

The Composite Reflection Bible

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

Gary D. Rose June, 2010 Dade City, FL.

The World English Bible
American Standard Version of 1901
Young's Literal Translation

Proverbs

- 1 The proverbs of Solomon, the son of David, king of Israel:**
The proverbs of Solomon the son of David, king of Israel:
Proverbs of Solomon, son of David, king of Israel:
- 2 To know wisdom and instruction; To discern 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 instruction in wise dealing, In righteousness, justice, and equity;**
To receive instruction in wise dealing, In righteousness and justice and equity;
For receiving the instruction of wisdom, Righteousness, judgment, and uprightness,

LiteralSpiritualPracticalMeaning

- 4** To give prudence to the simple, Knowledge and discretion to the young man:
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** That the wise man may hear, and increase in learning; That the man of understanding may attain to sound counsel:
That the wise man may hear, and increase in learning; And that the man of understanding may attain unto sound counsels:
(The wise doth hear and increaseth learning, And the intelligent doth obtain counsels.)
- 6** To understand a proverb, and parables, The words and riddles of the wise.
To understand a proverb, and a figure, The words of the wise, and their dark sayings.
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 the foolish despise wisdom and instruction.
The fear of Jehovah is the beginning of knowledge; [But] the foolish despise wisdom and instruction.
Fear of Jehovah [is] a beginning of knowledge, Wisdom and instruction fools have despised!
- 8** My son, listen to your father's instruction, And don't forsake your mother's teaching:
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 leave not the law of thy mother,
- 9** For they will be a garland to grace your head, And chains around your neck.
For they shall be a chaplet of grace unto thy head, And chains about thy neck.
For a graceful wreath [are] they to thy head, And chains to thy neck.

LiteralSpiritualPracticalMeaning

- 10** My son, if sinners entice you, don't consent.
My son, if sinners entice thee, Consent thou not.
My son, if sinners entice thee be not willing.
- 11** If they say, "Come with us, Let's lay in wait for blood; Let's lurk secretly for the innocent without cause;
If they say, Come with us, Let us lay wait for blood; Let us lurk privily 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's swallow them up alive like Sheol, And whole, like those who 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'll find all valuable wealth. We'll 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** You shall cast your lot among us. We'll all have one purse."
Thou shalt cast 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, don't walk in the way with them. Keep your foot from their path,
My son, walk not thou in the way with them; Refrain thy foot from their path:
My son! go not in the way with them, Withhold thy foot from their path,

LiteralSpiritualPracticalMeaning

- 16** For their feet run to evil. They hurry 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** For in vain is the net spread in the sight of any bird:
For in vain is the net spread In the sight of any bird:
Surely in vain is the net spread out before the eyes of any bird.
- 18** These lay wait for their own blood. They lurk secretly for their own lives.
And these lay wait for their own blood; They lurk privily 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 everyone who is greedy of gain. It takes away the life of its owners.
So are the ways of every one that is greedy of gain; It taketh away the life of the owners thereof.
So [are] the paths of every gainer of dishonest gain, The life of its owners it taketh.
- 20** Wisdom calls aloud in the street. She utters her voice in the public squares.
Wisdom crieth aloud in the street; She uttereth her voice in the broad places;
Wisdom in an out-place crieth aloud, In broad places she giveth forth her voice,
- 21** She calls at the head of noisy places. At the entrance of the city gates, she utters her words:
She crieth in the chief place of concourse; At the entrance 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:

LiteralSpiritualPracticalMeaning

- 22** "How long, you simple ones, will you love simplicity? How long will mockers delight themselves in mockery, And fools hate knowledge?
How long, ye simple ones, will ye love simplicity? And scoffers delight them in scoffing, And fools hate knowledge?
‘Till when, ye simple, do ye love simplicity? And have scorners their scorning desired? And do fools hate knowledge?
- 23** Turn at my reproof. Behold, I will pour out my spirit on you. I will make known my words to you.
Turn you at my reproof: Behold, I will pour out my spirit upon you; I will make known my words unto you.
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 you have refused; I have stretched out my hand, and no one has paid attention;
Because I have called, and ye have refused; I have stretched out my hand, and no man hath regarded;
Because I have called, and ye refuse, I stretched out my hand, and none is attending,
- 25** But you have ignored all my counsel, And wanted none of my reproof;
But ye have set at nought 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 disaster. I will mock when calamity overtakes you;
I also will laugh in [the day of] your calamity; I will mock when your fear cometh;
I also in your calamity do laugh, I deride when your fear cometh,

LiteralSpiritualPracticalMeaning

- 27** When calamity overtakes you like a storm, When your disaster comes on like a whirlwind; When distress and anguish come on you.
When your fear cometh as a storm, And your calamity cometh on 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 will they call on me, but I will not answer. They will seek me diligently, but they will not find me;
Then will they call upon me, but I will not answer; They will seek me diligently, but they shall not find me:
Then they call me, and I do not answer, They seek me earnestly, and find me not.
- 29** Because they hated knowledge, And didn't choose the fear of Yahweh.
For that they hated knowledge, And did not choose the fear of Jehovah:
Because that they have hated knowledge, And the fear of Jehovah have not chosen.
- 30** They wanted none of 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 they will eat of the fruit of their own way, And be filled with their own schemes.
Therefore shall they eat of the fruit of their own 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 backsliding of the simple will kill them. The careless ease of fools will destroy them.
For the backsliding of the simple shall slay them, And the careless ease of fools shall destroy them.
For the turning of the simple slayeth them, And the security of the foolish destroyeth them.

LiteralSpiritualPracticalMeaning

- 33** But whoever listens to me will dwell securely, And will be at ease, without fear of harm."
But whoso hearkeneth unto me shall dwell securely, And shall be quiet without fear of evil.
And whoso is hearkening to me dwelleth confidently, And [is] quiet from fear of evil!
- 1** My son, if you will receive my words, And store up my commandments within you;
My son, if thou wilt receive my words, And lay up my commandments with thee;
My son, if thou dost accept my sayings, And my commands dost lay up with thee,
- 2** So as to turn your ear to wisdom, And apply your heart to understanding;
So as to incline thine ear unto wisdom, And apply thy heart to understanding;
To cause thine ear to attend to wisdom, Thou inclinest thy heart to understanding,
- 3** Yes, if you call out for discernment, And lift up your voice for understanding;
Yea, if thou cry after discernment, And lift up thy voice for understanding;
For, if for intelligence thou callest, For understanding givest forth thy voice,
- 4** If you seek her as silver, And search for her as for hidden treasures:
If thou seek her as silver, And search for her as for hid treasures:
If thou dost seek her as silver, And as hid treasures searchest for her,
- 5** Then you will understand the fear of Yahweh, And find the knowledge of God.
Then shalt thou understand the fear of Jehovah, And find the knowledge of God.
Then understandest thou fear of Jehovah, And knowledge of God thou findest.
- 6** For Yahweh gives wisdom. Out of his mouth comes knowledge and understanding.
For Jehovah giveth wisdom; Out of his mouth [cometh] knowledge and understanding:
For Jehovah giveth wisdom, From His mouth knowledge and understanding.

LiteralSpiritualPracticalMeaning

- 7** He lays up sound wisdom for the upright. He is a shield to those who walk in integrity;
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** That he may guard the paths of justice, And preserve the way of his saints.
That he may guard the paths of justice, And preserve the way of his saints.
To keep the paths of judgment, And the way of His saints He preserveth.
- 9** Then you will understand righteousness and justice, Equity and every good path.
Then shalt thou understand righteousness and justice, And equity, [yea], every good path.
Then understandest thou righteousness, And judgment, and uprightness -- every good path.
- 10** For wisdom will enter into your heart. Knowledge will be pleasant to your soul.
For wisdom shall enter into thy heart, And knowledge shall be pleasant unto thy soul;
For wisdom cometh into thy heart, And knowledge to thy soul is pleasant,
- 11** Discretion will watch over you. Understanding will keep you,
Discretion shall watch over thee; Understanding shall keep thee:
Thoughtfulness doth watch over thee, Understanding doth keep thee,
- 12** To deliver you from the way of evil, From the men who speak perverse things;
To deliver thee from the way of evil, From the men that speak perverse things;
To deliver thee from an evil way, From any speaking froward things,
- 13** Who forsake the paths of uprightness, To walk in the ways of darkness;
Who forsake the paths of uprightness, To walk in the ways of darkness;
Who are forsaking paths of uprightness, To walk in ways of darkness,

LiteralSpiritualPracticalMeaning

- 14** Who rejoice to do evil, And delight in the perverseness of evil;
Who rejoice to do evil, And delight in the perverseness of evil;
Who are rejoicing to do evil, They delight in frowardness of the wicked,
- 15** Who are crooked in their ways, And wayward in their paths:
Who are crooked in their ways, And wayward in their paths:
Whose paths [are] crooked, Yea, they are perverted in their ways.
- 16** To deliver you from the strange woman, Even from the foreigner who flatters with her words;
To deliver thee from the strange woman, Even from the foreigner that flattereth with her words;
To deliver thee from the strange woman, From the stranger who hath made smooth her sayings,
- 17** Who forsakes the friend of her youth, And forgets the covenant of her God:
That forsaketh the friend 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 leads down to death, 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 who go to her return again, Neither do they attain to the paths of life:
None that go unto her return again, Neither do they attain unto the paths of life:
None going in unto her turn back, Nor do they reach the paths of life.
- 20** That you may walk in the way of good men, And keep the paths of the righteous.
That thou mayest walk in the way of good men, And keep the paths of the righteous.
That thou dost go in the way of the good, And the paths of the righteous dost keep.

LiteralSpiritualPracticalMeaning

- 21** For the upright will dwell in the land. The perfect will 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 will be cut off from the land. The treacherous will be rooted out of it.
But the wicked shall be cut off from the land, And the treacherous shall be rooted out of it.
And the wicked from the earth are cut off, And treacherous dealers plucked out of it!
- 1** My son, don't forget my teaching; But let your heart keep my commandments:
My son, forget not my law; But let thy heart keep my commandments:
My son! my law forget not, And my commands let thy heart keep,
- 2** For length of days, and years of life, And peace, will they add to you.
For length of days, and years of life, And peace, will they add to thee.
For length of days and years, Life and peace they do add to thee.
- 3** Don't let kindness and truth forsake you. Bind them around your neck. Write them on the tablet of your heart.
Let not kindness and truth forsake thee: Bind them 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 you will find favor and good understanding in the sight of God and man.
So shalt thou find favor and good understanding In the sight of God and man.
And find grace and good understanding In the eyes of God and man.

LiteralSpiritualPracticalMeaning

- 5** Trust in Yahweh with all your heart, And don't lean on your own understanding.
Trust in Jehovah with all thy heart, And lean not upon thine own understanding:
Trust unto Jehovah with all thy heart, And unto thine own understanding lean not.
- 6** In all your ways acknowledge him, And he will direct your paths.
In all thy ways acknowledge him, And he will direct thy paths.
In all thy ways know thou Him, And He doth make straight thy paths.
- 7** Don't be wise in your own eyes. Fear Yahweh, and depart from evil.
Be not wise in thine own eyes; Fear Jehovah, and depart from evil:
Be not wise in thine own eyes, Fear Jehovah, and turn aside from evil.
- 8** It will be health to your body, And nourishment to your bones.
It will be health to thy navel, And marrow to thy bones.
Healing it is to thy navel, And moistening to thy bones.
- 9** Honor Yahweh with your substance, With the first fruits of all your increase:
Honor Jehovah with thy substance, And with the first-fruits of all thine increase:
Honour Jehovah from thy substance, And from the beginning of all thine increase;
- 10** So your barns will be filled with plenty, And your vats will overflow 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, don't despise Yahweh's discipline, Neither be weary of his reproof:
My son, despise not the chastening of Jehovah; Neither be weary of his reproof:
Chastisement of Jehovah, my son, despise not, And be not vexed with His reproof,

LiteralSpiritualPracticalMeaning

- 12** For whom Yahweh loves, he reproveth; Even as a father the son in whom he delights.
For whom Jehovah loveth he reproveth; Even as a father the son in whom he delighteth.
For whom Jehovah loveth He reproveth, Even as a father the son He is pleased with.
- 13** Happy is the man who finds wisdom, The man who gets understanding.
Happy 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 gaining of it is better than the gaining of silver, The profit of it better than fine gold.
For the gaining of it is better than the gaining of silver, And the profit thereof 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. None of the things you can desire are to be compared to her.
She is more precious than rubies: And none of the things thou canst desire are to be compared 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. In her left hand are riches and honor.
Length of days is in her right hand; In her left hand are riches and honor.
Length of days [is] in her right hand, In her left [are] wealth and honour.
- 17** Her ways are ways of pleasantness. 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.

LiteralSpiritualPracticalMeaning

- 18** She is a tree of life to those who lay hold of her. Happy is everyone who retains her.
She is a tree of life to them that lay hold upon her: And happy is every one that retaineth her.
A tree of life she [is] to those laying hold on her, And whoso is retaining her [is] happy.
- 19** By wisdom Yahweh founded the earth. By understanding, he established the heavens.
Jehovah by wisdom founded the earth; By understanding he established the heavens.
Jehovah by wisdom did found the earth, He prepared the heavens by understanding.
- 20** By his knowledge, the depths were broken up, And the skies drop down the dew.
By his knowledge the depths were broken up, And the skies drop down the dew.
By His knowledge depths have been rent, And clouds do drop dew.
- 21** My son, let them not depart from your 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 they will be life to your soul, And grace for your neck.
So shall they be life unto thy soul, And grace to thy neck.
And they are life to thy soul, and grace to thy neck.
- 23** Then you shall walk in your way securely. Your foot won't 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 you lie down, you will not be afraid. Yes, you will lie down, and your sleep will be sweet.
When thou liest down, thou shalt not be afraid: Yea, 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.

LiteralSpiritualPracticalMeaning

- 25** Don't be afraid of sudden fear, Neither of the desolation of the wicked, when it comes:
Be not afraid of sudden fear, Neither of the desolation 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 your confidence, And will keep your foot from being taken.
For Jehovah will be thy confidence, And will keep thy foot from being taken.
For Jehovah is at thy side, And He hath kept thy foot from capture.
- 27** Don't withhold good from those to whom it is due, When it is in the power of your hand to do it.
Withhold not good from 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** Don't say to your neighbor, "Go, and come again, Tomorrow I will give," When you have it by you.
Say not unto thy neighbor, 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** Don't devise evil against your neighbor, Seeing he dwells securely by you.
Devise not evil against thy neighbor, Seeing he dwelleth securely by thee.
Devise not against thy neighbour evil, And he sitting confidently with thee.
- 30** Don't strive with a man without cause, If he has done you no harm.
Strive not with a man without cause, If he have done thee no harm.
Strive not with a man without cause, If he have not done thee evil.
- 31** Don't envy the man of violence. Choose none of his ways.
Envy thou 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.

LiteralSpiritualPracticalMeaning

- 32** For the perverse is an abomination to Yahweh, But his friendship is with the upright.
For the perverse is an abomination to Jehovah; But his friendship is with the upright.
For an abomination to Jehovah [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 blesses the habitation of the righteous.
The curse of Jehovah is in the house of the wicked; But he blesseth the habitation of the righteous.
The curse of Jehovah [is] in the house of the wicked. And the habitation of the righteous He blesseth.
- 34** Surely he mocks the mockers, But he gives grace to the humble.
Surely he scoffeth at the scoffers; But he giveth grace unto the lowly.
If the scorers He doth scorn, Yet to the humble He doth give grace.
- 35** The wise will inherit glory, But shame will be the promotion of fools.
The wise shall inherit glory; But shame shall be the promotion of fools.
Honour do the wise inherit, And fools are bearing away shame!
- 1** Listen, sons, to a father's instruction. Pay attention and know understanding;
Hear, [my] sons, the instruction of a father, And attend to know understanding:
Hear, ye sons, the instruction of a father, And give attention to know understanding.
- 2** For I give you sound learning. Don't forsake 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 a son to my father, Tender and an only child in the sight of my mother.
For I was a son unto my father, Tender and only beloved in the sight of my mother.
For, a son I have been to my father -- tender, And an only one before my mother.

LiteralSpiritualPracticalMeaning

4 He taught me, and said to me: "Let your 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. Don't forget, neither swerve from the words of my mouth.

Get wisdom, get understanding; Forget 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 Don't forsake her, and she will preserve you. Love her, and she will keep you.

Forsake her not, and she will preserve thee; Love her, and she will keep thee.

Forsake her not, and she doth preserve thee, Love her, and she doth keep thee.

7 Wisdom is supreme. Get wisdom. Yes, though it costs all your possessions, get understanding.

Wisdom [is] the principal thing; [therefore] get wisdom; Yea, with all thy getting get understanding.

The first thing [is] wisdom -- get wisdom, And with all thy getting get understanding.

8 Esteem her, and she will exalt you. She will bring you to honor, when you embrace her.

Exalt her, and she will promote thee; She will bring thee to honor, when thou dost embrace her.

Exalt her, and she doth lift thee up, She honoureth thee, when thou dost embrace her.

9 She will give to your head a garland of grace. A crown of splendor will she deliver to you."

She will give to thy head a chaplet of grace; A crown of beauty will she deliver to thee.

She giveth to thy head a wreath of grace, A crown of beauty she doth give thee freely.

LiteralSpiritualPracticalMeaning

- 10** Listen, my son, and receive my sayings. The years of your life will be many.
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 years of life [are] multiplied to thee.
- 11** I have taught you in the way of wisdom. I have led you in paths of uprightness.
I have taught thee in the way of wisdom; I have led 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 you go, your steps will not be hampered. When you run, you will not stumble.
When thou goest, thy steps shall not be straitened; And if thou runnest, thou shalt not stumble.
In thy walking thy step is not straitened, And if thou runnest, thou stumblest not.
- 13** Take firm hold of instruction. Don't let her go. Keep her, for she is your 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** Don't enter into the path of the wicked. Don't walk in the way of evil men.
Enter not into the path of the wicked, And walk 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, and don't pass by it. Turn from it, and pass on.
Avoid it, pass not by it; Turn from it, and pass on.
Avoid it, pass not over into it, Turn aside from it, and pass on.

LiteralSpiritualPracticalMeaning

- 16** For they don't sleep, unless they do evil. Their sleep is taken away, unless they make someone fall.
For they sleep not, except they do evil; And their sleep is taken away, unless they cause 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 righteous is like the dawning light, That shines more and more until the perfect day.
But the path of the righteous is as the dawning light, That shineth more and more unto the perfect day.
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 like darkness. They don't know what they stumble over.
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. Turn your 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 your eyes. Keep them in the midst of your 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.

LiteralSpiritualPracticalMeaning

- 22** For they are life to those who find them, And health to their whole body.
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 your heart with all diligence, For out of it is the wellspring of life.
Keep thy heart with all diligence; 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 yourself a perverse mouth. Put corrupt lips far from you.
Put away from thee a wayward mouth, And perverse lips put far from thee.
Turn aside from thee a froward mouth, And perverse lips put far from thee,
- 25** Let your eyes look straight ahead. Fix your gaze directly before you.
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** Make the path of your feet level. Let all of your ways be established.
Make level the path of thy feet, And let all thy ways be established.
Ponder thou the path of thy feet, And all thy ways [are] established.
- 27** Don't turn to the right hand nor to the left. Remove your 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, pay attention to my wisdom. Turn your 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,

LiteralSpiritualPracticalMeaning

- 2** That you may maintain discretion, That your lips may preserve knowledge.
That thou mayest preserve discretion, And that thy lips may keep knowledge.
To observe thoughtfulness, And knowledge do thy lips keep.
- 3** For the lips of an adulteress drip honey. Her mouth is smoother than oil,
For the lips of a 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 in the end she is as bitter as wormwood, And as sharp as a two-edged sword.
But in the end she 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 lead straight to Sheol.
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** She gives no thought to the way of life. Her ways are crooked, and she doesn't know it.
So that she findeth not the level path of life: Her ways are unstable, [and] she knoweth [it] not.
The path of life -- lest thou ponder, Moved have her paths -- thou knowest not.
- 7** Now therefore, my sons, listen to me. Don't depart from the words of my mouth.
Now therefore, [my] sons, 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 your way far from her. Don't come near 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,

LiteralSpiritualPracticalMeaning

- 9** Lest you give your honor to others, And your years to the cruel one;
Lest thou give thine honor unto others, And thy years unto the cruel;
Lest thou give to others thy honour, And thy years to the fierce,
- 10** Lest strangers feast on your wealth, And your labors enrich another man`s house.
Lest strangers be filled with thy strength, And thy labors [be] in the house of an alien,
Lest strangers be filled [with] thy power, And thy labours in the house of a stranger,
- 11** You will groan at your latter end, When your flesh and your body are consumed,
And thou mourn at thy latter 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 I have hated instruction, And my heart despised reproof;
And 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** Neither have I obeyed the voice of my teachers, Nor turned my ear to those who instructed me!
Neither have I obeyed the voice of my teachers, Nor inclined mine ear to them 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 have come to the brink of utter ruin, In the midst of the gathered assembly."
I was well-nigh in all evil In the midst of the assembly and congregation.
As a little thing I have been all evil, In the midst of an assembly and a company.
- 15** Drink water out of your own cistern, Running water out of your 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.

LiteralSpiritualPracticalMeaning

- 16** Should your springs overflow in the streets, Streams of water in the public squares?
Should thy springs be dispersed abroad, And streams of water in the streets?
Let thy fountains be scattered abroad, In broad places rivulets of waters.
- 17** Let them be for yourself alone, Not for strangers with you.
Let them be for thyself alone, And not for strangers with thee.
Let them be to thee for thyself, And not to strangers with thee.
- 18** Let your spring be blessed. Rejoice in the wife of your youth.
Let thy fountain be blessed; And rejoice in the wife of thy youth.
Let thy fountain be blessed, And rejoice because of the wife of thy youth,
- 19** A loving hind and a pleasant doe -- Let her breasts satisfy you at all times. Be captivated always with her love.
[As] a loving hind and a pleasant doe, Let her breasts satisfy thee at all times; And be thou ravished always with her love.
A hind of loves, and a roe of grace! Let her loves satisfy thee at all times, In her love magnify thyself continually.
- 20** For why should you, my son, be captivated with an adulteress? Why embrace the bosom of another?
For why shouldest thou, my son, be ravished with a strange woman, And embrace the bosom of a foreigner?
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. He examines all his paths.
For the ways of man are before the eyes of Jehovah; And he maketh level all his paths.
For over-against the eyes of Jehovah are the ways of each, And all his paths He is pondering.

