

<CHAPTER 7>

<The tenth instruction 7:1 - 27>

<1 Wisdom will protect you from adultery 7:1 - 5>

s 1 "My child, heed my words
and treasure my commandments (*or, admonitions*);
s 2 keep my commandments (*or, admonitions*) and live;
keep my teachings as the apple¹ of your eye;
s 3 bind them on your fingers
and write them on the tablet of your mind
(*or, always act as one who keeps my teachings,*
having them in mind at all times).²
s 4 Say to Wisdom, 'You are my sister,'
and call Insight your closest friend.³
s 5 Then these will save you from the other man's wife,⁴
from the adulteress⁵ with her seductive words."

<2 A seductive woman and a foolish youth 7:6 - 20>

sy 6 "When I glance out of the window of my house⁶
I peer through the lattice,
7 and I see among the naive (*or, immature*)
and have noticed among the youths,
a young man in particular, devoid of sense,
s 8 walking along the street near her corner,
taking the road in the direction of her house
s 9 in the twilight, in the evening,
in the dark hours⁷ of the night.
sy 10 "Suddenly a woman comes to meet him,
dressed like a prostitute, with a crafty plan.⁸
s 11 (She is bold (*or, boisterous*) and lewd (*or, restive*),⁹
never content to remain at home;¹⁰
s 12 now in the street, now in the market,
she lurks at every corner.)
sy 13 She throws her arms around him and kisses him,
and brazenly says to him:
sy 14 'I had to¹¹ offer sacrifices,

1 Literally: "little man" or "pupil."

2 Some scholars feel this is a reference to phylacteries and mezuzah.

3 Wisdom and Insight are seen as personifications.

4 Literally: "strange woman."

5 Literally: "alien woman."

6 Some scholars feel it is the woman who is looking out to seek a prospective lover. This is not a predominant view.

7 !ωωψ Literally: "center of the night."

8 Hebrew uncertain. The root word ρχv = "to guard" or "to keep." Guarded of heart or secretive.

9 τρρσ = "stubborn." τηβρβσ = "going about" or "gadding about."

10 Literally: "her feet do not stay at home."

11 Literally: "on me" i. e. "incumbent upon me."

and today I fulfilled my vow, ¹²
 sy 15 so that is why I have come out to meet (*or, look for*) you.
 I searched eagerly and I have found you!
 s 16 I have decked ¹³ my couch with coverings
 of dyed Egyptian linen;
 sy 17 I have perfumed ¹⁴ my bed with myrrh, ¹⁵
 with aloes ¹⁶ and cinnamon (*or, cassia*).
 s 18 Come, let us make love all night,
 we will be happy in each other's arms. ¹⁷
 s 19 My husband ¹⁸ is not home,
 he is on a long trip,
 sy 20 and took sufficient money with him,
 so that he will not be back until the middle of the month."

<3 *The youth falls into her trap 7:21 - 23*>

s 21 "She persuades him with eloquent seduction,
 and beguiles him with her smooth talking.
 22 He follows her as thoughtlessly,
 as an ox going to the slaughter,
 or like a deer being caught in a trap. ¹⁹
 23 till an arrow pierces his liver;
 or, as a bird rushes into a baited trap
 not knowing that it will cost it its life."

<4 *Avoid the seductive woman or die 7:24 - 27*>

s 24 "And now, O my children, listen to me,
 and be attentive to the words I speak.
 s 25 Do not let your mind wander to her ways,
 do not stray onto her paths;
 s 26 for she has struck dead many a victim ²⁰
 and her victims are numerous.
 s 27 Her house is the way to Sheol
 (*or, If you go to her house you are on your way to your grave*),
 going down to the chambers of death."

12 The implication is that since she offered a sacrifice there would be meat in her house and she is luring him to eat with her, --- and more. Fulfilling a vow can mean she has become free from any restraints she had placed on herself in making the vow before God..

13 This word is only used here in the O.T.

14 טָפַח = sprinkle.

15 An aromatic gum from a bush found in Arabia and India.

16 A fragrant wood used as a perfume, not aloe vera. Ling-aloes a spice from Asian eagle-wood. Some scholars feel this stich refers to her clothing.

17 Alex R. Gordon aptly translates, "let us revel in caresses."

18 So: LXX. Hebrew: "the man."

19 Hebrew uncertain. LXX says "dog." Possibly: "like a fool going to the stocks for punishment" with slight emendation.

20 Literally: "for many are the wounded she has made to fall."

<CHAPTER 8> ²¹

<The eleventh instruction 8:1 - 36>

<1 Wisdom speaks to the people 8:1 - 11>

- s 1 Does not Wisdom call out,
does not Understanding (*or, Reason*) cry out?
- s 2 She takes her stand on top of the high places,
along the roadside, at the crossroads;
- s 3 next to the gates in front of the town,
at the entrance of the portals she cries out:
- s 4 "I call to you, O people, ²²
and my appeal is to all of humanity.
- s 5 O immature ones, ²³ learn sound judgment (*or, purity*).
O foolish ones, acquire intelligence.
- s 6 "Listen, for I will speak about important matters, ²⁴
what I say will be in a straightforward manner;
- s 7 for my mouth ²⁵ will speak the truth;
speaking wickedness is abhorrent to me. ²⁶
- s 8 All the words of my mouth are true;
there is nothing misleading ²⁷ or perverse in what I say.
- s 9 They are all straightforward to whoever understands,
and plain ²⁸ to those who have attained knowledge.
- s 10 My instruction is more valuable than silver,
and knowledge is preferable to choice gold;
- s 11 for wisdom is better than jewels (*or, rubies, coral*)
and everything you may desire has no equal to Wisdom."

