

The French Composite Bible

By

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The French Composite Bible is intended to make you think more deeply about the text by progressive comparison of literal versions. Starting with French, two English versions are progressively Compared in order to gain deeper insights into the text. The mind works differently when understanding one text, when comparing two texts and when looking at more than two. As a result, an over-all meaning is obtained, which I call a “composite” understanding. When you have reached this level of understanding, you will want to record your thoughts about what the text now says, what it means to you spiritually and how you plan to apply its meaning to your life. I hope that you will find this work a help in your studies and a blessing in understanding what God would like you to know.

French (Darby)

The World English Bible

Young's Literal Translation

Proverbs

- 1 ¶ Proverbes de Salomon, fils de David, roi d'Israël,
The proverbs of Solomon, the son of David, king of Israel:
Proverbs of Solomon, son of David, king of Israel:**

- 2 pour connaître la sagesse et l'instruction, pour discerner les paroles d'intelligence;
To know wisdom and instruction; To discern the words of understanding;
For knowing wisdom and instruction, For understanding sayings of intelligence,**

- 3** pour recevoir instruction dans la sagesse, la justice, le juste jugement, et la droiture;
To receive instruction in wise dealing, In righteousness, justice, and equity;
For receiving the instruction of wisdom, Righteousness, judgment, and uprightness,
- 4** pour donner aux simples de la prudence, au jeune homme de la connaissance et de la réflexion.
To give prudence to the simple, Knowledge and discretion to the young man:
For giving to simple ones -- prudence, To a youth -- knowledge and discretion.
- 5** Le sage écoutera, et croîtra en science,
That the wise man may hear, and increase in learning; That the man of understanding
may attain to sound counsel:
(The wise doth hear and increaseth learning, And the intelligent doth obtain counsels.)
- 6** et l'intelligent acquerra du sens pour comprendre un proverbe et une allégorie, les
paroles des sages et leurs énigmes.
To understand a proverb, and parables, The words and riddles of the wise.
For understanding a proverb and its sweetness, Words of the wise and their acute
sayings.
- 7** ¶ La crainte de l'Éternel est le commencement de la connaissance; les fous méprisent la
sagesse et l'instruction.
The fear of Yahweh is the beginning of knowledge; But the foolish despise wisdom and
instruction.
Fear of Jehovah [is] a beginning of knowledge, Wisdom and instruction fools have
despised!

- 8** **Écoute, mon fils, l'instruction de ton père, et n'abandonne pas l'enseignement de ta mère;**
My son, listen to your father`s instruction, And don`t forsake your mother`s teaching:
Hear, my son, the instruction of thy father, And leave not the law of thy mother,
- 9** **car ce sera une guirlande de grâce à ta tête, et des colliers à ton cou.**
For they will be a garland to grace your head, And chains around your neck.
For a graceful wreath [are] they to thy head, And chains to thy neck.
- 10** **¶ Mon fils, si les pécheurs cherchent à te séduire, n'y acquiesce pas.**
My son, if sinners entice you, don`t consent.
My son, if sinners entice thee be not willing.
- 11** **S'ils disent: Viens avec nous, nous serons aux embûches pour le sang, nous nous**
cachérons pour guetter l'innocent, sans cause;
If they say, "Come with us, Let`s lay in wait for blood; Let`s lurk secretly for the
innocent without cause;
If they say, `Come with us, we lay wait for blood, We watch secretly for the innocent
without cause,
- 12** **nous les engloutirons vivants, comme le shéol, et tout entiers comme ceux qui**
descendent dans la fosse;
Let`s swallow them up alive like Sheol, And whole, like those who go down into the pit.
We swallow them as Sheol -- alive, And whole -- as those going down [to] the pit,

- 13** nous trouverons toute sorte de biens précieux, nous remplirons nos maisons de butin;
We`ll find all valuable wealth. We`ll fill our houses with spoil.
Every precious substance we find, We fill our houses [with] spoil,
- 14** prends ton lot parmi nous, il n'y aura qu'une bourse pour nous tous:
You shall cast your lot among us. We`ll all have one purse."
Thy lot thou dost cast among us, One purse is -- to all of us.`
- 15** mon fils, ne fais pas route avec eux, retiens ton pied de leur sentier;
My son, don`t walk in the way with them. Keep your foot from their path,
My son! go not in the way with them, Withhold thy foot from their path,
- 16** car leurs pieds courent au mal, et ils se hâtent pour verser le sang.
For their feet run to evil. They hurry to shed blood.
For their feet to evil do run, And they haste to shed blood.
- 17** Car en vain le filet est étendu devant les yeux de tout ce qui a des ailes;
For in vain is the net spread in the sight of any bird:
Surely in vain is the net spread out before the eyes of any bird.
- 18** et eux, ils sont aux embûches contre leur propre sang, ils se cachent pour guetter leurs propres âmes.
These lay wait for their own blood. They lurk secretly for their own lives.
And they for their own blood lay wait, They watch secretly for their own lives.

- 19** **Telles sont les voies de tout homme qui cherche le gain déshonnête, lequel ôte la vie à ceux qui le possèdent.**
So are the ways of everyone who is greedy of gain. It takes away the life of its owners.
So [are] the paths of every gainer of dishonest gain, The life of its owners it taketh.
- 20** **¶ La sagesse crie au dehors, elle fait retentir sa voix sur les places;**
Wisdom calls aloud in the street. She utters her voice in the public squares.
Wisdom in an out-place crieth aloud, In broad places she giveth forth her voice,
- 21** **elle crie à l'entrée des lieux bruyants, aux ouvertures des portes; elle prononce ses paroles dans la ville:**
She calls at the head of noisy places. At the entrance of the city gates, she utters her words:
At the head of the multitudes she calleth, In the openings of the gates, In the city her sayings she saith:
- 22** **Simple, jusques à quand aimerez-vous la simplicité, et jusques à quand les moqueurs prendront-ils plaisir à la moquerie, et les sots haïront-ils la connaissance?**
"How long, you simple ones, will you love simplicity? How long will mockers delight themselves in mockery, And fools hate knowledge?
`Till when, ye simple, do ye love simplicity? And have scorners their scorning desired? And do fools hate knowledge?
- 23** **Revenez à ma répréhension; voici, je ferai couler pour vous mon esprit, je vous ferai savoir mes paroles.**
Turn at my reproof. Behold, I will pour out my spirit on you. I will make known my words to you.
Turn back at my reproof, lo, I pour forth to you my spirit, I make known my words with you.

- 24** Parce que j'ai crié et que vous avez refusé d'écouter, parce que j'ai étendu ma main et que personne n'a pris garde,
Because I have called, and you have refused; I have stretched out my hand, and no one has paid attention;
Because I have called, and ye refuse, I stretched out my hand, and none is attending,
- 25** et que vous avez rejeté tout mon conseil et que vous n'avez pas voulu de ma
But you have ignored all my counsel, And wanted none of my reproof;
And ye slight all my counsel, And my reproof ye have not desired.
- 26** moi aussi je rirai lors de votre calamité, je me moquerai quand viendra votre frayeur,
I also will laugh at your disaster. I will mock when calamity overtakes you;
I also in your calamity do laugh, I deride when your fear cometh,
- 27** quand votre frayeur viendra comme une subite destruction et que votre calamité arrivera comme un tourbillon, quand la détresse et l'angoisse viendront sur vous:
When calamity overtakes you like a storm, When your disaster comes on like a whirlwind; When distress and anguish come on you.
When your fear cometh as destruction, And your calamity as a hurricane doth come, When on you come adversity and distress.
- 28** alors ils crieront vers moi, et je ne répondrai pas; ils me chercheront de bonne heure, mais ils ne me trouveront point.
Then will they call on me, but I will not answer. They will seek me diligently, but they will not find me;
Then they call me, and I do not answer, They seek me earnestly, and find me not.

- 29** Parce qu'ils ont haï la connaissance et qu'ils n'ont pas choisi la crainte de l'Éternel,
Because they hated knowledge, And didn't choose the fear of Yahweh.
Because that they have hated knowledge, And the fear of Jehovah have not chosen.
- 30** qu'ils n'ont point voulu de mon conseil, qu'ils ont méprisé toute ma répréhension,
They wanted none of my counsel. They despised all my reproof.
They have not consented to my counsel, They have despised all my reproof,
- 31** ils mangeront du fruit de leur voie et seront rassasiés de leurs propres conseils.
Therefore they will eat of the fruit of their own way, And be filled with their own schemes.

And they eat of the fruit of their way, And from their own counsels they are filled.
- 32** Car la révolte des simples les tue, et la prospérité des sots les fait périr.
For the backsliding of the simple will kill them. The careless ease of fools will destroy them.
For the turning of the simple slayeth them, And the security of the foolish destroyeth them.
- 33** Mais celui qui m'écoute habitera en sécurité et sera tranquille, sans crainte du mal.
But whoever listens to me will dwell securely, And will be at ease, without fear of harm."
And whoso is hearkening to me dwelleth confidently, And [is] quiet from fear of evil!"
- 1** ¶ Mon fils, si tu reçois mes paroles et que tu caches par devers toi mes commandements
My son, if you will receive my words, And store up my commandments within you;
My son, if thou dost accept my sayings, And my commands dost lay up with thee,

- 2** pour rendre ton oreille attentive à la sagesse, si tu inclines ton coeur à l'intelligence,
So as to turn your ear to wisdom, And apply your heart to understanding;
To cause thine ear to attend to wisdom, Thou inclinest thy heart to understanding,
- 3** si tu appelles le discernement, si tu adresses ta voix à l'intelligence,
Yes, if you call out for discernment, And lift up your voice for understanding;
For, if for intelligence thou callest, For understanding givest forth thy voice,
- 4** si tu la cherches comme de l'argent et que tu la recherches comme des trésors cachés,
If you seek her as silver, And search for her as for hidden treasures:
If thou dost seek her as silver, And as hid treasures searchest for her,
- 5** alors tu comprendras la crainte de l'Éternel et tu trouveras la connaissance de Dieu.
Then you will understand the fear of Yahweh, And find the knowledge of God.
Then understandest thou fear of Jehovah, And knowledge of God thou findest.
- 6** Car l'Éternel donne la sagesse; de sa bouche procèdent la connaissance et l'intelligence:
For Yahweh gives wisdom. Out of his mouth comes knowledge and understanding.
For Jehovah giveth wisdom, From His mouth knowledge and understanding.
- 7** il réserve de sains conseils pour les hommes droits; il est un bouclier pour ceux qui marchent dans l'intégrité,
He lays up sound wisdom for the upright. He is a shield to those who walk in integrity;
Even to lay up for the upright substance, A shield for those walking uprightly.

- 8** protégeant les sentiers de juste jugement et gardant la voie de ses saints.
That he may guard the paths of justice, And preserve the way of his saints.
To keep the paths of judgment, And the way of His saints He preserveth.
- 9** Alors tu discerneras la justice et le juste jugement et la droiture, toute bonne voie.
Then you will understand righteousness and justice, Equity and every good path.
Then understandest thou righteousness, And judgment, and uprightness -- every good path.
- 10** ¶ Si la sagesse entre dans ton coeur et si la connaissance est agréable à ton âme,
For wisdom will enter into your heart. Knowledge will be pleasant to your soul.
For wisdom cometh into thy heart, And knowledge to thy soul is pleasant,
- 11** la réflexion te préservera, l'intelligence te protégera:
Discretion will watch over you. Understanding will keep you,
Thoughtfulness doth watch over thee, Understanding doth keep thee,
- 12** Pour te sauver du mauvais chemin, de l'homme qui prononce des choses perverses,
To deliver you from the way of evil, From the men who speak perverse things;
To deliver thee from an evil way, From any speaking froward things,
- 13** de ceux qui abandonnent les sentiers de la droiture pour marcher dans les voies de ténèbres,
Who forsake the paths of uprightness, To walk in the ways of darkness;
Who are forsaking paths of uprightness, To walk in ways of darkness,

- 14** qui se réjouissent à mal faire, qui s'égaient en la perversité du mal,
Who rejoice to do evil, And delight in the perverseness of evil;
Who are rejoicing to do evil, They delight in frowardness of the wicked,
- 15** dont les sentiers sont tortueux et qui s'égarent dans leurs voies;
Who are crooked in their ways, And wayward in their paths:
Whose paths [are] crooked, Yea, they are perverted in their ways.
- 16** Pour te sauver de la femme étrangère, de l'étrangère qui use de paroles flatteuses,
To deliver you from the strange woman, Even from the foreigner who flatters with her words;
To deliver thee from the strange woman, From the stranger who hath made smooth her sayings,
- 17** qui abandonne le guide de sa jeunesse, et qui a oublié l'alliance de son Dieu;
Who forsakes the friend of her youth, And forgets the covenant of her God:
Who is forsaking the guide of her youth, And the covenant of her God hath forgotten.
- 18** -car sa maison penche vers la mort, et ses chemins vers les trépassés:
For her house leads down to death, Her paths to the dead.
For her house hath inclined unto death, And unto Rephaim her paths.
- 19** aucun de ceux qui entrent auprès d'elle ne revient ni n'atteint les sentiers de la vie;
None who go to her return again, Neither do they attain to the paths of life:
None going in unto her turn back, Nor do they reach the paths of life.

- 20** -afin que tu marches dans la voie des gens de bien, et que tu gardes les sentiers des justes.
That you may walk in the way of good men, And keep the paths of the righteous.
That thou dost go in the way of the good, And the paths of the righteous dost keep.
- 21** Car les hommes droits habiteront le pays, et les hommes intègres y demeureront de reste;
For the upright will dwell in the land. The perfect will remain in it.
For the upright do inhabit the earth, And the perfect are left in it,
- 22** mais les méchants seront retranchés du pays, et les perfides en seront arrachés.
But the wicked will be cut off from the land. The treacherous will be rooted out of it.
And the wicked from the earth are cut off, And treacherous dealers plucked out of it!
- 1** ¶ Mon fils, n'oublie pas mon enseignement, et que ton coeur garde mes commandements;
My son, don't forget my teaching; But let your heart keep my commandments:
My son! my law forget not, And my commands let thy heart keep,
- 2** car ils t'ajouteront un prolongement de jours, et des années de vie, et la paix.
For length of days, and years of life, And peace, will they add to you.
For length of days and years, Life and peace they do add to thee.

- 3** Que la bonté et la vérité ne t'abandonnent pas; lie-les à ton cou, écris-les sur la tablette de ton coeur,
Don't let kindness and truth forsake you. Bind them around your neck. Write them on the tablet of your heart.
Let not kindness and truth forsake thee, Bind them on thy neck, Write them on the tablet of thy heart,
- 4** et tu trouveras la faveur et la bonne sagesse aux yeux de Dieu et des hommes.
So you will find favor and good understanding in the sight of God and man.
And find grace and good understanding In the eyes of God and man.
- 5** Confie-toi de tout ton coeur à l'Éternel, et ne t'appuie pas sur ton intelligence;
Trust in Yahweh with all your heart, And don't lean on your own understanding.
Trust unto Jehovah with all thy heart, And unto thine own understanding lean not.
- 6** dans toutes tes voies connais-le, et il dirigera tes sentiers.
In all your ways acknowledge him, And he will direct your paths.
In all thy ways know thou Him, And He doth make straight thy paths.
- 7** ¶ Ne sois pas sage à tes propres yeux; crains l'Éternel et éloigne-toi du mal:
Don't be wise in your own eyes. Fear Yahweh, and depart from evil.
Be not wise in thine own eyes, Fear Jehovah, and turn aside from evil.
- 8** ce sera la santé pour ton nombril, et un arrosement pour tes os.
It will be health to your body, And nourishment to your bones.
Healing it is to thy navel, And moistening to thy bones.

- 9** Honore l'Éternel de tes biens et des prémices de tout ton revenu;
Honor Yahweh with your substance, With the first fruits of all your increase:
Honour Jehovah from thy substance, And from the beginning of all thine increase;
- 10** et tes greniers se rempliront d'abondance, et tes cuves regorgeront de moût.
So your barns will be filled with plenty, And your vats will overflow with new wine.
And filled are thy barns [with] plenty, And [with] new wine thy presses break forth.
- 11** Mon fils, ne méprise pas l'instruction de l'Éternel, et n'aie pas en aversion sa réprimande;
My son, don't despise Yahweh's discipline, Neither be weary of his reproof:
Chastisement of Jehovah, my son, despise not, And be not vexed with His reproof,
- 12** car celui que l'Éternel aime, il le discipline, comme un père le fils auquel il prend plaisir.
For whom Yahweh loves, he reproveth; Even as a father the son in whom he delights.
For whom Jehovah loveth He reproveth, Even as a father the son He is pleased with.
- 13** ¶ Bienheureux l'homme qui trouve la sagesse, et l'homme qui obtient l'intelligence!
Happy is the man who finds wisdom, The man who gets understanding.
O the happiness of a man [who] hath found wisdom, And of a man [who] bringeth forth understanding.

14 car son acquisition est meilleure que l'acquisition de l'argent, et son revenu est meilleur que l'or fin.

For the gaining of it is better than the gaining of silver, The profit of it better than fine gold.

For better [is] her merchandise Than the merchandise of silver, And than gold -- her increase.

15 Elle est plus précieuse que les rubis, et aucune des choses auxquelles tu prends plaisir ne l'égalé:

She is more precious than rubies. None of the things you can desire are to be compared to her.

Precious she [is] above rubies, And all thy pleasures are not comparable to her.

16 longueur de jours est dans sa droite, dans sa gauche richesse et honneur;

Length of days is in her right hand. In her left hand are riches and honor.

Length of days [is] in her right hand, In her left [are] wealth and honour.

17 ses voies sont des voies agréables, et tous ses sentiers sont paix.

Her ways are ways of pleasantness. All her paths are peace.

Her ways [are] ways of pleasantness, And all her paths [are] peace.

18 Elle est un arbre de vie pour ceux qui la saisissent; et qui la tient ferme est rendu bienheureux.

She is a tree of life to those who lay hold of her. Happy is everyone who retains her.

A tree of life she [is] to those laying hold on her, And whoso is retaining her [is] happy.

- 19 L'Éternel a fondé la terre par la sagesse, il a établi les cieux par l'intelligence.
By wisdom Yahweh founded the earth. By understanding, he established the heavens.
Jehovah by wisdom did found the earth, He prepared the heavens by understanding.**
- 20 Par sa connaissance les abîmes se fendirent, et les nuées distillent la rosée.
By his knowledge, the depths were broken up, And the skies drop down the dew.
By His knowledge depths have been rent, And clouds do drop dew.**
- 21 ¶ Mon fils, que ces choses ne s'éloignent point de tes yeux: garde le saint conseil et la réflexion,
My son, let them not depart from your eyes. Keep sound wisdom and discretion:
My son! let them not turn from thine eyes, Keep thou wisdom and thoughtfulness,**
- 22 et ils seront la vie de ton âme et la grâce de ton cou.
So they will be life to your soul, And grace for your neck.
And they are life to thy soul, and grace to thy neck.**
- 23 Alors tu iras ton chemin en sécurité, et ton pied ne se heurtera point.
Then you shall walk in your way securely. Your foot won't stumble.
Then thou goest thy way confidently, And thy foot doth not stumble.**

- 24** Si tu te couches tu n'auras point de crainte; mais tu te coucheras et ton sommeil sera doux.
 When you lie down, you will not be afraid. Yes, you will lie down, and your sleep will be sweet.
 If thou liest down, thou art not afraid, Yea, thou hast lain down, And sweet hath been thy sleep.
- 25** Ne crains pas la frayeur subite, ni la ruine des méchants, quand elle surviendra;
 Don't be afraid of sudden fear, Neither of the desolation of the wicked, when it comes:
 Be not afraid of sudden fear, And of the desolation of the wicked when it cometh.
- 26** car l'Éternel sera ta confiance, et il gardera ton pied d'être pris.
 For Yahweh will be your confidence, And will keep your foot from being taken.
 For Jehovah is at thy side, And He hath kept thy foot from capture.
- 27** ¶ Ne refuse pas le bien à celui à qui il est dû, quand il est au pouvoir de ta main de le
 Don't withhold good from those to whom it is due, When it is in the power of your hand to do it.
 Withhold not good from its owners, When thy hand [is] toward God to do [it].
- 28** Ne dis pas à ton prochain: Va et reviens, et je te le donnerai demain, quand tu as la chose par devers toi.
 Don't say to your neighbor, "Go, and come again, Tomorrow I will give," When you have it by you.
 Say not thou to thy friend, `Go, and return, and to-morrow I give,` And substance with thee.

- 29 Ne machine pas du mal contre ton prochain, puisqu'il habite en sécurité près de toi.
Don` t devise evil against your neighbor, Seeing he dwells securely by you.
Devise not against thy neighbour evil, And he sitting confidently with thee.**
- 30 Ne conteste pas sans sujet avec un homme, s'il ne t'a pas fait de tort.
Don` t strive with a man without cause, If he has done you no harm.
Strive not with a man without cause, If he have not done thee evil.**
- 31 Ne porte pas envie à un homme violent, et ne choisis aucune de ses voies;
Don` t envy the man of violence. Choose none of his ways.
Be not envious of a man of violence, Nor fix thou on any of his ways.**
- 32 Car l'Éternel a en abomination le pervers, et son secret est avec les hommes droits.
For the perverse is an abomination to Yahweh, But his friendship is with the upright.
For an abomination to Jehovah [is] the perverted, And with the upright [is] His secret
counsel.**
- 33 La malédiction de l'Éternel est dans la maison du méchant, et il bénit l'habitation des
justes.
The curse of Yahweh is in the house of the wicked, But he blesses the habitation of the
righteous.
The curse of Jehovah [is] in the house of the wicked. And the habitation of the righteous
He blesseth.**

- 34 Certes il se moque des moqueurs, et il donne la grâce aux débonnaires.
Surely he mocks the mockers, But he gives grace to the humble.
If the scorers He doth scorn, Yet to the humble He doth give grace.**
- 35 Les sages hériteront la gloire, mais la honte est l'élévation des sots.
The wise will inherit glory, But shame will be the promotion of fools.
Honour do the wise inherit, And fools are bearing away shame!**
- 1 ¶ Fils, écoutez l'instruction d'un père et soyez attentifs pour connaître l'intelligence;
Listen, sons, to a father`s instruction. Pay attention and know understanding;
Hear, ye sons, the instruction of a father, And give attention to know understanding.**
- 2 car je vous donne une bonne doctrine: n'abandonnez pas mon enseignement.
For I give you sound learning. Don`t forsake my law.
For good learning I have given to you, My law forsake not.**
- 3 Car j'ai été un fils pour mon père, tendre et unique auprès de ma mère.
For I was a son to my father, Tender and an only child in the sight of my mother.
For, a son I have been to my father -- tender, And an only one before my mother.**
- 4 Il m'a enseigné et m'a dit: Que ton coeur retienne mes paroles; garde mes commandements, et tu vivras.
He taught me, and said to me: "Let your heart retain my words. Keep my commandments, and live.
And he directeth me, and he saith to me: `Let thy heart retain my words, Keep my commands, and live.**

- 5 Acquires la sagesse, acquiers l'intelligence; ne l'oublie pas, et ne te détourne pas des paroles de ma bouche.**
Get wisdom. Get understanding. Don't forget, neither swerve from the words of my mouth.
- Get wisdom, get understanding, Do not forget, nor turn away From the sayings of my mouth.**
- 6 Ne l'abandonne pas, et elle te gardera; aime-la, et elle te conservera.**
Don't forsake her, and she will preserve you. Love her, and she will keep you.
Forsake her not, and she doth preserve thee, Love her, and she doth keep thee.
- 7 Le commencement de la sagesse, c'est: Acquires la sagesse, et, au prix de toutes tes acquisitions, acquiers l'intelligence.**
Wisdom is supreme. Get wisdom. Yes, though it costs all your possessions, get understanding.
The first thing [is] wisdom -- get wisdom, And with all thy getting get understanding.
- 8 Exalte-la, et elle t'élèvera; elle t'honorera quand tu l'auras embrassée.**
Esteem her, and she will exalt you. She will bring you to honor, when you embrace her.
Exalt her, and she doth lift thee up, She honoureth thee, when thou dost embrace her.
- 9 Elle mettra sur ta tête une guirlande de grâce, elle te donnera une couronne de gloire.**
She will give to your head a garland of grace. A crown of splendor will she deliver to you."
She giveth to thy head a wreath of grace, A crown of beauty she doth give thee freely.

- 10** Écoute, mon fils, et reçois mes paroles, et les années de ta vie te seront multipliées.
Listen, my son, and receive my sayings. The years of your life will be many.
Hear, my son, and receive my sayings, And years of life [are] multiplied to thee.
- 11** Je t'enseignerai la voie de la sagesse, je te dirigerai dans les chemins de la droiture.
I have taught you in the way of wisdom. I have led you in paths of uprightness.
In a way of wisdom I have directed thee, I have caused thee to tread in paths of uprightness.
- 12** Quand tu marcheras, tes pas ne seront pas gênés, et si tu cours, tu ne broncheras pas.
When you go, your steps will not be hampered. When you run, you will not stumble.
In thy walking thy step is not straitened, And if thou runnest, thou stumblest not.
- 13** Tiens ferme l'instruction, ne la lâche pas; garde-la, car elle est ta vie.
Take firm hold of instruction. Don't let her go. Keep her, for she is your life.
Lay hold on instruction, do not desist, Keep her, for she [is] thy life.
- 14** ¶ N'entre pas dans le sentier des méchants, et ne marche pas dans la voie des iniques.
Don't enter into the path of the wicked. Don't walk in the way of evil men.
Into the path of the wicked enter not, And be not happy in a way of evil doers.
- 15** Eloigne-t'en, n'y passe point; détourne-t'en, et passe outre.
Avoid it, and don't pass by it. Turn from it, and pass on.
Avoid it, pass not over into it, Turn aside from it, and pass on.

- 16 Car ils ne dormiraient pas s'ils n'avaient fait du mal, et le sommeil leur serait ôté s'ils n'avaient fait trébucher quelqu'un;**
For they don't sleep, unless they do evil. Their sleep is taken away, unless they make someone fall.
For they sleep not if they do not evil, And their sleep hath been taken violently away, If they cause not [some] to stumble.
- 17 car ils mangent le pain de méchanceté, et ils boivent le vin des violences.**
For they eat the bread of wickedness, And drink the wine of violence.
For they have eaten bread of wickedness, And wine of violence they drink.
- 18 Mais le sentier des justes est comme la lumière resplendissante qui va croissant jusqu'à ce que le plein jour soit établi.**
But the path of the righteous is like the dawning light, That shines more and more until the perfect day.
And the path of the righteous [is] as a shining light, Going and brightening till the day is established,
- 19 Le chemin des méchants est comme l'obscurité; ils ne savent contre quoi ils trébucheront.**
The way of the wicked is like darkness. They don't know what they stumble over.
The way of the wicked [is] as darkness, They have not known at what they stumble.
- 20 ¶ Mon fils, sois attentif à mes paroles, incline ton oreille à mes discours.**
My son, attend to my words. Turn your ear to my sayings.
My son, to my words give attention, To my sayings incline thine ear,

- 21** Qu'ils ne s'éloignent point de tes yeux; garde-les au dedans de ton coeur;
Let them not depart from your eyes. Keep them in the midst of your heart.
Let them not turn aside from thine eyes, Preserve them in the midst of thy heart.
- 22** car ils sont la vie de ceux qui les trouvent, et la santé de toute leur chair.
For they are life to those who find them, And health to their whole body.
For life they [are] to those finding them, And to all their flesh healing.
- 23** Garde ton coeur plus que tout ce que l'on garde, car de lui sont les issues de la vie.
Keep your heart with all diligence, For out of it is the wellspring of life.
Above every charge keep thy heart, For out of it [are] the outgoings of life.
- 24** Ecarte de toi la fausseté de la bouche, et éloigne de toi la perversité des lèvres.
Put away from yourself a perverse mouth. Put corrupt lips far from you.
Turn aside from thee a froward mouth, And perverse lips put far from thee,
- 25** Que tes yeux regardent droit en avant, et que tes paupières se dirigent droit devant toi.
Let your eyes look straight ahead. Fix your gaze directly before you.
Thine eyes do look straightforward, And thine eyelids look straight before thee.
- 26** Pèse le chemin de tes pieds, et que toutes tes voies soient bien réglées.
Make the path of your feet level. Let all of your ways be established.
Ponder thou the path of thy feet, And all thy ways [are] established.

