

{20} Proverbs

King James 1769 Version	King James Paraphrase
<p>Chapter 1</p> <p>(1) The proverbs of Solomon the son of David, king of Israel;</p> <p>(2) To know wisdom and instruction; to perceive the words of understanding;</p> <p>(3) To receive the instruction of wisdom, justice, and judgment, and equity;</p> <p>(4) To give subtilty to the simple, to the young man knowledge and discretion.</p> <p>(5) A wise <i>man</i> will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:</p> <p>(6) To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.</p> <p>(7) The fear of the LORD is the beginning of knowledge: <i>but</i> fools despise wisdom and instruction.</p> <p>(8) My son, hear the instruction of thy father, and forsake not the law of thy mother:</p> <p>(9) For they <i>shall be</i> an ornament of grace unto thy head, and chains about thy neck.</p> <p>(10) My son, if sinners entice thee, consent thou not.</p> <p>(11) If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:</p> <p>(12) Let us swallow them up alive as the grave; and whole, as those that go down into the pit:</p>	<p>Chapter 1</p> <p>(1) The proverbs of Solomon the son of David, king of Israel;</p> <p>(2) To know wisdom and instruction; to perceive the words of understanding;</p> <p>(3) To receive the instruction of wisdom, justice, and judgment, and equity {fairness};</p> <p>(4) To give wisdom to the simple minded, to the young man knowledge and discretion.</p> <p>(5) A wise <i>man</i> will hear, and will increase in learning; and a man of understanding will attain to wise counsels:</p> <p>(6) To understand a proverb, and the interpretation; the words of the wise, and their hidden meanings.</p> <p>(7) The fear {reverence}^a of the LORD {Jehovah} is the beginning of knowledge: <i>but</i> fools despise wisdom and instruction.</p> <p>(8) My son, hear the instruction of your father, and do not forsake the law of your mother:</p> <p>(9) Because they <i>will be</i> an ornament of grace to your head, and chains {of jewelry} about your neck.</p> <p>(10) My son, if sinners entice you, do not consent.</p> <p>(11) If they say, Come with us, let us lay <i>in</i> wait for blood, let us lurk secretly for the innocent without cause:</p> <p>(12) Let us swallow them up alive as the grave; and whole, as those who go down into the pit:</p>
<p>1:7a - fear – revere – have reverence [deep respect; honor] for – in awe of Him – truly know and believe that He is the Creator of all things</p>	

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<p>(13) We shall find all precious substance, we shall fill our houses with spoil:</p> <p>(14) Cast in thy lot among us; let us all have one purse:</p> <p>(15) My son, walk not thou in the way with them; refrain thy foot from their path:</p> <p>(16) For their feet run to evil, and make haste to shed blood.</p> <p>(17) Surely in vain the net is spread in the sight of any bird.</p> <p>(18) And they lay wait for their <i>own</i> blood; they lurk privily for their <i>own</i> lives.</p> <p>(19) So <i>are</i> the ways of every one that is greedy of gain; <i>which</i> taketh away the life of the owners thereof.</p> <p>(20) Wisdom crieth without; she uttereth her voice in the streets:</p> <p>(21) She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, <i>saying</i>,</p> <p>(22) How long, ye simple ones, will ye love simplicity? and the scornors delight in their scorning, and fools hate knowledge?</p> <p>(23) Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.</p> <p>(24) Because I have called, and ye refused; I have stretched out my hand, and no man regarded;</p> <p>(25) But ye have set at nought all my counsel, and would none of my reproof:</p>	<p>(13) We will find all precious possessions, we will fill our houses with spoil:</p> <p>(14) Cast in your lot among us; let us all have one purse:</p> <p>(15) My son, do not walk in the way with them; refrain your foot from their path:</p> <p>(16) Because their feet run to evil, and go quickly to shed blood.</p> <p>(17) Surely in vain the net is spread in the sight of any bird.</p> <p>(18) And they lay wait for their <i>own</i> blood; they lurk secretly for their <i>own</i> lives.</p> <p>(19) So <i>are</i> the ways of everyone who is greedy for gain; <i>who</i> takes away the life of its owners.</p> <p>(20) Wisdom cries outside; she speaks her voice in the streets:</p> <p>(21) She cries in the chief market place, in the openings of the gates: in the city she speaks her words, <i>saying</i>,</p> <p>(22) How long, you simple minded ones, will you love simplicity? and the scornors delight in their scorning, and fools hate knowledge?</p> <p>(23) Turn yourself at my reproof: indeed, I will pour out my spirit to you, I will make known my words to you.</p> <p>(24) Because I have called, and you refused; I have stretched out my hand, and no man regarded;</p> <p>(25) But you have set at nothing all my counsel, and would <i>have</i> none of my reproof:</p>

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<p>(26) I also will laugh at your calamity; I will mock when your fear cometh;</p> <p>(27) When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.</p> <p>(28) Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:</p> <p>(29) For that they hated knowledge, and did not choose the fear of the LORD:</p> <p>(30) They would none of my counsel: they despised all my reproof.</p> <p>(31) Therefore shall they eat of the fruit of their own way, and be filled with their own devices.</p> <p>(32) For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.</p> <p>(33) But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.</p>	<p>(26) I also will laugh at your calamity; I will mock when your fear comes;</p> <p>(27) When your fear comes as desolation, and your destruction comes as a whirlwind; when distress and anguish comes upon you.</p> <p>(28) Then they will call upon me, but I will not answer; they will seek me early, but they will not find me:</p> <p>(29) Because they hated knowledge, and did not choose the fear {reverence} of the LORD {Jehovah}:</p> <p>(30) They would <i>have</i> none of my counsel: they despised all my reproof.</p> <p>(31) Therefore they will eat of the fruit of their own way, and be filled with their own devices.</p> <p>(32) Because the turning away of the simple minded will kill them, and the prosperity of fools will destroy them.</p> <p>(33) But whoever listens to me will live safely, and will be quiet from fear of evil.</p>
<p>Chapter 2</p> <p>(1) My son, if thou wilt receive my words, and hide my commandments with thee;</p> <p>(2) So that thou incline thine ear unto wisdom, <i>and</i> apply thine heart to understanding;</p> <p>(3) Yea, if thou criest after knowledge, <i>and</i> liftest up thy voice for understanding;</p> <p>(4) If thou seekest her as silver, and searchest for her as <i>for</i> hid treasures;</p> <p>(5) Then shalt thou understand the fear of the LORD, and find the knowledge of God.</p>	<p>Chapter 2</p> <p>(1) My son, if you will receive my words, and hide my commandments within you;</p> <p>(2) So that you incline your ear to wisdom, <i>and</i> apply your heart to understanding;</p> <p>(3) Yes, if you cry after knowledge, <i>and</i> lift up your voice for understanding;</p> <p>(4) If you seek her as silver, and search for her as <i>for</i> hidden treasures;</p> <p>(5) Then you will understand the fear {reverence} of the LORD {Jehovah}, and find the knowledge of God.</p>

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<p>(6) For the LORD giveth wisdom: out of his mouth <i>cometh</i> knowledge and understanding.</p> <p>(7) He layeth up sound wisdom for the righteous: <i>he is</i> a buckler to them that walk uprightly.</p> <p>(8) He keepeth the paths of judgment, and preserveth the way of his saints.</p> <p>(9) Then shalt thou understand righteousness, and judgment, and equity; <i>yea</i>, every good path.</p> <p>(10) When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;</p> <p>(11) Discretion shall preserve thee, understanding shall keep thee:</p> <p>(12) To deliver thee from the way of the evil <i>man</i>, from the man that speaketh froward things;</p> <p>(13) Who leave the paths of uprightness, to walk in the ways of darkness;</p> <p>(14) Who rejoice to do evil, <i>and</i> delight in the frowardness of the wicked;</p> <p>(15) Whose ways <i>are</i> crooked, and <i>they</i> froward in their paths:</p> <p>(16) To deliver thee from the strange woman, <i>even</i> from the stranger <i>which</i> flattereth with her words;</p> <p>(17) Which forsaketh the guide of her youth, and forgetteth the covenant of her God.</p> <p>(18) For her house inclineth unto death, and her paths unto the dead.</p> <p>(19) None that go unto her return again, neither take they hold of the paths of life.</p>	<p>(6) Because the LORD {Jehovah} gives wisdom: out of His mouth <i>comes</i> knowledge and understanding.</p> <p>(7) He lays up sound wisdom for the righteous: <i>He is</i> a shield to those who walk uprightly.</p> <p>(8) He keeps the paths of justice, and preserves the way of His saints.</p> <p>(9) Then you will understand righteousness, and justice, and equity {fairness}; <i>yes</i>, every good path.</p> <p>(10) When wisdom enters into your heart, and knowledge is pleasant to your soul;</p> <p>(11) Discretion will preserve you, understanding will keep you:</p> <p>(12) To deliver you from the way of the evil <i>man</i>, from the man who speaks perverse things;</p> <p>(13) Who leave the paths of uprightness, to walk in the ways of darkness;</p> <p>(14) Who rejoice to do evil, <i>and</i> delight in the perverseness of the wicked;</p> <p>(15) Whose ways <i>are</i> crooked, and <i>they are</i> perverse in their paths:</p> <p>(16) To deliver you from the strange woman {prostitute; unbeliever},^a <i>even</i> from the stranger <i>who</i> flatters with her words;</p> <p>(17) Who forsakes the guide of her youth, and forgets the covenant of her God.</p> <p>(18) Because her house inclines to death, and her paths to the dead.</p> <p>(19) None that go to her return again, neither do they take hold of the paths of life.</p>
<p align="center">2:16a - strange woman - unbeliever; a woman who is not your wife - a woman who tries to seduce you; a prostitute – see Prov. 7:5-27</p>	

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<p>(20) That thou mayest walk in the way of good <i>men</i>, and keep the paths of the righteous.</p> <p>(21) For the upright shall dwell in the land, and the perfect shall remain in it.</p> <p>(22) But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.</p>	<p>(20) That you may walk in the way of good <i>men</i>, and keep the paths of the righteous.</p> <p>(21) Because the upright will live in the land, and the perfect will remain in it.</p> <p>(22) But the wicked will be cut off from the earth, and the sinners will be rooted out of it.</p>
<p>Chapter 3</p> <p>(1) My son, forget not my law; but let thine heart keep my commandments:</p> <p>(2) For length of days, and long life, and peace, shall they add to thee.</p> <p>(3) Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:</p> <p>(4) So shalt thou find favour and good understanding in the sight of God and man.</p> <p>(5) Trust in the LORD with all thine heart; and lean not unto thine own understanding.</p> <p>(6) In all thy ways acknowledge him, and he shall direct thy paths.</p> <p>(7) Be not wise in thine own eyes: fear the LORD, and depart from evil.</p> <p>(8) It shall be health to thy navel, and marrow to thy bones.</p> <p>(9) Honour the LORD with thy substance, and with the firstfruits of all thine increase:</p>	<p>Chapter 3</p> <p>(1) My son, do not forget my law; but let your heart keep my commandments:</p> <p>(2) Because they will add to you length of days, and long life, and peace.</p> <p>(3) Do not let mercy and truth forsake you: bind them about your neck; write them upon the tablet of your heart:</p> <p>(4) So you will find favor and good understanding in the sight of God and man.</p> <p>(5) Trust in the LORD {Jehovah} with all your heart; and do not lean upon your own understanding.</p> <p>(6) In all your ways acknowledge Him, and He will direct your paths.</p> <p>(7) Do not be wise in your own eyes: fear {revere} the LORD {Jehovah}, and depart from evil.</p> <p>(8) It will be health to your belly, and marrow to your bones.</p> <p>(9) Honor the LORD {Jehovah} with your substance {possessions}, and with the first fruits of all your increase:</p>

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<p>(10) So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.</p> <p>(11) My son, despise not the chastening of the LORD; neither be weary of his correction:</p> <p>(12) For whom the LORD loveth he correcteth; even as a father the son <i>in whom</i> he delighteth.</p> <p>(13) Happy <i>is</i> the man <i>that</i> findeth wisdom, and the man <i>that</i> getteth understanding.</p> <p>(14) For the merchandise of it <i>is</i> better than the merchandise of silver, and the gain thereof than fine gold.</p> <p>(15) She <i>is</i> more precious than rubies: and all the things thou canst desire are not to be compared unto her.</p> <p>(16) Length of days <i>is</i> in her right hand; <i>and</i> in her left hand riches and honour.</p> <p>(17) Her ways <i>are</i> ways of pleasantness, and all her paths <i>are</i> peace.</p> <p>(18) She <i>is</i> a tree of life to them that lay hold upon her: and happy <i>is every one</i> that retaineth her.</p> <p>(19) The LORD by wisdom hath founded the earth; by understanding hath he established the heavens.</p> <p>(20) By his knowledge the depths are broken up, and the clouds drop down the dew.</p> <p>(21) My son, let not them depart from thine eyes: keep sound wisdom and discretion:</p>	<p>(10) So your barns will be filled with plenty, and your wine presses will burst out with new wine.</p> <p>(11) My son, do not despise the discipline of the LORD {Jehovah}; neither be weary of His correction:</p> <p>(12) For those whom the LORD {Jehovah} loves He corrects;^a even as a father the son <i>in whom</i> he delights.</p> <p>(13) Happy <i>is</i> the man <i>who</i> finds wisdom, and the man <i>who</i> obtains understanding.</p> <p>(14) Because its merchandise <i>is</i> better than the merchandise of silver, and its gain <i>better</i> than fine gold.</p> <p>(15) She <i>is</i> more precious than rubies: and all the things you can desire are not to be compared to her.</p> <p>(16) Length of days <i>is</i> in her right hand; <i>and</i> in her left hand riches and honor.</p> <p>(17) Her ways <i>are</i> ways of pleasantness, and all her paths <i>are</i> peace.</p> <p>(18) She <i>is</i> a tree of life to those who lay hold upon her: and happy <i>is everyone</i> who keeps her.</p> <p>(19) The LORD {Jehovah} by wisdom has founded the earth; by understanding He has established the heavens.</p> <p>(20) By His knowledge the depths are broken up, and the clouds drop down the dew.</p> <p>(21) My son, do not let them depart from your eyes: keep sound wisdom and discretion:</p>
3:12a – Heb. 12:6	

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<p>(22) So shall they be life unto thy soul, and grace to thy neck.</p> <p>(23) Then shalt thou walk in thy way safely, and thy foot shall not stumble.</p> <p>(24) When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.</p> <p>(25) Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.</p> <p>(26) For the LORD shall be thy confidence, and shall keep thy foot from being taken.</p> <p>(27) Withhold not good from them to whom it is due, when it is in the power of thine hand to do <i>it</i>.</p> <p>(28) Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee.</p> <p>(29) Devise not evil against thy neighbour, seeing he dwelleth securely by thee.</p> <p>(30) Strive not with a man without cause, if he have done thee no harm.</p> <p>(31) Envy thou not the oppressor, and choose none of his ways.</p> <p>(32) For the froward <i>is</i> abomination to the LORD: but his secret <i>is</i> with the righteous.</p> <p>(33) The curse of the LORD <i>is</i> in the house of the wicked: but he blesseth the habitation of the just.</p> <p>(34) Surely he scorneth the scorners: but he giveth grace unto the lowly.</p> <p>(35) The wise shall inherit glory: but shame shall be the promotion of fools.</p>	<p>(22) So they will be life to your soul, and grace to your neck.</p> <p>(23) Then you will walk in your way safely, and your foot will not stumble.</p> <p>(24) When you lie down, you will not be afraid: yes, you will lie down, and your sleep will be sweet.</p> <p>(25) Do not be afraid of sudden fear, nor of the desolation of the wicked, when it comes.</p> <p>(26) Because the LORD {Jehovah} will be your confidence, and will keep your foot from being taken.</p> <p>(27) Do not withhold good from those to whom it is due, when it is in the power of your hand to do <i>it</i>.</p> <p>(28) Do not say to your neighbor, Go, and come again, and tomorrow I will give; when you have it with you now.</p> <p>(29) Do not devise {plan} evil against your neighbor, since he lives securely by you.</p> <p>(30) Do not strive with a man without cause, if he has done you no harm.</p> <p>(31) Do not envy the oppressor, and choose none of his ways.</p> <p>(32) Because the perverse <i>is</i> abomination to the LORD {Jehovah}: but His secret <i>is</i> with the righteous.</p> <p>(33) The curse of the LORD {Jehovah} <i>is</i> in the house of the wicked: but He blesses the house of the just.</p> <p>(34) Surely He scorns the scorners: but He gives grace to the humble.</p> <p>(35) The wise will inherit glory: but shame will be the promotion of fools.</p>

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<p>Chapter 4</p> <p>(1) Hear, ye children, the instruction of a father, and attend to know understanding.</p> <p>(2) For I give you good doctrine, forsake ye not my law.</p> <p>(3) For I was my father's son, tender and only <i>beloved</i> in the sight of my mother.</p> <p>(4) He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.</p> <p>(5) Get wisdom, get understanding: forget <i>it</i> not; neither decline from the words of my mouth.</p> <p>(6) Forsake her not, and she shall preserve thee: love her, and she shall keep thee.</p> <p>(7) Wisdom <i>is</i> the principal thing; <i>therefore</i> get wisdom: and with all thy getting get understanding.</p> <p>(8) Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.</p> <p>(9) She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.</p> <p>(10) Hear, O my son, and receive my sayings; and the years of thy life shall be many.</p> <p>(11) I have taught thee in the way of wisdom; I have led thee in right paths.</p> <p>(12) When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.</p> <p>(13) Take fast hold of instruction; let <i>her</i> not go: keep her; for she <i>is</i> thy life.</p>	<p>Chapter 4</p> <p>(1) Listen, you children, <i>to</i> the instruction of a father, and attend {pay attention} to know understanding.</p> <p>(2) Because I give you good instruction, do not forsake my law.</p> <p>(3) Because I was my father's son, tender and only <i>beloved</i> in the sight of my mother.</p> <p>(4) He taught me also, and said to me, Let your heart retain my words: keep my commandments, and live.</p> <p>(5) Obtain wisdom, get understanding: do not forget <i>it</i>; nor decline from the words of my mouth.</p> <p>(6) Do not forsake her, and she will preserve you: love her, and she will keep you.</p> <p>(7) Wisdom <i>is</i> the principal {most important} thing; <i>therefore</i> get wisdom: and with all you obtain get understanding.</p> <p>(8) Exalt her, and she will promote you: she will bring you to honor, when you embrace her.</p> <p>(9) She will give to your head an ornament of grace: a crown of glory she will deliver to you.</p> <p>(10) Listen, my son, and receive my sayings; and the years of your life will be many.</p> <p>(11) I have taught you in the way of wisdom; I have led you in right paths.</p> <p>(12) When you go, your steps will not be restrained; and when you run, you will not stumble.</p> <p>(13) Take fast hold of instruction; do not let <i>her</i> go: keep her; because she <i>is</i> your life.</p>

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<p>(14) Enter not into the path of the wicked, and go not in the way of evil <i>men</i>.</p> <p>(15) Avoid it, pass not by it, turn from it, and pass away.</p> <p>(16) For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause <i>some</i> to fall.</p> <p>(17) For they eat the bread of wickedness, and drink the wine of violence.</p> <p>(18) But the path of the just <i>is</i> as the shining light, that shineth more and more unto the perfect day.</p> <p>(19) The way of the wicked <i>is</i> as darkness: they know not at what they stumble.</p> <p>(20) My son, attend to my words; incline thine ear unto my sayings.</p> <p>(21) Let them not depart from thine eyes; keep them in the midst of thine heart.</p> <p>(22) For they <i>are</i> life unto those that find them, and health to all their flesh.</p> <p>(23) Keep thy heart with all diligence; for out of it <i>are</i> the issues of life.</p> <p>(24) Put away from thee a froward mouth, and perverse lips put far from thee.</p> <p>(25) Let thine eyes look right on, and let thine eyelids look straight before thee.</p> <p>(26) Ponder the path of thy feet, and let all thy ways be established.</p> <p>(27) Turn not to the right hand nor to the left: remove thy foot from evil.</p>	<p>(14) Do not enter into the path of the wicked, and do not go in the way of evil <i>men</i>.</p> <p>(15) Avoid it, do not pass by it, turn from it, and pass away.</p> <p>(16) Because they do not sleep, unless they have done mischief; and their sleep is taken away, unless they cause <i>some</i> to fall.</p> <p>(17) Because they eat the bread of wickedness, and drink the wine of violence.</p> <p>(18) But the path of the just <i>is</i> as the shining light, that shines more and more until the perfect day.</p> <p>(19) The way of the wicked <i>is</i> as darkness: they do not know why they stumble.</p> <p>(20) My son, pay attention to my words; incline your ear to my sayings.</p> <p>(21) Do not let them depart from your eyes; keep them in the midst of your heart.</p> <p>(22) Because they <i>are</i> life to those who find them, and health to all their flesh.</p> <p>(23) Keep your heart with all diligence; because out of it <i>are</i> the issues of life.</p> <p>(24) Put away from yourself a perverse mouth, and put perverse lips far from you.</p> <p>(25) Let your eyes look right on, and let your eyelids look straight before you.</p> <p>(26) Consider the path of your feet, and let all your ways be established.</p> <p>(27) Do not turn to the right hand nor to the left: remove your foot from evil.</p>

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<p>Chapter 5 (1) My son, attend unto my wisdom, <i>and</i> bow thine ear to my understanding: (2) That thou mayest regard discretion, and <i>that</i> thy lips may keep knowledge. (3) For the lips of a strange woman drop <i>as</i> an honeycomb, and her mouth <i>is</i> smoother than oil: (4) But her end is bitter as wormwood, sharp as a twoedged sword. (5) Her feet go down to death; her steps take hold on hell. (6) Lest thou shouldest ponder the path of life, her ways are moveable, <i>that</i> thou canst not know <i>them</i>. (7) Hear me now therefore, O ye children, and depart not from the words of my mouth. (8) Remove thy way far from her, and come not nigh the door of her house: (9) Lest thou give thine honour unto others, and thy years unto the cruel: (10) Lest strangers be filled with thy wealth; and thy labours <i>be</i> in the house of a stranger; (11) And thou mourn at the last, when thy flesh and thy body are consumed, (12) And say, How have I hated instruction, and my heart despised reproof; (13) And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!</p>	<p>Chapter 5 (1) My son, pay attention to my wisdom, <i>and</i> bow your ear to my understanding: (2) That you may regard discretion, and <i>that</i> your lips may keep knowledge. (3) Because the lips of a strange woman {prostitute; unbeliever}^a drop <i>as</i> a honeycomb, and her mouth <i>is</i> smoother than oil: (4) But her end is bitter as wormwood, sharp as a two-edged sword. (5) Her feet go down to death; her steps take hold on hell. (6) Lest you should ponder the path of life, her ways are moveable, <i>that</i> you cannot know <i>them</i>. (7) Listen to me now therefore, you children, and do not depart from the words of my mouth. (8) Remove your way far from her, and do not come near to the door of her house: (9) Lest you give your honor to others, and your years to the cruel: (10) Lest strangers be filled with your wealth; and your labors <i>be</i> in the house of a stranger; (11) And you mourn at the last, when your flesh and your body are consumed, (12) And say, How I have hated instruction, and my heart despised reproof; (13) And have not obeyed the voice of my teachers, nor inclined my ear to those who instructed me!</p>
<p>5:3a - strange woman - unbeliever; a woman who is not your wife - a woman who tries to seduce you; a prostitute – see Prov. 7:5-27</p>	

