

Webster's (Modified), Darby's Translation (Modified) and Young's (Modified) for Analytical Study

- 1** The proverbs of Solomon the son of David, king of Israel;
Proverbs of Solomon, son of David, king of Israel:
Proverbs of Solomon, son of David, king of Israel:
- 2** To know wisdom and instruction; to perceive the words of understanding;
to know wisdom and instruction; to discern the words of understanding;
For knowing wisdom and instruction, For understanding sayings of intelligence,
- 3** To receive the instruction of wisdom, justice, and judgment, and equity;
to receive the instruction of wisdom, righteousness and judgment, and equity;
For receiving the instruction of wisdom, Righteousness, judgment, and uprightness,
- 4** To give subtilty to the simple, to the young man knowledge and discretion.
to give prudence to the simple, to the young man knowledge and discretion.
For giving to simple ones -- prudence, To a youth -- knowledge and discretion.
- 5** A wise man will hear, and will increase learning; and a man of understanding shall attain to wise counsels:
He that is wise will hear, and will increase learning; and the intelligent will gain wise counsels:
(The wise doth hear and increaseth learning, And the intelligent doth obtain counsels.)
- 6** To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.
to understand a proverb and an allegory, the words of the wise and their enigmas.
For understanding a proverb and its sweetness, Words of the wise and their acute sayings.
- 7** The fear of Yahweh is the beginning of knowledge: but fools despise wisdom and instruction.
The fear of Yahweh is the beginning of knowledge: fools despise wisdom and instruction.
Fear of Yahweh [is] a beginning of knowledge, Wisdom and instruction fools have despised!
- 8** My son, hear the instruction of thy father, and forsake not the law of thy mother:
Hear, my son, the instruction of thy father, and forsake not the teaching of thy mother;
Hear, my son, the instruction of thy father, And leave not the law of thy mother,
- 9** For they shalt be an ornament of favor to thy head, and chains about thy neck.
for they shall be a garland of favor unto thy head, and chains about thy neck.
For a favorable wreath [are] they to thy head, And chains to thy neck.
- 10** My son, if sinners entice thee, consent thou not.
My son, if sinners entice thee, consent not.
My son, if sinners entice thee be not willing.

- 11 If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:
 If they say, Come with us, let us lay wait for blood, let us 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 Let us swallow them up alive as the grave; and whole, as those that go down into the pit:
 let us swallow them up alive as Sheol, and whole, as those that go down into the pit;
 We swallow them as Sheol -- alive, And whole -- as those going down [to] the pit,
- 13 We shall find all precious substance, we shall fill our houses with spoil:
 we shall find all precious substance, we shall fill our houses with spoil:
 Every precious substance we find, We fill our houses [with] spoil,
- 14 Cast in thy lot among us; let us all have one purse:
 cast in thy lot among us; we will all have one purse:
 Thy lot thou dost cast among us, One purse is -- to all of us.`
- 15 My son, walk not thou in the way with them; refrain thy foot from their path:
 -- my son, walk not in the way with them, keep back thy foot from their path;
 My son! go not in the way with them, Withhold thy foot from their path,
- 16 For their feet run to evil, and make haste to shed blood.
 for their feet run to evil, and they make haste to shed blood.
 For their feet to evil do run, And they haste to shed blood.
- 17 Surely in vain the net is spread in the sight of any bird.
 For in vain the net is spread in the sight of anything which hath wings.
 Surely in vain is the net spread out before the eyes of any bird.
- 18 And they lay wait for their own blood; they lurk privily for their own lives.
 And 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 So are the ways of every one that is greedy of gain; who taketh away the life of its owners.
 So are the paths of every one that is greedy of gain: it taketh away the life of its possessors.
 So [are] the paths of every gainer of dishonest gain, The life of its owners it taketh.
- 20 Wisdom crieth without; she uttereth her voice in the streets:
 Wisdom crieth without; she raiseth her voice in the broadways;
 Wisdom in an out-place crieth aloud, In broad places she giveth forth her voice,

- 21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying,
she calleth in the chief [place] of concourse, in the entry of the gates; in the city she uttereth her words:
At the head of the multitudes she calleth, In the openings of the gates, In the city her sayings she saith:
- 22 How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge?
How long, simple ones, will ye love simpleness, and scorers take pleasure in their scorning, and the foolish hate knowledge?
`Till when, ye simple, do ye love simplicity? And have scorers their scorning desired? And do fools hate knowledge?
- 23 Turn you at my reproof: behold, I will pour out my spirit to you, I will make known to you my words.
Turn you at my reproof: behold, I will pour forth my spirit unto you, I will make known to you my words.
Turn back at my reproof, lo, I pour forth to you my spirit, I make known my words with you.
- 24 Because I have called, and ye refused; I have stretched out my hand, and no man regarded;
Because I have called, and ye refused; I have stretched out my hand, and no one regarded;
Because I have called, and ye refuse, I stretched out my hand, and none is attending,
- 25 But ye have set at naught all my counsel, and rejected my reproof:
and ye have rejected all my counsel, and would none of my reproof:
And ye slight all my counsel, And my reproof ye have not desired.
- 26 I also will laugh at your calamity; I will mock when your fear cometh;
I also will laugh in your calamity, I will mock when your fear cometh;
I also in your calamity do laugh, I deride when your fear cometh,
- 27 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.
when your fear cometh as sudden destruction, and your calamity cometh as a whirlwind; when distress and anguish come upon you:
When your fear cometh as destruction, And your calamity as a hurricane doth come, When on you come adversity and distress.
- 28 Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:
-- then will they call upon me, but I will not answer; they will seek me early, and shall not find me.
Then they call me, and I do not answer, They seek me earnestly, and find me not.
- 29 For that they hated knowledge, and did not choose the fear of Yahweh:
Because they hated knowledge, and did not choose the fear of Yahweh;
Because that they have hated knowledge, And the fear of Yahweh have not chosen.
- 30 They rejected my counsel: they despised all my reproof.
they would none of my counsel, they despised all my reproof:
They have not consented to my counsel, They have despised all my reproof,

- 31** Therefore shall they eat of the fruit of their own way, and be filled with their own devices.
therefore shall they eat of the fruit of their way, and be filled with their own devices.
And they eat of the fruit of their way, And from their own counsels they are filled.
- 32** For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.
For the turning away of the simple shall slay them, and the prosperity of the foolish shall cause them to perish.
For the turning of the simple slayeth them, And the security of the foolish destroyeth them.
- 33** But whoever hearkeneth to me shall dwell in safety, and shall be quiet from fear of evil.
But whoso hearkeneth unto me shall dwell safely, and shall be at rest from fear of evil.
And whoso is hearkening to me dwelleth confidently, And [is] quiet from fear of evil!
- 1** My son, if thou wilt receive my words, and hide my commandments with thee;
My son, if thou receivest my words, and layest up my commandments with thee,
My son, if thou dost accept my sayings, And my commands dost lay up with thee,
- 2** So that thou incline thy ear to wisdom, and apply thy heart to understanding;
so that thou incline thine ear unto wisdom [and] thou apply thy heart to understanding;
To cause thine ear to attend to wisdom, Thou inclinest thy heart to understanding,
- 3** Yes, if thou criest after knowledge, and liftest up thy voice for understanding;
yea, if thou criest after discernment [and] liftest up thy voice to understanding;
For, if for intelligence thou callest, For understanding givest forth thy voice,
- 4** If thou seekest her as silver, and searchest for her as for hid treasures;
if thou seekest her as silver and searchest for her as for hidden treasures:
If thou dost seek her as silver, And as hid treasures searchest for her,
- 5** Then shalt thou understand the fear of Yahweh, and find the knowledge of God.
then shalt thou understand the fear of Yahweh, and find the knowledge of God.
Then understandest thou fear of Yahweh, And knowledge of God thou findest.
- 6** For Yahweh giveth wisdom: out of his mouth cometh knowledge and understanding.
For Yahweh giveth wisdom; out of his mouth [come] knowledge and understanding.
For Yahweh giveth wisdom, From His mouth knowledge and understanding.
- 7** He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.
He layeth up sound wisdom for the upright; [he] is a shield to them that walk in integrity;
Even to lay up for the upright substance, A shield for those walking uprightly.

- 8** He keepeth the paths of judgment, and preserveth the way of his saints.
guarding the paths of just judgment and keeping the way of his godly ones.
To keep the paths of judgment, And the way of His saints He preserveth.
- 9** Then shalt thou understand righteousness, and judgment, and equity; and every good path.
Then shalt thou understand righteousness and judgment and equity: every good path.
Then understandest thou righteousness, And judgment, and uprightness -- every good path.
- 10** When wisdom entereth into thy heart, and knowledge is pleasant to thy soul;
When wisdom entereth into thy heart and knowledge is pleasant unto thy soul,
For wisdom cometh into thy heart, And knowledge to thy soul is pleasant,
- 11** Discretion shall preserve thee, understanding shall keep thee:
discretion shall keep thee, understanding shall preserve thee:
Thoughtfulness doth watch over thee, Understanding doth keep thee,
- 12** To deliver thee from the way of the evil man, from the man that speaketh froward things;
To deliver thee from the way of evil, from the man that speaketh froward things;
To deliver thee from an evil way, From any speaking froward things,
- 13** Who leave the paths of uprightness, to walk in the ways of darkness;
[from those] who leave the paths of uprightness, to walk in the ways of darkness;
Who are forsaking paths of uprightness, To walk in ways of darkness,
- 14** Who rejoice to do evil, and delight in the frowardness of the wicked;
who rejoice to do evil, [and] delight in the frowardness of evil;
Who are rejoicing to do evil, They delight in frowardness of the wicked,
- 15** Whose ways are crooked, and they froward in their paths:
whose paths are crooked, and who are perverted in their course:
Whose paths [are] crooked, Yea, they are perverted in their ways.
- 16** To deliver thee from the strange woman, even from the stranger who flattereth with her words;
To deliver thee from the strange woman, from the stranger who flattereth with her words;
To deliver thee from the strange woman, From the stranger who hath made smooth her sayings,
- 17** Who forsaketh the guide of her youth, and forgetteth the covenant of her God.
who forsaketh the guide of her youth, and forgetteth the covenant of her God;
Who is forsaking the guide of her youth, And the covenant of her God hath forgotten.

- 18** For her house inclineth to death, and her paths to the dead.
-- for her house inclineth unto death, and her paths unto the dead;
For her house hath inclined unto death, And unto Rephaim her paths.
- 19** None that go to her return again, neither do they take hold of the paths of life.
none that go unto 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** That thou mayest walk in the way of good men, and keep the paths of the righteous.
-- that thou mayest walk in the way of the good, 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** For the upright shall dwell in the land, and the perfect shall remain in it.
For the upright shall dwell in the land, and the perfect shall remain in it;
For the upright do inhabit the earth, And the perfect are left in it,
- 22** But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.
but the wicked shall be cut off from the land, and the unfaithful shall be plucked up out of it.
And the wicked from the earth are cut off, And treacherous dealers plucked out of it!
- 1** My son, forget not my law; but let thy heart keep my commandments;
My son, forget not my teaching, and let thy heart observe my commandments;
My son! my law forget not, And my commands let thy heart keep,
- 2** For length of days, and long life, and peace, shall they add to thee.
for length of days, and years of life, and peace shall they add to thee.
For length of days and years, Life and peace they do add to thee.
- 3** Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thy heart:
Let not loving-kindness and truth forsake thee; bind them about thy neck, write them upon the tablet of thy heart:
Let not kindness and truth forsake thee, Bind them on thy neck, Write them on the tablet of thy heart,
- 4** So shalt thou find favor and good understanding in the sight of God and man.
and thou shalt find favour and good understanding in the sight of God and man.
And find favor and good understanding In the eyes of God and man.
- 5** Trust in Yahweh with all thy heart; and lean not to thy own understanding.
Confide in Yahweh with all thy heart, and lean not unto thine own intelligence;
Trust unto Yahweh with all thy heart, And unto thine own understanding lean not.

- 6** In all thy ways acknowledge him, and he will direct thy paths.
in all thy ways acknowledge him, and he will make plain thy paths.
In all thy ways know thou Him, And He doth make straight thy paths.
- 7** Be not wise in thy own eyes: fear Yahweh, and depart from evil.
Be not wise in thine own eyes; fear Yahweh, and depart from evil:
Be not wise in thine own eyes, Fear Yahweh, and turn aside from evil.
- 8** It shall be health to thy navel, and marrow to thy bones.
it shall be health for thy navel, and moisture for thy bones.
Healing it is to thy navel, And moistening to thy bones.
- 9** Honor Yahweh with thy substance, and with the first-fruits of all thy increase:
Honour Yahweh with thy substance, and with the first-fruits of all thine increase;
Honour Yahweh from thy substance, And from the beginning of all thine increase;
- 10** So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.
so shall thy barns be filled with plenty, and thy vats shall overflow with new wine.
And filled are thy barns [with] plenty, And [with] new wine thy presses break forth.
- 11** My son, despise not the chastening of Yahweh; neither be weary of his correction:
My son, despise not the instruction of Yahweh, neither be weary of his chastisement;
Chastisement of Yahweh, my son, despise not, And be not vexed with His reproof,
- 12** For whom Yahweh loveth he correcteth; even as a father the son in whom he delighteth.
for whom Yahweh loveth he chasteneth, even as a father the son in whom he delighteth.
For whom Yahweh loveth He reproveth, Even as a father the son He is pleased with.
- 13** Happy is the man that findeth wisdom, and the man that getteth understanding.
Blessed is the man that findeth wisdom, and the man that getteth understanding.
O the happiness of a man [who] hath found wisdom, And of a man [who] bringeth forth understanding.
- 14** For the merchandise of it is better than the merchandise of silver, and the gain of it than fine gold.
For the gain thereof is better than the gain of silver, and her revenue than fine gold.
For better [is] her merchandise Than the merchandise of silver, And than gold -- her increase.
- 15** She is more precious than rubies: and all the things thou canst desire are not to be compared to her.
She is more precious than rubies; and all the things thou canst desire are not equal unto her.
Precious she [is] above rubies, And all thy pleasures are not comparable to her.

- 16 Length of days is in her right hand; and in her left hand riches and honor.
Length of days is in her right hand; in her left hand riches and honour.
Length of days [is] in her right hand, In her left [are] wealth and honour.
- 17 Her ways are ways of pleasantness, and all her paths are peace.
Her ways are ways of pleasantness, and all her paths are peace.
Her ways [are] ways of pleasantness, And all her paths [are] peace.
- 18 She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.
She is a tree of life to them that lay hold upon her; and happy is he that retaineth her.
A tree of life she [is] to those laying hold on her, And whoso is retaining her [is] happy.
- 19 Yahweh by wisdom hath founded the earth; by understanding hath he established the heavens.
Yahweh by wisdom founded the earth; by understanding he established the heavens.
Yahweh by wisdom did found the earth, He prepared the heavens by understanding.
- 20 By his knowledge the depths are broken up, and the clouds drop down the dew.
By his knowledge the deeps were broken up, and the skies drop down the dew.
By His knowledge depths have been rent, And clouds do drop dew.
- 21 My son, let not them depart from thy eyes: keep sound wisdom and discretion:
My son, let them not depart from thine eyes; keep sound wisdom and discretion:
My son! let them not turn from thine eyes, Keep thou wisdom and thoughtfulness,
- 22 So shall they be life to thy soul, and favor to thy neck.
so shall they be life unto thy soul, and favor unto thy neck.
And they are life to thy soul, and favor to thy neck.
- 23 Then shalt thou walk in thy way safely, and thy foot shall not stumble.
Then shalt thou walk in thy way securely, and thy foot shall not stumble;
Then thou goest thy way confidently, And thy foot doth not stumble.
- 24 When thou liest down, thou shalt not be afraid: but thou shalt lie down, and thy sleep shall be sweet.
when thou liest down, thou shalt not be afraid, but thou shalt lie down and thy sleep shall be sweet.
If thou liest down, thou art not afraid, Yea, thou hast lain down, And sweet hath been thy sleep.
- 25 Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.
Be not afraid of sudden fear, neither of the destruction of the wicked, when it cometh;
Be not afraid of sudden fear, And of the desolation of the wicked when it cometh.

- 26** For Yahweh will be thy confidence, and will keep thy foot from being taken.
for Yahweh shall be thy confidence, and he will keep thy foot from being taken.
For Yahweh is at thy side, And He hath kept thy foot from capture.
- 27** Withhold not good from them to whom it is due, when it is in the power of thy hand to do it.
Withhold not good from them to whom it is due, when it is in the power of thy hand to do it.
Withhold not good from its owners, When thy hand [is] toward God to do [it].
- 28** Say not to thy neighbor, Go, and come again, and to-morrow I will give; when thou hast it by thee.
Say not unto thy neighbour, Go, and come again, and to-morrow I will give, when thou hast it by thee.
Say not thou to thy friend, `Go, and return, and to-morrow I give,` And substance with thee.
- 29** Devise not evil against thy neighbor, seeing he dwelleth securely by thee.
Devise not evil against thy neighbour, seeing he dwelleth securely by thee.
Devise not against thy neighbour evil, And he sitting confidently with thee.
- 30** Strive not with a man without cause, if he hath done thee no harm.
Strive not with a man without cause, if he have done thee no harm.
Strive not with a man without cause, If he have not done thee evil.
- 31** Envy thou not the oppressor, and choose none of his ways.
Envy not the man of violence, and choose none of his ways.
Be not envious of a man of violence, Nor fix thou on any of his ways.
- 32** For the froward is abomination to Yahweh: but his secret is with the righteous.
For the perverse is an abomination to Yahweh; but his secret is with the upright.
For an abomination to Yahweh [is] the perverted, And with the upright [is] His secret counsel.
- 33** The curse of Yahweh is in the house of the wicked: but he blesseth the habitation of the just.
The curse of Yahweh is in the house of the wicked; but he blesseth the habitation of the righteous.
The curse of Yahweh [is] in the house of the wicked. And the habitation of the righteous He blesseth.
- 34** Surely he scorneth the scorers: but he giveth favor to the lowly.
He indeed scorneth the scorers; but he giveth favor unto the lowly.
If the scorers He doth scorn, Yet to the humble He doth give favor.
- 35** The wise shall inherit glory: but shame shall be the promotion of fools.
The wise shall inherit glory; but shame shall be the promotion of the foolish.
Honour do the wise inherit, And fools are bearing away shame!

- 1** Hear, ye children, the instruction of a father, and attend to know understanding.
Hear, ye children, the instruction of a father, and attend to know intelligence;
Hear, ye sons, the instruction of a father, And give attention to know understanding.
- 2** For I give you good doctrine, forsake ye not my law.
for I give you good doctrine: forsake ye not my law.
For good learning I have given to you, My law forsake not.
- 3** For I was my father's son, tender and only beloved in the sight of my mother.
For I was a son unto my father, tender and an only one in the sight of my mother.
For, a son I have been to my father -- tender, And an only one before my mother.
- 4** He taught me also, and said to me, Let thy heart retain my words: keep my commandments, and live.
And he taught me, and said unto me, Let thy 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** Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.
Get wisdom, get intelligence: forget [it] not; neither decline from the words of my mouth.
Get wisdom, get understanding, Do not forget, nor turn away From the sayings of my mouth.
- 6** Forsake her not, and she shall preserve thee: love her, and she shall keep thee.
Forsake her not, and she shall keep thee; love her, and she shall preserve thee.
Forsake her not, and she doth preserve thee, Love her, and she doth keep thee.
- 8** Exalt her, and she shall promote thee: she shall bring thee to honor, when thou dost embrace her.
Exalt her, and she shall promote thee; she shall bring thee to honour when thou dost embrace her.
Exalt her, and she doth lift thee up, She honoureth thee, when thou dost embrace her.
- 9** She shall give to thy head an ornament of favor: a crown of glory shall she deliver to thee.
She shall give to thy head a garland of favor; a crown of glory will she bestow upon thee.
She giveth to thy head a wreath of favor, A crown of beauty she doth give thee freely.
- 10** Hear, O my son, and receive my sayings; and the years of thy life shall be many.
Hear, my son, and receive my sayings, and the years of thy life shall be multiplied.
Hear, my son, and receive my sayings, And years of life [are] multiplied to thee.
- 11** I have taught thee in the way of wisdom; I have led thee in right paths.
I will teach thee in the way of wisdom, I will lead thee in paths of uprightness.
In a way of wisdom I have directed thee, I have caused thee to tread in paths of uprightness.