LiteralSpiritualPracticalMeaning

- 22** The evil deeds of the wicked ensnare him. The cords of his sin hold him firmly.
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 holden.
- 23** He will die for lack of instruction. In the greatness of his folly, he will go astray.
He shall die for lack of instruction; 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 you have become collateral for your neighbor, If you have struck your hands in pledge for a stranger;
My son, if thou art become surety for thy neighbor, If thou hast stricken thy hands for a stranger;
My son! if thou hast been surety for thy friend, Hast stricken for a stranger thy hand,
- 2** You are trapped by the words of your mouth. You are ensnared with the words of your 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 yourself, Seeing you have come into the hand of your neighbor. Go, humble yourself. Press your plea with your neighbor.
Do this now, my son, and deliver thyself, Seeing thou art come into the hand of thy neighbor: Go, humble thyself, and importune thy neighbor;
Do this now, my son, and be delivered, For thou hast come into the hand of thy friend. Go, trample on thyself, and strengthen thy friend,
- 4** Give no sleep to your eyes, Nor slumber to your eyelids.
Give not sleep to thine eyes, Nor slumber to thine eyelids;
Give not sleep to thine eyes, And slumber to thine eyelids,

LiteralSpiritualPracticalMeaning

- 5** Free yourself, like a gazelle from the hand of the hunter, Like a bird from the snare of the fowler.
Deliver thyself as a roe 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, you 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 chief, Overseer, or ruler,
Which having no chief, Overseer, or ruler,
Which hath not captain, overseer, and ruler,
- 8** Provides her bread in the summer, And gathers 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 will you sleep, sluggard? When will you arise out of your sleep?
How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep?
Till when, O slothful one, dost thou lie? When dost thou arise from thy sleep?
- 10** A little sleep, a little slumber, A little folding of the hands to sleep:
[Yet] a little sleep, a little slumber, A little folding of the hands to sleep:
A little sleep, a little slumber, A little clasping of the hands to rest,
- 11** So your poverty will come as a robber, And your scarcity as an armed man.
So shall thy poverty come as a robber, And thy want as an armed man.
And thy poverty hath come as a traveller, And thy want as an armed man.

LiteralSpiritualPracticalMeaning

- 12** A worthless person, a man of iniquity, Is he who walks with a perverse mouth;
A worthless person, a man of iniquity, Is he that walketh with a perverse mouth;
A man of worthlessness, a man of iniquity, Walking [with] perverseness of mouth,
- 13** Who winks with his eyes, who signals with his feet, Who motions with his fingers;
That winketh with his eyes, that speaketh with his feet, That maketh signs with his fingers;
Winking with his eyes, speaking with his feet, Directing with his fingers,
- 14** In whose heart is perverseness, Who devises evil continually, Who always sows discord.
In whose heart is perverseness, Who deviseth evil continually, Who soweth discord.
Frowardness [is] in his heart, devising evil at all times, Contentions he sendeth forth.
- 15** Therefore his calamity will come suddenly. He will be broken suddenly, and that without remedy.
Therefore shall his calamity come suddenly; On a sudden shall he be broken, and that without
remedy.
Therefore suddenly cometh his calamity, Instantly he is broken -- and no healing.
- 16** There are six things which Yahweh hates; Yes, seven which are an abomination to him:
There are six things which Jehovah hateth; Yea, seven which are an abomination unto him:
These six hath Jehovah hated, Yea, seven [are] abominations to His soul.
- 17** Haughty eyes, a lying tongue, 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 devises wicked schemes, Feet that are swift in running to mischief,
A heart that deviseth wicked purposes, Feet that are swift in running to mischief,
A heart devising thoughts of vanity -- Feet hasting to run to evil --

LiteralSpiritualPracticalMeaning

- 19** A false witness who utters lies, And he who sows discord among brothers.
A false witness that uttereth lies, And he that soweth discord among brethren.
A false witness [who] doth breathe out lies -- And one sending forth contentions between brethren.
- 20** My son, keep your father's commandment, And don't forsake your mother's teaching.
My son, keep the commandment of thy father, And forsake not the law of thy mother:
Keep, my son, the command of thy father, And leave not the law of thy mother.
- 21** Bind them continually on your heart. Tie them around your 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 you walk, it will lead you. When you sleep, it will watch over you. When you awake, it will talk with you.
When thou walkest, it shall lead thee; When thou sleepest, it shall watch over 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. Reproofs of instruction are the way of life,
For the commandment is a lamp; and the law is 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 you from the immoral woman, From the flattery of the wayward wife's tongue.
To keep thee from the evil woman, From the flattery of the foreigner's tongue.
To preserve thee from an evil woman, From the flattery of the tongue of a strange woman.

LiteralSpiritualPracticalMeaning

- 25** Don't lust after her beauty in your heart, Neither let her captivate you 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 a prostitute reduces you to a piece of bread. The adulteress hunts for your precious life.
For on account of a harlot [a man is brought] to a piece of bread; And the adulteress hunteth for the precious life.
For a harlot consumeth unto a cake of bread, And an adulteress the precious soul hunteth.
- 27** Can a man scoop fire into his lap, And his clothes not be burned?
Can a man take fire in his bosom, And his clothes not be burned?
Doth a man take fire into his bosom, And are his garments not burnt?
- 28** Or can one walk on hot coals, And his feet not be scorched?
Or can one walk 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 is he who goes in to his neighbor's wife. Whoever touches her will not be unpunished.
So he that goeth in to his neighbor's wife; Whosoever toucheth her shall not be unpunished.
So [is] he who hath gone in unto the wife of his neighbour, None who doth touch her is innocent.
- 30** Men don't despise a thief, If he steals to satisfy himself when he is hungry:
Men do not despise a thief, if he steal To satisfy himself when he is hungry:
They do not despise the thief, When he stealeth to fill his soul when he is hungry,
- 31** But if he be found, he shall restore seven times. He shall give all the wealth of his house.
But 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.

LiteralSpiritualPracticalMeaning

32 He who commits adultery with a woman is void of understanding. He who does it destroys his own soul.

He that committeth adultery with a woman is void of understanding: He doeth it who would destroy his own soul.

He who committeth adultery [with] a woman lacketh heart, He is destroying his soul who doth it.

33 He will get wounds and dishonor. His reproach will not be wiped away.

Wounds and dishonor 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 arouses the fury of the husband. He won't 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 won't regard any ransom, Neither will he rest content, though you give many gifts.

He will not regard any ransom; Neither will he rest content, though thou givest many 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. Lay up my commandments within you.

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; Guard my teaching as the apple of your eye.

Keep my commandments and live; And my law as the apple of thine eye.

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

LiteralSpiritualPracticalMeaning

- 3** Bind them on your fingers. Write them on the tablet of your 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** Tell wisdom, "You are my sister." Call understanding your relative,
Say unto wisdom, Thou art my sister; And call understanding [thy] kinswoman:
Say to wisdom, `My sister Thou [art].` And cry to understanding, `Kinswoman!`
- 5** That they may keep you from the strange woman, From the foreigner who flatters with her words.
That they may keep thee from the strange woman, From the foreigner that 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 forth through my lattice.
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** I saw 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 youths, A young man void of understanding,
And I do see among the simple ones, I discern among the sons, A young man lacking understanding,
- 8** Passing through the street near her corner, 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,

LiteralSpiritualPracticalMeaning

- 9** In the twilight, in the evening of the day, In the middle of the night and in the darkness.
In the twilight, in the evening of the day, In the middle of the night and in the darkness.
In the twilight -- in the evening of day, In the darkness of night and blackness.
- 10** Behold, there a woman met him with the attire of a prostitute, And with crafty intent.
And, behold, there met him a woman With the attire of a harlot, and wily of heart.
And, lo, a woman to meet him -- (A harlot's dress, and watchful of heart,
- 11** She is loud and defiant. Her feet don't stay in her house.
She is clamorous and wilful; Her feet abide not in her house:
Noisy she [is], and stubborn, In her house her feet rest not.
- 12** Now she is in the streets, now in the squares, And lurking at every corner.
Now she is in the streets, now in the broad places, And 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. With an impudent face she said to him:
So she caught him, and kissed him, [And] with an impudent face she said unto him:
And she laid hold on him, and kissed him, She hath hardened her face, and saith to him,
- 14** "Sacrifices of peace-offerings are with me. This day I have paid my vows.
Sacrifices of peace-offerings are 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 out to meet you, To diligently seek your face, And I have found you.
Therefore came I forth to meet thee, Diligently to seek thy face, and I have found thee.
Therefore I have come forth to meet thee, To seek earnestly thy face, and I find thee.

LiteralSpiritualPracticalMeaning

- 16** I have spread my couch with carpets of tapestry, With striped cloths of the yarn of Egypt.
I have spread my couch with carpets of tapestry, With striped cloths of the yarn of Egypt.
[With] ornamental coverings I decked my couch, Carved works -- cotton of Egypt.
- 17** I have perfumed my bed with myrrh, aloes, and cinnamon.
I have perfumed my bed With myrrh, aloes, and cinnamon.
I sprinkled my bed -- myrrh, aloes, and cinnamon.
- 18** Come, let`s take our fill of loving until the morning. Let`s solace ourselves with loving.
Come, let us take our fill of love until the morning; Let us solace ourselves with loves.
Come, we are filled [with] loves till the morning, We delight ourselves in loves.
- 19** For my husband isn`t at home. He has gone on a long journey.
For the man 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 has taken a bag of money with him. He will come home at the full moon."
He hath taken a bag of money with him; He will come home at the full moon.
A bag of money he hath taken in his hand, At the day of the new moon he cometh to his house.`
- 21** With persuasive words, she led him astray. With the flattering of her lips, she seduced him.
With her much fair speech she causeth him to yield; With the flattering of her lips she forceth him along.
She turneth him aside with the abundance of her speech, With the flattery of her lips she forceth him.

LiteralSpiritualPracticalMeaning

- 22** He followed her immediately, As an ox goes to the slaughter, As a fool stepping into a noose.
He goeth after her straightway, As an ox goeth to the slaughter, Or as [one in] fetters to 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** Until an arrow strikes through his liver, As a bird hurries to the snare, And doesn't know that it will cost his life.
Till an arrow strike through his liver; As a bird hasteth to the snare, And knoweth not that it is for his life.
Till an arrow doth split his liver, As a bird hath hastened unto a snare, And hath not known that it [is] for its life.
- 24** Now therefore, sons, listen to me. Pay attention to the words of my mouth.
Now therefore, [my] 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** Don't let your heart turn to her ways. Don't go 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 has thrown down many wounded. Yes, all her slain are a mighty host.
For she hath cast down many wounded: Yea, all her slain are a mighty host.
For many [are] the wounded she caused to fall, And mighty [are] all her slain ones.
- 27** Her house is the way to Sheol, 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!

LiteralSpiritualPracticalMeaning

- 1** Doesn't wisdom cry out? Doesn't understanding raise her voice?
Doth not wisdom cry, And understanding put forth her voice?
Doth not wisdom call? And understanding give forth her voice?
- 2** On the top of high places by the way, Where the paths meet, she stands.
On the top of high places by the way, Where the paths meet, she standeth;
At the head of high places by the way, Between the paths she hath stood,
- 3** Beside the gates, at the entry of the city, At the entry doors, she cries aloud:
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 men, I call! I send my voice to the sons of mankind.
Unto you, O men, I call; And my voice is to the sons of men.
Unto you, O men, I call, And my voice [is] unto the sons of men.
- 5** You simple, understand prudence. You fools, be of an understanding heart.
O ye simple, understand prudence; And, ye fools, be of an understanding heart.
Understand, ye simple ones, prudence, And ye fools, understand the heart,
- 6** Hear, for I will speak excellent things. The opening of my lips is for 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 speaks truth. Wickedness is an abomination to my lips.
For my mouth shall utter truth; And wickedness is an abomination to my lips.
For truth doth my mouth utter, And an abomination to my lips [is] wickedness.

LiteralSpiritualPracticalMeaning

- 8** All the words of my mouth are in righteousness. There is nothing crooked or perverse in them.
All the words of my mouth are in righteousness; There is nothing crooked or perverse in them.
In righteousness [are] all the sayings of my mouth, Nothing in them is froward and perverse.
- 9** They are all plain to him who understands, Right to those who 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 rather than silver; 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. All the things that may be desired can't be compared to it.
For wisdom is better than rubies; And all the things that may be desired are not to be compared unto it.
For better [is] wisdom than rubies, Yea, all delights are not comparable with it.
- 12** "I, wisdom, have made prudence my dwelling. Find out knowledge and discretion.
I wisdom have made prudence my dwelling, And find out knowledge [and] discretion.
I, wisdom, have dwelt with prudence, And a knowledge of devices I find out.
- 13** The fear of Yahweh is to hate evil. I hate pride, arrogance, the evil way, and the perverse mouth.
The fear of Jehovah is to hate evil: Pride, and arrogancy, and the evil way, And the perverse mouth, do I hate.
The fear of Jehovah [is] to hate evil; Pride, and arrogance, and an evil way, And a froward mouth, I have hated.

LiteralSpiritualPracticalMeaning

- 14** Counsel and sound knowledge are mine. I have understanding and power.
Counsel is mine, and sound knowledge: I am understanding; I have might.
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 princes decree justice.
By me kings reign, and princes decree righteousness,
- 16** By me princes rule; Nobles, and all the righteous rulers of the earth.
By me princes rule, And nobles, [even] all the judges of the earth.
By me do chiefs rule, and nobles, All judges of the earth.
- 17** I love those who love me. Those who seek me diligently will find me.
I love them that love me; And those that seek me diligently shall find me.
I love those loving me, And those seeking me earnestly do find me.
- 18** With me are riches, honor, Enduring wealth, and prosperity.
Riches and honor are with me; [Yea], 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; My yield than choice silver.
My fruit is better than gold, yea, than fine gold; And my revenue than choice silver.
Better [is] my fruit than gold, even fine gold, And mine increase than choice silver.
- 20** I walk in the way of righteousness, In the midst of the paths of justice;
I walk in the way of righteousness, In the midst of the paths of justice;
In a path of righteousness I cause to walk, In midst of paths of judgment,

LiteralSpiritualPracticalMeaning

- 21** That I may give wealth to those who love me. I fill their treasuries.
That I may cause those that love me to inherit substance, And that I may fill their treasuries.
To cause my lovers to inherit substance, Yea, their treasures I fill.
- 22** "Yahweh possessed me in the beginning of his work, Before his deeds of old.
Jehovah possessed me in the beginning of his way, Before his works of old.
Jehovah possessed me -- the beginning of His way, Before His works since then.
- 23** I was set up from everlasting, from the beginning, Before the earth existed.
I was set up from everlasting, 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 springs 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 in place, Before the hills, I was 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 beginning 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.

LiteralSpiritualPracticalMeaning

- 27** When he established the heavens, I was there; When he set a circle on the surface of the deep,
When he established the heavens, I was there: When he set a 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 the springs of the deep became strong,
When he made firm 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 its boundary, That the waters should not violate his commandment,
When he marked out the foundations of the earth;
When he gave to the sea its bound, That the waters should not transgress his commandment, When
he marked out the foundations of the earth;
In His setting for the sea its limit, And the waters transgress not His command, In His decreeing the
foundations of earth,
- 30** Then I was the craftsman by his side. I was a delight day by day, Always rejoicing before him,
Then I was by him, [as] a master workman; 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 his whole world. My delight was with the sons of men.
Rejoicing in his habitable earth; And my delight was with the sons of men.
Rejoicing in the habitable part of His earth, And my delights [are] with the sons of men.
- 32** "Now therefore, my sons, listen to me, For blessed are those who keep my ways.
Now therefore, [my] sons, hearken unto me; For blessed are they that keep my ways.
And now, ye sons, hearken to me, Yea, happy are they who keep my ways.

LiteralSpiritualPracticalMeaning

- 33** Hear instruction, and be wise, Don't refuse it.
 Hear instruction, and be wise, And refuse it not.
 Hear instruction, and be wise, and slight not.
- 34** Blessed is the man who hears me, Watching daily at my gates, Waiting at my door posts.
 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 finds me, finds life, And will obtain favor from Yahweh.
 For whoso findeth me findeth life, And shall obtain favor of Jehovah.
 For whoso is finding me, hath found life, And bringeth out good-will from Jehovah.
- 36** But he who sins against me wrongs his own soul. All those who hate me love death."
 But he that sinneth against me wrongeth 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 has built her house. She has carved out her seven pillars.
 Wisdom hath builded her house; She hath hewn out her seven pillars:
 Wisdom hath builded her house, She hath hewn out her pillars -- seven.
- 2** She has prepared her meat. She has mixed her wine. She has also set her table.
 She hath killed her beasts; She hath mingled her wine; She hath also furnished her table:
 She hath slaughtered her slaughter, She hath mingled her wine, Yea, she hath arranged her table.
- 3** She has sent out her maidens. She cries from the highest places of the city:
 She hath sent forth her maidens; She crieth upon the highest places of the city:
 She hath sent forth her damsels, She crieth on the tops of the high places of the city:

LiteralSpiritualPracticalMeaning

- 4** "Whoever is simple, let him turn in here!" As for him who is void of understanding, she says to him, **Whoso is simple, let him turn in hither: As for him that is void of understanding, she saith to him, `Who [is] simple? let him turn aside hither.` Whoso lacketh heart: she hath said to him,**
- 5** "Come, eat some of my bread, Drink some of the wine which I have mixed! **Come, eat ye of my bread, And drink of the wine which I have mingled.**
`Come, eat of my bread, And drink of the wine I have mingled.
- 6** Leave your simple ways, and live. Walk in the way of understanding."
Leave off, ye simple ones, and live; And walk in the way of understanding.
Forsake ye, the simple, and live, And be happy in the way of understanding.
- 7** He who corrects a mocker invites insult. He who reproves a wicked man invites abuse.
He that correcteth a scoffer getteth to himself reviling; And he that reproveth a wicked man [getteth] himself a blot.
The instructor of a scorner Is receiving for it -- shame, And a reprover of the wicked -- his blemish.
- 8** Don't reprove a scoffer, lest he hate you. Reprove a wise man, and he will love you.
Reprove not a scoffer, 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** Instruct a wise man, and he will be still wiser. Teach a righteous man, and he will increase in learning.
Give [instruction] to a wise man, and he will be yet wiser: Teach a righteous man, and he will increase in learning.
Give to the wise, and he is wiser still, Make known to the righteous, And he increaseth learning.

LiteralSpiritualPracticalMeaning

- 10** The fear of Yahweh is the beginning of wisdom. The knowledge of the Holy One is understanding.
The fear of Jehovah is the beginning of wisdom; And the knowledge of the Holy One is understanding.
The commencement of wisdom [is] the fear of Jehovah, And a knowledge of the Holy Ones [is] understanding.
- 11** For by me your days will be multiplied. The years of your life will be increased.
For by me thy days shall be multiplied, And the years of thy life shall be increased.
For by me do thy days multiply, And added to thee are years of life.
- 12** If you are wise, you are wise for yourself. If you mock, you alone will bear it.
If thou art wise, thou art wise for thyself; And if thou scoffest, thou alone shalt bear it.
If thou hast been wise, thou hast been wise for thyself, And thou hast scorned -- thyself bearest [it].
- 13** The foolish woman is loud, Undisciplined, and knows nothing.
The foolish woman is clamorous; [She is] simple, and knoweth nothing.
A foolish woman [is] noisy, Simple, and hath not known what.
- 14** She sits at the door of her house, On a seat in the high places of the city,
And she sitteth at the door of her house, On a seat in the high places of the city,
And she hath sat at the opening of her house, On a throne -- the high places of the city,
- 15** To call to those who pass by, Who go straight on their ways,
To call to them that pass by, Who go right on their ways:
To call to those passing by the way, Who are going straight [on] their paths.

LiteralSpiritualPracticalMeaning

- 16** "Whoever is simple, let him turn in here." As for him who is void of understanding, she says to him, **Whoso is simple, let him turn in hither; And as for him that is void of understanding, she saith to him, `Who [is] simple? let him turn aside hither.` And whoso lacketh heart -- she said to him,**
- 17** "Stolen water is sweet. Food eaten in secret is pleasant." **Stolen waters are sweet, And bread [eaten] in secret is pleasant. `Stolen waters are sweet, And hidden bread is pleasant.`**
- 18** But he doesn't know that the dead are there, That her guests are in the depths of Sheol. **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 makes a glad father; But a foolish son brings grief to his mother. **The proverbs of Solomon. A wise son maketh a glad father; But a foolish son is the heaviness 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 delivers 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 allow the soul of the righteous to go hungry, But he thrusts away the desire of the wicked. **Jehovah will not suffer the soul of the righteous to famish; But he thrusteth away the desire of the wicked. Jehovah causeth not the soul of the righteous to hunger, And the desire of the wicked He thrusteth away.**

LiteralSpiritualPracticalMeaning

- 4** He becomes poor who works with a lazy hand, But the hand of the diligent brings wealth.
He becometh poor that worketh 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 who gathers in summer is a wise son, But he who sleeps during the harvest is a son who causes shame.
He that gathereth in summer is a wise son; [But] 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 on the head of the righteous, But violence covers the mouth of the wicked.
Blessings are upon the head of the righteous; But violence covereth the mouth of the wicked.
Blessings [are] for the head of the righteous, And the mouth of the wicked cover doth violence.
- 7** The memory of the righteous is blessed, But the name of the wicked will rot.
The memory of the righteous is 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 accept commandments, But a chattering fool will fall.
The wise in heart will receive commandments; But a prating fool shall fall.
The wise in heart accepteth commands, And a talkative fool kicketh.
- 9** He who walks blamelessly walks surely, But he who perverts his ways will be found out.
He that walketh uprightly walketh surely; But he that perverteth his ways shall be known.
Whoso is walking in integrity walketh confidently, And whoso is perverting his ways is known.