- 27 N'incline ni à droite ni à gauche; éloigne ton pied du mal.
Don't turn to the right hand nor to the left. Remove your foot from evil.
Incline not [to] the right or to the left, Turn aside thy foot from evil!**
- 1 ¶ Mon fils, sois attentif à ma sagesse, incline ton oreille à mon intelligence,
My son, pay attention to my wisdom. Turn your ear to my understanding:
My son! to my wisdom give attention, To mine understanding incline thine ear,**
- 2 garder les pensées réfléchies et pour que tes lèvres conservent la connaissance.
That you may maintain discretion, That your lips may preserve knowledge.
To observe thoughtfulness, And knowledge do thy lips keep.**
- 3 Car les lèvres de l'étrangère distillent du miel, et son palais est plus doux que l'huile;
For the lips of an adulteress drip honey. Her mouth is smoother than oil,
For the lips of a strange woman drop honey, And smoother than oil [is] her mouth,**
- 4 mais à la fin elle est amère comme l'absinthe, aiguë comme une épée à deux tranchants.
But in the end she is as bitter as wormwood, And as sharp as a two-edged sword.
And her latter end [is] bitter as wormwood, Sharp as a sword [with] mouths.**
- 5 Ses pieds descendent à la mort, ses pas atteignent le shéol,
Her feet go down to death. Her steps lead straight to Sheol.
Her feet are going down to death, Sheol do her steps take hold of.**

- 6** de sorte qu'elle ne pèse pas le sentier de la vie; ses voies sont errantes: elle n'a pas de connaissance.
She gives no thought to the way of life. Her ways are crooked, and she doesn't know it.
The path of life -- lest thou ponder, Moved have her paths -- thou knowest not.
- 7** Et maintenant, mes fils, écoutez-moi, et ne vous détournez pas des paroles de ma bouche.
Now therefore, my sons, listen to me. Don't depart from the words of my mouth.
And now, ye sons, hearken to me, And turn not from sayings of my mouth.
- 8** Éloigne ta voie d'auprès d'elle, et ne t'approche point de l'entrée de sa maison;
Remove your way far from her. Don't come near the door of her house,
Keep far from off her thy way, And come not near unto the opening of her house,
- 9** de peur que tu ne donnes ton honneur à d'autres, et tes années à l'homme cruel;
Lest you give your honor to others, And your years to the cruel one;
Lest thou give to others thy honour, And thy years to the fierce,
- 10** de peur que des étrangers ne se rassasient de ton bien, et que ton travail ne soit dans la maison d'un étranger;
Lest strangers feast on your wealth, And your labors enrich another man's house.
Lest strangers be filled [with] thy power, And thy labours in the house of a stranger,
- 11** et que tu ne gémisses à ta fin, quand ta chair et ton corps se consumeront;
You will groan at your latter end, When your flesh and your body are consumed,
And thou hast howled in thy latter end, In the consumption of thy flesh and thy food,

- 12 et que tu ne dises: Comment ai-je haï l'instruction, et mon coeur a-t-il méprisé la répréhension?**
And say, "How I have hated instruction, And my heart despised reproof;
And hast said, `How have I hated instruction, And reproof hath my heart despised,
- 13 Comment n'ai-je pas écouté la voix de ceux qui m'instruisaient, ni incliné mon oreille vers ceux qui m'enseignaient?**
Neither have I obeyed the voice of my teachers, Nor turned my ear to those who instructed me!
And I have not hearkened to the voice of my directors, And to my teachers have not inclined mine ear.
- 14 Peu s'en est fallu que je n'aie été dans toute sorte de mal, au milieu de la congrégation et de l'assemblée.**
I have come to the brink of utter ruin, In the midst of the gathered assembly."
As a little thing I have been all evil, In the midst of an assembly and a company.
- 15 ¶ Bois des eaux de ta citerne, et de ce qui coule du milieu de ton puits.**
Drink water out of your own cistern, Running water out of your own well.
Drink waters out of thine own cistern, Even flowing ones out of thine own well.
- 16 Tes fontaines se répandront au dehors, des ruisseaux d'eau dans les places.**
Should your springs overflow in the streets, Streams of water in the public squares?
Let thy fountains be scattered abroad, In broad places rivulets of waters.

- 17** Qu'elles soient à toi seul, et non à des étrangers avec toi.
Let them be for yourself alone, Not for strangers with you.
Let them be to thee for thyself, And not to strangers with thee.
- 18** Que ta source soit bénie, et réjouis-toi de la femme de ta jeunesse,
Let your spring be blessed. Rejoice in the wife of your youth.
Let thy fountain be blessed, And rejoice because of the wife of thy youth,
- 19** biche des amours, et chevrette pleine de grâce; que ses seins t'enivrent en tout temps;
sois continuellement épris de son amour.
A loving hind and a pleasant doe -- Let her breasts satisfy you at all times. Be
captivated always with her love.
A hind of loves, and a roe of grace! Let her loves satisfy thee at all times, In her love
magnify thyself continually.
- 20** Et pourquoi, mon fils, serais-tu épris d'une étrangère, et embrasserais-tu le sein de
l'étrangère?
For why should you, my son, be captivated with an adulteress? Why embrace the bosom
of another?
And why dost thou magnify thyself, My son, with a stranger? And embrace the bosom of a
strange woman?
- 21** Car les voies de l'homme sont devant les yeux de l'Éternel, et il pèse tous ses chemins.
For the ways of man are before the eyes of Yahweh. He examines all his paths.
For over-against the eyes of Jehovah are the ways of each, And all his paths He is
pondering.

- 22** **Le méchant, ses iniquités le saisiront, et il sera tenu par les cordes de son péché;
The evil deeds of the wicked ensnare him. The cords of his sin hold him firmly.
His own iniquities do capture the wicked, And with the ropes of his sin he is holden.**
- 23** **il mourra faute de discipline, et il s'égarera dans la grandeur de sa folie.
He will die for lack of instruction. In the greatness of his folly, he will go astray.
He dieth without instruction, And in the abundance of his folly magnifieth himself!**
- 1** **¶ Mon fils, si tu t'es porté caution pour ton prochain, si tu as engagé ta main pour un étranger,
My son, if you have become collateral for your neighbor, If you have struck your hands in pledge for a stranger;
My son! if thou hast been surety for thy friend, Hast stricken for a stranger thy hand,**
- 2** **tu es enlacé dans les paroles de ta bouche, tu es pris dans les paroles de ta bouche.
You are trapped by the words of your mouth. You are ensnared with the words of your mouth.
Hast been snared with sayings of thy mouth, Hast been captured with sayings of thy mouth,**
- 3** **Mon fils, fais donc ceci, et délivre-toi, puisque tu es tombé en la main de ton prochain: va, humilie-toi, et insiste auprès de ton prochain.
Do this now, my son, and deliver yourself, Seeing you have come into the hand of your neighbor. Go, humble yourself. Press your plea with your neighbor.
Do this now, my son, and be delivered, For thou hast come into the hand of thy friend. Go, trample on thyself, and strengthen thy friend,**

- 4 Ne permets pas à tes yeux de dormir, ni à tes paupières de sommeiller;
Give no sleep to your eyes, Nor slumber to your eyelids.
Give not sleep to thine eyes, And slumber to thine eyelids,**
- 5 dégage-toi, comme la gazelle, de la main du chasseur, et comme l'oiseau, de la main de l'oiseleur.
Free yourself, like a gazelle from the hand of the hunter, Like a bird from the snare of the fowler.
Be delivered as a roe from the hand, And as a bird from the hand of a fowler.**
- 6 ¶ Va vers la fourmi, paresseux; regarde ses voies, et sois sage.
Go to the ant, you sluggard. Consider her ways, and be wise;
Go unto the ant, O slothful one, See her ways and be wise;**
- 7 Elle qui n'a ni chef, ni surveillant, ni gouverneur,
Which having no chief, Overseer, or ruler,
Which hath not captain, overseer, and ruler,**
- 8 elle prépare en été son pain, elle amasse pendant la moisson sa nourriture.
Provides her bread in the summer, And gathers her food in the harvest.
She doth prepare in summer her bread, She hath gathered in harvest her food.**
- 9 Jusques à quand, paresseux, resteras-tu couché? Quand te lèveras-tu de ton sommeil?
How long will you sleep, sluggard? When will you arise out of your sleep?
Till when, O slothful one, dost thou lie? When dost thou arise from thy sleep?**

- 10 Un peu de sommeil, un peu d'assoupissement, un peu croiser les mains pour dormir...,
A little sleep, a little slumber, A little folding of the hands to sleep:
A little sleep, a little slumber, A little clasping of the hands to rest,**
- 11 et ta pauvreté viendra comme un voyageur, et ton dénuement comme un homme armé.
So your poverty will come as a robber, And your scarcity as an armed man.
And thy poverty hath come as a traveller, And thy want as an armed man.**
- 12 ¶ Celui qui marche, la perversité dans sa bouche, est un homme de Béliar, un homme inique;
A worthless person, a man of iniquity, Is he who walks with a perverse mouth;
A man of worthlessness, a man of iniquity, Walking [with] perverseness of mouth,**
- 13 il cligne de ses yeux, il parle de ses pieds, il enseigne de ses doigts;
Who winks with his eyes, who signals with his feet, Who motions with his fingers;
Winking with his eyes, speaking with his feet, Directing with his fingers,**
- 14 il y a des pensées perverses dans son coeur, il machine du mal en tout temps, il sème des querelles.
In whose heart is perverseness, Who devises evil continually, Who always sows discord.
Frowardness [is] in his heart, devising evil at all times, Contentions he sendeth forth.**

- 15 C'est pourquoi sa calamité viendra subitement; il sera tout à coup brisé, et il n'y a pas de remède.**
Therefore his calamity will come suddenly. He will be broken suddenly, and that without remedy.
Therefore suddenly cometh his calamity, Instantly he is broken -- and no healing.
- 16 L'Éternel hait ces six choses, et il y en a sept qui sont en abomination à son âme:**
There are six things which Yahweh hates; Yes, seven which are an abomination to him:
These six hath Jehovah hated, Yea, seven [are] abominations to His soul.
- 17 les yeux hautains, la langue fausse, et les mains qui versent le sang innocent,**
Haughty eyes, a lying tongue, Hands that shed innocent blood;
Eyes high -- tongues false -- And hands shedding innocent blood --
- 18 coeur qui machine des projets d'iniquité, les pieds qui se hâtent de courir au mal,**
A heart that devises wicked schemes, Feet that are swift in running to mischief,
A heart devising thoughts of vanity -- Feet hasting to run to evil --
- 19 le faux témoin qui profère des mensonges, et celui qui sème des querelles entre des**
A false witness who utters lies, And he who sows discord among brothers.
A false witness [who] doth breathe out lies -- And one sending forth contentions between brethren.

- 20 ¶ Mon fils, garde le commandement de ton père, et n'abandonne pas l'enseignement de ta mère;**
My son, keep your father`s commandment, And don`t forsake your mother`s teaching.
Keep, my son, the command of thy father, And leave not the law of thy mother.
- 21 tiens-les continuellement liés sur ton coeur, attache-les à ton cou.**
Bind them continually on your heart. Tie them around your neck.
Bind them on thy heart continually, Tie them on thy neck.
- 22 Quand tu marcheras, il te conduira; quand tu dormiras, il te gardera; et quand tu te réveilleras, il s'entretiendra avec toi.**
When you walk, it will lead you. When you sleep, it will watch over you. When you awake, it will talk with you.
In thy going up and down, it leadeth thee, In thy lying down, it watcheth over thee, And thou hast awaked -- it talketh [with] thee.
- 23 Car le commandement est une lampe et l'enseignement une lumière, et les répréhensions de la discipline sont le chemin de la vie,**
For the commandment is a lamp, And the law is light. Reproofs of instruction are the way of life,
For a lamp [is] the command, And the law a light, And a way of life [are] reproofs of instruction,
- 24 pour te garder de la mauvaise femme, des flatteries de la langue d'une étrangère.**
To keep you from the immoral woman, From the flattery of the wayward wife`s tongue.
To preserve thee from an evil woman, From the flattery of the tongue of a strange woman.

- 25 Ne désire pas sa beauté dans ton coeur, et qu'elle ne te prenne pas par ses paupières;
Don't lust after her beauty in your heart, Neither let her captivate you with her eyelids.
Desire not her beauty in thy heart, And let her not take thee with her eyelids.**
- 26 car par la femme prostituée on en vient jusqu'à un morceau de pain, et la femme d'autrui
chasse après l'âme précieuse.
For a prostitute reduces you to a piece of bread. The adulteress hunts for your precious
life.
For a harlot consumeth unto a cake of bread, And an adulteress the precious soul hunteth.**
- 27 Un homme prendra-t-il du feu dans son sein sans que ses vêtements brûlent?
Can a man scoop fire into his lap, And his clothes not be burned?
Doth a man take fire into his bosom, And are his garments not burnt?**
- 28 Si un homme marche sur des charbons ardents, ses pieds ne seront-ils pas brûlés?
Or can one walk on hot coals, And his feet not be scorched?
Doth a man walk on the hot coals, And are his feet not scorched?**
- 29 Ainsi celui qui entre vers la femme de son prochain..., quiconque la touchera ne sera
point innocent.
So is he who goes in to his neighbor's wife. Whoever touches her will not be unpunished.
So [is] he who hath gone in unto the wife of his neighbour, None who doth touch her is
innocent.**

- 30** On ne méprise pas un voleur s'il vole pour satisfaire son âme quand il a faim;
Men don't despise a thief, If he steals to satisfy himself when he is hungry:
They do not despise the thief, When he stealeth to fill his soul when he is hungry,
- 31** et s'il est trouvé, il rendra le septuple, il donnera tous les biens de sa maison.
But if he be found, he shall restore seven times. He shall give all the wealth of his house.
And being found he repayeth sevenfold, All the substance of his house he giveth.
- 32** Celui qui commet adultère avec une femme manque de sens; celui qui le fait détruit son âme:
He who commits adultery with a woman is void of understanding. He who does it destroys his own soul.
He who committeth adultery [with] a woman lacketh heart, He is destroying his soul who doth it.
- 33** il trouvera plaie et mépris, et son opprobre ne sera pas effacé;
He will get wounds and dishonor. His reproach will not be wiped away.
A stroke and shame he doth find, And his reproach is not wiped away,
- 34** car dans l'homme, la jalousie est une fureur, et il n'épargnera pas au jour de la
For jealousy arouses the fury of the husband. He won't spare in the day of vengeance.
For jealousy [is] the fury of a man, And he doth not spare in a day of vengeance.

35 il n'acceptera aucune propitiation, et ne se tiendra pas pour satisfait, quand tu multiplierais les présents.

**He won't regard any ransom, Neither will he rest content, though you give many gifts.
He accepteth not the appearance of any atonement, Yea, he doth not consent, Though thou dost multiply bribes!**

1 ¶ Mon fils, garde mes paroles et cache par devers toi mes commandements.

My son, keep my words. Lay up my commandments within you.

My son! keep my sayings, And my commands lay up with thee.

2 Garde mes commandements, et tu vivras, -et mon enseignement, comme la prunelle de tes yeux.

Keep my commandments and live; Guard my teaching as the apple of your eye.

Keep my commands, and live, And my law as the pupil of thine eye.

3 Lie-les sur tes doigts, écris-les sur la tablette de ton coeur.

Bind them on your fingers. Write them on the tablet of your heart.

Bind them on thy fingers, Write them on the tablet of thy heart.

4 Dis à la sagesse: Tu es ma soeur! et appelle l'intelligence ton amie;

Tell wisdom, "You are my sister." Call understanding your relative,

Say to wisdom, `My sister Thou [art].` And cry to understanding, `Kinswoman!`

- 5** pour te garder de la femme étrangère, de la foraine qui use de paroles flatteuses.
That they may keep you from the strange woman, From the foreigner who flatters with her words.
To preserve thee from a strange woman, From a stranger who hath made smooth her sayings.
- 6** ¶ à la fenêtre de ma maison, je regardais à travers mon treillis, et je vis parmi les simples,
For at the window of my house, I looked forth through my lattice.
For, at a window of my house, Through my casement I have looked out,
- 7** j'aperçus parmi les jeunes gens, un jeune homme dépourvu de sens,
I saw among the simple ones. I discerned among the youths a young man void of understanding,
And I do see among the simple ones, I discern among the sons, A young man lacking understanding,
- 8** qui passait par la rue, près du coin où demeurait cette femme, et il prit le chemin de sa maison,
Passing through the street near her corner, He went the way to her house,
Passing on in the street, near her corner, And the way [to] her house he doth step,
- 9** au crépuscule, au soir du jour, au sein de la nuit et de l'obscurité.
In the twilight, in the evening of the day, In the middle of the night and in the darkness.
In the twilight -- in the evening of day, In the darkness of night and blackness.

- 10** Et voici, une femme vint à sa rencontre, ayant la mise d'une prostituée et le coeur rusé.
Behold, there a woman met him with the attire of a prostitute, And with crafty intent.
And, lo, a woman to meet him -- (A harlot's dress, and watchful of heart,
- 11** Elle était bruyante et sans frein; ses pieds ne demeuraient pas dans sa maison,
She is loud and defiant. Her feet don't stay in her house.
Noisy she [is], and stubborn, In her house her feet rest not.
- 12** elle était tantôt dehors, tantôt sur les places, et guettait à tous les coins.
Now she is in the streets, now in the squares, And lurking at every corner.
Now in an out-place, now in broad places, And near every corner she lieth in wait) --
- 13** Et elle le saisit, et l'embrassa, et d'un visage effronté lui dit:
So she caught him, and kissed him. With an impudent face she said to him:
And she laid hold on him, and kissed him, She hath hardened her face, and saith to him,
- 14** J'ai chez moi des sacrifices de prospérités, j'ai aujourd'hui payé mes vœux;
"Sacrifices of peace-offerings are with me. This day I have paid my vows.
`Sacrifices of peace-offerings [are] by me, To-day I have completed my vows.
- 15** c'est pourquoi je suis sortie à ta rencontre pour chercher ton visage, et je t'ai trouvé.
Therefore I came out to meet you, To diligently seek your face, And I have found you.
Therefore I have come forth to meet thee, To seek earnestly thy face, and I find thee.

- 16** J'ai étendu sur mon lit des tapis, des couvertures de fil d'Égypte de couleurs variées;
I have spread my couch with carpets of tapestry, With striped cloths of the yarn of Egypt.
[With] ornamental coverings I decked my couch, Carved works -- cotton of Egypt.
- 17** j'ai parfumé ma couche de myrrhe, d'aloès, et de cinnamome.
I have perfumed my bed with myrrh, aloes, and cinnamon.
I sprinkled my bed -- myrrh, aloes, and cinnamon.
- 18** Viens, enivrons-nous d'amours jusqu'au matin, délectons-nous de volupté;
Come, let`s take our fill of loving until the morning. Let`s solace ourselves with loving.
Come, we are filled [with] loves till the morning, We delight ourselves in loves.
- 19** car mon mari n'est pas à la maison, il s'en est allé loin en voyage;
For my husband isn`t at home. He has gone on a long journey.
For the man is not in his house, He hath gone on a long journey.
- 20** il a pris un sac d'argent en sa main, il viendra à sa maison au jour de la pleine lune.
He has taken a bag of money with him. He will come home at the full moon."
A bag of money he hath taken in his hand, At the day of the new moon he cometh to his house.`

- 21** Elle le détourna par beaucoup de douces paroles, elle l'entraîna par la flatterie de ses lèvres.
With persuasive words, she led him astray. With the flattering of her lips, she seduced him.
She turneth him aside with the abundance of her speech, With the flattery of her lips she forceth him.
- 22** Il est allé aussitôt après elle, comme le boeuf va à la boucherie, et comme les ceps servent à l'instruction du fou,
He followed her immediately, As an ox goes to the slaughter, As a fool stepping into a noose.
He is going after her straightway, As an ox unto the slaughter he cometh, And as a fetter unto the chastisement of a fool,
- 23** jusqu'à ce que la flèche lui transperce le foie; comme l'oiseau se hâte vers le piège et ne sait pas qu'il y va de sa vie.
Until an arrow strikes through his liver, As a bird hurries to the snare, And doesn't know that it will cost his life.
Till an arrow doth split his liver, As a bird hath hastened unto a snare, And hath not known that it [is] for its life.
- 24** ¶ Maintenant donc, fils, écoutez-moi, et soyez attentifs aux paroles de ma bouche.
Now therefore, sons, listen to me. Pay attention to the words of my mouth.
And now, ye sons, hearken to me, And give attention to sayings of my mouth.
- 25** Que ton coeur ne se détourne pas vers ses voies, et ne t'égare pas dans ses sentiers;
Don't let your heart turn to her ways. Don't go astray in her paths,
Let not thy heart turn unto her ways, Do not wander in her paths,

- 26** car elle a fait tomber beaucoup de blessés, et ceux qu'elle a tués sont très-nombreux.
For she has thrown down many wounded. Yes, all her slain are a mighty host.
For many [are] the wounded she caused to fall, And mighty [are] all her slain ones.
- 27** Ce sont les voies du shéol que sa maison; elles descendent dans les chambres de la mort.
Her house is the way to Sheol, Going down to the chambers of death.
The ways of Sheol -- her house, Going down unto inner chambers of death!
- 1** ¶ La sagesse ne crie-t-elle pas, et l'intelligence ne fait-elle pas retentir sa voix?
Doesn't wisdom cry out? Doesn't understanding raise her voice?
Doth not wisdom call? And understanding give forth her voice?
- 2** Au sommet des hauteurs, sur le chemin, aux carrefours, elle se tient debout.
On the top of high places by the way, Where the paths meet, she stands.
At the head of high places by the way, Between the paths she hath stood,
- 3** A côté des portes, à l'entrée de la ville, là où l'on passe pour entrer, elle crie:
Beside the gates, at the entry of the city, At the entry doors, she cries aloud:
At the side of the gates, at the mouth of the city, The entrance of the openings, she crieth aloud,
- 4** A vous, hommes, je crie, et ma voix s'adresse aux fils des hommes!
"To you men, I call! I send my voice to the sons of mankind.
`Unto you, O men, I call, And my voice [is] unto the sons of men.

- 5** Vous, simples, comprenez la prudence, et vous, sots, comprenez ce qu'est le sens.
You simple, understand prudence. You fools, be of an understanding heart.
Understand, ye simple ones, prudence, And ye fools, understand the heart,
- 6** Écoutez, car je dirai des choses excellentes, et l'ouverture de mes lèvres prononcera des choses droites;
Hear, for I will speak excellent things. The opening of my lips is for right things.
Hearken, for noble things I speak, And the opening of my lips [is] uprightness.
- 7** car mon palais méditera la vérité, et la méchanceté sera une abomination pour mes
For my mouth speaks truth. Wickedness is an abomination to my lips.
For truth doth my mouth utter, And an abomination to my lips [is] wickedness.
- 8** Toutes les paroles de ma bouche sont selon la justice, il n'y a rien en elles de pervers ni de tortueux;
All the words of my mouth are in righteousness. There is nothing crooked or perverse in them.
In righteousness [are] all the sayings of my mouth, Nothing in them is froward and perverse.
- 9** elles sont toutes claires pour celui qui a de l'intelligence, et droites pour ceux qui ont trouvé la connaissance.
They are all plain to him who understands, Right to those who find knowledge.
All of them [are] plain to the intelligent, And upright to those finding knowledge.

- 10** Recevez mon instruction, et non pas de l'argent, et la connaissance plutôt que l'or fin choisi;
Receive my instruction rather than silver; Knowledge rather than choice gold.
Receive my instruction, and not silver, And knowledge rather than choice gold.
- 11** car la sagesse est meilleure que les rubis, et rien de ce qui fait nos délices ne l'égale.
For wisdom is better than rubies. All the things that may be desired can't be compared to it.
For better [is] wisdom than rubies, Yea, all delights are not comparable with it.
- 12** ¶ Moi, la sagesse, je demeure avec la prudence, et je trouve la connaissance qui vient de la réflexion.
"I, wisdom, have made prudence my dwelling. Find out knowledge and discretion.
I, wisdom, have dwelt with prudence, And a knowledge of devices I find out.
- 13** La crainte de l'Éternel, c'est de haïr le mal. Je hais l'orgueil et la hauteur, et la voie d'iniquité, et la bouche perverse.
The fear of Yahweh is to hate evil. I hate pride, arrogance, the evil way, and the perverse mouth.
The fear of Jehovah [is] to hate evil; Pride, and arrogance, and an evil way, And a froward mouth, I have hated.
- 14** A moi le conseil et le savoir-faire; je suis l'intelligence; à moi la force.
Counsel and sound knowledge are mine. I have understanding and power.
Mine [is] counsel and substance, I [am] understanding, I have might.

- 15 Par moi les rois règnent, et les princes statuent la justice.
By me kings reign, And princes decree justice.
By me kings reign, and princes decree righteousness,**
- 16 Par moi les chefs dominant, et les nobles, tous les juges de la terre.
By me princes rule; Nobles, and all the righteous rulers of the earth.
By me do chiefs rule, and nobles, All judges of the earth.**
- 17 J'aime ceux qui m'aiment; et ceux qui me recherchent me trouveront.
I love those who love me. Those who seek me diligently will find me.
I love those loving me, And those seeking me earnestly do find me.**
- 18 Avec moi sont les richesses et les honneurs, les biens éclatants et la justice.
With me are riches, honor, Enduring wealth, and prosperity.
Wealth and honour [are] with me, Lasting substance and righteousness.**
- 19 Mon fruit est meilleur que l'or fin, même que l'or pur; et mon revenu meilleur que l'argent choisi.
My fruit is better than gold, yes, than fine gold; My yield than choice silver.
Better [is] my fruit than gold, even fine gold, And mine increase than choice silver.**
- 20 Je marche dans le chemin de la justice, au milieu des sentiers de juste jugement,
I walk in the way of righteousness, In the midst of the paths of justice;
In a path of righteousness I cause to walk, In midst of paths of judgment,**

- 21** pour faire héritier les biens réels à ceux qui m'aiment, et pour remplir leurs trésors.
That I may give wealth to those who love me. I fill their treasuries.
To cause my lovers to inherit substance, Yea, their treasures I fill.
- 22** ¶ L'Éternel m'a possédée au commencement de sa voie, avant ses oeuvres d'ancienneté.
"Yahweh possessed me in the beginning of his work, Before his deeds of old.
Jehovah possessed me -- the beginning of His way, Before His works since then.
- 23** Dès l'éternité je fus établie, dès le commencement, dès avant les origines de la terre.
I was set up from everlasting, from the beginning, Before the earth existed.
From the age I was anointed, from the first, From former states of the earth.
- 24** Quand il n'y avait pas d'abîmes, j'ai été enfantée, quand il n'y avait pas de sources pleines d'eaux.
When there were no depths, I was brought forth, When there were no springs abounding with water.
In there being no depths, I was brought forth, In there being no fountains heavy [with] waters,
- 25** Avant que les montagnes fussent établies sur leurs bases, avant les collines, j'ai été enfantée,
Before the mountains were settled in place, Before the hills, I was brought forth;
Before mountains were sunk, Before heights, I was brought forth.

26 lorsqu'il n'avait pas encore fait la terre et les campagnes, et le commencement de la poussière du monde.

While as yet he had not made the earth, nor the fields, Nor the beginning of the dust of the world.

While He had not made the earth, and out-places, And the top of the dusts of the world.

27 Quand il disposait les cieux, j'étais là; quand il ordonnait le cercle qui circonscrit la face de l'abîme,

When he established the heavens, I was there; When he set a circle on the surface of the deep,

In His preparing the heavens I [am] there, In His decreeing a circle on the face of the deep,

28 quand il établissait les nuées en haut, quand il affermissait les sources des abîmes,

When he established the clouds above, When the springs of the deep became strong,

In His strengthening clouds above, In His making strong fountains of the deep,

29 quand il imposait son décret à la mer, afin que les eaux n'outrepassassent point son commandement, quand il décrétait les fondements de la terre:

When he gave to the sea its boundary, That the waters should not violate his commandment, When he marked out the foundations of the earth;

In His setting for the sea its limit, And the waters transgress not His command, In His decreeing the foundations of earth,

- 30** j'étais alors à côté de lui son nourrisson, j'étais ses délices tous les jours, toujours en joie devant lui,
Then I was the craftsman by his side. I was a delight day by day, Always rejoicing before him,
Then I am near Him, a workman, And I am a delight -- day by day. Rejoicing before Him at all times,
- 31** me réjouissant en la partie habitable de sa terre, et mes délices étaient dans les fils des hommes.
Rejoicing in his whole world. My delight was with the sons of men.
Rejoicing in the habitable part of His earth, And my delights [are] with the sons of men.
- 32** ¶ Maintenant donc, fils, écoutez-moi: bienheureux ceux qui gardent mes voies!
"Now therefore, my sons, listen to me, For blessed are those who keep my ways.
And now, ye sons, hearken to me, Yea, happy are they who keep my ways.
- 33** Écoutez l'instruction, et soyez sages, et ne la rejetez point.
Hear instruction, and be wise, Don` t refuse it.
Hear instruction, and be wise, and slight not.
- 34** Bienheureux l'homme qui m'écoute, veillant à mes portes tous les jours, gardant les poteaux de mes entrées!
Blessed is the man who hears me, Watching daily at my gates, Waiting at my door posts.
O the happiness of the man hearkening to me, To watch at my doors day by day, To watch at the door-posts of my entrance.