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<p>(14) I was almost in all evil in the midst of the congregation and assembly.</p> <p>(15) Drink waters out of thine own cistern, and running waters out of thine own well.</p> <p>(16) Let thy fountains be dispersed abroad, <i>and</i> rivers of waters in the streets.</p> <p>(17) Let them be only thine own, and not strangers' with thee.</p> <p>(18) Let thy fountain be blessed: and rejoice with the wife of thy youth.</p> <p>(19) <i>Let her be as</i> the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.</p> <p>(20) And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?</p> <p>(21) For the ways of man <i>are</i> before the eyes of the LORD, and he pondereth all his goings.</p> <p>(22) His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.</p> <p>(23) He shall die without instruction; and in the greatness of his folly he shall go astray.</p>	<p>(14) I was almost in all evil in the midst of the congregation and assembly.</p> <p>(15) Drink waters out of your own cistern {water tank}, and running waters out of your own well.</p> <p>(16) Let your fountains be dispersed abroad, <i>and</i> rivers of waters in the streets.</p> <p>(17) Let them be only your own, and not strangers' with you.</p> <p>(18) Let your fountain be blessed: and rejoice with the wife of your youth.</p> <p>(19) <i>Let her be as</i> the loving deer and pleasant doe; let her breasts satisfy you at all times; and be ravished always with her love.</p> <p>(20) And why will you, my son, be ravished with a strange woman {prostitute; unbeliever}, and embrace the bosom of a stranger?</p> <p>(21) Because the ways of man <i>are</i> before the eyes of the LORD {Jehovah}, and He considers all he does.</p> <p>(22) His own sins will take the wicked himself, and he will be held with the cords of his sins.</p> <p>(23) He will die without instruction; and in the greatness of his folly he will go astray.</p>
<p>Chapter 6</p> <p>(1) My son, if thou be surety for thy friend, <i>if</i> thou hast stricken thy hand with a stranger,</p>	<p>Chapter 6</p> <p>(1) My son, if you are surety {made a promise; cosigner} for your friend, <i>if</i> you have shook hands in a pledge with a stranger,</p>

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King James 1769 Version	King James Paraphrase
<p>(2) Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.</p> <p>(3) Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend.</p> <p>(4) Give not sleep to thine eyes, nor slumber to thine eyelids.</p> <p>(5) Deliver thyself as a roe from the hand <i>of the hunter</i>, and as a bird from the hand of the fowler.</p> <p>(6) Go to the ant, thou sluggard; consider her ways, and be wise:</p> <p>(7) Which having no guide, overseer, or ruler,</p> <p>(8) Provideth her meat in the summer, <i>and</i> gathereth her food in the harvest.</p> <p>(9) How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?</p> <p>(10) <i>Yet</i> a little sleep, a little slumber, a little folding of the hands to sleep:</p> <p>(11) So shall thy poverty come as one that travelleth, and thy want as an armed man.</p> <p>(12) A naughty person, a wicked man, walketh with a froward mouth.</p> <p>(13) He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;</p> <p>(14) Frowardness <i>is</i> in his heart, he deviseth mischief continually; he soweth discord.</p> <p>(15) Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.</p>	<p>(2) You become snared with the words of your mouth, you are taken with the words of your mouth.</p> <p>(3) Do this now, my son, and deliver yourself, when you have come into the hand of your friend; go, humble yourself, and make sure your friend.</p> <p>(4) Do not give sleep to your eyes, nor rest to your eyelids.</p> <p>(5) Deliver yourself as a doe from the hand <i>of the hunter</i>, and as a bird from the hand of the fowler {bird catcher}.</p> <p>(6) Consider the ant, you who are lazy;^a consider her ways, and be wise:</p> <p>(7) Which having no guide, overseer, or ruler,</p> <p>(8) Provides her food in the summer, <i>and</i> gathers her food in the harvest.</p> <p>(9) How long will you sleep, lazy one? when will you arise out of your sleep?</p> <p>(10) <i>Yet</i> a little sleep, a little slumber, a little folding of the hands to sleep:</p> <p>(11) So your poverty will come as one that travels, and your want as an armed man.</p> <p>(12) A naughty person, a wicked man, walks with a perverse mouth.</p> <p>(13) He winks with his eyes, he speaks with his feet, he teaches with his fingers;</p> <p>(14) Perverseness <i>is</i> in his heart, he devises {plans} mischief continually; he sows discord.</p> <p>(15) Therefore his calamity will come suddenly; suddenly he will be broken without remedy.</p>
<p>6:6a - sluggard - lazy person - person who could work, but won't</p>	

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King James 1769 Version	King James Paraphrase
<p>(16) These six <i>things</i> doth the LORD hate: yea, seven <i>are</i> an abomination unto him:</p> <p>(17) A proud look, a lying tongue, and hands that shed innocent blood,</p> <p>(18) An heart that deviseth wicked imaginations, feet that be swift in running to mischief,</p> <p>(19) A false witness <i>that</i> speaketh lies, and he that soweth discord among brethren.</p> <p>(20) My son, keep thy father's commandment, and forsake not the law of thy mother:</p> <p>(21) Bind them continually upon thine heart, <i>and</i> tie them about thy neck.</p> <p>(22) When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and <i>when</i> thou awakest, it shall talk with thee.</p> <p>(23) For the commandment <i>is</i> a lamp; and the law <i>is</i> light; and reproofs of instruction <i>are</i> the way of life:</p> <p>(24) To keep thee from the evil woman, from the flattery of the tongue of a strange woman.</p> <p>(25) Lust not after her beauty in thine heart; neither let her take thee with her eyelids.</p> <p>(26) For by means of a whorish woman <i>a man is brought</i> to a piece of bread: and the adulteress will hunt for the precious life.</p> <p>(27) Can a man take fire in his bosom, and his clothes not be burned?</p> <p>(28) Can one go upon hot coals, and his feet not be burned?</p>	<p>(16) These six <i>things</i> the LORD {Jehovah} hates: yes, seven <i>are</i> an abomination to Him:</p> <p>(17) A proud look, a lying tongue, and hands that shed innocent blood,</p> <p>(18) A heart that devises {plans} wicked imaginations, feet that are swift in running to mischief,</p> <p>(19) A false witness <i>who</i> speaks lies, and he who sows discord among brothers.</p> <p>(20) My son, keep your father's commandment, and do not forsake the law of your mother:</p> <p>(21) Bind them continually upon your heart, <i>and</i> tie them around your neck.</p> <p>(22) When you go, it will lead you; when you sleep, it will keep you; and <i>when</i> you awake, it will talk with you.</p> <p>(23) Because the commandment <i>is</i> a lamp; and the law <i>is</i> light; and reproofs of instruction <i>are</i> the way of life:</p> <p>(24) To keep you from the evil woman, from the flattery of the tongue of a strange woman {unbeliever; prostitute}.</p> <p>(25) Do not lust after her beauty in your heart; neither let her take you with her eyelids.</p> <p>(26) Because by means of a prostitute <i>a man is brought</i> to a piece of bread: and the adulteress will hunt for the precious life.</p> <p>(27) Can a man take fire in his bosom, and his clothes not be burned?</p> <p>(28) Can one go upon hot coals, and his feet not be burned?</p>

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King James 1769 Version	King James Paraphrase
<p>(29) So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.</p> <p>(30) <i>Men</i> do not despise a thief, if he steal to satisfy his soul when he is hungry;</p> <p>(31) But <i>if</i> he be found, he shall restore sevenfold; he shall give all the substance of his house.</p> <p>(32) <i>But</i> whoso committeth adultery with a woman lacketh understanding; he <i>that</i> doeth it destroyeth his own soul.</p> <p>(33) A wound and dishonour shall he get; and his reproach shall not be wiped away.</p> <p>(34) For jealousy <i>is</i> the rage of a man: therefore he will not spare in the day of vengeance.</p> <p>(35) He will not regard any ransom; neither will he rest content, though thou givest many gifts.</p> <p>Chapter 7</p> <p>(1) My son, keep my words, and lay up my commandments with thee.</p> <p>(2) Keep my commandments, and live; and my law as the apple of thine eye.</p> <p>(3) Bind them upon thy fingers, write them upon the table of thine heart.</p> <p>(4) Say unto wisdom, Thou <i>art</i> my sister; and call understanding <i>thy</i> kinswoman:</p> <p>(5) That they may keep thee from the strange woman, from the stranger <i>which</i> flattereth with her words.</p>	<p>(29) So he who goes in to his neighbor's wife; whoever touches her will not be innocent.</p> <p>(30) <i>Men</i> do not despise a thief, if he steals to satisfy his soul when he is hungry;^b</p> <p>(31) But <i>if</i> he is found, he will restore sevenfold; he will give all the substance of his house.</p> <p>(32) <i>But</i> whoever commits adultery with a woman lacks understanding; he <i>who</i> does it destroys his own soul.</p> <p>(33) A wound and dishonor he will receive; and his reproach will not be wiped away.</p> <p>(34) Because jealousy <i>is</i> the rage of a man: therefore he will not spare in the day of vengeance.</p> <p>(35) He will not regard any ransom; neither will he rest content, though you give many gifts.</p> <p>Chapter 7</p> <p>(1) My son, keep my words, and lay up my commandments within you.</p> <p>(2) Keep my commandments, and live; and my law as the apple of your eye.</p> <p>(3) Bind them upon your fingers, write them upon the tablet of your heart.</p> <p>(4) Say to wisdom, You <i>are</i> my sister; and call understanding <i>your</i> kinswoman:</p> <p>(5) That they may keep you from the strange woman {prostitute; unbeliever},^a from the stranger <i>who</i> flatters with her words.</p>
<p>6:30b – if a person steals to satisfy his hunger because he is hungry, do not despise him</p> <p>7:5a - strange woman - unbeliever; a woman who is not your wife - a woman who tries to seduce you; a prostitute – see Prov. 7:5-27</p>	

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King James 1769 Version	King James Paraphrase
<p>(6) For at the window of my house I looked through my casement, (7) And beheld among the simple ones, I discerned among the youths, a young man void of understanding, (8) Passing through the street near her corner; and he went the way to her house, (9) In the twilight, in the evening, in the black and dark night: (10) And, behold, there met him a woman <i>with</i> the attire of an harlot, and subtil of heart. (11) (She <i>is</i> loud and stubborn; her feet abide not in her house: (12) Now <i>is she</i> without, now in the streets, and lieth in wait at every corner.) (13) So she caught him, and kissed him, <i>and</i> with an impudent face said unto him, (14) <i>I have</i> peace offerings with me; this day have I payed my vows. (15) Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. (16) I have decked my bed with coverings of tapestry, with carved <i>works</i>, with fine linen of Egypt. (17) I have perfumed my bed with myrrh, aloes, and cinnamon. (18) Come, let us take our fill of love until the morning: let us solace ourselves with loves. (19) For the goodman <i>is</i> not at home, he is gone a long journey:</p>	<p>(6) Because at the window of my house I looked through my lattice, (7) And saw among the simple minded ones, I discerned among the youths, a young man void of understanding, (8) Passing through the street near her corner; and he went the way to her house, (9) In the twilight, in the evening, in the black and dark night: (10) And, there a woman <i>with</i> the attire of a prostitute and subtle of heart met him. (11) (She <i>is</i> loud and stubborn; her feet do not stay in her house: (12) Now <i>she is</i> outside, now in the streets, and lies in wait at every corner.) (13) So she caught him, and kissed him, <i>and</i> with a hardened face said to him, (14) <i>I have</i> peace offerings with me; today I have paid my vows. (15) Therefore I came forth to meet you, diligently to seek your face, and I have found you. (16) I have decked my bed with coverings of tapestry, with carved <i>works</i>, with fine linen of Egypt. (17) I have perfumed my bed with myrrh, aloes, and cinnamon. (18) Come, let us take our fill of love until the morning: let us console ourselves with loves. (19) Because my husband <i>is</i> not at home, he has gone on a long journey:</p>

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King James 1769 Version	King James Paraphrase
<p>(20) He hath taken a bag of money with him, <i>and</i> will come home at the day appointed.</p> <p>(21) With her much fair speech she caused him to yield, with the flattering of her lips she forced him.</p> <p>(22) He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;</p> <p>(23) Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it <i>is</i> for his life.</p> <p>(24) Hearken unto me now therefore, O ye children, and attend to the words of my mouth.</p> <p>(25) Let not thine heart decline to her ways, go not astray in her paths.</p> <p>(26) For she hath cast down many wounded: yea, many strong <i>men</i> have been slain by her.</p> <p>(27) Her house <i>is</i> the way to hell, going down to the chambers of death.</p>	<p>(20) He has taken a bag of money with him, <i>and</i> will come home at the day appointed.</p> <p>(21) With her much fair speech she caused him to yield, with the flattering of her lips she forced him.</p> <p>(22) He goes after her straightway, as an ox goes to the slaughter, or as a fool to the correction of the stocks;</p> <p>(23) Until a dart strikes through his liver; as a bird hurries to the snare, and does not know that it <i>is</i> for his life.</p> <p>(24) Listen to me now therefore, O you children, and pay attention to the words of my mouth.</p> <p>(25) Do not let your heart fall to her ways, do not go astray in her paths.</p> <p>(26) Because she has cast down many wounded: yes, many strong <i>men</i> have been killed by her.</p> <p>(27) Her house <i>is</i> the way to hell, going down to the chambers of death.</p>
<p>Chapter 8</p> <p>(1) Doth not wisdom cry? and understanding put forth her voice?</p> <p>(2) She standeth in the top of high places, by the way in the places of the paths.</p> <p>(3) She crieth at the gates, at the entry of the city, at the coming in at the doors.</p> <p>(4) Unto you, O men, I call; and my voice <i>is</i> to the sons of man.</p> <p>(5) O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.</p>	<p>Chapter 8</p> <p>(1) Does not wisdom cry? and understanding put forth her voice?</p> <p>(2) She stands in the top of high places, by the way in the places of the paths.</p> <p>(3) She cries at the gates, at the entry of the city, at the coming in at the doors.</p> <p>(4) To you, O men, I call; and my voice <i>is</i> to the sons of man.</p> <p>(5) O you simple minded, understand wisdom: and, you fools, be of an understanding heart.</p>

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King James 1769 Version	King James Paraphrase
<p>(6) Hear; for I will speak of excellent things; and the opening of my lips <i>shall be</i> right things.</p> <p>(7) For my mouth shall speak truth; and wickedness <i>is</i> an abomination to my lips.</p> <p>(8) All the words of my mouth <i>are</i> in righteousness; <i>there is</i> nothing froward or perverse in them.</p> <p>(9) They <i>are</i> all plain to him that understandeth, and right to them that find knowledge.</p> <p>(10) Receive my instruction, and not silver; and knowledge rather than choice gold.</p> <p>(11) For wisdom <i>is</i> better than rubies; and all the things that may be desired are not to be compared to it.</p> <p>(12) I wisdom dwell with prudence, and find out knowledge of witty inventions.</p> <p>(13) The fear of the LORD <i>is</i> to hate evil: pride, and arrogance, and the evil way, and the froward mouth, do I hate.</p> <p>(14) Counsel <i>is</i> mine, and sound wisdom: I <i>am</i> understanding; I have strength.</p> <p>(15) By me kings reign, and princes decree justice.</p> <p>(16) By me princes rule, and nobles, <i>even</i> all the judges of the earth.</p> <p>(17) I love them that love me; and those that seek me early shall find me.</p> <p>(18) Riches and honour <i>are</i> with me; <i>yea</i>, durable riches and righteousness.</p>	<p>(6) Listen; because I will speak of excellent things; and the opening of my lips <i>will be</i> right things.</p> <p>(7) Because my mouth will speak truth; and wickedness <i>is</i> an abomination to my lips.</p> <p>(8) All the words of my mouth <i>are</i> in righteousness; <i>there is</i> nothing perverse or evil in them.</p> <p>(9) They <i>are</i> all plain to him who understands, and right to those who find knowledge.</p> <p>(10) Receive my instruction, and not silver; and knowledge rather than choice gold.</p> <p>(11) Because wisdom <i>is</i> better than rubies; and all the things that may be desired are not to be compared to it.</p> <p>(12) I, wisdom, live with prudence, and find out knowledge of witty inventions.</p> <p>(13) The fear {reverence} of the LORD {Jehovah} <i>is</i> to hate evil: pride, and arrogance, and the evil way, and the perverse mouth, I hate.</p> <p>(14) Counsel <i>is</i> mine, and sound wisdom: I <i>am</i> understanding; I have strength.</p> <p>(15) By me kings reign, and princes decree justice.</p> <p>(16) By me princes rule, and nobles, <i>even</i> all the judges of the earth.</p> <p>(17) I love those who love me; and those who seek me early will find me.</p> <p>(18) Riches and honor <i>are</i> with me; <i>yes</i>, durable riches and righteousness.</p>

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King James 1769 Version	King James Paraphrase
<p>(19) My fruit <i>is</i> better than gold, yea, than fine gold; and my revenue than choice silver.</p> <p>(20) I lead in the way of righteousness, in the midst of the paths of judgment:</p> <p>(21) That I may cause those that love me to inherit substance; and I will fill their treasures.</p> <p>(22) The LORD possessed me in the beginning of his way, before his works of old.</p> <p>(23) I was set up from everlasting, from the beginning, or ever the earth was.</p> <p>(24) When <i>there were</i> no depths, I was brought forth; when <i>there were</i> no fountains abounding with water.</p> <p>(25) Before the mountains were settled, before the hills was I brought forth:</p> <p>(26) While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.</p> <p>(27) When he prepared the heavens, I <i>was</i> there: when he set a compass upon the face of the depth:</p> <p>(28) When he established the clouds above: when he strengthened the fountains of the deep:</p> <p>(29) When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:</p> <p>(30) Then I was by him, <i>as</i> one brought up <i>with him</i>: and I was daily <i>his</i> delight, rejoicing always before him;</p>	<p>(19) My fruit <i>is</i> better than gold, yes, than fine gold; and my revenue {reward} than choice silver.</p> <p>(20) I lead in the way of righteousness, in the midst of the paths of judgment:</p> <p>(21) That I may cause those who love me to inherit substance; and I will fill their treasures.</p> <p>(22) The LORD {Jehovah} possessed me in the beginning of His way, before His works of old.</p> <p>(23) I was set up from everlasting, from the beginning, before the earth ever was.</p> <p>(24) When <i>there were</i> no depths, I was brought forth; when <i>there were</i> no fountains abounding with water.</p> <p>(25) Before the mountains were settled, before the hills I was brought forth:</p> <p>(26) While as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world.</p> <p>(27) When He prepared the heavens, I <i>was</i> there: when He set a compass upon the face of the depth:</p> <p>(28) When He established the clouds above: when He strengthened the fountains of the deep:</p> <p>(29) When He gave to the sea His decree, that the waters should not pass His commandment: when He appointed the foundations of the earth:</p> <p>(30) Then I was by Him, <i>as</i> one brought up <i>with Him</i>: and I was daily <i>His</i> delight, rejoicing always before Him;</p>

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King James 1769 Version	King James Paraphrase
<p>(31) Rejoicing in the habitable part of his earth; and my delights <i>were</i> with the sons of men.</p> <p>(32) Now therefore hearken unto me, O ye children: for blessed <i>are they that</i> keep my ways.</p> <p>(33) Hear instruction, and be wise, and refuse it not.</p> <p>(34) Blessed <i>is</i> the man that heareth me, watching daily at my gates, waiting at the posts of my doors.</p> <p>(35) For whoso findeth me findeth life, and shall obtain favour of the LORD.</p> <p>(36) But he that sinneth against me wrongeth his own soul: all they that hate me love death.</p>	<p>(31) Rejoicing in the livable part of His earth; and my delights <i>were</i> with the sons of men.</p> <p>(32) Now therefore listen to me, you children: because blessed <i>are those who</i> keep my ways.</p> <p>(33) Hear instruction, and be wise, and do not refuse it.</p> <p>(34) Blessed <i>is</i> the man who hears me, watching daily at my gates, waiting at the posts of my doors.</p> <p>(35) Because whoever finds me finds life, and will obtain favor of the LORD {Jehovah}.</p> <p>(36) But he who sins against me wrongs his own soul: all those who hate me love death.</p>
<p>Chapter 9</p> <p>(1) Wisdom hath builded her house, she hath hewn out her seven pillars:</p> <p>(2) She hath killed her beasts; she hath mingled her wine; she hath also furnished her table.</p> <p>(3) She hath sent forth her maidens: she crieth upon the highest places of the city,</p> <p>(4) Whoso <i>is</i> simple, let him turn in hither: <i>as for</i> him that wanteth understanding, she saith to him,</p> <p>(5) Come, eat of my bread, and drink of the wine <i>which</i> I have mingled.</p> <p>(6) Forsake the foolish, and live; and go in the way of understanding.</p> <p>(7) He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked <i>man getteth</i> himself a blot.</p>	<p>Chapter 9</p> <p>(1) Wisdom has built her house, she has carved out her seven pillars:</p> <p>(2) She has killed her beasts; she has mingled her wine; she has also furnished her table.</p> <p>(3) She has sent forth her maidens: she cries upon the highest places of the city,</p> <p>(4) Whoever <i>is</i> simple minded, let him turn in here: <i>as for</i> him who wants understanding, she says to him,</p> <p>(5) Come, eat of my bread, and drink of the wine <i>which</i> I have mixed.</p> <p>(6) Forsake the foolish, and live; and go in the way of understanding.</p> <p>(7) He who reproves a scorner receives to himself shame: and he who rebukes a wicked <i>man receives</i> himself a blot.</p>

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<p>(8) Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.</p> <p>(9) Give <i>instruction</i> to a wise <i>man</i>, and he will be yet wiser: teach a just <i>man</i>, and he will increase in learning.</p> <p>(10) The fear of the LORD <i>is</i> the beginning of wisdom: and the knowledge of the holy <i>is</i> understanding.</p> <p>(11) For by me thy days shall be multiplied, and the years of thy life shall be increased.</p> <p>(12) If thou be wise, thou shalt be wise for thyself: but <i>if</i> thou scornest, thou alone shalt bear <i>it</i>.</p> <p>(13) A foolish woman <i>is</i> clamorous: <i>she is</i> simple, and knoweth nothing.</p> <p>(14) For she sitteth at the door of her house, on a seat in the high places of the city,</p> <p>(15) To call passengers who go right on their ways:</p> <p>(16) Whoso <i>is</i> simple, let him turn in hither: and <i>as for</i> him that wanteth understanding, she saith to him,</p> <p>(17) Stolen waters are sweet, and bread <i>eaten</i> in secret is pleasant.</p> <p>(18) But he knoweth not that the dead <i>are</i> there; <i>and that</i> her guests <i>are</i> in the depths of hell.</p>	<p>(8) Do not reprove a scorner, lest he hate you: rebuke a wise man, and he will love you.</p> <p>(9) Give <i>instruction</i> to a wise <i>man</i>, and he will be wiser still: teach a just <i>man</i>, and he will increase in learning.</p> <p>(10) The fear {reverence} of the LORD {Jehovah} <i>is</i> the beginning of wisdom: and the knowledge of the holy <i>is</i> understanding.</p> <p>(11) Because by me your days will be multiplied, and the years of your life will be increased.</p> <p>(12) If you are wise, you will be wise for yourself: but <i>if</i> you scorn, you alone will bear <i>it</i>.</p> <p>(13) A foolish woman talks too much: <i>she is</i> simple minded, and knows nothing.</p> <p>(14) Because she sits at the door of her house, on a seat in the high places of the city,</p> <p>(15) To call those who pass by who continue on their ways:</p> <p>(16) Whoever <i>is</i> simple minded, let him turn in here: and <i>as for</i> him who wants understanding, she says to him,</p> <p>(17) Stolen waters are sweet, and bread <i>eaten</i> in secret is pleasant.</p> <p>(18) But he does not know that the dead <i>are</i> there; <i>and that</i> her guests <i>are</i> in the depths of hell.</p>