<2 The qualities of Wisdom 8:12 - 21>

- s 12 "I, Wisdom, ²⁹ dwell with prudence, ³⁰
and I find knowledge and discretion.
- s 13 [To revere the Lord is to hate evil,
I hate pride, arrogance, evil ways
and perverted speech.] ³¹

21 In Hebrew the poetry of this chapter is carefully crafted into four sections having two parts of five lines in each of the sections except the fourth which has only one part. The division is as follows: I A 1-5 B 6-10. II A 12 - 16 B 17-21. III A 22-26 B 27-31. IV 32-36. This chapter forms a companion piece to 1:20 - 33.

22 Men in Hebrew. The word used here is an unusual form meaning "everyone."

23 Literally: "simple."

24 Literally: "princes." Some emend the word to have it read "true things."

25 Literally: "palate."

26 LXX: "an abomination before me are false lips."

27 Literally: "twisted." It is the root word for "rope" or "thread."

28 Literally: "in front of."

29 So: LXX.

30 Hebrew obscure.

31 Literally: "a perverted mouth." Hebrew uncertain. Some scholars feel this is a late addition. However, it fits the poetic format.

s 14 I give good counsel and sound wisdom,
 I have understanding and am strong.
 s 15 Through me kings reign,
 and rulers enact just laws;
 s 16 through me princes rule,
 and nobles ³² are able to govern the earth.
 a 17 I love those who love me,
 and those who diligently seek me will surely find me.
 s 18 Wealth and honor are mine,
 lasting ³³ wealth and prosperity. ³⁴
 s 19 My fruit is better than gold, even pure gold,
 and my yield is better than choice silver.
 s 20 I follow in the course of righteousness,
 and follow the paths of justice,
 s 21 endowing those who live me with wealth
 and filling their storehouses with precious things."

<3 *The origins of Wisdom 8:22 - 31*>

s 22 "The Lord created ³⁵ me at the beginning of his work; ³⁶
 the first of his deeds, long ago.
 s 23 I was fashioned ³⁷ ages ago,
 at the beginning, before the origin of the earth.
 s 24 I was brought forth when there were no ocean depths,
 when there were no springs brimming ³⁸ with water.
 s 25 Before the mountains had been shaped;
 I was brought forth before the hills were made;
 s 26 before he had made the earth with it's fields, ³⁹
 or the world's first bit of dirt ⁴⁰ was formed.
 s 27 I was there when he established the heavens,
 when he determined the horizon upon the oceans;
 s 28 when he made the clouds in the skies above,
 when he had the fountains of the deep well up, ⁴¹
 s 29 when he assigned limits to the sea
 so that the waters might not disobey his will. ⁴²

32 So: LXX. Literally: "all the governors of." Hebrew uncertain. The NEB uses a different Hebrew text in its translation.

33 The Hebrew root word $\theta\tau$ ["to advance in years," "proceed" or "advance."]

34 Literally: "righteousness."

35 LXX similar. Hebrew: $\gamma\nu\theta$ = "beget" or "possess". Possibly: "the Lord possessed me."

36 Literally: "way."

37 Literally: "consecrated." $\kappa\sigma\nu$ Emended to: $\eta\kappa\eta\rho\sigma$ "woven together," an expression in Hebrew for development in the womb.

38 Literally: "heavy with." LXX omits the word. The Hebrew word is found no where else.

39 Hebrew uncertain.

40 Meaning uncertain. Literally: "head of the dusts."

41 Hebrew uncertain. Literally: "become strong."

42 Not in LXX.

when he established the foundations of the earth.⁴³

30 I was beside him then. He was like a master workman;⁴⁴

and I was his⁴⁵ daily source of delight,

rejoicing before him at all times,

s 31 rejoicing in his inhabited world

and delighting in mankind."

<4 Choose life or death 8:32 - 36>

s 32 "And now, my children, listen to me;

happy are those who do as I say (*or, who obey my instruction*).⁴⁶

s 33 Listen to instruction and become wise,

and do not neglect it.

34 The persons who listen to me are happy,

watching daily at my gate (*or, threshold*),

waiting beside my doorposts;⁴⁷

s 35 for whoever finds me finds life

and obtains⁴⁸ acceptance from the lord;

s 36 but whoever misses me injures himself.

All those who hate me love death."