- 35** Car celui qui m'a trouvée à trouvé la vie, et acquiert faveur de la part de l'Éternel;
For whoever finds me, finds life, And will obtain favor from Yahweh.
For whoso is finding me, hath found life, And bringeth out good-will from Jehovah.
- 36** mais celui qui pêche contre moi fait tort à son âme; tous ceux qui me haïssent aiment la mort.
But he who sins against me wrongs his own soul. All those who hate me love death."
And whoso is missing me, is wronging his soul, All hating me have loved death!
- 1** ¶ La sagesse a bâti sa maison, elle a taillé ses sept colonnes;
Wisdom has built her house. She has carved out her seven pillars.
Wisdom hath builded her house, She hath hewn out her pillars -- seven.
- 2** elle a tué ses bêtes, elle a mixtionné son vin, elle a aussi dressé sa table;
She has prepared her meat. She has mixed her wine. She has also set her table.
She hath slaughtered her slaughter, She hath mingled her wine, Yea, she hath arranged her table.
- 3** elle a envoyé ses servantes; elle crie sur les sommets des hauteurs de la ville:
She has sent out her maidens. She cries from the highest places of the city:
She hath sent forth her damsels, She crieth on the tops of the high places of the city:
- 4** Qui est simple? qu'il se retire ici. A celui qui est dépourvu de sens, elle dit:
"Whoever is simple, let him turn in here!" As for him who is void of understanding, she says to him,
`Who [is] simple? let him turn aside hither.` Whoso lacketh heart: she hath said to him,

- 5 Venez, mangez de mon pain, et buvez du vin que j'ai mixtionné.
"Come, eat some of my bread, Drink some of the wine which I have mixed!
`Come, eat of my bread, And drink of the wine I have mingled.**
- 6 Laissez la sottise, et vivez, et marchez dans la voie de l'intelligence.
Leave your simple ways, and live. Walk in the way of understanding."
Forsake ye, the simple, and live, And be happy in the way of understanding.**
- 7 Qui instruit un moqueur reçoit pour lui-même de la confusion; et qui reprend un méchant reçoit pour lui-même une tache.
He who corrects a mocker invites insult. He who reproves a wicked man invites abuse.
The instructor of a scorner is receiving for it -- shame, And a reprover of the wicked -- his blemish.**
- 8 Ne reprends pas le moqueur, de peur qu'il ne te hâisse; reprends le sage, et il t'aimera.
Don't reprove a scoffer, lest he hate you. Reprove a wise man, and he will love you.
Reprove not a scorner, lest he hate thee, Give reproof to the wise, and he loveth thee.**
- 9 Donne au sage, et il deviendra encore plus sage; enseigne le juste, et il croîtra en
Instruct a wise man, and he will be still wiser. Teach a righteous man, and he will increase in learning.
Give to the wise, and he is wiser still, Make known to the righteous, And he increaseth learning.**

- 10 La crainte de l'Éternel est le commencement de la sagesse, et la connaissance du Saint est l'intelligence.**
The fear of Yahweh is the beginning of wisdom. The knowledge of the Holy One is understanding.
The commencement of wisdom [is] the fear of Jehovah, And a knowledge of the Holy Ones [is] understanding.
- 11 Car par moi tes jours seront multipliés, et des années de vie te seront ajoutées.**
For by me your days will be multiplied. The years of your life will be increased.
For by me do thy days multiply, And added to thee are years of life.
- 12 Si tu es sage, tu seras sage pour toi-même; et si tu es moqueur, tu en porteras seul la peine.**
If you are wise, you are wise for yourself. If you mock, you alone will bear it.
If thou hast been wise, thou hast been wise for thyself, And thou hast scorned -- thyself bearest [it].
- 13 ¶ La femme folle est bruyante, elle est sottée, il n'y a pas de connaissance en elle.**
The foolish woman is loud, Undisciplined, and knows nothing.
A foolish woman [is] noisy, Simple, and hath not known what.
- 14 Et elle s'assied à l'entrée de sa maison sur un trône, dans les lieux élevés de la ville,**
She sits at the door of her house, On a seat in the high places of the city,
And she hath sat at the opening of her house, On a throne -- the high places of the city,

- 15** pour appeler ceux qui passent sur la route, qui vont droit leur chemin:
 To call to those who pass by, Who go straight on their ways,
 To call to those passing by the way, Who are going straight [on] their paths.
- 16** Qui est simple? qu'il se retire ici. Et à celui qui est dépourvu de sens, elle dit:
 "Whoever is simple, let him turn in here." As for him who is void of understanding, she says to him,
 `Who [is] simple? let him turn aside hither.` And whoso lacketh heart -- she said to him,
- 17** Les eaux dérobées sont douces, et le pain mangé en secret est agréable!
 "Stolen water is sweet. Food eaten in secret is pleasant."
 `Stolen waters are sweet, And hidden bread is pleasant.`
- 18** Et il ne sait pas que les trépassés sont là, et que ses conviés sont dans les profondeurs du shéol.
 But he doesn't know that the dead are there, That her guests are in the depths of Sheol.
 And he hath not known that Rephaim [are] there, In deep places of Sheol her invited
- 1** ¶ Proverbes de Salomon. Un fils sage réjouit son père, mais un fils insensé est le chagrin de sa mère.
 The proverbs of Solomon. A wise son makes a glad father; But a foolish son brings grief to his mother.
 Proverbs of Solomon. A wise son causeth a father to rejoice, And a foolish son [is] an affliction to his mother.

- 2 ¶ Les trésors de la méchanceté ne profitent de rien, mais la justice délivre de la mort.
Treasures of wickedness profit nothing, But righteousness delivers from death.
Treasures of wickedness profit not, And righteousness delivereth from death.**
- 3 L'Éternel ne laisse pas l'âme du juste avoir faim, mais il repousse l'avidité des méchants.
Yahweh will not allow the soul of the righteous to go hungry, But he thrusts away the
desire of the wicked.
Jehovah causeth not the soul of the righteous to hunger, And the desire of the wicked He
thrusteth away.**
- 4 ¶ Celui qui agit d'une main lâche devient pauvre, mais la main des diligents enrichit.
He becomes poor who works with a lazy hand, But the hand of the diligent brings wealth.
Poor [is] he who is working -- a slothful hand, And the hand of the diligent maketh rich.**
- 5 ¶ Celui qui amasse en été est fils sage; celui qui dort durant la moisson est un fils qui fait
honte.
He who gathers in summer is a wise son, But he who sleeps during the harvest is a son
who causes shame.
Whoso is gathering in summer [is] a wise son, Whoso is sleeping in harvest [is] a son
causing shame.**
- 6 ¶ Il y a des bénédictions sur la tête du juste, mais la bouche des méchants couvre la
violence.
Blessings are on the head of the righteous, But violence covers the mouth of the wicked.
Blessings [are] for the head of the righteous, And the mouth of the wicked cover doth
violence.**

- 7 ¶ La mémoire du juste est en bénédiction, mais le nom des méchants tombe en**
The memory of the righteous is blessed, But the name of the wicked will rot.
The remembrance of the righteous [is] for a blessing, And the name of the wicked doth rot.
- 8 ¶ Celui qui est sage de coeur reçoit les commandements, mais l'insensé de lèvres tombe.**
The wise in heart accept commandments, But a chattering fool will fall.
The wise in heart accepteth commands, And a talkative fool kicketh.
- 9 ¶ Celui qui marche dans l'intégrité marche en sûreté, mais celui qui pervertit ses voies sera connu.**
He who walks blamelessly walks surely, But he who perverts his ways will be found out.
Whoso is walking in integrity walketh confidently, And whoso is perverting his ways is known.
- 10 ¶ Celui qui cligne de l'oeil cause du chagrin, et l'insensé de lèvres tombe.**
One winking with the eye causes sorrow, But a chattering fool will fall.
Whoso is winking the eye giveth grief, And a talkative fool kicketh.
- 11 ¶ La bouche du juste est une fontaine de vie, mais la bouche des méchants couvre la violence.**
The mouth of the righteous is a spring of life, But violence covers the mouth of the wicked.
A fountain of life [is] the mouth of the righteous, And the mouth of the wicked cover doth violence.

- 12 ¶ La haine excite les querelles, mais l'amour couvre toutes les transgressions.
Hatred stirs up strife, But love covers all wrongs.
Hatred awaketh contentions, And over all transgressions love covereth.**
- 13 ¶ Sur les lèvres de l'homme intelligent se trouve la sagesse, mais la verge est pour le dos de celui qui est dépourvu de sens.
Wisdom is found on the lips of him who has discernment, But a rod is for the back of him who is void of understanding.
In the lips of the intelligent is wisdom found, And a rod [is] for the back of him who is lacking understanding.**
- 14 ¶ Les sages tiennent en réserve la connaissance, mais la ruine est près de la bouche du fou.
Wise men lay up knowledge, But the mouth of the foolish is near ruin.
The wise lay up knowledge, and the mouth of a fool [is] near ruin.**
- 15 ¶ Les biens du riche sont sa ville forte; la ruine des misérables, c'est leur pauvreté.
The rich man`s wealth is his strong city. The destruction of the poor is their poverty.
The wealth of the rich [is] his strong city, The ruin of the poor [is] their poverty.**
- 16 ¶ L'oeuvre du juste est pour la vie, le revenu du méchant est pour le péché.
The labor of the righteous leads to life. The increase of the wicked leads to sin.
The wage of the righteous [is] for life, The increase of the wicked for sin.**

- 17 ¶ Garder l'instruction, c'est le sentier qui mène à la vie; mais celui qui abandonne la répréhension s'égare.**
He is in the way of life who heeds correction, But he who forsakes reproof leads others astray.
A traveller to life [is] he who is keeping instruction, And whoso is forsaking rebuke is erring.
- 18 ¶ Celui qui couvre la haine a des lèvres menteuses, et celui qui propage les calomnies est un sot.**
He who hides hatred has lying lips. He who utters a slander is a fool.
Whoso is covering hatred with lying lips, And whoso is bringing out an evil report is a fool.
- 19 ¶ Dans la multitude des paroles la transgression ne manque pas, mais celui qui retient ses lèvres est sage.**
In the multitude of words there is no lack of disobedience, But he who restrains his lips does wisely.
In the abundance of words transgression ceaseth not, And whoso is restraining his lips [is] wise.
- 20 ¶ La langue du juste est de l'argent choisi, le coeur des méchants est peu de chose.**
The tongue of the righteous is like choice silver. The heart of the wicked is of little worth.
The tongue of the righteous [is] chosen silver, The heart of the wicked -- as a little thing.
- 21 Les lèvres du juste en repaissent plusieurs, mais les fous mourront faute de sens.**
The lips of the righteous feed many, But the foolish die for lack of understanding.
The lips of the righteous delight many, And fools for lack of heart die.

- 22 ¶ La bénédiction de l'Éternel est ce qui enrichit, et il n'y ajoute aucune peine.
The blessing of Yahweh brings wealth, And he adds no trouble to it.
The blessing of Jehovah -- it maketh rich, And He addeth no grief with it.**
- 23 ¶ C'est comme une plaisanterie pour le sot que de commettre un crime, mais la sagesse est pour l'homme intelligent.
It is a fool's pleasure to do wickedness, But wisdom is a man of understanding's pleasure.
To execute inventions [is] as play to a fool, And wisdom to a man of understanding.**
- 24 ¶ Ce que craint le méchant lui arrive, mais le désir des justes Dieu l'accorde.
What the wicked fear, will overtake them, But the desire of the righteous will be granted.
The feared thing of the wicked it meeteth him, And the desire of the righteous is given.**
- 25 Comme passe le tourbillon, ainsi le méchant n'est plus; mais le juste est un fondement pour toujours.
When the whirlwind passes, the wicked is no more; But the righteous is an everlasting foundation.
As the passing by of a hurricane, So the wicked is not, And the righteous is a foundation age-during.**
- 26 ¶ Ce que le vinaigre est aux dents, et la fumée aux yeux, tel est le paresseux pour ceux qui l'envoient.
As vinegar to the teeth, and as smoke to the eyes, So is the sluggard to those who send him.
As vinegar to the teeth, And as smoke to the eyes, So [is] the slothful to those sending him.**

- 27 ¶ La crainte de l'Éternel ajoute des jours, mais les années des méchants seront raccourcies.**
The fear of Yahweh prolongs days, But the years of the wicked shall be shortened.
The fear of Jehovah addeth days, And the years of the wicked are shortened.
- 28 L'attente des justes est une joie, mais l'espérance des méchants périra.**
The prospect of the righteous is joy, But the hope of the wicked will perish.
The hope of the righteous [is] joyful, And the expectation of the wicked perisheth.
- 29 ¶ La voie de l'Éternel est la force pour l'homme intègre, mais elle est la ruine pour les ouvriers d'iniquité.**
The way of Yahweh is a stronghold to the upright, But it is a destruction to the workers of iniquity.
The way of Jehovah [is] strength to the perfect, And ruin to workers of iniquity.
- 30 Le juste ne sera jamais ébranlé, mais les méchants n'habiteront pas le pays.**
The righteous will never be removed, But the wicked will not dwell in the land.
The righteous to the age is not moved, And the wicked inhabit not the earth.
- 31 ¶ La bouche du juste produit la sagesse, mais la langue perverse sera retranchée.**
The mouth of the righteous brings forth wisdom, But the perverse tongue will be cut off.
The mouth of the righteous uttereth wisdom, And the tongue of frowardness is cut out.

- 32 Les lèvres du juste savent ce qui est agréable, mais la bouche des méchants n'est que perversité.**
The lips of the righteous know what is acceptable, But the mouth of the wicked is perverse.
The lips of the righteous know a pleasing thing, And the mouth of the wicked perverseness!
- 1 ¶ La fausse balance est en abomination à l'Éternel, mais le poids juste lui est agréable.**
A false balance is an abomination to Yahweh, But accurate weights are his delight.
Balances of deceit [are] an abomination to Jehovah, And a perfect weight [is] His
- 2 ¶ Quand vient l'orgueil, la honte vient aussi; mais la sagesse est avec les hommes modestes.**
When pride comes, then comes shame, But with humility comes wisdom.
Pride hath come, and shame cometh, And with the lowly [is] wisdom.
- 3 ¶ L'intégrité des hommes droits les guide, mais la perversité des perfides les détruit.**
The integrity of the upright shall guide them, But the perverseness of the treacherous shall destroy them.
The integrity of the upright leadeth them, And the perverseness of the treacherous destroyeth them.
- 4 ¶ Les richesses ne profitent de rien au jour de la colère, mais la justice délivre de la mort.**
Riches don't profit in the day of wrath, But righteousness delivers from death.
Wealth profiteth not in a day of wrath, And righteousness delivereth from death.

- 5 ¶ La justice de l'homme intègre rend droite sa voie, mais le méchant tombe par sa méchanceté.**
The righteousness of the blameless will direct his way, But the wicked shall fall by his own wickedness.
The righteousness of the perfect maketh right his way, And by his wickedness doth the wicked fall.
- 6 La justice des hommes droits les délivre, mais les perfides sont pris dans leur avidité.**
The righteousness of the upright shall deliver them, But the unfaithful will be trapped by evil desires.
The righteousness of the upright delivereth them, And in mischief the treacherous are captured.
- 7 ¶ Quand l'homme méchant meurt, son espérance périt, et l'attente des iniques périt.**
When a wicked man dies, hope perishes, And expectation of power comes to nothing.
In the death of a wicked man, hope perisheth, And the expectation of the iniquitous hath been lost.
- 8 ¶ Le juste est délivré de la détresse, et le méchant y entre à sa place.**
The righteous is delivered out of trouble, And the wicked takes his place.
The righteous from distress is drawn out, And the wicked goeth in instead of him.
- 9 ¶ Par sa bouche l'impie perd son prochain; mais les justes sont délivrés par la connaissance.**
With his mouth the godless man destroys his neighbor, But the righteous will be delivered through knowledge.
With the mouth a hypocrite corrupteth his friend, And by knowledge the righteous are drawn out.

- 10 ¶ La ville se réjouit du bien-être des justes; et quand les méchants périssent il y a des cris de joie.**
When it goes well with the righteous, the city rejoices. When the wicked perish, there is shouting.
In the good of the righteous a city exulteth, And in the destruction of the wicked [is] singing.
- 11 La ville s'élève par la bénédiction des hommes droits, mais elle est renversée par la bouche des méchants.**
By the blessing of the upright, the city is exalted, But it is overthrown by the mouth of the wicked.
By the blessing of the upright is a city exalted, And by the mouth of the wicked thrown down.
- 12 ¶ Qui méprise son prochain est dépourvu de sens, mais l'homme intelligent se tait.**
One who despises his neighbor is void of wisdom, But a man of understanding holds his peace.
Whoso is despising his neighbour lacketh heart, And a man of understanding keepeth silence.
- 13 Celui qui va rapportant révèle le secret, mais celui qui est d'un esprit fidèle couvre la chose.**
One who brings gossip betrays a confidence, But one who is of a trustworthy spirit is one who keeps a secret.
A busybody is revealing secret counsel, And the faithful of spirit is covering the matter.

- 14 ¶ **Quand il n'y a pas de direction le peuple tombe, mais il y a salut dans le grand nombre des conseillers.**
Where there is no wise guidance, the nation falls, But in the multitude of counselors there is victory.
Without counsels do a people fall, And deliverance [is] in a multitude of counsellors.
- 15 ¶ **On se trouve mal de cautionner un étranger, mais celui qui hait ceux qui frappent dans la main est en sûreté.**
He who is collateral for a stranger will suffer for it, But he who refuses pledges of collateral is secure.
Evil [one] suffereth when he hath been surety [for] a stranger, And whoso is hating suretyship is confident.
- 16 ¶ **Une femme gracieuse obtient l'honneur, et les hommes forts obtiennent la richesse.**
A gracious woman obtains honor, But violent men obtain riches.
A gracious woman retaineth honour, And terrible [men] retain riches.
- 17 ¶ **L'homme bon fait du bien à son âme, mais le cruel trouble sa chair.**
The merciful man does good to his own soul, But he who is cruel troubles his own flesh.
A kind man is rewarding his own soul, And the fierce is troubling his own flesh.
- 18 ¶ **Le méchant fait une oeuvre trompeuse, mais celui qui sème la justice a un vrai salaire.**
The wicked earns deceitful wages, But he who sows righteousness reaps a sure reward.
The wicked is getting a lying wage, And whoso is sowing righteousness -- a true reward.

- 19 ¶ **Comme la justice tend à la vie, celui qui poursuit le mal tend à sa mort.**
He who is truly righteous gets life. He who pursues evil gets death.
Rightly [is] righteousness for life, And whoso is pursuing evil -- for his own death.
- 20 ¶ **Ceux qui sont pervers de coeur sont en abomination à l'Éternel, mais ceux qui sont intègres dans leurs voies lui sont agréables.**
Those who are perverse in heart are an abomination to Yahweh, But those whose ways are blameless are his delight.
An abomination to Jehovah [are] the perverse of heart, And the perfect of the way [are] His delight.
- 21 ¶ **Certainement l'inique ne sera point tenu pour innocent; mais la semence des justes sera délivrée.**
Most assuredly, the evil man will not be unpunished, But the seed of the righteous will be delivered.
Hand to hand, the wicked is not acquitted, And the seed of the righteous hath escaped.
- 22 ¶ **Une femme belle et dépourvue de sens, c'est un anneau d'or au nez d'un pourceau.**
Like a gold ring in a pig`s snout, Is a beautiful woman who lacks discretion.
A ring of gold in the nose of a sow -- A fair woman and stubborn of behaviour.
- 23 ¶ **Le désir des justes n'est que le bien; l'attente des méchants, c'est la fureur.**
The desire of the righteous is only good. The expectation of the wicked is wrath.
The desire of the righteous [is] only good, The hope of the wicked [is] transgression.

24 ¶ Tel disperse, et augmente encore; et tel retient plus qu'il ne faut, mais n'en a que disette.

There is one who scatters, and increases yet more. There is one who withholds more than is appropriate, but gains poverty.

There is who is scattering, and yet is increased, And who is keeping back from uprightness, only to want.

25 ¶ L'âme qui bénit sera engraisée, et celui qui arrose sera lui-même arrosé.

The liberal soul shall be made fat. He who waters shall be watered also himself.

A liberal soul is made fat, And whoso is watering, he also is watered.

26 ¶ Celui qui retient le blé, le peuple le maudit; mais la bénédiction sera sur la tête de celui qui le vend.

He who withholds grain, the people will curse him, But blessing will be on the head of him who sells it.

Whoso is withholding corn, the people execrate him, And a blessing [is] for the head of him who is selling.

27 ¶ Qui recherche le bien cherche la faveur, mais le mal arrive à qui le recherche.

He who diligently seeks good seeks favor, But he who searches after evil, it shall come to him.

Whoso is earnestly seeking good Seeketh a pleasing thing, And whoso is seeking evil -- it meeteth him.

28 ¶ Celui-là tombe qui se confie en ses richesses; mais les justes verdissent comme la feuille.

He who trusts in his riches will fall, But the righteous shall flourish as the green leaf.

Whoso is confident in his wealth he falleth, And as a leaf, the righteous flourish.

- 29 ¶ **Celui qui trouble sa maison héritera le vent, et le fou deviendra serviteur de celui qui est sage de coeur.**
He who troubles his own house shall inherit the wind. The foolish shall be servant to the wise of heart.
Whoso is troubling his own house inheriteth wind, And a servant [is] the fool to the wise of heart.
- 30 ¶ **Le fruit du juste est un arbre de vie, et le sage gagne les âmes.**
The fruit of the righteous is a tree of life. He who is wise wins souls.
The fruit of the righteous [is] a tree of life, And whoso is taking souls [is] wise.
- 31 ¶ **Voici, le juste est rétribué sur la terre, combien plus le méchant et le pécheur!**
Behold, the righteous shall be repaid in the earth; How much more the wicked and the sinner!
Lo, the righteous in the earth is recompensed, Surely also the wicked and the sinner!
- 1 ¶ **Qui aime l'instruction aime la connaissance, et qui hait la répréhension est stupide.**
Whoever loves correction loves knowledge, But he who hates reproof is stupid.
Whoso is loving instruction, is loving knowledge, And whoso is hating reproof [is] brutish.
- 2 ¶ **L'homme de bien obtient la faveur de par l'Éternel, mais l'homme qui fait des machinations, il le condamne.**
A good man shall obtain favor from Yahweh, But he will condemn a man of wicked devices.
The good bringeth forth favour from Jehovah, And the man of wicked devices He condemneth.

- 3 ¶ L'homme n'est point affermi par la méchanceté, mais la racine des justes n'est pas ébranlée.**
A man shall not be established by wickedness, But the root of the righteous shall not be moved.
A man is not established by wickedness, And the root of the righteous is not moved.
- 4 ¶ Une femme vertueuse est la couronne de son mari, mais celle qui fait honte est comme de la pourriture dans ses os.**
A worthy woman is the crown of her husband, But a disgraceful wife is as rottenness in his bones.
A virtuous woman [is] a crown to her husband, And as rottenness in his bones [is] one causing shame.
- 5 ¶ Les pensées des justes sont jugement, les desseins des méchants sont fraude.**
The thoughts of the righteous are just. The advice of the wicked is deceitful.
The thoughts of the righteous [are] justice, The counsels of the wicked -- deceit.
- 6 ¶ Les paroles des méchants sont des embûches pour verser le sang, mais la bouche des hommes droits les délivrera.**
The words of the wicked are about lying in wait for blood, But the speech of the upright rescues them.
The words of the wicked [are]: `Lay wait for blood,` And the mouth of the upright delivereth them.
- 7 ¶ Renversez les méchants, et ils ne sont plus; mais la maison des justes demeure.**
The wicked are overthrown, and are no more, But the house of the righteous shall stand.
Overthrow the wicked, and they are not, And the house of the righteous standeth.

- 8 ¶ Un homme est loué d'après sa prudence, mais le coeur pervers est en butte au mépris.
A man shall be commended according to his wisdom, But he who has a warped mind shall be despised.
According to his wisdom is a man praised, And the perverted of heart becometh despised.**
- 9 ¶ Mieux vaut celui qui est d'humble condition, et qui a un serviteur, que celui qui fait l'important et qui manque de pain.
Better is he who is lightly esteemed, and has a servant, Than he who honors himself, and lacks bread.
Better [is] the lightly esteemed who hath a servant, Than the self-honoured who lacketh bread.**
- 10 ¶ Le juste regarde à la vie de sa bête, mais les entrailles des méchants sont cruelles.
A righteous man regards the life of his animal, But the tender mercies of the wicked are cruel.
The righteous knoweth the life of his beast, And the mercies of the wicked [are] cruel.**
- 11 ¶ Qui laboure sa terre sera rassasié de pain, mais celui qui court après les fainéants est dépourvu de sens.
He who tills his land shall have plenty of bread, But he who chases fantasies is void of understanding.
Whoso is tilling the ground is satisfied [with] bread, And whoso is pursuing vanities is lacking heart,**
- 12 ¶ Le méchant désire la proie des mauvaises gens, mais la racine des justes est productive.
The wicked desires the plunder of evil men, But the root of the righteous flourishes.
The wicked hath desired the net of evil doers, And the root of the righteous giveth.**

- 13 ¶ Il y a un mauvais piège dans la transgression des lèvres, mais le juste sort de la détresse.
An evil man is trapped by sinfulness of lips, But the righteous shall come out of trouble.
In transgression of the lips [is] the snare of the wicked, And the righteous goeth out from distress.
- 14 ¶ Du fruit de sa bouche un homme est rassasié de biens, et on rendra à l'homme l'oeuvre de ses mains.
A man shall be satisfied with good by the fruit of his mouth. The doings of a man`s hands shall be rewarded to him.
From the fruit of the mouth [is] one satisfied [with] good, And the deed of man`s hands returneth to him.
- 15 ¶ La voie du fou est droite à ses yeux, mais celui qui écoute le conseil est sage.
The way of a fool is right in his own eyes, But he who is wise listens to counsel.
The way of a fool [is] right in his own eyes, And whoso is hearkening to counsel [is] wise.
- 16 ¶ L'irritation du fou se connaît le jour même, mais l'homme avisé couvre sa honte.
A fool shows his annoyance the same day, But one who overlooks an insult is prudent.
The fool -- in a day is his anger known, And the prudent is covering shame.
- 17 ¶ Celui qui dit la vérité annonce la justice, mais le faux témoin, la fraude.
He who is truthful testifies honestly, But a false witness lies.
Whoso uttereth faithfulness declareth righteousness, And a false witness -- deceit.

- 18 ¶ Il y a tel homme qui dit légèrement ce qui perce comme une épée, mais la langue des sages est santé.**
There is one who speaks rashly like the piercing of a sword, But the tongue of the wise heals.
A rash speaker is like piercings of a sword, And the tongue of the wise is healing.
- 19 ¶ La lèvre véridique est ferme pour toujours, mais la langue fausse n'est que pour un instant.**
Truth's lips will be established forever, But a lying tongue is only momentary.
The lip of truth is established for ever, And for a moment -- a tongue of falsehood.
- 20 ¶ La fraude est dans le coeur de ceux qui machinent le mal, mais il y a de la joie pour ceux qui conseillent la paix.**
Deceit is in the heart of those who plot evil, But joy comes to the promoters of peace.
Deceit [is] in the heart of those devising evil, And to those counselling peace [is] joy.
- 21 ¶ Aucun malheur n'arrive au juste, mais les méchants seront comblés de maux.**
No mischief shall happen to the righteous, But the wicked shall be filled with evil.
No iniquity is desired by the righteous, And the wicked have been full of evil.
- 22 ¶ Les lèvres menteuses sont en abomination à l'Éternel, mais ceux qui pratiquent la fidélité lui sont agréables.**
Lying lips are an abomination to Yahweh, But those who do the truth are his delight.
An abomination to Jehovah [are] lying lips, And steadfast doers [are] his delight.

- 23 ¶ L'homme avisé couvre la connaissance, mais le coeur des sots proclame la folie.
A prudent man keeps his knowledge, But the hearts of fools proclaim foolishness.
A prudent man is concealing knowledge, And the heart of fools proclaimeth folly.
- 24 ¶ La main des diligents dominera, mais la main paresseuse sera tributaire.
The hands of the diligent ones shall rule, But laziness ends in slave labor.
The hand of the diligent ruleth, And slothfulness becometh tributary.
- 25 ¶ L'inquiétude dans le coeur d'un homme l'abat, mais une bonne parole le réjouit.
Anxiety in a man's heart weighs it down, But a kind word makes it glad.
Sorrow in the heart of a man boweth down, And a good word maketh him glad.
- 26 ¶ Le juste montre le chemin à son compagnon, mais la voie des méchants les fourvoie.
The righteous is cautious in friendship, But the way of the wicked leads them astray.
The righteous searcheth his companion, And the way of the wicked causeth them to err.
- 27 ¶ Le paresseux ne rôtit pas sa chasse; mais les biens précieux de l'homme sont au diligent.
The slothful man doesn't roast his game, But the possessions of diligent men are prized.
The slothful roasteth not his hunting, And the wealth of a diligent man is precious.
- 28 ¶ La vie est dans le sentier de la justice, et il n'y a pas de mort dans la voie de son
In the way of righteousness is life; In its path there is no death.
In the path of righteousness [is] life, And in the way of [that] path [is] no death!

- 1 ¶ Un fils sage écoute l'instruction du père, mais le moqueur n'écoute pas la
A wise son listens to his father's instruction, But a scoffer doesn't listen to rebuke.
A wise son -- the instruction of a father, And a scorner -- he hath not heard rebuke.
- 2 ¶ Du fruit de sa bouche l'homme mange du bien, mais l'âme des perfides, la violence.
By the fruit of his lips, a man enjoys good things; But the unfaithful crave violence.
From the fruit of the mouth a man eateth good, And the soul of the treacherous -- violence.
- 3 ¶ Qui surveille sa bouche garde son âme; la ruine est pour celui qui ouvre ses lèvres
toutes grandes.
He who guards his mouth guards his soul. One who opens wide his lips comes to ruin.
Whoso is keeping his mouth, is keeping his soul, Whoso is opening wide his lips -- ruin to
him!
- 4 ¶ L'âme du paresseux désire, et il n'y a rien; mais l'âme des diligents sera engraisée.
The soul of the sluggard desires, and has nothing, But the desire of the diligent shall be
fully satisfied.
The soul of the slothful is desiring, and hath not. And the soul of the diligent is made fat.
- 5 ¶ Le juste hait la parole mensongère, mais le méchant se rend odieux et se couvre de
honte.
A righteous man hates lies, But a wicked man brings shame and disgrace.
A false word the righteous hateth, And the wicked causeth abhorrence, and is
confounded.

- 6 ¶ La justice garde celui qui est intègre dans sa voie, mais la méchanceté renverse le pécheur.**
Righteousness guards the way of integrity, But wickedness overthrows the sinner.
Righteousness keepeth him who is perfect in the way, And wickedness overthroweth a sin offering.
- 7 ¶ Tel fait le riche et n'a rien du tout; et tel se fait pauvre et a de grands biens.**
There are some who pretend to be rich, yet have nothing. There are some who pretend to be poor, yet have great wealth.
There is who is making himself rich, and hath nothing, Who is making himself poor, and wealth [is] abundant.
- 8 ¶ La rançon pour la vie d'un homme, c'est la richesse; mais le pauvre n'entend pas la réprimande.**
The ransom of a man`s life is his riches, But the poor hears no threats.
The ransom of a man`s life [are] his riches, And the poor hath not heard rebuke.
- 9 ¶ La lumière des justes est joyeuse, mais la lampe des méchants s'éteindra.**
The light of the righteous shines brightly, But the lamp of the wicked is snuffed out.
The light of the righteous rejoiceth, And the lamp of the wicked is extinguished.
- 10 ¶ Ce n'est que de l'orgueil que vient la querelle, mais la sagesse est avec ceux qui se laissent conseiller.**
By pride comes only quarrels, But with ones who take advice is wisdom.
A vain man through pride causeth debate, And with the counselled [is] wisdom.

