w'tsadiqim kik'phir yib'tach.

Prov28:1 The wicked flee when no one is pursuing, but the righteous are bold as a lion.

<28:1> φεύγει ἀσεβὴς μηδενὸς διώκοντος,
δίκαιος δὲ ὥσπερ λέων πέποιθεν.

1 pheugei asebēs mēdenos diōkontos,
An impious man with
dikaios de hōsper leōn pepoithen.
the just man is secure

בְּפִשְׁעֵ אֶרֶץ רַבִּים שָׁרִיָּה וּבְאַדָּם מְבִין יֵדַע כֵּן יֵאָרִיךְ׃
2

2. b'phesha` 'erets rabbim sareyah ub'adam mebin yode'a ken ya'arik.

Prov28:2 By the transgression of a land many are its princes,
but by a man of understanding and knowledge, so it endures.

<2> δι' ἁμαρτίας ἀσεβῶν κρίσεις ἐγείρονται,
ἀνὴρ δὲ πανούργος κατασβέσει αὐτάς.

2 di' hamartias asebon kriseis egeirontai,
Because of the sins of the impious, litigations arise;
anēr de panourgōs katasbesei autas.
a clever extinguishes them

גִּבּוֹר רָשָׁע וְעֹשֶׂה דָלִים מִטָּר סֹחֵף וְאִין לֶחֶם׃
3

3. geber rash w'osheq dalim matar socheph w'eyn lachem.

Prov28:3 A poor man who oppresses the lowly is like a sweeping rain which leaves no bread.

<3> ἀνδρείος ἐν ἀσεβείαις συκοφαντεῖ πτωχοῦς.
ὥσπερ ὑετὸς λάβρος καὶ ἀνωφελής,

3 andreios en asebeiais sykophantei ptōchous.
A vigorous man with impious deeds extorts the poor

hōsper huetos labros kai anōphelēs,
as rain a fierce and unprofitable.

4 :חַי תִּתְּנוּ אֶת־הַחֵן לַעֲשֵׂי רָעָה וְיִשְׁמְרוּ אֶת־הַתּוֹרָה וְיִתְּנוּ אֶת־הַחֵן לַעֲשֵׂי רָעָה

ד' עֲזָבִי תוֹרָה יִתְּנוּ רָשָׁע וְשֹׁמְרֵי תוֹרָה יִתְּנוּ בָם:

4. `oz'bey thorah y'hal'lu rasha` w'shom'rey thorah yith'garu bam.

Prov28:4 Those who forsake the law praise the wicked, but those who keep the law strive with them.

<4> οὕτως οἱ ἐγκαταλείποντες τὸν νόμον ἐγκωμιάζουσιν ἀσέβειαν,
οἱ δὲ ἀγαπῶντες τὸν νόμον περιβάλλουσιν ἑαυτοῖς τεῖχος.

4 houtōs hoi egkataleipontes ton nomon egkōmiazousin asebeian,
Thus the ones abandoning laud impiety;
hoi de agapōntes ton nomon periballousin heautois teichos.
the ones loving put around themselves a wall

5 :וְהָאֲנָשִׁי-רָע לֹא-יָבִינֵנוּ מִנְּשָׁפָט וּמִבְּקָשִׁי יִהְיֶה יָבִינֵנוּ כֹל:

ה' אֲנָשִׁי-רָע לֹא-יָבִינֵנוּ מִנְּשָׁפָט וּמִבְּקָשִׁי יִהְיֶה יָבִינֵנוּ כֹל:

5. 'an'shey-ra` lo'-yabinu mish'pat um'baq'shey Yahúwah yabinu kol.

Prov28:5 Evil men do not understand justice, but those who seek understand all things.

<5> ἄνδρες κακοὶ οὐ νοήσουσιν κρίμα,
οἱ δὲ ζητοῦντες τὸν κύριον συνήσουσιν ἐν παντί.

5 andres kakoi ou noēsousin krima,
comprehend equity;
hoi de zētountes ton kyrion synēsousin en panti.
perceive in all

6 :וְטוֹב-רָשׁ הוֹלֵךְ בְּתִמּוֹ מֵעַקֵּשׁ דִּרְכֵּים וְהוּא עֲשִׂיר:

וְטוֹב-רָשׁ הוֹלֵךְ בְּתִמּוֹ מֵעַקֵּשׁ דִּרְכֵּים וְהוּא עֲשִׂיר:

6. tob-rash holek b'thumo me`iqesh d'rakayim w'hu' `ashir.

Prov28:6 Better is the poor who walks in his integrity than the perverse of two ways, even he is rich.

<6> κρείσσων πτωχὸς πορευόμενος ἐν ἀληθείᾳ πλουσίου ψευδοῦς.

6 kreissōn ptōchos poreuomenos en alētheiā plousiou pseudous.
man going in truth, than a rich liar

7 :זִנְיָר תוֹרָה בֶּן מִבֵּין וְרָעָה זוֹלָלִים יְכַלִּים אָבִיו:

זִנְיָר תוֹרָה בֶּן מִבֵּין וְרָעָה זוֹלָלִים יְכַלִּים אָבִיו:

7. notser torah ben mebin w'ro`eh zol'lim yak'lim `abiu.

Prov28:7 He who keeps the law is a discerning son,
but he who is a companion of gluttons humiliates his father.

<7> φυλάσσει νόμον υἱὸς συνेतός·
ὃς δὲ ποιμαίνει ἀσωτίαν, ἀτιμάζει πατέρα.

7 phylassei nomon huios synetos;

hos de poimainei asōtian, atimazei patera.
the one who tends carnality dishonors

8 חֲמִרְבָּה הוֹנֹה בְּנִשְׁקָ וּבְתַרְבִּית לְחֹנֵן וְלִים יִקְבְּצֶנּוּ:
8 חֲמִרְבָּה הוֹנֹה בְּנִשְׁקָ וּבְתַרְבִּית לְחֹנֵן וְלִים יִקְבְּצֶנּוּ:

8. mar'beh hono b'neshek ub'thar'bith l'chonen dalim yiq'b'tsenu.

Prov28:8 He who increases his wealth by interest
and usury gathers it for him who is gracious to the poor.

<8> ὁ πληθύνων τὸν πλοῦτον αὐτοῦ μετὰ τόκων καὶ πλεονασμῶν
τῷ ἐλεῶντι πτωχοὺς συνάγει αὐτόν.

8 ho plēthynōn ton plouton autou meta tokōn kai pleonasmōn
tō eleōnti ptōchous synagei auton.
for one showing mercy on

9 ט מִסִּיר אָזְנוֹ מִשְׁמַע תּוֹרָה גַּם-תִּפְלֹתוֹ תוֹעֵבָה:
9 ט מִסִּיר אָזְנוֹ מִשְׁמַע תּוֹרָה גַּם-תִּפְלֹתוֹ תוֹעֵבָה:

9. mesir 'az'no mish'mo`a torah gam-t'philatho to`ebah.

Prov28:9 He who turns away his ear from listening to the law, even his prayer is an abomination.

<9> ὁ ἐκκλίνων τὸ οὖς αὐτοῦ τοῦ μὴ εἰσακοῦσαι νόμου
καὶ αὐτὸς τὴν προσευχὴν αὐτοῦ ἐβδέλυται.

9 ho ekklinōn to ous autou tou mē eisakousai nomou
The one turning aside to not hear
kai autos tēn proseuchēn autou ebdelyktai.
he his own prayer abhors

10 י מִשְׁגָּה יִשְׂרָיִם בְּדַרְךְ רָע בְּנִשְׁחֹתוֹ הוּא-יִפֹּל וְתַמִּימִים יִנְחֻלּוּ-טוֹב:
10 י מִשְׁגָּה יִשְׂרָיִם בְּדַרְךְ רָע בְּנִשְׁחֹתוֹ הוּא-יִפֹּל וְתַמִּימִים יִנְחֻלּוּ-טוֹב:

10. mash'geh y'sharim b'derek ra` bish'chutho hu'-yipol uth'mimim yin'chalu-tob.

Prov28:10 He who leads the upright astray in an evil way shall himself fall into his own pit,
but the blameless shall inherit good.

<10> ὃς πλανᾷ εὐθεὶς ἐν ὁδῷ κακῇ,
εἰς διαφθοράν αὐτὸς ἐμπεσεῖται·
οἱ δὲ ἄνομοι διελεύσονται ἀγαθὰ
καὶ οὐκ εἰσελεύσονται εἰς αὐτά.

10 hos planā eutheis en hodō kakē,
The one who wanders
eis diaphthoran autos empeseitai;
corruption
hoi de anomoi dieleusontai agatha
the lawless ones shall go through good things
kai ouk eiseleusontai eis auta.
and they shall not enter to them

11 חָכָם בְּעֵינָיו אִישׁ עֲשִׂיר וְדָל מִבֵּין יִחְקְרֵנּוּ׃

11. **chakam b`eynayu 'ish `ashir w'dal mebin yach'q'renu.**

Prov28:11 The rich man is wise in his own eyes, but the poor who has understanding searches him out.

<11> σοφὸς παρ' ἑαυτῷ ἀνὴρ πλούσιος,
πένης δὲ νοήμων καταγνώσεται αὐτοῦ.

11 **sophos par' heautō anēr plousios,**
to himself
penēs de noēmōn katagnōsetai autou.
needy man an intelligent shall condemn him

12 יִבְּעֵלִין צְדִיקִים רַבָּה תְּפִאָּת וּבָקִים רְשָׁעִים יִחְפֹּשׂ אָדָם׃

12. **ba'alots tsadiqim rabbah thiph'areth ub'qum r'sha'im y'chupas 'adam.**

Prov28:12 When the righteous triumph, there is great glory,
but when the wicked rise, men hide themselves.

<12> διὰ βοήθειαν δικαίων πολλὴ γίνεται δόξα,
ἐν δὲ τόποις ἀσεβῶν ἀλίσκονται ἄνθρωποι.

12 **dia boētheian dikaiōn pollē ginetai doxa,**
Through the help of the just ones much come to pass glory
en de topois asebon haliskontai anthrōpoi.

13 יִגְמָלָהּ מִכְסֵּה פִשְׁעָיו לֹא יִצְלִיחַ וּמוֹדָה וְעֵזֵב יִרְחָם׃

13. **m'kaseh ph'sha`ayu lo' yats'liach umodeh w`ozeb y'rucham.**

Prov28:13 He who conceals his transgressions shall not prosper,
but he who confesses and forsakes them shall have compassion.

<13> ὁ ἐπικαλύπτων ἀσέβειαν ἑαυτοῦ οὐκ εὐοδωθήσεται,
ὁ δὲ ἐξηγούμενος ἐλέγχους ἀγαπηθήσεται.

13 **ho epikalyptōn asebeian heautou ouk euodōthēsetai,**
The one covering over his impiety his way shall be prospered
ho de exēgoumenos elegchous agapēthēsetai.
the one describing and reproving shall be loved

14 יֵד אֲשֶׁרִי אָדָם מִפְּחַד תָּמִיד וּמִקְנָה לִבּוֹ יִפּוֹל בְּרָעָה׃

14. **'ash'rey 'adam m'phached tamid umaq'sheh libo yipol b'ra`ah.**

Prov28:14 Blessed is the man who fears always,
but he who hardens his heart shall fall into calamity.

<14> μακάριος ἀνὴρ, ὃς καταπτήσσει πάντα δι' εὐλάβειαν,
ὁ δὲ σκληρὸς τὴν καρδίαν ἐμπεσεῖται κακοῖς.