<CHAPTER 9>

<The twelfth instruction 9:1 - 18>

<1 Wisdom invites the ignorant to her banquet 9:1 - 6>

s 1 Wisdom has built her house,

she has set up⁴⁹ her seven pillars.

sy 2 She has dressed and prepared⁵⁰ her meat, she has mixed her wine,

she has also set her table.

sy 3 She has sent out her servant girls to announce

on the heights of the village:

s 4 "You who are naive (*or, immature*), turn in here,"

and to whoever is devoid of understanding⁵¹ she says,

sy 5 "Come, eat my food

and drink of the wine I have mixed.

s 6 Give up immaturity (*or, folly*),⁵² live,

43 Literally: "when he set the earth on its resting place."

44 The Hebrew word $\text{!}\omega\mu\alpha$ = 1. artisan. 2. trustworthy friend. 3. ward, nursling. In Akkadian the word, as a loan word means: "scribe, sage, heavenly sage." LXX: "as a scribe." This translation inserts "He who is...: The Hebrew word can also be read, with different vowel points as "a little child." The text is unclear because of the many possibilities of this one word.

45 So: LXX. Hebrew omits "his."

46 Hebrew uncertain.

47 Literally: "doorposts of my door."

48 Literally: "draws forth."

49 So: LXX, Syriac & Targums. Hebrew: "hewn."

50 Literally: "slaughtered her slaughtering."

51 Literally: "heart."

52 So: LXX, Vulgate & Targums. Hebrew: "simple ones."

and walk in the way of understanding (*or, reason*).⁵³

<2 *The difference between the scoffers and the wise 9:7 - 12*>

- s 7 Whoever corrects an arrogant person (*or, scoffer*)
wins disrespect (*or, insults*),⁵⁴
and whoever rebukes wicked persons incurs injury.⁵⁵
- a 8 Do not rebuke an arrogant person (*or, scoffer*) for you will only be hated;
correct a wise person and you will be loved.
- s 9 Instruct⁵⁶ the wise and they will become even wiser;
teach the righteous and they will gain insight.
- s 10 The reverence of the Lord is the beginning⁵⁷ of wisdom
and the knowledge of the Holy One⁵⁸ is insight (*or, understanding*).⁵⁹
- s 11 Through Wisdom your days will be increased (*or, multiplied*),
and years will be added to your life.
- a 12 If you are wise, it is to your advantage;⁶⁰
if you are arrogant (*or, scoff*),⁶¹ you alone are to blame.⁶²
[*12a Who relies on falsehoods will shepherd the winds
and will chase a flying bird;
12b for he has abandoned the paths of his own vineyard
and strayed from the tracks of his own tilled land;
12c and he goes through a waterless desert,
and a land consigned to droughts,
and gathers barrenness with his hands.*]⁶³

<3 *Folly invites the ignorant to her banquet 9:13 - 18*>

- sy 13 Folly⁶⁴ is boisterous,
she is wanton⁶⁵ and has no sense of shame.⁶⁶
- s 14 She sits in the doorway of her house,
or takes a seat at the heights of the town,
- s 15 calling to the passers-by,
who are going about their business,
- s 16 "You who are naive (*or, immature*), turn in here."
To whoever is devoid of understanding she says,

53 Some translators place verses 13 - 18 at this point to demonstrate the obvious contrast of Wisdom and Folly.

54 Hebrew: $\nu\lambda\theta$ originally "littleness" later "disgrace" or "insults."

55 Hebrew: $\omega\mu\omega\mu$ Literally: "a physical blot." Thus: "reproach" or "insult."

56 Omitted in Hebrew.

57 A different Hebrew word: $\tau\lambda\xi\tau$ is used here for "beginning."

58 $\rho\gamma\omega\delta\theta$ is a plural word.

59 Perhaps the first principal of wisdom!

60 Literally: "you are wise for yourself."

61 The Hebrew word used here is the root for the word "fool."

62 So: LXX & Vulgate.

63 These three additional verses are found in LXX and followed by Syriac.

64 Folly is personified as a harlot. Folly is a personification in contrast to the personification of Wisdom.

65 So: Syriac & Vulgate.

66 Hebrew uncertain. So: LXX & Syriac.

- s 17 "Stolen water is sweet,
and bread eaten furtively is tasty."⁶⁷
- s 18 But they do not know that the shades⁶⁸ are there,
that her guests are in the depths of Sheol.⁶⁹
[18a *But turn away, do not remain in the place
nor cast your eye toward her.*
18b *For thus you will cross alien water
and go over an alien river.*
18c *Abstain from alien water
and do not drink from an alien well,
so that you may live a long time,
and years of life be added to you.]⁷⁰*

<A Collection of Solomon's Proverbs 10:1 - 22:16>
<CHAPTER 10>

1 The proverbs of Solomon.

- a A wise child makes a father glad,
but a foolish child is a mother's grief.
- a 2 Ill-gotten wealth is of no benefit,
but righteousness delivers from death.
- a 3 The Lord does not permit the righteous⁷¹ to hunger,⁷²
but disregards the craving of the wicked.
- a 4 Being lazy causes poverty,
but being diligent enriches.
- a 5 A sensible child gathers (*or, harvests*) in summer,
but a child who sleeps during harvest brings disgrace.⁷³
- a 6 Blessings rest upon the head of the righteous,
but the words of the wicked cover up their violence.⁷⁴
- a 7 The memory of the righteous is a blessing,