- 11 ¶ Les biens qui viennent de la vanité diminuent, mais celui qui amasse à la main les accroîtra.**
Wealth gained dishonestly dwindles away, But he who gathers by hand makes it grow.
Wealth from vanity becometh little, And whoso is gathering by the hand becometh great.
- 12 ¶ L'attente différée rend le coeur malade, mais le désir qui arrive est un arbre de vie.**
Hope deferred makes the heart sick, But when longing is fulfilled, it is a tree of life.
Hope prolonged is making the heart sick, And a tree of life [is] the coming desire.
- 13 ¶ Qui méprise la parole sera lié par elle; mais qui craint le commandement, celui-là sera récompensé.**
Whoever despises instruction will pay for it, But he who respects a command will be rewarded.
Whoso is despising the Word is destroyed for it, And whoso is fearing the Command is repayed.
- 14 ¶ L'enseignement du sage est une fontaine de vie, pour faire éviter les pièges de la mort.**
The teaching of the wise is a spring of life, To turn from the snares of death.
The law of the wise [is] a fountain of life, To turn aside from snares of death.
- 15 ¶ Le bon sens procure la faveur, mais la voie des perfides est dure.**
Good understanding wins favor; But the way of the unfaithful is hard.
Good understanding giveth grace, And the way of the treacherous [is] hard.

- 16 ¶ **Tout homme avisé agit avec connaissance, mais le sot fait étalage de sa folie.**
Every prudent man acts from knowledge, But a fool exposes folly.
Every prudent one dealeth with knowledge, And a fool spreadeth out folly.
- 17 ¶ **Un messenger méchant tombe dans le mal, mais un ambassadeur fidèle est santé.**
A wicked messenger falls into trouble, But a trustworthy envoy gains healing.
A wicked messenger falleth into evil, And a faithful ambassador is healing.
- 18 ¶ **La pauvreté et la honte arrivent à qui rejette l'instruction, mais celui qui a égard à la répréhension sera honoré.**
Poverty and shame come to him who refuses discipline, But he who heeds correction shall be honored.
Whoso is refusing instruction -- poverty and shame, And whoso is observing reproof is honoured.
- 19 ¶ **Le désir accompli est agréable à l'âme, mais se détourner du mal est une abomination pour les sots.**
Longing fulfilled is sweet to the soul, But fools detest turning from evil.
A desire accomplished is sweet to the soul, And an abomination to fools [is]: Turn from evil.
- 20 ¶ **Qui marche avec les sages devient sage, mais le compagnon des sots s'en trouvera**
One who walks with wise men grows wise, But a companion of fools suffers harm.
Whoso is walking with wise men is wise, And a companion of fools suffereth evil.

- 21 ¶ Le mal poursuit les pécheurs; mais le bien est la récompense des justes.
Misfortune pursues sinners, But prosperity rewards the righteous.
Evil pursueth sinners, And good recompenseth the righteous.**
- 22 ¶ L'homme de bien laisse un héritage aux fils de ses fils, mais la richesse du pécheur est réservée pour le juste.
A good man leaves an inheritance to his children`s children, But the wealth of the sinner is stored for the righteous.
A good man causeth sons` sons to inherit, And laid up for the righteous [is] the sinner`s wealth.**
- 23 ¶ Il y a beaucoup à manger dans le défrichement des pauvres, mais il y a ce qui se perd faute de règle.
An abundance of food is in poor people`s fields, But injustice sweeps it away.
Abundance of food -- the tillage of the poor, And substance is consumed without**
- 24 ¶ Celui qui épargne la verge hait son fils, mais celui qui l'aime met de la diligence à le discipliner.
One who spares the rod hates his son, But one who loves him is careful to discipline him.
Whoso is sparing his rod is hating his son, And whoso is loving him hath hastened him chastisement.**
- 25 ¶ Le juste mange pour le rassasiement de son âme, mais le ventre des méchants aura disette.
The righteous one eats to the satisfying of his soul, But the belly of the wicked goes hungry.
The righteous is eating to the satiety of his soul, And the belly of the wicked lacketh!**

- 1 ¶ **La sagesse des femmes bâtit leur maison, mais la folie la détruit de ses propres mains.
Every wise woman builds her house, But the foolish one tears it down with her own hands.
Every wise woman hath builded her house, And the foolish with her hands breaketh it down.**
- 2 ¶ **Celui qui marche dans sa droiture craint l'Éternel, mais celui qui est pervers dans ses voies le méprise.
He who walks in his uprightness fears Yahweh, But he who is perverse in his ways despises him.
Whoso is walking in his uprightness is fearing Jehovah, And the perverted [in] his ways is despising Him.**
- 3 ¶ **Dans la bouche du fou est la verge d'orgueil, mais les lèvres des sages les gardent.
The fool's talk brings a rod to his back, But the lips of the wise protect them.
In the mouth of a fool [is] a rod of pride, And the lips of the wise preserve them.**
- 4 ¶ **Où il n'y a point de boeufs, la crèche est vide; et l'abondance du revenu est dans la force du boeuf.
Where no oxen are, the crib is clean, But much increase is by the strength of the ox.
Without oxen a stall [is] clean, And great [is] the increase by the power of the ox.**
- 5 ¶ **Le témoin fidèle ne ment pas, mais le faux témoin profère des mensonges.
A truthful witness will not lie, But a false witness pours out lies.
A faithful witness lieth not, And a false witness breatheth out lies.**

- 6 ¶ Le moqueur cherche la sagesse, et il n'y en a pas; mais la connaissance est aisée pour l'homme intelligent.**
A scoffer seeks wisdom, and doesn't find it, But knowledge comes easily to a discerning person.
A scorner hath sought wisdom, and it is not, And knowledge to the intelligent [is] easy.
- 7 ¶ Eloigne-toi de la présence de l'homme insensé, chez qui tu n'as pas aperçu des lèvres de connaissance**
Stay away from a foolish man, For you won't find knowledge on his lips.
Go from before a foolish man, Or thou hast not known the lips of knowledge.
- 8 ¶ La sagesse de l'homme avisé est de discerner sa voie, mais la folie des sots est tromperie.**
The wisdom of the prudent is to think about his way, But the folly of fools is deceit.
The wisdom of the prudent [is] to understand his way, And the folly of fools [is] deceit.
- 9 ¶ Les fous se moquent du péché, mais pour les hommes droits il y a faveur.**
Fools mock at making atonement for sins, But among the upright there is good will.
Fools mock at a guilt-offering, And among the upright -- a pleasing thing.
- 10 ¶ Le coeur connaît sa propre amertume, et un étranger ne se mêle pas à sa joie.**
The heart knows its own bitterness and joy; He will not share these with a stranger.
The heart knoweth its own bitterness, And with its joy a stranger doth not intermeddle.

- 11 ¶ La maison des méchants sera détruite, mais la tente des hommes droits fleurira.
The house of the wicked will be overthrown, But the tent of the upright will flourish.
The house of the wicked is destroyed, And the tent of the upright flourisheth.**
- 12 ¶ Il y a telle voie qui semble droite à un homme, mais des voies de mort en sont la fin.
There is a way which seems right to a man, But in the end it leads to death.
There is a way -- right before a man, And its latter end [are] ways of death.**
- 13 ¶ Même dans le rire le coeur est triste; et la fin de la joie, c'est le chagrin.
Even in laughter the heart may be sorrowful, And mirth may end in heaviness.
Even in laughter is the heart pained, And the latter end of joy [is] affliction.**
- 14 ¶ Le coeur qui s'éloigne de Dieu sera rassasié de ses propres voies, mais l'homme de bien le sera de ce qui est en lui.
The unfaithful will be repaid for his own ways; Likewise a good man will be rewarded for his ways.
From his ways is the backslider in heart filled, And a good man -- from his fruits.**
- 15 ¶ Le simple croit toute parole, mais l'homme avisé discerne ses pas.
The simple believes everything, But the prudent man carefully considers his ways.
The simple giveth credence to everything, And the prudent attendeth to his step.**
- 16 ¶ Le sage craint, et se retire du mal; mais le sot est arrogant et a de l'assurance.
A wise man fears, and shuns evil, But the fool is hotheaded and reckless.
The wise is fearing and turning from evil, And a fool is transgressing and is confident.**

- 17 ¶ L'homme prompt à la colère agit follement, et l'homme qui fait des machinations est
He who is quick to become angry will commit folly, And a crafty man is hated.
Whoso is short of temper doth folly, And a man of wicked devices is hated.
- 18 ¶ Les simples héritent la folie, mais les avisés sont couronnés de connaissance.
The simple inherit folly, But the prudent are crowned with knowledge.
The simple have inherited folly, And the prudent are crowned [with] knowledge.
- 19 ¶ Les iniques se courbent devant les bons, et les méchants, aux portes du juste.
The evil bow down before the good, And the wicked, at the gates of the righteous.
The evil have bowed down before the good, And the wicked at the gates of the righteous.
- 20 ¶ Le pauvre est haï, même de son compagnon, mais les amis du riche sont en grand nombre.
The poor person is shunned even by his own neighbor, But the rich person has many friends.
Even of his neighbour is the poor hated, And those loving the rich [are] many.
- 21 ¶ Qui méprise son prochain pèche, mais bienheureux celui qui use de grâce envers les malheureux!
He who despises his neighbor sins, But blessed is he who has pity on the poor.
Whoso is despising his neighbour sinneth, Whoso is favouring the humble, O his

- 22 ¶ Ceux qui machinent du mal ne s'égareront-ils pas? Mais la bonté et la vérité sont pour ceux qui méditent le bien.**
Don't they go astray who plot evil? But love and faithfulness belong to those who plan good.
Do not they err who are devising evil? And kindness and truth [are] to those devising good,
- 23 ¶ En tout travail il y a profit, mais la parole des lèvres ne mène qu'à la disette.**
In all hard work there is profit, But the talk of the lips leads only to poverty.
In all labour there is advantage, And a thing of the lips [is] only to want.
- 24 ¶ Les richesses des sages sont leur couronne; la folie des sots est folie.**
The crown of the wise is their riches, But the folly of fools crowns them with folly.
The crown of the wise is their wealth, The folly of fools [is] folly.
- 25 ¶ Un témoin fidèle délivre les âmes, mais la tromperie profère des mensonges.**
A truthful witness saves souls, But a false witness is deceitful.
A true witness is delivering souls, And a deceitful one breatheth out lies.
- 26 ¶ Dans la crainte de l'Éternel il y a la sécurité de la force, et il y a un refuge pour ses fils.**
In the fear of Yahweh is a secure fortress, And he will be a refuge for his children.
In the fear of Jehovah [is] strong confidence, And to His sons there is a refuge.
- 27 La crainte de l'Éternel est une fontaine de vie, pour faire éviter les pièges de la mort.**
The fear of Yahweh is a fountain of life, Turning people from the snares of death.
The fear of Jehovah [is] a fountain of life, To turn aside from snares of death.

- 28 ¶ La gloire d'un roi, c'est la multitude du peuple, mais dans le manque de peuple est la ruine d'un prince.**
In the multitude of people is the king`s glory, But in the lack of people is the destruction of the prince.
In the multitude of a people [is] the honour of a king, And in lack of people the ruin of a prince.
- 29 ¶ La lenteur à la colère est grande intelligence, mais celui qui est d'un esprit impatient exalte la folie.**
He who is slow to anger has great understanding, But he who has a quick temper displays folly.
Whoso is slow to anger [is] of great understanding, And whoso is short in temper is exalting folly.
- 30 ¶ Un coeur sain est la vie de la chair, mais l'envie est la pourriture des os.**
The life of the body is a heart at peace, But envy rots the bones.
A healed heart [is] life to the flesh, And rottenness to the bones [is] envy.
- 31 ¶ Qui opprime le pauvre outrage celui qui l'a fait, mais celui qui l'honore use de grâce envers l'indigent.**
He who oppresses the poor shows contempt for his Maker, But he who is kind to the needy honors him.
An oppressor of the poor reproacheth his Maker, And whoso is honouring Him Is favouring the needy.
- 32 ¶ Le méchant est chassé par son iniquité, mais le juste est plein de confiance, dans sa mort même.**
The wicked is brought down in his calamity, But in death, the righteous has a refuge.
In his wickedness is the wicked driven away, And trustful in his death [is] the righteous.

- 33 ¶ La sagesse demeure dans le coeur de celui qui a du discernement, mais ce qui est au dedans des sots est connu.**
Wisdom rests in the heart of one who has understanding, And is even made known in the inward part of fools.
In the heart of the intelligent wisdom doth rest. And in the midst of fools it is known.
- 34 ¶ La justice élève une nation, mais le péché est la honte des peuples.**
Righteousness exalts a nation, But sin is a disgrace to any people.
Righteousness exalteth a nation, And the goodliness of peoples [is] a sin-offering.
- 35 ¶ La faveur du roi est pour le serviteur intelligent, mais sa colère est sur celui qui fait honte.**
The king's favor is toward a servant who deals wisely, But his wrath is toward one who causes shame.
The favour of a king [is] to a wise servant, And an object of his wrath is one causing shame!
- 1 ¶ Une réponse douce détourne la fureur, mais la parole blessante excite la colère.**
A gentle answer turns away wrath, But a harsh word stirs up anger.
A soft answer turneth back fury, And a grievous word raiseth up anger.
- 2 ¶ La langue des sages fait valoir la connaissance, mais la bouche des sots fait jaillir la folie.**
The tongue of the wise commends knowledge, But the mouth of fools gush out folly.
The tongue of the wise maketh knowledge good, And the mouth of fools uttereth folly.

- 3 ¶ Les yeux de l'Éternel sont en tout lieu, regardant les méchants et les bons.
Yahweh`s eyes are everywhere, Keeping watch on the evil and the good.
In every place are the eyes of Jehovah, Watching the evil and the good.**
- 4 ¶ La b nignit  de la langue est un arbre de vie, mais la perversit  en elle est un
brisement d'esprit.
A gentle tongue is a tree of life, But deceit in it crushes the spirit.
A healed tongue [is] a tree of life, And perverseness in it -- a breach in the spirit.**
- 5 ¶ Le fou m prise l'instruction de son p re, mais celui qui a  gard   la r pr hension
devient avis .
A fool despises his father`s correction, But he who heeds reproof shows prudence.
A fool despiseth the instruction of his father, And whoso is regarding reproof is prudent.**
- 6 ¶ Dans la maison du juste il y a un grand tr sor, mais dans le revenu du m chant il y a du
trouble.
In the house of the righteous is much treasure, But the income of the wicked brings
trouble.
[In] the house of the righteous [is] abundant strength, And in the increase of the wicked --
trouble.**
- 7 ¶ Les l vres des sages r pandent la connaissance, mais le coeur des sots ne fait pas
ainsi.
The lips of the wise spread knowledge; Not so with the heart of fools.
The lips of the wise scatter knowledge, And the heart of fools [is] not right.**

- 8 ¶ Le sacrifice des méchants est en abomination à l'Éternel, mais la prière des hommes droits lui est agréable.**
The sacrifice made by the wicked is an abomination to Yahweh, But the prayer of the upright is his delight.
The sacrifice of the wicked [is] an abomination to Jehovah, And the prayer of the upright [is] His delight.
- 9 ¶ La voie du méchant est en abomination à l'Éternel, mais il aime celui qui poursuit la justice**
The way of the wicked is an abomination to Yahweh, But he loves him who follows after righteousness.
An abomination to Jehovah [is] the way of the wicked, And whoso is pursuing righteousness He loveth.
- 10 ¶ Une discipline fâcheuse attend celui qui abandonne le droit sentier; celui qui hait la correction mourra.**
There is stern discipline for one who forsakes the way: Whoever hates reproof shall die. Chastisement [is] grievous to him who is forsaking the path, Whoso is hating reproof
- 11 ¶ Le shéol est l'abîme sont devant l'Éternel, combien plus les coeurs des fils des hommes! Sheol and Abaddon are before Yahweh -- How much more then the hearts of the children of men!**
Sheol and destruction [are] before Jehovah, Surely also the hearts of the sons of men.
- 12 ¶ Le moqueur n'aime pas celui qui le reprend; il ne va pas vers les sages. A scoffer doesn't love to be reproved; He will not go to the wise. A scorner loveth not his reprover, Unto the wise he goeth not.**

- 13 ¶ Le coeur joyeux égaie le visage, mais par le chagrin du coeur l'esprit est abattu.
A glad heart makes a cheerful face; But an aching heart breaks the spirit.
A joyful heart maketh glad the face, And by grief of heart is the spirit smitten.**
- 14 ¶ Le coeur de l'homme intelligent cherche la connaissance, mais la bouche des sots se repaît de folie.
The heart of one who has understanding seeks knowledge, But the mouths of fools feed on folly.
The heart of the intelligent seeketh knowledge, And the mouth of fools enjoyeth folly.**
- 15 ¶ Tous les jours du malheureux sont mauvais, mais le coeur heureux est un festin continuel.
All the days of the afflicted are wretched, But one who has a cheerful heart enjoys a continual feast.
All the days of the afflicted [are] evil, And gladness of heart [is] a perpetual banquet.**
- 16 ¶ Mieux vaut peu, avec la crainte de l'Éternel, qu'un grand trésor avec du trouble.
Better is little, with the fear of Yahweh, Than great treasure with trouble.
Better [is] a little with the fear of Jehovah, Than much treasure, and tumult with it.**
- 17 Mieux vaut un repas d'herbes, et de l'amour, qu'un boeuf engraisé, et de la haine.
Better is a dinner of herbs, where love is, Than a fattened calf with hatred.
Better [is] an allowance of green herbs and love there, Than a fatted ox, and hatred with it.**

- 18 ¶ L'homme violent excite la querelle, mais celui qui est lent à la colère apaise la dispute.
A wrathful man stirs up contention, But one who is slow to anger appeases strife.
A man of fury stirreth up contention, And the slow to anger appeaseth strife.**
- 19 ¶ La voie du paresseux est comme une haie d'épines, mais le sentier des hommes droits est aplani.
The way of the sluggard is like a thorn patch, But the path of the upright is a highway.
The way of the slothful [is] as a hedge of briers, And the path of the upright is raised up.**
- 20 ¶ Un fils sage réjouit son père, mais l'homme insensé méprise sa mère.
A wise son makes a father glad, But a foolish man despises his mother.
A wise son rejoiceth a father. And a foolish man is despising his mother.**
- 21 ¶ La folie est la joie de celui qui est dépourvu de sens, mais l'homme intelligent règle ses pas.
Folly is joy to one who is void of wisdom, But a man of understanding keeps his way straight.
Folly is joy to one lacking heart, And a man of intelligence directeth [his] going.**
- 22 ¶ Les projets échouent là où il n'y a point de conseil, mais, par la multitude des conseillers, ils réussissent.
Where there is no counsel, plans fail; But in a multitude of counselors they are established.
Without counsel [is] the making void of purposes, And in a multitude of counsellors it is established.**

- 23 ¶ Il y a de la joie pour un homme dans la réponse de sa bouche; et une parole dite en son temps, combien elle est bonne!**
Joy comes to a man with the reply of his mouth. How good is a word at the right time!
Joy [is] to a man in the answer of his mouth, And a word in its season -- how good!
- 24 ¶ Le sentier de la vie est en haut pour les intelligents, afin qu'ils se détournent du shéol, en bas.**
The path of life leads upward for the wise, To keep him from going downward to Sheol.
A path of life [is] on high for the wise, To turn aside from Sheol beneath.
- 25 ¶ L'Éternel démolit la maison des orgueilleux, mais il rend ferme la borne de la veuve.**
Yahweh will uproot the house of the proud, But he will keep the widow's borders intact.
The house of the proud Jehovah pulleth down, And He setteth up the border of the widow.
- 26 ¶ Les machinations de l'inique sont en abomination à l'Éternel, mais les paroles pures lui sont agréables.**
Yahweh detests the thoughts of the wicked, But the thoughts of the pure are pleasing.
An abomination to Jehovah [are] thoughts of wickedness, And pure [are] sayings of pleasantness.
- 27 ¶ Celui qui cherche le gain déshonnête trouble sa maison, mais celui qui hait les dons vivra.**
He who is greedy for gain troubles his own house, But he who hates bribes will live.
A dishonest gainer is troubling his house, And whoso is hating gifts liveth.

- 28 ¶ Le coeur du juste réfléchit pour répondre, mais la bouche des méchants fait jaillir les choses mauvaises.
The heart of the righteous weighs answers, But the mouth of the wicked gushes out evil.
The heart of the righteous meditateth to answer, And the mouth of the wicked uttereth evil things.
- 29 ¶ L'Éternel est loin des méchants, mais il écoute la prière des justes.
Yahweh is far from the wicked, But he hears the prayer of the righteous.
Far [is] Jehovah from the wicked, And the prayer of the righteous He heareth.
- 30 ¶ Ce qui éclaire les yeux réjouit le coeur; une bonne nouvelle engraisse les os.
The light of the eyes rejoices the heart. Good news gives health to the bones.
The light of the eyes rejoiceth the heart, A good report maketh fat the bone.
- 31 ¶ L'oreille qui écoute la répréhension de vie logera au milieu des sages.
The ear that listens to the reproof lives, And will be at home among the wise.
An ear that is hearing the reproof of life Doth lodge among the wise.
- 32 ¶ Celui qui rejette l'instruction méprise sa vie; mais celui qui écoute la répréhension acquiert du sens.
He who refuses correction despises his own soul, But he who listens to reproof gets understanding.
Whoso is refusing instruction is despising his soul, And whoso is hearing reproof Is getting understanding.

- 33 ¶ La crainte de l'Éternel est la discipline de la sagesse, et l'abaissement va devant la gloire.**
The fear of Yahweh teaches wisdom. Before honor is humility.
The fear of Jehovah [is] the instruction of wisdom, And before honour [is] humility!
- 1 ¶ La préparation du coeur est à l'homme, mais de l'Éternel est la réponse de la langue.**
The plans of the heart belong to man, But the answer of the tongue is from Yahweh.
Of man [are] arrangements of the heart, And from Jehovah an answer of the tongue.
- 2 ¶ Toutes les voies d'un homme sont pures à ses propres yeux, mais l'Éternel pèse les esprits.**
All the ways of a man are clean in his own eyes; But Yahweh weighs the motives.
All the ways of a man are pure in his own eyes, And Jehovah is pondering the spirits.
- 3 ¶ Remets tes affaires à l'Éternel, et tes pensées seront accomplies.**
Commit your deeds to Yahweh, And your plans shall succeed.
Roll unto Jehovah thy works, And established are thy purposes,
- 4 ¶ L'Éternel a tout fait pour lui-même, et même le méchant pour le jour du malheur.**
Yahweh has made everything for its own end -- Yes, even the wicked for the day of evil.
All things hath Jehovah wrought for Himself, And also the wicked [worketh] for a day of evil.

5 ¶ Tout coeur orgueilleux du coeur est en abomination à l'Éternel; certes, il ne sera pas tenu pour innocent.

Everyone who is proud in heart is an abomination to Yahweh: They shall assuredly not be unpunished.

An abomination to Jehovah [is] every proud one of heart, Hand to hand he is not

6 ¶ Par la bonté et par la vérité, propitiation est faite pour l'iniquité, et par la crainte de l'Éternel on se détourne du mal.

By mercy and truth iniquity is atoned for. By the fear of Yahweh men depart from evil.

In kindness and truth pardoned is iniquity, And in the fear of Jehovah Turn thou aside from evil.

7 ¶ Quand les voies d'un homme plaisent à l'Éternel, il met ses ennemis même en paix avec lui.

When a man`s ways please Yahweh, He makes even his enemies to be at peace with

When a man`s ways please Jehovah, even his enemies, He causeth to be at peace with him.

8 ¶ Mieux vaut peu avec justice, que beaucoup de revenu sans ce qui est juste.

Better is a little with righteousness, Than great revenues with injustice.

Better [is] a little with righteousness, Than abundance of increase without justice.

9 ¶ Le coeur de l'homme se propose sa voie, mais l'Éternel dispose ses pas.

A man`s heart plans his course, But Yahweh directs his steps.

The heart of man deviseth his way, And Jehovah establisheth his step.

- 10 ¶ Un oracle est sur les lèvres du roi, sa bouche n'erre pas dans le jugement.
Inspired judgments are on the lips of the king. His shall not betray his mouth.
An oath [is] on the lips of a king, In judgment his mouth trespasseth not.**
- 11 ¶ La balance et les plateaux justes sont de l'Éternel; tous les poids du sac sont son ouvrage.
Honest balances and scales are Yahweh`s; All the weights in the bag are his work.
A just beam and balances [are] Jehovah`s, His work [are] all the stones of the bag.**
- 12 ¶ C'est une abomination pour les rois de faire l'iniquité; car, par la justice, le trône est rendu ferme.
It is an abomination for kings to do wrong, For the throne is established by righteousness.
An abomination to kings [is] doing wickedness, For by righteousness is a throne established.**
- 13 ¶ Les lèvres justes sont le plaisir des rois, et le roi aime celui qui parle droitement.
Righteous lips are the delight of kings. They value one who speaks the truth.
The delight of kings [are] righteous lips, And whoso is speaking uprightly he loveth,**
- 14 ¶ La fureur du roi, ce sont des messagers de mort, mais l'homme sage l'apaisera.
The king`s wrath is a messenger of death, But a wise man will pacify it.
The fury of a king [is] messengers of death, And a wise man pacifieth it.**

- 15** Dans la lumière de la face du roi est la vie, et sa faveur est comme un nuage de pluie dans la dernière saison.
In the light of the king`s face is life. His favor is like a cloud of the spring rain.
In the light of a king`s face [is] life, And his good-will [is] as a cloud of the latter rain.
- 16** ¶ Combien acquérir la sagesse est meilleur que l'or fin, et acquérir l'intelligence, préférable à l'argent!
How much better it is to get wisdom than gold! Yes, to get understanding is to be chosen rather than silver.
To get wisdom -- how much better than gold, And to get understanding to be chosen than silver!
- 17** ¶ Le chemin des hommes droits, c'est de se détourner du mal; celui-là garde son âme qui veille sur sa voie.
The highway of the upright is to depart from evil. He who keeps his way preserves his soul.
A highway of the upright [is], `Turn from evil,` Whoso is preserving his soul is watching his way.
- 18** ¶ L'orgueil va devant la ruine, et l'esprit hautain devant la chute.
Pride goes before destruction, A haughty spirit before a fall.
Before destruction [is] pride, And before stumbling -- a haughty spirit.`
- 19** ¶ Mieux vaut être humble d'esprit avec les débonnaires, que de partager le butin avec les orgueilleux.
It is better to be of a lowly spirit with the poor, Than to divide the plunder with the proud.
Better is humility of spirit with the poor, Than to apportion spoil with the proud.

- 20 ¶ Celui qui prend garde à la parole trouvera le bien, et qui se confie en l'Éternel est bienheureux.**
He who gives heed to the word finds prosperity. Whoever trusts in Yahweh is blessed.
The wise in any matter findeth good, And whoso is trusting in Jehovah, O his happiness.
- 21 ¶ L'homme sage de coeur sera appelé intelligent, et la douceur des lèvres accroît la science.**
The wise in heart shall be called prudent. Pleasantness of the lips promotes instruction.
To the wise in heart is called, `Intelligent,` And sweetness of lips increaseth learning.
- 22 ¶ L'intelligence est une fontaine de vie pour ceux qui la possèdent, mais l'instruction des fous est folie.**
Understanding is a fountain of life to one who has it, But the punishment of fools is their folly.
A fountain of life [is] understanding to its possessors, The instruction of fools is folly.
- 23 ¶ Le coeur du sage rend sa bouche sensée, et, sur ses lèvres, accroît la science.**
The heart of the wise instructs his mouth, And adds learning to his lips.
The heart of the wise causeth his mouth to act wisely, And by his lips he increaseth learning,
- 24 ¶ Les paroles agréables sont un rayon de miel, douceur pour l'âme et santé pour les os.**
Pleasant words are a honeycomb, Sweet to the soul, and health to the bones.
Sayings of pleasantness [are] a honeycomb, Sweet to the soul, and healing to the bone.

- 25 ¶ Il y a telle voie qui semble droite à un homme, mais des voies de mort en sont la fin.
There is a way which seems right to a man, But in the end it leads to death.
There is a way right before a man, And its latter end -- ways of death.
- 26 ¶ L'âme de celui qui travaille, travaille pour lui, car sa bouche l'y contraint.
The appetite of the laboring man labors for him; For his mouth urges him on.
A labouring man hath laboured for himself, For his mouth hath caused [him] to bend over it.
- 27 ¶ L'homme de Bélial creuse, à la recherche du mal, et sur ses lèvres il y a comme un feu brûlant.
A worthless man devises mischief. His speech is like a scorching fire.
A worthless man is preparing evil, And on his lips -- as a burning fire.
- 28 L'homme pervers sème les querelles, et le rapporteur divise les intimes amis.
A perverse man stirs up strife. A whisperer separates close friends.
A froward man sendeth forth contention, A tale-bearer is separating a familiar friend.
- 29 ¶ L'homme violent entraîne son compagnon et le fait marcher dans une voie qui n'est pas bonne.
A man of violence entices his neighbor, And leads him in a way that is not good.
A violent man enticeth his neighbour, And hath causeth him to go in a way not good.