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<p>Chapter 10</p> <p>(1) The proverbs of Solomon. A wise son maketh a glad father: but a foolish son <i>is</i> the heaviness of his mother.</p> <p>(2) Treasures of wickedness profit nothing: but righteousness delivereth from death.</p> <p>(3) The LORD will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.</p> <p>(4) He becometh poor that dealeth <i>with</i> a slack hand: but the hand of the diligent maketh rich.</p> <p>(5) He that gathereth in summer <i>is</i> a wise son: <i>but</i> he that sleepeth in harvest <i>is</i> a son that causeth shame.</p> <p>(6) Blessings <i>are</i> upon the head of the just: but violence covereth the mouth of the wicked.</p> <p>(7) The memory of the just <i>is</i> blessed: but the name of the wicked shall rot.</p> <p>(8) The wise in heart will receive commandments: but a prating fool shall fall.</p> <p>(9) He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.</p> <p>(10) He that winketh with the eye causeth sorrow: but a prating fool shall fall.</p> <p>(11) The mouth of a righteous <i>man is</i> a well of life: but violence covereth the mouth of the wicked.</p> <p>(12) Hatred stirreth up strifes: but love covereth all sins.</p> <p>(13) In the lips of him that hath understanding wisdom is found: but a rod <i>is</i> for the back of him that is void of understanding.</p>	<p>Chapter 10</p> <p>(1) The proverbs of Solomon. A wise son makes a glad father: but a foolish son <i>is</i> the sorrow of his mother.</p> <p>(2) Treasures of wickedness profit nothing: but righteousness delivers from death.</p> <p>(3) The LORD {Jehovah} will not allow the soul of the righteous to go hungry: but He casts away the substance of the wicked.</p> <p>(4) He becomes poor who deals <i>with</i> a lazy hand: but the hand of the diligent makes rich.</p> <p>(5) He who gathers in summer <i>is</i> a wise son: <i>but</i> he who sleeps in harvest <i>is</i> a son who causes shame.</p> <p>(6) Blessings <i>are</i> upon the head of the just: but violence covers the mouth of the wicked.</p> <p>(7) The memory of the just <i>is</i> blessed: but the name of the wicked will rot.</p> <p>(8) The wise in heart will receive commandments: but a babbling fool will fall.</p> <p>(9) He who walks uprightly walks surely: but he who perverts his ways will be known.</p> <p>(10) He who winks with the eye causes sorrow: but a babbling fool will fall.</p> <p>(11) The mouth of a righteous <i>man is</i> a well of life: but violence covers the mouth of the wicked.</p> <p>(12) Hatred stirs up strife: but love covers all sins.</p> <p>(13) In the lips of him who has understanding wisdom is found: but a rod <i>is</i> for the back of him who is void of understanding.</p>

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<p>(14) Wise <i>men</i> lay up knowledge: but the mouth of the foolish <i>is</i> near destruction.</p> <p>(15) The rich man's wealth <i>is</i> his strong city: the destruction of the poor <i>is</i> their poverty.</p> <p>(16) The labour of the righteous <i>tendeth</i> to life: the fruit of the wicked to sin.</p> <p>(17) He <i>is in</i> the way of life that keepeth instruction: but he that refuseth reproof erreth.</p> <p>(18) He that hideth hatred <i>with</i> lying lips, and he that uttereth a slander, <i>is</i> a fool.</p> <p>(19) In the multitude of words there wanteth not sin: but he that refraineth his lips <i>is</i> wise.</p> <p>(20) The tongue of the just <i>is as</i> choice silver: the heart of the wicked <i>is</i> little worth.</p> <p>(21) The lips of the righteous feed many: but fools die for want of wisdom.</p> <p>(22) The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.</p> <p>(23) <i>It is</i> as sport to a fool to do mischief: but a man of understanding hath wisdom.</p> <p>(24) The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.</p> <p>(25) As the whirlwind passeth, so <i>is</i> the wicked no <i>more</i>: but the righteous <i>is</i> an everlasting foundation.</p> <p>(26) As vinegar to the teeth, and as smoke to the eyes, so <i>is</i> the sluggard to them that send him.</p>	<p>(14) Wise <i>men</i> lay up knowledge: but the mouth of the foolish <i>is</i> near destruction.</p> <p>(15) The rich man's wealth <i>is</i> his strong city: the destruction of the poor <i>is</i> their poverty.</p> <p>(16) The labor of the righteous <i>tends</i> to life: the fruit of the wicked to sin.</p> <p>(17) He <i>is in</i> the way of life who keeps instruction: but he who refuses reproof errs.</p> <p>(18) He who hides hatred <i>with</i> lying lips, and he who speaks a slander, <i>is</i> a fool.</p> <p>(19) In the multitude of words there is no lack of sin: but he who refrains his lips <i>is</i> wise.</p> <p>(20) The tongue of the just <i>is as</i> choice silver: the heart of the wicked <i>is</i> of little worth.</p> <p>(21) The lips of the righteous feed many: but fools die for lack of wisdom.</p> <p>(22) The blessing of the LORD {Jehovah}, it makes rich, and He adds no sorrow with it.</p> <p>(23) <i>It is</i> as sport to a fool to do mischief: but a man of understanding has wisdom.</p> <p>(24) That which the wicked fear shall come upon him: but the desire of the righteous shall be granted.</p> <p>(25) As the whirlwind passes, so <i>is</i> the wicked no <i>more</i>: but the righteous <i>is</i> an everlasting foundation.</p> <p>(26) As vinegar to the teeth, and as smoke to the eyes, so <i>is</i> the lazy one to those who send him.</p>

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<p>(27) The fear of the LORD prolongeth days: but the years of the wicked shall be shortened.</p> <p>(28) The hope of the righteous <i>shall be</i> gladness: but the expectation of the wicked shall perish.</p> <p>(29) The way of the LORD <i>is</i> strength to the upright: but destruction <i>shall be</i> to the workers of iniquity.</p> <p>(30) The righteous shall never be removed: but the wicked shall not inhabit the earth.</p> <p>(31) The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.</p> <p>(32) The lips of the righteous know what is acceptable: but the mouth of the wicked <i>speaketh</i> frowardness.</p> <p>Chapter 11</p> <p>(1) A false balance <i>is</i> abomination to the LORD: but a just weight <i>is</i> his delight.</p> <p>(2) <i>When</i> pride cometh, then cometh shame: but with the lowly <i>is</i> wisdom.</p> <p>(3) The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.</p> <p>(4) Riches profit not in the day of wrath: but righteousness delivereth from death.</p> <p>(5) The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.</p>	<p>(27) The fear {reverence} of the LORD {Jehovah} prolongs days: but the years of the wicked shall be shortened.</p> <p>(28) The hope of the righteous <i>shall be</i> gladness: but the expectation of the wicked shall perish.</p> <p>(29) The way of the LORD {Jehovah} <i>is</i> strength to the upright: but destruction <i>shall be</i> to those who do works of sin.</p> <p>(30) The righteous will never be removed: but the wicked will not live in the earth.</p> <p>(31) The mouth of the just brings forth wisdom: but the perverse tongue will be cut out.</p> <p>(32) The lips of the righteous know what is acceptable: but the mouth of the wicked <i>speaks</i> perverseness.</p> <p>Chapter 11</p> <p>(1) A false balance^a <i>is</i> abomination to the LORD {Jehovah}: but a just weight <i>is</i> His delight.</p> <p>(2) <i>When</i> pride comes, then shame comes: but with the humble <i>is</i> wisdom.</p> <p>(3) The integrity of the upright will guide them: but the perverseness of sinners will destroy them.</p> <p>(4) Riches do not profit in the day of wrath {anger; judgment}: but righteousness delivers from death.</p> <p>(5) The righteousness of the perfect will direct his way: but the wicked will fall by his own wickedness.</p>
<p>11:1a – false balance – weighing things using wrong weights to cheat someone of their fair share - see Prov. 20:10,23</p>	

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<p>(6) The righteousness of the upright shall deliver them: but transgressors shall be taken in <i>their own</i> naughtiness.</p> <p>(7) When a wicked man dieth, <i>his</i> expectation shall perish: and the hope of unjust <i>men</i> perisheth.</p> <p>(8) The righteous is delivered out of trouble, and the wicked cometh in his stead.</p> <p>(9) An hypocrite with <i>his</i> mouth destroyeth his neighbour: but through knowledge shall the just be delivered.</p> <p>(10) When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, <i>there is</i> shouting.</p> <p>(11) By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.</p> <p>(12) He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.</p> <p>(13) A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.</p> <p>(14) Where no counsel <i>is</i>, the people fall: but in the multitude of counsellors <i>there is</i> safety.</p> <p>(15) He that is surety for a stranger shall smart <i>for it</i>: and he that hateth suretiship is sure.</p> <p>(16) A gracious woman retaineth honour: and strong <i>men</i> retain riches.</p> <p>(17) The merciful man doeth good to his own soul: but <i>he that is</i> cruel troubleth his own flesh.</p> <p>(18) The wicked worketh a deceitful work: but to him that soweth righteousness <i>shall be</i> a sure reward.</p>	<p>(6) The righteousness of the upright will deliver them: but sinners will be taken in <i>their own</i> naughtiness.</p> <p>(7) When a wicked man dies, <i>his</i> hope will perish: and the hope of unjust <i>men</i> perishes.</p> <p>(8) The righteous is delivered out of trouble, and the wicked comes in his place.</p> <p>(9) A hypocrite with <i>his</i> mouth destroys his neighbor: but through knowledge the just will be delivered.</p> <p>(10) When it goes well with the righteous, the city rejoices: and when the wicked perish, <i>there is</i> shouting.</p> <p>(11) By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.</p> <p>(12) He who is void of wisdom despises his neighbor: but a man of understanding holds his peace.</p> <p>(13) A gossip reveals secrets: but he who is of a faithful spirit conceals the matter.</p> <p>(14) Where there is no counsel, the people fall: but in the multitude of counselors <i>there is</i> safety.</p> <p>(15) He who is a security for a stranger will suffer <i>for it</i>: and he who hates loans is sure.^b</p> <p>(16) A gracious woman retains honor: and strong <i>men</i> retain riches.</p> <p>(17) The merciful man does good to his own soul: but <i>he who is</i> cruel troubles his own flesh.</p> <p>(18) The wicked works a deceitful work: but to him who sows righteousness <i>there will be</i> a sure reward.</p>
<p>11:15b - surety, suretyship - i.e. if you co-sign a note [or mortgage] for a stranger, you will suffer for it, but if you do not sign notes or mortgages for others you will be secure.</p>	

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<p>(19) As righteousness <i>tendeth</i> to life: so he that pursueth evil <i>pursueth it</i> to his own death.</p> <p>(20) They that are of a froward heart <i>are</i> abomination to the LORD: but <i>such as are</i> upright in <i>their way are</i> his delight.</p> <p>(21) <i>Though</i> hand <i>join</i> in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.</p> <p>(22) As a jewel of gold in a swine's snout, <i>so is</i> a fair woman which is without discretion.</p> <p>(23) The desire of the righteous <i>is</i> only good: <i>but</i> the expectation of the wicked <i>is</i> wrath.</p> <p>(24) There is that scattereth, and yet increaseth; and <i>there is</i> that withholdeth more than is meet, but <i>it tendeth</i> to poverty.</p> <p>(25) The liberal soul shall be made fat: and he that watereth shall be watered also himself.</p> <p>(26) He that withholdeth corn, the people shall curse him: but blessing <i>shall be</i> upon the head of him that selleth <i>it</i>.</p> <p>(27) He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.</p> <p>(28) He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.</p> <p>(29) He that troubleth his own house shall inherit the wind: and the fool <i>shall be</i> servant to the wise of heart.</p>	<p>(19) As righteousness <i>tends</i> to life: so he who pursues evil <i>pursues it</i> to his own death.</p> <p>(20) Those who are of a perverse heart <i>are</i> abomination to the LORD {Jehovah}: but <i>those who are</i> upright in <i>their ways are</i> His delight.</p> <p>(21) <i>Though</i> hand <i>joins</i> in hand, the wicked will not be unpunished: but the offspring of the righteous will be delivered.</p> <p>(22) As a jewel of gold in a swine's snout, <i>so is</i> a fair {beautiful} woman who has no discretion.</p> <p>(23) The desire of the righteous <i>is</i> only good: <i>but</i> the expectation of the wicked <i>is</i> wrath {anger; judgment}.</p> <p>(24) There are those who share what they have, and yet increase; and <i>there are those</i> who withhold more than is right, but <i>it tends</i> to poverty.</p> <p>(25) The generous soul will be made fat: and he who waters will also be watered himself.</p> <p>(26) He who withholds corn, the people will curse: but blessings <i>will be</i> upon the head of him who sells <i>it</i>.</p> <p>(27) He who diligently seeks good obtains favor: but he who seeks mischief, it will come to him.</p> <p>(28) He who trusts in his riches will fall: but the righteous will flourish as a branch.</p> <p>(29) He who troubles his own house will inherit the wind: and the fool <i>will be</i> servant to the wise of heart.</p>

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<p>(30) The fruit of the righteous <i>is</i> a tree of life; and he that winneth souls <i>is</i> wise.</p> <p>(31) Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.</p> <p>Chapter 12</p> <p>(1) Whoso loveth instruction loveth knowledge: but he that hateth reproof <i>is</i> brutish.</p> <p>(2) A good <i>man</i> obtaineth favour of the LORD: but a man of wicked devices will he condemn.</p> <p>(3) A man shall not be established by wickedness: but the root of the righteous shall not be moved.</p> <p>(4) A virtuous woman <i>is</i> a crown to her husband: but she that maketh ashamed <i>is</i> as rottenness in his bones.</p> <p>(5) The thoughts of the righteous <i>are</i> right: <i>but</i> the counsels of the wicked <i>are</i> deceit.</p> <p>(6) The words of the wicked <i>are</i> to lie in wait for blood: but the mouth of the upright shall deliver them.</p> <p>(7) The wicked are overthrown, and <i>are</i> not: but the house of the righteous shall stand.</p> <p>(8) A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised.</p> <p>(9) <i>He that is</i> despised, and hath a servant, <i>is</i> better than he that honoureth himself, and lacketh bread.</p> <p>(10) A righteous <i>man</i> regardeth the life of his beast: but the tender mercies of the wicked <i>are</i> cruel.</p>	<p>(30) The fruit of the righteous <i>is</i> a tree of life; and he who wins souls <i>is</i> wise.</p> <p>(31) Indeed, the righteous will be rewarded in the earth: much more the wicked and the sinner.</p> <p>Chapter 12</p> <p>(1) Whoever loves instruction loves knowledge: but he who hates reproof <i>is</i> brutish {ungodly}.^a</p> <p>(2) A good <i>man</i> obtains favor of the LORD {Jehovah}; but a man of wicked devices {plans} He will condemn.</p> <p>(3) A man will not be established by wickedness: but the root of the righteous will not be moved.</p> <p>(4) A virtuous woman <i>is</i> a crown to her husband: but she who makes ashamed <i>is</i> as rottenness in his bones.</p> <p>(5) The thoughts of the righteous <i>are</i> right: <i>but</i> the counsels of the wicked <i>are</i> deceit.</p> <p>(6) The words of the wicked <i>are</i> to lie in wait for blood: but the mouth of the upright will deliver them.</p> <p>(7) The wicked are overthrown, and <i>are</i> no more: but the house of the righteous will stand.</p> <p>(8) A man will be commended according to his wisdom: but he who is of a perverse heart will be despised.</p> <p>(9) <i>He who is</i> despised, and has a servant, <i>is</i> better than he who honors himself, and lacks bread.</p> <p>(10) A righteous <i>man</i> regards the life of his beast: but the tender mercies of the wicked <i>are</i> cruel.</p>
<p>12:1a - brutish - beastly, animal-like, crude - ungodly</p>	

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<p>(11) He that tilleth his land shall be satisfied with bread: but he that followeth vain <i>persons</i> is void of understanding.</p> <p>(12) The wicked desireth the net of evil <i>men</i>: but the root of the righteous yieldeth <i>fruit</i>.</p> <p>(13) The wicked is snared by the transgression of <i>his</i> lips: but the just shall come out of trouble.</p> <p>(14) A man shall be satisfied with good by the fruit of <i>his</i> mouth: and the recompence of a man's hands shall be rendered unto him.</p> <p>(15) The way of a fool <i>is</i> right in his own eyes: but he that hearkeneth unto counsel <i>is</i> wise.</p> <p>(16) A fool's wrath is presently known: but a prudent <i>man</i> covereth shame.</p> <p>(17) <i>He that</i> speaketh truth sheweth forth righteousness: but a false witness deceit.</p> <p>(18) There is that speaketh like the piercings of a sword: but the tongue of the wise <i>is</i> health.</p> <p>(19) The lip of truth shall be established for ever: but a lying tongue <i>is</i> but for a moment.</p> <p>(20) Deceit <i>is</i> in the heart of them that imagine evil: but to the counsellors of peace <i>is</i> joy.</p> <p>(21) There shall no evil happen to the just: but the wicked shall be filled with mischief.</p> <p>(22) Lying lips <i>are</i> abomination to the LORD: but they that deal truly <i>are</i> his delight.</p>	<p>(11) He who tills his land will be satisfied with bread: but he who follows vain <i>persons</i> is void of understanding.</p> <p>(12) The wicked desire the net of evil <i>men</i>: but the root of the righteous yields <i>fruit</i>.</p> <p>(13) The wicked is snared by the sin of <i>his</i> lips: but the just will come out of trouble.</p> <p>(14) A man will be satisfied with good by the fruit of <i>his</i> mouth: and the reward of a man's hands will be rendered to him.</p> <p>(15) The way of a fool <i>is</i> right in his own eyes: but he who listens to counsel <i>is</i> wise.</p> <p>(16) A fool's wrath {anger} is presently known: but a prudent <i>man</i> covers shame.</p> <p>(17) <i>He who</i> speaks truth shows forth righteousness: but a false witness deceit.</p> <p>(18) There is one whose words are like the piercings of a sword: but the tongue of the wise <i>is</i> health.</p> <p>(19) The lip of truth will be established forever: but a lying tongue <i>is</i> but for a moment.</p> <p>(20) Deceit <i>is</i> in the heart of those who imagine evil: but to the counselors of peace <i>is</i> joy.</p> <p>(21) No evil will happen to the just: but the wicked will be filled with mischief.</p> <p>(22) Lying lips <i>are</i> abomination to the LORD {Jehovah}: but those who deal truthfully <i>are</i> His delight.</p>

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<p>(23) A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.</p> <p>(24) The hand of the diligent shall bear rule: but the slothful shall be under tribute.</p> <p>(25) Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.</p> <p>(26) The righteous <i>is</i> more excellent than his neighbour: but the way of the wicked seduceth them.</p> <p>(27) The slothful <i>man</i> roasteth not that which he took in hunting: but the substance of a diligent man <i>is</i> precious.</p> <p>(28) In the way of righteousness <i>is</i> life; and <i>in</i> the pathway <i>thereof there</i> is no death.</p>	<p>(23) A prudent man conceals knowledge: but the heart of fools proclaims foolishness.</p> <p>(24) The hand of the diligent will bear rule: but the lazy will be under forced labor.</p> <p>(25) Sorrow in the heart of man makes it stoop: but a good word makes it glad.</p> <p>(26) The righteous <i>is</i> more excellent than his neighbor: but the way of the wicked seduces them.</p> <p>(27) The lazy <i>man</i> does not roast that which he took in hunting: but the substance of a diligent man <i>is</i> precious.</p> <p>(28) In the way of righteousness <i>is</i> life; and <i>in</i> its pathway <i>there is</i> no death.</p>
<p>Chapter 13</p> <p>(1) A wise son <i>heareth</i> his father's instruction: but a scorner heareth not rebuke.</p> <p>(2) A man shall eat good by the fruit of <i>his</i> mouth: but the soul of the transgressors <i>shall eat</i> violence.</p> <p>(3) He that keepeth his mouth keepeth his life: <i>but</i> he that openeth wide his lips shall have destruction.</p> <p>(4) The soul of the sluggard desireth, and <i>hath</i> nothing: but the soul of the diligent shall be made fat.</p> <p>(5) A righteous <i>man</i> hateth lying: but a wicked <i>man</i> is loathsome, and cometh to shame.</p>	<p>Chapter 13</p> <p>(1) A wise son <i>listens to</i> his father's instruction: but a scorner does not listen to rebuke.</p> <p>(2) A man will eat good by the fruit of <i>his</i> mouth: but the soul of the sinners <i>will eat</i> violence.</p> <p>(3) He who keeps his mouth keeps his life: <i>but</i> he who opens wide his lips will have destruction.</p> <p>(4) The soul of the lazy desires, and <i>has</i> nothing: but the soul of the diligent will be made fat.</p> <p>(5) A righteous <i>man</i> hates lying: but a wicked <i>man</i> is despised, and comes to shame.</p>

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<p>(6) Righteousness keepeth <i>him that is</i> upright in the way: but wickedness overthroweth the sinner.</p> <p>(7) There is that maketh himself rich, yet <i>hath</i> nothing: <i>there is</i> that maketh himself poor, yet <i>hath</i> great riches.</p> <p>(8) The ransom of a man's life <i>are</i> his riches: but the poor heareth not rebuke.</p> <p>(9) The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.</p> <p>(10) Only by pride cometh contention: but with the well advised <i>is</i> wisdom.</p> <p>(11) Wealth <i>gotten</i> by vanity shall be diminished: but he that gathereth by labour shall increase.</p> <p>(12) Hope deferred maketh the heart sick: but <i>when</i> the desire cometh, <i>it is</i> a tree of life.</p> <p>(13) Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.</p> <p>(14) The law of the wise <i>is</i> a fountain of life, to depart from the snares of death.</p> <p>(15) Good understanding giveth favour: but the way of transgressors <i>is</i> hard.</p> <p>(16) Every prudent <i>man</i> dealeth with knowledge: but a fool layeth open <i>his</i> folly.</p> <p>(17) A wicked messenger falleth into mischief: but a faithful ambassador <i>is</i> health.</p>	<p>(6) Righteousness keeps <i>him who is</i> upright in the way: but wickedness overthrows the sinner.</p> <p>(7) There is one who makes himself rich, yet <i>has</i> nothing: <i>there one who</i> makes himself poor, yet <i>has</i> great riches.</p> <p>(8) The ransom of a man's life <i>are</i> his riches: but the poor does not listen to rebuke.</p> <p>(9) The light of the righteous rejoices: but the lamp of the wicked will be put out.</p> <p>(10) By pride comes only contention: but with the well advised <i>is</i> wisdom.</p> <p>(11) Wealth <i>obtained</i> by vanity will be diminished: but he who gathers by labor will increase.</p> <p>(12) Hope deferred makes the heart sick: but <i>when</i> the desire comes, <i>it is</i> a tree of life.</p> <p>(13) Whoever despises the word will be destroyed: but he who fears {reverences} the commandment will be rewarded.</p> <p>(14) The law of the wise <i>is</i> a fountain of life, to depart from the snares of death.</p> <p>(15) Good understanding gives favor: but the way of sinners <i>is</i> hard.</p> <p>(16) Every prudent <i>man</i> deals with knowledge: but a fool lays open <i>his</i> folly.</p> <p>(17) A wicked messenger falls into mischief: but a faithful ambassador <i>is</i> health.</p>