LiteralSpiritualPracticalMeaning

- 10** One winking with the eye causes sorrow, But a chattering fool will fall.
He that winketh with the eye causeth sorrow; But a prating fool shall fall.
Whoso is winking the eye giveth grief, And a talkative fool kicketh.
- 11** The mouth of the righteous is a spring of life, But violence covers the mouth of the wicked.
The mouth of the righteous is a fountain of life; But violence covereth the mouth of the wicked.
A fountain of life [is] the mouth of the righteous, And the mouth of the wicked cover doth violence.
- 12** Hatred stirs up strife, But love covers all wrongs.
Hatred stirreth up strifes; But love covereth all transgressions.
Hatred awaketh contentions, And over all transgressions love covereth.
- 13** Wisdom is found on the lips of him who has discernment, But a rod is for the back of him who is void of understanding.
In the lips of him that hath discernment 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 ruin.
Wise men lay up knowledge; But the mouth of the foolish is a present 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.

LiteralSpiritualPracticalMeaning

- 16** The labor of the righteous leads to life. The increase of the wicked leads to sin.
The labor of the righteous [tendeth] to life; The increase of the wicked, 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 who heeds correction, But he who forsakes reproof leads others astray.
He is in the way of life that heedeth correction; But he that forsaketh reproof erreth.
A traveller to life [is] he who is keeping instruction, And whoso is forsaking rebuke is erring.
- 18** He who hides hatred has lying lips. He who utters a slander is a fool.
He that hideth hatred is of lying lips; And he that uttereth 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 is no lack of disobedience, But he who restrains his lips does wisely.
In the multitude of words there wanteth not transgression; But he that refraineth 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 righteous is like choice silver. The heart of the wicked is of little worth.
The tongue of the righteous 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 the foolish die for lack of understanding.
The lips of the righteous feed many; But the foolish die for lack of understanding.
The lips of the righteous delight many, And fools for lack of heart die.

LiteralSpiritualPracticalMeaning

- 22** The blessing of Yahweh brings wealth, And he adds no trouble to it.
The blessing of Jehovah, it maketh rich; And he addeth no sorrow therewith.
The blessing of Jehovah -- it maketh rich, And He addeth no grief with it.
- 23** It is a fool's pleasure to do wickedness, But wisdom is a man of understanding's pleasure.
It is as sport to a fool to do wickedness; And [so is] wisdom to a man of understanding.
To execute inventions [is] as play to a fool, And wisdom to a man of understanding.
- 24** What the wicked fear, will overtake them, But the desire of the righteous will be granted.
The fear of the wicked, it shall come upon him; And 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** When the whirlwind passes, the wicked is no more; But the righteous is an everlasting foundation.
When the whirlwind passeth, the wicked is no more; But the righteous is an everlasting foundation.
As the passing by of a hurricane, So the wicked is not, And the righteous is a foundation age-during.
- 26** As vinegar to the teeth, and as smoke to the eyes, So is the sluggard to those who send him.
As vinegar to the teeth, and as smoke to the eyes, So is the 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 prolongs days, But the years of the wicked shall be shortened.
The fear of Jehovah prolongeth days; But the years of the wicked shall be shortened.
The fear of Jehovah addeth days, And the years of the wicked are shortened.
- 28** The prospect of the righteous is joy, But the hope of the wicked will perish.
The hope of the righteous [shall be] gladness; But the expectation of the wicked shall perish.
The hope of the righteous [is] joyful, And the expectation of the wicked perisheth.

LiteralSpiritualPracticalMeaning

- 29** The way of Yahweh is a stronghold to the upright, But it is a destruction to the workers of iniquity.
The way of Jehovah is a stronghold to the upright; But it is a destruction to the workers of iniquity.
The way of Jehovah [is] strength to the perfect, And ruin to workers of iniquity.
- 30** The righteous will never be removed, But the wicked will not dwell in the land.
The righteous shall never be removed; But the wicked shall not dwell in the land.
The righteous to the age is not moved, And the wicked inhabit not the earth.
- 31** The mouth of the righteous brings forth wisdom, But the perverse tongue will be cut off.
The mouth of the righteous bringeth forth wisdom; But the perverse tongue shall be cut off.
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 is perverse.
The lips of the righteous know what is acceptable; But the mouth of the wicked [speaketh] perverseness.
The lips of the righteous know a pleasing thing, And the mouth of the wicked perverseness!
- 1** A false balance is an abomination to Yahweh, But accurate weights are his delight.
A false balance is an abomination to Jehovah; But a just weight is his delight.
Balances of deceit [are] an abomination to Jehovah, And a perfect weight [is] His delight.
- 2** When pride comes, then comes shame, But with humility comes 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.

LiteralSpiritualPracticalMeaning

- 3** The integrity of the upright shall guide them, But the perverseness of the treacherous shall destroy them.
The integrity of the upright shall guide them; But the perverseness of the treacherous shall destroy them.
The integrity of the upright leadeth them, And the perverseness of the treacherous destroyeth them.
- 4** Riches don't profit in the day of wrath, But righteousness delivers from death.
Riches profit not in the day of wrath; But righteousness delivereth from death.
Wealth profiteth not in a day of wrath, And righteousness delivereth from death.
- 5** The righteousness of the blameless will direct his way, But the wicked shall fall by his own wickedness.
The righteousness of the perfect shall direct his way; But the wicked shall fall by his own wickedness.
The righteousness of the perfect maketh right his way, And by his wickedness doth the wicked fall.
- 6** The righteousness of the upright shall deliver them, But the unfaithful will be trapped by evil desires.
The righteousness of the upright shall deliver them; But the treacherous shall be taken in their own iniquity.
The righteousness of the upright delivereth them, And in mischief the treacherous are captured.
- 7** When a wicked man dies, hope perishes, And expectation of power comes to nothing.
When a wicked man dieth, [his] expectation shall perish; And the hope of iniquity 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 takes his place.
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.

LiteralSpiritualPracticalMeaning

- 9** With his mouth the godless man destroys his neighbor, But the righteous will be delivered through knowledge.
With his mouth the godless man destroyeth his neighbor; But through knowledge shall the righteous be delivered.
With the mouth a hypocrite corrupteth his friend, And by knowledge the righteous are drawn out.
- 10** When it goes well with the righteous, the city rejoices. 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** One who despises his neighbor is void of wisdom, But a man of understanding holds his peace.
He that despiseth his neighbor is void of wisdom; But a man of understanding holdeth his peace.
Whoso is despising his neighbour lacketh heart, And a man of understanding keepeth silence.
- 13** One who brings gossip betrays a confidence, But one who is of a trustworthy spirit is one who keeps a secret.
He that goeth about as a tale-bearer revealeth secrets; But he that is of a faithful spirit concealeth a matter.
A busybody is revealing secret counsel, And the faithful of spirit is covering the matter.
- 14** Where there is no wise guidance, the nation falls, But in the multitude of counselors there is victory.
Where no wise guidance is, the people falleth; But in the multitude of counsellors there is safety.
Without counsels do a people fall, And deliverance [is] in a multitude of counsellors.

LiteralSpiritualPracticalMeaning

- 15** He who is collateral for a stranger will suffer for it, But he who refuses pledges of collateral is secure.
He that is surety for a stranger shall smart for it; 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 obtains honor, But violent men obtain riches.
A gracious woman obtaineth honor; And violent men obtain riches.
A gracious woman retaineth honour, And terrible [men] retain riches.
- 17** The merciful man does good to his own soul, But he who is cruel troubles his own flesh.
The merciful man doeth good to his own soul; But he that is cruel troubleth his own flesh.
A kind man is rewarding his own soul, And the fierce is troubling his own flesh.
- 18** The wicked earns deceitful wages, But he who sows righteousness reaps a sure reward.
The wicked earneth deceitful wages; 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** He who is truly righteous gets life. He who pursues evil gets death.
He that is stedfast in righteousness [shall attain] unto life; And 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** Those who are perverse in heart are an abomination to Yahweh, But those whose ways are blameless are his delight.
They that are perverse in heart are an abomination to Jehovah; But such as are perfect in [their] way are his delight.
An abomination to Jehovah [are] the perverse of heart, And the perfect of the way [are] His delight.

LiteralSpiritualPracticalMeaning

21 Most assuredly, the evil man will not be unpunished, But the seed of the righteous will be delivered.

[Though] hand [join] in hand, the evil man shall not be unpunished; 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 Like a gold ring in a pig`s snout, Is a beautiful woman who lacks discretion.

[As] a ring of gold in a swine`s snout, [So is] a fair woman that is without discretion.

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. The expectation of the wicked is wrath.

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 hope of the wicked [is] transgression.

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

There is that scattereth, and increaseth yet more; And there is that withholdeth more than is meet, 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. He who waters 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 who withholds grain, the people will curse him, But blessing will be on the head of him who sells it.

He that withholdeth grain, the people shall 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.

LiteralSpiritualPracticalMeaning

27 He who diligently seeks good seeks favor, But he who searches after evil, it shall come to him.
He that diligently seeketh good seeketh favor; But he that searcheth after evil, it shall come unto him.

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

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

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

29 He who troubles his own house shall inherit the wind. The foolish shall be servant to the wise of heart.

He that troubleth his own house shall inherit the wind; And the foolish shall be servant to the wise of heart.

Whoso is troubling his own house inheriteth wind, And a servant [is] the fool to the wise of heart.

30 The fruit of the righteous is a tree of life. He who is wise wins souls.

The fruit of the righteous is a tree of life; And he that is 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 repaid in the earth; How much more the wicked and the sinner!

Behold, the righteous shall be recompensed in the earth: How much more the wicked and the sinner!

Lo, the righteous in the earth is recompensed, Surely also the wicked and the sinner!

1 Whoever loves correction loves knowledge, But he who hates reproof is stupid.

Whoso loveth correction loveth knowledge; But he that hateth reproof is brutish.

Whoso is loving instruction, is loving knowledge, And whoso is hating reproof [is] brutish.

LiteralSpiritualPracticalMeaning

- 2** A good man shall obtain favor from Yahweh, But he will condemn a man of wicked devices.
A good man shall obtain favor of Jehovah; But a man of wicked devices will he condemn.
The good bringeth forth favour from Jehovah, 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 worthy woman is the crown of her husband, But a disgraceful wife is as rottenness in his bones.
A worthy woman is the crown of 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 just. The advice of the wicked is deceitful.
The thoughts of the righteous are just; [But] 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 about lying in wait for blood, But the speech of the upright rescues them.
The words of the wicked are of 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 no more, But the house of the righteous shall stand.
The wicked are overthrown, and are not; But the house of the righteous shall stand.
Overthrow the wicked, and they are not, And the house of the righteous standeth.

LiteralSpiritualPracticalMeaning

- 8** A man shall be commended according to his wisdom, But he who has a warped mind shall be despised.
A man shall be commended according to his wisdom; But he that is of a perverse heart shall be despised.
According to his wisdom is a man praised, And the perverted of heart becometh despised.
- 9** Better is he who is lightly esteemed, and has a servant, Than he who honors himself, and lacks bread.
Better is he that is lightly esteemed, and hath a servant, Than he that honoreth himself, and lacketh bread.
Better [is] the lightly esteemed who hath a servant, Than the self-honoured who lacketh bread.
- 10** A righteous man regards the life of his animal, But the tender mercies of the wicked are cruel.
A righteous man regardeth 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 who tills his land shall have plenty of bread, But he who chases fantasies is void of understanding.
He that tilleth his land shall have plenty of bread; But he that followeth after vain [persons] is void of understanding.
Whoso is tilling the ground is satisfied [with] bread, And whoso is pursuing vanities is lacking heart,
- 12** The wicked desires the plunder of evil men, But the root of the righteous flourishes.
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** An evil man is trapped by sinfulness of lips, But the righteous shall come out of trouble.
In the transgression of the lips is a snare to the evil man; But the righteous shall come out of trouble.
In transgression of the lips [is] the snare of the wicked, And the righteous goeth out from distress.

LiteralSpiritualPracticalMeaning

- 14** A man shall be satisfied with good by the fruit of his mouth. The doings of a man`s hands shall be rewarded to him.
A man shall be satisfied with good by the fruit of his mouth; And the doings 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 who is wise listens to counsel.
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 shows his annoyance the same day, But one who overlooks an insult is prudent.
A fool`s vexation is presently known; But a prudent man concealeth shame.
The fool -- in a day is his anger known, And the prudent is covering shame.
- 17** He who is truthful testifies honestly, But a false witness lies.
He that uttereth truth showeth forth righteousness; But a false witness, deceit.
Whoso uttereth faithfulness declareth righteousness, And a false witness -- deceit.
- 18** There is one who speaks rashly like the piercing of a sword, But the tongue of the wise heals.
There is that speaketh rashly 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** Truth`s lips will be established forever, But a lying tongue is only momentary.
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.

LiteralSpiritualPracticalMeaning

- 20** Deceit is in the heart of those who plot evil, But joy comes to the promoters of peace.
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** No mischief shall happen to the righteous, But the wicked shall be filled with evil.
There shall no mischief happen to the righteous; But the wicked shall be filled with evil.
No iniquity is desired by the righteous, And the wicked have been full of evil.
- 22** Lying lips are an abomination to Yahweh, But those who do the truth are his delight.
Lying lips are an abomination to Jehovah; But they that deal truly are his delight.
An abomination to Jehovah [are] lying lips, And stedfast doers [are] his delight.
- 23** A prudent man keeps his knowledge, But the hearts of fools proclaim foolishness.
A prudent man concealeth knowledge; But the heart of fools proclaimeth foolishness.
A prudent man is concealing knowledge, And the heart of fools proclaimeth folly.
- 24** The hands of the diligent ones shall rule, But laziness ends in slave labor.
The hand of the diligent shall bear rule; But the slothful shall be put under taskwork.
The hand of the diligent ruleth, And slothfulness becometh tributary.
- 25** Anxiety in a man`s heart weighs it down, But a kind word makes it glad.
Heaviness in the heart of a 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 cautious in friendship, But the way of the wicked leads them astray.
The righteous is a guide to his neighbor; But the way of the wicked causeth them to err.
The righteous searcheth his companion, And the way of the wicked causeth them to err.

LiteralSpiritualPracticalMeaning

- 27** The slothful man doesn't roast his game, But the possessions of diligent men are prized.
The slothful man roasteth not that which he took in hunting; But the precious substance of men [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; In its path there is no death.
In the way 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 listens to his father's instruction, But a scoffer doesn't listen to rebuke.
A wise son [heareth] his father's instruction; But a scoffer heareth not rebuke.
A wise son -- the instruction of a father, And a scorner -- he hath not heard rebuke.
- 2** By the fruit of his lips, a man enjoys good things; But the unfaithful crave violence.
A man shall eat good by the fruit of his mouth; But the soul of the treacherous [shall eat] violence.
From the fruit of the mouth a man eateth good, And the soul of the treacherous -- violence.
- 3** He who guards his mouth guards his soul. One who opens wide his lips comes to ruin.
He that guardeth his mouth keepeth his life; [But] he that openeth wide his lips shall have destruction.
Whoso is keeping his mouth, is keeping his soul, Whoso is opening wide his lips -- ruin to him!
- 4** The soul of the sluggard desires, and has nothing, But the desire of the diligent shall be fully satisfied.
The soul of the sluggard 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.

LiteralSpiritualPracticalMeaning

- 5** A righteous man hates lies, But a wicked man brings shame and disgrace.
A righteous man hateth lying; But a wicked man is loathsome, and cometh to shame.
A false word the righteous hateth, And the wicked causeth abhorrence, and is confounded.
- 6** Righteousness guards the way of integrity, But wickedness overthrows the sinner.
Righteousness guardeth him that is upright 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 are some who pretend to be rich, yet have nothing. There are some who pretend to be poor, yet have great wealth.
There is that maketh himself rich, yet hath nothing: There is that maketh himself poor, yet 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 hears no threats.
The ransom of a man`s life is his riches; But the poor heareth no threatening.
The ransom of a man`s life [are] his riches, And the poor hath not heard rebuke.
- 9** The light of the righteous shines brightly, But the lamp of the wicked is snuffed out.
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** By pride comes only quarrels, But with ones who take advice is wisdom.
By pride cometh only contention; But with the well-advised is wisdom.
A vain man through pride causeth debate, And with the counselled [is] wisdom.

LiteralSpiritualPracticalMeaning

- 11** Wealth gained dishonestly dwindles away, But he who gathers by hand makes it grow.
Wealth gotten by vanity shall be diminished; But he that gathereth by labor shall have increase.
Wealth from vanity becometh little, And whoso is gathering by the hand becometh great.
- 12** Hope deferred makes the heart sick, But when longing is fulfilled, it is a tree of life.
Hope deferred maketh the heart sick; But when the desire cometh, it is a tree of life.
Hope prolonged is making the heart sick, And a tree of life [is] the coming desire.
- 13** Whoever despises instruction will pay for it, But he who respects a command will be rewarded.
Whoso despiseth the word bringeth destruction on himself; 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 teaching of the wise is a spring of life, To turn from the snares of death.
The law of the wise is a fountain of life, That one may depart 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 wins favor; But the way of the unfaithful is hard.
Good understanding giveth favor; But the way of the transgressor is hard.
Good understanding giveth grace, And the way of the treacherous [is] hard.
- 16** Every prudent man acts from knowledge, But a fool exposes folly.
Every prudent man worketh with knowledge; But a fool flaunteth [his] folly.
Every prudent one dealeth with knowledge, And a fool spreadeth out folly.
- 17** A wicked messenger falls into trouble, But a trustworthy envoy gains healing.
A wicked messenger falleth into evil; But a faithful ambassador is health.
A wicked messenger falleth into evil, And a faithful ambassador is healing.

LiteralSpiritualPracticalMeaning

- 18** Poverty and shame come to him who refuses discipline, But he who heeds correction shall be honored.
Poverty and shame [shall be to] him that refuseth correction; But he that regardeth reproof shall be honored.
Whoso is refusing instruction -- poverty and shame, And whoso is observing reproof is honoured.
- 19** Longing fulfilled is sweet to the soul, But fools detest turning from evil.
The desire accomplished is sweet to the soul; But it is an abomination to fools to depart from evil.
A desire accomplished is sweet to the soul, And an abomination to fools [is]: Turn from evil.
- 20** One who walks with wise men grows wise, But a companion of fools suffers harm.
Walk with wise men, and thou shalt be wise; But the companion of fools shall smart for it.
Whoso is walking with wise men is wise, And a companion of fools suffereth evil.
- 21** Misfortune pursues sinners, But prosperity rewards the righteous.
Evil pursueth sinners; But the righteous shall be recompensed with good.
Evil pursueth sinners, And good recompenseth the righteous.
- 22** A good man leaves an inheritance to his children`s children, But the wealth of the sinner is stored for the righteous.
A good man leaveth an inheritance to his children`s children; And the wealth of the sinner is laid up for the righteous.
A good man causeth sons` sons to inherit, And laid up for the righteous [is] the sinner`s wealth.
- 23** An abundance of food is in poor people`s fields, But injustice sweeps it away.
Much food [is in] the tillage of the poor; But there is that is destroyed by reason of injustice.
Abundance of food -- the tillage of the poor, And substance is consumed without judgment.

LiteralSpiritualPracticalMeaning

- 24** One who spares the rod hates his son, But one who loves him is careful to discipline him.
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 one eats to the satisfying of his soul, But the belly of the wicked goes hungry.
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 builds her house, But the foolish one tears it down with her own hands.
Every wise woman buildeth her house; But the foolish plucketh it down with her own hands.
Every wise woman hath builded her house, And the foolish with her hands breaketh it down.
- 2** He who walks in his uprightness fears Yahweh, But he who is perverse in his ways despises him.
He that walketh in his uprightness feareth Jehovah; But he that is perverse in his ways despiseth him.
Whoso is walking in his uprightness is fearing Jehovah, And the perverted [in] his ways is despising Him.
- 3** The fool's talk brings a rod to his back, But the lips of the wise protect them.
In the mouth of the foolish is a rod for [his] 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.

LiteralSpiritualPracticalMeaning

- 5** A truthful witness will not lie, But a false witness pours out 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 scoffer seeks wisdom, and doesn't find it, But knowledge comes easily to a discerning person.
A scoffer seeketh wisdom, and [findeth it] not; But knowledge is easy unto him that hath understanding.
A scorner hath sought wisdom, and it is not, And knowledge to the intelligent [is] easy.
- 7** Stay away from a foolish man, For you won't find knowledge on his lips.
Go into the presence of a foolish man, And thou shalt not perceive [in him] 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 think about his way, But the folly of fools is deceit.
The wisdom of the prudent is to understand his way; But the folly of fools is deceit.
The wisdom of the prudent [is] to understand his way, And the folly of fools [is] deceit.
- 9** Fools mock at making atonement for sins, But among the upright there is good will.
A trespass-offering mocketh fools; But among the upright there is good will.
Fools mock at a guilt-offering, And among the upright -- a pleasing thing.
- 10** The heart knows its own bitterness and joy; He will not share these with a stranger.
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 will be overthrown, But the tent of the upright will 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.

LiteralSpiritualPracticalMeaning

- 12** There is a way which seems right to a man, But in the end it leads to death.
There is a way which seemeth right unto a man; But the end thereof are 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 may be sorrowful, And mirth may end in heaviness.
Even in laughter the heart is sorrowful; And the end of mirth is heaviness.
Even in laughter is the heart pained, And the latter end of joy [is] affliction.
- 14** The unfaithful will be repaid for his own ways; Likewise a good man will be rewarded for his ways.
The backslider in heart shall be filled with his own ways; And a good man [shall be satisfied] from himself.
From his ways is the backslider in heart filled, And a good man -- from his fruits.
- 15** The simple believes everything, But the prudent man carefully considers his ways.
The simple believeth every word; But the prudent man looketh well to his going.
The simple giveth credence to everything, And the prudent attendeth to his step.
- 16** A wise man fears, and shuns evil, But the fool is hotheaded and reckless.
A wise man feareth, and departeth from evil; But the fool beareth himself insolently, and is confident.
The wise is fearing and turning from evil, And a fool is transgressing and is confident.
- 17** He who is quick to become angry will commit folly, And a crafty man is hated.
He that is soon angry will deal foolishly; And a man of wicked devices is hated.
Whoso is short of temper doth folly, And a man of wicked devices is hated.