- 12** When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.
When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.
In thy walking thy step is not straitened, And if thou runnest, thou stumblest not.
- 13** Take fast hold of instruction; let her not go: keep her; for she is thy life.
Take fast hold of instruction, let [her] not go: keep her, for she is thy life.
Lay hold on instruction, do not desist, Keep her, for she [is] thy life.
- 14** Enter not into the path of the wicked, and go not in the way of evil men.
Enter not into the path of the wicked, and go not 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** Avoid it, pass not by it, turn from it, and pass away.
avoid it, pass not by it; turn from it, and pass away.
Avoid it, pass not over into it, Turn aside from it, and pass on.
- 16** For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.
For they sleep not except they have done mischief, and their sleep is taken away unless they have caused [some] to 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** For they eat the bread of wickedness, and drink the wine of violence.
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** But the path of the just is as the shining light, that shineth more and more to the perfect day.
But the path of the righteous is as the shining light, going on and brightening until the day be fully come.
And the path of the righteous [is] as a shining light, Going and brightening till the day is established,
- 19** The way of the wicked is as darkness: they know not at what they stumble.
The way of the wicked is as darkness: they know not at what they stumble.
The way of the wicked [is] as darkness, They have not known at what they stumble.
- 20** My son, attend to my words; incline thy ear to my sayings.
My son, attend to my words; incline thine ear unto my sayings.
My son, to my words give attention, To my sayings incline thine ear,
- 21** Let them not depart from thy eyes; keep them in the midst of thy heart.
Let them not depart from thine eyes; keep them in the midst of thy heart.
Let them not turn aside from thine eyes, Preserve them in the midst of thy heart.

- 22 For they are life to those that find them, and health to all their flesh.
For they are life unto those that find them, and health to all their flesh.
For life they [are] to those finding them, And to all their flesh healing.
- 23 Keep thy heart with all diligence; for out of it are the issues of life.
Keep thy heart more than anything that is guarded; for out of it are the issues of life.
Above every charge keep thy heart, For out of it [are] the outgoings of life.
- 24 Put away from thee a froward mouth, and perverse lips put far from thee.
Put away from thee perverseness of mouth, and corrupt lips put far from thee.
Turn aside from thee a froward mouth, And perverse lips put far from thee,
- 25 Let thy eyes look right on, and let thy eyelids look straight before thee.
Let thine eyes look right on, and let thine eyelids look straight before thee.
Thine eyes do look straightforward, And thine eyelids look straight before thee.
- 26 Ponder the path of thy feet, and let all thy ways be established.
Ponder the path of thy feet, and let all thy ways be well-ordered.
Ponder thou the path of thy feet, And all thy ways [are] established.
- 27 Turn not to the right hand nor to the left: remove thy foot from evil.
Turn not to the right hand nor to the left; remove thy foot from evil.
Incline not [to] the right or to the left, Turn aside thy foot from evil!
- 1 My son, attend to my wisdom, and bow thy ear to my understanding:
My son, attend unto my wisdom, incline thine ear to my understanding;
My son! to my wisdom give attention, To mine understanding incline thine ear,
- 2 That thou mayest regard discretion, and that thy lips may keep knowledge.
that thou mayest keep reflection, and that thy lips may preserve knowledge.
To observe thoughtfulness, And knowledge do thy lips keep.
- 3 For the lips of a strange woman drop as a honey-comb, and her mouth is smoother than oil:
For the lips of the strange woman drop honey, and her mouth is smoother than oil;
For the lips of a strange woman drop honey, And smoother than oil [is] her mouth,
- 4 But her end is bitter as wormwood, sharp as a two-edged sword.
but her end is bitter as wormwood, sharp as a two-edged sword.
And her latter end [is] bitter as wormwood, Sharp as a sword [with] mouths.

- 5** Her feet go down to death; her steps take hold on hell.
Her feet go down to death; her steps take hold on Sheol.
Her feet are going down to death, Sheol do her steps take hold of.
- 6** Lest thou shouldst ponder the path of life, her ways are movable, that thou canst not know them.
Lest she should ponder the path of life, her ways wander, she knoweth not [whither].
The path of life -- lest thou ponder, Moved have her paths -- thou knowest not.
- 7** Hear me now therefore, O ye children, and depart not from the words of my mouth.
And now, children, hearken unto me, and depart not from the words of my mouth.
And now, ye sons, hearken to me, And turn not from sayings of my mouth.
- 8** Remove thy way far from her, and come not nigh the door of her house:
Remove thy way far from her, and come not nigh the door of her house:
Keep far from off her thy way, And come not near unto the opening of her house,
- 9** Lest thou give thy honor to others, and thy years to the cruel:
lest thou give thine honour unto others, and thy years unto the cruel;
Lest thou give to others thy honour, And thy years to the fierce,
- 10** Lest strangers be filled with thy wealth; and thy labors be in the house of a stranger;
lest strangers be filled with thy wealth, and the fruits of thy toil [come] into the house of a stranger;
Lest strangers be filled [with] thy power, And thy labours in the house of a stranger,
- 11** And thou mourn at the last, when thy flesh and thy body are consumed,
and thou mourn in thine end, when thy flesh and thy body are consumed;
And thou hast howled in thy latter end, In the consumption of thy flesh and thy food,
- 12** And say, How have I hated instruction, and my heart despised reproof;
and thou say, How have I hated instruction, and my heart despised reproof!
And hast said, `How have I hated instruction, And reproof hath my heart despised,
- 13** And have not obeyed the voice of my teachers, nor inclined my ear to them that instructed me!
and I have not hearkened unto the voice of my teachers, nor inclined mine ear to those that instructed me;
And I have not hearkened to the voice of my directors, And to my teachers have not inclined mine ear.
- 14** I was almost in all evil in the midst of the congregation and assembly.
I was well nigh in all evil in the midst of the congregation and assembly.
As a little thing I have been all evil, In the midst of an assembly and a company.

- 15** Drink waters out of thy own cistern, and running waters out of thy own well.
Drink waters out of thine own cistern, and running waters out of thine own well.
Drink waters out of thine own cistern, Even flowing ones out of thine own well.
- 16** Let thy fountains be dispersed abroad, and rivers of waters in the streets.
Thy fountains shall be poured forth, as water-brooks in the broadways.
Let thy fountains be scattered abroad, In broad places rivulets of waters.
- 17** Let them be only thy own, and not for strangers with thee.
Let them be only thine own, and not strangers` with thee.
Let them be to thee for thyself, And not to strangers with thee.
- 18** Let thy fountain be blessed: and rejoice with the wife of thy youth.
Let thy fountain be blessed; and have joy of the wife of thy youth.
Let thy fountain be blessed, And rejoice because of the wife of thy youth,
- 19** Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.
As a lovely hind and a graceful roe, let her breasts satisfy thee at all times: be thou ravished continually with her love.
A hind of loves, and a roe of favor! Let her loves satisfy thee at all times, In her love magnify thyself continually.
- 20** And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?
And why shouldest thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?
And why dost thou magnify thyself, My son, with a stranger? And embrace the bosom of a strange woman?
- 21** For the ways of man are before the eyes of Yahweh, and he pondereth all his goings.
For the ways of man are before the eyes of Yahweh, and he pondereth all his paths.
For over-against the eyes of Yahweh are the ways of each, And all his paths He is pondering.
- 22** His own iniquities shall take the wicked himself, and he shall be held with the cords of his sins.
His own iniquities shall take the wicked, and he shall be holden with the cords of his sin.
His own iniquities do capture the wicked, And with the ropes of his sin he is held.
- 23** He shall die without instruction; and in the greatness of his folly he shall go astray.
He shall die for want of discipline; and in the greatness of his folly he shall go astray.
He dieth without instruction, And in the abundance of his folly magnifieth himself!
- 1** My son, if thou art surety for thy friend, if thou hast stricken thy hand with a stranger,
My son, if thou hast become surety for thy friend, if thou hast stricken thy hand for a stranger,
My son! if thou hast been surety for thy friend, Hast stricken for a stranger thy hand,

- 2** Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.
thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.
Hast been snared with sayings of thy mouth, Hast been captured with sayings of thy mouth,
- 3** Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend.
Do this now, my son, and deliver thyself, since thou hast come into the hand of thy friend: go, humble thyself, and be urgent with thy friend.
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** Give not sleep to thy eyes, nor slumber to thy eyelids.
Give not sleep to thine eyes, nor slumber to thine eyelids:
Give not sleep to thine eyes, And slumber to thine eyelids,
- 5** Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.
deliver thyself as a gazelle from the hand [of the hunter], and as a bird from the hand of the fowler.
Be delivered as a roe from the hand, And as a bird from the hand of a fowler.
- 6** Go to the ant, thou sluggard; consider her ways, and be wise:
Go to the ant, thou sluggard; consider her ways and be wise:
Go unto the ant, O slothful one, See her ways and be wise;
- 7** Which having no guide, overseer, or ruler,
which having no chief, overseer, or ruler,
Which hath not captain, overseer, and ruler,
- 8** Provideth her provisions in the summer, and gathereth her food in the harvest.
provideth her bread in the summer, [and] gathereth her food in the harvest.
She doth prepare in summer her bread, She hath gathered in harvest her food.
- 9** How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?
How long, sluggard, wilt thou lie down? When wilt thou arise out of thy sleep?
Till when, O slothful one, dost thou lie? When dost thou arise from thy sleep?
- 10** Yet 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 rest!
A little sleep, a little slumber, A little clasping of the hands to rest,
- 11** So shall thy poverty come as one that traveleth, and thy want as an armed man.
So shall thy poverty come as a roving plunderer, and thy penury as an armed man.
And thy poverty hath come as a traveller, And thy want as an armed man.

- 12 A naughty person, a wicked man, walketh with a froward mouth.
 A man of Belial, a wicked person, is he that goeth about with a perverse mouth;
 A man of worthlessness, a man of iniquity, Walking [with] perverseness of mouth,
- 13 He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;
 he winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;
 Winking with his eyes, speaking with his feet, Directing with his fingers,
- 14 Frowardness is in his heart, he deviseth mischief continually; he soweth discord.
 deceits are in his heart; he deviseth mischief at all times, he soweth discords.
 Frowardness [is] in his heart, devising evil at all times, Contentions he sendeth forth.
- 15 Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.
 Therefore shall his calamity come suddenly: in a moment shall he be broken, and without remedy.
 Therefore suddenly cometh his calamity, Instantly he is broken -- and no healing.
- 16 These six things doth Yahweh hate: yes, seven are an abomination to him:
 These six [things] doth Yahweh hate, yea, seven are an abomination unto him:
 These six hath Yahweh hated, Yea, seven [are] abominations to His soul.
- 17 A proud look, a lying tongue, and hands that shed innocent blood.
 haughty eyes, a lying tongue, and hands that shed innocent blood;
 Eyes high -- tongues false -- And hands shedding innocent blood --
- 18 A heart that deviseth wicked imaginations, feet that are swift in running to mischief,
 a heart that deviseth wicked imaginations; feet that are swift in running to mischief;
 A heart devising thoughts of vanity -- Feet hasting to run to evil --
- 19 A false witness that speaketh lies, and him that soweth discord among brethren.
 a false witness that uttereth lies, and he that soweth discords among brethren.
 A false witness [who] doth breathe out lies -- And one sending forth contentions between brethren.
- 20 My son, keep thy father's commandment, and forsake not the law of thy mother:
 My son, observe thy father's commandment, and forsake not the teaching of thy mother;
 Keep, my son, the command of thy father, And leave not the law of thy mother.
- 21 Bind them continually upon thy heart, and tie them about thy neck.
 bind them continually upon thy heart, tie them about thy neck:
 Bind them on thy heart continually, Tie them on thy neck.

- 22 When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.
when thou walkest, it shall lead thee; when thou sleepest, it shall keep thee; and [when] thou awakest, it shall talk with thee.
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 For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:
For the commandment is a lamp, and the teaching a light, and 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 To keep thee from the evil woman, from the flattery of the tongue of a strange woman.
to keep thee from the evil woman, from the flattery of the tongue of a strange woman.
To preserve thee from an evil woman, From the flattery of the tongue of a strange woman.
- 25 Lust not after her beauty in thy heart; neither let her take thee with her eyelids.
Lust not after her beauty in thy heart, neither let her take thee with her eyelids;
Desire not her beauty in thy heart, And let her not take thee with her eyelids.
- 26 For by means of a lewd woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life.
for by means of a whorish woman [a man is brought] to a loaf of bread, and another's wife doth hunt for the precious soul.
For a harlot consumeth unto a cake of bread, And an adulteress the precious soul hunteth.
- 27 Can a man take fire in his bosom, and his clothes not be burned?
Can a man take fire in his bosom, and his garments not be burned?
Doth a man take fire into his bosom, And are his garments not burnt?
- 28 Can one go upon hot coals, and his feet not be burned?
Can one go upon hot coals, and his feet not be scorched?
Doth a man walk on the hot coals, And are his feet not scorched?
- 29 So he that goeth in to his neighbor's wife; whoever toucheth her shall not be innocent.
So he that goeth in to his neighbour's wife: whosoever toucheth her shall not be innocent.
So [is] he who hath gone in unto the wife of his neighbour, None who doth touch her is innocent.
- 30 Men do not despise a thief, if he stealeth to satisfy his soul when he is hungry;
They do not despise a thief, if he steal to satisfy his soul when he is hungry:
They do not despise the thief, When he stealeth to fill his soul when he is hungry,
- 31 But if he is found, he shall restore seven-fold; he shall give all the substance of his house.
and if he be found, he shall restore sevenfold; he shall give all the substance of his house.
And being found he repayeth sevenfold, All the substance of his house he giveth.

- 32 But whoever committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul.
 Whoso committeth adultery with a woman is void of understanding: he that doeth it destroyeth his own soul.
 He who committeth adultery [with] a woman lacketh heart, He is destroying his soul who doth it.
- 33 A wound and dishonor shall he get; and his reproach shall not be wiped away.
 A wound and contempt shall he get; and his reproach shall not be wiped away.
 A stroke and shame he doth find, And his reproach is not wiped away,
- 34 For jealousy is the rage of a man: therefore he will not spare in the day of vengeance.
 For jealousy is the rage of a man, and he will not 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 He will not regard any ransom; neither will he rest content, though thou givest many gifts.
 he will not regard any ransom, neither will he rest content though thou multipliest [thy] gifts.
 He accepteth not the appearance of any atonement, Yea, he doth not consent, Though thou dost multiply bribes!
- 1 My son, keep my words, and lay up my commandments with thee.
 My son, keep my words, and lay up my commandments with thee.
 My son! keep my sayings, And my commands lay up with thee.
- 2 Keep my commandments, and live; and my law as the apple of thy eye.
 Keep my commandments, and live; and my teaching, as the apple of thine eye.
 Keep my commands, and live, And my law as the pupil of thine eye.
- 3 Bind them upon thy fingers, write them upon the table of thy heart.
 Bind them upon thy fingers, write them upon the tablet of thy heart.
 Bind them on thy fingers, Write them on the tablet of thy heart.
- 4 Say to wisdom, Thou art my sister; and call understanding thy kinswoman:
 Say unto wisdom, Thou art my sister, and call intelligence [thy] kinswoman:
 Say to wisdom, `My sister Thou [art].` And cry to understanding, `Kinswoman!`
- 5 That they may keep thee from the strange woman, from the stranger which flattereth with her words.
 that they may keep thee from the strange woman, from the stranger who flattereth with her words.
 To preserve thee from a strange woman, From a stranger who hath made smooth her sayings.
- 6 For at the window of my house I looked through my casement,
 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 And beheld among the simple ones, I discerned among the youths, a young man void of understanding,
and I beheld among the simple ones, I discerned among the sons, 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 Passing through the street near her corner; and he went the way to her house.
passing through the street near her corner; and 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 In the twilight, in the evening, in the black and dark night:
in the twilight, in the evening of the day, in the blackness of night and the darkness.
In the twilight -- in the evening of day, In the darkness of night and blackness.
- 10 And behold, there met him a woman with the attire of a harlot, and subtil of heart.
And behold, there met him a woman in the attire of a harlot, and subtle of heart.
And, lo, a woman to meet him -- (A harlot's dress, and watchful of heart,
- 11 (She is loud and stubborn; her feet abide not in her house:
She is clamorous and unmanageable; her feet abide not in her house:
Noisy she [is], and stubborn, In her house her feet rest not.
- 12 Now is she without, now in the streets, and lieth in wait at every corner.)
now without, now in the broadways, -- and she lieth in wait at every corner.
Now in an out-place, now in broad places, And near every corner she lieth in wait) --
- 13 So she caught him, and kissed him, and with an impudent face said to him,
And she caught him and kissed him, and with an impudent face said unto him,
And she laid hold on him, and kissed him, She hath hardened her face, and saith to him,
- 14 I have peace-offerings with me; this day have I paid my vows.
I have peace-offerings with me; this day have I paid my vows:
`Sacrifices of peace-offerings [are] by me, To-day I have completed my vows.
- 15 Therefore I came forth to meet thee, diligently to seek thy face, and I have found thee.
therefore came I forth to meet thee, to seek earnestly thy face, and I have found thee.
Therefore I have come forth to meet thee, To seek earnestly thy face, and I find thee.
- 16 I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt.
I have decked my bed with tapestry coverlets of variegated linen from Egypt;
[With] ornamental coverings I decked my couch, Carved works -- cotton of Egypt.

- 17 I have perfumed my bed with myrrh, aloes, and cinnamon.
I have perfumed my couch with myrrh, aloes, and cinnamon.
I sprinkled my bed -- myrrh, aloes, and cinnamon.
- 18 Come, let us take our fill of love until the morning: let us solace ourselves with loves.
Come, let us revel in love until the morning, let us delight ourselves with loves.
Come, we are filled [with] loves till the morning, We delight ourselves in loves.
- 19 For the good-man is not at home, he is gone a long journey:
For the husband is not at home, he is gone a long journey;
For the man is not in his house, He hath gone on a long journey.
- 20 He hath taken a bag of money with him, and will come home at the day appointed.
he hath taken the money-bag with him, he will come home on the day of 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 With her much fair speech she caused him to yield, with the flattering of her lips she impelled him.
With her much enticement she beguiled him; with the smoothness of her lips she constrained him.
She turneth him aside with the abundance of her speech, With the flattery of her lips she forceth him.
- 22 He goeth after her quickly, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;
He went after her straightway, as an ox goeth to the slaughter, and as stocks [serve] for the correction of the fool;
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 Till a dart striketh through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life.
till an arrow strike through his liver: as a bird hasteth to the snare, and knoweth not that it is for its 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 Now therefore hearken to me, O ye children, and attend to the words of my mouth.
And now, ye sons, hearken unto me, and attend to the words of my mouth.
And now, ye sons, hearken to me, And give attention to sayings of my mouth.
- 25 Let not thy heart decline to her ways, go not astray in her paths.
Let not thy heart decline to her ways, go not astray in her paths:
Let not thy heart turn unto her ways, Do not wander in her paths,
- 26 For she hath cast down many wounded: yes, many strong men have been slain by her.
for she hath cast down many wounded, and all slain by her were strong.
For many [are] the wounded she caused to fall, And mighty [are] all her slain ones.