14 makarios anēr, hos kataptēssei panta di' eulabeian,
who is struck with awe of all things through veneration
ho de sklēros tēn kardian empeseitai kakois.

15 טוֹאֲרִי-נֹהֶם וְדָב שׁוֹקֵק מֹשֶׁל עַל עַם-דָּל:
:לֹא-מִשְׁוֹס וְלֹא מִשְׁוֹס וְלֹא מִשְׁוֹס וְלֹא מִשְׁוֹס

15. 'ari-nohem w'dob shoqeq moshel rasha`al am-dal.

Prov28:15 Like a roaring lion and a rushing bear is a wicked ruler over a poor people.

<15> λέων πεινῶν καὶ λύκος διψῶν
ὃς τυραννεῖ πτωχὸς ὢν ἔθνους πενιχροῦ.

15 leōn peinōn kai lykos dipsōn
hungering a wolf thirsting
hos tyrannei ptōchos ōn ethnous penichrou.
is the one who is sovereign being nation of a destitute

16 טַנְגִיד חָסַר תְּבוּנוֹת וְרַב מַעֲשִׂקוֹת שֹׁנְאֵי בָצַע יֵאָרִיךְ יָמָיו: פ
:יָמָיו אֶחָד אֶחָד אֶחָד אֶחָד אֶחָד אֶחָד אֶחָד אֶחָד אֶחָד אֶחָד

16. nagid chasar t'bunoth w'rab ma`ashaqoth son'ey betsa`ya'arik yamim.

Prov28:16 A leader who is a great oppressor lacks understanding,
but he who hates unjust gain shall prolong his days.

<16> βασιλεὺς ἐνδεὴς προσόδων μέγας συκοφάντης,
ὁ δὲ μισῶν ἀδικίαν μακρὸν χρόνον ζήσεται.

16 basileus endeēs prosodōn megas sykophantēs,
A king lacking revenue is a great extortioner
ho de misōn adikian makron chronon zēsetai.
the one detesting injustice a long time shall live

17 יִזְאָדָם עָשָׂק בְּרֶם-נַפֶּשׁ עַד-בּוֹר יָנוּס אֶל-יְתִמְכוּ-בּוֹ:
:יָנוּס אֶל-יְתִמְכוּ-בּוֹ וְיָנוּס אֶל-יְתִמְכוּ-בּוֹ וְיָנוּס אֶל-יְתִמְכוּ-בּוֹ

17. 'adam `ashuq b'dam-naphesh `ad-bor yanus `al-yith'm'ku-bo.

Prov28:17 A man that does the violence to the blood of a soul shall flee to the pit;
let no one support him.

<17> ἄνδρα τὸν ἐν αἰτίᾳ φόνου ὁ ἐγγυώμενος
φυγὰς ἔσται καὶ οὐκ ἐν ἀσφαλείᾳ.

17 andra ton en aitiā phonou ho eggyōmenos
of a man under accusation of murder the one guaranteeing a loan
phygas estai kai ouk en asphaleiā.
an exile shall be, and not in safety

<17>a παῖδευε υἱόν, καὶ ἀγαπήσει σε
καὶ δώσει κόσμον τῇ σῇ ψυχῇ.
οὐ μὴ ὑπακούσης ἔθνει παρανόμῳ.

17ā paideue huion, kai agapēsei se
Chasten your son, and he shall love thee,

kai dōsei kosmon tē sē psychē;
and give honour to thy soul:
ou mē hypakousēs ethnei paranomō.
he shall not obey a sinful nation.

18 יח הולך תמים ונשע ונעקש דרכים ופול באחת:
18 xhkg l'gkz yzyga wqomy owyz yzyx y'lyq

18. holek tamim yiuashe`a w'ne`qash d'rakayim yipol b'echath.

Prov28:18 He who walks blamelessly shall be delivered,
but he who is perverse in his ways hall fall all at once.

<18> ὁ πορευόμενος δικαίως βεβοήθηται,
ὁ δὲ σκολιαῖς ὁδοῖς πορευόμενος ἐμπλακήσεται.

18 ho poreuomenos dikaiōs beboēthētai,
The one going justly is helped
ho de skoliais hodois poreuomenos emplakēsetai.
the one crooked ways going by shall be entangled

19 יט עבד אדמתו ושב-ע-לחם ומרבה רקים ושב-ע-ריש:
19 wzyq-ogwz yzfq g'agzy yhl-ogwz yxg'k agom

19. `obed 'ad'matho yis'ba`-lachem um'radeph reqim yis'ba`-rish.

Prov28:19 He who tills his land shall have plenty of bread,
but he who follows vanities shall have much poverty.

<19> ὁ ἐργαζόμενος τὴν ἑαυτοῦ γῆν πλησθήσεται ἄρτων,
ὁ δὲ διώκων σχολὴν πλησθήσεται πενίας.

19 ho ergazomenos tēn heautou gēn plēsthēsetai artōn,
The one working his own land shall be filled with bread loaves
ho de diōkōn scholēn plēsthēsetai penias.
the one pursuing ease shall be filled with

20 כאיש אמונות רב-ברכות ואין להעשיר לא ינקה:
20 aqyz kl qzwag'k h'ky xzygag-g' xzygyz'k w'k'k 20

20. 'ish 'emunoth rab-b'rakoth w'ats l'ha`ashir lo' yinaqeh.

Prov28:20 A faithful man shall abound with blessings,
but he who makes haste to be rich shall not go unpunished.

<20> ἀνὴρ ἀξιόπιστος πολλὰ εὐλογηθήσεται,
ὁ δὲ κακὸς οὐκ ἀτιμώρητος ἔσται.

20 anēr axiopistos polla eulogēthēsetai,
worthy of trust in many things shall be blessed
ho de kakos ouk atimōrētos estai.
the evil one shall not be

21 כא חפר-פנים לא-טוב ועל-פת-לחם יפגע-ונבר:
21 q'g'g-omwz yhl-x'g-l'oy g'g'g-kl yz'g-g'g'g 21

21. **haker-panim lo'-tob w'al-path-lechem yiph'sha'-gaber.**

Prov28:21 To show respect of **faces** is **not good**, for a man shall transgress for a piece of **bread**.

<21> ὃς οὐκ αἰσχύνεται πρόσωπα δικαίων, οὐκ ἀγαθός·
ὁ τοιοῦτος ψωμοῦ ἄρτου ἀποδώσεται ἄνδρα.

21 hos **ouk** aischynetai prosōpa dikaiōn, **ouk** agathos;
The one who does **not** feel respect for persons of the just
ho **toioutos** psōmou artou apodōsetai andra.
such a one for a morsel **shall deliver over** a man

22 כב נבְהַל לַהוֹן אִישׁ רַע עֵין וְלֹא-יָדַע כִּי-חָסֵר יִבְאֶנּוּ:
22 הַיָּדָא הַזֵּה הָאִישׁ הָרָע הָאֵין וְלֹא-יָדַע חָסֵר יִבְאֶנּוּ:

22. **nibahal lahon 'ish ra' `ayin w'lo'-yeda' hiy-cheser y'bo'enu.**

Prov28:22 A man with an evil eye hastens after wealth
and does not know that poverty shall come upon him.

<22> σπεύδει πλουτεῖν ἀνὴρ βάσκανος
καὶ οὐκ οἶδεν ὅτι ἐλεήμων κρατήσῃ αὐτοῦ.

22 speudei ploutein anēr baskanos
A bewitching
kai **ouk** oiden hoti eleēmōn kratēsei autou.
a merciful man shall prevail over him

23 כג מוֹכִיחַ אָדָם אַחֲרֵי חֵן יִמְצָא מִמַּחֲלִיק לְשׁוֹן:
23 הַזֵּה הָאִישׁ הַמְּכַחֵשׁ אַחֲרֵי חֵן יִמְצָא מִמַּחֲלִיק לְשׁוֹן:

23. **mokiach 'adam 'acharay chen yim'tsa' mimachaliq lashon.**

Prov28:23 He who rebukes a man afterwards shall find more favor than he who flatters with the tongue.

<23> ὁ ἐλέγχων ἀνθρώπου ὁδοὺς
χάριτας ἔξει μᾶλλον τοῦ γλωσσοχαριτούντος.

23 ho elegchōn anthrōpou hodous
The one reproving a man's ways
charitas hexei mallon tou glōssocharitountos.
favours shall have rather than the flatterer with

24 כד גּוֹזֵל אָבִיו וְאִמּוֹ וְאָמַר אֵין-פֶּשַׁע חָבֵר הוּא לְאִישׁ מְשֻׁחֵת:
24 הַזֵּה הָאִישׁ הַמְּשַׁחֵת אֶת-אָבִיו וְאֶת-אִמּוֹ וְאָמַר אֵין-פֶּשַׁע חָבֵר הוּא לְאִישׁ מְשֻׁחֵת:

24. **gozel 'abiu w'imo w'omer 'eyn-pasha' chaber hu' l'ish mash'chith.**

Prov28:24 He who robs his father or his mother
and says, It is **not** a transgression, is the companion of a man who destroys.

<24> ὃς ἀποβάλλεται πατέρα ἢ μητέρα καὶ δοκεῖ μὴ ἁμαρτάνειν,
οὗτος κοινωνός ἐστιν ἀνδρὸς ἀσεβοῦς.

24 hos apoballetai patera ē mētera kai dokei mē hamartanein,
The one who throws off **assumes** he does **not** sin
houtos koinōnos estin andros aseboús.

25 חֶחֶב־נֶפֶשׁ יִגְרֶה מָדוֹן וּבֹטֵחַ עַל־יְהוָה יִרְשֶׁן׃
 25 חֶחֶב־נֶפֶשׁ יִגְרֶה מָדוֹן וּבֹטֵחַ עַל־יְהוָה יִרְשֶׁן׃

25. r'chab-nepesh y'gareh madon uboteach `al-Yahúwah y'dushan.

Prov28:25 The proud in soul stirs up strife, but he who trusts in אֲבָאֵל shall prosper.

<25> ἄπληστος ἀνὴρ κρίνει εἰκῇ·
 ὃς δὲ πέποιθεν ἐπὶ κύριον, ἐν ἐπιμελείᾳ ἔσται.

25 aplēstos anēr krinei eikē;

An insatiable man judges in vain

hos de pepoithen epi kyrion, en epimeleia estai.

the one yielding upon in care shall be

26 כּוֹבֹטֵחַ בְּלִבּוֹ הוּא כָסִיל וְחֹלֵךְ בְּחִכְמָה הוּא יִמָּלֵט׃
 26 כּוֹבֹטֵחַ בְּלִבּוֹ הוּא כָסִיל וְחֹלֵךְ בְּחִכְמָה הוּא יִמָּלֵט׃

26. boteach b'libo hu' k'sil w'holek b'chak'mah hu' yimalet.

Prov28:26 He who trusts in his own heart is a fool, but he who walks wisely shall be delivered.

<26> ὃς πέποιθεν θρασεῖα καρδία, ὁ τοιοῦτος ἄφρων·
 ὃς δὲ πορεύεται σοφία, σωθήσεται.

26 hos pepoithen thraseia kardia, ho toioutos aphrōn;

The one who yields to a rash such a one is

hos de poreuetai sophia, sōthēsetai.

the one who goes in wisdom

27 כִּזְנוּתָן לָרֶשׁ אֵין מַחְסוֹר וּמַעְלִים עֵינָיו רַב־מְאָרוֹת׃
 27 כִּזְנוּתָן לָרֶשׁ אֵין מַחְסוֹר וּמַעְלִים עֵינָיו רַב־מְאָרוֹת׃

27. nothen larash 'eyn mach'sor uma`lim `eynayu rab-m'eroth.