LiteralSpiritualPracticalMeaning

- 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 down before the good, And the wicked, at the gates of the righteous.
The evil bow down before the good; And the wicked, at the gates of the righteous.
The evil have bowed down before the good, And the wicked at the gates of the righteous.
- 20** The poor person is shunned even by his own neighbor, But the rich person has many friends.
The poor is hated even of his own neighbor; But the rich hath many friends.
Even of his neighbour is the poor hated, And those loving the rich [are] many.
- 21** He who despises his neighbor sins, But blessed is he who has pity on the poor.
He that despiseth his neighbor sinneth; But he that hath pity on the poor, happy is he.
Whoso is despising his neighbour sinneth, Whoso is favouring the humble, O his happiness.
- 22** Don't they go astray who plot evil? But love and faithfulness belong to those who plan good.
Do they not err that devise evil? But mercy and truth [shall be to] them that devise good.
Do not they err who are devising evil? And kindness and truth [are] to those devising good,
- 23** In all hard work there is profit, But the talk of the lips leads only to poverty.
In all labor there is profit; But the talk of the lips [tendeth] only to penury.
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 folly of fools crowns them with folly.
The crown of the wise is their riches; [But] the folly of fools is [only] folly.
The crown of the wise is their wealth, The folly of fools [is] folly.

LiteralSpiritualPracticalMeaning

- 25** A truthful witness saves souls, But a false witness is deceitful.
A true witness delivereth souls; But he that uttereth lies [causeth] deceit.
A true witness is delivering souls, And a deceitful one breatheth out lies.
- 26** In the fear of Yahweh is a secure fortress, And he will be a refuge for his children.
In the fear of Jehovah is strong confidence; And his children shall have a place of refuge.
In the fear of Jehovah [is] strong confidence, And to His sons there is a refuge.
- 27** The fear of Yahweh is a fountain of life, Turning people from the snares of death.
The fear of Jehovah is a fountain of life, That one may depart from the snares of death.
The fear of Jehovah [is] a fountain of life, To turn aside from snares of death.
- 28** In the multitude of people is the king`s glory, But in the lack of people is the destruction of the prince.
In the multitude of people is the king`s glory; But in the want of people is the destruction of the prince.
In the multitude of a people [is] the honour of a king, And in lack of people the ruin of a prince.
- 29** He who is slow to anger has great understanding, But he who has a quick temper displays 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** The life of the body is a heart at peace, But envy rots the bones.
A tranquil heart is the life of the flesh; But envy is the rottenness of the bones.
A healed heart [is] life to the flesh, And rottenness to the bones [is] envy.

LiteralSpiritualPracticalMeaning

31 He who oppresses the poor shows contempt for his Maker, But he who is kind to the needy honors him.

He that oppresseth the poor reproacheth his Maker; But he that hath mercy on the needy honoreth him.

An oppressor of the poor reproacheth his Maker, And whoso is honouring Him Is favouring the needy.

32 The wicked is brought down in his calamity, But in death, the righteous has a refuge.

The wicked is thrust down in his evil-doing; But the righteous hath a refuge in his death.

In his wickedness is the wicked driven away, And trustful in his death [is] the righteous.

33 Wisdom rests in the heart of one who has understanding, And is even made known in the inward part of fools.

Wisdom resteth in the heart of him that hath understanding; But [that which is] in the inward part of fools is made known.

In the heart of the intelligent wisdom doth rest. And in the midst of fools it is known.

34 Righteousness exalts a nation, But sin is a disgrace to any people.

Righteousness exalteth a nation; But sin is a reproach to any people.

Righteousness exalteth a nation, And the goodness of peoples [is] a sin-offering.

35 The king's favor is toward a servant who deals wisely, But his wrath is toward one who causes shame.

The king's favor is toward a servant that dealeth wisely; But his wrath will be [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 gentle answer turns away wrath, But a harsh word stirs up anger.

A soft answer turneth away wrath; But a grievous word stirreth up anger.

A soft answer turneth back fury, And a grievous word raiseth up anger.

LiteralSpiritualPracticalMeaning

- 2** The tongue of the wise commends knowledge, But the mouth of fools gush out folly.
The tongue of the wise uttereth knowledge aright; But the mouth of fools poureth out folly.
The tongue of the wise maketh knowledge good, And the mouth of fools uttereth folly.
- 3** Yahweh`s eyes are everywhere, Keeping watch on the evil and the good.
The eyes of Jehovah are in every place, Keeping watch upon the evil and the good.
In every place are the eyes of Jehovah, Watching the evil and the good.
- 4** A gentle tongue is a tree of life, But deceit in it crushes the spirit.
A gentle tongue is a tree of life; But perverseness 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 despises his father`s correction, But he who heeds reproof shows prudence.
A fool despiseth his father`s correction; But he that regardeth reproof getteth prudence.
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 the income of the wicked brings trouble.
In the house of the righteous is much treasure; But in the revenues of the wicked is trouble.
[In] the house of the righteous [is] abundant strength, And in the increase of the wicked -- trouble.
- 7** The lips of the wise spread knowledge; Not so with the heart of fools.
The lips of the wise disperse knowledge; But the heart of the foolish [doeth] not so.
The lips of the wise scatter knowledge, And the heart of fools [is] not right.

LiteralSpiritualPracticalMeaning

- 8** The sacrifice made by the wicked is an abomination to Yahweh, But the prayer of the upright is his delight.
The sacrifice of the wicked is an abomination to Jehovah; But the prayer of the upright is his delight.
The sacrifice of the wicked [is] an abomination to Jehovah, And the prayer of the upright [is] His delight.
- 9** The way of the wicked is an abomination to Yahweh, But he loves him who follows after righteousness.
The way of the wicked is an abomination to Jehovah; But he loveth him that followeth after righteousness.
An abomination to Jehovah [is] the way of the wicked, And whoso is pursuing righteousness He loveth.
- 10** There is stern discipline for one who forsakes the way: Whoever hates reproof shall die.
There is grievous correction for him that forsaketh the way; [And] he that hateth reproof shall die.
Chastisement [is] grievous to him who is forsaking the path, Whoso is hating reproof dieth.
- 11** Sheol and Abaddon are before Yahweh -- How much more then the hearts of the children of men!
Sheol and Abaddon are before Jehovah: How much more then the hearts of the children of men!
Sheol and destruction [are] before Jehovah, Surely also the hearts of the sons of men.
- 12** A scoffer doesn't love to be reprov'd; He will not go to the wise.
A scoffer loveth not to be reprov'd; He will not go unto the wise.
A scorner loveth not his reprov'er, Unto the wise he goeth not.
- 13** A glad heart makes a cheerful face; But an aching heart breaks the spirit.
A glad 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.

LiteralSpiritualPracticalMeaning

- 14** The heart of one who has understanding seeks knowledge, But the mouths of fools feed on folly.
The heart of him that hath understanding seeketh knowledge; But the mouth of fools 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 wretched, But one who has a cheerful heart enjoys a continual feast.
All the days of the afflicted are evil; But he that is of a cheerful heart [hath] 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 with trouble.
Better is little, with the fear of Jehovah, Than great treasure and trouble therewith.
Better [is] a little with the fear of Jehovah, Than much treasure, and tumult with it.
- 17** Better is a dinner of herbs, where love is, Than a fattened calf with hatred.
Better is a dinner of herbs, where love is, Than a stalled 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 stirs up contention, But one who is slow to anger appeases strife.
A wrathful 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 sluggard is like a thorn patch, But the path of the upright is a highway.
The way of the sluggard is as a hedge of thorns; But the path of the upright is made a highway.
The way of the slothful [is] as a hedge of briers, And the path of the upright is raised up.

LiteralSpiritualPracticalMeaning

- 20** A wise son makes a father glad, But a foolish man despises 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 one who is void of wisdom, But a man of understanding keeps his way straight.
Folly is joy to him that is void of wisdom; But a man of understanding maketh straight his going.
Folly is joy to one lacking heart, And a man of intelligence directeth [his] going.
- 22** Where there is no counsel, plans fail; But in a multitude of counselors they are established.
Where there is no 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** Joy comes to a man with the reply of his mouth. How good is a word at the right time!
A man hath joy in the answer of his mouth; And a word in due 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 path of life leads upward for the wise, To keep him from going downward to Sheol.
To the wise the way of life [goeth] upward, 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 uproot the house of the proud, But he will keep the widow's borders intact.
Jehovah will root up the house of the proud; But he will establish the border of the widow.
The house of the proud Jehovah pulleth down, And He setteth up the border of the widow.
- 26** Yahweh detests the thoughts of the wicked, But the thoughts of the pure are pleasing.
Evil devices are an abomination to Jehovah; But pleasant words [are] pure.
An abomination to Jehovah [are] thoughts of wickedness, And pure [are] sayings of pleasantness.

LiteralSpiritualPracticalMeaning

- 27** He who is greedy for gain troubles his own house, But he who hates bribes will live.
He that is greedy of gain troubleth his own house; But he that hateth bribes shall live.
A dishonest gainer is troubling his house, And whoso is hating gifts liveth.
- 28** The heart of the righteous weighs answers, But the mouth of the wicked gushes out evil.
The heart of the righteous 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 hears the prayer of the righteous.
Jehovah is far from the wicked; But he heareth the prayer of the righteous.
Far [is] Jehovah from the wicked, And the prayer of the righteous He heareth.
- 30** The light of the eyes rejoices the heart. Good news gives health to the bones.
The light of the eyes rejoiceth the heart; [And] good tidings make the bones fat.
The light of the eyes rejoiceth the heart, A good report maketh fat the bone.
- 31** The ear that listens to the reproof lives, And will be at home among the wise.
The ear that hearkeneth to the reproof of life Shall abide among the wise.
An ear that is hearing the reproof of life Doth lodge among the wise.
- 32** He who refuses correction despises his own soul, But he who listens to reproof gets understanding.
He that refuseth correction despiseth his own soul; But he that hearkeneth to reproof getteth understanding.
Whoso is refusing instruction is despising his soul, And whoso is hearing reproof Is getting understanding.

LiteralSpiritualPracticalMeaning

- 33** The fear of Yahweh teaches wisdom. Before honor is humility.
The fear of Jehovah is the instruction of wisdom; And before honor [goeth] humility.
The fear of Jehovah [is] the instruction of wisdom, And before honour [is] humility!
- 1** The plans of the heart belong to man, But the answer of the tongue is from Yahweh.
The plans of the heart belong to man; But the answer of the tongue is from Jehovah.
Of man [are] arrangements of the heart, And from Jehovah an answer of the tongue.
- 2** All the ways of a man are clean in his own eyes; But Yahweh weighs the motives.
All the ways of a man are clean in his own eyes; But Jehovah weigheth the spirits.
All the ways of a man are pure in his own eyes, And Jehovah is pondering the spirits.
- 3** Commit your deeds to Yahweh, And your plans shall succeed.
Commit thy works unto Jehovah, And thy purposes shall be established.
Roll unto Jehovah thy works, And established are thy purposes,
- 4** Yahweh has made everything for its own end -- Yes, even the wicked for the day of evil.
Jehovah hath made everything for its own end; Yea, even the wicked for the day of evil.
All things hath Jehovah wrought for Himself, And also the wicked [worketh] for a day of evil.
- 5** Everyone who is proud in heart is an abomination to Yahweh: They shall assuredly not be unpunished.
Every one that is proud in heart is an abomination to Jehovah: [Though] hand [join] in hand, he shall not be unpunished.
An abomination to Jehovah [is] every proud one of heart, Hand to hand he is not acquitted.

LiteralSpiritualPracticalMeaning

- 6** By mercy and truth iniquity is atoned for. By the fear of Yahweh men depart from evil.
By mercy and truth iniquity is atoned for; And by the fear of Jehovah men depart from evil.
In kindness and truth pardoned is iniquity, And in the fear of Jehovah Turn thou aside from evil.
- 7** When a man`s ways please Yahweh, He makes even his enemies to be at peace with him.
When a man`s ways please Jehovah, He maketh even his enemies to be at peace with him.
When a man`s ways please Jehovah, even his enemies, He causeth to be at peace with him.
- 8** Better is a little with righteousness, Than great revenues with injustice.
Better is a little, with righteousness, Than great revenues with injustice.
Better [is] a little with righteousness, Than abundance of increase without justice.
- 9** A man`s heart plans his course, But Yahweh directs his steps.
A man`s heart deviseth his way; But Jehovah directeth his steps.
The heart of man deviseth his way, And Jehovah establisheth his step.
- 10** Inspired judgments are on the lips of the king. His shall not betray his mouth.
A divine sentence is in the lips of the king; His mouth shall not transgress in judgment.
An oath [is] on the lips of a king, In judgment his mouth trespasseth not.
- 11** Honest balances and scales are Yahweh`s; All the weights in the bag are his work.
A just balance and scales are Jehovah`s; All the weights of the bag are his work.
A just beam and balances [are] Jehovah`s, His work [are] all the stones of the bag.
- 12** It is an abomination for kings to do wrong, 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.

LiteralSpiritualPracticalMeaning

- 13** Righteous lips are the delight of kings. They value one who speaks the truth.
Righteous lips are the delight of kings; And they love him that speaketh right.
The delight of kings [are] righteous lips, And whoso is speaking uprightly he loveth,
- 14** The king's wrath is a messenger of death, But a wise man will pacify it.
The wrath 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 the king's face is life. His favor is like a cloud of the spring rain.
In the light of the king's countenance is life; And his favor 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 it is to get wisdom than gold! Yes, to get understanding is to be chosen rather than silver.
How much better is it to get wisdom than gold! Yea, to get understanding is rather to be chosen than 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 who keeps his way preserves his soul.
The highway of the upright is to depart from evil: He that keepeth his way preserveth his soul.
A highway of the upright [is], `Turn from evil,` Whoso is preserving his soul is watching his way.
- 18** Pride goes before destruction, 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.`

LiteralSpiritualPracticalMeaning

- 19** It is better to be of a lowly spirit with the poor, Than to divide the plunder with the proud.
Better it is to be of a lowly spirit with the poor, 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 who gives heed to the word finds prosperity. Whoever trusts in Yahweh is blessed.
He that giveth heed unto the word shall find good; And whoso trusteth in Jehovah, happy is he.
The wise in any matter findeth good, And whoso is trusting in Jehovah, O his happiness.
- 21** The wise in heart shall be called prudent. Pleasantness of the lips promotes instruction.
The wise in heart shall be called prudent; 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 fountain of life to one who has it, But the punishment of fools is their folly.
Understanding is a well-spring of life unto him that hath it; But the correction of fools is [their] folly.
A fountain of life [is] understanding to its possessors, The instruction of fools is folly.
- 23** The heart of the wise instructs his mouth, And adds learning to his lips.
The heart of the wise instructeth his mouth, And addeth learning to his lips.
The heart of the wise causeth his mouth to act wisely, And by his lips he increaseth learning,
- 24** Pleasant words are a honeycomb, Sweet to the soul, and health to the bones.
Pleasant words are [as] a honeycomb, Sweet to the soul, and health to the bones.
Sayings of pleasantness [are] a honeycomb, Sweet to the soul, and healing to the bone.
- 25** There is a way which seems right to a man, But in the end it leads to death.
There is a way which seemeth right unto a man, But the end thereof are the ways of death.
There is a way right before a man, And its latter end -- ways of death.

LiteralSpiritualPracticalMeaning

- 26** The appetite of the laboring man labors for him; For his mouth urges him on.
The appetite of the laboring man laboreth for him; For his mouth urgeth him [thereto].
A labouring man hath laboured for himself, For his mouth hath caused [him] to bend over it.
- 27** A worthless man devises mischief. His speech is like a scorching fire.
A worthless man deviseth mischief; And in his lips there is as a scorching fire.
A worthless man is preparing evil, And on his lips -- as a burning fire.
- 28** A perverse man stirs up strife. A whisperer separates close friends.
A perverse man scattereth abroad strife; And a whisperer separateth chief friends.
A froward man sendeth forth contention, A tale-bearer is separating a familiar friend.
- 29** A man of violence entices his neighbor, And leads him in a way that is not good.
A man of violence enticeth his neighbor, And leadeth him in a way that is not good.
A violent man enticeth his neighbour, And hath causeth him to go in a way not good.
- 30** One who winks his eyes to plot perversities, One who compresses his lips, is bent on evil.
He that shutteth his eyes, [it is] to devise perverse things: He that compresseth his lips bringeth evil to pass.
Consulting his eyes to devise froward things, Moving his lips he hath accomplished evil.
- 31** Gray hair is a crown of glory. It is attained by a life of righteousness.
The hoary head is a crown of glory; It shall be found in the way of righteousness.
A crown of beauty [are] grey hairs, In the way of righteousness it is found.

LiteralSpiritualPracticalMeaning

- 32** One who is slow to anger is better than the mighty; One who rules his spirit, than he who takes 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 its every decision is from Yahweh.
The lot is cast into the lap; But the whole disposing thereof is of Jehovah.
Into the centre is the lot cast, And from Jehovah [is] all its judgment!
- 1** Better is a dry morsel with quietness, Than a house full of feasting 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 servant who deals wisely will rule over a son who causes shame, And shall have a part in the inheritance among the brothers.
A servant that dealeth wisely shall have 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 refining pot is for silver, and the furnace for gold, But Yahweh tests the hearts.
The refining pot is for silver, and the furnace for gold; But Jehovah trieth the hearts.
A refining pot [is] for silver, and a furnace for gold, And the trier of hearts [is] Jehovah.
- 4** An evil-doer gives heed to wicked lips. A liar gives ear to a mischievous tongue.
An evil-doer giveth heed to wicked lips; [And] a liar giveth ear to a mischievous tongue.
An evil doer is attentive to lips of vanity, Falsehood is giving ear to a mischievous tongue.

LiteralSpiritualPracticalMeaning

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

Whoso mocketh the poor reproacheth his Maker; [And] he that is glad at calamity shall not be unpunished.

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

6 Children`s children are the crown of old men; The glory of children are their parents.
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 Arrogant speech isn`t fitting for a fool, Much less do lying lips fit a prince.
Excellent speech becometh not a fool; Much less do lying lips a prince.
Not comely for a fool is a lip of excellency, Much less for a noble a lip of falsehood.

8 A bribe is a precious stone in the eyes of him who gives it; Wherever he turns, he prospers.
A bribe is [as] a precious stone in the eyes of him that hath it; Whithersoever it turneth, it prospereth.
A stone of grace [is] the bribe in the eyes of its possessors, Whithersoever it turneth, it prospereth.

9 He who covers an offense promotes love; But he who repeats a matter separates chief friends.
He that covereth a transgression seeketh love; But he that harpeth on a matter separateth chief friends.
Whoso is covering transgression is seeking love, And whoso is repeating a matter Is separating a familiar friend.

10 A rebuke enters deeper into one who has understanding Than a hundred lashes into a fool.
A rebuke entereth deeper into one that hath understanding Than a hundred stripes into a fool.
Rebuke cometh down on the intelligent More than a hundred stripes on a fool.

LiteralSpiritualPracticalMeaning

- 11** An evil man seeks only rebellion; Therefore a cruel messenger shall be sent against him.
An evil man seeketh only rebellion; Therefore 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 cubs 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 rewards 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 like breaching a dam, Therefore stop contention before quarreling breaks out.
The beginning of strife is [as] when one letteth out water: Therefore leave off contention, before there is quarrelling.
The beginning of contention [is] a letting out of waters, And before it is meddled with leave the strife.
- 15** He who justifies the wicked, and he who condemns the righteous, Both of them alike are an abomination to Yahweh.
He that justifieth the wicked, and he that condemneth the righteous, Both of them alike are an abomination to Jehovah.
Whoso is justifying the wicked, And condemning the righteous, Even both of these [are] an abomination to Jehovah.
- 16** Why is there money in the hand of a fool to buy wisdom, Seeing he has no understanding?
Wherefore is there a price in the hand of a fool to buy wisdom, Seeing he hath no understanding?
Why [is] this -- a price in the hand of a fool to buy wisdom, And a heart there is none?

LiteralSpiritualPracticalMeaning

- 17** A friend loves at all times; And a brother is born for adversity.
A 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 strikes hands, And becomes collateral in the presence of his neighbor.
A man void of understanding striketh hands, And becometh surety in the presence of his neighbor.
A man lacking heart is striking hands, A surety he becometh before his friend.
- 19** He who loves disobedience loves strife. One who builds a high gate seeks destruction.
He loveth transgression that loveth strife: He that raiseth high his gate seeketh destruction.
Whoso is loving transgression is loving debate, Whoso is making high his entrance is seeking destruction.
- 20** One who has a perverse heart doesn't find prosperity, And one who has a deceitful tongue falls into trouble.
He that hath a wayward heart findeth no good; And he that hath a perverse tongue falleth into mischief.
The perverse of heart findeth not good, And the turned in his tongue falleth into evil.
- 21** He who becomes the father of a fool grieves. The father of a fool has no joy.
He that begetteth a fool [doeth it] to his sorrow; And the father of a fool hath no joy.
Whoso is begetting a fool hath affliction for it, Yea, the father of a fool rejoiceth not.
- 22** A cheerful heart makes good medicine, But a crushed spirit dries up the bones.
A cheerful heart is a good medicine; But a broken spirit drieth up the bones.
A rejoicing heart doth good to the body, And a smitten spirit drieth the bone.

LiteralSpiritualPracticalMeaning

- 23** A wicked man receives a bribe in secret, To pervert the ways of justice.
A wicked man receiveth a bribe out of the bosom, To pervert the ways of justice.
A bribe from the bosom the wicked taketh, To turn aside the paths of judgment.
- 24** Wisdom is before the face of one who has understanding, But the eyes of a fool wander to the ends of the earth.
Wisdom is before the face of 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 brings grief to his father, And bitterness to her who bore him.
A foolish son is a grief to his father, And bitterness to her that bare him.
A provocation to his father [is] a foolish son, And bitterness to her that bare him.
- 26** Also to punish the righteous is not good, Nor to flog officials for their integrity.
Also to punish the righteous is not good, [Nor] to smite the noble for [their] uprightness.
Also, to fine the righteous is not good, To smite nobles for uprightness.
- 27** He who spares his words has knowledge. He who is even tempered is a man of understanding.
He that spareth his words hath knowledge; And he that is of a cool spirit is a man of understanding.
One acquainted with knowledge is sparing his words, And the cool of temper [is] a man of understanding.
- 28** Even a fool, when he keeps silent, is counted wise. When he shuts his lips, he is thought to be discerning.
Even a fool, when he holdeth his peace, is counted wise; When he shutteth his lips, he is [esteemed as] prudent.
Even a fool keeping silence is reckoned wise, He who is shutting his lips intelligent!

