

but the prayer of the upright is his delight.

- a 9 The conduct of the wicked is an abomination to the Lord,  
but he loves those who pursue righteousness.
- a 10 There is severe discipline for those who go astray,  
and those who hate correction will die.
- s 11 Sheol (*or, death*)<sup>1</sup> and Abaddon (*or, destruction*)<sup>2</sup> lie open  
before the Lord,  
how much more the human mind.  
*(or, If the Lord knows what happens in the abode of the dead,  
he can surely see within us.)*
- s 12 An arrogant person<sup>3</sup> dislikes being corrected,  
but will not consult the wise.
- a 12 Happiness makes a cheerful countenance,  
but sorrow brings about a despondent mind.
- a 12 Intelligent people seek knowledge,  
but the mouths of fools feed on<sup>4</sup> folly.
- a 15 The life of the wretched (*or, poor*) is difficult,  
but a cheerful heart has a continual feast.  
*(or, Although the life of the poor is difficult,  
having a cheerful outlook brings contentment).*
- a 16 It is better to be poor and reverence the Lord  
than to be rich and be in trouble.
- a 17 Better is a dinner<sup>5</sup> of vegetables (*or, herbs*) where there is love,  
than a fattened ox where there is hatred.
- a 18 A hot tempered person provokes strife,  
but whoever is slow to anger calms contention.
- a 19 The way of the lazy person is overgrown with thorns,<sup>6</sup>  
but the path of the upright is a level highway.

---

1 The abode of the dead.

2 The Hebrew word is based on the root word for "to perish" or "destruction."

3 Hebrew defines this as a person who expresses contempt for God, religion and wisdom.

4 The Hebrew word describes cows and goats eating grass.

5 Literally: "a portion."

6 Literally: "like a thorn hedge."

- a 20 A wise child makes a father glad,  
but a foolish person despises his mother.
- a 21 Folly is a joy to those who are devoid of sense,  
but a person of understanding does what is right.
- a 22 Without counsel plans are foiled,  
but because of many advisors they succeed.
- a 23 It is a pleasure to answer a person well, <sup>7</sup>  
and a timely word, how good it is!
- sy 24 To the intelligent the path of life leads upward,  
in order to avoid Sheol below.
- a 25 The Lord destroys the home of the proud,  
but maintains the widow's property. <sup>8</sup>
- a 26 The thoughts of the wicked are an abomination to the Lord,  
but gracious words are pleasing to him. <sup>9</sup>
- a 27 Those who are greedy for ill-gotten gain make trouble  
for their own household,  
but those who hate bribes will live.  
[27a *By alms and faithful actions sins are taken away,  
and by reverence of the Lord everyone turns from evil.*] <sup>10</sup>
- a 28 The righteous think prior to replying,  
but the mouths of the wicked blurt out evil.
- a 29 The Lord is far from the wicked,  
but he hears the prayer of the righteous.  
[29a *Better a small share with righteousness  
than much fruit with injustice.*  
29b *Let the heart of a person think just thoughts,  
so that his steps may be straight with God.*] <sup>11</sup>
- s 30 The radiant glow of happiness makes you glad,

---

7 Literally: "there is joy to a man in the answer of his mouth."

8 With the idea of her property rights.

9 Emended as per LXX. Hebrew: "pleasant words and pure."

10 Added by LXX.

11 Added by LXX.

and good news refreshes (*or, invigorates*)<sup>12</sup> well-being.

sy 31 If you pay attention to wholesome correction,  
you will become wise.

a 32 Whoever spurns instruction despises themselves,  
but whoever accepts admonition gains understanding.

sy 33 Reverencing the Lord is instruction (*or, training*) in wisdom,  
and humility precedes honor.