- 27 Her house is the way to hell, going down to the chambers of death.
 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 Doth not wisdom cry? and understanding put forth her voice?
 Doth not wisdom cry? and understanding give forth her voice?
 Doth not wisdom call? And understanding give forth her voice?
- 2 She standeth on the top of high places, by the way in the places of the paths.
 On the top of high places by the way, at the cross-paths she taketh her stand.
 At the head of high places by the way, Between the paths she hath stood,
- 3 She crieth at the gates, at the entry of the city, at the entrance of the doors.
 Beside the gates, at the entry of the city, at the coming in at the doors, she crieth aloud.
 At the side of the gates, at the mouth of the city, The entrance of the openings, she crieth aloud,
- 4 To you, O men, I call; and my voice is to the sons of man.
 Unto you, men, I call, and my voice is to the sons of man:
 `Unto you, O men, I call, And my voice [is] unto the sons of men.
- 5 O ye simple, understand wisdom: and ye fools, be ye of an understanding heart.
 O ye simple, understand prudence; and ye foolish, understand sense.
 Understand, ye simple ones, prudence, And ye fools, understand the heart,
- 6 Hear; for I will speak of excellent things; and the opening of my lips shall be right things.
 Hear, for I will speak excellent things, and the opening of my lips shall be right things.
 Hearken, for noble things I speak, And the opening of my lips [is] uprightness.
- 7 For my mouth shall speak truth; and wickedness is an abomination to my lips.
 For my palate shall meditate truth, and wickedness is an abomination to my lips.
 For truth doth my mouth utter, And an abomination to my lips [is] wickedness.
- 8 All the words of my mouth are in righteousness; there is nothing froward or perverse in them.
 All the words of my mouth are in righteousness; there is nothing tortuous or perverse in them.
 In righteousness [are] all the sayings of my mouth, Nothing in them is froward and perverse.
- 9 They are all plain to him that understandeth, and right to them that find knowledge.
 They are all plain to him that understandeth, and right to them that find knowledge.
 All of them [are] plain to the intelligent, And upright to those finding knowledge.

- 10** Receive my instruction, and not silver; and knowledge rather than choice gold.
 Receive my instruction, and not silver; and knowledge rather than choice gold:
 Receive my instruction, and not silver, And knowledge rather than choice gold.
- 11** For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.
 for wisdom is better than rubies, and all the things that may be desired are not equal to it.
 For better [is] wisdom than rubies, Yea, all delights are not comparable with it.
- 12** I wisdom dwell with prudence, and find out knowledge of ingenious inventions.
 I wisdom dwell [with] prudence, and find the knowledge [which cometh] of reflection.
 I, wisdom, have dwelt with prudence, And a knowledge of devices I find out.
- 13** The fear of Yahweh is to hate evil: pride, and arrogance, and the evil way, and the froward mouth, do I hate.
 The fear of Yahweh is to hate evil; pride, and arrogancy, and the evil way, and the froward mouth do I hate.
 The fear of Yahweh [is] to hate evil; Pride, and arrogance, and an evil way, And a froward mouth, I have hated.
- 14** Counsel is mine, and sound wisdom: I am understanding; I have strength.
 Counsel is mine, and sound wisdom: I am intelligence; I have strength.
 Mine [is] counsel and substance, I [am] understanding, I have might.
- 15** By me kings reign, and princes decree justice.
 By me kings reign, and rulers make just decrees;
 By me kings reign, and princes decree righteousness,
- 16** By me princes rule, and nobles, even all the judges of the earth.
 by me princes rule, and nobles, all the judges of the earth.
 By me do chiefs rule, and nobles, All judges of the earth.
- 17** I love them that love me; and those that seek me early shall find me.
 I love those that love me; and they that seek me early shall find me.
 I love those loving me, And those seeking me earnestly do find me.
- 18** Riches and honor are with me; durable riches and righteousness.
 Riches and honour are with me; durable wealth and righteousness.
 Wealth and honour [are] with me, Lasting substance and righteousness.
- 19** My fruit is better than gold, yes, than fine gold; and my revenue than choice silver.
 My fruit is better than fine gold, yea, than pure gold; and my revenue than choice silver.
 Better [is] my fruit than gold, even fine gold, And mine increase than choice silver.

- 20 I lead in the way of righteousness, in the midst of the paths of judgment.
I walk in the path of righteousness, in the midst of the paths of judgment:
In a path of righteousness I cause to walk, In midst of paths of judgment,
- 21 That I may cause those that love me to inherit substance; and I will fill their treasures.
that I may cause those that love me to inherit substance; and I will fill their treasures.
To cause my lovers to inherit substance, Yea, their treasures I fill.
- 22 Yahweh possessed me in the beginning of his way, before his works of old.
Yahweh possessed me in the beginning of his way, before his works of old.
Yahweh possessed me -- the beginning of His way, Before His works since then.
- 23 I was set up from everlasting, from the beginning, or ever the earth was.
I was set up from eternity, from the beginning, before the earth was.
From the age I was anointed, from the first, From former states of the earth.
- 24 When there were no depths, I was brought forth; when there were no fountains abounding with water.
When there were no depths, I was brought forth, when there were no fountains abounding with water.
In there being no depths, I was brought forth, In there being no fountains heavy [with] waters,
- 25 Before the mountains were settled, before the hills was I brought forth.
Before the mountains were settled, before the hills was I brought forth;
Before mountains were sunk, Before heights, I was brought forth.
- 26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.
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 When he prepared the heavens, I was there: when he set a compass upon the face of the depth:
When he prepared the heavens I was there; when he ordained the circle upon the face of the deep;
In His preparing the heavens I [am] there, In His decreeing a circle on the face of the deep,
- 28 When he established the clouds above: when he strengthened the fountains of the deep:
when he established the skies above, when the fountains of the deep became strong;
In His strengthening clouds above, In His making strong fountains of the deep,
- 29 When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:
when he imposed on the sea his decree that the waters should not pass his commandment, when he appointed 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 Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;
then I was by him [his] nursling, and I was daily his delight, rejoicing always before him;
Then I am near Him, a workman, And I am a delight -- day by day. Rejoicing before Him at all times,
- 31 Rejoicing in the habitable part of his earth; and my delights were with the sons of men.
rejoicing in the habitable part of his earth, and my delights [were] with the sons of men.
Rejoicing in the habitable part of His earth, And my delights [are] with the sons of men.
- 32 Now therefore hearken to me, O ye children: for blessed are they that keep my ways.
And now, sons, hearken unto me, and blessed are they that keep my ways:
And now, ye sons, hearken to me, Yea, happy are they who keep my ways.
- 34 Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.
Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.
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 For whoever findeth me findeth life, and shall obtain favor from Yahweh.
For whoso findeth me findeth life, and obtaineth favour of Yahweh;
For whoso is finding me, hath found life, And bringeth out good-will from Yahweh.
- 36 But he that sinneth against me wrongeth his own soul: all they that hate me love death.
but he that sinneth against me doeth violence to his own soul: all they that hate me love death.
And whoso is missing me, is wronging his soul, All hating me have loved death!
- 1 Wisdom hath built her house, she hath hewn out her seven pillars:
Wisdom hath built her house, she hath hewn out her seven pillars;
Wisdom hath builded her house, She hath hewn out her pillars -- seven.
- 2 She hath killed her beasts; she hath mingled her wine; she hath also furnished her table.
she hath slaughtered her cattle, she hath mingled her wine, she hath also prepared her table;
She hath slaughtered her slaughter, She hath mingled her wine, Yea, she hath arranged her table.
- 3 She hath sent forth her maidens: she crieth upon the highest places of the city,
she hath sent forth her maidens: she crieth upon the summits of the high places of the city,
She hath sent forth her damsels, She crieth on the tops of the high places of the city:
- 4 Whoever is simple, let him turn in hither: as for him that wanteth understanding, she saith to him,
Whoso is simple, let him turn in hither. To him that is void of understanding, she saith,
`Who [is] simple? let him turn aside hither.` Whoso lacketh heart: she hath said to him,

- 5 Come, eat of my bread, and drink of the wine which I have mingled.
Come, eat ye of my bread, and drink of the wine that I have mingled.
`Come, eat of my bread, And drink of the wine I have mingled.
- 6 Forsake the foolish, and live; and go in the way of understanding.
Forsake follies and live, and go in the way of intelligence.
Forsake ye, the simple, and live, And be happy in the way of understanding.
- 7 He that reproveth a scorner, getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot.
He that instructeth a scorner getteth to himself shame; and he that reproveth a wicked [man] [getteth] to himself a blot.
The instructor of a scorner Is receiving for it -- shame, And a reprover of the wicked -- his blemish.
- 8 Reprove not a scorner, lest he shall hate thee: rebuke a wise man, and he will love thee.
Reprove not a scorner, lest he hate thee; reprove a wise [man], and he will love thee.
Reprove not a scorner, lest he hate thee, Give reproof to the wise, and he loveth thee.
- 9 Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.
Impart to a wise [man], and he will become yet wiser; teach a righteous [man], and he will increase learning.
Give to the wise, and he is wiser still, Make known to the righteous, And he increaseth learning.
- 10 The fear of Yahweh is the beginning of wisdom: and the knowledge of the holy is understanding.
The fear of Yahweh is the beginning of wisdom; and the knowledge of the Holy is intelligence.
The commencement of wisdom [is] the fear of Yahweh, And a knowledge of the Holy Ones [is] understanding.
- 11 For by me thy days shall be multiplied, and the years of thy life shall be increased.
For by me thy days shall be multiplied, and years of life shall be added to thee.
For by me do thy days multiply, And added to thee are years of life.
- 12 If thou art wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it.
If thou art wise, thou shalt be wise for thyself; and if thou scornest, thou alone shalt bear it.
If thou hast been wise, thou hast been wise for thyself, And thou hast scorned -- thyself bearest [it].
- 13 A foolish woman is clamorous: she is simple, and knoweth nothing.
The foolish woman is clamorous; she is stupid, and knoweth nothing.
A foolish woman [is] noisy, Simple, and hath not known what.
- 14 For she sitteth at the door of her house, on a seat in the high places of the city,
And she sitteth at the entry 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 To call passengers who go right on their ways:
to call passers-by who go right on their ways:
To call to those passing by the way, Who are going straight [on] their paths.
- 16 Whoever is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him,
Whoso is simple, let him turn in hither. And to him that is void of understanding she saith,
`Who [is] simple? let him turn aside hither.` And whoso lacketh heart -- she said to him,
- 17 Stolen waters are sweet, and bread eaten in secret is pleasant.
Stolen waters are sweet, and the bread of secrecy is pleasant.
`Stolen waters are sweet, And hidden bread is pleasant.`
- 18 But he knoweth not that the dead are there; and that her guests are in the depths of hell.
But he knoweth not 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 ones!
- 1 The proverbs of Solomon. A wise son maketh a glad father: but a foolish son is the heaviness of his mother.
The Proverbs of Solomon. A wise son maketh a glad father; but a foolish son is the grief of his mother.
Proverbs of Solomon. A wise son causeth a father to rejoice, And a foolish son [is] an affliction to his mother.
- 2 Treasures of wickedness profit nothing: but righteousness delivereth from death.
Treasures of wickedness profit nothing; but righteousness delivereth from death.
Treasures of wickedness profit not, And righteousness delivereth from death.
- 3 Yahweh will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.
Yahweh suffereth not the soul of the righteous [man] to famish; but he repelleth the craving of the wicked.
Yahweh causeth not the soul of the righteous to hunger, And the desire of the wicked He thrusteth away.
- 4 He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.
He cometh to want that dealeth with a slack hand; but the hand of the diligent maketh rich.
Poor [is] he who is working -- a slothful hand, And the hand of the diligent maketh rich.
- 5 He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame.
He that gathereth in summer is a wise son; he that sleepeth in harvest is a son that causeth shame.
Whoso is gathering in summer [is] a wise son, Whoso is sleeping in harvest [is] a son causing shame.
- 6 Blessings are upon the head of the just: but violence covereth the mouth of the wicked.
Blessings are upon the head of a righteous [man]; but the mouth of the wicked covereth violence.
Blessings [are] for the head of the righteous, And the mouth of the wicked cover doth violence.

- 7 The memory of the just is blessed: but the name of the wicked shall perish.
The memory of the righteous [man] shall be blessed; but the name of the wicked shall rot.
The remembrance of the righteous [is] for a blessing, And the name of the wicked doth rot.
- 8 The wise in heart will receive commandments: but a prating fool shall fall.
The wise in heart receiveth commandments; but a prating fool shall fall.
The wise in heart accepteth commands, And a talkative fool kicketh.
- 9 He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.
He that walketh in integrity walketh securely; but he that perverteth his ways shall be known.
Whoso is walking in integrity walketh confidently, And whoso is perverting his ways is known.
- 10 He that winketh with the eye causeth sorrow: but a prating fool shall fall.
He that winketh with the eye causeth grief, and a prating fool shall fall.
Whoso is winking the eye giveth grief, And a talkative fool kicketh.
- 11 The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked.
The mouth of a righteous [man] is a fountain of life; but the mouth of the wicked covereth violence.
A fountain of life [is] the mouth of the righteous, And the mouth of the wicked cover doth violence.
- 12 Hatred stirreth up strifes: but love covereth all sins.
Hatred stirreth up strifes; but love covereth all transgressions.
Hatred awaketh contentions, And over all transgressions love covereth.
- 13 In the lips of him that hath understanding wisdom is found: but a rod is for the back of him that is void of understanding.
In the lips of an intelligent [man] wisdom is found; but a rod is for the back of him that 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 Wise men lay up knowledge: but the mouth of the foolish is near destruction.
The wise lay up knowledge; but the mouth of the fool is near destruction.
The wise lay up knowledge, and the mouth of a fool [is] near ruin.
- 15 The rich man's wealth is his strong city: the destruction of the poor is their poverty.
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 The labor of the righteous tendeth to life: the fruit of the wicked to sin.
The labour of a righteous [man] [tendeth] to life; the revenue of a wicked [man], to sin.
The wage of the righteous [is] for life, The increase of the wicked for sin.

- 17** He is in the way of life that keepeth instruction: but he that refuseth reproof erreth.
Keeping instruction is the path to life; but he that forsaketh reproof goeth astray.
A traveller to life [is] he who is keeping instruction, And whoso is forsaking rebuke is erring.
- 18** He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.
He that covereth hatred hath lying lips, and he that sendeth forth a slander is a fool.
Whoso is covering hatred with lying lips, And whoso is bringing out an evil report is a fool.
- 19** In the multitude of words there wanteth not sin: but he that restraineth his lips is wise.
In the multitude of words there wanteth not transgression; but he that restraineth his lips doeth wisely.
In the abundance of words transgression ceaseth not, And whoso is restraining his lips [is] wise.
- 20** The tongue of the just is as choice silver: the heart of the wicked is little worth.
The tongue of the righteous [man] is [as] choice silver; the heart of the wicked is little worth.
The tongue of the righteous [is] chosen silver, The heart of the wicked -- as a little thing.
- 21** The lips of the righteous feed many: but fools die for want of wisdom.
The lips of a righteous [man] feed many; but fools die for want of understanding.
The lips of the righteous delight many, And fools for lack of heart die.
- 22** The blessing of Yahweh, it maketh rich, and he addeth no sorrow with it.
The blessing of Yahweh, it maketh rich, and he addeth no sorrow to it.
The blessing of Yahweh -- it maketh rich, And He addeth no grief with it.
- 23** It is as sport to a fool to do mischief: but a man of understanding hath wisdom.
It is as sport to a foolish [man] to do wickedness; but a man of understanding hath wisdom.
To execute inventions [is] as play to a fool, And wisdom to a man of understanding.
- 24** The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.
The fear of a wicked [man], it shall come upon him; but the desire of the righteous shall be granted.
The feared thing of the wicked it meeteth him, And the desire of the righteous is given.
- 25** As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation.
As a whirlwind passeth, so is the wicked 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** As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.
As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.
As vinegar to the teeth, And as smoke to the eyes, So [is] the slothful to those sending him.

- 27** The fear of Yahweh prolongeth days: but the years of the wicked shall be shortened.
The fear of Yahweh prolongeth days; but the years of the wicked shall be shortened.
The fear of Yahweh addeth days, And the years of the wicked are shortened.
- 28** The hope of the righteous shall be gladness: but the expectation of the wicked shall perish.
The hope of the righteous is joy; but the expectation of the wicked shall perish.
The hope of the righteous [is] joyful, And the expectation of the wicked perisheth.
- 29** The way of Yahweh is strength to the upright: but destruction shall be to the workers of iniquity.
The way of Yahweh is strength to the perfect [man], but destruction to the workers of iniquity.
The way of Yahweh [is] strength to the perfect, And ruin to workers of iniquity.
- 30** The righteous shall never be removed: but the wicked shall not inhabit the earth.
The righteous [man] shall never be moved; but the wicked shall not inhabit the land.
The righteous to the age is not moved, And the wicked inhabit not the earth.
- 31** The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.
The mouth of a righteous [man] putteth forth wisdom; but the froward tongue shall be cut out.
The mouth of the righteous uttereth wisdom, And the tongue of frowardness is cut out.
- 32** The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh frowardness.
The lips of a righteous [man] know what is acceptable; but the mouth of the wicked is frowardness.
The lips of the righteous know a pleasing thing, And the mouth of the wicked perverseness!
- 1** A false balance is abomination to Yahweh: but a just weight is his delight.
A false balance is an abomination to Yahweh; but a just weight is his delight.
Balances of deceit [are] an abomination to Yahweh, And a perfect weight [is] His delight.
- 2** When pride cometh, then cometh shame: but with the lowly is wisdom.
[When] pride cometh, then cometh shame; but with the lowly is wisdom.
Pride hath come, and shame cometh, And with the lowly [is] wisdom.
- 3** The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.
The integrity of the upright guideth them; but the crookedness of the unfaithful destroyeth them.
The integrity of the upright leadeth them, And the perverseness of the treacherous destroyeth them.
- 5** The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.
The righteousness of the perfect maketh plain his way; but the wicked falleth by his own wickedness.
The righteousness of the perfect maketh right his way, And by his wickedness doth the wicked fall.

