

THE
DIXIE BIBLE
WITH SACRED NAMES
AND CLARIFICATIONS

CONTAINING THE
OLD AND NEW TESTAMENTS

THE DIXIE BIBLE WITH SACRED NAMES AND CLARIFICATIONS
COMPILED AND TRANSLATED BY DEWEY H. TUCKER

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PROVERBS

CHAPTER 1

THE proverbs of Solomon the son of David, king of Israel;
To know wisdom and instruction; to perceive the words of understanding;
To receive the instruction of wisdom, justice, and judgment, and equity;
To give subtilty to the simple, to the young man knowledge and discretion.
A wise man will hear, and will increase learning; and *a man of understanding* shall attain unto wise counsels:
To understand *a* proverb, and the interpretation; the words of the wise, and their riddles.
The fear of YAHWAH *is* the beginning of knowledge: *but* fools despise wisdom and instruction.
My son, hear the instruction of your father, and forsake not the law of your mother:
For they *shall be an* ornament of grace unto your head, and chains about your neck.
My son, if sinners entice you, consent you not.
If they say, Come with us, let us lay wait for blood, let us lurk secretly for the innocent without cause:
Let us swallow them up alive as the grave; and whole, as those that go down into the pit:
We shall find all precious substance, we shall fill our houses with spoil:
Cast in your lot among us; let us all have one purse:
My son, walk not you in the way with them; refrain your foot from their path:
For their feet run to evil, and make haste to shed blood.
Surely in vain the net is spread in the sight of any bird.
And they lay wait for their *own* blood; they lurk secretly for their *own* lives.
So *are* the ways of every one that is greedy of gain; *which* takes away the person of the owners thereof.
Wisdom cried outside; she utters her voice in the streets:
She cried in the chief place of concourse, in the openings of the gates: in the city she utters her words, *saying*,
How long, you all simple ones, will you all love simplicity? and the scorers delight in their scorning, and fools hate knowledge?
Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.
Because I have called, and you all refused; I have stretched out my hand, and no man regarded;
But you all have set at nought all my counsel, and would none of my reproof:
I also will laugh at your calamity; I will mock when your fear comes;
When your fear comes as desolation, and your destruction comes as *a* whirlwind; when distress and anguish comes upon you.
Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:
For that they hated knowledge, and did not choose the fear of YAHWAH:
They would none of my counsel: they despised all my reproof.
Therefore shall they eat of the fruit of their own way, and be filled with their own devices.
For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.
But whoso hearkens unto me shall dwell safely, and shall be quiet from fear of evil.

CHAPTER 2

MY son, if you will receive my words, and hide my commandments with you;
So that you incline your ear unto wisdom, *and* apply your heart to understanding;
Yes, if you cry after knowledge, *and* lift up your voice for understanding;
If you seek her as silver, and search for her as *for* hid treasures;
Then shall you understand the fear of YAHWAH, and find the knowledge of the ELOHEEM.
For YAHWAH gives wisdom: out of his mouth *comes* knowledge and understanding.
He lays up sound wisdom for the righteous: *he is a* buckler to them that walk uprightly.
He keeps the paths of judgment, and preserves the way of his sanctified.

Then shall you understand righteousness, and judgment, and equity; *yes*, every good path.
When wisdom enters into your heart, and knowledge is pleasant unto your person;
Discretion shall preserve you, understanding shall keep you:
To deliver you from the way of the evil *man*, from the man that speaks froward things;
Who leave the paths of uprightness, to walk in the ways of darkness;
Who rejoice to do evil, *and* delight in the frowardness of the wicked;
Whose ways *are* crooked, and *they* froward in their paths:
To deliver you from the strange woman, *even* from the stranger *which* flatters with her words;
Which forsakes the guide of her youth, and forgets the covenant of her ELOHEEM.
For her house inclines unto death, and her paths unto the dead.
None that go unto her return again, neither take they hold of the paths of life.
That you may walk in the way of good *men*, and keep the paths of the righteous.
For the upright shall dwell in the land, and the perfect shall remain in it.
But the wicked shall be cut off from the land, and the transgressors shall be rooted out of it.

CHAPTER 3

MY son, forget not my law; but let your heart keep my commandments:
For length of days, and long life, and peace, shall they add to you.
Let not mercy and truth forsake you: bind them about your neck; write them upon the table of your heart:
So shall you find favour and good understanding in the sight of the ELOHEEM and adamites.
Trust in YAHWAH with all your heart; and lean not unto your own understanding.
In all your ways acknowledge him, and he shall direct your paths.
Be not wise in your own eyes: fear YAHWAH, and depart from evil.
It shall be health to your navel, and marrow to your bones.
Honor YAHWAH with your substance, and with the firstfruits of all your increase:
So shall your barns be filled with plenty, and your presses shall burst out with new wine.
My son, despise not the instruction of YAHWAH; neither abhor his rebuke:
For whom YAHWAH loves he corrects; even as *a* father the son *in whom* he delights.
Happy *is* the adamite *that* finds wisdom, and the adamite *that* gets understanding.
For the merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold.
She *is* more precious than rubies: and all the things you can desire are not to be compared unto her.
Length of days *is* in her right hand; *and* in her left hand riches and honor.
Her ways *are* ways of pleasantness, and all her paths *are* peace.
She *is* *a* tree of life to them that lay hold upon her: and happy *is* *every one* that retaines her.
YAHWAH by wisdom has founded the land; by understanding has he established the heavens.
By his knowledge the deep is broken up, and the clouds drop down the dew.
My son, let not them depart from your eyes: keep sound wisdom and discretion:
So shall they be life unto your person, and grace to your neck.
Then shall you walk in your way safely, and your foot shall not stumble.
When you lie down, you shall not be afraid: *yes*, you shall lie down, and your sleep shall be sweet.
Be not afraid of sudden fear, neither of the desolation of the wicked, when it comes.
For YAHWAH shall be your trust, and shall keep your foot from being taken.
Withhold not good from them to whom it is due, when it is in the power of your hand to do *it*.
Say not unto your neighbour, Go, and come again, and tomorrow I will give; when you have it by you.
Devise not evil against your neighbour, seeing he dwells securely by you.
Strive not with *an* adamite without cause, if he have done you no harm.
Envy you not the oppressor, and choose none of his ways.
For the froward *is* abomination to YAHWAH: but his secret *is* with the righteous.

The curse of YAHWAH *is* in the house of the wicked: but he blesses the habitation of the just.
Surely he scorns the scorers: but he gives grace unto the lowly.
The wise shall inherit glory: but shame shall be the promotion of fools.

CHAPTER 4

HEAR, you all children, the instruction of *a* father, and attend to know understanding.
For I give you good doctrine, forsake you all not my law.
For I was my father's son, tender and only *beloved* in the sight of my mother.
He taught me also, and said to me, Let your heart retain my words: keep my commandments, and live.
Get wisdom, get understanding: forget *it* not; neither decline from the words of my mouth.
Forsake her not, and she shall preserve you: love her, and she shall keep you.
Wisdom *is* the principal thing; *therefore* get wisdom: and with all your getting get understanding.
Exalt her, and she shall promote you: she shall bring you to honor, when you do embrace her.
She shall give to your head *an* ornament of grace: *a* crown of glory shall she deliver to you.
Hear, O my son, and receive my sayings; and the years of your life shall be many.
I have taught you in the way of wisdom; I have led you in right paths.
When you go, your steps shall not be straitened; and when you run, you shall not stumble.
Take fast hold of instruction; let *her* not go: keep her; for she *is* your life.
Enter not into the path of the wicked, and go not in the way of evil *men*.
Avoid it, pass not by it, turn from it, and pass away.
For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause *some* to fall.
For they eat the bread of wickedness, and drink the wine of violence.
But the path of the just *is* as the shining light, that shines more and more unto the perfect day.
The way of the wicked *is* as darkness: they know not at what they stumble.
My son, attend to my words; incline your ear unto my sayings.
Let them not depart from your eyes; keep them in the midst of your heart.
For they *are* life unto those that find them, and health to all their flesh.
Keep your heart with all diligence; for out of it *are* the issues of life.
Put away from you *a* froward mouth, and perverse lips put far from you.
Let your eyes look right on, and let your eyelids look straight before you.
Ponder the path of your feet, and let all your ways be established.
Turn not to the right hand nor to the left: remove your foot from evil.

