

# Sefer Mishle (Proverbs)

## Chapter 1

Shavua Reading Schedule (1st sidrah) - Prov 1

אֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְשִׁבְעָה עָשָׂר פְּסָלִים מִסֵּפֶר הַמִּשְׁלֵי פְּרָשָׁה א' פְּרָשָׁה א' פְּרָשָׁה א' Prov1:1

אֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְשִׁבְעָה עָשָׂר פְּסָלִים מִסֵּפֶר הַמִּשְׁלֵי פְּרָשָׁה א' פְּרָשָׁה א' פְּרָשָׁה א'

### 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 Δαυδ,  
ὃς ἐβασίλευσεν ἐν Ἰσραηλ,

1 Paroimiai Salōmōntos huiou Daud,

hos ebasileusen en Israēl,  
who reigned

אֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְשִׁבְעָה עָשָׂר פְּסָלִים מִסֵּפֶר הַמִּשְׁלֵי פְּרָשָׁה א' פְּרָשָׁה א' פְּרָשָׁה א' 2

בְּלִדְעַת חֲכָמָה וּמִיֶּסֶר 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> γνῶναι σοφίαν καὶ παιδείαν  
νοῆσαί τε λόγους φρονήσεως

2 gnōnai sophian kai paideian

noēsai te logous phronēseōs

אֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְשִׁבְעָה עָשָׂר פְּסָלִים מִסֵּפֶר הַמִּשְׁלֵי פְּרָשָׁה א' פְּרָשָׁה א' פְּרָשָׁה א' 3

גְּלִקְחַת מִיֶּסֶר הַשְּׂכֵל צְדָק וּמִשְׁפָּט וּמִיִּשְׁרָיִם:

### 3. laqachath musar has'kel tsedeq umish'pat umeysarim.

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

<3> δέξασθαι 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

אֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְשִׁבְעָה עָשָׂר פְּסָלִים מִסֵּפֶר הַמִּשְׁלֵי פְּרָשָׁה א' פְּרָשָׁה א' פְּרָשָׁה א' 4

דְּלִתֵּת לְפִתְאִים עֲרָמָה לְנַעַר הַדַּעַת 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 aisthēsīn te kai ennoian;  
child but to the young perception, and also reflection

הַיְשִׁמַע חָכָם וַיּוֹסֶף לָקַח וְנָבוֹן תְּחַבְּלוֹת יִקְנֶה:  
:אֵלֶּף כָּזָב חָכְמָה יְשׁוּבָה חָכָם יִשְׁמַע חָכְמָה

**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 kybernēsīn ktēsetai  
and the intelligent guidance

וְלַחֲבִיִן מִשָּׁל וּמִלִּיצָה דְּבַרֵי חֲכָמִים וְחִידוֹתָם:  
:חָכְמָה יִשְׁמַע חָכָם יִשְׁמַע חָכְמָה יִשְׁמַע חָכְמָה

**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 παραβολὴν καὶ σκοτεινὸν λόγον  
ρήσεις 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

זִרְאֵת יְהוָה רֵאשִׁית דַּעַת חֲכָמָה וּמִוֶסֶר אֲוִילִים בָּזוּ: פ  
:חָכְמָה יִשְׁמַע חָכָם יִשְׁמַע חָכְמָה יִשְׁמַע חָכְמָה

**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 ποιούσιν 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

חַשְׁמַע בְּנֵי מוֹסֵר אֲבִיךָ וְאַל-תִּטּוֹשׁ תּוֹרַת אִמְךָ׃  
 חַשְׁמַע בְּנֵי מוֹסֵר אֲבִיךָ וְאַל-תִּטּוֹשׁ תּוֹרַת אִמְךָ׃

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

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 ἀπίωσι θεσμούς μητρός σου·

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

טָפִי לְוִיַּת חֵן הֵם לְרֵאשִׁיךָ וְעֲנָקִים לְגִבְרֹתֶיךָ׃  
 טָפִי לְוִיַּת חֵן הֵם לְרֵאשִׁיךָ וְעֲנָקִים לְגִבְרֹתֶיךָ׃

9. kiy 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 δέξι σῆ κορυφῆ  
 καὶ κλοιὸν χρύσειον περὶ σῶ 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

יִבְנֵי אִם-יִפְתּוּךָ חַטָּאִים אֶל-תִּבְא׃  
 יִבְנֵי אִם-יִפְתּוּךָ חַטָּאִים אֶל-תִּבְא׃

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 βουληθῆς, 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,

יֵאָמְרוּ לְכָה אִתָּנוּ נִאֲרָבָה לְדָם נִצְפְּנָה לְנַקֵּי חַנָּם׃  
 יֵאָמְרוּ לְכָה אִתָּנוּ נִאֲרָבָה לְדָם נִצְפְּנָה לְנַקֵּי 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, κοινῶνησον αἵματος,

κρύψωμεν δὲ εἰς γῆν ἄνδρα δίκαιον ἀδίκως,

- 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 יב נבלעם כנשאול חיים ותמימים כיורדי בור:  
:12 יב נבלעם כנשאול חיים ותמימים כיורדי בור:

12. **nib'la`em kiSh'ol chayim uth'mimim k'yor'dey bor.**

**Prov1:12** Let us swallow them alive like Sheol, and whole, as those who go down to the pit;

<12> καταπίωμεν δὲ αὐτὸν ὡσπερ ἄδης ζῶντα  
καὶ ἄρωμεν αὐτοῦ τὴν μνήμην ἐκ γῆς·

- 12 **katapiōmen de auton hōsper hādēs zōnta**  
kai arōmen autou tēn mnēmēn ek gēs;  
lift his remembrance from the earth

13 יג כל-הון יקר נמצא נמלא בתינו שכל:  
:13 יג כל-הון יקר נמצא נמלא בתינו שכל:

13. **kal-hon yaqar nim'tsa' n'male' bateynu shalal.**

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

<13> τὴν κτήσιν αὐτοῦ τὴν πολυτελεῆ καταλαβόμεθα,  
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;

14 יד גורלך תפיל בתוכנו כים אחר יהיה לבנו:  
:14 יד גורלך תפיל בתוכנו כים אחר יהיה לבנו:

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 μαρσίππιον ἐν γενηθήτω 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

15 טו בני אל-תליך בדרוך אתם מנע רגלך מנתיתבתם:  
:15 טו בני אל-תליך בדרוך אתם מנע רגלך מנתיתבתם:

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 רַגְלֵיהֶם לָרַע יָרוּצוּ וַיִּמְהָרוּ לְשַׁפְּךָ-דָּם:  
16 טז כִּי רַגְלֵיהֶם לָרַע יָרוּצוּ וַיִּמְהָרוּ 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 ταχινοὶ τοῦ ἐκχεῖν αἷμα·

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

17 יז כִּי-חֲנָם מְזֹרָה הַרְשֵׁת בְּעֵינַי כָּל-בַּעַל כָּנָף:  
17 יז כִּי-חֲנָם מְזֹרָה הַרְשֵׁת בְּעֵינַי כָּל-בַּעַל 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 יח וְהֵם לְדָמָם יֵאָרְבוּ וַיִּצְפְּנוּ לְנַפְשֹׁתָם:  
18 יח וְהֵם לְדָמָם יֵאָרְבוּ וַיִּצְפְּנוּ לְנַפְשֹׁתָם:

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

**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 κακῆ·

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 ט טַבְּן אַרְחֹת כָּל-בַּצֵּעַ בַּצֵּעַ אֶת-נַפְשׁוֹ בְּעַלְיוֹ יִקַּח: פ  
19 ט טַבְּן אַרְחֹת כָּל-בַּצֵּעַ בַּצֵּעַ אֶת-נַפְשׁוֹ בְּעַלְיוֹ יִקַּח: 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> αὐται 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**

:א/זפ גxx xזגחגג אגגx חזחג xזזזח 20  
 כ חכמות בחוגן תרנה ברחבות תתן 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**

:גזכx אכגזכ גכנג זכגגו זכחגג כגכx xזכזזא זכגג 21  
 כא בראש המיות תקרא בפתיחי שערים בעיר אמרה 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' ἄκρων 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

זא/ זגזח גזחז זכחזז כxג זגאכx זכחג כxז-גו 22  
 :xג-זכזזז זכזזזזז  
 כב עד-מתי פתים תאבהו פתי ולצים לצון חמרו 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 aischynthēsontai;**  
**As much time as the guileless have of the righteousness, they shall not be ashamed;**  
**hoi de aphrones, tēs hybreōs ontēs epithymētai,**

כַּגִּתְּשׁוּבוּ לְתוֹכְחָתִי הִנֵּה אֲבִיעָה לָּכֶם רוּחִי אֲוִדִיעָה דְּבַרִי 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 hypethynoi 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.

כַּד יֵעַן קָרָאתִי וְהִמָּאֵנוּ 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 וְתִפְרְעוּ 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 ἠπειθήσατε,

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

כּוֹגֵם-אֲנִי בְּאִיְדֶכֶם 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 hymin olethros,**  
I rejoice ruin

---

:אֲפֹרְיִי אֲרִי מְעַלְלֵי כֹסֶפְךָ אֲחַפְּזֵי אֲרִי מְעַלְלֵי מְעַלְלֵי אֲפֹרְיִי כֹסֶפְךָ 27  
כֹּסֶפְךָ כְּשֶׁמְעַלְלֵי אֲרִי מְעַלְלֵי אֲפֹרְיִי וְאֲרִי מְעַלְלֵי אֲפֹרְיִי וְאֲרִי מְעַלְלֵי אֲפֹרְיִי  
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 ὡς 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 hymin 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 hymin thlipsis** kai poliorkia,  
affliction and assault  
**ē hotan erchētai hymin olethros.**  
or ruin

---

:כִּי יִקְרְאוּנִי מִלְּמָחָד וְלֹא אֶעֱנֶה וְכִי יִקְרְאוּנִי מִלְּמָחָד וְלֹא אֶעֱנֶה 28  
כִּי יִקְרְאוּנִי מִלְּמָחָד וְלֹא אֶעֱנֶה וְכִי יִקְרְאוּנִי מִלְּמָחָד וְלֹא אֶעֱנֶה  
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

---

:כִּי יָדְעוּ דָעָת וְיִרְאוּת יְהוָה לֹא בָחֲרוּ 29  
כִּי יָדְעוּ דָעָת וְיִרְאוּת יְהוָה לֹא בָחֲרוּ  
29. **tachath kiy-san'u da`ath w'yir'ath Yahúwah lo' bacharu.**

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

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



לֹא-אָבֹוּ לְעֵצָתִי נֶאֱצַו כָּל-תּוֹכַחְתִּי: 30  
 לֹא-אָבֹוּ לְעֵצָתִי נֶאֱצַו כָּל-תּוֹכַחְתִּי: 30

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 וְיִאֲכָלוּ מִפְּרִי הַרְפָּם וּמִמַּעַצְתֵּיהֶם יִשְׂבְּעוּ: 31  
 לֹא וְיִאֲכָלוּ מִפְּרִי הַרְפָּם וּמִמַּעַצְתֵּיהֶם יִשְׂבְּעוּ: 31

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 ἑαυτῶν ὁδοῦ τοὺς καρποὺς  
 καὶ τῆς ἑαυτῶν ἀσεβείας πλησθήσονται·

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

לֵב כִּי מְנוּשִׁיבַת פְּתָיִם תַּהְרִיגֵם וְשִׁלּוֹת כְּסִי'לִים הִיאֲבֹדֵם: 32  
 לֵב כִּי מְנוּשִׁיבַת פְּתָיִם תַּהְרִיגֵם וְשִׁלּוֹת כְּסִי'לִים הִיאֲבֹדֵם: 32

32. kiy 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' ὧν γὰρ ἠδίκουν νηπίους, φονευθήσονται,  
 καὶ ἐξετασμός ἀσεβείης ὀλεῖ.

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

לֹג וְשִׁמַּע לִי יִשְׁכֵּן-בְטַח וְיִשְׁאַנֵּן מִפַּחַד רָעָה: 33  
 לֹג וְשִׁמַּע לִי יִשְׁכֵּן-בְטַח וְיִשְׁאַנֵּן מִפַּחַד רָעָה: 33

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

אָבְנִי אִם־תִּקַּח אֶמְרֵי וּמִצְוֹתַי תִּצְפֹּן אֶתֶּךָ: Prov2:1

אָבְנִי אִם־תִּקַּח אֶמְרֵי וּמִצְוֹתַי תִּצְפֹּן אֶתֶּךָ:

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> Ἰῆέ, ἐὰν δεξάμενος ῥήσιν ἐμῆς ἐντολῆς κρύψῃς παρὰ σεαυτῶ,

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

בְּלִהְקַשִּׁיב לַחֲכָמָה אֲזַנְךָ תִּטֹּחַ לְבָבְךָ לַתְּבוּנָה: 2

בְּלִהְקַשִּׁיב לַחֲכָמָה אֲזַנְךָ תִּטֹּחַ 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 kardia 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> ἐὰν γὰρ τὴν σοφίαν ἐπικαλέσῃ  
καὶ τῇ συνέσει δῶς φωνήν σου,  
τὴν δὲ αἴσθησιν ζητήσῃς 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־תִּבְקַשְׁנָה כִּכְסֹף וְכַמְטוֹנִים תִּתְחַפְּשֶׁנָּה: 4

דְּאִם־תִּבְקַשְׁנָה כִּכְסֹף וְכַמְטוֹנִים תִּתְחַפְּשֶׁנָּה:

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 thēsaurous exereunēsēs autēn,

אֵלֶּיךָ כְּכֶסֶד וְתִבְחָן כְּחֵסֶד וְתִבְחָן  
הָאֵלֹהִים 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.

וְיִדְעוּ אֵלֹהִים יִתְּנָה עֵלְמָה  
אֶת־פִּי יִתְּנָה יִתְּנָה מִפִּי הַצֶּדֶק וְתִבְוִנָה:

**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;

וְזָכַר לְיִשְׂרָאֵל תִּשְׁמַח מִגִּן לְהִלְכֵי תוֹם:  
אֵלֶּיךָ כְּכֶסֶד וְתִבְחָן כְּחֵסֶד וְתִבְחָן

**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

חֲלֹנְצֵר אֶרְחֹת מְשָׁפֵט וְדַרְךְ חֲסִידוֹ יִשְׁמָר:  
אֵלֶּיךָ כְּכֶסֶד וְתִבְחָן כְּחֵסֶד וְתִבְחָן

**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 δικαιομάτων  
καὶ ὁδὸν εὐλαβουμένων αὐτὸν διαφυλάξει.

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

טאז תבין צדק ומשפט ומישרים כל מעגל טוב:  
:940-604-67 זעאזעזע זאזע זאזע זאזע זאזע זאזע

9. 'az tabin tsedeq umish'pat umeysarim 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.

יכיר תבוא חכמה בלבך ודעת לנפשך ינעם:  
:1047 זאזע זאזע זאזע זאזע זאזע זאזע זאזע זאזע זאזע זאזע

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> ἐὰν γὰρ ἔλθῃ ἡ σοφία εἰς σὴν διάνοιαν,  
ἡ δὲ αἴσθησις τῆ σῆ ψυχῆ 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

יא מזמה תשמר עליך תבונה תנצרכה:  
:1147 זאזע זאזע זאזע זאזע זאזע זאזע זאזע זאזע זאזע זאזע

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

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

<11> βουλὴ καλὴ φυλάξει σε,  
ἔννοια δὲ ὁσία τηρήσει σε,

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

יב להצילך מהדרך רע מאיש מדבר תהפכות:  
:1247 זאזע זאזע זאזע זאזע זאזע זאזע זאזע זאזע זאזע זאזע

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 ῥύσηταί 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 יג העזבים ארחות ישר ללכת בדרך-חשך:  
:ywh-kyqas xyl lwh xthqk shsqd

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> ὧ οἱ ἐγκαταλείποντες ὁδοὺς εὐθείας  
τοῦ πορεύεσθαι ἐν ὁδοῖς σκοτούς,

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

14 יד השמחים לעשות רע וגילו בתהפכות רע:  
:sq xthqk xyl lwh xthqk sq xthqk shsqd

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 טו אשר ארחתיהם עקשים ונלוזים במעגלותם:  
:shsqd xthqk xyl lwh xthqk shsqd xthqk xthqk xthqk

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> ὧν αἰ τρίβοι σκολιαὶ  
καὶ καμπύλαι αἰ τροχιαὶ αὐτῶν

15 hōn hai triboi skoliai  
kai kampylai hai trochiai autōn  
curved

16 טז להצילך מאשה זרה מנכריה אמריה החליקה:  
:shsqd xthqk xyl lwh xthqk shsqd xthqk xthqk xthqk

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 μακράν 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 יז העזבת אלונה נעוריה ואת ברית אלהיה שכחה:  
:אחשׁ אבאלכ װאג-אכז אבאזמ גזלכ אגאם 17

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 καταλάβη κακή 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 יח כּי שָׁחָה אֶל-מֹות בֵּיתָהּ וְאֶל-רַפְאִים מֵעִגְלוֹתֶיהָ:  
:אכאגאזמ אכאגאז-אכז אכאג אכאג-אכז אכא אכז 18

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 ἄδῃ μετὰ τῶν γηγενῶν τοὺς ἄξονας αὐτῆς·

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

19 יט כל-באיה לא ישובון ולא ישיגו ארחות חיים:  
:אכאגאז אכאגאז אכאגאז-אכז אכאגאז אכאגאז אכאגאז 19

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 ζῶης.

19 pantēs 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 כּל־מֵעַן תִּלְךָ בְּדֶרֶךְ טוֹבִים וְאֶרְחוֹת צְדִיקִים תִּשְׁמֹר:  
:אכאגאז אכאגאז אכאגאז-אכז אכאגאז אכאגאז אכאגאז 20

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 כִּי-יִשְׁרָיִם יִשְׁכְּנוּ-אֶרֶץ וְתַמִּימִים יִתְרֹוּ בָהּ: אֲשֶׁר-יִשְׁפָּטוּ-בָהּ

כִּי-יִשְׁרָיִם יִשְׁכְּנוּ-אֶרֶץ וְתַמִּימִים יִתְרֹוּ בָהּ:

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 כִּבְּוִשְׁעִים מֵאֶרֶץ יִכָּרְתוּ וּבִזְמָנִים יִסָּחוּ מִמֶּנַּח: פ

כִּבְּוִשְׁעִים מֵאֶרֶץ יִכָּרְתוּ וּבִזְמָנִים יִסָּחוּ מִמֶּנַּח: פ

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 asebōn 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 אֲבִי תוֹרָתִי אַל-תִּשְׁכַּח וּמִצְוֹתַי יִצֹר לְבָבְךָ: י

אֲבִי תוֹרָתִי אַל-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> Υἱέ, ἐμῶν νομίμων μὴ ἐπιλανθάνου,  
τὰ δὲ ῥήματά μου τηρείτω σὴ καρδία·

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

בְּכִי אֶרְךָ יָמִים וְשָׁנוֹת חַיִּים וְשָׁלוֹם יוֹסִיפוּ לָךְ׃  
:יָלַד יְגַבְּרְךָ מְצַלְמְךָ מְצַבְּרְךָ מְצַמְרְךָ מְצַמְרְךָ מְצַמְרְךָ מְצַמְרְךָ מְצַמְרְךָ מְצַמְרְךָ

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

גִּבּוֹר וְאֵמֶת אֶל-יַעֲזִבְךָ קִנְיָהֶם עַל-גִּבְרֹתֶיךָ כִּתְבֵם עַל-לוּחַ לְבָבְךָ׃  
:יָגֵד מְצַבְּרְךָ מְצַבְּרְךָ מְצַבְּרְךָ מְצַבְּרְךָ מְצַבְּרְךָ מְצַבְּרְךָ מְצַבְּרְךָ מְצַבְּרְךָ

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> ἐλεημοσύνη καὶ πίστις μὴ ἐκλιπέτωσάν σε,  
ἄψαι δὲ αὐτὰς ἐπὶ σῶ τραχήλῳ, καὶ εὕρησεις χάριν·

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

דּוֹמְצָא-חֵן וְשִׂכְל-טוֹב בְּעֵינַי אֱלֹהִים וְאָדָם׃ פ  
:מְצַבְּרְךָ מְצַבְּרְךָ מְצַבְּרְךָ מְצַבְּרְךָ מְצַבְּרְךָ מְצַבְּרְךָ מְצַבְּרְךָ מְצַבְּרְךָ

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 καλά ἐνώπιον κυρίου καὶ ἀνθρώπων.

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

הַבִּטַח אֶל-יְהוָה בְּכָל-לְבָבְךָ וְאֶל-בִּינְתְּךָ אֶל-תִּשְׁעֶיךָ׃  
:מְצַבְּרְךָ מְצַבְּרְךָ מְצַבְּרְךָ מְצַבְּרְךָ מְצַבְּרְךָ מְצַבְּרְךָ מְצַבְּרְךָ מְצַבְּרְךָ

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 σῆ σοφία μὴ ἐπαίρου·

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



6 וּבְכָל-דְרָכַיִךְ דָּעָהוּ וְהוּא יִנְשֵׁר אֶת-חַתְּיֶיךָ :  
6 יְעַלְמֵן-לְעַלְמֵן אִשְׁמַח אֶת-לִבִּי וְאֶת-לִבִּי יִשְׁמַח

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 γνώριζε 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 בְּעֵינַיִךְ יִרְאָ אֶת-יְהוָה וְסוּר מִרָע :  
7 אֲלֵךְ-בְּדֵרֶכְיֶיךָ וְלֹא-תִשְׁכַּח מִלְּפָנֶיךָ

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 σεαυτῶ,  
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 חַרְפָּאוֹת תְּהִי לְשִׁפְךָ וְשִׁקּוּי לְעֵצְמוֹתֶיךָ :  
8 אֲשַׁחֵץ מִלְּפָנֶיךָ וְיִשְׁמַח לִבִּי

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 ἰασίς ἐστὶ τῷ σώματί σου  
καὶ ἐπιμέλεια τοῖς ὀστέοις σου.

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

9 ט כַּבֵּד אֶת-יְהוָה מִהוֹנֶה וּמֵרֵאשִׁית כָּל-תְּבוּאַתְךָ :  
9 אֲשַׁחֵץ מִלְּפָנֶיךָ וְיִשְׁמַח לִבִּי

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 αὐτῶ 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

:יִמְלֵאוּ אֶת־בָּרְכָיו וְיִמְלֵאוּ אֶת־בָּרְכָיו  
יִמְלֵאוּ אֶת־בָּרְכָיו וְיִמְלֵאוּ אֶת־בָּרְכָיו 10

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.

:יִמְלֵאוּ אֶת־בָּרְכָיו וְיִמְלֵאוּ אֶת־בָּרְכָיו  
יִמְלֵאוּ אֶת־בָּרְכָיו וְיִמְלֵאוּ אֶת־בָּרְכָיו 11

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

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

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

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

:אֲדָרְבָּנוּ יְגַדֵּל אֶת־בָּרְכָיו וְיִמְלֵאוּ אֶת־בָּרְכָיו  
יִמְלֵאוּ אֶת־בָּרְכָיו וְיִמְלֵאוּ אֶת־בָּרְכָיו 12

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

**Prov3:12** For whom **אֲדָרְבָּנוּ** loves He reproveth, 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

:יִגְאָל אֶת־בָּרְכָיו וְיִמְלֵאוּ אֶת־בָּרְכָיו  
יִגְאָל אֶת־בָּרְכָיו וְיִמְלֵאוּ אֶת־בָּרְכָיו 13

13. 'ash'rey 'adam matsa' 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

14 יד פי טוב סחרה מסחר-כסף ומחרוץ תבואתה:

14. **kiy tob sach'rah mis'char-kaseph umecharuts t'bu'athah.**

**Prov3:14** For her profit is better than the profit of silver and her gain better than fine gold.

<14> κρείττον γὰρ αὐτήν ἐμπορεύεσθαι  
ἢ χρυσίου καὶ ἀργυρίου θησαυρούς.

14 **kreitton gar autēn emporeuesthai**  
to trade for her  
ē chrysiou kai argyriou thēsaurous.  
treasures

15 טו יקרה היא מפניים וכל חפציה לא ישוה בה:

15. **y'qarah hi' mip'niim w'kal-chaphatseyak lo' yish'wu-bah.**

**Prov3:15** She is more precious than jewels;  
and all the things you can desire are not to be compared with her.

<15> τιμωτέρα δέ ἐστιν λίθων πολυτελῶν,  
οὐκ ἀντιτάξεται αὐτῇ οὐδὲν πονηρόν·  
εὐγνωστός ἐστιν πᾶσιν τοῖς ἐγγίζουσιν αὐτῇ,  
πᾶν δὲ τίμιον οὐκ ἄξιον αὐτῆς ἐστιν.

15 **timiōtera de estin lithōn polytelōn,**  
stones very costly  
**ouk antitaxetai autē ouden ponēron;**  
no evil thing shall resist her  
**eugnōstos estin pasin tois eggizousin autē,**  
she is well known to all that approach her  
**pan de timion ouk axion autēs estin.**  
every precious thing is not equal to her

16 טז ארך ימים בימינה בשמאולה עשר וכבוד:

16. **'orek yamim biminah bis'mo'wlah `osher w'kabod.**

**Prov3:16** Length of days is in her right hand; in her left hand are riches and honor.

<16> μῆκος γὰρ βίου καὶ ἔτη ζωῆς ἐν τῇ δεξιᾷ αὐτῆς,  
ἐν δὲ τῇ ἀριστερᾷ αὐτῆς πλοῦτος καὶ δόξα·

16 **mēkos gar biou kai etē zōēs en tē dexiā autēs,**  
For of existence and years of life are  
**en de tē aristerā autēs ploutos kai doxa;**

<16>a ἐκ τοῦ στόματος αὐτῆς ἐκπορεύεται δικαιοσύνη,  
νόμον δὲ καὶ ἔλεον ἐπὶ γλώσσης φορεῖ.

16ā **ek tou stomatos autēs ekporeuetai dikaiosynē,**

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

יִזְדַּרְכֶּיָּהּ דַּרְכֵי־נְעָם וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם׃  
:שׁוֹמֵרֵי־צִוִּיּוֹתֶיהָ וְכָל־דְּרָגוֹתֶיהָ שְׁלוֹם 17

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;

יְחַיֵּי־חַיִּים הִיא לַמְחַזְּקִים בָּהּ וְתִמְכֶּיָּהּ מְאַשְׁרֵהּ׃ כ  
:יְחַיֵּי־חַיִּים הִיא לַמְחַזְּקִים בָּהּ וְתִמְכֶּיָּהּ מְאַשְׁרֵהּ 18

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' αὐτὴν 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

יִטְיַהֲוֶה בְּחִכְמָה יִסְד־אָרֶץ כּוֹנֵן שָׁמַיִם בְּתַבּוּנָה׃  
:אֶרֶץ אֶרֶץ בְּחִכְמָה יִסְד־אָרֶץ כּוֹנֵן שָׁמַיִם בְּתַבּוּנָה 19

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

Prov3:19 אֶרֶץ אֶרֶץ by wisdom founded the earth, by understanding He established the heavens.

<19> ὁ θεὸς τῆ σοφία ἐθεμελίωσεν τὴν γῆν,  
ἠτόίμασεν δὲ οὐρανούς ἐν φρονήσει·  
19 ho theos tē sophiā ethemeliōsen tēn gēn,  
hētoimasen de ouranous en phronēsei;

כּ בְּדַעְתּוֹ תִּהְיוּמוֹת נִבְקָעוּ וְנִשְׁחַקְיָם יִרְעַפוּ־טל׃  
:כּ בְּדַעְתּוֹ תִּהְיוּמוֹת נִבְקָעוּ וְנִשְׁחַקְיָם יִרְעַפוּ־טל 20

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 ἐρρύησαν δρόσους.  
20 en aisthēsei abyssoi erragēsan,  
In his perception

כא בני אל-יָלֹזוּ מֵעֵינַיִךָ נִצֹר תִּשְׁמְרָה וּמִזְמָה:  
:אֲשׁוּרֵי אֶלְוָא אֲרֵי עֵינַיִם יִשְׁלַח-לָךְ אֲשׁוּרֵי 21

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 παραρρηῆς,  
τήρησον δὲ ἐμὴν 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!

כב וַיְהִי חַיִּים לְנַפְשְׁךָ וְחַן לְגַרְגְּרוֹתֶיךָ:  
:שְׂכָרֵי אֶתְרֵי אֲשׁוּרֵי אֲשׁוּרֵי אֲשׁוּרֵי 22

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

כג אֲזַ תֵּלֵךְ לְבִטָּח פְּרָפְדָּךְ וְרַגְלְךָ לֹא תִגְוֶה:  
:אֲשׁוּרֵי אֶתְרֵי אֲשׁוּרֵי אֲשׁוּרֵי אֲשׁוּרֵי 23

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.

כד אִם-תִּשְׁכַּב לֹא-תִפְחָד וְשִׁכְבַּתְּ וְעָרְבָה שְׁנַתְךָ:  
:אֲשׁוּרֵי אֶתְרֵי אֲשׁוּרֵי אֲשׁוּרֵי אֲשׁוּרֵי 24

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 מִפַּחַד פְּתָאִים וּמִשְׂאֵת רִשְׁעִים כִּי תִבֹּא׃  
כַּאֲל־תִּירָא מִפַּחַד פְּתָאִים וּמִשְׂאֵת רִשְׁעִים כִּי תִבֹּא׃

**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 asebōn eperchomenas;  
the thrusting of the impious coming upon

כּוֹפֵי־יְהוָה יְהוָה בְּכִסְלֵךְ וְשָׁמַר רַגְלֵךְ מִלְכָּד׃  
כּוֹפֵי־יְהוָה יְהוָה בְּכִסְלֵךְ וְשָׁמַר רַגְלֵךְ מִלְכָּד׃

**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 σαλευθῆς.

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 מִבְּעַלְיוֹ בְּהִיּוֹת לְאֵל יְדִיךָ לַעֲשׂוֹת׃  
כַּאֲל־תִּמְנַע־טוֹב מִבְּעַלְיוֹ 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 ἐνδεῆ,  
ἡνίκα 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 מִבְּעַלְיוֹ בְּהִיּוֹת לְאֵל יְדִיךָ לַעֲשׂוֹת׃  
כַּאֲל־תִּמְנַע־טוֹב מִבְּעַלְיוֹ בְּהִיּוֹת לְאֵל יְדִיךָ לַעֲשׂוֹת׃

כח אֶל-תֹּאמַר לְרֵעִיךָ לָךְ וְשׁוּב וּמָחָר אֶתֶן 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 αὐριον 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 epioussa.  
for you shall not see what shall give birth against you

29 אֶל-תַּחַרֹּשׁ עַל-רֵעִיךָ רָעָה וְהוּא-יֹשֵׁב לְבִטַּח 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 τεκτῆνη 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 אֶל-תָּרוּב עִם-אָדָם חָנָם אִם-לֹא גִמְלָהּ 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 φιλεχθρήσης πρὸς ἄνθρωπον μάτην,  
μὴ τι εἰς σὲ ἐργάσῃται κακόν.

30 mē philechthresēs 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 אֶל-תִּקְנֵא בְּאִישׁ חָמָס וְאַל-תִּבְחַר בְּכָל-דֶּרֶךְוֵו:

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 ὀνειδέη  
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 :חֲסִידֵי יְהוָה לֹא יִשְׁתַּחֲוּוּ לְעֹשֵׂי חָמָס כִּי תוֹעֵבֵת יְהוָה נִלְוֹז וְאֶת־יִשְׁרָיִם סוֹדוֹ׃

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

**Prov3:32** For the devious are an abomination to אֲזַאֲרָה; 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 dikaiois ou synedriazei.  
they do not sit together

33 :שְׁמֵת יְהוָה בְּבֵית רָשָׁע וּבְנֵיהֶם יִבְרָךְ׃

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

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

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

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

34 :לֹא־אֵם לְלִצְיִם הוּא־יְלִיץ וְלַעֲנִיִּים יִתֶּן־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 ὑπερηφάνους ἀντιτάσσειται,  
ταπεινοῖς δὲ δίδωσιν χάριν.

34 kyrios hyperēphanois antitassetai,  
tapeinois de didōsin charin.

35 :לֹחַ כְּבוֹד חֲכָמִים יִנְחָלוּ וְכֹסִילִים 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:  
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;

בְּכִי לִקַּח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אֶל-תַּעְזוּבוּ:  
בְּכִי לִקַּח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אֶל-תַּעְזוּבוּ:

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.

גַּכִּי-בֵן הָיִיתִי לְאָבִי רַךְ וְיָחִיד לְפָנַי אִמִּי:  
גַּכִּי-בֵן הָיִיתִי לְאָבִי רַךְ וְיָחִיד לְפָנַי 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 κάγῳ πατρὶ ὑπήκοος  
καὶ ἀγαπώμενος ἐν προσώπῳ μητρός,

3 huios gar egenomēn kagō patri hypēkoos

kai agapōmenos en prosōpō mētros,  
being loved

דַּוְיָהֲנִי וַיֹּאמֶר לִי יִתְמַךְ-הַבְּרִי לְבָבִי שְׁמֹר מִצְוֹתַי וְחַיִּה:  
דַּוְיָהֲנִי וַיֹּאמֶר לִי יִתְמַךְ-הַבְּרִי לְבָבִי 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



טתתן לראשך לזית-חן עטרת תפארת תמגנך:

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 σῆ 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 לך 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 ἔμοὺς λόγους,  
καὶ πληθυνθήσεται ἔτη ζωῆς σου,  
ἵνα σοὶ 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 בדרךך חכמה הרתיך הדרכתוך במעגלי-ישׂר:

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 trochiaiis 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 κοπιάσεις.

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

יג החזק במוסר אל-תרה נצרה כִּי-היא חַיִּיהָ: 13

13. hachazeq bamusar 'al-tereph nits'reah **kiy-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

יד בארח רשעים אל-תבא ואל-תאשר בקרה רעים: 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 zelōsēs hodous paranomōn;  
be jealous lawbreakers

טו פָּרַעְהוּ אֶל-תַּעֲבֹר-בוּ שְׁטֵה מֵעָלְיוֹ וְעָבֹר: 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,  
ἔκκλινον 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.

טז כִּי לֹא יִשְׁנוּ אִם-לֹא יִרְעוּ וְנִגְזְלָה שְׁנָתָם אִם-לֹא יִכְשֹׁלוּ: 16

16. **kiy 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 כַּי יֹאכְלוּ לֶחֶם רֶשַׁע וְיֵשְׁבוּ בִּשְׂכָר חַמְסִים לְשֹׂתוּ:  
 17 כַּי יֹאכְלוּ לֶחֶם רֶשַׁע וְיֵשְׁבוּ בִּשְׂכָר חַמְסִים לְשֹׂתוּ:

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> οἶδε γὰρ σιτοῦνται σῖτα ἀσεβείας,  
 οἶνω 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 יְהוֹאֲרֵחַ צְדִיקִים כְּאוֹר נֹגַח הוֹלֵךְ וְעַד-נִכּוֹן הַיּוֹם:  
 18 יְהוֹאֲרֵחַ צְדִיקִים כְּאוֹר נֹגַח הוֹלֵךְ וְעַד-נִכּוֹן 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 יֵט הַדֶּרֶךְ רְשָׁעִים כְּאֶפְלָה לֹא יָדְעוּ בְּמָה יִכָּשְׁלוּ: כ  
 19 יֵט הַדֶּרֶךְ רְשָׁעִים כְּאֶפְלָה לֹא יָדְעוּ בְּמָה יִכָּשְׁלוּ: כ

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 asebōn skoteinai,**  
**ouk oidasin pōs proskoptousin.**

20 כִּבְנִי לְדִבְרֵי הַקְּנֻשִׁיבָה לְאָמְרֵי הַטְּאֵזְנָה:  
 20 כִּבְנִי לְדִבְרֵי הַקְּנֻשִׁיבָה לְאָמְרֵי הַטְּאֵזְנָה:

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> Ὑἱέ, ἐμῆ ρήσει πρόσεχε,  
 τοῖς δὲ ἐμοῖς λόγοις παράβαλε σὸν οὖς,

20 **Huie, emē hrēsei proseche,**

כא אל-יגליזו מעיניך שמרם בתוך לבבך: 21  
:יגליזו מעיניך שמרם בתוך לבבך: 21

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 σῆ καρδίᾳ·

21 hopōs mē eklipōsin se hai pēgai sou,  
so that should not fail you your springs  
phylasse autas en sē kardia;

כב כּי-חיים הם למצאיהם ולכל-בשרו מרפא: 22  
:כב כּי-חיים הם למצאיהם ולכל-בשרו מרפא: 22

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 γὰρ ἐστὶν τοῖς εὐρίσκουσιν αὐτὰς  
καὶ πάσῃ σαρκὶ ἰασις.

22 zōē gar estin tois heuriskousin autas  
kai pasē sarki iasis.

כג מכל-משמר נצר לבך כּי-ממנו תוצאות חיים: 23  
:כג מכל-משמר נצר לבך כּי-ממנו תוצאות חיים: 23

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 kardia;  
ek gar toutōn exodoi zōēs.

כד הסר ממך עקשנות פה ולזנות שפתים הרחק ממך: 24  
:כד הסר ממך עקשנות פה ולזנות שפתים הרחק ממך: 24

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.

כה אל-תגיד יגותיך ופיהך רחוק ממך: 25  
:כה אל-תגיד יגותיך ופיהך רחוק ממך: 25

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 βλέπῃσιν,  
τὰ δὲ βλέφαρά σου νεύτω δίκαια.

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

26 כּוֹפְלִים מֵעִגְל הַגָּלָה וְכָל-הַדְּרָכָיִךָ יִכְנֹנּוּ:  
26 כּוֹפְלִים מֵעִגְל הַגָּלָה וְכָל-הַדְּרָכָיִךָ יִכְנֹנּוּ:

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 כּוֹפְלִים מֵעִגְל הַגָּלָה וְכָל-הַדְּרָכָיִךָ יִכְנֹנּוּ:  
27 כּוֹפְלִים מֵעִגְל הַגָּלָה וְכָל-הַדְּרָכָיִךָ יִכְנֹנּוּ:

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·

27a **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 לְחַכְמָתִי הַקְּשִׁיבָה לְתִבְוִנָּתִי הַטְּ-אַזְנֶךָ:

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

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

<5:1> Ὑἱέ, ἐμῆ σοφία πρόσεχε,  
ἐμοῖς δὲ λόγοις παράβαλλε σὸν οὖς,

1 Huie, emē sophiā proseche,  
emois de logois paraballe son ous,  
to my words set aside

בְּלִשְׁמֹר מְזִמוֹת וְדַעַת שְׂפָתֶיךָ יִנְצְרוּ:

2 בְּלִשְׁמֹר מְזִמוֹת וְדַעַת שְׂפָתֶיךָ יִנְצְרוּ:

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

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

<2> ἵνα φυλάξης ἔννοιαν ἀγαθὴν·  
αἴσθησιν δὲ ἐμῶν χειλέων ἐντέλλομαί σοι.

2 hina phylaxēs ennoian agathēn;  
that you should guard good insight  
aisthēsin de emōn cheileōn entellomai soi.  
perception of my lips I give charge to you

גַּבִּי נֹפֶת תִּטְפֹּנָה שְׂפָתֵי זָרָה וְחֶלֶק מִשְׁמֵן חֶפְזָה:

3 גַּבִּי נֹפֶת תִּטְפֹּנָה שְׂפָתֵי 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 φαύλη γυναικί·  
μέλι γὰρ ἀποστάζει ἀπὸ χειλέων γυναικὸς πόρνης,  
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

דְּוַאֲחַר־יָתֶיהָ מָרָה כַּלְעֵנָה חֲדָה כְּחֶרֶב כְּפִיּוֹת:

4 דְּוַאֲחַר־יָתֶיהָ מָרָה כַּלְעֵנָה חֲדָה כְּחֶרֶב כְּפִיּוֹת:

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

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



<4> ὕστερον μέντοι πικρότερον χολῆς εὐρήσεις  
καὶ ἠκονημένον 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

הַרְגְּלֶיהָ יִרְדּוּת מוֹת שְׂאוּל צְעָדֶיהָ יִתְמַכּוּ:  
:חֲזָקָה אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים

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 ᾄδην,  
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

וְאֶרְחַח חַיִּים בְּפֶן־תְּפִילָּם נָעוּ מֵעֲגֹלְתֶיהָ לֹא תִדְעַ: פ  
:חֲזָקָה אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים

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,  
σφαλεραὶ δὲ αἱ τροχιαὶ αὐτῆς καὶ οὐκ εὐγνώστοι.

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

זְעַתְּהָ בָּנִים שְׂמַעוּ־לִי וְאַל־תִּסְוְרוּ מֵאִמְרֵי־פִי:  
:חֲזָקָה אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים

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, ἀκούε μου  
καὶ μὴ ἀκύρους ποιήσης ἐμούςς λόγους·

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

חֲרַחֵק מֵעֲלֵיהָ בְרַפְךָ וְאַל־תִּקְרַב אֶל־פֶּתַח בֵּיתָהּ:  
:חֲזָקָה אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים

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 ἐγγίσῃς πρὸς θύραις οἴκων αὐτῆς,  
8 makran poiēson ap' autēs sēn hodon,  
mē eggisēs pros thyrais oikōn autēs,

טפן-תתן לאחרים הודך ושנתך לאכזרי:  
9 חרף-תחלף שנתך ודרךך לאכזרי:

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 ζώην 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

יפן-ישבעו זרים כחך ועצבך בבית נכרי:  
10 חרף-תחלף חילך ופועלך בבת זר:

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 eiselhōsin,  
your toils should enter

יא ונחמת באחריתך בכלות בשרך ונארהך:  
11 חרף-תחלף חילך ופועלך בבת זר:

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 σώματος σου,  
11 kai metamelēthēsē ep' eschatōn,  
hēnika an katatribōsin sarkes sōmatos sou,  
when ever

יב ונאמת איך שנאתי מוסר ותוכחת נאין לבי:  
12 חרף-תחלף חילך ופועלך בבת זר:

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;

:כַּיִן אָמַרְתְּ כַּחֲזֹנֵי-לֵב כַּחֲזֹנֵי-לֵב כַּחֲזֹנֵי-לֵב כַּחֲזֹנֵי-לֵב 13  
יֵגוּלְאֵי-שְׁמַעְתִּי בְּקוֹל מוֹרֵי וְלִמְלַמְדֵי לֹא-הִטִּיתִי אָזְנִי:

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;

:אֲשֶׁר אֲנִי כָּל-רָע בְּכָל-רֵעַ בְּתוֹךְ קָהָל וְעֵדָה: 14  
יֵד בְּמַעַט הָיִיתִי בְּכָל-רֵעַ בְּתוֹךְ קָהָל וְעֵדָה:

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 κακῶ  
ἐν μέσῳ ἐκκλησίας καὶ συναγωγῆς.

