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Translation Notes (unfoldingWord)

Proverbs 1:1 (#1)

"The proverbs of Solomon"

The author is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "These are the proverbs of Solomon"

See: Ellipsis

Proverbs 1:1 (#2)

"The proverbs of Solomon"

Here, the author is using the possessive form to describe **proverbs** that were written by **Solomon**. If this is not clear in your language, you could state this explicitly. Alternate translation: "The proverbs that were written by Solomon"

See: Possession

Proverbs 1:2 (#1)

"To know wisdom and instruction"

[1:2-6](#) form one long sentence that lacks some of the words that a sentence in many languages would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "The purposes of proverbs are to know wisdom and instruction"

See: Ellipsis

Proverbs 1:2 (#2)

"To know" - "to understand"

To and **to** here indicate two purposes for these proverbs. Use a natural way in your language to introduce purpose clauses. Alternate translation: "These proverbs are for the purpose of knowing ... and they are for the purpose of understanding"

See: Connect — Goal (Purpose) Relationship

Proverbs 1:2 (#3)

"wisdom and instruction"

If your language does not use abstract nouns for the ideas of **wisdom** and **instruction**, you could express the same ideas in other ways. Alternate translation: "wise and instructive things"

See: Abstract Nouns

Proverbs 1:2 (#4)

"sayings of understanding"

Here, the author is using the possessive form to describe **sayings** that give a person **understanding**. If this is not clear in your language, you could use a different expression. Alternate translation: "sayings that give someone understanding"

See: Possession

Proverbs 1:3 (#1)

"to receive instruction of"

Here, **to** indicates a third purpose for these proverbs. Use a natural way in your language to introduce a purpose clause. You may want to begin a new sentence. Alternate translation: "These proverbs are for the purpose of receiving instruction of"

See: Connect — Goal (Purpose) Relationship

Proverbs 1:3 (#2)

"instruction of insight,"

If your language does not use abstract nouns for the ideas of **instruction**, **insight**, **righteousness**, **justice**, and **integrity**, you could express the same ideas in other ways. Alternate translation: "what is instructive of what is insightful, what is righteous, what is just, and what is honest"

See: Abstract Nouns

Proverbs 1:4 (#1)**"to give to naive ones prudence"**

Here, **to** indicates a fourth purpose for these proverbs. Use a natural way in your language to introduce a purpose clause. You may want to begin a new sentence. Alternate translation: "These proverbs are for the purpose of giving naive ones prudence"

See: Connect — Goal (Purpose) Relationship

Proverbs 1:4 (#2)**""prudence,"**

If your language does not use abstract nouns for the ideas of **prudence**, **knowledge**, and **discretion**, you could express the same ideas in other ways. Alternate translation: "what is prudent ... what he should know and how he can be discreet"

See: Abstract Nouns

Proverbs 1:4 (#3)**"to a young man"**

Although the term **young man** is masculine, Solomon is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "to young men and women"

See: When Masculine Words Include Women

Proverbs 1:5 (#1)

""

This verse is parenthetical and interrupts the list of purposes for the proverbs in [1:2-6](#). If it would be helpful in your language, you could add parentheses, as in the ULT, or use a natural way in your language to indicate a parenthetical statement.

Proverbs 1:5 (#2)**""a wise one will hear and increase learning,"**

These two clauses mean basically the same thing. The second clause emphasizes the meaning of the first clause by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, so it would be good to show this to your readers by including both phrases in your translation rather than combining them. However, if it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "a wise one will hear and increase insight, yes, the understanding one will acquire guidance"

See: Parallelism

Proverbs 1:5 (#3)**"a wise one will hear"**

The author is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "a wise one will hear these proverbs"

See: Ellipsis

Proverbs 1:5 (#4)**"a wise one" - "and the understanding one"**

Here, **a wise one** and **the understanding one** do not refer to specific people, but refer to types of people in general. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "any wise person ... and any understanding person"

See: Generic Noun Phrases

Proverbs 1:5 (#5)**"will acquire directions"**

The author implies that this person **will acquire directions** from proverbs. If it would be helpful in your language, you could state this explicitly.

Alternate translation: "will acquire directions from these proverbs"

See: Assumed Knowledge and Implicit Information

Proverbs 1:5 (#6)

"directions"

If your language does not use an abstract noun for the idea **directions**, you could express the same ideas in another way. Alternate translation: "that which directs"

See: Abstract Nouns

Proverbs 1:6 (#1)

"to understand a proverb and a satire,"

These two clauses mean basically the same thing. The second clause emphasizes the meaning of the first clause by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word that indicates that the second phrase is repeating the first one, not saying something additional. Alternate translation: "to understand a proverb and a satire, yes, to understand the words of the wise ones and their riddles"

See: Parallelism

Proverbs 1:6 (#2)

"to understand a proverb and a satire"

Here, **to** indicates a fifth purpose for these proverbs. Use a natural way in your language for introducing a purpose clause. You may want to begin a new sentence. Alternate translation: "These proverbs are for the purpose of understanding a proverb and a satire"

See: Connect — Goal (Purpose) Relationship

Proverbs 1:6 (#3)

"a proverb and a satire"

Here, **a proverb** and **a satire** refer to these things in general. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "any proverb and any satire"

See: Generic Noun Phrases

Proverbs 1:6 (#4)

"the words of the wise ones"

The author is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation: "to understand the words of the wise ones"

See: Ellipsis

Proverbs 1:6 (#5)

"the words of"

Here, the author uses the term **words** to describe what **the wise ones** say by using **words**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the words spoken by"

See: Metonymy

Proverbs 1:7 (#1)

"The fear of Yahweh"

Here, the author is using the possessive form to describe **fear** that a person should have for **Yahweh**. If this is not clear in your language, you could state this explicitly. Alternate translation: "The fear for Yahweh"

See: Possession

Proverbs 1:7 (#2)

"is} the beginning of knowledge"

Here, **beginning** refers to the basis of something. If it would be helpful in your language, you could state this explicitly. Alternate translation: "is the prerequisite for acquiring knowledge" or "is what knowledge is based upon"

See: Assumed Knowledge and Implicit Information

Proverbs 1:7 (#3)**""The fear of" - "knowledge,"**

If your language does not use abstract nouns for the ideas of **fear**, **knowledge**, **wisdom**, and **instruction**, you could express the same ideas in other ways. See how you translated **knowledge** in [1:4](#) and **wisdom** and **instruction** in [1:2](#). Alternate translation: "Being fearful of ... knowing something ... wise things and instructive things"

See: Abstract Nouns

Proverbs 1:7 (#4)**"fools despise wisdom and instruction"**

This clause is a strong contrast with the previous clause. Use the most natural way in your language to indicate a contrast. It may be helpful to begin a new sentence. Alternate translation: "By contrast, fools despise wisdom and instruction"

See: Connect — Contrast Relationship

Proverbs 1:8 (#1)**""Hear, my son, the instruction of your father"**

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "Hear, my son, the instruction of your father, yes, do not forsake the law of your mother"

See: Parallelism

Proverbs 1:8 (#2)**"Hear, my son, the instruction of"**

Hear often means "hear and obey." If it would be helpful in your language, you could use an equivalent expression from your language. Alternative translation: "Pay attention, my son, to the instruction of"

See: Idiom

Proverbs 1:8 (#3)**"my son"**

Although the term **son** is masculine, Solomon is using the word in a generic sense that could refer to either a male or female child. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "my offspring"\n

See: When Masculine Words Include Women

Proverbs 1:8 (#4)**"the instruction of"**See how you translated **instruction** in [1:2](#).

See: Abstract Nouns

Proverbs 1:8 (#5)**"the instruction of your father"**

Solomon is speaking about himself in the third person. If this would not be natural in your language, you could use the first person form. Alternate translation: "the instruction of me, your father"

See: First, Second or Third Person

Proverbs 1:8 (#6)**"and do not forsake"**

Here Solomon speaks of refusing to obey **the law of your mother** as if it were a person whom someone could **forsake**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and do not reject"

See: Personification

Proverbs 1:8 (#7)**"and do not forsake"**

Solomon is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning, **forsake**. If it would be helpful in your language, you

could express the positive meaning. Alternate translation: “and heed”

See: Litotes

Proverbs 1:8 (#8)

“the law of”

Here, the word **law** is singular in form, but it refers to several laws as a group. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “the rules of”

See: Collective Nouns

Proverbs 1:9 (#1)

“For”

For here indicates that what follows is a reason for the commands in the previous verse. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: “Obey these instructions because” or “Obey your parents because”

See: Connect — Reason-and-Result Relationship

Proverbs 1:9 (#2)

““they {are} a garland of grace for your head”

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: “they are a garland of grace for your head, yes, pendants for your neck”

See: Parallelism

Proverbs 1:9 (#3)

“they {are} a garland of grace”

Here, the pronoun **they** refers to the instruction and teaching of one’s parents, as stated in the previous verse. If it would be clearer in your language, you could state this explicitly. Alternate translation: “the instruction and law from your

parents are a garland of grace” or “the things your parents taught you are a garland of grace”

See: Pronouns — When to Use Them

Proverbs 1:9 (#4)

““they {are} a garland of grace for your head”

Here Solomon speaks of the rules and instructions that parents teach their children as if they were a **garland** or **pendants**. These two items make a person look more attractive to other people and may cause other people to respect that person. If it would be helpful in your language, you could express the meaning plainly or use similes. Alternate translation: “they make you look more beautiful and respectable” or “they are like a garland of grace for your head and like pendants for your neck”

See: Metaphor

Proverbs 1:9 (#5)

“are} a garland of grace”

Here Solomon is using the possessive form to describe a **garland** that is characterized by **grace**. If it would be helpful in your language, you could use a different expression. Alternate translation: “are a gracious garland”

See: Possession

Proverbs 1:10 (#1)

“My son”

See how you translated the same use of this phrase in [1:8](#).

See: When Masculine Words Include Women

Proverbs 1:10 (#2)

“if sinners entice you”

Solomon is using a hypothetical situation to help his readers understand how important it is to resist temptation from **sinners**. Use the natural form in your language for expressing a hypothetical situation. Alternate translation: “should it happen that sinners entice you”

See: Connect — Hypothetical Conditions

Proverbs 1:10 (#3)

""if sinners entice you,"

Solomon implies that the **sinners** would **entice** his **son** to sin with them. You could include this information if that would be helpful to your readers. Alternate translation: "if sinners entice you to join them in sinning, do not consent to sin with them"

See: Assumed Knowledge and Implicit Information

Proverbs 1:11 (#1)

"If they say"

Solomon is using a hypothetical situation to help his readers understand how sinners might entice someone to join them in sinning. Use the natural form in your language for expressing a hypothetical situation. Alternate translation: "Suppose they say"

See: Connect — Hypothetical Conditions

Proverbs 1:11 (#2)

"they say"

Here, the pronoun **they** refers to sinners, as mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "those sinners say"

See: Pronouns — When to Use Them

Proverbs 1:11 (#3)

""with us!"

By **us**, the sinners are referring to themselves but not other people, so use the exclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Proverbs 1:11 (#4)

"Let us lie in wait" - "Let us hide to ambush"

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could use a word that shows the connection between these two phrases. Alternate translation: "Let us lie in wait ... Yes, let us hide to ambush"

See: Parallelism

Proverbs 1:11 (#5)

"for blood"

Here, **blood** refers to violently murdering someone, which usually causes **blood** to come out of the person who is murdered. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "to shed blood" or "to murder someone"

See: Metonymy

Proverbs 1:11 (#6)

""for blood."

Here, **for** and **to** introduce the purposes for these actions. The purpose for lying in wait is to shed blood. The purpose for hiding is to ambush someone. Use the most natural way in your language to indicate purposes. Alternate translation: "for the purpose of shedding blood. Let us hide for the purpose of ambushing"

See: Connect — Goal (Purpose) Relationship

Proverbs 1:11 (#7)

"the innocent one"

The sinners are speaking of an **innocent** person in general, not of one particular **innocent one**. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: "some innocent person"

See: Generic Noun Phrases

Proverbs 1:12 (#1)

"Let us swallow them"

By **us**, the sinners are referring to themselves but not other people, so use the exclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Proverbs 1:12 (#2)

"Let us swallow them"

The sinners speak of murdering people as if they were swallowing them. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Let us destroy them"

See: Metaphor

Proverbs 1:12 (#3)

""the living ones, like Sheol,"

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "the living ones, like Sheol, yes, the whole ones, like those going down to a pit"

See: Parallelism

Proverbs 1:12 (#4)

"like Sheol"

The sinners are leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "like Sheol swallows people"

See: Ellipsis

Proverbs 1:12 (#5)

"like Sheol"

The Israelites sometimes referred to dying as "going down to **Sheol**." Here, **Sheol** is spoken of as

if it were an animal that could **swallow** someone. The idea of **Sheol** swallowing someone refers to how people are completely gone after they die and are buried. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "like death is complete"

See: Personification

Proverbs 1:12 (#6)

"and the whole ones"

The sinners are leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the beginning of the verse. Alternate translation: "and let us swallow the whole ones"

See: Ellipsis

Proverbs 1:12 (#7)

"and the whole ones"

Here, **whole** refers to being completely healthy. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and the healthy ones"

See: Metaphor

Proverbs 1:12 (#8)

"like those going down to a pit"

The sinners are leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "like those going down to a pit are swallowed"

See: Ellipsis

Proverbs 1:12 (#9)

"like those going down to a pit"

The Israelites referred to dying as **going down to Sheol** or a **pit**. Here the sinners are saying that their victims are like **those going down to a pit** because those people will die. If it would be helpful

in your language, you could state that explicitly.
Alternate translation: "like those who die"

See: Simile

Proverbs 1:13 (#1)

"We will find" - "We will fill our houses"

In this verse, the sinners use **We** and **our** to refer to themselves but not other people. Use the exclusive form of those words in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Proverbs 1:13 (#2)

"all"

The sinners say **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "very much"

See: Hyperbole

Proverbs 1:14 (#1)

"You must cause your lot to fall in our midst"

This is an idiom. It could refer to: (1) joining with a group of people that will share the same destiny. Alternate translation: "You must join us and share our destiny" (2) the practice of throwing small objects called lots to determine who would receive something. Alternate translation: "You must join us in sharing loot by casting lots"

See: Idiom

Proverbs 1:14 (#2)

"one purse will be for all of us"

Here, **purse** represents everything that these sinners steal. Some of what they steal would be put in a **purse**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "everything that we steal we will share equally"

See: Metonymy

Proverbs 1:14 (#3)

""in our midst;"

In this verse, the sinners use **our** and **us** to refer to themselves but not other people. Use the exclusive form of those words in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Proverbs 1:15 (#1)

"My son"

See how you translated the same use of this phrase in [1:8](#).