<CHAPTER 16>

sy 1 The plans of the mind<sup>13</sup> belong to mortals,  
but what is said<sup>14</sup> depends on the Lord.<sup>15</sup>

a 2 All one's ways seem pure in one's own eyes,  
but the Lord weighs the motives.<sup>16</sup>

sy 3 Entrust your work to the Lord,<sup>17</sup>  
and all your ways will be proper (*or, will succeed*).

sy 4 The Lord has a purpose for everything that has been made,  
even the wicked, for the day of trouble.<sup>18</sup>

sy 5 All who are arrogant are detested by the Lord,  
but be assured, they will not escape punishment.

sy 6 By loyalty and faithfulness your iniquities are atoned for,  
and evil is avoided by revering the Lord.<sup>19</sup>

sy 7 When people's ways are pleasing to the Lord,  
he turns their enemies into allies.

a 8 It is better to have little, but to be righteous  
than to have a large income that was gained dishonestly.<sup>20</sup>  
[*Whoever seeks the Lord will find knowledge with righteousness,*

---

12 Hebrew: "puts fat on the bones."

13 Literally: "plans of the heart."

14 Literally: "the answer of the tongue."

15 The LXX omits or places verses 1, 3-4, 6-9 elsewhere. There is considerable variance in Proverbs 15:33 - 16:9. Since the manuscripts of the LXX are much earlier than those of the MT this becomes an interesting study in textual accuracy. Is the later MT the more accurate, or are the differences in the older text of the LXX more accurate?

16 Literally: "spirits." In Hebrew there seems to be a play on words in this stich which is unable to be translated.

17 Literally: "roll your works on the Lord."

18 Literally: "day of evil."

19 LXX inserts this verse following 15:27.

20 In the LXX this verse appears following Proverbs 15:29. The LXX verse 16:8 is noted above in brackets.

*and those who seek him in uprightness will find peace.]*

- a 9 The human mind plots its course  
but it is the Lord who directs our steps.<sup>21</sup>
- s 10<sup>22</sup> Inspired decisions<sup>23</sup> are declared by the king.  
He does not give false judgments.
- s 11 Honest<sup>24</sup> balances and scales are the Lord's,  
all the weights<sup>25</sup> in the bag are his concern.<sup>26</sup>
- sy 12 Evil deeds are intolerable to kings,  
for it is by righteousness that their throne endures.<sup>27</sup>
- sy 13 The delight of a king is those who speak honestly,  
and he loves those who speak the truth.
- sy 14 A king's wrath is the forerunner of death,  
and whoever is wise will (*or, can*) appease<sup>28</sup> it.
- s 15 In the smile of a king there is life  
and his favor is like a rain cloud in spring.
- s 16 To acquire wisdom is better<sup>29</sup> than acquiring gold.  
To acquire understanding (*or, discernment*) is preferable to silver.
- a 17 The pathway of the upright avoids evil;  
those who preserve their lives guard their ways.
- sy 18 Pride leads to disaster,  
and arrogance leads to downfall.
- s 19 It is better to be humble in the mist of the poor  
than to share plunder (*or, spoils, loot*) with the proud.
- sy 20 Those who tend to their business gain success,  
and happy are those who trust in the Lord.
- sy 21 The wise are called discerning,  
yet pleasant speech gains persuasiveness (*or, a reputation for wisdom*).

30

---

21 LXX inserts this verse after 15:28.

22 Verses 10 - 15 are a series of sayings about a king and his God given authority. Because of this grouping it is single spaced.

23 The Hebrew word is sometimes translated as "divinations."

24 Hebrew uncertain. The Hebrew word jpv[ is perhaps a dittography. Its omission makes a better parallelism.

Normally qdc would be used in Hebrew in this sentence.