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

:שָׁרַבְתִּי מֵעַיִן-בְּרֵיחַ מִיַּד מְרִיבֵי-בְּרֵיחַ 15  
טוֹשְׁתֵּה-מַיִם מִבּוֹרֶךְ וְנִזְלִים מִתּוֹךְ בְּאֵרֶךְ:

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

:טְּזֵיפוּצֵי מַעֲיִנְתֶּיךָ חוּצָה בְּרַחֲבוֹת פְּלִגְי-מַיִם: 16  
יָרַבְתִּי מֵעַיִן-בְּרֵיחַ מִיַּד מְרִיבֵי-בְּרֵיחַ מִיַּד מְרִיבֵי-בְּרֵיחַ:

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!**

יִזְהִי-יְהוּ-לְךָ לְבַבְךָ וְאֵינְךָ לְזָרִים אֶתְּךָ :  
יִזְהִי-יְהוּ-לְךָ לְבַבְךָ וְאֵינְךָ לְזָרִים אֶתְּךָ 17

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**

יִחַי-יְהוּ-מִקֹּרֶךָ בְּרוּךְ וְשִׂמְחָה מֵאִשְׁתְּךָ נְעוּרֶיךָ :  
יִחַי-יְהוּ-מִקֹּרֶךָ בְּרוּךְ וְשִׂמְחָה מֵאִשְׁתְּךָ נְעוּרֶיךָ 18

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 πηγῆ 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.**

יִטְאֵי־לֶת אֶהָבִים וְיַעֲלֶת-חֵן הַדְּהִיָּה יְרוּךָ בְּכָל-עֵת בְּאַהֲבַתְּהָ תִשְׁגָּה תְּמִיד :  
יִטְאֵי־לֶת אֶהָבִים וְיַעֲלֶת-חֵן הַדְּהִיָּה יְרוּךָ בְּכָל-עֵת בְּאַהֲבַתְּהָ תִשְׁגָּה תְּמִיד 19

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 σῶν χαρίτων ὁμιλείτω σοι,  
ἢ δὲ ἰδία ἡγείσθω σοι καὶ συνέστω σοι ἐν παντὶ καιρῷ  
ἐν γὰρ τῇ ταύτης φιλίᾳ συμπεριφερόμενος πολλοστὸς ἔση.

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.**

אֶבְרַחְמֵי פִּי פִּגְמָאֵי אֶבְרַחְמֵי אֶבְרַחְמֵי אֶבְרַחְמֵי 20  
כּוֹלְמָה תִּשְׁגָּה בְּנֵי בְּזָרָה וּתְחַבֵּק חֶק נְכָרִיָּה:

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!

אֶבְרַחְמֵי אֶבְרַחְמֵי אֶבְרַחְמֵי אֶבְרַחְמֵי אֶבְרַחְמֵי 21  
כֹּאֲפִי נֹכַח עֵינַי יִהְיֶה דַרְכֵי-אִישׁ וְכָל-מַעֲוֹלוֹתָיו מִפְּלִים:

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 אֶבְרַחְמֵי, and He watches all his paths.

<21> ἐνώπιον γὰρ 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

אֶבְרַחְמֵי אֶבְרַחְמֵי אֶבְרַחְמֵי אֶבְרַחְמֵי אֶבְרַחְמֵי 22  
כִּבְעוֹנוֹתָיו יִלְכְּדֶנּוּ אֶת-הַרְשָׁע וּבְחַבְלֵי חַטָּאתוֹ יִתְמַקְּ:

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 ἀνδρα 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.

אֶבְרַחְמֵי אֶבְרַחְמֵי אֶבְרַחְמֵי אֶבְרַחְמֵי אֶבְרַחְמֵי 23  
כִּגְדוּא יָמוּת בְּאֵין מוֹסָר וּבְרַב אֲוִלוֹתוֹ יִשְׁגָּה: פ

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 ἀπαιδευτῶν,  
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  
 אֲבִי בְנֵי אִם-עַרְבֵי לְרַעְיָהּ תִּקְעֵת לְזָר כַּפְּיָהּ  
 אֲבִי בְנֵי אִם-עַרְבֵי לְרַעְיָהּ תִּקְעֵת לְזָר כַּפְּיָהּ

**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> Ὕιέ, ἐὰν ἐγγυήσῃ σὸν φίλον,  
 παραδώσεις σὴν χεῖρα ἐχθρῶ·

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

בְּנוֹקְשֵׁת בְּאִמְרֵי-פִיהָ נִלְכָּדָת בְּאִמְרֵי-פִיהָ  
 בְּנוֹקְשֵׁת בְּאִמְרֵי-פִיהָ נִלְכָּדָת בְּאִמְרֵי-פִיהָ

**2. noqash'at b'im'rey-phonyak nil'kad'at b'im'rey-phonyak.**

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

<2> παγίς 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

גַּעֲשֵׂה זֹאת אִפּוֹא בְּנִי וְהִנָּצַל  
 גַּעֲשֵׂה זֹאת אִפּוֹא בְּנִי וְהִנָּצַל

כִּי בָאתָ בְּכַף-רַעְיָהּ לֵךְ הַתְּרַבֵּס וְרַחֵב רַעְיָהּ:

**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 σώξου  
 -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!  
 paroxyne de kai ton philon sou, hon enegyēsō;  
 but you provoke even your friend whom you guaranteed a loan.

4 אַל-תִּתֵּן שְׁנֵהָ לְעֵינֶיךָ וְתִנּוּמָה לְעַפְעָפֶיךָ:

4 אַל-תִּתֵּן שְׁנֵהָ לְעֵינֶיךָ וְתִנּוּמָה לְעַפְעָפֶיךָ:

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

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

<4> μὴ δῶς ὕπνον σοῖς ὀμμασιν  
 μηδὲ ἐπινυστάξης σοῖς βλεφάροις,

4 mē dōs hypnon sois ommasin

mēde epinystaxēs sois blepharois,

5 הַחֲנִצֵּל כְּצִבִּי מִיַּד וּכְצִפּוֹר מִיַּד יִקְוֶה: פ

5 הַחֲנִצֵּל כְּצִבִּי מִיַּד וּכְצִפּוֹר מִיַּד יִקְוֶה: פ

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 σφίζη ὥσπερ δορκὰς 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-נְמֹלָה עֲצֵל רֵאָה דְרָכֶיהָ וַחֲכָם:

6 וַיֵּלֶךְ-אֶל-נְמֹלָה עֲצֵל רֵאָה דְרָכֶיהָ וַחֲכָם:

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, ὃ oknēre,

lazy one

kai zēlōson idōn tas hodous autou

be jealous

kai genou ekeinou sophōteros;

become as that one – wiser!

7 אַל-תִּתֵּן שְׁנֵהָ לְעֵינֶיךָ וְתִנּוּמָה לְעַפְעָפֶיךָ:

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

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

<7> ἐκείνω γὰρ γεωργίου μὴ ὑπάρχοντος  
μηδὲ τὸν ἀναγκάζοντα ἔχων  
μηδὲ ὑπὸ δεσπότην ὦν

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 בְּקִיץ לַחֲמָה אֲגָרָה בְּקִצִּיר מְאַכְלָהּ: 8  
אָנֹכִי אֵין לֹה קֹצֵר וּמוֹשֵׁל: 8

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 πόνους βασιλεῖς καὶ ἰδιῶται πρὸς ὑγίειαν προσφέρονται,  
ποθεινὴ δέ ἐστιν πᾶσιν καὶ ἐπίδοξος·

8b hēs tous ponous basileis kai idiōtai pros hygieian prosperontai,  
**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 οὐσα 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.**



9-40 אֶד-מַתִּי עָצִל תִּשְׁכַּב מַתִּי תִקּוּם מִשְׁנָתֶךָ:  
9-40 אֶד-מַתִּי עָצִל תִּשְׁכַּב מַתִּי תִקּוּם מִשְׁנָתֶךָ:

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 אֶד-מַתִּי עָצִל תִּשְׁכַּב מַתִּי תִקּוּם מִשְׁנָתֶךָ:  
10 אֶד-מַתִּי עָצִל תִּשְׁכַּב מַתִּי תִקּוּם מִשְׁנָתֶךָ:

10. **m`at shenoth m`at t'numoth m`at chibuk 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 κάθησαι, μικρὸν δὲ νυστάξεις,  
ὀλίγον δὲ ἐναγκαλίξῃ 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-כְמַהְלֵךְ רֵאשִׁי וּמַחְסֹרְךָ כְּאִישׁ מִגֵּן: פ  
11 יֵאָבֵא-כְמַהְלֵךְ רֵאשִׁי וּמַחְסֹרְךָ כְּאִישׁ מִגֵּן: פ

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 ἐὰν δὲ ἄοκνος ᾖς, ἥξει ὥσπερ πηγή ὁ ἀμητός σου,  
ἡ δὲ ἔνδεια ὥσπερ κακὸς δρομεύς ἀπαιτομολήσει.

11a 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 יֵבֶאָדָם בְּלִיעֵל אִישׁ אֶזְן הוֹלֵךְ עֲקֹשׂוֹת פֶּה:  
12 יֵבֶאָדָם בְּלִיעֵל אִישׁ אֶזְן הוֹלֵךְ עֲקֹשׂוֹת 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

יג קרֵץ בְּעֵינָיו מִלֵּל בְּרַגְלָו מִרְחָ בְּאֶצְבָּעֵתָיו: 13

13. qorets b'`eynayyu 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  
didaskei de enneumasin daktylōn,  
teaches with the beckoning of

יֵד תְּהַפְּכוֹת בְּלִבּוֹ חֵרֶשׁ רָע בְּכָל-עֵת מְדַבֵּר יִשְׁלַח: 14

14. tah'pukoth b'libo choshesh 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 καρδία τεκταίνεται κακὰ ἐν παντὶ καιρῷ·  
ὁ τοιοῦτος παραχὰς συνίστησιν πόλει.  
14 diestrammenē de kardia tektainetai kaka en panti kairō;  
ho toioutos tarachas synistēsēsin polei.  
such a one disturbances concocts to a city

טו עַל-כֵּן פֶּתְאִים יָבוֹא אִידוֹ 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,  
διακοπή 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

טז שֵׁשׁ-הַנֶּה שְׂנֵא יְהִיָּה וְשִׁבַע תּוֹעֲבוֹת נִפְשׁוֹ: 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

17 יֵצֵינָיִם רָמוֹת לְשׁוֹן שֹׁקֵר וְיָדָיִם שׁוֹפְכוֹת דָּם-נָקִי:  
:זֶפֶן-שָׂא אֲפֻקָּו שֹׁפֵט אֶפְסוֹ מִיָּדָו אֲפֻקָּו אֲפֻקָּו שֹׁפֵט אֶפְסוֹ

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 ἐκχέουσαι αἷμα δικαίου

17 ophthalmos hybristou, glōssa adikos,  
cheires ekcheousai haima dikaiou

18 יַחַל בְּחַרְשׁ מַחְשְׁבוֹת אֵוֶן רַגְלָיִם מְמַהְרֹת לָרוֹץ לְרָעָה:  
:אֶפְסוֹ מִיָּדָו אֲפֻקָּו אֲפֻקָּו אֲפֻקָּו אֲפֻקָּו אֲפֻקָּו אֲפֻקָּו אֲפֻקָּו אֲפֻקָּו אֲפֻקָּו אֲפֻקָּו

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 epispseudontes kakopoiein;  
to do evil

19 יֵטִיפוּיָח כְּזָבִים עַד שֹׁקֵר וּמְשַׁלַּח מְדַנִּים בֵּין אַחִים: כֹּ  
:שֹׁפֵט אֶפְסוֹ מִיָּדָו אֲפֻקָּו אֲפֻקָּו אֲפֻקָּו אֲפֻקָּו אֲפֻקָּו אֲפֻקָּו אֲפֻקָּו אֲפֻקָּו אֲפֻקָּו אֲפֻקָּו

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

20 כְּנִצֹּר בְּנֵי מִצְוֹת אָבִיךָ וְאַל-תִּטּוֹשׁ תּוֹרַת אִמְךָ:  
:שֹׁפֵט אֶפְסוֹ מִיָּדָו אֲפֻקָּו אֲפֻקָּו אֲפֻקָּו אֲפֻקָּו אֲפֻקָּו אֲפֻקָּו אֲפֻקָּו אֲפֻקָּו אֲפֻקָּו אֲפֻקָּו

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> Υἱέ, φύλασσε νόμους πατρός σου  
καὶ μὴ ἀπίωσι θεσμούς μητρός σου·

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

21 חַיִּים אֶתְּמִיד עַל-לִבְּךָ וְגִרְוֹתְךָ עַל-לִבְּךָ וְגִרְוֹתְךָ עַל-לִבְּךָ

כא קנשׂהם על-לבך תמיד ענדם על-גרוֹתך

21. qash'rem `al-lib'ak thamid `an'dem `al-gar'g'rotheak.

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

<21> ἄφαισαι δὲ αὐτοὺς ἐπὶ σῆ ψυχῇ διὰ παντὸς  
καὶ ἐγκλοίσωσι ἐπὶ σῶ τραχήλῳ.

21 ahapsai de autous epi sē psychē dia pantos  
your soul  
kai egkloiōsai epi sō trachēlō.

22 חַיִּים אֶתְּמִיד עַל-לִבְּךָ וְגִרְוֹתְךָ עַל-לִבְּךָ וְגִרְוֹתְךָ עַל-לִבְּךָ

כב בַּהֲתַחֲלָכְךָ תִּנְחָה אֶתְּךָ בְּשִׁכְבְּךָ תִּשְׁמֹר עֲלֶיךָ וּבַקִּיצוֹת הִיא תִּשְׁיַחֲךָ

22. b'hith'halek'ak tan'chek 'otha'k b'shak'b'ak tish'mor `aleyak wa haqitsoath hi' th'sicheak.

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> ἡνίκα ἂν περιπατῆς, ἐπάγου αὐτήν, καὶ μετὰ σοῦ ἔστω·  
ὡς δ' ἂν καθεύδῃς, φυλασσέτω σε,  
ἵνα ἐγειρομένῳ συλλαλή σοι·

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

23 כִּי נֵר מִצְוָה וְתוֹרָה אֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוֹסֵר

כג כי נר מצוה ותורה אור ודרך חיים תוכחות מוסר

23. kiy ner mits'wah w'thorah 'or w'derek chayim tok'choth musar.

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

<23> ὅτι λύχνος ἐντολῆ νόμου καὶ φῶς,  
καὶ ὁδὸς ζωῆς ἔλεγχος καὶ παιδεία

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

24 חַיִּים אֶתְּמִיד עַל-לִבְּךָ וְגִרְוֹתְךָ עַל-לִבְּךָ

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-תַּחְמֹד רַבָּה בְּלִבְךָ וְאַל-תִּקַּח בְּעַפְּיָהּ  
25 אֵל-תַּחְמֹד רַבָּה בְּלִבְךָ וְאַל-תִּקַּח בְּעַפְּיָהּ

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 νικήση 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 בֶּעַד-אִשָּׁה זֹנָה עַד-כֶּכֶר לָחֶם וְאִשָּׁת אִישׁ נֹפֵשׁ יִקְרָה תְצוּד: פ  
26 כּוֹפֵי בֶּעַד-אִשָּׁה זֹנָה עַד-כֶּכֶר לָחֶם וְאִשָּׁת אִישׁ נֹפֵשׁ יִקְרָה תְצוּד: פ

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 πόρνῆς 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 אֵשׁ בְּחִיקוֹ וּבְגָדָיו לֹא תִשָּׂרֵפְנָה  
27 אֵשׁ בְּחִיקוֹ וּבְגָדָיו לֹא תִשָּׂרֵפְנָה

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 כח אדם יחליך איש על-הנחלים ורגליו לא תפוינה:  
:אָמֵן-יְחַלֶּךְ אִישׁ עַל-הַנְּחָלִים וְרַגְלָיו לֹא תִפְוִינָה: 28

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 כט כן הבא אל-אשת רעהו לא ינקה כל-הנגיע בה:  
:אִם כֵּן הַבֵּא אֶל-אִשְׁת רֵעֻהוּ לֹא יִנְקֶה כָּל-הַנִּגְעֵ בָּהּ: 29

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 eiselhōn pros gynaika hypandron,  
ouk athōōthēsetai oude pas ho haptomenos autēs.

30 ללא-יבויזו לגנב כי יגנוב למלא נפשו כי ירעב:  
:לֹא-יִבּוּיזּוּ לַגֵּנֵב כִּי יִגְנוֹב לְמַלֵּא נַפְשׁוֹ כִּי יִרְעֵב: 30

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 לא ונמצא ישלם שבועתים את-כל-הון ביתו יתן:  
:אִם וְנִמְצָא יִשְׁלַם שְׁבֻעֹתַיִם אֶת-כָּל-הוֹן בֵּיתוֹ יִתֵּן: 31

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 δούς 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 :אָמֵן-יְחַלֶּךְ אִישׁ עַל-הַנְּחָלִים וְרַגְלָיו לֹא תִפְוִינָה: 32

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 τῆ ψυχῆ αὐτοῦ περιποιεῖται,

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

33 :אחשׁא כל ץאןאחשׁא חשׁא חשׁא-אחשׁא 33

לג נגע-וקלון ימצא 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 :אחשׁא חשׁא חשׁא חשׁא-אחשׁא 34

לד כּי-קנאה חמת-גבר ולא-יחמול ביום נקם:

34. kiy-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 hēmerā kriseōs,

35 :אחשׁא-אחשׁא חשׁא חשׁא-אחשׁא 35

לה לא-ישא פני כל-כפר ולא-יאבה כּי תרבה-שחד: פ

35. lo'-yisa' p'ney kal-kopher w'lo'-yo'beh kiy thar'beh-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 διαλυθῆ 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 אבני שמר אמרי ומצותי תצפן אהף:

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 σεαυτῶ·

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 אבני שמר מצותי וחייה ותורתך פאישון עיניך:

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 אבני שמר על-אצבעותיך כתבם על-לוח לבך:

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 דאמר לחכמה אחתי את ומדע לבינה תקרא:

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





9 :אָלְתַּיְתָּ אֶלְעֶלְע יְזַמְכְּתָּ מְזַכְּ 9909-7799  
ט בְּנֶשֶׁף-בְּעֶרֶב יוֹם בְּאִישׁוֹן לַיְלָה וּבְאֶפְלָה:

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 ἑσπερινῶ,  
ἡνίκα ἂν ἡσυχία νυκτερινῆ ἦ 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 :96 x9n7y אַמְזַח אַכַּח זַכְּתָּ 97496 אַכַּח אַמְזַח 10  
י וְהִנֵּה אִשָּׁה לְקָרְאָתוֹ שִׁית זֹנָה וּנְצַרְתָּ לֵב:

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 αὐτῶ, εἶδος ἔχουσα πορνικόν,  
ἣ 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 :אֶלְעֶלְע יְזַמְכְּתָּ-כַּלְ אַכַּח 9999 x9999 כַּכְּ אֶלְעֶלְע 11  
יֵא הַמְיָה הִיא וְסוֹרְתָת בְּבֵיתָהּ לֹא-יִשְׁכְּנוּ רַגְלֶיהָ:

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> ἀνεπτερωμένη δὲ ἐστὶν καὶ ἄσωτος,  
ἐν οἴκῳ δὲ οὐχ ἡσυχάζουσιν οἱ πόδες αὐτῆς.  
11 **anepeterōmenē de estin kai asōtos,**  
**en oikō de ouch hēsychazousin hoi podes autēs;**

12 :994x אַמְזַח-לַי לַחֲכַי אַמְזַח 9999 מְזַכְּ 9999 מְזַכְּ 12  
יב פַּעַם בַּחוּץ פַּעַם בְּרַחֲבוֹת וְאֶצֶּל כָּל-פְּנֵי תְּאֵרֵב:

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 γὰρ 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 הַעֲזָה פָּנֶיהָ וַתֹּאמֶר לוֹ: 13  
:יג וְהֶחֱזִיקָהּ בּוֹ וְנָשְׂקָהּ-לוֹ הַעֲזָה 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> εἶτα ἐπιλαβομένη ἐφίλησεν αὐτόν,  
ἀναιδεῖ δὲ προσώπῳ προσεῖπεν αὐτῷ

13 eita epilabomenē philēsen auton,  
anaidei de prosōpō proseipen autō

יד זבַּחִי שְׁלָמִים עָלַי הַיּוֹם שְׁלַמְתִּי נְדָרָי: 14  
:יד זבַּחִי שְׁלָמִים עָלַי הַיּוֹם שְׁלַמְתִּי נְדָרָי: 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 יִצְאָתִי לְקַרְאָתְךָ לְשַׁחַר פָּנֶיךָ וְאֶמְצָאֲךָ: 15  
:טו עַל-כֵּן יִצְאָתִי לְקַרְאָתְךָ לְשַׁחַר פָּנֶיךָ וְאֶמְצָאֲךָ: 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 εὐρηκά σε·

15 heneka toutou exēlthon eis synantēsin soi,  
Because of this  
pothousa to son prosōpon heurēka se;  
feeling the absence of

טז מִרְבָּדִים רַבְּדִתִּי עַרְשֵׁי חֲטָבוֹת אֶטוֹן מִצְרָיִם: 16  
:טז מִרְבָּדִים רַבְּדִתִּי עַרְשֵׁי חֲטָבוֹת אֶטוֹן מִצְרָיִם: 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> κειρίαὶς 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



21 יְהִי אֶחָד מֵעַד יָבֹאוּ יָמָיו וְיָבֹאוּ יָמָיו וְיָבֹאוּ יָמָיו וְיָבֹאוּ יָמָיו  
כֹּאֲהֵטֵתוֹ בְּרֵב לְקַחְתָּהּ בְּחֶלְקָהּ שְׂפָתֶיהָ תִּדְרִיחֶנּוּ:

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 לְעֵתָא אֶחָד מֵעַד יָבֹאוּ יָמָיו וְיָבֹאוּ יָמָיו וְיָבֹאוּ יָמָיו וְיָבֹאוּ יָמָיו  
כֹּבְהוּלָהּ אֶחָד מֵעַד יָבֹאוּ יָמָיו וְיָבֹאוּ יָמָיו וְיָבֹאוּ יָמָיו וְיָבֹאוּ יָמָיו

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 κεπρωθεῖς,  
ὥσπερ δὲ βοῦς ἐπὶ σφαγῆν ἄγεται  
καὶ ὥσπερ κύων ἐπὶ δεσμῶν

22 ho de epēkolouthēsen autē kepphōtheis,  
being easily led on  
hōsper de bous epi sphagēn agetai  
is led  
kai hōsper kyōn epi desmōus  
a dog to bands

23 וְעַד יִפְלַח חֵץ בְּבֵדוֹ כִּמְהָר צֶפֶר אֶל-פֶּחַל וְלֹא-יָדַע  
כִּי-בִנְפֹשׁוֹ הוּא: פ

23. `ad y'phalach chets k'bedo k'maher tsipor 'el-pach w'lo'-yada` kiy-b'naph'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 ὡς ἔλαφος τοξεύματι πεπληγὼς εἰς τὸ ἦπαρ,  
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 אָמַרְתָּ בְּנֵי אֱלֹהִים וְלֹא רָאִיתָ כִּי יָרַח אֶת-נַפְשׁוֹ לְרַגְלָיו  
כִּד וְעָתָּה בְּנִים שָׁמְעוּ-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 אַל-תִּשָּׁט אַל-הַרְכָּיָהּ לְבָבְךָ אֶל-תַּתְּעַ בְּנִתִּיבוֹתֶיהָ  
אֶל-יַגְדֵי אֲחֵיהֶּנּוּ וְאַל-תִּשָּׁט אַל-הַרְכָּיָהּ לְבָבְךָ אֶל-תַּתְּעַ 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 כּוֹפֵי-רַבִּים חָלְלִים הִפִּילָה וְעֲצָמִים כָּל-הַרְגִּיהָ  
אֶל-יַגְדֵי אֲחֵיהֶּנּוּ וְאַל-תִּשָּׁט אַל-הַרְכָּיָהּ לְבָבְךָ אֶל-תַּתְּעַ בְּנִתִּיבוֹתֶיהָ

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 ἀναρίθμητοὶ εἰσιν οὓς πεφόνευκεν·

26 pollous gar trōsasa katabeblēken,

kai anarithmētoi eisin hous pephoneuken;

innumerable are whom she has murdered

27 כִּי-יֵשֶׁתּוּל שְׂאוֹל בֵּיתָהּ יִרְדּוּת אֶל-חֲדָרֵי-מָוֶת: פ  
אֶל-יַגְדֵי אֲחֵיהֶּנּוּ וְאַל-תִּשָּׁט אַל-הַרְכָּיָהּ לְבָבְךָ אֶל-תַּתְּעַ בְּנִתִּיבוֹתֶיהָ

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 ταμίεια τοῦ θανάτου.

27 hodoi hādou ho oikos autēs

katagousai eis ta tamieia tou thanatou.

## Chapter 8

Shavua Reading Schedule (8th sidrah) - Prov 8

Prov8:1

אֵלֵּא-חִכְמָה תִּקְרָא וּתְבוּנָה תִּתֵּן קוֹלָהּ:

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

2 בְּרֵאשִׁי-מְרוֹמִים עֲלֵי-דָרֶךְ 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

3 גְּלִיד-שַׁעֲרִים לְפִי-קָרַת מְבוֹא פְּתָחִים 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

4 דְּאֵלֵיכֶם אֵינְשִׁים 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, o anthrōpoi, parakalō  
I comfort  
kai proiemai emēn phōnēn huiōis anthrōpōn;  
I let go

5

הַהֲבִינוּ פְּתָאִים עֲרָמָה וְכִסְיָלִים 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**

וּשְׁמַעוּ כִּי-נְגִידִים אֲדַבֵּר וּמִפֶּתַח שְׂפָתַי מִישָׁרִים:  
6 וְיִשְׁרָאֵל יִשְׁמָעוּ וְיִשְׁרָאֵל יִשְׁמָעוּ וְיִשְׁרָאֵל יִשְׁמָעוּ

6. **shim`u kiy-n'gidim `adaber umiph'tach s'phathay meysarim.**

**Prov8:6** Listen, for I shall speak noble things; and the opening of my lips shall be right things.

<6> εἰσακούσατέ μου, σεμνά γὰρ ἐρῶ  
καὶ ἀνοίσω ἀπὸ χειλέων ὀρθά·

6 **eisakousate mou, semna gar erō**  
**kai anoisō apo cheileōn ortha;**

זְכִיר-אֱמֶת יִהְיֶה חִכִּי וְתוֹעֵבַת שְׂפָתַי רָשָׁע:  
7 וְיִשְׁרָאֵל יִשְׁמָעוּ וְיִשְׁרָאֵל יִשְׁמָעוּ וְיִשְׁרָאֵל יִשְׁמָעוּ

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**  
**ebdelygmena de enantion emou cheilē pseudē.**  
**before lying**

חַבְצֵצֶדֶק כָּל-אִמְרֵי-פִי אֵין בָּהֶם נִפְתָּל וְעִקְשׁ:  
8 וְיִשְׁרָאֵל יִשְׁמָעוּ וְיִשְׁרָאֵל יִשְׁמָעוּ וְיִשְׁרָאֵל יִשְׁמָעוּ

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 στραγγαλωδες·

8 **meta dikaiosynēs panta ta hrēmata tou stomatos mou,**  
**ouden en autois skolion oude straggalōdes;**

9 וְיִשְׁרָאֵל יִשְׁמָעוּ וְיִשְׁרָאֵל יִשְׁמָעוּ וְיִשְׁרָאֵל יִשְׁמָעוּ



טַפְּלִים נְכוֹחִים לַמְּבִין וַיִּשְׁרִים לְמִצְאֵי 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-מוֹסָרִי וְאֶל-כֶּסֶף וְדַעַת מִחֲרוֹץ 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 chrysiōn dedokimasmenon,  
tried  
anthaireisthe de aisthēsin chrysiou katharou;  
yes, choose perception instead of pure gold.

11 יֵאָכֵל-טוֹבָה חֲכָמָה מִפְּנִינִים וְכָל-חֲפָצִים לֹא יִשְׁוּוּ-בָהּ:

11. hiy-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 יִבְאֲנִי-חֲכָמָה שְׁכֵנֹתִי עֲרָמָה וְדַעַת מְזֻמּוֹת אֶמְצָא:

12. 'ani-chak'mah shakan'ti `ar'mah w'da`ath m'zimototh 'em'tsa'.

Prov8:12 I, wisdom, dwell with prudence, and I find knowledge of discretion.

<12> ἐγὼ ἢ σοφία κατεσκῆνωσα βουλήν,  
καὶ γνῶσιν καὶ ἔννοιαν ἐγὼ ἐπεκαλεσάμην.

12 egō hē sophia kateskēnōsa boulēn,  
kai gnōsin kai ennoian egō epekalesamēn.  
reflection called upon

13 יגִירֶאתָ יְהוָה שְׁנֵאתָ רָע גֵּאָה וְגֵאוֹן וְדֶרֶךְ רָע וּפִי תִהְיֶכֶת שְׁנֵאתִי:  
13. yir'ath Yahúwah s'no'th ra` ge'ah w'ga'on w'derek ra` uphi thah'pukoth sane'thi.

**Prov8:13** The fear of אַיִתָּה 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 וְתוֹשִׁיָּה 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 βουλή καὶ ἀσφάλεια,  
ἐμὴ φρόνησις, ἐμὴ δὲ ἰσχὺς·  
14 emē boulē kai asphaleia,  
safety  
emē phronēsis, emē de ischys;  
intelligence is mine strength

15 טוּבֵי מַלְכִים יִמְלֹכוּ וְרוֹזְנִים יַחֲקֹקוּ צְדָקָה:  
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 טַזְבֵּי שָׁרִים יִשְׁרוּ וְגַדִּיבִים כָּל-שֹׁפְטֵי צְדָקָה:  
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 μεγιστάνες 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

:כַּלְמַתְּכִי כִּי אֶהְיֶה לְעַמִּי וְעַמִּי יִשְׁעוּ לִי 17

יִזְאַנִי אֲהַבְיָהָ אֲהַבְיָהָ וּמִשְׁחַרְי 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 ἐμέ φιλοῦντας ἀγαπῶ,  
οἱ δὲ ἐμέ ζητοῦντες εὐρήσουσιν.

17 egō tous eme philountas agapō,  
hoi de eme zētountes heurēsousin.

:אֲהַבְיָהָ אֲהַבְיָהָ וּמִשְׁחַרְי יִמְצְאוּנִי 18

יִחַ עֲשָׂרָה וְכָבוֹד אֶתִּי הוֹן עָתִּיק 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 κτήσις πολλῶν καὶ δικαιοσύνη·

18 ploutos kai doxa emoi hyparchei  
wealth exist by me  
kai ktēsis pollōn kai dikaiosynē;  
much property

:אֲהַבְיָהָ אֲהַבְיָהָ וּמִשְׁחַרְי יִמְצְאוּנִי 19

יֵט טוֹב פְּרִי מִחֲרוֹץ וּמִפָּז וּתְבוּאַתִּי מִכֶּסֶף נְבָחָר:

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 ἐμέ 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

:כִּי אֲהַבְיָהָ אֲהַבְיָהָ וּמִשְׁחַרְי יִמְצְאוּנִי 20

כִּי אֲהַבְיָהָ אֲהַבְיָהָ וּמִשְׁחַרְי יִמְצְאוּנִי בְּתוֹךְ נְתִיבוֹת מִשְׁפָּט:

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 καὶ ἀνὰ μέσον τριβῶν δικαιομάτος ἀναστρέφομαι,  
en hodois dikaiosynēs peripato  
kai ana meson tribōn dikaiōmatos anastrephomai,  
reason I return

כִּי אֶחְזֹק בְּמִסְלָחִי וְאֶחְזֹק בְּמִסְלָחִי 21  
כִּי אֶחְזֹק בְּמִסְלָחִי וְאֶחְזֹק בְּמִסְלָחִי

21. I'han'chil 'ohabay yesh w'ots'rotheyhem 'amale'.

Prov8:21 To endow those who love me with wealth, that I may fill their treasuries.

<21> ἵνα μερίσω τοῖς ἐμὲ ἀγαπῶσιν ὑπαρξίν  
καὶ τοὺς θησαυροὺς αὐτῶν ἐμπλήσω ἀγαθῶν.

21 hina merisō tois eme agapōsin hyparxin  
kai tous thēsaurus autōn emplēsō agathōn.  
of good things

<21>a ἐὰν ἀναγγείλω ὑμῖν τὰ καθ' ἡμέραν γινόμενα,  
μνημονεύσω τὰ ἐξ αἰῶνος ἀριθμῆσαι.

21ā ean anageilō hymin ta kath' hēmeran ginomena,  
If I should announce to you the things each day happening,  
mnēmoneusō ta ex aiōnos arithmēsai.  
I shall remember also the things of the eon to count.

כִּי אֶחְזֹק בְּמִסְלָחִי וְאֶחְזֹק בְּמִסְלָחִי 22  
כִּי אֶחְזֹק בְּמִסְלָחִי וְאֶחְזֹק בְּמִסְלָחִי

22. Yahúwah qanani re'shith dar'ko qedem miph'`alayu me'az.

Prov8:22 possessed me at the beginning of His way, before His works of old.

<22> κύριος ἔκτισέν με ἀρχῆν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ,

22 kyrios ektisen me archēn hodōn autou eis erga autou,

כִּי אֶחְזֹק בְּמִסְלָחִי וְאֶחְזֹק בְּמִסְלָחִי 23  
כִּי אֶחְזֹק בְּמִסְלָחִי וְאֶחְזֹק בְּמִסְלָחִי

23. me`olam nisak'ti mero'sh miqad'mey-'arets.

Prov8:23 From everlasting I was established, from the beginning, from the earliest times of the earth.

<23> πρὸ τοῦ αἰῶνος ἐθεμελίωσέν με ἐν ἀρχῇ,

23 pro tou aiōnos ethemeliōsen me en archē,

כִּי אֶחְזֹק בְּמִסְלָחִי וְאֶחְזֹק בְּמִסְלָחִי 24  
כִּי אֶחְזֹק בְּמִסְלָחִי וְאֶחְזֹק בְּמִסְלָחִי

24. b'eyn-t'homoth cholal'ti b'eyn ma`yanoth nik'badey-mayim.

Prov8:24 When there were no depths I was brought forth,  
when there were no springs abounding with water.

<24> πρὸ τοῦ τῆν γῆν ποιῆσαι καὶ πρὸ τοῦ τὰς ἀβύσσους ποιῆσαι,

24 πρὸ τοῦ προελθεῖν τὰς πηγὰς τῶν ὑδάτων,  
 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

כַּחַבְטָרִים הָרִים הִטְבְּעוּ לִפְנֵי גְבֻעוֹת הַחִלְלִיתִי׃  
 25

25. b'terem harim hat'ba`u liph'ney g'ba`oth cholal'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

כּוֹעַד-לֹא עָשָׂה אֶרֶץ וְחִיצוֹת וְרֵאשׁ עֲפָרוֹת תִּבְלִ׃  
 26

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

כַּזְבַּחֲכִינוּ שָׁמַיִם שָׁם אָנִי בְּחֻקּוֹ חֻג עַל-פְּנֵי תְּהוֹם׃  
 27

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 ἠτοίμαζεν 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

כַּח בְּאֲמָצוֹ שְׁחַקִּים מִמַּעַל בְּעִזּוֹ עֵינֹת תְּהוֹם׃  
 28

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> ἤνικα 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

כַּט בְּשׁוּמוֹ לַיָּם חָקוּ וּמִים לֹא יַעֲבְרוּ-פִיו בְּחֻקּוֹ מוֹסְדֵי אָרֶץ׃  
כַּט בְּשׁוּמוֹ לַיָּם חָקוּ וּמִים לֹא יַעֲבְרוּ-פִיו בְּחֻקּוֹ מוֹסְדֵי אָרֶץ׃ 29

**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

וַאֲהִיָּה אֶצְלוֹ אֲמוֹן  
וַאֲהִיָּה שְׁעֵשְׁעִים יוֹם יוֹם מִשְׁחַקֶּת לְפָנָיו בְּכָל-עֵת׃  
וַאֲהִיָּה אֶצְלוֹ אֲמוֹן 30  
:xo-lyg yeyylc xphwyy yz yz yzowow yeyey  
וַאֲהִיָּה אֶצְלוֹ אֲמוֹן 30

**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

וְשִׂמְחָתִי בְּתִבְלֵ אֲרָצוֹ וְשִׁעֲשִׁיעִי אֶת-בְּנֵי אָדָם׃ פ  
וְשִׂמְחָתִי בְּתִבְלֵ אֲרָצוֹ וְשִׁעֲשִׁיעִי אֶת-בְּנֵי אָדָם׃ פ 31  
וְשִׂמְחָתִי בְּתִבְלֵ אֲרָצוֹ וְשִׁעֲשִׁיעִי אֶת-בְּנֵי אָדָם׃ פ 31

**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 :יָשָׁרָה אֲנִי וְיָשָׁרוּ אֲנִי וְיָשָׁרוּ אֲנִי וְיָשָׁרוּ אֲנִי  
לֵב וְעֵתָהּ בָּנִים שְׁמֵעֵי לִי וְאַשְׁרֵי דְרָכַי 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, ἄκουέ μου.

32 nyn oun, huie, akoue mou.

33 :יִשְׁמְעוּ מִסֵּר וְאַל-תִּפְרְעוּ:

לֵב וְעֵתָהּ מִסֵּר 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 :יָשָׁרָה אֲנִי וְיָשָׁרוּ אֲנִי וְיָשָׁרוּ אֲנִי וְיָשָׁרוּ אֲנִי

לֵב וְעֵתָהּ אֲנִי וְיָשָׁרוּ אֲנִי וְיָשָׁרוּ אֲנִי וְיָשָׁרוּ אֲנִי

לֵב וְעֵתָהּ אֲנִי וְיָשָׁרוּ אֲנִי וְיָשָׁרוּ אֲנִי וְיָשָׁרוּ אֲנִי

לֵב וְעֵתָהּ אֲנִי וְיָשָׁרוּ אֲנִי וְיָשָׁרוּ אֲנִי וְיָשָׁרוּ אֲנִי

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 ἐμὰς 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 :יָשָׁרָה אֲנִי וְיָשָׁרוּ אֲנִי וְיָשָׁרוּ אֲנִי וְיָשָׁרוּ אֲנִי

לֵב וְעֵתָהּ אֲנִי וְיָשָׁרוּ אֲנִי וְיָשָׁרוּ אֲנִי וְיָשָׁרוּ אֲנִי

35. **kiy mots'i mots'ey chayim wayapheq ratson meYahúwah.**

**Prov8:35** For he who finds me finds life and obtains favor from אֲנִי וְיָשָׁרוּ אֲנִי וְיָשָׁרוּ אֲנִי וְיָשָׁרוּ אֲנִי.

<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.

לְוַחֲטָאֵי חַיִּים נִפְשׁוּ כָּל־מְשַׁנְּאֵי אֶחָבוּ מוֹת׃ פ  
:אֲחָבֵי יְגַאֲבֵי כְּכַוְנָאֵי-לֵךְ יְכַוְנֵי פִשְׁחֵי כְּכַוְנָאֵי 36

36. w'cho't'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 ἑαυτῶν 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

אֶחְכְּמוֹת בְּנִתָּהּ בֵּיתָהּ חֲצָבָה עֲמוּדֶיהָ שִׁבְעָה׃  
:אֶחְכְּמוֹת אֶכְוֵאֵי אֶגְמֵהּ אֶחְכְּמוֹת אֶחְכְּמוֹת אֶחְכְּמוֹת אֶחְכְּמוֹת אֶחְכְּמוֹת אֶחְכְּמוֹת אֶחְכְּמוֹת 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 ᾠκοδόμησεν ἑαυτῇ οἶκον  
καὶ ὑπήρεισεν στύλους ἑπτά·

1 Hē sophia ōkodomēsen heautē oikon  
kai hypēreisen stylous hepta;

בַּטְבָּחָה טְבַחָהּ מִסְכָּה יַיִנָּה אֶף עָרְכָה שִׁלְחָנָה׃  
:אֶחְכְּמוֹת אֶכְוֵאֵי אֶגְמֵהּ אֶחְכְּמוֹת אֶחְכְּמוֹת אֶחְכְּמוֹת אֶחְכְּמוֹת אֶחְכְּמוֹת אֶחְכְּמוֹת 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 ἠτοιμάσατο 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

גַּשְׁלָחָה נִעְרֹתֶיהָ תִּקְרָא עַל־גַּפֵּי מְרֹמֵי קָרֶת׃  
:אֶחְכְּמוֹת אֶכְוֵאֵי אֶגְמֵהּ אֶחְכְּמוֹת אֶחְכְּמוֹת אֶחְכְּמוֹת אֶחְכְּמוֹת אֶחְכְּמוֹת אֶחְכְּמוֹת 3

3. shal'chah na`arothayah 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  
דְּמִי־פֶתִי יָסַר הִנָּה חֲסַר־לֵב אֲמָרָה לּוֹ:  
4  
:יָלַד אֲנִיכָּה גֹל־אִתִּי אֲנִי אֲנִיכָּה כִּלְכִל־כִּלְכִּיל 4

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> Ὃς ἐστὶν 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  
הֲלָכִי לַחֲמוֹ בְּלַחְמִי וְנִשְׁתִּי בְּיַיִן מִסְכָּתִי:  
5  
:כִּלְכִּיל אֲנִיכָּה יָלַד אֲנִיכָּה יָלַד אֲנִיכָּה 5

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  
וְעִזְבוּ פִתְאִים וְחַיִּי וְאַשְׁרוּ בְּדַרְךְ בִּינָה:  
6  
:אֲנִיכָּה גֹל־אִתִּי יָלַד אֲנִיכָּה יָלַד אֲנִיכָּה 6

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!**

זִיסַר לִי לִקְחָם לֹא קָלוֹן וּמוֹכִיחַ לְרָשָׁע מִיָּמוֹ:  
7 יִסַּר לִי לִקְחָם לֹא 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 asebe mōmēsetai heauton.  
in reproving, the impious scoffs at himself.

חַאֲל־תּוֹכַח לִי מִן־יִשְׁנֹאֵי הוֹכַח לְחָכָם וַיֵּאָהֱבֵנִי:  
8 חַאֲל־תּוֹכַח לִי מִן־יִשְׁנֹאֵי הוֹכַח לְחָכָם וַיֵּאָהֱבֵנִי:

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.

ט תֵּן לְחָכָם וַיִּחְכְּמוּ עוֹד הוֹדַע לְצַדִּיק וַיִּוְסַף לְקַח:  
9 ט תֵּן לְחָכָם וַיִּחְכְּמוּ עוֹד הוֹדַע לְצַדִּיק וַיִּוְסַף לְקַח:

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.

י תַּחֲלַת חֲכָמָה יִרְאֵת יְהוָה וְכַעַת קֵדְשִׁים בִּינָה:  
10 י תַּחֲלַת חֲכָמָה יִרְאֵת יְהוָה וְכַעַת קֵדְשִׁים 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 βουλή 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.