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<p>(18) Poverty and shame <i>shall be to</i> him that refuseth instruction: but he that regardeth reproof shall be honoured.</p> <p>(19) The desire accomplished is sweet to the soul: but <i>it is</i> abomination to fools to depart from evil.</p> <p>(20) He that walketh with wise <i>men</i> shall be wise: but a companion of fools shall be destroyed.</p> <p>(21) Evil pursueth sinners: but to the righteous good shall be repayed.</p> <p>(22) A good <i>man</i> leaveth an inheritance to his children's children: and the wealth of the sinner <i>is</i> laid up for the just.</p> <p>(23) Much food <i>is in</i> the tillage of the poor: but there is <i>that is</i> destroyed for want of judgment.</p> <p>(24) He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.</p> <p>(25) The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.</p>	<p>(18) Poverty and shame <i>will come to</i> him who refuses instruction: but he who regards reproof will be honored.</p> <p>(19) The desire accomplished is sweet to the soul: but <i>it is</i> abomination to fools to depart from evil.</p> <p>(20) He who walks with wise <i>men</i> will be wise: but a companion of fools will be destroyed.</p> <p>(21) Evil pursues sinners: but to the righteous good will be rewarded.</p> <p>(22) A good <i>man</i> leaves an inheritance to his children's children: and the wealth of the sinner <i>is</i> laid up for the just.</p> <p>(23) Much food <i>is in</i> the plowed ground of the poor: but by lack of judgment <i>it is</i> destroyed.</p> <p>(24) He who spares his rod hates his son: but he who loves him disciplines him early.</p> <p>(25) The righteous eats to the satisfying of his soul: but the belly of the wicked will want.</p>
<p>Chapter 14</p> <p>(1) Every wise woman buildeth her house: but the foolish plucketh it down with her hands.</p> <p>(2) He that walketh in his uprightness feareth the LORD: but <i>he that is</i> perverse in his ways despiseth him.</p> <p>(3) In the mouth of the foolish <i>is</i> a rod of pride: but the lips of the wise shall preserve them.</p> <p>(4) Where no oxen <i>are</i>, the crib <i>is</i> clean: but much increase <i>is</i> by the strength of the ox.</p>	<p>Chapter 14</p> <p>(1) Every wise woman builds her house: but the foolish plucks it down with her hands.</p> <p>(2) He who walks in his uprightness fears {reverences} the LORD {Jehovah}: but <i>he who is</i> perverse in his ways despises Him.</p> <p>(3) In the mouth of the foolish <i>is</i> a rod of pride: but the lips of the wise will preserve them.</p> <p>(4) Where no oxen <i>are</i>, the crib <i>is</i> clean: but much increase <i>is</i> by the strength of the ox.</p>

{20} Proverbs

King James 1769 Version	King James Paraphrase
<p>(5) A faithful witness will not lie: but a false witness will utter lies.</p> <p>(6) A scorner seeketh wisdom, and <i>findeth it</i> not: but knowledge <i>is</i> easy unto him that understandeth.</p> <p>(7) Go from the presence of a foolish man, when thou perceivest not <i>in him</i> the lips of knowledge.</p> <p>(8) The wisdom of the prudent <i>is</i> to understand his way: but the folly of fools <i>is</i> deceit.</p> <p>(9) Fools make a mock at sin: but among the righteous <i>there is</i> favour.</p> <p>(10) The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.</p> <p>(11) The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.</p> <p>(12) There is a way which seemeth right unto a man, but the end thereof <i>are</i> the ways of death.</p> <p>(13) Even in laughter the heart is sorrowful; and the end of that mirth <i>is</i> heaviness.</p> <p>(14) The backslider in heart shall be filled with his own ways: and a good man <i>shall be satisfied</i> from himself.</p> <p>(15) The simple believeth every word: but the prudent <i>man</i> looketh well to his going.</p> <p>(16) A wise <i>man</i> feareth, and departeth from evil: but the fool rageth, and is confident.</p> <p>(17) <i>He that is</i> soon angry dealeth foolishly: and a man of wicked devices is hated.</p> <p>(18) The simple inherit folly: but the prudent are crowned with knowledge.</p>	<p>(5) A faithful witness will not lie: but a false witness will speak lies.</p> <p>(6) A scorner seeks wisdom, and does not <i>find it</i>: but knowledge <i>is</i> easy to him who understands.</p> <p>(7) Go from the presence of a foolish man, when you do not perceive <i>in him</i> the lips of knowledge.</p> <p>(8) The wisdom of the prudent <i>is</i> to understand his way: but the folly of fools <i>is</i> deceit.</p> <p>(9) Fools mock at sin: but among the righteous <i>there is</i> favor.</p> <p>(10) The heart knows its own bitterness; and a stranger does not share with its joy.</p> <p>(11) The house of the wicked will be overthrown: but the tabernacle {tent} of the upright will flourish.</p> <p>(12) There is a way which seems right to a man, but its end <i>are</i> the ways of death.</p> <p>(13) Even in laughter the heart is sorrowful; and the end of that joy <i>is</i> sorrow.</p> <p>(14) The backslider in heart will be filled with his own ways: and a good man <i>will be satisfied</i> from himself.</p> <p>(15) The simple minded believe every word: but the prudent <i>man</i> looks well to his going.</p> <p>(16) A wise <i>man</i> fears, and departs from evil: but the fool rages, and is confident.</p> <p>(17) <i>He who is</i> quick to become angry deals foolishly: and a man of wicked devices {plans} is hated.</p> <p>(18) The simple minded inherit folly: but the prudent are crowned with knowledge.</p>

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King James 1769 Version	King James Paraphrase
<p>(19) The evil bow before the good; and the wicked at the gates of the righteous.</p> <p>(20) The poor is hated even of his own neighbour: but the rich <i>hath</i> many friends.</p> <p>(21) He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy <i>is</i> he.</p> <p>(22) Do they not err that devise evil? but mercy and truth <i>shall be</i> to them that devise good.</p> <p>(23) In all labour there is profit: but the talk of the lips <i>tendeth</i> only to penury.</p> <p>(24) The crown of the wise <i>is</i> their riches: <i>but</i> the foolishness of fools <i>is</i> folly.</p> <p>(25) A true witness delivereth souls: but a deceitful <i>witness</i> speaketh lies.</p> <p>(26) In the fear of the LORD <i>is</i> strong confidence: and his children shall have a place of refuge.</p> <p>(27) The fear of the LORD <i>is</i> a fountain of life, to depart from the snares of death.</p> <p>(28) In the multitude of people <i>is</i> the king's honour: but in the want of people <i>is</i> the destruction of the prince.</p> <p>(29) <i>He that is</i> slow to wrath <i>is</i> of great understanding: but <i>he that is</i> hasty of spirit exalteth folly.</p> <p>(30) A sound heart <i>is</i> the life of the flesh: but envy the rottenness of the bones.</p>	<p>(19) The evil bow before the good; and the wicked at the gates of the righteous.</p> <p>(20) The poor is hated even by his own neighbor: but the rich <i>has</i> many friends.</p> <p>(21) He who despises his neighbor sins: but he who has mercy on the poor, is happy.</p> <p>(22) Do they not err who devise evil? but mercy and truth <i>will be</i> to those who devise good.</p> <p>(23) In all labor there is profit: but the talk of the lips <i>tends</i> only to poverty.</p> <p>(24) The crown of the wise <i>is</i> their riches: <i>but</i> the foolishness of fools <i>is</i> folly.</p> <p>(25) A true witness delivers souls: but a deceitful <i>witness</i> speaks lies.</p> <p>(26) In the fear of the LORD {Jehovah} <i>is</i> strong confidence: and His children will have a place of refuge.</p> <p>(27) The fear {reverence} of the LORD {Jehovah} <i>is</i> a fountain of life, to depart from the snares of death.</p> <p>(28) In the multitude of people <i>is</i> the king's honor: but in the lack of people <i>is</i> the destruction of the prince.</p> <p>(29) <i>He who is</i> slow to anger <i>is</i> of great understanding: but <i>he who is</i> hasty of spirit exalts folly.</p> <p>(30) A sound heart <i>is</i> the life of the flesh: but envy the rottenness of the bones.</p>

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King James 1769 Version	King James Paraphrase
<p>(31) He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.</p> <p>(32) The wicked is driven away in his wickedness: but the righteous hath hope in his death.</p> <p>(33) Wisdom resteth in the heart of him that hath understanding: but <i>that which is</i> in the midst of fools is made known.</p> <p>(34) Righteousness exalteth a nation: but sin is a reproach to any people.</p> <p>(35) The king's favour <i>is</i> toward a wise servant: but his wrath is <i>against</i> him that causeth shame.</p>	<p>(31) He who oppresses the poor reproaches his Maker: but he who honors Him has mercy on the poor.</p> <p>(32) The wicked is driven away in his wickedness: but the righteous has hope in his death.</p> <p>(33) Wisdom rests in the heart of him who has understanding: but <i>that which is</i> in the midst of fools is made known.</p> <p>(34) Righteousness exalts a nation: but sin <i>is</i> a reproach to any people.</p> <p>(35) The king's favor <i>is</i> toward a wise servant: but his wrath {anger; judgment} is <i>against</i> him who causes shame.</p>
<p>Chapter 15</p> <p>(1) A soft answer turneth away wrath: but grievous words stir up anger.</p> <p>(2) The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.</p> <p>(3) The eyes of the LORD <i>are</i> in every place, beholding the evil and the good.</p> <p>(4) A wholesome tongue <i>is</i> a tree of life: but perverseness therein <i>is</i> a breach in the spirit.</p> <p>(5) A fool despiseth his father's instruction: but he that regardeth reproof is prudent.</p> <p>(6) In the house of the righteous <i>is</i> much treasure: but in the revenues of the wicked is trouble.</p> <p>(7) The lips of the wise disperse knowledge: but the heart of the foolish <i>doeth</i> not so.</p>	<p>Chapter 15</p> <p>(1) A soft answer turns away anger: but grievous words stir up anger.</p> <p>(2) The tongue of the wise uses knowledge rightly: but the mouth of fools pours out foolishness.</p> <p>(3) The eyes of the LORD {Jehovah} <i>are</i> in every place, seeing the evil and the good.</p> <p>(4) A wholesome tongue <i>is</i> a tree of life: but perverseness in it <i>is</i> a break in the spirit.</p> <p>(5) A fool despises his father's instruction: but he who regards reproof is prudent.</p> <p>(6) In the house of the righteous <i>is</i> much treasure: but in the revenues {income} of the wicked is trouble.</p> <p>(7) The lips of the wise disperse knowledge: but the heart of the foolish <i>does</i> not.</p>

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King James 1769 Version	King James Paraphrase
<p>(8) The sacrifice of the wicked <i>is</i> an abomination to the LORD: but the prayer of the upright <i>is</i> his delight.</p> <p>(9) The way of the wicked <i>is</i> an abomination unto the LORD: but he loveth him that followeth after righteousness.</p> <p>(10) Correction <i>is</i> grievous unto him that forsaketh the way: <i>and</i> he that hateth reproof shall die.</p> <p>(11) Hell and destruction <i>are</i> before the LORD: how much more then the hearts of the children of men?</p> <p>(12) A scorner loveth not one that reproveth him: neither will he go unto the wise.</p> <p>(13) A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.</p> <p>(14) The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.</p> <p>(15) All the days of the afflicted <i>are</i> evil: but he that is of a merry heart <i>hath</i> a continual feast.</p> <p>(16) Better <i>is</i> little with the fear of the LORD than great treasure and trouble therewith.</p> <p>(17) Better <i>is</i> a dinner of herbs where love is, than a stalled ox and hatred therewith.</p> <p>(18) A wrathful man stirreth up strife: but <i>he that is</i> slow to anger appeaseth strife.</p>	<p>(8) The sacrifice of the wicked <i>is</i> an abomination to the LORD {Jehovah}: but the prayer of the upright <i>is</i> His delight.</p> <p>(9) The way of the wicked <i>is</i> an abomination to the LORD {Jehovah}: but He loves him who follows after righteousness.</p> <p>(10) Correction <i>is</i> grievous to him who forsakes the way: <i>and</i> he who hates reproof will die.</p> <p>(11) Hell and destruction <i>are</i> before the LORD {Jehovah}: how much more then the hearts of the children of men?</p> <p>(12) A scorner does not love one who reproves him: neither will he go to the wise.</p> <p>(13) A merry heart makes a cheerful face: but by sorrow of the heart the spirit is broken.</p> <p>(14) The heart of him who has understanding seeks knowledge: but the mouth of fools feeds on foolishness.</p> <p>(15) All the days of the afflicted <i>are</i> evil: but he who is of a merry heart <i>has</i> a continual feast.</p> <p>(16) Better <i>is</i> little with the fear {reverence} of the LORD {Jehovah} than great treasure and trouble with it.</p> <p>(17) Better <i>is</i> a dinner of herbs where love is, than a stalled ox and hatred with it.</p> <p>(18) A wrathful {angry} man stirs up strife: but <i>he who is</i> slow to anger appeases strife.</p>

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King James 1769 Version	King James Paraphrase
<p>(19) The way of the slothful <i>man is</i> as an hedge of thorns: but the way of the righteous <i>is</i> made plain.</p> <p>(20) A wise son maketh a glad father: but a foolish man despiseth his mother.</p> <p>(21) Folly <i>is</i> joy to <i>him that is</i> destitute of wisdom: but a man of understanding walketh uprightly.</p> <p>(22) Without counsel purposes are disappointed: but in the multitude of counsellors they are established.</p> <p>(23) A man hath joy by the answer of his mouth: and a word <i>spoken</i> in due season, how good <i>is it!</i></p> <p>(24) The way of life <i>is</i> above to the wise, that he may depart from hell beneath.</p> <p>(25) The LORD will destroy the house of the proud: but he will establish the border of the widow.</p> <p>(26) The thoughts of the wicked <i>are</i> an abomination to the LORD: but <i>the words</i> of the pure <i>are</i> pleasant words.</p> <p>(27) He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.</p> <p>(28) The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.</p> <p>(29) The LORD <i>is</i> far from the wicked: but he heareth the prayer of the righteous.</p> <p>(30) The light of the eyes rejoiceth the heart: <i>and</i> a good report maketh the bones fat.</p>	<p>(19) The way of the lazy <i>man is</i> as a hedge of thorns: but the way of the righteous <i>is</i> made plain.</p> <p>(20) A wise son makes a glad father: but a foolish man despises his mother.</p> <p>(21) Folly <i>is</i> joy to <i>him who is</i> destitute of wisdom: but a man of understanding walks uprightly.</p> <p>(22) Without counsel plans are disappointed: but in the multitude of counselors they are established.</p> <p>(23) A man has joy by the answer of his mouth: and a word <i>spoken</i> in due season, how good <i>is it!</i></p> <p>(24) The way of life <i>is</i> above to the wise, that he may depart from hell beneath.</p> <p>(25) The LORD {Jehovah} will destroy the house of the proud: but He will establish the border of the widow.</p> <p>(26) The thoughts of the wicked <i>are</i> an abomination to the LORD {Jehovah}: but <i>the words</i> of the pure <i>are</i> pleasant words.</p> <p>(27) He who is greedy for gain troubles his own house; but he who hates bribes will live.</p> <p>(28) The heart of the righteous studies to answer: but the mouth of the wicked pours out evil things.</p> <p>(29) The LORD {Jehovah} <i>is</i> far from the wicked: but He hears the prayer of the righteous.</p> <p>(30) The light of the eyes rejoices the heart: <i>and</i> a good report makes the bones fat.</p>

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King James 1769 Version	King James Paraphrase
<p>(31) The ear that heareth the reproof of life abideth among the wise.</p> <p>(32) He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding.</p> <p>(33) The fear of the LORD is the instruction of wisdom; and before honour is humility.</p> <p>Chapter 16</p> <p>(1) The preparations of the heart in man, and the answer of the tongue, is from the LORD.</p> <p>(2) All the ways of a man <i>are</i> clean in his own eyes; but the LORD weigheth the spirits.</p> <p>(3) Commit thy works unto the LORD, and thy thoughts shall be established.</p> <p>(4) The LORD hath made all <i>things</i> for himself: yea, even the wicked for the day of evil.</p> <p>(5) Every one <i>that is</i> proud in heart is an abomination to the LORD: <i>though</i> hand <i>join</i> in hand, he shall not be unpunished.</p> <p>(6) By mercy and truth iniquity is purged: and by the fear of the LORD <i>men</i> depart from evil.</p> <p>(7) When a man's ways please the LORD, he maketh even his enemies to be at peace with him.</p> <p>(8) Better is a little with righteousness than great revenues without right.</p>	<p>(31) The ear that listens to the reproof of life abides among the wise.</p> <p>(32) He who refuses instruction despises his own soul: but he who listens to reproof obtains understanding.</p> <p>(33) The fear {reverence} of the LORD {Jehovah} is the instruction of wisdom; and humility is before honor.</p> <p>Chapter 16</p> <p>(1) The preparations of the heart in man, and the answer of the tongue, is from the LORD {Jehovah}.</p> <p>(2) All the ways of a man <i>are</i> clean in his own eyes; but the LORD {Jehovah} weighs the spirits.</p> <p>(3) Commit your works to the LORD {Jehovah}, and your thoughts will be established.</p> <p>(4) The LORD {Jehovah} has made all <i>things</i> for Himself: yes, even the wicked for the day of evil.</p> <p>(5) Everyone <i>who is</i> proud in heart is an abomination to the LORD {Jehovah}: <i>though</i> hand <i>join</i> in hand, he will not be unpunished.</p> <p>(6) By mercy and truth sin is purged: and by the fear {reverence} of the LORD {Jehovah} <i>men</i> depart from evil.</p> <p>(7) When a man's ways please the LORD {Jehovah}, He causes even his enemies to be at peace with him.</p> <p>(8) Better is a little with righteousness than great revenues {income} without right.</p>

{20} Proverbs

King James 1769 Version	King James Paraphrase
<p>(9) A man's heart deviseth his way: but the LORD directeth his steps.</p> <p>(10) A divine sentence <i>is</i> in the lips of the king: his mouth transgresseth not in judgment.</p> <p>(11) A just weight and balance <i>are</i> the LORD'S: all the weights of the bag <i>are</i> his work.</p> <p>(12) <i>It is</i> an abomination to kings to commit wickedness: for the throne is established by righteousness.</p> <p>(13) Righteous lips <i>are</i> the delight of kings; and they love him that speaketh right.</p> <p>(14) The wrath of a king <i>is as</i> messengers of death: but a wise man will pacify it.</p> <p>(15) In the light of the king's countenance <i>is</i> life; and his favour <i>is</i> as a cloud of the latter rain.</p> <p>(16) How much better <i>is it</i> to get wisdom than gold! and to get understanding rather to be chosen than silver!</p> <p>(17) The highway of the upright <i>is</i> to depart from evil: he that keepeth his way preserveth his soul.</p> <p>(18) Pride <i>goeth</i> before destruction, and an haughty spirit before a fall.</p> <p>(19) Better <i>it is to be</i> of an humble spirit with the lowly, than to divide the spoil with the proud.</p> <p>(20) He that handleth a matter wisely shall find good: and whoso trusteth in the LORD, happy <i>is</i> he.</p>	<p>(9) A man's heart devises {plans} his way: but the LORD {Jehovah} directs his steps.</p> <p>(10) A divine sentence <i>is</i> in the lips of the king: his mouth does not sin in judgment.</p> <p>(11) A just weight and balance <i>are</i> the LORD's {Jehovah's}: all the weights of the bag <i>are</i> His work.</p> <p>(12) <i>It is</i> an abomination to kings to commit wickedness: because the throne is established by righteousness.</p> <p>(13) Righteous lips <i>are</i> the delight of kings; and they love him who speaks right.</p> <p>(14) The wrath {anger; judgment} of a king <i>is as</i> messengers of death: but a wise man will pacify it.</p> <p>(15) In the light of the king's countenance {facial expression; smile} <i>is</i> life; and his favor <i>is</i> as a cloud of the latter rain.</p> <p>(16) How much better <i>it is</i> to obtain wisdom than gold! and to obtain understanding rather to be chosen than silver!</p> <p>(17) The highway of the upright <i>is</i> to depart from evil: he who keeps his way preserves his soul.</p> <p>(18) Pride <i>goes</i> before destruction, and an arrogant spirit before a fall.</p> <p>(19) <i>It is better to be</i> of an humble spirit with the humble, than to divide the spoil with the proud.</p> <p>(20) He who handles a matter wisely will find good: and happy <i>is</i> he who trusts in the LORD {Jehovah}.</p>

{20} Proverbs

King James 1769 Version	King James Paraphrase
<p>(21) The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.</p> <p>(22) Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly.</p> <p>(23) The heart of the wise teacheth his mouth, and addeth learning to his lips.</p> <p>(24) Pleasant words <i>are as</i> an honeycomb, sweet to the soul, and health to the bones.</p> <p>(25) There is a way that seemeth right unto a man, but the end thereof <i>are</i> the ways of death.</p> <p>(26) He that laboureth laboureth for himself; for his mouth craveth it of him.</p> <p>(27) An ungodly man diggeth up evil: and in his lips <i>there is</i> as a burning fire.</p> <p>(28) A froward man soweth strife: and a whisperer separateth chief friends.</p> <p>(29) A violent man enticeth his neighbour, and leadeth him into the way <i>that is</i> not good.</p> <p>(30) He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass.</p> <p>(31) The hoary head <i>is</i> a crown of glory, <i>if</i> it be found in the way of righteousness.</p> <p>(32) <i>He that is</i> slow to anger <i>is</i> better than the mighty; and he that ruleth his spirit than he that taketh a city.</p> <p>(33) The lot is cast into the lap; but the whole disposing thereof <i>is</i> of the LORD.</p>	<p>(21) The wise in heart will be called prudent: and the sweetness of the lips increases learning.</p> <p>(22) Understanding is a wellspring of life to him who has it: but the instruction of fools is folly.</p> <p>(23) The heart of the wise teaches his mouth, and adds learning to his lips.</p> <p>(24) Pleasant words <i>are as</i> a honeycomb, sweet to the soul, and health to the bones.</p> <p>(25) There is a way that seems right to a man, but its end <i>are</i> the ways of death.</p> <p>(26) He who labors labors for himself; because his mouth craves it of him.</p> <p>(27) An ungodly man digs up evil: and in his lips <i>there is</i> as a burning fire.</p> <p>(28) A perverse man sows strife: and a gossip separates best friends.</p> <p>(29) A violent man entices his neighbor, and leads him into the way <i>that is</i> not good.</p> <p>(30) He shuts his eyes to devise {plan} perverse things: moving his lips he brings evil to pass.</p> <p>(31) The gray head <i>is</i> a crown of glory, <i>if</i> it is found in the way of righteousness.</p> <p>(32) <i>He who is</i> slow to anger <i>is</i> better than the mighty; and he who rules his spirit than he who takes a city.</p> <p>(33) The lot {die; dice} is cast into the lap; but its answer <i>is</i> of the LORD {Jehovah}.</p>