25 Literally: "stones."

26 Literally: "work."

27 Literally: "is fixed, founded, determined."

28 Literally: "cover."

29 So: LXX, Syriac, Vulgate & Targums. MT: "how much better."

30 Hebrew uncertain.

- a 22 Intelligence is a fountain of life to those who possess it,  
but folly is the punishment<sup>31</sup> of fools.
- sy 23 Those who are intelligent think before speaking,  
and augment persuasiveness by what is said.<sup>32</sup>
- s 24 Kind words are like a honey comb,  
sweetness to the taste<sup>33</sup> and a cure (*or, wholesome*) to the body.
- a 25 The road may seem right to a person,  
but it leads the way to death.<sup>34</sup>
- sy 26 Laborer's appetites make them work harder;  
their hunger urges them on.<sup>35</sup>
- s 27 A scoundrel plots evil,  
and what is said is like a scorching fire.<sup>36</sup>
- sy 28 Perverse persons stir up trouble,  
and a talebearer (*or, gossip*) alienates close friends.
- sy 29 Lawless (*or, violent*) persons mislead their neighbors,  
and direct them on the wrong path.
- s 30 Those who close their eyes plot<sup>37</sup> perverse things,  
and those who purse their lips cause evil to occur.
- sy 31 Gray hair (*or, long life*) is the reward for being righteous,  
it is gained in righteous living.<sup>38</sup>
- sy 32 Rather a self-controlled person than a warrior.  
Having self control is better than conquering a city.
- a 33 The lot is cast into the lap,  
but the decision is wholly dependent upon the Lord.

---

31 The Hebrew word can also mean "instruction."

32 Hebrew unclear.

33 Literally: "palate."

34 Hebrew: "ways of death."

35 Hebrew uncertain.

36 Literally: "and on his lips like burning fire."

37 So: LXX, Syriac, Vulgate & Targums. Hebrew: "to plan."

38 Literally: "It is found in the way of righteousness."

<CHAPTER 17>

- a 1 It is better to eat a stale crust with peace  
than a house full of feasting<sup>39</sup> with strife.
- sy 2 A capable servant proves proper authority over a son who acts shamefully,  
and will receive a share of the inheritance as one of the family.
- s 3 Just as a crucible is for silver, and a furnace is for gold,  
so the Lord tests the hearts of people.
- s 4 An evildoer listens to wicked speech;  
and a liar<sup>40</sup> is attentive to evil speech.<sup>41</sup>  
(*or, liars listen to each other.*)
- a 5 Whoever mocks the poor insults their maker (*or, makes fun of God*);  
whoever rejoices over the misfortune of others will not go unpunished.
- sy 6 Grandchildren are the pride<sup>42</sup> of their elders,  
just as children take pride in their parents.  
[*The entire world of wealth belongs to the faithful,  
but not even a small coin is for the faithless.*]<sup>43</sup>
- a 7 Fine speech<sup>44</sup> is unsuited to a fool;  
and how much worse is falsehood in a person of noble character.<sup>45</sup>
- s 8 A bribe is like a magic charm<sup>46</sup> to those who give it;  
they prosper at every turn.<sup>47</sup>
- a 9 When seeking love, faults are overlooked,<sup>48</sup>  
but whoever persistently argues alienates a friend.  
(*or, Whoever forgives a person's wrongs makes friends,  
but whoever talks about a friend's wrongs loses friends.*)
- s 10 A rebuke influences and intelligent person more  
than a fool learns in a hundred blows (*or, beatings*).

---

39 The Hebrew word *yxbz* originally meant "sacrifice" but since a feast was an integral part of a sacrificial ritual it came to mean "feast."

40 Literally: "falsehood."

41 Literally: "tongue of destruction."

42 Literally: "crown."

43 Added by LXX.

44 Literally: "lips of excess."

45 Literally: "prince."

46 Literally: "stone of favor." It could possibly mean an amulet or charm.

47 Surely sarcasm.

48 The French Common Version translates: "To forgive a wrong fosters friendship."

- sy 11 An evil person only seeks rebellion,  
and a ruthless messenger will be sent against him.  
*(or, Evil people look for ways to rebel,  
but merciless soldiers will punish them).*
- s 12 It is better to meet a bear robbed<sup>49</sup> of her cubs,  
than a fool with his nonsense.
- sy 13 Evil will not depart from the house,  
if good is repaid with evil.
- sy 14 The beginning of an argument is like breaking open a dam,  
so stop before a quarrel begins.<sup>50</sup>
- sy 15 Acquitting the wicked and convicting the innocent  
are an abomination to the Lord.
- sy 16 Why should a fool have money at hand to purchase wisdom,  
*(or, Of what benefit is money to a fool desiring to purchase wisdom,)*  
when there is no mental capacity.<sup>51</sup>  
[*Whoever builds a high threshold can expect broken bones.  
Those who speak duplicity fall into misfortune.*]
- s 17 A friend loves at all times,  
and relatives are to share adversity.
- sy 18 A person who secures a debt for a neighbor  
is devoid of sense.
- s 19 Whoever prefers bad behavior loves strife  
and whoever builds a high threshold can expect broken bones.<sup>52</sup>
- s 20 A person who does not prosper,  
and those who speak duplicity fall into misfortune  
*(or, A person whose intentions are evil will not succeed,  
a person who lies will surely encounter trouble.)*
- s 21 A stupid child is a father's grief;  
and there is no joy for the father of a fool *(or, villain).*