- 6 The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness.
The righteousness of the upright delivereth them; but the treacherous are taken in their own craving.
The righteousness of the upright delivereth them, And in mischief the treacherous are captured.
- 7 When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth.
When a wicked man dieth, [his] expectation shall perish; and the hope of evil [men] perisheth.
In the death of a wicked man, hope perisheth, And the expectation of the iniquitous hath been lost.
- 8 The righteous is delivered out of trouble, and the wicked cometh in his stead.
The righteous is delivered out of trouble, and the wicked cometh in his stead.
The righteous from distress is drawn out, And the wicked goeth in instead of him.
- 9 A hypocrite with his mouth destroyeth his neighbor: but through knowledge shall the just be delivered.
With his mouth a hypocrite destroyeth his neighbour; but through knowledge are the righteous delivered.
With the mouth a hypocrite corrupteth his friend, And by knowledge the righteous are drawn out.
- 10 When the righteous prosper, the city rejoiceth: and when the wicked perish, there is shouting.
When it goeth well with the righteous, the city rejoiceth; and 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 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 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 He that is void of wisdom despiseth his neighbor: but a man of understanding holdeth his peace.
He that despiseth his neighbour is void of heart; but a man of understanding holdeth his peace.
Whoso is despising his neighbour lacketh heart, And a man of understanding keepeth silence.
- 13 A tale-bearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.
He that goeth about talebearing revealeth secrets; but he that is of a faithful spirit concealeth the matter.
A busybody is revealing secret counsel, And the faithful of spirit is covering the matter.
- 14 Where no counsel is, the people fall: but in the multitude of counselors there is safety.
Where no advice is, the people fall; but in the multitude of counsellors there is safety.
Without counsels do a people fall, And deliverance [is] in a multitude of counsellors.
- 15 He that is surety for a stranger shall smart for it: and he that hateth suretyship is sure.
It goeth ill with him that is surety for another; but he that hateth suretyship is secure.
Evil [one] suffereth when he hath been surety [for] a stranger, And whoso is hating suretyship is confident.

- 16 A gracious woman retaineth honor: and strong men retain riches.
A gracious woman retaineth honour; and the violent retain riches.
A gracious woman retaineth honour, And terrible [men] retain riches.
- 17 The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh.
The merciful man doeth good to his own soul; but the cruel troubleth his own flesh.
A kind man is rewarding his own soul, And the fierce is troubling his own flesh.
- 18 The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward.
The wicked worketh a deceitful work; but he that soweth righteousness hath a sure reward.
The wicked is getting a lying wage, And whoso is sowing righteousness -- a true reward.
- 19 As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death.
As righteousness [tendeth] to life, so he that pursueth evil [doeth it] to his own death.
Rightly [is] righteousness for life, And whoso is pursuing evil -- for his own death.
- 20 They that are of a froward heart are abomination to Yahweh: but such as are upright in their way are his delight.
The perverse in heart are abomination to Yahweh; but they that are perfect in [their] way are his delight.
An abomination to Yahweh [are] the perverse of heart, And the perfect of the way [are] His delight.
- 21 Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.
Hand for hand! an evil [man] shall not be held innocent; but the seed of the righteous shall be delivered.
Hand to hand, the wicked is not acquitted, And the seed of the righteous hath escaped.
- 22 As a jewel of gold in a swine's snout, so is a fair woman who is without discretion.
A fair woman who is without discretion, is [as] a gold ring in a swine's snout.
A ring of gold in the nose of a sow -- A fair woman and stubborn of behaviour.
- 23 The desire of the righteous is only good: but the expectation of the wicked is wrath.
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 There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.
There is that scattereth, and yet increaseth; and there is that withholdeth more than is right, but [it tendeth] only to want.
There is who is scattering, and yet is increased, And who is keeping back from uprightness, only to want.
- 25 The liberal soul shall be made fat: and he that watereth shall be watered also himself.
The liberal soul shall be made fat, and he that watereth shall be watered also himself.
A liberal soul is made fat, And whoso is watering, he also is watered.

- 26** He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it.
He that withholdeth corn, the people curse him; but blessing shall be upon the head of him that selleth it.
Whoso is withholding corn, the people execrate him, And a blessing [is] for the head of him who is selling.
- 27** He that diligently seeketh good procureth favor: but he that seeketh mischief, it shall come to him.
He that is earnest after good seeketh favour; but he that searcheth for mischief, it shall come upon him.
Whoso is earnestly seeking good Seeketh a pleasing thing, And whoso is seeking evil -- it meeteth him.
- 28** He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.
He that trusteth in his riches shall fall; but the righteous shall flourish as a leaf.
Whoso is confident in his wealth he falleth, And as a leaf, the righteous flourish.
- 29** He that troubleth his own house shall inherit the wind: and the fool shall be servant to the wise of heart.
He that troubleth his own house shall inherit wind; and the fool 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** The fruit of the righteous is a tree of life; and he that winneth souls is wise.
The fruit of the righteous is a tree of life; and the wise winneth souls.
The fruit of the righteous [is] a tree of life, And whoso is taking souls [is] wise.
- 31** Behold, the righteous shall be recompensed upon the earth: much more the wicked and the sinner.
Behold, the righteous shall be requited on 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** Whoever loveth instruction loveth knowledge: but he that hateth reproof is brutish.
Whoso loveth discipline loveth knowledge, but he that hateth reproof is brutish.
Whoso is loving instruction, is loving knowledge, And whoso is hating reproof [is] brutish.
- 2** A good man obtaineth favor from Yahweh: but a man of wicked devices he will condemn.
A good [man] obtaineth favour of Yahweh; but a man of mischievous devices will he condemn.
The good bringeth forth favour from Yahweh, And the man of wicked devices He condemneth.
- 3** A man shall not be established by wickedness: but the root of the righteous shall not be moved.
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** A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones.
A woman of worth is a crown to her husband; but she that maketh ashamed 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 The thoughts of the righteous are right: but the counsels of the wicked are deceit.
The thoughts of the righteous are right; the counsels of the wicked are deceit.
The thoughts of the righteous [are] justice, The counsels of the wicked -- deceit.
- 6 The words of the wicked are to lie in wait for blood: but the mouth of the upright shall deliver them.
The words of the wicked are a lying-in-wait for blood; but the mouth of the upright shall deliver them.
The words of the wicked [are]: `Lay wait for blood,` And the mouth of the upright delivereth them.
- 7 The wicked are overthrown, and are not: but the house of the righteous shall stand.
Overthrow the wicked, and they 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 A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised.
A man is commended according to his wisdom; but he that is of a perverted heart shall be despised.
According to his wisdom is a man praised, And the perverted of heart becometh despised.
- 9 He that is despised, and hath a servant, is better than he that honoreth himself, and is destitute of bread.
Better is he that is lightly esteemed, and hath a servant, than he that honoureth himself, and lacketh bread.
Better [is] the lightly esteemed who hath a servant, Than the self-honoured who lacketh bread.
- 10 A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.
A righteous man is concerned for the life of his beast; 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 He that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void of understanding.
He that tilleth his land shall be satisfied with bread; but he that followeth the worthless is void of understanding.
Whoso is tilling the ground is satisfied [with] bread, And whoso is pursuing vanities is lacking heart,
- 12 The wicked desireth the net of evil men: but the root of the righteous yieldeth fruit.
The wicked desireth the net of evil [men]; but the root of the righteous yieldeth [fruit].
The wicked hath desired the net of evil doers, And the root of the righteous giveth.
- 13 The wicked is snared by the transgression of his lips: but the just shall come out of trouble.
In the transgression of the lips is an evil snare; but a righteous [man] shall go forth out of trouble.
In transgression of the lips [is] the snare of the wicked, And the righteous goeth out from distress.
- 14 A man shall be satisfied with good by the fruit of his mouth: and the recompense of a man's hands shall be rendered to him.
A man is satisfied with good by the fruit of his mouth; and the recompense of a man`s hands shall be rendered unto him.
From the fruit of the mouth [is] one satisfied [with] good, And the deed of man`s hands returneth to him.

- 15 The way of a fool is right in his own eyes: but he that hearkeneth to counsel is wise.
The way of a fool is right in his own eyes; but he that is wise hearkeneth unto counsel.
The way of a fool [is] right in his own eyes, And whoso is hearkening to counsel [is] wise.
- 16 A fool's wrath is presently known: but a prudent man covereth shame.
The vexation of the fool is presently known; but a prudent [man] covereth shame.
The fool -- in a day is his anger known, And the prudent is covering shame.
- 17 He that speaketh truth showeth forth righteousness: but a false witness, deceit.
He that uttereth truth sheweth forth righteousness; but a false witness deceit.
Whoso uttereth faithfulness declareth righteousness, And a false witness -- deceit.
- 18 There is that speaketh like the piercings of a sword: but the tongue of the wise is health.
There is that babbleth like the piercings of a sword; but the tongue of the wise is health.
A rash speaker is like piercings of a sword, And the tongue of the wise is healing.
- 19 The lip of truth shall be established for ever: but a lying tongue is but for a moment.
The lip of truth shall be established for ever; but a lying tongue is but for a moment.
The lip of truth is established for ever, And for a moment -- a tongue of falsehood.
- 20 Deceit is in the heart of them that imagine evil: but to the counselors of peace is joy.
Deceit is in the heart of them that devise evil; but to the counsellors of peace is joy.
Deceit [is] in the heart of those devising evil, And to those counselling peace [is] joy.
- 21 There shall no evil happen to the just: but the wicked shall be filled with mischief.
There shall no evil happen to a righteous [man]; but the wicked shall be filled with mischief.
No iniquity is desired by the righteous, And the wicked have been full of evil.
- 22 Lying lips are abomination to Yahweh: but they that deal truly are his delight.
Lying lips are an abomination to Yahweh; but they that deal truly are his delight.
An abomination to Yahweh [are] lying lips, And steadfast doers [are] his delight.
- 23 A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.
A prudent man concealeth knowledge; but the heart of the foolish proclaimeth folly.
A prudent man is concealing knowledge, And the heart of fools proclaimeth folly.
- 24 The hand of the diligent shall bear rule: but the slothful shall be under tribute.
The hand of the diligent shall bear rule; but the slothful [hand] shall be under tribute.
The hand of the diligent ruleth, And slothfulness becometh tributary.

- 25 Heaviness in the heart of man depresseth it: but a good word maketh it glad.
Heaviness in the heart of man maketh it stoop; but a good word maketh it glad.
Sorrow in the heart of a man boweth down, And a good word maketh him glad.
- 26 The righteous is more excellent than his neighbor: but the way of the wicked seduceth them.
The righteous guideth his neighbour; but the way of the wicked misleadeth them.
The righteous searcheth his companion, And the way of the wicked causeth them to err.
- 27 The slothful man roasteth not that which he took in hunting: but the substance of a diligent man is precious.
The slothful roasteth not what he took in hunting; but man's precious substance is to the diligent.
The slothful roasteth not his hunting, And the wealth of a diligent man is precious.
- 28 In the way of righteousness is life; and in the path of it there is no death.
In the path of righteousness is life, and in the pathway thereof there is no death.
In the path of righteousness [is] life, And in the way of [that] path [is] no death!
- 1 A wise son heareth his father's instruction: but a scorner heareth not rebuke.
A wise son [heareth] his father's instruction; but a scorner heareth not rebuke.
A wise son -- the instruction of a father, And a scorner -- he hath not heard rebuke.
- 2 A man shall eat good by the fruit of his mouth: but the soul of the transgressors shall eat violence.
A man shall eat good by the fruit of his mouth; but the soul of the treacherous, violence.
From the fruit of the mouth a man eateth good, And the soul of the treacherous -- violence.
- 3 He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction.
He that guardeth his mouth keepeth his soul; destruction shall be to him that openeth wide his lips.
Whoso is keeping his mouth, is keeping his soul, Whoso is opening wide his lips -- ruin to him!
- 4 The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat.
A sluggard's soul desireth and hath nothing; but the soul of the diligent shall be made fat.
The soul of the slothful is desiring, and hath not. And the soul of the diligent is made fat.
- 5 A righteous man hateth lying: but a wicked man is loathsome, and cometh to shame.
A righteous [man] hateth lying; but the wicked maketh himself odious and cometh to shame.
A false word the righteous hateth, And the wicked causeth abhorance, and is confounded.
- 6 Righteousness keepeth him that is upright in the way: but wickedness overthroweth the sinner.
Righteousness preserveth him that is perfect in the way; but wickedness overthroweth the sinner.
Righteousness keepeth him who is perfect in the way, And wickedness overthroweth a sin offering.

- 7 There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.
There is that feigneth himself rich, and hath nothing; there is that maketh himself poor, and hath great wealth.
There is who is making himself rich, and hath nothing, Who is making himself poor, and wealth [is] abundant.
- 8 The ransom of a man's life is his riches: but the poor heareth not rebuke.
The ransom of a man`s life is his riches; but the indigent heareth not rebuke.
The ransom of a man`s life [are] his riches, And the poor hath not heard rebuke.
- 9 The light of the righteous rejoiceth: but the lamp of the wicked shall be extinguished.
The light of the righteous rejoiceth; but the lamp of the wicked shall be put out.
The light of the righteous rejoiceth, And the lamp of the wicked is extinguished.
- 10 Only by pride cometh contention: but with the well-advised is wisdom.
By pride there only cometh contention; but with the well-advised is wisdom.
A vain man through pride causeth debate, And with the counselled [is] wisdom.
- 11 Wealth gotten by vanity shall be diminished: but he that gathereth by labor shall increase.
Wealth [gotten] by vanity diminisheth; but he that gathereth by manual-labour shall increase [it].
Wealth from vanity becometh little, And whoso is gathering by the hand becometh great.
- 12 Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.
Hope deferred maketh the heart sick; but the desire [that] cometh to pass is a tree of life.
Hope prolonged is making the heart sick, And a tree of life [is] the coming desire.
- 13 Whoever despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.
Whoso despiseth the word shall be held by it; but he that feareth the commandment shall be rewarded.
Whoso is despising the Word is destroyed for it, And whoso is fearing the Command is repayed.
- 14 The law of the wise is a fountain of life, to depart from the snares of death.
The teaching of the wise [man] is a fountain of life, to turn away from the snares of death.
The law of the wise [is] a fountain of life, To turn aside from snares of death.
- 15 Good understanding giveth favor: but the way of transgressors is hard.
Good understanding procureth favour; but the way of the treacherous is hard.
Good understanding giveth favor, And the way of the treacherous [is] hard.
- 16 Every prudent man dealeth with knowledge: but a fool layeth open his folly.
Every prudent [man] acteth with knowledge; but the foolish layeth open [his] folly.
Every prudent one dealeth with knowledge, And a fool spreadeth out folly.

- 17** A wicked messenger falleth into mischief: but a faithful ambassador is health.
A wicked messenger falleth into evil; but a faithful ambassador is health.
A wicked messenger falleth into evil, And a faithful ambassador is healing.
- 18** Poverty and shame shall be to him that refuseth instruction: but he that regardeth reproof shall be honored.
Poverty and shame shall be [to] him that refuseth instruction; but he that regardeth reproof shall be honoured.
Whoso is refusing instruction -- poverty and shame, And whoso is observing reproof is honoured.
- 19** The desire accomplished is sweet to the soul: but it is abomination to fools to depart from evil.
The desire accomplished is sweet to the soul; but it is abomination to the foolish to depart from evil.
A desire accomplished is sweet to the soul, And an abomination to fools [is]: Turn from evil.
- 20** He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.
He that walketh with wise [men] becometh wise; but a companion of the foolish will be depraved.
Whoso is walking with wise men is wise, And a companion of fools suffereth evil.
- 21** Evil pursueth sinners: but to the righteous good shall be repaid.
Evil pursueth sinners; but to the righteous good shall be repaid.
Evil pursueth sinners, And good recompenseth the righteous.
- 22** A good man leaveth an inheritance to his children's children: and the wealth of the sinner is laid up for the just.
A good man leaveth an inheritance to his children's children; but the wealth of the sinner is laid up for the righteous [man].
A good man causeth sons' sons to inherit, And laid up for the righteous [is] the sinner's wealth.
- 23** Much food is in the tillage of the poor: but there is that is destroyed for want of judgment.
Much food is in the tillage of the poor; but there is that is lost for want of judgment.
Abundance of food -- the tillage of the poor, And substance is consumed without judgment.
- 24** He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.
He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes.
Whoso is sparing his rod is hating his son, And whoso is loving him hath hastened him chastisement.
- 25** The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.
The righteous eateth to the satisfying of his soul; but the belly of the wicked shall want.
The righteous is eating to the satiety of his soul, And the belly of the wicked lacketh!
- 1** Every wise woman buildeth her house: but the foolish plucketh it down with her hands.
The wisdom of women buildeth their house; but folly plucketh it down with her hands.
Every wise woman hath builded her house, And the foolish with her hands breaketh it down.

- 2 He that walketh in his uprightness feareth Yahweh: but he that is perverse in his ways despiseth him.
He that walketh in his uprightness feareth Yahweh; but he that is perverted in his ways despiseth him.
Whoso is walking in his uprightness is fearing Yahweh, And the perverted [in] his ways is despising Him.
- 3 In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them.
In the fool's mouth is a rod of pride; but the lips of the wise shall preserve them.
In the mouth of a fool [is] a rod of pride, And the lips of the wise preserve them.
- 4 Where no oxen are, the crib is clean: but much increase is by the strength of the ox.
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 A faithful witness will not lie: but a false witness will utter lies.
A faithful witness will not lie; but a false witness uttereth lies.
A faithful witness lieth not, And a false witness breatheth out lies.
- 6 A scorner seeketh wisdom, and findeth it not: but knowledge is easy to him that understandeth.
A scorner seeketh wisdom, and there is none [for him]; but knowledge is easy unto the intelligent.
A scorner hath sought wisdom, and it is not, And knowledge to the intelligent [is] easy.
- 7 Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.
Go from the presence of a foolish man, in whom thou perceivest not the lips of knowledge.
Go from before a foolish man, Or thou hast not known the lips of knowledge.
- 8 The wisdom of the prudent is to understand his way: but the folly of fools is deceit.
The wisdom of the prudent is to discern his way; but the folly of the foolish is deceit.
The wisdom of the prudent [is] to understand his way, And the folly of fools [is] deceit.
- 9 Fools make a mock at sin: but among the righteous there is favor.
Fools make a mock at trespass; but for the upright there is favour.
Fools mock at a guilt-offering, And among the upright -- a pleasing thing.
- 10 The heart knoweth its own bitterness; and a stranger doth not intermeddle with its joy.
The heart knoweth its own bitterness, and a stranger doth not intermeddle with its joy.
The heart knoweth its own bitterness, And with its joy a stranger doth not intermeddle.
- 11 The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.
The house of the wicked shall be overthrown; but the tent of the upright shall flourish.
The house of the wicked is destroyed, And the tent of the upright flourisheth.