Prov28:27 He who gives to the poor shall never want, but he who shuts his eyes shall have many curses.

<27> ὃς δίδωσιν πτωχοῖς, οὐκ ἐνδεηθήσεται·
 ὃς δὲ ἀποστρέφει τὸν ὀφθαλμὸν αὐτοῦ, ἐν πολλῇ ἀπορίᾳ ἔσται.

27 hos didōsin ptōchois, ouk endeēthēsetai;

shall not in want

hos de apostrephei ton ophthalmon autou, en pollē aporia estai.

the one who turns his eye in much perplexity shall be

28 כַּחַבְקוּם רְשָׁעִים יִסָּתֵר אָדָם וּבְאֲבָדָם יִרְבּוּ צְדִיקִים׃
 28 כַּחַבְקוּם רְשָׁעִים יִסָּתֵר אָדָם וּבְאֲבָדָם יִרְבּוּ צְדִיקִים׃

28. b'qum r'sha'im yisather 'adam ub'ab'dam yir'bu tsadiqim.

Prov28:28 When the wicked rise, men hide themselves; but when they perish, the righteous increase.

<28> ἐν τόποις ἀσεβῶν στένουσι δίκαιοι,
 ἐν δὲ τῇ ἐκείνων ἀπωλείᾳ πληθυνθήσονται δίκαιοι.

28 en topois asebon stenousi dikaioi,

ד מֶלֶךְ בְּמִשְׁפָּט יַעֲמִיד אֶרֶץ וְאִישׁ תְּרוֹמוֹת יִהְיֶה סֵנָה:

4. **melek b'mish'pat ya`amid 'arets w'ish t'rumoth yeher'senah.**

Prov29:4 The king establishes the land by justice, but a man who takes bribes tear it down.

<4> βασιλεὺς δίκαιος ἀνίστησιν χώραν,
ἀνὴρ δὲ παράνομος κατασκάπτει.

4 basileus dikaios anistēsin chōran,
A just regions
anēr de paranomos kataskapteī.
a lawbreaking razes them

5 1919 חֲנֹכֶה מַחֲלִיק עַל-רֵעֵהוּ רֶשֶׁת פּוֹרֵשׁ עַל-פְּעָמָיו:

הַגִּבּוֹר מַחֲלִיק עַל-רֵעֵהוּ רֶשֶׁת פּוֹרֵשׁ עַל-פְּעָמָיו:

Prov29:5 A man who flatters his neighbor is spreading a net for his steps.

5. **geber machaliq `al-re`ehu resheth pores `al-p`amayu.**

<5> ὃς παρασκευάζεται ἐπὶ πρόσωπον τοῦ ἑαυτοῦ φίλου δίκτυον,
περιβάλλει αὐτὸ τοῖς ἑαυτοῦ ποσίν.

5 hos paraskeuazetai epi prosōpon tou heautou philou diktuon,
The one who makes preparations against the person of his own friend with a net
periballei auto tois heautou posin.
puts it around his own feet

6 7970 אִישׁ רָע מוֹקֵשׁ וְצַדִּיק יְרוֹן וְשִׂמְחָה:

וּבְפִשֵּׁעַ אִישׁ רָע מוֹקֵשׁ וְצַדִּיק יְרוֹן וְשִׂמְחָה:

6. **b'phesha` 'ish ra` moqesh w'tsadiq yarun w'sameach.**

Prov29:6 By transgression an evil man is ensnared, but the righteous sings and rejoices.

<6> ἁμαρτάνοντι ἀνδρὶ μεγάλη παγίς,
δίκαιος δὲ ἐν χαρᾷ καὶ ἐν εὐφροσύνῃ ἔσται.

6 hamartanonti andri megalē pagis,
sinning against A great snare is set
dikaios de en charā kai en euphrosynē estai.
the just in joy and in gladness shall be

7 7971 זִידֶע צַדִּיק דִּין דְּלִים רָשָׁע לֹא-יָבִין דָּעַת:

זִידֶע צַדִּיק דִּין דְּלִים רָשָׁע לֹא-יָבִין דָּעַת:

7. **yode`a tsadiq din dalim rasha` lo'-yabin da`ath.**

Prov29:7 The righteous is concerned for the rights of the poor,
the wicked does not discern knowledge.

<7> ἐπίσταται δίκαιος κρίνειν πενιχροῖς,
ὁ δὲ ἀσεβὴς οὐ συνήσει γνώσιν,
καὶ πτωχῷ οὐχ ὑπάρχει νοῦς ἐπιγνώμων.

7 epistatai dikaios krinein penichrois,
has knowledge A just man to judge for the destitute

ho de asebeš ou synēsei gnōsin,
but the impious do not comprehend
kai ptōchō ouch hyparchei nous epignōmōn.
and to the poor there does not exist the mind of an arbitrator

8 חֲאֲנִשִּׁי לְצוֹן יִפְיחוּ קִרְיָהּ וְחֲכָמִים יִשְׁיבוּ אָף:
8 אֲנָשִׁים לֹיִמוֹי עֵקָאוּסָן פֹּלִין,

8. 'an'shey latson yaphichu qir'yah wachakamim yashibu 'aph.

Prov29:8 Scornful men puff against a city, but wise men turn away anger.

<8> ἄνδρες λοιμοὶ ἐξέκαυσαν πόλιν,
σοφοὶ δὲ ἀπέστρεψαν ὀργήν.

8 andres loimoi exekausan polin,
Mischievous burn away
sophoi de apestrepsan orgēn.
turn away

9 טֹאֲנִשׁ-חָכָם נִשְׁפָּט אֶת-אִישׁ אֱוִיל וְרָגַז וְשָׁחַק וְאֵין נַחַת:
9 אֲנֵר סוֹפּוֹס קְרִינֵי עֵתְנָה,

9. 'ish-chakam nish'pat 'eth-'ish 'ewil w'ragaz w'sachaq w'eyn nachath.

Prov29:9 If a wise man disputes with a foolish man,
even he shakes or laughs, and there is no rest.

<9> ἄνῆρ σοφὸς κρίνει ἔθνη,
ἀνῆρ δὲ φαῦλος ὀργιζόμενος καταγελᾶται καὶ οὐ καταπτῆσσει.

9 anēr sophos krinei ethnē,
judges nations
anēr de phaulos orgizomenos katagelatai kai ou kataptēssei.
but man a heedless, in provoking to anger, ridicules and is not struck with awe

10 יֵאֲנִשִּׁי דָמִים יִשְׁנְאוּ-תָם וְיִשְׁרִים יִבְקְשׁוּ נַפְשׁוֹ:
10 אֲנָשִׁים אֵימָטוֹן מֶטוֹחוֹי מִסְּהִסוּסִין ὅσιον,

10. 'an'shey damim yis'n'u-tham wisharim y'baq'shu naph'sho.

Prov29:10 Men of bloodshed hate the blameless, but the upright seek his soul.

<10> ἄνδρες αἱμάτων μέτοχοι μισήσουσιν ὅσιον,
οἱ δὲ εὐθείς ἐκζητήσουσιν ψυχὴν αὐτοῦ.

10 andres haimatōn metochoi misēsousin hosion,
in blood being partners shall detest the sacred
hoi de eutheis ekzētēsousin psychēn autou.

11 יֵאָכַל-רוּחוֹ יוֹצִיא כָּסִיל וְחָכָם בְּאַחֹר יִשְׁבֹּחֶנָּה:
11 אַל-רֹחוֹ יוֹצִי אָחֹר וְחָכָם בְּאַחֹר יִשְׁבֹּחֶנָּה:

11. kal-rucho yotsi' k'sil w'chakam b'achor y'shab'chenah.

Prov29:11 A fool speaks all of his mind, but a wise man holding back quiets it.

<11> ὅλον τὸν θυμὸν αὐτοῦ ἐκφέρει ἄφρων,
σοφὸς δὲ ταμיעύεται κατὰ μέρος.

11 holon ton thymon autou ekpherei aphrōn,
entire rage his brings forth The fool
sophos de tamieuetai kata meros.
stores his up in part

יב מִשֵּׁל מִקְנִשִּׁיב עַל-דְּבַר-שָׁקֶר כָּל-מִשְׁרָתָיו רְשָׁעִים: 12

12. moshel maq'shib `al-d'bar-shaquer kal-m'shar'thayu r'sha'im.

Prov29:12 If a ruler listens to lying words, all his servants are wicked.

<12> βασιλέως ὑπακούοντος λόγον ἄδικον
πάντες οἱ ὑπ' αὐτὸν παράνομοι.

12 basileōs hypakouontos logon adikon
A king hearkening matter in an unjust
pantes hoi hyp' auton paranomoi.
makes all the ones under him lawbreakers

יג רָשׁ וְאִישׁ הַתְּכָכִים נִפְגְּשׁוּ מֵאִיר-עֵינַי שְׁנֵיהֶם יִהְיֶה: 13

13. rash w'ish t'hakim niph'gashu me'ir-eyney sh'neyhem Yahúwah.

Prov29:13 The poor man and the deceitful man meet together: אַיָּאֵל gives light to the eyes of both.

<13> δανιστοῦ καὶ χρεοφειλέτου ἀλλήλοις συνελθόντων
ἐπισκοπὴν ποιεῖται ἀμφοτέρων ὁ κύριος.

13 danistou kai chreopheiletou allēlois synelthontōn
A money-lender and debtor, when one another come together
episkopēn poieitai amphoterōn ho kyrios.
to oversee commits

יד מֶלֶךְ שׁוֹפֵט בְּאֶמֶת דְּלִים כִּסְאוֹ לְעַד יִכּוֹן: 14

14. melek shophet be'emeth dalim kis'o la'ad yikon.

Prov29:14 If a king judges the poor with truth, his throne shall be established forever.

<14> βασιλέως ἐν ἀληθείᾳ κρίνοντος πτωχοῦς
ὁ θρόνος αὐτοῦ εἰς μαρτύριον κατασταθήσεται.

14 basileōs en alētheiā krinontos ptōchous
ho thronos autou eis martyrion katastathēsetai.
a good testimony

טו שֵׁבֶט וְתוֹכַחַת יִתֵּן חֲכָמָה וְנִעַר מִשְׁלַח מִבֵּישׁ אָמוֹ: 15

15. shebet w'thokachath yiten chak'mah w'na'ar m'shulach mebish 'imo.

Prov29:15 The rod and reproof give wisdom,
but a child sent off is shame to his mother.

<15> πληγαὶ καὶ ἔλεγχοι διδoασιν σοφίαν,
παῖς δὲ πλανώμενος αἰσχύνει γονεῖς αὐτοῦ.

15 plēgai kai elegchoi didoasin sophian,

Strokes

pais de planōmenos aischynei goneis autou.

wandering shames his parents

16 יִשְׂרָאֵל בְּרִבּוֹת רְשָׁעִים יִרְבֶּה-פָּשַׁע וְצַדִּיקִים בְּמִפְלֹתָם יִרְאוּ:

16. bir'both r'sha'im yir'beh-pasha w'tsadiqim b'mapal'tam yir'u.

Prov29:16 When the wicked increase, transgression increases; but the righteous shall see their fall.

<16> πολλῶν ὄντων ἀσεβῶν πολλαὶ γίνονται ἁμαρτίαι,
οἱ δὲ δίκαιοι ἐκείνων πιπτόντων κατάφοβοι γίνονται.