See: When Masculine Words Include Women

Proverbs 1:15 (#2)

""do not walk in the way with them;"

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word that would show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "do not walk in the way with them, yes, restrain your foot from their path"

See: Parallelism

Proverbs 1:15 (#3)

""do not walk in the way with them;"

Here Solomon uses **walk** to refer to associating with the sinners, and he uses **way** and **path** to refer to the behavior of the sinners. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "have nothing to do with those sinners; keep yourself from behaving like them"

See: Metaphor

Proverbs 1:15 (#4)

"your foot"

Solomon is using one part of a person, the **foot**, to represent the whole person. If it would be helpful in your language, you could use an equivalent expression from your culture or express the meaning plainly. Alternate translation: "yourself"

See: Synecdoche

Proverbs 1:16 (#1)

"For"

For here indicates that what follows is a reason for the commands in the previous verse. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: "Do not walk with them because"

See: Connect — Reason-and-Result Relationship

Proverbs 1:16 (#2)

"their feet run"

Here, "feet" represents the whole person. If it would be helpful in your language, you could use an equivalent expression from your culture or express the meaning plainly. Alternate translation: "they run"

See: Synecdoche

Proverbs 1:16 (#3)

"their feet run to evil"

Here Solomon speaks of how eager the sinners are to do evil as if **their feet** were running to it. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "they are eager to do evil"

See: Metaphor

Proverbs 1:16 (#4)

"to pour out blood"

The phrase **pour out blood** refers to violently murdering people, which usually causes **blood** to come out of the people who are murdered. If it would be helpful in your language, you could

express the meaning plainly. Alternative translation: "to murder others"

See: Metonymy

Proverbs 1:17 (#1)

"is} the net spread out"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "does someone spread out a net"

See: Active or Passive

Proverbs 1:17 (#2)

"is} the net spread out"

A **net** is a woven rope or wire trap that hunters use to catch animals. If your readers would not be familiar with this type of trap, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "is the trap set up"

See: Translate Unknowns

Proverbs 1:17 (#3)

"in the eyes of"

Here, **eyes** refers to what is seen with the **eyes**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "in view of" or "in the sight of"

See: Metonymy

Proverbs 1:17 (#4)

"owner of wing"

The phrase **owner of wing** refers to a bird. If it would be helpful in your language, you could express the meaning plainly, as in the UST.

See: Idiom

Proverbs 1:18 (#1)

"but they"

Here, **but** indicates a strong contrast between the bird mentioned in the previous verse and the sinners who speak in [1:11-14](#). Use the most natural way in your language to indicate a contrast. You may want to start a new sentence. Alternate translation: "By contrast, they"

See: Connect — Contrast Relationship

Proverbs 1:18 (#2)

"but they lie in wait"

This phrase finishes the comparison started in the previous verse. Unlike a bird that is smart enough to avoid a net, these sinners destroy themselves by doing sinful things that cause them to be killed. If it would be helpful in your language, you could state this explicitly. Alternate translation: "but they are more foolish than birds. They lie in wait"

See: Metaphor

Proverbs 1:18 (#3)

""but they lie in wait for their blood;"

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could use a word that shows the connection between these two clauses. Alternate translation: "but they lie in wait for their blood; yes, they hide in ambush for their lives"

See: Parallelism

Proverbs 1:18 (#4)

"but they" - "they hide in ambush"

In this verse, the pronoun **they** refers to the sinners described in [1:10-16](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "but those sinners ... those sinners hide in ambush"

See: Pronouns — When to Use Them

Proverbs 1:18 (#5)

""but they lie in wait for their blood;"

In this verse, **for** introduces the result of these actions. They **lie in wait** and **hide in ambush** and the result is that it costs them **their blood** and **their lives**. Use the most natural way in your language to indicate results. Alternate translation: "but they lie in wait, which costs them their blood; they hide in ambush, which costs them their lives"

See: Connect — Reason-and-Result Relationship

Proverbs 1:18 (#6)

"for their blood"

See how you translated **blood** in [1:11](#).

See: Metonymy

Proverbs 1:18 (#7)

"for their lives"

Here, "their own lives" refers to the sinners themselves. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "for themselves"

See: Metonymy

Proverbs 1:19 (#1)

"are} the paths of"

Here Solomon uses **paths** to refer to the destiny of those sinners. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "are the destinies of"

See: Metaphor

Proverbs 1:19 (#2)

"all"

Here Solomon uses the adjective **all** as a noun to mean "every person." Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "every person"

See: Nominal Adjectives

Proverbs 1:19 (#3)**"who unjustly gain unjust gain"**

Here, **unjustly gain unjust gain** is an emphatic construction that uses a verb and its object that come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis.

See: Poetry

Proverbs 1:19 (#4)**"unjust gain"**

If your language does not use an abstract noun for the idea of **gain**, you could express the same idea in another way. Alternate translation: "what they gain unjustly"

See: Abstract Nouns

Proverbs 1:19 (#5)**"it takes" - "its owner"**

Here, the pronouns **it** and **its** refer to the **unjust gain** that is mentioned in the previous clause. If it would be helpful in your language, you could state this explicitly. Alternate translation: "that unjust gain takes ... unjust gain's owner"

See: Pronouns — When to Use Them

Proverbs 1:19 (#6)**"it takes the life of its owner"**

Solomon speaks of **unjust gain** as if it were a person who could kill his **owner**. He means that the wicked things that sinful people do to **unjustly gain unjust gain** will cause them to die. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "unjust gain results in its owner dying" or "seeking unjust gain kills those who do it" or "it is as if unjust gain takes the life of its owner"

See: Personification

Proverbs 1:19 (#1)**"it takes the life of"**

Here, the phrase **takes the life of** means to kill someone. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "it kills"

See: Idiom

Proverbs 1:20 (#1)

""

In [1:20-33](#), wisdom is spoken of as if it were a woman speaking to the people. See the discussion of this in the General Notes for this chapter.

Proverbs 1:20 (#1)**""Wisdom cries out outside,"**

These two clauses and the two clauses of the next verse mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could use a word that shows the connection between these two clauses. Alternate translation: "Wisdom cries out outside, indeed, she gives her voice in the open places"

See: Parallelism

Proverbs 1:20 (#2)**"Wisdom cries out" - "she gives her voice"**

Here Solomon speaks of **Wisdom** as if it were a woman who **cries out** or **gives her voice**. He means that **Wisdom** is available to all people. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "Wisdom is available ... it is available" or "Wisdom is like a woman who cries out ... like a woman who gives her voice" or "It is as if wisdom cries out ... it is as if wisdom gives its voice"

See: Personification

Proverbs 1:20 (#3)**"Wisdom"**

See how you translated the abstract noun **Wisdom** in [1:2](#).

See: Abstract Nouns

Proverbs 1:20 (#4)

"outside"

Here, **outside** refers to the public space **outside** of one's house where there would be many people. If it would be helpful in your language, you could state this explicitly. Alternate translation: "in the streets"

See: Assumed Knowledge and Implicit Information

Proverbs 1:20 (#5)

"she gives her voice"

This is an idiom that means **she** spoke very loudly. If this phrase does not have that meaning in your language, use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: "she speaks with a loud voice"

See: Idiom

Proverbs 1:20 (#6)

"in the open areas"

Here, **open areas** refers to large, outdoor public places where there would usually be many people. If it would be helpful in your language, you could state this explicitly. Alternate translation: "in the marketplaces" or "in the plazas"

See: Assumed Knowledge and Implicit Information

Proverbs 1:21 (#1)

""At the head of the tumultuous places she calls out;"

These two clauses and the two clauses of the previous verse mean basically the same thing. These two clauses emphasize the meaning of the first clause of the previous verse by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word that would show that these

clauses are repeating the first one in the previous verse, not saying something additional. Alternate translation: "Yes, at the head of the tumultuous places she calls out; yes, at the opening of the gates in the city she says her sayings"

See: Parallelism

Proverbs 1:21 (#2)

"At the head of"

Here, **head** refers to the place where busy streets intersect. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "At the intersection of streets in"

See: Metaphor

Proverbs 1:21 (#3)

""she calls out;"

Here Solomon speaks of wisdom as if it were a woman who **calls out** or **says her sayings**. He means that **Wisdom** is available to all people. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "wisdom is available ... it is available" or "it is as if wisdom calls out ... it is as if wisdom says its sayings"

See: Personification

Proverbs 1:21 (#4)

"at the opening of the gates in the city"

Solomon's readers would have understood that the **the opening of the gates in the city** was a crowded place where many people gathered. If it would be helpful in your language, you could state this explicitly. Alternate translation: "at the opening of the gates in the city, where many people gather,"

See: Assumed Knowledge and Implicit Information

Proverbs 1:21 (#5)

"she says her sayings"

Here, **says her sayings** is an emphatic construction that uses a verb and its object that come from the

same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis.

See: Poetry

Proverbs 1:22 (#1)

"Until when"

[1:22-33](#) are one long quotation that Solomon presents as if wisdom itself were speaking. Consider natural ways of introducing direct quotations in your language. Alternate translation: "She says, 'Until when' or 'It is as if Wisdom says, 'Until when'"

See: Direct and Indirect Quotations

Proverbs 1:22 (#2)

""Until when will naive ones love naiveté"

Wisdom is using the question form to emphasize that these types of people should stop acting the way they do. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "For too long the naive ones have loved naiveté, and mockers have delighted in mockery for themselves, and stupid ones have hated knowledge!"

See: Rhetorical Question

Proverbs 1:22 (#3)

""naiveté"

If your language does not use abstract nouns for the ideas of **naiveté**, **mockery**, and **knowledge**, you could express the same ideas in other ways. See how you translated **knowledge** in [1:4](#). Alternate translation: "thinking naively ... mocking ... knowing something"

See: Abstract Nouns

Proverbs 1:23 (#1)

"Turn"

Turn here implies turning one's head in order to listen better to what someone is saying. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Turn your heads and listen"

See: Assumed Knowledge and Implicit Information

Proverbs 1:23 (#2)

"Behold"

Behold is a term meant to focus the attention of the listener on what the speaker is about to say. If it would be helpful to your readers, you could use some emphatic term or expression in your language that would have this same effect. Alternate translation: "Listen carefully"

See: Metaphor

Proverbs 1:23 (#3)

""I shall allow my spirit to gush forth to you,"

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word that would show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "I shall allow my spirit to gush forth to you, yes, I shall cause you to know my words"

See: Parallelism

Proverbs 1:23 (#4)

"my spirit"

Here, **spirit** refers to a person's thoughts. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "my thoughts"

See: Metaphor

Proverbs 1:23 (#5)

"I shall allow my spirit to gush forth to you"

Wisdom telling the people what she thinks is spoken of as if her thoughts were a liquid that she

would **gush forth**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "I shall tell you what I think"

See: Metaphor

Proverbs 1:23 (#6)

"my words"

Here, Wisdom uses the term **words** to describe what she says by using **words**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the words that I speak"

See: Metonymy

Proverbs 1:24 (#1)

"Because"

Because here indicates that what follows in this verse and the next verse is the reason for the result, which is stated in [1:26-27](#). Use the most natural way in your language to state a reason. If you divide [1:24-27](#) into two sentences, then you will need to remove **Because** here and add a word to express result at the beginning of [1:26](#), as in the UST. Alternate translation: "Since"

See: Connect — Reason-and-Result Relationship

Proverbs 1:24 (#2)

""I have called and you have refused,"

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word that would show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "I have called and you have refused, yes, I have stretched out my hand and there was no one listening attentively"

See: Parallelism

Proverbs 1:24 (#3)

"and you have refused"

Wisdom implies that people **refused** to listen to what she said. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and you have refused to listen to me"

See: Assumed Knowledge and Implicit Information

Proverbs 1:24 (#4)

"I have stretched out my hand"

This phrase **stretched out my hand** is an idiom that refers to beckoning someone or inviting a person to come. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "I stretched out my hand to beckon you" or "I beckoned you"

See: Idiom

Proverbs 1:25 (#1)

""and you have ignored all my counsel,"

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "and you have ignored all my counsel, yes, my rebuke you did not accept"

See: Parallelism

Proverbs 1:25 (#2)

""my counsel,"

If your language does not use abstract nouns for the ideas of **counsel** and **rebuke**, you could express the same ideas in other ways. Alternate translation: "that I have counseled, and ... what I said to rebuke you"

See: Abstract Nouns

Proverbs 1:26 (#1)

"I too"

[1:26-27](#) state the result of what was stated in [1:24-25](#). If you divided [1:24-27](#) into two sentences and

removed **Because** from [1:24](#), then you will need to add a word here to express the result of the reasons given in [1:24-25](#). Alternate translation: "As a result, I too" or "So, I too"

See: Connect — Reason-and-Result Relationship

Proverbs 1:26 (#2)

"I too shall laugh at your calamity,"

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word that shows that the second phrase is repeating the first one, not saying something additional. Alternate translation: "I too shall laugh in your calamity, yes, I shall mock when your dread comes"

See: Parallelism

Proverbs 1:26 (#3)

"I too"

The phrase translated as **I too** shifts the focus from the foolish people mentioned in [1:24-25](#) to the person speaking, who represents wisdom. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I, in turn," or "I, for my part"

See: Assumed Knowledge and Implicit Information

Proverbs 1:26 (#4)

"at your calamity,"

If your language does not use abstract nouns for the ideas of **calamity** and **dread**, you could express the same ideas in other ways. Alternate translation: "when you suffer ... when you are scared"

See: Abstract Nouns

Proverbs 1:26 (#5)

"when your dread comes"

Here, wisdom speaks of experiencing **dread** as if it were a person who **comes** to someone. If it would be helpful in your language, you could express the

meaning plainly. Alternate translation: "when you experience dread"

See: Personification

Proverbs 1:27 (#1)

"when your dread comes"

See how you translated this phrase in the previous verse.

See: Personification

Proverbs 1:27 (#2)

"your dread" - "and your calamity"

See how you translated **dread** and **calamity** in the previous verse.

See: Abstract Nouns

Proverbs 1:27 (#3)

"like a storm" - "like a whirlwind"

Here, wisdom compares the manner in which **dread** and **calamity** will happen to the destructive power of a **storm** or **whirlwind**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "violently ... violently"

See: Simile

Proverbs 1:27 (#4)

"when distress and anguish come upon you"

Here, wisdom speaks of experiencing **distress and anguish** as if they were a person who could **come upon** someone. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "when you experience distress and anguish"

See: Simile

Proverbs 1:27 (#5)

"distress and anguish"

If your language does not use abstract nouns for the ideas of **distress** and **anguish**, you could express the same ideas in other ways. Alternate translation: "what is distressing and what makes you anguished"

See: Abstract Nouns

Proverbs 1:28 (#1)

"Then they will call out to me, but I will not answer."

These two sentences mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the sentences with a word that shows that the second sentence is repeating the first one, not saying something additional. Alternate translation: "Then they will call out to me, but I will not answer. Yes, they will diligently seek me, but they will not find me"

See: Parallelism

Proverbs 1:28 (#2)

"they will call out to me," - "They will diligently seek me, but they will not find me"

In this verse, the pronoun **they** refers to the foolish people who ignored wisdom, as described in [1:22-27](#). If it would be clearer in your language, you could state this explicitly. Alternate translation: "those who ignored me will call out to me ... those people will diligently seek me, but they will not find me"

See: Pronouns — When to Use Them

Proverbs 1:28 (#3)

"they will call out to me"

Here, **call out** implies crying out for help. If it would be helpful in your language, you could state this explicitly. Alternate translation: "they will call out to me for help"

See: Assumed Knowledge and Implicit Information

Proverbs 1:29 (#1)

"for the reason that"

This phrase indicates that what follows in this verse and the next verse are the reasons why the foolish people will not find wisdom, as stated in the previous verse. Use the most natural way in your language to express reasons. Alternate translation: "because"

See: Connect — Reason-and-Result Relationship

Proverbs 1:29 (#2)

"knowledge"

See how you translated **knowledge** in [1:4](#).

