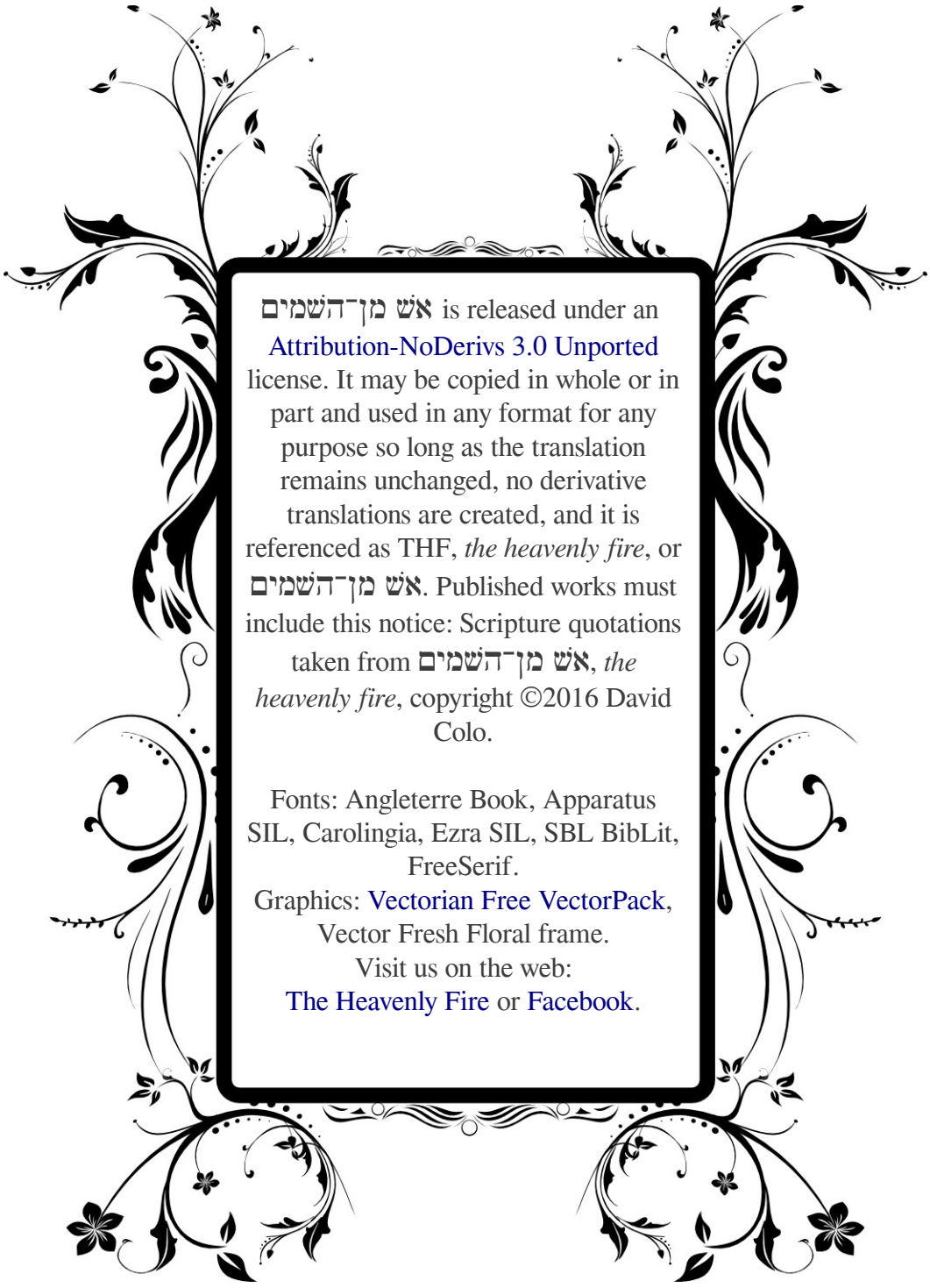


אֵשׁ מִן־הַשָּׁמַיִם
the heavenly fire



משלי שלמה
Proverbs

David Colo



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INTRODUCTION

NAMES AND TERMINOLOGY

1. Of The Translation

“Isn't it true [that] my word [is] like fire,” proclaims YHWH,
 “and like hammer, shatters stone?”
 —Jer 23:29

אש מן־השמים (*'ēš min-haššāmayim*) translates as “the fire from heaven” or, more simply, “**the heavenly fire**” (THF). Such language is drawn from theophanic imagery, which likens the presence of YHWH to various manifestations of fire, and from an ancient Jewish conception of YHWH's word as fire. Early Rabbinic tradition equated the fire that descended from heaven on Sinai with scripture itself. This can be seen, for instance, in the following midrash, which uses a word-play to phonetically link “Torah” (תּוֹרָה) with “its flame” (אִוֶּרָה): “*Because YHWH descended upon it in fire* (Exod 19:18). This shows that the Torah [is] fire, was given from fire, and is comparable to fire. . . . One can do nothing but warm himself [with] its flame” (*Mek. Bahodesh* 4).

2. Of The Israelite Deity

By way of piety and tradition, the scribes who placed vowel points in the Hebrew manuscripts obscured the name of God by placing under its consonants the vowels of words like Elohim (God), Adonai (My Sovereign/Lord), and Ha-Shem (The Name). Some translations create the hybrid “Jehovah” out of this heterogeneous mix, while others translate the vowels. Still others trace the name back to a hypothetical form of the verb “to be” (Yahweh). Like translations of other religious texts, THF replicates the deity’s name when that name is used. Since, however, its full pronunciation was lost, we render the name as we have it and how scribes have written it for the last three millennia: **YHWH**. Likewise, “**Elohim**,” “**El**,” and “**Eloah**” are often used instead of “God,” but “**The One God**” when a definite article precedes it. Where the text intends to communicate something other than the deity's name, we follow intently.

Sigla and Abbreviations

√	Verbal root
ⲃ	Ben Chayyim
Ⲅ	Septuagint: Old Greek
Ⲍ ^A	Masoretic Text: Aleppo Codex
Ⲍ ^L	Masoretic Text: Leningrad Codex
ⲡ	Proverbs Targum
ⲱ	Vulgate (Stuttgart)
KJV	Kings James Version
MS(S)	Manuscript(s)
NIV	New International Version

Learn Wisdom, Abandon Folly

Wisdom is the foundation of heaven and earth (3:19), the first of YHWH's creations (8:22-29), and her reward is life (7:2; 9:6; 24:14, etc). The fear of YHWH is the beginning or foundation of wisdom. To fear YHWH is to act with the knowledge that YHWH loves righteousness and hates wickedness. Therefore, actions have consequences—either beneficial or detrimental. Through instruction, one can learn to distinguish between what is wise and foolish. So listen to your elders, learn from their experiences, and emulate the ways of wisdom.

Scribal Pedagogy

Very little internal evidence exists for the date and origin of Proverbs. Though some have tried to link it with a group of royal advisers called “wise ones,” that is purely ideological. Tradition associates it with Solomon even though it comes from many different sources (see below). What little can be said is that it comes from scribal circles in ancient Israel, reflects a literary genre common in Egypt and Mesopotamia, contains sayings that circulated widely, and may have been used in educational settings.