16 pollōn ontōn asebōn pollai ginontai hamartiai,

of many With the being impious, many take place sins

hoi de dikairoi ekeinōn piptontōn kataphoboi ginontai.

with the just at the falling of those, fear takes place

17 יִצְחָק בְּנֵי וַיְנִיחָהּ וַיִּתֵּן מַעֲדָנִים לְנַפְשָׁהּ: פ

17. yaser bin'ak winicheak w'yiten ma'adanim l'naph'sheak.

Prov29:17 Correct your son, and he shall give you rest; he shall also delight your soul.

<17> παίδευε υἱόν σου, καὶ ἀναπαύσει σε
καὶ δώσει κόσμον τῇ ψυχῇ σου.

17 paideue huion sou, kai anapausei se

he shall cause you rest

kai dōsei kosmon tē psychē sou.

he shall give a decoration to

18 יִחַ בְּאֵין חֲזוֹן יִפְרַע עַם וְשֹׁמֵר תּוֹרָה אֲשֶׁר־הִיא:

18. b'eyn chazon yipara`am w'shomer torah 'ash'rehu.

Prov29:18 Where there is no vision, the people perish, but blessed is he who keeps the law.

<18> οὐ μὴ ὑπάρξη ἐξηγητῆς ἔθνει παρανόμῳ,
ὁ δὲ φυλάσσων τὸν νόμον μακαριστός.

18 ou mē hyparxē exēgētēs ethnei paranomō,

In no way should there exist an expositor nation to a lawbreaking;

ho de phylassōn ton nomon makaristos.

19 יִשְׂרָאֵל בְּרִבּוֹת רְשָׁעִים יִרְבֶּה-פָּשַׁע וְצַדִּיקִים בְּמִפְלֹתָם יִרְאוּ:

יט בְּדַבְּרִים לֹא-יִוָּסֵר עֶבֶד פִּי-יָבִין וְאִין מַעֲנֶה:

19. **bid'barim lo'-yiuaser `abed kiy-yabin w'eyn ma`aneh.**

Prov29:19 A servant shall not be corrected by words;
for though he understands, he shall not answer.

<19> λόγοις οὐ παιδευθήσεται οἰκέτης σκληρός·
ἐὰν γὰρ καὶ νοήσῃ, ἀλλ' οὐχ ὑπακούσεται.

19 **logois ou paideuthēsetai oiketēs sklēros;**
domestic servant A recalcitrant
ean gar kai noēsē, all' ouch hypakousetai.
for even if he understands still he shall not obey

כחזית איש אץ בדבריו תקנה לכסיל ממנו: 20

20. **chaziath 'ish 'ats bid'barayu tiq'wah lik'sil mimenu.**

Prov29:20 Do you see a man who is hasty in his words? There is more hope for a fool than for him.

<20> ἐὰν ἴδῃς ἄνδρα ταχὺν ἐν λόγοις,
γίνωσκε ὅτι ἐλπίδα ἔχει μᾶλλον ἄφρων αὐτοῦ.

20 **ean idēs andra tachyn en logois,**
If you should behold
ginōske hoti elpida echei mallon aphrōn autou.
know that hope has rather than the fool he!

כא מפניק מנער עבדו ואחריתו יהיה מנון: 21

21. **m'phaneq mino`ar `ab'do w'acharitho yih'yeh manon.**

Prov29:21 He who pampers his servant from childhood shall also afterwards be his successor.

<21> ὅς κατασπαταλᾷ ἐκ παιδός, οἰκέτης ἔσται,
ἔσχατον δὲ ὀδυνηθήσεται ἐφ' ἑαυτῷ.

21 **hos kataspatalā ek paidos, oiketēs estai,**
The one who lives wastefully shall be a domestic servant
eschaton de odynēthēsetai eph' heautō.
and at the end shall grieve over himself

כב איש-אף יגרה מדון ובעל חמה רב-פֿשע: 22

22. **'ish-'aph y'gareh madon uba`al chemah rab-pasha`.**

Prov29:22 An angry man stirs up strife, and a furious man abounds in transgression.

<22> ἀνὴρ θυμώδης ὀρύσσει νεῖκος,
ἀνὴρ δὲ ὀργίλος ἐξώρυξεν ἁμαρτίας.

22 **anēr thymōdēs oryssei neikos,**
inclined to rage digs up altercation;

anēr de orgilos exōryxen hamartias.
prone to anger gouges up sin

23
כַּגְּאוֹת אָדָם תִּשְׁפִּילֵנוּ וְשָׁפַל-רוּחַ יִתֵּם כְּבוֹד:
:אֲזַיֵּץ מִצַּדִּיק וְיִשְׁפֹּט מִצַּדִּיק

23. ga'awath 'adam tash'pilenu ush'phal-ruach yith'mok kabad.

Prov29:23 A man's pride shall bring him low, but a humble spirit shall obtain honor.

<23> ὕβρις ἀνδρα ταπεινοί,
τοὺς δὲ ταπεινόφρονas ἐρείδει δόξη κύριος.

23 hybris andra tapeinoi,
Insolence abases
tous de tapeinophronas ereidei doxē kyrios.
the humble-minded establishes in glory YHWH

24
כַּד חוֹלֵק עִם-גָּנָב שׁוֹנֵא נַפְשׁוֹ אֶלָּה יִשְׁמַע וְלֹא יַגִּיד:
:אֲזַיֵּץ מִצַּדִּיק וְיִשְׁפֹּט מִצַּדִּיק

24. choleq `im-ganab sone' naph'sho 'alah yish'ma` w'lo' yagid.

Prov29:24 He who is a partner with a thief hates his own soul; he hears the oath but does not tells it.

<24> ὃs μερίζεται κλέπτῃ, μισεῖ τὴν ἑαυτοῦ ψυχὴν·
ἐὰν δὲ ὄρκου προτεθέντος ἀκούσαντες μὴ ἀναγγείλωσιν,

24 hos merizetai kleptē, misei tēn heautou psychēn;
The one who shares detests
ean de horkou protethentos akousantes mē anaggeilōsin,
And if an oath having been set before ones hearing, but they should not announce it

25
כַּחֲרֵת אָדָם יִתֵּן מוֹקֵשׁ וּבִוְטֵחַ בִּיהִיָּה יִשָּׁב:
:אֲזַיֵּץ מִצַּדִּיק וְיִשְׁפֹּט מִצַּדִּיק

25. cher'dath 'adam yiten moqesh uboteach baYahúwah y'sugab.

Prov29:25 The fear of man brings a snare, but he who trusts in אֲזַיֵּץ shall be exalted.

<25> φοβηθέντες καὶ αἰσχυνθέντες ἀνθρώπους ὑπεσκελίσθησαν·
ὁ δὲ πεποιθὼς ἐπὶ κύριον εὐφρανθήσεται.
ἀσέβεια ἀνδρὶ δίδωσιν σφάλμα·
ὃs δὲ πέποιθεν ἐπὶ τῷ δεσπότῃ, σωθήσεται.

25 phobēthentes kai aischyntentes anthrōpous hypeskelisthēsan;
they, fearing and shaming men, shall be tripped up
ho de pepoithōs epi kyrion euphranthēsetai.
but the one yielding upon YHWH shall be glad
asebeia andri didōsin sphalma;
Impiety in man makes a man trip
hos de pepoithen epi tō despotē, sōthēsetai.
but the one yielding unto the master shall be preserved

26
:אֲזַיֵּץ מִצַּדִּיק וְיִשְׁפֹּט מִצַּדִּיק

Prov30:2 Surely **I** am more stupid than any **man**, and **I** do **not** have the understanding of a **man**.

<2> ἀφρονέστατος γάρ εἰμι πάντων ἀνθρώπων,
καὶ φρόνησις ἀνθρώπων οὐκ ἔστιν ἐν ἐμοί.
2 aphronestatos gar eimi pantōn anthrōpōn,
most foolish For I am all together
kai phronēsis anthrōpōn ouk estin en emoi;
the intelligence of man is not in me

ג וְלֹא-לְמַדְתִּי חֲכָמָה וְדַעַת קְדָשִׁים אֵדָע:
3 וְאֵלֶּכָּה מִן-הַשָּׁמַיִם וְיֵרֵד מִי אֶסְפֵּה-רוּחַ בְּחִפְּנָיו מִי צָרָר-מַיִם בְּשִׁמְלָה

3. w'lo'-lamad'ti chak'mah w'da'ath q'doshim 'eda`.

Prov30:3 Neither have I learned wisdom, but I do know the knowledge of the Holy One.

<3> θεὸς δεδίδαχέν με σοφίαν,
καὶ γινώσκιν ἁγίων ἔγνωκα.
3 theos dedidachen me sophian,
Elohim has taught me
kai gnōsin hagiōn egnōka.

ד מִי עָלָה-שָׁמַיִם וְיֵרֵד מִי אֶסְפֵּה-רוּחַ בְּחִפְּנָיו מִי צָרָר-מַיִם בְּשִׁמְלָה
4 מִי הִקִּים כָּל-אַפְסֵי-אָרֶץ מִה-שָׁמוּ וּמִה-שָׁם בָּנוּ כִּי תִדְעַ:
4 מִי הִקִּים כָּל-אַפְסֵי-אָרֶץ מִה-שָׁמוּ וּמִה-שָׁם בָּנוּ כִּי תִדְעַ:

4. mi `alah-shamayim wayerad mi 'asaph-ruach b'chaph'nayu mi tsarar-mayim basim'lah
mi heqim kal-'aph'sey-'arets mah-sh'mo umah-shem-b'no kiy theda`.

Prov30:4 Who has ascended into heaven and descended? Who has gathered the wind in His fists?
Who has wrapped the waters in His garment? Who has established all the ends of the earth?
What is His name or what is His son's name? Surely you know!

<4> τίς ἀνέβη εἰς τὸν οὐρανὸν καὶ κατέβη;
τίς συνήγαγεν ἀνέμους ἐν κόλπῳ;
τίς συνέστρεψεν ὕδωρ ἐν ἱματίῳ;
τίς ἐκράτησεν πάντων τῶν ἄκρων τῆς γῆς;
τί ὄνομα αὐτῷ, ἢ τί ὄνομα τοῖς τέκνοις αὐτοῦ, ἵνα γνῶς;

4 tis anebē eis ton ouranon kai katebē?

tis synēgagen anemous en kolpō?
brought together his bosom

tis synestrepsen hydōr en himatiō?
bundled up his cloak

tis ekratēsen pantōn tōn akrōn tēs gēs?
holds the extremities

ti onoma autō, ē ti onoma tois teknois autou, hina gnōs?
name is given to him to his children that you should know?

5 כַּל-אֶמְרַת אֱלֹהִים צְרוּפָה מִגֵּן הוּא לַחֲסִים בּוֹ:
5 כַּל-אֶמְרַת אֱלֹהִים צְרוּפָה מִגֵּן הוּא לַחֲסִים בּוֹ:

5. **kal-'im'rath 'Eloah ts'ruphah magen hu' lachosim bo.**

Prov30:5 Every word of the El is tested; he is a shield to those who take refuge in Him.