LiteralSpiritualPracticalMeaning

- 1** An unfriendly man pursues selfishness, And defies all sound judgment.
He that separateth himself seeketh [his own] desire, And rageth against all sound wisdom.
For [an object of] desire he who is separated doth seek, With all wisdom he intermeddleth.
- 2** A fool has no delight in understanding, But only in broadcasting his own opinion.
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 wickedness comes, contempt also comes, And with shame comes disgrace.
When the wicked cometh, there cometh also contempt, And with ignominy [cometh] reproach.
With the coming of the wicked come also hath contempt, And with shame -- reproach.
- 4** The words of a man`s mouth are like deep waters. The fountain of wisdom is like a flowing brook.
The words of a man`s mouth are [as] deep waters; The wellspring of wisdom is [as] a flowing brook.
Deep waters [are] the words of a man`s mouth, The fountain of wisdom [is] a flowing brook.
- 5** To be partial to the faces of the wicked is not good, Nor to deprive the innocent of justice.
To respect the person of the wicked is not good, [Nor] to turn aside 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 come into strife, And his mouth invites beatings.
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 a snare to his soul.
A fool`s mouth is his destruction, And his lips are the snare of his soul.
The mouth of a fool [is] ruin to him, And his lips [are] the snare of his soul.

LiteralSpiritualPracticalMeaning

- 8** The words of a gossip are like dainty morsels: They go down into a person's innermost parts.
The words of a whisperer are as dainty morsels, And they go down into the innermost parts.
The words of a tale-bearer [are] as self-inflicted wounds, And they have gone down [to] the inner parts of the heart.
- 9** One who is slack in his work Is brother to him who is a master of destruction.
He also that is slack in his work Is brother to him that is a 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 run to him, and are safe.
The name of Jehovah is a strong tower; The righteous runneth into it, and is safe.
A tower of strength [is] the name of Jehovah, Into it the righteous runneth, and is set on high.
- 11** The rich man's wealth is his strong city, Like an unscalable wall in his own imagination.
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 proud, But before honor is humility.
Before destruction the heart of man is haughty; And before honor [goeth] humility.
Before destruction the heart of man is high, And before honour [is] humility.
- 13** He who gives answer before he hears, That 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** A man's spirit will sustain him in sickness, But a crushed spirit who can bear?
The spirit of a man will sustain his infirmity; But a broken spirit who can bear?
The spirit of a man sustaineth his sickness, And a smitten spirit who doth bear?

LiteralSpiritualPracticalMeaning

- 15** The heart of the discerning gets knowledge. The ear of the wise seeks knowledge.
The heart of the prudent 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 makes room for him, And brings 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 who pleads his cause first seems right; Until another comes and questions him.
He that pleadeth his cause first [seemeth] just; But his neighbor cometh and searcheth him out.
Righteous [is] the first in his own cause, His neighbour cometh and hath searched him.
- 18** The lot settles disputes, And keeps strong ones apart.
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 more difficult than a fortified city; And disputes are like the bars of a castle.
A brother offended [is harder to be won] than a strong city; And [such] contentions are like the bars of a castle.
A brother transgressed against is as a strong city, And contentions as the bar of a palace.
- 20** A man`s stomach is filled with the fruit of his mouth. With the harvest of his lips he is satisfied.
A man`s belly shall be filled with the fruit of his mouth; With the increase of his lips shall he be satisfied.
From the fruit of a man`s mouth is his belly satisfied, [From the] increase of his lips he is satisfied.

LiteralSpiritualPracticalMeaning

- 21** Death and life are in the power of the tongue; Those who love it will eat its fruit.
Death and life are in the power of the tongue; And 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 finds a wife finds a good thing, And obtains favor of Yahweh.
Whoso findeth a wife findeth a good thing, And obtaineth favor of Jehovah.
[Whoso] hath found a wife hath found good, And bringeth out good-will from Jehovah.
- 23** The poor pleads for mercy, But the rich answers harshly.
The poor useth entreaties; But the rich answereth roughly.
[With] supplications doth the poor speak, And the rich answereth fierce things.
- 24** A man of many companions may be ruined, But there is a friend who sticks closer than a brother.
He that maketh many friends [doeth it] to his own destruction; But there is a friend that sticketh closer than a brother.
A man with friends [is] to show himself friendly, And there is a lover adhering more than a brother!
- 1** Better is the poor who walks in his integrity Than he who is perverse in his lips and is a fool.
Better is the poor that walketh in his integrity Than he that is perverse in his lips and is a fool.
Better [is] the poor walking in his integrity, Than the perverse [in] his lips, who [is] a fool.
- 2** It isn't good to have zeal without knowledge; Nor being hasty with one's feet and missing the way.
Also, that the soul be without knowledge is not good; And he that hasteth with his feet sinneth.
Also, without knowledge the soul [is] not good, And the hasty in feet is sinning.
- 3** The foolishness of man subverts his way; His heart rages against Yahweh.
The foolishness of man subverteth his way; And his heart fretteth against Jehovah.
The folly of man perverteth his way, And against Jehovah is his heart wrath.

LiteralSpiritualPracticalMeaning

- 4** Wealth adds many friends, But the poor is separated from his friend.
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. He who pours out lies shall not go free.
A false witness shall not be unpunished; 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 a ruler, And everyone is a friend to a man who gives gifts.
Many will entreat the favor of the liberal man; And every man is a friend to him that giveth gifts.
Many entreat the face of the noble, And all have made friendship to a man of gifts.
- 7** All the relatives of the poor shun him: How much more do his friends avoid him! He pursues them with pleas, but they are gone.
All the brethren of the poor do hate him: How much more do his friends go far from him! He pursueth [them with] words, [but] they are gone.
All the brethren of the poor have hated him, Surely also his friends have been far from him, He is pursuing words -- they are not!
- 8** He who gets wisdom loves his own soul. He who keeps understanding shall find good.
He that getteth wisdom 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. He who utters lies shall perish.
A false witness shall not be unpunished; And he that uttereth lies shall perish.
A false witness is not acquitted, And whoso breatheth out lies perisheth.

LiteralSpiritualPracticalMeaning

- 10** Delicate living is not appropriate for a fool, Much less for a servant to have rule over princes.
Delicate living is not seemly for a fool; Much less for a servant to have rule over princes.
Luxury is not comely for a fool, Much less for a servant to rule among princes.
- 11** The discretion of a man makes him slow to anger. It is his glory to overlook an offense.
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 like the roaring of a lion, But his favor is like dew on the grass.
The king`s wrath is as the roaring of a lion; But his favor 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. A wife`s quarrels are a continual dripping.
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 an inheritance from fathers, But a prudent wife is from Yahweh.
House and riches are an inheritance from fathers; But a prudent wife is from Jehovah.
House and wealth [are] the inheritance of fathers, And from Jehovah [is] an understanding wife.
- 15** Slothfulness casts into a deep sleep. The 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 who keeps the commandment keeps his soul, But he who is contemptuous in his ways shall die.
He that keepeth the commandment keepeth his soul; [But] he that is careless of his ways shall die.
Whoso is keeping the command is keeping his soul, Whoso is despising His ways dieth.

LiteralSpiritualPracticalMeaning

- 17** He who has pity on the poor lends to Yahweh; He will reward him.
He that hath pity upon the poor lendeth unto Jehovah, And his good deed will he pay him again.
Whoso is lending [to] Jehovah is favouring the poor, And his deed He repayeth to him.
- 18** Discipline your son, for there is hope; Don't be a willing party to his death.
Chasten thy son, seeing there is hope; and set not thy heart on his destruction.
Chastise thy son, for there is hope, And to put him to death lift not up thy soul.
- 19** A hot-tempered man must pay the penalty, For if you rescue him, you must do it again.
A man of great wrath shall bear the penalty; For if thou deliver [him], thou must do it yet again.
A man of great wrath is bearing punishment, For, if thou dost deliver, yet again thou dost add.
- 20** Listen to counsel and receive instruction, That you may be wise in your 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 plans in a man's heart, But Yahweh's counsel will prevail.
There are many devices in a man's heart; But the counsel of Jehovah, that shall stand.
Many [are] the purposes in a man's heart, And the counsel of Jehovah it standeth.
- 22** That which makes a man to be desired is his kindness. A poor man is better than a liar.
That which maketh a man to be desired 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 leads to life, then contentment; He rests and will not be touched by trouble.
The fear of Jehovah [tendeth] to life; And he [that hath it] shall abide satisfied; He shall not be visited with evil.
The fear of Jehovah [is] to life, And satisfied he remaineth -- he is not charged with evil.

LiteralSpiritualPracticalMeaning

- 24** The sluggard buries his hand in the dish; He will not so much as bring it to his mouth again.
The sluggard burieth his hand in the dish, And will not so much as bring it to his mouth again.
The slothful hath hidden his hand in a dish, Even unto his mouth he bringeth it not back.
- 25** Flog a scoffer, and the simple will learn prudence; Rebuke one who has understanding, and he will gain knowledge.
Smite a scoffer, and the simple will learn prudence; And reprove one that hath understanding, [and] he will understand knowledge.
A scorner smite, and the simple acts prudently, And give reproof to the intelligent, He understandeth knowledge.
- 26** He who robs his father and drives away his mother, Is a son who causes shame and brings reproach.
He that doeth violence to 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** Stop, my son, listening to instruction, And you will stray from the words of knowledge.
Cease, my son, to hear instruction [Only] to err from the words of knowledge.
Cease, my son, to hear instruction -- To err from sayings of knowledge.
- 28** A corrupt witness mocks justice, And the mouth of the wicked gulps down iniquity.
A worthless witness mocketh at justice; And the mouth of the wicked swalloweth iniquity.
A worthless witness scorneth judgment, And the mouth of the wicked swalloweth iniquity.
- 29** Penalties are prepared for scoffers, And beatings for the backs of fools.
Judgments are prepared for scoffers, And stripes for the back of fools.
Judgments have been prepared for scorners, And stripes for the back of fools!

LiteralSpiritualPracticalMeaning

- 1** Wine is a mocker, and beer is a brawler; Whoever is let astray by them is not wise.
Wine is a mocker, strong drink a brawler; And whosoever erreth thereby is not wise.
Wine [is] a scorner -- strong drink [is] noisy, And any going astray in it is not wise.
- 2** The terror of a king is like the roaring of a lion: He who provokes him to anger forfeits his own life.
The terror of a king is as the roaring of a lion: He that provoketh him to anger sinneth [against] his own life.
The fear of a king [is] a growl as of a young lion, He who is causing him to be wroth is wronging his soul.
- 3** It is an honor for a man to keep aloof from strife; But every fool will be quarreling.
It is an honor for a man to keep aloof from strife; But every fool will be quarrelling.
An honour to a man is cessation from strife, And every fool intermeddleth.
- 4** The sluggard will not plow by reason of the winter; Therefore he shall beg in harvest, and have nothing.
The sluggard will not plow by reason of the winter; Therefore he shall beg in harvest, and have nothing.
Because of winter the slothful plougheth not, He asketh in harvest, and there is nothing.
- 5** 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 [like] deep water; But a man of understanding will draw it out.
Counsel in the heart of a man [is] deep water, And a man of understanding draweth it up.
- 6** Many men claim to be men of unfailing love, But who can find a faithful man?
Most men will proclaim every one his own kindness; But a faithful man who can find?
A multitude of men proclaim each his kindness, And a man of stedfastness who doth find?

LiteralSpiritualPracticalMeaning

- 7** A righteous man who walks in his integrity, Blessed are his children after him.
A righteous man that 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 who sits on the throne of judgment Scatters away all evil with his eyes.
A king that sitteth 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 pure. I am clean and without 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** Differing weights and differing measures, Both of them alike are an abomination to Yahweh.
Diverse weights, and diverse measures, Both of them alike are an abomination to Jehovah.
A stone and a stone, an ephah and an ephah, Even both of them [are] an abomination to Jehovah.
- 11** Even a child makes himself known by his doings, Whether his work is pure, and whether it is right.
Even a child maketh himself 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 has made even both of them.
The hearing ear, and the seeing eye, Jehovah hath made even both of them.
A hearing ear, and a seeing eye, Jehovah hath made even both of them.
- 13** Don't love sleep, lest you come to poverty; Open your eyes, and you shall be satisfied with bread.
Love not sleep, let 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.

LiteralSpiritualPracticalMeaning

- 14** "It's no good, it's no good," says the buyer; But when he is gone his way, then he boasts.
It is bad, it is bad, saith the buyer; But when he is gone his way, then he boasteth.
'Bad, bad,' saith the buyer, And going his way then he boasteth himself.
- 15** There is gold and abundance of rubies; But the lips of knowledge are a rare jewel.
There is gold, and abundance of rubies; But the lips of knowledge are a precious jewel.
Substance, gold, and a multitude of rubies, Yea, a precious vessel, [are] lips of knowledge.
- 16** Take the garment of one who puts up collateral for a stranger; And hold him in pledge for a wayward woman.
Take his garment that is surety for a stranger; And hold him in pledge [that is surety] for foreigners.
Take his garment when a stranger hath been surety, And for strangers pledge it.
- 17** Fraudulent food is sweet to a man, But afterwards his mouth is filled with gravel.
Bread of falsehood is sweet to a man; But afterwards his mouth shall be filled with gravel.
Sweet to a man [is] the bread of falsehood, And afterwards is his mouth filled [with] gravel.
- 18** Plans are established by advice; By wise guidance you wage war!
Every purpose is established by counsel; And by wise guidance make thou war.
Purposes by counsel thou dost establish, And with plans make thou war.
- 19** He who goes about as a tale-bearer reveals secrets; Therefore don't keep company with him who opens wide his lips.
He that goeth about as a tale-bearer revealeth secrets; Therefore company not with him that openeth wide his lips.
A revealer of secret counsels is the busybody, And for a deceiver [with] his lips make not thyself surety.

LiteralSpiritualPracticalMeaning

- 20** Whoever curses his father or his mother, His lamp shall be put out in blackness of darkness.
Whoso curseth his father or his mother, His lamp shall be put out in blackness of darkness.
Whoso is vilifying his father and his mother, Extinguished is his lamp in blackness of darkness.
- 21** An inheritance quickly gained at the beginning, Won't be blessed in the end.
An inheritance [may be] gotten hastily at the beginning; But the end thereof shall not be blessed.
An inheritance gotten wrongly at first, Even its latter end is not blessed.
- 22** Don't say, "I will pay back evil." Wait for Yahweh, and he will save you.
Say not thou, I will recompense evil: Wait for Jehovah, and he will save thee.
Do not say, 'I recompense evil,' Wait for Jehovah, and He delivereth thee.
- 23** Yahweh detests differing weights, And dishonest scales are not pleasing.
Diverse weights are an abomination to Jehovah; And a false balance is not good.
An abomination to Jehovah [are] a stone and a stone, And balances of deceit [are] not good.
- 24** A man's steps are from Yahweh; How then can man understand his way?
A man's goings are of Jehovah; How then can man understand his way?
From Jehovah [are] the steps of a man, And man -- how understandeth he his way?
- 25** It is a snare to a man make a rash dedication, And later reconsider his vows.
It is a snare to a man rashly to say, [It is] holy, 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 winnows out the wicked, And drives the threshing wheel over them.
A wise king winnoweth the wicked, And bringeth the [threshing] -wheel over them.
A wise king is scattering the wicked, And turneth back on them the wheel.

LiteralSpiritualPracticalMeaning

- 27** The spirit of man is Yahweh`s lamp, Searching all his innermost parts.
The spirit of man is the lamp of Jehovah, Searching all his innermost parts.
The breath of man [is] a lamp of Jehovah, Searching all the inner parts of the heart.
- 28** Love and faithfulness keep the king safe. His throne is sustained by love.
Kindness and truth preserve the king; And his throne is upholden by kindness.
Kindness and truth keep a king, And he hath supported by kindness his throne.
- 29** The glory of young men is their strength. The splendor of old men is their gray hair.
The glory of young men is their strength; And the beauty of old men is the hoary head.
The beauty of young men is their strength, And the honour of old men is grey hairs.
- 30** Wounding blows cleanse away evil, And beatings purge the innermost parts.
Stripes that wound cleanse away evil; And strokes [reach] the innermost parts.
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 Yahweh`s hand like the watercourses. He turns it wherever he desires.
The king`s heart is in the hand of Jehovah as the watercourses: He turneth it whithersoever he will.
Rivulets of waters [is] the heart of a king in the hand of Jehovah, Wherever He pleaseth He inclineth it.
- 2** Every way of a man is right in his own eyes, But Yahweh weighs the hearts.
Every way of a man is right in his own eyes; But Jehovah weigheth the hearts.
Every way of a man [is] right in his own eyes, And Jehovah is pondering hearts.

LiteralSpiritualPracticalMeaning

- 3** To do righteousness and justice Is more acceptable to Yahweh than sacrifice.
To do righteousness and justice Is more acceptable to Jehovah than sacrifice.
To do righteousness and judgment, Is chosen of Jehovah rather than sacrifice.
- 4** A high look, and a proud heart, The lamp of the wicked, is sin.
A high look, and a proud heart, [Even] the lamp of the wicked, is sin.
Loftiness of eyes, and breadth of heart, Tillage of the wicked [is] sin.
- 5** The plans of the diligent surely lead to profit; And everyone who is hasty surely rushes to poverty.
The thoughts of the diligent [tend] only to plenteousness; But every one that is hasty [hasteth] only to want.
The purposes of the diligent [are] only to advantage, And of every hasty one, only to want.
- 6** Getting treasures by a lying tongue Is a fleeting vapor for those who seek death.
The getting of treasures by a lying tongue Is a vapor driven to and fro by them that seek death.
The making of treasures by a lying tongue, [Is] a vanity driven away of those seeking death.
- 7** The violence of the wicked will drive them away, Because they refuse to do what is right.
The violence of the wicked shall sweep them away, Because they refuse to do justice.
The spoil of the wicked catcheth them, Because they have refused to do judgment.
- 8** The way of the guilty is devious, But the conduct of the innocent is upright.
The way of him that is laden with guilt is exceeding crooked; But as for the pure, his work is right.
Froward [is] the way of a man who is vile, And the pure -- upright [is] his work.

LiteralSpiritualPracticalMeaning

9 It is better to dwell in the corner of the housetop, Than to share a house with a contentious woman.

**It is better to dwell in the corner of the housetop, Than with a contentious woman in a wide house.
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 desires evil; His neighbor finds no mercy in his eyes.

The soul of the wicked desireth evil: His neighbor findeth no favor in his eyes.

The soul of the wicked hath desired evil, Not gracious in his eyes is his neighbour.

11 When the mocker is punished, the simple gains wisdom; When the wise is instructed, he receives knowledge.

When the scoffer 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 in giving understanding to the wise He receiveth knowledge.

12 The Righteous One considers the house of the wicked, And brings the wicked to ruin.

The righteous man considereth the house of the wicked, [How] the wicked are overthrown to [their] ruin.

The Righteous One is acting wisely Towards the house of the wicked, He is overthrowing the wicked for wickedness.

13 Whoever stops his ears at the cry of the poor, He will also cry out, but shall not be heard.

Whoso stoppeth his ears at the cry of the poor, He also shall cry, but shall not be heard.

Whoso is shutting his ear from the cry of the poor, He also doth cry, and is not answered.

14 A gift in secret pacifies anger; And a bribe in the cloak, strong wrath.

A gift in secret pacifieth anger; And a present in the bosom, strong wrath.

A gift in secret pacifieth anger, And a bribe in the bosom strong fury.

LiteralSpiritualPracticalMeaning

- 15** It is joy to the righteous to do justice; But it is a destruction to the workers of iniquity.
It is joy to the righteous to do justice; But it is a destruction to the workers of iniquity.
To do justice [is] joy to the righteous, But ruin to workers of iniquity.
- 16** The man who wanders out of the way of understanding Shall rest in the assembly of the dead.
The man that wandereth out of the way of understanding Shall rest in the assembly of the dead.
A man who is wandering from the way of understanding, In an assembly of Rephaim resteth.
- 17** He who loves pleasure shall be a poor man: He who loves wine and oil shall not be rich.
He that loveth pleasure 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 is a ransom for the righteous; The treacherous for the upright.
The wicked is a ransom for the righteous; And the treacherous [cometh] 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 a desert land, Than with a contentious and fretful woman.
It is better to dwell in a desert land, Than with a contentious and fretful woman.
Better to dwell in a wilderness land, Than [with] a woman of contentions and anger.
- 20** There is precious treasure and oil in the dwelling of the wise; But a foolish man swallows it up.
There is precious treasure and oil in the dwelling of the wise; 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 who follows after righteousness and kindness Finds life, righteousness, and honor.
He that followeth after righteousness and kindness Findeth life, righteousness, and honor.
Whoso is pursuing righteousness and kindness, Findeth life, righteousness, and honour.

LiteralSpiritualPracticalMeaning

- 22** A wise man scales the city of the mighty, And brings down the strength of its confidence.
A wise man scaleth the city of the mighty, And bringeth 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 guards his mouth and his tongue Keeps 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** The proud and haughty man, "scoffer" is his name; He works in the arrogance of pride.
The proud and haughty man, scoffer is his name; He worketh in the arrogance of pride.
Proud, haughty, scorner [is] his name, Who is working in the wrath of pride.
- 25** The desire of the sluggard kills him, For his hands refuse to labor.
The desire of the sluggard killeth him; For his hands refuse to labor.
The desire of the slothful slayeth him, For his hands have refused to work.
- 26** There are those who covet greedily all the day long; But the righteous gives and doesn't withhold.
There is that coveteth greedily all the day long; But the righteous giveth and withholdeth not.
All the day desiring he hath desired, And the righteous giveth and withholdeth not.
- 27** The sacrifice of the wicked is an abomination: How much more, when he brings it with a wicked mind!
The sacrifice of the wicked is an abomination: How much more, when he bringeth it with a wicked mind!
The sacrifice of the wicked [is] abomination, Much more when in wickedness he bringeth it.