67 Folly offers the secret enjoyment of sexual immorality.

68 Hebrew: Rephaim. cf. note 36 pg. 4.

69 The end of Folly's guests is death.

70 LXX & Syriac add these verses, not found in Hebrew.

71 Literally: "sons of righteousness."

72 The Hebrew word means "to starve."

73 Literally: "gathering in summer, son thoughtful, sleeping in harvest, son shameful."

74 Grammatically it could also be translated: "violence fills the mouth of the wicked." The Hebrew word 'to cover' also means "mouth."

but the memory of the wicked will soon be forgotten.⁷⁵

- a 8 Those who are sensible obey the commandments,
but babbling fools will destroy themselves.
- a 9 Whoever lives a blameless life is secure,
but whoever lives in a dishonest manner will be discovered.
- a 10 Deceitful actions⁷⁶ cause sorrow (*or, trouble*),
but bold rebukes promote peace.⁷⁷
- a 11 The words of the righteous are life giving,
but violence is concealed in the words of the wicked.
- a 12 Hatred provokes strife,⁷⁸
but love covers (*or, forgives*) all faults.
- a 13 Wisdom is found on the lips of the intelligent,
but the foolish need to be punished.⁷⁹
- a 14 The wise store up knowledge,⁸⁰
but for the babbling fool ruin is imminent.
- a 15 The wealth of the rich is their stronghold (*or, fortress*),
but poverty is the ruination of the poor.
- a 16 The reward for the righteous is (*or, leads to*) life,
the profit⁸¹ of the wicked is sin.
- a 17 Whoever accepts teaching is directed on the path of life,
but whoever ignores a rebuke goes astray.⁸²
- sy 18 Telling lies conceals hatred,
and slander is a fool.
- a 19 When words abound there are many transgressions,

75 Literally: "will rot."

76 Literally: "winks the eye."

77 So: LXX. Hebrew: "but a prating fool will come to ruin" which is the same as in verse 8. The LXX seems preferable because it is antithetical, thus carrying out the poetic nature of the chapter.

78 The Hebrew word can mean: "discord, conflict, disharmony, quarrels, fighting between people."

79 Literally: "but the rod is for the back of the senseless."

80 Some scholars interpret this line to mean that the wise keep back knowledge for themselves.

81 The Hebrew word means "income" or "profit."

82 There are two interpretations possible, based on Hebrew. 1. The person accepts teaching and will live a long and happy life. 2. The instructed person is in himself the path to life because he is able to lead and instruct.

but when speech is restrained there is wisdom.

- a 20 The speech of the righteous is choice silver,
the mind of the wicked is worthless trash.
- 21 The words of the righteous help nourish ⁸³ many,
but fools die for lack of sense.
- 22 The blessing of the Lord enriches,
and no amount of labor can increase it
(*or, and no sorrow will be added to it*). ⁸⁴
- a 23 To practice evil is like entertainment to a fool,
but good conduct is a pleasure to a wise person.
- a 24 The dread of the wicked will overtake them,
but the desire of the righteous will be granted.
- a 25 When the storm passes, the wicked are gone,
but the foundation of the righteous always remains.
- a 26 Like vinegar to the teeth and smoke to the eyes,
so is the loafer to those who send him on an errand.
- a 27 If you revere the Lord you will live longer,
but the years of the wicked will be shortened.
- a 28 The hope of the righteous culminates in joy,
but the expectation of the wicked is doomed.
- a 29 The way of the Lord is a stronghold for the blameless,
but is destruction (*or, a downfall*) for the evildoers.
- a 30 The righteous will never be disturbed, ⁸⁵
but the wicked will not inhabit the land.
- a 31 The words of the righteous produce wisdom,
but the treacherous tongue will be cut off.
- a 32 The righteous know what words are pleasing,
but the wicked speak what is perverse.

83 An unusual Hebrew word: "to provide pasture," or "feed the flock."

84 Hebrew unclear.

85 This Hebrew word can also mean "to dislodge, shake or overthrow."

<CHAPTER 11>

- a 1 Dishonest scales⁸⁶ are an abomination to the Lord,
but an honest⁸⁷ weight is his delight.
- a 2 When pride comes, disgrace follows,⁸⁸
but wisdom is with the humble.⁸⁹
- a 3 The integrity of the upright guides them,
but the treacherous are destroyed⁹⁰ by their deviousness.
- a 4 Wealth is of no value on the day of wrath,
but righteousness rescues from death.
- a 5 The righteousness of the blameless keeps their paths straight,
but the wicked are felled by their own wickedness.
- a 6 The righteousness of the righteous rescues them,
but the treacherous are taken captive by their schemes.
- s 7 When the wicked die, hope perishes,
but the ambition of the godless⁹¹ comes to nothing.
- a 8 The righteous are rescued from trouble,
and the wicked plunge into it.
- a 9 By speaking a godless person (*or, hypocrite*)⁹² destroys⁹³ his neighbor,
but the righteous are rescued by their knowledge.
- a 10 The city rejoices when all is well with the righteous,
and when the wicked perish there are shouts of jubilation.
- a 11 The city has importance when the righteous are blessed,
but the speech of the wicked causes ruin.
- a 12 Having contempt for one's neighbor is foolish,
but an intelligent (*or, discerning*) person remains silent.