<5> πάντες λόγοι θεοῦ πεπυρωμένοι,
ὑπερασπίζει δὲ αὐτὸς τῶν εὐλαβουμένων αὐτόν·

5 **pantes logoi theou pepyrōmenoi,**
are purified
hyperaspizei de autos tōn eulaboumenōn auton;
he himself the ones venerating

6 וְאַל-תוֹסֵף עַל-דִּבְרָיו פֶּן-יֹוכִיחַ בָּךְ וְנִכְזַבְתָּ: ב
6 וְאַל-תוֹסֵף עַל-דִּבְרָיו פֶּן-יֹוכִיחַ בָּךְ וְנִכְזַבְתָּ: ב

6. **'al-tos'phi' `al-d'barayu pen-yokiach b'ak w'nik'zab'at.**

Prov30:6 Do not add to His words lest He shall reprove you, and you shall be proved a liar.

<6> μὴ προσθῇς τοῖς λόγοις αὐτοῦ,
ἵνα μὴ ἐλέγξῃ σε καὶ ψευδὴς γένη.

6 **mē prosthēs tois logois autou,**
hina mē elegxē se kai pseudēs genē.
you should become

7 זְשׁוּא וּדְבַר-כָּזָב הִרְחַק מִמֶּנִּי רֵאשׁ
7 זְשׁוּא וּדְבַר-כָּזָב הִרְחַק מִמֶּנִּי רֵאשׁ

7. **sh'tayim sha'al'ti me'itak 'al-tim'na` mimeni b'terem 'amuth.**

Prov30:7 Two things I asked of You, do not hold back from me before I die:

<7> δύο αἰτοῦμαι παρὰ σοῦ,
μὴ ἀφέλῃς μου χάριν πρὸ τοῦ ἀποθανεῖν με·

7 **duo aitoumai para sou,**
from
mē aphelēs mou charin pro tou apothanein me;
you should not remove from me favor

8 כַּדְּבַר-אֶשְׁוֶה עִשְׂרֵי אֶשְׁוֶה עִשְׂרֵי אֶשְׁוֶה
8 כַּדְּבַר-אֶשְׁוֶה עִשְׂרֵי אֶשְׁוֶה עִשְׂרֵי אֶשְׁוֶה

חֲשׂוֹא וּדְבַר-כָּזָב הִרְחַק מִמֶּנִּי רֵאשׁ
וְעֶשֶׂר אֶל-תִּתֶּן-לִי הַטְּרִיפָנִי לֶחֶם חֻקִּי:

8. **shaw' ud'bar-kazab har'cheq mimeni re'sh wa'osher 'al-titen-li hat'rhipheni lechem chuqi.**

Prov30:8 Remove vanity and the word of lie far from me, give me neither poverty nor riches;
feed me with the bread that is my portion,

<8> μάταιον λόγον καὶ ψευδῇ μακράν μου ποίησον,
πλοῦτον δὲ καὶ πενίαν μὴ μοι δῶς,

8 σύνταξον δέ μοι τὰ δέοντα καὶ τὰ αὐτάρκη,
mataion logon kai pseudē makran mou poiēson,
the vain false far appoint
plouton de kai penian mē moi dōs,
syntaxon de moi ta deonta kai ta autarkē,
but order up for me the things necessary and the things to be self-sufficient;

9 אִם אֶפְשָׁר לִי לִשְׁחַדּוֹתַי וְלִשְׁחַדּוֹתַי אֶפְשָׁר לִי לִשְׁחַדּוֹתַי
:אֶפְשָׁר לִי לִשְׁחַדּוֹתַי אֶפְשָׁר לִי לִשְׁחַדּוֹתַי אֶפְשָׁר לִי לִשְׁחַדּוֹתַי
טָפֶן אֶשְׁפֹּעַ וְכַחֲשֵׁתִי וְאֶמְרֵתִי מִי יִהְיֶה
וּפֶן-אֶנְרֵשׁ וְגִנְבֵתִי וְתַפְשֵׁתִי שֵׁם אֱלֹהִי: פ

9. pen 'es'ba` w'kichash'ti w'amar'ti mi Yahúwah
uphen-'iuaresh w'ganab'ti w'thaphas'ti shem 'Elohay.

Prov30:9 Lest I become full and deny You and say, Who is אֱלֹהִים?
or lest I be poor, and steal, and profane the name of my El.

<9> ἵνα μὴ πλησθεὶς ψευδῆς γένωμαι καὶ εἴπω Τίς με ὀρᾷ;
ἢ πενηθεὶς κλέψω καὶ ὁμόσω τὸ ὄνομα τοῦ θεοῦ.
9 hina mē plēstheis pseudēs genōmai kai eipō Tis me horā?
that not in being filled up false I should become, and should say, Who sees me?
ē penētheis klepsō kai omosō to onoma tou theou.
to be in need that I shall steal, and I shall swear an oath by

10 אֶל-תִּלְשֵׁן עֶבֶד אֶל-אֲדֹנָיו פֶּן-יִקְלָלָהּ וְאֶשְׁמָתָהּ
:אֶל-תִּלְשֵׁן עֶבֶד אֶל-אֲדֹנָיו פֶּן-יִקְלָלָהּ וְאֶשְׁמָתָהּ

10. 'al-tal'shen `ebed 'el-'adono pen-y'qalel'ak w'asham'at.

Prov30:10 Do not slander a servant to his master, lest he shall curse you and you shall be found guilty.

<10> μὴ παραδῶς οἰκέτην εἰς χεῖρας δεσπότου.
μήποτε καταράσῃταί σε καὶ ἀφανισθῇς.
10 mē paradōs oiketēn eis cheiras despotou.
You should not deliver a bondservant into the hands of
mēpote katarasētai se kai aphanisthēs.
lest at any time you should be obliterated

11 אִם יִדּוֹר אָבִיו יִקְלָל וְאֶת-אִמּוֹ לֹא יְבָרֵךְ
:אִם יִדּוֹר אָבִיו יִקְלָל וְאֶת-אִמּוֹ לֹא יְבָרֵךְ

11. dor 'abiu y'qalel w'eth-'imo lo' y'barek.

Prov30:11 There is a generation who curses his father and does not bless his mother.

<11> ἔκγονον κακὸν πατέρα καταρᾷται,
τὴν δὲ μητέρα οὐκ εὐλογεῖ.
11 ekgonon kakon patera kataratai,
progeny A bad
tēn de mētera ouk eulogei;

12 יב־דור טהור בעיניו ומצאתו לא רחץ:
12 יב־דור טהור בעיניו ומצאתו לא רחץ:

12. **dor tahor b'`eynay u mitso'atho lo' ruchats.**

Prov30:12 There is a generation who is pure in his own eyes, yet is not washed from his filthiness.

<12> ἔκγονον κακὸν δίκαιον ἑαυτὸν κρίνει,
τὴν δὲ ἔξοδον αὐτοῦ οὐκ ἀπένιψεν·

12 ekgonon kakon dikaion heauton krinei,
progeny A bad as just himself judges
tēn de exodon autou ouk apenipsen;
and his going out not washes

13 יג־דור מַח־רָמוּ עֵינָיו וְעַפְעָפִיר וְנִשְׂאוֹ:
13 יג־דור מַח־רָמוּ עֵינָיו וְעַפְעָפִיר וְנִשְׂאוֹ:

13. **dor mah-ramu `eynay u w'aph'`apayu yinase'u.**

Prov30:13 There is a generation, O how lofty are his eyes! And his eyelids are lifted up.

<13> ἔκγονον κακὸν ὑψηλοὺς ὀφθαλμοὺς ἔχει,
τοῖς δὲ βλεφάροις αὐτοῦ ἐπαίρεται·

13 ekgonon kakon huyēlous ophthalmous echei,
progeny A bad has
tois de blepharois autou epairetai;
with his lifts himself up

14 יד־דור חֲרָבוֹת שָׁנָיו וּמִאֲכָלוֹת מִתְלַעֲתָיו לֶאֱכֹל עֲנִיִּים מֵאֶרֶץ
וְאֲבִיוֹנִים מֵאֶדָם: כ
14 יד־דור חֲרָבוֹת שָׁנָיו וּמִאֲכָלוֹת מִתְלַעֲתָיו לֶאֱכֹל עֲנִיִּים מֵאֶרֶץ
וְאֲבִיוֹנִים מֵאֶדָם: כ

14. **dor charaboth shinayu uma'akaloth m'thal'`othayu le'ekol `aniim me'erets w'eb'yonim me'adam.**

Prov30:14 There is a generation whose teeth are like swords and his jaw teeth like knives, to devour the afflicted from the earth and the needy from among men.

<14> ἔκγονον κακὸν μαχαίρας τοὺς ὀδόντας ἔχει
καὶ τὰς μύλας τομίδας, ὥστε ἀναλίσκειν
καὶ κατεσθίειν τοὺς ταπεινοὺς ἀπὸ τῆς γῆς
καὶ τοὺς πένητας αὐτῶν ἐξ ἀνθρώπων.

14 ekgonon kakon machairas tous odontas echei
progeny A bad swords for has
kai tas mylas tomidas, hōste analiskein
the molars as pruning knives, so as to consume
kai katesthiein tous tapeinous apo tēs gēs
the lowly
kai tous penētas autōn ex anthrōpōn.

15 אֵלֶּיךָ בָּנוֹת הַבַּיִת שְׁלֹשׁ הֵנָּה לֹא תִשְׂבַּעַנָּה
טו לעלויקה שתי בנות הב הב שלוש הנה לא תשבֿענָה

אֶרְבַּע לֹא-אָמְרוּ הוּן:

15. la`aluqah sh'tey banoth hab hab shalosh henah lo' this'ba`nah 'ar'ba' lo'-am'ru hon.

Prov30:15 The leech has two daughters, crying, Give, Give.

There are three things that shall not be satisfied, four that shall not say, Enough:

<15> Τῇ βδέλλῃ τρεῖς θυγατέρες ἦσαν ἀγαπήσει ἀγαπώμεναι,
καὶ αἱ τρεῖς αὗται οὐκ ἐνεπίμπλασαν αὐτήν,
καὶ ἡ τετάρτη οὐκ ἠρκέσθη εἰπεῖν Ἰκανόν.

15 Tē bdellē treis thygateres ēsan agapēsei agapōmenai,
to three There were in affection being loved
kai hai treis hautai ouk enepimplasan autēn,
these did not fulfill her
kai hē tetartē ouk ērkesthē eipein Hikanon;
and to the fourth it was not sufficient to

16 טַז שְׂאוּל וְעֶצֶר רַחֵם אֶרֶץ לֹא-שְׂבַעַה מִיָּם וְאֵשׁ לֹא-אָמְרָה הוּן:

16. Sh'ol w'otser racham 'erets lo'-sab'ah mayim w'esh lo'-am'rah hon.

Prov30:16 Sheol, and the barren womb, earth that is never satisfied with water,
and fire that never says, Enough.

<16> ᾗδης καὶ ἔρως γυναικὸς
καὶ τάρταρος καὶ γῆ οὐκ ἐμπιπλαμένη ὕδατος
καὶ ὕδωρ καὶ πῦρ οὐ μὴ εἴπωσιν Ἀρκεῖ.

16 hādēs kai erōs gynaikos
The grave passion of a woman
kai tartaros kai gē ouk empiplamenē hydatos
not filled
kai hydōr kai pyr ou mē eipōsin Arkei.

17 יוֹעִין תִּלְעַג לְאָב וְתַבּוּז לִיקַחַת-אֵם יִקְרוּהָ עֶרְבִי-נַחַל
וְיֹאכְלוּהָ בְנֵי-נֶשֶׁר: פ

17. `ayin til`ag l'ab w'thabuz liqahath-'em yiq'ruah `or'bey-nachal w'yo'k'luah b'ney-nasher.

Prov30:17 The eye that mocks his father and despises to obey his mother,
the ravens of the valley shall pick it out, and the young eagles shall eat it.