יֵאָכֵר בִּי יָרְבוּ יְמֵיךָ וַיּוֹסִיפוּ לְךָ שָׁנֹת חַיִּים: 11

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 וְלֹאֲצָה לְבַדְּךָ תִּשָּׂא: 12

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 ἀποβῆς, 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 כְּסִילוּת הַמָּיָה פְּתִיּוֹת וּבִלְיָדָעָה מָה:  
אִשָּׁת כְּסִילוּת הַמָּיָה פְּתִיּוֹת וּבִלְיָדָעָה מָה: 13

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> Γυνή ἄφρων καὶ θρασεῖα ἐνδεῆς ψωμοῦ γίνεται,  
ἢ 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 יד וְיֹשֶׁבֶת לְפֶתַח בַּיְתָהּ עַל-כִּסֵּא מְרִמִּי קָרֵת:  
אִשָּׁת כְּסִילוּת הַמָּיָה פְּתִיּוֹת וּבִלְיָדָעָה מָה: 14

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 ἑαυτῆς οἴκου  
ἐπὶ δίφρου ἐμφανῶς ἐν πλατείαις

14 ekathisen epi thyraï̄s tou heautēs oikou  
epi diphrou emphanōs en plateiais  
visibly the squares

15 טו לְקָרָא לְעִבְרֵי-דְרֶךְ הַמִּישְׁרִים אֲרָחוֹתָם:  
אִשָּׁת כְּסִילוּת הַמָּיָה פְּתִיּוֹת וּבִלְיָדָעָה מָה: 15

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 יָסַר הִנֵּה וַחֲסֵר-לֵב וְאָמְרָה לוֹ:  
אִשָּׁת כְּסִילוּת הַמָּיָה פְּתִיּוֹת וּבִלְיָדָעָה מָה: 16

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·  
ἐνδεῆσι 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 מִי־גִנוּבִים וְלֶחֶם סֶתְרִים יִנְעָם׃  
מִי־גִנוּבִים וְלֶחֶם סֶתְרִים 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 ἠδέως ἄψασθε  
καὶ ὕδατος κλοπῆς γλυκεροῦ.

17 **Artōn kryphiōn hēdeōs hapsasthe**  
you touch  
kai **hydatos klopēs glykerou.**

18 יְחֹלְאֵי-יָדַע כִּי-רַפְּאִים שָׁם בְּעֵמְקֵי שְׂאוּל קָרְאֵיהֶּ׃  
יְחֹלְאֵי-יָדַע כִּי-רַפְּאִים שָׁם בְּעֵמְקֵי שְׂאוּל קָרְאֵיהֶּ׃

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' αὐτῆ ὄλλυνται,  
καὶ ἐπὶ πέτευρον ἄδου συναντᾶ.

18 **ho de ouk oiden hoti gēgeneis par' autē ollyntai,**  
earth-born men by her are destroyed,  
kai **epi peteuron hādou synantā.**  
he meets

<18>a ἀλλὰ ἀποπήδησον, μὴ ἐγχρονίσῃς ἐν τῷ τόπῳ  
μηδὲ ἐπιστήσῃς τὸ σὸν ὄμμα πρὸς αὐτήν·

18ā **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,  
προσθεθῆ 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

יִשְׂרָאֵל מְשַׁלֵּי שְׁלֹמֹה בֶן חָכָם יִשְׁמַח-אָב וּבֶן כְּסִיל תִּוְגַת אָמוֹ׃ Prov10:1

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 τῆ μητρὶ.

1 **Huios sophos euphrainei patera,**  
**huios de aphrōn lypē tē mētri.**

בְּלֹא-יִוְעִילוּ אוֹצְרוֹת הַשֵּׁעַ וּצְדָקָה תַצִּיל מִמּוֹת׃ 2

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,**  
**dikaiousynē de hrysetai ek thanatou.**

גַּלְאֵי-יִרְעִיב יְהוָה נַפְשׁ צְדִיק וְחַתּוֹת הַשָּׁעִים יִקְדֹּף׃ 3

3. **lo'-yar`ib Yahúwah nephesh tsadiq w'hauath r'sha'im yeh'doph.**

**Prov10:3** אִי-יִרְעֵב 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**

אִי-יִרְעֵב יְהוָה נַפְשׁ צְדִיק וְחַתּוֹת הַשָּׁעִים יִקְדֹּף׃ 4

דָּרָאֵשׁ 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,  
χειρες δὲ ἀνδρείων πλουτίζουσιν.

4 penia andra tapeinoi,  
a man humbles  
cheires de andreiōn ploutizousin.

<4>a υἱὸς πεπαιδευμένος σοφὸς ἔσται,  
τῷ δὲ ἄφρονι διακόνῳ χρήσεται.

4ā huios pepaideuменos sophos estai,  
A son being corrected shall be wise;  
tō de aphroni diakonō chrēsetai.  
but the foolish for a servant he shall treat.

וְהָאִגֵּר בְּקִיץ בֵּן מְשֻׁכֵּל נִרְדָּם בְּקֶצֶר בֵּן מְבִישׁ:  
וְהָאִגֵּר בְּקִיץ בֵּן מְשֻׁכֵּל נִרְדָּם בְּקֶצֶר 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

וּבְרָכוֹת לְרִאֵשׁ צְדִיק וּפִי רְשָׁעִים יִכְסֶה חֶמְס:  
וּבְרָכוֹת לְרִאֵשׁ צְדִיק וּפִי רְשָׁעִים יִכְסֶה חֶמְס:

6. b'rakoth l'ro'sh tsadiq uphi r'sha'im y'kaseh chamas.

**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 morning with untimely

זִכָּר צְדִיק לְבִרְכָה וְשֵׁם רְשָׁעִים יִרְקָב:  
זִכָּר צְדִיק לְבִרְכָה וְשֵׁם רְשָׁעִים יִרְקָב:

7. zeker 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 aseuous sbennytai.**

⊗ 8 חֲכָמִים לֵב יִקַּח מִצְוֹת וְאִוִּיל שְׂפָתַיִם יִלָּבֵט:  
⊗ 8 חֲכָמִים לֵב יִקַּח מִצְוֹת וְאִוִּיל שְׂפָתַיִם 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 καρδία δέξεται ἐντολάς,  
ὁ δὲ ἄστεγος χεῖλεισιν σκολιάζων ὑποσκελισθήσεται.

8 **sophos kardia dexetai entolas,**  
**ho de astegos cheileisin skoliazōn hyposkelisthēsetai.**  
**the open-mouthed by crooked shall be tripped up**

⊗ 9 ט הוֹלֵךְ בַּתָּם יִלָּךְ בְּטַח וּמְעַקֵּשׁ הָרַקָּיו יִנְדָּע:  
⊗ 9 ט הוֹלֵךְ בַּתָּם יִלָּךְ בְּטַח וּמְעַקֵּשׁ הָרַקָּיו יִנְדָּע:

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 πεποιθῶς,  
ὁ δὲ διαστρέφων τὰς ὁδοὺς αὐτοῦ γνωσθήσεται.

9 **hos poreuetai haplōs, poreuetai pepoithōs,**  
**ho de diastrephōn tas hodous autou gnōsthēsetai.**

⊗ 10 י קָרַן עֵין יִתֵּן עֲצָבַת וְאִוִּיל שְׂפָתַיִם יִלָּבֵט:  
⊗ 10 י קָרַן עֵין יִתֵּן עֲצָבַת וְאִוִּיל שְׂפָתַיִם 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**

⊗ 11 יֵאֱמָר חַיִּים פִּי צִדִּיק וּפִי רְשָׁעִים יִכְסֶה חֶמְס:  
⊗ 11 יֵאֱמָר חַיִּים פִּי צִדִּיק וּפִי רְשָׁעִים יִכְסֶה 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> πηγή ζωῆς ἐν χειρὶ δικαίου,



στόμα δὲ ἀσεβοῦς καλύψει ἀπώλεια.

- 11 pēgē zōēs en cheiri dikaiou,  
the hand  
stoma de aseboús kaluuei apōleia.

12 יב שְׁנֵאָה תְּעוֹרֵר מְדַנִּים וְעַל כָּל-פְּשָׁעִים תִּכְסֶה אֶהְבָּה:  
:אָהָב אֶפְיָא מְזֹנֵי-לַי לֹסֵי מְזֹנֵי אֶנְזֹא אֶתְנֹו 12

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 kalyptei philia.  
the ones not fond of altercations friendship

13 יג בְּשִׁפְתֵי נָבוֹן תִּמְצֵא חֵכְמָה וְשִׁבְט לִגְו חֶסֶר-לֵב:  
:גֹּל-אֶפְהָ יָרַל \*גֹּוֹי אֶמְעַח אֶחֶמְא מְזֹנֵי זֶנְזֹו 13

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,  
ράβδω 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:  
:אָהָב אֶמְעַח לְזֵנְזֹו-זֶנְזֹו אֶחֶמְא אֶחֶמְא אֶחֶמְא 14

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 συντριβῆ.

- 14 sophoi kruuousin aisthēsin,  
shall hide perception  
stoma de propetous eggizei syntribē.  
the precipitous

15 טו הוֹן עֲשִׂיר קִרְיַת עֲזִיו מְחַתֶּת הַלְּיָם רֵישָׁם:  
:אָהָב אֶמְעַח לְזֵנְזֹו-זֶנְזֹו אֶחֶמְא אֶחֶמְא אֶחֶמְא 15

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 asebon penia.

16 :x40h6 owa x4y9x yz2h6 p24h x6o7  
טז פּעַלַת צַדִּיק לְחַיִּים תְּבוּאַת רַשָּׁע 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 ἀμαρτίας.

16 erga dikaiōn zōēn poiei,  
The works produce  
karpoi de asebon hamartias.  
but the fruit of the impious produces

17 :30x7 xhyyx 95yoy 1fyy 1yyw yz2h6 h14  
יז אֶרַח לְחַיִּים שׁוֹמֵר 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 :62yy 4ya 39a 4hyyz 1pw-2x7w 34yw 3fyy  
יח מְכַסֵּה שִׁנְאָה שׁוֹפְתֵי-שָׂקֶר וּמוֹצֵא דָבָר הוּא כֹסִיל:

18. m'baseh sin'ah siph'they-shaqr umotsi' dibah hu' b'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 kalyptousin echthran cheilē dikaiā,  
hoi de ekpherontes loidorias aphronestatoi eisin.

19 :62yy 4x7w ywhz owh-6h2 46 yz99 999  
יט בָּרַב דְּבָרִים לֹא יִחְדַּל-פִּשְׁע וְחַשְׁךְ שִׁפְתָיו מְשֹׁכִיל:

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 ἐκφεύξει ἁμαρτίαν,  
φειδόμενος δὲ χειλέων νοήμων ἔσθι.  
19 **ek polylogias ouk ekpheuxē hamartian,**  
**pheidomenos de cheileōn noēmōn esē.**

כ כסף נבחר לשון צדיק לב רשעים כמעט:  
ⓧⓄⓂⓂ ⓂⓂⓄⓂⓂ ⓂⓂ ⓂⓂⓂⓂ ⓂⓂⓂⓂ ⓂⓂⓂⓂ ⓂⓂⓂⓂ ⓂⓂⓂⓂ 20

- 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 γλώσσα δικαίου,  
καρδία δὲ ἀσεβοῦς ἐκλείψει.  
20 **argyros pepyrōmenos glōssa dikaiou,**  
**kardia de aseuous ekleipsei.**  
**but shall fail**

כא שפתי צדיק ירעו רבים ואוילים בקסר-לב ומותו:  
ⓂⓂⓂⓂ ⓂⓂⓂⓂ ⓂⓂⓂⓂⓂⓂ ⓂⓂⓂⓂⓂⓂ ⓂⓂⓂⓂ ⓂⓂⓂⓂ ⓂⓂⓂⓂ ⓂⓂⓂⓂ 21

- 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> χεῖλη δικαίων ἐπίσταται ὑψηλά,  
οἱ δὲ ἄφρονες ἐν ἐνδείᾳ τελευτῶσιν.  
21 **cheilē dikaiōn epistatai huyēla,**  
**of just ones have knowledge of high things**  
**hoi de aphrones en endeia teleutōsin.**  
**with come ot an end**

כב ברכת יהוה היא תעשיר ולא יוסר עצב עמה:  
ⓂⓂⓂⓂ ⓂⓂⓂⓂ ⓂⓂⓂⓂⓂⓂ ⓂⓂⓂⓂⓂⓂ ⓂⓂⓂⓂ ⓂⓂⓂⓂ ⓂⓂⓂⓂ ⓂⓂⓂⓂ 22

- 22. bir'kath Yahúwah hi' tha`ashir w'lo'-yosiph `etseb `imah.**  
**Prov10:22 It is the blessing of אַיָּא that makes rich, and He adds no sorrow to it.**

- <22> εὐλογία κυρίου ἐπὶ κεφαλὴν δικαίου·  
αὕτη πλουτίζει, καὶ οὐ μὴ προστεθῆ αὐτῇ λύπη ἐν καρδίᾳ.  
22 **eulogia kyriou epi kephalēn dikaiou;**  
**upon the head of the just**  
**hautē ploutizei, kai ou mē prostethē autē lypē en kardia.**  
**this enriches in no way distress in heart**

כג כשחוק לכסיל עשות זמה וחקמה לאיש תבונה:  
ⓂⓂⓂⓂ ⓂⓂⓂⓂ ⓂⓂⓂⓂⓂⓂ ⓂⓂⓂⓂ ⓂⓂⓂⓂ ⓂⓂⓂⓂ ⓂⓂⓂⓂ ⓂⓂⓂⓂ 23

- 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 γέλωτι ἄφρων πράσσει κακά,

ἢ δὲ σοφία ἀνδρὶ τίκτει φρόνησιν.

23 en gelōfi aphrōn prassei kaka,

hē de sophia andri tiktei phronēsīn.

24 כד מגורת רשע היא תבואנו ותאזת צדיקים יתן:

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 כה כעבור סופה ואין רשע וצדיק יסוד עולם:

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 καταγίδος ἀφανίζεται ἀσεβής,  
δίκαιος δὲ ἐκκλίνας σφίζεται 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 כו כחמן לשנים וכעשן לעינים כן העצל לשלחיו:

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 ὀδοῦσι 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 כז יראת יהוה תוסיף ימים ושנות רשעים תקצרנה:

27. yir'ath **Yahúwah** **tosiph yamim** **ush'noth r'sha'im** **tiq'tsor'nah.**

**Prov10:27** The fear of אַיִתּוֹ **prolongs days**, but the years of **the wicked** shall be shortened.

<27> φόβος κυρίου προστίθησιν ἡμέρας,  
ἔτη δὲ ἀσεβῶν ὀλιγωθήσεται.

27 **phobos kyriou prostithēsín hēmeras,**  
**etē de asebōn oligōthēsetai.**

:אִתּוֹ אֵימָתוֹ אֲרֻכּוֹת יָמָיו אֲרֻכּוֹת יָמָיו אֲרֻכּוֹת יָמָיו 28  
כח תִּחְלֶת צְדִיקִים שְׂמֻחָה וְתִקְוַת רְשָׁעִים תֵּאָבֵד:

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 δικαίους εὐφροσύνη,  
ἐλπίς δὲ ἀσεβῶν ὀλλυται.

28 **egchronizei dikaiouis euphrosynē,**  
**lingers with**  
**elpis de asebōn ollytai.**  
**the hope**

:יָמָיו אֲרֻכּוֹת יָמָיו אֲרֻכּוֹת יָמָיו אֲרֻכּוֹת יָמָיו 29  
כט מְעוֹז לַתָּם הַרְדָּה וְהַחֲתָה לְפִעְלֵי אָוֶן:

29. **ma'oz latom derek Yahúwah um'chitah l'pho'aley 'awen.**

**Prov10:29** The way of אַיִתּוֹ 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 ergazomenois kaka.**  
**destruction to the ones working evils**

:אֲרֻכּוֹת יָמָיו אֲרֻכּוֹת יָמָיו אֲרֻכּוֹת יָמָיו אֲרֻכּוֹת יָמָיו 30  
לא צְדִיק לְעוֹלָם בַּל-יִמּוֹט וְרְשָׁעִים לֹא יִשְׁכְּנוּ-אָרֶץ:

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.**

:אֲרֻכּוֹת יָמָיו אֲרֻכּוֹת יָמָיו אֲרֻכּוֹת יָמָיו אֲרֻכּוֹת יָמָיו 31  
לא פִּי-צְדִיק יָנוּב חֲכָמָה וּלְשׁוֹן תְּהִפְכּוֹת תִּפְרָת:

31. **pi-tsadiq yanub chak'mah ul'shon tah'pukoth tikareth.**

**Prov10:31** The mouth of the righteous flows with wisdom, but the perverted tongue shall be cut out.

<31> στόμα δικαίου ἀποστάζει σοφίαν,  
γλῶσσα δὲ ἀδίκου ἐξολεῖται.

31 stoma dikaiou apostazei sophian,  
glōssa de adikou exoleitai.

:xγyγax μζωωq ζγy γyρq γyοαζ φζαη ζxγw 32  
:לב שפתי צדיק ידעון רצון ופי השעים תהפכות:

**32. siph'they tsadiq yed'un ratson uphi r'sha'im tah'pukoth.**

**Prov10:32** The lips of the righteous bring forth what is acceptable, but the mouth of the wicked what is perverted.

<32> χείλη ἀνδρῶν δικαίων ἀποστάζει χάριτας,  
στόμα δὲ ἀσεβῶν ἀποστρέφεται.

32 cheilē andrōn dikaiōn apostazei charitas,  
stoma de asebon apostrephetai.

## Chapter 11

Shavua Reading Schedule (11th sidrah) - Prov 11

:yγyρq אμלw γgכy אyאז xgoyx אμyμ ζγזכμ Prov11:1  
:אמאזני מרמה תועבת יהיה ואבן שלמה רצונו:

**1. mo'z'ney mir'mah to'abath Yahúwah w'eben sh'lemah r'tsono.**

**Prov11:1** A false balance is an abomination to אyאז, but a just weight is His delight.

<11:1> ζυγοὶ δόλιοι βδέλυγμα ἐνώπιον κυρίου,  
στάθμιον δὲ δίκαιον δεκτὸν αὐτῷ.

1 zygoi dolioi bdelygma enōpion kyriou,  
yoke balance scales Deceitful before  
stathmion de dikaion dehton autō.  
a just is acceptable to Him

:אμyη μζωyρ-xכy γyלφ כgכy γyαז-כg 2  
:באזדון ויבא קלון ואת צנועים חכמה:

**2. ba'-zadon wayabo' qalon w'eth-ts'nu'im chak'mah.**

**Prov11:2** When pride comes, then comes dishonor, but with the humble is wisdom.

<2> οὐ ἐὰν εἰσέλθῃ ὕβρις, ἐκεῖ καὶ ἀτιμία·  
στόμα δὲ ταπεινῶν μελετᾷ σοφίαν.

2 hou ean eiselhē hybris, ekei kai atimia;  
ever should enter insult there  
stoma de tapeinōn meletā sophian.  
the mouth of meditates upon

3 תִּמְתָּ יִשְׂרָאֵל תִּנְחָם וְסִלְףּ בּוֹגְדִים וְשֹׂדֵם:  
3 תִּמְתָּ יִשְׂרָאֵל תִּנְחָם וְסִלְףּ בּוֹגְדִים וְשֹׂדֵם:

**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 דְּלֹא-יִוָּעֵיל הַיּוֹם עֲבָרָה וְצַדִּיקָה תִּצְּרֵל מִמּוֹת:  
4 דְּלֹא-יִוָּעֵיל הַיּוֹם עֲבָרָה וְצַדִּיקָה תִּצְּרֵל 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 הַצַּדִּיקַת תָּמִים תִּנְיָשֵׁר וְהַרְפוּ וְהַרְשָׁעָתוֹ יִפֹּל רָשָׁע:  
5 הַצַּדִּיקַת תָּמִים תִּנְיָשֵׁר וְהַרְפוּ וְהַרְשָׁעָתוֹ 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 תִּצְּרֵלֶם וּבְהִתְנַחֵם בּוֹגְדִים יִקָּבְדוּ:  
6 וְצַדִּיקַת יִשְׂרָאֵל תִּצְּרֵלֶם וּבְהִתְנַחֵם 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 ρύεται αὐτούς,  
τῇ δὲ ἀπωλεία αὐτῶν ἀλίσκονται παράνομοι.

6 dikaiosynē andrōn orthōn hruetai autous,  
tē de apoleiā autōn haliskontai paranomoi.

7 זְבֻמוֹת אָדָם רָשָׁע תִּאֲבֹד תִּקְוָה וְתוֹחֶלֶת אֲוִנִים אֲבָרָה:  
7 זְבֻמוֹת אָדָם רָשָׁע תִּאֲבֹד תִּקְוָה וְתוֹחֶלֶת אֲוִנִים אֲבָרָה:

7. b'moth 'adam rasha` to'bad tiq'wah w'thocheleth 'onim 'abadah.

**Prov11:7** When a wicked man dies, his expectation shall perish, and the hope of the unjust perishes.

<7> τελευτήσαντος ἀνδρὸς δικαίου οὐκ ὄλλυται ἐλπίς,  
τὸ δὲ καύχημα τῶν ἀσεβῶν ὄλλυται.

7 teleitēsantos andros dikaiou ouk ollytai elpis,  
Of the coming to an end man of a just is not destroyed hope  
to de kauchēma tōn asebōn ollytai.  
but the boasting of the impious is destroyed

:יְצַדִּיק מִצָּרָה נְחֻלָּץ וַיָּבֵא רָשָׁע תַּחְתָּיו:  
:יְצַדִּיק מִצָּרָה נְחֻלָּץ וַיָּבֵא רָשָׁע תַּחְתָּיו: 8

8. tsadiq mitsarah nechelats wayabo' rasha` tach'tayu.

**Prov11:8** The righteous is delivered from trouble, but the wicked takes his place.

<8> δίκαιος ἐκ θήρας ἐκδύνει,  
ἀντ' αὐτοῦ δὲ παραδίδοται ὁ ἀσεβής.

8 dikaios ek thēras ekdynei,  
ant' autou de paradidotai ho asebēs.  
instead of him is delivered up the impious one

:יְצַדִּיק מִצָּרָה נְחֻלָּץ וַיָּבֵא רָשָׁע תַּחְתָּיו:  
:יְצַדִּיק מִצָּרָה נְחֻלָּץ וַיָּבֵא רָשָׁע תַּחְתָּיו: 9

9. b'pneh chaneph yash'chith re`ehu ub'da'ath tsadiqim yechaletsu.

**Prov11:9** With his mouth the unholy man destroys his neighbor,  
but through knowledge the righteous shall be delivered.

<9> ἐν στόματι ἀσεβῶν παγίς πολίταις,  
αἴσθησις δὲ δικαίων εὖοδος.

9 en stomati asebōn pagis politais,  
of the impious men is a snare to a fellow-countrymen  
aisthēsis de dikaiōn euodos.  
the perception of just men is prosperous

:יְצַדִּיק מִצָּרָה נְחֻלָּץ וַיָּבֵא רָשָׁע תַּחְתָּיו:  
:יְצַדִּיק מִצָּרָה נְחֻלָּץ וַיָּבֵא רָשָׁע תַּחְתָּיו: 10

10. b'tub tsadiqim ta'alots qir'yah uba'abod r'sha'im rinah.

**Prov11:10** When it goes well with the righteous, the city rejoices,  
and when the wicked perish, there is joyful shouting.

<10> ἐν ἀγαθοῖς δικαίων κατώρθωσεν πόλις,

10 en agathois dikaiōn katōrthōsen polis,  
By the good things is set up

:יְצַדִּיק מִצָּרָה נְחֻלָּץ וַיָּבֵא רָשָׁע תַּחְתָּיו:  
:יְצַדִּיק מִצָּרָה נְחֻלָּץ וַיָּבֵא רָשָׁע תַּחְתָּיו: 11



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

:wɛqɪɛ xɣɣɣx wɛkɣ ɟɟ-ɟɟɪ ɣɟɟɟɟ-ɟɟ 12  
יב בַּז-לְרַעְהוּ חֶסֶר-לֵב וְאִישׁ תְּבוּנֹת יַחְרִישׁ:

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 myktērzei politas endeēs phrenōn,  
sneers at fellow-countrymen A man lacking of sense  
anēr de phronimos hēsychian agei.  
an intelligent restfully leads

:ɟɟɟ ɟɟɟɟ ɪɣɣɣɣɣ ɟɟɟ-ɟɟɟ ɟɟɟɟɟ ɟɟɟɟ ɟɟɟɟ 13  
יג הוֹלֵךְ רַכִּיל מְגַלֵּה-סוֹד וְנֶאֱמַן-רוּחַ מְכֹסֶה דָּבָר:

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

:ɟɟɟɟ ɟɟɟ ɟɟɟɟɟɟ ɟɟ-ɟɟɟ xɣɟɟɟɟ ɟɟɟɟ 14  
יֵד בְּאֵיזֶן תַּחְבֻּלוֹת יִפְּל-עַם וְתִשׁוּעָה בְּרַב יוֹעֵץ:

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

:ɟɟɟɟ ɟɟɟɟɟ ɟɟɟɟɟ ɟɟ ɟɟɟ-ɟɟ ɟɟɟɟ-ɟɟ 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 אִשָּׁת־חַן תִּתְמַדְךָ 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. 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> τῆ ψυχῆ 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-שֶׁקֶר וְזֶרַע צְדָקָה שֶׁקֶר אֱמַת׃

18. rasha` `oseh ph`ulath-shaqer 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> ἀσεβῆς ποιεῖ ἔργα ἄδικα,  
σπέρμα δὲ δικαίων μισθὸς ἀληθείας.

18 asebēs poiei erga adika,  
sperma de dikaiōn misthos alētheias.

19 יט כִּן-צִדְקָה לְחַיִּים וּמְרִיף רָעָה לְמוֹתוֹ:  
:יֵצְאֵל אִישׁ אֶת-פִּי אֶת-רֵגְלוֹ וְאֶת-יָדָיו וְאֶת-לִבּוֹ

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 ἄσεβοῦς εἰς θάνατον.

19 huīos dikaios gennatai eis zōēn,  
engenders  
diōgmos de aseboús eis thanaton.  
but the persecution of the impious is unto

20 כַּתּוֹעֲבֹת יַחְזִיק עֲקֻשֵׁי-לֵב וְרִצּוֹנוֹ תִּמְיַי הַרְדֵּף:  
:אֶת-לִבּוֹ אֶת-רֵגְלוֹ אֶת-יָדָיו וְאֶת-לִבּוֹ

20. to`abath Yahúwah `iq'shey-leb ur'tsono t'mimey darek.

**Prov11:20** The perverse in heart are an abomination to  
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 כַּאֲדָ לְיָד לְאִי-יִנְקָה הָעַ וְזָרַע צְדִיקִים נִמְלָט:  
:אֶת-לִבּוֹ אֶת-רֵגְלוֹ אֶת-יָדָיו וְאֶת-לִבּוֹ

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 כַּבְּנֵזֶם זָהָב בְּאֵר חֲזִיר אִשָּׁה יִפָּה וְסָרַת טָעַם:  
:אֶת-לִבּוֹ אֶת-רֵגְלוֹ אֶת-יָדָיו וְאֶת-לִבּוֹ

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> ὡσπερ ἐνώτιον ἐν ῥινὶ ὑός,  
οὕτως γυναικὶ κακόφρονι κάλλος.

22 hōsper enōtion en hrini huos,  
houtōs gynaiki kakophroni kallos.  
to an evil-minded

:אָגוֹ מְכַוֵּן חָפֵץ צַדִּיק-טוֹב מְכַוֵּן אֵל חָפֵץ 23  
כַּגְתָּאוֹת צְדִיקִים אֶדְ-טוֹב תִּקְוַת 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

:אֶדְ-מִפְזֵר וְנוֹסֵף עוֹד וְחוֹשֵׁף מִיִּשָׁר אֶדְ-לְמַחְסוֹר: 24  
אֶדְ-מִפְזֵר וְנוֹסֵף עוֹד וְחוֹשֵׁף מִיִּשָׁר אֶדְ-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 ποιούσιν,  
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

:כַּהֲנֶפֶשׁ-בְּרַכָּה תִדְשֵׁן וּמַרְוֵה גַם-הוּא יוֹרֵא: 25  
כַּהֲנֶפֶשׁ-בְּרַכָּה תִדְשֵׁן וּמַרְוֵה גַם-הוּא יוֹרֵא:

**25. nephesh-b'rakah 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,  
ἀνήρ 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.

:אֶדְ-מִפְזֵר וְנוֹסֵף עוֹד וְחוֹשֵׁף מִיִּשָׁר אֶדְ-לְמַחְסוֹר: 26  
אֶדְ-מִפְזֵר וְנוֹסֵף עוֹד וְחוֹשֵׁף מִיִּשָׁר אֶדְ-לְמַחְסוֹר:

כּוּ מִנְעַ בַּר יִקְבְּהוּ לְאוֹם וּבְרָכָה 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 σίτον 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

:יִשְׁחַר טוֹב יִבְקֶשׁ רְצוֹן וְדַרְשׁ רָעָה תְּבוֹאֵנּוּ: 27

כּוּ שִׁחַר טוֹב יִבְקֶשׁ רְצוֹן וְדַרְשׁ רָעָה תְּבוֹאֵנּוּ:

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

:יִפֹּל בֹּטֵחַ בְּעִשְׂרוֹ הוּא יִפֹּל וְכַעֲלָה צְדִיקִים יִפְרָחוּ: 28

כּח בּוֹטֵחַ בְּעִשְׂרוֹ 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 ἀντιλαμβανόμενος δικαίων, οὗτος ἀνατελεῖ.

28 ho pepoithōs epi ploutō, houtos peseitai;  
ho de antilambanomenos dikaiōn, houtos anateleī.  
the one assisting just men shall rise

:כֹּסֵף מְטַחֵל בְּבֵיתוֹ יִנְחַל-רוּחַ וְעַבְדֵי לַחֲכָמִים-לֵב: 29

כֹּסֵף מְטַחֵל בְּבֵיתוֹ יִנְחַל-רוּחַ וְעַבְדֵי לַחֲכָמִים-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-צְדִיק עֵץ חַיִּים וְלִקְחַם נַפְשׁוֹת חָכָם׃  
פְּרִי-צְדִיק חַיִּים וְלִקְחַם נַפְשׁוֹת חָכָם׃ 30

**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,  
ἀφαιρῶνται δὲ ἄωροι ψυχαὶ 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 צְדִיק בְּאֶרֶץ יְשׁוּלָם אִם אֵף כִּי-רָשָׁע וְחוֹטֵא׃  
פְּרִי-צְדִיק חַיִּים וְלִקְחַם נַפְשׁוֹת חָכָם׃ 31

**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 σώζεται,  
ὁ ἀσεβῆς καὶ ἁμαρτωλὸς ποῦ φανεῖται;

**31 ei ho men dikaios molis sōzetai,**  
**If then the just are hardly delivered**  
**ho asebeēs kai hamartōlos pou phaneitai?**  
**the impious where shall he appear?**

## Chapter 12

Shavua Reading Schedule (12th sidrah) - Prov 12

אֱהִיב מוֹסֵר אֱהִיב דַּעַת וְשׂוֹנֵא תוֹכַחַת בְּעַר׃  
אֱהִיב מוֹסֵר אֱהִיב דַּעַת וְשׂוֹנֵא תוֹכַחַת בְּעַר׃ Prov12:1

**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 αἴσθησιν,  
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 יִפְיֶיק רְצוֹן מִיְהוּהָ וְאִישׁ מִזְמוֹת יִרְשָׁיעַ׃  
אֱהִיב מוֹסֵר אֱהִיב דַּעַת וְשׂוֹנֵא תוֹכַחַת בְּעַר׃ 2

**2. tob yaphiq ratson meYahúwah w'ish m'zimoth yar'shi`a.**

**Prov12:2** A good man shall obtain favor from אַיִן אַיִן, but He shall condemn a man who devises evil.

<2> κρείσσων ὁ εὐρῶν χάριν παρὰ κυρίῳ,  
ἀνὴρ δὲ παράνομος παρασιωπηθήσεται.  
2 kreissōn ho heurōn charin para kyriō,  
anēr de paranomos parasiōpēthēsetai.

:⊗ַיִן אַיִן-לֹא זָרָה לְרַחֵם וְגַם שׂוֹנֵא מֵאֵלָה יִזְכֹּק-לָּהּ 3  
גֹּל-אֵל-יִכּוֹן אָדָם בְּרָשָׁע וְשׂוֹשֵׁא צְדִיקִים בֵּל-יְמוּט:

**3. lo'-yikon 'adam b'resha` w'shoresh tsadiqim bal-yimot.**

**Prov12:3** A man shall not be established by wickedness, but the root of the righteous shall not be moved.

<3> οὐ κατορθώσει ἄνθρωπος ἐξ ἀνόμου,  
αἱ δὲ ῥίζαι τῶν δικαίων οὐκ ἐξαρθήσονται.  
3 ou katorthōsei anthrōpos ex anomou,  
hai de hrizai tōn dikaiōn ouk exarthēsontai.

:אֵשֶׁת-חַיִל עֲטֹרַת בַּעֲלָהּ וְכִרְקָב בְּעַצְמוֹתָיו מִבִּישָׁה 4  
דְּאִישׁ-רָשָׁע יִזְכֹּק-לָּהּ וְגַם שׂוֹנֵא מֵאֵלָה יִזְכֹּק-לָּהּ 4

**4. 'esheth-chayil `atereth ba`lah uk'raqab b'`ats'mothayu m'bishah.**

**Prov12:4** An excellent wife is the crown of her husband,  
but she who shames him is like rotteness in his bones.

<4> γυνή ἀνδρεία στέφανος τῷ ἀνδρὶ αὐτῆς·  
ὥσπερ δὲ ἐν ξύλῳ σκώληξ, οὕτως ἄνδρα ἀπόλλυσιν γυνή κακοποιός.  
4 gynē andreia stephanos tō andri autēs;  
hōsper de en xylō skōlēx, houtōs andra apollysin gynē kakopoios.  
as in wood the worm, so her husband destroy wife an evil doing

:אִשָּׁה-חַיִל עֲטֹרַת בַּעֲלָהּ וְכִרְקָב בְּעַצְמוֹתָיו מִבִּישָׁה 5  
הַמְחַשְׁבוֹת צְדִיקִים מִשְׁפָּט תְּחַבְּלוֹת רְשָׁעִים מִרְמָה:

**5. mach'sh'both tsadiqim mish'pat tach'buloth r'sha`im mir'mah.**

**Prov12:5** The thoughts of the righteous are just, but the counsels of the wicked are deceitful.

<5> λογισμοὶ δικαίων κρίματα,  
κυβερνήσιν δὲ ἀσεβείῃς δόλους.  
5 logismoi dikaiōn krimata,  
kybernōsin de asebeis dolous.

:וְהַבְּרִי רְשָׁעִים אֵרָב-הֶם וּפִי יִשְׁרָיִם יַצִּילֵם 6  
וְהַבְּרִי רְשָׁעִים אֵרָב-הֶם וּפִי יִשְׁרָיִם יַצִּילֵם 6

**6. dib'rey r'sha`im 'erab-dam uphi y'sharim yatsilem.**

**Prov12:6** The words of the wicked lie in wait for blood, but the mouth of the upright shall deliver them.

<6> λόγοι ἀσεβῶν δόλιοι,  
στόμα δὲ ὀρθῶν ῥύσεται αὐτούς.

6 **logoi asebon dolioi,**  
**stoma de orthon hrysetai autous.**

אֲשֶׁר לִפְּתוּחַ יְהוָה וְיִשְׁעוֹ יִפְתָּח וְיִשְׁעוֹ יִפְתָּח וְיִשְׁעוֹ יִפְתָּח

וְיִשְׁעוֹ יִפְתָּח וְיִשְׁעוֹ יִפְתָּח וְיִשְׁעוֹ יִפְתָּח וְיִשְׁעוֹ יִפְתָּח

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 στραφῆ, ἀσεβῆς ἀφανίζεται,  
οἶκοι δὲ δικαίων παραμένουσιν.

7 **hou ean straphē, asebes aphanizetai,**  
**Of which ever time should be overturned the impious he vanishes**  
**oikoi de dikaiōn paramenousin.**

אֲשֶׁר לִפְּתוּחַ יְהוָה וְיִשְׁעוֹ יִפְתָּח וְיִשְׁעוֹ יִפְתָּח וְיִשְׁעוֹ יִפְתָּח

וְיִשְׁעוֹ יִפְתָּח וְיִשְׁעוֹ יִפְתָּח וְיִשְׁעוֹ יִפְתָּח וְיִשְׁעוֹ יִפְתָּח

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**

אֲשֶׁר לִפְּתוּחַ יְהוָה וְיִשְׁעוֹ יִפְתָּח וְיִשְׁעוֹ יִפְתָּח וְיִשְׁעוֹ יִפְתָּח

וְיִשְׁעוֹ יִפְתָּח וְיִשְׁעוֹ יִפְתָּח וְיִשְׁעוֹ יִפְתָּח וְיִשְׁעוֹ יִפְתָּח

9. **tob niq'leh w'ebed 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**

אֲשֶׁר לִפְּתוּחַ יְהוָה וְיִשְׁעוֹ יִפְתָּח וְיִשְׁעוֹ יִפְתָּח וְיִשְׁעוֹ יִפְתָּח

וְיִשְׁעוֹ יִפְתָּח וְיִשְׁעוֹ יִפְתָּח וְיִשְׁעוֹ יִפְתָּח וְיִשְׁעוֹ יִפְתָּח

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 יֵאֵד עֹבֵד אֲדָמָתוֹ וְשִׁבְע־לָחֶם וּמְרֹדֵף רֵיקִים קָסַר-לֵב:  
:96-97H מִכֶּסֶף מִכֶּסֶף מִכֶּסֶף מִכֶּסֶף מִכֶּסֶף מִכֶּסֶף מִכֶּסֶף מִכֶּסֶף מִכֶּסֶף מִכֶּסֶף

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 ὄχυρώμασιν 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 יֵב קָמַד רָשָׁע מְצוֹד רָעִים וְשָׂרֵשׁ צְדִיקִים יִתֵּן:  
:98-99H מִכֶּסֶף מִכֶּסֶף מִכֶּסֶף מִכֶּסֶף מִכֶּסֶף מִכֶּסֶף מִכֶּסֶף מִכֶּסֶף מִכֶּסֶף מִכֶּסֶף

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 ὄχυρώμασιν.  
12 epithymiai asebon kakai,  
hai de hrizai tōn eusebon en ochyrōmasin.  
of the impious are in fortresses

13 יֵג בְּפִשֵׁעַ שְׁפָתַיִם מוֹקֵשׁ רָע וַיִּצָּא מִצָּרָה צְדִיק:  
:100-101H מִכֶּסֶף מִכֶּסֶף מִכֶּסֶף מִכֶּסֶף מִכֶּסֶף מִכֶּסֶף מִכֶּסֶף מִכֶּסֶף מִכֶּסֶף מִכֶּסֶף

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.

13ā 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.

---

יד מִפְּרִי פִי-אִישׁ וְשִׁבְעַט-טוֹב וְגַמְלוֹ יְדִי-אֶתְּם יִשׁוּב לּוֹ: 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.

---

טוֹדָרְךָ אֹוִיל יִשָּׁר בְּעֵינָיו וְשִׁמְעַ לְעֵצָה חָכָם: 15

15. derek 'ewil 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.

---

טז אֹוִיל בַּיּוֹם יִדְעַ כְּעָסוֹ וְכֹסֶה קָלוֹן עָרֹם: 16

16. 'ewil 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 πανούργος.

16 aphrōn authēmeron exaggellei orgēn autou,  
daily publishes his anger  
kryptei de tēn heautou atimian panourgōs.  
his own one astute

17 אֱמֻנָה יִגִּיד 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 בֹּטֵה בְּמַדְקָרוֹת חֶרֶב וְלִשׁוֹן 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 אֱמֻנָה יִשְׁתָּבֵט לְעַד וְעַד-אֲרָגִיעָה 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> χεῖλη 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 כְּמַרְמָה בְּלֵב-חֲרָשִׁי רָע וְלִי־עֲצֵי שְׁלוֹם שְׂמֵחָה:

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 כּא לֹא-יֵאָנֶה לְצַדִּיק כָּל-אֵוֶן וּרְשָׁעִים מְלֵאֵי רָע׃  
:21 אֵוֶן-כָּל אֵוֶן-רָע וְרֵשָׁעִים מְלֵאֵי רָע

21. lo'-y'neh 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 כּב תּוֹעֵבֶת יְהוָה שְׂפָתַי-שֹׁקֵר וְעֵשִׂי אַמּוּנָה רְצוּנוֹ׃  
:22 אֵוֶן-כָּל אֵוֶן-רָע וְרֵשָׁעִים מְלֵאֵי רָע

22. to`abath Yahúwah siph'they-shaqer w'osey 'emunah r'tsono.

Prov12:22 Lying lips are an abomination to אֵוֶן-כָּל, but those who deal faithfully are His delight.

<22> βδέλυγμα κυρίῳ χεῖλη ψευδῆ,  
ὁ δὲ ποιῶν πίστεισ δεκτὸς παρ' αὐτῷ.

22 bdelygma kyriō cheilē pseudē,  
ho de poiōn pisteis dektos par' autō.  
in trust is accepted by Him

23 כּג אָדָם עָרוּם כֹּסֶה דָּעַת וְלֵב כְּסִילִים יִקְרָא אֲוִלָּת׃  
:23 אֵוֶן-כָּל אֵוֶן-רָע וְרֵשָׁעִים מְלֵאֵי רָע

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 συνετὸς θρόνος αἰσθήσεως,  
καρδία δὲ ἀφρόνων συναντήσεται ἀραῖς.

23 anēr synetos thronos aisthēsēōs,  
A discerning is a throne of perception  
kardia de aphronōn synantēsetai arais.  
shall meet with curses

24 כּד יַד-חַרְוֹצִים תִּמְשׁוּל וּרְמִיָּה תִּהְיֶה לְמָס׃  
:24 אֵוֶן-כָּל אֵוֶן-רָע וְרֵשָׁעִים מְלֵאֵי רָע

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> χεῖρ ἐκλεκτῶν κρατήσῃ 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 אַנְיָוּטָה גַּזְטָה אַנְיָוּטָה וְכֵן-גַּלְגַּל אֶתְכֶם  
כֹּה דִאָגָה בְּלֵב-אִישׁ יִשְׁחַנֶּה וְדָבָר טוֹב יִשְׂמַחֶנָּה:

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 מְרִיעָהוּ צְדִיק וְדֶרֶךְ רְשָׁעִים תִּתְעֶם:  
כֹּיִתֵר מְרִיעָהוּ צְדִיק וְדֶרֶךְ רְשָׁעִים תִּתְעֶם:

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,  
ἢ 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 כֹּזֵל אֶת-יִחְרָךְ הַמְּיָה צִידוֹ וְהוֹן-אָדָם יָקָר קָרוֹץ:  
כֹּזֵל אֶת-יִחְרָךְ הַמְּיָה צִידוֹ וְהוֹן-אָדָם יָקָר קָרוֹץ:

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,  
κτῆμα δὲ τίμιον ἀνήρ καθάρως.

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 כַּחַבְאֵר-חַיִּים וְדֶרֶךְ נְתִיבָה אֶל-מָוֶת:  
כַּחַבְאֵר-חַיִּים וְדֶרֶךְ נְתִיבָה אֶל-מָוֶת:

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 μνησικακῶν 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

אֲבִן חָכָם מוֹסֵר אָז וְלֵץ לֹא-שָׁמַע בְּעִצָּה׃ Prov13:1

אֲבִן חָכָם מוֹסֵר אָז וְלֵץ לֹא-שָׁמַע בְּעִצָּה׃

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 יֵאָכֵל טוֹב וּנְפֶשׁ בְּגֵדִים חָמָס׃ 2

בְּמִפְרֵי פִי-אִישׁ יֵאָכֵל טוֹב וּנְפֶשׁ בְּגֵדִים חָמָס׃

2. mip'ri phi-'ish yo'kal tob w'nephesh bog'dim chammas.