See: Abstract Nouns

Proverbs 1:29 (#3)

"and the fear of Yahweh"

See how you translated **the fear of Yahweh** in [1:7](#).

See: Possession

Proverbs 1:30 (#1)

"they did not want my counsel,"

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "they did not want my counsel, yes, they despised my every rebuke"

See: Parallelism

Proverbs 1:30 (#2)

"they did not want" - "and they despised"

In this verse, the pronoun **they** refers to the foolish people who ignored wisdom, as described in [1:22-27](#). If it would be helpful in your language, you could state this explicitly. Alternate translation:

"those who ignored me did not want ... and those people despised"

See: Pronouns — When to Use Them

Proverbs 1:30 (#3)

"my counsel,"

See how you translated the abstract nouns **counsel** and **rebuke** in [1:25](#).

See: Abstract Nouns

Proverbs 1:31 (#1)

"And they will eat from the fruit of their way,"

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "And they will eat from the fruit of their way, yes, from their plans they will be satisfied"

See: Parallelism

Proverbs 1:31 (#2)

"And they will eat from the fruit of their way"

Here, people suffering the consequences of their behavior are spoken of as if they were eating **the fruit of their way**. If it would be helpful in your language, you could use a similar idiom from your language or express the meaning plainly. Alternate translation: "And they will experience the consequences of their behavior"

See: Idiom

Proverbs 1:31 (#3)

"and from their plans they will be satisfied"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "and their plans will satisfy them"

See: Active or Passive

Proverbs 1:31 (#4)

"and from their plans they will be satisfied"

Here, the word translated as **satisfied** means "to be made full of." This word can have either a positive or negative meaning, but here the meaning is negative. It means that these foolish people will suffer the full consequences of **their** foolish **plans**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "they will experience the consequences of their plans"

See: Assumed Knowledge and Implicit Information

Proverbs 1:32 (#1)

"For"

For here indicates that what follows in [1:32-33](#) is the conclusion to what Wisdom stated in [1:22-31](#). If it would be helpful in your language, you could use a different expression. Alternate translation: "In conclusion,"

See: Connecting Words and Phrases

Proverbs 1:32 (#2)

"the turning away of the naive ones will slay them"

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "the turning away of the naive ones will slay them, yes, false security will lead stupid ones to ruin"

See: Parallelism

Proverbs 1:32 (#3)

"the turning away of the naive ones will slay them"

Here, **turning away** is spoken of as if it were a person who could **slay** someone. This expression means that **the naive ones** will die because of their **turning away**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: “the naive ones will die because of their turning away” or “the turning away of the naive ones is like someone who will slay them”

See: Personification

Proverbs 1:32 (#4)

"the turning away of the naive ones"

Here, refusing to listen to wisdom is spoken of as **turning away** from the one who is speaking. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “the refusing to listen of the naive ones”

See: Metaphor

Proverbs 1:32 (#5)

"and {false} security"

If your language does not use an abstract noun for the idea of **false security**, you could express the same idea with a different expression. Alternate translation: “wrongly feeling secure”

See: Abstract Nouns

Proverbs 1:32 (#6)

"and {false} security will lead stupid ones to ruin"

Here, **false security** is spoken of as if it were a person who could **lead** someone. This expression means that **stupid ones** will die because of their **false** sense of **security**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: “and stupid ones will be ruined because of their false security” or “false security of stupid ones is like someone who will ruin them”

See: Personification

Proverbs 1:33 (#1)

"But the one who listens"

But here indicates a strong contrast between **the one who listens** and “the naive ones,” who were mentioned in the previous verse. Use the most natural way in your language to indicate a contrast. Alternate translation: “However, the one who listens”

See: Connect — Contrast Relationship

Proverbs 1:33 (#2)

"from the dread of evil"

Here, the possessive form describes **dread** that a person has for **evil**. If this is not clear in your language, you could state this explicitly. Alternate translation: “from dreading evil”

See: Possession

Proverbs 1:33 (#3)

"from the dread of evil"

See how you translated the abstract nouns **dread** in [1:26](#) and **evil** in [1:16](#).

See: Abstract Nouns

Proverbs 2:1 (#1)

"My son"

See how you translated the same use of this phrase in [1:8](#).

See: When Masculine Words Include Women

Proverbs 2:1 (#2)

"if"

Here, **if** indicates the beginning of a conditional sentence that extends from this verse to [2:5](#). This is the first of three **if** clauses in this long sentence. If it would be clearer in your language, you could divide this long sentence into shorter sentences and indicate the condition along with the result in [2:5](#), as in the UST.

See: Connect — Hypothetical Conditions

Proverbs 2:1 (#3)

"and my commandments you store up with you"

Valuing the father's **commandments** is spoken of as if the **commandments** were a treasure and the person were a safe place to store that treasure. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and consider my commandments to be as valuable as a treasure"

See: Metaphor

Proverbs 2:2 (#1)

""to cause your ear to be attentive to wisdom,"

The word translated as **to** here indicates that what follows in this verse explains the means by which a person can receive the sayings and commandments mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "by causing your ear to be attentive to wisdom, and by inclining your heart to understanding"

See: Assumed Knowledge and Implicit Information

Proverbs 2:2 (#2)

"to cause your ear to be attentive"

This phrase is an idiom that refers to forcing oneself to listen carefully. If this phrase does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: "force yourself to listen carefully"

See: Idiom

Proverbs 2:2 (#3)

""to wisdom,"

See how you translated the abstract nouns **wisdom** and **understanding** in [1:2](#).

See: Abstract Nouns

Proverbs 2:2 (#4)

"incline your heart to understanding"

Here Solomon uses **heart** to refer a person's inner being or mind. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "incline your inner being to understanding" or "incline your mind to understanding"

See: Metonymy

Proverbs 2:2 (#5)

"incline your heart to understanding"

The phrase **incline your heart** is an idiom that refers to fully committing one's mind to doing something. If this phrase does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: "fully commit yourself to gaining understanding"

See: Idiom

Proverbs 2:3 (#1)

""if for understanding you call out,"

These two phrases mean similar things. The author is using repetition to emphasize the idea that the phrases express. If it would be helpful to your readers, you could combine the phrases and express the emphasis in another way. Alternate translation: "if for perceptive understanding you lift up your voice to call out"

See: Parallelism

Proverbs 2:3 (#2)

"for understanding" - "for perception"

Here Solomon speaks of calling out to receive **understanding** and **perception** as if they were people whom someone could summon. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "to receive understanding ... to receive perception"

See: Personification

Proverbs 2:3 (#3)**"for understanding"**

See how you translated the abstract noun **understanding** in the previous verse.

See: Abstract Nouns

Proverbs 2:3 (#4)**"for perception"**

If your language does not use an abstract noun for the idea of **perception**, you could express the same idea in another way. Alternate translation: "for what should be perceived"

See: Abstract Nouns

Proverbs 2:3 (#5)**"you lift up your voice"**

This phrase is an idiom that refers to speaking loudly. If this phrase does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: "you speak with a loud voice"

See: Idiom

Proverbs 2:4 (#1)**""if you seek it like silver"**

"These two phrases mean similar things. The author is using repetition to emphasize the idea that the phrases express. If it would be helpful to your readers, you could combine the phrases and express the emphasis in another way. Alternate translation: "if you diligently search for it like a valuable hidden treasure""

See: Parallelism

Proverbs 2:4 (#2)**""if you seek it like silver"**

Solomon is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from

the context if it would be clearer in your language. Alternate translation: "if you seek it as if it were silver and search for it as if it were hidden treasures" or "if you seek it as you would seek silver and search for it as you would search for hidden treasures"

See: Ellipsis

Proverbs 2:4 (#3)**"you seek it" - "you search for it"**

In this verse, the pronoun **it** refers to wisdom. If it would be helpful in your language, you could state this explicitly. Alternate translation: "you seek wisdom ... search for wisdom"

See: Pronouns — When to Use Them

Proverbs 2:4 (#4)**""if you seek it like silver"**

Solomon is saying that wisdom is like **silver** and **hidden treasures** because those are items that people value greatly and work very hard to find. If it would be helpful in your language, you could state this explicitly. Alternate translation: "if you seek it diligently, like one seeks silver, and search for it diligently, like one searches for hidden treasures"

See: Simile

Proverbs 2:5 (#1)**"then"**

Here, **then** indicates that what follows is the result of meeting the conditions that are stated in [2:1-4](#). If you divided this long sentence in [2:1-5](#) into shorter sentences, then you will need to indicate the condition before the result here in this new sentence, as in the UST. Alternate translation: "If you do so, then the result will be that"

See: Connect — Reason-and-Result Relationship

Proverbs 2:5 (#2)**"the fear of Yahweh"**

See how you translated this phrase in [1:7](#).

See: Possession

Proverbs 2:5 (#3)

"and the knowledge of God you will find"

Obtaining **the knowledge of God** is spoken of as if **the knowledge of God** were an object that a person can **find** by searching for it. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and you will have the knowledge of God"

See: Metaphor

Proverbs 2:5 (#4)

"and the knowledge of God you will find"

Here Solomon is using the possessive form to describe knowing **God**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and you will find how to know God"

See: Possession

Proverbs 2:6 (#1)

"For"

For here indicates that what follows is the reason why what Solomon stated in [2:1-4](#) is true. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: "This is due to the fact that"

See: Connect — Reason-and-Result Relationship

Proverbs 2:6 (#2)

""wisdom,"

See how you translated **wisdom** in [1:2](#) and **knowledge** and **understanding** in the previous verse.

See: Abstract Nouns

Proverbs 2:6 (#3)

"from his mouth {are} knowledge and understanding"

Here, **mouth** represents Yahweh himself or what he says. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "from Yahweh comes knowledge and understanding"

See: Synecdoche

Proverbs 2:7 (#1)

"And he stores up for the upright ones sound wisdom"

Yahweh possessing **sound wisdom** that he gives to people is spoken of as if **sound wisdom** were an item that Yahweh **stores up**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "And he has sound wisdom to provide for the upright ones"

See: Metaphor

Proverbs 2:7 (#2)

"sound wisdom"

If your language does not use an abstract noun for the idea of **sound wisdom**, you could express the same idea in another way. Alternate translation: "soundly wise things"

See: Abstract Nouns

Proverbs 2:7 (#3)

"a shield for those walking {with} integrity"

Yahweh protecting his people is spoken of as if he were a **shield**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "he shields those walking with integrity"

See: Metaphor

Proverbs 2:7 (#4)

"for those walking {with} integrity"

Here, **walking** refers to how people behave. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "who conduct themselves with integrity"

See: Metaphor

Proverbs 2:7 (#5)

"with} integrity"

See how you translated the abstract noun **integrity** in [1:3](#).

See: Abstract Nouns

Proverbs 2:8 (#1)

"to guard"

Here, **to** indicates that what follows is the purpose for Yahweh giving "sound wisdom" and being a "shield," as stated in the previous verse. Use the most natural way in your language to indicate a purpose. You may need to start a new sentence. Alternate translation: "Yahweh does these things for the purpose of guarding"

See: Connect — Goal (Purpose) Relationship

Proverbs 2:8 (#2)

"the paths of justice"

Here, **paths** could refer to: (1) the behavior of people, in which case the meaning is similar to the next clause in the verse. Alternate translation: "those who behave justly" (2) **justice** itself, as if it were **paths**. Alternate translation: "the path that is justice" or "justice"

See: Metaphor

Proverbs 2:8 (#3)

"and the way of his faithful ones he will preserve"

Here Solomon speaks of the lives of God's **faithful ones** as if they were a **way** or road. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and he will preserve the lives of his faithful ones"

See: Metaphor

Proverbs 2:9 (#1)

"Then"

Then here indicates that what follows is another result of meeting the conditions stated in [2:1-4](#). Use the most natural way in your language to indicate the result of meeting conditions. Alternate translation: "If you do those things, then the result will be that"

See: Connect — Reason-and-Result Relationship

Proverbs 2:9 (#2)

"righteousness and justice and integrity"

See how you translated the abstract nouns **righteousness**, **justice**, and **integrity** in [1:3](#).

See: Abstract Nouns

Proverbs 2:9 (#3)

"every good track"

Here Solomon speaks of wise behavior as if it were a **good track**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "every good way of living"

See: Metaphor

Proverbs 2:10 (#1)

"wisdom" - "and knowledge"

See how you translated **wisdom** in [1:2](#) and **knowledge** in [1:4](#).

See: Abstract Nouns

Proverbs 2:10 (#2)

"into your heart"

See how you translated the same use of **heart** in [2:2](#).

See: Metonymy

Proverbs 2:10 (#3)**"will enter into your heart"**

This phrase is an idiom that refers to fully knowing something. If this phrase does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: "will be fully known by you" or "will be fully in your mind"

See: Idiom

Proverbs 2:10 (#4)**"will be pleasant to your soul"**

Here, **soul** refers to the whole person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will be pleasant to you"

See: Synecdoche

Proverbs 2:11 (#1)

""

[2:11-17](#) are one long sentence. If you divide these verses into multiple sentences, as the UST does, then you may need to repeat some phrases in order to make the meaning clear.

Proverbs 2:11 (#2)**""Discretion will watch over you,"**

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word that shows that the second clause is repeating the first one, not saying something additional. Alternate translation: "Discretion will preserve over you, yes, understanding will protect you"

See: Parallelism

Proverbs 2:11 (#3)**""Discretion will watch over you,"**

Here Solomon speaks of **discretion** and **understanding** as if they were people who could **protect** someone else. He means that someone who has **discretion** and **understanding** will be safe. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "If you have discretion, you will be safe; if you have understanding, you will be secure"

See: Personification

Proverbs 2:11 (#4)**"Discretion" - "understanding"**

See how you translated **Discretion** in [1:4](#) and **understanding** in [1:2](#).

See: Abstract Nouns

Proverbs 2:12 (#1)**"to rescue you"**

Here Solomon speaks of "discretion" and "understanding" as if they were people who could **rescue** someone. He means that people who have "discretion" and "understanding" will **rescue** themselves from harm. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "to rescue yourselves"

See: Personification

Proverbs 2:12 (#2)**"to rescue you"**

Here, **to** indicates that what follows is the purpose for "discretion" and "understanding" protecting a person, as stated in the previous verse. Use the most natural way in your language to indicate a purpose. Alternate translation: "Discretion and understanding will protect you for the purpose of rescuing you"

See: Connect — Goal (Purpose) Relationship

Proverbs 2:12 (#3)**"from the way of evil"**

This phrase **the way of evil** could refer to: (1) the **way** of an **evil** person. This interpretation fits the context of the descriptions of evil people given in [2:12-17](#). Alternate translation: “from the way of an evil person” (2) a **way** that is characterized by **evil**. Alternate translation: “from the evil way”

See: Possession

Proverbs 2:12 (#4)

"from the way of"

Here Solomon uses **way** to refer to how people behave. See how you translated this use of **way** in [1:15](#).

See: Metaphor

Proverbs 2:12 (#5)

"evil"

See how you translated the abstract noun **evil** in [1:16](#).