86 Literally: "scales of deceit."

87 Literally: "a perfect stone" which would have the approved weight, exactly right for the balance scale.

88 Literally: "comes pride then comes shame."

89 The Hebrew word $\sim\psi\omega\nu\chi$ is found only here and in Micah 6:8.

90 So: LXX, Targums & Vulgate.

91 A different Hebrew word which can mean "wickedness" or "strength." The LXX has $\tau\omicron\nu\ \alpha\rho\epsilon\beta\omicron\nu\ \nu$ "ungodly ones."

92 $\equiv\nu\xi$ is the root word for "incline away from the right" thus "profane."

93 Hebrew: "damage, spoil or ruin."

- a 13 A gossip⁹⁴ goes about revealing secrets,
but a trustworthy soul,⁹⁵ keeps a secret.
- a 14 Where there is no leadership (*or, strategy*) a nation faces disaster,
but there is security in an abundance of good leadership.
- a 15 Whoever guarantees loans for a stranger will experience trouble,
but whoever avoids a loan guarantee⁹⁶ is secure.
- a 16 A gracious woman⁹⁷ receives respect,
but a woman without virtue is covered with shame.⁹⁸
[*The timid become destitute,*
but those who are aggressive become wealthy.]⁹⁹
- a 17 A kind¹⁰⁰ person is a benefit to himself,
but a cruel person will suffer the result of cruelty.
- a 18 The wicked earn deceptive wages,¹⁰¹
but the sower of righteousness is truly rewarded.
- a 19 Those who are steadfast in righteousness (*or, the upright*) will live,
but those who pursue evil will die.
- a 20 The Lord hates those who have evil minds,
but delights in those whose ways are blameless.
- a 21 Be assured¹⁰² that those who are evil will not escape (*or, be acquitted*),
but those who are righteous will be safe (*or, escape*).
- 22 A beautiful woman without good sense
is like a gold ring in a pig's snout.¹⁰³
- a 23 The desires of the righteous can only result in what is good;
but the expectations of the wicked result in wrath.
- a 24 One person gives generously yet becomes rich;

94 Literally: "a worker of slander."

95 Literally: "faithful of spirit."

96 Literally: "strike hands" which was the method of sealing an agreement.

97 The Hebrew word describes a woman whose appearance is lovely, graceful and attractive.

98 So: LXX and Syriac. "covered with shame" is omitted in Hebrew.

99 Hebrew text uncertain. So: LXX. These lines are possibly an attempt in the LXX to explain a difficult text in the first two stichs of verse 16.

100 Hebrew: "merciful, good, loyal."

101 Literally: "wages of falsehood." I. e. wages, rewards or income that is different from what it appears to be.

102 Literally: "hand to hand." Hebrew uncertain.

103 The stichs are transposed.

- another withholds what he should be giving yet becomes poor.
- s 25 A generous person will be prosperous,
the one who gives something to drink will also receive ¹⁰⁴
(*or, the one who waters will himself be watered*).
- a 26 The people curse those who hoard grain,
but a blessing is on those who sell. ¹⁰⁵
- a 27 Whoever tries to do what is good will be respected,
but whoever pursues evil will find it.
- a 28 Trust in your wealth and it will fail, ¹⁰⁶
but the righteous will flourish like a healthy plant.
- 29 Whoever makes trouble in his household will inherit nothing, ¹⁰⁷
and the fool will be the slave of the wise.
- 30 The result of righteousness is life,
but violence destroys life. ¹⁰⁸
- 31 If the righteous are repaid (*or, rewarded*),
how much more ¹⁰⁹ will the wicked and sinners be punished.

<CHAPTER 12>

- a 1 Whoever loves discipline (*or, correction*) ¹¹⁰ loves knowledge,
but whoever hates being rebuked (*or, admonished*) is stupid. ¹¹¹
- a 2 The good obtain ¹¹² acceptance from the Lord,
but he condemns those who plot ¹¹³ evil devices. ¹¹⁴
- a 3 No one is established (*or, made secure*) by wickedness,
but the foundation ¹¹⁵ of the righteous will never be shaken.
- a 4 An excellent (*or, capable*) wife ¹¹⁶ is the crown of her husband,

104 Hebrew unclear.

105 Is this a reference to an ancient black market?

106 So: LXX. Hebrew: "fall." The LXX changed one letter . λπψ λβψ

107 Literally: "inherit the wind."

108 Emended to ~μη to agree with LXX & Syriac. Hebrew: ~κη "a wise man."

109 Literally: "also indeed."

110 Literally: "instruction."

111 Literally: "bestial."

112 The Hebrew word θψπψ means "to bring forth," or "to draw forth."

113 "The schemer." The Hebrew word means: "a person of private thinking."

114 τωμζμ = "the power to devise."

115 Literally: "root."

116 NIV translates: "A wife of noble character."

but an incompetent one is like rotteness in his bones.