Form and Genre

Proverbs is an anthology of adages, admonitions, and observations comprising 8 collections: the sayings of Solomon (1-9), more sayings (10-22:16), sayings of the sages (22:17-24:22), more sayings (24:23-34), a Hezekian collection (25-29:27), words traditionally attributed to Agur (30:1-33), Lemuel's words (31:1-9), and an acrostic poem about the valorous woman (31:10-31). Metaphors are abundant. Like Egyptian Instruction Literature, a father-figure instructs his son/pupil about how to prosper in life. An ancient Semitic version of the *Instruction of Amenemope* appears in 22:17-23:12. Some adages are thematically linked, but others have no discernible organizing structure. As Wisdom Literature, Proverbs seeks to impart pragmatic knowledge about how to conduct oneself and the consequences of behavior.

Solomonic Sayings

Chapter 1 8

¹ The sayings of Solomon,
 son of David, king of Israel,
² to know wisdom and instruction,
 to understand sagacious speech;
³ to receive correction, understanding,
 righteousness, justice, and uprightness;
⁴ to make naive ones astute,
 to [give] a young man
 judicious comprehension—
⁵ the wise [one] will listen
 and enhance insight
 and the perceptive [one]
 will acquire direction—
⁶ to comprehend a proverb
 and [cryptic] saying,
 the utterances of wise men
 and their riddles.
⁷ The fear of YHWH
 is the foundation of knowledge,
 but wisdom and instruction,
 fools disdain.

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Chapter 2 2

Chapter 3 1

Chapter 4 7

Chapter 5 17

¹ My son, to my wisdom, listen.
 To my insight, tune your ear
² to maintain discretion,
 so your lips preserve knowledge.
³ For the unfamiliar [woman's] lips drip honey

and smoother than oil [is] her palate.
⁴ But the result of her [is] bitter like wormwood,
 sharp like a double-edged sword.
⁵ Her feet descend [to] death.
 [To] the underworld, her steps stick.
⁶ The way of life, she does not consider.
 [Though] her tracks wander, she is clueless.
⁷ And now, sons, listen to me.
 Do not stray from what I say.
⁸ Keep your path far from her.
 Do not come close to her 'entryway.'
⁹ Otherwise you will give your honor to others
 and your life to the ruthless.
¹⁰ Otherwise strangers will gorge on your strength
 and your toil [will be] in a foreigner's house.
¹¹ You will groan at your outcome
 when your flesh and body are spent.
¹² Then you will think, 'How I hated discipline!
 My heart spurned rebuke!
¹³ I did not listen to what my teachers said.
 To my instructors, I did not tune my ear.
¹⁴ I was in almost every [kind] of trouble
 in the midst of the wide assembly.'
¹⁵ Drink water from your 'cistern,'
 flowing water from inside your 'well.'
¹⁶ Will your 'springs' gush toward the street,
 [or] in the squares, [your] 'water channels'?
¹⁷ Let them be for you—you alone,
 not for strangers among you.
¹⁸ May your 'fountain' be blessed.
 Take pleasure from the wife of your youth,
¹⁹ a doe of loving and an ibex of grace.
 May you drink your fill of her breasts
 at all times.
 May you be inebriated with her love
 continually.
²⁰ But why, my son, be intoxicated
 by an unfamiliar [woman]
 and embrace the bosom
 of another['s wife]?
²¹ when the ways of a man [are] seen by YHWH
 and all his tracks, he observes?

- ²² His offenses will ensnare him with the wicked.
In the ropes of his sin, he will be caught.
²³ He will die in absence of discipline
and in the multitude of his folly, succumb.

Chapter 6 1

- ¹ My son, if you stand surety for your neighbor,
[if] you strike a deal with the stranger,
² you will be trapped in your claim,
caught by what you say.
³ Do this, then, my son, and be delivered
when you come under your neighbor's control:
go grovel and coax your neighbor.
⁴ Do not give sleep to your eyes
or slumber to your eyelids.
⁵ Save yourself from [his] grip like a gazelle
or like a bird from the hand of a fowler.
⁶ Go to the ant, slacker—
observe its behavior and wise up!—
⁷ which has no leader, officer, or ruler.
⁸ It prepares its food in the summer,
gathers its provender at the harvest.
⁹ How long, slacker, will you lounge?
When will you rise from your repose?
¹⁰ A bit of sleep, a bit of slumber,
crossing your arms a little to rest,
¹¹ and poverty will come to you like an invader,
indigence like a man of arm[s].
¹² A worthless man [is] a deceitful one.
He twists his words [as] he goes.
¹³ He winks with his eyes.
He scrapes with his foot.
He points with his fingers.
¹⁴ Perverse [things are] on his mind.
He plots evil at all times. Strife, he conceals.
¹⁵ Therefore, his disaster will come suddenly.
He will be broken instantly and irremediably.
¹⁶ Six [are] those [that] YHWH hates
and seven are an abomination of his being:
¹⁷ haughty eyes, a deceptive tongue,
hands that shed the blood of the innocent,

- ¹⁸ a mind that plots wicked schemes,
feet that run quick to what is evil,
¹⁹ one who emits lies [as] a false witness,
and one who conveys strife between brothers.
²⁰ My son, keep your father's command
and do not abandon your mother's instruction.
²¹ Bind them against your chest continually.
Tie them around your neck.
²² When you walk here and there,
it will lead you.
When you lie down,
it will protect you.
And when you wake up,
it will engage you.
²³ Because illumination [is my] command
and [her] instruction [is] light
and the path of life
[is] admonishment of discipline,
²⁴ protecting you from the dangerous woman—
from the flattering tongue of another[*'s* wife].
²⁵ Do not covet her beauty in your heart.
Do not let her captivate you with her glances.
²⁶ Because the price of a woman—a whore!—
[is] only so much as a loaf of bread,
but a man's wife, [for] precious life,
may hunt.
²⁷ Can a man snatch up fire to his chest,
but his clothes not be inflamed?
²⁸ If a man walks over [live] coals,
will his feet not be scorched?
²⁹ So one who enters into his neighbor's wife.
None who touch her will escape punishment.
³⁰ They do not despise a thief when he steals
to fill his belly when he is hungry.
³¹ But if caught, he must repay sevenfold.
All the wealth of his house he must relinquish.
³² An adulterer of a woman [is] out of his mind.
Whoever does it, ruins himself.
³³ He will find calamitous disgrace.
His reproach will never be erased.
³⁴ Because jealousy [fuels] a heated man.
He will show no mercy

at the time of vengeance.

- ³⁵ No offer of payment will gain pardon.
Even profuse gifts will be rejected.