<17> ὀφθαλμὸν καταγελῶντα πατὸς καὶ ἀτιμάζοντα γῆρας μητρός,
ἐκκόψαισαν αὐτὸν κόρακες ἐκ τῶν φάραγγων,

καὶ καταφάγοισαν αὐτὸν νεοσσοὶ αἰετῶν.

- 17 ophthalmon katagelōnta patros kai atimazonta gēras mētros,
riciduling dishonoring the old age of
ekkopsaisan auton korakes ek tōn pharaggōn,
cut it out let the crows from the ravines
kai kataphagoisan auton neossoi aetōn.
may devour it

18 יח'ש'ל'ש'ה ה'מ'ה נ'פ'ל'או מ'מ'נ'י ו'א'ר'ב'ע ל'א י'ד'ע'ת'י'ם:

18. sh'loshah hemah niph'l'u mimeni w'ar'ba` lo' y'da`tim.
Prov30:18 There are three things which are too wonderful for me, four which I do not understand:

<18> τρία δέ ἐστιν ἀδύνατά μοι νοῆσαι,
καὶ τὸ τέταρτον οὐκ ἐπιγινώσκω.

- 18 tria de estin adynata moi noēsai,
impossible to comprehend
kai to tetarton ouk epiginōskō;
I do not know

19 י'ט ה'ד'ר'ך ה'נ'ש'ר ב'ש'מ'י'ם ה'ד'ר'ך נ'ח'ש ע'ל'י צ'ו'ר ה'ד'ר'ך-א'נ'י'ה ב'ל'ב-י'ם
ו'ד'ר'ך ג'ב'ר ב'ע'ל'מ'ה:

19. derek hanesher bashamayim derek nachash `aley tsur derek-'aniah b'leb-yam
w'derek geber b'al'mah.
Prov30:19 The way of an eagle in the sky, the way of a serpent on a rock,
the way of a ship in the heart of the sea, And the way of a man with a maid.

<19> ἵχνη αἰετοῦ πετομένου
καὶ ὁδοὺς ὄφeos ἐπὶ πέτρας
καὶ τρίβους νηὸς ποντοπορούσης
καὶ ὁδοὺς ἀνδρὸς ἐν νεότητι.

- 19 ichnē aetou petomenou
the traces of a flying
kai hodous opheōs epi petras
kai tribous nēos pontoporousēs
the paths of a ship passing through the sea
kai hodous andros en neotēti.
in youth

20 כ'כ'ן ה'ד'ר'ך א'ש'ה מ'נ'א'פ'ת א'כ'ל'ה י'מ'ח'ת'ה פ'י'ה ו'א'מ'ר'ה ל'א-פ'ע'ל'ת'י א'ו'ן: פ

20. ken derek 'ishah m'na'apheth 'ak'lah umachathah phiah w'am'rah lo'-pha'al'ti 'awen.
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Prov30:20 So is the way of an adulterous woman:
she eats and wipes her mouth, and says, I have done no wickedness.

<20> τοιαύτη ὁδὸς γυναικὸς μοιχαλίδος,
ἥ, ὅταν πράξῃ, ἀπονιψαμένη οὐδέν φησιν πεπραχέναι ἄτοπον.

20 toiautē hodos gynaikos moichalidos,
Such

hē, hotan praxē, aponipsamenē ouden phēsin peprachenai atopon.

whenever she should act in washing herself not she says to have acted out of place

21 כֹּאֲתַחַת שְׁלוֹשׁ רָגְזָה אֶרֶץ וְתַחַת אַרְבַּע לֹא-תֹכֵל שְׂאֵת:

21. tachath shalosh rag'zah 'erets w'thachath 'ar'ba` lo'-thukal s'eth.

Prov30:21 Under three things the earth quakes, and under four, it cannot bear up:

<21> διὰ τριῶν σείεται ἡ γῆ,
τὸ δὲ τέταρτον οὐ δύναται φέρειν.

21 dia triōn seietai hē gē,

By is shaken

to de tetarton ou dynatai pherein;

it is not able to bear

22 כֹּב תַחַת-עֶבֶד כִּי יִמְלֹךְ וְנָבֵל כִּי יִשְׂבַּע-לֶחֶם:

22. tachath-`ebed kiy yim'lok w'nabal kiy yis'ba`-lachem.

Prov30:22 Under a servant when he reigns, and a fool when he is satisfied with bread,

<22> ἐὰν οἰκέτης βασιλεύσῃ,
καὶ ἄφρων πλησθῇ σιτίων,

22 ean oiketēs basileusē,

if a domestic servant should reign

kai aphrōn plēsthē sitiōn,

should be filled

23 כֹּג תַחַת שְׂנוּאָה כִּי תִבְעַל וְשִׁפְחָה כִּי-תִירַשׁ גְּבִרְתָּהּ:

23. tachath s'nu'ah kiy thiba`el w'shiph'chah kiy-thirash g'bir'tah.

Prov30:23 Under an hated woman when she is married,
and a maidservant when she supplants her mistress.

<23> καὶ οἰκέτις ἐὰν ἐκβάλῃ τὴν ἑαυτῆς κυρίαν,
καὶ μισητὴ γυνὴ ἐὰν τύχῃ ἀνδρὸς ἀγαθοῦ.

23 kai oiketis ean ekbalē tēn heautēs kyrian,

a female domestic servant, if she is cast out by her own lady

kai misētē gynē ean tychē andros agathou.

a hateful wife if she should attain man a good

24 אֲרֻבָּעָה הֵם קְטַנֵּי-אָרֶץ וְהֵמָּה חֲכָמִים מְחֻכָּמִים׃

24. 'ar'ba`ah hem q'taney-'arets w'hemah chakamim m'chukamim.

Prov30:24 There are four things which are small on the earth, but they are exceedingly wise:

<24> τέσσαρα δέ ἐστιν ἐλάχιστα ἐπὶ τῆς γῆς,
ταῦτα δέ ἐστιν σοφώτερα τῶν σοφῶν·

24 tessara de estin elachista epi tēs gēs,
lesser things
tauta de estin sophōtera tōn sophōn;
and these are wiser than the wise

25 כַּה הַנְּמָלִים עִם לֹא-עֵז וַיַּכִּינוּ בִּקְיָן לַחֲמָם׃

25. han'malim `am lo'-'az wayakinu baqayits lach'mam.

Prov30:25 The ants are not a strong people, but they prepare their bread in the summer;

<25> οἱ μύρμηκες, οἷς μὴ ἔστιν ἰσχύς
καὶ ἐτοιμάζονται θέρους τὴν τροφήν·

25 hoi myrmēkes, hois mē estin ischys
in whom there is no strength
kai hetoimazontai therous tēn trophēn;
and they prepare in summer nourishment

26 כֹּשְׁפָנִים עִם לֹא-עֲצוּם וַיִּשְׁימוּ בִּסְלָע בֵּיתָם׃

26. sh'phanim `am lo'-'atsum wayasimu basela` beytham.

Prov30:26 The rock-badgers are not mighty people, yet they make their houses in the rocks;

<26> καὶ οἱ χοιρογρύλλιοι, ἔθνος οὐκ ἰσχυρόν,
οἷ ἐποίησαντο ἐν πέτραις τοὺς ἑαυτῶν οἴκους·

26 kai hoi choirogryllioi, ethnos ouk ischyron,
And the rabbits – a nation being strong
hoi epoiēsanto en petrais tous heautōn oikous;
the ones making their own houses

27 כֹּזֶם מֶלֶךְ אֵין לְאֻרְבָּה וַיֵּצֵא חֲצִין כָּלוֹ׃

27. melek 'eyn la'ar'beh wayetse' chotsets kulo.

Prov30:27 The locusts have no king, yet all of them go out in ranks;

<27> ἀβασίλευτόν ἐστιν ἡ ἀκρίς
καὶ ἐκστρατεύει ἀφ' ἑνὸς κελεύσματος εὐτάκτως·

27 abasileuton estin hē akris
independent is

kai ekstrateuei aph' henos keleusmatos eutaktōs;
but she marches from one word of command orderly

28 כח שִׁמְמִית בְּיָדַיִם תִּתְפֹּשׁ וְהִיא בְּהִיכָלִי מֶלֶךְ: פ
28 כח שִׁמְמִית בְּיָדַיִם תִּתְפֹּשׁ וְהִיא בְּהִיכָלִי מֶלֶךְ: פ

28. s'mamith b'yadayim t'thapes w'hi b'heyk'ley melekh.

Prov30:28 The lizard you may grasp with the hands, yet it is in king's palaces.

<28> καὶ καλαβώτης χερσὶν ἐρειδόμενος καὶ εὐάλωτος ὧν
κατοικεῖ ἐν ὀχυρώμασιν βασιλέως.

28 kai kalabōtēs chersin ereidomenos kai eualōtos ōn
the newt, sticking, and easily caught being
katoikei en ochyrōmasin basileōs.
it dwells in the fortresses of kings

29 כֹּט שְׁלֹשָׁה הֵמָּה מֵיֻטִּיבִי צֶעֶד וְאַרְבָּעָה מֵיֻטִּבִּי לָכֶת:
29 כֹּט שְׁלֹשָׁה הֵמָּה מֵיֻטִּיבִי צֶעֶד וְאַרְבָּעָה מֵיֻטִּבִּי לָכֶת:

29. sh'loshah hemah meytibey tsa`ad w'ar'ba`ah meytibey laketh.

Prov30:29 There are three things that go well in a march,
even four that go well in walking:

<29> τρία δέ ἐστιν, ἃ εὐόδως πορεύεται,
καὶ τὸ τέταρτον, ὃ καλῶς διαβαίνει.

29 tria de estin, ha euodōs poreuetai,
And which prosperously go
kai to tetarton, ho kalōs diabainei;
the fourth which well pass over

30 לַלֵּיֹשׁ גִּבּוֹר בַּבְּהֵמָה וְלֹא־יָשׁוּב מִפְּנֵי־כָל:
30 לַלֵּיֹשׁ גִּבּוֹר בַּבְּהֵמָה וְלֹא־יָשׁוּב מִפְּנֵי־כָל:

30. layish gibor bab'hemah w'lo'-yashub mip'ney-kol.

Prov30:30 The lion which is mighty among beasts and does not retreat from facing any,

<30> σκύμνος λέοντος ἰσχυρότερος κτηνῶν,
ὃς οὐκ ἀποστρέφεται οὐδὲ καταπτήσσει κτήνος,

30 skymnos leontos ischyroteros ktēnōn,
cub is stronger than
hos ouk apostrephetai oude kataptēssei ktēnos,
which does not turn away, nor is struck with awe of any beast

31 לֹא־זָהִיר מִתְּנַיִם אִו־תִּישׁ וּמֶלֶךְ אֶלְקִיִּם עִמּוֹ:
31 לֹא־זָהִיר מִתְּנַיִם אִו־תִּישׁ וּמֶלֶךְ אֶלְקִיִּם עִמּוֹ:

31. zar'zir math'nayim 'o-thayish umelek 'al'qum imo.

Prov30:31 A one girded in the loins, the male goat also, and a king when his army is with him.