**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,  
ψυχὰὶ 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 פִּיּוֹ שֹׁמֵר נִפְשׁוֹ פֹּשֵׁק שׁוֹפְתָיו מִחֲתָה-לוֹ׃ 3

גִּנְזָר פִּיּוֹ שֹׁמֵר נִפְשׁוֹ פֹּשֵׁק שׁוֹפְתָיו מִחֲתָה-לוֹ׃

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 προπετῆς χείλεσιν πτοήσει ἑαυτόν.

3 hos phylassei to heautou stoma, tērei tēn heautou psychēn;  
ho de propetēs cheilesin ptoēsei heauton.

4 מִתְאַוָּה וְאֵינָן בְּפִשׁוֹ עֲצֵל וְנִפְשׁ חֲרָצִים תְּדַשְּׁן:  
4 מִתְאַוָּה וְאֵינָן בְּפִשׁוֹ עֲצֵל וְנִפְשׁ חֲרָצִים תְּדַשְּׁן:

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 הַדְּבָר-שֶׁקֶר יִשְׁנָא צְדִיק וְרָשָׁע יִבְאִישׁ וַיִּחְפֹּר:  
5 הַדְּבָר-שֶׁקֶר יִשְׁנָא צְדִיק 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 וְצַדִּיקָה תִצָּר תָּם-דָּרֶךְ וְרָשָׁעָה תִסְלַף חַטָּאת:  
6 וְצַדִּיקָה תִצָּר תָּם-דָּרֶךְ וְרָשָׁעָה תִסְלַף 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 וְאֵינָן כֹּל מִתְרוֹשְׁשׁ וְהוֹן רָב:  
7 זֶשׁ מִתְעַשֵּׂר וְאֵינָן כֹּל מִתְרוֹשְׁשׁ 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> εἶσιν οἱ πλουτίζοντες ἑαυτοὺς μηδὲν ἔχοντες,  
καὶ εἶσιν 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

אָרֹחַ אֶשְׁרֵי אִישׁ עֲשָׂרוֹ וְרֵשׁ לֹא-שָׁמַע בְּעִצְרָה׃  
אָרֹחַ אֶשְׁרֵי אִישׁ עֲשָׂרוֹ וְרֵשׁ לֹא-שָׁמַע בְּעִצְרָה׃

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 πλοῦτος,  
πτωχὸς δὲ οὐχ ὑφίσταται ἀπειλήν.

8 lytron andros psychēs ho idios ploutos,  
ptōchos de ouch hyphistatai apeilēn.  
does not stand at intimidation

ט אֹר-צַדִּיקִים שִׂמְחָה וְנֵר רְשָׁעִים יִדְעָךְ׃  
ט אֹר-צַדִּיקִים שִׂמְחָה וְנֵר רְשָׁעִים יִדְעָךְ׃

9. 'or-tsqadiqim 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 phōs dikaiōis dia pantos,  
is always  
phōs de asebon sbennytai.

<9>a ψυχὰὶ δόλιαὶ πλανῶνται ἐν ἁμαρτίαις,  
δίκαιοι δὲ οἰκτίρουν καὶ ἐλεῶσιν.

9a psychai doliai planōntai en hamartiais,  
Crafty souls go astray in sins  
dikaiōi de oiktirousin kai eleōsin.  
but just men have pity, and are merciful.

יִרְקַב-בְּזָדוֹן יִתֵּן מַצָּה וְאֶת-נוֹעֲצִים חֲכָמָה׃  
יִרְקַב-בְּזָדוֹן יִתֵּן מַצָּה וְאֶת-נוֹעֲצִים חֲכָמָה׃

10. raq-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' ὑβρεως 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

אָרֹחַ אֶשְׁרֵי אִישׁ עֲשָׂרוֹ וְרֵשׁ לֹא-שָׁמַע בְּעִצְרָה׃  
אָרֹחַ אֶשְׁרֵי אִישׁ עֲשָׂרוֹ וְרֵשׁ לֹא-שָׁמַע בְּעִצְרָה׃



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 ἐλάσσωσιν γίνεται,  
ὁ δὲ συνάγων ἑαυτῷ μετ' εὐσεβείας πληθυνθήσεται·  
δίκαιος οἰκτίρει καὶ κυχρᾷ.

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 kichrā.**  
**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 καρδία  
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 יג בז לדרבן 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 υἱὸς δολίῳ οὐδὲν ἔσται ἀγαθόν,  
οἰκέτη 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 יד תורת חכם מקור חיים לסור ממקשי מות:  
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 pagidos thaneitai.  
the mindful man

15 טו שכל טוב יתן-חן ודרכו בגדים איתן:  
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 טז כל-ערום יעשה בקצת וכסיל יפרש אגלת:  
16 טז כל-ערום יעשה בקצת וכסיל יפרש אגלת:

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 ἐξέπετασεν ἑαυτοῦ κακίαν.

16 pas panourgos prassei meta gnōseōs,  
astute man  
ho de apherōn exepetasen heautou kakian.  
spreads forth for himself evil

17 יז מלאך רשע יפל בקרע וציר אמונים מרפא:  
17 יז מלאך רשע יפל בקרע 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 ἐμπεσεῖται 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

יַחַד רֵישׁ וְקָלוֹן פּוֹרֵעַ מִסָּר וְשׂוֹמֵר וְתוֹכַחַת יִקְבֹּד:  
18

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.

יֵט תֵאָוּהָ נִהְיָה תִעָרַב לְנַפְשׁ וְתוֹעֵבַת כְּסִילִים סוּר מֵרָע:  
19

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 ψυχὴν,  
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.

כְּהַלֹךְ אֶת-חַכְמִים וְחָכְם וְרָעָה כְּסִילִים יִרְוֹעַ:  
20

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

כֹּא חֲטָאִים תִּרְהַף רָעָה וְאֶת-צַדִּיקִים יִשְׁלֵם-טוֹב:  
21

**21. chata'im t'radeph 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.

:כב טוב ינחיל בְּנֵי-בָנִים וְצָפוֹן לְצַדִּיק חֵיל חוֹטֵא: 22

**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 δικαίους πλοῦτος ἀσεβῶν.

22 agathos anēr klēronomēsei huiou huiōn,  
thēsaurizetai de dikaiou ploutos asebon.

:כג רב-אכל ניר ראשים ויש נספה בלא משפּט: 23

**23. rab-'okel nir ra'shim w'yesheh 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 ἀπολοῦνται συντόμως.

23 dikaiou poiēsousin en ploutō etē polla,  
The just shall spend in wealth years many  
adikoi de apolountai syntomōs.  
the unjust shall perish suddenly

:כד חושך שְׁבִטוֹ שׁוֹנֵא בְּנוֹ וְאֶהְבוּ שְׁחָרוֹ מוֹסֵר: 24

**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

:כה צדיק אכל לשבע נפשו ובטן רשעים תִּחָסֵר: 25

**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 ἐμπιπλᾶ τὴν ψυχὴν αὐτοῦ,  
ψυχαὶ 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

חַכְמוֹת נָשִׁים בְּנִתָּהּ בֵּיתָהּ וְאֵלֶּת בְּיָדֶיהָ תִּהְרָסֶנּוּ׃  
Prov14:1

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 ᾠκοδόμησαν οἴκους,  
ἢ δὲ ἄφρων κατέσκαψεν ταῖς χερσὶν αὐτῆς.  
1 sophai gynaiques ōkodomēsan oikous,  
hē de aphrōn kateskapsen tais chersin autēs.

בְּהוֹלֵךְ בְּיִשְׁרוֹ יֵרֵא יְהוָה וְנִלְוֹז דְרָכָיו בּוֹיָחָה׃  
2

2. holek b'yash'ro y're' Yahúwah un'loz d'rakayu bozehu.

**Prov14:2** He who walks in his uprightness fears יהוה, 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-אֹוִל חֵטֶר גְּאוּה וְשִׁפְתַי חֲכָמִים תִּשְׁמוּרָם׃  
3

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 ὑβρεως,  
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׃  
4

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 καθααί·  
οὐ δὲ πολλὰ γενήματα, φανερὰ βοὸς ἰσχὺς.

4 hou mē eisin boes, phatnai katharai;  
hou de polla genēmata, phanera boos ischys.  
where produce is apparent

:49W 40 7295Y H272Y 95Y2 46 727Y24 40 5  
הַעֵד אֲמוֹנִים לֹא יִכְזֵב 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

:49Y 727Y6 X04Y 724Y 37YH H2-W99 6  
וּבִקְשׁ-לֵץ חֲכָמָה וְאֵין וְדַעַת לְנַבִּיזִן נֶקֶל:

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

:X04-2X7W X042-69Y 62FY W246 47Y 727Y 7  
זֶלֶךְ מִנְגִּד לְאִישׁ כָּסִיל וּבַל-יִדְעַת שְׂפִתֵי-דַעַת:

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,  
ὄπλα δὲ αἰσθήσεως χεῖλη σοφά.

7 panta enantia andri aphroni,  
All things are adverse  
hopla de aisthēseōs cheilē sophā.  
are shields for good sense wise

:37Y 727Y 727Y X6Y4Y 27Y4 729 727Y 727Y 8  
חֲחֻמַּת עָרוֹם הַבֵּין דַּרְכּוֹ וְאֵינֶלֶת כָּסִילִים 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 טאַוולִים יִלְיִין אֲשָׁם וַיִּבִּין יִשְׂרָאֵל רַצוֹן:  
9 טאַוולִים יִלְיִין אֲשָׁם וַיִּבִּין יִשְׂרָאֵל רַצוֹן:

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 ophelēsousin katharison,**  
**The houses of lawbreakers shall owe cleansing**  
**oikiai de dikaiōn dektai.**  
**the houses of the just are acceptable**

10 יֵלֵב יוֹדֵעַ מַתָּת בְּפִשׁוֹ וַיִּבְשְׂמְחֶתוּ לֹא-יִתְעַרְבַּב זָר:  
10 יֵלֵב יוֹדֵעַ מַתָּת בְּפִשׁוֹ וַיִּבְשְׂמְחֶתוּ לֹא-יִתְעַרְבַּב 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 בַּיִת רְשָׁעִים יִשְׂמַד וְאֵהָל יִשְׂרָאֵל יִפְרֹיחַ:  
11 יֵא בַּיִת רְשָׁעִים יִשְׂמַד וְאֵהָל יִשְׂרָאֵל יִפְרֹיחַ:

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 יֵא בַּיִת רְשָׁעִים יִפְרֹיחַ וְאֵהָל יִשְׂרָאֵל יִשְׂמַד:  
12 יֵא בַּיִת רְשָׁעִים יִפְרֹיחַ וְאֵהָל יִשְׂרָאֵל יִשְׂמַד:

יבִישׁ דֶרֶךְ יָשָׁר לְפָנֵי-אִישׁ וְאַחֲרֵיתָהּ דֶרֶךְ-מָוֶת:

12. **yesh 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 ἀνθρώπους,  
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 יג גם בְּשִׂחּוֹק יִכָּאֵב-לֵב וְאַחֲרֵיתָהּ שִׂמְחָה תִּוְגַהּ:

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.

**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 יד מְדַרְכֵּיּוֹ שִׁבְעַת סוּג לֵב וּמַעֲלֵיוֹ 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,

**Prov14:14** The backslider in heart shall have filled with his own ways,  
but a good man from himself.

<14> τῶν ἑαυτοῦ ὁδῶν πλησθήσεται θρασυκάρδιος,  
ἀπὸ δὲ τῶν διανοημάτων αὐτοῦ ἀνήρ ἀγαθός.

14 **tōn heautou hodōn plēsthēsetai thrasykardios,**

**The bold-hearted**

**apo de tōn dianoēmātōn autou anēr agathos.**

**his thoughts**

15 טו פְּתִי יֶאֱמִין לְכָל-דְּבָר וְעָרוֹם יִבִּין לְאַשְׁרוֹ:

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.

**Prov14:15** The naive believes every word, but the sensible man considers his steps.

<15> ἄκακος πιστεύει παντὶ λόγῳ,  
πανούργος δὲ ἔρχεται εἰς μετάνοιαν.

15 **akakos pisteuei panti logō,**

**The guileness**





19 olisthēsousin kakoi enanti agathōn,  
kai asebeis therapeusousin thyras dikaiōn.

20 וְשׂוֹנְאֵי רָעִים יִשְׂנְאוּ רֵשׁ וְאֹהֲבֵי עֲשִׂיר רַבִּים׃  
וְשׂוֹנְאֵי רָעִים יִשְׂנְאוּ רֵשׁ וְאֹהֲבֵי 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 וְהַצַּדִּיקִים יִשְׂמְחוּ בְּחַוְטֵי רָעִים וְהַיְשָׁרִים יִשְׂמְחוּ בְּחַוְטֵי רָעִים׃  
וְהַצַּדִּיקִים יִשְׂמְחוּ בְּחַוְטֵי רָעִים וְהַיְשָׁרִים יִשְׂמְחוּ בְּחַוְטֵי רָעִים׃

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 כִּבְּהִלּוֹא יִתְעוּ חֲרָשֵׁי רָע וְחָסֵד וְאֱמֶת חֲרָשֵׁי טוֹב׃  
כִּבְּהִלּוֹא יִתְעוּ חֲרָשֵׁי רָע וְחָסֵד וְאֱמֶת חֲרָשֵׁי טוֹב׃

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,  
ἐλεημοσύνη δὲ καὶ πίστις 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



27 כַּזִּירְאָת יְהִיָּה מְקוֹר חַיִּים לְסוּר מִמְּקִשֵׁי מוֹת׃  
:xYy zwfyy qYfL ykzH qYfY qYqz xkqz 27

**27. yir'ath Yahúwah m'qor chayim lasur mimoq'shey maweth.**

**Prov14:27** The fear of אַיִשׁ is a fountain of life, to turn away from the snares of death.

<27> πρόσταγμα κυρίου πηγὴ ζωῆς,  
ποιεῖ δὲ ἐκκλίνειν ἐκ παγίδος θανάτου.

27 prostagma kyriou pēgē zōēs,  
poiei de ekklinein ek pagidos thanatou.  
it causes one

28 כַּחֲבָרֶב-עַם הַדְּרֹת-מֶלֶךְ וּבְאַפְס לְאֵם מְחַתֶּת רְזוּן׃  
:yYzq xxHy ykL fJkgy yLw-xqaa yw-ggg 28

**28. b'rab-`am had'rath-melek ub'ephes l'om m'chitath raron.**

**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 πολλῶ 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

29 כַּטְּאָרֶךְ אַפִּים רַב־תְּבוּנָה וּקְצָר־רוּחַ מְרִים אֲנֹלֶת׃  
:xLzK ykzY HYZ-qrfY qYzax-gg ykzK yqk 29

**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

30 לְחַיֵּי בְּשָׂרִים לֵב מַרְפֵּא וּרְקַב עֲצָמוֹת קִנְאָה׃  
:qkYf xYzro gqgy kJy gL ykzY ykzH 30

**30. chayey b'sarim leb mar'pe' ur'qab `atsamoth qin'ah.**

**Prov14:30** A tranquil heart is life to the body, but passion is rottenness to the bones.

<30> πρᾶυ>θυμος ἀνὴρ καρδίας ἱατρός,  
σῆς 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 עֲשִׂק־דָּל חֶרֶף עֲשִׂהוּ וּמִכְבֹּדוֹ חֵן אֲבִיּוֹן׃  
31

31. `osheq-dal chereph `osehu um'hab'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 eleā ptōchon.  
the one esteeming him shows mercy on the poor

לֵב בְּרַעְיָתוֹ יִדְחָה רָשָׁע וְחֹסֶה בְּמוֹתוֹ צְדִיק׃  
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 לֵב נָבוֹן תָּנוּחַ חֲכָמָה וּבְקֶרֶב כְּסִילִים תִּדְרַע׃  
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 ἀγαθῆ ἀνδρὸς σοφία,  
ἐν δὲ καρδίᾳ ἀφρόνων οὐ διαγινώσκεται.

33 en kardiq agathē andros sophia,  
of a good man rests wisdom  
en de kardiq aphronōn ou diaginōsketai.  
the heart it is not determined

לְדַצְדָּקָה תְרוֹמֵם־גּוֹי וְחַסְדַּי לְאֲמִים חַטָּאת׃  
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 :wz gwy qzqx yxqsoy lzywy agol yly-yzr-q  
לְהַרְצוֹן-מֶלֶךְ לְעֶבֶד מִשְׁפִּיל וְעִבְרָתוֹ תִּהְיֶה מִבִּישׁ:

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,  
τῆ δὲ ἑαυτοῦ εὐστροφία ἀφαιρεῖται ἀτιμίαν.

35 dektos basilei hypēretēs noēmōn,  
is acceptable to officer An intelligent  
tē de heautou eustrophiā aphaireitai atimian.  
by his versatility he removes dishonor

## Chapter 15

Shavua Reading Schedule (15th sidrah) - Prov 15

15:1 :fz-qloz gr-o-qgdy qyH gzwz yq-ayom Prov15:1  
אֶמְעַנְהוּ-רַךְ יָשִׁיב חֶמָה וְדַבַּר-רָעָב יַעֲלֶה-אָף:

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 apostrephi thymon,  
the answer of a penitent man returns rage  
logos de lypēros egeirei orgas.  
word but a distressing raises up anger

2 :xlyz ozgz wylzlyy zlyx oad gzbzx wylzyH yzwl  
בְּלִשׁוֹן חֲכָמִים תִּיטִיב דָּעַת וּפִי כְסִילִים יִבִּיעַ אֲוָלָת:

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



6 en pleonazousē dikaiosynē ischys pollē,  
 In superabundant strength is abundant  
 hoi de asebeis holorrhizoi 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

:ןג-כל םכככףג גכז ןםג ץגככ םכככףג ככככ 7  
 זשכתי 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 δέδεται αἰσθήσει,  
 καρδίαὶ δὲ ἀφρόνων οὐκ ἀσφαλεῖς.

7 cheilē sophōn dedetai aisthēsei,  
 are bound by good sense  
 kardiai de aphronōn ouk asphaleis.  
 safe

:ץגזכג םכככככ ןכככככ ןכככככ ןכככככ ןכככככ 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 אכככככ,  
 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,  
 euchai de kateuthynontōn dektai par' autō.  
 the vows of the ones going straight are accepted by Him

:גככככ אכככככ גכככככ ןכככככ ןכככככ 9  
 טתועבת יהוה דרד רשע ומרהף צדקה יאחב:

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

Prov15:9 The way of the wicked is an abomination to אכככככ,  
 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.

:כככככ ןכככככ ככככככ ןכככככ ןכככככ 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 שאל וּאֲבִידוֹן נִגְדָה יְהוָה אֵף כִּי-לְבוֹת בְּנֵי-אָדָם:  
11 יא שאל וּאֲבִידוֹן נִגְדָה יְהוָה אֵף כִּי-לְבוֹת בְּנֵי-אָדָם:

11. Sh'ol wa'Abaddon neged Yahúwah 'aph kiy-liboth b'ney-'adam.

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

<11> ἄδης καὶ ἀπώλεια φανερὰ 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 שמח ייטב פנים ובצעצבת-לב רוח נכאה:  
13 יג לב שמח ייטב פנים ובצעצבת-לב רוח נכאה:

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 εὐφραιομένης πρόσωπον θάλλει,  
ἐν δὲ λύπαις οὔσης σκυθρωπάζει.

13 kardias euphrainomenēs prosōpon thallei,  
en de lypais ousēs skythrōpazei.  
in distresses being it looks downcast

יד לב נבון יבקש-דעת ופני כסילים ירעה אנלת: 14  
:x6y4 309z 7z6z4y 7ny2 x04-w99z ny9y 614

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 ἀπαιδευτων γνώσεται κακά.

14 **kardia orthē zētei aisthēsīn,**  
**An upright perception**  
**stoma de apaideutōn gnōsetai kaka.**  
**the uninstructed shall know evils**

טו כל-ימי עני רעים וטוב-לב מנשתה תמיד: 15  
:4z7x 3xw7 6-9y0y 7z09 7n0 7z7-6y 15

15. **kal-y'mey `ani ra'im w'tob-leb mish'teh thamid.**

**Prov15:15** All the days of the afflicted are bad, but a good heart has a continual feast.

<15> πάντα τὸν χρόνον οἱ ὀφθαλμοὶ τῶν κακῶν προσδέχονται κακά,  
οἱ δὲ ἀγαθοὶ ἡσυχάζουσιν διὰ παντός.

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

טז טוב-מעט ברהאת יהיה מאוצר רב ומהומה בו: 16  
:y9 3y23y2 99 9n-y47 3y3z x49z9 0y-9y0 16

16. **tob-m`at b'yir'ath Yahúwah me'otsar rab um'humah bo.**

**Prov15:16** Better is a little with the fear of אַיִל 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**

יז טוב ארחת רק ואהבה-שם משור אבים ושאאה-בו: 17  
:y9-347w7 7y94 9y77 7w-3934y 99z x494 9y0 17

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

:גַּזֵּר אֶת־פָּאֵר מִלְּבָב יָגִיר אֶת־עַוְוֹת אֶת־חַמַּת אֶת־כַּף 18  
יח אִישׁ חָמָה יִגְרֶה מְדוֹן וְאֶרֶךְ אַפַּיִם יִשְׁקִיט רֵיב:

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 μέλλουσαν καταπραύ>νει.

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.

18ā makrothymos anēr katasbesei kriseis,  
The lenient man shall extinguish litigations;  
ho de asebeēs egeirei mallon.  
but the impious raises them rather.

:אֶל־עֵץ מִלְּבָב יִגְזֵר אֶת־עַוְוֹת אֶת־חַמַּת אֶת־כַּף 19  
יט וְאֶרֶךְ עֵצֶל כְּמִשְׁכַּת חֶרֶק וְאֶרַח יִשְׂרָאֵל סֶלְלָה:

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 vigourous are very busy

:בֶּן־חָכָם יִשְׂמַח־אָב וּבֶן־אֱוִם יִבְזֶה אֶת־אִמּוֹ 20  
כ בֶּן־חָכָם יִשְׂמַח־אָב וּבֶן־אֱוִם יִבְזֶה אֶת־אִמּוֹ:

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

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

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

20 huios sophos euphrainei patera,  
huios de aphrōn myktērizai mētera autou.  
son sneers at

:אֶת־אִמּוֹ יִבְזֶה אֶת־אֱוִם יִשְׂמַח־אָב וּבֶן־חָכָם יִשְׂמַח־אָב 21

כא אֵלֶּת שְׁמָחָה לְחֶסֶד-לֵב וְאִישׁ תְּבוּנָה יִישָׁר-לֶכֶת:

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 אֵלֶּת שְׁמָחָה לְחֶסֶד-לֵב וְאִישׁ תְּבוּנָה יִישָׁר-לֶכֶת:  
כב הַפֶּר מַחְשָׁבוֹת בְּאֵין סוֹד וּבְרַב יוֹעֲצִים תִּקְוִים:

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

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

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

22 hypertithentai logismous hoi mē timōntes synedria,  
procrastinate by devices The one not honoring the sanhedrins;  
en de kardiais bouleuomenōn menei boulē.  
in the hearts of ones counseling abides counsel

23 אֵלֶּת שְׁמָחָה לְחֶסֶד-לֵב וְאִישׁ תְּבוּנָה יִישָׁר-לֶכֶת:  
כג אֵלֶּת שְׁמָחָה לְחֶסֶד-לֵב וְאִישׁ תְּבוּנָה יִישָׁר-לֶכֶת:

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 κairion ti kai kalon tō koinō.

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 אֵלֶּת שְׁמָחָה לְחֶסֶד-לֵב וְאִישׁ תְּבוּנָה יִישָׁר-לֶכֶת:  
כד אֵלֶּת שְׁמָחָה לְחֶסֶד-לֵב וְאִישׁ תְּבוּנָה יִישָׁר-לֶכֶת:

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 ᾗτου σωθῆ.

24 hodoi zōēs dianoēmata synetou,  
The thoughts of the discerning;  
hina ekklinas ek tou hādou sōthē.  
he should be delivered

25 אַרְבָּבָה לְיָגֵן גְּמֵרָה אַרְבָּב חָפֵץ מְבַכֵּן אֶבֶן  
כה בַּיִת גְּאִים יִסַּח יְהוָה וַיַּצֵּב גְּבוּל אֶל־מְנָה:

25. **beyth ge'im yisach Yahúwah w'yatseb g'bul 'al'manah.**

**Prov15:25** אַרְבָּב shall tear down the house of the proud,  
but He shall establish the boundary of the widow.

<25> οἴκους ὑβριστῶν κατασπᾶ κύριος,  
ἐστήρισεν δὲ ὄριον χήρας.

25 oikous hybristōn kataspa kyrios,  
estērisen de horion chēras.

26 מַחְשְׁבוֹת רָע וּטְהוֹרִים אֲמַר־נַעַם  
כּוֹתוּעַבַת יְהוָה מַחְשְׁבוֹת רָע וּטְהוֹרִים אֲמַר־נַעַם:

26. **to`abath Yahúwah mach'sh'both ra` ut'horim 'im'rey-no`am.**

**Prov15:26** Evil plans are an abomination to אַרְבָּב, but pleasant words are pure.

<26> βδέλυγμα κυρίῳ λογισμὸς ἄδικος,  
ἀγνῶν δὲ ῥήσεις σεμναί.

26 bdelygma kyriō logismos adikos,  
The device of the unjust  
hagnōn de hrēseis semnai.  
the sayings are serious

27 אֶבֶן חָפֵץ אֶבֶן חָפֵץ אֶבֶן חָפֵץ אֶבֶן חָפֵץ אֶבֶן חָפֵץ  
כּוֹתוּעַבַת בַּיִתוֹ בּוֹצֵעַ בּוֹצֵעַ וְשׁוֹנֵא מַתָּנֹת יְהוָה:

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 σφίζεται.

27 exollysin heauton ho dōrolēptēs,  
totally ruins himself The one receiving bribes  
ho de misōn dōrōn lēmpseis sōzetai.  
the one detesting of bribes the receipts is delivered

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

27ā eleēmosynais kai pistesin apokathairontai hamartiai,  
Charity and trust clear away sins;  
tō de phobō kyriou ekklinei pas apo kakou.  
and the fear of YHWH turns aside every one from evil

28 אֶבֶן חָפֵץ אֶבֶן חָפֵץ אֶבֶן חָפֵץ אֶבֶן חָפֵץ אֶבֶן חָפֵץ  
כּח לֵב צַדִּיק יְהוָה לְעֲנוּת וּפִי רְשָׁעִים יִבִּיעַ 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> καρδία 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.

28ā **dektai para kyriō hodoi anthrōpōn dikaiōn,**  
**are acceptable with YHWH The ways men of just;**  
**dia de autōn kai hoi echthroi philoi ginontai.**  
**and through them even enemies friends become**

:ִּוּמַעַל מַעַלְפַּעֲלֵי חַלְלֵי־חַיִּים מַעַלְפַּעֲלֵי אֲוֵרָה וְיִשְׁמַע  
כַּטְרֵי־חֹק יִהְיֶה מְרַשְׁעִים וְתַפְלֵת צְדִיקִים יִשְׁמַע:

29. **rachoaq Yahúwah mer'sha'im uth'philath tsadiqim yish'ma'.**

**Prov15:29** אַיִתָּא 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.

29ā **kreissōn oligē lēmpsis meta dikaiosynēs**  
**Better are few receipts with righteousness,**  
**ē polla genēmata meta adikias.**  
**than abundant produce with injustice.**

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

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

:ִּוּמַעַל מַעַלְפַּעֲלֵי חַלְלֵי־חַיִּים מַעַלְפַּעֲלֵי אֲוֵרָה וְיִשְׁמַע  
לְמַאֲזַרְעֵינִים יִשְׁמַח־לֵב שְׂמוֹעָה טוֹבָה תְּדַשֵּׁן־עַצְמוֹ:

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 אֵזֶן שׁוֹמֵעַ תּוֹכַחַת חַיִּים בְּקֶרֶב חֲכָמִים תִּלְוֶינָה׃  
31 אֵזֶן שׁוֹמֵעַ תּוֹכַחַת חַיִּים בְּקֶרֶב חֲכָמִים תִּלְוֶינָה׃

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 נַפְשׁוֹ וְשׁוֹמֵעַ תּוֹכַחַת קוֹנֶה לֵב׃  
32 לֵב פּוֹרֵעַ מוֹסֵר מוֹאֵס נַפְשׁוֹ 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> ὁς 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 עֲנָוָה׃  
33 לִגְיָרָאֵת יִהְיֶה מוֹסֵר חֲכָמָה וְלִפְנֵי כְבוֹד עֲנָוָה׃

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

Prov15:33 The fear of Yahúwah 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 אֵל לִאָדָם מַעֲרָכָי-לֵב וּמִיָּהוָה מַעֲנָה לְשׁוֹן׃  
Prov16:1 אֵל לִאָדָם מַעֲרָכָי-לֵב וּמִיָּהוָה מַעֲנָה 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 Yahúwah.

2 בְּכָל-דַּרְכֵי-אִישׁ זֶדַךְ בְּעֵינָיו וְתִכְן רוּחֹת יָהוָה׃  
2 בְּכָל-דַּרְכֵי-אִישׁ זֶדַךְ בְּעֵינָיו וְתִכְן רוּחֹת יָהוָה׃

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 אַזְאָזִים measures the spirits.

<16:2> πάντα τὰ ἔργα τοῦ ταπεινοῦ φανερὰ παρὰ τῷ θεῷ,  
οἱ δὲ ἀσεβεῖς ἐν ἡμέρᾳ κακῇ ὀλοῦνται.

2 **panta** ta erga tou tapeinou **phanera** para tῷ **theō**,  
**of the humble are apparent by El**;  
**hoi de asebeis en hēmera kakē** olountai.  
**the impious in day an evil shall be destroyed**

אֲזַיְאָזִים מְדַמֵּת אֶת-רוּחַ הַיְיָ  
כִּי כָל-דַּרְכֵי אִישׁ טַהוֹר בְּעֵינָיו  
וְאֲזַיְאָזִים מִדְּמֵת אֶת-רוּחַ הַיְיָ  
כִּי כָל-יְהוָה מִמְּשִׁיחַ וְיִכְבְּנוּ מִחֲשֹׁבֵי תִיָּהּ:

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

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

אֲזַיְאָזִים עָשָׂה כָּל-דָּבָר לְעַלְמָהּ  
וְיִכְבְּנוּ מִחֲשֹׁבֵי תִיָּהּ  
כִּי כָל-דָּבָר אֲשֶׁר יַעֲשֶׂה אִישׁ  
לְעַלְמָהּ וְיִכְבְּנוּ מִחֲשֹׁבֵי תִיָּהּ:

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

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

אֲזַיְאָזִים עָשָׂה כָּל-דָּבָר לְעַלְמָהּ  
וְיִכְבְּנוּ מִחֲשֹׁבֵי תִיָּהּ  
כִּי כָל-דָּבָר אֲשֶׁר יַעֲשֶׂה אִישׁ  
לְעַלְמָהּ וְיִכְבְּנוּ מִחֲשֹׁבֵי תִיָּהּ:

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 אַזְאָזִים;  
Though hand join in hand, he shall not be unpunished.

<5> ἀκάθαρτος παρὰ θεῷ πᾶς ὑψηλοκάρδιος,  
χειρὶ δὲ χειράς 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 וּבְיִרְאַת יְהוָה סוּר מִרָע:  
אֲזַיְאָזִים מְדַמֵּת אֶת-רוּחַ הַיְיָ  
כִּי כָל-דָּבָר אֲשֶׁר יַעֲשֶׂה אִישׁ  
לְעַלְמָהּ וְיִכְבְּנוּ מִחֲשֹׁבֵי תִיָּהּ:

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 אַזְאָזִים one keeps away from evil.

אֲזַיְאָזִים עָשָׂה כָּל-דָּבָר לְעַלְמָהּ  
וְיִכְבְּנוּ מִחֲשֹׁבֵי תִיָּהּ  
כִּי כָל-דָּבָר אֲשֶׁר יַעֲשֶׂה אִישׁ  
לְעַלְמָהּ וְיִכְבְּנוּ מִחֲשֹׁבֵי תִיָּהּ:

7. **bir'tsoth Yahúwah dar'key-'ish gam-'oy'bayu yash'lim 'ito.**

**Prov16:7** When a man's ways are pleasing to אַזְאָזִים, 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 theuein thysias.  
 and it is more acceptable by El rather than to sacrifice sacrifices

ח טוב-מעט בצדקה מרב תבואות בלא משפּט:  
 :⊗גמף כלג xYkYgX gqy אפאג-⊗סמ-גY⊗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:  
 :YΔoH yzYz אYאזY YYgA gWHz yΔk g9

9. leb `adam y`chasheb dar`ko waYahúwah yakin tsa`ado.  
 Prov16:9 The heart of man plans his way, but אYאז 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:  
 :YzY-LoMyz kL ⊗גמף yLm-zxYw-Lo yqY 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 πλανηθῆ 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:  
 :qYy-zYgk-Ly YAWMy אYאזL ⊗גמף zYzYkY qL 11

11. peles umo`z`ney mish`pat laYahúwah ma`asehu kal-`ab`ney-kis.  
 Prov16:11 A just balance and scales belong to אYאז; 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:  
:כףי גזגכ אפאהג כץ owa xzwō מץעל מץגוזכ 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 βασιλεί 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:  
:גאכז מץגזכ 13 אגאז פאה-כזכז מץעל מץזחג 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 βασιλεί χεῖλη δίκαια,  
λόγους δὲ ὀρθοὺς ἀγαπᾷ.

13 dekta basilei cheilē dikaia,  
logous de orthous agapā.

יד חמת מלך מלאכי מות ואיש חכם יכפרנה:  
:אגגזכז מעח זככז xzw-כזכז מץעל מץזחג 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:  
:זכזכז 15 אגז זגזגז מץזחג מץזכז 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 :חֲכָמָה טוֹב מִזָּהָב וְיָדָעוּת מִבְּחָר מִכֶּסֶף:

טז קנה-חכמה מה-טוב מקרוין 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 :יְזַמְּרֵם יִשְׂרָאֵל סוּר מִרָע שׁוֹמֵר נַפְשׁוֹ נִצֵּר דָּרְכוֹ:

יז מסלת ישריים סור מרע שומר נפשו ניצר 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 παιδείαν 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 :יַחַד לְפָנַי-שֹׁבֵר גָּאוֹן וְלְפָנַי כְּשָׁלוֹן גְּבוּהַ רֹחַם:

יח לפני-שבר גאון ולפני כשלוין גבוה רוחם:

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 :חַכְמָה-לְעוֹלָם חַכְמָה-לְעוֹלָם חַכְמָה-לְעוֹלָם חַכְמָה-לְעוֹלָם חַכְמָה-לְעוֹלָם

יֵט טוֹב שְׁפַל-רוּחַ אֶת-עֲנִיִּים מִחַלְקֵי שָׁלַל אֶת-גְּאִיִּים:

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 πραύθυμος μετὰ ταπεινώσεως  
ἢ ὅς διαιρεῖται σκύλα μετὰ ὑβριστῶν.

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 :אֶתְנַתְּנָה אֶתְנַתְּנָה אֶתְנַתְּנָה אֶתְנַתְּנָה אֶתְנַתְּנָה אֶתְנַתְּנָה

כִּמְשָׁכִיל עַל-דְּבָרִים יִמְצָא טוֹב וּבֹטֵחַ בַּיהוָה אֲשֶׁרֵי:

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 אֶתְנַתְּנָה.

<20> συνετὸς ἐν πράγμασιν εὐρετῆς ἀγαθῶν,  
πεποιθὸς δὲ ἐπὶ θεῷ μακαριστός.

20 **synetos en pragmasin heuretēs agathōn,**  
**pepoithōs de epi theō makaristos.**

21 :חָכְמָה-לְעוֹלָם חָכְמָה-לְעוֹלָם חָכְמָה-לְעוֹלָם חָכְמָה-לְעוֹלָם חָכְמָה-לְעוֹלָם

כֹּא לְחַכְמַיִם לֵב יִקְרָא נְבוֹן וּמְתֵק שְׂפָתָיִם יִסִּיף לְקַח:

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 :חַיִּים-לְעוֹלָם חַיִּים-לְעוֹלָם חַיִּים-לְעוֹלָם חַיִּים-לְעוֹלָם חַיִּים-לְעוֹלָם

כִּבְמִקְוֵי חַיִּים שֶׁכֶּל בְּעַלְיוֹ וּמוֹסֵר אֲוִלִּים אֲוִלֵּת:

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> πηγή ζωῆς ἔννοια τοῖς κεκτημένοις,  
παιδεία δὲ ἀφρόνων κακῆ.

22 pēgē zōēs ennoia tois kektēmenois,  
is insight to the ones acquiring  
paideia de aphronōn kakē.  
is evil.

23 כּוֹלֵב חָכָם יִשְׁכִּיל פִּיהוּ וְעַל-שִׁפְתָיו יִסְיף לְקַח:  
23 חָכָם יִשְׁכִּיל פִּיהוּ וְעַל-שִׁפְתָיו יִסְיף לְקַח:

**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 כּד צוֹף-דְּבַשׁ אִמְרֵי-נַעַם מְתוֹק לַנֶּפֶשׁ וּמְרַפֵּא לְעַצְמוֹ:  
24 צוֹף-דְּבַשׁ אִמְרֵי-נַעַם מְתוֹק לַנֶּפֶשׁ וּמְרַפֵּא לְעַצְמוֹ:

**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 כּהַיֵּשׁ הַדֶּרֶךְ יִשָּׂר לְפָנַי-אִישׁ וְאַחֲרֵיהֶּן יִהְיֶה פֶּתַח-מוֹת:  
25 יִשָּׂר לְפָנַי-אִישׁ וְאַחֲרֵיהֶּן יִהְיֶה פֶּתַח-מוֹת:

**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 חָכָם יִשְׁכִּיל פִּיהוּ וְעַל-שִׁפְתָיו יִסְיף לְקַח:  
26 חָכָם יִשְׁכִּיל פִּיהוּ וְעַל-שִׁפְתָיו יִסְיף לְקַח:

כּוֹנֵפֶשׁ עֲמֵל עֲמָלָה לּוֹ כִּי־אָכַף עָלָיו פְּרוּחַ:

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

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

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

26 anēr en ponois ponei heautō kai ekbiazetai heautou tēn apōleian,  
A man in toils toils for himself, and expels from him destruction  
ho mentoi skolios epi tō heautou stomati phorei tēn apōleian.  
However the crooked man upon wears destruction

27 אֵשׁ בְּלִיעַל כֹּהֵה רָעָה וְעַל־שִׁפְתָּיו כְּאֵשׁ צָרָבֶת:

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

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

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

27 anēr aphrōn oryssei heautō kaka,  
A foolish for himself  
epi de tōn heautou cheileōn thēsaurizei pyr.

28 אֵשׁ תִּהְיֶה כֹּחַ יְשַׁלַּח מְדוֹן וְנִרְגָן מִפְּרִיד אֶלְוִי:

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

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

<28> ἀνὴρ σκολιὸς διαπέμπεται κακὰ  
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 אֵשׁ חָמָס יִפְתָּה רַעְהוּ וְהוֹלִיכוֹ בְּדֶרֶךְ לֹא־טוֹב:

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

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

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

29 anēr paranomos apopeiratai philōn  
who is a lawbreaker put to test his friends  
kai apagei autous hodous ouk agathas.

30 אֵינִי מְעַצֵּה לְעֵינָיו לְחֹשֶׁב תְּהַפְּכוֹת קִרְיָן שִׁפְתָיו כְּלָה רֶעָה:  
30 אֵינִי מְעַצֵּה לְעֵינָיו לְחֹשֶׁב תְּהַפְּכוֹת קִרְיָן שִׁפְתָיו כְּלָה רֶעָה:

30. `otseh `eynayu lach'shob tah'pukoth qorets s'phathayu kilah ra`ah.

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

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

30 stērizōn ophthalmous autou logizetai diestrammena,  
Fixing firmly  
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 אֵל עֲטָרֶת תְּפִאֲרֶת שִׁיבָה בְּדַרְךְ צְדָקָה תִּמְצֵא:  
31 אֵל עֲטָרֶת תְּפִאֲרֶת שִׁיבָה בְּדַרְךְ צְדָקָה תִּמְצֵא:

31. `atereth tiph'ereh 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 מְגִבּוֹר וּמִשָּׁל בְּרוּחוֹ מְלִכָּד עִיר:  
32 לֵב טוֹב אֶרֶךְ אַפִּים מְגִבּוֹר וּמִשָּׁל בְּרוּחוֹ מְלִכָּד 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 בְּחִיק יוּטַל אֶת-הַגּוֹרָל וּמִזְחָהוּ כָּל-מִשְׁפָּטוֹ:  
33 לֹג בְּחִיק יוּטַל אֶת-הַגּוֹרָל וּמִזְחָהוּ כָּל-מִשְׁפָּטוֹ:

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

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

<33> εἰς κόλπ οὺς ἐπέρχεται πάντα τοῖς ἀδίκοις,  
παρὰ δὲ κυρίου πάντα τὰ δίκαια.

33 eis kolpous eperchetai panta tois adikois,  
enfolded arm come all things to the unjust  
para de kyriou panta ta dikaia.  
just things

## Chapter 17

Shavua Reading Schedule (17th sidrah) - Prov 17

Prov17:1 אֵטוֹב פֶּת חֲרֵבָה וְשִׁלְוָה-בָּהּ מִבֵּית מַלְאָא זְבַח־רִיב:  
:שֶׁנֶּהְיָה שָׁלוֹם בְּבֵית הַחֲרֵבָה מִבֵּית הַמַּלְאָא זְבַח־רִיב

1. tob path charebah w'shal'wah-bah mibayith male' zib'chey-rib.

Prov17:1 Better is a dry morsel and quietness with it than a house full of feasting with strife.

<17:1> κρείσσων ψωμὸς μεθ' ἡδονῆς ἐν εἰρήνῃ  
ἢ οἶκος πλήρης πολλῶν ἀγαθῶν καὶ ἀδίκων θυμάτων μετὰ μάχης.

1 kreissōn psōmos meth' hēdonēs en eirēnē  
with satisfaction in peace  
ē oikos plērēs pollōn agathōn kai adikōn thymatōn meta machēs.  
of many good things, and unjust things offering for sacrifices with battles

בַּעֲבֹד-מִשְׁכִּיל וּמִשְׁלַל בֶּן מְבִישׁ וּבְתוֹךְ אַחִים יִחַלֵּק נַחֲלָה:  
:אֲבִיבֵי שֶׁנֶּהְיָה שָׁלוֹם בְּבֵית הַחֲרֵבָה מִבֵּית הַמַּלְאָא זְבַח־רִיב

2. `ebed-mas'kil yim'shol b'ben mebish ub'thok 'achim yachaloq nachalah.

Prov17:2 A servant who acts wisely shall rule over a son who acts shamefully,  
and shall share in the inheritance among brothers.