CHAPTER 5

MY son, attend unto my wisdom, *and* bow your ear to my understanding:
That you may regard discretion, and *that* your lips may keep knowledge.
For the lips of *a* strange woman drop *as a* honeycomb, and her mouth *is* smoother than oil:
But her end is bitter as wormwood, sharp as *a* twoedged sword.
Her feet go down to death; her steps take hold on the grave.
Lest you should ponder the path of life, her ways are moveable, *that* you cannot know *them*.
Hear me now therefore, O you all children, and depart not from the words of my mouth.
Remove your way far from her, and come not near the door of her house:
Lest you give your honor unto others, and your years unto the cruel:
Lest strangers be filled with your wealth; and your labors *be* in the house of *a* stranger;
And you mourn at the last, when your flesh and your body are consumed,
And say, How have I hated instruction, and my heart despised reproof;
And have not obeyed the voice of my teachers, nor inclined my ear to them that instructed me!
I was almost in all evil in the midst of the leaders and the whole national gathering.

Drink waters out of your own cistern, and running waters out of your own well.
Let your fountains be dispersed abroad, *and* rivers of waters in the streets.
Let them be only your own, and not strangers' with you.
Let your fountain be blessed: and rejoice with the wife of your youth.
Let her be as the loving hind and pleasant roe; let her breasts satisfy you at all times; and be you ravished
always with her love.
And why will you, my son, be ravished with *a* strange woman, and embrace the bosom of *a* stranger?
For the ways of man *are* before the eyes of YAHWAH, and he ponders all his goings.
His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.
He shall die without instruction; and in the greatness of his folly he shall go astray.

CHAPTER 6

MY son, if you be surety for your friend, *if* you have stricken your hand with *a* stranger,
You are snared with the words of your mouth, you are taken with the words of your mouth.
Do this now, my son, and deliver yourself, when you are come into the hand of your friend; go, humble
yourself, and make sure your friend.
Give not sleep to your eyes, nor slumber to your eyelids.
Deliver yourself as *a* roe from the hand of *the* hunter, and as *a* bird from the hand of the fowler.
Go to the ant, you sluggard; consider her ways, and be wise:
Which having no guide, overseer, or ruler,
Provides her meat in the summer, *and* gathers her food in the harvest.
How long will you sleep, O sluggard? when will you arise out of your sleep?
Yet a little sleep, *a* little slumber, *a* little folding of the hands to sleep:
So shall your poverty come as one that travelles, and your want as *an* armed man.
A naughty adamite, *a* wicked man, walks with *a* froward mouth.
He winks with his eyes, he speaks with his feet, he teaches with his fingers;
Frowardness *is* in his heart, he devises mischief continually; he sows discord.
Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.
These six *things* does YAHWAH hate: yes, seven *are an* abomination unto him:
A proud look, *a* lying tongue, and hands that shed innocent blood,
A heart that devises wicked imaginations, feet that be swift in running to mischief,
A false witness *that* speaks lies, and he that sows discord among brethren.
My son, keep your father's commandment, and forsake not the law of your mother:
Bind them continually upon your heart, *and* tie them about your neck.
When you go, it shall lead you; when you sleep, it shall keep you; and *when* you awake, it shall talk with you.
For the commandment *is a* Lamp; and the law *is* Light; and reproofs of instruction *are* the Ways of Life:
To keep you from the evil woman, from the flattery of the tongue of *a* strange woman.
Lust not after her beauty in your heart; neither let her take you with her eyelids.
For by means of *a* whorish woman *a* man *is brought* to *a* piece of bread: and the adulteress will hunt for the
precious person.
Can *a* man take fire in his bosom, and his clothes not be burned?
Can one go upon hot coals, and his feet not be burned?
So he that goes in to his neighbour's wife; whosoever touches her shall not be innocent.
Men do not despise *a* thief, if he steal to satisfy his person when he is hungry;
But *if* he be found, he shall restore sevenfold; he shall give all the substance of his house.
But whoso committes adultery with *a* woman lacks understanding: he *that* does it destroys his own person.
A wound and dishonor shall he get; and his reproach shall not be wiped away.
For zeal *is* the rage of *a* man: therefore he will not spare in the day of vengeance.

He will not regard any ransom; neither will he rest content, though you give many gifts.

CHAPTER 7

MY son, keep my words, and lay up my commandments with you.
Keep my commandments, and live; and my law as the apple of your eye.
Bind them upon your fingers, write them upon the table of your heart.
Say to wisdom, You *are* my sister; and call understanding *your* kinswoman:
That they may keep you from the strange woman, from the stranger *which* flatters with her words.
For at the window of my house I looked through my casement,
And beheld among the simple ones, I discerned among the youths, *a* young man void of understanding,
Passing through the street near her corner; and he went the way to her house,
In the twilight, in the evening, in the black and dark night:
And, behold, there met him *a* woman *with* the attire of *a* whore, and subtil of heart.
(*She is loud and stubborn; her feet abide not in her house:
Now is she outside, now in the streets, and lies in wait at every corner.*)
So she caught him, and kissed him, *and* with *an* impudent face said to him,
I have peace offerings with me; this day have I payed my vows.
Therefore came I forth to meet you, diligently to seek your face, and I have found you.
I have decked my bed with coverings of tapestry, with carved *works*, with fine linen of Egypt.
I have perfumed my bed with myrrh, aloes, and cinnamon.
Come, let us take our fill of love until the morning: let us solace ourselves with love.
For the goodman *is* not at home, he is gone *a* long journey:
He has taken *a* bag of money with him, *and* will come home at the day appointed.
With her much fair speech she caused him to yield, with the flattering of her lips she forced him.
He goes after her straightway, as *an* ox goes to the slaughter, or as *a* fool to the instruction of the stocks;
Till *a* dart strike through his liver; as *a* bird hastens to the snare, and knows not that it *is* for his person.
Hearken unto me now therefore, O you all children, and attend to the words of my mouth.
Let not your heart decline to her ways, go not astray in her paths.
For she has cast down many wounded: yes, many strong *men* have been slain by her.
Her house *is* the way to the grave, going down to the chambers of death.

CHAPTER 8

DOES not wisdom cry? and understanding put forth her voice?
She stands in the top of high places, by the way in the places of the paths.
She cried at the gates, at the entry of the city, at the coming in at the doors.
Unto you, O men, I call; and my voice *is* to the sons of adamites.
O you all simple, understand wisdom: and, you all fools, be you all of *an* understanding heart.
Hear; for I will speak of excellent things; and the opening of my lips *shall be* right things.
For my mouth shall speak truth; and wickedness *is an* abomination to my lips.
All the words of my mouth *are* in righteousness; *there is* nothing froward or perverse in them.
They *are* all plain to him that understands, and right to them that find knowledge.
Receive my instruction, and not silver; and knowledge rather than choice gold.
For wisdom *is* better than rubies; and all the things that may be desired are not to be compared to it.
I wisdom dwell with prudence, and find out knowledge of witty inventions.
The fear of YAHWAH *is* to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.
Counsel *is* mine, and sound wisdom: I *am* understanding; I have strength.
By me kings reign, and princes decree justice.
By me princes rule, and nobles, *even* all the judges of the land.

I love them that love me; and those that seek me early shall find me.
Riches and honor *are* with me; *yes*, durable riches and righteousness.
My fruit *is* better than gold, *yes*, than fine gold; and my revenue than choice silver.
I lead in the way of righteousness, in the midst of the paths of judgment:
That I may cause those that love me to inherit substance; and I will fill their treasures.
YAHWAH possessed me in the beginning of his way, before his works of old.
I was set up from everlasting, from the beginning, or ever the land was.
When *there were* no deep, I was brought forth; when *there were* no fountains abounding with water.
Before the mountains were settled, before the hills was I brought forth:
While as yet he had not made the land, nor the fields, nor the highest part of the dust of the World.
When he prepared the heavens, when he decreed the face of the depth *a* circle:
When he established the clouds above: when he strengthened the fountains of the deep:
When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the land:
Then I was by him, *as* one brought up *with him*: and I was daily *his* delight, rejoicing always before him;
Rejoicing in the World on his land; and my delights *were* with the sons of adamites.
Now therefore hearken unto me, O you all children: for blessed *are they that* keep my ways.
Hear instruction, and be wise, and refuse it not.
Blessed *is* the adamite that hears me, watching daily at my gates, waiting at the posts of my doors.
For whoso finds me finds life, and shall obtain favour of YAHWAH.
But he that sins against me wrongs his own person: all they that hate me love death.