- 30** **Celui qui ferme ses yeux pour machiner la perversité, celui qui pince ses lèvres, accomplit le mal.**
One who winks his eyes to plot perversities, One who compresses his lips, is bent on evil.
Consulting his eyes to devise froward things, Moving his lips he hath accomplished evil.
- 31** **¶ Les cheveux blancs sont une couronne de gloire s'ils se trouvent dans la voie de la justice.**
Gray hair is a crown of glory. It is attained by a life of righteousness.
A crown of beauty [are] grey hairs, In the way of righteousness it is found.
- 32** **¶ Qui est lent à la colère vaut mieux que l'homme fort, et qui gouverne son esprit vaut mieux que celui qui prend une ville.**
One who is slow to anger is better than the mighty; One who rules his spirit, than he who takes a city.
Better [is] the slow to anger than the mighty, And the ruler over his spirit than he who is taking a city.
- 33** **¶ On jette le sort dans le giron, mais toute décision est de par l'Éternel.**
The lot is cast into the lap, But its every decision is from Yahweh.
Into the centre is the lot cast, And from Jehovah [is] all its judgment!
- 1** **¶ Mieux vaut un morceau sec et la paix, qu'une maison pleine de viandes de sacrifices et des querelles.**
Better is a dry morsel with quietness, Than a house full of feasting with strife.
Better [is] a dry morsel, and rest with it, Than a house full of the sacrifices of strife.

2 ¶ Un serviteur sage gouvernera le fils qui fait honte, et il aura part à l'héritage au milieu des frères.

A servant who deals wisely will rule over a son who causes shame, And shall have a part in the inheritance among the brothers.

A wise servant ruleth over a son causing shame, And in the midst of brethren He apportioneth an inheritance.

3 ¶ Le creuset est pour l'argent, et le fourneau pour l'or; mais l'Éternel éprouve les coeurs.

The refining pot is for silver, and the furnace for gold, But Yahweh tests the hearts.

A refining pot [is] for silver, and a furnace for gold, And the trier of hearts [is] Jehovah.

4 ¶ Celui qui fait le mal est attentif à la lèvre d'iniquité; le menteur prête l'oreille à la langue pernicieuse.

An evil-doer gives heed to wicked lips. A liar gives ear to a mischievous tongue.

An evil doer is attentive to lips of vanity, Falsehood is giving ear to a mischievous tongue.

5 ¶ Qui se moque du pauvre outrage celui qui l'a fait; qui se réjouit de la calamité ne sera pas tenu pour innocent.

Whoever mocks the poor reproaches his Maker. He who is glad at calamity shall not be unpunished.

Whoso is mocking at the poor Hath reproached his Maker, Whoso is rejoicing at calamity is not acquitted.

6 ¶ La couronne des vieillards, ce sont les fils des fils, et la gloire des fils ce sont leurs pères.

Children`s children are the crown of old men; The glory of children are their parents.

Sons` sons [are] the crown of old men, And the glory of sons [are] their fathers.

- 7 ¶ **La parole excellente ne convient point à un homme vil; combien moins sied à un prince la lèvre menteuse.**
Arrogant speech isn't fitting for a fool, Much less do lying lips fit a prince.
Not comely for a fool is a lip of excellency, Much less for a noble a lip of falsehood.
- 8 ¶ **Le présent est une pierre précieuse aux yeux de celui qui le possède; de quelque côté qu'il se tourne, il réussit.**
A bribe is a precious stone in the eyes of him who gives it; Wherever he turns, he prospers.
A stone of grace [is] the bribe in the eyes of its possessors, Whithersoever it turneth, it prospereth.
- 9 ¶ **Qui couvre une transgression cherche l'amour, mais celui qui répète une chose divise les intimes amis.**
He who covers an offense promotes love; But he who repeats a matter separates chief friends.
Whoso is covering transgression is seeking love, And whoso is repeating a matter is separating a familiar friend.
- 10 ¶ **La répréhension fait plus d'impression sur l'homme intelligent que cent coups sur le**
A rebuke enters deeper into one who has understanding Than a hundred lashes into a fool.
Rebuke cometh down on the intelligent More than a hundred stripes on a fool.
- 11 ¶ **L'inique ne cherche que rébellion; mais un messenger cruel sera envoyé contre lui.**
An evil man seeks only rebellion; Therefore a cruel messenger shall be sent against
An evil man seeketh only rebellion, And a fierce messenger is sent against him.

- 12 ¶ Qu'un homme rencontre une ourse privée de ses petits, plutôt qu'un sot dans sa folie!
 Let a bear robbed of her cubs meet a man, Rather than a fool in his folly.
 The meeting of a bereaved bear by a man, And -- not a fool in his folly.
- 13 ¶ Le mal ne quittera point la maison de celui qui rend le mal pour le bien.
 Whoever rewards evil for good, Evil shall not depart from his house.
 Whoso is returning evil for good, Evil moveth not from his house.
- 14 ¶ Le commencement d'une querelle, c'est comme quand on laisse couler des eaux; avant que la dispute s'échauffe, va-t'en.
 The beginning of strife is like breaching a dam, Therefore stop contention before quarreling breaks out.
 The beginning of contention [is] a letting out of waters, And before it is meddled with leave the strife.
- 15 ¶ Celui qui justifie le méchant et celui qui condamne le juste sont tous deux en abomination à l'Éternel.
 He who justifies the wicked, and he who condemns the righteous, Both of them alike are an abomination to Yahweh.
 Whoso is justifying the wicked, And condemning the righteous, Even both of these [are] an abomination to Jehovah.
- 16 ¶ Pourquoi donc le prix dans la main d'un sot pour acheter la sagesse, alors qu'il n'a point de sens?
 Why is there money in the hand of a fool to buy wisdom, Seeing he has no
 Why [is] this -- a price in the hand of a fool to buy wisdom, And a heart there is none?

- 17 ¶ L'ami aime en tout temps, et un frère est né pour la détresse.
A friend loves at all times; And a brother is born for adversity.
At all times is the friend loving, And a brother for adversity is born.**
- 18 ¶ L'homme dépourvu de sens frappe dans la main, s'engageant comme caution vis-à-vis de son prochain.
A man void of understanding strikes hands, And becomes collateral in the presence of his neighbor.
A man lacking heart is striking hands, A surety he becometh before his friend.**
- 19 ¶ Qui aime les contestations aime la transgression; qui hausse son portail cherche la ruine.
He who loves disobedience loves strife. One who builds a high gate seeks destruction.
Whoso is loving transgression is loving debate, Whoso is making high his entrance is seeking destruction.**
- 20 ¶ Celui qui est pervers de coeur ne trouve pas le bien; et celui qui use de détours avec sa langue tombe dans le mal.
One who has a perverse heart doesn't find prosperity, And one who has a deceitful tongue falls into trouble.
The perverse of heart findeth not good, And the turned in his tongue falleth into evil.**
- 21 ¶ Celui qui engendre un sot l'engendre pour son chagrin; et le père d'un homme vil ne se réjouira pas.
He who becomes the father of a fool grieves. The father of a fool has no joy.
Whoso is begetting a fool hath affliction for it, Yea, the father of a fool rejoiceth not.**

- 22 ¶ **Le coeur joyeux fait du bien à la santé, mais un esprit abattu dessèche les os.
A cheerful heart makes good medicine, But a crushed spirit dries up the bones.
A rejoicing heart doth good to the body, And a smitten spirit drieth the bone.**
- 23 ¶ **Le méchant prend de son sein un présent pour faire dévier les sentiers du jugement.
A wicked man receives a bribe in secret, To pervert the ways of justice.
A bribe from the bosom the wicked taketh, To turn aside the paths of judgment.**
- 24 ¶ **La sagesse est en face de l'homme intelligent, mais les yeux du sot sont au bout de la terre.
Wisdom is before the face of one who has understanding, But the eyes of a fool wander to the ends of the earth.
The face of the intelligent [is] to wisdom, And the eyes of a fool -- at the end of the earth.**
- 25 ¶ **Un fils insensé est un chagrin pour son père et une amertume pour celle qui l'a enfanté.
A foolish son brings grief to his father, And bitterness to her who bore him.
A provocation to his father [is] a foolish son, And bitterness to her that bare him.**
- 26 ¶ **Il n'est pas bon de punir le juste, et de frapper les nobles à cause de leur droiture.
Also to punish the righteous is not good, Nor to flog officials for their integrity.
Also, to fine the righteous is not good, To smite nobles for uprightness.**

- 27 ¶ Celui qui a de la connaissance retient ses paroles, et un homme qui a de l'intelligence est d'un esprit froid.**
He who spares his words has knowledge. He who is even tempered is a man of understanding.
One acquainted with knowledge is sparing his words, And the cool of temper [is] a man of understanding.
- 28 Même le fou qui se tait est réputé sage, -celui qui ferme ses lèvres, un homme intelligent.**
Even a fool, when he keeps silent, is counted wise. When he shuts his lips, he is thought to be discerning.
Even a fool keeping silence is reckoned wise, He who is shutting his lips intelligent!
- 1 ¶ Celui qui se tient à l'écart recherche ce qui lui plaît; il conteste contre toute sagesse.**
An unfriendly man pursues selfishness, And defies all sound judgment.
For [an object of] desire he who is separated doth seek, With all wisdom he
- 2 ¶ Le sot ne prend pas plaisir à l'intelligence, mais à ce que son coeur soit manifesté.**
A fool has no delight in understanding, But only in broadcasting his own opinion.
A fool delighteth not in understanding, But -- in uncovering his heart.
- 3 ¶ Quand vient le méchant, le mépris vient aussi, et avec l'ignominie, l'opprobre.**
When wickedness comes, contempt also comes, And with shame comes disgrace.
With the coming of the wicked come also hath contempt, And with shame -- reproach.

- 4 ¶ Les paroles de la bouche d'un homme sont des eaux profondes, et la fontaine de la sagesse est un torrent qui coule.

The words of a man`s mouth are like deep waters. The fountain of wisdom is like a flowing brook.

Deep waters [are] the words of a man`s mouth, The fountain of wisdom [is] a flowing brook.

- 5 ¶ Ce n'est pas bien d'avoir acception de la personne du méchant pour faire frustrer le juste dans le jugement.

To be partial to the faces of the wicked is not good, Nor to deprive the innocent of justice.

Acceptance of the face of the wicked [is] not good, To turn aside the righteous in judgment.

- 6 ¶ Les lèvres du sot entrent en dispute, et sa bouche appelle les coups.

A fool`s lips come into strife, And his mouth invites beatings.

The lips of a fool enter into strife, And his mouth for stripes calleth.

- 7 La bouche du sot est sa ruine, et ses lèvres sont un piège pour son âme.

A fool`s mouth is his destruction, And his lips are a snare to his soul.

The mouth of a fool [is] ruin to him, And his lips [are] the snare of his soul.

- 8 ¶ Les paroles du rapporteur sont comme des friandises, et elles descendent jusqu'au dedans des entrailles.

The words of a gossip are like dainty morsels: They go down into a person`s innermost parts.

The words of a tale-bearer [are] as self-inflicted wounds, And they have gone down [to] the inner parts of the heart.

- 9 ¶ **Celui-là aussi qui est lâche dans son ouvrage est frère du destructeur.**
One who is slack in his work Is brother to him who is a master of destruction.
He also that is remiss in his work, A brother he [is] to a destroyer.
- 10 ¶ **Le nom de l'Éternel est une forte tour; le juste y court et s'y trouve en une haute retraite.**
The name of Yahweh is a strong tower: The righteous run to him, and are safe.
A tower of strength [is] the name of Jehovah, Into it the righteous runneth, and is set on high.
- 11 ¶ **Les biens du riche sont sa ville forte, et comme une haute muraille, dans son imagination.**
The rich man`s wealth is his strong city, Like an unscalable wall in his own imagination.
The wealth of the rich [is] the city of his strength, And as a wall set on high in his own imagination.
- 12 ¶ **Avant la ruine le coeur de l'homme s'élève, et la débonnairété va devant la gloire.**
Before destruction the heart of man is proud, But before honor is humility.
Before destruction the heart of man is high, And before honour [is] humility.
- 13 ¶ **Répondre avant d'avoir entendu, c'est un folie et une confusion pour qui le fait.**
He who gives answer before he hears, That is folly and shame to him.
Whoso is answering a matter before he heareth, Folly it is to him and shame.
- 14 ¶ **L'esprit d'un homme soutient son infirmité; mais l'esprit abattu, qui le supportera?**
A man`s spirit will sustain him in sickness, But a crushed spirit who can bear?
The spirit of a man sustaineth his sickness, And a smitten spirit who doth bear?

- 15 ¶ Le coeur de l'homme intelligent acquiert la connaissance, et l'oreille des sages cherche la connaissance.**
The heart of the discerning gets knowledge. The ear of the wise seeks knowledge.
The heart of the intelligent getteth knowledge, And the ear of the wise seeketh knowledge.
- 16 ¶ Le don d'un homme lui fait faire place et l'introduit devant les grands.**
A man`s gift makes room for him, And brings him before great men.
The gift of a man maketh room for him, And before the great it leadeth him.
- 17 ¶ Celui qui est le premier dans son procès est juste; son prochain vient, et l'examine.**
He who pleads his cause first seems right; Until another comes and questions him.
Righteous [is] the first in his own cause, His neighbour cometh and hath searched him.
- 18 ¶ Le sort fait cesser les querelles et sépare les puissants.**
The lot settles disputes, And keeps strong ones apart.
The lot causeth contentions to cease, And between the mighty it separateth.
- 19 ¶ Un frère offensé est plus difficile à gagner qu'une ville forte, et les querelles sont comme les verrous d'un palais.**
A brother offended is more difficult than a fortified city; And disputes are like the bars of a castle.
A brother transgressed against is as a strong city, And contentions as the bar of a palace.

20 ¶ Le ventre d'un homme est rassasié du fruit de sa bouche; du revenu de ses lèvres il est rassasié.

A man`s stomach is filled with the fruit of his mouth. With the harvest of his lips he is satisfied.

From the fruit of a man`s mouth is his belly satisfied, [From the] increase of his lips he is satisfied.

21 ¶ La mort et la vie sont au pouvoir de la langue, et celui qui l'aime mangera de son fruit.

Death and life are in the power of the tongue; Those who love it will eat its fruit.

Death and life [are] in the power of the tongue, And those loving it eat its fruit.

22 ¶ Celui qui a trouvé un femme a trouvé une bonne chose, et il a obtenu faveur de la part de l'Éternel.

Whoever finds a wife finds a good thing, And obtains favor of Yahweh.

[Whoso] hath found a wife hath found good, And bringeth out good-will from Jehovah.

23 ¶ Le pauvre parle en supplications, mais le riche répond des choses dures.

The poor pleads for mercy, But the rich answers harshly.

[With] supplications doth the poor speak, And the rich answereth fierce things.

24 ¶ L'homme qui a beaucoup de compagnons va se ruinant; mais il est tel ami plus attaché qu'un frère.

A man of many companions may be ruined, But there is a friend who sticks closer than a brother.

A man with friends [is] to show himself friendly, And there is a lover adhering more than a brother!

- 1 ¶ Mieux vaut le pauvre qui marche dans son intégrité, que celui qui est pervers de lèvres et qui est un sot.
Better is the poor who walks in his integrity Than he who is perverse in his lips and is a fool.
Better [is] the poor walking in his integrity, Than the perverse [in] his lips, who [is] a fool.
- 2 ¶ De même, le manque de connaissance dans une âme n'est pas une bonne chose, et celui qui se hâte de ses pieds bronche.
It isn't good to have zeal without knowledge; Nor being hasty with one's feet and missing the way.
Also, without knowledge the soul [is] not good, And the hasty in feet is sinning.
- 3 ¶ La folie de l'homme pervertit sa voie, et son coeur s'irrite contre l'Éternel.
The foolishness of man subverts his way; His heart rages against Yahweh.
The folly of man perverteth his way, And against Jehovah is his heart wroth.
- 4 ¶ Les richesses font beaucoup d'amis, mais le pauvre est séparé de son ami.
Wealth adds many friends, But the poor is separated from his friend.
Wealth addeth many friends, And the poor from his neighbour is separated.
- 5 ¶ Le faux témoin ne sera pas tenu pour innocent, et celui qui profère des mensonges n'échappera point.
A false witness shall not be unpunished. He who pours out lies shall not go free.
A false witness is not acquitted, Whoso breatheth out lies is not delivered.

- 6 ¶ Beaucoup de gens recherchent la faveur d'un noble, et chacun est ami d'un homme qui donne.
Many will entreat the favor of a ruler, And everyone is a friend to a man who gives gifts.
Many entreat the face of the noble, And all have made friendship to a man of gifts.**
- 7 Tous les frères du pauvre le haïssent; combien plus ses amis s'éloigneront-ils de lui! Il les poursuit de ses paroles,... ils n'y sont plus!
All the relatives of the poor shun him: How much more do his friends avoid him! He pursues them with pleas, but they are gone.
All the brethren of the poor have hated him, Surely also his friends have been far from him, He is pursuing words -- they are not!**
- 8 ¶ Celui qui acquiert du sens aime son âme; celui qui garde l'intelligence, c'est pour trouver le bonheur.
He who gets wisdom loves his own soul. He who keeps understanding shall find good.
Whoso is getting heart is loving his soul, He is keeping understanding to find good.**
- 9 ¶ Le faux témoin ne sera pas tenu pour innocent, et celui qui profère des mensonges périra.
A false witness shall not be unpunished. He who utters lies shall perish.
A false witness is not acquitted, And whoso breatheth out lies perisheth.**
- 10 ¶ Une vie de délices ne sied pas à un sot; combien moins sied-il à un serviteur de gouverner des princes!
Delicate living is not appropriate for a fool, Much less for a servant to have rule over princes.
Luxury is not comely for a fool, Much less for a servant to rule among princes.**

- 11 ¶ La sagesse de l'homme le rend lent à la colère; et sa gloire c'est de passer par-dessus la transgression.**
The discretion of a man makes him slow to anger. It is his glory to overlook an offense.
The wisdom of a man hath deferred his anger, And his glory [is] to pass over transgression.
- 12 ¶ La colère d'un roi est comme le rugissement d'un jeune lion, mais sa faveur, comme la rosée sur l'herbe.**
The king`s wrath is like the roaring of a lion, But his favor is like dew on the grass.
The wrath of a king [is] a growl as of a young lion, And as dew on the herb his good-will.
- 13 ¶ Un fils insensé est un malheur pour son père, et les querelles d'une femme sont une gouttière continuelle.**
A foolish son is the calamity of his father. A wife`s quarrels are a continual dripping.
A calamity to his father [is] a foolish son, And the contentions of a wife [are] a continual dropping.
- 14 ¶ Maison et richesse sont l'héritage des pères, mais une femme sage vient de l'Éternel.**
House and riches are an inheritance from fathers, But a prudent wife is from Yahweh.
House and wealth [are] the inheritance of fathers, And from Jehovah [is] an understanding wife.
- 15 ¶ La paresse fait tomber dans un profond sommeil, et l'âme négligente aura faim.**
Slothfulness casts into a deep sleep. The idle soul shall suffer hunger.
Sloth causeth deep sleep to fall, And an indolent soul doth hunger.

- 16 ¶ Celui qui garde le commandement garde son âme; celui qui ne veille pas sur ses voies mourra.**
He who keeps the commandment keeps his soul, But he who is contemptuous in his ways shall die.
Whoso is keeping the command is keeping his soul, Whoso is despising His ways dieth.
- 17 ¶ Qui use de grâce envers le pauvre prête à l'Éternel, et il lui rendra son bienfait.**
He who has pity on the poor lends to Yahweh; He will reward him.
Whoso is lending [to] Jehovah is favouring the poor, And his deed He repayeth to him.
- 18 ¶ Corrige ton fils tandis qu'il y a de l'espoir, mais ne te laisse pas aller au désir de le faire mourir.**
Discipline your son, for there is hope; Don't be a willing party to his death.
Chastise thy son, for there is hope, And to put him to death lift not up thy soul.
- 19 ¶ Celui qui est très colère en portera la peine; car si tu le délivres, tu devras recommencer.**
A hot-tempered man must pay the penalty, For if you rescue him, you must do it again.
A man of great wrath is bearing punishment, For, if thou dost deliver, yet again thou dost add.
- 20 ¶ Écoute le conseil, et reçois l'instruction, afin que tu sois sage à ta fin.**
Listen to counsel and receive instruction, That you may be wise in your latter end.
Hear counsel and receive instruction, So that thou art wise in thy latter end.

- 21 ¶ Il y a beaucoup de pensées dans le coeur d'un homme; mais le conseil de l'Éternel, c'est là ce qui s'accomplit.**
There are many plans in a man`s heart, But Yahweh`s counsel will prevail.
Many [are] the purposes in a man`s heart, And the counsel of Jehovah it standeth.
- 22 ¶ Ce qui attire dans un homme, c'est sa bonté; et le pauvre vaut mieux que l'homme menteur.**
That which makes a man to be desired is his kindness. A poor man is better than a liar.
The desirableness of a man [is] his kindness, And better [is] the poor than a liar.
- 23 ¶ La crainte de l'Éternel mène à la vie, et on reposera rassasié, sans être visité par le mal.**
The fear of Yahweh leads to life, then contentment; He rests and will not be touched by trouble.
The fear of Jehovah [is] to life, And satisfied he remaineth -- he is not charged with evil.
- 24 ¶ Le paresseux enfonce sa main dans le plat, et il ne la ramène pas à sa bouche.**
The sluggard buries his hand in the dish; He will not so much as bring it to his mouth again.
The slothful hath hidden his hand in a dish, Even unto his mouth he bringeth it not back.
- 25 ¶ Frappe le moqueur, et le simple deviendra avisé; corrige l'homme intelligent, et il comprendra la connaissance.**
Flog a scoffer, and the simple will learn prudence; Rebuke one who has understanding, and he will gain knowledge.
A scorner smite, and the simple acts prudently, And give reproof to the intelligent, He understandeth knowledge.

- 26 ¶ **Celui qui ruine son père et chasse sa mère, est un fils qui fait honte et apporte l'opprobre.**
He who robs his father and drives away his mother, Is a son who causes shame and brings reproach.
Whoso is spoiling a father causeth a mother to flee, A son causing shame, and bringing confusion.
- 27 ¶ **Mon fils, cesse d'écouter l'instruction qui fait errer loin des paroles de la connaissance. Stop, my son, listening to instruction, And you will stray from the words of knowledge. Cease, my son, to hear instruction -- To err from sayings of knowledge.**
- 28 ¶ **Un témoin de Bélial se moque du juste jugement, et la bouche des méchants avale l'iniquité.**
A corrupt witness mocks justice, And the mouth of the wicked gulps down iniquity.
A worthless witness scorneth judgment, And the mouth of the wicked swalloweth
- 29 ¶ **Les jugements sont préparés pour les moqueurs, et les coups pour le dos des sots. Penalties are prepared for scoffers, And beatings for the backs of fools. Judgments have been prepared for scorers, And stripes for the back of fools!**
- 1 ¶ **Le vin est moqueur, la boisson forte est tumultueuse, et quiconque s'y égare n'est pas sage.**
Wine is a mocker, and beer is a brawler; Whoever is let astray by them is not wise.
Wine [is] a scorner -- strong drink [is] noisy, And any going astray in it is not wise.

- 2 ¶ **La terreur du roi est comme le rugissement d'un jeune lion: qui l'irrite, pêche contre sa propre âme.**

The terror of a king is like the roaring of a lion: He who provokes him to anger forfeits his own life.

The fear of a king [is] a growl as of a young lion, He who is causing him to be wroth is wronging his soul.

- 3 ¶ **C'est la gloire d'un homme que de s'abstenir des contestations, mais chaque fou s'y engage.**

It is an honor for a man to keep aloof from strife; But every fool will be quarreling.

An honour to a man is cessation from strife, And every fool intermeddleth.

- 4 ¶ **A cause de l'hiver, le paresseux ne laboure pas; lors de la moisson, il mendiera et n'aura rien.**

The sluggard will not plow by reason of the winter; Therefore he shall beg in harvest, and have nothing.

Because of winter the slothful plougheth not, He asketh in harvest, and there is nothing.

- 5 ¶ **Le conseil dans le coeur d'un homme est une eau profonde, et l'homme intelligent y puise.**

Counsel in the heart of man is like deep water; But a man of understanding will draw it out.

Counsel in the heart of a man [is] deep water, And a man of understanding draweth it up.

- 6 ¶ **Nombre d'hommes proclament chacun sa bonté; mais un homme fidèle, qui le trouvera?**

Many men claim to be men of unfailing love, But who can find a faithful man?

A multitude of men proclaim each his kindness, And a man of steadfastness who doth

- 7 ¶ Le juste marche dans son intégrité; heureux ses fils après lui!**
A righteous man who walks in his integrity, Blessed are his children after him.
The righteous is walking habitually in his integrity, O the happiness of his sons after him!
- 8 ¶ Le roi siège sur le trône du jugement; il dissipe tout mal par son regard.**
A king who sits on the throne of judgment Scatters away all evil with his eyes.
A king sitting on a throne of judgment, Is scattering with his eyes all evil,
- 9 ¶ Qui dira: J'ai purifié mon coeur, je suis net de mon péché?**
Who can say, "I have made my heart pure. I am clean and without sin?"
Who saith, `I have purified my heart, I have been cleansed from my sin?`
- 10 ¶ Poids et poids, épha et épha, sont tous deux en abomination à l'Éternel.**
Differing weights and differing measures, Both of them alike are an abomination to Yahweh.
A stone and a stone, an ephah and an ephah, Even both of them [are] an abomination to Jehovah.
- 11 ¶ Même un jeune garçon se fait connaître par ses actions, si sa conduite est pure et si elle est droite.**
Even a child makes himself known by his doings, Whether his work is pure, and whether it is right.
Even by his actions a youth maketh himself known, Whether his work be pure or upright.

- 12 ¶ Et l'oreille qui entend et l'oeil qui voit, l'Éternel les a faits tous les deux.
The hearing ear, and the seeing eye, Yahweh has made even both of them.
A hearing ear, and a seeing eye, Jehovah hath made even both of them.**
- 13 ¶ N'aime pas le sommeil, de peur que tu ne deviennes pauvre; ouvre tes yeux, et rassasie-toi de pain.
Don't love sleep, lest you come to poverty; Open your eyes, and you shall be satisfied with bread.
Love not sleep, lest thou become poor, Open thine eyes -- be satisfied [with] bread.**
- 14 ¶ Mauvais, mauvais! dit l'acheteur; puis il s'en va et se vante.
"It's no good, it's no good," says the buyer; But when he is gone his way, then he boasts.
'Bad, bad,' saith the buyer, And going his way then he boasteth himself.**
- 15 ¶ Il y a de l'or et beaucoup de rubis; mais les lèvres de la connaissance sont un vase précieux.
There is gold and abundance of rubies; But the lips of knowledge are a rare jewel.
Substance, gold, and a multitude of rubies, Yea, a precious vessel, [are] lips of**
- 16 ¶ Prends son vêtement, car il a cautionné autrui; et prends de lui un gage, à cause des étrangers.
Take the garment of one who puts up collateral for a stranger; And hold him in pledge for a wayward woman.
Take his garment when a stranger hath been surety, And for strangers pledge it.**

- 17 ¶ **Le pain du mensonge est agréable à l'homme; mais ensuite, sa bouche est pleine de gravier.**
Fraudulent food is sweet to a man, But afterwards his mouth is filled with gravel.
Sweet to a man [is] the bread of falsehood, And afterwards is his mouth filled [with] gravel.
- 18 ¶ **Les plans s'affermissent par le conseil; et fais la guerre avec prudence.**
Plans are established by advice; By wise guidance you wage war!
Purposes by counsel thou dost establish, And with plans make thou war.
- 19 ¶ **Qui va rapportant révèle le secret; aussi ne te mêle pas avec le bavard.**
He who goes about as a tale-bearer reveals secrets; Therefore don't keep company with him who opens wide his lips.
A revealer of secret counsels is the busybody, And for a deceiver [with] his lips make not thyself surety.
- 20 ¶ **Qui maudit son père et sa mère-sa lampe s'éteindra dans le sein des ténèbres.**
Whoever curses his father or his mother, His lamp shall be put out in blackness of darkness.
Whoso is vilifying his father and his mother, Extinguished is his lamp in blackness of darkness.
- 21 ¶ **L'héritage acquis avec hâte au commencement, ne sera pas béni à la fin.**
An inheritance quickly gained at the beginning, Won't be blessed in the end.
An inheritance gotten wrongly at first, Even its latter end is not blessed.