Chapter 7 י

- ¹ My son, keep my words
and my commands, treasure with[in] you.
² Keep my commands and live,
my instruction as the focus of your eyes.
³ Tie them on your fingers.
Write them on the tablet of your mind.
⁴ Say to Wisdom, 'My sister [are] you'
and call to Insight, '[my] kin!'
⁵ to protect you from the unfamiliar woman,
from [the wife of] another
who speaks with flattery.
⁶ Because in the window of my home,
through my lattice, I peered down.
⁷ And I saw among the naive ones—
I noticed among the children a witless lad
⁸ passing along the street beside her corner.
The way to her house, he strode
⁹ at dusk, at the eve of day,
at the approach of darkened night.
¹⁰ And, look, a woman is meeting him
clad [as] a whore,
but [with] guarded disposition!
¹¹ She is loud and defiant.
At home, her feet never settle.
¹² One moment in the street,
the next, in the plazas,
and beside every corner, she lurks.
¹³ She seized and kissed him.
She shamelessly faced and told him,
¹⁴ 'Peace offerings [are] with me.
Today I fulfill my vows.
¹⁵ That's why I came to meet you—
to seek you out and find you.
¹⁶ I covered my couch [with] coverings,
colorful Egyptian linen.
¹⁷ I sprinkled my bed

[with] myrrh, aloes, and cinnamon.

- ¹⁸ Come, let's imbibe [on] love-making
till the dawn.
Let us delight ourselves [with] loving.
¹⁹ Because the husband of the house is gone.
He went on a long journey.
²⁰ He took a bag of silver in hand.
When the moon is full,
he will enter his house.'
²¹ She sways him with her great persuasiveness.
With her flattering lips, seduces him.
²² He follows her rashly.
Like an ox to the slaughter, he comes—
like binding to the chastisement of a fool
²³ till an arrow pierces his liver—
like a bird rushing toward a trap.
But he has no clue
that his life [is] in peril.
²⁴ So now, children, listen to me
and pay attention to what I say.
²⁵ Do not turn your heart toward her advances.
Do not stray onto her pathways.
²⁶ Because she caused many of the slain to fall.
Numerous [are] all [those] she killed.
²⁷ [To] the avenues of the underworld
her domain descends
toward death's chambers.

Chapter 8 ח

- ¹ Is it not Wisdom—
she who calls?
Is it not Understanding—
she who presents her voice?
² At the top of the heights, beside the road,
where pathways cross, she takes her stand.
³ Near the gates at the city entrance,
at entry, at opening, she shouts out,
⁴ 'To you people, I will call!
My cry [is] to human offspring!
⁵ Learn prudence, naive ones!
Fools, develop discernment!

- ⁶ Listen because I will speak noble things
and the utterance of my lips [is] right!
- ⁷ Because my mouth mutters truth
and detestable to my lips [is] wickedness!
- ⁸ Everything I say [is] just!
Nothing twisted or perverted [is] in them!
- ⁹ All of them [are] honest to one who understands
and correct to those who find knowledge!
- ¹⁰ Accept my instruction, not silver,
and knowledge rather than purified gold!"
- ¹¹ *Because better [is] wisdom than rubies.
Whatever pleases does not compare with her.*
- ¹² 'I [am] Wisdom. I inhabit foresight.
And the knowledge of discretion, I discover.
- ¹³ The fear of YHWH [is] the hatred of evil.
Extreme pride, evil behavior,
and a perverse mouth, I loathe.
- ¹⁴ Good advice and circumspection [are] mine.
I [am] Understanding. Strength belongs to me.
- ¹⁵ Through me, kings hold dominion
and rulers decree justice.
- ¹⁶ Through me, leaders lead,
nobles [and] all just judges [govern].
- ¹⁷ [As for] me, whoever loves me, I will love
and whoever seeks me will find me.
- ¹⁸ Riches and glory [are] with me,
surpassing wealth and righteousness.
- ¹⁹ Better my product than gold or peridot
and my yield than purified silver.
- ²⁰ On the path of righteousness, I walk.
Amidst pathways of justice, [I go].
- ²¹ There is a giving of inheritance
[for] my lovers.
Their storehouses, I will fill.
- ²² YHWH created me—
his first action,
earlier than his works—
than any time thereof.
- ²³ Earlier than antiquity,
I was established—
earlier than the beginning

- of the primeval earth.
- ²⁴ When there were no depths, I was born,
when no springs were dignified with water.
- ²⁵ Before the mountains were mired,
earlier than hills, I was born.
- ²⁶ He had not yet made earth or outer [expanses]
or the first dust [particles] of the world.
- ²⁷ When he established the sky,
there [was] I
when he carved a circle
over the surface of the deep.
- ²⁸ When he amassed the clouds above.
When [he] entrenched the springs of the deep.
- ²⁹ When he assigned for the sea its limit
so its water would not transgress its edge.
When he marked out earth's foundations.
- ³⁰ I Am who was an architect at his side.
And I Am who was a day-by-day delight,
laughing before him at all times—
- ³¹ laughing throughout his earthen realm—
and my delight [was] with human offspring.
- ³² And now, children, listen to me.
Fortunate are those who keep my ways.
- ³³ Heed discipline and wise up.
Do not neglect [it].
- ³⁴ Fortunate [is] the one who listens to me,
daily watching over my doors,
observing the doorposts of my entryways.
- ³⁵ Because whoever takes hold of me,
takes hold of life
and gains YHWH's favor.
- ³⁶ But whoever fails, harms himself.
All who hate me love death.'

Chapter 9



- ¹ Wisdom built her house.
She carved its seven pillars.
- ² She slaughtered her sacrifice.
She mixed her wine.
She even set her table.
- ³ She sent [for] her [serving] girls.

She called over the highest points of the city
⁴ 'Whoever [is] ignorant should turn here!' To the senseless one, she says,
⁵ 'Come feed on my food and drink my mixed wine.
⁶ Let go of ignorant [ways] and live. Step on the path of insight.'
⁷ (To correct a mocker or rebuke a rogue [is] to bring disgrace to oneself.
⁸ Do not rebuke a mocker or he will hate you. Rebuke a sage and he will love you.
⁹ Give [correction] to a wise [one] and he will be even wiser.
 Teach a righteousness [one] and it will augment [his] acumen.
¹⁰ The beginning of wisdom [is] the fear of YHWH and knowledge of the Holy One [is] insight.)
¹¹ 'Because through me, your days will be numerous and years of life will be added to you.'
¹² (If you are wise, become wise for your own sake. But [if] you boast, you alone will bear [it].)
¹³ Lady Folly is loud, foolish, and knows nothing whatsoever.
¹⁴ She sits at the entrance of her home, on a seat at the city heights,
¹⁵ calling to those who pass [her] way, whose own paths [are] straight,
¹⁶ 'Whoever [is] ignorant should turn here!' And to the senseless one, she says,
¹⁷ 'Stolen 'waters' are sweet and private 'bread' is scrumptious.'
¹⁸ But he does not know that wraiths [are] there. In the depths of the underworld are those visited by her.