CHAPTER 9

WISDOM has built her house, she has hewn out her seven pillars:
She has killed her beasts; she has mingled her wine; she has also furnished her table.
She has sent forth her maidens: she cried upon the highest places of the city,
Whoso *is* simple, let him turn in here: *as for* him that wants understanding, she said to him,
Come, eat of my bread, and drink of the wine *which* I have mingled.
Forsake the foolish, and live; and go in the way of understanding.
He that instructs *a* scorner gets to himself shame: and he that rebukes *a* wicked *man* gets himself *a* blot.
Reprove not *a* scorner, lest he hate you: rebuke *a* wise man, and he will love you.
Give *instruction* to *a* wise *man*, and he will be yet wiser: teach *a* just *man*, and he will increase in learning.
The fear of YAHWAH *is* the beginning of wisdom: and the knowledge of the sanctified *is* understanding.
For by me your days shall be multiplied, and the years of your life shall be increased.
If you be wise, you shall be wise for yourself: but *if* you scorn, you alone shall bear *it*.
A foolish woman *is* clamorous: *she is* simple, and knows nothing.
For she sits at the door of her house, on *a* seat in the high places of the city,
To call passengers who go right on their ways:
Whoso *is* simple, let him turn in here: and *as for* him that wants understanding, she said to him,
Stolen waters are sweet, and bread *eaten* in secret is pleasant.
But he knows not that the dead *are* there; and *that* her guests *are* in the depths of the grave.

CHAPTER 10

THE proverbs of Solomon. *A* wise son makes *a* glad father: but *a* foolish son *is* the heaviness of his mother.
Treasures of wickedness profit nothing: but righteousness delivers from death.
YAHWAH will not suffer the person of the righteous to famish: but he casts away the substance of the wicked.
He becomes poor that deals *with a* slack hand: but the hand of the diligent makes rich.
He that gathers in summer *is a* wise son: *but* he that sleeps in harvest *is a* son that causes shame.

Blessings *are* upon the head of the just: but violence covers the mouth of the wicked.
The memory of the just *is* blessed: but the name of the wicked shall rot.
The wise in heart will receive commandments: but *a* prating fool shall fall.
He that walks uprightly walks surely: but he that perverts his ways shall be known.
He that winks with the eye causes sorrow: but *a* prating fool shall fall.
The mouth of *a* righteous *man is a* well of life: but violence covers the mouth of the wicked.
Hatred stirs up strifes: but love covers all sins.
In the lips of him that has understanding wisdom is found: but *a* rod *is* for the back of him that is void of understanding.
Wise *men* lay up knowledge: but the mouth of the foolish *is* near destruction.
The rich man's wealth *is* his strong city: the destruction of the poor *is* their poverty.
The labor of the righteous *tends* to life: the fruit of the wicked to sin.
He *is in* the Way of life that keeps instruction: but he that refuses reproof errs.
He that hides hatred *with* lying lips, and he that utters *a* slander, *is a* fool.
In the multitude of words there wants not sin: but he that refrains his lips *is* wise.
The tongue of the just *is as* choice silver: the heart of the wicked *is* little worth.
The lips of the righteous feed many: but fools die for want of wisdom.
The blessing of YAHWAH, it makes rich, and he adds no sorrow with it.
It is as sport to *a* fool to do mischief: but *a* man of understanding has wisdom.
The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.
As the whirlwind passes, so *is* the wicked no *more*: but the righteous *is an* everlasting foundation.
As vinegar to the teeth, and as smoke to the eyes, so *is* the sluggard to them that send him.
The fear of YAHWAH prolongs days: but the years of the wicked shall be shortened.
The confidence of the righteous *shall be* gladness: but the expectation of the wicked shall perish.
The way of YAHWAH *is* strength to the upright: but destruction *shall be* to the workers of iniquity.
The righteous shall never be removed: but the wicked shall not inhabit the land.
The mouth of the just brings forth wisdom: but the froward tongue shall be cut out.
The lips of the righteous know what is acceptable: but the mouth of the wicked *speaks* frowardness.

CHAPTER 11

A FALSE balance *is* abomination to YAHWAH: but *a* just weight *is* his delight.
When pride comes, then comes shame: but with the lowly *is* wisdom.
The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.
Riches profit not in the day of wrath: but righteousness delivers from death.
The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.
The righteousness of the upright shall deliver them: but transgressors shall be taken in *their own* naughtiness.
When *a* wicked adamite dies, *his* expectation shall perish: and the confidence of unjust *men* perishes.
The righteous is delivered out of trouble, and the wicked comes in his stead.
A hypocrite with *his* mouth destroys his neighbour: but through knowledge shall the just be delivered.
When it goes well with the righteous, the city rejoices: and when the wicked perish, *there is* shouting.
By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.
He that is void of wisdom despises his neighbour: but *a* man of understanding holds his peace.
A talebearer reveals secrets: but he that is of *a* faithful spirit conceals the matter.
Where no counsel *is*, the people fall: but in the multitude of counsellors *there is* safety.
He that is surety for *a* stranger shall smart *for it*: and he that hates suretiship is sure.
A gracious woman retains honor: and strong *men* retain riches.
The merciful man does good to his own person: but *he that is* cruel troubles his own flesh.
The wicked work *a* deceitful work: but to him that sows righteousness *shall be a* sure reward.

As righteousness *tends* to life: so he that pursues evil *pursues it* to his own death.
They that are of a froward heart *are* abomination to YAHWAH: but *such as are* upright in *their way are* his delight.
Though hand *join* in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.
As a jewel of gold in *a* swine's snout, *so is a* fair woman which is without discretion.
The desire of the righteous *is* only good: *but* the expectation of the wicked *is* wrath.
There is that scatters, and yet increases; and *there is* that withholds more than is meet, but *it tends* to poverty.
The liberal person shall be made fat: and he that waters shall be watered also himself.
He that withholds grain, the people shall curse him: but blessing *shall be* upon the head of him that sells *it*.
He that diligently seeks good procures favour: but he that seeks mischief, it shall come unto him.
He that trusts in his riches shall fall: but the righteous shall flourish as *a* branch.
He that troubles his own house shall inherit that spirit: and the fool *shall be* servant to the wise of heart.
The fruit of the righteous *is a* tree of life; and he that wins persons *is* wise.
Behold, the righteous shall be recompensed in the land: much more the wicked and the sinner.

CHAPTER 12

WHOSO loves instruction loves knowledge: but he that hates reproof *is* brutish.
A good *man* obtains favour of YAHWAH: but *a* man of wicked devices will he condemn.
Adamites shall not be established by wickedness: but the root of the righteous shall not be moved.
A virtuous woman *is a* crown to her husband: but she that makes ashamed *is* as rottenness in his bones.
The thoughts of the righteous *are* right: *but* the counsels of the wicked *are* deceit.
The words of the wicked *are* to lie in wait for blood: but the mouth of the upright shall deliver them.
The wicked are overthrown, and *are* not: but the house of the righteous shall stand.
A man shall be commended according to his wisdom: but he that is of *a* perverse heart shall be despised.
He that is despised, and has *a* servant, *is* better than he that honors himself, and lacks bread.
A righteous *man* regards the person of his beast: but the tender mercies of the wicked *are* cruel.
He that tills his land shall be satisfied with bread: but he that follows vain *people is* void of understanding.
The wicked desires the net of evil *men*: but the root of the righteous yields *fruit*.
The wicked is snared by the transgression of *his* lips: but the just shall come out of trouble.
A man shall be satisfied with good by the fruit of *his* mouth: and the recompence of *a* man's hands shall be rendered unto him.
The way of *a* fool *is* right in his own eyes: but he that hearkens unto counsel *is* wise.
A fool's wrath is presently known: but *a* learned *man* covers shame.
He that speaks truth shows forth righteousness: but *a* false witness deceit.
There is that speaks like the piercings of *a* sword: but the tongue of the wise *is* health.
The lip of truth shall be established forever: but *a* lying tongue *is* but for *a* moment.
Deceit *is* in the heart of them that imagine evil: but to the counsellors of peace *is* joy.
There shall no evil happen to the just: but the wicked shall be filled with mischief.
Lying lips *are* abomination to YAHWAH: but they that deal truly *are* his delight.
A learned adamite conceals knowledge: but the heart of fools proclaims foolishness.
The hand of the diligent shall bear rule: but the slothful shall be under tribute.
Heaviness in the heart of adamite makes it stoop: but *a* good word makes it glad.
The righteous *is* more excellent than his neighbour: but the way of the wicked seduces them.
The slothful roasts not that which he took in hunting: but the substance of *a* diligent adamite *is* precious.
In the way of righteousness *is* life; and *in* the pathway *thereof there is* no death.

CHAPTER 13

A WISE son *hears* his father's instruction: but *a* scorner hears not rebuke.