LiteralSpiritualPracticalMeaning

- 28** A false witness will perish, And a man who listens speaks to eternity.
A false witness shall perish; But the man that heareth shall speak so as to endure.
A false witness doth perish, And an attentive man for ever speaketh.
- 29** A wicked man hardens his face; But as for the upright, he establishes his ways.
A wicked man hardeneth his face; But as for the upright, he establisheth his ways.
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 Jehovah.
There is no wisdom, nor understanding, Nor counsel, over-against Jehovah.
- 31** The horse is prepared for the day of battle; But victory is with Yahweh.
The horse is prepared against the day of battle; But victory is of Jehovah.
A horse is prepared for a day of battle, And the deliverance [is] of Jehovah!
- 1** A good name is more desirable than great riches; Loving favor rather than silver and gold.
A [good] name is rather to be chosen than great riches, [And] loving favor rather than silver and gold.
A name is chosen rather than much wealth, Than silver and than gold -- good grace.
- 2** The rich and the poor have this in common: Yahweh is the maker of them all.
The rich and the poor meet together: Jehovah is the maker of them all.
Rich and poor have met together, The Maker of them all [is] Jehovah.
- 3** A prudent man sees danger, and hides himself; But the simple pass on, and suffer for it.
A prudent man seeth the evil, and hideth himself; But the simple pass on, and suffer for it.
The prudent hath seen the evil, and is hidden, And the simple have passed on, and are punished.

LiteralSpiritualPracticalMeaning

- 4** The result of humility and the fear of Yahweh Is wealth, honor, and life.
The reward of humility [and] the fear of Jehovah [Is] riches, and honor, and life.
The end of humility [is] the fear of Jehovah, Riches, and honour, and life.
- 5** Thorns and snares are in the path of the wicked: Whoever guards his soul stays from them.
Thorns [and] snares are in the way of the perverse: He that keepeth his soul shall be far from them.
Thorns -- snares [are] in the way of the perverse, Whoso is keeping his soul is far from them.
- 6** Train up a child in the way he should go, And when he is old he will not depart from it.
Train up a child in the way he should go, And even when he is old he will not depart from it.
Give instruction to a youth about his way, Even when he is old he turneth not from it.
- 7** The rich rules over the poor. 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 who sows wickedness reaps trouble, And the rod of his fury will be destroyed.
He that soweth iniquity shall reap calamity; And the rod of his wrath shall fail.
Whoso is sowing perverseness reapeth sorrow, And the rod of his anger weareth out.
- 9** He who has a generous eye will be blessed; For he shares his food with 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** Drive out the mocker, and strife will go out; Yes, quarrels and insults will stop.
Cast out the scoffer, and contention will go out; Yea, strife and ignominy will cease.
Cast out a scorner -- and contention goeth out, And strife and shame cease.

LiteralSpiritualPracticalMeaning

- 11** He who loves purity of heart and speaks gracefully Is the king`s friend.
He that loveth pureness of heart, [For] the grace of his lips the king will be his friend.
Whoso is loving cleanness of heart, Grace [are] his lips, a king [is] his friend.
- 12** The eyes of Yahweh watch over knowledge; But he frustrates the words of the unfaithful.
The eyes of Jehovah preserve [him that hath] knowledge; But he overthroweth the words of the treacherous man.
The eyes of Jehovah have kept knowledge, And He overthroweth the words of the treacherous.
- 13** The sluggard says, "There is a lion outside! I will be killed in the streets!"
The sluggard saith, There is a lion without: I shall be slain 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 an adulteress is a deep pit: He who is under Yahweh`s wrath will fall into it.
The mouth of strange women is a deep pit: He that is abhorred of Jehovah shall fall therein.
A deep pit [is] the mouth of strange women, The abhorred of Jehovah falleth there.
- 15** Folly is bound up in the heart of a child: The rod of discipline drives it far from him.
Foolishness is bound up in the heart of a child; [But] 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** Whoever oppresses the poor for his own increase and whoever gives to the rich, Both come to poverty.
He that oppresseth the poor to increase his [gain], [And] he that giveth to the rich, [shall come] only to want.
He is oppressing the poor to multiply to him, He is giving to the rich -- only to want.

LiteralSpiritualPracticalMeaning

- 17** Turn your ear, and listen to the words of the wise. Apply your heart to my teaching.
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 you keep them within you, If all of them are ready on your lips.
For it is a pleasant thing if thou keep them within thee, If they be established together upon thy lips.
For they are pleasant when thou dost keep them in thy heart, They are prepared together for thy lips.
- 19** That your trust may be in Yahweh, I teach you today, even you.
That thy trust may be in Jehovah, I have made [them] known to thee this day, even to thee.
That thy trust may be in Jehovah, I caused thee to know to-day, even thou.
- 20** Haven't I written to you thirty excellent things Of counsel and knowledge,
Have not I written unto thee excellent things Of counsels and knowledge,
Have I not written to thee three times With counsels and knowledge?
- 21** To teach you truth, reliable words, To give sound answers to the ones who sent you?
To make thee know the certainty of the words of truth, That thou mayest 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** Don't exploit the poor, because he is poor; And don't crush the needy in court;
Rob not the poor, because he is poor; Neither oppress the afflicted in the gate:
Rob not the poor because he [is] poor, And bruise not the afflicted in the gate.

LiteralSpiritualPracticalMeaning

- 23** For Yahweh will plead their case, And plunder the life of those who plunder them.
For Jehovah will plead their cause, And despoil of life those that despoil them.
For Jehovah pleadeth their cause, And hath spoiled the soul of their spoilers.
- 24** Don't befriend a hot-tempered man, And don't associate with one who harbors anger:
Make no friendship with a man that is given to anger; And with a wrathful man thou shalt not go:
Shew not thyself friendly with an angry man, And with a man of fury go not in,
- 25** Lest you learn his ways, And ensnare your soul.
Lest thou learn this ways, And get a snare to thy soul.
Lest thou learn his paths, And have received a snare to thy soul.
- 26** Don't you be one of those who strike hands, Of those who are collateral for debts.
Be thou not one of them that strike hands, [Or] of them that are sureties for debts.
Be not thou among those striking hands, Among sureties [for] burdens.
- 27** If you don't have means to pay, Why should he take away your bed from under you?
If thou hast not wherewith 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** Don't move the ancient boundary stone, Which your fathers have set up.
Remove not the ancient landmark, Which thy fathers have set.
Remove not a border of olden times, That thy fathers have made.

LiteralSpiritualPracticalMeaning

- 29** Do you see a man skilled in his work? He will serve kings; He won't serve obscure men.
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 speedy in his business? Before kings he doth station himself, He stations not himself before obscure men!
- 1** When you sit to eat with a ruler, Consider diligently what is before you;
When thou sittest to eat with a ruler, Consider diligently him that is before thee;
When thou sittest to eat with a ruler, Thou considerest diligently that which [is] before thee,
- 2** Put a knife to your throat, If you are 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** Don't be desirous of his dainties, Seeing they are deceitful food.
Be not desirous of his dainties; Seeing they are deceitful food.
Have no desire to his dainties, seeing it [is] lying food.
- 4** Don't weary yourself to be rich. In your wisdom, show restraint.
Weary not thyself to be rich; Cease from thine own wisdom.
Labour not to make wealth, From thine own understanding cease, Dost thou cause thine eyes to fly upon it? Then it is not.
- 5** Why do you set your eyes on that which is not? For it certainly sprouts wings like an eagle and flies in the sky.
Wilt thou set thine eyes upon that which is not? For [riches] certainly make themselves wings, Like an eagle that flieth toward heaven.
For wealth maketh to itself wings, As an eagle it flieth to the heavens.

LiteralSpiritualPracticalMeaning

- 6** Don't eat the food of him who has a stingy eye, And don't crave his delicacies:
Eat thou not the bread 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 thinks about the cost, so he is. "Eat and drink!" he says to you, But his heart is not with you.
For as he thinketh within himself, so is he: Eat and drink, saith he to 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 you have eaten you shall vomit up, And lose your good words.
The morsel which thou hast eaten shalt thou vomit up, And lose thy sweet words.
Thy morsel thou hast eaten thou dost vomit up, And hast marred thy words that [are] sweet.
- 9** Don't speak in the ears of a fool, For he will despise the wisdom of your words.
Speak not in the hearing of a fool; 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** Don't move the ancient boundary stone. Don't encroach on 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 Defender is strong. He will plead their case against you.
For their Redeemer is strong; He will plead their cause against thee.
For their Redeemer [is] strong, He doth plead their cause with thee.

LiteralSpiritualPracticalMeaning

- 12** Apply your heart to instruction, And your 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** Don't withhold correction from a child. If you punish him with the rod, he will not die.
Withhold not correction from the child; [For] if thou beat him with the rod, he will not die.
Withhold not from a youth chastisement, When thou smitest him with a rod he dieth not.
- 14** Punish him with the rod, And save his soul from Sheol.
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 your heart is wise, Then my heart will be glad, even mine:
My son, if thy heart be wise, My heart will be glad, even mine:
My son, if thy heart hath been wise, My heart rejoiceth, even mine,
- 16** Yes, my heart will rejoice, When your lips speak what is right.
Yea, my heart will rejoice, When thy lips speak right things.
And my reins exult when thy lips speak uprightly.
- 17** Don't let your heart envy sinners; But rather fear Yahweh all the day long.
Let not thy heart envy sinners; But [be thou] in the fear of Jehovah all the day long:
Let not thy heart be envious at sinners, But -- in the fear of Jehovah all the day.
- 18** Indeed surely there is a future hope, And your hope will not be cut off.
For surely there is a reward; And thy hope shall not be cut off.
For, is there a posterity? Then thy hope is not cut off.

LiteralSpiritualPracticalMeaning

- 19** Listen, my son, and be wise, And keep your heart on the right path!
Hear thou, my son, and be wise, And guide thy heart in the way.
Hear thou, my son, and be wise, And make happy in the way thy heart,
- 20** Don't be among ones drinking too much wine, Or those who gorge themselves on meat:
Be not among winebibbers, Among gluttonous eaters of flesh:
Be not thou among quaffers of wine, Among gluttonous ones of flesh,
- 21** For the drunkard and the glutton shall become poor; And drowsiness clothes them in rags.
For the drunkard and the glutton shall come to poverty; And drowsiness will clothe [a man] with rags.
For the quaffer and glutton become poor, And drowsiness clotheth with rags.
- 22** Listen to your father who gave you life, And don't despise your 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.
- 23** Buy the truth, and don't sell it: Get wisdom, discipline, and understanding.
Buy the truth, and sell it not; [Yea], wisdom, and instruction, and understanding.
Truth buy, and sell not, Wisdom, and instruction, and understanding,
- 24** The father of the righteous has great joy. Whoever fathers a wise child delights in him.
The father of the righteous will greatly rejoice; And he that begetteth a wise child will have joy of him.
The father of the righteous rejoiceth greatly, The begetter of the wise rejoiceth in him.

LiteralSpiritualPracticalMeaning

- 25** Let your father and your mother be glad! Let her who bore you rejoice!
Let thy father and thy mother be glad, And let her that bare thee rejoice.
Rejoice doth thy father and thy mother, Yea, she that bare thee is joyful.
- 26** My son, give me your heart; And let your eyes keep in my ways.
My son, give me thy heart; And let thine eyes delight in my ways.
Give, my son, thy heart to me, And let thine eyes watch my ways.
- 27** For a prostitute is a deep pit; And a wayward wife is a narrow well.
For a harlot is a deep ditch; And a foreign woman is a narrow pit.
For a harlot [is] a deep ditch, And a strange woman [is] a strait pit.
- 28** Yes, she lies in wait like a robber, And increases the unfaithful among men.
Yea, she 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 has woe? Who has sorrow? Who has strife? Who has complaints? Who has needless bruises?
Who has bloodshot eyes?
Who hath woe? who hath sorrow? who hath contentions? Who hath complaining? who hath wounds
without cause? Who hath 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** Those who stay long at the wine; Those who go to seek out mixed wine.
They that tarry long at the wine; They that go to seek out mixed wine.
Those tarrying by the wine, Those going in to search out mixed wine.

LiteralSpiritualPracticalMeaning

- 31** Don't look at the wine when it is red, When it sparkles in the cup, When it goes down smoothly:
 Look not thou upon the wine when it is red, When it sparkleth in the cup, When it 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 bites like a snake, And poisons like a viper.
 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** Your eyes will see strange things, And your mind will imagine confusing things.
 Thine eyes shall behold strange things, And thy heart shall utter perverse things.
 Thine eyes see strange women, And thy heart speaketh perverse things.
- 34** Yes, you will be as he who lies down in the midst of the sea, Or as he who lies on top of the rigging:
 Yea, 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 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 hit me, and I was not hurt; They beat me, and I don't feel it! When will I wake up? I can do it again. I can find another."
 They have stricken me, [shalt thou say], and I was not hurt; They have beaten me, and I felt 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** Don't you be envious against evil men; Neither desire to be with them:
 Be not thou envious against evil men; Neither desire to be with them:
 Be not envious of evil men, And desire not to be with them.

LiteralSpiritualPracticalMeaning

- 2** For their hearts plot violence, And their lips talk about mischief.
For their heart studieth oppression, And their lips talk of mischief.
For destruction doth their heart meditate, And perverseness do their lips speak.
- 3** Through wisdom a house is built; By understanding it is established;
Through wisdom is a house builded; And by understanding it is established;
By wisdom is a house builded, And by understanding it establisheth itself.
- 4** By knowledge the rooms are filled With all rare and beautiful treasure.
And by knowledge are the chambers filled With all precious and pleasant riches.
And by knowledge the inner parts are filled, [With] all precious and pleasant wealth.
- 5** A wise man has great power; And a knowledgeable man increases strength;
A wise man is strong; Yea, a man of knowledge increaseth might
Mighty [is] the wise in strength, And a man of knowledge is strengthening power,
- 6** For by wise guidance you wage your war; And victory is in many advisors.
For by wise guidance thou shalt 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 doesn't open his mouth in the gate.
Wisdom is too high for a fool: He openeth not his mouth in the gate.
Wisdom [is] high for a fool, In the gate he openeth not his mouth.
- 8** One who plots to do evil Will be called a schemer.
He that deviseth to do evil, Men shall call him a mischief-maker.
Whoso is devising to do evil, Him they call a master of wicked thoughts.

LiteralSpiritualPracticalMeaning

- 9** The schemes of folly are sin. The mocker is detested by men.
The thought of foolishness is sin; And the scoffer is an abomination to men.
The thought of folly [is] sin, And an abomination to man [is] a scorner.
- 10** If you falter in the time of trouble, Your strength is small.
If thou faint in the day of adversity, Thy strength is small.
Thou hast shewed thyself weak in a day of adversity, Straited is thy power,
- 11** Rescue those who are being led away to death! Indeed, hold back those who are staggering to the slaughter!
Deliver them that are carried away unto death, And those that are ready to be slain see that thou hold back.
If [from] delivering those taken to death, And those slipping to the slaughter -- thou keepest back.
- 12** If you say, "Behold, we didn't know this;" Doesn't he who weighs the hearts consider it? He who keeps your soul, doesn't he know it? Shall he not render to every man according to his work?
If thou sayest, Behold, we knew not this; Doth not he that weigheth the hearts consider it? And he that keepeth thy soul, doth not he know it? And shall not he render to every man according to his work?
When thou sayest, `Lo, we knew not this.` Is not the Ponderer of hearts He who understandeth? And the Keeper of thy soul He who knoweth? And He hath rendered to man according to his work.
- 13** My son, eat honey, for it is good; The droppings of the honeycomb, which are sweet to your taste:
My son, eat thou honey, for it is good; And the droppings of the honeycomb, which are sweet to thy taste:
Eat my son, honey that [is] good, And the honeycomb -- sweet to thy palate.

LiteralSpiritualPracticalMeaning

- 14** So you shall know wisdom to be to your soul; If you have found it, then will there be a reward,
Your hope will not be cut off.
So shalt thou know wisdom to be unto thy soul; If thou hast found it, then shall there be a reward,
And thy hope 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** Don't lay in wait, wicked man, against the habitation of the righteous. Don't destroy his resting-
place:
Lay not wait, O wicked man, against the habitation of the righteous; Destroy not his resting-place:
Lay not wait, O wicked one, At the habitation of the righteous. Do not spoil his resting-place.
- 16** For a righteous man falls seven times, and rises up again; But the wicked are overthrown by
calamity.
For a righteous man falleth seven times, and riseth up again; But the wicked are overthrown by
calamity.
For seven [times] doth the righteous fall and rise, And the wicked stumble in evil.
- 17** Don't rejoice when your enemy falls. Don't let your heart be glad when he is overthrown;
Rejoice not when thine enemy falleth, And let not thy heart be glad when he is overthrown;
In the falling of thine enemy rejoice not, And in his stumbling let not thy heart be joyful,
- 18** Lest Yahweh see it, and it displease him, And he turn away his wrath from him.
Lest Jehovah see it, and it displease him, And he turn away his wrath from him.
Lest Jehovah see, and [it be] evil in His eyes, And He hath turned from off him His anger.
- 19** Don't fret yourself because of evildoers; Neither be envious of the wicked:
Fret not thyself because of evil-doers; Neither be thou envious at the wicked:
Fret not thyself at evil doers, Be not envious at the wicked,

LiteralSpiritualPracticalMeaning

- 20** For there will be no reward to the evil man; And the lamp of the wicked shall be snuffed out.
For there shall be no reward 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 Yahweh and the king. Don't join those who are rebellious:
My son, fear thou Jehovah and the king; [And] company not with them that are given to change:
Fear Jehovah, my son, and the king, With changers mix not up thyself,
- 22** For their calamity will rise suddenly; The destruction from them both -- who knows?
For their calamity shall rise suddenly; And the destruction from them both, who knoweth it?
For suddenly doth their calamity rise, And the ruin of them both -- who knoweth!
- 23** These also are sayings of the wise. To show partiality in judgment is not good.
These also are [sayings] of the wise. To have respect of persons in judgment is not good.
These also are for the wise: -- To discern faces in judgment is not good.
- 24** He who says to the wicked, "You are righteous;" Peoples shall curse him, and 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 abhor him.
- 25** But it will go well with those who convict the guilty, And a rich blessing will come on them.
But to them that rebuke [him] shall be delight, And a good blessing shall come upon them.
And to those reproving it is pleasant, And on them cometh a good blessing.
- 26** An honest answer Is like a kiss on the lips.
He kisseth the lips Who giveth a right answer.
Lips he kisseth who is returning straightforward words.

LiteralSpiritualPracticalMeaning

- 27 Prepare your work outside. Make it ready for you in the field. Afterwards, build your house.**
Prepare thy work without, And make it ready for thee in the field; 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 Don't be a witness against your neighbor without cause. Don't deceive with your lips.**
Be not a witness against thy neighbor without cause; And deceive not with thy lips.
Be not a witness for nought against thy neighbour, Or thou hast enticed with thy lips.
- 29 Don't say, "I will do to him as he has done to me; I will render to the man according to his work."**
Say not, 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 sluggard, By the vineyard of the man void of understanding;**
I went by the field of the sluggard, And by the vineyard of the man void of understanding;
Near the field of a slothful man I passed by, And near the vineyard of a man lacking heart.
- 31 Behold, it was all grown over with thorns. Its surface was covered with nettles, And its stone wall was broken down.**
And, lo, it was all grown over with thorns, The face thereof was covered with nettles, And the stone wall thereof 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 well. I saw, and received instruction:**
Then I beheld, and considered well; I saw, and received instruction:
And I see -- I -- I do set my heart, I have seen -- I have received instruction,

LiteralSpiritualPracticalMeaning

- 33** A little sleep, a little slumber, A little folding of the hands to sleep;
 [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 lie down.
- 34** So shall your poverty come as a robber, And your want as an armed man.
 So shall thy poverty come as a robber, And thy want as an armed man.
 And thy poverty hath come [as] a traveller, And thy want as an armed man!
- 1** These also are proverbs of Solomon, which the men of Hezekiah king of Judah copied out.
 These also are proverbs of Solomon, which the men of Hezekiah king of Judah copied out.
 Also these are Proverbs of Solomon, that men of Hezekiah king of Judah transcribed: --
- 2** It is the glory of God to conceal a thing, But the glory of kings is to search out a matter.
 It is the glory of God to conceal a thing; But the glory of kings is to search out a matter.
 The honour of God [is] to hide a thing, And the honour of kings to search out a matter.
- 3** As the heavens for height, and the earth for depth, So the hearts of kings are unsearchable.
 As the heavens for height, and the earth for depth, So the heart of kings is unsearchable.
 The heavens for height, and the earth for depth, And the heart of kings -- [are] unsearchable.
- 4** Take away the dross from the silver, And material comes out for the refiner;
 Take away the dross from the silver, And there cometh forth a vessel for the refiner:
 Take away dross from silver, And a vessel for the refiner goeth forth,
- 5** Take away the wicked from the king's presence, And his throne will be established in righteousness.
 Take away the wicked [from] before the king, And his throne shall be established in righteousness.
 Take away the wicked before a king, And established in righteousness is his throne.