- 22 ¶ Ne dis point: Je rendrai le mal. Attends-toi à l'Éternel, et il te sauvera.
Don't say, "I will pay back evil." Wait for Yahweh, and he will save you.
Do not say, 'I recompense evil,' Wait for Jehovah, and He delivereth thee.**
- 23 ¶ Poids et poids est en abomination à l'Éternel, et la fausse balance n'est pas une chose bonne.
Yahweh detests differing weights, And dishonest scales are not pleasing.
An abomination to Jehovah [are] a stone and a stone, And balances of deceit [are] not good.**
- 24 ¶ Les pas de l'homme viennent de l'Éternel; et comment un homme comprendrait-il sa propre voie?
A man's steps are from Yahweh; How then can man understand his way?
From Jehovah [are] the steps of a man, And man -- how understandeth he his way?**
- 25 ¶ C'est un piège pour l'homme que de dire précipitamment: Chose sainte! -et, après des vœux, d'examiner.
It is a snare to a man make a rash dedication, And later reconsider his vows.
A snare to a man [is] he hath swallowed a holy thing, And after vows to make inquiry.**
- 26 ¶ Un roi sage disperse les méchants, et ramène sur eux la roue.
A wise king winnows out the wicked, And drives the threshing wheel over them.
A wise king is scattering the wicked, And turneth back on them the wheel.**

- 27 ¶ L'esprit de l'homme est une lampe de l'Éternel; il sonde toutes les profondeurs du
The spirit of man is Yahweh`s lamp, Searching all his innermost parts.
The breath of man [is] a lamp of Jehovah, Searching all the inner parts of the heart.
- 28 ¶ La bonté et la vérité préservent le roi, et il soutient son trône par la bonté.
Love and faithfulness keep the king safe. His throne is sustained by love.
Kindness and truth keep a king, And he hath supported by kindness his throne.
- 29 ¶ L'ornement des jeunes gens, c'est leur force; et la gloire des vieillards, ce sont les
cheveux blancs.
The glory of young men is their strength. The splendor of old men is their gray hair.
The beauty of young men is their strength, And the honour of old men is grey hairs.
- 30 ¶ Les meurtrissures et les plaies nettoient le mal, et les coups, les profondeurs de l'âme.
Wounding blows cleanse away evil, And beatings purge the innermost parts.
The bandages of a wound thou removest with the evil, Also the plagues of the inner parts
of the heart!
- 1 ¶ Le coeur d'un roi, dans la main de l'Éternel, est des ruisseaux d'eau; il l'incline à tout
ce qui lui plaît.
The king`s heart is in Yahweh`s hand like the watercourses. He turns it wherever he
desires.
Rivulets of waters [is] the heart of a king in the hand of Jehovah, Wherever He pleaseth
He inclineth it.

- 2 ¶ Toute voie de l'homme est droite à ses yeux; mais l'Éternel pèse les coeurs.
Every way of a man is right in his own eyes, But Yahweh weighs the hearts.
Every way of a man [is] right in his own eyes, And Jehovah is pondering hearts.**
- 3 ¶ Pratiquer ce qui est juste et droit, est une chose plus agréable à l'Éternel q'un sacrifice.
To do righteousness and justice Is more acceptable to Yahweh than sacrifice.
To do righteousness and judgment, Is chosen of Jehovah rather than sacrifice.**
- 4 ¶ L'élévation des yeux et un coeur qui s'enfle, la lampe des méchants, c'est péché.
A high look, and a proud heart, The lamp of the wicked, is sin.
Loftiness of eyes, and breadth of heart, Tillage of the wicked [is] sin.**
- 5 ¶ Les pensées d'un homme diligent ne mènent qu'à l'abondance; mais tout étourdi ne court qu'à la disette.
The plans of the diligent surely lead to profit; And everyone who is hasty surely rushes to poverty.
The purposes of the diligent [are] only to advantage, And of every hasty one, only to want.**
- 6 ¶ Acquérir des trésors par une langue fausse, c'est une vanité fugitive de ceux qui cherchent la mort.
Getting treasures by a lying tongue Is a fleeting vapor for those who seek death.
The making of treasures by a lying tongue, [Is] a vanity driven away of those seeking death.**

- 7 ¶ La dévastation des méchants les emporte, car ils refusent de pratiquer ce qui est droit.
The violence of the wicked will drive them away, Because they refuse to do what is right.
The spoil of the wicked catcheth them, Because they have refused to do judgment.**
- 8 ¶ La voie d'un homme coupable est détournée; mais l'oeuvre de celui qui est pur est droite.
The way of the guilty is devious, But the conduct of the innocent is upright.
Froward [is] the way of a man who is vile, And the pure -- upright [is] his work.**
- 9 ¶ Mieux vaut habiter sur le coin d'un toit, qu'une femme querelleuse et une maison en commun.
It is better to dwell in the corner of the housetop, Than to share a house with a contentious woman.
Better to sit on a corner of the roof, Than [with] a woman of contentions and a house of company.**
- 10 ¶ L'âme du méchant désire le mal; son prochain ne trouve pas grâce à ses yeux.
The soul of the wicked desires evil; His neighbor finds no mercy in his eyes.
The soul of the wicked hath desired evil, Not gracious in his eyes is his neighbour.**
- 11 ¶ Quand on punit le moqueur, le simple devient sage; et quand on instruit le sage, il reçoit de la connaissance.
When the mocker is punished, the simple gains wisdom; When the wise is instructed, he receives knowledge.
When the scorner is punished, the simple becometh wise, And in giving understanding to the wise He receiveth knowledge.**

- 12 ¶ Il y a un juste qui considère attentivement la maison du méchant, il renverse les méchants dans le malheur.**
The Righteous One considers the house of the wicked, And brings the wicked to ruin.
The Righteous One is acting wisely Towards the house of the wicked, He is overthrowing the wicked for wickedness.
- 13 ¶ Celui qui ferme son oreille au cri du pauvre, lui aussi criera, et on ne lui répondra pas.**
Whoever stops his ears at the cry of the poor, He will also cry out, but shall not be heard.
Whoso is shutting his ear from the cry of the poor, He also doth cry, and is not answered.
- 14 ¶ Un don fait en secret apaise la colère, et un présent mis dans le sein calme une violente fureur.**
A gift in secret pacifies anger; And a bribe in the cloak, strong wrath.
A gift in secret pacifieth anger, And a bribe in the bosom strong fury.
- 15 ¶ C'est une joie pour le juste de pratiquer ce qui est droit, mais c'est la ruine pour les ouvriers d'iniquité.**
It is joy to the righteous to do justice; But it is a destruction to the workers of iniquity.
To do justice [is] joy to the righteous, But ruin to workers of iniquity.
- 16 ¶ L'homme qui s'égare du chemin de la sagesse demeurera dans l'assemblée des trépassés.**
The man who wanders out of the way of understanding Shall rest in the assembly of the dead.
A man who is wandering from the way of understanding, In an assembly of Rephaim resteth.

- 17 ¶ Celui qui aime la joie sera dans l'indigence; celui qui aime le vin et l'huile ne s'enrichira pas.
He who loves pleasure shall be a poor man: He who loves wine and oil shall not be rich.
Whoso [is] loving mirth [is] a poor man, Whoso is loving wine and oil maketh no wealth.
- 18 ¶ Le méchant est une rançon pour le juste, et le perfide est à la place des hommes intègres.
The wicked is a ransom for the righteous; The treacherous for the upright.
The wicked [is] an atonement for the righteous, And for the upright the treacherous dealer.
- 19 ¶ Mieux vaut habiter dans une terre déserte, qu'avec une femme querelleuse et irritable.
It is better to dwell in a desert land, Than with a contentious and fretful woman.
Better to dwell in a wilderness land, Than [with] a woman of contentions and anger.
- 20 ¶ Il y a un trésor désirable et de l'huile dans la demeure du sage; mais l'homme insensé les engloutit.
There is precious treasure and oil in the dwelling of the wise; But a foolish man swallows it up.
A treasure to be desired, and oil, [Is] in the habitation of the wise, And a foolish man swalloweth it up.
- 21 ¶ Qui poursuit la justice et la bonté trouvera la vie, la justice, et la gloire.
He who follows after righteousness and kindness Finds life, righteousness, and honor.
Whoso is pursuing righteousness and kindness, Findeth life, righteousness, and honour.

- 22 ¶ Le sage monte dans la ville des hommes forts, et abat la force de ce qui en faisait la sécurité.**
A wise man scales the city of the mighty, And brings down the strength of its confidence.
A city of the mighty hath the wise gone up, And bringeth down the strength of its confidence.
- 23 ¶ Qui garde sa bouche et sa langue, garde son âme de détresses.**
Whoever guards his mouth and his tongue Keeps his soul from troubles.
Whoso is keeping his mouth and his tongue, Is keeping from adversities his soul.
- 24 ¶ Orgueilleux, arrogant, moqueur, est le nom de celui qui agit avec colère et orgueil.**
The proud and haughty man, "scoffer" is his name; He works in the arrogance of pride.
Proud, haughty, scorner [is] his name, Who is working in the wrath of pride.
- 25 ¶ Le désir du paresseux le tue, car ses mains refusent de travailler.**
The desire of the sluggard kills him, For his hands refuse to labor.
The desire of the slothful slayeth him, For his hands have refused to work.
- 26 Tout le jour il désire avidement; mais le juste donne et ne retient pas.**
There are those who covet greedily all the day long; But the righteous gives and doesn't withhold.
All the day desiring he hath desired, And the righteous giveth and withholdeth not.

- 27 ¶ Le sacrifice des méchants est une abomination; combien plus s'ils l'apportent avec une pensée mauvaise.**
The sacrifice of the wicked is an abomination: How much more, when he brings it with a wicked mind!
The sacrifice of the wicked [is] abomination, Much more when in wickedness he bringeth it.
- 28 ¶ Le témoin menteur périra; mais l'homme qui écoute parlera à toujours.**
A false witness will perish, And a man who listens speaks to eternity.
A false witness doth perish, And an attentive man for ever speaketh.
- 29 ¶ L'homme méchant enhardit son visage, mais celui qui est droit règle sa voie.**
A wicked man hardens his face; But as for the upright, he establishes his ways.
A wicked man hath hardened by his face, And the upright -- he prepareth his way.
- 30 ¶ Il n'y a point de sagesse, et il n'y a point d'intelligence, et il n'y a point de conseil, en présence de l'Éternel.**
There is no wisdom nor understanding Nor counsel against Yahweh.
There is no wisdom, nor understanding, Nor counsel, over-against Jehovah.
- 31 Le cheval est préparé pour le jour de la bataille, mais la délivrance est à l'Éternel.**
The horse is prepared for the day of battle; But victory is with Yahweh.
A horse is prepared for a day of battle, And the deliverance [is] of Jehovah!

- 1 ¶ Une bonne renommée est préférable à de grandes richesses, et la bonne grâce à l'argent et à l'or.**
A good name is more desirable than great riches; Loving favor rather than silver and gold.
A name is chosen rather than much wealth, Than silver and than gold -- good grace.
- 2 ¶ Le riche et le pauvre se rencontrent: l'Éternel les a tous faits.**
The rich and the poor have this in common: Yahweh is the maker of them all.
Rich and poor have met together, The Maker of them all [is] Jehovah.
- 3 ¶ L'homme avisé voit le mal et se cache; mais les simples passent outre et en portent la peine.**
A prudent man sees danger, and hides himself; But the simple pass on, and suffer for it.
The prudent hath seen the evil, and is hidden, And the simple have passed on, and are punished.
- 4 ¶ La fin de la débonnairété, de la crainte de l'Éternel, c'est la richesse, et la gloire, et la vie.**
The result of humility and the fear of Yahweh Is wealth, honor, and life.
The end of humility [is] the fear of Jehovah, Riches, and honour, and life.
- 5 ¶ Il y a des épines, des pièges, sur la voie du pervers; celui qui garde son âme s'en**
Thorns and snares are in the path of the wicked: Whoever guards his soul stays from them.
Thorns -- snares [are] in the way of the perverse, Whoso is keeping his soul is far from them.

- 6 ¶ Élève le jeune garçon selon la règle de sa voie; même lorsqu'il vieillira, il ne s'en détournera point.**
Train up a child in the way he should go, And when he is old he will not depart from it.
Give instruction to a youth about his way, Even when he is old he turneth not from it.
- 7 ¶ Le riche gouverne les pauvres, et celui qui emprunte est serviteur de l'homme qui prête.**
The rich rules over the poor. The borrower is servant to the lender.
The rich over the poor ruleth, And a servant [is] the borrower to the lender.
- 8 ¶ Qui sème l'injustice moissonnera le malheur, et la verge de son courroux prendra fin.**
He who sows wickedness reaps trouble, And the rod of his fury will be destroyed.
Whoso is sowing perverseness reapeth sorrow, And the rod of his anger weareth out.
- 9 ¶ L'oeil bienveillant sera béni, car il donne de son pain au pauvre.**
He who has a generous eye will be blessed; For he shares his food with the poor.
The good of eye -- he is blessed, For he hath given of his bread to the poor.
- 10 ¶ Chasse le moqueur, et la querelle s'en ira, et les disputes et la honte cesseront.**
Drive out the mocker, and strife will go out; Yes, quarrels and insults will stop.
Cast out a scorner -- and contention goeth out, And strife and shame cease.
- 11 ¶ Celui qui aime la pureté de coeur a la grâce sur les lèvres, et le roi est son ami.**
He who loves purity of heart and speaks gracefully Is the king's friend.
Whoso is loving cleanness of heart, Grace [are] his lips, a king [is] his friend.

- 12 ¶ Les yeux de l'Éternel gardent la connaissance, mais il renverse les paroles du perfide.
The eyes of Yahweh watch over knowledge; But he frustrates the words of the unfaithful.
The eyes of Jehovah have kept knowledge, And He overthroweth the words of the treacherous.
- 13 ¶ Le paresseux dit: Il y a un lion là dehors, je serai tué au milieu des rues!
The sluggard says, "There is a lion outside! I will be killed in the streets!"
The slothful hath said, `A lion [is] without, In the midst of the broad places I am slain.`
- 14 ¶ La bouche des étrangères est une fosse profonde; celui contre qui l'Éternel est irrité y tombera.
The mouth of an adulteress is a deep pit: He who is under Yahweh`s wrath will fall into it.
A deep pit [is] the mouth of strange women, The abhorred of Jehovah falleth there.
- 15 ¶ La folie est liée au coeur du jeune enfant; la verge de la correction l'éloignera de lui.
Folly is bound up in the heart of a child: The rod of discipline drives it far from him.
Folly is bound up in the heart of a youth, The rod of chastisement putteth it far from him.
- 16 ¶ Celui qui opprime le pauvre, ce sera pour l'enrichir; celui qui donne au riche, ce sera pour le faire tomber dans l'indigence.
Whoever oppresses the poor for his own increase and whoever gives to the rich, Both come to poverty.
He is oppressing the poor to multiply to him, He is giving to the rich -- only to want.

- 17 ¶ Incline ton oreille et écoute les paroles des sages, et applique ton coeur à ma science;
Turn your ear, and listen to the words of the wise. Apply your heart to my teaching.
Incline thine ear, and hear words of the wise, And thy heart set to my knowledge,**
- 18 car c'est une chose agréable si tu les gardes au dedans de toi: elles seront disposées ensemble sur tes lèvres.
For it is a pleasant thing if you keep them within you, If all of them are ready on your lips.
For they are pleasant when thou dost keep them in thy heart, They are prepared together for thy lips.**
- 19 Afin que ta confiance soit en l'Éternel, je te les ai fait connaître à toi, aujourd'hui.
That your trust may be in Yahweh, I teach you today, even you.
That thy trust may be in Jehovah, I caused thee to know to-day, even thou.**
- 20 Ne t'ai-je pas écrit des choses excellentes en conseils et en connaissance,
Haven't I written to you thirty excellent things Of counsel and knowledge,
Have I not written to thee three times With counsels and knowledge?**
- 21 pour te faire connaître la sûre norme des paroles de vérité, afin que tu répondes des paroles de vérité à ceux qui t'envoient?
To teach you truth, reliable words, To give sound answers to the ones who sent you?
To cause thee to know the certainty of sayings of truth, To return sayings of truth to those sending thee.**

- 22 ¶ Ne pille pas le pauvre, parce qu'il est pauvre, et ne foule pas l'affligé à la porte;
Don't exploit the poor, because he is poor; And don't crush the needy in court;
Rob not the poor because he [is] poor, And bruise not the afflicted in the gate.**
- 23 car l'Éternel prendra en main leur cause, et dépouillera l'âme de ceux qui les dépouillent.
For Yahweh will plead their case, And plunder the life of those who plunder them.
For Jehovah pleadeth their cause, And hath spoiled the soul of their spoilers.**
- 24 ¶ Ne sois pas l'ami de l'homme colère, et n'entre pas chez l'homme violent;
Don't befriend a hot-tempered man, And don't associate with one who harbors anger:
Shew not thyself friendly with an angry man, And with a man of fury go not in,**
- 25 de peur que tu n'apprennes ses sentiers, et que tu n'emportes un piège dans ton âme.
Lest you learn his ways, And ensnare your soul.
Lest thou learn his paths, And have received a snare to thy soul.**
- 26 ¶ Ne sois point parmi ceux qui frappent dans la main, parmi ceux qui se rendent caution pour des dettes:
Don't you be one of those who strike hands, Of those who are collateral for debts.
Be not thou among those striking hands, Among sureties [for] burdens.**
- 27 si tu n'avais pas de quoi payer, pourquoi voudrais-tu qu'on prit ton lit de dessous toi?
If you don't have means to pay, Why should he take away your bed from under you?
If thou hast nothing to pay, Why doth he take thy bed from under thee?**

- 28 ¶ Ne recule pas l'ancienne borne que tes pères ont faite.
Don't move the ancient boundary stone, Which your fathers have set up.
Remove not a border of olden times, That thy fathers have made.**
- 29 ¶ As-tu vu un homme diligent dans son travail? il se tiendra devant les rois, il ne se tiendra pas devant des gens obscurs.
Do you see a man skilled in his work? He will serve kings; He won't serve obscure men.
Hast thou seen a man speedy in his business? Before kings he doth station himself, He stations not himself before obscure men!**
- 1 ¶ Quand tu t'assieds pour manger le pain avec un gouverneur, considère bien celui qui est devant toi;
When you sit to eat with a ruler, Consider diligently what is before you;
When thou sittest to eat with a ruler, Thou considerest diligently that which [is] before thee,**
- 2 et mets un couteau à ta gorge, si tu es gourmand.
Put a knife to your throat, If you are a man given to appetite.
And thou hast put a knife to thy throat, If thou [art] a man of appetite.**
- 3 Ne désire point ses friandises, car c'est un pain trompeur.
Don't be desirous of his dainties, Seeing they are deceitful food.
Have no desire to his dainties, seeing it [is] lying food.**

- 4 ¶ Ne te fatigue pas pour acquérir des richesses, finis-en avec ta prudence.
Don't weary yourself to be rich. In your wisdom, show restraint.
Labour not to make wealth, From thine own understanding cease, Dost thou cause thine eyes to fly upon it? Then it is not.**
- 5 Jetteras-tu tes yeux sur elles?... Déjà elles ne sont plus; car certes elles se font des ailes, et, comme l'aigle, s'envolent vers les cieux.
Why do you set your eyes on that which is not? For it certainly sprouts wings like an eagle and flies in the sky.
For wealth maketh to itself wings, As an eagle it flieth to the heavens.**
- 6 ¶ Ne mange point le pain de celui qui a l'oeil mauvais, et ne désire pas ses friandises;
Don't eat the food of him who has a stingy eye, And don't crave his delicacies:
Eat not the bread of an evil eye, And have no desire to his dainties,**
- 7 car comme il a pensé dans son âme, tel il est. Mange et bois, te dira-t-il; mais son coeur n'est pas avec toi.
For as he thinks about the cost, so he is. "Eat and drink!" he says to you, But his heart is not with you.
For as he hath thought in his soul, so [is] he, `Eat and drink,` saith he to thee, And his heart [is] not with thee.**
- 8 Ton morceau que tu as mangé, tu le vomiras, et tu perdras tes paroles agréables.
The morsel which you have eaten you shall vomit up, And lose your good words.
Thy morsel thou hast eaten thou dost vomit up, And hast marred thy words that [are] sweet.**

- 9 ¶ Ne parle pas aux oreilles du sot, car il méprisera la sagesse de ton discours.
Don't speak in the ears of a fool, For he will despise the wisdom of your words.
In the ears of a fool speak not, For he treadeth on the wisdom of thy words.
- 10 ¶ Ne recule pas l'ancienne borne, et n'entre pas dans les champs des orphelins;
Don't move the ancient boundary stone. Don't encroach on the fields of the fatherless:
Remove not a border of olden times, And into fields of the fatherless enter not,
- 11 leur rédempteur est fort, il prendra en main leur cause contre toi.
For their Defender is strong. He will plead their case against you.
For their Redeemer [is] strong, He doth plead their cause with thee.
- 12 ¶ Applique ton coeur à l'instruction et tes oreilles aux paroles de la connaissance.
Apply your heart to instruction, And your ears to the words of knowledge.
Bring in to instruction thy heart, And thine ear to sayings of knowledge.
- 13 Ne manque pas de corriger le jeune garçon; quand tu l'auras frappé de la verge, il n'en mourra pas.
Don't withhold correction from a child. If you punish him with the rod, he will not die.
Withhold not from a youth chastisement, When thou smitest him with a rod he dieth not.
- 14 Tu le frapperas de la verge, mais tu délivreras son âme du shéol.
Punish him with the rod, And save his soul from Sheol.
Thou with a rod smitest him, And his soul from Sheol thou deliverest.

- 15** Mon fils, si ton coeur est sage, mon coeur s'en réjouira, oui, moi-même,
My son, if your heart is wise, Then my heart will be glad, even mine:
My son, if thy heart hath been wise, My heart rejoiceth, even mine,
- 16** et mes reins s'égayeront quand te lèvres diront des choses droites.
Yes, my heart will rejoice, When your lips speak what is right.
And my reins exult when thy lips speak uprightly.
- 17** ¶ Que ton coeur n'envie pas les méchants; mais sois tout le jour dans la crainte de l'Éternel;
Don't let your heart envy sinners; But rather fear Yahweh all the day long.
Let not thy heart be envious at sinners, But -- in the fear of Jehovah all the day.
- 18** car certainement il y a une fin, et ton attente ne sera pas réduite à néant.
Indeed surely there is a future hope, And your hope will not be cut off.
For, is there a posterity? Then thy hope is not cut off.
- 19** ¶ Toi, mon fils, écoute et sois sage, et dirige ton coeur dans le chemin.
Listen, my son, and be wise, And keep your heart on the right path!
Hear thou, my son, and be wise, And make happy in the way thy heart,
- 20** Ne sois pas parmi les buveurs de vin, ni parmi les gourmands;
Don't be among ones drinking too much wine, Or those who gorge themselves on meat:
Be not thou among quaffers of wine, Among gluttonous ones of flesh,

- 21** car le buveur et le gourmand deviendront pauvres, et sommeiller revêt de haillons.
For the drunkard and the glutton shall become poor; And drowsiness clothes them in rags.
For the quaffer and glutton become poor, And drowsiness clotheth with rags.
- 22** Écoute ton père qui t'a engendré, et ne méprise pas ta mère quand elle aura vieilli.
Listen to your father who gave you life, And don't despise your mother when she is old.
Hearken to thy father, who begat thee, And despise not thy mother when she hath become old.
- 23** Achète la vérité, et ne la vends point, -la sagesse, et l'instruction, et l'intelligence.
Buy the truth, and don't sell it: Get wisdom, discipline, and understanding.
Truth buy, and sell not, Wisdom, and instruction, and understanding,
- 24** Le père du juste aura beaucoup de joie, et celui qui a engendré le sage, se réjouira en lui.
The father of the righteous has great joy. Whoever fathers a wise child delights in him.
The father of the righteous rejoiceth greatly, The begetter of the wise rejoiceth in him.
- 25** Que ton père et ta mère se réjouissent, et que celle qui t'a enfanté ait de la joie.
Let your father and your mother be glad! Let her who bore you rejoice!
Rejoice doth thy father and thy mother, Yea, she that bare thee is joyful.
- 26** Mon fils, donne-moi ton coeur, et que tes yeux se plaisent à mes voies;
My son, give me your heart; And let your eyes keep in my ways.
Give, my son, thy heart to me, And let thine eyes watch my ways.

- 27** car la prostituée est une fosse profonde, et l'étrangère un puits de détresse:
For a prostitute is a deep pit; And a wayward wife is a narrow well.
For a harlot [is] a deep ditch, And a strange woman [is] a strait pit.
- 28** aussi se tient-elle aux embûches comme un voleur, et elle augmente le nombre des perfides parmi les hommes.
Yes, she lies in wait like a robber, And increases the unfaithful among men.
She also, as catching prey, lieth in wait, And the treacherous among men she increaseth.
- 29** ¶ Pour qui les: Hélas? Pour qui les: Malheur à moi? Pour qui les querelles, pour qui la plainte, pour qui les blessures sans cause?
Who has woe? Who has sorrow? Who has strife? Who has complaints? Who has needless bruises? Who has bloodshot eyes?
Who hath wo? who hath sorrow? Who hath contentions? who hath plaint? Who hath wounds without cause? Who hath redness of eyes?
- 30** Pour qui la rougeur des yeux? Pour ceux qui s'attardent auprès du vin, qui vont essayer le vin mixtionné.
Those who stay long at the wine; Those who go to seek out mixed wine.
Those tarrying by the wine, Those going in to search out mixed wine.
- 31** -Ne regarde pas le vin quand il est vermeil, quand il est perlé dans la coupe, et qu'il coule facilement;
Don't look at the wine when it is red, When it sparkles in the cup, When it goes down smoothly:
See not wine when it showeth itself red, When it giveth in the cup its colour, It goeth up and down through the upright.

- 32** à la fin, il mord comme un serpent et il pique comme une vipère:
At the last it bites like a snake, And poisons like a viper.
Its latter end -- as a serpent it biteth, And as a basilisk it stingeth.
- 33** tes yeux regarderont les étrangères, et ton coeur dira des choses perverses;
Your eyes will see strange things, And your mind will imagine confusing things.
Thine eyes see strange women, And thy heart speaketh perverse things.
- 34** et tu seras comme celui qui se coucherait au coeur de la mer, et comme celui qui se
coucherait au sommet d'un mât...
**Yes, you will be as he who lies down in the midst of the sea, Or as he who lies on top of
the rigging:**
**And thou hast been as one lying down in the heart of the sea, And as one lying down on
the top of a mast.**
- 35** On m'a frappé, et je n'en ai point été malade; on m'a battu, et je ne l'ai pas su. Quand me
réveilleraï-je? J'y reviendrai, je le rechercherai encore!
**"They hit me, and I was not hurt; They beat me, and I don't feel it! When will I wake up?
I can do it again. I can find another."**
**`They smote me, I have not been sick, They beat me, I have not known. When I awake -- I
seek it yet again!`**
- 1** ¶ N'envie pas les hommes qui font le mal, et ne désire pas d'être avec eux,
Don't you be envious against evil men; Neither desire to be with them:
Be not envious of evil men, And desire not to be with them.

- 2** car leur coeur médite la destruction, et leurs lèvres parlent de tourment.
For their hearts plot violence, And their lips talk about mischief.
For destruction doth their heart meditate, And perverseness do their lips speak.
- 3** ¶ Par la sagesse la maison est bâtie, et elle est établie par l'intelligence;
Through wisdom a house is built; By understanding it is established;
By wisdom is a house builded, And by understanding it establisheth itself.
- 4** et par la connaissance les chambres sont remplies de tous les biens précieux et agréables.
By knowledge the rooms are filled With all rare and beautiful treasure.
And by knowledge the inner parts are filled, [With] all precious and pleasant wealth.
- 5** L'homme sage a de la force, et l'homme de connaissance affermit sa puissance;
A wise man has great power; And a knowledgeable man increases strength;
Mighty [is] the wise in strength, And a man of knowledge is strengthening power,
- 6** car sous une sage direction tu feras ta guerre, et le salut est dans le grand nombre des conseillers.
For by wise guidance you wage your war; And victory is in many advisors.
For by plans thou makest for thyself war, And deliverance [is] in a multitude of counsellors.
- 7** ¶ La sagesse est trop haute pour le fou, il n'ouvrira pas sa bouche dans la porte.
Wisdom is too high for a fool: He doesn't open his mouth in the gate.
Wisdom [is] high for a fool, In the gate he openeth not his mouth.

- 8** **Celui qui pense à mal faire, on l'appellera intrigant.**
One who plots to do evil Will be called a schemer.
Whoso is devising to do evil, Him they call a master of wicked thoughts.
- 9** **Le plan de la folie est péché, et le moqueur est en abomination aux hommes.**
The schemes of folly are sin. The mocker is detested by men.
The thought of folly [is] sin, And an abomination to man [is] a scorner.
- 10** ¶ **Si tu perds courage au jour de la détresse, ta force est mince.**
If you falter in the time of trouble, Your strength is small.
Thou hast shewed thyself weak in a day of adversity, Straitened is thy power,
- 11** ¶ **Délivre ceux qui sont menés à la mort, et ne te retire pas de ceux qui chancellent vers une mort violente.**
Rescue those who are being led away to death! Indeed, hold back those who are staggering to the slaughter!
If [from] delivering those taken to death, And those slipping to the slaughter -- thou keepest back.
- 12** **Si tu dis: Voici, nous n'en savions rien; celui qui pèse les coeurs, lui ne le considérera-t-il pas? et celui qui garde ton âme, lui le sait; et il rend à l'homme selon son oeuvre.**
If you say, "Behold, we didn't know this;" Doesn't he who weighs the hearts consider it?
He who keeps your soul, doesn't he know it? Shall he not render to every man according to his work?
When thou sayest, `Lo, we knew not this.` Is not the Ponderer of hearts He who understandeth? And the Keeper of thy soul He who knoweth? And He hath rendered to man according to his work.