<2> οἰκέτης νοήμων κρατήσει δεσποτῶν ἀφρόνων,  
ἐν δὲ ἀδελφοῖς διελείται μέρη.

2 oiketēs noēmōn kratēsei despotōn aphronōn,  
An intelligent shall prevail over masters foolish  
en de adelphois dieleitai merē.  
he shall divide portions

גַּמְצֵרֶה לְכֶסֶף וְכוּר לְזָהָב וּבִיחַן לְבוֹת יְהוָה:  
:אֲבִיבֵי שֶׁנֶּהְיָה שָׁלוֹם בְּבֵית הַחֲרֵבָה מִבֵּית הַמַּלְאָא זְבַח־רִיב

3. mats'reph lakeseph w'kur lazahab ubochen liboth Yahúwah.

Prov17:3 The refining pot is for silver and the furnace for gold, but אֲבִיבֵי tests hearts.

<3> ὥσπερ δοκιμάζεται ἐν καμίνῳ ἄργυρος καὶ χρυσός,  
οὕτως ἐκλεκταὶ καρδίαι παρὰ κυρίῳ.

3 hōsper dokimazetai en kaminō argyros kai chrysos,  
As tried in  
houtōs eklektai kardiai para kyriō.



4 מֵרַע מִקְשִׁיב עַל־שִׁפְת־אָוֶן שֶׁקֶר מִזִּין עַל־לְשׁוֹן הַוֹת:  
 4 מֵרַע מִקְשִׁיב עַל־שִׁפְת־אָוֶן שֶׁקֶר 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 לְרֵשׁ חַרְף עֲשֵׂהוּ שְׂמֵחַ לְאִיד לֹא יִנְקָה:  
 5 הַלְעֵג לְרֵשׁ חַרְף עֲשֵׂהוּ שְׂמֵחַ לְאִיד לֹא יִנְקָה:

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 וְעֹטְרַת זְקֵנִים בְּנֵי בָנִים וְתִפְאֶרֶת בְּנֵים אָבוֹתָם:  
 6 וְעֹטְרַת זְקֵנִים בְּנֵי בָנִים וְתִפְאֶרֶת בְּנֵים אָבוֹתָם:

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.

6ā **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-נאָוה לְנָבַל שְׁפַת-יִתֵּר אֶף כִּי-לְנָדִיב שְׁפַת-שֶׁקֶר:  
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 ἄφροني χείλη πιστὰ  
οὐδὲ δικαίω χείλη ψευδῆ.  
7 ouch harmosei aphroni cheilē pista  
suit Trustworthy  
oude dikaiō cheilē pseudē.  
nor to the just

ח אֶבֶן-חֵן הַשְׁחָד בְּעֵינַי בְּעַלְיוֹ אֶל-כָּל-אֲשֶׁר יִפְּנֶה 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 ἢ παιδεία τοῖς χρωμένοις,  
οὐ δ' ἂν ἐπιστρέψῃ, εὐοδωθήσεται.  
8 misthos charitōn hē paideia tois chrōmenois,  
wage is a favorable to the ones employing it  
hou d' an epistrepsē, euodōthēsetai.  
and where ever it shall turn, the way shall be prosperous

ט מְכַסֶּה-פֶּשַׁע מְבַקֵּשׁ אַהֲבָה וְשֹׁנֵה בְדָבָר מִפְּרִיד אֶלּוּפִי:  
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 φιλίαν·  
ὃς δὲ μισεῖ κρύπτειν, διίστησιν φίλους καὶ οἰκείους.  
9 hos kryptei adikēmata, zētei philian;  
the ones who hides offences friendship  
hos de misei kryptein, diistēsīn philous kai oikeious.  
the ones who detests hiding it set apart and family members

י יתחת גְּעָרָה בְּמִבִּין מֵהַכּוֹת כְּסִיל מֵאַה:  
10. techath g'arah b'mebin mehakoṯh k'sil me'ah.

**Prov17:10** A rebuke goes deeper into one who has understanding than a hundred blows into a fool.

<10> συντρίβει ἀπειλή 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 יֵאָדָם מְרִי יִבְקֶשׁ-רָע וּמִלְאָךְ אֶכְזָרִי יִשְׁלַח-בּוֹ:  
11 יֵאָדָם מְרִי יִבְקֶשׁ-רָע וּמִלְאָךְ 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 יִבְפְּגוֹשׁ דָּב שְׂכוּל בְּאִישׁ וְאֶל-כִּסִּיל בְּאִוְלָתוֹ:  
12 יִבְפְּגוֹשׁ דָּב שְׂכוּל בְּאִישׁ וְאֶל-כִּסִּיל 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 διαλογοῦνται κακά.

12 empesetai merimna andri noēmoni,  
shall fall unto Anxiety man an intelligent ;  
hoi de aphrones dialogiountai kaka.  
but shall argue evil things

13 יִגְמִשֵּׁב רָעָה תַּחַת טוֹבָה לְאֶ-תְּמִישׁ רָעָה מִבֵּיתוֹ:  
13 יִגְמִשֵּׁב רָעָה תַּחַת טוֹבָה לְאֶ-תְּמִישׁ 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 κινηθήσεται κακὰ ἐκ τοῦ οἴκου αὐτοῦ.

13 hos apodidōsin kaka anti agathōn,  
ou kinēthēsetai kaka ek tou oikou autou.

14 יֵד פּוֹטֵר מִים הַאֲשִׁית מְדוּן וְלִפְנֵי הַתְּגַלֵּעַ הָרִיב נְטוֹשׁ:  
14 יֵד פּוֹטֵר מִים הַאֲשִׁית מְדוּן 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  
טו מצדיק רשע ומרשיע צדיק תועבת יהיה גם-שנייהם:  
15

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 אַיִן.

<15> ὁς 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  
טז למחיה מחיר ביד-כסיל לקנות חכמה ולב-אין:  
16

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 ὁς 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  
יז בכל-עת אהב הרע ואח לצרה יולד:  
17

17. b'kal-`eth 'oheb hare`a w'ach l'tsarah yiualed.

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

יח אדם חסר-לב תוקע כף ערב ערבה לפני רעהו:  
:יח אדם חסר-לב תוקע כף ערב ערבה לפני רעהו: 18

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  
ὡς καὶ ὁ ἐγγυώμενος 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

יט אהב פשע אהב מצה מגביה פתחו מבקש-שבר:  
:יט אהב פשע אהב מצה מגביה פתחו מבקש-שבר: 19

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

כ עקש-לב לא ימצא טוב ונהפך בלשונו יפול ברעה:  
:כ עקש-לב לא ימצא טוב ונהפך בלשונו יפול ברעה: 20

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 σκληροκάριος 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

כא ילד כסיל לתוגה לו ולא ישמח אבי נבל:  
:כא ילד כסיל לתוגה לו ולא ישמח אבי נבל: 21

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.

and the heart of a fool is grief to its possessor  
 ouk euphrainetai patēr epi huiō apaideutō,  
 is not glad A father over son an uninstructed  
 huios de phronimos euphrainei mētera autou.  
 son but an intelligent gladden his mother

כב לב שמח ייטב גהה ורוח נכאח תיבש-גרהם: 22  
 22

22. leb sameach yeytib gehah w'ruach n'ke'ah t'yabesh-garem.

Prov17:22 A cheerful heart makes good healing, but a broken spirit dries up the bones.

<22> καρδία εὐφραινομένη εὐεκτεῖν ποιεῖ,  
 ἀνδρὸς δὲ λυπηροῦ ξηραίνεται τὰ ὀστά.

22 kardia euphrainomenē euektein poiei,  
 to be in good health makes  
 andros de lypērou xērainetai ta osta.  
 man but a distressed dries

כג שחד מחיק רשע יקח להטות ארחות משפט: 23  
 23

23. shochad mecheyq rasha` yiqach l'hatoth 'ar'choth mish'pat.

Prov17:23 A wicked man receives a bribe from the bosom to pervert the ways of justice.

<23> λαμβάνοντος δῶρα ἐν κόλπῳ ἀδίκως οὐ κατευοδοῦνται ὁδοί,  
 ἀσεβῆς δὲ ἐκκλίνει ὁδοὺς δικαιοσύνης.

23 lambanontos dōra en kolpō adikōs ou kateuodountai hodoi,  
 One receiving gifts in enfolded arms unjustly does not great prosper in the ways  
 asebes de ekklinei hodous dikaiosynēs.  
 and an impious man turns aside the ways of righteousness

כד את-פני מבין חכמה ועיני כסיל בקצה-אָרץ: 24  
 24

24. 'eth-p'ney mebin chak'mah w`eyney k'sil biq'tseh-'arets.

Prov17:24 Wisdom is in the presence of the one who has understanding,  
 but the eyes of a fool are on the ends of the earth.

<24> πρόσωπον συνετόν ἀνδρὸς σοφοῦ,  
 οἱ δὲ ὀφθαλμοὶ τοῦ ἄφρονος ἐπ' ἄκρα γῆς.

24 prosōpon syneton andros sophou,  
 The countenance is a discerning man of a wise  
 hoi de ophthalmoi tou aphronos ep' akra gēs.  
 are unto the uttermosts parts of

כה כעס לאביו בן כסיל וממר ליולדתו: 25  
 25

25. ka`as l'abiu ben k'sil umemer l'yolad'to.

**Prov17:25** A foolish son is a grief to his father and bitterness to her who bore him.

<25> ὀργή 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 לְאֵ-טוֹב לְהַכּוֹת נְדִיבִים עַל-יִשְׁרָאֵל  
:אָמַר-לוֹ מִן-הַיָּמִים הַזֵּאת וְעַד-הַיּוֹם

**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 כּוֹשֵׁק אִמְרָתוֹ יוֹדֵעַ דָּעַת וְקַרְרֵי רִיחַ אִישׁ תְּבוּנָה  
:אֵיךְ יִשְׁמַר מִן-הַיָּמִים הַזֵּאת וְעַד-הַיּוֹם

**27. choshek`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 חֲכָם יִחַשְׁבּ אֵטִים שְׁפָתָיו נְבוֹן  
:אֵוִיל מִחֲרִישׁ חֲכָם יִחַשְׁבּ אֵטִים שְׁפָתָיו נְבוֹן

**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> ἀνοήτῳ 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

אִתְּאָוָה יִבְקֹשׁ נִפְרָד בְּכָל-תּוֹשָׁיָה יִתְגַּלֵּעַ: Prov18:1

אִתְּאָוָה יִבְקֹשׁ נִפְרָד בְּכָל-תּוֹשָׁיָה יִתְגַּלֵּעַ:

1. P'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-בְּהַתְגַּלּוֹת לְבוֹ:

בְּלֹא-יִחְפֹּץ כָּסִיל בְּתַבּוּנָה כִּי אִם-בְּהַתְגַּלּוֹת לְבוֹ:

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

גַּבְבוּא-רָשָׁע בָּא גַם-בוֹז וְעַם-קָלוֹן חָרָפָה:

גַּבְבוּא-רָשָׁע בָּא גַם-בוֹז וְעַם-קָלוֹן חָרָפָה:

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 דְּבַרֵּי פִי-אִישׁ נַחַל נֹבֵעַ מְקוֹר חַכְמָה:

דְּמַיִם עֲמֻקִּים דְּבַרֵּי פִי-אִישׁ נַחַל נֹבֵעַ מְקוֹר חַכְמָה:

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> ὕδωρ βαθὺ λόγος ἐν καρδίᾳ ἀνδρός,  
 ποταμὸς δὲ ἀναπηδῶει καὶ πηγὴ ζωῆς.  
 4 **hydōr bathy logos en kardia andros,**  
**in the heart of**  
**potamos de anapēduēi kai pēgē zōēs.**  
**and a river jump up and a spring of life**

:ⓉⓈⓇⓈ ⓆⓇⓇⓇ ⓍⓎⓈⓇⓇ ⓈⓈⓈⓈ-ⓇⓇ ⓈⓈⓈⓈ-ⓇⓇⓇ ⓍⓇⓈⓈ 5  
 הַשְּׂאֵת פְּנֵי-רָשָׁע לֹא-טוֹב לְהַטּוֹת צְדִיק בַּמְשָׁפָּט:

5. **s'eth p'ney-rasha` lo'-tob l'hatoth tsadiq bamish'pat.**

**Prov18:5 To lift up the face of the wicked is not good, nor to thrust aside the righteous in judgment.**

<5> θαυμάσαι πρόσωπον ἀσεβοῦς οὐ καλόν,  
 οὐδὲ ὅσιον ἐκκλίνειν τὸ δίκαιον ἐν κρίσει.  
 5 **thaumasai prosōpon aseboūs ou kalon,**  
**oude hosion ekklinein to dikaion en krisei.**  
**is it sacred**

:ⓇⓇⓇⓇ ⓍⓎⓈⓇⓇⓇ ⓎⓇⓇⓇ ⓈⓈⓈⓈ ⓎⓇⓇⓇ ⓇⓇⓈⓈⓈ ⓇⓇⓈⓈⓈⓈ 6  
 וּשְׂפֵתַי כִּסִּיל יִבְאוּ בָרִיב וּפִיו לְמַהְלָמוֹת יִקְרָא:

6. **siph'they k'sil yabo'u b'rib uphiu l'mahalumoth yiq'ra'.**

**Prov18:6 A fool's lips bring strife, and his mouth calls for blows.**

<6> χεὶλη ἄφρονος ἄγουσιν αὐτὸν εἰς κακά,  
 τὸ δὲ στόμα αὐτοῦ τὸ θρασὺ θάνατον ἐπικαλεῖται.  
 6 **cheilē aphronos agousin auton eis kaka,**  
**lead him into evils**  
**to de stoma autou to thrasy thanaton epikaleitai.**  
**bold death calls unto**

:ⓎⓈⓈⓈ ⓈⓈⓈⓈ ⓎⓇⓇⓇⓈⓈⓈ ⓎⓇⓇⓇ-ⓇⓇⓈⓈⓈⓈ ⓇⓇⓈⓈⓈⓈⓈⓈⓈ 7  
 זְפֵי-כִסִּיל מְחַתָּה-לוֹ וּשְׂפֵתָיו מוֹקֵשׁ נַפְשׁוֹ:

7. **pi-k'sil m'chitah-lo us'phathayu moqesh naph'sho.**

**Prov18:7 A fool's mouth is his ruin, and his lips are the snare of his soul.**

<7> στόμα ἄφρονος συντριβὴ αὐτῶ,  
 τὰ δὲ χεὶλη αὐτοῦ παγὶς τῆ ψυχῆ αὐτοῦ.  
 7 **stoma aphronos syntribē autō,**  
**ta de cheilē autou pagis tē psychē autou.**

:ⓎⓈⓈⓈ-ⓇⓇⓈⓈⓈⓈ ⓎⓇⓇⓇⓈⓈ ⓈⓈⓈⓈⓈⓈⓈⓈⓈ ⓎⓇⓇⓇⓈⓈⓈⓈⓈⓈⓈⓈⓈ 8  
 חַדְבְּרֵי נִרְגָן כְּמִתְלַחֲמִים וְהֵם יִרְדּוּ חֲדָרֵי-בָטָן:

8. **dib'rey nir'gan k'mith'lahamim w'hem yar'du chad'rey-baten.**

**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

:xqhw 696 4ya h4 yxy469 379xy 719  
טגם מתרפה במלאכתו אף הוא לבעל משהית:

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

:97wy 424h 2492-29 3232 w 20-67y 10  
י מגדל-עז שם יהיה בו-ירויץ צדיק ונשגב:

10. mig'dal-`oz shem Yahúwah bo-yaruts tsadiq w'nis'gab.

Prov18:10 The name of 3232 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 huountai.  
to it and running up the just are raised up high

:yxeyw 397wy 372hw 220 x294 92w 723 11  
יא הון עשיר קרית עזו וכחומה נשגבה במשכיתו:

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 ὄχυρά,  
ἢ 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

:320 429y 2776 w24-96 3972 99w-2776 12

יב לפני-שֶׁבֶר יגְבִיחַ לֵב-אִישׁ וְלִפְנֵי כְבוֹד עֲנֹוה:

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 יג מְשִׁיב דָבָר בְּטֶרֶם יִשְׁמַע אֲוֶלֶת הִיא-לוֹ וְכִלְמָה:  
13 מְשִׁיב דָבָר בְּטֶרֶם יִשְׁמַע אֲוֶלֶת 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 יד רוח-אִישׁ יְכַלְכֵּל מַחְלָהוּ וְרוּחַ נְכֹאֵה מִי יִשְׁאַנְנָה:  
14 יד רוח-אִישׁ יְכַלְכֵּל מַחְלָהוּ וְרוּחַ נְכֹאֵה מִי יִשְׁאַנְנָה:

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 πρᾶυ>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 טו לֵב נָבוֹן יִקְנֶה-דָּעַת וְאֵזֶן חֲכָמִים תִּבְקַשׁ-דָּעַת:  
15 טו לֵב נָבוֹן יִקְנֶה-דָּעַת וְאֵזֶן חֲכָמִים תִּבְקַשׁ-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,  
ὅτα δὲ σοφῶν ζητεῖ ἐννοίαν.

15 **kardia phronimou ktatai aisthēsín,**  
**an intelligent perception**  
**ōta de sophōn zētei ennoian.**  
**insight**

16 :חַמְדַּת אָדָם יַעֲרִיב לוֹ וְלִפְנֵי גְדֹלִים יִבְרָחָהּ:

טז מַתָּן אָדָם יַעֲרִיב לוֹ וְלִפְנֵי גְדֹלִים יִבְרָחָהּ:

16. **matan 'adam yar'chib lo w'lip'h'ney 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 :יִצְהַיֵּק הָרֵאשׁוֹן בְּרִיבוֹ יִבֵּא רֵעֵהוּ וַיִּחְקְרוּ:

יִצְהַיֵּק הָרֵאשׁוֹן בְּרִיבוֹ יִבֵּא רֵעֵהוּ וַיִּחְקְרוּ:

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·  
ὡς 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 מְדִינָיִם יִשְׁפֹּת הַגּוֹרָל וּבֵינָם יִפְרִיד:

יַחַד מְדִינָיִם יִשְׁפֹּת הַגּוֹרָל וּבֵינָם 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 κλήρος,  
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 :יִטְאָח נַפְשָׁע מִקְרִית-עַז וּמְדוֹנִים כְּבָרִים אֲרָמוֹן:

יִטְאָח נַפְשָׁע מִקְרִית-עַז וּמְדוֹנִים כְּבָרִים אֲרָמוֹן:

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 ὡς πόλις ὄχυρὰ καὶ ὑψηλή,  
ἰσχῦει δὲ ὡσπερ 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 תְּשֻׁבַע בְּטֶנּוּ תְבוֹאֵת שְׂפָתָיו יִשְׂבַּע:  
20 מִפְּרִי פִי־אִישׁ תְּשֻׁבַע בְּטֶנּוּ תְבוֹאֵת 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 πίμπλησιν 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 כַּאֲמֹת וְחַיִּים בְּיַד־לְשׁוֹן וְאִהְבֵיהָ יֵאָכֵל פְּרִיָהּ:  
21 כַּאֲמֹת וְחַיִּים בְּיַד־לְשׁוֹן וְאִהְבֵיהָ יֵאָכֵל פְּרִיָהּ:

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 כִּבְמָצָא אִשָּׁה מְצָא טוֹב וַיִּפְקֶן רָצוֹן מִיְהוָה:  
22 כִּבְמָצָא אִשָּׁה מְצָא טוֹב וַיִּפְקֶן רָצוֹן מִיְהוָה:

22. matsa' 'ishah matsa' tob wayapheq ratson meYahúwah.

**Prov18:22** He who finds a wife finds a good thing and obtains favor from אַיָּאָל.

<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 asebēs.  
but the one holding on to an adulteress is foolish and impious

23 כִּגְתַחֲנוּנִים יִדְבַר־רֶשׁ וְעָשִׂיר יַעֲנֶה עֲזוֹת:  
23 כִּגְתַחֲנוּנִים יִדְבַר־רֶשׁ וְעָשִׂיר יַעֲנֶה עֲזוֹת:

23. tachanunim y'daber-rash w'ashir ya'aneh `azoth.

**Prov18:23** The poor man utters supplications, but the rich man answers roughly.

כד איש רעים להתרעע ויש אהב דבק מאח:  
:חכמ פגא גאכ wכז סוגאגל חכמג wככ 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:  
:לכחפז כזאז זכאג wפומ זחאג yלזא wג-גז⊗ 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:  
:כ⊗זח חכגלגג רכז גז⊗-כל wגז x⊗-כלג 2

**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 תסלה דרכו ועל-יהנה יזעף לבו:  
:זגל גסכ אזאכ-למז זגאג גלחא חאכ xלזכ 3

**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 אזאכ.

<19:3> ἀφροσύνη ἀνδρὸς λυμáινεται τὰς ὁδοὺς αὐτοῦ,  
τὸν δὲ θεὸν αἰτιάται τῇ καρδίᾳ αὐτοῦ.

3 aphrosynē andros lymainetai tas hodous autou,  
ton de theon aitiatai tē kardiā autou.

ד הון יסיה רעים רבים ודל מרעהו יפרד:  
:אגכ זאמגל לזז חכגג חכמג גכאכ זזא 4

**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 אֵד שֶׁ־שָׁרִים לֹא יִנָּקֶה וְיֹאפִיָּאֵחַ כְּזָבִים לֹא יִמָּלֵט׃

הַעֵד שֶׁ־שָׁרִים לֹא יִנָּקֶה וְיֹאפִיָּאֵחַ 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 **marty**s pseudēs **ouk** atimōrētos estai,  
a lying shall be  
ho de egkalōn adikōs ou diapheuxetai.  
and the accusing unjustly

6 רַבִּים יִחְלֹו פְּנֵי־נָדִיב וְכָל־הָרֵעַ לְאִישׁ מַתָּן׃

וְרַבִּים יִחְלֹו פְּנֵי־נָדִיב וְכָל־הָרֵעַ לְאִישׁ מַתָּן׃

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 γίνεται 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 זָכַל אֲחֵי־רָשׁ שְׂנֵאָהוּ אִף פִּי מְרַעֵהוּ רַחֲקוּ מִמֶּנּוּ מְרַהֵף אֲמָרִים לְאֵת־הַמָּה׃

זָכַל אֲחֵי־רָשׁ שְׂנֵאָהוּ אִף פִּי מְרַעֵהוּ רַחֲקוּ מִמֶּנּוּ מְרַהֵף אֲמָרִים לְאֵת־הַמָּה׃

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.  
ἔννοια 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 חִקְנֵה-לֵב אֶהֱב נַפְשׁוֹ שׁוֹמֵר תְּבוּנָה לְמִצְאָ-טוֹב:  
8 חִקְנֵה-לֵב אֶהֱב נַפְשׁוֹ שׁוֹמֵר תְּבוּנָה לְמִצְאָ-טוֹב:

8. qoneh-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 κτώμενος φρόνησιν ἀγαπᾷ ἑαυτόν·  
ὃς δὲ φυλάσσει φρόνησιν, εὐρήσει ἀγαθά.

8 ho ktōmenos phronēsīn agapā heauton;  
The one acquiring intelligence himself  
hos de phylassei phronēsīn, heurēsei agatha.  
and the one guarding intelligence

9 טַעַד שִׁקְרִים לֹא יִנָּקָה וְיִפְיחַ כְּזָבִים יֵאָבֵד: פ  
9 טַעַד שִׁקְרִים לֹא יִנָּקָה וְיִפְיחַ 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 תַעֲנֹג אִף כִּי-לְעֶבֶד מְשַׁל בְּשָׂרִים:  
10 יֹלָא-נְאֻוָּה לְכִסִּיל תַעֲנֹג אִף כִּי-לְעֶבֶד מְשַׁל 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 ἄρξηται 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 שְׂכַל אָדָם הָאָרִיךְ אָפוֹ וְתַפְאֲרָתוֹ עֵבֶר עַל-פְּשָׁע:  
11 יֵא שְׂכַל אָדָם הָאָרִיךְ אָפוֹ וְתַפְאֲרָתוֹ עֵבֶר עַל-פְּשָׁע:

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

יבִּנְהֵם כְּכַפִּיר זַעַף מֶלֶךְ וּכְטֹל עַל-עֵשֶׂב רְצוּנוֹ:  
:יְיָיִר אֶת-עַדְוֵי הַיַּד הַיְמָנִית וְעַדְוֵי הַיַּד הַשְּׂמָאלִית

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 βρυγμῶ 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

יגְהוֹת לְאָבִיו בֵּן כָּסִיל וְדָלָף טִרְדַּ מְדִינִי אֲשָׁה:  
:אֲשָׁה בְּתוּלָה וְעֵצָה בְּתוּלָה

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 εὐχαι ἀπὸ μισθώματος ἐταίρας.

- 13 aischynē patri huio aphrōn,  
is shame  
kai ouch hagnai euchai apo misthōmatos hetairas.  
are not pure vows paid out from the hire of a mistress

יד בֵּית וְהוֹן נַחֲלַת אָבוֹת וּמִיָּהוּנָה אֲשָׁה מְשַׁכֶּלֶת:  
:אֲשָׁה בְּתוּלָה וְעֵצָה בְּתוּלָה

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

טו עֵצָה תַפְּיִל תַּרְהֻמָּה וְנַפְּשׁ רְמִיָּה תִרְעַב:  
:אֲשָׁה בְּתוּלָה וְעֵצָה בְּתוּלָה

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

:אשׁוּבָה יָבֹא אֶל-אֱלֹהֵינוּ אֲנִי וְאַתָּה יְיָ אֱלֹהֵינוּ 16

טז שׁוֹמֵר מִצְוָה שׁוֹמֵר נַפְשׁוֹ בְּזִזָּה דְרַכָּיו 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

:יְיָ יִשְׁלַח-לְךָ חֵן וְרַחֲמִים וְיִשְׁלַח-לְךָ 17

יִזְמְלוּהָ יְהוָה חוֹנֵן דָּל וְגַמְלוּ יְשׁוּלָם-לוֹ:

17. mal'weh Yahúwah chonen dal ug'mulo y'shalem-lo.

**Prov19:17** One who is gracious to a poor man lends to אַתָּה, 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

:יְיָ יִשְׁלַח-לְךָ חֵן וְרַחֲמִים וְיִשְׁלַח-לְךָ 18

יִחַיֶּיֶסֶר בְּנֶדֶךָ כִּי-יֵשׁ תִּקְוָה וְאֶל-הַמִּיתוֹ אֶל-תִּשָּׂא נַפְשְׁךָ:

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 τῆ ψυχῆ 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

:יְיָ יִשְׁלַח-לְךָ חֵן וְרַחֲמִים וְיִשְׁלַח-לְךָ 19

יֵט גֹרֵל-חֶמָה נִשָּׂא עֲנָשׁ כִּי אֶם-תִּצְיֵל וְעוֹד תּוֹסֵף:

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

:שׁמַע עֲצָה וְקַבֵּל מוֹסֵר לְמַעַן תִּחְכַּם בְּאַחֲרֵיתֶיךָ: 20  
:שׁמַע עֲצָה וְקַבֵּל מוֹסֵר לְמַעַן תִּחְכַּם בְּאַחֲרֵיתֶיךָ: 20

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 γένη 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

:כַּאֲרֵבּוֹת מִחֲשָׁבוֹת בְּלֵב-אִישׁ וְעֲצַת יְהוָה הִיא תִקּוּם: 21  
:כַּאֲרֵבּוֹת מִחֲשָׁבוֹת בְּלֵב-אִישׁ וְעֲצַת יְהוָה הִיא תִקּוּם: 21

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 אַחַד shall stand.

<21> πολλοὶ λογισμοὶ ἐν καρδίᾳ ἀνδρός,  
ἢ 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

:כַּבֵּר תִּאֲוֹת אָדָם חֲסִדוֹ וְטוֹב-רָשׁ מֵאִישׁ כָּזָב: 22  
:כַּבֵּר תִּאֲוֹת אָדָם חֲסִדוֹ וְטוֹב-רָשׁ מֵאִישׁ כָּזָב: 22

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 אֵיפֶן יִירָאֵת יְהוָה לְחַיִּים וְשָׁבַע יָלִין בְּלִי-יִפְקֹד רָע:

23. yir'ath Yahúwah l'chayim w'sabe`a yalin bal-yipaqed ra`.

Prov19:23 The fear of אֵיפֶן leads to life; he shall rest satisfied; he shall be not visited with evil.

<23> φόβος κυρίου εἰς ζωὴν ἀνδρί,  
ὁ δὲ ἄφοβος ἀυλισθήσεται ἐν τόποις, οὐ 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 אֵיפֶן יִירָאֵת יְהוָה לְחַיִּים וְשָׁבַע יָלִין בְּלִי-יִפְקֹד רָע:

כַּד טָמַן עֵצֶל יָדוֹ בַּצִּלְחַת גַּם-אֶל-פִּיהוּ לֹא יִשְׁיבֶנָּה:

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 χειρας ἀδίκως,  
οὐδὲ τῷ στόματι οὐ μὴ προσάγαγῃ 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 תִּפְּחָה וּפְתֵי יַעֲרָם וְהוֹכִיחַ לְנַבֹּן יִבִּין דָּעַת:

כַּה לֵץ תִּפְּחָה וּפְתֵי יַעֲרָם וְהוֹכִיחַ לְנַבֹּן יִבִּין דָּעַת:

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 αἴσθησιν.

25 loimou mastigoumenou aphrōn panourgoteros 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 כּוֹ מְשֻׁדָּר-אָב יִבְרִיחַ אִם בֵּן מְבִישׁ וּמַחְפִּיר:

כּוֹ מְשֻׁדָּר-אָב יִבְרִיחַ אִם בֵּן מְבִישׁ וּמַחְפִּיר:

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

כז חדרל-בני לשמע מוסר לשגות מאמר-דעת: 27

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 φυλάξει παιδείαν πατρὸς  
μελετήσῃ ρήσεις κακάς.

27 huios apoleipomenos phylaxai paideian patros  
to guard of a father

meletēsei hrēseis kakas.  
shall meditate upon sayings evil

כח עד בליעל יליץ משפט ופי רשעים יבלע-און: 28

28. `ed b'lia`al yalits mish'pat uphi r'sha`im y'balal`-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

כט נכוננו ללצים שפטים ומחלמות לגו כסילים: 29

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 τιμωρίαὶ 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

א ליץ תנין המה שכר וכל-שנה בו לא יחפם: Prov20:1

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

בְּנֵהֶם כִּכְפִיר אֵימַת מֶלֶךְ מִתְעַבְּרוּ חוּטֵא נִפְשׁוֹ׃  
:יִצְוֶה כֹּחַיָּהּ יִצְוֶה עָלָיו כִּי יִצְוֶה אֶתְּכֶם אֶתְּכֶם 2

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

גִּבּוֹר לְאִישׁ שְׁבֶת מְרִיב וְכָל-אֹיִל יִתְנַלֵּעַ׃  
:וְעַל-אֵתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם 3

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 ἀποστρέφεισθαι λοιδορίας,  
πᾶς δὲ ἄφρων τοιούτοις συμπλέκεται.

3 doxa andri apostrephesthai loidorias,  
to turn from reviling  
pas de apherōn toioutois sympleketai.  
in such matters is closely joined

דְּמַחֲרֵף עֲצֵל לֹא-יִחַרֵּשׁ יִשְׁאַל בְּקִצְרֵי וְאֵין׃  
:יִצְוֶה אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם אֶתְּכֶם 4

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 :אָמִים עֲמֻקִּים עֵצָה בְּלִב־אִישׁ וְאִישׁ תְּבוּנָה יִדְלָנָה:  
המים עמקים עצה בלב-איש ואיש תבונה ידלנה:

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 חַסְדּוֹ וְאִישׁ אֱמוּנִים מִי יִמָּצֵא:  
וּרְב־אָדָם יִקְרָא אִישׁ חַסְדּוֹ וְאִישׁ אֱמוּנִים מִי יִמָּצֵא:

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 :יְצַדִּיק אֶת־בָּנָיו אַחֲרָיו זִמְתָּהֶלֶךְ בְּתִמּוֹ צְדִיק אֲשֶׁר־יִבְנֶה אַחֲרָיו:  
זמתהלך בתמו צדיק אשר-יבנה אחריו:

7. **mith'halek b'thumo tsadiq 'ash'rey banayu 'acharayyu.**

**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 :חֹמֶלֶךְ יוֹשֵׁב עַל־כִּסֵּא־דָיִן מְזַרְהָ בְּעֵינָיו כָּל־רָע:  
חמלך יושב על-כסא-דין מזרחה בעיניו כל-רע:

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 םי-יִאמַר זְכִיתִי לְבִי טָהַרְתִּי מִחַטָּאתַי׃  
 9 םי-יִאמַר זְכִיתִי לְבִי טָהַרְתִּי 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 ἀγνήν 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 κακολογούντος 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 יֵאָבֵן וְאֵבֵן אֵיפָה וְאֵיפָה תוֹעֵבַת יְהוָה גַּם-שְׁנֵי הֵם׃  
 10 יֵאָבֵן וְאֵבֵן אֵיפָה וְאֵיפָה תוֹעֵבַת יְהוָה גַּם-שְׁנֵי הֵם׃

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 אָבֵן.

<10> στάθμιον μέγα καὶ μικρὸν καὶ μέτρα δισσή,  
 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 םי-יִאמַר זְכִיתִי לְבִי טָהַרְתִּי מִחַטָּאתַי׃  
 11 םי-יִאמַר זְכִיתִי לְבִי טָהַרְתִּי מִחַטָּאתַי׃



יֵאָגַם בְּמַעַלְלָיו יִתְנַפֵּר-נֶעַר 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 ὀσίου, 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

יב אֵזֶן שְׁמַעַת וְעֵין רְאָה יִהְיֶה עֲשָׂה גַם-שְׁנֵיהֶם: 12

12. 'ozen shoma'ath w'ayin ro'ah Yahúwah `asah gam-sh'neyhem.

Prov20:12 The hearing ear and the seeing eye, אַיִן has even made both of them.

<12> οὐς ἀκούει καὶ ὀφθαλμὸς ὄρᾳ·  
κυρίου ἔργα καὶ ἀμφότερα.

12 ous akouei kai ophthalmos horá;  
kyriou erga kai amphotera.  
the works both

יג אַל-תִּאָהָב שְׁנָה פֶּן-תִּתְרַשׁ פִּקֵּחַ עֵינֶיךָ שְׁבַע-לֶחֶם: 13

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 ἐξαρθῆς·  
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

יד רַע רַע יֹאמֵר הַקּוֹנֶה וְאֵזֶל לוֹ אֵז יִתְהַלָּל: 14

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.

טו יֵשׁ זָהָב וְרַב-פְּנִינִים וְכִלֵּי יָקָר שְׁפִתֵי-דָעַת: 15

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 יִצְאֶלְגַּח מִיְּעָרָב זָר וּבְעֵד נְכָרִים חִבְּלֵהוּ:  
16 יִצְאֶלְגַּח מִיְּעָרָב זָר וּבְעֵד נְכָרִים חִבְּלֵהוּ:

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 יִזְעָרֵב לְאִישׁ לֶחֶם שֶׁקֶר וְאַחַר יִמְלֵא-פִיהוּ חֲצָץ:  
17 יִזְעָרֵב לְאִישׁ לֶחֶם שֶׁקֶר וְאַחַר יִמְלֵא-פִיהוּ חֲצָץ:

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 יַחַמְשָׁבוֹת בְּעֵצָה תִּכּוֹן וּבִתְחִלָּתָהּ עֲשֵׂה מְלַחְמָה:  
18 יַחַמְשָׁבוֹת בְּעֵצָה תִּכּוֹן וּבִתְחִלָּתָהּ עֲשֵׂה מְלַחְמָה:

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 יֵטְגוּלְהָ-סוּד הוֹלֵךְ רָכִיל וּלְפִתָּהּ שְׂפָתָיו לֹא תִתְעָרֵב:  
19 יֵטְגוּלְהָ-סוּד הוֹלֵךְ רָכִיל וּלְפִתָּהּ שְׂפָתָיו 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 כִּמְקַלֵּל אָבִיו וְאִמּוֹ יִדְעֶךָ גֵּרוֹ בְּאִישׁוֹן חֹשֶׁךְ:  
20 כִּמְקַלֵּל 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 כֹּאֲנִחְלָה מִבְּחֻלַּת בְּרֵאשִׁינָה וְאַחֲרֵיתָהּ לֹא תִבְרָךְ:  
21 כֹּאֲנִחְלָה מִבְּחֻלַּת בְּרֵאשִׁינָה וְאַחֲרֵיתָהּ 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 כִּבְאֵל-תֹּאמַר אֲשַׁלְמָה-רָע קְנוּה לִיהוָה וַיִּשַׁע לָךְ:  
22 כִּבְאֵל-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 כִּגְתוּעַבַת יְהוָה אָבֶן וְאָבֶן וּמֵאֲזַנִּי מִרְמָה לֹא-טוֹב:  
23 כִּגְתוּעַבַת יְהוָה אָבֶן וְאָבֶן 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 אָפְאָפּ, 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

:יָצַד אֱלֹהִים אֶת-הַצֶּדִיק וְאֶת-הַיָּשָׁר וְאֶת-הַיָּשָׁר וְאֶת-הַיָּשָׁר 24  
כִּד מִיָּהוָה מִצְעָרֵי-גִבּוֹר וְאָדָם מֵהֲיָבִין הַרְבּוֹ:

24. meYahúwah mits'`adey-gaber w'adam mah-yabin dar'ko.

Prov20:24 Man's steps are from אָפְאָפּ, 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

:אֶת-הַיָּשָׁר וְאֶת-הַיָּשָׁר וְאֶת-הַיָּשָׁר וְאֶת-הַיָּשָׁר 25  
כִּה מוֹקֵשׁ אָדָם יֵלַע קִדְשׁ וְאַחַר נִדְרָיִם 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

:וְהַיָּשָׁר וְהַיָּשָׁר וְהַיָּשָׁר וְהַיָּשָׁר 26  
כִּוּ מְזַרְהָ הַשָּׁעִים מִלֶּךְ חָכָם וַיָּשָׁב עָלֵיהֶם אוֹפָן:

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 asebōn basileus sophos  
kai epibalei autois trochon.  
he puts to

:וְהַיָּשָׁר וְהַיָּשָׁר וְהַיָּשָׁר וְהַיָּשָׁר 27

כזֶנֶר יְהוּה נְשָׁמַת אָדָם חִפְּשׁ כָּל-חֻדְרֵי-בֶטֶן:

**27. ner Yahúwah nish'math 'adam chophes kal-chad'rey-baten.**

**Prov20:27** The breath of man is the lamp of אַזְאָב, searching all the innermost parts of his belly.

<27> φῶς κυρίου πνοή ἀνθρώπων,  
ὡς ἐρευνᾶ ταμεία κοιλίας.

27 phōs kyriou pnoē anthrōpōn,  
The light  
hos ereunā tamieia koilias.  
which the storerooms of the bellies

28 חֶסֶד וְאֵמֶת יִצְרוּ-מֶלֶךְ וְסֶעַד בְּחֶסֶד כְּסֵאוֹ:  
:אֵלֹהִים יְצַדֵּק וְיִשְׁמְרֵנוּ אֱמוּנָתוֹ

**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

כֹּחַ צְעָרִים כְּכֹחַ זְקֵנִים וְהוֹדָר זְקֵנִים כִּיבָה:  
אֵלֹהִים יִשְׁמְרֵנוּ אֱמוּנָתוֹ

**29. tiph'ereh 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

לְחַבְרוֹת פְּצָע תִּמְרִיק בְּרָע וּמִכּוֹת חֻדְרֵי-בֶטֶן:  
אֵלֹהִים יִשְׁמְרֵנוּ אֱמוּנָתוֹ

**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> ὑπόπια καὶ συντρίμματα συναντᾶ kakois,  
πληγαὶ δὲ εἰς ταμεία 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

אֶפְלֹגֵי-מַיִם לְבַב-מֶלֶךְ בְּיַד-יְהוָה עַל-כָּל-אֲשֶׁר יַחְפֹּץ יִטְנֶנּוּ: 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 אַיָּאָאָ; he turns it wherever He wishes.

<21:1> ὥσπερ ὄρμη ὕδατος, οὕτως καρδία βασιλέως ἐν χειρὶ θεοῦ·  
οὐ 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 יִשָּׂר בְּעֵינָיו וְתִכֵּן לְבוֹת יְהוָה: 2

2. kal-derek-'ish yashar b'eynayu w'thoken liboth Yahúwah.

**Prov21:2** Every man's way is right in his own eyes, but אַיָּאָאָ weighs the hearts.

<2> πᾶς ἀνὴρ φαίνεται ἑαυτῷ δίκαιος,  
κατευθύνει δὲ καρδίας κύριος.

2 pas anēr phainetai heautō dikaios,  
appears to himself just  
kateuthynei de kardias kyrios.  
straightens out

גַּעֲשֵׂה צְדָקָה וּמִשְׁפָּט נִבְחָר לַיהוָה מִזְבַּח: 3

3. `asoh ts'daqah umish'pat nib'char laYahúwah mizabach.

**Prov21:3** To do righteousness and justice is desired by אַיָּאָאָ more than sacrifice.

<3> ποιεῖν δίκαια καὶ ἀληθεύειν  
ἀρεστὰ παρὰ θεῷ μᾶλλον ἢ θυσιῶν αἶμα.

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 וְרֶחֶב-לֵב נֵר הַשָּׁעִים חַטָּאת: 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 ἀμαρτία.

4 megalophrōn eph' hybrei thrasykardios,  
A high-minded man in his insolence is bold-hearted  
lamptēr de asebon hamartia.  
and the torch of the impious

:אֲדָרְכִי אֶת־הַדֶּשֶׁת׃ אֲדָרְכִי אֶת־הַדֶּשֶׁת׃ אֲדָרְכִי אֶת־הַדֶּשֶׁת׃ 5  
הַמְחַשְׁבוֹת חָרוּץ אֶת־לְמוֹתָר וְכָל־אֶץ אֶת־לְמַחְסוֹר׃

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.

:אֲדָרְכִי אֶת־הַדֶּשֶׁת׃ אֲדָרְכִי אֶת־הַדֶּשֶׁת׃ אֲדָרְכִי אֶת־הַדֶּשֶׁת׃ 6  
וּפְעַל אֲוִצְרוֹת בְּלִשׁוֹן שֶׁקֶר הֶבֶל נִדָּף מִבְּקִשְׁי־מוֹת׃

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

:אֲדָרְכִי אֶת־הַדֶּשֶׁת׃ אֲדָרְכִי אֶת־הַדֶּשֶׁת׃ אֲדָרְכִי אֶת־הַדֶּשֶׁת׃ 7  
זֶשֶׁד־רִשְׁעִים יְגוּרֵם כִּי מֵאַנּוֹ לַעֲשׂוֹת מִנְשָׁפֹט׃

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

:אֲדָרְכִי אֶת־הַדֶּשֶׁת׃ אֲדָרְכִי אֶת־הַדֶּשֶׁת׃ אֲדָרְכִי אֶת־הַדֶּשֶׁת׃ 8  
חַהֲפֹכֶפֶךְ הָרָךְ אִישׁ יָזַר יָזַר יְזַף יִשָּׁר פְּעֻלוֹ׃

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 σκολιούς 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

9: ט טוב לְשֹׁבֵת עַל-פְּנֵת-גַּג מְאַשֶׁת מְדִינִים וּבֵית חֶבֶר:  
9: טֹב לִשְׁבֹּת עַל-פְּנֵת-גַּג מְאַשֶׁת 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.