- 12 There is a way which seemeth right to a man, but the end of it are the ways of death.
There is a way that seemeth right unto a man, but the end thereof is the ways of death.
There is a way -- right before a man, And its latter end [are] ways of death.
- 13 Even in laughter the heart is sorrowful; and the end of that mirth is heaviness.
Even in laughter the heart is sorrowful, and the end of mirth is sadness.
Even in laughter is the heart pained, And the latter end of joy [is] affliction.
- 14 The backslider in heart shall be filled with his own ways: and a good man shall be satisfied from himself.
The backslider in heart shall be filled with his own ways, and the good man from what is in himself.
From his ways is the backslider in heart filled, And a good man -- from his fruits.
- 15 The simple believeth every word: but the prudent man looketh well to his going.
The simple believeth every word; but the prudent [man] heedeth his going.
The simple giveth credence to everything, And the prudent attendeth to his step.
- 16 A wise man feareth, and departeth from evil: but the fool rageth, and is confident.
A wise [man] feareth and departeth from evil; but the foolish is overbearing and confident.
The wise is fearing and turning from evil, And a fool is transgressing and is confident.
- 17 He that is soon angry dealeth foolishly: and a man of wicked devices is hated.
He that is soon angry dealeth foolishly, and a man of mischievous devices is hated.
Whoso is short of temper doth folly, And a man of wicked devices is hated.
- 18 The simple inherit folly: but the prudent are crowned with knowledge.
The simple inherit folly; but the prudent are crowned with knowledge.
The simple have inherited folly, And the prudent are crowned [with] knowledge.
- 19 The evil bow before the good; and the wicked at the gates of the righteous.
The evil bow before the good, and the wicked at the gates of the righteous [man].
The evil have bowed down before the good, And the wicked at the gates of the righteous.
- 20 The poor is hated even by his own neighbor: but the rich hath many friends.
He that is poor is hated even of his own neighbour; but the rich hath many friends.
Even of his neighbour is the poor hated, And those loving the rich [are] many.
- 21 He that despiseth his neighbor sinneth: but he that hath mercy on the poor, happy is he.
He that despiseth his neighbour sinneth; but he that is gracious to the afflicted, happy is he.
Whoso is despising his neighbour sinneth, Whoso is favouring the humble, O his happiness.

- 22 Do they not err that devise evil? but mercy and truth shall be to them that devise good.
Do they not err that devise evil? but loving-kindness and truth are for those that devise good.
Do not they err who are devising evil? And kindness and truth [are] to those devising good,
- 23 In all labor there is profit: but the talk of the lips tendeth only to penury.
In all labour there is profit; but the talk of the lips [tendeth] only to want.
In all labour there is advantage, And a thing of the lips [is] only to want.
- 24 The crown of the wise is their riches: but the foolishness of fools is folly.
The crown of the wise is their riches; the folly of the foolish is folly.
The crown of the wise is their wealth, The folly of fools [is] folly.
- 25 A true witness delivereth souls: but a deceitful witness speaketh lies.
A true witness delivereth souls; but deceit uttereth lies.
A true witness is delivering souls, And a deceitful one breatheth out lies.
- 26 In the fear of Yahweh is strong confidence: and his children shall have a place of refuge.
In the fear of Yahweh is strong confidence, and his children shall have a place of refuge.
In the fear of Yahweh [is] strong confidence, And to His sons there is a refuge.
- 27 The fear of Yahweh is a fountain of life, to depart from the snares of death.
The fear of Yahweh is a fountain of life, to turn away from the snares of death.
The fear of Yahweh [is] a fountain of life, To turn aside from snares of death.
- 28 In the multitude of people is the king's honor: but in the want of people is the destruction of the prince.
In the multitude of people is the king's glory; but in the lack of people is the ruin of a prince.
In the multitude of a people [is] the honour of a king, And in lack of people the ruin of a prince.
- 29 He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly.
He that is slow to anger is of great understanding; but he that is hasty of spirit exalteth folly.
Whoso is slow to anger [is] of great understanding, And whoso is short in temper is exalting folly.
- 30 A sound heart is the life of the flesh: but envy the rottenness of the bones.
A sound heart is the life of the flesh; but envy the rottenness of the bones.
A healed heart [is] life to the flesh, And rottenness to the bones [is] envy.
- 31 He that oppreseth the poor reproacheth his Maker: but he that honoreth him hath mercy on the poor.
He that oppreseth the poor reproacheth his Maker; but he that honoureth Him is gracious to the needy.
An oppressor of the poor reproacheth his Maker, And whoso is honouring Him Is favouring the needy.

- 32 The wicked is driven away in his wickedness: but the righteous hath hope in his death.
The wicked is driven away by his evil-doing; but the righteous trusteth, [even] in his death.
In his wickedness is the wicked driven away, And trustful in his death [is] the righteous.
- 33 Wisdom resteth in the heart of him that hath understanding: but that which is in the midst of fools is made known.
Wisdom resteth in the heart of the intelligent [man]; but that which is in the foolish maketh itself known.
In the heart of the intelligent wisdom doth rest. And in the midst of fools it is known.
- 34 Righteousness exalteth a nation: but sin is a reproach to any people.
Righteousness exalteth a nation; but sin is a reproach to peoples.
Righteousness exalteth a nation, And the goodness of peoples [is] a sin-offering.
- 35 The king's favor is towards a wise servant: but his wrath is against him that causeth shame.
The king's favour is toward a wise servant; but his wrath is [against] him that causeth shame.
The favour of a king [is] to a wise servant, And an object of his wrath is one causing shame!
- 1 A soft answer turneth away wrath: but grievous words stir up anger.
A soft answer turneth away fury; but a grievous word stirreth up anger.
A soft answer turneth back fury, And a grievous word raiseth up anger.
- 2 The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.
The tongue of the wise useth knowledge aright; but the mouth of the foolish poureth out folly.
The tongue of the wise maketh knowledge good, And the mouth of fools uttereth folly.
- 3 The eyes of Yahweh are in every place, beholding the evil and the good.
The eyes of Yahweh are in every place, beholding the evil and the good.
In every place are the eyes of Yahweh, Watching the evil and the good.
- 4 A wholesome tongue is a tree of life: but perverseness in it is a breach in the spirit.
Gentleness of tongue is a tree of life; but crookedness therein is a breaking of the spirit.
A healed tongue [is] a tree of life, And perverseness in it -- a breach in the spirit.
- 5 A fool despiseth his father's instruction: but he that regardeth reproof is prudent.
A fool despiseth his father's instruction; but he that regardeth reproof becometh prudent.
A fool despiseth the instruction of his father, And whoso is regarding reproof is prudent.
- 6 In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.
In the house of a righteous [man] is much treasure; but in the revenue of a wicked [man] is disturbance.
[In] the house of the righteous [is] abundant strength, And in the increase of the wicked -- trouble.

- 7 The lips of the wise diffuse knowledge: but the heart of the foolish doeth not so.
The lips of the wise disperse knowledge, but not so the heart of the foolish.
The lips of the wise scatter knowledge, And the heart of fools [is] not right.
- 8 The sacrifice of 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 Yahweh; but the prayer of the upright is his delight.
The sacrifice of the wicked [is] an abomination to Yahweh, And the prayer of the upright [is] His delight.
- 9 The way of the wicked is an abomination to Yahweh; but he loveth him that followeth after righteousness.
The way of a wicked [man] is an abomination to Yahweh; but him that pursueth righteousness he loveth.
An abomination to Yahweh [is] the way of the wicked, And whoso is pursuing righteousness He loveth.
- 10 Correction is grievous to him that forsaketh the way: and he that hateth reproof shall die.
Grievous correction is for him that forsaketh the path; he that hateth reproof shall die.
Chastisement [is] grievous to him who is forsaking the path, Whoso is hating reproof dieth.
- 11 Hell and destruction are before Yahweh: how much more then the hearts of the children of men?
Sheol and destruction are before Yahweh; how much more then the hearts of the children of men!
Sheol and destruction [are] before Yahweh, Surely also the hearts of the sons of men.
- 12 A scorner loveth not one that reproveth him: neither will he go to the wise.
A scorner loveth not one that reproveth him; he will not go unto the wise.
A scorner loveth not his reprover, Unto the wise he goeth not.
- 13 A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.
A joyful heart maketh a cheerful countenance; but by sorrow of heart the spirit is broken.
A joyful heart maketh glad the face, And by grief of heart is the spirit smitten.
- 14 The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.
The heart of an intelligent [man] seeketh knowledge; but the mouth of the foolish feedeth on folly.
The heart of the intelligent seeketh knowledge, And the mouth of fools enjoyeth folly.
- 15 All the days of the afflicted are evil: but he that is of a merry heart hath a continual feast.
All the days of the afflicted are evil; but a cheerful heart is a continual feast.
All the days of the afflicted [are] evil, And gladness of heart [is] a perpetual banquet.
- 16 Better is little with the fear of Yahweh, than great treasure and trouble with it.
Better is little with the fear of Yahweh than great store and disquietude therewith.
Better [is] a little with the fear of Yahweh, Than much treasure, and tumult with it.

- 17 Better is a dinner of herbs where love is, than a stalled ox and hatred with it.
Better is a meal of herbs where love is, than a fatted ox and hatred therewith.
Better [is] an allowance of green herbs and love there, Than a fatted ox, and hatred with it.
- 18 A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife.
A furious man stirreth up contention; but he that is slow to anger appeaseth strife.
A man of fury stirreth up contention, And the slow to anger appeaseth strife.
- 19 The way of the slothful man is as a hedge of thorns: but the way of the righteous is made plain.
The way of the sluggard is as a hedge of thorns; but the path of the upright is made plain.
The way of the slothful [is] as a hedge of briers, And the path of the upright is raised up.
- 20 A wise son maketh a glad father: but a foolish man despiseth his mother.
A wise son maketh a glad father; but a foolish man despiseth his mother.
A wise son rejoiceth a father. And a foolish man is despising his mother.
- 21 Folly is joy to him that is destitute of wisdom: but a man of understanding walketh uprightly.
Folly is joy to him that is void of sense; but a man of understanding regulateth his walk.
Folly is joy to one lacking heart, And a man of intelligence directeth [his] going.
- 22 Without counsel purposes are disappointed: but in the multitude of counselors they are established.
Without counsel purposes are disappointed; but in the multitude of counsellors they are established.
Without counsel [is] the making void of purposes, And in a multitude of counsellors it is established.
- 23 A man hath joy by the answer of his mouth: and a word spoken in due season, how good it is!
A man hath joy by the answer of his mouth; and a word in its season, how good is it!
Joy [is] to a man in the answer of his mouth, And a word in its season -- how good!
- 24 The way of life is above to the wise, that he may depart from hell beneath.
The path of life is upwards for the wise, that he may depart from Sheol beneath.
A path of life [is] on high for the wise, To turn aside from Sheol beneath.
- 25 Yahweh will destroy the house of the proud: but he will establish the border of the widow.
Yahweh plucketh up the house of the proud; but he establisheth the boundary of the widow.
The house of the proud Yahweh pulleth down, And He setteth up the border of the widow.
- 26 The thoughts of the wicked are an abomination to Yahweh: but the words of the pure are pleasant words.
The thoughts of the evil [man] are an abomination to Yahweh; but pure words are pleasant.
An abomination to Yahweh [are] thoughts of wickedness, And pure [are] sayings of pleasantness.

- 27 He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.
He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.
A dishonest gainer is troubling his house, And whoso is hating gifts liveth.
- 28 The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.
The heart of a righteous [man] studieth to answer; but the mouth of the wicked poureth out evil things.
The heart of the righteous meditateth to answer, And the mouth of the wicked uttereth evil things.
- 29 Yahweh is far from the wicked: but he heareth the prayer of the righteous.
Yahweh is far from the wicked; but he heareth the prayer of the righteous.
Far [is] Yahweh from the wicked, And the prayer of the righteous He heareth.
- 30 The light of the eyes rejoiceth the heart; and a good report maketh the bones fat.
That which enlighteneth the eyes rejoiceth the heart; good tidings make the bones fat.
The light of the eyes rejoiceth the heart, A good report maketh fat the bone.
- 32 He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding.
He that refuseth instruction despiseth his own soul; but he that heareth reproof getteth sense.
Whoso is refusing instruction is despising his soul, And whoso is hearing reproof Is getting understanding.
- 33 The fear of Yahweh is the instruction of wisdom: and before honor is humility.
The fear of Yahweh is the discipline of wisdom, and before honour [goeth] humility.
The fear of Yahweh [is] the instruction of wisdom, And before honour [is] humility!
- 2 All the ways of a man are clean in his own eyes; but Yahweh weigheth the spirits.
All the ways of a man are clean in his own eyes; but Yahweh weigheth the spirits.
All the ways of a man are pure in his own eyes, And Yahweh is pondering the spirits.
- 5 Every one that is proud in heart is an abomination to Yahweh: though hand join in hand, he shall not be unpunished.
Every proud heart is an abomination to Yahweh: hand for hand, he shall not be held innocent.
An abomination to Yahweh [is] every proud one of heart, Hand to hand he is not acquitted.
- 7 When a man's ways please Yahweh, he maketh even his enemies to be at peace with him.
When a man's ways please Yahweh, he maketh even his enemies to be at peace with him.
When a man's ways please Yahweh, even his enemies, He causeth to be at peace with him.
- 8 Better is a little with righteousness, than great revenues without right.
Better is a little with righteousness, than great revenues without right.
Better [is] a little with righteousness, Than abundance of increase without justice.

- 9 A man's heart deviseth his way: but Yahweh directeth his steps.
 The heart of man deviseth his way, but Yahweh directeth his steps.
 The heart of man deviseth his way, And Yahweh establisheth his step.
- 10 A divine sentence is in the lips of the king: his mouth transgresseth not in judgment.
 An oracle is on the lips of the king: his mouth will not err in judgment.
 An oath [is] on the lips of a king, In judgment his mouth trespasseth not.
- 11 A just weight and balance are Yahweh'S: all the weights of the bag are his work.
 The just balance and scales are Yahweh`s; all the weights of the bag are his work.
 A just beam and balances [are] Yahweh`s, His work [are] all the stones of the bag.
- 12 It is an abomination to kings to commit wickedness: for the throne is established by righteousness.
 It is an abomination to kings to commit wickedness; for the throne is established by righteousness.
 An abomination to kings [is] doing wickedness, For by righteousness is a throne established.
- 13 Righteous lips are the delight of kings; and they love him that speaketh right.
 Righteous lips are the delight of kings, and they love him that speaketh aright.
 The delight of kings [are] righteous lips, And whoso is speaking uprightly he loveth,
- 14 The wrath of a king is as messengers of death: but a wise man will pacify it.
 The fury of a king is [as] messengers 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 In the light of a king's countenance is life; and his favor is as a cloud of the latter rain.
 In the light of the king`s countenance is life, and his favour is as a cloud of the latter rain.
 In the light of a king`s face [is] life, And his good-will [is] as a cloud of the latter rain.
- 16 How much better is it to get wisdom than gold? and to get understanding rather to be chosen than silver?
 How much better is it to get wisdom than fine gold, and the getting of intelligence to be preferred to silver!
 To get wisdom -- how much better than gold, And to get understanding to be chosen than silver!
- 17 The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul.
 The highway of the upright is to depart from evil: he that taketh heed to his way keepeth his soul.
 A highway of the upright [is], `Turn from evil,` Whoso is preserving his soul is watching his way.
- 18 Pride goeth before destruction, and a haughty spirit before a fall.
 Pride [goeth] before destruction, and a haughty spirit before a fall.
 Before destruction [is] pride, And before stumbling -- a haughty spirit.`

- 19** Better it is to be of a humble spirit with the lowly, than to divide the spoil with the proud.
Better is it to be of a humble spirit with the meek, than to divide the spoil with the proud.
Better is humility of spirit with the poor, Than to apportion spoil with the proud.
- 20** He that handleth a matter wisely shall find good: and whoever trusteth in Yahweh, happy is he.
He that giveth heed to the word shall find good; and whoso confideth in Yahweh, happy is he.
The wise in any matter findeth good, And whoso is trusting in Yahweh, O his happiness.
- 21** The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.
The wise in heart is called intelligent, and the sweetness of the lips increaseth learning.
To the wise in heart is called, `Intelligent,` And sweetness of lips increaseth learning.
- 22** Understanding is a well-spring of life to him that hath it: but the instruction of fools is folly.
Wisdom is a fountain of life for him that hath it; but the instruction of fools is folly.
A fountain of life [is] understanding to its possessors, The instruction of fools is folly.
- 23** The heart of the wise teacheth his mouth, and addeth learning to his lips.
The heart of the wise maketh his mouth intelligent, and upon his lips increaseth learning.
The heart of the wise causeth his mouth to act wisely, And by his lips he increaseth learning,
- 24** Pleasant words are as a honey-comb, sweet to the soul, and health to the bones.
Pleasant words are [as] a honeycomb, sweet to the soul, and health for the bones.
Sayings of pleasantness [are] a honeycomb, Sweet to the soul, and healing to the bone.
- 25** There is a way that seemeth right to a man, but the end of it is the ways of death.
There is a way that seemeth right unto a man, but the end thereof is the ways of death.
There is a way right before a man, And its latter end -- ways of death.
- 26** He that laboreth laboreth for himself; for his mouth craveth it of him.
The appetite of the labourer laboreth for him, for his mouth urgeth him on.
A labouring man hath laboured for himself, For his mouth hath caused [him] to bend over it.
- 27** An ungodly man diggeth up evil: and in his lips there is as a burning fire.
A man of Belial diggeth up evil, and on his lips there is as a scorching fire.
A worthless man is preparing evil, And on his lips -- as a burning fire.
- 28** A froward man soweth strife: and a whisperer separateth chief friends.
A false man soweth contention; and a talebearer separateth very friends.
A froward man sendeth forth contention, A tale-bearer is separating a familiar friend.

- 29** A violent man enticeth his neighbor, and leadeth him into the way that is not good.
A violent man enticeth his neighbour, and leadeth him into a way that is not good.
A violent man enticeth his neighbour, And hath causeth him to go in a way not good.
- 30** He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass.
He that shutteth his eyes, [it is] to devise froward things; biting his lips, he bringeth evil to pass.
Consulting his eyes to devise froward things, Moving his lips he hath accomplished evil.
- 31** The hoary head is a crown of glory, if it is found in the way of righteousness.
The hoary head is a crown of glory, [if] it is found in the way of righteousness.
A crown of beauty [are] grey hairs, In the way of righteousness it is found.
- 32** He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city.
He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh 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** The lot is cast into the lap: but the whole disposing of it is from Yahweh.
The lot is cast into the lap; but the whole decision is of Yahweh.
Into the centre is the lot cast, And from Yahweh [is] all its judgment!
- 1** Better is a dry morsel, and quietness with it, than a house full of sacrifices with strife.
Better is a dry morsel, and quietness therewith, 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** A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.
A wise servant shall rule over a son that causeth shame, and shall have part in the inheritance among the brethren.
A wise servant ruleth over a son causing shame, And in the midst of brethren He apportioneth an inheritance.
- 3** The fining-pot is for silver, and the furnace for gold: but Yahweh trieth the hearts.
The fining-pot is for silver, and the furnace for gold; but Yahweh trieth the hearts.
A refining pot [is] for silver, and a furnace for gold, And the trier of hearts [is] Yahweh.
- 4** A wicked doer giveth heed to false lips: and a liar giveth ear to a naughty tongue.
The evil-doer giveth heed to iniquitous lips; the liar giveth ear to a mischievous tongue.
An evil doer is attentive to lips of vanity, Falsehood is giving ear to a mischievous tongue.
- 5** He that mocketh the poor reproacheth his Maker; and he that is glad at calamities shall not be unpunished.
Whoso mocketh a poor [man] reproacheth his Maker; he that is glad at calamity shall not be held innocent.
Whoso is mocking at the poor Hath reproached his Maker, Whoso is rejoicing at calamity is not acquitted.