---

49 Literally: "bereaved."

50 The Hebrew word for "begins" is only used here. Hebrew uncertain. Literally: "The one setting free water is the beginning of strife and before quarreling leave off contention (or, before contention breaks off, leave off)."

51 At this point the LXX inserts lines 19b and 20b, as noted.

52 Hebrew uncertain.

- a 22 A joyful heart is good medicine,<sup>53</sup>  
but despondency dries up the bones (*or, saps one's strength*).<sup>54</sup>
- sy 23 The wicked accept concealed bribes  
to pervert the cause of justice.
- a 24 An intelligent person seeks wisdom,  
but fools have no fixed goals.<sup>55</sup>
- s 25 A foolish child is a vexation to its father  
and a heartache to its mother.
- s 26 To impose a fine on the innocent is not right,  
and to flog one who is morally noble is wrong.<sup>56</sup>
- s 27 Those who control their speech have knowledge,  
and those with self-control are wise.
- s 28 A silent fool is considered wise,  
when nothing is said, intelligence is assumed.

<CHAPTER 18>

- s 1 The one who lives alone<sup>57</sup> is self indulgent,  
and holds contempt for those with sound judgment.<sup>58</sup>
- a 2 A fool does not desire understanding,  
but only in expressing personal opinion.<sup>59</sup>
- sy 3 When wickedness comes, so does derision (*or, contempt*);  
and with dishonor comes disgrace.
- sy 4 The words a person speaks are deep waters (*or, profound thoughts*);  
the source of wisdom<sup>60</sup> is a gushing stream.
- sy 5 It is not right to favor<sup>61</sup> the wicked (*or, guilty*),  
or to deprive a righteous (*or, innocent*) of justice.

---

53 Hebrew uncertain. Literally: "healing, cure."

54 So: NEB.

55 I. e. has no goals. Literally "the eyes of a fool are on the ends of the earth."

56 Hebrew uncertain. The Hebrew word means: "morally noble." LXX: "to scourge the upright is not acceptable."

57 Hebrew: "separated."

58 Hebrew uncertain. Literally: "One separated seeks desire against all wisdom he breaks forth." There is an interesting play on words in Hebrew.

59 It would be grammatically correct to translate: "but only demonstrating what he is."

60 Hebrew uncertain. LXX and several Hebrew manuscripts: "life." Literally: "The words of a man's mouth are deep waters, a flowing brook, a fountain of wisdom."

61 Literally: "lift the face of."

- sy 6 A fool's words bring strife (*or, argument*),  
and a fool's speech invites a beating.
- s 7 Fool's mouths are their undoing,  
and their words entrap them.
- s 8 The words of a whisperer (*or, talebearer*) are like tasty morsels;<sup>62</sup>  
they penetrate the inner parts<sup>63</sup> of the body.<sup>64</sup>
- sy 9 One who is a lazy worker  
and one who destroys are closely related.
- sy 10 The name of the Lord is a tower of strength;  
to which the righteous may run and are secure.
- sy 11 The wealth of the rich is their strong city (*or, fortress*),  
in their imagination it is like a protective wall.<sup>65</sup>
- a 12 Before destruction one's heart is disdainful,  
but humility goes before honor.
- s 13 Not to listen, yet giving an answer;  
it is foolish and insulting.
- a 14 The human spirit (*or, your will to live*) will endure illness;  
but a broken spirit --- who can bear?  
(*or, if you lose your will --- who can carry on?*)
- s 15 The mind of the intelligent acquires knowledge,  
and the ears of the wise seek knowledge.
- s 16 A person's gift opens doors,<sup>66</sup>  
and provides access to the great.
- sy 17 The first person to plead a case is adjudged to be right,  
until the opponent comes and cross-examines.
- s 18 Casting lots puts an end to strife,  
and separates powerful contenders.