{20} Proverbs

King James 1769 Version	King James Paraphrase
<p>Chapter 17</p> <p>(1) Better <i>is</i> a dry morsel, and quietness therewith, than an house full of sacrifices <i>with</i> strife.</p> <p>(2) A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.</p> <p>(3) The fining pot <i>is</i> for silver, and the furnace for gold: but the LORD trieth the hearts.</p> <p>(4) A wicked doer giveth heed to false lips; <i>and</i> a liar giveth ear to a naughty tongue.</p> <p>(5) Whoso mocketh the poor reproacheth his Maker: <i>and</i> he that is glad at calamities shall not be unpunished.</p> <p>(6) Children's children <i>are</i> the crown of old men; and the glory of children <i>are</i> their fathers.</p> <p>(7) Excellent speech becometh not a fool: much less do lying lips a prince.</p> <p>(8) A gift <i>is as</i> a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth.</p> <p>(9) He that covereth a transgression seeketh love; but he that repeateth a matter separateth <i>very</i> friends.</p> <p>(10) A reproof entereth more into a wise man than an hundred stripes into a fool.</p> <p>(11) An evil <i>man</i> seeketh only rebellion: therefore a cruel messenger shall be sent against him.</p>	<p>Chapter 17</p> <p>(1) Better <i>is</i> a dry morsel, and quietness with it, than a house full of sacrifices <i>with</i> strife.</p> <p>(2) A wise servant will have rule over a son who causes shame, and will have part of the inheritance among the brothers.</p> <p>(3) The refining pot {crucible}^a <i>is</i> for silver, and the furnace for gold: but the LORD {Jehovah} tries the hearts.</p> <p>(4) A person who does wicked deeds gives heed to false lips; <i>and</i> a liar listens to a naughty tongue.</p> <p>(5) Whoever mocks the poor reproaches his Maker: <i>and</i> he who is glad at calamities will not be unpunished.</p> <p>(6) Children's children {grandchildren} <i>are</i> the crown of old men; and the glory of children <i>are</i> their fathers.</p> <p>(7) Excellent speech does not become a fool: much less do lying lips a prince.</p> <p>(8) A gift <i>is as</i> a precious stone in the eyes of him who has it: wherever it turns, it prospers.</p> <p>(9) He who covers a sin seeks love; but he who repeats a matter separates <i>best</i> friends.</p> <p>(10) A reproof enters more into a wise man than a hundred stripes into a fool.</p> <p>(11) An evil <i>man</i> seeks only rebellion: therefore a cruel messenger will be sent against him.</p>
<p>17:3a – refining pot - crucible</p>	

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King James 1769 Version	King James Paraphrase
<p>(12) Let a bear robbed of her whelps meet a man, rather than a fool in his folly.</p> <p>(13) Whoso rewardeth evil for good, evil shall not depart from his house.</p> <p>(14) The beginning of strife <i>is as</i> when one letteth out water: therefore leave off contention, before it be meddled with.</p> <p>(15) He that justifieth the wicked, and he that condemneth the just, even they both <i>are</i> abomination to the LORD.</p> <p>(16) Wherefore <i>is there</i> a price in the hand of a fool to get wisdom, seeing <i>he hath</i> no heart <i>to it</i>?</p> <p>(17) A friend loveth at all times, and a brother is born for adversity.</p> <p>(18) A man void of understanding striketh hands, <i>and</i> becometh surety in the presence of his friend.</p> <p>(19) He loveth transgression that loveth strife: <i>and</i> he that exalteth his gate seeketh destruction.</p> <p>(20) He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief.</p> <p>(21) He that begetteth a fool <i>doeth it</i> to his sorrow: and the father of a fool hath no joy.</p> <p>(22) A merry heart doeth good <i>like</i> a medicine: but a broken spirit drieth the bones.</p> <p>(23) A wicked <i>man</i> taketh a gift out of the bosom to pervert the ways of judgment.</p> <p>(24) Wisdom <i>is</i> before him that hath understanding; but the eyes of a fool <i>are</i> in the ends of the earth.</p>	<p>(12) Let a bear robbed of her cubs meet a man, rather than a fool in his folly.</p> <p>(13) Whoever rewards evil for good, evil will not depart from his house.</p> <p>(14) The beginning of strife <i>is as</i> when one lets out water: therefore leave off contention, before it is meddled with.</p> <p>(15) He who justifies the wicked, and he who condemns the just, even both of them <i>are</i> an abomination to the LORD {Jehovah}.</p> <p>(16) Why <i>is there</i> a price in the hand of a fool to obtain wisdom, since <i>he has</i> no heart <i>for it</i>?</p> <p>(17) A friend loves at all times, and a brother is born for adversity.</p> <p>(18) A man void of understanding shakes hands, <i>and</i> becomes surety in the presence of his friend.</p> <p>(19) He loves sin who loves strife: <i>and</i> he who exalts his gate seeks destruction.</p> <p>(20) He who has a perverse heart finds no good: and he who has a perverse tongue falls into mischief.</p> <p>(21) He who fathers a fool <i>does it</i> to his sorrow: and the father of a fool has no joy.</p> <p>(22) A merry heart does good <i>like</i> a medicine: but a broken spirit dries the bones.</p> <p>(23) A wicked <i>man</i> takes a bribe out of the bosom to pervert the ways of judgment.</p> <p>(24) Wisdom <i>is</i> before him who has understanding; but the eyes of a fool <i>are</i> in the ends of the earth.</p>

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King James 1769 Version	King James Paraphrase
<p>(25) A foolish son <i>is</i> a grief to his father, and bitterness to her that bare him.</p> <p>(26) Also to punish the just <i>is</i> not good, <i>nor</i> to strike princes for equity.</p> <p>(27) He that hath knowledge spareth his words: <i>and</i> a man of understanding is of an excellent spirit.</p> <p>(28) Even a fool, when he holdeth his peace, is counted wise: <i>and</i> he that shutteth his lips <i>is esteemed</i> a man of understanding.</p> <p>Chapter 18</p> <p>(1) Through desire a man, having separated himself, seeketh <i>and</i> intermeddleth with all wisdom.</p> <p>(2) A fool hath no delight in understanding, but that his heart may discover itself.</p> <p>(3) When the wicked cometh, <i>then</i> cometh also contempt, and with ignominy reproach.</p> <p>(4) The words of a man's mouth <i>are as</i> deep waters, <i>and</i> the wellspring of wisdom <i>as</i> a flowing brook.</p> <p>(5) <i>It is</i> not good to accept the person of the wicked, to overthrow the righteous in judgment.</p> <p>(6) A fool's lips enter into contention, and his mouth calleth for strokes.</p> <p>(7) A fool's mouth <i>is</i> his destruction, and his lips <i>are</i> the snare of his soul.</p> <p>(8) The words of a talebearer <i>are</i> as wounds, and they go down into the innermost parts of the belly.</p>	<p>(25) A foolish son <i>is</i> a grief to his father, and bitterness to her who bore him.</p> <p>(26) Also to punish the just <i>is</i> not good, <i>nor</i> to strike princes for equity {fairness}.</p> <p>(27) He who has knowledge spares his words: <i>and</i> a man of understanding is of an excellent spirit.</p> <p>(28) Even a fool, when he holds his peace, is considered wise: <i>and</i> he who shuts his lips <i>is esteemed</i> a man of understanding.</p> <p>Chapter 18</p> <p>(1) Through desire a man, having separated himself, seeks <i>and</i> shares with all wisdom.</p> <p>(2) A fool has no delight in understanding, but that his heart may discover itself.</p> <p>(3) When the wicked comes, <i>then</i> comes also contempt, and with shame reproach.</p> <p>(4) The words of a man's mouth <i>are as</i> deep waters, <i>and</i> the wellspring of wisdom <i>as</i> a flowing brook.</p> <p>(5) <i>It is</i> not good to accept the person of the wicked, to overthrow the righteous in judgment.</p> <p>(6) A fool's lips enter into contention, and his mouth calls for strokes.</p> <p>(7) A fool's mouth <i>is</i> his destruction, and his lips <i>are</i> the snare of his soul.</p> <p>(8) The words of a gossipier <i>are</i> as wounds, and they go down into the innermost parts of the belly.</p>

{20} Proverbs

King James 1769 Version	King James Paraphrase
<p>(9) He also that is slothful in his work is brother to him that is a great waster.</p> <p>(10) The name of the LORD <i>is</i> a strong tower: the righteous runneth into it, and is safe.</p> <p>(11) The rich man's wealth <i>is</i> his strong city, and as an high wall in his own conceit.</p> <p>(12) Before destruction the heart of man is haughty, and before honour <i>is</i> humility.</p> <p>(13) He that answereth a matter before he heareth <i>it</i>, <i>it is</i> folly and shame unto him.</p> <p>(14) The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?</p> <p>(15) The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.</p> <p>(16) A man's gift maketh room for him, and bringeth him before great men.</p> <p>(17) <i>He that is</i> first in his own cause <i>seemeth</i> just; but his neighbour cometh and searcheth him.</p> <p>(18) The lot causeth contentions to cease, and parteth between the mighty.</p> <p>(19) A brother offended <i>is harder to be won</i> than a strong city: and <i>their</i> contentions <i>are</i> like the bars of a castle.</p> <p>(20) A man's belly shall be satisfied with the fruit of his mouth; <i>and</i> with the increase of his lips shall he be filled.</p>	<p>(9) He also who is lazy in his work is brother to him who is a great waster.</p> <p>(10) The Name of the LORD {Jehovah} <i>is</i> a strong tower: the righteous runs into it, and is safe.</p> <p>(11) The rich man's wealth <i>is</i> his strong city, and as a high wall in his own conceit.</p> <p>(12) Before destruction the heart of man is arrogant, and before honor <i>is</i> humility.</p> <p>(13) He who answers a matter before he hears <i>it</i>, <i>it is</i> folly and shame to him.</p> <p>(14) The spirit of a man will sustain his infirmity {weakness; illness}; but a wounded spirit who can bear?</p> <p>(15) The heart of the prudent obtains knowledge; and the ear of the wise seeks knowledge.</p> <p>(16) A man's gift makes room for him, and brings him before great men.</p> <p>(17) <i>He who is</i> first in his own cause <i>seems</i> just; but his neighbor comes and searches him.</p> <p>(18) The lot {die; dice}^a causes contentions to cease, and parts between the mighty.</p> <p>(19) A brother offended <i>is harder to be won</i> than a strong city: and <i>their</i> contentions <i>are</i> like the bars of a castle.</p> <p>(20) A man's belly will be satisfied with the fruit of his mouth; <i>and</i> with the increase of his lips he will be filled.</p>
<p>18:18a – the lot causes contentions to cease – Biblically, nothing happens by pure chance – even the casting of lots {throwing of dice} is controlled by the Lord.</p>	

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King James 1769 Version	King James Paraphrase
<p>(21) Death and life <i>are</i> in the power of the tongue: and they that love it shall eat the fruit thereof.</p> <p>(22) <i>Whoso</i> findeth a wife findeth a good <i>thing</i>, and obtaineth favour of the LORD.</p> <p>(23) The poor useth intreaties; but the rich answereth roughly.</p> <p>(24) A man <i>that hath</i> friends must shew himself friendly: and there is a friend <i>that</i> sticketh closer than a brother.</p> <p>Chapter 19</p> <p>(1) Better <i>is</i> the poor that walketh in his integrity, than <i>he that is</i> perverse in his lips, and is a fool.</p> <p>(2) Also, <i>that</i> the soul <i>be</i> without knowledge, <i>it is</i> not good; and he that hasteth with <i>his</i> feet sinneth.</p> <p>(3) The foolishness of man perverteth his way: and his heart fretteth against the LORD.</p> <p>(4) Wealth maketh many friends; but the poor is separated from his neighbour.</p> <p>(5) A false witness shall not be unpunished, and <i>he that</i> speaketh lies shall not escape.</p> <p>(6) Many will intreat the favour of the prince: and every man <i>is</i> a friend to him that giveth gifts.</p> <p>(7) All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth <i>them with</i> words, <i>yet they are</i> wanting <i>to him</i>.</p> <p>(8) He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good.</p>	<p>(21) Death and life <i>are</i> in the power of the tongue: and those who love it will eat its fruit.</p> <p>(22) <i>Whoever</i> finds a wife finds a good <i>thing</i>, and obtains favor of the LORD {Jehovah}.</p> <p>(23) The poor uses humble words; but the rich answer roughly.</p> <p>(24) A man <i>who has</i> friends must show himself friendly: and there is a friend <i>who</i> sticks closer than a brother.</p> <p>Chapter 19</p> <p>(1) Better <i>is</i> the poor who walks in his integrity, than <i>he who is</i> perverse in his lips, and is a fool.</p> <p>(2) Also, <i>if</i> the soul <i>is</i> without knowledge, <i>it is</i> not good; and he who hurries with <i>his</i> feet sins.</p> <p>(3) The foolishness of man perverts his way: and his heart frets against the LORD {Jehovah}.</p> <p>(4) Wealth makes many friends; but the poor is separated from his neighbor.</p> <p>(5) A false witness will not be unpunished, and <i>he who</i> speaks lies will not escape.</p> <p>(6) Many will seek the favor of the prince: and every man <i>is</i> a friend to him who gives gifts.</p> <p>(7) All the brothers of the poor hate him: how much more do his friends go far from him? he pursues <i>them with</i> words, <i>yet they leave him</i>.</p> <p>(8) He who obtains wisdom loves his own soul: he who keeps understanding will find good.</p>

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King James 1769 Version	King James Paraphrase
<p>(9) A false witness shall not be unpunished, and <i>he that</i> speaketh lies shall perish.</p> <p>(10) Delight is not seemly for a fool; much less for a servant to have rule over princes.</p> <p>(11) The discretion of a man deferreth his anger; and <i>it is</i> his glory to pass over a transgression.</p> <p>(12) The king's wrath <i>is</i> as the roaring of a lion; but his favour <i>is</i> as dew upon the grass.</p> <p>(13) A foolish son <i>is</i> the calamity of his father: and the contentions of a wife <i>are</i> a continual dropping.</p> <p>(14) House and riches <i>are</i> the inheritance of fathers: and a prudent wife <i>is</i> from the LORD.</p> <p>(15) Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.</p> <p>(16) He that keepeth the commandment keepeth his own soul; <i>but</i> he that despiseth his ways shall die.</p> <p>(17) He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again.</p> <p>(18) Chasten thy son while there is hope, and let not thy soul spare for his crying.</p> <p>(19) A man of great wrath shall suffer punishment: for if thou deliver <i>him</i>, yet thou must do it again.</p> <p>(20) Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.</p>	<p>(9) A false witness will not be unpunished, and <i>he who</i> speaks lies will perish.</p> <p>(10) Luxury is not becoming for a fool; much less for a servant to have rule over princes.</p> <p>(11) The discretion of a man defers his anger; and <i>it is</i> his glory to overlook a sin.</p> <p>(12) The king's wrath {anger; judgment} <i>is</i> as the roaring of a lion; but his favor <i>is</i> as dew upon the grass.</p> <p>(13) A foolish son <i>is</i> the calamity of his father: and the contentions of a wife <i>are</i> a continual dripping.</p> <p>(14) House and riches <i>are</i> the inheritance of fathers: but a prudent wife <i>is</i> from the LORD {Jehovah}.</p> <p>(15) Laziness casts into a deep sleep; and an idle soul will suffer hunger.</p> <p>(16) He who keeps the commandment keeps his own soul; <i>but</i> he who despises His ways will die.</p> <p>(17) He who has pity upon the poor lends to the LORD {Jehovah}; and that which he has given He will repay.</p> <p>(18) Discipline your son while there is hope, and do not let your soul spare <i>discipline</i> because of his crying.</p> <p>(19) A man of great anger will suffer punishment: because if you deliver <i>him</i>, yet you must do it again.</p> <p>(20) Hear counsel, and receive instruction, that you may be wise in your latter life.</p>

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King James 1769 Version	King James Paraphrase
<p>(21) <i>There are</i> many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.</p> <p>(22) The desire of a man <i>is</i> his kindness: and a poor man <i>is</i> better than a liar.</p> <p>(23) The fear of the LORD <i>tendeth</i> to life: and <i>he that hath it</i> shall abide satisfied; he shall not be visited with evil.</p> <p>(24) A slothful <i>man</i> hideth his hand in <i>his</i> bosom, and will not so much as bring it to his mouth again.</p> <p>(25) Smite a scorner, and the simple will beware: and reprove one that hath understanding, <i>and</i> he will understand knowledge.</p> <p>(26) He that wasteth <i>his</i> father, <i>and</i> chaseth away <i>his</i> mother, <i>is</i> a son that causeth shame, and bringeth reproach.</p> <p>(27) Cease, my son, to hear the instruction <i>that causeth</i> to err from the words of knowledge.</p> <p>(28) An ungodly witness scorneth judgment: and the mouth of the wicked devoureth iniquity.</p> <p>(29) Judgments are prepared for scorners, and stripes for the back of fools.</p>	<p>(21) <i>There are</i> many devices {plans} in a man's heart; nevertheless the counsel of the LORD {Jehovah}, will stand.</p> <p>(22) The desire of a man <i>is</i> his kindness: and a poor man <i>is</i> better than a liar.</p> <p>(23) The fear {reverence} of the LORD <i>leads</i> to life: and <i>he who has it</i> will live satisfied; he will not be visited with evil.</p> <p>(24) A lazy <i>man</i> hides his hand in <i>his</i> bosom, and will not so much as bring it to his mouth again.</p> <p>(25) Strike a scorner, and the simple minded will beware: and reprove one who has understanding, <i>and</i> he will understand knowledge.</p> <p>(26) He who wastes <i>his</i> father, <i>and</i> chases away <i>his</i> mother, <i>is</i> a son who causes shame, and brings reproach.</p> <p>(27) Cease, my son, to hear the instruction <i>that causes</i> to err from the words of knowledge.</p> <p>(28) An ungodly witness scorns judgment: and the mouth of the wicked devours sin.</p> <p>(29) Judgments are prepared for scorners, and stripes for the back of fools.</p>
<p>Chapter 20</p> <p>(1) Wine <i>is</i> a mocker, strong drink <i>is</i> raging: and whosoever is deceived thereby is not wise.</p> <p>(2) The fear of a king <i>is</i> as the roaring of a lion: <i>whoso</i> provoketh him to anger sinneth <i>against</i> his own soul.</p>	<p>Chapter 20</p> <p>(1) Wine <i>is</i> a mocker, strong drink <i>is</i> raging: and whoever is deceived by it is not wise.</p> <p>(2) The fear of a king <i>is</i> as the roaring of a lion: <i>whoever</i> provokes him to anger sins <i>against</i> his own soul.</p>

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King James 1769 Version	King James Paraphrase
<p>(3) <i>It is</i> an honour for a man to cease from strife: but every fool will be meddling.</p> <p>(4) The sluggard will not plow by reason of the cold; <i>therefore</i> shall he beg in harvest, and <i>have</i> nothing.</p> <p>(5) Counsel in the heart of man <i>is like</i> deep water; but a man of understanding will draw it out.</p> <p>(6) Most men will proclaim every one his own goodness: but a faithful man who can find?</p> <p>(7) The just <i>man</i> walketh in his integrity: his children <i>are</i> blessed after him.</p> <p>(8) A king that sitteth in the throne of judgment scattereth away all evil with his eyes.</p> <p>(9) Who can say, I have made my heart clean, I am pure from my sin?</p> <p>(10) Divers weights, <i>and</i> divers measures, both of them <i>are</i> alike abomination to the LORD.</p> <p>(11) Even a child is known by his doings, whether his work <i>be</i> pure, and whether <i>it be</i> right.</p> <p>(12) The hearing ear, and the seeing eye, the LORD hath made even both of them.</p> <p>(13) Love not sleep, lest thou come to poverty; open thine eyes, <i>and</i> thou shalt be satisfied with bread.</p> <p>(14) <i>It is</i> naught, <i>it is</i> naught, saith the buyer: but when he is gone his way, then he boasteth.</p>	<p>(3) <i>It is</i> an honor for a man to cease from strife: but every fool will stir up trouble.</p> <p>(4) The lazy will not plow because of the cold; <i>therefore</i> he will beg in harvest, and <i>have</i> nothing.</p> <p>(5) Counsel in the heart of man <i>is like</i> deep water; but a man of understanding will draw it out.</p> <p>(6) Most men will proclaim his own goodness: but a faithful man who can find?</p> <p>(7) The just <i>man</i> walks in his integrity: his children <i>are</i> blessed after him.</p> <p>(8) A king who sits in the throne of judgment scatters away all evil with his eyes.</p> <p>(9) Who can say, I have made my heart clean, I am pure from my sin?</p> <p>(10) Different weights, <i>and</i> different measures both of them alike <i>are</i> abomination to the LORD {Jehovah}.^a</p> <p>(11) Even a child is known by what he does, whether his work is pure, and whether <i>it is</i> right.</p> <p>(12) The hearing ear, and the seeing eye, the LORD {Jehovah} has made even both of them.</p> <p>(13) Do not love sleep, lest you come to poverty; open your eyes, <i>and</i> you will be satisfied with bread.</p> <p>(14) <i>It is</i> nothing, <i>it is</i> nothing, says the buyer: but when he is gone his way, then he boasts.</p>

20:10a – different weights – used to cheat someone

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King James 1769 Version	King James Paraphrase
<p>(15) There is gold, and a multitude of rubies: but the lips of knowledge <i>are</i> a precious jewel.</p> <p>(16) Take his garment that is surety <i>for</i> a stranger: and take a pledge of him for a strange woman.</p> <p>(17) Bread of deceit <i>is</i> sweet to a man; but afterwards his mouth shall be filled with gravel.</p> <p>(18) <i>Every</i> purpose is established by counsel: and with good advice make war.</p> <p>(19) He that goeth about <i>as</i> a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips.</p> <p>(20) Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.</p> <p>(21) An inheritance <i>may be</i> gotten hastily at the beginning; but the end thereof shall not be blessed.</p> <p>(22) Say not thou, I will recompense evil; <i>but</i> wait on the LORD, and he shall save thee.</p> <p>(23) Divers weights <i>are</i> an abomination unto the LORD; and a false balance <i>is</i> not good.</p> <p>(24) Man's goings <i>are</i> of the LORD; how can a man then understand his own way?</p> <p>(25) <i>It is</i> a snare to the man <i>who</i> devoureth <i>that which is</i> holy, and after vows to make enquiry.</p> <p>(26) A wise king scattereth the wicked, and bringeth the wheel over them.</p> <p>(27) The spirit of man <i>is</i> the candle of the LORD, searching all the inward parts of the belly.</p>	<p>(15) There is gold, and a multitude of rubies: but the lips of knowledge <i>are</i> a precious jewel.</p> <p>(16) Take his clothes that are surety <i>for</i> a stranger: and take a pledge of him for a strange woman {prostitute}.</p> <p>(17) Bread of deceit <i>is</i> sweet to a man; but afterward his mouth will be filled with gravel.</p> <p>(18) <i>Every</i> purpose is established by counsel: and with good advice make war.</p> <p>(19) He who goes about <i>as</i> a gossip reveals secrets: therefore do not associate with him who flatters with his lips.</p> <p>(20) Whoever curses his father or his mother, his lamp will be put out in obscure darkness.</p> <p>(21) An inheritance <i>may be</i> obtained hastily at the beginning; but the end of it will not be blessed.</p> <p>(22) Do not say, I will repay evil; <i>but</i> wait on the LORD {Jehovah}, and He will save you.</p> <p>(23) Different weights <i>are</i> an abomination to the LORD {Jehovah}; and a false balance <i>is</i> not good.</p> <p>(24) Man's ways <i>are</i> of the LORD {Jehovah}; how can a man then understand his own way?</p> <p>(25) <i>It is</i> a snare to the man <i>who</i> devours <i>that which is</i> holy, and after vows to make inquiry.</p> <p>(26) A wise king scatters the wicked, and brings the wheel over them.</p> <p>(27) The spirit of man <i>is</i> the candle of the LORD {Jehovah}, searching all the inward parts of the belly.</p>