Chapter 10

¹ *The comparisons of Solomon.*

A wise son makes a father glad,
 but a foolish son [is] his mother's grief.
² The treasures of wickedness do not profit, but righteousness delivers from death.
³ YHWH will not deprive the appetite of the righteous, but the craving of the wicked, he will impel.
⁴ The indigent works [with] a lazy palm, but the hand of the diligent enriches.
⁵ Whoever gathers in the summer [is] one of the prosperous. Whoever sleeps at the harvest [is] one who brings shame.
⁶ Blessings belong to the head of the righteous, but the mouth of the wicked conceals violence.
⁷ The memory of a righteous [one] is a blessing, but the name of the wicked will rot.
⁸ A wise heart receives commands, but foolish lips will be devastated.
⁹ Innocent conduct leads to safe passage, but one perverse [in] his ways will be exposed.
¹⁰ Whoever winks an eye causes injury, but foolish lips will be devastated.
¹¹ A spring of life [is] the mouth of the righteous, but the mouth of the wicked conceals violence.
¹² Hatred incites discord, but love covers over all transgressions.
¹³ On the lips of the discerning [one], wisdom will be found, but a rod [is] for the back of the witless.
¹⁴ The wise treasure knowledge, but the mouth of a fool is imminent ruin.
¹⁵ Abundant affluence [is] one's fortified city. The ruin of the poor [is] their poverty.
¹⁶ The reward of the righteous [one] is life. The result of the wicked [one] is sin.
¹⁷ The path of life [is] attention to discipline, but to abandon rebuke [is] to stray [from it].

- ¹⁸ Whoever conceals hatred [has] deceptive lips,
but he [is] a fool who spews vilification.
- ¹⁹ Through profuse words,
he will not cease transgression.
But one who restrains his lips prospers.
- ²⁰ Purified silver [is] the righteous [one's] tongue.
The heart of the wicked [is] almost [dross].
- ²¹ The righteous [one's] lips will feed many,
but the foolish, lacking sense, will expire.
- ²² The blessing of YHWH—it enriches
and toil adds nothing to it.
- ²³ As laughter accomplishes a fool's intent,
so wisdom [is] for a person of understanding.
- ²⁴ A wicked [one's] dread—it will enter him,
but the desire of the righteous will be granted.
- ²⁵ When a tempest passes,
the wicked [one] vanishes,
but the righteous [one]
[has] a permanent foundation.
- ²⁶ Like vinegar to the teeth or smoke to the eyes,
so the slacker to his senders.
- ²⁷ The fear of YHWH will extend life,
but the age of the wicked will dwindle.
- ²⁸ The righteous anticipate joy,
but the wicked expect extinction.
- ²⁹ A stronghold for the virtuous
[is] the way of YHWH,
but ruin awaits wrongdoers.
- ³⁰ The righteous [one]
will never be imbalanced,
but the wicked
will lose [their] place [on] earth.
- ³¹ The mouth of the righteous bears wisdom,
but a perverse lip will be pruned.
- ³² The lips of the righteous [one] know propriety,
but the mouth of the wicked [is] upsetting.

Chapter 11 יא

Chapter 12 יב

Chapter 13 יג

Chapter 14 יד

Chapter 15 הי

Chapter 16 יו

23

24

25 There is a right way facing a man,
but the result of her [is] the ways of death.
26

Chapter 17 יז

Chapter 18 יח

Chapter 19 יט

Chapter 20 כ

Chapter 21 כא

Chapter 22 כב

¹ Renown is preferable to great wealth,
high regard to silver and gold.

² The rich and poor correlate:
the maker of them all [is] YHWH.

³ The clever caught sight of calamity and hid,
but the ignorant passed by and paid for it.

⁴ The result of humility—the fear of YHWH—
[is] wealth, honor, and life.

⁵ Thorns [and] snares
[are] on the perverse path.

Whoever protects himself
will stay clear of them.

⁶ Train a young man
as his conduct requires.
Even when he grows old,

- he will not turn from it.
- ⁷ The rich rule the poor
and a debtor is a slave to the lender.
- ⁸ Whoever sows injustice will reap trouble
and the rod of his wrath will end.
- ⁹ A generous person will be blessed
because he shares his meal with the poor.
- ¹⁰ Banish a scoffer and conflict will follow.
Dispute will cease—dishonor also.
- ¹¹ Whoever loves a pure heart,
his lips [are] gracious, his friend [is] a king.
- ¹² The eyes of YHWH guard knowledge,
but he subverts the affairs
of the unfaithful [one].
- ¹³ The slacker says, “A lion [is] out [there]!
Within [the] streets! I will be killed!”
- ¹⁴ A deep pit [is] the strange woman's mouth.
Whoever is cursed [by] YHWH
will fall there[in].
- ¹⁵ [If] foolishness entangles
a young man's heart,
the rod of discipline
will keep it far from him.
- ¹⁶ Whoever oppresses the poor
to make himself great—
[or] gives to the wealthy—
only brings loss.

Message

Historical Stuff

Form and Genre

Sayings of the Sages

Chapter 22 כב

- ¹⁷ Tune your ear and listen
[to] the sayings of the sages
and set your mind on my insight.
- ¹⁸ Because [it is] good
that you should keep them within you.
They will be fixed together on your lips.
- ¹⁹ So that your trust is in YHWH,
I taught you today—yes, you!
- ²⁰ Have I not composed for you thirty [sayings]
with knowledgeable advice
- ²¹ to teach you truly reliable words
so you reply honestly to your senders?
- ²² Do not rob the poor because of [their] poverty
or crush the wretch in the gate
- ²³ because YHWH will defend their cause
and deprive their deprivors of life.
- ²⁴ Do not associate with an irascible individual
or with a hot-tempered man, get involved.
- ²⁵ Otherwise, you will pick up his behavior
and be snagged by your own lure.
- ²⁶ Do not be among deal-makers,
among those who guarantee loans.
- ²⁷ If you have nothing to repay,
why should the bed beneath you
be confiscated?
- ²⁸ Do not shift an early boundary-marker
that your ancestors had placed.
- ²⁹ Look at the one skillful at his task.
He will appear before kings,
not before commoners.

Chapter 23 כג

- ¹ When you sit to dine with a ruler,
carefully consider what [is] before you.
- ² Put a knife on your throat
if you [are] ravenous.
- ³ Do not desire his delicacies.
The meal [is] a ruse.
- ⁴ Do not exhaust yourself for wealth.
Quit your scheming.

- ⁵ When you bat an eye at it, isn't it gone
as [if] it grew wings like an eagle
and flew [to] the skies?
- ⁶ Do not eat what a miser serves
and do not desire its delicacies
- ⁷ because like one who watches
what is his, so [is] he.
- “Eat and drink,” he tells you,
but his intention differs from yours.
- ⁸ The scrap you ate, you will vomit.
You will spoil your dignified conduct.
- ⁹ In the hearing of a fool, do not speak
because your sensible words, he will despise.
- ¹⁰ Do not displace an ancient boundary-mark
or in the fields of orphans, intrude.
- ¹¹ because their Redeemer [is] strong—
he will defend their case against you.
- ¹² Apply your mind to instruction
and your ears to words of knowledge.
- ¹³ Do not withhold discipline
from a young man.
When you strike him with a staff,
he will not die.
- ¹⁴ [When] with a staff, you strike him,
you will snatch him from the underworld.
- ¹⁵ My son, if your heart is wise,
my heart will rejoice—indeed I [will]!
- ¹⁶ The core of me will exult
when your lips speak uprightly.
- ¹⁷ Do not let your mind envy sinners.
Rather, [think] on the fear of YHWH
all day long.
- ¹⁸ Because whatever happens later,
your hope will not be sundered.
- ¹⁹ Listen, you! My son, wise up
and keep your mind on track.
- ²⁰ Do not be among wine guzzlers—
among those flippant [with] their own flesh—
- ²¹ because whoever is drunk and negligent
will be impoverished
and indolence will clothe [you] in rags.
- ²² Listen to your father who gave you life.