<31> καὶ ἀλέκτωρ ἐμπεριπατῶν θηλείαις εὐψυχος

31 kai alektōr emperipatōn thēleiais eupsychos
a rooster walking about among females confidently
kai tragos hēgoumenos aipoliou
a he-goat taking the lead of a flock of goats,
kai basileus dēmēgorōn en ethnei.
a king delivering a public address to a nation

לִבְאֵם-נִבְלָתָהּ בַּהֲתַנְשָׂא וְאֵם-זִמּוֹת יֵד לְפָנֶיהָ:

<32> ἐὰν πρόῃ σεαυτὸν εἰς εὐφροσύνην
καὶ ἐκτείνῃς τὴν χεῖρά σου μετὰ μάχης, ἀτιμασθήσῃ.
32 **ean proē seauton eis euphrosynēn**
 you should let go of yourself in gladness,
kai ekteinēs tēn cheira sou meta machēs, atimasthēsē.
 should stretch out for a fight you shall be dishonored

לג כִּי מֵינַן חָלָב יוֹצֵיאַת חֶמְאָה וּמֵינַן-אַף יוֹצֵיאַת דָּם
וּמֵינַן אֲפֻרָּם יוֹצֵיאַת רֵיב: פ

<33> ἄμελγε γάλα, καὶ ἔσται βούτυρον·
 εἰάν δὲ ἐκπιέζῃς μυκτῆρας, ἐξελεύσεται αἷμα·
 εἰάν δὲ ἐξέλκῃς λόγους, ἐξελεύσονται κρίσεις καὶ μάχαι.

33 amelge gala, kai estai boutyron;
 Extract there shall be
 ean de ekpiezēs myktēras, exeleusetai haima;
 but if you should pressure the nostrils there shall come forth
 ean de exelkēs logous, exeleusontai kriseis kai machai.
 and if you should drag out words, there shall come forth litigations and fights

Shavua Reading Schedule (31th sidrah) - Prov 31

፡ሃሃፋ ሃጻፋ፣፡-ፋሃፋ ፋሃሃ ሃፋ፣ ፋፋሃ፣ ፣ፋፋፋ **Prov31:1**

1. dib'rey L'mu'el melek masa' 'asher-yis'ratu 'imo.

31:1 Οἱ ἐμοὶ λόγοι εἰρηνται ὑπὸ θεοῦ,
 βασιλέως χρηματισμός, ὃν ἐπαίδευσεν ἡ μήτηρ αὐτοῦ.

∴ $z_1 = 1 - i$, $z_2 = 1 + i$, $z_3 = -1 + i$, $z_4 = -1 - i$

<2> τί, τέκνον, τηρήσεις; τί; ῥήσεις θεοῦ·
 πρωτογενές, σοὶ λέγω, υἱέ·
 τί, τέκνον ἐμῆς κοιλίας;
 τί, τέκνον ἐμῶν εὐχῶν;

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<3> μὴ δῶς γυναῖξί σὸν πλοῦτον
 καὶ τὸν σὸν νοῦν καὶ βίον εἰς ὕστεροβουλίαν.

:qyw yk mzyeyql'y qez-yxw mzylyl lk lkylyl mzylyl lk 4

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<4> μετὰ βουλῆς πάντα ποίει,
μετὰ βουλῆς οἰνοπότηι·
οἱ δυνάσται θυμῶδεις εἰσίν,
οἶνον δὲ μὴ πινέτωσαν,

5-7-31-28-27-26-25-24-23-22-21-20-19-18-17-16-15-14-13-12-11-10-9-8-7-6-5-4-3-2-1-0

6 אָפּ-זיין וואָס זיי זענען געווען צווישן זיך:
7 און-זיך לאַנגער ווײַן לִמְרֵי נֶפֶשׁ:

7 אֲנִי אֶמְצֵא אֶת־אֱלֹהִים וְאֶת־אֱלֹהֵי אֲבוֹתַי וְאֶת־אֱלֹהֵי יִשְׂרָאֵל וְאֶת־אֱלֹהֵי הָעוֹלָם וְאֶת־אֱלֹהֵי הַשָּׁמַיִם וְאֶת־אֱלֹהֵי הָאָרֶץ וְאֶת־אֱלֹהֵי הַיָּם וְאֶת־אֱלֹהֵי הַבְּרִיָּה וְאֶת־אֱלֹהֵי הַשָּׁמַיִם וְאֶת־אֱלֹהֵי הָאָרֶץ וְאֶת־אֱלֹהֵי הַיָּם וְאֶת־אֱלֹהֵי הַבְּרִיָּה

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καὶ τῶν πόνων μὴ μνησθῶσιν ἔτι.

- 7 **hina** epilathōntai tēs penias
that they should forget their poverty,
kai tōn ponōn mē mnēsthōsin eti.
and their miseries should not be remembered any longer

8 חֲפֶתַח-פִּיךָ לְאֵלִים אֶל-דִּין כָּל-בְּנֵי חִלּוֹף:
חֲפֶתַח-פִּיךָ לְאֵלִים אֶל-דִּין כָּל-בְּנֵי חִלּוֹף:

8. **p'thach-piyak l'ilem 'el-din kal-b'ney chaloph.**

Prov31:8 Open your mouth for the mute, for the cause of all the sons of the fatherless.

- <8> ἄνοιγε σὸν στόμα λόγῳ θεοῦ
καὶ κρῖνε πάντας ὑγιῶς.
8 anoige son stoma logō theou
with the word of Elohim,
kai krine pantas hygiōs;
and judge all fairly!

9 טָפַח-פִּיךָ שְׁפֹט-צָדֵק וְדִין עָנִי וְאַבְיוֹן: פ
טָפַח-פִּיךָ שְׁפֹט-צָדֵק וְדִין עָנִי וְאַבְיוֹן:

9. **p'thach-piyak sh'phat-tsedeq w'din `ani w'eb'yon.**

Prov31:9 Open your mouth, judge righteously, and defend the afflicted and needy.

- <9> ἄνοιγε σὸν στόμα καὶ κρῖνε δικαίως,
διάκρινε δὲ πένητα καὶ ἀσθενῇ.
9 anoige son stoma kai krine dikaiōs,
diakrine de penēta kai asthenē.
litigate for the needy and weak!

10 יֵאֵשֶׁת-חַיִּל מִי וּמִצָּא וְרָחֵק מִפְּנִינִים מְכָרָה:
יֵאֵשֶׁת-חַיִּל מִי וּמִצָּא וְרָחֵק מִפְּנִינִים מְכָרָה:

10. **'esheth-chayil mi yim'tsa' w'rachok mip'ninim mik'rah.**

Prov31:10 An excellent wife, who can find? For her value is far above jewels.

- <10> Γυναῖκα ἀνδρείαν τίς εὐρήσει;
τιμιωτέρα δέ ἐστιν λίθων πολυτελῶν ἢ τοιαύτη.
10 Gynaika andreian tis heurēsei?
a vigorous
timiōtera de estin lithōn polytelōn hē toiautē.
more esteemed than For is stones very costly such

11 יֵאֵשֶׁת-בָּהּ לֵב בְּעֵלָהּ וְשָׁלָל לֹא יִחְסָר:
יֵאֵשֶׁת-בָּהּ לֵב בְּעֵלָהּ וְשָׁלָל לֹא יִחְסָר:

11. **batach bah leb ba'lah w'shalal lo' yech'sar.**

Prov31:11 The heart of her husband trusts in her, and he shall have no lack of gain.

<11> θαρσεῖ ἐπ’ αὐτῇ ἡ καρδία τοῦ ἀνδρὸς αὐτῆς,
ἢ τοιαύτη καλῶν σκύλων οὐκ ἀπορήσει·

11 tharsei ep’ autē hē kardia tou andros autēs,
takes courage over
hē toiautē kalōn skylōn ouk aporēsei;
Such a one of good spoils shall not be distressed by the lack.

יב נַמְלַתְהוּ טוֹב וְלֹא־רָע כֹּל יְמֵי חַיֶּיהָ: 12

12. g’malath’hu tob w’lo’-ra` kol y’mey chayeyah.

Prov31:12 She does him good and not evil all the days of her life.

<12> ἐνεργεῖ γὰρ τῷ ἀνδρὶ ἀγαθὰ πάντα τὸν βίον.

12 energei gar tō andri agatha panta ton bion.
For she exacts energy to her husband for good, and not bad for all the livelihood.

יג דַּרְשָׁה צֹמֶר וּפְשָׁתִים וְתַעֲשֶׂ בְּחֶפֶץ כִּפְיָהּ: 13

13. dar’shah tsemer uphish’tim wata`as b’chephets kapeyah.

Prov31:13 She looks for wool and flax and works with her palms in delight.

<13> μηρυομένη ἔρια καὶ λίνον ἐποίησεν εὐχρηστον ταῖς χερσὶν αὐτῆς.

13 mēruomenē eria kai linon epoiēsen euchrēston tais chersin autēs.
furling She makes useful her hands

יד הִיְתָה כְּאֶנְיוֹת סוֹחֵר מִמֶּרְחָק תָּבִיא לַחֲמָה: 14

14. hay’thah ka’anioth socher mimer’chaq tabi’ lach’mah.

Prov31:14 She is like merchant ships; she brings her bread from afar.

<14> ἐγένετο ὥσει ναὺς ἐμπορευομένη μακρόθεν,
συνάγει δὲ αὕτη τὸν βίον.

14 egeneto hōsei naus emporeuomenē makrothen,
as trading from a distance
synagei de hautē ton bion.
so she procures her livelihood

טו וְתָקַם בְּעוֹד לַיְלָה וּתְתֵן טָרֶף לְבֵיתָהּ וְחֶם לְנַעֲרֹתֶיהָ: 15

15. wataqam b’`od lay’lah watiten tereph l’beythah w’choq l’na`arotheyah.

Prov31:15 She rises also while it is still night and gives food to her household
and portions to her maidens.

<15> καὶ ἀνίσταται ἐκ νυκτῶν
καὶ ἔδωκεν βρώματα τῷ οἴκῳ
καὶ ἔργα ταῖς θεραπαιναις.

15 kai anistatai ek nyktōn
at nights
kai edōken brōmata tō oikō
appoints
kai erga tais therapainais.
works to the female attendants

16 טַזְמָמָה שָׂדֶה וּתְקַחְהוּ מִפְּרִי כַפֵּיהָ נֹטַע כָּרֶם:
זָמַן אֶת־הַפְּרִי וְהָיָה לְהַנְטִיחַ

16. zam'mah sadeh watiqachehu mip'ri kapeyah n'ta`karem.

Prov31:16 She considers a field and buys it; from the fruit of her palms she plants a vineyard.

<16> θεωρήσασα γεώργιον ἐπρίατο,
ἀπὸ δὲ καρπῶν χειρῶν αὐτῆς κατεφύτευσεν κτῆμα.

16 theōrēsasa geōrgion epriato,
In viewing a farm
apo de karpōn cheirōn autēs katephyteusen ktēma.
her hands a possession

17 יִזְחַקְרָהּ בְּעֹז מְתַנִּיָּה וּתְאַמִּץ זְרָעוֹתֶיהָ:
זָמַן אֶת־הַפְּרִי וְהָיָה לְהַנְטִיחַ

17. chag'rah b'`oz math'neyah wat'amets z'ro`otheyah.

Prov31:17 She girds her loins with strength and makes her arms strong.

<17> ἀναζωσαμένη ἰσχυρῶς τὴν ὀσφύν αὐτῆς
ἤρεισεν τοὺς βραχίονας αὐτῆς εἰς ἔργον.

17 anazōsamenē ischyrōs tēn osphyn autēs
Girding up
ēreisen tous brachionas autēs eis ergon.
she establishes for work

18 יַחֲטִימָהּ כִּי־טוֹב סַחְרָהּ לֹא־יִכָּבֵה בַּלַּיִל נֶרָה:
זָמַן אֶת־הַפְּרִי וְהָיָה לְהַנְטִיחַ

18. ta`amah kiy-tob sach'rah lo'-yik'beh balayil nerah.