See: Abstract Nouns

Proverbs 2:12 (#6)

"from a man"

Solomon is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: “and to rescue you from a man”

See: Ellipsis

Proverbs 2:12 (#7)

"from a man"

The word **man** here represents a type of person in general, not one particular **man**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: “from any person”

See: Generic Noun Phrases

Proverbs 2:13 (#1)

"the ones who forsake"

See how you translated the same use of **forsake** in [1:8](#).

See: Personification

Proverbs 2:13 (#2)

"the paths of straightness"

Here, **the paths of straightness** refers to behaving in a right manner. The word **paths** refers to human behavior, and **straightness** refers to being righteous. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “doing what is right” or “acting rightly”

See: Metaphor

Proverbs 2:13 (#3)

"to walk"

Here, **to** introduces the purpose for forsaking **the paths of straightness**. Use a natural way in your language to indicate purpose. Alternate translation: “for the purpose of walking”

See: Connect — Goal (Purpose) Relationship

Proverbs 2:13 (#4)

"to walk in the ways of darkness"

This phrase refers to behaving in an evil manner. The biblical authors often use **walk** to refer to how someone behaves and they use **darkness** to refer to evil. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “to do what is evil” or “to behave in an evil manner”

See: Idiom

Proverbs 2:14 (#1)

""evil,""

See how you translated the abstract noun **evil** in [1:16](#).

See: Abstract Nouns

Proverbs 2:14 (#2)

"in perverse things of evil"

Here Solomon is using the possessive form to describe **perverse things** that are characterized by **evil**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "evil perverse things"

See: Possession

Proverbs 2:15 (#1)

""whose paths {are} crooked"

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word other than **and** that shows that the second clause is repeating the first one, not saying something additional. Alternate translation: "whose paths are crooked, yes, who go astray in their tracks"

See: Parallelism

Proverbs 2:15 (#2)

""paths {are} crooked"

Here Solomon refers to human behavior as if it were **paths** and **tracks** that people walk on. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "behavior is crooked ... in their behavior"

See: Metaphor

Proverbs 2:15 (#3)

""are} crooked"

Here Solomon uses the phrases **are crooked** and **go astray** to refer to being deceptive. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "are deceptive and who are deceptive"

See: Metaphor

Proverbs 2:16 (#1)

"to rescue you"

Here, **to** indicates that what follows is another purpose for "discretion" and "understanding" guarding a person, as stated in the [2:11](#). Use the most natural way in your language to indicate a purpose. If you divided up the long sentence in [2:11-17](#) into shorter sentences, then here, beginning a new sentence, you will need to repeat some information from [2:11](#). Alternate translation: "Discretion and understanding will guard you for the additional purpose of rescuing you"

See: Connect — Goal (Purpose) Relationship

Proverbs 2:16 (#2)

""from a strange woman,"

Here Solomon refers to an immoral and adulterous **woman** as if she were a stranger or foreigner. God considers such a **woman** to be **strange** or **foreign** because her sinful acts have caused her to be alienated from God. If it would be helpful in your language, you could express the meaning plainly, as in the UST.

See: Metaphor

Proverbs 2:16 (#3)

""from a strange woman,"

Solomon is speaking of any women who do these things, not of one particular **woman**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "from any strange woman, from any foreign woman"

See: Generic Noun Phrases

Proverbs 2:16 (#4)

"from a foreign woman"

Solomon is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "and to rescue you from a foreign woman"

See: Ellipsis

Proverbs 2:16 (#5)**"who makes her sayings smooth"**

Here Solomon speaks of this woman speaking seductively as if she were making what she says **smooth**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "who makes her sayings seductive"

See: Metaphor

Proverbs 2:17 (#1)**"the companion of"**

Here, **companion** refers to the husband of the adulterous woman mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the husband of"

See: Assumed Knowledge and Implicit Information

Proverbs 2:17 (#2)**"the companion of her youth"**

Here Solomon is using the possessive form to describe **the companion** whom this woman married while she was in **her youth**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the companion whom she married in her youth"

See: Possession

Proverbs 2:17 (#3)**"her youth"**

If your language does not use an abstract noun for the idea of **youth**, you could express the same idea in another way. Alternate translation: "the time when she was young"

See: Abstract Nouns

Proverbs 2:17 (#4)**"the covenant of her God"**

Here Solomon is using the possessive form to describe **the covenant** that this woman made with **her God**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the covenant that she made with her God"

See: Possession

Proverbs 2:17 (#5)**"the covenant of"**

Here, **covenant** refers specifically to the **covenant** that a man and woman made with each other and God when they married. This **covenant** included promising not to commit adultery. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the covenant that she made with her God when she married her husband"

See: Assumed Knowledge and Implicit Information

Proverbs 2:18 (#1)**"For"**

For here indicates that what follows is the reason why "discretion" and "understanding" rescue a man from an adulterous woman, as stated in [2:16](#). Use the most natural way in your language to state a reason. Alternate translation: "Discretion and understanding will rescue you from her because"

See: Connect — Reason-and-Result Relationship

Proverbs 2:18 (#2)**""her house sinks down to death"**

"These two phrases mean similar things. The author is using repetition to emphasize the idea that the phrases express. If it would be helpful to your readers, you could combine the phrases and express the emphasis in another way. Alternate translation: "involvement with her will totally destroy you"""

See: Parallelism

Proverbs 2:18 (#3)**"her house"**

Here, **house** could refer to: (1) going to the adulterous woman's **house**. Alternate translation: "going to her house" (2) the adulterous activity that takes place in her house. Alternate translation: "what she does in her house"

See: Metonymy

Proverbs 2:18 (#4)**"sinks down to death"**

Here Solomon speaks of a man doing something that would result in his death as if he were going on a path or to a **house** that **sinks down**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "results in a man dying" or "causes a man to die"

See: Metaphor

Proverbs 2:18 (#5)**"and her tracks to the spirits of dead ones"**

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the previous clause. Alternate translation: "and her tracks sink down to the spirits of the dead" or "and her tracks lead to the spirits of the dead"

See: Ellipsis

Proverbs 2:18 (#6)**"her tracks"**

Here, **tracks** could refer to: (1) the path that leads to the adulterous woman. Alternate translation: "the path that leads to her" (2) how she behaves, which is how **tracks** is used in [2:15](#). Alternate translation: "her behavior"

See: Metaphor

Proverbs 2:18 (#7)**"the spirits of dead ones"**

Here, **the spirits of dead ones** refers to the place where people's spirits go when they die, which was called "Sheol" in [1:12](#). If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the place where the spirits of dead people dwell" or "the place of the dead"

See: Metonymy

Proverbs 2:19 (#1)**"those who enter her"**

Here, **enter** refers to someone having sex with another person. This is a polite way of referring to something that is offensive or embarrassing in some cultures. If it would be helpful in your language, you could use a different polite way of referring to this act or you could express the meaning plainly. Alternate translation: "those who have sex with her" or "those who sleep with her"

See: Euphemism

Proverbs 2:19 (#2)**"will not return"**

Here, **return** could refer to: (1) those people coming back to life, as suggested by the references to death in the previous verse. Alternate translation: "will not become alive again" (2) those people returning to a joyful or prosperous life. Alternate translation: "will not return to living well"

See: Metaphor

Proverbs 2:19 (#3)**"and they will not reach the paths of life"**

This could mean: (1) those people will not be able to come back to life, as suggested by the references to death in the previous verse. Alternate translation: "and they will not return to the land of the living" (2) those people will not be able to enjoy a good life again. Alternate translation: "and they will never live a happy life again"

See: Metaphor

Proverbs 2:20 (#1)**"So"**

So here indicates that what follows is the result of what was stated in [2:11-19](#) being true. Use the most natural way in your language to indicate result. Alternate translation: "Because this is true,"

See: Connect — Reason-and-Result Relationship

Proverbs 2:20 (#2)**""you shall walk in the way of the good ones"**

These two phrases mean similar things. The author is using repetition to emphasize the idea that the phrases express. If it would be helpful to your readers, you could combine the phrases and express the emphasis in another way. Alternate translation: "you shall keep the path of the righteous ones as you walk the way of the good ones"

See: Parallelism

Proverbs 2:20 (#3)**""you shall walk in the way of the good ones"**

Solomon is using a future statement to give an instruction or command. If it would be helpful in your language, you could translate these words using a command or instruction form. Alternate translation: "walk in the way of the good ones and keep the paths of the righteous ones"

See: Statements — Other Uses

Proverbs 2:20 (#4)**"you shall walk in the way of" - "and the paths of" - "you shall keep"**

The phrases **walk in the way of** and **keep the paths of** both refer to how people behave or live their lives. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "you shall behave like ... and you shall behave like"

See: Metaphor

Proverbs 2:21 (#1)**"For"**

For here indicates that what follows in [2:21-22](#) is the conclusion to what was stated in [2:11-20](#). If it would be helpful in your language, you could use a different expression. See how you translated a similar use of **For** in [1:32](#). Alternate translation: "In conclusion,"

See: Connect — Reason-and-Result Relationship

Proverbs 2:21 (#2)**""the upright ones will dwell {in} the land,"**

These two phrases mean similar things. The author is using repetition to emphasize the idea that the phrases express. If it would be helpful to your readers, you could combine the phrases and express the emphasis in another way. Alternate translation: "the blameless, upright ones will remain to dwell in the land"

See: Parallelism

Proverbs 2:21 (#3)**""will dwell {in} the land,"**

Here, **the land** and **it** could refer to: (1) the **land** of Israel, which God had given to the Jewish people and which Solomon was ruling over when he wrote these proverbs. Alternate translation: "will dwell in the land of Israel ... will remain in Israel" or "will dwell in our land ... will remain in our land" (2) the earth in general, in which case this would refer to staying alive. Alternate translation: "will dwell on the earth ... will remain alive on the earth"

See: Assumed Knowledge and Implicit Information

Proverbs 2:21 (#4)**"and the blameless ones"**

Here, **blameless ones** refers to people whom Yahweh does not blame for acting wickedly. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and the ones whom Yahweh rightly does not blame"

See: Assumed Knowledge and Implicit Information

Proverbs 2:22 (#1)**"but wicked ones"**

Here, **but** indicates a strong contrast between the **wicked** and **treacherous** people and the "upright" and "blameless" people, who were mentioned in the previous verse. See how you translated a similar strong contrast in [1:33](#).

See: Connect — Contrast Relationship

Proverbs 2:22 (#2)**"will be cut off" - "will be torn away"**

If your language does not use these passive forms, you could express the ideas in active form or in another way that is natural in your language. The context indicates that Yahweh will do the action. Alternate translation: "Yahweh will cut off ... Yahweh will tear away"

See: Active or Passive

Proverbs 2:22 (#3)**"will be cut off" - "will be torn away"**

Solomon speaks of Yahweh removing people from **the land** as if he were cutting those people off, like a person cuts a branch from a tree, or as if he were tearing those people away, like a person violently pulls someone off of something. Solomon does not state if these people are removed by being killed or by being forced to leave **the land**, so it is best to use general expressions for these phrases. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will be removed ... will be taken away"

See: Metaphor

Proverbs 2:22 (#4)**"from the land,"**

See how you translated **the land** and **it** in the previous verse.

See: Assumed Knowledge and Implicit Information

Proverbs 3:1 (#1)**"My son"**

See how you translated the same use of this phrase in [1:8](#).

See: When Masculine Words Include Women

Proverbs 3:1 (#2)**"do not forget my law,"**

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "do not forget my law, yes, my commandments let your heart guard"

See: Parallelism

Proverbs 3:1 (#3)**"do not forget"**

Solomon is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning. If it would be helpful in your language, you could express the meaning positively, as in the UST.

See: Litotes

Proverbs 3:1 (#4)**"my law"**

Here, the word **law** is singular in form, but it refers to several laws as a group. See how you translated this use of **law** in [1:8](#).

See: Collective Nouns

Proverbs 3:1 (#5)**"and my commandments"**

See how you translated the abstract noun **commandments** in [2:1](#).

See: Abstract Nouns

Proverbs 3:1 (#6)

"let your heart guard"

See how you translated the same use of **heart** in [2:2](#).

See: Metonymy

Proverbs 3:1 (#7)

"let your heart guard"

Here Solomon speaks of a person's **heart** as if it were a person who could **guard** something, and he speaks of **commandments** as if they were things that could be guarded. He means that he wants his son to remember these **commandments** in order to obey them. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "remember to obey"

See: Personification

Proverbs 3:2 (#1)

"For"

For here indicates that what follows is a reason for the commands in the previous verse. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: "Remember my commandments because"

See: Connect — Reason-and-Result Relationship

Proverbs 3:2 (#2)

"length of days and years of life and peace, they will add to you"

If it would be helpful in your language, you could change the order of these phrases. Alternate translation: "they will add to you length of days and years of life and peace"

See: Information Structure

Proverbs 3:2 (#3)

"length of days"

Here, **length of days** is an idiom that means "a long life." If this phrase does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: "a long life"

See: Idiom

Proverbs 3:2 (#4)

"and years of life"

Here, **years of life** is an idiom that means "a long and fulfilling life." If this phrase does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: "and a fulfilling life" or "and years of fulfilling life"

See: Idiom

Proverbs 3:2 (#5)

"and peace"

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: "and a peaceful life"

See: Abstract Nouns

Proverbs 3:2 (#6)

"they will add"

Here, the pronoun **they** refers to the law and commandments mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "my law and commandments will add"

See: Pronouns — When to Use Them

Proverbs 3:2 (#7)

"they will add to you"

Here Solomon speaks of his commandments as if they could **add length** to a person's life. He means

that obeying his commandments will enable a person to live a long life. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "obeying them will add to you" or "by obeying them you will add to yourself"

See: Metaphor

Proverbs 3:3 (#1)

"Do not let covenant faithfulness and trustworthiness leave you,"

These three clauses mean basically the same thing. The second and third clauses emphasize the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could use a word that shows the connection between these three clauses. Alternate translation: "Do not let covenant faithfulness and trustworthiness leave you, yes, bind them on your throats, indeed, write them on the tablet of your heart"

See: Parallelism

Proverbs 3:3 (#2)

"Do not let covenant faithfulness and trustworthiness leave you"

Here Solomon speaks of **covenant faithfulness** and **trustworthiness** as if they were people who could **leave** someone. He means that a person should not stop being faithful and trustworthy. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Do not stop being faithful and trustworthy"

See: Personification

Proverbs 3:3 (#3)

"Do not let covenant faithfulness and trustworthiness leave you"

Solomon is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning. If it would be helpful in your language, you could express the meaning positively. Alternate

translation: "Retain covenant faithfulness and trustworthiness"

See: Litotes

Proverbs 3:3 (#4)

"covenant faithfulness and trustworthiness"

If your language does not use abstract nouns for the ideas of **covenant faithfulness** and **trustworthiness**, you could express the same ideas in other ways. Alternate translation: "being faithful and trustworthy"

See: Abstract Nouns

Proverbs 3:3 (#5)

"tie them on your neck"

Here Solomon speaks of **covenant faithfulness** and **trustworthiness** as if they were objects that a person could **tie** around his **neck** like a necklace. He means that these are valuable qualities that people should display outwardly by their behavior. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "show them outwardly by how you behave" or "display them like one would wear a necklace"

See: Metaphor

Proverbs 3:3 (#6)

"write them on the tablet of your heart"

See how you translated the same use of **heart** in [2:2](#).