- 6** Children's children are the crown of old men; and the glory of children is their fathers.
Children`s children are the crown of old men; and the glory of children are their fathers.
Sons` sons [are] the crown of old men, And the glory of sons [are] their fathers.
- 7** Excellent speech becometh not a fool: much less do lying lips a prince.
Excellent speech becometh not a vile [man]; how much less do lying lips a noble!
Not comely for a fool is a lip of excellency, Much less for a noble a lip of falsehood.
- 8** A gift is as a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth.
A gift is a precious stone in the eyes of the possessor: whithersoever it turneth it prospereth.
A stone of favor [is] the bribe in the eyes of its possessors, Whithersoever it turneth, it prospereth.
- 9** He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends.
He that covereth transgression seeketh love; but he that bringeth a matter up again separateth very friends.
Whoso is covering transgression is seeking love, And whoso is repeating a matter Is separating a familiar friend.
- 10** A reproof entereth more into a wise man than a hundred stripes into a fool.
A reproof entereth more deeply into him that hath understanding than a hundred stripes into a fool.
Rebuke cometh down on the intelligent More than a hundred stripes on a fool.
- 11** An evil man seeketh only rebellion: therefore a cruel messenger shall be sent against him.
An evil [man] seeketh only rebellion; but a cruel messenger shall be sent against him.
An evil man seeketh only rebellion, And a fierce messenger is sent against him.
- 12** Let a bear robbed of her whelps meet a man, rather than a fool in his folly.
Let a bear robbed of her whelps 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** Whoever rewardeth evil for good, evil shall not depart from his house.
Whoso rewardeth evil for good, evil shall not depart from his house.
Whoso is returning evil for good, Evil moveth not from his house.
- 14** The beginning of strife is as when one letteth out water: therefore withdraw from contention, before it be meddled with.
The beginning of contention is [as] when one letteth out water; therefore leave off strife before it become vehement.
The beginning of contention [is] a letting out of waters, And before it is meddled with leave the strife.
- 15** He that justifieth the wicked, and he that condemneth the just, even they both are abomination to Yahweh.
He that justifieth the wicked, and he that condemneth the righteous, even they both are abomination to Yahweh.
Whoso is justifying the wicked, And condemning the righteous, Even both of these [are] an abomination to Yahweh.

- 16 Why is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?
To what purpose is there a price in the hand of a fool to get wisdom, seeing [he] hath no sense?
Why [is] this -- a price in the hand of a fool to buy wisdom, And a heart there is none?
- 17 A friend loveth at all times, and a brother is born for adversity.
The friend loveth 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 A man void of understanding striketh hands, and becometh surety in the presence of his friend.
A senseless man striketh hands, becoming surety for his neighbour.
A man lacking heart is striking hands, A surety he becometh before his friend.
- 19 He loveth transgression that loveth strife: and he that exalteth his gate seeketh destruction.
He loveth transgression that loveth a quarrel; he that maketh high his gate seeketh destruction.
Whoso is loving transgression is loving debate, Whoso is making high his entrance is seeking destruction.
- 20 He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief.
He that hath a perverse heart findeth no good; and he that shifteth about with his tongue falleth into evil.
The perverse of heart findeth not good, And the turned in his tongue falleth into evil.
- 21 He that begetteth a fool doeth it to his sorrow: and the father of a fool hath no joy.
He that begetteth a fool [doeth it] to his sorrow, and the father of a vile [man] hath no joy.
Whoso is begetting a fool hath affliction for it, Yea, the father of a fool rejoiceth not.
- 22 A merry heart doeth good like a medicine: but a broken spirit drieth the bones.
A joyful heart promoteth healing; but a broken spirit drieth up the bones.
A rejoicing heart doth good to the body, And a smitten spirit drieth the bone.
- 23 A wicked man taketh a gift out of the bosom to pervert the ways of judgment.
A wicked [man] taketh a gift out of the bosom, to pervert the paths of judgment.
A bribe from the bosom the wicked taketh, To turn aside the paths of judgment.
- 24 Wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the earth.
Wisdom is before him that hath understanding; but the eyes of a fool are in 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 A foolish son is a grief to his father, and bitterness to her that bore him.
A foolish son is a grief to his father, and bitterness to her that bore him.
A provocation to his father [is] a foolish son, And bitterness to her that bore him.

- 26 Also to punish the just is not good, nor to strike princes for equity.
 To punish a righteous [man] is not good, nor to strike nobles because of [their] uprightness.
 Also, to fine the righteous is not good, To smite nobles for uprightness.
- 27 He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit.
 He that hath knowledge spareth his words; and a man of understanding is of a cool spirit.
 One acquainted with knowledge is sparing his words, And the cool of temper [is] a man of understanding.
- 28 Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding.
 Even a fool when he holdeth his peace is reckoned wise, [and] he that shutteth his lips, intelligent.
 Even a fool keeping silence is reckoned wise, He who is shutting his lips intelligent!
- 1 Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom.
 He that separateth himself seeketh [his] pleasure, he is vehement against all sound wisdom.
 For [an object of] desire he who is separated doth seek, With all wisdom he intermeddleth.
- 2 A fool hath no delight in understanding, but that his heart may reveal itself.
 A fool hath no delight in understanding, but only that his heart may reveal itself.
 A fool delighteth not in understanding, But -- in uncovering his heart.
- 3 When the wicked cometh, then cometh also contempt, and with ignominy reproach.
 When the wicked cometh, there cometh also contempt, and with ignominy reproach.
 With the coming of the wicked come also hath contempt, And with shame -- reproach.
- 4 The words of a man's mouth are as deep waters, and the well-spring of wisdom as a flowing brook.
 The words of a man's mouth are deep waters, [and] the fountain of wisdom is a gushing brook.
 Deep waters [are] the words of a man's mouth, The fountain of wisdom [is] a flowing brook.
- 5 It is not good to accept the person of the wicked, to overthrow the righteous in judgment.
 It is not good to accept the person of the wicked, to wrong the righteous in judgment.
 Acceptance of the face of the wicked [is] not good, To turn aside the righteous in judgment.
- 6 A fool's lips enter into contention, and his mouth calleth for strokes.
 A fool's lips enter into contention, and his mouth calleth for stripes.
 The lips of a fool enter into strife, And his mouth for stripes calleth.
- 7 A fool's mouth is his destruction, and his lips are the snare of his soul.
 A fool's mouth is destruction to him, 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 The words of a tale-bearer are as wounds, and they go down into the innermost parts of the belly.
The words of a talebearer are as dainty morsels, and they go down into the innermost parts of the belly.
The words of a tale-bearer [are] as self-inflicted wounds, And they have gone down [to] the inner parts of the heart.
- 9 He also that is slothful in his work is brother to him that is a great waster.
He also who is indolent in his work is brother of the destroyer.
He also that is remiss in his work, A brother he [is] to a destroyer.
- 10 The name of Yahweh is a strong tower: the righteous runneth into it, and is safe.
The name of Yahweh is a strong tower: the righteous runneth into it, and is safe.
A tower of strength [is] the name of Yahweh, Into it the righteous runneth, and is set on high.
- 11 The rich man's wealth is his strong city, and as a high wall in his own conceit.
The rich man`s wealth is his strong city, and as a high 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 Before destruction the heart of man is haughty, and before honor is humility.
Before destruction the heart of man is haughty; and before honour [goeth] humility.
Before destruction the heart of man is high, And before honour [is] humility.
- 13 He that answereth a matter before he heareth it, it is folly and shame to him.
He that giveth answer before he heareth, it is folly and shame unto him.
Whoso is answering a matter before he heareth, Folly it is to him and shame.
- 14 The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?
The spirit of a man sustaineth his infirmity; but a broken spirit who can bear?
The spirit of a man sustaineth his sickness, And a smitten spirit who doth bear?
- 15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.
The heart of an intelligent [man] getteth knowledge, and the ear of the wise seeketh knowledge.
The heart of the intelligent getteth knowledge, And the ear of the wise seeketh knowledge.
- 16 A man's gift maketh room for him, and bringeth him before great men.
A man`s gift maketh room for him, and bringeth him before great men.
The gift of a man maketh room for him, And before the great it leadeth him.
- 17 He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him.
He that is first in his own cause [seemeth] just; but his neighbour cometh and searcheth him.
Righteous [is] the first in his own cause, His neighbour cometh and hath searched him.

- 18** The lot causeth contentions to cease, and parteth between the mighty.
The lot causeth contentions to cease, and parteth between the mighty.
The lot causeth contentions to cease, And between the mighty it separateth.
- 19** A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle.
A brother offended is [harder to be won] than a strong city; and contentions are as the bars of a palace.
A brother transgressed against is as a strong city, And contentions as the bar of a palace.
- 20** A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled.
A man's belly is satisfied with the fruit of his mouth; with the increase of his lips is he satisfied.
From the fruit of a man's mouth is his belly satisfied, [From the] increase of his lips he is satisfied.
- 21** Death and life are in the power of the tongue: and they that love it shall eat the fruit of it.
Death and life are in the power of the tongue, and they that love it shall eat the fruit thereof.
Death and life [are] in the power of the tongue, And those loving it eat its fruit.
- 22** Whoever findeth a wife findeth a good thing, and obtaineth favor from Yahweh.
Whoso hath found a wife hath found a good thing, and hath obtained favour from Yahweh.
[Whoso] hath found a wife hath found good, And bringeth out good-will from Yahweh.
- 3** The foolishness of man perverteth his way: and his heart fretteth against Yahweh.
The folly of man distorteth his way, and his heart is irritated against Yahweh.
The folly of man perverteth his way, And against Yahweh is his heart wroth.
- 4** Wealth maketh many friends; but the poor is separated from his neighbor.
Wealth addeth many friends; but the poor is separated from his friend.
Wealth addeth many friends, And the poor from his neighbour is separated.
- 5** A false witness shall not be unpunished, and he that speaketh lies shall not escape.
A false witness shall not be held innocent, and he that uttereth lies shall not escape.
A false witness is not acquitted, Whoso breatheth out lies is not delivered.
- 6** Many will entreat the favor of the prince: and every man is a friend to him that giveth gifts.
Many court the favour of a noble; and every one is friend to a man that giveth.
Many entreat the face of the noble, And all have made friendship to a man of gifts.
- 7** All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth them with words, yet they are wanting to him.
All the brethren of a poor [man] hate him; how much more do his friends go far from him: he pursueth [them] with words, -- they are not [to be found].
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 He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good.
He that getteth sense loveth his own soul; he that keepeth understanding shall find good.
Whoso is getting heart is loving his soul, He is keeping understanding to find good.
- 9 A false witness shall not be unpunished, and he that speaketh lies shall perish.
A false witness shall not be held innocent, and he that uttereth lies shall perish.
A false witness is not acquitted, And whoso breatheth out lies perisheth.
- 10 Delight is not seemly for a fool; much less for a servant to have rule over princes.
Good living beseemeth not a fool; how 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 The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.
The discretion of a man maketh him slow to anger, and it is his glory to pass over a transgression.
The wisdom of a man hath deferred his anger, And his glory [is] to pass over transgression.
- 12 The king's wrath is as the roaring of a lion; but his favor is as dew upon the grass.
The king's displeasure is as the roaring of a lion; but his favour is as dew upon 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 A foolish son is the calamity of his father: and the contentions of a wife are a continual dropping.
A foolish son is the calamity of his father; and the contentions of a wife are a continual dropping.
A calamity to his father [is] a foolish son, And the contentions of a wife [are] a continual dropping.
- 14 House and riches are the inheritance of fathers: and a prudent wife is from Yahweh.
House and wealth are an inheritance from fathers; but a prudent wife is from Yahweh.
House and wealth [are] the inheritance of fathers, And from Yahweh [is] an understanding wife.
- 15 Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.
Slothfulness casteth into a deep sleep, and the idle soul shall suffer hunger.
Sloth causeth deep sleep to fall, And an indolent soul doth hunger.
- 16 He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die.
He that keepeth the commandment keepeth his soul; he that is careless of his ways shall die.
Whoso is keeping the command is keeping his soul, Whoso is despising His ways dieth.
- 17 He that hath pity upon the poor, lendeth to Yahweh; and that which he hath given will he pay him again.
He that is gracious to the poor lendeth unto Yahweh; and what he hath bestowed will he repay unto him.
Whoso is lending [to] Yahweh is favouring the poor, And his deed He repayeth to him.

- 18 Chasten thy son while there is hope, and let not thy soul spare for his crying.
Chasten thy son, seeing there is hope; but set not thy soul upon killing him.
Chastise thy son, for there is hope, And to put him to death lift not up thy soul.
- 19 A man of great wrath shall suffer punishment: for if thou deliver him, yet thou must do it again.
A man of great wrath shall suffer punishment; for if thou deliver [him], yet thou must do it again.
A man of great wrath is bearing punishment, For, if thou dost deliver, yet again thou dost add.
- 20 Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.
Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.
Hear counsel and receive instruction, So that thou art wise in thy latter end.
- 21 There are many devices in a man's heart; nevertheless the counsel of Yahweh, that shall stand.
Many are the thoughts in a man's heart, but the counsel of Yahweh, that doth stand.
Many [are] the purposes in a man's heart, And the counsel of Yahweh it standeth.
- 22 The desire of a man is his kindness: and a poor man is better than a liar.
The charm of a man is his kindness; and 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 The fear of Yahweh tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil.
The fear of Yahweh [tendeth] to life, and he [that hath it] shall rest satisfied without being visited with evil.
The fear of Yahweh [is] to life, And satisfied he remaineth -- he is not charged with evil.
- 24 A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.
A sluggard burieth his hand in the dish, and will not even 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 Smite a scorner and the simple will beware: and reprove one that hath understanding, and he will understand knowledge.
Smite a scorner, and the simple will beware; reprove the intelligent, and he will understand knowledge.
A scorner smite, and the simple acts prudently, And give reproof to the intelligent, He understandeth knowledge.
- 26 He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach.
He that ruineth [his] father and chaseth away [his] mother is a son that causeth shame and bringeth reproach.
Whoso is spoiling a father causeth a mother to flee, A son causing shame, and bringing confusion.
- 27 Cease, my son, to hear the instruction that causeth to err from the words of knowledge.
Cease, my son, to hear the instruction which causeth to stray from the words of knowledge.
Cease, my son, to hear instruction -- To err from sayings of knowledge.

- 28** An ungodly witness scorneth judgment: and the mouth of the wicked devoureth iniquity.
A witness of Belial scorneth judgment, and the mouth of the wicked swalloweth down iniquity.
A worthless witness scorneth judgment, And the mouth of the wicked swalloweth iniquity.
- 29** Judgments are prepared for scorers, and stripes for the back of fools.
Judgments are prepared for scorers, and stripes for the back of the foolish.
Judgments have been prepared for scorers, And stripes for the back of fools!
- 1** Wine is a mocker, strong drink is raging: and whoever is deceived by it is not wise.
Wine is a scorner, strong drink is raging; and whoso erreth thereby is not wise.
Wine [is] a scorner -- strong drink [is] noisy, And any going astray in it is not wise.
- 2** The fear of a king is as the roaring of a lion: whoever provoketh him to anger sinneth against his own soul.
The terror of a king is as the roaring of a lion: he that provoketh him to anger sinneth against his own soul.
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** It is an honor for a man to cease from strife: but every fool will be meddling.
It is an honour for a man to cease from strife; but every fool rusheth into it.
An honour to a man is cessation from strife, And every fool intermeddleth.
- 4** The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing.
The sluggard will not plough by reason of the winter; he shall beg in harvest, and have nothing.
Because of winter the slothful plougheth not, He asketh in harvest, and there is nothing.
- 5** Counsel in the heart of man is like deep water; but a man of understanding will draw it out.
Counsel in the heart of man is deep water, and a man of understanding draweth it out.
Counsel in the heart of a man [is] deep water, And a man of understanding draweth it up.
- 6** Most men will proclaim every one his own goodness: but a faithful man who can find?
Most men will proclaim every one his own kindness; but a faithful man who shall find?
A multitude of men proclaim each his kindness, And a man of stedfastness who doth find?
- 7** The just man walketh in his integrity: his children are blessed after him.
The righteous walketh 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** A king that sitteth on the throne of judgment scattereth away all evil with his eyes.
A king sitting on the throne of judgment scattereth away all evil with his eyes.
A king sitting on a throne of judgment, Is scattering with his eyes all evil,

- 9 Who can say, I have made my heart clean, I am pure from my sin?
Who can say, I have made my heart clean, I am pure from my sin?
Who saith, `I have purified my heart, I have been cleansed from my sin?`
- 10 Divers weights, and divers measures, both of them are alike abomination to Yahweh.
Divers weights, divers measures, even both of them are abomination to Yahweh.
A stone and a stone, an ephah and an ephah, Even both of them [are] an abomination to Yahweh.
- 11 Even a child is known by his doings, whether his work is pure, and whether it is right.
Even a child is known by his doings, whether his work be pure, and whether it be right.
Even by his actions a youth maketh himself known, Whether his work be pure or upright.
- 12 The hearing ear, and the seeing eye, Yahweh hath made even both of them.
The hearing ear, and the seeing eye, Yahweh hath made even both of them.
A hearing ear, and a seeing eye, Yahweh hath made even both of them.
- 13 Love not sleep, lest thou come to poverty; open thy eyes, and thou shalt be satisfied with bread.
Love not sleep, lest thou come to poverty; open thine eyes, [and] thou shalt be satisfied with bread.
Love not sleep, lest thou become poor, Open thine eyes -- be satisfied [with] bread.
- 23 Divers weights are an abomination to Yahweh; and a false balance is not good.
Divers weights are an abomination unto Yahweh; and a false balance is not good.
An abomination to Yahweh [are] a stone and a stone, And balances of deceit [are] not good.
- 24 Man's goings are of Yahweh; how can a man then understand his own way?
The steps of a man are from Yahweh; and how can a man understand his own way?
From Yahweh [are] the steps of a man, And man -- how understandeth he his way?
- 25 It is a snare to the man who devoureth that which is holy, and after vows to make inquiry.
It is a snare to a man rashly to say, It is hallowed, and after vows to make inquiry.
A snare to a man [is] he hath swallowed a holy thing, And after vows to make inquiry.
- 26 A wise king scattereth the wicked, and bringeth the wheel over them.
A wise king scattereth the wicked, and bringeth the wheel over them.
A wise king is scattering the wicked, And turneth back on them the wheel.
- 27 The spirit of man is the candle of Yahweh, searching all the inward parts of the belly.
Man`s spirit is the lamp of Yahweh, searching all the inner parts of the belly.
The breath of man [is] a lamp of Yahweh, Searching all the inner parts of the heart.

- 28 Mercy and truth preserve the king: and his throne is upheld by mercy.
Mercy and truth preserve the king; and he upholdeth his throne by mercy.
Kindness and truth keep a king, And he hath supported by kindness his throne.
- 29 The glory of young men is their strength: and the beauty of old men is the gray head.
The glory of young men is their strength; and the beauty of old men is the grey head.
The beauty of young men is their strength, And the honour of old men is grey hairs.
- 30 The blueness of a wound cleanseth away evil: so do stripes the inward parts of the belly.
Wounding stripes purge away evil, and strokes [purge] the inner parts of the belly.
The bandages of a wound thou removest with the evil, Also the plagues of the inner parts of the heart!
- 1 The king's heart is in the hand of Yahweh, as the rivers of water: he turneth it whithersoever he will.
The king's heart in the hand of Yahweh is [as] brooks of water: he turneth it whithersoever he will.
Rivulets of waters [is] the heart of a king in the hand of Yahweh, Wherever He pleaseth He inclineth it.
- 2 Every way of a man is right in his own eyes: but Yahweh pondereth the hearts.
Every way of a man is right in his own eyes; but Yahweh weigheth the hearts.
Every way of a man [is] right in his own eyes, And Yahweh is pondering hearts.
- 3 To do justice and judgment is more acceptable to Yahweh than sacrifice.
To exercise justice and judgment is more acceptable to Yahweh than sacrifice.
To do righteousness and judgment, Is chosen of Yahweh rather than sacrifice.
- 4 A high look, and a proud heart, and the plowing of the wicked, is sin.
Lofty eyes, and a proud heart, the lamp of the wicked, is sin.
Loftiness of eyes, and breadth of heart, Tillage of the wicked [is] sin.
- 6 The getting of treasures by a lying tongue is a vanity tossed to and fro by them that seek death.
The getting of treasures by a lying tongue is a fleeting breath of them that seek death.
The making of treasures by a lying tongue, [Is] a vanity driven away of those seeking death.
- 7 The robbery of the wicked shall destroy them; because they refuse to do judgment.
The devastation of the wicked sweepeth 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 The way of man is froward and strange: but as for the pure, his work is right.
Very crooked is the way of a guilty man; but as for the pure, his work is upright.
Froward [is] the way of a man who is vile, And the pure -- upright [is] his work.