- 13 ¶ Mon fils, mange du miel, car il est bon; et un rayon de miel est doux à ton palais.
My son, eat honey, for it is good; The droppings of the honeycomb, which are sweet to your taste:
Eat my son, honey that [is] good, And the honeycomb -- sweet to thy palate.**
- 14 Ainsi connais pour ton âme la sagesse: si tu l'as trouvée, il y a un avenir, et ton attente ne sera point réduite à néant.
So you shall know wisdom to be to your soul; If you have found it, then will there be a reward, Your hope will not be cut off.
So [is] the knowledge of wisdom to thy soul, If thou hast found that there is a posterity And thy hope is not cut off.**
- 15 ¶ Méchant, ne mets pas des embûches contre l'habitation du juste, ne dévaste pas son gîte.
Don't lay in wait, wicked man, against the habitation of the righteous. Don't destroy his resting-place:
Lay not wait, O wicked one, At the habitation of the righteous. Do not spoil his resting-place.**
- 16 Car le juste tombe sept fois, et se relève; mais les méchants trébuchent pour tomber dans le malheur.
For a righteous man falls seven times, and rises up again; But the wicked are overthrown by calamity.
For seven [times] doth the righteous fall and rise, And the wicked stumble in evil.**
- 17 ¶ Si ton ennemi tombe, ne te réjouis pas; et s'il trébuche, que ton coeur ne s'égaye pas; Don't rejoice when your enemy falls. Don't let your heart be glad when he is overthrown; In the falling of thine enemy rejoice not, And in his stumbling let not thy heart be joyful,**

- 18** de peur que l'Éternel ne le voie, et que cela ne soit mauvais à ses yeux, et qu'il ne détourne de dessus lui sa colère.
Lest Yahweh see it, and it displease him, And he turn away his wrath from him.
Lest Jehovah see, and [it be] evil in His eyes, And He hath turned from off him His anger.
- 19** ¶ Ne t'irrite pas à cause de ceux qui font le mal, n'envie pas les méchants;
Don't fret yourself because of evildoers; Neither be envious of the wicked:
Fret not thyself at evil doers, Be not envious at the wicked,
- 20** car il n'y a pas d'avenir pour l'inique: la lampe des méchants s'éteindra.
For there will be no reward to the evil man; And the lamp of the wicked shall be snuffed out.
For there is not a posterity to the evil, The lamp of the wicked is extinguished.
- 21** ¶ Mon fils, crains l'Éternel et le roi; ne te mêle pas avec les gens remuants,
My son, fear Yahweh and the king. Don't join those who are rebellious:
Fear Jehovah, my son, and the king, With changers mix not up thyself,
- 22** car leur calamité surgira tout à coup; et qui sait la ruine des uns et des autres?
For their calamity will rise suddenly; The destruction from them both -- who knows?
For suddenly doth their calamity rise, And the ruin of them both -- who knoweth!
- 23** ¶ Ces choses aussi viennent des sages: Faire acception des personnes dans le jugement n'est pas bien.
These also are sayings of the wise. To show partiality in judgment is not good.
These also are for the wise: -- To discern faces in judgment is not good.

- 24** **Celui qui dit au méchant: Tu es juste, les peuples le maudiront, les peuplades seront indignées contre lui;**
He who says to the wicked, "You are righteous;" Peoples shall curse him, and nations shall abhor him --
Whoso is saying to the wicked, `Thou [art] righteous,` Peoples execrate him -- nations abhor him.
- 25** **mais ceux qui le reprennent seront agréables, et une bénédiction de bien viendra sur eux.**
But it will go well with those who convict the guilty, And a rich blessing will come on them.
And to those reproving it is pleasant, And on them cometh a good blessing.
- 26** **Celui qui répond des paroles justes baise les lèvres.**
An honest answer Is like a kiss on the lips.
Lips he kisseth who is returning straightforward words.
- 27** **¶ Prépare ton ouvrage au dehors, et mets en état ton champ, et après, bâtis ta maison.**
Prepare your work outside. Make it ready for you in the field. Afterwards, build your house.
Prepare in an out-place thy work, And make it ready in the field -- go afterwards, Then thou hast built thy house.
- 28** **¶ Ne sois pas témoin, sans motif, contre ton prochain; voudrais-tu donc tromper de tes lèvres?**
Don` t be a witness against your neighbor without cause. Don` t deceive with your lips.
Be not a witness for nought against thy neighbour, Or thou hast enticed with thy lips.

- 29 Ne dis pas: Comme il m'a fait, je lui ferai; je rendrai à l'homme selon son oeuvre.
Don't say, "I will do to him as he has done to me; I will render to the man according to his work."
Say not, `As he did to me, so I do to him, I render to each according to his work.`**
- 30 ¶ J'ai passé près du champ de l'homme paresseux et près de la vigne de l'homme dépourvu de sens,
I went by the field of the sluggard, By the vineyard of the man void of understanding;
Near the field of a slothful man I passed by, And near the vineyard of a man lacking heart.**
- 31 et voici, tout y était monté en chardons, les orties en avaient couvert la surface, et sa clôture de pierres était démolie.
Behold, it was all grown over with thorns. Its surface was covered with nettles, And its stone wall was broken down.
And lo, it hath gone up -- all of it -- thorns! Covered its face have nettles, And its stone wall hath been broken down.**
- 32 Et je regardai, j'y appliquai mon coeur; je vis, et je reçus instruction.
Then I saw, and considered well. I saw, and received instruction:
And I see -- I -- I do set my heart, I have seen -- I have received instruction,**
- 33 Un peu de sommeil, un peu d'assoupissement, un peu croiser les mains pour dormir...,
A little sleep, a little slumber, A little folding of the hands to sleep;
A little sleep -- a little slumber -- A little folding of the hands to lie down.**

**34 et ta pauvreté viendra comme un voyageur, et ton dénuement comme un homme armé.
So shall your poverty come as a robber, And your want as an armed man.
And thy poverty hath come [as] a traveller, And thy want as an armed man!**

- 1 ¶ Ce sont ici aussi des proverbes de Salomon, que les gens d'Ézéchias, roi de Juda, ont transcrits:
These also are proverbs of Solomon, which the men of Hezekiah king of Judah copied out.
Also these are Proverbs of Solomon, that men of Hezekiah king of Judah transcribed: --**
- 2 ¶ La gloire de Dieu est de cacher une chose, et la gloire des rois est de sonder une
It is the glory of God to conceal a thing, But the glory of kings is to search out a matter.
The honour of God [is] to hide a thing, And the honour of kings to search out a matter.**
- 3 Les ciels en hauteur, et la terre en profondeur, et le coeur des rois, on ne peut les sonder.
As the heavens for height, and the earth for depth, So the hearts of kings are unsearchable.
The heavens for height, and the earth for depth, And the heart of kings -- [are] unsearchable.**
- 4 ¶ Ote de l'argent les scories, et il en sortira un vase pour l'orfèvre;
Take away the dross from the silver, And material comes out for the refiner;
Take away dross from silver, And a vessel for the refiner goeth forth,**

- 5** ôte le méchant de devant le roi, et son trône sera affermi par la justice.
Take away the wicked from the king`s presence, And his throne will be established in righteousness.
Take away the wicked before a king, And established in righteousness is his throne.
- 6** ¶ Ne fais pas le magnifique devant le roi, et ne te tiens pas à la place des grands;
Don`t exalt yourself in the presence of the king, Or claim a place among great men;
Honour not thyself before a king, And in the place of the great stand not.
- 7** car il vaut mieux qu'on te dise: Monte ici, que si l'on t'abaissait devant le prince que tes yeux voient.
For it is better that it be said to you, "Come up here," Than that you should be put lower in the presence of the prince, Whom your eyes have seen.
For better [that] he hath said to thee, `Come thou up hither,` Than [that] he humble thee before a noble, Whom thine eyes have seen.
- 8** ¶ Ne sors pas à la hâte pour contester, de peur que tu ne saches que faire à la fin, lorsque ton prochain t'aura rendu confus.
Don`t be hasty in bringing charges to court. What will you do in the end when your neighbor shames you?
Go not forth to strive, haste, turn, What dost thou in its latter end, When thy neighbour causeth thee to blush?
- 9** Plaide ta cause avec ton prochain, et ne révèle pas le secret d'autrui,
Debate your case with your neighbor, And don`t betray the confidence of another;
Thy cause plead with thy neighbour, And the secret counsel of another reveal not,

- 10** de peur que celui qui l'écoute ne te fasse honte, et que ton opprobre ne se retire pas.
Lest one who hears it put you to shame, And your bad reputation never depart.
Lest the hearer put thee to shame, And thine evil report turn not back.
- 11** ¶ Des pommes d'or incrustées d'argent, c'est la parole dite à propos.
A word fitly spoken Is like apples of gold in settings of silver.
Apples of gold in imagery of silver, [Is] the word spoken at its fit times.
- 12** Un anneau d'or et un joyau d'or fin, tel est, pour l'oreille qui écoute, celui qui reprend sagement.
As an ear-ring of gold, and an ornament of fine gold, So is a wise reprovcr to an obedient ear.
A ring of gold, and an ornament of pure gold, [Is] the wise reprovcr to an attentive ear.
- 13** ¶ La fraîcheur de la neige au temps de la moisson, tel est le messenger fidèle pour ceux qui l'envoient: il restaure l'âme de son maître.
As the cold of snow in the time of harvest, So is a faithful messenger to those who send him; For he refreshes the soul of his masters.
As a vessel of snow in a day of harvest, [So is] a faithful ambassador to those sending him, And the soul of his masters he refresheth.
- 14** ¶ Les nuages et le vent, et point de pluie, tel est celui qui se glorifie faussement d'un présent.
As clouds and wind without rain, So is he who boasts of gifts deceptively.
Clouds and wind, and rain there is none, [Is] a man boasting himself in a false gift.

- 15 ¶ Par la lenteur à la colère un prince est gagné, et la langue douce brise les os.
 By patience a ruler is persuaded. A soft tongue breaks the bone.
 By long-suffering is a ruler persuaded, And a soft tongue breaketh a bone.
- 16 ¶ As-tu trouvé du miel, manges-en ce qu'il t'en faut, de peur que tu n'en sois repu et que tu ne le vomisses.
 Have you found honey? Eat as much as is sufficient for you, Lest you eat too much, and vomit it.
 Honey thou hast found -- eat thy sufficiency, Lest thou be satiated [with] it, and hast vomited it.
- 17 ¶ Mets rarement ton pied dans la maison de ton prochain, de peur qu'il ne soit rassasié de toi et qu'il ne te hâisse.
 Let your foot be seldom in your neighbor`s house, Lest he be weary of you, and hate you.
 Withdraw thy foot from thy neighbour`s house, Lest he be satiated [with] thee, and have hated thee.
- 18 ¶ L'homme qui rend un faux témoignage contre son prochain est un marteau, et une épée, et une flèche aiguë.
 A man who gives false testimony against his neighbor Is like a club, a sword, or a sharp arrow.
 A maul, and a sword, and a sharp arrow, [Is] the man testifying against his neighbour a false testimony.
- 19 ¶ La confiance en un perfide, au jour de la détresse, est une dent cassée et un pied chancelant.
 Confidence in someone unfaithful in time of trouble Is like a bad tooth, or a lame foot.
 A bad tooth, and a tottering foot, [Is] the confidence of the treacherous in a day of adversity.

- 20 ¶ Celui qui ôte son vêtement en un jour de froid, -du vinaigre sur le nitre, tel est celui qui chante des chansons à un coeur affligé.**
As one who takes away a garment in cold weather, Or vinegar on soda, So is one who sings songs to a heavy heart.
Whoso is taking away a garment in a cold day, [Is as] vinegar on nitre, And a singer of songs on a sad heart.
- 21 ¶ Si celui qui te hait a faim, donne-lui du pain à manger, et, s'il a soif, donne-lui de l'eau à boire;**
If your enemy is hungry, give him food to eat; If he is thirsty, give him water to drink:
If he who is hating thee doth hunger, cause him to eat bread, And if he thirst, cause him to drink water.
- 22 car tu entasseras des charbons ardents sur sa tête, et l'Éternel te le rendra.**
For you will heap coals of fire on his head, And Yahweh will reward you.
For coals thou art putting on his head, And Jehovah giveth recompense to thee.
- 23 ¶ Le vent du nord enfante les averses; et les visages indignés, une langue qui médit en secret.**
The north wind brings forth rain: So a backbiting tongue brings an angry face.
A north wind bringeth forth rain, And a secret tongue -- indignant faces.
- 24 ¶ Mieux vaut habiter sur le coin d'un toit, qu'une femme querelleuse et une maison en commun.**
It is better to dwell in the corner of the housetop, Than to share a house with a contentious woman.
Better to sit on a corner of a roof, Than [with] a woman of contentions, and a house of company.

- 25 ¶ Les bonnes nouvelles d'un pays éloigné sont de l'eau fraîche pour une âme altérée.
 Like cold waters to a thirsty soul, So is good news from a far country.
 [As] cold waters for a weary soul, So [is] a good report from a far country.
- 26 ¶ Le juste qui chancelle devant le méchant est une fontaine trouble et une source corrompue.
 Like a muddied spring, and a polluted well, So is a righteous man who gives way before the wicked.
 A spring troubled, and a fountain corrupt, [Is] the righteous falling before the wicked.
- 27 ¶ Manger beaucoup de miel n'est pas bon, et s'occuper de sa propre gloire n'est pas la gloire.
 It is not good to eat much honey; Nor is it honorable to seek ones own honor.
 The eating of much honey is not good, Nor a searching out of one`s own honour -- honour.
- 28 ¶ L'homme qui ne gouverne pas son esprit est une ville en ruine, sans murailles.
 Like a city that is broken down and without walls Is a man whose spirit is without restraint.
 A city broken down without walls, [Is] a man without restraint over his spirit!
- 1 ¶ Comme la neige en été, et comme la pluie dans la moisson, ainsi la gloire ne sied pas à un sot.
 Like snow in summer, and as rain in harvest, So honor is not fitting for a fool.
 As snow in summer, and as rain in harvest, So honour [is] not comely for a fool.

- 2 ¶ Comme le moineau qui va çà et là, et l'hirondelle qui vole, ainsi la malédiction sans cause n'arrivera point.**
Like a fluttering sparrow, Like a darting swallow, So the undeserved curse doesn't come to rest.
As a bird by wandering, as a swallow by flying, So reviling without cause doth not come.
- 3 ¶ Le fouet est pour le cheval, la bride pour l'âne, et la verge pour le dos des sots.**
A whip for the horse, a bridle for the donkey, And a rod for the back of fools!
A whip is for a horse, a bridle for an ass, And a rod for the back of fools.
- 4 ¶ Ne répons pas au sot selon sa folie, de peur que toi aussi tu ne lui ressembles.**
Don't answer a fool according to his folly, Lest you also be like him.
Answer not a fool according to his folly, Lest thou be like to him -- even thou.
- 5 au sot selon sa folie, de peur qu'il ne soit sage à ses propres yeux.**
Answer a fool according to his folly, Lest he be wise in his own eyes.
Answer a fool according to his folly, Lest he be wise in his own eyes.
- 6 ¶ Celui qui envoie des messages par la main d'un sot, se coupe les pieds et boit**
One who sends a message by the hand of a fool Is cutting off feet and drinking violence.
He is cutting off feet, he is drinking injury, Who is sending things by the hand of a fool.
- 7 Les jambes du boiteux sont sans force: tel est un proverbe dans la bouche des sots.**
Like the legs of the lame that hang loose: So is a parable in the mouth of fools.
Weak have been the two legs of the lame, And a parable in the mouth of fools.

- 8** **Celui qui donne de la gloire à un sot, c'est comme un sacchet de pierres précieuses dans un tas de pierres.**
As one who binds a stone in a sling, So is he who gives honor to a fool.
As one who is binding a stone in a sling, So [is] he who is giving honour to a fool.
- 9** **Une épine qui entre dans la main d'un homme ivre, tel est un proverbe dans la bouche des sots.**
Like a thornbush that goes into the hand of a drunkard, So is a parable in the mouth of fools.
A thorn hath gone up into the hand of a drunkard, And a parable in the mouth of fools.
- 10** ¶ **Le puissant use de violence envers tout le monde: il prend à gages le sot et il prend à gages les passants.**
As an archer who wounds all, So is he who hires a fool Or he who hires those who pass by.
Great [is] the Former of all, And He is rewarding a fool, And is rewarding transgressors.
- 11** ¶ **Comme le chien retourne à son vomissement, le sot répète sa folie.**
As a dog that returns to his vomit, So is a fool who repeats his folly.
As a dog hath returned to its vomit, A fool is repeating his folly.
- 12** ¶ **As-tu vu un homme sage à ses propres yeux? Il y a plus d'espoir pour un sot que pour lui.**
Do you see a man wise in his own eyes? There is more hope for a fool than for him.
Thou hast seen a man wise in his own eyes, More hope of a fool than of him!

- 13 ¶ **Le paresseux dit: Il y a un lion rugissant sur le chemin, un lion dans les rues.
The sluggard says, "There is a lion in the road! A fierce lion roams the streets!"
The slothful hath said, `A lion [is] in the way, A lion [is] in the broad places.`**
- 14 ¶ **La porte tourne sur ses gonds, et le paresseux sur son lit.
As the door turns on its hinges, So does the sluggard on his bed.
The door turneth round on its hinge, And the slothful on his bed.**
- 15 ¶ **Le paresseux enfonce sa main dans le plat, il est las de la ramener à sa bouche.
The sluggard buries his hand in the dish. He is too lazy to bring it back to his mouth.
The slothful hath hid his hand in a dish, He is weary of bringing it back to his mouth.**
- 16 ¶ **Le paresseux est plus sage à ses yeux que sept hommes qui répondent avec bon sens.
The sluggard is wiser in his own eyes Than seven men who answer with discretion.
Wiser [is] the slothful in his own eyes, Than seven [men] returning a reason.**
- 17 ¶ **Il saisit un chien par les oreilles, celui qui, en passant, s'emporte pour une dispute qui n'est pas la sienne.
Like one who seizes a dog`s ears Is one who passes by and meddles in a quarrel not his own.
Laying hold on the ears of a dog, [Is] a passer-by making himself wrath for strife not his own.**
- 18 ¶ **Comme un fou qui jette des brandons, des flèches, et la mort,
Like a madman who shoots firebrands, arrows, and death,
As [one] pretending to be feeble, Who is casting sparks, arrows, and death,**

- 19** ainsi est l'homme qui trompe son prochain, et qui dit: N'était-ce pas pour plaisanter?
Is the man who deceives his neighbor and says, "Am I not joking?"
So hath a man deceived his neighbour, And hath said, `Am not I playing?`
- 20** ¶ Faute de bois, le feu s'éteint; et, quand il n'y a plus de rapporteurs, la querelle s'apaise.
For lack of wood the fire goes out; Where there is no gossip, a quarrel dies down.
Without wood is fire going out, And without a tale-bearer, contention ceaseth,
- 21** Du charbon sur le brasier et du bois sur le feu, ainsi est l'homme querelleur pour échauffer les disputes.
As coals are to hot embers, And wood to fire, So is a contentious man to kindle strife.
Coal to burning coals, and wood to fire, And a man of contentions to kindle strife.
- 22** Les paroles du rapporteur sont comme des friandises, et elles descendent jusqu'au dedans des entrailles.
The words of a whisperer are as dainty morsels, They go down into the innermost parts.
The words of a tale-bearer [are] as self-inflicted wounds, And they have gone down [to] the inner parts of the heart.
- 23** ¶ Les lèvres brûlantes et le coeur mauvais sont comme de la litharge d'argent appliquée sur un vase de terre.
Like silver dross on an earthen vessel Are the lips of a fervent one with an evil heart.
Silver of dross spread over potsherd, [Are] burning lips and an evil heart.

- 24 ¶ Celui qui hait se déguise par ses lèvres; mais au dedans de lui il nourrit la fraude.
A malicious man disguises himself with his lips, But he harbors evil in his heart.
By his lips doth a hater dissemble, And in his heart he placeth deceit,**
- 25 Quand il rend sa voix gracieuse, ne le crois point, car il y a sept abominations dans son coeur.
When his speech is charming, don't believe him; For there are seven abominations in his heart:
When his voice is gracious trust not in him, For seven abominations [are] in his heart.**
- 26 La haine se cache-t-elle sous la dissimulation, sa méchanceté sera découverte dans la congrégation.
His malice may be concealed by deception, But his wickedness will be exposed in the assembly.
Hatred is covered by deceit, Revealed is its wickedness in an assembly.**
- 27 ¶ Qui creuse une fosse y tombera, et la pierre retournera sur celui qui la roule.
Whoever digs a pit shall fall into it. Whoever rolls a stone, it will come back on him.
Whoso is digging a pit falleth into it, And the roller of a stone, to him it turneth.**
- 28 ¶ La langue fausse hait ceux qu'elle a écrasés, et la bouche flatteuse amène la ruine.
A lying tongue hates those it hurts; And a flattering mouth works ruin.
A lying tongue hateth its bruised ones, And a flattering mouth worketh an overthrow!**

- 1 ¶ Ne te glorifie pas du jour de demain, car tu ne sais pas ce qu'un jour enfantera.
Don't boast about tomorrow; For you don't know what a day may bring forth.
Boast not thyself of to-morrow, For thou knowest not what a day bringeth forth.
- 2 ¶ ¶ autre te loue, et non ta bouche, -un étranger, et non tes lèvres.
Let another man praise you, And not your own mouth; A stranger, and not your own lips.

Let another praise thee, and not thine own mouth, A stranger, and not thine own lips.
- 3 ¶ La pierre est pesante et le sable est lourd; mais l'humeur d'un fou est plus pesante que tous les deux.
A stone is heavy, And sand is a burden; But a fool's provocation is heavier than both.
A stone [is] heavy, and the sand [is] heavy, And the anger of a fool is heavier than they both.
- 4 La fureur est cruelle et la colère déborde, mais qui subsistera devant la jalousie?
Wrath is cruel, And anger is overwhelming; But who is able to stand before jealousy?
Fury [is] fierce, and anger [is] overflowing, And who standeth before jealousy?
- 5 ¶ Mieux vaut une réprimande ouverte qu'un amour caché.
Better is open rebuke Than hidden love.
Better [is] open reproof than hidden love.

- 6 Les blessures faites par un ami sont fidèles, mais les baisers de celui qui hait sont fréquents.**
Faithful are the wounds of a friend; Although the kisses of an enemy are profuse.
Faithful are the wounds of a lover, And abundant the kisses of an enemy.
- 7 ¶ L'âme rassasiée foule aux pieds les rayons de miel, mais pour l'âme qui a faim tout ce qui est amer est doux.**
A full soul loathes a honeycomb; But to a hungry soul, every bitter thing is sweet.
A satiated soul treadeth down a honeycomb, And [to] a hungry soul every bitter thing [is] sweet.
- 8 ¶ Comme un oiseau erre çà et là loin de son nid, ainsi est l'homme qui erre loin de son**
As a bird that wanders from her nest, So is a man who wanders from his home.
As a bird wandering from her nest, So [is] a man wandering from his place.
- 9 ¶ L'huile et le parfum réjouissent le coeur, et la douceur d'un ami est le fruit d'un conseil qui vient du coeur.**
Perfume and incense bring joy to the heart; So does earnest counsel from a man`s friend.
Ointment and perfume rejoice the heart, And the sweetness of one`s friend -- from counsel of the soul.
- 10 N'abandonne point ton ami, ni l'ami de ton père, et n'entre pas dans la maison de ton frère au jour de ta calamité. Mieux vaut un voisin proche qu'un frère éloigné.**
Don`t forsake your friend and your father`s friend. Don`t go to your brother`s house in the day of your disaster: Better is a neighbor who is near than a distant brother.
Thine own friend, and the friend of thy father, forsake not, And the house of thy brother enter not In a day of thy calamity, Better [is] a near neighbour than a brother afar off.

- 11 ¶ Mon fils, sois sage et réjouis mon coeur, afin que j'aie de quoi répondre à celui qui m'outrage.**
Be wise, my son, And bring joy to my heart, Then I can answer my tormentor.
Be wise, my son, and rejoice my heart. And I return my reproacher a word.
- 12 ¶ L'homme avisé voit le mal et se cache; les simples passent outre et en portent la peine.**
A prudent man sees danger and takes refuge; But the simple pass on, and suffer for it:
The prudent hath seen the evil, he is hidden, The simple have passed on, they are punished.
- 13 ¶ Prends son vêtement, car il a cautionné autrui; et prends de lui un gage, à cause de l'étrangère.**
Take his garment when he puts up collateral for a stranger; Hold it for a wayward woman!
Take his garment, when a stranger hath been surety, And for a strange woman pledge it.
- 14 ¶ A celui qui bénit son ami à haute voix, se levant le matin de bonne heure, on le lui comptera comme une malédiction.**
He who blesses his neighbor with a loud voice early in the morning, It will be taken as a curse by him.
Whoso is saluting his friend with a loud voice, In the morning rising early, A light thing it is reckoned to him.
- 15 ¶ Une gouttière continuelle en un jour de pluie, et un femme querelleuse, cela se ressemble.**
A continual dropping on a rainy day And a contentious wife are alike:
A continual dropping in a day of rain, And a woman of contentions are alike,

- 16** Qui l'arrête, arrête le vent, et sa droite trouve de l'huile.
Restraining her is like restraining the wind, Or like grasping oil in his right hand.
Whoso is hiding her hath hidden the wind, And the ointment of his right hand calleth out.
- 17** ¶ Le fer s'aiguise par le fer, et un homme ranime le visage de son ami.
Iron sharpens iron; So a man sharpens his friend's countenance.
Iron by iron is sharpened, And a man sharpens the face of his friend.
- 18** ¶ Celui qui soigne le figuier mange de son fruit, et celui qui veille sur son maître sera honoré.
Whoever tends the fig tree shall eat its fruit. He who looks after his master shall be honored.
The keeper of a fig-tree eateth its fruit, And the preserver of his master is honoured.
- 19** ¶ Comme dans l'eau le visage répond au visage, ainsi le coeur de l'homme répond à l'homme.
As water reflects a face, So a man's heart reflects the man.
As [in] water the face [is] to face, So the heart of man to man.
- 20** ¶ Le shéol et l'abîme sont insatiables, et les yeux de l'homme sont insatiables.
Sheol and Abaddon are never satisfied; And a man's eyes are never satisfied.
Sheol and destruction are not satisfied, And the eyes of man are not satisfied.

- 21 ¶ Le creuset est pour l'argent, et le fourneau pour l'or, ainsi l'homme, pour la bouche qui le loue.**
The crucible is for silver, And the furnace for gold; But man is refined by his praise.
A refining pot [is] for silver, and a furnace for gold, And a man according to his praise.
- 22 ¶ Quand tu broierais le fou dans un mortier, au milieu du grain, avec un pilon, sa folie ne se retirerait pas de lui.**
Though you grind a fool in a mortar with a pestle along with grain, Yet his foolishness will not be removed from him.
If thou dost beat the foolish in a mortar, Among washed things -- with a pestle, His folly turneth not aside from off him.
- 23 ¶ Connais bien la face de ton menu bétail, veille sur tes troupeaux;**
Know well the state of your flocks, And pay attention to your herds:
Know well the face of thy flock, Set thy heart to the droves,
- 24 car l'abondance n'est pas pour toujours, et une couronne dure-t-elle de génération en génération?**
For riches are not forever, Nor does even the crown endure to all generations.
For riches [are] not to the age, Nor a crown to generation and generation.
- 25 Le foin disparaît, et l'herbe tendre se montre, et on ramasse les herbes des montagnes.**
The hay is removed, and the new growth appears, The grasses of the hills are gathered in.
Revealed was the hay, and seen the tender grass, And gathered the herbs of mountains.

- 26** Les agneaux sont pour ton vêtement, et les boucs pour le prix d'un champ,
 The lambs are for your clothing, And the goats are the price of a field.
 Lambs [are] for thy clothing, And the price of the field [are] he-goats,
- 27** et l'abondance du lait de tes chèvres pour ta nourriture, pour la nourriture de ta maison, et pour la vie de tes servantes.
 There will be plenty of goats` milk for your food, For your family`s food, And for the nourishment of your servant girls.
 And a sufficiency of goats` milk [is] for thy bread, For bread to thy house, and life to thy damsels!
- 1** ¶ Le méchant se sauve quand personne ne le poursuit, mais les justes sont pleins d'assurance comme un jeune lion.
 The wicked flee when no one pursues; But the righteous are as bold as a lion.
 The wicked have fled and there is no pursuer. And the righteous as a young lion is confident.
- 2** ¶ A cause de l'iniquité d'un pays, ses princes sont nombreux; mais par un homme intelligent qui a de la connaissance la stabilité se prolonge.
 In rebellion, a land has many rulers, But order is maintained by a man of understanding and knowledge.
 By the transgression of a land many [are] its heads. And by an intelligent man, Who knoweth right -- it is prolonged.
- 3** ¶ L'homme pauvre qui opprime les misérables est un pluie violente qui ne laisse point de pain.
 A needy man who oppresses the poor Is like a driving rain which leaves no crops.
 A man -- poor and oppressing the weak, [Is] a sweeping rain, and there is no bread.

- 4 ¶ **Ceux qui abandonnent la loi louent les méchants, mais ceux qui gardent la loi leur font la guerre.**
Those who forsake the law praise the wicked; But those who keep the law contend with them.
Those forsaking the law praise the wicked, Those keeping the law plead against them.
- 5 ¶ **Les hommes adonnés au mal ne comprennent pas le juste jugement, mais ceux qui cherchent l'Éternel comprennent tout.**
Evil men don't understand justice; But those who seek Yahweh understand it fully.
Evil men understand not judgment, And those seeking Jehovah understand all.
- 6 ¶ **Mieux vaut le pauvre qui marche dans son intégrité, que l'homme pervers dans ses doubles voies, bien qu'il soit riche.**
Better is the poor who walks in his integrity, Than he who is perverse in his ways, and he is rich.
Better [is] the poor walking in his integrity, Than the perverse of ways who is rich.
- 7 ¶ **Qui garde la loi est un fils intelligent; mais le compagnon des débauchés fait honte à son père.**
Whoever keeps the law is a wise son; But he who is a companion of gluttons shames his father.
Whoso is keeping the law is an intelligent son, And a friend of gluttons, Doth cause his father to blush.