See: Metonymy

Proverbs 3:3 (#7)

"write them on the tablet of your heart"

Here Solomon speaks of the **heart** as if it were a **tablet** upon which someone could **write covenant faithfulness and trustworthiness**. He means that people should always remember to behave with **covenant faithfulness and trustworthiness**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "keep these things in your mind" or "always

remember them, as if you had written them permanently on a tablet"

See: Metaphor

Proverbs 3:4 (#1)

"and find favor"

Here the word **and** introduces the result of obeying the commands stated in the previous verse. Use the most natural way in your language to indicate results. You may need to start a new sentence. Alternate translation: "If you do these things, then you will find favor" or "This will result in you finding favor"

See: Connect — Reason-and-Result Relationship

Proverbs 3:4 (#2)

"and find favor and good insight"

Here Solomon speaks of **favor and good insight** as if they were objects that a person could find. He means that **God and man** will show **favor and good insight** to the person who does what Solomon commanded in the previous verse. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and you will experience favor and good insight"

See: Metaphor

Proverbs 3:4 (#3)

"in the eyes of"

Here, **eyes** refers to seeing, and seeing is a metaphor for knowledge, notice, attention, or judgment. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "in the judgment of"

See: Metaphor

Proverbs 3:4 (#4)

"and man"

Solomon is speaking of people in general, not of one particular **man**. If it would be helpful in your language, use a more natural phrase. Alternate translation: "and others"

See: Generic Noun Phrases

Proverbs 3:5 (#1)

"your heart"

See how you translated **heart** in [2:2](#).

See: Metonymy

Proverbs 3:5 (#2)

"and on your understanding do not lean"

Here Solomon speaks of relying on one's own **understanding** as if **understanding** were an object that a person could **lean on**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "do not rely on your own understanding"

See: Metaphor

Proverbs 3:5 (#3)

"your understanding"

See how you translated the abstract noun **understanding** in [1:2](#).

See: Abstract Nouns

Proverbs 3:6 (#1)

"In all your ways" - "your paths"

Here Solomon speaks of a person's actions as if they were **ways** or **paths** on which that person walks. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "In all that you do ... how you live"

See: Metaphor

Proverbs 3:6 (#2)

"and he himself will straighten"

Here, **and** introduces the result of obeying the commands stated in the previous verse and the beginning of this verse. Use the most natural way in your language to indicate results. You may need to start a new sentence. Alternate translation: "If

you do these things, then he himself will straighten” or “This will result in he himself straightening”

See: Connect — Reason-and-Result Relationship

Proverbs 3:6 (#3)

"and he himself will straighten"

For emphasis, Solomon is stating the pronoun **himself**, whose meaning is already stated as **he**. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction in your translation. Other languages may have other ways of bringing out this emphasis. The ULT does so by using the intensive pronoun **himself**. Alternate translation: “he indeed will straighten”

See: Pronouns — When to Use Them

Proverbs 3:6 (#4)

"and he himself will straighten your paths"

Here Solomon speaks of Yahweh showing people what they should do as if Yahweh were removing obstacles and smoothing out **paths** that people walk on. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “and he himself will make clear to you what you should do” or “and he himself will guide your actions”

See: Metaphor

Proverbs 3:7 (#1)

"in your eyes"

Here Solomon speaks of a person’s opinion as if that person were seeing something with his **eyes**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “in your own opinion”

See: Metaphor

Proverbs 3:7 (#2)

"fear Yahweh and turn away from evil"

This clause is a strong contrast with the previous clause. While the previous clause said what a person should not do, this clause says what that person should do instead. Use the most natural way in your language to indicate a contrast. You may need to start a new sentence. Alternate translation: “Rather, fear Yahweh and turn from evil”\n

See: Connect — Contrast Relationship

Proverbs 3:7 (#3)

"and turn away from evil"

Here Solomon speaks of refusing to do **evil** actions as if a person were turning away **from evil**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “and do not commit evil”

See: Metaphor

Proverbs 3:7 (#4)

"from evil"

See how you translated the abstract noun **evil** in [1:16](#).

See: Abstract Nouns

Proverbs 3:8 (#1)

""It will be healing for your navel"

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: “It will be healing for your navel, yes, refreshment for your bones”

See: Parallelism

Proverbs 3:8 (#2)

"It will be"

The pronoun **It** here refers to following the commands that Solomon stated in the previous verse. If it would be helpful in your language, you

could state this explicitly. Alternate translation: "Obeying these commands will be"

See: Pronouns — When to Use Them

Proverbs 3:8 (#3)

""for your navel"

Solomon is using parts of a person, the **navel** and **bones**, to represent a person's whole body. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "for your body ... for your whole body"

See: Synecdoche

Proverbs 3:8 (#4)

"and refreshment for your bones"

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the previous clause if it would be clearer in your language. Alternate translation: "and it will be refreshment for your bones"

See: Ellipsis

Proverbs 3:8 (#5)

"and refreshment for your bones"

If your language does not use an abstract noun for the idea of **refreshment**, you could express the same idea in another way. Alternate translation: "and will cause your bones to be refreshed"

See: Abstract Nouns

Proverbs 3:9 (#1)

""from your wealth"

Solomon is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "by giving from your wealth and by giving from the first of all your produce"

See: Ellipsis

Proverbs 3:9 (#2)

"and from the first of"

Here, **first** refers to the **first** crops that were harvested at harvest time. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and from the first crops harvested of"

See: Assumed Knowledge and Implicit Information

Proverbs 3:10 (#1)

"and your storehouses will be filled with plenty"

Here, **and** introduces the result of obeying the command stated in the previous verse. Use the most natural way in your language to indicate result. You may need to start a new sentence. Alternate translation: "If you do these things, then your storehouses will be full with plenty" or "This will result in your storehouses being full with plenty"

See: Connect — Reason-and-Result Relationship

Proverbs 3:10 (#2)

"and your storehouses will be filled with plenty"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "and your store houses will become full of plenty" or "and Yahweh will fill your storehouses with plenty"

See: Active or Passive

Proverbs 3:10 (#3)

"your storehouses"

The word **storehouses** refers to buildings or rooms where crops are stored after farmers have harvested them. If your readers would not be familiar with this type of storage place, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "your place for storing harvested crops"

See: Translate Unknowns

Proverbs 3:10 (#4)

"plenty"

Here, **plenty** refers to a plentiful amount of harvested crops. If it would be helpful in your language, you could state this explicitly. Alternate translation: "a plentiful amount of harvested crops"

See: Assumed Knowledge and Implicit Information

Proverbs 3:10 (#5)

"and with new wine, your wine vats will burst open"

The word **vats** refers to large containers in which the juice of grapes called **new wine** was processed into **wine**. If a very large amount of **new wine** was put in the **vat**, it could flow out and spill over the top of the **vat**. If your readers would not be familiar with **wine** or the way it is produced, you could refer to something similar in your area or you could use a more general term. Alternate translation: "and your storage containers will become so extremely full that they break open"

See: Translate Unknowns

Proverbs 3:11 (#1)

"The correction of" - "his rebuke"

If your language does not use abstract nouns for the ideas of **correction** and **rebuke**, you could express the same ideas in other ways. Alternate translation: "Being corrected by ... being rebuked by him"

See: Abstract Nouns

Proverbs 3:11 (#2)

"my son"

See how you translated the same use of this phrase in [1:8](#).

See: When Masculine Words Include Women

Proverbs 3:12 (#1)

"For"

For here introduces the reason for obeying the commands stated in the previous verse. Use the most natural way in your language to indicate reasons. You may need to start a new sentence. Alternate translation: "Do not do these things, because"

See: Connect — Reason-and-Result Relationship

Proverbs 3:12 (#2)

"and like a father, a son he is pleased with"

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the previous clause if it would be clearer in your language. Alternate translation: "and like a father, he rebukes a son he is pleased with"

See: Ellipsis

Proverbs 3:12 (#3)

"a son he is pleased with"

The phrase **he is pleased with** refers to the father's affection for his **son**. It does not mean that the father approves of his son's behavior. If it would be helpful in your language, you could state this explicitly. Alternate translation: "a son in whom he delights"

See: Assumed Knowledge and Implicit Information

Proverbs 3:12 (#4)

"a son"

See how you translated the same use of **son** in [1:8](#).

See: When Masculine Words Include Women

Proverbs 3:13 (#1)

""Happy {is} a man who finds wisdom"

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the

previous clause if it would be clearer in your language. Alternate translation: "Happy is a man who finds wisdom and happy is a man who obtains understanding"

See: Ellipsis

Proverbs 3:13 (#2)

"Happy {is} a man who finds wisdom"

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word other than **and** that shows that the second clause is repeating the first one, not saying something additional. Alternate translation: "Happy is a man who finds wisdom, yes, happy is a man who obtains understanding"

See: Parallelism

Proverbs 3:13 (#3)

"is} a man" - "and a man"

In this verse, **a man** represents a person in general, not one particular **man**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "is a person ... and a person"

See: Generic Noun Phrases

Proverbs 3:13 (#4)

"who finds wisdom"

Here Solomon speaks of attaining **wisdom** as if it were an object that a person **finds**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "who attains wisdom"

See: Metaphor

Proverbs 3:13 (#5)

"wisdom"

See how you translated the abstract nouns **wisdom** and **understanding** in [1:2](#).

See: Abstract Nouns

Proverbs 3:14 (#1)

"For"

For here indicates that what follows is the reason what was stated in the previous verse is true. Use the most natural way in your language to state a reason. Alternate translation: "This is due to the fact that"

See: Connect — Reason-and-Result Relationship

Proverbs 3:14 (#2)

"and than gold its produce"

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the previous clause if it would be clearer in your language. Alternate translation: "and better than the produce of gold is its produce"

See: Ellipsis

Proverbs 3:14 (#3)

"better {is} its profit than the profit of silver,"

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word other than **and** that shows that the second clause is repeating the first one, not saying something additional. Alternate translation: "better {is} its profit than the profit of silver, yes, better than the produce of gold is its produce"

See: Parallelism

Proverbs 3:14 (#4)

"is} its profit" - "its produce"

In this verse, **its** refers to wisdom. If it would be helpful in your language, you could state this explicitly. Alternate translation: "is wisdom's profit ... wisdom's produce"

See: Pronouns — When to Use Them

Proverbs 3:14 (#5)**"is} its profit than the profit of silver"**

Although the word **profit** usually refers to money that someone earns, Solomon uses it here to refer to a benefit in general. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is its benefit than the benefit of silver"

See: Metaphor

Proverbs 3:14 (#6)**"than the profit of silver"**

Here Solomon is using the possessive form to describe the monetary **profit** that one gains by selling or investing **silver**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "than the profit one can make from selling silver"

See: Possession

Proverbs 3:14 (#7)**"and than gold its produce"**

Although the word **produce** usually refers to harvested crops, Solomon uses it here to refer to a benefit in general. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and than gold, its benefit"

See: Metaphor

Proverbs 3:15 (#1)**"She" - "with her"**

In [3:15-18](#) Solomon speaks of wisdom as if it were a woman. If it would be helpful in your language, you could express the meaning plainly. See the discussion of this in the General Notes for this chapter. Alternate translation: "It ... with it"

See: Personification

Proverbs 3:15 (#2)**"is more precious than corals"**

The word translated **corals** could also refer to precious stones called "rubies." Either word refers to an item that is extremely valuable. If your readers would not be familiar with **corals** or rubies, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "is more precious than valuable stones" or "is more precious than something that is extremely valuable"

See: Translate Unknowns

Proverbs 3:16 (#1)**"Length of days"**See how you translated this idiom in [3:2](#).

See: Idiom

Proverbs 3:16 (#2)**""is} in her right hand,"**

In this verse, **her** refers to wisdom as if it were a woman. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is in wisdom's right hand, in wisdom's left hand"

See: Personification

Proverbs 3:16 (#3)**""is} in her right hand,"**

Here Solomon speaks of wise people receiving **length of days**, **riches**, and **honor** as if they were objects received from the **right** and **left** hands of wisdom. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is received by those who have wisdom; those who have wisdom receive riches"

See: Metaphor

Proverbs 3:16 (#4)**"and honor"**

If your language does not use an abstract noun for the idea of **honor**, you could express the same idea in another way. Alternate translation: “and being honored”

See: Abstract Nouns

Proverbs 3:17 (#1)

"Her ways {" - "her beaten paths"

Her and **her** here refer to wisdom as if it were a woman. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “Wisdom’s ways ... wisdom’s beaten paths”

See: Personification

Proverbs 3:17 (#2)

""Her ways {are} ways of pleasantness"

These two phrases mean similar things. Solomon is using repetition to emphasize the idea that the phrases express. If it would be helpful to your readers, you could combine the phrases and express the emphasis in another way. Alternate translation: “Her way of life is one of peaceful pleasantness.”

See: Parallelism

Proverbs 3:17 (#3)

"Her ways {are} ways of" - "her beaten paths {are} peace"

In this verse, **ways** and **beaten paths** refer to how being wise guides a person’s behavior. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “Wise behavior is behavior of ... wise behavior brings peace”

See: Metaphor

Proverbs 3:17 (#4)

"are} ways of pleasantness"

Here Solomon is using the possessive form to describe **ways** that result in **pleasantness**. If it would be helpful in your language, you could state

this explicitly. Alternate translation: “are ways that lead to pleasantness”

See: Possession

Proverbs 3:17 (#5)

"are} peace"

Here Solomon implies that **peace** is the result of following the **beaten paths**. Use a natural way in your language to indicate result. Alternate translation: “lead to being peaceful” or “result in living peacefully”

See: Connect — Reason-and-Result Relationship

Proverbs 3:17 (#6)

"are} peace"

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another. Alternate translation: “are what is peaceful”

See: Abstract Nouns

Proverbs 3:18 (#1)

""She {" - "of her,"

She and **her** here refer to wisdom. If it would be helpful in your language, you could state this explicitly. Alternate translation: “Wisdom ... of wisdom, and those who grasp wisdom”

See: Pronouns — When to Use Them

Proverbs 3:18 (#2)

"is} a tree of life"

Here Solomon is using the possessive form to describe a **tree** with fruit that sustains **life**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “is a tree that gives life” or “is a tree with fruit that sustains life”

See: Possession

Proverbs 3:18 (#3)

"is} a tree of life to the ones who take hold of her"

Here Solomon speaks of wisdom as if it were a **tree** that gives **life** to those who eat its fruit. He means that wisdom causes a person to live a long and happy life. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "results in a good life for the ones who take hold of her" or "is like a tree that sustains the lives of the ones who take hold of her"

See: Metaphor

Proverbs 3:18 (#4)

""to the ones who take hold of her,"

Here Solomon refers to people who persist in being wise as if they **take hold of** or **grasp** wisdom. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "to the ones who obtain wisdom, and those who hold on to wisdom"

See: Metaphor

Proverbs 3:19 (#1)

"founded the earth"

Here Solomon speaks of **Yahweh** creating **the earth** as if he were laying the foundation of a building. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "created the earth"

See: Metaphor

Proverbs 3:19 (#2)

"by wisdom" - "by understanding"

See how you translated the abstract nouns **wisdom** in [1:2](#) and **understanding** in [2:2](#).