A man shall eat good by the fruit of *his* mouth: but the person of the transgressors *shall eat* violence.
He that keeps his mouth keeps his person: *but* he that opens wide his lips shall have destruction.
The person of the sluggard desires, and *has* nothing: but the person of the diligent shall be made fat.
A righteous *man* hates lying: but a wicked *man* is loathsome, and comes to shame.
Righteousness keeps *him that is* upright in the way: but wickedness overthrows the sinner.
There is that makes himself rich, yet *has* nothing: *there is* that makes himself poor, yet *has* great riches.
The ransom of a man's person *are* his riches: but the poor hears not rebuke.
The light of the righteous rejoices: but the lamp of the wicked shall be put out.
Only by pride comes contention: but with the well advised *is* wisdom.
Wealth *gotten* by vanity shall be diminished: but he that gathers by labor shall increase.
Confidence deferred makes the heart sick: but *when* the desire comes, *it is* a tree of life.
Whoso despises the word shall be destroyed: but he that fears the commandment shall be rewarded.
The law of the wise *is* a fountain of life, to depart from the snares of death.
Good understanding gives favour: but the way of transgressors *is* hard.
Every learned *man* deals with knowledge: but a fool lays open *his* folly.
A wicked messenger falls into mischief: but a faithful ambassador *is* health.
Poverty and shame *shall be to* him that refuses instruction: but he that regards reproof shall be honoured.
The desire accomplished is sweet to the person: but *it is* abomination to fools to depart from evil.
He that walks with wise *men* shall be wise: but a companion of fools shall be destroyed.
Evil pursues sinners: but to the righteous good shall be repayed.
A good *man* leaves *an* inheritance to his children's children: and the wealth of the sinner *is* laid up for the just.
Much food *is in* the tillage of the poor: but there is *that is* destroyed for want of judgment.
He that spares his rod hates his son: but he that loves him instructs him betimes.
The righteous eats to the satisfying of his person: but the belly of the wicked shall want.

CHAPTER 14

EVERY wise woman builds her house: but the foolish plucks it down with her hands.
He that walks in his uprightness fears YAHWAH: but *he that is* perverse in his ways despises him.
In the mouth of the foolish *is* a rod of pride: but the lips of the wise shall preserve them.
Where no oxen *are*, the crib *is* clean: but much increase *is* by the strength of the ox.
A faithful witness will not lie: but a false witness will utter lies.
A scorner seeks wisdom, and *finds it* not: but knowledge *is* easy unto him that understands.
Go from the presence of a foolish man, when you perceive not *in him* the lips of knowledge.
The wisdom of the learned *is* to understand his way: but the folly of fools *is* deceit.
Fools make a mock at sin: but among the righteous *there is* favour.
The heart knows his own bitterness; and a stranger does not intermeddle with his joy.
The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.
There is a way which seems right unto a man, but the end thereof *are* the ways of death.
Even in laughter the heart is sorrowful; and the end of that mirth *is* heaviness.
The backslider in heart shall be filled with his own ways: and a good man *shall be satisfied* from himself.
The simple believes every word: but the learned *man* looks well to his going.
A wise *man* fears, and departs from evil: but the fool rages, and is confident.
He that is soon angry deals foolishly: and a man of wicked devices is hated.
The simple inherit folly: but the learned are crowned with knowledge.
The evil bow before the good; and the wicked at the gates of the righteous.
The poor is hated even of his own neighbour: but the rich *has* many friends.
He that despises his neighbour sins: but he that has mercy on the poor, happy *is* he.
Are they not deceived that devise evil? but mercy and truth *shall be* to them that devise good.

In all labor there is profit: but the talk of the lips *tends* only to penury.
The crown of the wise *is* their riches: *but* the foolishness of fools *is* folly.
A true witness delivers persons: but *a* deceitful *witness* speaks lies.
In the fear of YAHWAH *is* strong trust: and his children shall have *a* place of refuge.
The fear of YAHWAH *is* *a* fountain of life, to depart from the snares of death.
In the multitude of people *is* the king's honor: but in the want of people *is* the destruction of the prince.
He that is slow to wrath *is* of great understanding: but *he that is* hasty of spirit exalts folly.
A sound heart *is* the Life of the flesh: but envy the rottenness of the bones.
He that oppresses the poor reproaches his Maker: but he that honors him has mercy on the poor.
The wicked is driven away in his wickedness: but the righteous has confidence in his death.
Wisdom rests in the heart of him that has understanding: but *that which is* in the midst of fools is made known.
Righteousness exalts *a* nation: but sin *is* *a* reproach to any people.
The king's favour *is* toward *a* wise servant: but his wrath *is* *against* him that causes shame.

CHAPTER 15

A SOFT answer turns away wrath: but grievous words stir up anger.
The tongue of the wise uses knowledge aright: but the mouth of fools poures out foolishness.
The eyes of YAHWAH *are* in every place, beholding the evil and the good.
A wholesome tongue *is* *a* tree of life: but perverseness therein *is* *a* breach in the spirit.
A fool despises his father's instruction: but he that regards reproof is learned.
In the house of the righteous *is* much treasure: but in the revenues of the wicked is trouble.
The lips of the wise disperse knowledge: but the heart of the foolish *does* not so.
The sacrifice of the wicked *is* *an* abomination to YAHWAH: but the prayer of the upright *is* his delight.
The way of the wicked *is* *an* abomination unto YAHWAH: but he loves him that follows after righteousness.
Correction *is* grievous unto him that forsakes the way: *and* he that hates reproof shall die.
The grave and destruction *are* before YAHWAH: how much more then the hearts of the children of adamites?
A scorner loves not one that reproves him: neither will he go unto the wise.
A merry heart makes *a* cheerful countenance: but by sorrow of the heart the spirit is broken.
The heart of him that has understanding seeks knowledge: but the mouth of fools feeds on foolishness.
All the days of the afflicted *are* evil: but he that is of *a* merry heart *has* *a* continual feast.
Better *is* little with the fear of YAHWAH than great treasure and trouble therewith.
Better *is* *a* dinner of herbs where love is, than *a* stalled ox and hatred therewith.
A wrathful man stirs up strife: but *he that is* slow to anger appeases strife.
The way of the slothful *man is* as *a* hedge of thorns: but the way of the righteous *is* made plain.
A wise son makes *a* glad father: but *a* foolish man despises his mother.
Folly *is* joy to *him that is* destitute of wisdom: but *a* man of understanding walks uprightly.
Without counsel purposes are disappointed: but in the multitude of counsellors they are established.
An adamite has joy by the answer of his mouth: and *a* word *spoken* in due season, how good *is* *it!*
The way of life *is* above to the wise, that he may depart from the grave beneath.
YAHWAH will destroy the house of the proud: but he will establish the border of the widow.
The thoughts of the wicked *are* *an* abomination to YAHWAH: but *the words* of the pure *are* pleasant words.
He that is greedy of gain troubles his own house; but he that hates gifts shall live.
The heart of the righteous studies to answer: but the mouth of the wicked poures out evil things.
YAHWAH *is* far from the wicked: but he hears the prayer of the righteous.
The light of the eyes rejoices the heart: *and* *a* good report makes the bones fat.
The ear that hears the reproof of life abides among the wise.
He that refuseth instruction despises his own person: but he that hears reproof gets understanding.
The fear of YAHWAH *is* the instruction of wisdom; and before honor *is* humility.

CHAPTER 16

THE preparations of the heart in adamites, and the answer of the tongue, *is* from YAHWAH.

All the ways of *a* man *are* clean in his own eyes; but YAHWAH weighs the spirits.

Commit your works unto YAHWAH, and your thoughts shall be established.

YAHWAH has made all *things* for himself: yes, even the wicked for the day of evil.

Every one *that is* proud in heart *is an* abomination to YAHWAH: *though* hand *join* in hand, he shall not be unpunished.

By mercy and truth iniquity is purged: and by the fear of YAHWAH *men* depart from evil.

When *a* man's ways please YAHWAH, he makes even his enemies to be at peace with him.

Better *is a* little with righteousness than great revenues without right.

A man's heart devises his way: but YAHWAH directs his steps.

A divine sentence *is* in the lips of the king: his mouth transgresses not in judgment.

A just weight and balance *are* YAHWAH'S: all the weights of the bag *are* his work.

It is an abomination to kings to commit wickedness: for the throne is established by righteousness.

Righteous lips *are* the delight of kings; and they love him that speaks right.

The wrath of *a* king *is as* messengers of death: but *a* wise man will pacify it.

In the Light of the king's countenance *is* life; and his favour *is as a* cloud of the latter rain.

How much better *is it* to get wisdom than gold! and to get understanding rather to be chosen than silver!

The highway of the upright *is* to depart from evil: he that keeps his way preserves his person.

Pride *goes* before destruction, and *a* haughty spirit before *a* fall.