<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 whitwashed with injustice, and in house a profane

10: יִנְפֹשׁ הַשָּׁע אֶתְהָרַע לֹא-יִחַן בְּעֵינָיו הָעֵהוּ:  
10: יִנְפֹשׁ הַשָּׁע אֶתְהָרַע לֹא-יִחַן בְּעֵינָיו הָעֵהוּ:

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 aseboús ouk eleēthēsetai hyp' oudenos tōn anthrōpōn.  
the impious it shall not be shown mercy by anyone of men

11: יֵא בְעֵנָשׁ-לֵץ יִחַם-פְּתִי וּבַהֲשִׁיבִיל לְחָכְם יִקַּח-דַּעַת:  
11: יֵא בְעֵנָשׁ-לֵץ יִחַם-פְּתִי וּבַהֲשִׁיבִיל לְחָכְם יִקַּח-דַּעַת:

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 akolastou panourgoteros ginetai ho akakos,  
With the penalizing of an unrestrained man more clever becomes the guileless man  
syniōn de sophos dexetai gnōsin.  
by perceiving,

12: יֵב מְשִׁכִּיל צְדִיק לְבֵית הַשָּׁע מְסַלֵּף הַשָּׁעִים לְרָע:  
12: יֵב מְשִׁכִּיל צְדִיק לְבֵית הַשָּׁע מְסַלֵּף הַשָּׁעִים לְרָע:

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 synieie dikaios kardias aseboōn

perceives A just man the hearts of the impious  
kai phaulizei asebeis en kakois.

יג אֵימ אֲזַנּוּ מִזְעָק־תֹּדֶל בְּגַם־הוּא יִקְרָא וְלֹא יִעֲנֶה:  
:אָזְנוּ כְלֹי כְּאִפְּזֵי כְּזָא־שֹׁרֵי לֹא־אִפְסִימֵי יִיטֵב שֹׁמֵר 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

יד מַתֵּן בְּסֵתֶר יִכְפֹּה־אָף וְשֹׁחַד בְּחֶק חַמָּה עֲזָה:  
:אִיטוֹ אֲשֶׁחַ פְּחָד אֲחַוֵּי גַב־אֲרָצֵי אֲרָפֵי אֲחַוֵּי 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

טו שְׂמִחָה לַצַּדִּיק עֲשׂוֹת מִשְׁפָּט וּמַחֲתָה לְפֹעֲלֵי אָוֶן:  
:שִׂמְחָה לְצַדִּיק עֲשׂוֹת מִשְׁפָּט וּמַחֲתָה לְפֹעֲלֵי אָוֶן 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,  
ὄσιος 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

טז אָדָם תּוֹעֵה מִדֶּרֶךְ הַשְּׂכֵל בְּקֹהַל הַפְּאִים יָנוּחַ:  
:אָדָם תּוֹעֵה מִדֶּרֶךְ הַשְּׂכֵל בְּקֹהַל הַפְּאִים יָנוּחַ 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 מִחֶסֶד אֱהָב שְׂמִיחָה אֱהָב יַיִן־וְשִׁמְרָן לֹא יַעֲשִׂיר׃  
:qz woz kl ywyy-yzz gqk qhyy gqk qyfhyy 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 agapa euphrosynēn  
lacking gladness  
philōn oinon kai elaion eis plouton;  
being fond of in wealth

18 יַחַבְדִּיךָ לְצַדִּיק רָשָׁע וְתַחַת יְשָׁרִים בּוֹגֵד׃  
:ahyz yz-qwz xhxy omq qzahr kl 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 בְּאַרְצֵי־מִדְבָּר מֵאַשְׁתּוֹ מְדוּנִים וְכַעַס׃  
:fyyz yz-yzay xwky qzay-r-qkz xgw gyz 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 γῆ 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 כֹּאֲצֵר נְחָמָד וְשִׁמְרָן בְּנִוָּה חָכָם וְכִסִּיל אָדָם יִבְלַעְנוּ׃  
:yokgz yzk kl fyyz ych qyzy ywyy ayh qmzk 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.**

:אֲפֹרֹנִים דֵּאֲנֵדִים קָטְפוֹנִים אֹתוֹן  
 כִּי יִשְׁכַּח מִפִּי הַחָכָם וְיִבְרָךְ  
 אֲנֵדִים וְיִשְׂמַח בְּחֵן אֲנֵדִים

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

:כִּבְיָדוֹת אֲנֵדִים יִשְׁכַּח מִפִּי הַחָכָם וְיִבְרָךְ  
 אֲנֵדִים וְיִשְׂמַח בְּחֵן אֲנֵדִים

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

:כִּי יִשְׁכַּח מִפִּי הַחָכָם וְיִבְרָךְ  
 אֲנֵדִים וְיִשְׂמַח בְּחֵן אֲנֵדִים

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

:כִּי יִשְׁכַּח מִפִּי הַחָכָם וְיִבְרָךְ  
 אֲנֵדִים וְיִשְׂמַח בְּחֵן אֲנֵדִים

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 ἀλαζὼν 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

25 :xɣwɔ/ ɣɛΔɛ ɣɣɛɣ-ɛɣ ɣɣxɛɣx Δɔ xɣɛx 25  
כה תאָות עָצֵל תְּמִיתָנוּ כִּי־מֵאָנוּ יָדָיו 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> ἐπιθυμῖαι ὀκνηρὸν ἀποκτείνουσιν·  
οὐ γὰρ προαιρούνται 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 :ɣwɛɛ ɛɛɣ ɣxɛ ɣɛΔɔɣ ɛɣɛx ɛɣɛxɛ ɣɣɛɛ-ɛɣ 26  
כּוּ כָּל־הַיּוֹם הַתְּאֵנָה תְּאֵנָה וְצַדִּיק יִתֵּן וְלֹא יַחֲשׂוּךְ:

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> ἀσεβῆς ἐπιθυμεῖ ὅλην τὴν ἡμέραν ἐπιθυμίας κακὰς,  
ὁ δὲ δίκαιος ἐλεᾷ καὶ οἰκτίρει ἀφειδῶς.

26 asebēs epithymeī holēn tēn hēmeran epithymias kakas,  
An impious man lusts the whole lusts evil

ho de dikaios eleā kai oiktirei apheidōs.  
but the just one desires mercy, and he pities unsparingly

27 :ɣɣɛɛɛ ɛɛɣɛɛ-ɛɣ ɣɛ ɛɣɔɣx ɣɛɔwɛ ɛɣɛ 27  
כּוֹזֵבִחַ רְשָׁעִים תּוֹעֵבָה אִף כִּי־בִזְמָה יְבִיאָנוּ:

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 asebon bdelygma kyriō;  
of YHWH

kai gar paranomōs prosperousin autas.  
for even unlawfully they bring them

28 :ɣɛΔɛ ɛɛɣɛ ɔɣɣw wɛɛɛɛ Δɛɛɛ ɣɛɛɛɛɛ-Δɔ 28  
כּחַ עֵד־כְּזָבִים יֵאָבֵד וְאִישׁ שׁוֹמֵעַ לְנִצְחַת יְרֻבֵר:

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 **martys pseudēs apoleitai,**  
**anēr de hypēkoos phylassomenos lalēsei.**  
**who is subject guardedly shall speak**

29 :יִשְׁרָאֵל יִשְׁרָאֵל כִּי־אֵלֹהִים יִשְׁרָאֵל וְיִשְׁרָאֵל וְיִשְׁרָאֵל 29  
כִּטְ הַעֲזֵז אִישׁ רָשָׁע בְּפָנָיו וְיִשְׁרָאֵל הוּא יִכְיֶן דְרַקְיָו:

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 εὐθῆς 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 :אֵין חֵכְמָה וְאֵין תְּבוּנָה וְאֵין עֲצָה לְנֹגֵד יְהוָה: פ  
אֵין חֵכְמָה וְאֵין תְּבוּנָה וְאֵין עֲצָה לְנֹגֵד יְהוָה: פ

30. **'eyn chak'mah w'eyn t'banah w'eyn `etsah l'neged Yahúwah.**  
**Prov21:30 There is no wisdom and no understanding and no counsel against אֵין חֵכְמָה.**

<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 asebe.**  
**the impious**

31 :אֵין סוּס מוּכָן לְיוֹם מִלְחָמָה וְלִיהוָה הַתְּשׁוּעָה: פ  
אֵין סוּס מוּכָן לְיוֹם מִלְחָמָה וְלִיהוָה הַתְּשׁוּעָה: פ

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 אֵין חֵכְמָה.**

<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 :אֵין חֵכְמָה לְיוֹם מוּכָן לְיוֹם מִלְחָמָה וְלִיהוָה הַתְּשׁוּעָה: פ

אֲנִיחָר שֵׁם מֵעֹשֶׁר 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,  
ὕπερ 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

אֲנִיחָר שֵׁם מֵעֹשֶׁר רַב מִכֶּסֶף וּמִזָּהָב חֵן טוֹב 2  
בְּעֹשֶׁר וְרַשׁ נִפְגָּשׁוּ עִשָׂה כֻּלָּם יְהוָה:

2. `ashir warash niph'gashu `oseh kulam Yahúwah.

Prov22:2 The rich and the poor meet together, אֲנִיחָר 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

אֲנִיחָר שֵׁם מֵעֹשֶׁר רַב מִכֶּסֶף וּמִזָּהָב חֵן טוֹב 3  
גְּעָרוֹם רָאָה רָעָה וְיִסְתֵּר וּפְתִיחַ עֲבָרָיו וְנִעְנָשׁוּ:

3. `arum ra'ah ra`ah w'yisather 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 aphones parelthontes ezēmiōthēsan.  
the fools passing by are penalized

אֲנִיחָר שֵׁם מֵעֹשֶׁר רַב מִכֶּסֶף וּמִזָּהָב חֵן טוֹב 4  
דַּעֲקָב עֲנָוָה יִרְאַת יְהוָה עֹשֶׁר וְכָבוֹד וְחַיִּים:

4. `eqeb `anawah yir'ath Yahúwah `osher w'kabod w'chayim.

Prov22:4 The reward of humility and the fear of אֲנִיחָר 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.

הַצְנִימִים בַּדֶּרֶךְ עֲקֹשׁ שׁוֹמֵר נַפְשׁוֹ יִרְחַק מֵהֵם׃ 5  
:אֶשֶׁר פִּהָרָב יִשְׁמַר נַפְשׁוֹ מִפֶּה יָרֵחַ מִצְנִימִים

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 φυλάσσωσιν 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**

וְחִנֵּךְ לִנְעָר עַל-פִּי דַרְכּוֹ גַם כִּי-יִזְקֶינָ לְאִ-יְסוּר מִמֶּנָּה׃ 6  
:אֲנִי אֶשְׁמַר אֶת-פִּי מִצְנִימִים וְעַתָּה אֶשְׁמַר אֶת-נַפְשִׁי מִפֶּה יָרֵחַ

6. **chanok lana`ar `al-pi dar'ko gam kiy-yaz'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.

זַעֲשִׂיר בְּרָשִׁים וְעֶבֶד לֹהֵאִשׁ מִלְּוָה׃ 7  
:אֲנִי אֶשְׁמַר אֶת-פִּי מִצְנִימִים וְעַתָּה אֶשְׁמַר אֶת-נַפְשִׁי מִפֶּה יָרֵחַ

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 lendes.

<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**

חֲזוֹרֵעַ עוֹלָה יִקְצוֹר-אָוֶן וְשֶׁבֶט עֲבָרָתוֹ יִכְלֶה׃ 8  
:אֲנִי אֶשְׁמַר אֶת-פִּי מִצְנִימִים וְעַתָּה אֶשְׁמַר אֶת-נַפְשִׁי מִפֶּה יָרֵחַ

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 syntelesei.**  
**and the calamity of his works he shall complete**

<8>a ἄνδρα ἰλαρὸν καὶ δότην εὐλογεῖ ὁ θεός,  
ματαιότητα δὲ ἔργων αὐτοῦ συντελέσει.

8a **andra hilaron kai dotēn eulogei ho theos,**  
**man A happy and a giver Elohim loves**

mataiotēta de ergōn autou synteleseī.  
and the folly of his works he shall end

ט טוב-עין הוא יברך כי-נתן מלחמו לדל:  
:לל זמחלמ יxy-zy yqz 4yq yz0-zy 9

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.

9ā 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 מרון וישבת הין וקלון:  
:זלף זא01 זכxזז זזאז 4זזז זל wq1 10

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 synexeuseitai 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:  
:זלמ זא01 זכxזז זזאז 4זזז זל wq1 11

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 ὀσίας 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 עיני יחנה נצרו דעת ויסלף דברי בגד:

12. `eyney Yahúwah nats'ru da`ath way'saleph dib'rey boged.

**Prov22:12** The eyes of אַײַקען 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 aisthēsín,  
carefully keep good sense

phaulizei de logous paranomos.

he treats as worthless a lawbreaker

13  
יג אמר עצל ארי בחוץ בתוך רחבות ארצם:

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 שוחה עמקה פי זרות זעום יהנה פול-שם:

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 אַײַקען 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.

14ā 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 טו אַוְּלֵת קְשׁוּרָה בְּלִב־נֶעַר שֶׁבֶט מוֹסֵר יִרְחִיקֶנָּה מִמֶּנּוּ:  
15 אַνοια ἐξῆπται καρδίας νέου,  
ῥάβδος δὲ καὶ παιδεία μακρὰν ἀπ’ αὐτοῦ.

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 טז עֲשֵׂק דָּל לְחַרְבוֹת לוֹ נֹתֵן לְעֲשִׂיר אֶךְ-לְמַחְסוֹר:  
16 ἄνθρωπος πτωχὸς ποιεῖ ἑαυτοῦ  
πολλά, ὁ σὺκοφάντης ἐστὸς ἐλάσσονι.

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 πολλά 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 יִזְחַט אֲזְנֶךָ וְשָׁמַע דְּבָרַי חֲכָמִים וְלִבֶּךָ תִּנְשִׂית לְדַעְתִּי:  
17 ἴσχυρὸς ὦτε ἀκούσῃ μου τὰ λόγια,  
καὶ ἐπιθέτω τὴν καρδίαν σου ἐπὶ τὴν ἐπιστήμην μου.

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 יִחַ כִּי-נֶעִים כִּי-תִשְׁמְרֵם בְּבִטְנֶךָ יִכְנוּ וְיִחַדּוּ עַל-שִׁפְתֶיךָ:  
18 ἡδύνην ἔσται ὑμῖν ἡ εὐχὴ ἧς ἐλάλησα ὑμῖν,  
ἐὰν μὴ τηρήσῃτε τὰς ἐπιταγὰς μου.

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

ⲁⲓⲕⲁ-ⲓⲕⲁ ⲙⲓⲛⲁⲓⲛ ⲙⲓⲃⲧⲉⲁⲕ ⲙⲓⲃⲧⲁⲕ ⲙⲓⲃⲧⲁⲕ ⲙⲓⲃⲧⲁⲕ ⲙⲓⲃⲧⲁⲕ 19  
יֵט לְהַיּוֹת בְּיַהֲוָה מִבְּטַחְךָ הוֹדַעְתִּיךָ הַיּוֹם אֶתְּךָ-אֶתְּךָ:

19. lih'yoth baYahúwah mib'tacheak hoda'tiak hayom 'aph-'atah.

Prov22:19 So that your trust may be in אַⲓⲕⲁⲓⲛ, I have taught you today, even you.

<19> ἵνα σου γένηται ἐπὶ κύριον ἢ ἐλπίς  
καὶ γνωρίση 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

ⲁⲓⲕⲁⲓⲛ ⲙⲓⲃⲧⲁⲕ ⲙⲓⲃⲧⲁⲕ ⲙⲓⲃⲧⲁⲕ ⲙⲓⲃⲧⲁⲕ ⲙⲓⲃⲧⲁⲕ 20  
כְּהָלֵא כְּתַבְתִּי לְךָ שְׁלֹשׁוֹם בְּמוֹעֵצוֹת רַדְעַת:

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 τρισσῶς  
εἰς βουλήν 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

ⲙⲓⲃⲧⲁⲕ ⲙⲓⲃⲧⲁⲕ ⲙⲓⲃⲧⲁⲕ ⲙⲓⲃⲧⲁⲕ ⲙⲓⲃⲧⲁⲕ ⲙⲓⲃⲧⲁⲕ 21  
כֹּא לְהוֹדִיעַךָ קִשְׁטֵי אַמְרֵי אֶמֶת לְהַשִּׁיב אַמְרֵי אֶמֶת לְשִׁחְיָךָ: פ

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

ⲁⲓⲕⲁⲓⲛ ⲙⲓⲃⲧⲁⲕ ⲙⲓⲃⲧⲁⲕ ⲙⲓⲃⲧⲁⲕ ⲙⲓⲃⲧⲁⲕ ⲙⲓⲃⲧⲁⲕ 22

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 ἀτιμάσης ἀσθενῆ 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 כג פיי-יהנה יריב ריבם וקבע את-קבעיהם נפש:

כג פיי-יהנה יריב ריבם וקבע את-קבעיהם נפש:

23. kiy-Yahúwah yarib ribam w'qaba `eth-qob`eyhem naphesh.

Prov22:23 For יריבם 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 כד אל-תתבע את-בעל אף ואת-איש חמות לא תבוא:

כד אל-תתבע 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 ἑταῖρος ἀνδρὶ θυμῶδει,  
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 כה פן-תאסף ארחתו ולקחת מוקש לנפשך:

כה פן-תאסף ארחתו ולקחת מוקש לנפשך:

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 μάθης τῶν ὁδῶν αὐτοῦ  
καὶ λάβῃς βρόχους τῆ σῆ ψυχῆ.

25 mēpote mathēs tōn hodōn autou  
kai labēs brochous tē sē psychē.

should receive nooses for

26 כוּ אַל-תְּהִי בְּתַקְעֵי-כַף בְּעַרְבִים מִשְׂאוֹת:  
 26 כוּ אַל-תְּהִי בְּתַקְעֵי-כַף בְּעַרְבִים מִשְׂאוֹת:

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 eggyn aischynomenos prosōpon;  
 Do not give yourself for surety! Shaming the face

27 כִּזְאִם-אֵינְךָ לְשֵׁלָם לְמָה יִקַּח מִשְׁכָּבְךָ מִתַּחְתֶּיךָ:  
 27 כִּזְאִם-אֵינְךָ לְשֵׁלָם לְמָה יִקַּח מִשְׁכָּבְךָ מִתַּחְתֶּיךָ:

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 אַל-תִּסַּג גְּבוּל עוֹלָם אֲשֶׁר עָשׂוּ אֲבוֹתֶיךָ:  
 28 כַּח אַל-תִּסַּג גְּבוּל עוֹלָם אֲשֶׁר עָשׂוּ אֲבוֹתֶיךָ:

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 ὄρια αἰώνια, ἃ ἔθεντο οἱ πατέρες σου.  
 28 mē metaire horia aiōnia, ha ethento hoi pateres sou.

29 כַּטְחִיטְ אִישׁ מְהִיר בְּמַלְאָכָתוֹ לְפָנֵי-מְלָכִים יִתְנַצֵּב  
 בַּל-יִתְנַצֵּב לְפָנֵי חַשְׁכִּים: פ  
 29 כַּטְחִיטְ אִישׁ מְהִיר בְּמַלְאָכָתוֹ לְפָנֵי-מְלָכִים יִתְנַצֵּב  
 בַּל-יִתְנַצֵּב לְפָנֵי חַשְׁכִּים: פ

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> ὀρατικὸν ἄνδρα καὶ ὄξυν 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 nōthrois.  
 besides dull

## Chapter 23

Prov23:1 אפי-תשב ללחום את-מושל בין תבין את-אשר לפניך:  
 Prov23:1 אפי-תשב ללחום את-מושל בין תבין את-אשר לפניך:

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**

Prov23:2 בושמת שפין בלעה אם-בעל נפש אתה:  
 Prov23:2 בושמת שפין בלעה אם-בעל נפש אתה:

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 χεῖρά 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**

Prov23:3 גאל-תתאו למטעמותיו והוא לחם כזבים:  
 Prov23:3 גאל-תתאו למטעמותיו והוא לחם כזבים:

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 ἔχεται 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**

Prov23:4 דאל-תיגע להעשיר מבינתך חדל:  
 Prov23:4 דאל-תיגע להעשיר מבינתך חדל:

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 ὢν πλουσίῳ,  
 τῇ δὲ σῆ ἐννοία ἀπόσχου·

4 **mē** parekteinou penēs ōn plousiō,  
 reach forth, **needy being to the rich**  
 tē de sē ennoia aposchou;  
 but in your insight be at a distance!

5 יצאנו יצאנו יצאנו יצאנו יצאנו יצאנו יצאנו יצאנו יצאנו יצאנו  
 יצאנו יצאנו יצאנו יצאנו יצאנו יצאנו יצאנו יצאנו יצאנו יצאנו  
 הַתְּעוּף עֵינֶיךָ בּוֹ וְאַיִנָּנוּ  
 כִּי עָשָׂה יַעֲשֶׂה-לוֹ כְּנַפַּיִם כְּנֶשֶׁר וְעָרַף הַנְּשָׁמַיִם: ב

5. **hatha`uph `eyneyak bo w`eynenu**  
**kiy `asoh ya`aseh-lo k'naphayim k'nesher 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**

6 וְאַל-תִּלְחַם אֶת-לֶחֶם רַע עֵינַי וְאַל-תִּתְאַוּ לְמִטְעַמְתָּיו:  
 6 וְאַל-תִּלְחַם אֶת-לֶחֶם רַע עֵינַי וְאַל-תִּתְאַוּ לְמִטְעַמְתָּיו:

6. **'al-til'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;

<6> μὴ συνδείπνει ἀνδρὶ βασκάνῳ  
 μηδὲ ἐπιθύμει τῶν βρωμάτων αὐτοῦ·

6 **mē syndeipnei andri baskanō**  
**Do not dine with man a bewitching**  
**mēde epithymeī tōn brōmatōn autou;**  
**his foods**

7 זָכִי כְמוֹ-שָׁעַר בְּנַפְשׁוֹ כֵּן-הוּא אֹכֵל וְשֵׂתָה יֹאמֵר לְךָ וְלִבּוֹ בַל-עֲמֶךָ:  
 7 זָכִי כְמוֹ-שָׁעַר בְּנַפְשׁוֹ כֵּן-הוּא אֹכֵל וְשֵׂתָה יֹאמֵר לְךָ וְלִבּוֹ בַל-עֲמֶךָ:

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 εἶ 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 esthieī kai pinei.  
thus he eats and drinks

חַפְתָּהּ-אֶכְלָתָּהּ תִּקְיֹאֲנָהּ וְשִׁחַתָּהּ הַבְּרִיָּה הַנְּעִימִים:  
חַפְתָּהּ-אֶכְלָתָּהּ תִּקְיֹאֲנָהּ וְשִׁחַתָּהּ הַבְּרִיָּה הַנְּעִימִים: 8

8. pit'ak-'akal'at th'qi'enah w'shichaat d'bareyak han'imim.

Prov23:8 You shall vomit up the morsel you have eaten, and waste your sweet words.

<8> μηδὲ πρὸς σὲ 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 lymanetai tous logous sou tous kalous.  
for he shall vomit it, and lay waste words your good

ט בְּאָזְנֵי כְּסִיל אֶל-תְּדַבֵּר כִּי-יְבוֹז לְשֹׁכֵל מִלִּידָה:  
ט בְּאָזְנֵי כְּסִיל אֶל-תְּדַבֵּר כִּי-יְבוֹז לְשֹׁכֵל מִלִּידָה: 9

9. b'az'ney k'sil 'al-t'daber kiy-yabuz 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 μυκτηρίση 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 גְבוּל עוֹלָם וּבְשָׂדֵי יְתוּמִים אֶל-תִּבְּאֵ:  
י אֶל-תַּסֵּג גְבוּל עוֹלָם וּבְשָׂדֵי 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 μεταθῆς ὄρια αἰώνια,  
εἰς δὲ κτῆμα ὀρφανῶν μὴ εἰσέλθῃς·

10 mē metathēs horia aiōnia,  
You should not transpose the everlasting boundaries  
eis de ktēma orphanōn mē eiselhēs;  
the possession of orphans you should not enter to take

יֵא כִּי-גֹאֲלָם חֲזַק הוּא-יָרִיב אֶת-רֵיבָם אֲתָהּ:  
יֵא כִּי-גֹאֲלָם חֲזַק הוּא-יָרִיב אֶת-רֵיבָם אֲתָהּ: 11

11. kiy-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 הִבִּיאָה לְמוֹסֵר לְבָהּ וְאַזְנָהּ לְאַמְרֵי־דַעַת:  
:x04-217467 77542 796 97276 34293

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 ὠτά 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 אֶל־תִּמְנַע מִנְעַר מוֹסֵר כִּי־תִכְנֹן בַּשֶּׁבֶט לֹא יָמוּת:  
:x772 46 979 277x-27 9727 907 977x-64

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 ἀποθάνη·

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 בַּשֶּׁבֶט תִּכְנֹן וְנִפְשׁוֹ מִשְׂאוֹל תִּצִּיל:  
:62x 6477 2777 277x 979 3x4

14. 'atah bashebet takenu w'naph'sho miSh'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 ῥύση.

14 sy men gar pataxeis auton hrabdō,  
Forasmuch struck  
tēn de psychēn autou ek thanatou hrysē.  
then

15 טוֹ בְּנֵי אִם־חָכָם לְבָהּ וְשִׁמַּח לְבִי גַם־אֲנִי:  
:274-77 296 877 796 774-74 277 15

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> υῖέ, ἐὰν σοφὴ γένηταί σου ἡ καρδία,  
εὐφρανεῖς καὶ τὴν ἐμήν καρδίαν,  
15 huie, ean sophē genētai sou hē kardia,  
euphraneis kai tēn emēn kardia,

יְשַׁרְיָהוּ בְּדַבַּר שְׂפָתָי מִיְשָׁרִים: 16  
שֶׁבֶט־יְשָׁרִים יִשְׂמַח בְּדַבְּרֵי מִיְשָׁרִים:

**16. w'tha'loz'nah kil'yothay b'daber s'phatheyak meysharim.**

**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 ᾧσιν.  
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

יִשְׂמַח בְּדַבְּרֵי מִיְשָׁרִים: 17  
יִשְׂמַח בְּדַבְּרֵי מִיְשָׁרִים: 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 אַחַדְיָוָה all the day long.

<17> μὴ ζηλοῦτω 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

יַחַד אֶחָדְיָוָה יִשְׁמַח בְּדַבְּרֵי מִיְשָׁרִים: 18  
יַחַד אֶחָדְיָוָה יִשְׁמַח בְּדַבְּרֵי מִיְשָׁרִים: 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 ἕκγονα,  
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

יִשְׁמַח בְּדַבְּרֵי מִיְשָׁרִים: 19  
יִשְׁמַח בְּדַבְּרֵי מִיְשָׁרִים: 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

כִּאֲל־תִּהְיֶה בְּסִבְאֵי־יַיִן בְּזִלְלִי בְּשָׂר לְמוֹ:  
20

**20. 'al-t'hi b'sob'ey-yayin b'zolaley 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!

כִּאֲכִי־סִבָּא וְזוּלֵל יִרְשׁ וּקְרָעִים תִּלְבִּישׁ נִוּמָה:  
21

**21. kiy-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 πορνόκοπος πτωχεύσει,  
καὶ ἐνδύσεται διερρηγμένα καὶ ρακώδη 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

כִּבְשִׁמְע לְאָבִיךָ זֶה יִלְדֶךָ וְאֶל־תִּבּוֹז כִּי־זָקְנָה אִמְךָ:  
22

**22. sh'ma` l'abik zeh y'ladek w'al-tabuz kiy-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

כג אמת קנה ואל-תמכר חכמה ומוסר ובינה:

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.

כד גול יגול אבי צדיק יולד חכם וישמח בו:  
24 גול יגול אבי צדיק יולד חכם וישמח בו:

24. gol yagul 'abi tsadiq yoled chakam w'yis'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

כה וישמח אביך ואמך ותגל יולדתך:  
25 וישמח אביך ואמך ותגל יולדתך:

25 . yis'mach-'abiak w'imēak w'thagel yolad'tek.

Prov23:25 Let your father and your mother be glad, and let her rejoice who gave birth to you.

<25> εὐφραινέσθω ὁ πατὴρ καὶ ἡ μήτηρ ἐπὶ σοί,  
καὶ χαιρέτω ἡ τεκοῦσά σε.

25 euphrainesthō ho patēr kai hē mētēr epi soi,  
over you  
kai chairetō hē tekousa se.

כו תנה בני לבך לי ועיניך יהרכי תרצנה:  
26 תנה בני לבך לי ועיניך יהרכי תרצנה:

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 τηρείτωσαν·

26 dos moi, huie, sēn kardia,  
hoi de soi ophthalmoi emas hodous tēreitōsan;  
give heed to

כז כפי-שווקה עמקה זונה ובאר צרה נכרהיה:  
27 כפי-שווקה עמקה זונה ובאר צרה נכרהיה:

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 phreear stenon allotrion;  
well is narrow a strange

כח אף-היא כחתיף תאָרֶב וּבּוֹגְדִים בְּאָדָם תּוֹסֵף:  
28 אף-היא כחתיף תאָרֶב וּבּוֹגְדִים בְּאָדָם תּוֹסֵף:

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

כּט לְמִי אֵוִי לְמִי אָבוֹי לְמִי מְדוֹנִים לְמִי שִׁיחַ  
לְמִי פְּצָעִים חֲנָם לְמִי חֲכָלּוֹת עֵינָיִם:  
29 לְמִי אֵוִי לְמִי אָבוֹי לְמִי מְדוֹנִים לְמִי שִׁיחַ  
לְמִי פְּצָעִים חֲנָם לְמִי חֲכָלּוֹת עֵינָיִם:

29. l'mi 'oy l'mi 'aboy l'mi midonim l'mi siach l'mi p'tsa'im chinam l'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> τίνοι οὐαί; τίνοι θόρυβος; τίνοι κρίσις;  
τίνοι ἀηδίαὶ καὶ λέσχαι;  
τίνοι συντρίμματα διὰ κενῆς;  
τίνοι 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

לְלִמְאָחַרִים עַל-הַיַּיִן לְבָאִים לְחַקֵּר מִמְסָךְ:  
30 לְלִמְאָחַרִים עַל-הַיַּיִן לְבָאִים לְחַקֵּר מִמְסָךְ:  
30 לְלִמְאָחַרִים עַל-הַיַּיִן לְבָאִים לְחַקֵּר מִמְסָךְ:

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 ἰχνεύοντων 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 בַּכַּיִס עֵינָיו יִתְהַלֵּךְ בְּמִישָׁרִים:  
:מִיֵּשְׁרֵי יַיִן יֵצֵא מִן-כַּסְּתוֹ מִיֵּשְׁרֵי יַיִן יֵצֵא מִן-כַּסְּתוֹ 31

31. 'al-tere' yayin kiy yith'adam kiy-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 οἴνω, 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

---

לֹב אֶחָרִיתוֹ כְּנֹחַשׁ יִשָּׁק וּכְצִפְעָנִי יִפְרֹשׁ:  
:מִיֵּשְׁרֵי יַיִן יֵצֵא מִן-כַּסְּתוֹ מִיֵּשְׁרֵי יַיִן יֵצֵא מִן-כַּסְּתוֹ 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 πεπληγῶς ἐκτείνεται  
καὶ ὥσπερ ὑπὸ κεράστου διαχειῖται αὐτῷ ὁ ἴος.

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

---

לֵב עֵינֶיךָ יִרְאוּ זָרוֹת וְלִבְךָ יִדְבֹר תְּהַפְּכוֹת:  
:מִיֵּשְׁרֵי יַיִן יֵצֵא מִן-כַּסְּתוֹ מִיֵּשְׁרֵי יַיִן יֵצֵא מִן-כַּסְּתוֹ 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 :לגה w4q9 9ywy2 72-969 9ywy x222y 34  
 לד וְהִיִּיתָ כְּשֹׁכֵב בְּלִבְיָם וּכְשֹׁכֵב 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 ὡσπερ ἐν καρδίᾳ θαλάσσης  
 καὶ ὡσπερ κυβερνήτης ἐν πολλῶ κλύδωνι·

34 kai katakeisē hōsper en kardia thalassēs  
 you shall recline as if in the heart of  
 kai hōsper kybernētēs en pollō klydōni;  
 a navigator in a great swell

35 :x7 2x042-69 2y2763 2x268-69 2y273 35  
 :420 2y273 27324 2224  
 לה הכוּנִי בַל-חֲלִיתִי הַלְמוּנִי בַל-יִדְעֵתִי מִתִּי אֶקְרֵן  
 אוֹסִיף אֲבַקְשֶׁנּוּ 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 ἤδειν·  
 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

31 :7x4 x2226 24xx-642 309 2w249 427x-64 Prov24:1  
 אֲל-תִקְנֵא 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 κακοῦς ἄνδρας

μηδὲ ἐπιθυμῆσης εἶναι μετ' αὐτῶν·

1 huie, mē zēlōsēs kakous andras  
O son, you shall not be jealous  
mēde epithymēsēs einai met' autōn;

2 אַמַל שִׁפְתֵיהֶם תִּדְבַרְנָה :  
בְּכִי-שֵׁד יִהְיֶה לָבָם וְעַמְלָל שְׂפֵתֵיהֶם תִּדְבַרְנָה :

2. **kiy-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> ψεύδη 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 אֲנִי עָשִׂיתִי חָכְמָה וְיָבִינָה בַּיִתִּי וְיָבִינָה יִתְכוֹנֵן :  
גְּבַחְכְּמָה יִבְנֶה בַּיִתִּי וְיָבִינָה יִתְכוֹנֵן :

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 דְּוַבְרַעַת חֲדָרִים יִמְלְאוּ כָּל-הוֹן יִקָּר וְנָעִים :  
חֲדָרִים יִמְלְאוּ כָּל-הוֹן יִקָּר וְנָעִים :

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 ἐμπίμπλαται 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 הַגִּבּוֹר-חָכָם בְּעוֹז וְאִישׁ-דַּעַת מְאַמֵּץ-כֹּחַ :  
חָכָם בְּעוֹז וְאִישׁ-דַּעַת מְאַמֵּץ-כֹּחַ :

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 בְּתַחְבֻּלוֹת תַּעֲשֶׂה-לָּךְ מִלְחָמָה וּתְשׁוּעָה בְּרַב יוֹעֵץ;  
:חֲכָמִים רַבִּים אֶשְׁמַח וְאֶחָד מֵהֶם יִשְׂמַח יְהוָה

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

וְרָאִמוֹת לְאֵוִיל קְכַמּוֹת בְּשַׁעַר לֹא יִפְתַּח-פִּיהוּ;  
:חָכְמָה רַבָּה מְעַלְמָה וְאֶחָד מֵהֶם יִשְׂמַח יְהוָה

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

חֲמָשֶׁב לְהָרַע לוֹ בְּעַל-מְזֻמוֹת יִקְרָא;  
:חָכְמָה רַבָּה מְעַלְמָה וְאֶחָד מֵהֶם יִשְׂמַח יְהוָה

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

וְהַלְלוּ יְהוָה מְעַלְמָה וְאֶחָד מֵהֶם יִשְׂמַח יְהוָה



טזמת אונלת 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 λοιμῶ ἐμμολυνθήσεται

9 apothnēskei de apherōn en hamartiais;

dies but the fool in sins

akatharsia de andri loimō emmolynthēsetai

Uncleanness man to a pestilent he shall be contaminated

10 אַחַד יָמִים אֶחָד יָמִים אֶחָד יָמִים אֶחָד יָמִים

י התרפית ביום צרה צרה צרה 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 κακῆ 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 אֶחָד יָמִים אֶחָד יָמִים אֶחָד יָמִים אֶחָד יָמִים אֶחָד יָמִים

יא הציל לקחים למות ומטים להרג אם תחשוך:

11. hatsel l'quchim lamaweth umatim laherag '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 φείση·

11 hrysai agomenous eis thanaton

kai ekpriou kteinomenous, mē pheisē;

buy off the ones for slaying! You should not spare.

12 אֶחָד יָמִים אֶחָד יָמִים אֶחָד יָמִים אֶחָד יָמִים אֶחָד יָמִים

12 אֶחָד יָמִים אֶחָד יָמִים אֶחָד יָמִים אֶחָד יָמִים אֶחָד יָמִים

יב פיתאמר הן לא ידענו זה הלא תכן לבות הוא יבין

ונצר נפשך הוא ידע והשיב לאדם כפעלו:

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 πνοήν 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

:יגאכל-בני דבש כיי-טוב ונפת מתוך על-חכך: 13  
פזח-לו פזחז חגזז גזח-כזח וזח כזחג-לזח 13

13. 'ekal-b'ni d'bash kiy-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

:יגאכל-בני דבש כיי-טוב ונפת מתוך על-חכך: 14  
פזח-לו פזחז חגזז גזח-כזח וזח כזחג-לזח 14

יד כן דעה חכמה לנפשך אם-מצאת ויש אחרית ותקותך לא תכרת: ב

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

:יגאכל-בני דבש כיי-טוב ונפת מתוך על-חכך: 15  
פזח-לו פזחז חגזז גזח-כזח וזח כזחג-לזח 15

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 προσάγῃς ἀσεβῆ νομῆ δικαίων  
μηδὲ ἀπατηθῆς χορτασία κολίας·

15 mē prosagagēs asebē 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 עַד־שֶׁבַע יִפּוֹל צַדִּיק וְקָם וּרְשָׁעִים יִכְשְׁלוּ בְרָעָה:  
16 עַד־שֶׁבַע יִפּוֹל צַדִּיק וְקָם וּרְשָׁעִים יִכְשְׁלוּ בְרָעָה:

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 יִזְבֹּנְפוּ אֲוִיבֵיךָ אֶל־תִּשְׂמַח וּבְכַשְׁלוֹ אַל־יִגַּל לְבָבְךָ:  
17 יִזְבֹּנְפוּ אֲוִיבֵיךָ אֶל־תִּשְׂמַח וּבְכַשְׁלוֹ אַל־יִגַּל לְבָבְךָ:

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> ἐὰν πέση ὁ ἐχθρὸς σου, μὴ ἐπιχαρῆς αὐτῷ,  
ἐν δὲ τῷ ὑποσκελισματι 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 יַחַפְזֵי־יְהוָה יִרְאֶה וְרַע בְּעֵינָיו וְהִשִּׁיב מֵעַלָּיו אָפוֹ:  
18 יַחַפְזֵי־יְהוָה יִרְאֶה וְרַע בְּעֵינָיו וְהִשִּׁיב מֵעַלָּיו אָפוֹ:

18. **pen-yir'eh Yahúwah w'ra` b'eynayu w'heshib me'alayu 'apo.**

**Prov24:18** Lest 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 אֶל־תִּתְחַר בְּמַרְעִים אֶל־תִּקְנֵא בְרָשָׁעִים:  
19 יֵט אֶל־תִּתְחַר בְּמַרְעִים אֶל־תִּקְנֵא בְרָשָׁעִים:

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 ἀμαρτωλοῦς·

19 mē chaire epi kakopoiois  
Do not rejoice over ones doing evil  
mēde zēlou hamartōlous;  
be jealous sinners

20 כפי לא-תהיה אַחֲרִית לְרַע גֵר הַשָּׁעִים יִדְעָךְ:  
כפִי לֹא-תִהְיֶה אַחֲרִית לְרַע גֵר 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 ἕκγονα 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:  
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 אַיָּא and the king; do not associate with those who are given to change,

<21> φοβοῦ τὸν θεόν, υἱέ, καὶ βασιλέα  
καὶ μηθετέρῳ αὐτῶν ἀπειθήσῃς·

21 phobou ton theon, huie, kai basilea  
kai mētheterō autōn apeithēsēs;  
to neither one of them should you resist persuasion

22 כב כִּי-פִתְאֹם יָקוּם אֹיְבֵם וּפִיד שְׁנֵיהֶם מִי יוֹדֵעַ: ם  
כב כִּי-פִתְאֹם יָקוּם אֹיְבֵם וּפִיד שְׁנֵיהֶם מִי יוֹדֵעַ: ם

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> ἑξαίφνης γὰρ τεύσσονται 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 ἔκτος 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 γλώσσα βασιλέως καὶ οὐ σαρκίνη,  
ὅς δ' ἂν παραδοθῆ, 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 ὀξυνθῆ 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 ὡς περ φλόξ  
ὥστε ἄβρωτα εἶναι νεοσσοῖς ἀετῶν.

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.**

כג גם-אלה לחכמים הפר-פנים במשפט בל-טוב:  
23 חכמה-אלה לחכמים הפר-פנים במשפט בל-טוב

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 hymin 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**

כד אמר לרשע צדיק אתה יקבהו עמים יזעמוהו לאמים:  
24 חכמה-אלה לחכמים הפר-פנים במשפט בל-טוב

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**

:גַּזְזִים-אֲשֶׁר יִשְׁמַע מִלְּפִי יִשְׁמַע מִלְּפִי 25  
כֹּה וְלִמּוֹכִיחִים יִנָּעַם וְעַלֵּיהֶם תָּבוֹא בְּרַכְת־טוֹב:

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 φανούνται,  
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;**

:מְשִׁיבֵי דְּבָרַיִם יִשָּׁק מְשִׁיבֵי דְּבָרַיִם 26  
כּוֹשְׁפֹתִים יִשָּׁק מְשִׁיבֵי דְּבָרַיִם נְכֹחִים:

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 ἀγαθούς.

26 **cheilē de philēsousin apokrinomena logous agathous.**  
**But the ones answering with good**

:עֲשֵׂה עֲמֶךָ חָצֵר וְעֲשֵׂה לָךְ אֶחָר וּבְנֵיתָ בֵּיתְךָ: פ  
כֹּהֵן בַּחֲוֵץ מְלֹאכְתֶּךָ וְעֲתִדָּהּ בְּשִׂדְּהָ לָךְ אֶחָר וּבְנֵיתָ בֵּיתְךָ: פ

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. '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> μη ἴσθι ψευδῆς μάρτυς ἐπὶ σὸν πολίτην  
μηδὲ πλατύνου σοῖς χείλεσιν·

28 mē isthi pseudēs martys epi son politēn  
lying your fellow-countryman

mēde platynou sois cheilesin;  
nor open wide

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> μη εἴπῃς Ὅν τρόπον ἐχρήσατό μοι χρῆσομαι αὐτῷ,  
τείσομαι δὲ αὐτὸν ὅ 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 edikēsen.

and I shall pay him who wronged me

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 ἀμπελῶν ἄνθρωπος ἐνδεῆς φρενῶν·

30 hōsper geōrgion anēr apherōn,  
is as a farm

kai hōsper ampelōn anthrōpos endeēs phrenōn;  
is as of sense

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 χορτομανθήσει 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 לִבְנֵי אֶחָזָה אָנֹכִי אֲשִׁית לְבִי רְאִיתִי לְקַחְתִּי מוֹסֵר׃  
 32 לִבְנֵי אֶחָזָה אָנֹכִי אֲשִׁית לְבִי רְאִיתִי 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 חֲבִק יָדַיִם לְשֹׁכֵב׃  
 33 לִגְמַעַט שְׁנוֹת מְעַט תְּנוּמוֹת מְעַט חֲבִק 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 ἐναγκαλιζομαι χερσὶν στήθει·

33 **oligon nystazō, oligon de kathypnō,**  
**I slumber I sleep soundly**  
**oligon de enagkalizomai chersin stēthē;**  
**I fold my hands to my breasts**

34 לְדַוָּאֵל-מִתְהַלֵּךְ רֵישׁוֹ וּמַחְסְרֵיךָ כְּאִישׁ מְגִן׃ פ  
 34 לְדַוָּאֵל-מִתְהַלֵּךְ רֵישׁוֹ וּמַחְסְרֵיךָ כְּאִישׁ מְגִן׃ 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 ποιῆς, ἦξει προπορευομένη ἡ πενία σου  
 καὶ ἡ ἔνδειά σου ὡσπερ 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



אָנְשֵׁי חִזְקִיָּה מֶלֶךְ-יְהוּדָה אָבָה-לְמֶלֶךְ אֲשֶׁר הֶעֱתִיקוּ אֲנָשֵׁי חִזְקִיָּה 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> Αὐται αἱ παιδεῖαι Σαλωμῶντος αἱ ἀδιάκριτοι,  
ὡς ἐξεγράψαντο οἱ φίλοι Ἐζεκιου τοῦ βασιλέως τῆς Ἰουδαίας.