- 9 It is better to dwell in a corner of the house-top, than with a brawling woman in a wide house.
It is better to dwell in a corner of the housetop, than with a contentious woman, and a house in common.
Better to sit on a corner of the roof, Than [with] a woman of contentions and a house of company.
- 10 The soul of the wicked desireth evil: his neighbor findeth no favor in his eyes.
The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes.
The soul of the wicked hath desired evil, Not gracious in his eyes is his neighbour.
- 11 When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.
When the scorner is punished, the simple becometh wise; and when the wise is instructed, he receiveth knowledge.
When the scorner is punished, the simple becometh wise, And in giving understanding to the wise He receiveth knowledge.
- 12 The righteous man wisely considereth the house of the wicked: but God overthroweth the wicked for their wickedness.
One that is righteous wisely considereth the house of the wicked: he overthroweth the wicked to [their] ruin.
The Righteous One is acting wisely Towards the house of the wicked, He is overthrowing the wicked for wickedness.
- 13 Whoever stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.
Whoso stoppeth his ears at the cry of the poor, he also himself shall cry, and shall not be heard.
Whoso is shutting his ear from the cry of the poor, He also doth cry, and is not answered.
- 14 A gift in secret pacifieth anger: and a reward in the bosom, strong wrath.
A gift in secret pacifieth anger; and a present in the bosom, vehement fury.
A gift in secret pacifieth anger, And a bribe in the bosom strong fury.
- 15 It is joy to the just to do judgment: but destruction shall be to the workers of iniquity.
It is joy to a righteous [man] to do what is right; but it is ruin for the workers of iniquity.
To do justice [is] joy to the righteous, But ruin to workers of iniquity.
- 16 The man that wandereth out of the way of understanding shall remain in the congregation of the dead.
The man that wandereth out of the way of wisdom shall abide in the congregation of the dead.
A man who is wandering from the way of understanding, In an assembly of Rephaim resteth.
- 17 He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich.
He that loveth mirth shall be a poor man; he that loveth 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 The wicked shall be a ransom for the righteous, and the transgressor for the upright.
The wicked is a ransom for the righteous, and a treacherous [man] in the stead of the upright.
The wicked [is] an atonement for the righteous, And for the upright the treacherous dealer.

- 19 It is better to dwell in the wilderness, than with a contentious and an angry woman.
It is better to dwell in a desert land. than with a contentious and irritable woman.
Better to dwell in a wilderness land, Than [with] a woman of contentions and anger.
- 20 There is a treasure to be desired, and oil in the dwelling of the wise; but a foolish man spendeth it up.
There is costly store and oil in the dwelling of a wise [man]; but a foolish man swalloweth it up.
A treasure to be desired, and oil, [Is] in the habitation of the wise, And a foolish man swalloweth it up.
- 21 He that followeth after righteousness and mercy findeth life, righteousness, and honor.
He that followeth after righteousness and mercy findeth life, righteousness, and honour.
Whoso is pursuing righteousness and kindness, Findeth life, righteousness, and honour.
- 22 A wise man scaleth the city of the mighty, and casteth down the strength of its confidence.
A wise [man] scaleth the city of the mighty, and casteth down the strength of the confidence thereof.
A city of the mighty hath the wise gone up, And bringeth down the strength of its confidence.
- 23 Whoever keepeth his mouth and his tongue keepeth his soul from troubles.
Whoso keepeth his mouth and his tongue keepeth his soul from troubles.
Whoso is keeping his mouth and his tongue, Is keeping from adversities his soul.
- 24 Proud and haughty scorner is his name, who dealeth in proud wrath.
Proud, arrogant, scorner is his name who dealeth in proud wrath.
Proud, haughty, scorner [is] his name, Who is working in the wrath of pride.
- 25 The desire of the slothful killeth him; for his hands refuse to labor.
The desire of the sluggard killeth him; for his hands refuse to work:
The desire of the slothful slayeth him, For his hands have refused to work.
- 26 He coveteth greedily all the day long; but the righteous giveth and spareth not.
He coveteth greedily all the day long; but the righteous giveth and spareth not.
All the day desiring he hath desired, And the righteous giveth and withholdeth not.
- 27 The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?
The sacrifice of the wicked is abomination: how much more when they bring it with a wicked purpose!
The sacrifice of the wicked [is] abomination, Much more when in wickedness he bringeth it.
- 28 A false witness shall perish: but the man that heareth speaketh constantly.
A lying witness shall perish; and a man that heareth shall speak constantly.
A false witness doth perish, And an attentive man for ever speaketh.

- 29 A wicked man hardeneth his face: but as for the upright, he directeth his way.
A wicked man hardeneth his face; but as for the upright, he establisheth his way.
A wicked man hath hardened by his face, And the upright -- he prepareth his way.
- 30 There is no wisdom nor understanding nor counsel against Yahweh.
There is no wisdom, nor understanding, nor counsel against Yahweh.
There is no wisdom, nor understanding, Nor counsel, over-against Yahweh.
- 31 The horse is prepared against the day of battle: but safety is from Yahweh.
The horse is prepared for the day of battle; but safety is of Yahweh.
A horse is prepared for a day of battle, And the deliverance [is] of Yahweh!
- 1 A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.
A [good] name is rather to be chosen than great riches; loving favour rather than silver and gold.
A name is chosen rather than much wealth, Than silver and than gold -- good favor.
- 2 The rich and poor meet together: Yahweh is the maker of them all.
The rich and poor meet together; Yahweh is the maker of them all.
Rich and poor have met together, The Maker of them all [is] Yahweh.
- 3 A prudent man foreseeeth the evil, and hideth himself: but the simple pass on, and are punished.
A prudent [man] seeth the evil, and hideth himself; but the simple pass on, and are punished.
The prudent hath seen the evil, and is hidden, And the simple have passed on, and are punished.
- 4 By humility and the fear of Yahweh are riches, and honor, and life.
The reward of humility [and] the fear of Yahweh is riches, and honour, and life.
The end of humility [is] the fear of Yahweh, Riches, and honour, and life.
- 5 Thorns and snares are in the way of the froward: he that doth keep his soul shall be far from them.
Thorns [and] snares are in the way of the perverse: he that keepeth his soul holdeth himself far from them.
Thorns -- snares [are] in the way of the perverse, Whoso is keeping his soul is far from them.
- 7 The rich ruleth over the poor, and the borrower is servant to the lender.
The rich ruleth over the poor; and the borrower is servant to the lender.
The rich over the poor ruleth, And a servant [is] the borrower to the lender.
- 8 He that soweth iniquity shall reap vanity: and the rod of his anger shall fail.
He that soweth unrighteousness shall reap iniquity, and the rod of his wrath shall have an end.
Whoso is sowing perverseness reapeth sorrow, And the rod of his anger weareth out.

- 9 He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.
He that hath a bountiful eye shall be blessed, for he giveth of his bread to the poor.
The good of eye -- he is blessed, For he hath given of his bread to the poor.
- 10 Cast out the scorner, and contention shall end; yes, strife and reproach shall cease.
Cast out the scorner, and contention will depart, and strife and ignominy shall cease.
Cast out a scorner -- and contention goeth out, And strife and shame cease.
- 11 He that loveth pureness of heart, for the favor of his lips the king shall be his friend.
He that loveth pureness of heart, upon whose lips is favor, the king is his friend.
Whoso is loving cleanness of heart, favor [are] his lips, a king [is] his friend.
- 12 The eyes of Yahweh preserve knowledge, and he overthroweth the words of the transgressor.
The eyes of Yahweh preserve knowledge; but he overthroweth the words of the unfaithful.
The eyes of Yahweh have kept knowledge, And He overthroweth the words of the treacherous.
- 13 The slothful man saith, There is a lion without, I shall be slain in the streets.
The sluggard saith, There is a lion without, I shall be killed in the streets!
The slothful hath said, `A lion [is] without, In the midst of the broad places I am slain.`
- 14 The mouth of strange women is a deep pit: he that is abhorred by Yahweh shall fall therein.
The mouth of strange women is a deep ditch: he with whom Yahweh is displeased shall fall therein.
A deep pit [is] the mouth of strange women, The despised of Yahweh falleth there.
- 15 Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.
Folly is bound in the heart of a child; the rod of correction shall drive it far from him.
Folly is bound up in the heart of a youth, The rod of chastisement putteth it far from him.
- 16 He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.
He that oppresseth the poor, it is to enrich him; he that giveth to the rich, [bringeth] only to want.
He is oppressing the poor to multiply to him, He is giving to the rich -- only to want.
- 17 Bow down thy ear, and hear the words of the wise, and apply thy heart to my knowledge.
Incline thine ear, and hear the words of the wise, and apply thy heart unto my knowledge.
Incline thine ear, and hear words of the wise, And thy heart set to my knowledge,
- 18 For it is a pleasant thing if thou keepest them within thee; they shall withal be fitted in thy lips.
For it is a pleasant thing if thou keep them within thee: they shall be together fitted on thy lips.
For they are pleasant when thou dost keep them in thy heart, They are prepared together for thy lips.

- 19 That thy trust may be in Yahweh, I have made known to thee this day, even to thee.
That thy confidence may be in Yahweh, I have made [them] known to thee this day, even to thee.
That thy trust may be in Yahweh, I caused thee to know to-day, even thou.
- 20 Have not I written to thee excellent things in counsels and knowledge,
Have not I written to thee excellent things, in counsels and knowledge,
Have I not written to thee three times With counsels and knowledge?
- 21 That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send to thee?
that I might make thee know the certainty of the words of truth; that thou mightest carry back words of truth to them that send thee?
To cause thee to know the certainty of sayings of truth, To return sayings of truth to those sending thee.
- 22 Rob not the poor, because he is poor: neither oppress the afflicted in the gate:
Rob not the poor, because he is poor, neither oppress the afflicted in the gate;
Rob not the poor because he [is] poor, And bruise not the afflicted in the gate.
- 23 For Yahweh will plead their cause, and spoil the soul of those that spoiled them.
for Yahweh will plead their cause, and despoil the soul of those that despoil them.
For Yahweh pleadeth their cause, And hath spoiled the soul of their spoilers.
- 24 Make no friendship with an angry man; and with a furious man thou shalt not go:
Make no friendship with an angry man, and go not with a furious man;
Shew not thyself friendly with an angry man, And with a man of fury go not in,
- 25 Lest thou learn his ways, and get a snare to thy soul.
lest thou learn his paths, and get a snare to thy soul.
Lest thou learn his paths, And have received a snare to thy soul.
- 26 Be not thou one of them that strike hands, or of them that are sureties for debts.
Be not of them that strike hands, of them that are sureties for debts:
Be not thou among those striking hands, Among sureties [for] burdens.
- 27 If thou hast nothing to pay, why should he take away thy bed from under thee?
if thou hast nothing to pay, why should he take away thy bed from under thee?
If thou hast nothing to pay, Why doth he take thy bed from under thee?
- 28 Remove not the ancient landmark, which thy fathers have set.
Remove not the ancient landmark which thy fathers have set.
Remove not a border of olden times, That thy fathers have made.

- 29** Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.
Hast thou seen a man diligent in his work? He shall stand before kings; he shall not stand before the mean.
Hast thou seen a man speedy in his business? Before kings he doth station himself, He stations not himself before obscure men!
- 1** When thou sittest to eat with a ruler, consider diligently what is before thee:
When thou sittest to eat with a ruler, consider well who is before thee;
When thou sittest to eat with a ruler, Thou considerest diligently that which [is] before thee,
- 2** And put a knife to thy throat, if thou art a man given to appetite.
and put a knife to thy throat, if thou be a man given to appetite.
And thou hast put a knife to thy throat, If thou [art] a man of appetite.
- 3** Be not desirous of his dainties: for they are deceitful food.
Be not desirous of his dainties; for they are deceitful food.
Have no desire to his dainties, seeing it [is] lying food.
- 4** Labor not to be rich: cease from thy own wisdom.
Weary not thyself to become rich; cease from thine own intelligence:
Labour not to make wealth, From thine own understanding cease, Dost thou cause thine eyes to fly upon it? Then it is not.
- 5** Wilt thou set thy eyes upon that which is not? for riches certainly make to themselves wings; they fly away as an eagle towards heaven.
wilt thou set thine eyes upon it, it is gone; for indeed it maketh itself wings and it flieth away as an eagle towards the heavens.
For wealth maketh to itself wings, As an eagle it flieth to the heavens.
- 6** Eat thou not the bread of him that hath an evil eye, neither desire thou his dainties:
Eat thou not the food of him that hath an evil eye, neither desire thou his dainties.
Eat not the bread of an evil eye, And have no desire to his dainties,
- 7** For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee.
For as he thinketh in his soul, so is he. Eat and drink! will he say unto thee; but his heart is not with thee.
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** The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words.
Thy morsel which thou hast eaten must thou vomit up, and thou wilt have wasted thy sweet words.
Thy morsel thou hast eaten thou dost vomit up, And hast marred thy words that [are] sweet.
- 9** Speak not in the ears of a fool: for he will despise the wisdom of thy words.
Speak not in the ears of a foolish [man], for he will despise the wisdom of thy words.
In the ears of a fool speak not, For he treadeth on the wisdom of thy words.

- 10** Remove not the old landmark; and enter not into the fields of the fatherless:
Remove not the ancient landmark; and enter not into the fields of the fatherless:
Remove not a border of olden times, And into fields of the fatherless enter not,
- 11** For their redeemer is mighty; he will plead their cause with thee.
for their redeemer is mighty; he will plead their cause against thee.
For their Redeemer [is] strong, He doth plead their cause with thee.
- 12** Apply thy heart to instruction, and thy ears to the words of knowledge.
Apply thy heart unto instruction, and thine ears to the words of knowledge.
Bring in to instruction thy heart, And thine ear to sayings of knowledge.
- 13** Withhold not correction from the child: for if thou beatest him with the rod, he shall not die.
Withhold not correction from the child; for [if] thou beatest him with the rod, he shall not die:
Withhold not from a youth chastisement, When thou smitest him with a rod he dieth not.
- 14** Thou shalt beat him with the rod, and shalt deliver his soul from hell.
thou shalt beat him with the rod, and shalt deliver his soul from Sheol.
Thou with a rod smitest him, And his soul from Sheol thou deliverest.
- 15** My son, if thy heart be wise, my heart shall rejoice, even mine.
My son, if thy heart be wise, my heart shall rejoice, even mine;
My son, if thy heart hath been wise, My heart rejoiceth, even mine,
- 16** Yes, my reins shall rejoice, when thy lips speak right things.
and my reins shall exult, when thy lips speak right things.
And my reins exult when thy lips speak uprightly.
- 17** Let not thy heart envy sinners: but be thou in the fear of Yahweh all the day long.
Let not thy heart envy sinners, but [be thou] in the fear of Yahweh all the day;
Let not thy heart be envious at sinners, But -- in the fear of Yahweh all the day.
- 18** For surely there is an end; and thy expectation shall not be cut off.
for surely there is a result, and thine expectation shall not be cut off.
For, is there a posterity? Then thy hope is not cut off.
- 19** Hear thou, my son, and be wise, and guide thy heart in the way.
Thou, my son, hear and be wise, and direct thy heart in the way.
Hear thou, my son, and be wise, And make happy in the way thy heart,

- 20** Be not among wine-bibbers; among riotous eaters of flesh:
Be not among winebibbers, among riotous eaters of flesh.
Be not thou among quaffers of wine, Among gluttonous ones of flesh,
- 21** For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.
For the drunkard and the glutton shall come to poverty; and drowsiness clotheth with rags.
For the quaffer and glutton become poor, And drowsiness clotheth with rags.
- 22** Hearken to thy father that begat thee, and despise not thy mother when she is old.
Hearken unto thy father that begat thee, and despise not thy mother when she is old.
Hearken to thy father, who begat thee, And despise not thy mother when she hath become old.
- 24** The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him.
The father of a righteous [man] shall greatly rejoice, and he that begetteth a wise [son] shall have joy of him:
The father of the righteous rejoiceth greatly, The begetter of the wise rejoiceth in him.
- 25** Thy father and thy mother shall be glad, and she that bore thee shall rejoice.
let thy father and thy mother have joy, and let her that bore thee rejoice.
Rejoice doth thy father and thy mother, Yea, she that bare thee is joyful.
- 26** My son, give me thy heart, and let thy eyes observe my ways.
My son, give me thy heart, and let thine eyes observe my ways.
Give, my son, thy heart to me, And let thine eyes watch my ways.
- 27** For a lewd woman is a deep ditch; and a strange woman is a narrow pit.
For a whore is a deep ditch; and a strange woman is a narrow pit.
For a harlot [is] a deep ditch, And a strange woman [is] a strait pit.
- 28** She also lieth in wait as for a prey, and increaseth the transgressors among men.
She also lieth in wait as a robber, and increaseth the treacherous among men.
She also, as catching prey, lieth in wait, And the treacherous among men she increaseth.
- 29** Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?
Who hath woe? Who hath sorrow? Who contentions? Who complaining? Who wounds without cause? Who redness of eyes?
Who hath wo? who hath sorrow? Who hath contentions? who hath plaint? Who hath wounds without cause? Who hath redness of eyes?
- 30** They that tarry long at the wine; they that go to seek mixed wine.
-- They that tarry long at the wine; they that go to try mixed wine.
Those tarrying by the wine, Those going in to search out mixed wine.