Better *it is to be* of *a* humble spirit with the lowly, than to divide the spoil with the proud.

He that handles *a* matter wisely shall find good: and whoso trusts in YAHWAH, happy *is* he.

The wise in heart shall be called learned: and the sweetness of the lips increases learning.

Understanding *is a* wellspring of life unto him that has it: but the instruction of fools *is* folly.

The heart of the wise teaches his mouth, and adds learning to his lips.

Pleasant words *are as a* honeycomb, sweet to the person, and health to the bones.

There is *a* way that seems right unto *a* man, but the end thereof *are* the ways of death.

He that labors labors for himself; for his mouth craves it of him.

An ungodly man digs up evil: and in his lips *there is as a* burning fire.

A froward man sows strife: and *a* whisperer separates chief friends.

A violent man entices his neighbour, and leads him into the way *that is* not good.

He shuts his eyes to devise froward things: moving his lips he brings evil to pass.

The hoary head *is a* crown of glory, *if it* be found in the way of righteousness.

He that is slow to anger *is* better than the mighty; and he that rules his spirit than he that takes *a* city.

The lot is cast into the lap; but the whole disposing thereof *is* of YAHWAH.

CHAPTER 17

BETTER *is a* dry morsel, and quietness therewith, than *a* house full of sacrifices *with* strife.

A wise servant shall have rule over *a* son that causes shame, and shall have part of the inheritance among the brethren.

The fining pot *is* for silver, and the furnace for gold: but YAHWAH tries the hearts.

A wicked doer gives heed to false lips; *and a* liar gives ear to *a* naughty tongue.

Whoso mocks the poor reproaches his Maker: *and* he that is glad at calamities shall not be unpunished.

Children's children *are* the crown of old men; and the glory of children *are* their fathers.

Excellent speech becomes not *a* fool: much less do lying lips *a* prince.

A gift *is as a* precious stone in the eyes of him that has it: wheresoever it turns, it prospers.

He that covers *a* transgression seeks love; but he that repeats *a* matter separates friends.

A reproof enters more into a wise man than a hundred stripes into a fool.
An evil man seeks only rebellion: therefore a cruel messenger shall be sent against him.
Let a bear robbed of her whelps meet a man, rather than a fool in his folly.
Whoso rewards evil for good, evil shall not depart from his house.
The beginning of strife is as when one lets out water: therefore leave off contention, before it be meddled with.
He that justifies the wicked, and he that condemns the just, even they both are abomination to YAHWAH.
Wherefore is there a price in the hand of a fool to get wisdom, seeing he has no heart to it?
A friend loves at all times, and a brother is born for adversity.
An adamantite void of understanding strikes hands, and becomes surety in the presence of his friend.
He loves transgression that loves strife: and he that exalts his gate seeks destruction.
He that has a froward heart finds no good: and he that has a perverse tongue falls into mischief.
He that begets a fool does it to his sorrow: and the father of a fool has no joy.
A merry heart does good like a medicine: but a broken spirit dries the bones.
A wicked man takes a gift out of the bosom to pervert the ways of judgment.
Wisdom is before him that has understanding; but the eyes of a fool are in the ends of the land.
A foolish son is a grief to his father, and bitterness to her that bare him.
Also to punish the just is not good, nor to strike princes for equity.
He that has knowledge spares his words: and a man of understanding is of an excellent spirit.
Even a fool, when he holds his peace, is counted wise: and he that shuts his lips is esteemed a man of understanding.

CHAPTER 18

THROUGH desire a man, having separated himself, seeks and intermeddles with all wisdom.
A fool has no delight in understanding, but that his heart may discover itself.
When the wicked comes, then comes also contempt, and with ignominy reproach.
The words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook.
It is not good to accept the face of the wicked, to overthrow the righteous in judgment.
A fool's lips enter into contention, and his mouth calls for strokes.
A fool's mouth is his destruction, and his lips are the snare of his person.
The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.
He also that is slothful in his work is brother to him that is a great waster.
The name of YAHWAH is a strong tower: the righteous runs into it, and is safe.
The rich man's wealth is his strong city, and as a high wall in his own conceit.
Before destruction the heart of man is haughty, and before honor is humility.
He that answers a matter before he hears it, it is folly and shame unto him.
The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?
The heart of the learned gets knowledge; and the ear of the wise seeks knowledge.
A man's gift makes room for him, and brings him before great men.
He that is first in his own cause seems just; but his neighbour comes and searches him.
The lot causes contentions to cease, and parts between the mighty.
A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle.
A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled.
Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.
Whoso finds a wife finds a good thing, and obtains favour of YAHWAH.
The poor uses intreaties; but the rich answers roughly.
A man that has friends must show himself friendly: and there is a friend that sticks closer than a brother.

CHAPTER 19

BETTER *is* the poor that walks in his integrity, than *he that is* perverse in his lips, and is *a* fool.
Also, *that* the person *be* without knowledge, *it is* not good; and he that hastens with *his* feet sins.
The foolishness of adamite perverts his way: and his heart frets against YAHWAH.
Wealth makes many friends; but the poor is separated from his neighbour.
A false witness shall not be unpunished, and *he that* speaks lies shall not escape.
Many will intreat the favour of the prince: and every *man is a* friend to him that gives gifts.
All the brethren of the poor do hate him: how much more do his friends go far from him? he pursues *them with* words, *yet they are* wanting to him.
He that gets wisdom loves his own person: he that keeps understanding shall find good.
A false witness shall not be unpunished, and *he that* speaks lies shall perish.
Delight is not seemly for *a* fool; much less for *a* servant to have rule over princes.
The discretion of *an* adamite defers his anger; and *it is* his glory to pass over *a* transgression.
The king's wrath *is* as the roaring of *a* lion; but his favour *is* as dew upon the grass.
A foolish son *is* the calamity of his father: and the contentions of *a* wife *are a* continual dropping.
House and riches *are* the inheritance of fathers: and *a* learned wife *is* from YAHWAH.
Slothfulness casts into *a* deep sleep; and *an* idle person shall suffer hunger.
He that keeps the commandment keeps his own person; *but* he that despises his ways shall die.
He that has pity upon the poor lends unto YAHWAH; and that which he has given will he pay him again.
Being confident instruct your son, and let not your person spare for his crying.
A man of great wrath shall suffer punishment: for if you deliver *him*, yet you must do it again.
Hear counsel, and receive instruction, that you may be wise in your latter end.
There are many devices in *a* man's heart; nevertheless the counsel of YAHWAH, that shall stand.
The desire of *an* adamite *is* his kindness: and *a* poor *man is* better than *a* liar.
The fear of YAHWAH *tends* to life: and *he that has it* shall abide satisfied; he shall not be visited with evil.
A slothful *man* hides his hand in *his* bosom, and will not so much as bring it to his mouth again.
Smite *a* scorner, and the simple will beware: and reprove one that has understanding, *and* he will understand knowledge.
He that wastes *his* father, *and* chases away *his* mother, *is a* son that causes shame, and brings reproach.
Cease, my son, to hear the instruction *that causes* to deceive from the words of knowledge.
An ungodly witness scorns judgment: and the mouth of the wicked devours iniquity.
Judgments are prepared for scorners, and stripes for the back of fools.

CHAPTER 20

WINE *is a* mocker, strong drink *is* raging: and whosoever is deceived thereby is not wise.
The fear of *a* king *is* as the roaring of *a* lion: *whoso* provokes him to anger sins *against* his own person.
It is a honor for *a* man to cease from strife: but every fool will be meddling.
The sluggard will not plow by reason of the cold; *therefore* shall he beg in harvest, and *have* nothing.
Counsel in the heart of man *is like* deep water; but *a* man of understanding will draw it out.
Most adamites will proclaim every one his own goodness: but *a* faithful man who can find?
The just *man* walks in his integrity: his children *are* blessed after him.
A king that sits in the throne of judgment scatters away all evil with his eyes.
Who can say, I have made my heart clean, I am pure from my sin?
Different weights, *and* different measures, both of them *are* alike abomination to YAHWAH.
Even *a* child is known by his doings, whether his work *be* pure, and whether *it be* right.
The hearing ear, and the seeing eye, YAHWAH has made even both of them.
Love not sleep, lest you come to poverty; open your eyes, *and* you shall be satisfied with bread.