See: Abstract Nouns

Proverbs 3:20 (#1)

"the depths"

Here, **depths** refers to bodies of water that were deep under the earth's surface. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the underground bodies of water"

See: Assumed Knowledge and Implicit Information

Proverbs 3:20 (#2)

"broke open"

Here, **broke open** could refer to: (1) the water from **the depths** bursting out from under the ground to form rivers, which best fits the discussion of creation in [3:19-20](#). Alternate translation: "burst forth water that formed rivers" (2) the water from **the depths** bursting out during the global flood of Noah's time, as described in [7:11](#). Alternate translation: "burst forth flood waters"

See: Assumed Knowledge and Implicit Information

Proverbs 3:21 (#1)

"My son"

See how you translated the same use of this phrase in [1:8](#).

See: When Masculine Words Include Women

Proverbs 3:21 (#2)

""do not let them depart from your eyes,"

If it would be helpful in your language, you could reverse the order of these clauses. Alternate translation: "guard prudence and discretion, do not let them depart from your eyes"

See: Information Structure

Proverbs 3:21 (#3)

"do not let them depart from your eyes"

Here Solomon speaks of not forgetting something as if someone were always able to see that thing with his **eyes**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "do not forget them"

See: Metaphor

Proverbs 3:21 (#4)

"guard"

Here Solomon speaks of **prudence** and **discretion** as if they were things that could be guarded. He means that he wants his son to remember these qualities in order to practice them. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "remember to practice"

See: Metaphor

Proverbs 3:21 (#5)

"prudence and discretion"

See how you translated the abstract nouns **prudence** and **discretion** in [1:4](#).

See: Abstract Nouns

Proverbs 3:22 (#1)

"and they will be"

Here, **and** introduces the result of obeying the commands stated in the previous verse. Use the most natural way in your language to indicate results. You may need to start a new sentence. Alternate translation: "and this will result in them being" or "If you do this, then they will be"

See: Connect — Reason-and-Result Relationship

Proverbs 3:22 (#2)

"and they will be"

Here, **they** refers to the "prudence" and "discretion" mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and prudence and discretion will be"

See: Pronouns — When to Use Them

Proverbs 3:22 (#3)

"for your soul"

See how you translated the same use of **soul** in [2:10](#).

See: Synecdoche

Proverbs 3:22 (#4)

"and they will be life for your soul"

This phrase is an idiom that refers to having a long life. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and they will cause you to have a long life"

See: Idiom

Proverbs 3:22 (#5)

"and grace for your neck"

Here, **grace** refers to something that looks graceful or attractive to others. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and graceful ornaments for your neck"

See: Metonymy

Proverbs 3:22 (#6)

"and grace for your neck"

Here Solomon speaks of "prudence" and "discretion" as if they were objects that a person could wear around their **neck** like a necklace. The image suggests that these are valuable things that the person displays outwardly. If it would be helpful in your language, you could express the meaning plainly or use similes. See how you translated a similar expression in [1:9](#). Alternate translation: "and a gracious display, like a necklace around your neck"

See: Metaphor

Proverbs 3:23 (#1)

"Then you will walk"

Then here introduces more results of obeying the commands stated in [3:21](#). Use the most natural way in your language to indicate results. Alternate translation: "Because of having prudence and discretion, you will walk"

See: Connect — Reason-and-Result Relationship

Proverbs 3:23 (#2)

"you will walk your way to security"

Here Solomon speaks of living one's life as if one were walking along a **way**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "you will live your life in security"

See: Metaphor

Proverbs 3:23 (#3)

"to security"

If your language does not use an abstract noun for the idea of **security**, you could express the same idea in another way. Alternate translation: "confidently"

See: Abstract Nouns

Proverbs 3:23 (#4)

"and your foot"

Here, the word "foot" represents the whole person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and you"

See: Synecdoche

Proverbs 3:23 (#5)

"and your foot will not stumble"

Here, **not stumble** could refer to: (1) a person not experiencing harm, which is similar to the idea in the previous clause. Alternate translation: "and you will not be harmed" (2) not sinning, for for which **stumble** is a common metaphor in other scriptures. Alternate translation: "and you will not sin"

See: Metaphor

Proverbs 3:24 (#1)

"you lie down," - "and you will lie down"

In this verse, **lie down** implies lying down in order to sleep. If it would be helpful in your language, you could state this explicitly, as in the UST.

See: Assumed Knowledge and Implicit Information

Proverbs 3:25 (#1)

"of sudden dread"

If your language does not use abstract nouns for the ideas of **dread** and **devastation**, you could express the same ideas in other ways. Alternate translation: "of dreadful things that happen suddenly and of what devastates"

See: Abstract Nouns

Proverbs 3:25 (#2)

"and of the devastation of the wicked ones"

Here Solomon is using the possessive form to describe **the devastation** that is experienced by **the wicked ones**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and of the wicked ones being devastated"

See: Possession

Proverbs 3:25 (#3)

"it comes"

Here, **it** refers to **the devastation** mentioned earlier in the verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "that devastation comes"

See: Pronouns — When to Use Them

Proverbs 3:26 (#1)

"For"

For here indicates that what follows is a reason for the command in the previous verse. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: “Do not be afraid of these things because”

See: Connect — Reason-and-Result Relationship

Proverbs 3:26 (#2)

"your confidence"

Here Solomon uses **confidence** to refer to the source of a person's **confidence**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “your source of confidence”

See: Metonymy

Proverbs 3:26 (#3)

"your confidence"

If your language does not use an abstract noun for the idea of **confidence**, you could express the same idea in another way. Alternate translation: “the one who makes you confident”

See: Abstract Nouns

Proverbs 3:26 (#4)

"and he will keep your foot from capture"

Here, **foot** represents the whole person. See how you translated the similar use of **foot** in [1:15](#).

See: Synecdoche

Proverbs 3:26 (#5)

"and he will keep your foot from capture"

Here Solomon refers to someone experiencing “sudden dread” or “devastation” as if the person were captured in a trap. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “and he will keep you from sudden dread or devastation” or “and he will keep you from harm”

See: Metaphor

Proverbs 3:27 (#1)

"good"

If your language does not use an abstract noun for the idea of **good**, you could express the same idea in another way. Alternate translation: “something that is good”

See: Abstract Nouns

Proverbs 3:27 (#2)

"from its owners"

Here Solomon speaks of the **good** that people deserve as if they were **its owners**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “from those to whom it is due”

See: Metaphor

Proverbs 3:27 (#3)

"when it is in the power of your hand"

Here Solomon speaks of being able to do something as if doing something were **in the power of** one's **hand**. If this phrase does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: “when you have the ability”

See: Idiom

Proverbs 3:28 (#1)

"Do not say to your neighbor"

Solomon implies that the **neighbor** needs something. If it would be helpful in your language, you could state this explicitly. Alternate translation: “When your neighbor needs something, do not say to your neighbor”

See: Assumed Knowledge and Implicit Information

Proverbs 3:28 (#2)

""I will give {it},""

In this verse, **it** refers to the thing that the **neighbor** needs. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I will give you what you need, yet that thing is"

See: Assumed Knowledge and Implicit Information

Proverbs 3:28 (#3)

"and it is"

Here, **and** indicates that what follows is true at the same time as the speaker is speaking in the previous clause. This means that the person speaking refuses to give something to someone even though he has it with him. You can make this clear in your translation with an appropriate connecting word or phrase. Alternate translation: "when it is"

See: Connect — Simultaneous Time Relationship

Proverbs 3:29 (#1)

"Do not plot evil"

Here, **plot evil** implies someone plotting to do **evil**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Do not scheme to do evil"

See: Assumed Knowledge and Implicit Information

Proverbs 3:29 (#2)

"evil"

See how you translated the abstract noun **evil** in [1:16](#).

See: Abstract Nouns

Proverbs 3:29 (#3)

"securely"

Here, **securely** implies that this person trusts **you** and does not expect to be harmed by **you**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "trustfully"

See: Assumed Knowledge and Implicit Information

Proverbs 3:29 (#4)

"with you"

Here, **with you** refers to being near someone. It does not mean these people dwell in the same house. If it would be helpful in your language, you could state this explicitly. Alternate translation: "near you"

See: Assumed Knowledge and Implicit Information

Proverbs 3:30 (#1)

"a man" - "he has not done you"

Here, **man** and **he** represent a person in general, not one particular **man**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "a person ... that person has not done you"

See: Generic Noun Phrases

Proverbs 3:30 (#2)

""without cause,"

This clause gives the reason why the contention mentioned in the beginning of the sentence would be **without cause**. If it would be helpful in your language, you could change the sentence structure to show this explicitly. Alternate translation: "who has not done you evil when there is no reason to argue"

See: Information Structure

Proverbs 3:30 (#3)

"evil"

See how you translated the abstract noun **evil** in [1:16](#).

See: Abstract Nouns

Proverbs 3:31 (#1)

"of a man of violence"

Here Solomon is using the possessive form to describe a **man** who is characterized by **violence**. If it would be helpful in your language, you could

state this explicitly. Alternate translation: “of a violent man”

See: Possession

Proverbs 3:31 (#2)

"of a man of"

Here, **man** represents a person in general, not one particular **man**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: “of any person of”

See: Generic Noun Phrases

Proverbs 3:31 (#3)

"his ways"

Here Solomon uses **ways** to refer to the behavior of **a man of violence**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “the things he does”

See: Metaphor

Proverbs 3:31 (#4)

"and do not choose any of his ways"

Solomon assumes that his readers will understand that this command refers to choosing not to do something. You could include this information if that would be helpful to your readers. Alternate translation: “and do not choose to do anything he does”

See: Assumed Knowledge and Implicit Information

Proverbs 3:32 (#1)

"For"

For here indicates that what follows is a reason for the command in the previous verse. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: “Do not do these things because”

See: Connect — Reason-and-Result Relationship

Proverbs 3:32 (#2)

"an abomination to Yahweh"

If your language does not use an abstract noun for the idea of **abomination**, you could express the same idea in another way. Alternate translation: “an abominable person to Yahweh”

See: Abstract Nouns

Proverbs 3:32 (#3)

"is} he who goes astray"

Here Solomon refers to someone who refuses to act righteously, instead deliberately doing what is wicked, as if that person **goes astray** from a path. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “he who acts wickedly”

See: Metaphor

Proverbs 3:32 (#4)

"but with the upright ones {is} his secret counsel"

Here Solomon speaks of Yahweh giving **secret counsel** to people as if it were an object that could be **with** those people. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “but to the upright ones he gives his secret counsel”

See: Metaphor

Proverbs 3:32 (#5)

"is} his secret counsel"

The phrase **secret counsel** refers to confidential conversation between friends. If it would be helpful in your language, you could state this explicitly. Alternate translation: “his confidential conversation”

See: Assumed Knowledge and Implicit Information

Proverbs 3:33 (#1)

"The curse of Yahweh"

Here Solomon is using the possessive form to describe a **curse** that comes from **Yahweh**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "The curse from Yahweh"

See: Possession

Proverbs 3:33 (#2)

"is} on the house of"

Solomon speaks of the **curse of Yahweh** as if it were an object that he placed **on** top of the wicked person's **house**. He means that Yahweh curses that **house**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is against the house of"

See: Metaphor

Proverbs 3:33 (#3)

"is} on the house of" - "but he blesses the abode of"

Here, the words **house** and **abode** represent the families who live in those houses. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is on the households of ... but he blesses the households of"

See: Metonymy

Proverbs 3:33 (#4)

"the wicked one"

Here, **the wicked one** refers to wicked people in general, not a specific **wicked** person. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "any wicked person"

See: Generic Noun Phrases

Proverbs 3:34 (#1)

"he himself mocks"

For emphasis, Solomon is stating the pronoun **himself**, the meaning of which is already stated as **he**. If your language can state implied pronouns explicitly for emphasis, you may want to use that

construction in your translation. Other languages may have other ways of bringing out this emphasis. The ULT does so by using the intensive pronoun **himself**. Alternate translation: "he indeed mocks"

See: Reflexive Pronouns

Proverbs 3:34 (#2)

"he gives favor"

The writer speaks of Yahweh favoring people as if his **favor** were an object that he gives to people. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "he acts favorably" or "he gives grace"

See: Metaphor

Proverbs 3:35 (#1)

"will inherit"

Here Solomon speaks of wise people receiving **honor** as if **honor** were property or wealth that they could **inherit** from a family member. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Wise ones will receive honor"

See: Metaphor

Proverbs 3:35 (#2)

""honor,"

If your language does not use abstract nouns for the ideas of **honor** and **dishonor**, you could express the same ideas in other ways. See how you translated **honor** in [3:16](#). Alternate translation: "what is honorable ... what is dishonorable"

See: Metaphor

Proverbs 3:35 (#3)

"lift up"

Here Solomon speaks of **stupid** people being dishonored as if their **dishonor** was lifted up for everyone to see. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will receive"

See: Metaphor

Proverbs 4:1 (#1)

"Hear"

See how you translated **Hear** in [1:8](#).

See: Idiom

Proverbs 4:1 (#2)

"sons"

Although the term **sons** is masculine, Solomon is using the word in a generic sense that could refer to both male and female children. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "offspring"

See: When Masculine Words Include Women

Proverbs 4:1 (#3)

"the instruction of" - "understanding"

See how you translated the abstract nouns **instruction** and **understanding** in [1:2](#).

See: Abstract Nouns

Proverbs 4:1 (#4)

"a father"

Here Solomon is speaking about himself in the third person. If this would not be natural in your language, you could use the first person form. Alternate translation: "me, your father"

See: First, Second or Third Person

Proverbs 4:2 (#1)

"For"

For here indicates that what follows is a reason for the commands in the previous verse. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: "Hear these instructions because"\n

See: Connect — Reason-and-Result Relationship

Proverbs 4:2 (#2)

"to you"

Here, **you** is plural and refers to the "sons" referred to in the previous verse.

See: Forms of You

Proverbs 4:2 (#3)

"do not forsake my law"

This clause is the result of what came before in the previous clause. Use a connector in your language that makes it clear that what follows is a result of what came before. You may need to start a new sentence. Alternate translation: "this is why you must not forsake my law"

See: Connect — Reason-and-Result Relationship

Proverbs 4:2 (#4)

"do not forsake"

See how you translated this phrase in [1:8](#).\n

See: Litotes

Proverbs 4:2 (#5)

"my law"

See how you translated the collective noun **law** in [1:8](#).

See: Collective Nouns

Proverbs 4:3 (#1)

"When I was a son of my father"

When here indicates that what follows refers to the time when Solomon was a child and still lived under his father's care. If it would be helpful in your language, you could state this explicitly. Alternate translation: "When I was still a boy learning from my father"

See: Assumed Knowledge and Implicit Information

Proverbs 4:3 (#2)**"the tender and only one"**

This phrase expresses a single idea by using two words connected with **and**. The word **tender** tells what the **only one** was like. If it would be helpful in your language, you could express this meaning with an equivalent phrase that does not use **and**. Alternate translation: "the tender only one"\n

See: Hendiadys

Proverbs 4:3 (#3)**"and only one"**

Here, **only one** could mean: (1) he was his mother's only child. Alternate translation: "and only child" (2) he was a unique child of his mother. Alternate translation: "and unique one"

See: Assumed Knowledge and Implicit Information

Proverbs 4:3 (#4)**"before the face of my mother"**

Here Solomon speaks of his **mother** considering him to be **the tender and only one** as if he were **before** her **face**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "according to my mother" or "in my mother's estimation"

See: Metaphor

Proverbs 4:4 (#1)**"then he taught me"**

Here, **he** refers to Solomon's father. If it would be helpful in your language, you could state this explicitly, as in the UST.