- 31 Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright.
 Look not upon the wine when it is red, when it sparkleth in the cup, and goeth 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 At the last it biteth like a serpent, and stingeth like an adder.
 at the last it biteth like a serpent, and stingeth like an adder.
 Its latter end -- as a serpent it biteth, And as a basilisk it stingeth.
- 33 Thy eyes shall behold strange women, and thy heart shall utter perverse things.
 Thine eyes shall behold strange women, and thy heart shall speak froward things;
 Thine eyes see strange women, And thy heart speaketh perverse things.
- 34 And thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.
 and thou shalt be as he that lieth down in the midst of the sea, and as he that lieth down upon the top of a mast:
 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 They have stricken me, wilt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.
 -- ``They have smitten me, [and] I am not sore; they have beaten me, [and] I knew it not. When shall I awake? I will seek it yet again.``
 `They smote me, I have not been sick, They beat me, I have not known. When I awake -- I seek it yet again!`
- 1 Be not thou envious against evil men, neither desire to be with them.
 Be not thou envious of evil men, neither desire to be with them;
 Be not envious of evil men, And desire not to be with them.
- 2 For their heart studieth destruction, and their lips talk of mischief.
 for their heart studieth destruction, and their lips talk of mischief.
 For destruction doth their heart meditate, And perverseness do their lips speak.
- 3 Through wisdom is a house built; and by understanding it is established:
 Through wisdom is a house built, and by understanding it is established;
 By wisdom is a house builded, And by understanding it establisheth itself.
- 4 And by knowledge shall the chambers be filled with all precious and pleasant riches.
 and by knowledge are the chambers filled with all precious and pleasant substance.
 And by knowledge the inner parts are filled, [With] all precious and pleasant wealth.
- 5 A wise man is strong; and a man of knowledge increaseth strength.
 A wise man is strong, and a man of knowledge increaseth strength.
 Mighty [is] the wise in strength, And a man of knowledge is strengthening power,

- 6 For by wise counsel thou shalt make thy war: and in multitude of counselors there is safety.
For with good advice shalt thou make thy war; and in the multitude of counsellors there is safety.
For by plans thou makest for thyself war, And deliverance [is] in a multitude of counsellors.
- 7 Wisdom is too high for a fool: he openeth not his mouth in the gate.
Wisdom is too high for a fool: he will not open his mouth in the gate.
Wisdom [is] high for a fool, In the gate he openeth not his mouth.
- 8 He that deviseth to do evil shall be called a mischievous person.
He that deviseth to do evil shall be called a master of intrigues.
Whoso is devising to do evil, Him they call a master of wicked thoughts.
- 9 The thought of foolishness is sin: and the scorner is an abomination to men.
The purpose of folly is sin, and the scorner is an abomination to men.
The thought of folly [is] sin, And an abomination to man [is] a scorner.
- 10 If thou faintest in the day of adversity, thy strength is small.
[If] thou lovest courage in the day of trouble, thy strength is small.
Thou hast shewed thyself weak in a day of adversity, Straitened is thy power,
- 11 If thou forbearst to deliver them that are drawn to death, and those that are ready to be slain;
Deliver them that are taken forth unto death, and withdraw not from them that stagger to slaughter.
If [from] delivering those taken to death, And those slipping to the slaughter -- thou keepest back.
- 12 If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and w
not he render to every man according to his works?
If thou sayest, Behold, we knew it not, will not he that weigheth the hearts consider it? And he that preserveth thy soul, he knoweth it; and he
rendereth to 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 My son, eat thou honey, because it is good; and the honey-comb, which is sweet to thy taste:
Eat honey, my son, for it is good; and a honeycomb is sweet to thy taste:
Eat my son, honey that [is] good, And the honeycomb -- sweet to thy palate.
- 14 So shall the knowledge of wisdom be to thy soul: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off.
so consider wisdom for thy soul; if thou hast found it, there shall be a result, and thine expectation shall 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 Lay not wait, O wicked man, against the dwelling of the righteous; destroy not his resting-place:
Lay not wait, O wicked [man], against the dwelling of the righteous; lay not waste his resting-place.
Lay not wait, O wicked one, At the habitation of the righteous. Do not spoil his resting-place.
- 16 For a just man falleth seven times, and riseth again: but the wicked shall fall into mischief.
For the righteous falleth seven times, and riseth up again; but the wicked stumble into disaster.
For seven [times] doth the righteous fall and rise, And the wicked stumble in evil.
- 17 Rejoice not when thy enemy falleth, and let not thy heart be glad when he stumbleth:
Rejoice not when thine enemy falleth, and let not thy heart be glad when he stumbleth;
In the falling of thine enemy rejoice not, And in his stumbling let not thy heart be joyful,
- 18 Lest Yahweh see it, and it displease him, and he turn away his wrath from him.
lest Yahweh see it, and it be evil in his sight, and he turn away his anger from him.
Lest Yahweh see, and [it be] evil in His eyes, And He hath turned from off him His anger.
- 19 Fret not thyself because of evil men, neither be thou envious at the wicked;
Fret not thyself because of evil-doers, [and] be not envious of the wicked:
Fret not thyself at evil doers, Be not envious at the wicked,
- 20 For there shall be no reward to the evil man; the candle of the wicked shall be extinguished.
for there shall be no future to the evil [man]; the lamp of the wicked shall be put out.
For there is not a posterity to the evil, The lamp of the wicked is extinguished.
- 21 My son, fear thou Yahweh and the king: and meddle not with them that are given to change:
My son, fear Yahweh and the king: meddle not with them that are given to change.
Fear Yahweh, my son, and the king, With changers mix not up thyself,
- 22 For their calamity shall rise suddenly; and who knoweth the ruin of them both?
For their calamity shall rise suddenly; and who knoweth the ruin of them both?
For suddenly doth their calamity rise, And the ruin of them both -- who knoweth!
- 23 These things also belong to the wise. It is not good to have respect of persons in judgment.
These things also come from the wise. It is not good to have respect of persons in judgment.
These also are for the wise: -- To discern faces in judgment is not good.
- 24 He that saith to the wicked, Thou art righteous; him shall the people curse, nations shall abhor him:
He that saith unto the wicked, Thou art righteous, peoples shall curse him, nations shall abhor him;
Whoso is saying to the wicked, `Thou [art] righteous,` Peoples execrate him -- nations despised him.

- 25 But to them that rebuke him shall be delight, and a good blessing shall come upon them.
but to them that rebuke [him] shall be delight, and a good blessing cometh upon them.
And to those reproving it is pleasant, And on them cometh a good blessing.
- 26 Every man shall kiss his lips that giveth a right answer.
He kisseth the lips who giveth a right answer.
Lips he kisseth who is returning straightforward words.
- 27 Prepare thy work without, and make it fit for thyself in the field; and afterwards build thy house.
Prepare thy work without, and put thy field in order, and afterwards build thy house.
Prepare in an out-place thy work, And make it ready in the field -- go afterwards, Then thou hast built thy house.
- 28 Be not a witness against thy neighbor without cause; and deceive not with thy lips.
Be not a witness against thy neighbour without cause; and wouldest thou deceive with thy lips?
Be not a witness for nought against thy neighbour, Or thou hast enticed with thy lips.
- 29 Say not, I will do so to him as he hath done to me: I will render to the man according to his work.
Say not, I will do so to him as he hath 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 I went by the field of the slothful, and by the vineyard of the man void of understanding;
I went by the field of a sluggard, and by the vineyard of a man void of understanding;
Near the field of a slothful man I passed by, And near the vineyard of a man lacking heart.
- 31 And lo, it was all grown over with thorns, and nettles had covered the face of it, and its stone wall was broken down.
and lo, it was all grown over with thistles, and nettles had covered the face thereof, 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 Then I saw, and considered it well: I looked upon it, and received instruction.
Then I looked, I took it to heart; I saw, I received instruction:
And I see -- I -- I do set my heart, I have seen -- I have received instruction,
- 33 Yet 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 rest!
A little sleep -- a little slumber -- A little folding of the hands to lie down.
- 34 So shall thy poverty come as one that traveleth; and thy want as an armed man.
So shall thy poverty come [as] a roving plunderer, and thy penury as an armed man.
And thy poverty hath come [as] a traveller, And thy want as an armed man!

- 1** The words of Agur the son of Jakeh, even the prophecy: the man spoke to Ithiel, even to Ithiel and Ucal,
The words of Agur the son of Jakeh; the prophecy uttered by the man unto Ithiel, [even] unto 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** Surely I am more brutish than any man, and have not the understanding of a man.
Truly *I* am more stupid than any one; and I have not a man's intelligence.
For I am more brutish than any one, And have not the understanding of a man.
- 3** I neither learned wisdom, nor have the knowledge of the holy.
I have neither learned wisdom, nor have I the knowledge of the Holy.
Nor have I learned wisdom, Yet the knowledge of Holy Ones I know.
- 4** Who hath ascended into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?
Who hath ascended up into the heavens, and descended? Who hath gathered the wind in his fists? Who hath bound the waters in a mantle? Who hath established all the ends of the earth? What is his name, and what is his son's name, if thou knowest?
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** Every word of God is pure: he is a shield to them that put their trust in him.
Every word of +God is pure: he is a shield unto them that put their trust in him.
Every saying of God [is] tried, A shield He [is] to those trusting in Him.
- 6** Add thou not to his words, lest he reprove thee, and thou be found a liar.
Add thou not unto his words, lest he reprove thee, and thou be found a liar.
Add not to His words, lest He reason with thee, And thou hast been found false.
- 7** Two things have I required of thee; deny them not to me before I die:
Two things do I ask of thee; deny me [them] not before I die:
Two things I have asked from Thee, Withhold not from me before I die.
- 8** Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me:
Remove far from me vanity and lies; give me neither poverty nor riches; feed me with the bread of my daily need:
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** Lest I be full, and deny thee, and say, Who is Yahweh? or lest I be poor, and steal, and take the name of my God in vain.
lest I be full and deny [thee], and say, Who is Yahweh? or lest I be poor and steal, and outrage the name of my God.
Lest I become satiated, and have denied, And have said, `Who [is] Yahweh?` And lest I be poor, and have stolen, And have laid hold of the name of my God.

- 10** Accuse not a servant to his master, lest he curse thee, and thou be found guilty.
 Speak not too much about a servant to his master, lest he curse thee, and thou be held guilty.
 Accuse not a servant unto his lord, Lest he disesteem thee, and thou be found guilty.
- 11** There is a generation that curseth their father, and doth not bless their mother.
 There is a generation that curseth their father, and doth not bless their mother;
 A generation [is], that lightly esteemeth their father, And their mother doth not bless.
- 12** There is a generation that are pure in their own eyes, and yet are not washed from their filthiness.
 there is a generation that are 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** There is a generation, O how lofty are their eyes! and their eyelids are lifted up.
 there is a generation, -- how lofty are their eyes, how their eyelids are lifted up!
 A generation -- how high are their eyes, Yea, their eyelids are lifted up.
- 14** There is a generation, whose teeth are as swords, and their jaw-teeth as knives, to devour the poor from off the earth, and the needy from among men.
 -- a generation whose teeth are swords, and their jaw-teeth knives, to devour the afflicted from off 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** The horse-leech hath two daughters, crying, Give, give. There are three things that are never satisfied, yes, four things say not, It is enough:
 The leech hath two daughters: Give, give. There are three [things] never satisfied; four which say not, It is enough:
 To the leech [are] two daughters, `Give, give, Lo, three things are not satisfied, Four have not said `Sufficiency;`
- 16** The grave; and the barren womb; the earth that is not filled with water; and the fire that saith not, It is enough.
 -- Sheol, and the barren womb; the earth which is not filled with water, and the fire which saith not, It is enough.
 Sheol, and a restrained womb, Earth -- it [is] not satisfied [with] water, And fire -- it hath not said, `Sufficiency;`
- 17** The eye that mocketh at its father, and despiseth to obey its mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.
 The eye that mocketh at a father, and despiseth to obey a mother, the ravens of the valley shall pick it out, and 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** There are three things which are too wonderful for me, yes, four which I know not:
 There are three [things] too wonderful for me, and four that I know not:
 Three things have been too wonderful for me, Yea, four that I have not known:
- 19** The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.
 The way of an eagle in the heavens, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a man with a maid.
 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 Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.
Such is the way of an adulterous woman: she eateth, and wipeth her mouth, and saith, I have done no wickedness.
So -- the way of an adulterous woman, She hath eaten and hath wiped her mouth, And hath said, `I have not done iniquity.`
- 21 For three things the earth is disquieted, and for four which it cannot bear:
Under three [things] the earth is disquieted, and under four it cannot bear up:
For three things hath earth been troubled, And for four -- it is not able to bear:
- 22 For a servant when he reigneth; and a fool when he is filled with food.
Under a servant when he reigneth, and a churl when he is filled with meat;
For a servant when he reigneth, And a fool when he is satisfied with bread,
- 23 For an odious woman when she is married; and a handmaid that is heir to her mistress.
under an odious [woman] when she is married, and a handmaid when she is heir to her mistress.
For a hated one when she ruleth, And a maid-servant when she succeedeth her mistress.
- 24 There are four things which are little upon the earth, but they are very wise:
There are four [things] little upon the earth, and they are exceeding wise:
Four [are] little ones of earth, And they are made wiser than the wise:
- 25 The ants are a people not strong, yet they prepare their food in the summer;
The ants, a people not strong, yet they provide their food in the summer;
The ants [are] a people not strong, And they prepare in summer their food,
- 26 The conies are but a feeble people, yet they make their houses in the rocks;
the rock-badgers are but a feeble folk, yet they make their house in the cliff;
Conies [are] a people not strong, And they place in a rock their house,
- 27 The locusts have no king, yet go they forth all of them by bands;
the locusts have no king, yet they go forth all of them by bands;
A king there is not to the locust, And it goeth out -- each one shouting,
- 28 The spider taketh hold with her hands, and is in king's palaces.
thou takest hold of the lizard with the hands, yet is she in kings` palaces.
A spider with two hands taketh hold, And is in the palaces of a king.
- 29 There are three things which go well, yes, four are comely in going:
There are three [things] which have a stately step, and four are comely in going:
Three there are going well, Yea, four are good in going:

- 30 A lion, which is strongest among beasts, and turneth not away for any;
The lion, mighty among beasts, which turneth not away for any;
An old lion -- mighty among beasts, That turneth not back from the face of any,
- 31 A greyhound; a he-goat also; and a king, against whom there is no rising up.
a [horse] girt in the loins; or the he-goat; and a king, against whom none can rise up.
A girt one of the loins, or a he-goat, And a king -- no rising up with him.
- 32 If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thy hand upon thy mouth.
If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, [lay] the hand upon thy mouth.
If thou hast been foolish in lifting up thyself, And if thou hast devised evil -- hand to mouth!
- 33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife
For the pressing of milk bringeth forth butter, and the pressing of the nose bringeth forth blood; and the pressing of anger bringeth 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 The words of king Lemuel, the prophecy that his mother taught him.
The words of king Lemuel, the prophecy that his mother taught him:
Words of Lemuel a king, a declaration that his mother taught him:
- 2 What, my son? and what, the son of my womb? and what, the son of my vows?
What, my son? and what, O son of my womb? and what, O son of my vows?
`What, my son? and what, son of my womb? And what, son of my vows?
- 3 Give not thy strength to women, nor thy ways to that which destroyeth kings.
Give not thy strength unto women, nor thy ways to them that destroy kings.
Give not to women thy strength, And thy ways to wiping away of kings.
- 4 It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink:
It is not for kings, Lemuel, it is not for kings to drink wine, nor for rulers [to say], Where is the strong drink?
Not for kings, O Lemuel, Not for kings, to drink wine, And for princes a desire of strong drink.
- 5 Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.
-- lest they drink and forget the law, and pervert the judgment of any of the children of affliction.
Lest he drink, and forget the decree, And change the judgment of any of the sons of affliction.
- 6 Give strong drink to him that is ready to perish, and wine to those that are of heavy hearts.
Give strong drink unto him that is ready to perish, and wine unto the bitter of soul:
Give strong drink to the perishing, And wine to the bitter in soul,

- 7 Let him drink, and forget his poverty, and remember his misery no more.
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 Open thy mouth for the dumb in the cause of all such as are appointed to destruction.
Open thy mouth for the dumb, for the cause of all those that are left desolate.
Open thy mouth for the dumb, For the right of all sons of change.
- 9 Open thy mouth, judge righteously, and plead the cause of the poor and needy.
Open thy mouth, judge righteously, and minister justice to the afflicted and needy.
Open thy mouth, judge righteously, Both the cause of the poor and needy!`
- 10 Who can find a virtuous woman? for her price is far above rubies.
Who can find a woman of worth? for her price is far above rubies.
A woman of worth who doth find? Yea, far above rubies [is] her price.
- 11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.
The heart of her husband confideth in her, and he shall have no lack of spoil.
The heart of her husband hath trusted in her, And spoil he lacketh not.
- 12 She will do him good and not evil all the days of her life.
She doeth him good, and not evil, all the days of her life.
She hath done him good, and not evil, All days of her life.
- 13 She seeketh wool, and flax, and worketh willingly with her hands.
She seeketh wool and flax, and worketh willingly with her hands.
She hath sought wool and flax, And with delight she worketh [with] her hands.
- 14 She is like the merchant's ships; she bringeth her food from afar.
She is like the merchants` ships: she bringeth her food from afar;
She hath been as ships of the merchant, From afar she bringeth in her bread.
- 15 She riseth also while it is yet night, and giveth food to her household, and a portion to her maidens.
And she riseth while it is yet night, and giveth meat to her household, and the day`s work to her maidens.
Yea, she riseth while yet night, And giveth food to her household, And a portion to her damsels.
- 16 She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.
She considereth a field, and acquireth it; of the fruit of her hands she planteth a vineyard.
She hath considered a field, and taketh it, From the fruit of her hands she hath planted a vineyard.

- 17 She girdeth her loins with strength, and strengtheneth her arms.
She girdeth her loins with strength, and maketh strong her arms.
She hath girded with might her loins, And doth strengthen her arms.
- 18 She perceiveth that her merchandise is good: her candle goeth not out by night.
She perceiveth that her earning is good; her lamp goeth not out by night.
She hath perceived when her merchandise [is] good, Her lamp is not extinguished in the night.
- 19 She layeth her hands to the spindle, and her hands hold the distaff.
She putteth 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 She stretcheth out her hand to the poor; yes, she reacheth forth her hands to the needy.
She stretcheth out her hand to the afflicted, and she reacheth 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 She is not afraid of the snow for her household: for all her household are clothed with scarlet.
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 She maketh herself coverings of tapestry; her clothing is silk and purple.
She maketh herself coverlets; her clothing is byssus and purple.
Ornamental coverings she hath made for herself, Silk and purple [are] her clothing.
- 23 Her husband is known in the gates, when he sitteth among the elders of the land.
Her husband is known in the gates, when he sitteth among the elders of the land.
Known in the gates is her husband, In his sitting with elders of the land.
- 24 She maketh fine linen, and selleth it; and delivereth girdles to the merchant.
She maketh body linen and selleth it, and delivereth girdles unto the merchant.
Linen garments she hath made, and selleth, And a girdle she hath given to the merchant.
- 25 Strength and honor are her clothing; and she shall rejoice in time to come.
Strength and dignity are her clothing, and she laugheth [at] the coming day.
Strength and honour [are] her clothing, And she rejoiceth at a latter day.
- 26 She openeth her mouth with wisdom; and on her tongue is the law of kindness.
She openeth her mouth with wisdom; and upon her tongue is the law of kindness.
Her mouth she hath opened in wisdom, And the law of kindness [is] on her tongue.

- 27** She looketh well to the ways of her household, and eateth not the bread of idleness.
She surveyeth the ways of her household, and eateth not the bread of idleness.
She [is] watching the ways of her household, And bread of sloth she eateth not.
- 28** Her children rise up, and call her blessed; her husband also, and he praiseth her.
Her children rise up and call her blessed; her husband [also], and he praiseth her:
Her sons have risen up, and pronounce her happy, Her husband, and he praiseth her,
- 29** Many daughters have done virtuously, but thou excellest them all.
Many daughters have done worthily, but thou excellest them all.
`Many [are] the daughters who have done worthily, Thou hast gone up above them all.`
- 30** Favor is deceitful, and beauty is vain: but a woman that feareth Yahweh, she shall be praised.
Gracefulness is deceitful and beauty is vain; a woman [that] feareth Yahweh, she shall be praised.
The favor [is] false, and the beauty [is] vain, A woman fearing Yahweh, she may boast herself.
- 31** Give her of the fruit of her hands; and let her own works praise her in the gates.
Give her of the fruit of her hands, and let her own 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!