It is naught, it is naught, said the buyer: but when he is gone his way, then he boasts.
There is gold, and *a multitude of rubies*: but the lips of knowledge *are a precious jewel*.
Take his garment that is surety *for a stranger*: and take *a pledge of him for a strange woman*.
Bread of deceit *is sweet to a man*; but afterwards his mouth shall be filled with gravel.
Every purpose is established by counsel: and with good advice make war.
He that goes about *as a talebearer reveals secrets*: therefore meddle not with him that flatters with his lips.
Whoso curses his father or his mother, his lamp shall be put out in obscure darkness.
An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed.
Say not you, I will recompense evil; *but wait on YAHWAH*, and he shall DELIVER you.
Different weights *are an abomination unto YAHWAH*; and *a false balance is not good*.
Man's goings *are of YAHWAH*; how can *an adamite* then understand his own way?
It is a snare to the adamite who devoures that which is sanctified, and afterwards vows to make inquiry.
A wise king scatters the wicked, and brings the wheel over them.
The spirit of the adamite *is the Lamp of YAHWAH*, searching all the inward parts of the belly.
Mercy and truth preserve the king: and his throne is upholden by mercy.
The glory of young men *is their strength*: and the beauty of old men *is the gray head*.
The blueness of *a wound cleanses away evil*: so *do stripes the inward parts of the belly*.

CHAPTER 21

THE king's heart *is in the hand of YAHWAH*, *as the rivers of water*: he turns it wheresoever he will.
Every way of *a man is right in his own eyes*: but YAHWAH ponders the hearts.
To do justice and judgment *is more acceptable to YAHWAH than sacrifice*.
A high look, and a proud heart, and the plowing of the wicked, is sin.
The thoughts of the diligent *tend only to plenteousness*; but of every one *that is hasty only to want*.
The getting of treasures by *a lying tongue is a vanity tossed to and fro of them that seek death*.
The robbery of the wicked shall destroy them; because they refuse to do judgment.
The way of man *is froward and strange*: but *as for the pure, his work is right*.
It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house.
The person of the wicked desires evil: his neighbour finds no favour in his eyes.
When the scorner is punished, the simple is made wise: and when the wise is instructed, he receives knowledge.
The righteous *man wisely considers the house of the wicked: but God overthrows the wicked for their wickedness*.
Whoso stops his ears at the cry of the poor, he also shall cry himself, but shall not be heard.
A gift in secret pacifies anger: and *a reward in the bosom strong wrath*.
It is joy to the just to do judgment: but destruction *shall be to the workers of iniquity*.
The adamite who errs in the way of understanding resides with the leaders of the dead.
He that loves pleasure *shall be a poor man*: he that loves wine and oil shall not be rich.
The wicked *shall be a ransom for the righteous, and the transgressor for the upright*.
It is better to dwell in the wilderness, than with a contentious and an angry woman.
There is treasure to be desired and oil in the dwelling of the wise; but a foolish adamite spends it up.
He that follows after righteousness and mercy finds life, righteousness, and honor.
A wise man scales the city of the mighty, and casts down the strength of the trust thereof.
Whoso keeps his mouth and his tongue keeps his person from troubles.
Proud *and haughty scorner is his name, who deals in proud wrath*.
The desire of the slothful kills him; for his hands refuse to labor.
He covets greedily all the day long: but the righteous gives and spares not.
The sacrifice of the wicked *is abomination*: how much more, *when he brings it with a wicked mind?*
A false witness shall perish: but the man that hears speaks constantly.

A wicked man hardens his face: but *as for* the upright, he directs his way.
There is no wisdom nor understanding nor counsel against YAHWAH.
The horse *is* prepared against the day of battle: but safety *is* of YAHWAH.

CHAPTER 22

A *GOOD* name *is* rather to be chosen than great riches, *and* loving favour rather than silver and gold.
The rich and poor meet together: YAHWAH *is* the maker of them all.
A learned *man* foresees the evil, and hides himself: but the simple pass on, and are punished.
By humility *and* the fear of YAHWAH *are* riches, and honor, and life.
Thorns *and* snares *are* in the way of the froward: he that does keep his person shall be far from them.
Train up *a* child in the way he should go: and when he is old, he will not depart from it.
The rich rules over the poor, and the borrower *is* servant to the lender.
He that sowes iniquity shall reap vanity: and the rod of his anger shall fail.
He that has *a* bountiful eye shall be blessed; for he gives of his bread to the poor.
Cast out the scorner, and contention shall go out; yes, strife and reproach shall cease.
He that loves pureness of heart, *for* the grace of his lips the king *shall be* his friend.
The eyes of YAHWAH preserve knowledge, and he overthrows the words of the transgressor.
The slothful *man* said, *There is* a lion outside, I shall be murdered in the streets.
The mouth of strange women *is* a deep pit: he that is abhorred of YAHWAH shall fall therein.
Foolishness *is* bound in the heart of *a* child; *but* the rod of instruction shall drive it far from him.
He that oppresses the poor to increase his *riches*, *and* he that gives to the rich, *shall* surely *come* to want.
Bow down your ear, and hear the words of the wise, and apply your heart unto my knowledge.
For *it is* a pleasant thing if you keep them inside of you; they shall withal be fitted in your lips.
That your trust may be in YAHWAH, I have made known to you this day, even to you.
Have not I written to you excellent things in counsels and knowledge,
That I might make you know the certainty of the words of truth; that you might answer the words of truth to them that send unto you?
Rob not the poor, because he *is* poor: neither oppress the afflicted in the gate:
For YAHWAH will plead their cause, and spoil the person of those that spoiled them.
Make no friendship with *an* angry man; and with *a* furious man you shall not go:
Lest you learn his ways, and get *a* snare to your person.
Be not you *one* of them that strike hands, *or* of them that are sureties for debts.
If you have nothing to pay, why should he take away your bed from under you?
Remove not the ancient landmark, which your fathers have set.
See you *a* man diligent in his business? he shall stand before kings; he shall not stand before mean *men*.

CHAPTER 23

WHEN you sit to eat with *a* ruler, consider diligently what *is* before you:
And put *a* knife to your throat, if you *be* *a* man given to person *appetite*.
Be not desired of his dainties: for they *are* deceitful meat.
Labor not to be rich: cease from your own wisdom.
Will you set your eyes upon that which is not? for *riches* certainly make themselves wings; they fly away as *an* eagle toward heaven.
Eat you not the bread of *him that has* *an* evil eye, neither desire you his dainty meats:
For as he thinks in his heart, so *is* he: Eat and drink, said he to you; but his heart *is* not with you.
The morsel *which* you have eaten shall you vomit up, and lose your sweet words.
Speak not in the ears of *a* fool: for he will despise the wisdom of your words.
Remove not the old landmark; and enter not into the fields of the fatherless:

For their redeemer *is* mighty; he shall plead their cause with you.
Apply your heart unto instruction, and your ears to the words of knowledge.
Withhold not instruction from the child: for *if* you beat him with the rod, he shall not die.
You shall beat him with the rod, and shall deliver his person from the grave.
My son, if your heart be wise, my heart shall rejoice, even mine.
Yes, my feelings shall rejoice, when your lips speak right things.
Let not your heart envy sinners: but *be you* in the fear of YAHWAH all the day long.
For surely there is *an* end; and your expectation shall not be cut off.
Hear you, my son, and be wise, and guide your heart in the way.
Be not among winebibbers; among riotous eaters of flesh:
For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe *a man* with rags.
Hearken unto your father that begat you, and despise not your mother when she is old.
Buy the Truth, and sell *it* not; *also* wisdom, and instruction, and understanding.
The father of the righteous shall greatly rejoice: and he that begets *a wise child* shall have joy of him.
Your father and your mother shall be glad, and she that bare you shall rejoice.
My son, give me your heart, and let your eyes observe my ways.
For *a* whore *is a* deep ditch; and *a* strange woman *is a* narrow pit.
She also lies in wait as *for a* prey, and increases the transgressors among adamites.
Who has woe? who has sorrow? who has contentions? who has babbling? who has wounds without cause? who has redness of eyes?
They that wait long at the wine; they that go to seek mixed wine.
Look not you upon the wine when it is red, when it gives his color in the cup, *when* it moves itself aright.
At the last it bites like *a* serpent, and stings like *an* adder.
Your eyes shall behold strange women, and your heart shall utter perverse things.
Yes, you shall be as he that lies down in the midst of the sea, or as he that lies upon the top of *a* mast.
They have stricken me, *shall you say*, and I was not sick; they have beaten me, and I felt *it* not: when shall I awake? I will seek it yet again.