- a 5 The intentions of the righteous are just (*or, lawful*),¹¹⁷
the advice¹¹⁸ of the wicked is deceitful.
- a 6 The words of the wicked are a deadly ambush,¹¹⁹
but the speech of the upright saves them.¹²⁰
- a 7 Overthrow the wicked and they cease to exist,
but the progeny of the righteous will remain.
- a 8 Reason based on good sense is commended,
but a perverse (*or, warped*)¹²¹ mind is despised.
- a 9 It is better to be a person who is lightly esteemed but earns his own living,
than to be one who pretends self-importance but lacks food.
- a 10 The righteous know the needs of their animals,
but the compassion of the wicked is merciless.
- a 11 Those who till their own land will have ample food,
but those who follow worthless pursuits are devoid of sense.
- 12 The stronghold¹²² of the wicked will be ruined,
but the foundation of the righteous stands firm.¹²³
- a 13 Evil speech ensnares an evil person,
but the righteous escape from trouble.
*[Those who are gentle in appearance will receive mercy,
but those who make trouble at the gate will oppress others.]*¹²⁴
- s 14 You are rewarded with good things based on what you say,
and are repaid for your deeds.
- a 15 In their own eyes the way of the fool is right,
but the wise accept advice.

117 A legal term used in Job 29:14. It is "to wear justice as a robe or turban."

118 A legal term.

119 Hebrew: "an ambush for blood."

120 Hebrew uncertain. The French Common Version translates: "What upright persons say protects others from death."

121 Literally it is the root word for "to twist."

122 Omitted in LXX.

123 Hebrew obscure.

124 These additional lines are found in the LXX. The reference to "the gates" is a judicial one. Legal matters were dealt with at the gate of the city which was tantamount to a court of justice.

- a 16 Fools are annoyed immediately,
but the wise ignore an insult.
- a 17 Whoever gives honest testimony speaks the truth,¹²⁵
but a perjurer speaks¹²⁶ lies.
- a 18 There are those whose rash (*or, blunt*) words are like sword thrusts,
but the words of the wise provide healing.
- a 19 To speak truthfully endures forever,
but lies are momentary.¹²⁷
- a 20 Those who plot evil have deceit in their hearts,
but those who plan for peace have joy.
- a 21 No harm befalls the righteous,
but the wicked have their fill of misfortune.
- a 22 Lying speech is an abomination to the Lord,
but those who are faithful please (*or, delight*) him.
- a 23 A clever person conceals knowledge,
but a fool¹²⁸ proclaims (*or, broadcasts*) folly.
- a 24 Diligent labor will empower (*or, give authority*),
but being negligent results in subjection.¹²⁹
- a 25 Anxiety weighs down a person's heart,
but a kind word cheers.
- a 26 The righteous turn away from evil,¹³⁰
but the way of the wicked misleads.
- 27 The negligent (*or, lazy*) will not catch their prey,¹³¹
but the diligent will obtain precious wealth.¹³²

125 Literally: "steadfastness" of "fidelity."

126 Literally: "to breathe" or "blow out."

127 Literally: "but only for the wink of an eye is a lying tongue."

128 Hebrew has: "the heart of fools."

129 Does this imply a "labor gang"?

130 So: with slight emendation. Hebrew uncertain.

131 Emended to compare with LXX & Syriac. Hebrew uncertain. Some scholars emend to: "The negligent will not roast their game."

132 Hebrew unclear.

a 28 The road of righteousness leads to life,¹³³
but wickedness is the road to death.¹³⁴

<CHAPTER 13>

a 1 A wise child pays attention¹³⁵ to a father's instruction,¹³⁶
but an arrogant person¹³⁷ does not listen to correction.

2 Good people will be rewarded because of the good things they say,
but the treacherous desire¹³⁸ violence.¹³⁹

a 3 Those who are careful about what they say protect their lives,
those who speak carelessly¹⁴⁰ destroy themselves.

a 4 The appetite of the lazy craves but gets nothing,
while the appetite of the industrious is richly supplied.
(*or, If you are lazy you will get nothing,
but if you are diligent, you will get riches.*)

a 5 The righteous hate deception (*or, falsehood*),
but the wicked are odious and shameful.¹⁴¹

a 6 Righteousness protects the upright,
but sin is the downfall of the wicked.

a 7 Some pretend to be rich, yet have nothing;
others profess to be poor, yet have great wealth.¹⁴²

8 Wealth can serve as a ransom for a person's life,
but the poor have no means of redemption.¹⁴³
(*or, but the poor do not hear rebuke*).

a 9 The light of the righteous rejoices,¹⁴⁴
but the lamp of the wicked will be extinguished

133 Literally: "the way of a path not death."

134 Hebrew uncertain.

135 "pays attention" is inserted to make sense.

136 Literally: "a wise child the discipline of his father."

137 I. e. one who is impervious to advice.

138 This Hebrew word can also be translated as "appetite."

139 Literally: "From the fruit of the mouth of a man he eats good, but the desire (plural) of the treacherous is violence."

140 Literally: "open wide their lips."

141 Emended. Hebrew: "he causes to stink and causes shame."

142 This can be interpreted in two ways: 1. The poor in material things -- can be rich in spiritual things.

2. Though a person is rich he may be poor in that he is never satisfied.

143 So: emended. Hebrew uncertain. Literally: "does not hear rebuke." Some scholars feel the poor would not be at risk of needing ransom money and thus translate the stich as "but the poor hear no shouted threat."