1 Hautai hai paideiai Salōmōntos hai adiakritoi,  
impartial

has exegrapsanto hoi philoi Ezekiou tou basileōs tēs Ioudaias.  
wrote out the friends

בְּכֹבֶד אֱלֹהִים הַסְתֵּר דְבָר וּבְכֹבֶד מְלָכִים חָקַר דְבָר: 2

2 בְּכֹבֶד אֱלֹהִים הַסְתֵּר דְבָר וּבְכֹבֶד מְלָכִים חָקַר דְבָר:

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

גַּשְׁמִיִּם לָרוֹם וְאָרֶץ לָעֹמֵק וְלֵב מְלָכִים אֵין חֶקֶר: 3

3 גַּשְׁמִיִּם לָרוֹם וְאָרֶץ לָעֹמֵק וְלֵב מְלָכִים אֵין חֶקֶר:

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

דַּהְגּוֹ סִיגִים מִכֶּסֶף וַיֵּצֵא לְצַרְףּ כֶּלִי: 4

4 דַּהְגּוֹ סִיגִים מִכֶּסֶף וַיֵּצֵא לְצַרְףּ כֶּלִי:

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 καθαρῶσθήσεται καθαρὸν ἅπαν·

4 typte adokimon argyrimon,  
Beat unproven

kai katharisthēsetai katharon hapan;  
it shall be cleansed clean all together

הַהֲגוּ רָשָׁע לְפָנֵי-מֶלֶךְ וַיִּכּוֹן בְּצִדְקַת כִּסְאוֹ׃  
:יִכָּרֵם פֶּה-שׁוֹר וְיִצְרַח עַל-עַלְוֵת שׂוֹר וְיִבְרַח

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

וְאַל-תִּתְהַדָּר לְפָנֵי-מֶלֶךְ וּבְמַקּוֹם גְּדוֹלִים אַל-תַּעֲמֹד׃  
:אֲמַר-לְךָ מֶלֶךְ וְיָבִי אֵלַי וְיִבְרַח עַל-עַלְוֵת שׂוֹר

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

זָכִי טוֹב אֲמַר-לְךָ עֲלֵה הִנֵּה מִהַשְׁפִּילְךָ לְפָנַי גְּדִיב אֲשֶׁר רָאִו עֵינַיִךָ׃  
:יִבְרַח עַל-עַלְוֵת שׂוֹר וְיִבְרַח עַל-עַלְוֵת שׂוֹר

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 ταπεινώσαι 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!

חַ אַל-תֵּצֵא לָרֵב מִהָר פֶּן מִהַשְׁפִּיחַ בְּאַחַר־יְתָהּ בְּהַכְלִים אֶתְךָ רַעְךָ׃  
:יִבְרַח עַל-עַלְוֵת שׂוֹר וְיִבְרַח עַל-עַלְוֵת שׂוֹר

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 μεταμεληθῆς ἐπ' ἐσχάτων.  
ἦνίκα ἂν σε ὀνειδίση 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**

---

:לְרַחֵם-לְךָ אֶת-רֵעֶךָ וְסוּד אַחֶר אֶל-תִּגְלוּ:  
ט רִיבֶךָ רֵיב אֶת-רֵעֶךָ וְסוּד אַחֶר אֶל-תִּגְלוּ:

**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!**

---

:אֲנָחֹרֵי אֶל-תִּגְלוּ אֶת-סוּד רֵעִי וְרֵעִי אֶת-רֵעִי לֹא תִשְׁוֹב:  
י פִּן-יִחְסְדֶךָ שְׁמַע וְדַבַּרְתָּ לֹא תִשְׁוֹב:

**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 ὀνειδίση μὲν ὁ φίλος,  
ἢ δὲ μάχη σου καὶ ἡ ἔχθρα 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,  
ὡς τήρησον σεαυτῷ, ἵνα μὴ ἐπονείδιστος γένη,  
ἀλλὰ φύλαξον τὰς ὁδοὺς σου εὐσυναλλάκτως.

10ā **charis kai philia eleutherōi,**  
**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 יֵאָפְּיחִי זָהָב בְּמִשְׁכִּיּוֹת כֶּסֶף דְּבַר דְּבַר עַל-אֲפֻנָיו:  
 11 יֵאָפְּיחִי זָהָב בְּמִשְׁכִּיּוֹת כֶּסֶף דְּבַר דְּבַר עַל-אֲפֻנָיו:

11. **tapuchey zahab b'mas'kiyth kaseph dabar dabur `al-'aph'nayu.**

**Prov25:11** Like **apples** of **gold** in **settings** of **silver** is **a word** spoken in **right** **circumstances**.

<11> μῆλον χρυσοῦν ἐν ὀρμίσκῳ σαρδίου,  
 οὕτως εἰπεῖν λόγον.

11 **mēlon chrysoun en hormiskō sardiou,**  
**As a golden in pendant of sardius,**  
**houtōs eipein logon.**  
**so is it to speak a wise word**

12 יִבְנֶזֶם זָהָב וְחֻלִּי-כֶתֶם מוֹכִיחַ חָכָם עַל-אֵזֶן שֹׁמְעֵת:  
 12 יִבְנֶזֶם זָהָב וְחֻלִּי-כֶתֶם מוֹכִיחַ חָכָם עַל-אֵזֶן שֹׁמְעֵת:

12. **nezem zahab wachali-kathem mokiach chakam `al-'ozen shoma`ath.**

**Prov25:12** Like **an earring** of **gold** and **an ornament** of **fine gold** is **a wise reprover** to **a listening ear**.

<12> εἰς ἐνώτιον χρυσοῦν σάρδιον πολυτελὲς δέδεται,  
 λόγος σοφὸς εἰς εὐήκοον οὖς.

12 **eis enōtion chrysoun sardion polyteles dedetai,**  
**in an ear-ring sardius a very costly is bound**  
**logos sophos eis euēkoon ous.**  
**so a word a heedful**

13 יִגְבַּעַת-שֶׁלֶג בְּיוֹם קָצִיר צִיר נֶאֱמָן לְשִׁלְחָיו וְנִפְשׁ אֲדָנָיו יִשְׁיב: פ  
 13 יִגְבַּעַת-שֶׁלֶג בְּיוֹם קָצִיר צִיר נֶאֱמָן לְשִׁלְחָיו וְנִפְשׁ אֲדָנָיו יִשְׁיב:

13. **k'tsinath-sheleg b'yom qatsir tsir ne'eman l'shol'chayu w'nepshesh '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 ἕξοδος χιόνος ἐν ἀμῆτῳ 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**

14 יֵד נְשִׂיָאִים וְרוּחַ וְגֶשֶׁם אֵין אִישׁ מְתַהַלֵּל בְּמַתַּת-שִׁקָּר:  
 14 יֵד נְשִׂיָאִים וְרוּחַ וְגֶשֶׁם אֵין אִישׁ מְתַהַלֵּל בְּמַתַּת-שִׁקָּר:

14. **n'si'im w'ruach w'geshem 'ayin 'ish mith'halel b'matath-shaquer.**

**Prov25:14** Like **clouds** and **wind** without **rain** is **a man** who **boasts** of **his gifts** **falsely**.

<14> ὥσπερ ἄνεμοι καὶ νέφη καὶ ὑετοὶ 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 epi dosei pseudei.**  
**so the men boasting over portion false**

15 טו בְּאַרְךָ אַפְיִם יִפְתָּח קַצְיָן וְלִשׁוֹן רַכָּה תִשְׁבַּר-גָּרֶם:  
:טו 15 אַרְךָ אַפְיִם יִפְתָּח קַצְיָן וְלִשׁוֹן רַכָּה תִשְׁבַּר-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 μαλακῆ συντρίβει ὀστᾶ.

- 15 **en makrothymiā euodia basileusin,**  
**long-suffering Success comes to kings**  
**glōssa de malakē syntribei osta.**

16 טז דְּבַשׁ מִצֹּאתָ אֲכַל הִקֵּךְ פֶּן-תִּשְׁבַּעַנּוּ וְהִקְאִיתָ:  
:טז 16 דְּבַשׁ מִצֹּאתָ אֲכַל הִקֵּךְ פֶּן-תִּשְׁבַּעַנּוּ וְהִקְאִיתָ:

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 ἐξεμέσης.

- 16 **meli heurōn phage to hikanon,**  
**what is enough!**  
**mēpote plēstheis exemesēs.**  
**at any time being overfilled, you should vomit forth**

17 יז הִקֵּר רַגְלְךָ מִבַּיִת רֵעֶךָ פֶּן-יִשְׂבַּעַךָ וְשָׂנְאֶךָ:  
:יז 17 הִקֵּר רַגְלְךָ מִבַּיִת רֵעֶךָ פֶּן-יִשְׂבַּעַךָ 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 εἶσαγε 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 מִפִּיץ וְחָרֵב וְחָסַן שָׁנוֹן אִישׁ עֲנָה בְּרַעְיוֹ עַד שֶׁקָּר:  
:יח 18 מִפִּיץ וְחָרֵב וְחָסַן שָׁנוֹן אִישׁ עֲנָה בְּרַעְיוֹ עַד שֶׁקָּר:

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<sup>a</sup> akidōton,  
bow a pointed  
houtōs kai anēr ho katamartyrōn tou philou autou martyr<sup>ian</sup> pseudē.  
so also the man bearing his friend against

יִטְשֵׁן רֵעָה וְרֵגֶל מוֹעֲדֹת מִבְּטָח בּוֹגֵד בְּיוֹם צָרָה׃  
:אָרֵז מְזַבֵּזֵב אֶרְצָה חֹסֵף כְּאַוֲזֵף לְרֵגֶל אֶסֶף מְוֹ

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 κακῆ.

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 מִמְעַדָּה בּוֹגֵד בְּיוֹם קָרָה חֹמֵץ עַל-נֶתֶר וְיִשָּׂר בְּשָׂרִים עַל לֵב-רָע׃ ב  
:אֶסֶף מְוֹ אֶרְצָה חֹסֵף כְּאַוֲזֵף לְרֵגֶל אֶסֶף מְוֹ אֶרְצָה חֹסֵף כְּאַוֲזֵף לְרֵגֶל אֶסֶף מְוֹ

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 שֶׁנֶּאֱדָהוּ לְחֵם וְאֵם-צָמְאָה שֶׁנֶּאֱדָהוּ מַיִם׃  
:אֶסֶף מְוֹ אֶרְצָה חֹסֵף כְּאַוֲזֵף לְרֵגֶל אֶסֶף מְוֹ אֶרְצָה חֹסֵף כְּאַוֲזֵף לְרֵגֶל אֶסֶף מְוֹ

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;

כב כִּי גַחְלִים אֶתָּה חֹתֶה עַל־רֹאשׁוֹ וַיִּהְיֶה יִשְׁלֹם־לָךְ׃  
כב כִּי גַחְלִים אֶתָּה חֹתֶה עַל־רֹאשׁוֹ וַיִּהְיֶה יִשְׁלֹם־לָךְ׃

22. **kiy gechalim 'atah chotheh `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

כג רוּחַ צָפוֹן תִּחְוֶלֶל גִּשְׁמִים וּפְנִים נִזְעָמִים לְשׁוֹן סְתָר׃  
כג רוּחַ צָפוֹן תִּחְוֶלֶל גִּשְׁמִים וּפְנִים נִזְעָמִים לְשׁוֹן סְתָר׃

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 γλώσσαν ἐρεθίζει.

23 anemos boreas exegeirei nephē,  
arouses clouds

prosōpon de anaides glōssan erethizei.

the face of an impudent aggravates

כד טוב שְׁבֶת עַל־פֶּנֶת־גַּג מֵאִשֶּׁת מְדוֹנִים וּבֵית חֶבֶר׃  
כד טוב שְׁבֶת 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

כה מִים קָרִים עַל־נֶפֶשׁ עֵיפָה וְשִׂמוּעָה טוֹבָה מֵאֶרֶץ מְרֻחָק׃  
כה מִים קָרִים עַל־נֶפֶשׁ עֵיפָה וְשִׂמוּעָה טוֹבָה מֵאֶרֶץ מְרֻחָק׃

25. **mayim qarim `al-nepesh `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 מַעֲיִן נִרְפָּא וּמְקוֹר מְשֻׁחָת צַדִּיק מָט לְפָנֵי-רָשָׁע׃  
:oswq-2y77 26 כוּ מַעֲיִן נִרְפָּא וּמְקוֹר 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 εἶ τις πηγῆν φράσσοι καὶ ὕδατος ἔξοδον λυμαίνοιτο,  
οὕτως ἄκοσμον δίκαιον πεπτωκέναι ἐνώπιον ἀσεβοῦς.

26 hōsper ei tis pēgēn phrassoī kai hydatos exodon lymainoito,  
As if any one may shut up of water an exiting lay waste;  
houtōs akosmon dikaion peptōkenai enōpion asebous.  
so it is unbecoming for a just man to fall before the impious

27 כִּזְאָכָל דְּבִשׁ הַרְבּוֹת לֹא-טוֹב וְיַחְקֵר כְּבֹדָם כְּבוֹד׃  
:aygy 27 כִּזְאָכָל דְּבִשׁ הַרְבּוֹת לֹא-טוֹב וְיַחְקֵר כְּבֹדָם 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 χρῆ λόγους ἐνδόξους.

27 esthiein meli poly ou kalon,  
timan de chrē logous endoxous.  
to esteem but it behooves words honorable

28 כַּח עִיר פְּרוּצָה אֵין חוֹמָה אִישׁ אֲשֶׁר אֵין מַעֲצָר לְרוּחוֹ׃  
:yhy9l 28 כַּח 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 אֲדַגְּלֵם כְּפֶתֶל עֵץ אֲדַגְּלֵם כְּפֶתֶל עֵץ אֲדַגְּלֵם כְּפֶתֶל עֵץ אֲדַגְּלֵם  
:aygy 26:1 אֲדַגְּלֵם כְּפֶתֶל עֵץ אֲדַגְּלֵם כְּפֶתֶל עֵץ אֲדַגְּלֵם כְּפֶתֶל עֵץ אֲדַגְּלֵם



א כַּשְׁלֵג בַּקַּיִץ וְכַמָּטָר בַּקֶּצֶר כִּן לֹא-נְאֻה לְכַסִּיל כְּבוֹד:

1. **kasheleg baqayits w'kamatar baqatsir ken lo'-na'weh lik'sil kabad.**

**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 ἄφροني 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 לְנוֹד כַּדְרֹר לְעוֹף כִּן קִלְלַת חַנָּם לֹא תָבֵא:  
:49x 46 חנה x66φ ען ע206 9295y 4276 9272y 2

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 ג שׁוֹט לְסוֹם מִתֵּג לְחַמּוֹר וְשִׁבְט לְגוֹ כְּסִילִים:  
:7x67x7y 276 9295y 7x7 7276 9272y 3

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 ד אַל-תַּעַן כְּסִיל כְּאֻלָּתוֹ פֶּן-תִּשְׁוֶה-לוֹ גַּם-אַתָּה:  
:3x4-77 26-9295x-77 2x624y 677y 70x-64 4

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 ἄφροني 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**

הַעֲנֵה כְּסִיל כְּאַגְלָתוֹ פֶּן־יִהְיֶה חָכָם בְּעֵינָיו׃  
:יִכְנָסוּ מִן־הַיָּמִין אֶל־הַיָּמִין וְיִכְנָסוּ מִן־הַיָּמִין אֶל־הַיָּמִין 5

**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

וּמִקְצֵה רַגְלָיִם חָמָס שִׁתָּה שְׁלַח הַדְּבָרִים בְּיַד־כְּסִיל׃  
:אֶל־הַיָּמִין אֶל־הַיָּמִין אֶל־הַיָּמִין אֶל־הַיָּמִין 6

**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 πίεται  
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

זֶה־לִּי שִׁקְיָם מִפֶּסֶחַ וּמִשָּׁל בְּפִי כְּסִילִים׃  
:אֶל־הַיָּמִין אֶל־הַיָּמִין אֶל־הַיָּמִין אֶל־הַיָּמִין 7

**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

חַכְּצִרֹר אֶבֶן בְּמַרְגָּמָה פֶּן־נֹתֵן לְכְסִיל כְּבוֹד׃  
:אֶל־הַיָּמִין אֶל־הַיָּמִין אֶל־הַיָּמִין אֶל־הַיָּמִין 8

**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 **hos apodesmeuei lithon en sphendonē,**  
**homoios estin tō didonti aphroni doxan.**  
**is likened**

טחוח עצה ביד-שכור ומשל בפּי כסילים:  
חזק 9 אלו אפ-אפדומי ליתון ענ ספנדונה,

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**  
**doubleia de en cheiri tōn aphronōn.**  
**servitude the hand**

יִרְבּ מְחוּלָל-כֹּל וְשִׁכָר כָּסִיל וְשִׁכָר עֹבְרִים:  
חזק 10 אלו אפ-אפדומי ליתון ענ ספנדונה,

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**

יא ככלב שב על-קאו כסיל שונה באולתו:  
חזק 11 אלו אפ-אפדומי ליתון ענ ספנדונה,

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 τῆ ἑαυτοῦ κακία 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 אִישׁ חָכָם לֹא יִרְאֶה אֶת-חָכְמוֹתָיו כִּי-יִבְרָא אֶת-עֵינָיו  
יב רֵאִיתָ אִישׁ חָכָם בְּעֵינָיו תִּקְנֶה לְכֹסֶל 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' ἑαυτῶ 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 עֶצֶל שַׁחַל בַּדָּרֶךְ אֲרִי בֵּין הַרְחָבוֹת:  
יג אָמַר עֶצֶל שַׁחַל בַּדָּרֶךְ אֲרִי בֵּין הַרְחָבוֹת:

13. 'amar 'atsel shachal badarek 'ari beyan 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 ὁδὸν  
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 אֲדָאָה אֶת-לְוָהּ וְעָצֵל עַל-צִירָהּ וְעָצֵל עַל-מִטָּתוֹ:  
יד הַדֶּלֶת תִּסּוּב עַל-צִירָהּ וְעָצֵל עַל-מִטָּתוֹ:

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 אִשׁ עָצֵל יָדוֹ בַצִּלְחַת גְּלֵאָה לְהַשִּׁיבָהּ אֶל-פִּיו:  
טו טָמַן עֶצֶל יָדוֹ בַצִּלְחַת גְּלֵאָה 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 טוֹחֵם עֵצֶל בְּעֵינָיו מִשְׁבֵּעָה מִשִּׁיבֵי טָעָם:  
16 חָכָם טוֹחֵם עֵצֶל בְּעֵינָיו מִשְׁבֵּעָה מִשִּׁיבֵי טָעָם:

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 מְחַזֵּיק בְּאָזְנֵי-כָּלֵב עוֹבֵר מִתְּעִבֵּר עַל-רֵיב לֹא-לוֹ:  
17 מְחַזֵּיק בְּאָזְנֵי-כָּלֵב עוֹבֵר מִתְּעִבֵּר 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 זָקִים חֲצִים וּמּוֹת:  
18 יַחַם מְתַלְחֵלֶה זָקִים חֲצִים וּמּוֹת:

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 רָמָה אֶת-רַעְהוּ וְאָמַר הֲלֹא-מִשְׁחַק אָנִי:  
19 יֵט בֶּן-אִישׁ רָמָה אֶת-רַעְהוּ וְאָמַר הֲלֹא-מִשְׁחַק 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 pantēs 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 כִּבְּאָפֶס עֵצִים תִּכְבְּהָ אֵשׁ וּבְאֵין נִרְגָן יִשְׁתַּק מְדוֹן:  
 20 פְּאִי־אֵשׁ וְנִרְגָן וְכִבְּהָ אֵשׁ וּבְאֵין נִרְגָן 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 כֹּאֲפָחִים לְגַחְלִים וְעֵצִים לְאֵשׁ וְאֵשׁ מְדוֹנִים לְחֶרֶד־רִיב: פ  
 21 מְדוֹנִים לְחֶרֶד־רִיב וְאֵשׁ מְדוֹנִים לְחֶרֶד־רִיב:

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 λοίδορος εἰς ταραχὴν 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 כִּבְּהֵי נִרְגָן פְּמַתְּלֵהִמִּים וְהֵם יִרְדּוּ חֲדָרֵי־בֶטֶן:  
 22 חֲדָרֵי־בֶטֶן 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 כִּגְּסֵף סִיגִים מִצִּפָּה עַל־חֶרֶשׁ שְׂפָתַיִם הִלְקִים וְלִב־רָע:  
 23 מִצִּפָּה עַל־חֶרֶשׁ שְׂפָתַיִם הִלְקִים וְלִב־רָע:

23. keseph sigim m'tsuph `al-chares 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 ὡσπερ ὄστρακον ἠγητέον.  
χείλη λεία καρδίαν καλύπτει λυπηράν.

23 argyrion didomenon meta dolou hōsper ostrakon hēgēteon.  
given with treachery, is as a potsherd esteemed  
cheilē leia kardian kalyptei lypēran.  
lips Smooth heart cover a distressed

---

כד בשפתו ינכר שונא ובקרבו ישית מרמה:  
:אמאמא אבאבא זגאגאז אגאזא אבאבא זאזאא זאזאא 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> χείλεισιν 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

---

כה כּי-יחנן קולו אל-תאמין-בו כּי שבע תועבות בלבּו:  
:זגאזא אבאבא אבאבא אבאבא אבאבא אבאבא אבאבא אבאבא 25

**25. kiy-y'chanen qolo 'al-ta'amen-bo kiy 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> ἔάν σου δέηται ὁ ἐχθρὸς μεγάλη τῇ φωνῇ, μὴ πεισθῆς·  
ἐπτα γάρ εἰσιν πονηρίαὶ ἐν τῇ ψυχῇ αὐτοῦ.

25 ean sou deetai 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

---

כּוּ תכּסּה שּׁנאָה בּמשאון תּגלּה רעצתו בּקחל:  
:אבאבא אבאבא אבאבא אבאבא אבאבא אבאבא אבאבא אבאבא 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  
ekkalyptei de tas heautou hamartias eugnōstos en synedriois.  
and he conceals the things of his own sins well-known in the sanhedrin

---

:אבאבא אבאבא אבאבא אבאבא אבאבא אבאבא אבאבא אבאבא 27

כז פֹּרֶה-שַׁחַת בָּהּ יִפֹּל וְגִלְגַּל אֶבֶן אֵלָיו תָּשׁוּב:

27. **koreh-shachath bah yipol w'golel 'eben 'elayu tashub.**

**Prov26:27** He who digs a pit shall fall into it, and he who rolls a stone, it shall come back on him.

<27> ὁ ὀρύσσων βόθρον τῷ πλησίον ἐμπεσεῖται εἰς αὐτόν,  
ὁ δὲ κυλίων λίθον ἐφ' ἑαυτὸν κυλίει.

27 ho oryssōn bothron tō plēsion empeseitai eis auton,  
for his neighbor

ho de kyliōn lithon eph' heauton kyliēi.  
and the one rolling upon himself rolls it

28 אֶחָד יִשְׁוֹן-שִׁקָּר יִשְׁנֵא דַבָּרוֹ וּפֶה חֲלָק יַעֲשֶׂה מְדַחָה:

כח לְשׁוֹן-שִׁקָּר יִשְׁנֵא דַבָּרוֹ וּפֶה חֲלָק יַעֲשֶׂה מְדַחָה:

28. **l'shon-sheqer yis'na' dakayu upheh chalaq ya'aseh mid'cheh.**

**Prov26:28** A lying tongue hates those it crushes, and a flattering mouth works ruin.

<28> γλῶσσα ψευδῆς μισεῖ ἀλήθειαν,  
στόμα δὲ ἄστεγον ποιεῖ ἀκαταστασίας.

28 glōssa pseudēs misei alētheian,  
detests truth

stoma de astegon poiei akatastasias.  
mouth and an open-mouthed makes commotion

## Chapter 27

Shavua Reading Schedule (27th sidrah) - Prov 27

Prov27:1 אַל-תִּתְהַלַּל בְּיוֹם מָחָר כִּי לֹא-תָדַע מַה-יִּגְדֹּךָ יוֹם:

א אל-תִּתְהַלַּל בְּיוֹם מָחָר כִּי לֹא-תָדַע מַה-יִּגְדֹּךָ יוֹם:

1. **'al-tith'halel b'yom machar kiy lo'-theda` mah-yeled yom.**

**Prov27:1** Do not boast in the day of tomorrow, for you do not know what a day may bring forth.

<27:1> μὴ καυχῶ τὰ εἰς αὔριον·  
οὐ γὰρ γινώσκεις τί τέξεται ἡ ἐπιούσα.

1 mē kauchō ta eis aurion;  
concerning the things

ou gar ginōskeis ti texetai hē epiousa.  
shall give birth the coming day

2 בְּיַחַד לְפִי זָר וְלֹא-פִיךָ נִכְרִי וְאַל-שִׁפְתֵיךָ:

ב בְּיַחַד לְפִי זָר וְלֹא-פִיךָ נִכְרִי וְאַל-שִׁפְתֵיךָ:

2. **y'halel'ak zar w'lo'-phiyak nak'ri w'al-s'phatheyak.**

**Prov27:2** Let another praise you, and not your own mouth; a stranger, and not your own lips.

<2> ἐγκωμιάζω σε ὁ πέλας καὶ μὴ τὸ σὸν στόμα,  
ἀλλότριος καὶ μὴ τὰ σὰ χεῖλη.



2 egkōmiazetō se ho pelas kai mē to son stoma,  
Let laud you the one near  
allogrios kai mē ta sa cheilē.

3 אָפּוֹרְטִים אַל לְהַלְלוֹת אֶת הַבַּיִת וְאֶת הַמֶּלֶךְ  
גַּבְבֹּר-אֶבֶן וְנִטְלַח הַחֹל וְכַעַס אֲוִיל כָּבֵד מִשְׁנֵיחֵם:

3. **kobed-**'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,  
ὄργῃ δὲ ἄφρονος βαρυτέρα ἀμφοτέρων.

3 bary lithos kai dysbastakton ammos,  
hard to bear  
orgē de aphronos barytera amphoterōn.

4 אֵפֶס אֶתְּרֵם אֶתְּרֵם אֶתְּרֵם אֶתְּרֵם אֶתְּרֵם  
דְּאֶכְזָרִיּוֹת חֶמָה וְשִׁטְףָה אֶתְּרֵם וְיָמִיר יַעֲמִיד לְפָנַי 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 ὄργῃ,  
ἀλλ' οὐδένα ὑφίσταται ζῆλος.

4 aneleēmōn thymos kai oxeia orgē,  
Rage is sharp  
all' oudena hyphistatai zēlos.  
no one

5 אֵפֶס אֶתְּרֵם אֶתְּרֵם אֶתְּרֵם אֶתְּרֵם אֶתְּרֵם  
הַטּוֹבָה תּוֹכַחַת מִגְלָה מֵאַהֲבָה מִסְתָּרֶת:

5. **tobah tokachath m'gulah me'ahabah m'sutareth.**

**Prov27:5** Better is open rebuke than secret love.

<5> κρείσσους ἔλεγχοι ἀποκεκαλυμμένοι κρυπτομένης φιλίας.

5 kreissous elegchoi apokekalymmenoi kryptomenēs philias.  
is than reproofs Revealing hiding friendship

6 אֵפֶס אֶתְּרֵם אֶתְּרֵם אֶתְּרֵם אֶתְּרֵם אֶתְּרֵם  
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 ׀׀׀׀׀ ׀׀׀׀׀ ׀׀׀׀׀ ׀׀׀׀׀ ׀׀׀׀׀ ׀׀׀׀׀ ׀׀׀׀׀ ׀׀׀׀׀

זַנְפֶּשׁ שְׁבִיעָה תָּבוּס נֹפֶת וְנֹפֶשׁ רֵעֵבָה כָּל־מַר מִתּוֹק:

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 ׀׀׀׀׀ ׀׀׀׀׀ ׀׀׀׀׀ ׀׀׀׀׀ ׀׀׀׀׀ ׀׀׀׀׀ ׀׀׀׀׀

חִכְצִפּוֹר נוֹדֶדֶת מִן־קִנְיָהּ כִּן־אִישׁ נוֹדֵד 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 καταπετασθῆ ἐκ τῆς ἰδίας νοσσιᾶς,  
οὕτως ἄνθρωπος δουλοῦται, ὅταν ἀποξενωθῆ 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 ׀׀׀׀׀ ׀׀׀׀׀ ׀׀׀׀׀ ׀׀׀׀׀ ׀׀׀׀׀ ׀׀׀׀׀ ׀׀׀׀׀

טוֹשֶׁמֶן וּקְטוֹרֶת יִשְׁמַח־לֵב וּמִתְקַן רֵעֵהוּ מִעֲצַת־נֹפֶשׁ:

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 οἴνοις καὶ θυμιάμασιν τέρπεται καρδία,  
καταρρήγνυται δὲ ὑπὸ συμπτωμάτων ψυχῆ.

9 myrois kai oinois kai thymiamasin terpetai kardia,  
wines, and incenses  
katarrēgnytai de hypo symptōmatōn psychē.  
breaks down but by adverse incidents

10 ׀׀׀׀׀ ׀׀׀׀׀ ׀׀׀׀׀ ׀׀׀׀׀ ׀׀׀׀׀ ׀׀׀׀׀ ׀׀׀׀׀

920 ׀׀׀׀׀ ׀׀׀׀׀ ׀׀׀׀׀ ׀׀׀׀׀ ׀׀׀׀׀

יִרְעֶה וְרֵעָה אָבִיךָ אֶל־תַּעֲזֹב וּבֵית אָחִיךָ אֶל־תָּבוּא בְיוֹם אֲדִיךָ

טוֹב שָׁכַן קָרוֹב מֵאָח רְחוֹק:

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

:10א חבֿיבֿי חֶבֶרֶת אֶת־חֶבֶרֶת אֶת־חֶבֶרֶת אֶת־חֶבֶרֶת אֶת־חֶבֶרֶת 11  
יֵאֵלֶּחֶם בְּנִי וְשִׂמַח לְבִי וְאַשִׁיבָה חֶרְפִּי דָּבָר:

**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 εὐφραίνηται 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

:12א חֶבֶרֶת אֶת־חֶבֶרֶת אֶת־חֶבֶרֶת אֶת־חֶבֶרֶת אֶת־חֶבֶרֶת 12  
יֵבֶרֶת אֶת־חֶבֶרֶת אֶת־חֶבֶרֶת אֶת־חֶבֶרֶת אֶת־חֶבֶרֶת אֶת־חֶבֶרֶת

**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

:13א חֶבֶרֶת אֶת־חֶבֶרֶת אֶת־חֶבֶרֶת אֶת־חֶבֶרֶת אֶת־חֶבֶרֶת 13  
יֵגֶחֶת בְּגָדוֹ כִּי־עָרַב זָר וּבְעֵד נְכַרְיָה חֶבְלָהּ:

**13. qach-big'do kiy-`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

:יֵצֵא גַּחֲסָא אֶלְעָר מִבְּיַמְיָא אִתְּרַחֵץ אֶלְעָר אֶלְעָר יִצְחָק יִצְחָק 14  
 יד מְבָרֵךְ רֵעֵהוּ בְּקוֹל גָּדוֹל בְּבִקְרַת הַשְּׂפִימִים קִלְלָהּ תִּחְשָׁב לוֹ:

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> ὁς ἂν εὐλογῇ φίλον τὸ πρωὶ μεγάλη τῆ φωνῆ,  
 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

:אֵצְמַח מִבְּיַמְיָא מִבְּיַמְיָא מִבְּיַמְיָא מִבְּיַמְיָא מִבְּיַמְיָא 15  
 טוֹרְלָהּ טוֹרֵד בְּיוֹם סְגָרִיר וְאַשְׁתִּי מְדוֹנִים נִשְׁתַּרְה:

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,  
 ὡσαύτως καὶ γυνὴ λοιδωρος 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

:אִתְּרַחֵץ אֶלְעָר אֶלְעָר אֶלְעָר אֶלְעָר אֶלְעָר 16  
 טַז צִפְנִיָה צִפְנֵי רֵיחַ וְשִׁמֶן יְמִינִי יִקְרָא:

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,  
 ὄνοματι δὲ ἐπιδέξιως καλεῖται.

16 boreas sklēros anemos,  
 The north is hard  
 onomati de epidexios kaleitai.  
 by name but fittingly is called

:יִצְחָק יִצְחָק יִצְחָק יִצְחָק יִצְחָק 17  
 יִזְבְּרֵל בְּבִרְזֵל יַחַד וְאִישׁ יַחַד פְּנֵי רֵעֵהוּ:

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 תאננה יאכל פריה ושמר אדניו יכבד:  
:אָפּאַר זאַלפּאַר אַפּאַר אַפּאַר אַפּאַר אַפּאַר אַפּאַר אַפּאַר

18. notser t'enhah 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 כפמים הפנים לפנים כן לב-האדם לאדם:  
:אָפּאַר אָפּאַר אָפּאַר אָפּאַר אָפּאַר אָפּאַר אָפּאַר אָפּאַר אָפּאַר אָפּאַר

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 תשבֵענה ועיני האדם לא תשבֵענה:  
:אָפּאַר אָפּאַר אָפּאַר אָפּאַר אָפּאַר אָפּאַר אָפּאַר אָפּאַר אָפּאַר אָפּאַר

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 כֹּאֵם מִצְרֵף לְכֶסֶף וְכוּר לְזָהָב וְאִישׁ לְפִי מְהַלְלוֹ׃  
 21 כֹּאֵם מִצְרֵף לְכֶסֶף וְכוּר לְזָהָב וְאִישׁ לְפִי מְהַלְלוֹ׃

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 ἀργύρω καὶ χρυσῷ πύρωσις,  
 ἀνὴρ 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 εὐθῆς 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 כֹּבֵאִם תִּכְתּוֹשׁ-אֶת-הָאָוִיל בַּמִּכְתֵּשׁ בְּתוֹךְ הָרִיפּוֹת בְּעֵלְי  
 לֹא-תִסּוּר מֵעַלְיוֹ אֲוִלָּתוֹ׃ פ  
 22 כֹּבֵאִם תִּכְתּוֹשׁ-אֶת-הָאָוִיל בַּמִּכְתֵּשׁ בְּתוֹךְ הָרִיפּוֹת בְּעֵלְי  
 לֹא-תִסּוּר מֵעַלְיוֹ אֲוִלָּתוֹ׃ פ

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 ἀφρονα 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 כִּגְרֵעַ תִּרְעַע פְּנֵי צֹאֲנֶךָ נְשִׂית לְבָבְךָ לְעֹדְרִים׃  
 23 כִּגְרֵעַ תִּרְעַע פְּנֵי צֹאֲנֶךָ נְשִׂית לְבָבְךָ לְעֹדְרִים׃

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 kardia sou sais agelais;

24 כד כי לא לעולם חסן ואם-גזר לדור דור:  
:924 9246 927-942 944 96206 46 24

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 ἰσχύς,  
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 גלה חציר ונראתה-דשא ונאספו עשבֹות הרים:  
:92494 92940 92942 944-949 944 96206 25

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 ὄρεινόν,  
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 כבשים ללבֹושך ומחיר שךה עתודים:  
:924940 944 944942 944966 944966 944966 96206 26

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 himatismōn;  
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 ודי חלב עזים ללחמך ללחם ביתך וחיים לנערוֹתֶיךָ:  
:924940 924942 924942 924942 924942 924942 924942 924942 924942 924942 27

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,





**hōsper huetos labros kai anōphelēs,**  
**as rain a fierce and unprofitable.**

ד'עזבי תורה יהללו רשע ושמרי תורה יתגרו בם: פ  
:לש ץאקב אקצא זלשׁשׁו םוׁו ץללל אקצא זלשׁו 4

**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**

ה'אנשי רע לא יבינו משפט ומבקשי יהוה יבינו כל:  
:לש ץאקב אקצא זלשׁשׁו םוׁו ץללל אקצא זלשׁו 5

**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 אקצא 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**

וטוב רש הולך בתמו מעקש דרכים והוא עשיר:  
:לש ץאקב אקצא זלשׁשׁו םוׁו ץללל אקצא זלשׁו 6

**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**

זנוצר תורה בן מבין ורעה זוללים יכלים אביו:  
:לש ץאקב אקצא זלשׁשׁו םוׁו ץללל אקצא זלשׁו 7

**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 συνετός·  
ὃς δὲ ποιμαίνει ἀσωτίαν, ἀτιμάζει πατέρα.

7 **phylassei nomon huios synetos;**

hos de poimainei asōtian, atimazei patera.  
the one who tends carnality dishonors

8 חמרבה הונו בנשק ובתרבות לחונן זלים יקבצנו:  
:יגהגפז זכלא יגזחכ xכגאאזז yאגז זגזא אגאז 8

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 טמסיר אָזנו מנשמע תורה גם-תפלתו תועבה:  
:אגוזא זכגא-זג אגזא סאאז זגזא אגזא 9

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 ἐβδέλυκται.

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 ימשגה ישרים בדרך רע בשחיתו הוא-יפול ותמימים ינחלו-טוב:  
:גזז-זגזז זכזזזזזז זגזז-זגזא זכזזזזזז סג זגזז זכזזזז אגזז 10

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 εὐθεῖς ἐν ὁδῷ κακῇ,  
εἰς διαφθορὰν αὐτὸς ἐμπeseitai·  
οἱ δὲ ἄνομοι διελεύσονται ἀγαθὰ  
καὶ οὐκ εἰσελεύσονται εἰς αὐτά.

10 hos planā euthēis 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 אֵינֶשׁ עֹשִׂיר וְדָל מִבֵּין יַחְקְרֵנּוּ׃  
11 חָכָם בְּעֵינָיו אֵינֶשׁ עֹשִׂיר וְדָל מִבֵּין יַחְקְרֵנּוּ׃

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 יֵב בְּעַלְיָן צְדִיקִים רַבָּה תְּפֹאֶרֶת וּבְקוּם רְשָׁעִים יִחְפֹּשׂ אָדָם׃  
12 יֵב בְּעַלְיָן צְדִיקִים רַבָּה תְּפֹאֶרֶת וּבְקוּם 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 יֵג מְכַסֶּה פְּשָׁעָיו לֹא יִצְלִיחַ וּמוֹדָה וְעִזָּב יִרְחָם׃  
13 יֵג מְכַסֶּה פְּשָׁעָיו לֹא יִצְלִיחַ וּמוֹדָה וְעִזָּב 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 εὐδοθήσεται,  
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 וּמִקְשָׁה לְבוֹ יִפּוֹל בְּרָעָה׃  
14 יֵד אֲשֶׁרִי אָדָם מִפְּחַד תָּמִיד וּמִקְשָׁה לְבוֹ 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 kardia empesitai kakois.

15 טוֹאֲרֵי-נְהִים וְרֹב שׂוֹקֵק מִשָּׁל רָשָׁע עַל עַם-דָּל:  
 15 טוֹאֲרֵי-נְהִים וְרֹב שׂוֹקֵק מִשָּׁל רָשָׁע עַל עַם-דָּל:

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  
 hungry a wolf thirsting  
 hos tyrannei ptōchos ōn ethnous penichrou.  
 is the one who is sovereign being nation of a destitute

16 טַז נָגִיד חָסַר תְּבוּנֹת וְרֹב מַעֲשֵׂקוֹת שֶׁנֶּאֱמַר בְּצַע יִאֲרִיךְ יָמָיו: פ  
 16 טַז נָגִיד חָסַר תְּבוּנֹת וְרֹב מַעֲשֵׂקוֹת שֶׁנֶּאֱמַר בְּצַע יִאֲרִיךְ יָמָיו: פ

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 ἐνδεῆς 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 בְּרָם-נַפְשׁ עַד-בּוֹר יָנוּס אֶל-יְתִמְכוּ-בוֹ:  
 17 יִזְאָדָם עָשָׂק בְּרָם-נַפְשׁ עַד-בּוֹר יָנוּס אֶל-יְתִמְכוּ-בוֹ:

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 αἰτία 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 παίδευε υἱόν, καὶ ἀγαπήσει σε  
 καὶ δώσει κόσμον τῇ σῆ 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.

יח הולך תמים ונשע ונעקש דרכים יפול באחת: 18  
:xhkg l'gk ykylw wphoy owyz ykylx y'lyk 18

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 shall fall all at once.

<18> ὁ πορευόμενος δικαίως βεβοήθηται,  
ὁ δὲ σκολιαῖς ὁδοῖς πορευόμενος ἐμπλακῆσεται.

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

יט עבד אדמתו ישבע לחם ומרבה ריקים ישבע ריש: 19  
:wzq-ogwz ykfq g'qlyz yhc-ogwz yxylk g'g 19

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

כ איש אמונות רב-ברכות ואין להעשיר לא ינקה: 20  
:qlyz kl qzwql hky xylg-g'g xylzylk wzk 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

כא חפר פנים לא טוב ועל-פת לחם יפגע ונפר: 21  
:ggq-ogwz yhc-xg-loy g'g-kl ykylg-ylk 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

כב נבְהַל לַהוֹן אִישׁ רַע עֵין וְלֹא-יָרַע כִּי-חָסֵר יְבֹאֲנֵנוּ: 22

**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

כג מוֹכִיחַ אָדָם אַחֲרָי חוֹן יִמְצָא מִמַּחְלִיק לְשׂוֹן: 23

**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.  
favors shall have rather than the flatterer with

כד גּוֹזֵל אָבִיו וְאִמּוֹ וְאָמַר אֵין-פְּשַׁע קָבַר הוּא לְאִישׁ מִנְשַׁחִית: 24

**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 כַּה־רַחֲב־נֶפֶשׁ יִגָּרֵה מָדוֹן וּבֹטֵחַ עַל־יְהוָה יִרְשָׁן׃  
25 חֲסֵד־וַיִּגְוֶה אִשְׁמֵר אֶת־נַפְשׁוֹ וְיִשְׁפֹּר׃

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 אִשְׁמֵר shall prosper.