---

62 The Hebrew word is used only here.

63 Literally: "the chambers of the belly."

64 This stich is repeated in 26:22.

65 Hebrew uncertain.

66 Literally: "makes wide."

- sy 19 An ally is like a strong city,<sup>67</sup>  
but quarreling sets up boundaries.
- s 20 You may be satisfied with what you say,<sup>68</sup>  
but you will live with the consequences.<sup>69</sup>
- s 21 The tongue has power over death an life,  
and those who love it pay the price of their incessant talking.
- sy 22 Find a wife and you find a good thing,  
and obtain acceptance from the Lord.  
[Whoever sends away a good wife, sends away goods;  
but whoever keeps an adulteress is stupid and impious.]<sup>70</sup>
- s 23 The poor speak pleadingly (*or, implore*),  
but the rich answer harshly (*or, are rude*).
- a 24 There are<sup>71</sup> those who pretend to be friendly,<sup>72</sup>  
but a true friend is more devoted than a brother.

<CHAPTER 19>

- a 1 It is better for the poor to live with integrity (*or, above reproach*)  
than a fool who tells lies.<sup>73</sup>
- s 2 To have desire but to be without knowledge is not good,  
(*or, it is not good to act without foresight*)  
and being in a hurry causes blunders.<sup>74</sup>
- sy 3 One's folly brings one to ruin,  
yet the Lord is furiously blamed.
- a 4 Wealth makes many new friends,  
but the poor are deserted by their friends.
- s 5 A false witness will not escape punishment,  
and a liar will not escape.

67 Hebrew uncertain. So: LXX, Syriac, Vulgate & Targums. Hebrew literally: "a brother, transgressed against from [that] a strong city, and contentions like a bar in a fortress."

68 Literally: "by the yield of his lips."

69 Literally: "the fruit of your mouth."

70 Added by LXX.

71 So: Syriac & Targums. Hebrew: "a man of."

72 So emended to be similar to the Syriac, Vulgate & Targums. One consonant is omitted to make the Hebrew emendation. Hebrew: "to be broken."

73 The poetry of this verse departs from the usual form of Hebrew poetry.

74 In Hebrew there is an interesting movement within the poetry, regrettably unable to be translated.

- s 6 Many seek the favor<sup>75</sup> of the generous,  
and all are friendly toward a lavish giver.
- t 7 The poor are even despised by their relatives;  
how much more do their friends shun them,  
[*A good understanding will draw near to those who know it  
and a wise man will find it.*  
*One who does many evil deeds brings evil to fulfillment,  
and who uses words to provoke will not escape.*]<sup>76</sup>  
when they try to speak with them, it is to no avail.<sup>77</sup>
- s 8 Whoever acquires wisdom<sup>78</sup> has self respect;  
and whoever has good sense will prosper.
- s 9 A false witness will not go unpunished,  
and whoever gives false testimony will perish.
- a 10 Luxury is not befitting a fool,  
and it is even worse for a slave to rule over leaders.
- s 11 Intelligence causes a person to be slow to anger,  
and it is to their glory to overlook an offense.
- a 12 A king's wrath is like the roar of a lion,  
but his favor is like dew on the grass.
- sy 13 A foolish son is a calamity to his father,  
and a nagging wife is like endlessly dripping rain.<sup>79</sup>
- a 14 Houses and wealth are bequeathed from parents,  
but an efficient wife comes from the Lord.
- s 15 Laziness induces deep sleep,  
and the negligent will suffer hunger (*or, laziness causes hunger.*)
- a 16 Those who keep the commandment regard life;  
but those who despise council will die.
- sy 17 To be kind to the poor is like lending to the Lord,

---

75 Literally: "to smooth the face of."

76 Added by LXX.

77 Hebrew uncertain. Literally: "He who pursues work, not are they," This is possibly a fragment of a lost couplet.

78 Literally: "heart."

79 An Arab proverb, using a play on words, says: "Three things make a house intolerable: *tal* a leaking room, *nal* a wife's nagging, and *bal* bugs."

and the Lord will repay you.