LiteralSpiritualPracticalMeaning

- 6** Don't exalt yourself in the presence of the king, Or claim a place among great men;
Put not thyself forward in the presence of the king, And stand not in the place of great men:
Honour not thyself before a king, And in the place of the great stand not.
- 7** For it is better that it be said to you, "Come up here," Than that you should be put lower in the presence of the prince, Whom your eyes have seen.
For better is it that it be said unto thee, Come up hither, Than that thou shouldst be put lower in the presence of the prince, Whom thine eyes have seen.
For better [that] he hath said to thee, 'Come thou up hither,' Than [that] he humble thee before a noble, Whom thine eyes have seen.
- 8** Don't be hasty in bringing charges to court. What will you do in the end when your neighbor shames you?
Go not forth hastily to strive, Lest [thou know not] what to do in the end thereof, When thy neighbor hath put thee to shame.
Go not forth to strive, haste, turn, What dost thou in its latter end, When thy neighbour causeth thee to blush?
- 9** Debate your case with your neighbor, And don't betray the confidence of another;
Debate thy cause with thy neighbor [himself], And disclose not the secret of another;
Thy cause plead with thy neighbour, And the secret counsel of another reveal not,
- 10** Lest one who hears it put you to shame, And your bad reputation never depart.
Lest he that heareth it revile thee, And thine infamy turn not away.
Lest the hearer put thee to shame, And thine evil report turn not back.
- 11** A word fitly spoken Is like apples of gold in settings of silver.
A word fitly spoken Is [like] apples of gold in network of silver.
Apples of gold in imagery of silver, [Is] the word spoken at its fit times.

LiteralSpiritualPracticalMeaning

- 12** As an ear-ring of gold, and an ornament of fine gold, So is a wise reprovee to an obedient ear.
[As] an ear-ring of gold, and an ornament of fine gold, [So is] a wise reprovee upon an obedient ear.
A ring of gold, and an ornament of pure gold, [Is] the wise reprovee to an attentive ear.
- 13** As the cold of snow in the time of harvest, So is a faithful messenger to those who send him; For he refreshes the soul of his masters.
As the cold of snow in the time of harvest, [So is] a faithful messenger to them that send him; For he refresheth the soul of his masters.
As a vessel of snow in a day of harvest, [So is] a faithful ambassador to those sending him, And the soul of his masters he refresheth.
- 14** As clouds and wind without rain, So is he who boasts of gifts deceptively.
[As] clouds and wind without rain, [So is] he that boasteth himself of his gifts falsely.
Clouds and wind, and rain there is none, [Is] a man boasting himself in a false gift.
- 15** By patience a ruler is persuaded. A soft tongue breaks the bone.
By long forbearing is a ruler persuaded, And a soft tongue breaketh the bone.
By long-suffering is a ruler persuaded, And a soft tongue breaketh a bone.
- 16** Have you found honey? Eat as much as is sufficient for you, Lest you eat too much, and vomit it.
Hast thou found honey? eat so much as is sufficient for thee, Lest thou be filled therewith, and vomit it.
Honey thou hast found -- eat thy sufficiency, Lest thou be satiated [with] it, and hast vomited it.
- 17** Let your foot be seldom in your neighbor's house, Lest he be weary of you, and hate you.
Let thy foot be seldom in thy neighbor's house, Lest he be weary of thee, and hate thee.
Withdraw thy foot from thy neighbour's house, Lest he be satiated [with] thee, and have hated thee.

LiteralSpiritualPracticalMeaning

- 18** A man who gives false testimony against his neighbor Is like a club, a sword, or a sharp arrow.
A man that beareth false witness against his neighbor Is a maul, and a sword, and a sharp arrow.
A maul, and a sword, and a sharp arrow, [Is] the man testifying against his neighbour a false testimony.
- 19** Confidence in someone unfaithful in time of trouble Is like a bad tooth, or a lame foot.
Confidence in an unfaithful man in time of trouble Is [like] a broken tooth, and a foot out of joint.
A bad tooth, and a tottering foot, [Is] the confidence of the treacherous in a day of adversity.
- 20** As one who takes away a garment in cold weather, Or vinegar on soda, So is one who sings songs to a heavy heart.
[As] one that taketh off a garment in cold weather, [and as] vinegar upon soda, So is he that singeth songs to a heavy heart.
Whoso is taking away a garment in a cold day, [Is as] vinegar on nitre, And a singer of songs on a sad heart.
- 21** If your enemy is hungry, give him food to eat; If he is thirsty, give him water to drink:
If thine enemy be hungry, give him bread to eat; And if he be thirsty, give him water to drink:
If he who is hating thee doth hunger, cause him to eat bread, And if he thirst, cause him to drink water.
- 22** For you will heap coals of fire on his head, And Yahweh will reward you.
For thou wilt heap coals of fire upon his head, And Jehovah will reward thee.
For coals thou art putting on his head, And Jehovah giveth recompense to thee.
- 23** The north wind brings forth rain: So a backbiting tongue brings an angry face.
The north wind bringeth forth rain: So doth a backbiting tongue an angry countenance.
A north wind bringeth forth rain, And a secret tongue -- indignant faces.

LiteralSpiritualPracticalMeaning

24 It is better to dwell in the corner of the housetop, Than to share a house with a contentious woman.

**It is better to dwell in the corner of the housetop, Than with a contentious woman in a wide house.
Better to sit on a corner of a roof, Than [with] a woman of contentions, and a house of company.**

25 Like cold waters to a thirsty soul, So is good news from a far country.

[As] cold waters to a thirsty soul, So is good news from a far country.

[As] cold waters for a weary soul, So [is] a good report from a far country.

26 Like a muddied spring, and a polluted well, So is a righteous man who gives way before the wicked.

[As] a troubled fountain, and a corrupted spring, [So is] a righteous man that giveth way before the wicked.

A spring troubled, and a fountain corrupt, [Is] the righteous falling before the wicked.

27 It is not good to eat much honey; Nor is it honorable to seek ones own honor.

It is not good to eat much honey: So [for men] to search out their own glory is grievous.

The eating of much honey is not good, Nor a searching out of one`s own honour -- honour.

28 Like a city that is broken down and without walls Is a man whose spirit is without restraint.

He whose spirit is without restraint Is [like] a city that is broken down and without walls.

A city broken down without walls, [Is] a man without restraint over his spirit!

1 Like snow in summer, and as rain in harvest, So honor is not fitting for a fool.

As snow in summer, and as rain in harvest, So honor is not seemly for a fool.

As snow in summer, and as rain in harvest, So honour [is] not comely for a fool.

LiteralSpiritualPracticalMeaning

- 2** Like a fluttering sparrow, Like a darting swallow, So the undeserved curse doesn't come to rest.
As the sparrow in her wandering, as the swallow in her flying, So the curse that is causeless alighteth not.
As a bird by wandering, as a swallow by flying, So reviling without cause doth not come.
- 3** A whip for the horse, a bridle for the donkey, And a rod for the back of fools!
A whip for the horse, a bridle for the ass, And a rod for the back of fools.
A whip is for a horse, a bridle for an ass, And a rod for the back of fools.
- 4** Don't answer a fool according to his folly, Lest you also be like him.
Answer not a fool according to his folly, Lest thou also be like unto him.
Answer not a fool according to his folly, Lest thou be like to him -- even thou.
- 5** Answer a fool according to his folly, Lest he be wise in his own eyes.
Answer a fool according to his folly, Lest he be wise in his own conceit.
Answer a fool according to his folly, Lest he be wise in his own eyes.
- 6** One who sends a message by the hand of a fool Is cutting off feet and drinking violence.
He that sendeth a message by the hand of a fool Cutteth off [his own] feet, [and] drinketh in damage.
He is cutting off feet, he is drinking injury, Who is sending things by the hand of a fool.
- 7** Like the legs of the lame that hang loose: So is a parable in the mouth of fools.
The legs of the lame hang loose: So is a parable in the mouth of fools.
Weak have been the two legs of the lame, And a parable in the mouth of fools.

LiteralSpiritualPracticalMeaning

- 8** As one who binds a stone in a sling, So is he who gives honor to a fool.
[As] a one that bindeth a stone in a sling, So is he that giveth honor to a fool.
As one who is binding a stone in a sling, So [is] he who is giving honour to a fool.
- 9** Like a thornbush that goes into the hand of a drunkard, So is a parable in the mouth of fools.
[As] a thorn that goeth up into the hand of a drunkard, So is a parable in the mouth of fools.
A thorn hath gone up into the hand of a drunkard, And a parable in the mouth of fools.
- 10** As an archer who wounds all, So is he who hires a fool Or he who hires those who pass by.
[As] an archer that woundeth all, So is he that hireth a fool and he that hireth them that pass by.
Great [is] the Former of all, And He is rewarding a fool, And is rewarding transgressors.
- 11** As a dog that returns to his vomit, So is a fool who repeats his folly.
As a dog that returneth to his vomit, [So is] a fool that repeateth his folly.
As a dog hath returned to its vomit, A fool is repeating his folly.
- 12** Do you see a man wise in his own eyes? There is more hope for a fool than for him.
Seest thou a man wise in his own conceit? There is more hope of a fool than of him.
Thou hast seen a man wise in his own eyes, More hope of a fool than of him!
- 13** The sluggard says, "There is a lion in the road! A fierce lion roams the streets!"
The sluggard saith, There is a lion in the way; A lion is in the streets.
The slothful hath said, `A lion [is] in the way, A lion [is] in the broad places.`
- 14** As the door turns on its hinges, So does the sluggard on his bed.
[As] the door turneth upon its hinges, So doth the sluggard upon his bed.
The door turneth round on its hinge, And the slothful on his bed.

LiteralSpiritualPracticalMeaning

- 15** The sluggard buries his hand in the dish. He is too lazy to bring it back to his mouth.
The sluggard burieth his hand in the dish; It wearieth him to bring it again to his mouth.
The slothful hath hid his hand in a dish, He is weary of bringing it back to his mouth.
- 16** The sluggard is wiser in his own eyes Than seven men who answer with discretion.
The sluggard is wiser in his own conceit Than seven men that can render a reason.
Wiser [is] the slothful in his own eyes, Than seven [men] returning a reason.
- 17** Like one who seizes a dog`s ears Is one who passes by and meddles in a quarrel not his own.
He that passeth by, [and] vexeth himself with strife belonging not to him, Is [like] one that taketh a dog by the ears.
Laying hold on the ears of a dog, [Is] a passer-by making himself wrath for strife not his own.
- 18** Like a madman who shoots firebrands, arrows, and death,
As a madman who casteth firebrands, Arrows, and death,
As [one] pretending to be feeble, Who is casting sparks, arrows, and death,
- 19** Is the man who deceives his neighbor and says, "Am I not joking?"
So is the man that deceiveth his neighbor, And saith, Am not I in sport?
So hath a man deceived his neighbour, And hath said, `Am not I playing?`
- 20** For lack of wood the fire goes out; Where there is no gossip, a quarrel dies down.
For lack of wood the fire goeth out; And where there is no whisperer, contention ceaseth.
Without wood is fire going out, And without a tale-bearer, contention ceaseth,
- 21** As coals are to hot embers, And wood to fire, So is a contentious man to kindle strife.
[As] coals are to hot embers, and wood to fire, So is a contentious man to inflame strife.
Coal to burning coals, and wood to fire, And a man of contentions to kindle strife.

LiteralSpiritualPracticalMeaning

- 22** The words of a whisperer are as dainty morsels, They go down into the innermost parts.
The words of a whisperer are as dainty morsels, And they go down into the innermost parts.
The words of a tale-bearer [are] as self-inflicted wounds, And they have gone down [to] the inner parts of the heart.
- 23** Like silver dross on an earthen vessel Are the lips of a fervent one with an evil heart.
Fervent lips and a wicked heart Are [like] an earthen vessel overlaid with silver dross.
Silver of dross spread over potsherd, [Are] burning lips and an evil heart.
- 24** A malicious man disguises himself with his lips, But he harbors evil in his heart.
He that hateth dissembleth with his lips; But he layeth up deceit within him:
By his lips doth a hater dissemble, And in his heart he placeth deceit,
- 25** When his speech is charming, don't believe him; For there are seven abominations in his heart:
When he speaketh fair, believe him not; For there are seven abominations in his heart:
When his voice is gracious trust not in him, For seven abominations [are] in his heart.
- 26** His malice may be concealed by deception, But his wickedness will be exposed in the assembly.
Though [his] hatred cover itself with guile, His wickedness shall be openly showed before the assembly.
Hatred is covered by deceit, Revealed is its wickedness in an assembly.
- 27** Whoever digs a pit shall fall into it. Whoever rolls a stone, it will come back on him.
Whoso diggeth a pit shall fall therein; And he that rolleth a stone, it shall return upon him.
Whoso is digging a pit falleth into it, And the roller of a stone, to him it turneth.

LiteralSpiritualPracticalMeaning

- 28** A lying tongue hates those it hurts; And a flattering mouth works ruin.
A lying tongue hateth those whom it hath wounded; And a flattering mouth worketh ruin.
A lying tongue hateth its bruised ones, And a flattering mouth worketh an overthrow!
- 1** Don't boast about tomorrow; For you don't know what a day may bring forth.
Boast not thyself of tomorrow; For thou knowest not what a day may bring forth.
Boast not thyself of to-morrow, For thou knowest not what a day bringeth forth.
- 2** Let another man praise you, And not your own mouth; A stranger, and not your own lips.
Let another man praise thee, and not thine own mouth; A stranger, and not thine own lips.
Let another praise thee, and not thine own mouth, A stranger, and not thine own lips.
- 3** A stone is heavy, And sand is a burden; But a fool's provocation is heavier than both.
A stone is heavy, and the sand weighty; But a fool's vexation is heavier than they both.
A stone [is] heavy, and the sand [is] heavy, And the anger of a fool is heavier than they both.
- 4** Wrath is cruel, And anger is overwhelming; But who is able to stand before jealousy?
Wrath is cruel, and anger is overwhelming; But who is able to stand before jealousy?
Fury [is] fierce, and anger [is] overflowing, And who standeth before jealousy?
- 5** Better is open rebuke Than hidden love.
Better is open rebuke Than love that is hidden.
Better [is] open reproof than hidden love.
- 6** Faithful are the wounds of a friend; Although the kisses of an enemy are profuse.
Faithful are the wounds of a friend; But the kisses of an enemy are profuse.
Faithful are the wounds of a lover, And abundant the kisses of an enemy.

LiteralSpiritualPracticalMeaning

- 7** A full soul loathes a honeycomb; But to a hungry soul, every bitter thing is sweet.
The full soul loatheth a honeycomb; But to the hungry soul every bitter thing is sweet.
A satiated soul treadeth down a honeycomb, And [to] a hungry soul every bitter thing [is] sweet.
- 8** As a bird that wanders from her nest, So is a man who wanders from his home.
As a bird that wandereth from her nest, So is a man that wandereth from his place.
As a bird wandering from her nest, So [is] a man wandering from his place.
- 9** Perfume and incense bring joy to the heart; So does earnest counsel from a man`s friend.
Oil and perfume rejoice the heart; So doth the sweetness of a man`s friend [that cometh] of hearty counsel.
Ointment and perfume rejoice the heart, And the sweetness of one`s friend -- from counsel of the soul.
- 10** Don`t forsake your friend and your father`s friend. Don`t go to your brother`s house in the day of your disaster: Better is a neighbor who is near than a distant brother.
Thine own friend, and thy father`s friend, forsake not; And go not to thy brother`s house in the day of thy calamity: Better is a neighbor that is near than a brother far off.
Thine own friend, and the friend of thy father, forsake not, And the house of thy brother enter not In a day of thy calamity, Better [is] a near neighbour than a brother afar off.
- 11** Be wise, my son, And bring joy to my heart, Then I can answer my tormentor.
My son, be wise, and make my heart glad, That I may answer him that reproacheth me.
Be wise, my son, and rejoice my heart. And I return my reproacher a word.
- 12** A prudent man sees danger and takes refuge; But the simple pass on, and suffer for it:
A prudent man seeth the evil, [and] hideth himself; [But] the simple pass on, [and] suffer for it.
The prudent hath seen the evil, he is hidden, The simple have passed on, they are punished.

LiteralSpiritualPracticalMeaning

- 13** Take his garment when he puts up collateral for a stranger; Hold it for a wayward woman!
Take his garment that is surety for a stranger; And hold him in pledge [that is surety] for a foreign woman.
Take his garment, when a stranger hath been surety, And for a strange woman pledge it.
- 14** He who blesses his neighbor with a loud voice early in the morning, It will be taken as a curse by him.
He that blesseth his friend with a loud voice, rising early in the morning, It shall be counted a curse to him.
Whoso is saluting his friend with a loud voice, In the morning rising early, A light thing it is reckoned to him.
- 15** A continual dropping on a rainy day And a contentious wife are alike:
A continual dropping in a very rainy day And a contentious woman are alike:
A continual dropping in a day of rain, And a woman of contentions are alike,
- 16** Restraining her is like restraining the wind, Or like grasping oil in his right hand.
He that would restrain her restraineth the wind; And his right hand encountereth oil.
Whoso is hiding her hath hidden the wind, And the ointment of his right hand calleth out.
- 17** Iron sharpens iron; So a man sharpens his friend's countenance.
Iron sharpeneth iron; So a man sharpeneth the countenance of his friend.
Iron by iron is sharpened, And a man sharpens the face of his friend.
- 18** Whoever tends the fig tree shall eat its fruit. He who looks after his master shall be honored.
Whoso keepeth the fig-tree shall eat the fruit thereof; And he that regardeth his master shall be honored.
The keeper of a fig-tree eateth its fruit, And the preserver of his master is honoured.

LiteralSpiritualPracticalMeaning

- 19** As water reflects a face, So a man`s heart reflects the man.
As in water face [answereth] to face, So the heart of man to man.
As [in] water the face [is] to face, So the heart of man to man.
- 20** Sheol and Abaddon are never satisfied; And a man`s eyes are never satisfied.
Sheol and Abaddon are never satisfied; And the eyes of man are never satisfied.
Sheol and destruction are not satisfied, And the eyes of man are not satisfied.
- 21** The crucible is for silver, And the furnace for gold; But man is refined by his praise.
The refining pot is for silver, and the furnace for gold; And a man is [tried] by his praise.
A refining pot [is] for silver, and a furnace for gold, And a man according to his praise.
- 22** Though you grind a fool in a mortar with a pestle along with grain, Yet his foolishness will not be removed from him.
Though thou shouldst bray a fool in a mortar with a pestle along with bruised grain, Yet will not his foolishness depart from him.
If thou dost beat the foolish in a mortar, Among washed things -- with a pestle, His folly turneth not aside from off him.
- 23** Know well the state of your flocks, And pay attention to your herds:
Be thou diligent to know the state of thy flocks, [And] look well to thy herds:
Know well the face of thy flock, Set thy heart to the droves,
- 24** For riches are not forever, Nor does even the crown endure to all generations.
For riches are not for ever: And doth the crown endure unto all generations?
For riches [are] not to the age, Nor a crown to generation and generation.

LiteralSpiritualPracticalMeaning

- 25** The hay is removed, and the new growth appears, The grasses of the hills are gathered in.
 The hay is carried, and the tender grass showeth itself, And the herbs of the mountains are gathered in.
 Revealed was the hay, and seen the tender grass, And gathered the herbs of mountains.
- 26** The lambs are for your clothing, And the goats are the price of a field.
 The lambs are for thy clothing, And the goats are the price of the field;
 Lambs [are] for thy clothing, And the price of the field [are] he-goats,
- 27** There will be plenty of goats` milk for your food, For your family`s food, And for the nourishment of your servant girls.
 And [there will be] goats` milk enough for thy food, for the food of thy household, And maintenance for thy maidens.
 And a sufficiency of goats` milk [is] for thy bread, For bread to thy house, and life to thy damsels!
- 1** The wicked flee when no one pursues; But the righteous are as bold as a lion.
 The wicked flee when no man pursueth; But the righteous are bold as a lion.
 The wicked have fled and there is no pursuer. And the righteous as a young lion is confident.
- 2** In rebellion, a land has many rulers, But order is maintained by a man of understanding and knowledge.
 For the transgression of a land many are the princes thereof; But by men of understanding [and] knowledge the state [thereof] shall be prolonged.
 By the transgression of a land many [are] its heads. And by an intelligent man, Who knoweth right -- it is prolonged.
- 3** A needy man who oppresses the poor Is like a driving rain which leaves no crops.
 A needy man that oppresseth the poor Is [like] a sweeping rain which leaveth no food.
 A man -- poor and oppressing the weak, [Is] a sweeping rain, and there is no bread.

LiteralSpiritualPracticalMeaning

- 4** Those who forsake the law praise the wicked; But those who keep the law contend with them.
They that forsake the law praise the wicked; But such as keep the law contend with them.
Those forsaking the law praise the wicked, Those keeping the law plead against them.
- 5** Evil men don't understand justice; But those who seek Yahweh understand it fully.
Evil men understand not justice; But they that seek Jehovah understand all things.
Evil men understand not judgment, And those seeking Jehovah understand all.
- 6** Better is the poor who walks in his integrity, Than he who is perverse in his ways, and he is rich.
Better is the poor that walketh in his integrity, Than he that is perverse in [his] ways, though he be rich.
Better [is] the poor walking in his integrity, Than the perverse of ways who is rich.
- 7** Whoever keeps the law is a wise son; But he who is a companion of gluttons shames his father.
Whoso keepeth the law is a wise son; But he that is a companion of gluttons shameth his father.
Whoso is keeping the law is an intelligent son, And a friend of gluttons, Doth cause his father to blush.
- 8** He who increases his wealth by excessive interest Gathers it for one who has pity on the poor.
He that augmenteth his substance by interest and increase, Gathereth it for him that hath pity on the poor.
Whoso is multiplying his wealth by biting and usury, For one favouring the poor doth gather it.
- 9** He who turns away his ear from hearing the law, Even his prayer is an abomination.
He that turneth away his ear from hearing the law, Even his prayer is an abomination.
Whoso is turning his ear from hearing the law, Even his prayer [is] an abomination.