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<p>(28) Mercy and truth preserve the king: and his throne is upholden by mercy.</p> <p>(29) The glory of young men <i>is</i> their strength: and the beauty of old men <i>is</i> the gray head.</p> <p>(30) The blueness of a wound cleanseth away evil: so <i>do</i> stripes the inward parts of the belly.</p> <p>Chapter 21</p> <p>(1) The king's heart <i>is</i> in the hand of the LORD, <i>as</i> the rivers of water: he turneth it whithersoever he will.</p> <p>(2) Every way of a man <i>is</i> right in his own eyes: but the LORD pondereth the hearts.</p> <p>(3) To do justice and judgment <i>is</i> more acceptable to the LORD than sacrifice.</p> <p>(4) An high look, and a proud heart, <i>and</i> the plowing of the wicked, <i>is</i> sin.</p> <p>(5) The thoughts of the diligent <i>tend</i> only to plenteousness; but of every one <i>that is</i> hasty only to want.</p> <p>(6) The getting of treasures by a lying tongue <i>is</i> a vanity tossed to and fro of them that seek death.</p> <p>(7) The robbery of the wicked shall destroy them; because they refuse to do judgment.</p> <p>(8) The way of man <i>is</i> froward and strange: but <i>as for</i> the pure, his work <i>is</i> right.</p> <p>(9) <i>It is</i> better to dwell in a corner of the housetop, than with a brawling woman in a wide house.</p>	<p>(28) Mercy and truth preserve the king: and his throne is upheld by mercy.</p> <p>(29) The glory of young men <i>is</i> their strength: and the beauty of old men <i>is</i> the gray head.</p> <p>(30) The blueness of a wound cleanses away evil: so <i>do</i> stripes the inward parts of the belly.</p> <p>Chapter 21</p> <p>(1) The king's heart <i>is</i> in the hand of the LORD {Jehovah}, <i>as</i> the rivers of water: He turns it wherever He wills.</p> <p>(2) Every way of a man <i>is</i> right in his own eyes: but the LORD {Jehovah} considers the hearts.</p> <p>(3) To do justice and judgment <i>is</i> more acceptable to the LORD {Jehovah} than sacrifice.</p> <p>(4) A high look {arrogance}, and a proud heart, <i>and</i> the plowing of the wicked, <i>is</i> sin.</p> <p>(5) The thoughts of the diligent <i>tend</i> only to abundance; but of every one who <i>is</i> hasty only to want.</p> <p>(6) The obtaining of treasures by a lying tongue <i>is</i> a vanity tossed back and forth by those who seek death.</p> <p>(7) The robbery of the wicked will destroy them; because they refuse to do what is right.</p> <p>(8) The way of man <i>is</i> perverse and strange: but <i>as for</i> the pure, his work <i>is</i> right.</p> <p>(9) <i>It is</i> better to live in a corner of the housetop, than with a brawling woman in a wide house.</p>

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King James 1769 Version	King James Paraphrase
<p>(10) The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes.</p> <p>(11) When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.</p> <p>(12) The righteous <i>man</i> wisely considereth the house of the wicked: <i>but God</i> overthroweth the wicked for <i>their</i> wickedness.</p> <p>(13) Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.</p> <p>(14) A gift in secret pacifieth anger: and a reward in the bosom strong wrath.</p> <p>(15) <i>It is</i> joy to the just to do judgment: but destruction <i>shall be</i> to the workers of iniquity.</p> <p>(16) The man that wandereth out of the way of understanding shall remain in the congregation of the dead.</p> <p>(17) He that loveth pleasure <i>shall be</i> a poor man: he that loveth wine and oil shall not be rich.</p> <p>(18) The wicked <i>shall be</i> a ransom for the righteous, and the transgressor for the upright.</p> <p>(19) <i>It is</i> better to dwell in the wilderness, than with a contentious and an angry woman.</p> <p>(20) <i>There is</i> treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up.</p> <p>(21) He that followeth after righteousness and mercy findeth life, righteousness, and honour.</p>	<p>(10) The soul of the wicked desires evil: his neighbor finds no favor in his eyes.</p> <p>(11) When the scorner is punished, the simple minded is made wise: and when the wise is instructed, he receives knowledge.</p> <p>(12) The righteous <i>man</i> wisely considers the house of the wicked: <i>but God</i> overthrows the wicked because of <i>their</i> wickedness.</p> <p>(13) Whoever closes his ears to the cry of the poor, he himself will also cry, and will not be heard.</p> <p>(14) A gift in secret pacifies anger: and a reward in the bosom strong wrath {anger; judgment}.</p> <p>(15) <i>It is</i> joy to the just to do judgment: but destruction <i>will be</i> to the workers of sin.</p> <p>(16) The man who wanders out of the way of understanding will remain in the congregation of the dead.</p> <p>(17) He who loves pleasure <i>will be</i> a poor man: he who loves wine and oil will not be rich.</p> <p>(18) The wicked <i>will be</i> a ransom for the righteous, and the sinner for the upright.</p> <p>(19) <i>It is</i> better to live in the wilderness, than with a contentious and an angry woman.</p> <p>(20) <i>There is</i> treasure to be desired and oil in the house of the wise; but a foolish man spends it up.</p> <p>(21) He who follows after righteousness and mercy finds life, righteousness, and honor.</p>

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King James 1769 Version	King James Paraphrase
<p>(22) A wise <i>man</i> scalesh the city of the mighty, and casteth down the strength of the confidence thereof.</p> <p>(23) Whoso keepeth his mouth and his tongue keepeth his soul from troubles.</p> <p>(24) Proud <i>and</i> haughty scorner <i>is</i> his name, who dealeth in proud wrath.</p> <p>(25) The desire of the slothful killeth him; for his hands refuse to labour.</p> <p>(26) He coveteth greedily all the day long: but the righteous giveth and spareth not.</p> <p>(27) The sacrifice of the wicked <i>is</i> abomination: how much more, <i>when</i> he bringeth it with a wicked mind?</p> <p>(28) A false witness shall perish: but the man that heareth speaketh constantly.</p> <p>(29) A wicked man hardeneth his face: but <i>as for</i> the upright, he directeth his way.</p> <p>(30) <i>There is</i> no wisdom nor understanding nor counsel against the LORD.</p> <p>(31) The horse <i>is</i> prepared against the day of battle: but safety <i>is</i> of the LORD.</p>	<p>(22) A wise <i>man</i> scales the city of the mighty, and castes down the strength of its confidence.</p> <p>(23) Whoever keeps his mouth and his tongue keeps his soul from troubles.</p> <p>(24) Proud <i>and</i> arrogant scorner <i>is</i> his name, who deals in proud anger.</p> <p>(25) The desire of the lazy kills him; because his hands refuse to labor.</p> <p>(26) He covets greedily all the day long: but the righteous gives and does not spare.</p> <p>(27) The sacrifice of the wicked <i>is</i> abomination: how much more, <i>when</i> he brings it with a wicked mind?</p> <p>(28) A false witness will perish: but the man who hears speaks constantly.</p> <p>(29) A wicked man hardens his face: but <i>as for</i> the upright, he directs his way.</p> <p>(30) <i>There is</i> no wisdom nor understanding nor counsel against the LORD {Jehovah}.</p> <p>(31) The horse <i>is</i> prepared against the day of battle: but safety {victory; deliverance} <i>is</i> of the LORD {Jehovah}.</p>
<p>Chapter 22</p> <p>(1) A <i>good</i> name <i>is</i> rather to be chosen than great riches, <i>and</i> loving favour rather than silver and gold.</p> <p>(2) The rich and poor meet together: the LORD <i>is</i> the maker of them all.</p> <p>(3) A prudent <i>man</i> foreseeeth the evil, and hideth himself: but the simple pass on, and are punished.</p>	<p>Chapter 22</p> <p>(1) A <i>good</i> name <i>is</i> rather to be chosen than great riches, <i>and</i> loving favor rather than silver and gold.</p> <p>(2) The rich and poor meet together: the LORD {Jehovah} <i>is</i> the maker of them all.</p> <p>(3) A prudent <i>man</i> foresees the evil, and hides himself: but the simple minded pass on, and are punished.</p>

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King James 1769 Version	King James Paraphrase
<p>(4) By humility <i>and</i> the fear of the LORD <i>are</i> riches, and honour, and life.</p> <p>(5) Thorns <i>and</i> snares <i>are</i> in the way of the froward: he that doth keep his soul shall be far from them.</p> <p>(6) Train up a child in the way he should go: and when he is old, he will not depart from it.</p> <p>(7) The rich ruleth over the poor, and the borrower <i>is</i> servant to the lender.</p> <p>(8) He that soweth iniquity shall reap vanity: and the rod of his anger shall fail.</p> <p>(9) He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.</p> <p>(10) Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.</p> <p>(11) He that loveth pureness of heart, <i>for</i> the grace of his lips the king <i>shall be</i> his friend.</p> <p>(12) The eyes of the LORD preserve knowledge, and he overthroweth the words of the transgressor.</p> <p>(13) The slothful <i>man</i> saith, <i>There is</i> a lion without, I shall be slain in the streets.</p> <p>(14) The mouth of strange women <i>is</i> a deep pit: he that is abhorred of the LORD shall fall therein.</p> <p>(15) Foolishness <i>is</i> bound in the heart of a child; <i>but</i> the rod of correction shall drive it far from him.</p> <p>(16) He that oppresseth the poor to increase his <i>riches</i>, <i>and</i> he that giveth to the rich, <i>shall</i> surely <i>come</i> to want.</p>	<p>(4) By humility <i>and</i> the fear {reverence} of the LORD {Jehovah} <i>are</i> riches, and honor, and life.</p> <p>(5) Thorns <i>and</i> snares <i>are</i> in the way of the perverse: he who keeps his soul will be far from them.</p> <p>(6) Train up a child in the way he should go: and when he is old, he will not depart from it.</p> <p>(7) The rich rule over the poor, and the borrower <i>is</i> servant to the lender.</p> <p>(8) He who sows sin will reap vanity: and the rod of his anger will fail.</p> <p>(9) He who has a bountiful eye will be blessed; because he gives of his bread to the poor.</p> <p>(10) Cast out the scorner, and contention will go out; yes, strife and reproach will cease.</p> <p>(11) He who loves pureness of heart, <i>for</i> the grace of his lips the king <i>shall be</i> his friend.</p> <p>(12) The eyes of the LORD {Jehovah} preserve knowledge, and He overthrows the words of the sinner.</p> <p>(13) The lazy <i>man</i> says, <i>There is</i> a lion outside, I will be killed in the streets.</p> <p>(14) The mouth of strange women {prostitute; unbeliever}^a <i>is</i> a deep pit: he who is despised by the LORD {Jehovah} will fall into it.</p> <p>(15) Foolishness <i>is</i> bound in the heart of a child; <i>but</i> the rod of correction will drive it far from him.</p> <p>(16) He who oppresses the poor to increase his <i>riches</i>, <i>and</i> he who gives to the rich, <i>will</i> surely <i>come</i> to want.</p>
<p>22:14a - strange woman - unbeliever; a woman who is not your wife - a woman who tries to seduce you; a prostitute – see Prov. 7:5-27</p>	

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King James 1769 Version	King James Paraphrase
<p>(17) Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.</p> <p>(18) For <i>it is</i> a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips.</p> <p>(19) That thy trust may be in the LORD, I have made known to thee this day, even to thee.</p> <p>(20) Have not I written to thee excellent things in counsels and knowledge,</p> <p>(21) That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?</p> <p>(22) Rob not the poor, because he <i>is</i> poor: neither oppress the afflicted in the gate:</p> <p>(23) For the LORD will plead their cause, and spoil the soul of those that spoiled them.</p> <p>(24) Make no friendship with an angry man; and with a furious man thou shalt not go:</p> <p>(25) Lest thou learn his ways, and get a snare to thy soul.</p> <p>(26) Be not thou <i>one</i> of them that strike hands, <i>or</i> of them that are sureties for debts.</p> <p>(27) If thou hast nothing to pay, why should he take away thy bed from under thee?</p> <p>(28) Remove not the ancient landmark, which thy fathers have set.</p> <p>(29) Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean <i>men</i>.</p>	<p>(17) Bow down your ear, and hear the words of the wise, and apply your heart to my knowledge.</p> <p>(18) Because <i>it is</i> a pleasant thing if you keep them within you; they will all be fixed in your lips.</p> <p>(19) That your trust may be in the LORD {Jehovah}, I have made known to you this day, even to you.</p> <p>(20) Have I not written to you excellent things in counsels and knowledge,</p> <p>(21) That I might cause you to know the certainty of the words of truth; that you might answer the words of truth to those who send to you?</p> <p>(22) Do not rob the poor, because he <i>is</i> poor: neither oppress the afflicted in the gate:</p> <p>(23) Because the LORD {Jehovah} will plead their cause, and spoil the soul of those who spoiled them.</p> <p>(24) Make no friendship with an angry man; and with a furious man you shall not go:</p> <p>(25) Lest you learn his ways, and get a snare to your soul.</p> <p>(26) Do not be <i>one</i> of those who shake hands, <i>or</i> of those who are pledges for debts.</p> <p>(27) If you have nothing to pay, why should he take away your bed from under you?</p> <p>(28) Do not remove the ancient landmark, which your fathers have set.^b</p> <p>(29) Do you see a man diligent in his business? he shall stand before kings; he shall not stand before mean <i>men</i>.</p>
<p>22:28b – landmark – a marker used to designate property lines – moving the landmark is stealing land from a neighbor</p>	

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King James 1769 Version	King James Paraphrase
<p>Chapter 23</p> <p>(1) When thou sittest to eat with a ruler, consider diligently what <i>is</i> before thee:</p> <p>(2) And put a knife to thy throat, if thou <i>be</i> a man given to appetite.</p> <p>(3) Be not desirous of his dainties: for they <i>are</i> deceitful meat.</p> <p>(4) Labour not to be rich: cease from thine own wisdom.</p> <p>(5) Wilt thou set thine eyes upon that which is not? for <i>riches</i> certainly make themselves wings; they fly away as an eagle toward heaven.</p> <p>(6) Eat thou not the bread of <i>him that hath</i> an evil eye, neither desire thou his dainty meats:</p> <p>(7) For as he thinketh in his heart, so <i>is</i> he: Eat and drink, saith he to thee; but his heart <i>is</i> not with thee.</p> <p>(8) The morsel <i>which</i> thou hast eaten shalt thou vomit up, and lose thy sweet words.</p> <p>(9) Speak not in the ears of a fool: for he will despise the wisdom of thy words.</p> <p>(10) Remove not the old landmark; and enter not into the fields of the fatherless:</p> <p>(11) For their redeemer <i>is</i> mighty; he shall plead their cause with thee.</p> <p>(12) Apply thine heart unto instruction, and thine ears to the words of knowledge.</p> <p>(13) Withhold not correction from the child: for <i>if</i> thou beatest him with the rod, he shall not die.</p> <p>(14) Thou shalt beat him with the rod, and shalt deliver his soul from hell.</p>	<p>Chapter 23</p> <p>(1) When you sit to eat with a ruler, consider diligently what <i>is</i> before you:</p> <p>(2) And put a knife to your throat, if you <i>are</i> a man given to appetite.</p> <p>(3) Do not covet his dainties: because they <i>are</i> deceitful meat.</p> <p>(4) Do not labor to be rich: cease from your own wisdom.</p> <p>(5) Will you set your eyes upon that which is not? because <i>riches</i> certainly make themselves wings; they fly away as an eagle towards heaven.</p> <p>6) Do not eat the bread of <i>him who has</i> an evil eye, neither desire his dainty meats:</p> <p>(7) Because as he thinks in his heart, so he <i>is</i>: Eat and drink, he says to you; but his heart <i>is</i> not with you.</p> <p>(8) The morsel <i>which</i> you have eaten you shall vomit up, and lose your sweet words.</p> <p>(9) Do not speak in the ears of a fool:^a because he will despise the wisdom of your words.</p> <p>(10) Do not remove the old landmark; and do not enter into the fields of the fatherless:</p> <p>(11) Because their Redeemer <i>is</i> mighty; He will plead their cause with you.</p> <p>(12) Apply your heart to instruction, and your ears to the words of knowledge.</p> <p>(13) Do not withhold correction from the child: because <i>if</i> you beat him with the rod, he will not die.</p> <p>(14) You will beat him with the rod, and will deliver his soul from hell.</p>

23:9a – see Mat. 7:6

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<p>(15) My son, if thine heart be wise, my heart shall rejoice, even mine.</p> <p>(16) Yea, my reins shall rejoice, when thy lips speak right things.</p> <p>(17) Let not thine heart envy sinners: but <i>be thou</i> in the fear of the LORD all the day long.</p> <p>(18) For surely there is an end; and thine expectation shall not be cut off.</p> <p>(19) Hear thou, my son, and be wise, and guide thine heart in the way.</p> <p>(20) Be not among winebibbers; among riotous eaters of flesh:</p> <p>(21) For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe <i>a man</i> with rags.</p> <p>(22) Harken unto thy father that begat thee, and despise not thy mother when she is old.</p> <p>(23) Buy the truth, and sell <i>it</i> not; <i>also</i> wisdom, and instruction, and understanding.</p> <p>(24) The father of the righteous shall greatly rejoice: and he that begetteth a wise <i>child</i> shall have joy of him.</p> <p>(25) Thy father and thy mother shall be glad, and she that bare thee shall rejoice.</p> <p>(26) My son, give me thine heart, and let thine eyes observe my ways.</p> <p>(27) For a whore <i>is</i> a deep ditch; and a strange woman <i>is</i> a narrow pit.</p> <p>(28) She also lieth in wait as <i>for</i> a prey, and increaseth the transgressors among men.</p>	<p>(15) My son, if your heart is wise, my heart will rejoice, even mine.</p> <p>(16) Yes, my reins {heart} will rejoice, when your lips speak right things.</p> <p>(17) Do not let your heart envy sinners: but <i>be</i> in the fear {reverence} of the LORD {Jehovah} all the day long.</p> <p>(18) Because surely there is an end; and your hope will not be cut off.</p> <p>(19) Listen, my son, and be wise, and guide your heart in the way.</p> <p>(20) Do not be among drunkards; among riotous eaters of food {gluttons}:</p> <p>(21) Because the drunkard and the glutton will come to poverty: and drowsiness will clothe <i>a man</i> with rags.</p> <p>(22) Listen to your father who fathered you, and do not despise your mother when she is old.</p> <p>(23) Buy the truth, and do not sell <i>it</i>; <i>also</i> wisdom, and instruction, and understanding.</p> <p>(24) The father of the righteous will greatly rejoice: and he who fathers a wise <i>child</i> will have his joy .</p> <p>(25) Your father and your mother will be glad, and she who bore you will rejoice.</p> <p>(26) My son, give me your heart, and let your eyes observe my ways.</p> <p>(27) Because a prostitute <i>is</i> a deep ditch; and a strange woman {prostitute; unbeliever} <i>is</i> a narrow pit.</p> <p>(28) She also lies in wait as <i>for</i> a prey, and increases the sinners among men.</p>

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<p>(29) Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? (30) They that tarry long at the wine; they that go to seek mixed wine. (31) Look not thou upon the wine when it is red, when it giveth his colour in the cup, <i>when</i> it moveth itself aright. (32) At the last it biteth like a serpent, and stingeth like an adder. (33) Thine eyes shall behold strange women, and thine heart shall utter perverse things. (34) 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. (35) They have stricken me, <i>shalt thou say, and</i> I was not sick; they have beaten me, <i>and</i> I felt <i>it</i> not: when shall I awake? I will seek it yet again.</p>	<p>(29) Who has woe? who has sorrow? who has contentions? who has babbling? who has wounds without cause? who has redness of eyes? (30) Those who tarry long at the wine; those who go to seek mixed wine. (31) Do not look upon the wine when it is red, when it gives its color in the cup, <i>when</i> it goes down smoothly. (32) At the last it bites like a snake, and strikes like a viper. (33) Your eyes will see strange women, and your heart will speak perverse things. (34) Yes, you will be as he who lies down in the midst of the sea, or as he who lies upon the top of a mast. (35) They have stricken me, <i>you will say, and</i> I was not sick; they have beaten me, <i>and</i> I did not feel <i>it</i>: when will I awake? I will seek it yet again.</p>
<p>Chapter 24 (1) Be not thou envious against evil men, neither desire to be with them. (2) For their heart studieth destruction, and their lips talk of mischief. (3) Through wisdom is an house builded; and by understanding it is established: (4) And by knowledge shall the chambers be filled with all precious and pleasant riches. (5) A wise man <i>is</i> strong; yea, a man of knowledge increaseth strength.</p>	<p>Chapter 24 (1) Do not be envious of evil men, and have no desire to be with them. (2) Because their heart studies destruction, and their lips talk of mischief. (3) Through wisdom a house is built, and by understanding it is established: (4) And by knowledge the chambers will be filled with all precious and pleasant riches. (5) A wise man <i>is</i> strong; yes, a man of knowledge increases strength.</p>