- a 18 Discipline your child when it is young,<sup>80</sup>  
do not set your heart on its destruction  
(*or, do not pay attention to his moaning*).
- sy 19 A person possessing a violent temper<sup>81</sup> will pay the consequences,  
for if you rescue that person, you will only need to repeat it.<sup>82</sup>
- sy 20 Listen to advice and accept discipline (*or, instruction*),  
so that you may acquire wisdom for the future.
- a 21 An individual devises many plans,  
but it is the Lord's plan that will be established.<sup>83</sup>
- a 22 What matters most is loyalty,  
the poor are better off than a liar.<sup>84</sup>
- t 12 The reverence of the Lord leads to life,  
and the possession of contentment,<sup>85</sup>  
[*But the person without reverence toward the Lord  
will spend the night in places  
where knowledge of the Lord is not observed.*]  
and will be free from harm.
- sy 24 A lazy person plunges his hand in his bowl,  
and does not even lift it to his mouth  
(*or, a lazy person hardly has the energy to eat*).
- a 25 Strike an arrogant person, and those who are readily  
influenced will learn,  
reprove an intelligent person and knowledge will be gained.
- sy 26 A child who does violence to its father and evicts its mother,  
is shameful and to be despised.
- s 27 My child, stop and listen to my instruction,  
so that you will not stray from the word of knowledge.

---

80 Literally: "while there is hope."

81 The Hebrew words imply a persistent violent temper.

82 Hebrew obscure. Literally: "...of anger, paying a fine, for if you deliver and again you will increase."

83 Hebrew uncertain.

84 Hebrew uncertain. This is possibly a corrupted text.

85 Hebrew uncertain.

sy 28 A worthless witness scoffs at justice,  
and the speech of the wicked has the taste of evil.

sy 29 Condemnation <sup>86</sup> is really for scoffers,  
and a beating for the backs of fools.

<CHAPTER 20>

sy 1 Wine is a scoffer, <sup>87</sup> strong drink leads to fights,  
and whoever is led astray (*or, intoxicated*) <sup>88</sup> by it is not wise.

s 2 The dreaded wrath (*or, terror*) <sup>89</sup> of a king is like a lion's roar;  
anyone who provokes his anger is at risk. <sup>90</sup>

a 3 It is honorable to refrain (*or, keep aloof*) <sup>91</sup> from strife;  
and any fool will readily quarrel. <sup>92</sup>

sy 4 The lazy person does not plow in autumn; <sup>93</sup>  
yet he will expect a crop at harvest time, but there is none.

s 5 The designs (*or, purposes*) in the human mind are like deep water,  
but the intelligent can draw it out.  
(*or: The plans of a person lie deep like something lying in a deep  
well,*  
*but a wise person can draw them out.*)

a 6 Many proclaim to be loyal, <sup>94</sup>  
but who can find someone who is really faithful? <sup>95</sup>

sy 7 The righteous walk blamelessly (*or, with integrity*) ---  
blessed are the children who are their descendants. <sup>96</sup>

sy 8 A king who sits on the judgment throne  
can recognize and sift out (*or, winnow*) all that is evil.

s 9 Who can say, "I have cleansed my heart (*or, I have a clear conscience*);

---

86 LXX: "whips." The change being the omission of one Hebrew consonant.

87 The Hebrew word #1 is usually translated "scorner."

88 The Hebrew word implies being deceived or overtaken. "led astray" and "not wise." Note the double entendre.

89 LXX: "threat." Syriac: "anger." Some Hebrew manuscripts have "fury."

90 Literally: "he that angers himself against him?"

91 Literally: "let to sit" i.e. to keep quiet.

92 Hebrew uncertain.

93 This was done in accord with the agricultural cycle in ancient Israel.

94 American Standard translates: "Many a man will meet one that is kind to him." This is corrected in the New American Standard.