Prov31:18 She senses that her gain is good; her lamp does not go out at night.

<18> ἐγεύσατο ὅτι καλόν ἐστιν τὸ ἐργάζεσθαι,
καὶ οὐκ ἀποσβέννυται ὅλην τὴν νύκτα ὁ λύχνος αὐτῆς.

18 egeusato hoti kalon estin to ergazesthai,
She tastes to work
kai ouk aposbennytai holēn tēn nykta ho lychnos autēs.
is not extinguished all the night

19 יִטְיִדֶּיהָ שְׂלָחָה בְּכִישׁוֹר וּכְפִיָּה תִמְכּוּ כָּלֶךְ:
זָמַן אֶת־הַפְּרִי וְהָיָה לְהַנְטִיחַ

19. yadeyah shil'chah bakishor w'kapeyah tam'ku phalek.

Prov31:19 She stretches out her hands to the distaff, and her palms grasp the spindle.

<19> τοὺς πήχεις αὐτῆς ἐκτείνει ἐπὶ τὰ συμφέροντα,
τὰς δὲ χεῖρας αὐτῆς ἐρείδει εἰς ἄτρακτον.

19 tous pēcheis autēs ekteinei epī ta sympheronta,
her cubits unto the things being advantageous;
tas de cheiras autēs ereidei eis atrakton.
the things of her hands she sticks to

20 אָנִי וְיָדַיָּהּ שֶׁלָּחָה לְאַבְיּוֹן׃
כַּפָּהּ פָּרְשָׁה לְעַנִּי וְיָדַיָּהּ שֶׁלָּחָה לְאַבְיּוֹן׃

20. kapah par'sah le`ani w'yadeyah shil'chah la'eb'yon.

Prov31:20 She extends her palm to the poor, and she stretches out her hands to the needy.

<20> χεῖρας δὲ αὐτῆς διήνοιξεν πένητι,
καρπὸν δὲ ἐξέτεινεν πτωχῷ.

20 cheiras de autēs diēnoixen penēti,
And her hands she opens wide to the needy
karpon de exeteinen ptōchō.
and her wrist to the poor

21 כֹּאֲלֹא-תִירָא לְבֵיתָהּ מִשָּׁלֵג כִּי כָל-בֵּיתָהּ לְבִשׁ שָׁנִים׃
אֲנִי וְיָדַיָּהּ שֶׁלָּחָה לְאַבְיּוֹן׃

21. lo'-thira' l'beythah mi'shaleg kiy kal-beythah labush shanim.

Prov31:21 She is not afraid of the snow for her household,
for all her household are clothed with double-dipped scarlet.

<21> οὐ φροντίζει τῶν ἐν οἴκῳ ὁ ἀνὴρ αὐτῆς, ὅταν ποῦ χρονίζη·
πάντες γὰρ οἱ παρ' αὐτῆς ἐνδιδύσκονται.

21 ou phrontizei tōn en oikō ho anēr autēs, hotan pou chronizē;
does not take thought of the things in the house
Her husband whenever somewhere he passes time
pantes gar hoi par' autēs endidyskontai.
the ones of hers are being clothed

22 כֹּבֵדִים עֲשֶׂתָּהּ-לָּהּ שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁה׃
אֲנִי וְיָדַיָּהּ שֶׁלָּחָה לְאַבְיּוֹן׃

22. mar'badim `as'thah-lah shesh w'ar'gaman l'bushah.

Prov31:22 She makes coverings for herself; her clothing is fine linen and purple.

<22> δισσὰς χλαῖνας ἐποίησεν τῇ ἀνδρὶ αὐτῆς,
ἐκ δὲ βύσσου καὶ πορφύρας ἑαυτῇ ἐνδύματα.

22 dissas chlaines epoiēsen tē andri autēs,
A double goat's hair coat for her husband
ek de byssou kai porphyras heautē endymata.
and from out of linen and purple material garments

23 חָשְׁבָהּ בְּשַׁעְרֵי הָאֶרֶץ וְיָשְׁבָהּ בְּתוֹכָם

כַּגְנוּרָע בְּשַׁעְרֵי בְּעֵלָהּ עַם-זְקֵנֵי-אֶרֶץ:

23. noda` bash`arim ba`lah b'shib'to `im-ziq'ney-arets.

Prov31:23 Her husband is known in the gates, when he sits among the elders of the land.

<23> περίβλεπτος δὲ γίνεται ἐν πύλαις ὁ ἀνὴρ αὐτῆς,
ἥνικα ἂν καθίσῃ ἐν συνεδρίῳ μετὰ τῶν γερόντων κατοίκων τῆς γῆς.

23 peribleptos de ginetai en pylais ho anēr autēs,
admired And is her husband at the gate
hēnika an kathisē en synedriō meta tōn gerontōn katoikōn tēs gēs.
when ever he should sit in the Sanhedrin with the aged of

24 כַּד סָדִין עֲשֵׂתָהּ וּתְמָכָר וַחֲגוּר נְתָנָה לַכְּנַעֲנִי:

24. sadin `as'thah watim'kor wachagor nath'nah laK'na`ani.

Prov31:24 She makes fine linen garments and sells them, and supplies belts to the Canaanite.

<24> σινδόνας ἐποίησεν καὶ ἀπέδοτο,
περιζώματα δὲ τοῖς Χαναναίοις.

24 sindonas epoiēsen kai apedoto,
gives back
perizōmata de tois Chananaiois.
loincloths

25 כַּחֲזֶק-וְיָדָהּ וְיָחֵסֶה וְיִשְׂמַח בְּיוֹם אֲחֵרֶיךָ:

כַּחֲזֶק-וְיָדָהּ וְיָחֵסֶה וְיִשְׂמַח בְּיוֹם אֲחֵרֶיךָ:

25. `oz-w'hadar l'bushah watis'chaq l'yom `acharon.

Prov31:25 Strength and dignity are her clothing, and she smiles at the day to come.

<26> ἰσχὺν καὶ εὐπρέπειαν ἐνεδύσατο
καὶ εὐφράνθη ἐν ἡμέραις ἐσχάταις.

26 ischyn kai euprepeian enedysato
beauty She puts on
kai euphranthē en hēmerais eschatais.
is glad in days the last

26 כּוֹפִיָּה פִּתְחָהּ בְּחֶכְמָה וְתוֹרַת-חֶסֶד עַל-לְשׁוֹנָהּ:

כּוֹפִיָּה פִּתְחָהּ בְּחֶכְמָה וְתוֹרַת-חֶסֶד עַל-לְשׁוֹנָהּ:

26. piyah path'chah b'chak'mah w'thorath-chesed `al-l'shonah.

Prov31:26 She opens her mouth in wisdom, and the teaching of kindness is on her tongue.

<25> στόμα αὐτῆς διήνοιξεν προσεχόντως καὶ ἐννόμως
καὶ τάξιν ἐστείλατο τῇ γλώσσῃ αὐτῆς.

25 stoma autēs diēnoixen prosechontōs kai ennomōs
her mouth she opens heedfully and with propriety

kai taxin esteilato tē glōssē autēs.
controls her tongue

27 כְּצֹפִיָּה הַלִּיכֹת בֵּיתָהּ וְלֶחֶם עֲצָלוּת לֹא תֹאכֵל:
:לֹא תֹאכֵל לֶחֶם עֲצָלוּת בֵּיתָהּ וְלֶחֶם עֲצָלוּת לֹא תֹאכֵל 27

27. tsophiah halikoth beythah w'lechem `ats'luth lo' tho'kel.

Prov31:27 She looks well to the ways of her household, and does not eat the bread of idleness.

<27> στεγναὶ διατριβαὶ οἴκων αὐτῆς,
σῖτα δὲ ὀκνηρὰ οὐκ ἔφαγεν.

27 stegnai diatribai oikōn autēs,
are roofed The pastimes to her house
sita de oknēra ouk ephagen.
the grain of laziness

28 כַּחַם קָמוּ בְנֶיהָ וַיִּשְׁרֹוּהָ בְּעָלָהּ וַיְהַלְלֶיהָ:
:אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ 28

28. qamu baneyah way'ash'ruah ba`lah way'hal'lah.

Prov31:28 Her children rise up and call her blessed; her husband also, and he praises her.

<28> τὸ στόμα δὲ ἀνοίγει σοφῶς καὶ νομοθέσμως,
ἡ δὲ ἐλεημοσύνη αὐτῆς ἀνέστησεν τὰ τέκνα αὐτῆς, καὶ ἐπλούτησαν,
καὶ ὁ ἀνὴρ αὐτῆς ἤνεσεν αὐτήν

28 to stoma de anoigei sophōs kai nomothesmōs,
But she opens her mouth wisely and according to the law
hē de eleēmosynē autēs anestēsen ta tekna autēs, kai eploutēsan,
And her kindness to them sets up her children for them, and they grew rich
kai ho anēr autēs ēnesen autēn
and her husband praises her

29 כְּרַבּוֹת בָּנוֹת עָשׂוּ חֵיל וְאַתָּה עָלִית עַל-כָּל־בְּלָנָה:
:אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ 29

29. rabboth banoth `asu chayil w'at' `alith `al-kulanah.

Prov31:29 Many daughters have done nobly, but you rise over them all.

<29> Πολλαὶ θυγατέρες ἐκτήσαντο πλοῦτον,
πολλαὶ ἐποίησαν δυνατά,
σύ δὲ ὑπέρκεισαι καὶ ὑπερήρας πάσας.

29 Pollai thygateres ektēsanto plouton,
acquired riches
pollai epoiēsan dynata,
many acted with ability
sy de hyperkeisai kai hyperēras pasas.
you have precedence – you are elevated above all

30 אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ 30

לְשֹׁקֶר חֶסֶן וְהַבֵּל הַיָּפִי אִשָּׁה יִרְאַת־יְהוָה הִיא תִתְהַלֵּל׃

30. **sheqer hachen w'hebel hayophi 'ishah yir'ath-Yahúwah hi' thith'halal.**

Prov31:30 Charm is deceitful and beauty is vain, but a woman who fears אַיָּאָ, she shall be praised.

30> ψευδείς ἀρέσκειαι καὶ μάταιον κάλλος γυναικός·
γυνὴ γὰρ συνετὴ εὐλογεῖται,
φόβον δὲ κυρίου αὕτη αἰνεῖτω.

30 **pseudeis areskeiai kai mataion kallos gynaikos;**
woman's beauty is

gynē gar synetē eulogeitai,
for it is a wise woman that is blessed

phobon de kyriou hautē aineitō.
and let her praise the fear of YHWH

31 אִשָּׁה-תְּנוּ-לָהּ מִפְּרֵי יָדֶיהָ וַיְהִלְלוּהָ בְּשִׁעְרֶיהָ מַעֲשֵׂיהָ׃

31 **la-tnu-lah mip'ri yadeyah wihal'luah bash'arim ma`aseyah.**

31. **t'nu-lah mip'ri yadeyah wihal'luah bash'arim ma`aseyah.**

Prov31:31 Give her of the fruit of her hands, and let her works praise her in the gates.

31> δότε αὐτῇ ἀπὸ καρπῶν χειρῶν αὐτῆς,
καὶ αἰνεῖσθω ἐν πύλαις ὁ ἀνὴρ αὐτῆς.

31 **dote autē apo karpōn cheirōn autēs,**
kai aineisthō en pylais ho anēr autēs.