Respect your mother when she [is] old.
²³ Procure, but never exchange
 truth, wisdom, instruction, or insight.
²⁴ The father of the righteous will burst with joy.
 Whoever sires a sage will rejoice in him.
²⁵ May your father and mother be glad.
 May she who bore you rejoice.
²⁶ Give me your heart, my son.
 May your eyes delight [in] my ways.
²⁷ Because a deep pit [is] a whore
 and a narrow well, a foreign [woman].
²⁸ Yes, she waits like a robber
 and multiplies faithless men.
²⁹ Who [says] “Oh [no]”?
 Who [says] “Oh [my]”?
 Who [has] quarrels?
 Who [has] complaints?
 Who [is] bruised for nothing?
 Whose eyes [are] glossy?
³⁰ Those who linger over wine,
 who go searching for a jorum.
³¹ Do not gaze [on] wine that glistens red,
 that gives one's eye baggage.
 Move about soberly.
³² It's result [is] like a snake [that] bites
 or a serpent [that] spits.
³³ Your eyes will see strange [sights]
 and your mind suggest absurdities.
³⁴ You will be like one who reclines
 in the center of the sea,
 like one who lays down
 at the summit of a spur.
³⁵ “They hit me. I was not harmed.
 They struck me. I did not feel it.
 When will I come out of it?
 I will still continue to seek it.”

Chapter 24

כד

¹ Do not envy evil men
 and do not desire to be with them
² because their mind contemplates violence
 and their lips start trouble.

the heavenly fire

³ A house is built by wisdom
 and by understanding, established.
⁴ Through knowledge, chambers are filled
 [with] every precious and lovely treasure.
⁵ An experienced warrior is powerful,
 but a smart man builds strength.
⁶ Because with direction, you wage war
 and deliverance [is] through many counselors.
⁷ Wisdom is beyond the reach of a fool.
 In the gate, he does not open his mouth.
⁸ Whoever plans to cause harm,
 they will call him “mastermind.”
⁹ The plot of folly [is] sin
 and detestable to humanity [is] a scoffer.
¹⁰ ([Having] slacked off, when distress comes,
 your strength [will be] wanting.)
¹¹ If you refrain from rescuing
 those taken off to death
 and who stagger to the slaughter—
¹² if you say, “Look, we did not know this”—
 doesn't the one who examines hearts notice
 [or] the one who observes your life know?
 He will repay a person as he deserves.
¹³ Eat honey, my son, because [it is] good.
 [Take] sweet honeycomb upon your palate.
¹⁴ So know that wisdom [is] for your preservation.
 If you find it, there will be a future
 and your hope will not be sundered.
¹⁵ Do not lurk, [oh] wicked [one],
 at the residence of the righteous.
 Do not ravage his resting-place.
¹⁶ For the righteous [one] may fall
 seven [times] and rise,
 but the wicked will be toppled by disaster.
¹⁷ When your enemies fall, do not celebrate.
 When he topples, let your heart not rejoice.
¹⁸ Otherwise YHWH will see
 and evil in his sight [it will be]!
 And he will turn back his wrath
 from over him.
¹⁹ Do not be riled up by fiends.
 Have no envy of the wicked.

- ²⁰ Because the scoundrel has no future.
The lamp of the wicked will be snuffed out.
- ²¹ Fear YHWH, my son, and king [also].
With dissidents, do not associate.
- ²² For disaster may rise up suddenly,
but who knows [what] doom
those two [may bring]?
- ²³ *These also belong to the sages:*
Partiality in judgment [is] not right.
- ²⁴ Whoever says to the wicked,
“righteous [are] you,”
peoples will curse him,
societies will imprecate him.
- ²⁵ But for those who rebuke,
[it will be] pleasant
and a blessing of benevolence
will come upon them.
- ²⁶ A kiss on the lips
[is] one who replies honestly.
- ²⁷ Accomplish your work outdoors,
take care of your own field,
then build your house.
- ²⁸ Do not witness against your neighbor
without cause.
Should you deceive with your lips?
- ²⁹ Do not say,
“The same he did to me, so I will do to him.
I will repay [that] man what he deserves.”
- ³⁰ Over the field of a lazy man, I crossed
and over the vineyard of a senseless one.
- ³¹ And I saw that it grew up everywhere
[with] thistles,
its surface was covered [with] weeds,
and its stone wall lay in ruins.
- ³² I saw and set my mind [on it].
I observed and learned a lesson.
- ³³ A bit of sleep, a bit of slumber,
crossing your arms a little to rest,
- ³⁴ and your poverty will enter stealthily,
indigence like a man of arm[s].

¹ *These also [are] the comparisons of Solomon,
which the men of Hezekiah, king of Judah,
transcribed.*

- ² The glory of Elohim [is] to hide a thing,
but the glory of kings [is] to fathom it.
- ³ Heaven has height and earth has depth,
but the motive of kings is unfathomable.
- ⁴ [By] separating dross from silver,
a vessel will emerge for the smelter.
- ⁵ [By] removing a wicked [one]
from the king's presence,
his throne will be established in justice.
- ⁶ Do not brag before a king
or in the place of great [ones], stand.
- ⁷ For [it is] better [that] he says to you,
“Come up here”
than you be humiliated before the nobility
that your eyes look [upon].
- ⁸ Do not march eagerly toward confrontation
otherwise what will you do later
when your neighbor puts you to shame?
- ⁹ Contend your contention with your neighbor,
but someone else's secret, do not expose
- ¹⁰ otherwise whoever hears will disgrace you
and your reputation will never return.
- ¹¹ A word spoken at the right time
[is] a cluster of golden apricots
in silver settings.
- ¹² A wise rebuke to a receptive ear
[is] a golden ring or an ornament of gold.
- ¹³ A messenger trusted by those who send him
[is] like cold snow at harvest-time
he restores his master's mood.
- ¹⁴ A person who boasts of a false gift
[is] wisps and wind, but lack of downpour.
- ¹⁵ With patience, a ruler can be persuaded
and a delicate tongue can break bones.
- ¹⁶ Found honey?
Eat [only] what you need,
otherwise, you will be surfeited
and throw it up.