95 Grammatically it would be possible to translate: "Many are called loyal, but who can find a person to trust?"

96 Hebrew unclear. Several emendations are suggested by scholars.

- I am purged of my sin (*or, I am without sin*)."
- sy 10 Dishonest weights and dishonest measures<sup>97</sup>  
are both equally an abomination to the Lord.
- sy 11 Even a child makes itself known by its actions,<sup>98</sup>  
whether what is done is pure and right (*or, clean and upright*).
- sy 12 The ear hears<sup>99</sup> and the eye sees ---  
the Lord has made them both.
- sy 13 Do not lose sleep, or else you will be reduced to poverty;  
keep your eyes open, and you will have plenty of food.<sup>100</sup>
- sy 14 "It is bad, it is bad," says the buyer,  
but after having gone away, boasts about it.
- a 15 There is gold, and abundance of costly stones;<sup>101</sup>  
but wise speech is a precious item.
- sy 16 Seize the garment of a person who has given surety for a stranger,<sup>102</sup>  
and seize the pledge given as surety for foreigners.<sup>103</sup>
- a 17 Bread gained by fraud is tasty,  
but afterward the mouth will be full of grit.
- sy 18 Plans are established by taking advice;  
but war must be waged with wise stratagems.
- sy 19 Gossiping reveals secrets (*or, whoever betrays secrets is a gossip*);  
therefore do not associate with anyone who babbles.<sup>104</sup>
- sy 20 If you curse (*or, revile*) your parents,  
your lamp will fail when it is dark (*or, in your old age*).
- sy 21 An estate hastily acquired at the onset  
will not be blessed in the end.<sup>105</sup>

---

97 Literally: "a stone and a stone, an ephah and an ephah."

98 Hebrew uncertain. Grammatically it could be read: "a child may play act in its deeds."

99 Hebrew can mean: "to be obedient."

100 LXX does not include verses 14 - 20 found in the Hebrew text.

101 Some scholars translate the Hebrew word as "coral," "rubies," or "gems."

102 Some Hebrew manuscripts have, in the margin: "strange woman."

103 The thought seems to be that whoever is stupid enough to pledge responsibility for a stranger deserves to lose the property that is the guarantee of payment.

104 Hebrew: wytpv = "to be open", "to be simple."

105 Hebrew uncertain.

- sy 22 Do not say, "I will repay evil";  
wait for the Lord, and he will straighten things out.
- sy 23 False weights <sup>106</sup> are an abomination to the Lord,  
and dishonest scales (*or, balances*) are not right.
- s 24 Our paths <sup>107</sup> are determined (*or, ordered*) by the Lord;  
how then can we understand our destiny (*or, his/our way*)?
- s 25 It is a snare for a person to rashly say, "I am holy,"  
and to inquire <sup>108</sup> only after making the vow.  
(*or, to rashly make a vow of holiness and to regret it is a trap.*) <sup>109</sup>
- sy 26 A wise king sifts (*or, winnows*) the wicked,  
and drives over them with a threshing wheel.
- sy 27 The human spirit is the lamp of the Lord,  
revealing every innermost part.
- sy 28 Loyalty and faithfulness protect the king,  
and the righteous maintain his throne. <sup>110</sup>
- a 29 The glory of youths is their strength,  
but the beauty of the aged is their gray hair.
- s 30 Blows that wound cleanse away evil;  
striking makes clean the innermost parts. <sup>111</sup>  
(*or, If you beat a person who has done wrong,  
that will straighten out the bad behavior  
and make the person good.*)

<CHAPTER 21>

- sy 1 The king's heart is like a watercourse (*or, irrigation canal*)  
in the Lord's hand;  
he directs it wherever he pleases.
- a 2 All people's deeds seem right to them,  
but the Lord probes the heart (*or, mind*)

---

106 Literally: "a weight and a weight."

107 Literally: "steps."

108 Hebrew: rkb = "to seek."

109 Hebrew uncertain.

110 So: LXX. Hebrew uncertain.

111 Literally: "the chambers of the body." Hebrew uncertain.