144 LXX adds "forever."

*(or, Good people are like a brightly shining light,
but the wicked are like a lamp that is going out.)*
[*Deceiving souls wander in sin,
the just show pity and are merciful.*]¹⁴⁵

- a 10 The heedless make strife by insolence,¹⁴⁶
but those who are wise seek advice.
- a 11 Wealth hastily¹⁴⁷ gotten will dwindle,
but for those who amass it little by little it will increase.
- a 12¹⁴⁸ Hope, whose fulfillment is delayed, makes the heart sick,
but a desire that is fulfilled is like a tree that gives long life
(or, a life giving tree).
- a 13 Those who disdain the counsel¹⁴⁹ bring destruction on themselves,
and those who respect the commandment will be rewarded.
- 14 The instruction of the wise is a source of life,
ennobling them to escape deadly snares.
- 15 Good sense wins favor *(or, praise)*,¹⁵⁰
but the way of the treacherous is their ruin.¹⁵¹
- a 16 Those who are clever do everything intelligently,
but those who are foolish display their folly.
- a 17 A wicked messenger brings *(or, causes)* trouble,¹⁵²
but a faithful courier brings *(or, causes)* healing.
- a 18 Poverty and disgrace befall those who spurn instruction,¹⁵³
but whoever listens to correction is honored.
- 19 A desire that is fulfilled is enjoyable to the soul;
but fools hate to turn away from *(or, abhor turning from)* evil.
- a 20 Whoever accompanies the wise becomes wise,
but the companion of fools will experience trouble.
- 21 Misfortune pursues sinners,
but the righteous are rewarded with good fortune *(or, prosperity)*.
- 22 The good will have wealth to leave to their grandchildren,

145 Added by LXX.

146 Literally: "only by pride comes strife,"

147 So: LXX & Vulgate. Hebrew: "from vanity." The emendation reverses two Hebrew consonants: λβημ to ληβμ

148 Verses 12 - 19 form a unit. Stich 12b has "desire fulfilled" and 19a has the same expression. 13 & 18 are parallel, 14 & 15 are parallel and 16 and 17 are parallel. Because of this these verses are single spaced.

149 Hebrew: ρβδ == counsel, advice, commandment, teaching & word.

150 Literally: "gives grace."

151 So: emended to follow LXX, Syriac, Vulgate & Targums. Hebrew: "is enduring."

152 This can be interpreted in either of two ways: 1. A bad messenger falls into trouble and presumably will be punished.

2. A bad messenger causes others to fall into trouble through his unreliable dealings.

153 Literally: "Poverty and shame ignoring instruction."

but the wealth of sinners will be reserved for the righteous.

sy 23 Untilled fields may provide the poor with enough food,¹⁵⁴
but it is taken away through injustice.¹⁵⁵

a 24 Those who hold back punishment hate their children,
but those who love them discipline them diligently.¹⁵⁶

a 25 The righteous have enough to satisfy their appetites,¹⁵⁷
but the wicked are always hungry.

<CHAPTER 14>

a 1 Wisdom¹⁵⁸ builds her house,
but folly¹⁵⁹ tears it down with her own hands.

a 2 Those who walk in uprightness revere the Lord,
but whoever is devious despises him.

a 3 The speech¹⁶⁰ of a fool brings a rod (*or, branch, twig*) to his back,¹⁶¹
but the words of the wise preserve them.

a 4 Where there are no oxen, there is no grain,¹⁶²
the strength of the ox assures abundant harvest.¹⁶³

a 5 A faithful (*or, reliable*) witness does not lie,
but a false witness tells lies.

a 6 A scoffer¹⁶⁴ seeks wisdom in vain,
but knowledge comes readily to an intelligent person.

sy 7 Avoid the presence of a fool (*or, Keep your distance from a fool*)
for you will not learn anything of value.¹⁶⁵

sy 8 The wisdom of the clever is the way,

154 Literally: "plenty of food is fallow ground for the poor."

155 Hebrew unclear.

156 Hebrew unclear. Is it that one should discipline early in a child's life or continue the discipline throughout their youth?

157 Literally: "the righteous eats to satisfy his soul."

158 Hebrew: "wisdom of women" no doubt a later gloss. Wisdom is again personified here as is folly. Probably originally: "Wisdom has built her house but folly is pulling it down with her own hands."