CHAPTER 24

BE not you envious against evil men, neither desire to be with them.
For their heart studies destruction, and their lips talk of mischief.
Through wisdom is *a* house built; and by understanding it is established:
And by knowledge shall the chambers be filled with all precious and pleasant riches.
A wise man *is* strong; yes, *a* man of knowledge increases strength.
For by wise counsel you shall make your war: and in multitude of counsellors *there is* safety.
Wisdom *is* too high for *a* fool: he opens not his mouth in the gate.
He that devises to do evil shall be called *a* mischievous man.
The thought of foolishness *is* sin: and the scorner *is an* abomination to adamites.
If you faint in the day of adversity, your strength *is* small.
If you forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain;
If you say, Behold, we knew it not; does not he that ponders the heart consider *it*? and he that keeps your person, does *not* he know *it*? and shall *not* he render to *every* adamite according to his works?
My son, eat you honey, because *it is* good; and the honeycomb, *which is* sweet to your taste:
So *shall* the knowledge of wisdom *be* unto your person: when you have found *it*, then there shall be *a* reward, and your expectation shall not be cut off.
Lay not wait, O wicked *man*, against the dwelling of the righteous; spoil not his resting place:
For *a* just *man* falls seven times, and rises up again: but the wicked shall fall into mischief.
Rejoice not when your enemy falls, and let not your heart be glad when he stumbles:

Lest YAHWAH see *it*, and it displease him, and he turn away his wrath from him.
 Fret not yourself because of evil *men*, neither be you envious at the wicked;
 For there shall be no reward to the evil *man*; the lamp of the wicked shall be put out.
 My son, fear you YAHWAH and the king: *and* meddle not with them that are given to change:
 For their calamity shall rise suddenly; and who knows the ruin of them both?
 These *things* also *belong* to the wise. *It is* not good to have respect of faces in judgment.
 He that said to the wicked, You *are* righteous; him shall the people curse, peoples shall abhor him:
 But to them that rebuke *him* shall be delight, and *a* good blessing shall come upon them.
Every man shall kiss *his* lips that gives *a* right answer.
 Prepare your work outside, and make it fit for yourself in the field; and afterwards build your house.
 Be not *a* witness against your neighbour without cause; and deceive *not* with your lips.
 Say not, I will do so to him as he has done to me: I will render to the man according to his work.
 I went by the field of the slothful, and by the vineyard of the adamite void of understanding;
 And, behold, it was all grown over with thorns, *and* nettles had covered the face thereof, and the stone wall
 thereof was broken down.
 Then I saw, *and* considered *it* well: I looked upon *it*, *and* received instruction.
Yet a little sleep, *a* little slumber, *a* little folding of the hands to sleep:
 So shall your poverty come *as* one that travelles; and your want as *an* armed man.

CHAPTER 25

THESE *are* also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.
It is the glory of the ELOHEEM to conceal *a* thing: but the honor of kings *is* to search out *a* matter.
 The heaven for height, and the land for depth, and the heart of kings *is* unsearchable.
 Take away the dross from the silver, and there shall come forth *a* vessel for the finer.
 Take away the wicked *from* before the king, and his throne shall be established in righteousness.
 Put not forth yourself in the presence of the king, and stand not in the place of great *men*:
 For better *it is* 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.
 Go not forth hastily to strive, lest *you know not* what to do in the end thereof, when your neighbour has put you
 to shame.
 Debate your cause with your neighbour *himself*; and discover not *a* secret to another:
 Lest he that hears *it* put you to shame, and your infamy turn not away.
A word fitly spoken *is like* apples of gold in pictures of silver.
As an earring of gold, and *an* ornament of fine gold, *so is a* wise reprovener upon *an* obedient ear.
 As the cold of snow in the time of harvest, *so is a* faithful messenger to them that send him: for he refreshes the
 persons of his masters.
 Whoso boasts himself of *a* false gift *is like* spirit and clouds without rain.
 By long forbearing *is a* prince persuaded, and *a* soft tongue breaks the bone.
 Have you found honey? eat so much as is sufficient for you, lest you be filled therewith, and vomit it.
 Withdraw your foot from your neighbour's house; lest he be weary of you, and *so* hate you.
A man that bears false witness against his neighbour *is a* maul, and *a* sword, and *a* sharp arrow.
 Trust in *an* unfaithful man in time of trouble *is like a* broken tooth, and *a* foot out of joint.
As he that takes away *a* garment in cold weather, *and as* vinegar upon nitre, *so is* he that sings songs to *a* heavy
 heart.
 If your enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:
 For you shall heap coals of fire upon his head, and YAHWAH shall reward you.
 The north spirit drives away rain: *so does an* angry countenance *a* backbiting tongue.
It is better to dwell in the corner of the housetop, than with *a* brawling woman and in *a* wide house.

*As cold waters to a thirsty person, so is good news from a far land.
A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring.
It is not good to eat much honey: so for men to search their own glory is not glory.
He that has no rule over his own spirit is like a city that is broken down, and without walls.*

CHAPTER 26

*AS snow in summer, and as rain in harvest, so honor is not seemly for a fool.
As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.
A whip for the horse, a bridle for the ass, and a rod for the fool's back.
Answer not a fool according to his folly, lest you also be like unto him.
Answer a fool according to his folly, lest he be wise in his own conceit.
He that sends a message by the hand of a fool cuts off the feet, and drinks damage.
The legs of the lame are not equal: so is a parable in the mouth of fools.
As he that binds a stone in a sling, so is he that gives honor to a fool.
As a thorn goes up into the hand of a drunkard, so is a parable in the mouth of fools.
The great God that formed all things both rewards the fool, and rewards transgressors.
As a dog returns to his vomit, so a fool returns to his folly.
See you a man wise in his own conceit? there is more confidence of a fool than of him.
The slothful man said, There is a lion in the way; a lion is in the streets.
As the door turns upon his hinges, so does the slothful upon his bed.
The slothful hides his hand in his bosom; it grieves him to bring it again to his mouth.
The sluggard is wiser in his own conceit than seven men that can render a reason.
He that passes by, and meddles with strife belonging not to him, is like one that takes a dog by the ears.
As a mad man who casts firebrands, arrows, and death,
So is the man that deceives his neighbour, and said, Am not I in sport?
Where no wood is, there the fire goes out: so where there is no talebearer, the strife ceases.
As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.
The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.
Burning lips and a wicked heart are like a potsherd covered with silver dross.
He that hates dissembles with his lips, and lays up deceit inside of him;
When he speaks fair, believe him not: for there are seven abominations in his heart.
Whose hatred is covered by deceit, his wickedness shall be showed before the leaders.
Whoso digs a pit shall fall therein: and he that rolls a stone, it will return upon him.
A lying tongue hates those that are afflicted by it; and a flattering mouth works ruin.*

CHAPTER 27

*BOAST not yourself of tomorrow; for you know not what a day may bring forth.
Let another man praise you, and not your own mouth; a stranger, and not your own lips.
A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both.
Wrath is cruel, and anger is outrageous; but who is able to stand before envy?
Open rebuke is better than secret love.
Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.
The full person loaths a honeycomb; but to the hungry person every bitter thing is sweet.
As a bird that wanders from her nest, so is a man that wanders from his place.
Ointment and perfume rejoice the heart: so does the sweetness of a man's friend by hearty counsel.
Your own friend, and your father's friend, forsake not; neither go into your brother's house in the day of your calamity: for better is a neighbour that is near than a brother far off.
My son, be wise, and make my heart glad, that I may answer him that reproaches me.*

A learned man foresees the evil, and hides himself; but the simple pass on, and are punished.
 Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.
 He that blesses his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.
A continual dropping in a very rainy day and a contentious woman are alike.
 Whosoever hides her hides the spirit, and the ointment of his right hand, which bewrayes itself.
 Iron sharpens iron; so a man sharpens the countenance of his friend.
 Whoso keeps the fig tree shall eat the fruit thereof: so he that waits on his master shall be honoured.
 As in water face answers to face, so the heart of adamite to adamite.
 The grave and destruction are never full; so the eyes of adamites are never satisfied.
 As the fining pot for silver, and the furnace for gold; so is a man to his praise.
 Though you should bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.
 Be you diligent to know the state of your flocks, and look well to your herds.
 For riches are not forever: and does the crown endure from gene-race-aion to gene-race-aion?
 The hay appears, and the tender grass shows itself, and herbs of the mountains are gathered.
 The lambs are for your clothing, and the goats are the price of the field.
 And you shall have goats' milk enough for your food, for the food of your household, and for the maintenance for your maidens.