See: Pronouns — When to Use Them

Proverbs 4:4 (#2)**"your heart"**

See how you translated the same use of **heart** in [2:2](#).

See: Metonymy

Proverbs 4:4 (#3)**"Let your heart grasp"**

Here Solomon speaks of remembering **words** as if the **heart** were holding on tightly to them. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Let your heart remember"

See: Metaphor

Proverbs 4:4 (#4)**"my words"**

See how you translated the similar use of **my words** in [1:23](#).

See: Metonymy

Proverbs 4:4 (#5)**"my commandments"**

See how you translated the abstract noun **commandments** in [2:1](#).

See: Abstract Nouns

Proverbs 4:4 (#6)**"and live"**

Here, **and** introduces the result of obeying the command stated in the previous phrase. Use the most natural way in your language to indicate result. You may need to start a new sentence. Alternate translation: "and it will result in you living"\n

See: Connect — Reason-and-Result Relationship

Proverbs 4:5 (#1)**"wisdom," - "understanding"**

See how you translated the abstract nouns **wisdom** and **understanding** in [1:2](#).

See: Abstract Nouns

Proverbs 4:5 (#2)

"do not forget and do not veer from the sayings of my mouth"

Here, the phrases **do not forget** and **do not veer from** are figures of speech that express strongly positive meanings by using a negative word, **not**, together with expressions that are the opposite of the intended meaning. If it would be helpful in your language, you could express the positive meanings. Alternate translation: "remember and keep going in the direction of the sayings of my mouth"

See: Litotes

Proverbs 4:5 (#3)

"do not forget and do not veer from the sayings of my mouth"

Here Solomon speaks of not forgetting something as if a person were not veering off of a path. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "do not forget and do not stop remembering the sayings of my mouth"

See: Metaphor

Proverbs 4:5 (#4)

"do not forget and do not veer from the sayings of my mouth"

Here, the terms **forget** and **veer** mean similar things. Solomon is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "certainly do not forget the sayings of my mouth"

See: Doublet

Proverbs 4:5 (#5)

"from the sayings of my mouth"

Here, **mouth** represents Solomon's father himself. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "from my sayings"\n

See: Synecdoche

Proverbs 4:6 (#1)

"Do not forsake her"

See how you translated **Do not forsake** in [1:8](#).

See: Litotes

Proverbs 4:6 (#2)

"and she will preserve you;"

Both occurrences of **and** in this verse indicate that what follows are the results of the phrases that precede them. Use the most natural way in your language to indicate results. Alternate translation: "and it will result in her preserving you ... and it will result in her guarding you"\n

See: Connect — Reason-and-Result Relationship

Proverbs 4:6 (#3)

"Do not forsake her and she will preserve you;"

In [4:6-9](#) Solomon speaks of wisdom as if it were a woman. If it would be helpful in your language, you could express the meaning plainly or use a simile. See the discussion of this in the General Notes for this chapter. Alternate translation: "Do not forsake wisdom, and wisdom will be like a woman who preserves you; love wisdom, and wisdom will be like a woman who guards you"\n

See: Personification

Proverbs 4:7 (#1)

"The beginning of wisdom"

Here, **beginning** could refer to: (1) the most important thing. Alternate translation: "the most important thing is wisdom" or "wisdom is supreme" (2) the foundation or basis of something, as it means in [1:7](#). Alternate translation: "the foundation of wisdom" or "the prerequisite for acquiring wisdom"\n

See: Assumed Knowledge and Implicit Information

Proverbs 4:7 (#2)

""acquire wisdom!"

See how you translated these phrases in [4:5](#).

See: Abstract Nouns

Proverbs 4:7 (#3)

"And with all your acquisition"

The word **acquisition** here is singular in form, but it refers to all of a person's possessions as a group. If it would be helpful in your language, you could state this plainly. Alternate translation: "And with all your acquisitions" or "And with everything that you acquire"

See: Collective Nouns

Proverbs 4:7 (#4)

"And with all your acquisition"

Here, **all your acquisition** implies the price of everything that someone has acquired. If it would be helpful in your language, you could state this explicitly. Alternate translation: "And with the price of all your acquisition" or "And with the price of all you possess"

See: Assumed Knowledge and Implicit Information

Proverbs 4:8 (#1)

""Cherish her and she will raise you up;"

In this verse, Solomon speaks of wisdom as if it were a woman. If it would be helpful in your language, you could express the meaning plainly or use a simile. See the discussion of this in the General Notes for this chapter. Alternate translation: "Cherish wisdom and wisdom will be like a woman who raises you up; wisdom will be like a woman who honors you when you embrace her"

See: Personification

Proverbs 4:8 (#2)

"Cherish her and she will raise you up"

Here, **and** introduces the result of obeying the command stated in the previous phrase. Use the most natural way in your language to indicate result. Alternate translation: "If you cherish her, then she will raise you up" or "Cherish her, and it will result in her raising you up"\n

See: Connect — Reason-and-Result Relationship

Proverbs 4:8 (#3)

"and she will raise you up"

Here Solomon speaks of a wise person receiving honor as if wisdom were raising that person **up**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and she will cause you to be honored"

See: Metaphor

Proverbs 4:8 (#4)

"she will honor you"

Here Solomon implies that wisdom will cause people to **honor** the person who embraces **her**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "she will cause people to honor you"

See: Assumed Knowledge and Implicit Information

Proverbs 4:8 (#5)

"you embrace her"

Here Solomon speaks of someone valuing wisdom as if he were embracing a woman. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "you value wisdom"

See: Personification

Proverbs 4:9 (#1)

""She will give for your head a garland of grace;"

These two clauses mean basically the same thing. The second clause emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word that shows that the second clause is repeating the first one, not saying something additional. Alternate translation: "She will give for your head a garland of grace; yes, with a crown of splendor she will cover you"

See: Parallelism

Proverbs 4:9 (#2)

"She will give for your head a garland of grace;"

In this verse, Solomon speaks of wisdom as if it were a woman. If it would be helpful in your language, you could express the meaning plainly or use a simile. See the discussion of this in the General Notes for this chapter. Alternate translation: "Wisdom will be like a woman who gives a garland of grace for your head; wisdom will be like a woman who covers you with a crown of splendor"

See: Personification

Proverbs 4:9 (#3)

"a garland of grace"

See how you translated this phrase in [1:9](#).

See: Possession

Proverbs 4:9 (#4)

"with} a crown of splendor she will cover you"

Here Solomon speaks of the honor that a person will have from gaining wisdom as if wisdom placed a **crown** upon that person's head. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "wisdom will cause people to honor you" or "wisdom will be like someone who puts a crown of splendor on your head"

See: Metaphor

Proverbs 4:9 (#5)

"with} a crown of splendor"

Here Solomon is using the possessive form to describe a **crown** that is characterized by **splendor**. If it would be helpful in your language, you could use a different expression. Alternate translation: "with a splendorous crown"

See: Possession

Proverbs 4:10 (#1)

"Hear"

See how you translated the same use of **Hear** in [1:8](#).

See: Idiom

Proverbs 4:10 (#2)

"my son"

See how you translated the same use of this phrase in [1:8](#).

See: When Masculine Words Include Women

Proverbs 4:10 (#3)

"and they will multiply"

Here, **and** introduces the result of obeying the commands stated in the previous clause. Use the most natural way in your language to indicate result. You may need to start a new sentence. Alternate translation: "If you do these things, then they will multiply" or "This will result in them multiplying"

See: Connect — Reason-and-Result Relationship

Proverbs 4:10 (#4)

"and they will multiply for you the years of life"

Here Solomon speaks of his **sayings** as if they were able to cause someone to live longer. He means that someone who obeys his **sayings** will live longer than if they did not do so. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and obeying my sayings will multiply for you the years of life"

See: Metaphor

Proverbs 4:10 (#5)

"the years of life"

Here Solomon is using the possessive form to describe the **years** that a person lives. If it would be helpful in your language, you could use a different expression. Alternate translation: "the years that you are alive"

See: Possession

Proverbs 4:11 (#1)

"In the way of wisdom"

Here Solomon is using the possessive form to describe a **way** that is characterized by **wisdom**. If it would be helpful in your language, you could use a different expression. Alternate translation: "In the wise way"

See: Possession

Proverbs 4:11 (#2)

"In the way of wisdom"

Here, **the way** refers to how people behave or live their lives. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the wise behavior" or "how to behave wisely"

See: Metaphor

Proverbs 4:11 (#3)

"I caused you to tread in the tracks of uprightness"

Here Solomon is using the possessive form to describe **tracks** that are characterized by **uprightness**. If it would be helpful in your language, you could use a different expression. Alternate translation: "I caused you to tread in the upright tracks"

See: Possession

Proverbs 4:11 (#4)

"I caused you to tread in the tracks of uprightness"

Here Solomon refers to how people behave or live their lives as if they **tread in the tracks** of a certain path. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "I caused you to behave uprightly"

See: Metaphor

Proverbs 4:12 (#1)

"When you walk, your step will not be restricted;"

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "When you walk, your step will not be restricted; yes, if you run, you will not stumble"

See: Parallelism

Proverbs 4:12 (#2)

"When you walk, your step will not be restricted;"

In this verse, Solomon refers to what people do as if they were walking or running along paths, and he refers to their success in what they do as if the paths were free of obstacles that might make the person **stumble**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "When you do something, you will not be hindered; and if you attempt to do something, you will not fail"

See: Metaphor

Proverbs 4:12 (#3)

"will not be restricted;"

Solomon is using a figure of speech in these two phrases that expresses a strongly positive meaning by using a negative word, **not**, together with an

expression that is the opposite of the intended meaning. If it would be helpful in your language, you could express the positive meaning. Alternate translation: "will be free ... you will keep going"

See: Litotes

Proverbs 4:13 (#1)

"Grasp on to instruction, do not let go"

Here Solomon speaks of a person remembering **instruction** as if it were an object that the person could **grasp** and **not let go**. If it would be helpful in your language, you could express the meaning plainly. See how you translated **grasp** in [3:18](#). Alternate translation: "Keep on remembering instruction; do not forget it"

See: Metaphor

Proverbs 4:13 (#2)

"to instruction"

See how you translated the abstract noun **instruction** in [1:2](#).

See: Abstract Nouns

Proverbs 4:13 (#3)

"do not let go"

Solomon is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning. If it would be helpful in your language, you could express the positive meaning. Alternate translation: "keep holding on"

See: Litotes

Proverbs 4:13 (#4)

"guard it"

Here Solomon speaks of **instruction** as if it were an object that someone should **guard**. He means that he wants his son to remember to do what he has taught him. If it would be helpful in your language, you could express the meaning plainly. See how

you translated a similar use of **guard** in [3:21](#). Alternate translation: "remember to practice it"

See: Metaphor

Proverbs 4:13 (#5)

"it {is} your life"

Here Solomon speaks of **instruction** preserving a person's **life** as if instruction were that person's **life** itself. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "it will preserve your life"

See: Metonymy

Proverbs 4:14 (#1)

"On the path of wicked ones do not go"

These two phrases mean similar things. Solomon is using repetition to emphasize the idea that the phrases express. If it would be helpful to your readers, you could combine the phrases and express the emphasis in another way. Alternate translation: "Do not follow their ways, but rather, avoid the path of wicked, evil people"

See: Parallelism

Proverbs 4:14 (#2)

"On the path of" - "on the way of"

See how you translated the similar use of "paths" and "ways" in [3:6](#).

See: Metaphor

Proverbs 4:15 (#1)

"Avoid it," - "it;"

In this verse, the pronoun **it** refers to "the way of evil ones" mentioned in the previous verse. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "Avoid the way of evil ones ... that way ... from that evil way"

See: Pronouns — When to Use Them

Proverbs 4:15 (#2)**""Avoid it, do not pass through it;"**

In this verse, Solomon speaks of behaving wickedly as if wicked behavior were a path that people could **pass through, veer from, and pass on**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Avoid acting evilly; do not try it; completely avoid doing evil and do not even think about it"

See: Metaphor

Proverbs 4:16 (#1)**"For"**

For here indicates that what follows are reasons why someone should avoid doing **evil**, as stated in the previous verse. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: "Avoid acting wickedly because"\n

See: Connect — Reason-and-Result Relationship

Proverbs 4:16 (#2)**""they do not sleep if they do not do evil"**

In this verse, the pronoun **they** refers to the wicked people mentioned in [4:14](#). If it would be clearer in your language, you could state this explicitly. Alternate translation: "wicked ones do not sleep if they do not do evil, and the sleep of wicked ones is robbed if those wicked ones do not cause stumbling"

See: Pronouns — When to Use Them

Proverbs 4:16 (#3)**""they do not sleep if they do not do evil"**

In these two clauses, Solomon exaggerates to express how intensely these wicked people desire to do evil actions. Solomon did not mean that these people really did not **sleep** without doing **evil**. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "they desire to do evil so much that it is as if they would not be able to sleep unless they did evil"

See: Hyperbole

Proverbs 4:16 (#4)**"and their sleep is robbed"**

Here Solomon is speaking of not being able to **sleep** as if **sleep** were an object that someone could be **robbed** of. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and they are not able to sleep"

See: Metaphor

Proverbs 4:16 (#5)**"if they do not cause stumbling"**

Here Solomon speaks of causing harm to another person as if it were causing that person to **stumble**. If it would be helpful to your readers, you could express the meaning plainly. Alternate translation: "if they do not harm someone"

See: Metaphor

Proverbs 4:17 (#1)**"For"**

For here indicates that what follows are more reasons why someone should avoid doing evil, as commanded in [4:15](#). Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: "Avoid being one who acts wickedly, because"

See: Connect — Reason-and-Result Relationship

Proverbs 4:17 (#2)**"they eat" - "they drink"**

In this verse, the pronoun **they** refers to the wicked people mentioned in [4:14](#). If it would be clearer in your language, you could state this explicitly. Alternate translation: "wicked ones eat ... wicked ones drink"\n

See: Pronouns — When to Use Them

Proverbs 4:17 (#3)**""they eat the bread of wickedness"**

These two clauses could mean: (1) these wicked people do acts of **wickedness** and **violence** as regularly as they **eat bread** and **drink wine**. Alternate translation: "wickedness is like the bread that they eat and violence is like the wine that they drink" or (2) these wicked people do acts of **wickedness** and **violence** in order to get their **bread** and **wine**. Alternate translation: "they eat bread that they obtain by doing wicked things and they drink wine that they obtain through violent acts"

See: Metaphor

Proverbs 4:18 (#1)**"But the path of the righteous ones"**

Here, **the path** could refer to: (1) the things that people experience during their lives. Alternate translation: "But what the righteous ones experience" (2) how people behave, as it does in [1:15](#). Alternate translation: "But the lifestyle of the righteous ones"

See: Metaphor

Proverbs 4:18 (#2)**"is} like the light of brightness"**

Here, **the light of brightness** refers to the first sunlight that appears in the morning. If it would be helpful in your language, you could state this explicitly. Alternate translation: "is like the light of dawn" or "is like the first sunlight in the morning"

See: Assumed Knowledge and Implicit Information

Proverbs 4:18 (#3)**"is} like the light of brightness"**

Here Solomon compares **the path of the righteous ones to the light** that appears at sunrise. He means that **righteous** people are safe because they understand what God wants them to do during their lives, just like people can walk safely on a path because **the light** enables them to see where they are going. If it would be helpful in your language,

you could express the meaning plainly. Alternate translation: "is safe"

See: Simile

Proverbs 4:18 (#4)**"going and shining until the day {is} established"**

The phrase **the day is established** refers to the time of **day** when the sun shines the brightest. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "going and shining until the sun shines the brightest" or "going and shining brighter until full daylight"

See: Idiom

Proverbs 4:18 (#5)**"going and shining until the day {is} established"**

Here Solomon continues the comparison of **the path of the righteous ones to the light** at sunrise. Just like the sunlight shines increasingly brighter from sunrise until the middle of the day, so also **the righteous ones** will be safer and safer as they understand more and more of how God wants them to live. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "increasing in safety until they are completely safe"

See: Simile

Proverbs 4:19 (#1)**"The way of"**

Here, **way** has the same meaning as "path" in the previous verse. See how you translated "path" there.