LiteralSpiritualPracticalMeaning

- 10** Whoever causes the upright to go astray in an evil way, He will fall into his own trap; But the blameless will inherit good.
Whoso causeth the upright to go astray in an evil way, He shall fall himself into his own pit; But the perfect shall inherit good.
Whoso is causing the upright to err in an evil way, Into his own pit he doth fall, And the perfect do inherit good.
- 11** The rich man is wise in his own eyes; But the poor who has understanding sees through him.
The rich man is wise in his own conceit; But the poor that hath understanding searcheth him out.
A rich man is wise in his own eyes, And the intelligent poor searcheth him.
- 12** When the righteous triumph, there is great glory; But when the wicked rise, men hide themselves.
When the righteous triumph, there is great glory; But when the wicked rise, men hide themselves.
In the exulting of the righteous the glory [is] abundant, And in the rising of the wicked man is apprehensive.
- 13** He who conceals his sins doesn't prosper, But whoever confesses and renounces them finds mercy.
He that covereth his transgressions shall not prosper: But whoso confesseth and forsaketh them shall obtain mercy.
Whoso is covering his transgressions prospereth not, And he who is confessing and forsaking hath mercy.
- 14** Blessed is the man who always fears; But one who hardens his heart falls into trouble.
Happy is the man that feareth alway; But he that hardeneth his heart shall fall into mischief.
O the happiness of a man fearing continually, And whoso is hardening his heart falleth into evil.
- 15** As a roaring lion or a charging bear, So is a wicked ruler over helpless people.
[As] a roaring lion, and a ranging bear, [So is] a wicked ruler over a poor people.
A growling lion, and a ranging bear, [Is] the wicked ruler over a poor people.

LiteralSpiritualPracticalMeaning

- 16** The ruler who lacks judgment is a great tyrant. One who hates ill-gotten gain will have long days. The prince that lacketh understanding is also a great oppressor; [But] he that hateth covetousness shall prolong his days.
A leader lacking understanding multiplieth oppressions, Whoso is hating dishonest gain prolongeth days.
- 17** A man who is tormented by life blood will be a fugitive until death; No one will support him. A man that is laden with the blood of any person Shall flee unto the pit; let no man stay him. A man oppressed with the blood of a soul, Unto the pit fleeth, none taketh hold on him.
- 18** Whoever walks blamelessly is kept safe; But one with perverse ways will fall suddenly. Whoso walketh uprightly shall be delivered; But he that is perverse in [his] ways shall fall at once. Whoso is walking uprightly is saved, And the perverted of ways falleth at once.
- 19** One who works his land will have an abundance of food; But one who chases fantasies will have his fill of poverty. He that tilleth his land shall have plenty of bread; But he that followeth after vain [persons] shall have poverty enough. Whoso is tilling his ground is satisfied [with] bread, And whoso is pursuing vanity, Is filled [with] poverty.
- 20** A faithful man is rich with blessings; But one who is eager to be rich will not go unpunished. A faithful man shall abound with blessings; But he that maketh haste to be rich shall not be unpunished. A steadfast man hath multiplied blessings, And whoso is hasting to be rich is not acquitted.
- 21** To show partiality is not good; Yet a man will do wrong for a piece of bread. To have respect of persons is not good; Neither that a man should transgress for a piece of bread. To discern faces is not good, And for a piece of bread doth a man transgress.

LiteralSpiritualPracticalMeaning

- 22** A stingy man hurries after riches, And doesn't know that poverty waits for him.
He that hath an evil eye hasteth after riches, And knoweth not that want shall come upon him.
Troubled for wealth [is] the man [with] an evil eye, And he knoweth not that want doth meet him.
- 23** One who rebukes a man will afterward find more favor Than one who flatters with the tongue.
He that rebuketh a man shall afterward find more favor Than he that flattereth with the tongue.
Whoso is reprovng a man afterwards findeth grace, More than a flatterer with the tongue.
- 24** Whoever robs his father or his mother, and says, "It's not wrong." He is a partner with a destroyer.
Whoso robbeth his father or his mother, and saith, It is no transgression, The same is the companion of a destroyer.
Whoso is robbing his father, or his mother, And is saying, `It is not transgression,` A companion he is to a destroyer.
- 25** One who is greedy stirs up strife; But one who trusts in Yahweh will prosper.
He that is of a greedy spirit stirreth up strife; But he that putteth his trust in Jehovah shall be made fat.
Whoso is proud in soul stirreth up contention, And whoso is trusting on Jehovah is made fat.
- 26** One who trusts in himself is a fool; But one who walks in wisdom, he is kept safe.
He that trusteth in his own heart is a fool; But whoso walketh wisely, he shall be delivered.
Whoso is trusting in his heart is a fool, And whoso is walking in wisdom is delivered.
- 27** One who gives to the poor has no lack; But one who closes his eyes will have many curses.
He that giveth unto the poor shall not lack; But he that hideth his eyes shall have many a curse.
Whoso is giving to the poor hath no lack, And whoso is hiding his eyes multiplied curses.

LiteralSpiritualPracticalMeaning

- 28** When the wicked rise, men hide themselves; But when they perish, the righteous thrive.
When the wicked rise, men hide themselves; But when they perish, the righteous increase.
In the rising of the wicked a man is hidden, And in their destruction the righteous multiply!
- 1** He who is often rebuked and stiffens his neck Will be destroyed suddenly, with no remedy.
He that being often reprov'd hardeneth his neck Shall suddenly be destroyed, and that without remedy.
A man often reprov'd, hardening the neck, Is suddenly broken, and there is no healing.
- 2** When the righteous thrive, the people rejoice; But when the wicked rule, the people groan.
When the righteous are increased, the people rejoice; But when a wicked man beareth rule, the people sigh.
In the multiplying of the righteous the people rejoice, And in the ruling of the wicked the people sigh.
- 3** Whoever loves wisdom brings joy to his father; But a companion of prostitutes squanders his wealth.
Whoso loveth wisdom rejoiceth his father; But he that keepeth company with harlots wasteth [his] substance.
A man loving wisdom rejoiceth his father, And a friend of harlots destroyeth wealth.
- 4** The king by justice makes the land stable, But he who takes bribes tears it down.
The king by justice establisheth the land; But he that exacteth gifts overthroweth it.
A king by judgment establisheth a land, And one receiving gifts throweth it down.
- 5** A man who flatters his neighbor, Spreads a net for his feet.
A man that flattereth his neighbor Spreadeth a net for his steps.
A man taking a portion above his neighbour, Spreadeth a net for his own steps.

LiteralSpiritualPracticalMeaning

- 6** An evil man is snared by his sin, But the righteous can sing and be glad.
In the transgression of an evil man there is a snare; But the righteous doth sing and rejoice.
In the transgression of the evil [is] a snare, And the righteous doth sing and rejoice.
- 7** The righteous care about justice for the poor. The wicked aren't concerned about knowledge.
The righteous taketh knowledge of the cause of the poor; The wicked hath not understanding to know [it].
The righteous knoweth the plea of the poor, The wicked understandeth not knowledge.
- 8** Mockers stir up a city, But wise men turn away anger.
Scoffers set a city in a flame; But wise men turn away wrath.
Men of scorning ensnare a city, And the wise turn back anger.
- 9** If a wise man goes to court with a foolish man, The fool rages or scoffs, and there is no peace.
If a wise man hath a controversy with a foolish man, Whether he be angry or laugh, there will be no rest.
A wise man is judged by the foolish man, And he hath been angry, And he hath laughed, and there is no rest.
- 10** The bloodthirsty hate a man of integrity; And they seek the life of the upright.
The bloodthirsty hate him that is perfect; And as for the upright, they seek his life.
Men of blood hate the perfect, And the upright seek his soul.
- 11** A fool vents all of his anger, But a wise man brings himself under control.
A fool uttereth all his anger; But a wise man keepeth it back and stilleth it.
A fool bringeth out all his mind, And the wise till afterwards restraineth it.

LiteralSpiritualPracticalMeaning

- 12** If a ruler listens to lies, All of his officials are wicked.
If a ruler hearkeneth to falsehood, All his servants are wicked.
A ruler who is attending to lying words, All his ministers [are] wicked.
- 13** The poor man and the oppressor have this in common: Yahweh gives sight to the eyes of both.
The poor man and the oppressor meet together; Jehovah lighteneth the eyes of them both.
The poor and the man of frauds have met together, Jehovah is enlightening the eyes of them both.
- 14** The king who fairly judges the poor, His throne shall be established forever.
The king that faithfully judgeth the poor, His throne shall be established for ever.
a king that is judging truly the poor, His throne for ever is established.
- 15** The rod of correction gives wisdom, But a child left to himself causes shame to his mother.
The rod and reproof give wisdom; But a child left to himself causeth shame to his mother.
A rod and reproof give wisdom, And a youth let away is shaming his mother.
- 16** When the wicked increase, sin increases; But the righteous will see their downfall.
When the wicked are increased, transgression increaseth; But the righteous shall look upon their fall.
In the multiplying of the wicked transgression multiplieth, And the righteous on their fall do look.
- 17** Correct your son, and he will give you peace; Yes, he will bring delight to your soul.
Correct thy son, and he will give thee rest; Yea, he will give delight unto thy soul.
Chastise thy son, and he giveth thee comfort, Yea, he giveth delights to thy soul.
- 18** Where there is no revelation, the people cast off restraint; But one who keeps the law is blessed.
Where there is no vision, the people cast off restraint; But he that keepeth the law, happy is he.
Without a Vision is a people made naked, And whoso is keeping the law, O his happiness!

LiteralSpiritualPracticalMeaning

- 19** A servant can't be corrected by words. Though he understands, yet he will not respond.
A servant will not be corrected by words; For though he understand, he will not give heed.
By words a servant is not instructed though he understand, And there is nothing answering.
- 20** Do you see a man who is hasty in his words? There is more hope for a fool than for him.
Seest thou a man that is hasty in his words? There is more hope of a fool than of him.
Thou hast seen a man hasty in his words! More hope of a fool than of him.
- 21** He who pampers his servant from youth Will have him become a son in the end.
He that delicately bringeth up his servant from a child Shall have him become a son at the last.
Whoso is bringing up his servant delicately, from youth, [At] his latter end also he is continuator.
- 22** An angry man stirs up strife, And a wrathful man abounds in sin.
An angry man stirreth up strife, And a wrathful man aboundeth in transgression.
An angry man stirreth up contention, And a furious man is multiplying transgression.
- 23** A man's pride brings him low, But one who is of a lowly spirit gains honor.
A man's pride shall bring him low; But he that is of a lowly spirit shall obtain honor.
The pride of man humbleth him, And humility of spirit upholdeth honour.
- 24** Whoever is an accomplice of a thief is an enemy of his own soul. He takes an oath, but dares not testify.
Whoso is partner with a thief hateth his own soul; He heareth the adjuration and uttereth nothing.
Whoso is sharing with a thief is hating his own soul, Execration he heareth, and telleth not.
- 25** The fear of man proves to be a snare, But whoever puts his trust in Yahweh is kept safe.
The fear of man bringeth a snare; But whoso putteth his trust in Jehovah shall be safe.
Fear of man causeth a snare, And the confident in Jehovah is set on high.

LiteralSpiritualPracticalMeaning

- 26** Many seek the ruler`s favor, But a man`s justice comes from Yahweh.
Many seek the ruler`s favor; But a man`s judgment [cometh] from Jehovah.
Many are seeking the face of a ruler, And from Jehovah [is] the judgment of each.
- 27** A dishonest man detests the righteous, And the upright in their ways detest the wicked.
An unjust man is an abomination to the righteous; And he that is upright in the way is an abomination to the wicked.
An abomination to the righteous [is] the perverse man, And an abomination to the wicked [is] the upright in the way!
- 1** The words of Agur the son of Jakeh, the oracle: The man says to Ithiel, To Ithiel and Ucal:
The words of Agur the son of Jakeh; The oracle. The man saith unto Ithiel, 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 the most ignorant man, And don`t have a man`s understanding.
Surely I am more brutish than any man, And have not the understanding of a man;
For I am more brutish than any one, And have not the understanding of a man.
- 3** I have not learned wisdom, Neither do I have the knowledge of the Holy One.
And I have not learned wisdom, Neither have I the knowledge of the Holy One.
Nor have I learned wisdom, Yet the knowledge of Holy Ones I know.

LiteralSpiritualPracticalMeaning

- 4** Who has ascended up into heaven, and descended? Who has gathered the wind in his fists? Who has bound the waters in his garment? Who has established all the ends of the earth? What is his name, and what is his son's name, if you know?
 Who hath ascended up into heaven, and descended? Who hath gathered the wind in his fists? Who hath bound the waters in his garment? 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 flawless. He is a shield to those who take refuge in him.
 Every word of God is tried: He is a shield unto them that take refuge in him.
 Every saying of God [is] tried, A shield He [is] to those trusting in Him.
- 6** Don't you add to his words, Lest he reprove you, and you 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 I have asked of you; Don't deny me before I die:
 Two things have I asked 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 falsehood and lies. Give me neither poverty nor riches. Feed me with the food that is needful for me;
 Remove far from me falsehood and lies; Give me neither poverty nor riches; Feed me with the food that is needful for me:
 Vanity and a lying word put far from me, Poverty or wealth give not to me, Cause me to eat the bread of my portion,

LiteralSpiritualPracticalMeaning

- 9** Lest I be full, deny you, and say, `Who is Yahweh?` Or lest I be poor, and steal, And so dishonor the name of my God.
 Lest I be full, and deny [thee], and say, Who is Jehovah? Or lest I be poor, and steal, And use profanely the name of my God.
 Lest I become satiated, and have denied, And have said, `Who [is] Jehovah?` And lest I be poor, and have stolen, And have laid hold of the name of my God.
- 10** "Don't slander a servant to his master, Lest he curse you, and you be held guilty.
 Slander not a servant unto 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 curses their father, And doesn't bless their mother.
 There is a generation that curse their father, And bless not their mother.
 A generation [is], that lightly esteemeth their father, And their mother doth not bless.
- 12** There is a generation that is pure in their own eyes, Yet are not washed from their filthiness.
 There is a generation that are pure in their own eyes, And [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, oh how lofty are their eyes! Their eyelids are lifted up.
 There is a generation, oh how lofty are their eyes! And 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 like swords, And their jaws like knives, To devour the poor from the earth, and the needy from among men.
 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 -- swords [are] their teeth, And knives -- their jaw-teeth, To consume the poor from earth, And the needy from [among] men.

LiteralSpiritualPracticalMeaning

- 15** "The leach has two daughters: `Give, give.` "There are three things that are never satisfied; Four that don't say, `Enough`
The horseleach hath two daughters, [crying], Give, give. There are three things that are never satisfied, [Yea], four that say not, Enough:
To the leech [are] two daughters, `Give, give, Lo, three things are not satisfied, Four have not said `Sufficiency;`
- 16** Sheol, the barren womb; The earth that is not satisfied with water; The fire that doesn't say, `Enough;`
Sheol; and the barren womb; The earth that is not satisfied with water; And the fire that saith not, Enough.
Sheol, and a restrained womb, Earth -- it [is] not satisfied [with] water, And fire -- it hath not said, `Sufficiency;`
- 17** And the eye that mocks at his father, And scorns obedience to his mother: The ravens of the valley shall pick it out, The young eagles shall eat it.
The eye that mocketh at his father, And despiseth to obey his 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 amazing for me, Four which I don't understand:
There are three things which are too wonderful for me, Yea, four which 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 on a rock; The way of a ship in the midst of the sea; And the way of a man with a maiden.
The way of 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 maiden.
The way of the eagle in the heavens, The way of a serpent on a rock, The way of a ship in the heart of the sea, And the way of a man in youth.

LiteralSpiritualPracticalMeaning

- 20** So is the way of an adulterous woman: She eats and wipes her mouth, And says, `I have done nothing wrong.`
So 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 tremble, And under four, it can't bear up:
For three things the earth doth tremble, And for four, [which] it cannot bear:
For three things hath earth been troubled, And for four -- it is not able to bear:
- 22** For a servant when he is king; A fool when he is filled with food;
For a servant when he is king; And a fool when he is filled with food;
For a servant when he reigneth, And a fool when he is satisfied with bread,
- 23** For an unloved woman when she is married; And a handmaid who is heir to her mistress.
For an odious woman when she is married; And a handmaid that 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 on the earth, But they are exceeding wise:
There are four things which are little upon the earth, But they are exceeding wise:
Four [are] little ones of earth, And they are made wiser than the wise:
- 25** The ants are not a strong people, Yet they provide their food in the summer;
The ants are 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,

LiteralSpiritualPracticalMeaning

- 26** The conies are but a feeble folk, Yet make they their houses in the rocks;
The conies are but a feeble folk, Yet make they their houses in the rocks;
Conies [are] a people not strong, And they place in a rock their house,
- 27** The locusts have no king, Yet they advance in ranks;
The locusts have no king, Yet go they forth all of them by bands;
A king there is not to the locust, And it goeth out -- each one shouting,
- 28** You can catch a lizard with your hands, Yet she is in kings` palaces.
The lizard taketh hold with her 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 are stately in their march, Four which are stately in going:
There are three things which are stately in their march, Yea, four which are stately in going:
Three there are going well, Yea, four are good in going:
- 30** The lion, which is mightiest among animals, And doesn't turn away for any;
The lion, which is mightiest among beasts, And turneth not away for any;
An old lion -- mighty among beasts, That turneth not back from the face of any,
- 31** The greyhound, the male goat also; And the king against whom there is no rising up.
The greyhound; the he-goat also; And the king against whom there is no rising up.
A girt one of the loins, or a he-goat, And a king -- no rising up with him.

LiteralSpiritualPracticalMeaning

- 32** "If you have done foolishly in lifting up yourself, Or if you have thought evil, Put your hand over your mouth.
If thou hast done foolishly in lifting up thyself, Or if thou hast thought evil, [Lay] thy hand upon thy mouth.
If thou hast been foolish in lifting up thyself, And if thou hast devised evil -- hand to mouth!
- 33** For as the churning of milk brings forth butter, And the wringing of the nose brings forth blood; So the forcing of wrath brings forth strife."
For the churning of milk bringeth forth butter, And the wringing of the nose bringeth forth blood; So the forcing of wrath 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 oracle which his mother taught him.
The words of king Lemuel; the oracle which his mother taught him.
Words of Lemuel a king, a declaration that his mother taught him:
- 2** "Oh, my son!" Oh, son of my womb! Oh, 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** Don't give your strength to women, Nor your ways to that which destroys kings.
Give not thy strength unto women, Nor thy ways to that which destroyeth kings.
Give not to women thy strength, And thy ways to wiping away of kings.
- 4** It is not for kings, Lemuel; it is not for kings to drink wine; Nor for princes to say, `Where is strong drink?`
It is not for kings, O Lemuel, it is not for kings to drink wine; Nor for princes [to say], Where is strong drink?
Not for kings, O Lemuel, Not for kings, to drink wine, And for princes a desire of strong drink.

LiteralSpiritualPracticalMeaning

- 5** Lest they drink, and forget the law, And pervert the justice due to anyone who is afflicted.
Lest they drink, and forget the law, And pervert the justice [due] to any that is afflicted.
Lest he drink, and forget the decree, And change the judgment of any of the sons of affliction.
- 6** Give strong drink to him who is ready to perish; And wine to the bitter in soul:
Give strong drink unto him that is ready to perish, And wine unto the bitter in 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 your mouth for the mute, In the cause of all who are left desolate.
Open thy mouth for the dumb, In the cause of all such as are left desolate.
Open thy mouth for the dumb, For the right of all sons of change.
- 9** Open your mouth, judge righteously, And serve justice to the poor and needy."
Open thy mouth, judge righteously, And minister justice to the poor and needy.
Open thy mouth, judge righteously, Both the cause of the poor and needy!
- 10** Who can find a worthy woman? For her price is far above rubies.
A worthy woman who can find? 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 trusts in her. He shall have no lack of gain.
The heart of her husband trusteth in her, And he shall have no lack of gain.
The heart of her husband hath trusted in her, And spoil he lacketh not.

LiteralSpiritualPracticalMeaning

- 12** She does him good, and not harm, 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 seeks wool and flax, And works eagerly 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 ships. She brings her bread from afar.
She is like the merchant-ships; She bringeth her bread from afar.
She hath been as ships of the merchant, From afar she bringeth in her bread.
- 15** She rises also while it is yet night, Gives food to her household, And their task to her servant girls.
She riseth also while it is yet night, And giveth food to her household, And their task to her maidens.
Yea, she riseth while yet night, And giveth food to her household, And a portion to her damsels.
- 16** She considers a field, and buys it. With the fruit of her hands, she plants a vineyard.
She considereth a field, and buyeth it; With 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 girds her loins with strength, And makes her arms strong.
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 perceives that her merchandise is profitable. Her lamp doesn't go out by night.
She perceiveth that her merchandise is profitable: Her lamp goeth not out by night.
She hath perceived when her merchandise [is] good, Her lamp is not extinguished in the night.

LiteralSpiritualPracticalMeaning

- 19** She lays her hands to the distaff, And her hands hold the spindle.
She layeth 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 stretches out her hand to the poor; Yes, she reaches forth her hands to the needy.
She stretcheth out her hand to the poor; Yea, 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 makes for herself carpets of tapestry. Her clothing is fine linen and purple.
She maketh for herself carpets of tapestry; Her clothing is fine linen and purple.
Ornamental coverings she hath made for herself, Silk and purple [are] her clothing.
- 23** Her husband is respected in the gates, When he sits 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 makes linen garments and sells them, And delivers sashes to the merchant.
She maketh linen garments and selleth them, 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 dignity are her clothing. She laughs at the time to come.
Strength and dignity are her clothing; And she laugheth at the time to come.
Strength and honour [are] her clothing, And she rejoiceth at a latter day.

LiteralSpiritualPracticalMeaning

- 26** She opens her mouth with wisdom. The law of kindness is on her tongue.
She openeth her mouth with wisdom; And the law of kindness is on her tongue.
Her mouth she hath opened in wisdom, And the law of kindness [is] on her tongue.
- 27** She looks well to the ways of her household, And doesn't eat the bread of idleness.
She looketh well to 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 praises her:
Her children rise up, and call her blessed; Her husband [also], and he praiseth her, [saying]:
Her sons have risen up, and pronounce her happy, Her husband, and he praiseth her,
- 29** "Many women do noble things, But you excel 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** Charm is deceitful, and beauty is vain; But a woman who fears Yahweh, she shall be praised.
Grace is deceitful, and beauty is vain; [But] a woman that feareth Jehovah, she shall be praised.
The grace [is] false, and the beauty [is] vain, A woman fearing Jehovah, she may boast herself.
- 31** Give her of the fruit of her hands; Let her works praise her in the gates.
Give her of the fruit of her hands; And let her works praise her in the gates.
Give ye to her of the fruit of her hands, And her works do praise her in the gates!