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King James 1769 Version	King James Paraphrase
<p>(6) For by wise counsel thou shalt make thy war: and in multitude of counsellors <i>there is</i> safety.</p> <p>(7) Wisdom <i>is</i> too high for a fool: he openeth not his mouth in the gate.</p> <p>(8) He that deviseth to do evil shall be called a mischievous person.</p> <p>(9) The thought of foolishness <i>is</i> sin: and the scorner <i>is</i> an abomination to men.</p> <p>(10) <i>If</i> thou faint in the day of adversity, thy strength <i>is</i> small.</p> <p>(11) If thou forbear to deliver <i>them that are</i> drawn unto death, and <i>those that are</i> ready to be slain;</p> <p>(12) If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider <i>it?</i> and he that keepeth thy soul, doth <i>not</i> he know <i>it?</i> and shall <i>not</i> he render to <i>every</i> man according to his works?</p> <p>(13) My son, eat thou honey, because <i>it is</i> good; and the honeycomb, <i>which is</i> sweet to thy taste:</p> <p>(14) So <i>shall</i> the knowledge of wisdom <i>be</i> unto thy soul: when thou hast found <i>it</i>, then there shall be a reward, and thy expectation shall not be cut off.</p> <p>(15) Lay not wait, O wicked <i>man</i>, against the dwelling of the righteous; spoil not his resting place:</p> <p>(16) For a just <i>man</i> falleth seven times, and riseth up again: but the wicked shall fall into mischief.</p> <p>(17) Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:</p>	<p>(6) Because by wise counsel you will make your war: and in multitude of counselors <i>there is</i> safety.</p> <p>(7) Wisdom <i>is</i> too high for a fool: he does not open his mouth in the gate.</p> <p>(8) He who devises {plans} to do evil will be called a mischievous person.</p> <p>(9) The thought of foolishness <i>is</i> sin: and the scorner <i>is</i> an abomination to men.</p> <p>(10) <i>If</i> you faint in the day of adversity, your strength <i>is</i> small.</p> <p>(11) If you forbear to deliver <i>those who are</i> drawn to death, and <i>those that are</i> ready to be killed;</p> <p>(12) If you say, Surely, we did not know it; does He Who ponders the heart not consider <i>it?</i> and He who keeps your soul, does He <i>not</i> know <i>it?</i> and will He <i>not</i> render to <i>every</i> man according to his works?</p> <p>(13) My son, eat honey, because <i>it is</i> good; and the honeycomb, <i>which is</i> sweet to your taste:</p> <p>(14) So <i>will</i> the knowledge of wisdom <i>be</i> to your soul: when you have found <i>it</i>, then there will be a reward, and your hope will not be cut off.</p> <p>(15) Do not lie in wait, O wicked <i>man</i>, against the house of the righteous; do not spoil his resting place:</p> <p>(16) Because a just <i>man</i> falls seven times, and rises up again: but the wicked will fall into mischief.</p> <p>(17) Do not rejoice when your enemy falls, and do not let your heart be glad when he stumbles:</p>

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<p>(18) Lest the LORD see <i>it</i>, and it displease him, and he turn away his wrath from him.</p> <p>(19) Fret not thyself because of evil <i>men</i>, neither be thou envious at the wicked;</p> <p>(20) For there shall be no reward to the evil <i>man</i>; the candle of the wicked shall be put out.</p> <p>(21) My son, fear thou the LORD and the king: <i>and</i> meddle not with them that are given to change:</p> <p>(22) For their calamity shall rise suddenly; and who knoweth the ruin of them both?</p> <p>(23) These <i>things</i> also <i>belong</i> to the wise. <i>It is</i> not good to have respect of persons in judgment.</p> <p>(24) He that saith unto the wicked, Thou <i>art</i> righteous; him shall the people curse, nations shall abhor him:</p> <p>(25) But to them that rebuke <i>him</i> shall be delight, and a good blessing shall come upon them.</p> <p>(26) <i>Every man</i> shall kiss <i>his</i> lips that giveth a right answer.</p> <p>(27) Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.</p> <p>(28) Be not a witness against thy neighbour without cause; and deceive <i>not</i> with thy lips.</p> <p>(29) Say not, I will do so to him as he hath done to me: I will render to the man according to his work.</p> <p>(30) I went by the field of the slothful, and by the vineyard of the man void of understanding;</p>	<p>(18) Lest the LORD {Jehovah} see <i>it</i>, and it displeases Him, and He turns away His wrath {anger; judgment} from him.</p> <p>(19) Do not fret yourself because of evil <i>men</i>, neither be envious of the wicked;</p> <p>(20) Because there will be no reward to the evil <i>man</i>; the candle of the wicked will be put out.</p> <p>(21) My son, fear {revere} the LORD {Jehovah} and the king: <i>and</i> do not meddle with them who are given to change:</p> <p>(22) Because their calamity will rise suddenly; and who knows the ruin of them both?</p> <p>(23) These <i>things</i> also <i>belong</i> to the wise. <i>It is</i> not good to have respect of persons in judgment.</p> <p>(24) He who says to the wicked, you <i>are</i> righteous; him the people will curse, nations will despise him:</p> <p>(25) But to those who rebuke <i>him</i> will be delight, and a good blessing will come upon them.</p> <p>(26) <i>Every man</i> will kiss <i>his</i> lips who gives a right answer.</p> <p>(27) Prepare your work outside, and make it fit for yourself in the field; and afterward build your house.</p> <p>(28) Do not be a witness against your neighbor without cause; and do not deceive with your lips.</p> <p>(29) Do not say, I will do so to him as he has done to me: I will render to the man according to his work.</p> <p>(30) I went by the field of the lazy, and by the vineyard of the man void of understanding;</p>

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<p>(31) And, lo, it was all grown over with thorns, <i>and</i> nettles had covered the face thereof, and the stone wall thereof was broken down.</p> <p>(32) Then I saw, <i>and</i> considered <i>it</i> well: I looked upon <i>it</i>, <i>and</i> received instruction.</p> <p>(33) <i>Yet</i> a little sleep, a little slumber, a little folding of the hands to sleep:</p> <p>(34) So shall thy poverty come <i>as</i> one that travelleth; and thy want as an armed man.</p> <p>Chapter 25</p> <p>(1) These <i>are</i> also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.</p> <p>(2) <i>It is</i> the glory of God to conceal a thing; but the honour of kings <i>is</i> to search out a matter.</p> <p>(3) The heaven for height, and the earth for depth, and the heart of kings <i>is</i> unsearchable.</p> <p>(4) Take away the dross from the silver, and there shall come forth a vessel for the finer.</p> <p>(5) Take away the wicked <i>from</i> before the king, and his throne shall be established in righteousness.</p> <p>(6) Put not forth thyself in the presence of the king, and stand not in the place of great <i>men</i>:</p> <p>(7) For better <i>it is</i> that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.</p>	<p>(31) And, indeed, it was all grown over with thorns, <i>and</i> nettles had covered its face, and its stone wall was broken down.</p> <p>(32) Then I saw, <i>and</i> considered <i>it</i> well: I looked upon <i>it</i>, <i>and</i> received instruction.</p> <p>(33) <i>Yet</i> a little sleep, a little slumber, a little folding of the hands to sleep:</p> <p>(34) So your poverty will come <i>as</i> one who travels; and your want as an armed man.</p> <p>Chapter 25</p> <p>(1) These <i>are</i> also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.</p> <p>(2) <i>It is</i> the glory of God to conceal a thing; but the honor of kings <i>is</i> to search out a matter.</p> <p>(3) The heaven for height, and the earth for depth, and the heart of kings <i>is</i> unsearchable.</p> <p>(4) Take away the dross from the silver, and there will come forth a vessel for the finer.</p> <p>(5) Take away the wicked <i>from</i> before the king, and his throne will be established in righteousness.</p> <p>(6) Do not put forth yourself in the presence of the king, and do not stand in the place of great <i>men</i>:</p> <p>(7) Because <i>it is</i> 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.</p>

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<p>(8) Go not forth hastily to strive, lest <i>thou know not</i> what to do in the end thereof, when thy neighbour hath put thee to shame.</p> <p>(9) Debate thy cause with thy neighbour <i>himself</i>; and discover not a secret to another:</p> <p>(10) Lest he that heareth <i>it</i> put thee to shame, and thine infamy turn not away.</p> <p>(11) A word fitly spoken <i>is like</i> apples of gold in pictures of silver.</p> <p>(12) <i>As</i> an earring of gold, and an ornament of fine gold, <i>so is</i> a wise reprovor upon an obedient ear.</p> <p>(13) <i>As</i> the cold of snow in the time of harvest, <i>so is</i> a faithful messenger to them that send him: for he refresheth the soul of his masters.</p> <p>(14) Whoso boasteth himself of a false gift <i>is like</i> clouds and wind without rain.</p> <p>(15) By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.</p> <p>(16) Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.</p> <p>(17) Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and <i>so</i> hate thee.</p> <p>(18) A man that beareth false witness against his neighbour <i>is</i> a maul, and a sword, and a sharp arrow.</p>	<p>(8) Do not go quickly to strive, lest <i>you not know</i> what to do in its end, when your neighbor has put you to shame.</p> <p>(9) Debate your cause with your neighbor <i>himself</i>; and do not disclose a secret to another:</p> <p>(10) Lest he who hears <i>it</i> puts you to shame, and your infamy not turn away.</p> <p>(11) A word fitly spoken <i>is like</i> apples of gold in pictures of silver.</p> <p>(12) <i>As</i> an earring of gold, and an ornament of fine gold, <i>so is</i> a wise person who reproves an obedient ear.</p> <p>(13) <i>As</i> the cold of snow in the time of harvest, <i>so is</i> a faithful messenger to those who send him: because he refreshes the soul of his masters.</p> <p>(14) Whoever boasts himself of a false gift <i>is like</i> clouds and wind without rain.</p> <p>(15) By long forbearing is a prince persuaded, and a soft tongue breaks the bone.</p> <p>(16) Have you found honey? eat so much as is sufficient for you, lest you be filled with it, and vomit it.</p> <p>(17) Withdraw your foot from your neighbor's house; lest he be weary of you, and <i>so</i> hate you.</p> <p>(18) A man who bears false witness against his neighbor <i>is</i> a maul {sledge hammer}, and a sword, and a sharp arrow.</p>

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King James 1769 Version	King James Paraphrase
<p>(19) Confidence in an unfaithful man in time of trouble <i>is like</i> a broken tooth, and a foot out of joint.</p> <p>(20) <i>As</i> he that taketh away a garment in cold weather, <i>and as</i> vinegar upon nitre, so <i>is</i> he that singeth songs to an heavy heart.</p> <p>(21) If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:</p> <p>(22) For thou shalt heap coals of fire upon his head, and the LORD shall reward thee.</p> <p>(23) The north wind driveth away rain: so <i>doth</i> an angry countenance a backbiting tongue.</p> <p>(24) <i>It is</i> better to dwell in the corner of the housetop, than with a brawling woman and in a wide house.</p> <p>(25) <i>As</i> cold waters to a thirsty soul, so <i>is</i> good news from a far country.</p> <p>(26) A righteous man falling down before the wicked <i>is as</i> a troubled fountain, and a corrupt spring.</p> <p>(27) <i>It is</i> not good to eat much honey: so <i>for men</i> to search their own glory <i>is not</i> glory.</p> <p>(28) He that <i>hath</i> no rule over his own spirit <i>is like</i> a city <i>that is</i> broken down, <i>and</i> without walls.</p>	<p>(19) Confidence in an unfaithful man in time of trouble <i>is like</i> a broken tooth, and a foot out of joint.</p> <p>(20) <i>As</i> he who takes away clothes in cold weather, <i>and as</i> vinegar upon potash, so <i>is</i> he who sings songs to a sorrowful heart.</p> <p>(21) If your enemy is hungry, give him bread to eat; and if he is thirsty, give him water to drink:</p> <p>(22) Because you will heap coals of fire upon his head, and the LORD {Jehovah} will reward you.</p> <p>(23) The north wind drives away rain: so <i>does</i> an angry countenance {face} a backbiting {back talking} tongue.</p> <p>(24) <i>It is</i> better to live in the corner of the housetop, than with a brawling woman and in a wide house.</p> <p>(25) <i>As</i> cold waters to a thirsty soul, so <i>is</i> good news from a far country.</p> <p>(26) A righteous man falling down before the wicked <i>is as</i> a troubled fountain, and a corrupt spring.</p> <p>(27) <i>It is</i> not good to eat much honey: so <i>for men</i> to search their own glory <i>is not</i> glory.</p> <p>(28) He who <i>has</i> no rule over his own spirit <i>is like</i> a city <i>that is</i> broken down, <i>and</i> without walls.</p>
<p>Chapter 26</p> <p>(1) As snow in summer, and as rain in harvest, so honour is not seemly for a fool.</p> <p>(2) As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.</p>	<p>Chapter 26</p> <p>(1) As snow in summer, and as rain in harvest, so honor is not becoming for a fool.</p> <p>(2) As the bird by wandering, as the swallow by flying, so the curse without cause will not come.</p>

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<p>(3) A whip for the horse, a bridle for the ass, and a rod for the fool's back.</p> <p>(4) Answer not a fool according to his folly, lest thou also be like unto him.</p> <p>(5) Answer a fool according to his folly, lest he be wise in his own conceit.</p> <p>(6) He that sendeth a message by the hand of a fool cutteth off the feet, <i>and</i> drinketh damage.</p> <p>(7) The legs of the lame are not equal: so is a parable in the mouth of fools.</p> <p>(8) As he that bindeth a stone in a sling, so is he that giveth honour to a fool.</p> <p>(9) As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools.</p> <p>(10) The great <i>God</i> that formed all <i>things</i> both rewardeth the fool, and rewardeth transgressors.</p> <p>(11) As a dog returneth to his vomit, so a fool returneth to his folly.</p> <p>(12) Seest thou a man wise in his own conceit? <i>there is</i> more hope of a fool than of him.</p> <p>(13) The slothful <i>man</i> saith, <i>There is</i> a lion in the way; a lion <i>is</i> in the streets.</p> <p>(14) As the door turneth upon his hinges, so <i>doth</i> the slothful upon his bed.</p> <p>(15) The slothful hideth his hand in <i>his</i> bosom; it grieveth him to bring it again to his mouth.</p> <p>(16) The sluggard <i>is</i> wiser in his own conceit than seven men that can render a reason.</p>	<p>(3) A whip for the horse, a bridle for the donkey, and a rod for the fool's back.</p> <p>(4) Do not answer a fool according to his folly, lest you also be like him.</p> <p>(5) Answer a fool according to his folly, lest he be wise in his own conceit.</p> <p>(6) He who sends a message by the hand of a fool cuts off the feet, <i>and</i> drinks damage.</p> <p>(7) The legs of the lame are not equal: so is a parable in the mouth of fools.</p> <p>(8) As he who binds a stone in a sling, so is he that gives honor to a fool.</p> <p>(9) As a thorn goes up into the hand of a drunkard, so is a parable in the mouth of fools.</p> <p>(10) The great <i>God</i> Who formed all <i>things</i> both rewards the fool, and rewards sinners.</p> <p>(11) As a dog returns to his vomit, so a fool returns to his folly.</p> <p>(12) Do you see a man wise in his own conceit? <i>there is</i> more hope for a fool than of him.</p> <p>(13) The lazy <i>man</i> says, <i>There is</i> a lion in the way; a lion <i>is</i> in the streets.</p> <p>(14) As the door turns upon its hinges, so <i>does</i> the lazy <i>one</i> upon his bed.</p> <p>(15) The lazy hides his hand in <i>his</i> bosom; it grieves him to bring it again to his mouth.</p> <p>(16) The lazy <i>one is</i> wiser in his own conceit than seven men who can render a reason.</p>

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King James 1769 Version	King James Paraphrase
<p>(17) He that passeth by, <i>and</i> meddleth with strife <i>belonging</i> not to him, <i>is like</i> one that taketh a dog by the ears.</p> <p>(18) As a mad <i>man</i> who casteth firebrands, arrows, and death,</p> <p>(19) So <i>is</i> the man <i>that</i> deceiveth his neighbour, and saith, Am not I in sport?</p> <p>(20) Where no wood is, <i>there</i> the fire goeth out: so where <i>there is</i> no talebearer, the strife ceaseth.</p> <p>(21) As coals <i>are</i> to burning coals, and wood to fire; so <i>is</i> a contentious man to kindle strife.</p> <p>(22) The words of a talebearer <i>are</i> as wounds, and they go down into the innermost parts of the belly.</p> <p>(23) Burning lips and a wicked heart <i>are like</i> a potsherd covered with silver dross.</p> <p>(24) He that hateth dissembleth with his lips, and layeth up deceit within him;</p> <p>(25) When he speaketh fair, believe him not: for <i>there are</i> seven abominations in his heart.</p> <p>(26) <i>Whose</i> hatred is covered by deceit, his wickedness shall be shewed before the <i>whole</i> congregation.</p> <p>(27) Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.</p> <p>(28) A lying tongue hateth <i>those that are</i> afflicted by it; and a flattering mouth worketh ruin.</p>	<p>(17) He who passes by, <i>and</i> meddles with strife that does not <i>belong</i> to him, <i>is like</i> one who takes a dog by the ears.</p> <p>(18) As a mad <i>man</i> who casts firebrands, arrows, and death,</p> <p>(19) So <i>is</i> the man <i>who</i> deceives his neighbor, and says, Am I not joking?</p> <p>(20) Where no wood is, <i>there</i> the fire goes out: so where <i>there is</i> no gossipier, the strife ceases.</p> <p>(21) As coals <i>are</i> to burning coals, and wood to fire; so <i>is</i> a contentious man to kindle strife.</p> <p>(22) The words of a gossipier <i>are</i> as wounds, and they go down into the innermost parts of the belly.</p> <p>(23) Burning lips and a wicked heart <i>are like</i> a pot covered with silver dross.</p> <p>(24) He who hates pretends with his lips, and lays up deceit within him;</p> <p>(25) When he speaks fair, do not believe him: because <i>there are</i> seven abominations in his heart.</p> <p>(26) <i>Whose</i> hatred is covered by deceit, his wickedness will be shown before the <i>whole</i> congregation.</p> <p>(27) Whoever digs a pit will fall into it: and he who rolls a stone, it will return upon him.</p> <p>(28) A lying tongue hates <i>those who are</i> afflicted by it; and a flattering mouth works ruin.</p>

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<p>Chapter 27</p> <p>(1) Boast not thyself of to morrow; for thou knowest not what a day may bring forth.</p> <p>(2) Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.</p> <p>(3) A stone <i>is</i> heavy, and the sand weighty; but a fool's wrath <i>is</i> heavier than them both.</p> <p>(4) Wrath <i>is</i> cruel, and anger <i>is</i> outrageous; but who <i>is</i> able to stand before envy?</p> <p>(5) Open rebuke <i>is</i> better than secret love.</p> <p>(6) Faithful <i>are</i> the wounds of a friend; but the kisses of an enemy <i>are</i> deceitful.</p> <p>(7) The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.</p> <p>(8) As a bird that wandereth from her nest, so <i>is</i> a man that wandereth from his place.</p> <p>(9) Ointment and perfume rejoice the heart: so <i>doth</i> the sweetness of a man's friend by hearty counsel.</p> <p>(10) Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: <i>for</i> better <i>is</i> a neighbour <i>that is</i> near than a brother far off.</p> <p>(11) My son, be wise, and make my heart glad, that I may answer him that reproacheth me.</p>	<p>Chapter 27</p> <p>(1) Do not boast of tomorrow; because you do not know what a day may bring forth.</p> <p>(2) Let another man praise you, and not your own mouth; a stranger, and not your own lips.</p> <p>(3) A stone <i>is</i> heavy, and the sand weighty; but a fool's anger <i>is</i> heavier than them both.</p> <p>(4) Wrath {anger; judgment} <i>is</i> cruel, and anger <i>is</i> outrageous; but who <i>is</i> able to stand before envy?</p> <p>(5) Open rebuke <i>is</i> better than secret love.</p> <p>(6) Faithful <i>are</i> the wounds of a friend; but the kisses of an enemy <i>are</i> deceitful.</p> <p>(7) The full soul hates honeycomb; but to the hungry soul every bitter thing is sweet.</p> <p>(8) As a bird that wanders from her nest, so <i>is</i> a man who wanders from his place.</p> <p>(9) Ointment and perfume rejoice the heart: so <i>does</i> the sweetness of a man's friend by hearty counsel.</p> <p>(10) Your own friend, and your father's friend, do not forsake; neither go into your brother's house in the day of your calamity: <i>because</i> better <i>is</i> a neighbor who <i>is</i> near than a brother far off.</p> <p>(11) My son, be wise, and make my heart glad, that I may answer him who reproaches me.</p>

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<p>(12) A prudent <i>man</i> foreseeeth the evil, <i>and</i> hideth himself; <i>but</i> the simple pass on, <i>and</i> are punished.</p> <p>(13) Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.</p> <p>(14) He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.</p> <p>(15) A continual dropping in a very rainy day and a contentious woman are alike.</p> <p>(16) Whosoever hideth her hideth the wind, and the ointment of his right hand, <i>which</i> bewrayeth <i>itself</i>.</p> <p>(17) Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.</p> <p>(18) Whoso keepeth the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.</p> <p>(19) As in water face <i>answereth</i> to face, so the heart of man to man.</p> <p>(20) Hell and destruction are never full; so the eyes of man are never satisfied.</p> <p>(21) As the fining pot for silver, and the furnace for gold; so <i>is</i> a man to his praise.</p> <p>(22) Though thou shouldest bray a fool in a mortar among wheat with a pestle, <i>yet</i> will not his foolishness depart from him.</p> <p>(23) Be thou diligent to know the state of thy flocks, <i>and</i> look well to thy herds.</p> <p>(24) For riches <i>are</i> not for ever: and doth the crown <i>endure</i> to every generation?</p>	<p>(12) A prudent <i>man</i> foresees the evil, <i>and</i> hides himself; <i>but</i> the simple minded pass on, <i>and</i> are punished.</p> <p>(13) Take his clothing that is surety for a stranger, and take a pledge of him for a strange woman {prostitute; unbeliever}.</p> <p>(14) He who blesses his friend with a loud voice, rising early in the morning, it will be counted a curse to him.</p> <p>(15) A continual dropping in a very rainy day and a contentious woman are alike.</p> <p>(16) Whoever hides her hides the wind, and the ointment of his right hand, <i>which</i> proclaims <i>itself</i>.</p> <p>(17) Iron sharpens iron; so a man sharpens the countenance {smile; facial expression} of his friend.</p> <p>(18) Whoever keeps the fig tree will eat its fruit: so he who waits on his master will be honored.</p> <p>(19) As in water a face reflects face, so the heart of man reflects man.</p> <p>(20) Hell and destruction are never full; so the eyes of man are never satisfied.</p> <p>(21) As the fining pot for silver, and the furnace for gold; so <i>is</i> a man to his praise.</p> <p>(22) Though you should beat a fool in a mortar among wheat with a pestle, <i>yet</i> his foolishness will not depart from him.</p> <p>(23) Be diligent to know the state of your flocks, <i>and</i> look well to your herds.</p> <p>(24) Because riches <i>are</i> not forever: and does the crown <i>endure</i> to every generation?</p>

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<p>(25) The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered.</p> <p>(26) The lambs <i>are</i> for thy clothing, and the goats <i>are</i> the price of the field.</p> <p>(27) And <i>thou shalt have</i> goats' milk enough for thy food, for the food of thy household, and <i>for</i> the maintenance for thy maidens.</p>	<p>(25) The hay appears, and the tender grass shows itself, and herbs of the mountains are gathered.</p> <p>(26) The lambs <i>are</i> for your clothing, and the goats <i>are</i> the price of the field.</p> <p>(27) And <i>you will have</i> goats' milk enough for your food, for the food of your household, and <i>for</i> the maintenance for your maidens.</p>
<p>Chapter 28</p> <p>(1) The wicked flee when no man pursueth: but the righteous are bold as a lion.</p> <p>(2) For the transgression of a land many <i>are</i> the princes thereof: but by a man of understanding <i>and</i> knowledge the state <i>thereof</i> shall be prolonged.</p> <p>(3) A poor man that oppresseth the poor <i>is like</i> a sweeping rain which leaveth no food.</p> <p>(4) They that forsake the law praise the wicked: but such as keep the law contend with them.</p> <p>(5) Evil men understand not judgment: but they that seek the LORD understand all <i>things</i>.</p> <p>(6) Better <i>is</i> the poor that walketh in his uprightness, than <i>he that is</i> perverse <i>in his</i> ways, though he <i>be</i> rich.</p> <p>(7) Whoso keepeth the law <i>is</i> a wise son: but he that is a companion of riotous <i>men</i> shameth his father.</p> <p>(8) He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.</p>	<p>Chapter 28</p> <p>(1) The wicked flee when no man pursues: but the righteous are bold as a lion.</p> <p>(2) Because of the sin of a land many <i>are</i> its princes: but by a man of understanding <i>and</i> knowledge its state will be prolonged.</p> <p>(3) A poor man who oppresses the poor <i>is like</i> a sweeping rain which leaves no food.</p> <p>(4) Those who forsake the law praise the wicked: but those who keep the law contend with them.</p> <p>(5) Evil men do not understand judgment: but those who seek the LORD {Jehovah} understand all <i>things</i>.</p> <p>(6) Better <i>is</i> the poor who walks in his uprightness, than <i>he who is</i> perverse <i>in his</i> ways, though he <i>is</i> rich.</p> <p>(7) Whoever keeps the law <i>is</i> a wise son: but he who is a companion of riotous <i>men</i> shames his father.</p> <p>(8) He who by usury {interest} and unjust gain increases his substance {possessions}, he will gather it for him who will pity the poor.</p>