- ¹⁷ Set your foot infrequently
in your neighbor's home
otherwise he will have enough
and detest you.
- ¹⁸ A person who testifies against his neighbor
[with] a false report
[is] a hammer, sword, or sharp arrow.
- ¹⁹ The trust of one who is unfaithful
in a distressful time
[is] a broken tooth or unsteady foot.
- ²⁰ Whoever removes a garment
on a day of frigidity
[is] vinegar over natron
or one who sings songs
over the downhearted.
- ²¹ If your enemy is hungry, give him bread to eat.
And if he is thirsty, give him water to drink.
- ²² For you shovel [live] coals over his head
and YHWH will reward you.
- ²³ A north wind brings showers to birth
and an insinuating tongue, cursed faces.
- ²⁴ Better to dwell on the corner of a roof
than share a home [with] a quarreling woman.
- ²⁵ A good report from a distant land
[is] cool water over a parched throat.
- ²⁶ A righteous [one] who stumbles
before a wicked [one]
[is] a muddied spring
or a contaminated fountain.
- ²⁷ Eating honey to excess [is] not good,
nor is seeking their [own] glory, glorious.
- ²⁸ A breached city without a wall
[is] a person whose temper is out of control.

Chapter 26

כז

- ¹ Like snow in the summer or rain at harvest,
so glory is not suited to a fool.
- ² Like a fluttering bird, like flying foul,
so an empty curse will not come.
- ³ A whip for the horse,
a bridle for the male donkey,
and a staff for the back of fools.

the heavenly fire

- ⁴ Do not answer a fool during his folly
otherwise you also will become like him.
- ⁵ Answer a fool during his folly
otherwise he will consider himself wise.
- ⁶ To send a message by means of a fool
[is] to sever [one's] feet or drink violence.
- ⁷ Disabled legs hang limp.
So an adage in the mouth of fools.
- ⁸ Like wrapping a stone in a sling,
so one who gives honor to a fool.
- ⁹ A thorn goes up on the hand of a drunk.
So an adage in the mouth of fools.
- ¹⁰ Great is one who produces anything.
But whoever hires a fool, hires a vagrant.
- ¹¹ A fool repeats his folly
like a dog [that] turns back over its vomit.
- ¹² [Have] you seen someone
[who] considers himself wise?
More hope [is] for a fool, than him.
- ¹³ The slacker says, "A cub [is] in the way!
A lion [is] between the streets!"
- ¹⁴ The door turns on its hinge
and the slacker on his bed.
- ¹⁵ A slacker plunges his hand in the bowl
[but] is too lazy to bring it back to his mouth.
- ¹⁶ The slacker considers himself wiser
than seven who respond sensibly.
- ¹⁷ A passing [stranger] who gets angry
over someone else's dispute
[is] seizing the ears of a dog.
- ¹⁸ Like a lunatic shooting deadly,
flaming arrows,
so a person who deceived his neighbor
and said, "I was only joking!"
- ²⁰ Without wood, fire is finished.
A quarrel is quieted when a grouch is gone.
- ²¹ Coal for embers and wood for fire.
A belligerent person for sparking ire.
- ²² The words of a grouch [are] like delicacies.
They go down [into] the cavities of the body.
- ²³ Like the glaze overlaid upon pottery
[are] glowing lips and an evil heart.

- ²⁴ A hateful person is disguised by his speech,
but harbors deceit within him.
²⁵ When his voice is charming, do not trust him
because seven abominations [are] in his mind.
²⁶ Hatred may be concealed by deception,
[but] one's crime will be exposed
in the assembly.
²⁷ Whoever digs a pit will fall in it.
A stone will turn back
toward the one who gets it rolling.
²⁸ A deceitful tongue may hate those it oppresses,
but a flattering mouth will work ruin.

Chapter 27 כז

- ¹ Do not boast about a coming day
because you do not know
what it will bring forth.
² Let a stranger should praise you,
not your [own] mouth,
a foreigner, not your [own] lips.
³ A stone [is] a weight and sand [is] a burden,
but a fool's irritation outweighs them both.
⁴ [Oh] the cruelty of rage and the flood of anger!
But who can stand before jealousy?
⁵ Better open rebuke than hidden love.
⁶ The wounds of a friend are trustworthy.
The kisses of an enemy are misleading.
⁷ A sated appetite despises honey,
but anything bitter [is] sweet
for a famished one.
⁸ Like a bird wandering from its nest,
so one who wanders from his abode.
⁹ Oil and incense gladden a heart
and from sincere advice
[comes] its friend's sweetness.
¹⁰ Your neighbor or your father's,
do not abandon.
And your brother's house
do not enter at the time of your distress.
Better a close resident
than a distant brother.
¹¹ Wise up, my son, and make my heart glad

- so I may counter the word of my taunter.
¹² The clever caught sight of calamity and hid,
[but] the ignorant passed by and paid for it.
¹³ Seize his garment
since he gives surety for a strange [man],
on behalf of a strange [woman],
take it as a pledge.
¹⁴ Whoever blesses his neighbor
with a loud voice in the morning [when] rising,
it will be considered a curse to him.
¹⁵ Persistent dripping on a rainy day
and a quarreling woman are alike.
¹⁶ Whoever treasures it, treasures breath
and oil [in] his right hand [will be] precious.
¹⁷ Iron may sharpen by means of iron
and one may sharpen his friend's character.
¹⁸ The guardian of a fig tree eats may its fruit,
but whoever protects his master
will be honored.
¹⁹ As the surface of water belongs to it,
so the heart of a person belongs to him.
²⁰ Death and destruction are never sated
and a person's eyes are never satisfied.
²¹ A crucible for silver and a forge for gold,
but a person [is crafted]
by the praise he is told.
²² If you pound the fool in mortar
in the midst of grain with a pestle,
his foolishness will not be turned off of him.
²³ You should pay close attention
to the condition of your flock
[and] set your mind to the herds
²⁴ because wealth is not lasting
and no crown [continues]
from [one] generation [to] another.
²⁵ Grass is uncovered, vegetation appears,
and the plants of the hills are gathered.
²⁶ Lambs [are] for your woolens
and rams [are] the price of a field.
²⁷ The milk of goats [is] enough for your food,
for the food of your household,
and for the invigoration

of your maid-servants.

Chapter 28

כח

- ¹ The wicked flees when a pursuer is absent,
but the righteous will be confident like a lion.
- ² In a rebellious land, many [are] its rulers,
but through a knowledgeable
and insightful person,
stability will be stretch on.
- ³ A man [who is] poor and oppresses the weak
[is] rain that washes away every trace of food.
- ⁴ Whoever forsakes instruction praises the wicked,
but whoever keeps instruction opposes them.
- ⁵ Evil men do not understand justice,
but those who seek YHWH
understand entirely.
- ⁶ Better a poor [person]
who walks in his integrity
than he [who is] rich
and perverse [are his] ways.
- ⁷ A wise son keeps instruction,
but whoever associates with gluttons
will humiliate his father.
- ⁸ Whoever increases his wealth
through excessive interest
will collect it for one
who is generous [to] the poor.
- ⁹ Whoever turns away his ear
from hearing instruction,
even his prayer [will be] an abomination.
- ¹⁰ Whoever misleads the upright
on a harmful course,
in his [own] pit, he will fall,
but the blameless will possess
[what is] good.
- ¹¹ A rich person considers himself wise,
but a poor, perceptive [person] figures him out.
- ¹² When the righteous exult, respect is great,
but when the wicked rise up,
no one can be found.
- ¹³ Whoever conceals his transgressions
will not prosper,

but whoever confesses and abandons [them]
will be shown mercy.