159 Cf. footnote 64 Proverbs 19:13.

160 Literally: "the mouth of a fool."

161 So: emended by repointing one vowel. Hebrew: "a rod of pride."

162 So: emended. Hebrew: "a manger of" or possibly "the manger is clean."

163 The concept is: "Your barn will be empty of grain without oxen, but with them you can grow much more."

164 Scoffers are presented in Proverbs as those who scorn or ridicule God and religion.

165 Literally: "Go from a foolish man and you will not know lips of knowledge."

but the folly of fools is a delusion.¹⁶⁶

- sy 9 God scorns the wicked,¹⁶⁷
but the upright enjoy God's favor.¹⁶⁸
- a 10 The heart knows its own bitterness,
and no stranger can share it's joy
(*or: A person knows his own sadness,
and no one can truly share joy.*)
- a 11 The house of the wicked will be demolished (*or, will collapse*),
but the tent of the upright will flourish.¹⁶⁹
- sy 12 A road may seem straight to a person,¹⁷⁰
but its end is the way of death.
- sy 13 The heart aches even in laughter,
and grief is the end of joy.
- a 14 The perverse will reap the results of their ways,
and the good will reap the fruit of their deeds¹⁷¹
(*or, The perverse get what their way of life deserves,
and the good what their deeds deserve*).
- a 15 The fool believes everything,
but the clever (*or, wise*) watch their step.
- a 16 The wise are on guard and avoid evil,
but fools throw off restraint (*or, are arrogant*) and are careless.
- a 17 By having a quick temper one acts foolishly,
but having discretion results in patience (*or, calm*).¹⁷²
- a 18 The naive inherit folly,¹⁷³
but the clever are crowned¹⁷⁴ with knowledge.

166 The Hebrew word translated "delusion" is based on the idea of dishonest scales. The verse might possibly be emended to read: "But the folly of fools causes them to err." thus making the verse antithetic.

167 So: emended. Literally: "a guilt offering mocks fools." Many emendations are suggested for this verse.

168 Literally: "but among the upright is favor."

169 Literally: "send forth buds." LXX: "stand."

170 Literally: "there is a straight road before man."

171 Hebrew uncertain. So: emended. Hebrew: "from upon him." LXX: "thoughts."

172 So: LXX. The LXX reads the Hebrew with one letter dropped from the word. Hebrew: "is hated."

173 Hebrew unclear. Possibly "the naive have folly as an adornment."

174 LXX "acquire." Meaning uncertain.

- s 19 The malicious bow down before the good,
the wicked bow down at the gates of the righteous. ¹⁷⁵
- a 20 Paupers are even despised by their neighbors,
but the rich have many friends.
- a 21 Those who despise a hungry person ¹⁷⁶ are sinning,
but those who are kind to the poor are happy.
- a 22 Those who plot evil are surely in error,
but those who have good intentions earn loyalty and faithfulness.
- a 23 There is profit in all hard labor,
but idle chatter only brings on poverty.
- a 24 The wise are awarded for insight, ¹⁷⁷
but folly is the ornament of fools. ¹⁷⁸
- a 25 The truthful witness saves lives,
but one who speaks ¹⁷⁹ falsehood is a betrayer.
- sy 26 Reverence of the Lord is a trusted stronghold,
a refuge for one's children
(*or, If you revere the Lord,*
your children have a strong fortress.)
- sy 27 Reverence of the Lord is a fountain of life,
that no one may avoid the snares of death.
- a 28 The glory of a king is a multitude of people (*or, many subjects*),
but without subjects a prince is ruined.
- a 29 Whoever remains calm is wise,
but whoever is quick-tempered increases folly.
- a 30 A serene mind gives life to the body,
but jealousy ¹⁸⁰ rots the bones.
- a 31 Those who oppress the poor insult their maker,

175 Possibly a reference to begging.

176 So: LXX. Hebrew: "his neighbor."

177 So: LXX. Hebrew: "riches."

178 Hebrew unclear. Literally: "the folly of fools is folly."

179 Literally: "breathes out."

180 The Hebrew word could also be translated as "anger, zeal, ardor."

but those who are generous to the needy honor God.

- a 32 The wicked cause their own downfall through their evil deeds,
but the righteous find refuge even in death.¹⁸¹
- a 33 Wisdom is at home in the mind of an intelligent person,
but not among fools.¹⁸²
- a 34 Righteousness (*or, moral integrity*) exalts a nation,
but sin is a disgrace (*or, stigma*)¹⁸³ to any nation.
- a 35 A king favors a servant who deals wisely (*or, is competent*),
but is enraged by one who acts shamefully.¹⁸⁴

<CHAPTER 15>

- a 1 Gentle response calms wrath,
but a harsh word¹⁸⁵ provokes anger.
- a 2 Words spoken by the wise dispense much knowledge,¹⁸⁶
but the mouths of fools gush¹⁸⁷ out folly.
- sy 3 The Lord sees what happens everywhere,
surveying the evil and the good.
- a 4 Kind words¹⁸⁸ are the tree of life,
but perverseness¹⁸⁹ causes despair.
- a 5 A fool despises a father's instruction,
but those who heed admonition are prudent.
- a 6 In the house of the righteous there is much treasure,
but trouble befalls the harvest of the wicked.
- a 7 The lips of the wise disseminate knowledge;
not so the minds of fools.
- a 8 The sacrifice of the wicked is an abomination to the Lord,

181 So: LXX & Syriac. Hebrew: "in his death" or "in the death of the evil." The Dead Sea Scroll 4QProv supports the MT.

182 So: LXX & Syriac. Hebrew: "lacks not."

183 LXX: "need" or "want." A possible translation might be: "sin brings want to people."

184 Literally: "one who causes shame."

185 Literally: "a word of pain."

186 So: emended. Hebrew: "makes knowledge good."

187 Literally: "drip out like honey."

188 Literally: "a healing tongue."

189 Literally: "twisted, crooked." Possessing a treacherous quality.