- 8 ¶ Celui qui augmente son bien par l'intérêt et l'usure, l'amasse pour celui qui est bon pour les misérables.**
He who increases his wealth by excessive interest Gathers it for one who has pity on the poor.
Whoso is multiplying his wealth by biting and usury, For one favouring the poor doth gather it.
- 9 ¶ Qui détourne son oreille pour ne pas écouter la loi, sa prière même est une abomination.**
He who turns away his ear from hearing the law, Even his prayer is an abomination.
Whoso is turning his ear from hearing the law, Even his prayer [is] an abomination.
- 10 ¶ Celui qui égare les hommes droits sur un mauvais chemin tombera lui-même dans la fosse qu'il aura creusée; mais les hommes intègres hériteront le bien.**
Whoever causes the upright to go astray in an evil way, He will fall into his own trap; But the blameless will inherit good.
Whoso is causing the upright to err in an evil way, Into his own pit he doth fall, And the perfect do inherit good.
- 11 ¶ L'homme riche est sage à ses yeux, mais le pauvre qui est intelligent le sonde.**
The rich man is wise in his own eyes; But the poor who has understanding sees through him.
A rich man is wise in his own eyes, And the intelligent poor searcheth him.
- 12 ¶ Quand les justes se réjouissent il y a beaucoup de gloire; mais quand les méchants se lèvent, les hommes se cachent.**
When the righteous triumph, there is great glory; But when the wicked rise, men hide themselves.
In the exulting of the righteous the glory [is] abundant, And in the rising of the wicked man is apprehensive.

- 13 ¶ Celui qui cache ses transgressions ne prospérera point, mais celui qui les confesse et les abandonne obtiendra miséricorde.**
He who conceals his sins doesn't prosper, But whoever confesses and renounces them finds mercy.
Whoso is covering his transgressions prospereth not, And he who is confessing and forsaking hath mercy.
- 14 ¶ Bienheureux l'homme qui craint continuellement; mais celui qui endurecit son coeur tombera dans le malheur.**
Blessed is the man who always fears; But one who hardens his heart falls into trouble.
O the happiness of a man fearing continually, And whoso is hardening his heart falleth into evil.
- 15 ¶ Un lion rugissant et un ours à la poursuite de sa proie, c'est le dominateur méchant d'un peuple pauvre.**
As a roaring lion or a charging bear, So is a wicked ruler over helpless people.
A growling lion, and a ranging bear, [Is] the wicked ruler over a poor people.
- 16 ¶ Le prince privé d'intelligence opprime beaucoup, mais celui qui hait le gain déshonnête prolongera ses jours.**
The ruler who lacks judgment is a great tyrant. One who hates ill-gotten gain will have long days.
A leader lacking understanding multiplieth oppressions, Whoso is hating dishonest gain prolongeth days.
- 17 ¶ L'homme chargé du sang d'une âme fuira jusqu'à la fosse,... qu'on ne le retienne pas!**
A man who is tormented by life blood will be a fugitive until death; No one will support him.
A man oppressed with the blood of a soul, Unto the pit fleeth, none taketh hold on him.

18 ¶ Qui marche dans l'intégrité sera sauvé, mais qui suit tortueusement deux voies tombera une fois pour toutes.

**Whoever walks blamelessly is kept safe; But one with perverse ways will fall suddenly.
Whoso is walking uprightly is saved, And the perverted of ways falleth at once.**

19 ¶ Qui laboure sa terre sera rassasié de pain, mais celui qui court après les fainéants sera rassasié de pauvreté.

One who works his land will have an abundance of food; But one who chases fantasies will have his fill of poverty.

Whoso is tilling his ground is satisfied [with] bread, And whoso is pursuing vanity, Is filled [with] poverty.

20 ¶ L'homme fidèle abonde en bénédictions, mais celui qui a hâte de s'enrichir ne demeurera pas innocent.

A faithful man is rich with blessings; But one who is eager to be rich will not go unpunished.

A steadfast man hath multiplied blessings, And whoso is hasting to be rich is not

21 ¶ Faire acception des personnes n'est pas bien; même pour un morceau de pain un homme commettra une transgression.

**To show partiality is not good; Yet a man will do wrong for a piece of bread.
To discern faces is not good, And for a piece of bread doth a man transgress.**

22 ¶ L'homme qui a l'oeil mauvais se hâte pour avoir des richesses, et il ne sait pas que la disette viendra sur lui.

A stingy man hurries after riches, And doesn't know that poverty waits for him.

Troubled for wealth [is] the man [with] an evil eye, And he knoweth not that want doth meet him.

- 23 ¶ **Celui qui reprend un homme trouvera la faveur dans la suite, plutôt que celui qui flatte de la langue.**
One who rebukes a man will afterward find more favor Than one who flatters with the tongue.
Whoso is reproving a man afterwards findeth grace, More than a flatterer with the tongue.
- 24 ¶ **Qui dépouille son père et sa mère, et dit: Ce n'est point une transgression, celui-là est compagnon du destructeur.**
Whoever robs his father or his mother, and says, "It's not wrong." He is a partner with a destroyer.
Whoso is robbing his father, or his mother, And is saying, 'It is not transgression,' A companion he is to a destroyer.
- 25 ¶ **Celui qui a l'âme altière excite la querelle; mais qui se confie en l'Éternel sera**
One who is greedy stirs up strife; But one who trusts in Yahweh will prosper.
Whoso is proud in soul stirreth up contention, And whoso is trusting on Jehovah is made fat.
- 26 ¶ **Qui se confie en son propre coeur est un sot; mais qui marche dans la sagesse, celui-là sera délivré.**
One who trusts in himself is a fool; But one who walks in wisdom, he is kept safe.
Whoso is trusting in his heart is a fool, And whoso is walking in wisdom is delivered.
- 27 ¶ **Qui donne au pauvre ne manquera de rien, mais qui détourne les yeux sera comblé de malédictions.**
One who gives to the poor has no lack; But one who closes his eyes will have many curses.
Whoso is giving to the poor hath no lack, And whoso is hiding his eyes multiplied curses.

- 28 ¶ Quand les méchants se lèvent, les hommes se cachent; mais quand ils périssent, les justes se multiplient.**
When the wicked rise, men hide themselves; But when they perish, the righteous thrive.
In the rising of the wicked a man is hidden, And in their destruction the righteous
- 1 ¶ L'homme qui, étant souvent repris, roidit son cou, sera brisé subitement, et il n'y a pas de remède.**
He who is often rebuked and stiffens his neck Will be destroyed suddenly, with no remedy.
A man often reproved, hardening the neck, Is suddenly broken, and there is no healing.
- 2 ¶ Quand les justes se multiplient, le peuple se réjouit; mais quand le méchant gouverne, le peuple gémit.**
When the righteous thrive, the people rejoice; But when the wicked rule, the people groan.
In the multiplying of the righteous the people rejoice, And in the ruling of the wicked the people sigh.
- 3 ¶ L'homme qui aime la sagesse est la joie de son père, mais le compagnon des prostituées dissipera son bien.**
Whoever loves wisdom brings joy to his father; But a companion of prostitutes squanders his wealth.
A man loving wisdom rejoiceth his father, And a friend of harlots destroyeth wealth.
- 4 ¶ Un roi, par le juste jugement, affermit le pays, mais l'homme qui accepte des présents le ruine.**
The king by justice makes the land stable, But he who takes bribes tears it down.
A king by judgment establisheth a land, And one receiving gifts throweth it down.

- 5 ¶ L'homme qui flatte son prochain étend un filet devant ses pas.
A man who flatters his neighbor, Spreads a net for his feet.
A man taking a portion above his neighbour, Spreadeth a net for his own steps.
- 6 ¶ Dans la transgression de l'homme mauvais, il y a un piège; mais le juste chantera et se réjouira.
An evil man is snared by his sin, But the righteous can sing and be glad.
In the transgression of the evil [is] a snare, And the righteous doth sing and rejoice.
- 7 ¶ Le juste prend connaissance de la cause des pauvres; le méchant ne comprend aucune connaissance.
The righteous care about justice for the poor. The wicked aren't concerned about knowledge.
The righteous knoweth the plea of the poor, The wicked understandeth not knowledge.
- 8 ¶ Les hommes moqueurs mettent en feu une ville, mais les sages détournent la colère.
Mockers stir up a city, But wise men turn away anger.
Men of scorning ensnare a city, And the wise turn back anger.
- 9 ¶ Un homme sage qui plaide avec un homme insensé, qu'il s'irrite ou qu'il rie, n'a point de repos.
If a wise man goes to court with a foolish man, The fool rages or scoffs, and there is no peace.
A wise man is judged by the foolish man, And he hath been angry, And he hath laughed, and there is no rest.

- 10 ¶ Les hommes de sang haïssent l'homme intègre, mais les hommes droits tiennent à sa vie.**
The bloodthirsty hate a man of integrity; And they seek the life of the upright.
Men of blood hate the perfect, And the upright seek his soul.
- 11 ¶ Le sot met dehors tout son esprit, mais le sage le calme et le retient.**
A fool vents all of his anger, But a wise man brings himself under control.
A fool bringeth out all his mind, And the wise till afterwards restraineth it.
- 12 ¶ Qu'un gouverneur prête attention à la parole de mensonge, tous ses serviteurs seront méchants.**
If a ruler listens to lies, All of his officials are wicked.
A ruler who is attending to lying words, All his ministers [are] wicked.
- 13 ¶ Le pauvre et l'oppresseur se rencontrent, l'Éternel éclaire les yeux de tous deux.**
The poor man and the oppressor have this in common: Yahweh gives sight to the eyes of both.
The poor and the man of frauds have met together, Jehovah is enlightening the eyes of them both.
- 14 ¶ Le roi qui juge les pauvres selon la vérité,... son trône sera affermi pour toujours.**
The king who fairly judges the poor, His throne shall be established forever.
a king that is judging truly the poor, His throne for ever is established.

- 15 ¶ **La verge et la répréhension donnent la sagesse, mais le jeune garçon abandonné à lui-même fait honte à sa mère.**
The rod of correction gives wisdom, But a child left to himself causes shame to his mother.
A rod and reproof give wisdom, And a youth let away is shaming his mother.
- 16 ¶ **Quand les méchants se multiplient, la transgression se multiplie; mais les justes verront leur chute.**
When the wicked increase, sin increases; But the righteous will see their downfall.
In the multiplying of the wicked transgression multiplieth, And the righteous on their fall do look.
- 17 ¶ **Corrige ton fils, et il te donnera du repos et procurera des délices à ton âme.**
Correct your son, and he will give you peace; Yes, he will bring delight to your soul.
Chastise thy son, and he giveth thee comfort, Yea, he giveth delights to thy soul.
- 18 ¶ **Quand il n'y a point de vision, le peuple est sans frein; mais bienheureux celui qui garde la loi!**
Where there is no revelation, the people cast off restraint; But one who keeps the law is blessed.
Without a Vision is a people made naked, And whoso is keeping the law, O his
- 19 ¶ **Un serviteur n'est pas corrigé par des paroles; car il comprend, mais il ne répond pas.**
A servant can't be corrected by words. Though he understands, yet he will not respond.
By words a servant is not instructed though he understand, And there is nothing answering.

- 20 ¶ **As-tu vu un homme précipité dans ses paroles? Il y a plus d'espoir pour un sot que pour lui.**
Do you see a man who is hasty in his words? There is more hope for a fool than for him.
Thou hast seen a man hasty in his words! More hope of a fool than of him.
- 21 ¶ **Celui qui gâte son serviteur dès sa jeunesse, le verra fils à la fin.**
He who pampers his servant from youth Will have him become a son in the end.
Whoso is bringing up his servant delicately, from youth, [At] his latter end also he is continuator.
- 22 ¶ **L'homme colère excite les querelles, et l'homme qui se met en fureur abonde en transgressions.**
An angry man stirs up strife, And a wrathful man abounds in sin.
An angry man stirreth up contention, And a furious man is multiplying transgression.
- 23 ¶ **L'orgueil d'un homme l'abaisse, mais celui qui est humble d'esprit acquiert la gloire.**
A man's pride brings him low, But one who is of a lowly spirit gains honor.
The pride of man humbleth him, And humility of spirit upholdeth honour.
- 24 ¶ **Qui partage avec un voleur hait son âme; il entend l'adjuration, et ne déclare pas la chose.**
Whoever is an accomplice of a thief is an enemy of his own soul. He takes an oath, but dares not testify.
Whoso is sharing with a thief is hating his own soul, Execration he heareth, and telleth not.

- 25 ¶ La crainte des hommes tend un piège, mais qui se confie en l'Éternel est élevé dans une haute retraite.**
The fear of man proves to be a snare, But whoever puts his trust in Yahweh is kept safe.
Fear of man causeth a snare, And the confident in Jehovah is set on high.
- 26 ¶ Plusieurs cherchent la face du gouverneur, mais le juste jugement d'un homme vient de l'Éternel.**
Many seek the ruler`s favor, But a man`s justice comes from Yahweh.
Many are seeking the face of a ruler, And from Jehovah [is] the judgment of each.
- 27 ¶ L'homme inique est l'abomination des justes, et celui qui est droit dans sa voie, l'abomination du méchant.**
A dishonest man detests the righteous, And the upright in their ways detest the wicked.
An abomination to the righteous [is] the perverse man, And an abomination to the wicked [is] the upright in the way!
- 1 ¶ Paroles d'Agur, fils de Jaké, l'oracle prononcé par cet homme à Ithiel, à Ithiel et à Ucal:**
The words of Agur the son of Jakeh, the oracle: The man says to Ithiel, To Ithiel and Ucal:
Words of a Gatherer, son of an obedient one, the declaration, an affirmation of the man: --
I have wearied myself [for] God, I have wearied myself [for] God, and am consumed.
- 2 Certes, moi je suis plus stupide que personne, et je n'ai pas l'intelligence d'un homme;**
"Surely I am the most ignorant man, And don`t have a man`s understanding.
For I am more brutish than any one, And have not the understanding of a man.

- 3 et je n'ai pas appris la sagesse, ni ne possède la connaissance du Saint.
I have not learned wisdom, Neither do I have the knowledge of the Holy One.
Nor have I learned wisdom, Yet the knowledge of Holy Ones I know.**
- 4 Qui est monté dans les cieux, et qui en est descendu? Qui a rassemblé le vent dans le creux de ses mains? Qui a serré les eaux dans un manteau? Qui a établi toutes les bornes de la terre? Quel est son nom, et quel est le nom de son fils, si tu le sais?
Who has ascended up into heaven, and descended? Who has gathered the wind in his fists? Who has bound the waters in his garment? Who has established all the ends of the earth? What is his name, and what is his son`s name, if you know?
Who went up to heaven, and cometh down? Who hath gathered the wind in his fists? Who hath bound waters in a garment? Who established all ends of the earth? What [is] His name? and what His son`s name? Surely thou knowest!**
- 5 Toute parole de +Dieu est affinée; il est un bouclier pour ceux qui s'attendent à lui.
"Every word of God is flawless. He is a shield to those who take refuge in him.
Every saying of God [is] tried, A shield He [is] to those trusting in Him.**
- 6 N'ajoute pas à ses paroles, de peur qu'il ne te reprenne, et que tu ne sois trouvé menteur.
Don`t you add to his words, Lest he reprove you, and you be found a liar.
Add not to His words, lest He reason with thee, And thou hast been found false.**
- 7 ¶ Je te demanderai deux choses; ne me les refuse pas, avant que je meure:
"Two things I have asked of you; Don`t deny me before I die:
Two things I have asked from Thee, Withhold not from me before I die.**

- 8** Éloigne de moi la vanité et la parole de mensonge; ne me donne ni pauvreté ni richesse; nourris-moi du pain qui m'est nécessaire,
 Remove far from me falsehood and lies. Give me neither poverty nor riches. Feed me with the food that is needful for me;
 Vanity and a lying word put far from me, Poverty or wealth give not to me, Cause me to eat the bread of my portion,
- 9** de peur que je ne sois rassasié, et que je ne te renie et ne dise: Qui est l'Éternel? et de peur que je ne sois appauvri, et que je ne dérobe, et que je ne parjure le nom de mon
 Lest I be full, deny you, and say, `Who is Yahweh?` Or lest I be poor, and steal, And so dishonor the name of my God.
 Lest I become satiated, and have denied, And have said, `Who [is] Jehovah?` And lest I be poor, and have stolen, And have laid hold of the name of my God.
- 10** ¶ N'accuse pas un serviteur auprès de son maître, de peur qu'il ne te maudisse, et que tu n'en portes la peine.
 "Don't slander a servant to his master, Lest he curse you, and you be held guilty.
 Accuse not a servant unto his lord, Lest he disesteem thee, and thou be found guilty.
- 11** Il est une génération qui maudit son père et qui ne bénit pas sa mère,
 There is a generation that curses their father, And doesn't bless their mother.
 A generation [is], that lightly esteemeth their father, And their mother doth not bless.
- 12** une génération pure à ses propres yeux et qui n'est pas lavée de son ordure,
 There is a generation that is pure in their own eyes, Yet are not washed from their filthiness.
 A generation -- pure in their own eyes, But from their own filth not washed.

- 13** **une génération,... que ses yeux sont hautains, et ses paupières élevées!**
There is a generation, oh how lofty are their eyes! Their eyelids are lifted up.
A generation -- how high are their eyes, Yea, their eyelids are lifted up.
- 14** **-une génération dont les dents sont des épées et les molaires des couteaux, pour dévorer les affligés de dessus la terre, et les nécessiteux d'entre les hommes.**
There is a generation whose teeth are like swords, And their jaws like knives, To devour the poor from the earth, and the needy from among men.
A generation -- swords [are] their teeth, And knives -- their jaw-teeth, To consume the poor from earth, And the needy from [among] men.
- 15** ¶ **La sangsue a deux filles: Donne! donne! Il y a trois choses qui sont insatiables, quatre qui ne disent pas: C'est assez!...**
"The leech has two daughters: `Give, give.` "There are three things that are never satisfied; Four that don't say, `Enough:`
To the leech [are] two daughters, `Give, give, Lo, three things are not satisfied, Four have not said `Sufficiency;`
- 16** **le shéol, et la matrice stérile, la terre qui n'est pas rassasiée d'eau, et le feu, qui ne dit pas: C'est assez!**
Sheol, the barren womb; The earth that is not satisfied with water; The fire that doesn't say, `Enough;`
Sheol, and a restrained womb, Earth -- it [is] not satisfied [with] water, And fire -- it hath not said, `Sufficiency,`

17 L'oeil qui se moque d'un père et qui méprise l'obéissance envers la mère, les corbeaux du torrent le crèveront et les petits de l'aigle le dévoreront.

And the eye that mocks at his father, And scorns obedience to his mother: The ravens of the valley shall pick it out, The young eagles shall eat it.

An eye that mocketh at a father, And despiseth to obey a mother, Dig it out do ravens of the valley, And eat it do young eagles.

18 ¶ Trois choses sont trop merveilleuses pour moi, et il en est quatre que je ne puis connaître:

"There are three things which are too amazing for me, Four which I don't understand: Three things have been too wonderful for me, Yea, four that I have not known:

19 le chemin de l'aigle dans les cieux, le chemin du serpent sur le rocher, le chemin d'un navire au coeur de la mer, et le chemin de l'homme vers la jeune fille.

The way of an eagle in the air; The way of a serpent on a rock; The way of a ship in the midst of the sea; And the way of a man with a maiden.

The way of the eagle in the heavens, 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 in youth.

20 Tel est le chemin de la femme adultère: elle mange et s'essuie la bouche, et dit: Je n'ai point commis d'iniquité.

So is the way of an adulterous woman: She eats and wipes her mouth, And says, `I have done nothing wrong.`

So -- the way of an adulterous woman, She hath eaten and hath wiped her mouth, And hath said, `I have not done iniquity.`

21 Sous trois choses la terre tremble, et sous quatre elle n'en peut plus:

"For three things the earth tremble, And under four, it can't bear up:

For three things hath earth been troubled, And for four -- it is not able to bear:

- 22** sous le serviteur quand il règne, et l'homme vil quand il est rassasié de pain;
For a servant when he is king; A fool when he is filled with food;
For a servant when he reigneth, And a fool when he is satisfied with bread,
- 23** sous la femme odieuse quand elle se marie, et la servante quand elle hérite de sa maîtresse.
For an unloved woman when she is married; And a handmaid who is heir to her mistress.
For a hated one when she ruleth, And a maid-servant when she succeedeth her mistress.
- 24** ¶ Il y a quatre choses petites sur la terre, qui sont sages entre les sages:
"There are four things which are little on the earth, But they are exceeding wise:
Four [are] little ones of earth, And they are made wiser than the wise:
- 25** les fourmis, peuple sans force, et qui préparent en été leurs vivres;
The ants are not a strong people, Yet they provide their food in the summer;
The ants [are] a people not strong, And they prepare in summer their food,
- 26** les damans, peuple sans puissance, et qui ont placé leurs maisons dans le rocher;
The conies are but a feeble folk, Yet make they their houses in the rocks;
Conies [are] a people not strong, And they place in a rock their house,
- 27** les sauterelles n'ont point de roi, mais elles sortent toutes par bandes;
The locusts have no king, Yet they advance in ranks;
A king there is not to the locust, And it goeth out -- each one shouting,

- 28** tu saisis le lézard avec les mains, et il est dans les palais des rois.
You can catch a lizard with your hands, Yet she is in kings` palaces.
A spider with two hands taketh hold, And is in the palaces of a king.
- 29** ¶ Il y a trois choses qui ont une belle allure, et quatre qui ont une belle démarche:
"There are three things which are stately in their march, Four which are stately in going:
Three there are going well, Yea, four are good in going:
- 30** le lion, le fort parmi les bêtes, et qui ne se détourne devant qui que ce soit;
The lion, which is mightiest among animals, And doesn` t turn away for any;
An old lion -- mighty among beasts, That turneth not back from the face of any,
- 31** le coursier qui a les reins ceints; ou le bouc; et le roi, contre qui personne ne peut se
The greyhound, the male goat also; And the king against whom there is no rising up.
A girt one of the loins, or a he-goat, And a king -- no rising up with him.
- 32** Si tu as agi follement en t`élevant et si tu as pensé à mal, mets la main sur ta bouche;
"If you have done foolishly in lifting up yourself, Or if you have thought evil, Put your
hand over your mouth.
If thou hast been foolish in lifting up thyself, And if thou hast devised evil -- hand to

- 33 Car la pression du lait produit le beurre, et la pression du nez fait sortir le sang, et la pression de la colère excite la querelle.**
For as the churning of milk brings forth butter, And the wringing of the nose brings forth blood; So the forcing of wrath brings forth strife."
For the churning of milk bringeth out butter, And the wringing of the nose bringeth out blood, And the forcing of anger bringeth out strife!
- 1 ¶ Paroles du roi Lemuel, l'oracle que sa mère lui enseigna:**
The words of king Lemuel; the oracle which his mother taught him.
Words of Lemuel a king, a declaration that his mother taught him:
- 2 Quoi, mon fils? et quoi, fils de mon ventre? et quoi, fils de mes vœux?**
"Oh, my son!" Oh, son of my womb! Oh, son of my vows!
`What, my son? and what, son of my womb? And what, son of my vows?
- 3 Ne donne point ta force aux femmes, ni tes voies à celles qui perdent les rois.**
Don't give your strength to women, Nor your ways to that which destroys kings.
Give not to women thy strength, And thy ways to wiping away of kings.
- 4 Ce n'est point aux rois, Lemuel, ce n'est point aux rois de boire du vin, ni aux grands de dire: Où sont les boissons fortes?**
It is not for kings, Lemuel; it is not for kings to drink wine; Nor for princes to say, `Where is strong drink?`
Not for kings, O Lemuel, Not for kings, to drink wine, And for princes a desire of strong drink.

- 5 de peur qu'ils ne boivent, et n'oublient le statut, et ne fassent fléchir le jugement de tous les fils de l'affliction.**
Lest they drink, and forget the law, And pervert the justice due to anyone who is afflicted.
Lest he drink, and forget the decree, And change the judgment of any of the sons of affliction.
- 6 Donnez de la boisson forte à celui qui va périr, et du vin à ceux qui ont l'amertume dans le coeur:**
Give strong drink to him who is ready to perish; And wine to the bitter in soul:
Give strong drink to the perishing, And wine to the bitter in soul,
- 7 qu'il boive et qu'il oublie sa pauvreté, et ne se souvienne plus de ses peines.**
Let him drink, and forget his poverty, And remember his misery no more.
He drinketh, and forgetteth his poverty, And his misery he remembereth not again.
- 8 Ouvre ta bouche pour le muet, pour la cause de tous les délaissés.**
Open your mouth for the mute, In the cause of all who are left desolate.
Open thy mouth for the dumb, For the right of all sons of change.
- 9 Ouvre ta bouche, juge avec justice, et fais droit à l'affligé et au pauvre.**
Open your mouth, judge righteously, And serve justice to the poor and needy."
Open thy mouth, judge righteously, Both the cause of the poor and needy!

- 10 ¶ Une femme vertueuse! Qui la trouvera? Car son prix est bien au delà des rubis.
Who can find a worthy woman? For her price is far above rubies.
A woman of worth who doth find? Yea, far above rubies [is] her price.**
- 11 Le coeur de son mari se confie en elle, et il ne manquera point de butin.
The heart of her husband trusts in her. He shall have no lack of gain.
The heart of her husband hath trusted in her, And spoil he lacketh not.**
- 12 Elle lui fait du bien et non du mal, tous les jours de sa vie.
She does him good, and not harm, All the days of her life.
She hath done him good, and not evil, All days of her life.**
- 13 Elle cherche de la laine et du lin, et travaille de ses mains avec joie.
She seeks wool and flax, And works eagerly with her hands.
She hath sought wool and flax, And with delight she worketh [with] her hands.**
- 14 Elle est comme les navires d'un marchand, elle amène son pain de loin.
She is like the merchant ships. She brings her bread from afar.
She hath been as ships of the merchant, From afar she bringeth in her bread.**
- 15 Elle se lève quand il est encore nuit, et elle donne la nourriture à sa maison, et la tâche à ses servantes.
She rises also while it is yet night, Gives food to her household, And their task to her servant girls.
Yea, she riseth while yet night, And giveth food to her household, And a portion to her damsels.**

- 16** Elle pense à un champ, et elle l'acquiert; du fruit de ses mains elle plante une vigne.
She considers a field, and buys it. With the fruit of her hands, she plants a vineyard.
She hath considered a field, and taketh it, From the fruit of her hands she hath planted a vineyard.
- 17** Elle ceint ses reins de force, et fortifie ses bras.
She girds her loins with strength, And makes her arms strong.
She hath girded with might her loins, And doth strengthen her arms.
- 18** Elle éprouve que son trafic est bon; de nuit sa lampe ne s'éteint pas.
She perceives that her merchandise is profitable. Her lamp doesn't go out by night.
She hath perceived when her merchandise [is] good, Her lamp is not extinguished in the night.
- 19** Elle met la main à la quenouille, et ses doigts tiennent le fuseau.
She lays her hands to the distaff, And her hands hold the spindle.
Her hands she hath sent forth on a spindle, And her hands have held a distaff.
- 20** Elle étend sa main vers l'affligé, et tend ses mains au nécessaire.
She stretches out her hand to the poor; Yes, she reaches forth her hands to the needy.
Her hand she hath spread forth to the poor, Yea, her hands she sent forth to the needy.

- 21 Elle ne craint pas la neige pour sa maison, car toute sa maison est vêtue d'écarlate.**
She is not afraid of the snow for her household; For all her household are clothed with scarlet.
She is not afraid of her household from snow, For all her household are clothed [with] scarlet.
- 22 Elle se fait des tapis; le fin coton et la pourpre sont ses vêtements.**
She makes for herself carpets of tapestry. Her clothing is fine linen and purple.
Ornamental coverings she hath made for herself, Silk and purple [are] her clothing.
- 23 Son mari est connu dans les portes quand il s'assied avec les anciens du pays.**
Her husband is respected in the gates, When he sits among the elders of the land.
Known in the gates is her husband, In his sitting with elders of the land.
- 24 Elle fait des chemises, et les vend; et elle livre des ceintures au marchand.**
She makes linen garments and sells them, And delivers sashes to the merchant.
Linen garments she hath made, and selleth, And a girdle she hath given to the merchant.
- 25 Elle est vêtue de force et de dignité, et elle se rit du jour à venir.**
Strength and dignity are her clothing. She laughs at the time to come.
Strength and honour [are] her clothing, And she rejoiceth at a latter day.
- 26 Elle ouvre sa bouche avec sagesse, et la loi de la bonté est sur sa langue.**
She opens her mouth with wisdom. The law of kindness is on her tongue.
Her mouth she hath opened in wisdom, And the law of kindness [is] on her tongue.

- 27** Elle surveille les voies de sa maison, et ne mange pas le pain de paresse.
She looks well to the ways of her household, And doesn't eat the bread of idleness.
She [is] watching the ways of her household, And bread of sloth she eateth not.
- 28** Ses fils se lèvent et la disent bienheureuse, son mari aussi, et il la loue:
Her children rise up and call her blessed. Her husband also praises her:
Her sons have risen up, and pronounce her happy, Her husband, and he praiseth her,
- 29** Plusieurs filles ont agi vertueusement; mais toi, tu les surpasses toutes!
"Many women do noble things, But you excel them all."
Many [are] the daughters who have done worthily, Thou hast gone up above them all.
- 30** La grâce est trompeuse, et la beauté est vanité; la femme qui craint l'Éternel, c'est elle qui sera louée.
Charm is deceitful, and beauty is vain; But a woman who fears Yahweh, she shall be praised.
The grace [is] false, and the beauty [is] vain, A woman fearing Jehovah, she may boast herself.
- 31** Donnez-lui du fruit de ses mains, et qu'aux portes ses oeuvres la louent.
Give her of the fruit of her hands; Let her works praise her in the gates.
Give ye to her of the fruit of her hands, And her works do praise her in the gates!