CHAPTER 28

THE wicked flee when no man pursues: but the righteous are bold as a lion.
 For the transgression of a land many are the princes thereof: but by adamites of understanding and knowledge the state thereof shall be prolonged.
A poor man that oppresses the poor is like a sweeping rain which leaves no food.
 They that forsake the law praise the wicked: but such as keep the law contend with them.
 Evil men understand not judgment: but they that seek YAHWAH understand all things.
 Better is the poor that walks in his uprightness, than he that is perverse in his ways, though he be rich.
 Whoso keeps the law is a wise son: but he that is a companion of riotous men shames his father.
 He that by usury and unjust gain increases his substance, he shall gather it for him that will pity the poor.
 He that turns away his ear from hearing the law, even his prayer shall be abomination.
 Whoso causes the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession.
 The rich man is wise in his own conceit; but the poor that has understanding searches him out.
 When righteous men do rejoice, there is great glory: but when the wicked rise, an adamite is hidden.
 He that covers his sins shall not prosper: but whoso confesses and forsakes them shall have mercy.
 Happy is the adamite that fears always: but he that hardens his heart shall fall into mischief.
As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people.
 The prince that wants understanding is also a great oppressor: but he that hates covetousness shall prolong his days.
An adamite that does violence to the blood of any person shall flee to the pit; let no man stay him.
 Whoso walks uprightly shall be DELIVERED: but he that is perverse in his ways shall fall at once.
 He that tills his land shall have plenty of bread: but he that follows after vain men shall have poverty enough.
A faithful man shall abound with blessings: but he that makes haste to be rich shall not be innocent.
 To have respect of faces is not good: for for a piece of bread that man will transgress.
 He that hastens to be rich has an evil eye, and considers not that poverty shall come upon him.
 He that rebukes an adamite afterwards shall find more favour than he that flatters with the tongue.
 Whoso robs his father or his mother, and said, It is no transgression; the same is the companion of a destroyer.
 He that is of a proud person stirs up strife: but he that puts his trust in YAHWAH shall be made fat.

He that trusts in his own heart is *a* fool: but whoso walks wisely, he shall be delivered.
He that gives unto the poor shall not lack: but he that hides his eyes shall have many *a* curse.
When the wicked rise, adamites hide themselves: but when they perish, the righteous increase.

CHAPTER 29

HE, that being often reprov'd hardens *his* neck, shall suddenly be destroyed, and that without remedy.
When the righteous are in authority, the people rejoice: but when the wicked bears rule, the people mourn.
Whoso loves wisdom rejoices his father: but he that keeps company with whores spends *his* substance.
The king by judgment establishes the land: but he that receives gifts overthrows it.
A man that flatters his neighbour spreads *a* net for his feet.
In the transgression of *an* evil man *there is a* snare: but the righteous does sing and rejoice.
The righteous considers the cause of the poor: *but* the wicked regard not to know *it*.
Scornful men bring *a* city into *a* snare: but wise *men* turn away wrath.
If a wise man contends with *a* foolish man, whether he rage or laugh, *there is* no rest.
The bloodthirsty hate the upright: but the just seek his person.
A fool utters all his spirit: but *a* wise *man* keeps it in till afterwards.
If a ruler hearken to lies, all his servants *are* wicked.
The poor and the deceitful man meet together: YAHWAH lightens both their eyes.
The king that faithfully judges the poor, his throne shall be established forever.
The rod and reproof give wisdom: but *a* child left *to himself* brings his mother to shame.
When the wicked are multiplied, transgression increases: but the righteous shall see their fall.
Instruct your son, and he shall give you rest; yes, he shall give delight unto your person.
Where *there is* no vision, the people perish: but he that keeps the law, happy *is* he.
A servant will not be instructed by words: for though he understand he will not answer.
See you *a* man *that is* hasty in his words? *there is* more confidence of *a* fool than of him.
He that delicately brings up his servant from *a* child shall have him become *his* son at the length.
An angry man stirs up strife, and *a* furious man abounds in transgression.
A man's pride shall bring him low: but honor shall uphold the humble in spirit.
Whoso is partner with *a* thief hates his own person: he hears cursing, and bewrayes *it* not.
The fear of adamites brings *a* snare: but whoso puts his trust in YAHWAH shall be safe.
Many seek the ruler's favour; but *every* man's judgment *comes* from YAHWAH.
An unjust man *is an* abomination to the just: and *he that is* upright in the way *is* abomination to the wicked.

CHAPTER 30

THE words of Agur the son of Jakeh, *even* the prophecy: the man spoke unto Ithiel, even unto Ithiel and Ucal,
Surely *I am* more brutish than *any* man, and have not the understanding of *an* adamite.
I neither learned wisdom, nor have the knowledge of the Sanctified *One*.
Who has ascended up into heaven, or descended? who has gathered the spirit in his fists? who has bound the waters in *a* garment? who has established all the ends of the land? what *is* his name, and what *is* his son's name, if you can tell?
Every word of God *is* pure: he *is a* shield unto them that put their trust in him.
Add you not unto his words, lest he reprove you, and you be found *a* liar.
Two *things* have I required of you; deny me *them* not before I die:
Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me:
Lest I be full, and deny *you*, and say, Who *is* YAHWAH? or lest I be poor, and steal, and take the name of the ELOHEEM *in vain*.
Accuse not *a* servant unto his master, lest he curse you, and you be found guilty.
There is a gene-race-aion *that* curses their father, and does not bless their mother.

There is a gene-race-aion that are pure in their own eyes, and yet is not washed from their filthiness.

There is a gene-race-aion, O how lofty are their eyes! and their eyelids are lifted up.

There is a gene-race-aion, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the land, and the needy from among adamites.

The horseleach has two daughters, *crying*, Give, give. There are three *things that* are never satisfied, *yes*, four *things* say not, *It is* enough:

The grave; and the barren womb; the land *that* is not filled with water; and the fire *that* said not, *It is* enough.

The eye *that* mocks at *his* father, and despises to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

There be three *things which* are too wonderful for me, *yes*, four which I know not:

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.

Such *is* the way of *an* adulterous woman; she eats, and wipes her mouth, and said, I have done no wickedness.

For three *things* the land is disquieted, and for four *which* it cannot bear:

For *a* servant when he reigns; and *a* fool when he is filled with meat;

For *an* odious woman when she is married; and *a* handmaid that is heir to her mistress.

There be four *things which* are little upon the land, but they *are* exceeding wise:

The ants *are* *a* people not strong, yet they prepare their meat in the summer;

The conies *are* *but* *a* feeble folk, yet make they their houses in the rocks;

The locusts have no king, yet go they forth all of them by bands;

The spider takes hold with her hands, and is in kings' palaces.

There be three *things* which go well, *yes*, four are comely in going:

A lion *which* is strongest among beasts, and turns not away for any;

A greyhound; *a* he goat also; and *a* king, against whom *there is* no rising up.

If you have done foolishly in lifting up yourself, or if you have thought evil, *lay* your hand upon your mouth.

Surely the churning of milk brings forth butter, and the wringing of the nose brings forth blood: so the forcing of wrath brings forth strife.

CHAPTER 31

THE words of king Lemuel, the prophecy that his mother instructed him.

What, my son? and what, the son of my womb? and what, the son of my vows?

Give not your strength unto women, nor your ways to that which destroys kings.

It is not for kings, O Lemuel, *it is* not for kings to drink wine; nor for princes strong drink:

Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.

Let him drink, and forget his poverty, and remember his misery no more.

Open your mouth for the dumb in the cause of all such as are appointed to destruction.

Open your mouth, judge righteously, and plead the cause of the poor and needy.

Who can find *a* virtuous woman? for her price *is* far above rubies.

The heart of her husband does safely trust in her, so that he shall have no need of spoil.

She will do him good and not evil all the days of her life.

She seeks wool, and flax, and works willingly with her hands.

She is like the merchants' ships; she brings her food from afar.

She rises also while it is yet night, and gives meat to her household, and *a* portion to her maidens.

She considers *a* field, and buys it: with the fruit of her hands she plants *a* vineyard.

She girds her loins with strength, and strengthens her arms.

She perceives that her merchandise *is* good: her lamp goes not out by night.

She lays her hands to the spindle, and her hands hold the distaff.

She stretches out her hand to the poor; yes, she reaches forth her hands to the needy.
She is not afraid of the snow for her household: for all her household *are* clothed with scarlet.
She makes herself coverings of tapestry; her clothing *is* silk and purple.
Her husband is known in the gates, when he sits among the elders of the land.
She makes fine linen, and sells *it*; and delivers girdles unto the merchant.
Strength and honor *are* her clothing; and she shall rejoice in time to come.
She opens her mouth with wisdom; and in her tongue *is* the law of kindness.
She looks well to the ways of her household, and eats not the bread of idleness.
Her children arise up, and call her blessed; her husband *also*, and he praises her.
Many daughters have done virtuously, but you excellest them all.
Favour *is* deceitful, and beauty *is* vain: *but a woman that* fears YAHWAH, she shall be praised.
Give her of the fruit of her hands; and let her own works praise her in the gates.
This concludes the book of Proverbs.