<25> ἄπληστος ἀνὴρ κρίνει εἰκῆ·  
ὅς 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 כֹסִיל וְהוֹלֵךְ בְּחָכְמָה הוּא יִמָּלֵט׃  
26 חֲסֵד־וַיִּגְוֶה אִשְׁמֵר אֶת־נַפְשׁוֹ וְיִשְׁפֹּר׃

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> ὅς πέποιθεν θρασεῖα καρδία, ὁ τοιοῦτος ἄφρων·  
ὅς 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 כּזְנוּתָן לָרַשׁ אֵין מַחְסוֹר וּמַעְלִים עֵינָיו רַב־מְאַרְוֹת׃  
27 חֲסֵד־וַיִּגְוֶה אִשְׁמֵר אֶת־נַפְשׁוֹ וְיִשְׁפֹּר׃

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> ὅς δίδωσιν πτωχοῖς, οὐκ ἐνδεηθήσεται·  
ὅς δὲ ἀποστρέφει τὸν ὀφθαλμὸν αὐτοῦ, ἐν πολλῇ ἀπορία ἔσται.

27 hos didōsin ptōchois, ouk endeēthēsetai;

shall not in want

hos de apostrophei ton ophthalmon autou, en pollē aporia estai.

the one who turns his eye in much perplexity shall be

28 כּח בְּקוּם רְשָׁעִים יִסָּתֵר אָדָם וּבְאַבְדָּם יִרְבּוּ צְדִיקִים׃  
28 חֲסֵד־וַיִּגְוֶה אִשְׁמֵר אֶת־נַפְשׁוֹ וְיִשְׁפֹּר׃

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,

In the places of the impious moan the just;  
en de tē ekeinōn apōleia plēthynthēsontai dikaiōi.  
in the destruction of those shall be multiplied the just

## Chapter 29

Shavua Reading Schedule (29th sidrah) - Prov 29

:4717 7242 1972 0x7 710-3wq7 x7h7y7x w24 Prov29:1  
אֵישׁ תּוֹכַחֹת מִקְּשָׁה-עֲרָף פֶּתַע יִשָּׁבֵר וְאִין מִרְפָּא:

1. 'ish tokachoth maq'sheh-`oreph petha` yishaber w'eyn mar'pe'.

**Prov29:1** A man who hardens his neck after reproof shall suddenly be broken,  
and there shall be no healing.

<29:1> κρείσσων ἀνὴρ ἐλέγχων ἀνδρὸς σκληροτραχήλου·  
ἐξαπίνης γὰρ φλεγομένου αὐτοῦ οὐκ ἔστιν ἰασίς.

1 kreissōn anēr elegchōn andros sklērotrachēlou;  
Better of reproofs than a man hard-necked  
exapinēs gar phlegomenou autou ouk estin iasis.  
for suddenly blazing up for him there is no healing

:70 1742 0w1 6w79y 703 17w2 724242 x7919 2  
בְּרִבּוֹת צְדִיקִים יִשְׂמַח הָעָם וּבִמְשָׁל רָשָׁע יִאָּנַח עָם:

2. bir'both tsadiqim yis'mach ha'am ubim'shol rasha` ye'anach`am.

**Prov29:2** When the righteous increase, the people rejoice, but when a wicked man rules, people groan.

<2> ἐγκωμιαζομένων δικαίων εὐφρανθήσονται λαοί,  
ἀρχόντων δὲ ἀσεβῶν στένουσιν ἄνδρες.

2 egkōmiazomenōn dikaiōn euphranthēsontai laoi,  
In the lauding of the just shall be glad  
archontōn de asebōn stenousin andres.  
of the impious moan over men

:73-4942 x77y7 3092 7294 17w2 37y7 944-w24 3  
גֵּאִישׁ-אֶהָב חֲכָמָה יִשְׂמַח אָבִיו וְרַעְיָה זֹנוֹת יִאָּבֵד-הוֹן:

3. 'ish-'oheb chak'mah y'samach 'abiu w'ro`eh zonoth y'abed-hon.

**Prov29:3** A man who loves wisdom makes his father glad,  
but a friend of harlots wastes his wealth.

<3> ἀνδρὸς φιλοῦντος σοφίαν εὐφραίνεται πατὴρ αὐτοῦ·  
ὃς δὲ ποιμαίνει πόρνas, ἀπολεῖ πλοῦτον.

3 andros philountos sophian euphrainetai patēr autou;  
fond of gladdens  
hos de poimainei pornas, apolei plouton.  
the one tending destroys

:377932 x77y7x w242 194 42702 07w79 y77 4



ד מֶלֶךְ בְּמִשְׁפָּט יַעֲמִיד אֶרֶץ וְאִישׁ תְּרוֹמוֹת יִהְרֹסֶנָּה:

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 kataskaptei.  
a lawbreaking razes them

5 1919 אִישׁ מְחַלֵּיק עַל-רֵעֵהוּ רֶשֶׁת פּוֹרֵשׁ עַל-פְּעָמָיו:

הַגִּבּוֹר מְחַלֵּיק 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

6 790 אִישׁ רָע מוֹקֵשׁ וְצַדִּיק יְרוֹן וְשִׁמְחָה:

וּבְפִשֵׁעַ אִישׁ רָע מוֹקֵשׁ וְצַדִּיק יְרוֹן וְשִׁמְחָה:

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

7 704 זִידַע צַדִּיק דִּין הַפְּלִים רֶשַׁע לֹא-יִבִין דָּעַת:

זִידַע צַדִּיק דִּין הַפְּלִים רֶשַׁע לֹא-יִבִין 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 ἀσεβῆς οὐ συνήσει γνῶσιν,  
καὶ πτωχῶ οὐχ ὑπάρχει νοῦς ἐπιγνώμων.

7 epistatai dikaios krinein penichrois,  
has knowledge A just man to judge for the destitute

ho de asebēs 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 ח אַנְשֵׁי לְצוֹן יִפְיחוּ קִרְיָהּ וְחֲכָמִים יָשִׁיבוּ אָף:  
8 ח אַנְשֵׁי לְצוֹן יִפְיחוּ קִרְיָהּ וְחֲכָמִים יָשִׁיבוּ אָף:

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 ט אִישׁ-חָכָם נִשְׁפָּט אֶת-אִישׁ-אֱוִיל וְרָגַז וְשָׁחַק וְאֵין נַחַת:  
9 ט אִישׁ-חָכָם נִשְׁפָּט אֶת-אִישׁ-אֱוִיל וְרָגַז וְשָׁחַק וְאֵין נַחַת:

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> ἄνθρωπος σοφὸς κρίνει ἔθνη,  
ἄνθρωπος δὲ φαῦλος ὀργιζόμενος καταγέλαται 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 י אַנְשֵׁי דָמִים יִשְׁנְאוּ-תָם וְיִשְׁרָיִם יִבְקְשׁוּ נַפְשׁוֹ:  
10 י אַנְשֵׁי דָמִים יִשְׁנְאוּ-תָם וְיִשְׁרָיִם יִבְקְשׁוּ נַפְשׁוֹ:

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 י אֶפְל־רוּחוֹ יוֹצִיא כְּסִיל וְחָכָם בְּאָחוֹר יִשְׁבֶּתְנָה:  
11 י אֶפְל־רוּחוֹ יוֹצִיא כְּסִיל וְחָכָם בְּאָחוֹר יִשְׁבֶּתְנָה:

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> ὄλον 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 מטיל מקנשיב על דבר שקר כל משרתיו רשעים: 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 רש ואיש תקכים נפגשו מאיר עיני רשניהם יהיה: 13

13. **rash w'ish t'kakim niph'gashu me'ir-`eyney sh'neyhem Yahúwah.**

**Prov29:13** The poor man and the deceitful man meet together: אַיִן אֵינֶנּוּ אֵינֶנּוּ אֵינֶנּוּ 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 מלך שופט באמת דלים כסאו לעד יכון: 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 שבט ותוכחת יתן חכמה ונער מביש אמו: 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

:יֶזְעַר בְּיָדָם מִצְדִּיקִים בְּמַפְלְתָם יִרְאוּ: טז בְּרָבוֹת רְשָׁעִים יִרְבֶּה-פָּשַׁע וְצַדִּיקִים בְּמַפְלְתָם 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

:יִזְעַר בְּיָדָם מִצְדִּיקִים בְּמַפְלְתָם יִרְאוּ: פ יִזְעַר בְּיָדָם מִצְדִּיקִים בְּמַפְלְתָם יִרְאוּ: 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

:יַחַד בְּאֵינן חָזוֹן יִפְרַע עַם וְשֹׁמֵר תּוֹרָה אֲשֶׁר-הִיא: יח בְּאֵינן חָזוֹן יִפְרַע עַם וְשֹׁמֵר תּוֹרָה אֲשֶׁר-הִיא: יח

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 φυλάσσωσιν 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.

:יִזְעַר בְּיָדָם מִצְדִּיקִים בְּמַפְלְתָם יִרְאוּ: טז בְּרָבוֹת רְשָׁעִים יִרְבֶּה-פָּשַׁע וְצַדִּיקִים בְּמַפְלְתָם יִרְאוּ:

יֵט בְּדַבְרִים לֹא-יִוָסֵר עֶבֶד פִּי-יָבִין וְאִין מַעֲנָה:

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> λόγους 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**

כְּחַזִּיתָ אִישׁ אֶץ בְּדַבְרָיו תִּקְנֶה לְכֹסִיל מִמֶּנּוּ:  
20 יֵט בְּדַבְרִים לֹא-יִוָסֵר עֶבֶד פִּי-יָבִין וְאִין מַעֲנָה:

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!**

כֹּא מְפִיֵק מִנַּעַר עֶבְדּוֹ וְאַחֲרָיו יִהְיֶה מְנוּן:  
21 מִיָּמֵינוּ אֶבְרָתָהּ יִוָסֵר עֶבֶד פִּי-יָבִין וְאִין מַעֲנָה:

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**

כִּב אִישׁ-אַף יִגָּה מְדוֹן וּבַעַל חֵמָה רַב-פָּשַׁע:  
22 מִיָּמֵינוּ אֶבְרָתָהּ יִוָסֵר עֶבֶד פִּי-יָבִין וְאִין מַעֲנָה:

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> ἄνῆρ θυμώδης ὀρύσσει νεῖκος,  
ἄνῆρ δὲ ὀργίλος ἐξώρυξεν ἀμαρτίας.

22 **anēr thymōdēs oryssei neikos,**  
**inclined to rage digs up altercation;**

anēr de orgilos exōryxen hamartias.  
prone to anger gouges up sin

:אָדאָם אַרױפֿן אַרױפֿן אַרױפֿן אַרױפֿן אַרױפֿן 23  
כַּגְּאוֹת אָדָם תִּשְׁפִּילֵנוּ וְיִשְׁפַּל-רוּחַ יִתְּמֹךְ קְבוֹד:

23. ga'awath 'adam tash'pilenu ush'phal-ruach yith'mok kabod.

Prov29:23 A man's pride shall bring him low, but a humble spirit shall obtain honor.

<23> ὕβρις ἀνδρα ταπεινοῖ,  
τοὺς δὲ ταπεινόφρονας ἐρείδει δόξη κύριος.

23 hybris andra tapeinoi,  
Insolence abases

tous de tapeinophronas ereidei doxē kyrios.  
the humble-minded establishes in glory YHWH

:אֱדָוָה אֶל־לֵב אִישׁ אֲשֶׁר יִשְׁתַּחֲוֶה אֱלֹהֵי אֲחֵרִים וְיִשְׁמָע וְלֹא יִגִּיד: 24  
כַּד חוֹלֵק עִם-גֵּב שׁוֹנֵא נִפְשׁוֹ אֶלֶּה יִשְׁמַע וְלֹא יִגִּיד:

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> ὃς 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 anageilōsin,  
And if an oath having been set before ones hearing, but they should not announce it

:אִישׁ אֲשֶׁר יִשְׁתַּחֲוֶה אֱלֹהֵי אֲחֵרִים וְיִשְׁמָע וְלֹא יִגִּיד: 25  
כַּחַתָּת אָדָם יִתֵּן מוֹקֵשׁ וּבֹטֵחַ בְּיְהוָה יִשְׁגַּב:

25. cher'dath 'adam yiten moqesh uboteach baYahúwah y'sugab.

Prov29:25 The fear of man brings a snare, but he who trusts in אֱלֹהֵי shall be exalted.

<25> φοβηθέντες καὶ αἰσχυνθέντες ἀνθρώπους ὑπεσκελίσθησαν·  
ὁ δὲ πεποιθὼς ἐπὶ κύριον εὐφρανθήσεται.

ἀσέβεια ἀνδρὶ δίδωσιν σφάλμα·  
ὃς δὲ πέποιθεν ἐπὶ τῷ δεσπότῃ, σωθήσεται.

25 phobēthentes kai aischynthentes 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

:אִישׁ אֲשֶׁר יִשְׁתַּחֲוֶה אֱלֹהֵי אֲחֵרִים וְיִשְׁמָע וְלֹא יִגִּיד: 26  
אִישׁ אֲשֶׁר יִשְׁתַּחֲוֶה אֱלֹהֵי אֲחֵרִים וְיִשְׁמָע וְלֹא יִגִּיד:

כורבים מבקשים פני-מושל ומיהנה משפט-איש:

26. rabbim m'baq'shim p'ney-moshel umeYahúwah mish'pat-'ish.

Prov29:26 Many seek the ruler's favor, but justice for man comes from אַיִן.

<26> πολλοὶ θεραπεύουσιν πρόσωπα ἡγουμένων,  
παρὰ δὲ κυρίου γίνεται τὸ δίκαιον ἀνδρί.

26 polloi therapeuousin prosōpa hēgoumenōn,  
attend to the persons of leaders  
para de kyriou ginetai to dikaion andri.  
by YHWH happens

27 אָבָת צַדִּיקִים אִישׁ עוֹל וְתוֹעֵבַת רָשָׁע יִשְׂרָאֵל־דָּרֵךְ: פ

27. to`abath tsadiqim 'ish `awel w'tho`abath rasha` y'shar-darek.

Prov29:27 An unjust man is abominable to the righteous,  
and he who is upright in the way is abominable to the wicked.

<27> βδέλυγμα δικαίοις ἀνὴρ ἄδικος,  
βδέλυγμα δὲ ἀνόμῳ κατευθύνουσα ὁδός.

27 bdelygma dikaiois anēr adikos,  
A just man man to an unjust;  
bdelygma de anomō kateuthynousa hodos.  
to the lawless one is a straight way

### Chapter 30

Shavua Reading Schedule (30th sidrah) - Prov 30

אִתְּבָרִי אֲגִיד בֶּן-יָקֹחַ הַמְּשָׁא נְאֻם הַנְּבִיָּא לְאִתְּיֹאֵל לְאִתְּיֹאֵל וְאֶכֶל: Prov30:1

1. dib'rey 'Agur bin-Yaqeh hamasa' n'um hageber l'Ithi'el l'Ithi'el w'Ukal.

Prov30:1 The words of Agur the son of Jakeh, the oracle. The man declares to Ithiel, to Ithiel and Ucal:

<30:1> Τοὺς ἐμοὺς λόγους, υἱέ, φοβήθητι  
καὶ δεξάμενος αὐτοὺς μετανόει·  
τάδε λέγει ὁ ἀνὴρ τοῖς πιστεύουσιν θεῷ, καὶ παύομαι·

1 Tous emous logous, huie, phobēthēti  
My son, reverence my words,  
kai dexamenos autous metanoi;  
and receive them, and repent  
tade legei ho anēr tois pisteuousin theō, kai pauomai;  
Thus speaks the man to the ones trusting in Elohim. And now I shall cease.

בְּכִי בַעַר אָנֹכִי מֵאִישׁ וְלֹא-בִינַת אָדָם לִי: 2

2. kiy ba`ar 'anoki me'ish w'lo'-binath 'adam li.

**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

גִּלְאֵל לְמַדְתִּי חֲכָמָה וְדַעַת קִדְשִׁים אֵדָע:  
:וְאֵף מְזַמֵּן מִכָּל אִישׁ וְאֵף מְזַמֵּן מִכָּל אִישׁ 3

**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 γνῶσιν ἁγίων ἔγνωκα.  
3 theos dedidachen me sophian,  
Elohim has taught me  
kai gnōsin hagiōn egnōka.

דְּמִי עָלָה-שָׁמַיִם וַיֵּרֵד מִי אֶסְפֵּי-רוּחַ בְּחַפְנָיו מִי צָרַר-מַיִם בְּשִׁמְלָה  
מִי הִקְיָם כָּל-אֶפְסֵי-אָרֶץ מִה-שָׁמוּ וּמִה-שָׁם-בְּנוּ כִּי תִדְעַ:  
4 אֵף מְזַמֵּן מִכָּל אִישׁ וְאֵף מְזַמֵּן מִכָּל אִישׁ 4  
:וְאֵף מְזַמֵּן מִכָּל אִישׁ וְאֵף מְזַמֵּן מִכָּל אִישׁ 4

**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 synestrepesen 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?



הַכֹּל-אֲמַרְתָּ אֵלֶיךָ צְרוּפָה מִגֵּן הוּא לְחֹסִים בּוֹ׃  
5 לַעֲשֵׂה לָךְ מִגֵּן וְצְרוּפָה וְהוּא לְחֹסִים 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

וְאַל-תּוֹסֵף עַל-דְּבָרָיו פֶּן-יֹוכִיחַ בָּךְ וְנִכְזַבְתָּ׃ ב  
6 לֹא-תוֹסֵף עַל-דְּבָרָיו פֶּן-יֹוכִיחַ בְּךָ וְנִכְזַבְתָּ׃

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 προσθῆς τοῖς λόγοις αὐτοῦ,  
ἵνα μὴ ἐλέγξῃ σε καὶ ψευδῆς γένη.

6 mē prosthēs tois logois autou,  
hina mē elegxē se kai pseudēs genē.

you should become

זְשׂוּתִים שְׂאֵלְתִי מֵאִתְּךָ אֵל-תִּמְנַע מִמֶּנִּי בְּטָרֵם אַמּוּת׃  
7 שְׂוֹתֵיךְ שְׂאֵלְתִי מֵאִתְּךָ אֵל-תִּמְנַע מִמֶּנִּי בְּטָרֵם אַמּוּת׃

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 apheleēs mou charin pro tou apothanein me;  
you should not remove from me favor

חֲשׂוּא וְדַבֵּר-כָּזָב הִרְחֵק מִמֶּנִּי הָאֵשׁ  
8 חֲשׂוּא וְדַבֵּר-כָּזָב הִרְחֵק מִמֶּנִּי הָאֵשׁ

וְעֵשֶׂר אֵל-תִּתֶּן-לִי הַטְּרִיפְנִי לֶחֶם חֻקִּי׃  
8 וְעֵשֶׂר אֵל-תִּתֶּן-לִי הַטְּרִיפְנִי 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 ψευδῆ μακρὰν μου ποίησον,  
πλοῦτον δὲ καὶ πένιαν 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;

אֲזַיִן מִי וְכַחֲשֵׁיתִי וְאָמַרְתִּי מִי יְהוָה  
וּפְנֵי-אֲרִישׁ וְגַנְבֹתִי וְתַפְשִׁיתִי 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 אֲזַיִן?  
or lest I be poor, and steal, and profane the name of my El.

<9> ἵνα μὴ πλησθεὶς ψευδῆς γένωμαι καὶ εἶπω 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

יֵאָדָנוּ עֶבֶד אֱלֹהֵי-אֲדֹנָיו פֶּן-יִקְלָלָהּ וְאָשַׁמְתָּ:  
אֲלֹהֵי-תְלָשִׁין עֶבֶד אֱלֹהֵי-אֲדֹנָיו פֶּן-יִקְלָלָהּ וְאָשַׁמְתָּ: 10

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 καταράσῃται σε καὶ ἀφανισθῆς.

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

יֵאָדָר אָבִיו וְאֶת-אִמּוֹ לֹא יְבָרֵךְ:  
אֲבִיו יְבָרֵךְ וְאֶת-אִמּוֹ לֹא יְבָרֵךְ: 11

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 καταρᾶται,  
τὴν δὲ μητέρα οὐκ εὐλογεῖ.

11 ekgonon kakon patera kataratai,  
progeny A bad  
tēn de mētera ouk eulogei;

יב־דֹר טָהוֹר בְּעֵינָיו וּמִצְאָתוֹ לֹא רָחַק׃  
יב־דֹר טָהוֹר בְּעֵינָיו וּמִצְאָתוֹ לֹא רָחַק׃

12. **dor tahor b'`eynayu umitso'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

יג־דֹר מָה־רָמוּ עֵינָיו וְעַפְעָפִירוּ׃  
יג־דֹר מָה־רָמוּ עֵינָיו וְעַפְעָפִירוּ׃

13. **dor mah-ramu `eynayu 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 blepharais autou epairetai;  
with his lifts himself up

יד־דֹר חֲרָבוֹת שָׁנָיו וּמִאֲכָלוֹת מִתְלַעְתְּיוֹ לֶאֱכֹל עֲנִיִּים מֵאֲרָץ  
וְאֲבִיוֹנִים מֵאֲדָם׃ פ  
יד־דֹר חֲרָבוֹת שָׁנָיו וּמִאֲכָלוֹת מִתְלַעְתְּיוֹ לֶאֱכֹל עֲנִיִּים מֵאֲרָץ  
וְאֲבִיוֹנִים מֵאֲדָם׃ פ

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.

אָגוֹגַח אַל אַיָּא וַיָּלֶוּ גַּא גַּא אַחַד אַחַד אַחַד 15  
 אָגוֹגַח אַל אַיָּא וַיָּלֶוּ אָגוֹגַח

טו לעלוקה שתי בנות הב הב שלוש הנזה לא תשב ענה  
 ארבע לא-אמר הוין:

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> Τῆ βδέλλη τρεῖς θυγατέρες ἦσαν ἀγαπήσει ἀγαπώμεναι,  
 καὶ αἱ τρεῖς αὐταὶ 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

אָגוֹגַח אַל אַיָּא וַיָּלֶוּ אַחַד אַחַד אַחַד אַחַד אַחַד אַחַד אַחַד אַחַד 16

טז שאל וְעֵצֶר רָחֵם אָרֶץ לֹא-שָׁבְעָה מִיָּם וְאֵשׁ לֹא-אָמְרָה הוין:

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> ἄδης καὶ ἔρος γυναικὸς  
 καὶ τάρταρος καὶ γῆ οὐκ ἐμπιπλαμένη ὕδατος  
 καὶ ὕδωρ καὶ πῦρ οὐ μὴ εἴπωσιν Ἄρκει·

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.

אָיִן אֶל-אָב וְתַבּוּז לִיקַחַת-אֵם יִקְרוּהָ עֲרֵבֵי-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 πατρὸς καὶ ἀτιμάζοντα γῆρας μητρὸς,  
 ἐκκόψαισιν αὐτὸν κόρακες ἐκ τῶν φάραγγων,

καὶ καταφάγοισαν αὐτὸν νεοσσοὶ ἀετῶν.

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

יחַשְׁלִישָׁה הַמָּה נִפְלְאוּ מִמֶּנִּי וְאַרְבַּע לֹא יֵדְעֵתִים:  
18

18. sh'loshah hemah niph'lu 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

יֵט הַדֶּרֶךְ הַנְּשֹׂר בַּשָּׁמַיִם הַדֶּרֶךְ נַחֲשׁ עָלֵי צוּר הַדֶּרֶךְ-אֲנִיָּה בְּלִבַּיִם  
וְהַדֶּרֶךְ גֹּבֵר בְּעֵלְמָה:  
19

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 ὄφεις 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 pontoporouēs  
the paths of a ship passing through the sea  
kai hodous andros en neotēti.  
in youth

כִּכְּן הַדֶּרֶךְ אֲנִישָׁה מִנְּאֻפֶּת אֲכָלָה וּמַחֲתָה פִּיָּה וְאַמְרָה לֹא-פַעֲלֵתִי אֲוֹן: פ  
20

20. ken derek 'ishah m'na'apheth 'ak'lah umachathah phiah w'am'rah lo'-pha'al'ti 'awen.

**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,  
ἢ, 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

:x4w 6yγx-46 0994 x4xγ 494 3519 wγ6w x4x 21

כא תחת שלוש רגזה ארץ ותחת ארבע לא-תוכל שאַת:

**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

:746-09w3 2y 6972 yγ672 2y 490-x4x 22

כב תחת-עבד פי ומלוך ונבל פי ישבע-לחם:

**22. tachath-`ebed kiy yim'lok w'nabal kiy yis'ba'-lachim.**

**Prov30:22** Under a servant when he reigns, and a fool when he is satisfied with bread,

<22> ἐὰν οἰκέτης βασιλεύσῃ,  
καὶ ἄφρων πλησθῆ σιτίων,

22 ean oiketēs basileusē,

if a domestic servant should reign

kai aphrōn plēsthē sitiōn,

should be filled

:3x997 w92x-2y 347wγ 609x 2y 347w x4x 23

כג תחת שנואָה פי תבעל וּשְׂפָחָה כִּי-תִירַשׁ גְּבֵרָתָהּ: פ

**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

כד אַרְבַּעָה הֵם קְטַנֵּי-אָרֶץ וְהֵמָּה חֲכָמִים מְחֻכָּמִים: 24

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 ἐστὶν ἐλάχιστα ἐπὶ τῆς γῆς,  
ταῦτα δέ ἐστὶν 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

כַּה הַנְּמָלִים עִם לֹא-עֵז וַיִּכְיֶנּוּ בַּקִּיץ לַחֲמָם: 25

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

כּוֹשְׁפָנִים עִם לֹא-עֲצוּם וַיִּשְׂיִמוּ בַּסֶּלַע בֵּיתָם: 26

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

כּוֹ מֶלֶךְ אֵין לְאַרְבֶּה וַיֵּצֵא חֲצִיץ כְּלוֹ: 27

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 כַּחֲשִׁמְמִית בְּיָדַיִם תִּתְפֹּשׂ וְהִיא בְּהִיכָלֵי מְלָךְ: פ  
28 כַּחֲשִׁמְמִית בְּיָדַיִם תִּתְפֹּשׂ וְהִיא בְּהִיכָלֵי מְלָךְ: פ

28. s'mamith b'yadayim t'thapes w'hi' b'heyk'ley melek.

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 כַּטְשָׁלְשָׁה הֵמָּה מֵיִטְיָבִי צָעֵד וְאַרְבָּעָה מֵיִטְבִּי לָכֵת: פ  
29 כַּטְשָׁלְשָׁה הֵמָּה מֵיִטְיָבִי צָעֵד וְאַרְבָּעָה מֵיִטְבִּי לָכֵת: פ

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 ἐστίν, 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 לַלִּישׁ גִּבּוֹר בַּבְּהֵמָה וְלֹא־יָשׁוּב מִפְּנֵי־כָל: פ  
30 לַלִּישׁ גִּבּוֹר בַּבְּהֵמָה וְלֹא־יָשׁוּב מִפְּנֵי־כָל: פ

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 καταπτῆσει 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 לַאֲזַהָרִיר מִתְנַגִּים אִו־תִּישׁ וּמְלָךְ אֵלְקוּם עִמּוֹ: פ  
31 לַאֲזַהָרִיר מִתְנַגִּים אִו־תִּישׁ וּמְלָךְ אֵלְקוּם עִמּוֹ: פ

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



καὶ τράγος ἡγούμενος αἰπολίου  
καὶ βασιλεὺς δημηγορῶν ἐν ἔθνει.

- 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**

32 אָם-נִבְלָה בְּהַתְנַשֵּׂא וְאִם-זְמוּת יָד לְפֹה:  
אָלְלֵךְ אֶבֶן אֶת-רַגְלֵךְ בְּתוֹךְ אִשָּׁה וְאַתָּה אֵלֵךְ בְּתוֹךְ אִשָּׁה

32. **'im-nabal'at b'hith'nase' w'im-zamoath yad l'pheh.**

**Prov30:32** If you have been foolish in exalting yourself or if you have plotted evil,  
put your hand on your mouth.

<32> ἐὰν πρόη σεαυτὸν εἰς εὐφροσύνην  
καὶ ἐκτείνης 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**

33 מִן מֵיץ חֶלֶב יוֹצֵא חֶמְאָה וּמִיץ אֶף יוֹצֵא רִיב  
מִן מֵיץ אֶפְיִם יוֹצֵא רִיב: פ

לִגְבֵי מִיץ חֶלֶב יוֹצֵא חֶמְאָה וּמִיץ אֶף יוֹצֵא רִיב  
וּמִן אֶפְיִם יוֹצֵא רִיב: פ

33. **kiy mits chalab yotsi' chem'ah umits-'aph yotsi' dam umits 'apayim yotsi' rib.**

**Prov30:33** For the churning of milk produces butter, and pressing the nose brings forth blood;  
so the churning of anger produces strife.

<33> ἄμελγε γάλα, καὶ ἔσται βούτυρον·  
ἐὰν δὲ ἐκπιέζῃς μυκτῆρας, ἐξελεύσεται αἷμα·  
ἐὰν δὲ ἐξέλκῃς λόγους, ἐξελεύσονται κρίσεις καὶ μάχαι.

- 33 **amelge gala, kai estai boutyron;**  
**Extract there shall be**  
**ean de ekpiezēs myktēras, exeusestai haima;**  
**but if you should pressure the nostrils there shall come forth**  
**ean de exelkēs logous, exeusontai kriseis kai machai.**  
**and if you should drag out words, there shall come forth litigations and fights**

## Chapter 31

Shavua Reading Schedule (31th sidrah) - Prov 31

Prov31:1 אִשָּׁה יָרֵאָה יְהוָה וְיָרֵאָה יְהוָה וְיָרֵאָה יְהוָה וְיָרֵאָה יְהוָה

אִדְבַרִי לְמוֹאֵל מֶלֶךְ מִשָּׂא אֲשֶׁר-יִסְרָתוּ אָמוֹ:

1. **dib'rey L'mu'el melek masa' 'asher-yis'ratu 'imo.**

**Prov31:1** The words of King Lemuel, the oracle which his mother taught him:

<31:1> Οἱ ἐμοὶ λόγοι εἴρηνται ὑπὸ θεοῦ,  
βασιλέως χρηματισμός, ὃν ἐπαίδευσεν ἡ μήτηρ αὐτοῦ.

1 Hoi emoi logoi eirēntai hypo theou,  
My words have been spoken by Elohim;  
basileōs chrēmatismos, hon epaideusen hē mētēr autou.  
by a king the divine answer, whom instructed

2 אָמוֹ-אֲשֶׁר-אָמַרְתִּי לְמוֹאֵל מֶלֶךְ מִשָּׂא אֲשֶׁר-יִסְרָתוּ אָמוֹ:

בַּמַּחְבְּרִי וּמַחְבְּרֵי-בִטְנִי וּמַחְבְּרֵי-נְדָרָי:

2. **mah-b'ri umah-bar-bit'ni umeh bar-n'daray.**

**Prov31:2** What, O my son? And what, O son of my womb? And what, O son of my vows?

<2> τί, τέκνον, τηρήσεις; τί; ῥήσεις θεοῦ·  
πρωτογενές, σοὶ λέγω, υἱέ·  
τί, τέκνον ἐμῆς κοιλίας;  
τί, τέκνον ἐμῶν εὐχῶν;

2 ti, teknon, tērēseis? ti? hrēseis theou;  
O child, shall you give heed to? sayings of Elohim,  
prōtogenes, soi legō, huie;  
O first-born, to you I speak, O son  
ti, teknon emēs koilias?  
O child of my belly  
ti, teknon emōn euchōn?  
O child of my vows

3 אֲלֹ-תַתֵּן לְנָשִׁים חֵילָךְ וּדְרָכֶיךָ לְמַחֹת מְלָכִין:

גַּאֲלֹ-תַתֵּן לְנָשִׁים חֵילָךְ וּדְרָכֶיךָ לְמַחֹת מְלָכִין:

3. **'al-titen lanashim cheyleak ud'rakeyak lam'choth m'lakin.**

**Prov31:3** Do not give your strength to women, or your ways to that which destroys kings.

<3> μὴ δῶς γυναιξὶ σὸν πλοῦτον  
καὶ τὸν σὸν νοῦν καὶ βίον εἰς ὑστεροβουλίαν.

3 mē dōs gynaixi son plouton  
your wealth  
kai ton son noun kai bion eis hysteroboulian.  
nor your mind and livelihood for an afterthought

4 אֲלֹ לְמַלְכִים לְמוֹאֵל אֵל לְמַלְכִים שְׁתוּ-יַיִן וּלְרוֹזְנִים אִו שִׁכָּר:

דֹּאֲלֹ לְמַלְכִים לְמוֹאֵל אֵל לְמַלְכִים שְׁתוּ-יַיִן וּלְרוֹזְנִים אִו שִׁכָּר:

4. **'al lam'lakim L'mo'el 'al lam'lakim sh'tho-yayin ul'roz'nim 'o shekar.**

**Prov31:4** It is not for kings, O Lemuel, it is not for kings to drink wine,

or for rulers to desire strong drink,

<4> μετὰ βουλῆς πάντα ποίει,  
μετὰ βουλῆς οἰνοπότει·  
οἱ δυνάσται θυμῶδεις εἰσίν,  
οἶνον δὲ μὴ πινέτωσαν,

4 meta boulēs panta poiei,  
with counsel all things Do!  
meta boulēs oinopotei;  
with counsel Drink wine!  
hoi dynastai thymōdeis eisin,  
The mighty ones are inclined to rage;  
oinon de mē pinetōsan,  
wine let them not drink!

:עֲזַבְתֶּם-לָּאֵלֹהִים יִשְׂרָאֵל וְשָׁכַחְתֶּם אֶת-דְּבַר-יְהוָה  
הַפֶּן-יִשְׁתָּה וְיִשְׁכַּח מִחֻקֵּי וַיִּשְׁנָה דִּין כָּל-בְּנֵי-עֲזָרָה:

5. pen-yish'teh w'yish'kach m'chuqaq wishaneh din kal-b'ney-`oni.

Prov31:5 lest they shall drink and forget what is decreed,  
and pervert the judgment of all sons of the afflicted.

<5> ἵνα μὴ πίνοντες ἐπιλάθωνται τῆς σοφίας  
καὶ ὀρθὰ κρῖναι οὐ μὴ δύνωνται τοὺς ἀσθενεῖς.

5 hina mē piontes epilathōntai tēs sophias  
drinking they should forget wisdom  
kai ortha krinai ou mē dynōntai tous astheneis.  
rightly to judge in no way are able the weak

6 וְהִנֵּנוּ-יִשְׁכַּר לְאֹיֵב וְיִיָּן לְמָרִי נִפְשׁוֹ:  
אֶת-יְהוָה עֲזַבְתֶּם וְשָׁכַחְתֶּם אֶת-דְּבַר-יְהוָה:

6. t'nu-shekar l'obed w'yayin l'marey naphesh.

Prov31:6 Give strong drink to him who is perishing, and wine to those who are bitter in soul.

<6> δίδοτε μέθην τοῖς ἐν λύπαις  
καὶ οἶνον πίνειν τοῖς ἐν ὀδύναϊς,

6 didote methēn tois en lypais  
intoxicating drink to the ones in distresses,  
kai oinon pinein tois en odynais,  
to drink to the ones in griefs

7 זִשְׁתָּה וְיִשְׁכַּח רִישׁוֹ וְעָמְלוֹ לֹא יִזְכֹּר-עוֹד:  
אֶת-יְהוָה עֲזַבְתֶּם וְשָׁכַחְתֶּם אֶת-דְּבַר-יְהוָה:

7. yish'teh w'yish'kach risho wa`amalo lo' yiz'kar-`od.

Prov31:7 Let him drink and forget his poverty and remember his trouble no more.

<7> ἵνα ἐπιλάθωνται τῆς πενίας

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

חַפְּתַח-פִּיךָ לְאֵלִים אֶל-דִּין כָּל-בְּנֵי הַלְוִיָּה׃  
חַפְּתַח-פִּיךָ לְאֵלִים אֶל-דִּין כָּל-בְּנֵי הַלְוִיָּה׃

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!

ט פתח-פִּיךָ שְׁפֹט-צָדֵק וְדִין עָנִי וְאֶבְיוֹן׃ פ  
ט פתח-פִּיךָ שְׁפֹט-צָדֵק וְדִין עָנִי וְאֶבְיוֹן׃ פ

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 ἀσθενῆ.  
9 anoige son stoma kai krine dikaiōs,  
diakrine de penēta kai asthenē.  
litigate for the needy and weak!

יֵאֱשֶׁת-חַיִּל מִי מְצָא וְרַחֵק מִפְּנִינִים מְכָרָה׃ י  
יֵאֱשֶׁת-חַיִּל מִי מְצָא וְרַחֵק מִפְּנִינִים מְכָרָה׃ י

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;  
τιμωτέρα 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

יֵאֱשֶׁת-חַיִּל מִי מְצָא וְרַחֵק מִפְּנִינִים מְכָרָה׃ י  
יֵאֱשֶׁת-חַיִּל מִי מְצָא וְרַחֵק מִפְּנִינִים מְכָרָה׃ י

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’ αὐτῆ ἡ καρδία τοῦ ἀνδρὸς αὐτῆς,  
ἡ 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.

יבִּגְמַלְתָּהּ טוֹב וְלֹא־רָע כּוֹל יְמֵי חַיֶּיהָ׃  
:אָרְזָהּ עָלַי כְּעָלַי אֶת־כָּל־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.

יגְדֹרְשָׁה צֶמֶר וּפְנִשְׁתִּים וּתְעַשׂ בְּחֶפְזָהּ כִּפְיָהּ׃  
:אָרְזָהּ עָלַי כְּעָלַי אֶת־כָּל־יְמֵי חַיֶּיהָ׃ 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

ידִּהְיֶתָּה כְּאֶנְיֹת סוּחֵר מִמְּרָקָן תָּבִיא לַחֲמָה׃  
:אָרְזָהּ עָלַי כְּעָלַי אֶת־כָּל־יְמֵי חַיֶּיהָ׃ 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 ὡσεὶ ναῦς ἐμπορευομένη μακρόθεν,  
συνάγει δὲ αὐτῇ τὸν βίον.

14 egeneto hōsei naus emporeuomenē makrothen,  
as trading from a distance

synagei de hautē ton bion.

so she procures her livelihood

טוֹתָקָם בְּעוֹד לַיְלָה וּתְתֵן טָרֶף לְבֵיתָהּ וְחֶק לְנַעֲרֹתֶיהָ׃  
:אָרְזָהּ עָלַי כְּעָלַי אֶת־כָּל־יְמֵי חַיֶּיהָ׃ 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 θεραπαίνας.

15 kai anistatai ek nyktōn  
at nights  
kai edōken brōmata tō oikō  
appoints  
kai erga tais therapainais.  
works to the female attendants

16 טז זממה שדה ותקחהו מפרי כפיה נטע כרם:  
זאממא שדה ותקחהו מפרי כפיה נטע כרם: 16

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 κτήμα.

16 theōrēsasa geōrgion epriato,  
In viewing a farm  
apo de karpōn cheirōn autēs katephyteusen ktēma.  
her hands a possession

17 יז חגרה בעוז מתניה ותאמץ זרעותיה:  
חגרה בעוז מתניה ותאמץ זרעותיה: 17

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 ὀσφὺν 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 יח טעמה פיי-טוב סחרה לא-יכבה בליל נרה:  
טעמה פיי-טוב סחרה לא-יכבה בליל נרה: 18

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> ἐγέυσασα ὅτι καλὸν ἐστὶν 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 יט ידיה שלחה בכישור וכפיה תמכו פלך:  
ידיה שלחה בכישור וכפיה תמכו פלך: 19

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 epi 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 וְיָדַי לְעֹנֵי וְיָדַי לְעֹנֵי וְיָדַי לְעֹנֵי  
כַּפְּפָה פְּרָשָׁה לְעֹנֵי וְיָדַי לְעֹנֵי וְיָדַי לְעֹנֵי

20. kaphah 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 πτωχῶ.

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 אֲנִי לֹא-תִירָא לְבֵיתָהּ מִשָּׁלֵג כִּי כָל-בֵּיתָהּ לְבִישׁ שָׁנִים  
אֲנִי לֹא-תִירָא לְבֵיתָהּ מִשָּׁלֵג כִּי כָל-בֵּיתָהּ לְבִישׁ שָׁנִים

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 που χρονίζει·  
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 אֲנִי עֹשֶׂתָהּ-לִּי שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁהּ  
אֲנִי עֹשֶׂתָהּ-לִּי שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁהּ

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 χλαίνας ἐποίησεν τῷ ἀνδρὶ αὐτῆς,  
ἐκ δὲ βύσσου καὶ πορφύρας ἑαυτῇ ἐνδύματα.

22 dissas chlainas epoiēsen tō 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 חֲדָרַי בְּשַׁעְרֵי בְּעֵלְהָ בְּשִׁבְתִּי עִם־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 עָשְׂתָה וְתַמְכֹּר וְחָגוֹר וְנָתַתָּה לְכַנְעָנִי:

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 Χαναanaίοις.

24 **sindonas epoiēsen kai apedoto,**  
**gives back**

**perizōmata de tois Chananaiois.**  
**loincloths**

25 כַּחֲזֶק־וְהַדָּר לְבוּשָׁהּ וְתִשְׁחַק לְיוֹם אַחֲרָיוֹן:

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 בְּחַכְמָה 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 γλώσσει 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

:לַיָּמֶיךָ כָּל־מַעֲלָמוֹתֶיךָ אֵלֶיךָ אֲנִי עֹשֶׂה  
כְּצֹפִיָּה הַלֵּיכוֹת בַּיְתָהּ וְלֹחֵם עֲצָלוֹת לֹא תֹאכֵל:

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**

:אֲנִי עֹשֶׂה אֵלֶיךָ כְּצֹפִיָּה  
כַּח קָמוֹ בְּנִיָּה וְיִאֲשְׁרוּהָ בְּעֲלָהּ וַיְהַלְלֶיהָ:

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,  
ἢ 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**

:אֲנִי עֹשֶׂה אֵלֶיךָ כְּצֹפִיָּה  
כַּח קָמוֹ בְּנִיָּה וְיִאֲשְׁרוּהָ בְּעֲלָהּ וַיְהַלְלֶיהָ:

29. **rabbth 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,  
σὺ 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**

:אֲנִי עֹשֶׂה אֵלֶיךָ כְּצֹפִיָּה  
כַּח קָמוֹ בְּנִיָּה וְיִאֲשְׁרוּהָ בְּעֲלָהּ וַיְהַלְלֶיהָ:

לְשֶׁקֶר הַחֵן וְהַבֶּל 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 אַיִתָּא, she shall be praised.**

<30> ψευδεῖς 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 eulogētai,  
for it is a wise woman that is blessed

phobon de kyriou hautē aineitō.  
and let her praise the fear of YHWH

31 אִשָּׁה יִרְאַת־יְהוָה לֹא תִנְנוּ-לָהּ מִפְּרֵי יָדֶיהָ וַיְהִי-לִיהָ בְּשִׁעְרֶיהָ מִעֲשָׂוֶיהָ׃

אִשָּׁה יִרְאַת־יְהוָה לֹא תִנְנוּ-לָהּ מִפְּרֵי יָדֶיהָ וַיְהִי-לִיהָ בְּשִׁעְרֶיהָ מִעֲשָׂוֶיהָ׃

**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.