- ¹⁴ Fortunate [is] the one
who always trembles,
but one who hardens his heart
will fall on trouble.
- ¹⁵ A growling lion or a charging bear
[is] a wicked [one] ruling over weak people.
- ¹⁶ A leader without understanding [is] a tyrant.
Those who hate fraud will live long.
- ¹⁷ A person oppressed by blood-guilt,
till the pit, he will flee.
Do not take hold of him.
- ¹⁸ One who walks blamelessly will be saved,
but one whose ways are twisted
will fall at an instant.
- ¹⁹ One who works his land
will have enough food,
but whoever chases empty [things]
will have poverty in plenty.
- ²⁰ An honest person
[has] abundant blessings,
but one who rushes for riches
will not remain unpunished.
- ²¹ Showing partiality [is] not right,
but a man may revolt over a bite of bread.
- ²² Whoever is worried over wealth
[is] a parsimonious person
and he does not know
that loss will come to him.
- ²³ Whoever rebukes a person
will find more grace afterward
than one [whose] tongue flatters.
- ²⁴ Whoever robs his father and mother
and thinks nothing is wrong
the companion [is] he of one who destroys.
- ²⁵ Greedy ambition stirs up contention,
but one who trusts in YHWH
will be prosperous.
- ²⁶ Whoever trusts in himself [is] a fool,
but one who walks wisely will escape.
- ²⁷ Whoever gives to the poor will lack nothing,

but one who closes his eyes
[will accrue] many curses.
²⁸ When the wicked rise up,
no one can to be found,
but when they perish,
the righteous proliferate.

Chapter 29 כט

¹ A rebuked person who stiffens [their] neck
will suddenly be broken and without repair.
² When the righteous are magnified,
the people rejoice,
but when a wicked [one] rules,
people groan.
³ A man who loves wisdom
makes his father glad,
but whoever associates with whores
will destroy [his] wealth.
⁴ A king stabilizes a realm through justice,
but one [who demands] tribute will destroy it.
⁵ A man who flatters his neighbor,
a net spreads out over his feet.
⁶ By [his] transgression,
the evil person is ensnared,
but the righteous [one] will shout out
and rejoice.
⁷ The righteous [one] is concerned
[with] the case of the poor.
The wicked [one] does not consider
[their] claim.
⁸ Men who scoff will stoke a city,
but sages turn away wrath.
⁹ [If] a wise person contends with a foolish one,
he will quiver and mock with no resolution.
¹⁰ Men of bloodshed hate a blameless [one],
but the upright will seek him out.
¹¹ All his breath, a fool expels,
but a sage will calm it back [down].
¹² A ruler who listens to a deceptive word,
all his attendants [will be] wicked.
¹³ A poor [man] and an oppressive one correlate:
YHWH makes the eyes of both gleam.

¹⁴ A king who judges the weak fairly,
his throne will always be established.
¹⁵ Staff and rebuke impart wisdom,
but a boy left to his own devices
puts his mother to shame.
¹⁶ When the wicked are magnified,
transgression increases,
but the righteous perceive their ruin.
¹⁷ Discipline your son
and he will bring you rest
and make your life refreshed.
¹⁸ When a vision is absent, people lose control,
but whoever keeps instruction is fortunate.
¹⁹ A servant should not be disciplined
[with] words
because he may understand,
but there will be no reply.
²⁰ Look at the one who speaks too soon.
More hope [is] for a fool, than him.
²¹ [If] one pampers his servant from youth,
in the end, he will become contentious.
²² An angry person stirs up strife
and the possessor of rage
increases transgression.
²³ A person's pride will humiliate him,
but a humble disposition will catch respect.
²⁴ Whoever partners with a thief
works against himself.
He hears the curse,
but cannot speak out.
²⁵ A person's fear can become a snare,
but whoever trusts in YHWH
will be protected.
²⁶ Many seek an audience [with] a ruler,
but a person [receives] justice from YHWH.
²⁷ Detestable to the righteous
[is] an unjust person,
but to a wicked [one],
upright behavior [is] detestable.

Chapter 30 ל

¹ "My words, my son, receive [and] fear,"

declares the man to Ithiel—to Ithiel and Ukal.

² “Because I [am] more beast than man and lack human insight, ³ I did not learn wisdom or the knowledge of the Holy One, understand.

⁴ Who has ascended and descended [from] heaven? Who gathered the wind in his palms? Who wrapped water in his cloak? Who erected all the ends of the earth? What [is] his name and what [is] the name of his son, if you know?

⁵ Every word of Eloah is purified. A shield [is] it to those who seek refuge in him. ⁶ Do not add to his words, otherwise he will rebuke you and you will be proved a liar.

⁷ Two things I ask of you—do not deny me [of them] before I die: ⁸ keep deceit and a lying word far from me. Give me neither poverty nor wealth. Feed me the food I am due. ⁹ Otherwise I may be surfeited and forget and think, ‘Who [is] YHWH?’ Otherwise, I may lose what I own, steal, and [mis]handle the name of my god.”

¹⁰ Do not slander a servant to his master, otherwise he will curse you and you will be found guilty.

¹¹ A generation curses its father and [to] its mother, brings no blessing.

¹² A generation considers itself pure, but has not been washed of its shit.

¹³ A generation—how haughty it considers itself, [how] pretentious its gaze!

¹⁴ A generation has swords [for] teeth and knives [for] jawbones to devour the poor of the land and those in need among humanity.

¹⁵ To a leech belongs two daughters: “Give [me]! Give [me]!”

Three [are] those [things] never sated—four never say “enough!”:

¹⁶ the underworld, the barrenness of a womb, land never satisfied [with] water— and fire never says “enough!”

¹⁷ The eye [that] mocks a father and detests a mother's guidance,

ravens of the wadi will pluck it out, the progeny of predator birds will devour it.

¹⁸ Three [are] those [things] too wondrous for me and four are unfathomable:

¹⁹ the way of the predator bird in the sky, the way of a serpent over rock, the way of a ship in the center of the sea, and the way of a man with a young woman.

²⁰ Such [is] the way of a wife who lays with others: she eats, wipes her mouth, and thinks, “nothing I did [is] wrong.”

²¹ Under three [things], earth trembles, and beneath four, support is no longer possible:

²² under a servant when he becomes king and an imbecile when he has [his] fill of food, ²³ under an odious woman when she weds, and a maid-servant

when she supplants her mistress.

²⁴ Four [are] those [things] smallest [on] earth, but they are the wisest of the wise:

²⁵ the ants [are] a weak community, but they prepare their food in the summer;

²⁶ hyraxes [are] a finite band, but they make their home in the rock;

²⁷ No king belongs to the locust, but each one maintains order [as it] proceeds.

²⁸ Catch the lizard in your hands, but [even] in royal palaces it [will be].

²⁹ Three [are] those who step elegantly and four who carry [themselves] well:

³⁰ The lion, a champion among beasts, does not turn [tail] before anything,

³¹ what is girt [in the] loins or a male goat, and a king of El standing [before] his people.

³² If you have foolishly exalted yourself, and if you have schemed, cover your mouth

³³ because pressurized milk brings out a curd rage under pressure draws blood, and the pressing of patience causes conflict to break out.