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<p>(9) He that turneth away his ear from hearing the law, even his prayer <i>shall be</i> abomination.</p> <p>(10) Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good <i>things</i> in possession.</p> <p>(11) The rich man <i>is</i> wise in his own conceit; but the poor that hath understanding searcheth him out.</p> <p>(12) When righteous <i>men</i> do rejoice, <i>there is</i> great glory: but when the wicked rise, a man is hidden.</p> <p>(13) He that covereth his sins shall not prosper: but whoso confesseth and forsaketh <i>them</i> shall have mercy.</p> <p>(14) Happy <i>is</i> the man that feareth alway: but he that hardeneth his heart shall fall into mischief.</p> <p>(15) <i>As</i> a roaring lion, and a ranging bear; <i>so is</i> a wicked ruler over the poor people.</p> <p>(16) The prince that wanteth understanding <i>is</i> also a great oppressor: <i>but</i> he that hateth covetousness shall prolong <i>his</i> days.</p> <p>(17) A man that doeth violence to the blood of <i>any</i> person shall flee to the pit; let no man stay him.</p> <p>(18) Whoso walketh uprightly shall be saved: but <i>he that is</i> perverse <i>in his</i> ways shall fall at once.</p> <p>(19) He that tilleth his land shall have plenty of bread: but he that followeth after vain <i>persons</i> shall have poverty enough.</p>	<p>(9) He who turns away his ear from hearing the law, even his prayer <i>will be</i> an abomination.</p> <p>(10) Whoever causes the righteous to go astray in an evil way, he will fall himself into his own pit: but the upright will have good <i>things</i> in possession.</p> <p>(11) The rich man <i>is</i> wise in his own conceit; but the poor who has understanding searches him out.</p> <p>(12) When righteous <i>men</i> rejoice, <i>there is</i> great glory: but when the wicked rise, a man is hidden.</p> <p>(13) He who covers his sins will not prosper: but whoever confesses and forsakes <i>them</i> will have mercy.</p> <p>(14) Happy <i>is</i> the man who always fears: but he who hardens his heart will fall into mischief.</p> <p>(15) <i>As</i> a roaring lion, and a ranging bear; <i>so is</i> a wicked ruler over the poor people.</p> <p>(16) The prince who wants understanding <i>is</i> also a great oppressor: <i>but</i> he who hates covetousness {greed} will prolong <i>his</i> days.</p> <p>(17) A man who does violence to the blood of <i>any</i> person will flee to the pit; let no man hold him.</p> <p>(18) Whoever walks uprightly will be saved: but <i>he who is</i> perverse <i>in his</i> ways will fall at once.</p> <p>(19) He who plows his land will have plenty of bread: but he who follows after vain <i>persons</i> will have poverty enough.</p>

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King James 1769 Version	King James Paraphrase
<p>(20) A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.</p> <p>(21) To have respect of persons <i>is</i> not good: for for a piece of bread <i>that</i> man will transgress.</p> <p>(22) He that hasteth to be rich <i>hath</i> an evil eye, and considereth not that poverty shall come upon him.</p> <p>(23) He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue.</p> <p>(24) Whoso robbeth his father or his mother, and saith, <i>It is</i> no transgression; the same <i>is</i> the companion of a destroyer.</p> <p>(25) He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat.</p> <p>(26) He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.</p> <p>(27) He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.</p> <p>(28) When the wicked rise, men hide themselves: but when they perish, the righteous increase.</p> <p>Chapter 29</p> <p>(1) He, that being often reprov'd hardeneth <i>his</i> neck, shall suddenly be destroyed, and that without remedy.</p> <p>(2) When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.</p>	<p>(20) A faithful man will abound with blessings: but he who hurries to be rich will not be innocent.</p> <p>(21) To have respect of persons <i>is</i> not good: because for a piece of bread <i>that</i> man will sin.</p> <p>(22) He who hurries to be rich <i>has</i> an evil eye, and does not consider that poverty will come upon him.</p> <p>(23) He who rebukes a man afterward will find more favor than he who flatters with the tongue.</p> <p>(24) Whoever robs his father or his mother, and says, <i>It is</i> no sin; the same <i>is</i> the companion of a destroyer.^a</p> <p>(25) He who is of a proud heart stirs up strife: but he who puts his trust in the LORD {Jehovah} will be made fat.</p> <p>(26) He who trusts in his own heart is a fool: but whoever walks wisely, he will be delivered.</p> <p>(27) He who gives to the poor will not lack: but he who hides his eyes will have many a curse.</p> <p>(28) When the wicked rise, men hide themselves: but when they perish, the righteous increase.</p> <p>Chapter 29</p> <p>(1) He, who hardens <i>his</i> neck when he is often reprov'd, will suddenly be destroyed, and that without remedy.</p> <p>(2) When the righteous are in authority, the people rejoice: but when the wicked rule, the people mourn.</p>
28:24a – Mat. 15:5; Mk. 7:11	

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King James 1769 Version	King James Paraphrase
<p>(3) Whoso loveth wisdom rejoiceth his father: but he that keepeth company with harlots spendeth <i>his</i> substance.</p> <p>(4) The king by judgment establisheth the land: but he that receiveth gifts overthroweth it.</p> <p>(5) A man that flattereth his neighbour spreadeth a net for his feet.</p> <p>(6) In the transgression of an evil man <i>there is</i> a snare: but the righteous doth sing and rejoice.</p> <p>(7) The righteous considereth the cause of the poor: <i>but</i> the wicked regardeth not to know <i>it</i>.</p> <p>(8) Scornful men bring a city into a snare: but wise <i>men</i> turn away wrath.</p> <p>(9) <i>If</i> a wise man contendeth with a foolish man, whether he rage or laugh, <i>there is</i> no rest.</p> <p>(10) The bloodthirsty hate the upright: but the just seek his soul.</p> <p>(11) A fool uttereth all his mind: but a wise <i>man</i> keepeth it in till afterwards.</p> <p>(12) If a ruler hearken to lies, all his servants <i>are</i> wicked.</p> <p>(13) The poor and the deceitful man meet together: the LORD lighteneth both their eyes.</p> <p>(14) The king that faithfully judgeth the poor, his throne shall be established for ever.</p> <p>(15) The rod and reproof give wisdom: but a child left <i>to himself</i> bringeth his mother to shame.</p>	<p>(3) Whoever loves wisdom causes his father to rejoice: but he who keeps company with prostitutes spends <i>his</i> substance.</p> <p>(4) The king by judgment establishes the land: but he who receives gifts overthrows it.</p> <p>(5) A man who flatters his neighbor spreads a net for his feet.</p> <p>(6) In the sin of an evil man <i>there is</i> a snare: but the righteous sings and rejoices.</p> <p>(7) The righteous considers the cause of the poor: <i>but</i> the wicked does not regard to know <i>it</i>.</p> <p>(8) Scornful men bring a city into a snare: but wise <i>men</i> turn away wrath {anger; judgment}.</p> <p>(9) <i>If</i> a wise man contends with a foolish man, whether he rages or laughs, <i>there is</i> no rest.</p> <p>(10) The bloodthirsty hate the upright: but the just seek his soul.</p> <p>(11) A fool speaks all his mind: but a wise <i>man</i> keeps it in until later.</p> <p>(12) If a ruler listens to lies, all his servants <i>are</i> wicked.</p> <p>(13) The poor and the deceitful man meet together: the LORD {Jehovah} enlightens both their eyes.</p> <p>(14) The king who faithfully judges the poor, his throne will be established forever.</p> <p>(15) The rod and reproof give wisdom: but a child left <i>to himself</i> brings his mother to shame.</p>

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King James 1769 Version	King James Paraphrase
<p>(16) When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall.</p> <p>(17) Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.</p> <p>(18) Where <i>there is</i> no vision, the people perish: but he that keepeth the law, happy is he.</p> <p>(19) A servant will not be corrected by words: for though he understand he will not answer.</p> <p>(20) Seest thou a man <i>that is</i> hasty in his words? <i>there is</i> more hope of a fool than of him.</p> <p>(21) He that delicately bringeth up his servant from a child shall have him become <i>his</i> son at the length.</p> <p>(22) An angry man stirreth up strife, and a furious man aboundeth in transgression.</p> <p>(23) A man's pride shall bring him low: but honour shall uphold the humble in spirit.</p> <p>(24) Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth <i>it</i> not.</p> <p>(25) The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe.</p> <p>(26) Many seek the ruler's favour; but <i>every</i> man's judgment <i>cometh</i> from the LORD.</p> <p>(27) An unjust man <i>is</i> an abomination to the just: and <i>he that is</i> upright in the way <i>is</i> abomination to the wicked.</p>	<p>(16) When the wicked are multiplied, sin increases: but the righteous will see their fall.</p> <p>(17) Correct your son, and he will give you rest; yes, he will give delight to your soul.</p> <p>(18) Where <i>there is</i> no vision, the people perish: but he who keeps the law, is happy.</p> <p>(19) A servant will not be corrected by words: because though he understands he will not answer.</p> <p>(20) Do you see a man <i>that is</i> hasty in his words? <i>there is</i> more hope for a fool than for him.</p> <p>(21) He who delicately brings up his servant from a child will have him become <i>his</i> son at the length.</p> <p>(22) An angry man stirs up strife, and a furious man abounds in sin.</p> <p>(23) A man's pride will bring him low: but honor will uphold the humble in spirit.</p> <p>(24) Whoever is partner with a thief hates his own soul: he hears cursing, and does not proclaim <i>it</i>.</p> <p>(25) The fear of man brings a snare: but whoever puts his trust in the LORD {Jehovah} will be safe.</p> <p>(26) Many seek the ruler's favor; but <i>every</i> man's judgment <i>comes</i> from the LORD {Jehovah}.</p> <p>(27) An unjust man <i>is</i> an abomination to the just: and <i>he who is</i> upright in the way <i>is</i> abomination to the wicked.</p>

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King James 1769 Version	King James Paraphrase
<p>Chapter 30</p> <p>(1) The words of Agur the son of Jakeh, <i>even</i> the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,</p> <p>(2) Surely I <i>am</i> more brutish than <i>any</i> man, and have not the understanding of a man.</p> <p>(3) I neither learned wisdom, nor have the knowledge of the holy.</p> <p>(4) Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?</p> <p>(5) Every word of God <i>is</i> pure: he <i>is</i> a shield unto them that put their trust in him.</p> <p>(6) Add thou not unto his words, lest he reprove thee, and thou be found a liar.</p> <p>(7) Two <i>things</i> have I required of thee; deny me <i>them</i> not before I die:</p> <p>(8) Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me:</p> <p>(9) Lest I be full, and deny <i>thee</i>, and say, Who <i>is</i> the LORD? or lest I be poor, and steal, and take the name of my God <i>in vain</i>.</p> <p>(10) Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.</p> <p>(11) <i>There is</i> a generation <i>that</i> curseth their father, and doth not bless their mother.</p>	<p>Chapter 30</p> <p>(1) The words of Agur the son of Jakeh, <i>even</i> the prophecy: the man spoke to Ithiel, even to Ithiel and Ucal,</p> <p>(2) Surely I <i>am</i> more brutish {ungodly}^a than <i>any</i> man, and do not have the understanding of a man.</p> <p>(3) I neither learned wisdom, nor have the knowledge of the holy.</p> <p>(4) Who has ascended up into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in clothes? Who has established all the ends of the earth? What is His Name, and what is His Son's Name, if you can tell?</p> <p>(5) Every word of God <i>is</i> pure: He <i>is</i> a shield to those who put their trust in Him.</p> <p>(6) Do not add to His words, lest He reprove you, and you are found to be a liar.</p> <p>(7) Two <i>things</i> I have required of you; do not deny <i>them</i> to me before I die:</p> <p>(8) Remove vanity and lies far from me: give me neither poverty nor riches; feed me with food convenient for me:</p> <p>(9) Lest I be full, and deny you, and say, Who <i>is</i> the LORD {Jehovah}? or lest I be poor, and steal, and take the Name of my God <i>in vain</i>.</p> <p>(10) Do not accuse a servant to his master, lest he curse you, and you are found to be guilty.</p> <p>(11) <i>There is</i> a generation <i>that</i> curses their father, and does not bless their mother.</p>

30:2a - brutish - beastly, animal-like, crude - ungodly

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King James 1769 Version	King James Paraphrase
<p>(12) <i>There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.</i></p> <p>(13) <i>There is a generation, O how lofty are their eyes! and their eyelids are lifted up.</i></p> <p>(14) <i>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.</i></p> <p>(15) The horseleech hath two daughters, <i>crying</i>, Give, give. There are three <i>things that</i> are never satisfied, <i>yea</i>, four <i>things</i> say not, <i>It is enough</i>:</p> <p>(16) The grave; and the barren womb; the earth <i>that</i> is not filled with water; and the fire <i>that</i> saith not, <i>It is enough</i>.</p> <p>(17) The eye <i>that</i> mocketh at <i>his</i> father, and despiseth to obey <i>his</i> mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.</p> <p>(18) There be three <i>things which</i> are too wonderful for me, <i>yea</i>, four which I know not:</p> <p>(19) The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.</p> <p>(20) Such <i>is</i> the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.</p> <p>(21) For three <i>things</i> the earth is disquieted, and for four <i>which</i> it cannot bear:</p>	<p>(12) <i>There is a generation that is pure in their own eyes, and yet is not washed from their filthiness.</i></p> <p>(13) <i>There is a generation, O how lofty are their eyes! and their eyelids are lifted up.</i></p> <p>(14) <i>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.</i></p> <p>(15) The horseleech has two daughters, <i>crying</i>, Give, give. There are three <i>things that</i> are never satisfied, <i>yes</i>, four <i>things</i> do not say, <i>It is enough</i>:</p> <p>(16) The grave; and the barren womb; the earth <i>that</i> is not filled with water; and the fire <i>that</i> does not say, <i>It is enough</i>.</p> <p>(17) The eye <i>that</i> mocks at <i>his</i> father, and despises to obey <i>his</i> mother, the ravens of the valley will pick it out, and the young eagles will eat it.</p> <p>(18) There are three <i>things which</i> are too wonderful for me, <i>yes</i>, four which I do not know:</p> <p>(19) The way of an eagle in the air; the way of a snake upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.</p> <p>(20) Such <i>is</i> the way of an adulterous woman; she eats, and wipes her mouth, and says, I have done no wickedness.</p> <p>(21) For three <i>things</i> the earth is disquieted, and for four <i>which</i> it cannot bear:</p>

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King James 1769 Version	King James Paraphrase
<p>(22) For a servant when he reigneth; and a fool when he is filled with meat;</p> <p>(23) For an odious <i>woman</i> when she is married; and an handmaid that is heir to her mistress.</p> <p>(24) There be four <i>things which are</i> little upon the earth, but they <i>are</i> exceeding wise:</p> <p>(25) The ants <i>are</i> a people not strong, yet they prepare their meat in the summer;</p> <p>(26) The conies <i>are but</i> a feeble folk, yet make they their houses in the rocks;</p> <p>(27) The locusts have no king, yet go they forth all of them by bands;</p> <p>(28) The spider taketh hold with her hands, and is in kings' palaces.</p> <p>(29) There be three <i>things</i> which go well, yea, four are comely in going:</p> <p>(30) A lion <i>which is</i> strongest among beasts, and turneth not away for any;</p> <p>(31) A greyhound; an he goat also; and a king, against whom <i>there is</i> no rising up.</p> <p>(32) If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, <i>lay</i> thine hand upon thy mouth.</p> <p>(33) Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.</p>	<p>(22) For a servant when he reigns; and a fool when he is filled with meat;</p> <p>(23) For a hateful <i>woman</i> when she is married; and a handmaid that is heir to her mistress.</p> <p>(24) There are four <i>things which are</i> little upon the earth, but they <i>are</i> exceedingly wise:</p> <p>(25) The ants <i>are</i> a people not strong, yet they prepare their food in the summer;</p> <p>(26) The rock badgers <i>are but</i> a feeble folk, yet make they their houses in the rocks;</p> <p>(27) The locusts have no king, yet they go forth all of them by bands;</p> <p>(28) The spider takes hold with her hands, and is in kings' palaces.</p> <p>(29) There are three <i>things</i> which go well, yes, four are beautiful in going:</p> <p>(30) A lion <i>which is</i> strongest among beasts, and does not turn away for any;</p> <p>(31) A greyhound; a male goat also; and a king, against whom <i>there is</i> no rising up.</p> <p>(32) If you have done foolishly in lifting up yourself, or if you have thought evil, <i>lay</i> your hand upon your mouth.</p> <p>(33) Surely the churning of milk brings forth butter, and the wringing of the nose brings forth blood: so the forcing of wrath {anger; judgment} brings forth strife.</p>

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King James 1769 Version	King James Paraphrase
<p>Chapter 31</p> <p>(1) The words of king Lemuel, the prophecy that his mother taught him.</p> <p>(2) What, my son? and what, the son of my womb? and what, the son of my vows?</p> <p>(3) Give not thy strength unto women, nor thy ways to that which destroyeth kings.</p> <p>(4) <i>It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink:</i></p> <p>(5) Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.</p> <p>(6) Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.</p> <p>(7) Let him drink, and forget his poverty, and remember his misery no more.</p> <p>(8) Open thy mouth for the dumb in the cause of all such as are appointed to destruction.</p> <p>(9) Open thy mouth, judge righteously, and plead the cause of the poor and needy.</p> <p>(10) Who can find a virtuous woman? for her price <i>is</i> far above rubies.</p> <p>(11) The heart of her husband doth safely trust in her, so that he shall have no need of spoil.</p> <p>(12) She will do him good and not evil all the days of her life.</p> <p>(13) She seeketh wool, and flax, and worketh willingly with her hands.</p> <p>(14) She is like the merchants' ships; she bringeth her food from afar.</p>	<p>Chapter 31</p> <p>(1) The words of king Lemuel, the prophecy that his mother taught him.</p> <p>(2) What, my son? and what, the son of my womb? and what, the son of my vows?</p> <p>(3) Do not give your strength to women, nor your ways to that which destroys kings.</p> <p>(4) <i>It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink:</i></p> <p>(5) Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.</p> <p>(6) Give strong drink to him who is ready to perish, and wine to those who are full of sorrow.</p> <p>(7) Let him drink, and forget his poverty, and remember his misery no more.</p> <p>(8) Open your mouth for the dumb {those who cannot speak} in the cause of all who are appointed to destruction.</p> <p>(9) Open your mouth, judge righteously, and plead the cause of the poor and needy.</p> <p>(10) Who can find a virtuous woman? because her price <i>is</i> far above rubies.</p> <p>(11) The heart of her husband safely trusts in her, so that he will have no need of spoil.</p> <p>(12) She will do him good and not evil all the days of her life.</p> <p>(13) She seeks wool, and flax, and works willingly with her hands.</p> <p>(14) She is like the merchants' ships; she brings her food from afar.</p>

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King James 1769 Version	King James Paraphrase
<p>(15) She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.</p> <p>(16) She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.</p> <p>(17) She girdeth her loins with strength, and strengtheneth her arms.</p> <p>(18) She perceiveth that her merchandise <i>is</i> good: her candle goeth not out by night.</p> <p>(19) She layeth her hands to the spindle, and her hands hold the distaff.</p> <p>(20) She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.</p> <p>(21) She is not afraid of the snow for her household: for all her household <i>are</i> clothed with scarlet.</p> <p>(22) She maketh herself coverings of tapestry; her clothing <i>is</i> silk and purple.</p> <p>(23) Her husband is known in the gates, when he sitteth among the elders of the land.</p> <p>(24) She maketh fine linen, and selleth <i>it</i>; and delivereth girdles unto the merchant.</p> <p>(25) Strength and honour <i>are</i> her clothing; and she shall rejoice in time to come.</p> <p>(26) She openeth her mouth with wisdom; and in her tongue <i>is</i> the law of kindness.</p>	<p>(15) She rises also while it is yet night, and gives food to her household, and a portion to her maidens.</p> <p>(16) She considers a field, and buys it: with the fruit of her hands she plants a vineyard.</p> <p>(17) She ties her belt^a with strength, and strengthens her arms.^b</p> <p>(18) She perceives that her merchandise <i>is</i> good: her candle does not go out by night.^c</p> <p>(19) She lays her hands to the spindle, and her hands hold the distaff.^d</p> <p>(20) She stretches out her hand to the poor; yes, she reaches forth her hands to the needy.</p> <p>(21) She is not afraid of the snow for her household: because all of her household <i>are</i> clothed with scarlet.</p> <p>(22) She makes herself coverings of tapestry; her clothing <i>is</i> silk and purple.</p> <p>(23) Her husband is known in the gates, when he sits among the elders of the land.</p> <p>(24) She makes fine linen, and sells <i>it</i>; and delivers belts to the merchant.</p> <p>(25) Strength and honor <i>are</i> her clothing; and she will rejoice in time to come.</p> <p>(26) She opens her mouth with wisdom; and in her tongue <i>is</i> the law of kindness.</p>
<p>31:17a – girds her loins – fastens her belt with strength – she gets ready to do work without hesitation</p> <p>31:17b – strengthens her arms – she does not hesitate to do hard work</p> <p>31:18c – her candle does not go out by night – she works into the night to provide for her family</p> <p>31:19d – spindle and distaff – tools used for spinning thread to be used for weaving cloth</p>	

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King James 1769 Version	King James Paraphrase
<p>(27) She looketh well to the ways of her household, and eateth not the bread of idleness.</p> <p>(28) Her children arise up, and call her blessed; her husband <i>also</i>, and he praiseth her.</p> <p>(29) Many daughters have done virtuously, but thou excellest them all.</p> <p>(30) Favour is deceitful, and beauty is vain: <i>but</i> a woman <i>that</i> feareth the LORD, she shall be praised.</p> <p>(31) Give her of the fruit of her hands; and let her own works praise her in the gates.</p>	<p>(27) She looks well to the ways of her household, and does not eat the bread of idleness.</p> <p>(28) Her children arise up, and call her blessed; her husband <i>also</i>, and he praises her.</p> <p>(29) Many daughters have done virtuously, but you excel them all.</p> <p>(30) Favor is deceitful, and beauty is vain: <i>but</i> a woman <i>who</i> fears {reverences} the LORD {Jehovah}, she will be praised.</p> <p>(31) Give her of the fruit of her hands; and let her own works praise her in the gates.</p>