Chapter 31

אָל

¹ *The words of Lemuel, the king. The utterance that his mother taught him.*

² What [have I said], my son?

What [is it], son of mine?

What [did I say], offspring of my promises?

³ Do not grant to women your sovereignty
or [spend] your time assassinating successors.

⁴ Not for kings, Lemuel—
not for kings is the drinking of wine
or for rulers, an alcoholic beverage.

⁵ Otherwise one may drink,
forget what was decreed,
and pervert justice [for] all the afflicted.

⁶ Give an alcoholic beverage
to one who is perishing
or wine to those bitter inside.

⁷ Let him drink, forget his poverty,
and no longer remember his trouble[s].

⁸ Speak up for one without a voice,
toward the cause of all those passing away.

⁹ Speak up, render justice,
and defend the poor and needy.

¹⁰ A valorous woman, who can find?
She [is] far and away rarer than carnelian.

¹¹ Belief in her [is] deep [for] her husband.
He will never lack profit.

¹² Caring—never cruel—she treats him
as long as she lives.

¹³ Delightfully, she works her hands.
She looks for wool and flax.

¹⁴ Emulating merchant ships,
she brings her food from afar.

¹⁵ Forsaking sleep while night yet lingers,
she sets game for her household
and a task for her maid-servants.

¹⁶ Giving a field consideration, she buys it.
Through the product of her hands,
he plants a vineyard.

¹⁷ Her strength, she secures
and firmly rolls up her sleeves.

¹⁸ Illumination [for] her
is not extinguished at night.

She tastes that her trade [is] good.

¹⁹ Jutting to the distaff [are] her hands
and her palms grasp the spindle.

²⁰ Kind [is] her palm to the poor.
She extends her hands to the needy.

²¹ Lacking is her fear for her family
when it snows

for her whole household
is clothed [in] scarlet.

²² Mantles, she makes for herself.

Her clothing [is] fine purple linen.

²³ Not a stranger in the gates [is] her husband
when he sits with the region's elders.

²⁴ On sale is the shirt she crafts.
She offers the trader a sash.

²⁵ Power and honor is her attire
and she laughs at [what] the future [holds].

²⁶ Quite sagaciously, she speaks
and the instruction of faithfulness
[is] on her tongue.

²⁷ Routines in her household,
she supervises

and the bread of indolence,
she does not consume.

²⁸ Standing up,
her children name her fortunate.

Her husband praises her:

²⁹ “Tremendously have many daughters done,
but you are superior to them all.”

³⁰ Unreliable [is] charm and beauty [is] vapor.
A woman [with] the fear of YHWH—
she will be praised.

³¹ Venerate her for the fruit of her hands
and may her deeds praise her in the gates.

The total number of verses
in this book [is] 915.
And the half-way point

[is] “16:18.”
And [there are] 8 reading divisions.

TRANSLATION NOTES



- 1:6 Compare to the Prologue in the [*Instruction of Amenemope*](#).
- 5:20 **another[’s wife]** — Literally, “a strange/foreign [woman].” The point, however, is not that this woman is from a different place, but that she belongs to someone else/is the wife of another. A similar use of נכרייה can be found in Zeph 1:8 with reference to clothing that is unjustly taken from their owners for the use of those in positions of authority (there, however, in the masculine form).
- 6:24 **another[’s wife]** — Literally, “a strange/foreign [woman].” The point, however, is not that this woman is from a different place, but that she belongs to someone else/is the wife of another. A similar use of נכרייה can be found in Zeph 1:8 with reference to clothing that is unjustly taken from their owners for the use of those in positions of authority (there, however, in the masculine form).
- 8:16 **just judges** — Literally, “judges of [what is] right” (שפטי צדק). This is attested by א^L, א^A, and hundreds of Masoretic MSS. ט and ו agree. ב says “earthly judges” (שפטי ארץ). So KJV (judges of the earth) and NIV (who rule on earth). Though ג agrees, that reading is represented by virtually no Hebrew MS in existence. The handful of texts that contain ארץ either considered it an error and corrected it to צדק or put it in the margin (outside of the text) as a curiosity. It is obviously an error influenced by knowledge of ג.
- 16:25 Compare this verse to 5:3-8. The expression “the result of her” is identical to what is said about the strange woman. Translations that render it “its end” are too gender-neutral—they miss the whole point of the proverb.
- 22:18 Compare this verse to chapter 1, lines 1-8 in the [*Instruction of Amenemope*](#).
- 22:21 Compare this verse to chapter 30 (Epilogue), lines 1-4 in the [*Instruction of Amenemope*](#).
- 22:22 Compare this verse to chapter 2, lines 1-2 in the [*Instruction of Amenemope*](#).
- 22:25 Compare this verse to chapter 10, lines 1-2 in the [*Instruction of Amenemope*](#).
- 22:29 Compare this verse to chapter 30 (Epilogue), lines 10-11 in the [*Instruction of Amenemope*](#).
- 23:3 Compare this verse to chapter 23, lines 1-6 in the [*Instruction of Amenemope*](#).

- 23:5 Compare this verse to chapter 7, lines 1-16 in the [Instruction of Amenemope](#).
- 23:9 Compare this verse to chapter 21, lines 11-12 in the [Instruction of Amenemope](#).
- 23:10 Compare this verse to chapter 6, lines 1-4 in the [Instruction of Amenemope](#).
- 23:12 The proverbs taken from the [Instruction of Amenemope](#) conclude with a reference back to chapter 1, lines 1-2.
- 23:14 Compare this verse to the [Words of Ahikar](#), 6:81-82.
- 24:19 **Have no envy of the wicked** — This line is almost identical to Ps 37:1. Instead of “the wicked,” it says “wrongdoers.”
- 24:22 Between this verse and the next, **¶** contains what is, in **מ**^L, 30:1-14.
- 24:34 Compare this verse to Prov 6:10-11. Between this verse and the next, **¶** contains what is, in **מ**^L, 30:15-31:9.
- 27:12 Compare to Prov 22:3.
- 27:16 **precious** — Reading יקר (precious) instead of יקרא (he/it will call).
- 29:27 In **¶**, ch. 30 and 31:1-9 already occurred (see note 13 and 14). After this verse, therefore, there is nothing left but the acrostic of the valorous woman.
- 30:1 **“My words, my son, receive [and] fear,” declares the man** — Traditionally translated “The words of Agur, son of Jakeh. An oracle. The man proclaims...” THF assumes that the Hebrew has been altered to conform with chapter 31 (“The words of Lemuel, the king. The utterance”). The consonantal text can be read as “my words” instead of “the words of.” It can be read as “fear” instead of “Agur.” And by shifting a *yod* from the beginning of one word to the end of the previous word, “son of Jakeh” becomes “my son, receive.” **¶** appears to be dealing with a Hebrew text just like that.
- 30:3 Compare to Prov 9:10.
- 30:9 **forget** — Reading שכח (to forget) instead of כחש (to deceive).
- 31:27 **she supervises** — A pun. The verb צופיה (she supervises) sounds just like “sophia,” the Greek word meaning “wisdom.” The valorous woman is thus the embodiment of Lady Wisdom as described in Proverbs.

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