See: Metaphor

Proverbs 4:19 (#2)**"is} like the darkness"**

Here Solomon compares the **way of the wicked ones to darkness**. He means that the wicked

people are always in danger, just like people who walk in darkness are in danger because they cannot see where they are going. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is dangerous"

See: Simile

Proverbs 4:19 (#3)

"they do not know on what they stumble"

Here Solomon speaks of people experiencing harm as if they were stumbling over an object in the path on which they were walking. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "they do not know why they experience harm"

See: Metaphor

Proverbs 4:20 (#1)

"My son"

See how you translated the same use of this phrase in [1:8](#).

See: When Masculine Words Include Women

Proverbs 4:20 (#2)

"listen attentively to my words;"

These two clauses mean basically the same thing. The second clause emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word that shows that the second clause is repeating the first one, not saying something additional. Alternate translation: "listen attentively to my words, yes, incline your ear to my sayings"

See: Parallelism

Proverbs 4:20 (#3)

"to my words"

See how you translated **my words** in [1:23](#).

See: Metonymy

Proverbs 4:20 (#4)

"incline your ear"

The phrase **incline your ear** is an idiom that refers to listening carefully to what someone is saying as if the listener was turning his **ear** toward the person speaking. If this phrase does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: "listen carefully"

See: Idiom

Proverbs 4:21 (#1)

"Do not let them depart from your eyes"

See how you translated this clause in [3:21](#).

See: Metaphor

Proverbs 4:21 (#2)

"keep them in the midst of your heart"

See how you translated the same use of **heart** in [2:2](#).

See: Metonymy

Proverbs 4:21 (#3)

"keep them in the midst of your heart"

Here Solomon speaks of remembering something as if someone were keeping it **in the midst of his heart**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "always remember them"

See: Metaphor

Proverbs 4:22 (#1)

"they {" - "to those who find them"

In this verse, the pronouns **they** and **them** refer to the "sayings" mentioned in [4:20](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "my sayings ... to those who find my sayings"

See: Pronouns — When to Use Them

Proverbs 4:22 (#2)**"they {are} life to those who find them"**

Here Solomon speaks of his sayings as if they were the lives of those who remember them. He means that those who remember what he says will preserve their lives. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "they preserve the life of those who find them" or "they cause those who find them to keep living"

See: Metonymy

Proverbs 4:22 (#3)**"to those who find them"**

Here Solomon speaks of people remembering his sayings as if those people have found them. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "to those who remember them"

See: Metaphor

Proverbs 4:22 (#4)**"and healing to all of his flesh"**

Here Solomon uses the word **flesh** to refer to a person's whole body, which is made of flesh. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and healing to all of his body"

See: Synecdoche

Proverbs 4:22 (#5)**"his flesh"**

Although **his** is masculine, here it refers to anyone who remembers Solomon's sayings. If it would be helpful in your language, you could state this explicitly. Alternate translation: "a person's flesh"

See: When Masculine Words Include Women

Proverbs 4:22 (#6)**"and healing to all of his flesh"**

Here Solomon speaks of his sayings as if they were **healing** for those who remember them. He means that those who remember what he says will have healthy bodies. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and they preserve their health" or "and they cause their bodies to stay healthy"

See: Metaphor

Proverbs 4:23 (#1)**"Guard your heart"**

Here Solomon speaks of a person being careful of what he thinks in his **heart** as if his **heart** were an object that could be guarded. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Protect what you think in your heart"

See: Metaphor

Proverbs 4:23 (#2)**"your heart"**

See how you translated the same use of **heart** in [2:2](#).

See: Metonymy

Proverbs 4:23 (#3)**"more than all {that} is protected"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "more than all that you protect"

See: Active or Passive

Proverbs 4:23 (#4)**"more than all {that} is protected"**

This phrase is an idiom that means "with all diligence." If it would be helpful in your language,

you could use an equivalent expression from your language or express the meaning plainly. Alternate translation: “with utmost diligence”\n

See: Idiom

Proverbs 4:23 (#5)

“from it”

Here, **it** refers to the **heart**, which refers to a person’s mind. If it would be helpful in your language, you could state this explicitly. Alternate translation: “from your heart” or “from your mind”

See: Pronouns — When to Use Them

Proverbs 4:23 (#6)

“from it {are} the sources of life”

Here Solomon speaks of the influence that a person’s **heart** has over what happens in that person’s life as if the **heart** were **sources** that produce **life**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “from your heart comes what will direct your life” or “your mind determines what your life will be like”

See: Metaphor

Proverbs 4:24 (#1)

“Remove from you perversity of mouth,”

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: “Remove from you perversity of mouth, yes, the deviousness of lips put far away from you”\n

See: Parallelism

Proverbs 4:24 (#2)

“Remove from you perversity of mouth,”

The phrases **perversity of mouth** and **deviousness of lips** both refer to someone using his **mouth** or **lips** to speak deceitfully. If these phrases do not have that meaning in your language, you could use idioms from your language that do have this meaning or state the meaning plainly. Alternate translation: “Remove from you perverse speech, and devious speech put far away from you”

See: Idiom

Proverbs 4:24 (#3)

“Remove from you perversity of mouth,”

In this verse, Solomon speaks of **perversity of mouth** and **the deviousness of lips** as if they were objects that someone could **Remove** or **put far away**. He means that a person should not speak deceitfully. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “Do not speak perversely and do not speak deviously”

See: Metaphor

Proverbs 4:25 (#1)

“Cause your eyes to gaze to the front,”

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: “Cause your eyes to gaze to the front, yes, cause your eyelids to be straight in front of you”

See: Parallelism

Proverbs 4:25 (#2)

“Cause your eyes to gaze to the front,”

In this verse, **eyes** and **eyelids** represent the person who is looking. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “Cause yourself to gaze to the front, and cause yourself to look straight in front of you”

See: Synecdoche

Proverbs 4:25 (#3)

""Cause your eyes to gaze to the front,"

In these two clauses, Solomon speaks of committing oneself to behaving wisely and righteously as if those qualities were always **in front** of the person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Keep yourself focused on doing what is right, and keep looking ahead to what is good"

See: Metaphor

Proverbs 4:26 (#1)

"Make level"

Here Solomon speaks of being careful as if someone were making the ground in front of them flat for walking on it. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Be careful with" or "Take heed to"

See: Metaphor

Proverbs 4:26 (#2)

"the track of your foot"

Here, the word **foot** represents the whole person who is walking. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "your track"

See: Synecdoche

Proverbs 4:26 (#3)

"the track of your foot"

Here, **track** refers to how someone behaves. See how you translated the same use of **track** in [2:9](#).

See: Metaphor

Proverbs 4:26 (#4)

"and all"

Here, **and** introduces the result of obeying the command stated in the previous clause. Use the most natural way in your language to indicate result. You may need to start a new sentence. Alternate translation: "If you do this, then all" or "This will result in all"\n

See: Connect — Reason-and-Result Relationship

Proverbs 4:26 (#5)

"your ways"

See how you translated the same use of **ways** in [3:6](#).

See: Metaphor

Proverbs 4:26 (#6)

"will be firm"

Here Solomon speaks of person's life being successful as if that person were walking safely on solid ground. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will be successful"

See: Metaphor

Proverbs 4:27 (#1)

"Do not veer right or left"

Here Solomon uses **right** and **left** to refer to going in any direction other than straight ahead. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Do not go in any direction other than straight ahead"

See: Merism

Proverbs 4:27 (#2)

""Do not veer right or left;"

In this verse, Solomon continues to make an extended comparison between how a person behaves and a person walking on a path from which he should not **veer** or **turn away**. If it would

be helpful in your language, you could express the meaning plainly. Alternate translation: "Do not stop behaving rightly; make yourself avoid doing evil"

See: Biblical Imagery — Extended Metaphors

Proverbs 4:27 (#3)

"your foot"

See how you translated the same use of **foot** in the previous verse.

See: Synecdoche

Proverbs 4:27 (#4)

"from evil"

See how you translated **from evil** in [3:7](#).

See: Abstract Nouns

Proverbs 5:1 (#1)

""listen attentively to my wisdom,"

"These two phrases mean similar things. Solomon is using repetition to emphasize the idea that the phrases express. If it would be helpful to your readers, you could combine the phrases and express the emphasis in another way. Alternate translation: ""listen attentively to my wisdom, inclining your ear to my understanding"""

See: Parallelism

Proverbs 5:1 (#2)

""to my wisdom,"

See how you translated the abstract nouns **wisdom** and **understanding** in [1:2](#).

See: Abstract Nouns

Proverbs 5:1 (#3)

""to my wisdom,"

Here, **my wisdom** and **my understanding** refer to the wise lessons that Solomon teaches his **son** and

what he tells his **son** to understand. If it would be helpful in your language, you could state this explicitly. Alternate translation: "to my wise lessons ... to what I tell you to understand"

See: Assumed Knowledge and Implicit Information

Proverbs 5:1 (#4)

"incline your ear"

See how you translated this idiom in [4:20](#).

See: Idiom

Proverbs 5:2 (#1)

""in order to keep discretion,"

In this verse, Solomon speaks of **discretion** as if it were an object that someone should **keep**, and he speaks of **knowledge** as if it were an object that someone's **lips** should **guard**. He means that he wants his son to preserve or remember what he has taught him. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "in order to remember discretion, and your lips may preserve knowledge"

See: Metaphor

Proverbs 5:2 (#2)

"discretion"

See how you translated the abstract nouns **discretion** in [1:4](#).

See: Abstract Nouns

Proverbs 5:2 (#3)

"and your lips may guard knowledge"

Here, **lips** represents the person who speaks by moving his **lips**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and you may guard knowledge by what you say"

See: Synecdoche

Proverbs 5:2 (#4)**"and" - "knowledge"**

Here, **knowledge** refers to what the son has learned from his father. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and ... what you have learned"\n

See: Assumed Knowledge and Implicit Information

Proverbs 5:3 (#1)**"For"**

For here indicates that what follows is a reason why someone should obey the commands introduced in [5:1](#). Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: "Do what I say, because"\n

See: Connect — Reason-and-Result Relationship

Proverbs 5:3 (#2)**"the lips of a strange woman" - "is} her palate"**

Here, **lips** and **palate** represent the words that the **strange woman** speaks. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "what words a strange woman says ... is what she says"

See: Metonymy

Proverbs 5:3 (#3)**"a strange woman"**

See how you translated **strange woman** in [2:16](#).

See: Metaphor

Proverbs 5:3 (#4)**""drip fresh honey"**

Here Solomon speaks of the tempting words that the **strange woman** speaks as if what she says is **fresh honey** and **oil**. If it would be helpful in your language, you could express the meaning plainly or

use a simile. Alternate translation: "are delightful like fresh honey and more pleasant than oil"

See: Metonymy

Proverbs 5:4 (#1)**"but her aftermath"**

Here Solomon is using the possessive form to describe the **aftermath** of having a sexual relationship with an adulterous woman. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "but the aftermath of having a sexual relationship with her"

See: Possession

Proverbs 5:4 (#2)**"like wormwood"**

The word **wormwood** refers to a plant that tastes bitter. People made medicine out of it, but they also believed that it was poisonous in some amounts. If your readers would not be familiar with this plant, you could use the name of a bitter-tasting plant in your area, or you could use a general expression. Alternate translation: "like a bitter-tasting plant"\n

See: Translate Unknowns

Proverbs 5:4 (#3)**"is} bitter like wormwood"**

Here Solomon compares the harm that comes from having a relationship with an adulterous woman to tasting bitter **wormwood**. If it would be helpful in your language, you could state that explicitly. Alternate translation: "is harmful like bitter-tasting wormwood"

See: Simile

Proverbs 5:4 (#4)**"sharp like a sword of mouths"**

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your

language. Alternate translation: “her aftermath is sharp like a sword of mouths”

See: Ellipsis

Proverbs 5:4 (#5)

"sharp like a sword of mouths"

The phrase **sword of mouths** refers to a **sword** with a blade that is sharpened on both sides. Each side can cut a person like a mouth that bites. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “sharp like a sword with a blade that is sharpened on both sides”

See: Metaphor

Proverbs 5:4 (#6)

"sharp like a sword of mouths"

Here Solomon speaks of the pain that the adulteress will cause to the one who has a relationship with her as if it were a **sharp sword** that cuts the person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “it wounds a person, as if it were a sharp sword of mouths”

See: Metaphor

Proverbs 5:5 (#1)

""Her feet are going down {to} death;"

These two clauses mean basically the same thing. The second clause emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word that shows that the second clause is repeating the first one, not saying something additional. Alternate translation: “Her feet are going down to death; yes, her steps take hold of Sheol”

See: Parallelism

Proverbs 5:5 (#2)

""Her feet are going down {to} death;"

Here the phrases **her feet** and **her steps** could refer to: (1) the behavior of the adulterous woman as if she were walking along a path. Alternate translation: “Her lifestyle goes down to death; her way of living takes hold of Sheol” (2) the adulterous woman. Alternate translation: “She goes down to death; she takes hold of Sheol”

See: Metaphor

Proverbs 5:5 (#3)

"are going down {to} death"

"Here Solomon speaks of the behavior of the adulterous woman causing her death and the death of whoever commits adultery with her as if they were going on a path that leads **down to death**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: ""lead to death" or "cause them to die""

See: Metaphor

Proverbs 5:5 (#4)

"take hold of Sheol"

Here Solomon speaks of the behavior of the adulterous woman causing her death and the death of whoever commits adultery with her as if they were taking **hold of Sheol**, which is the place where people's spirits go when they die. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “result in death” or “cause them to die”

See: Personification

Proverbs 5:6 (#1)

"Lest she observe the path of life"

Lest here implies that the adulterous woman has an aversion to **the path of life**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “She refuses to observe the path of life”

See: Assumed Knowledge and Implicit Information

Proverbs 5:6 (#2)**"Lest she observe the path of life"**

Here Solomon speaks of behavior that results in living a long **life** as if it were a **path** that leads to **life** and can be observed. If it would be helpful for your readers, you could express the meaning plainly. Alternate translation: "Lest she cares about behavior that leads to life"\n

See: Metaphor

Proverbs 5:6 (#3)**"her tracks"**

See how you translated the same use of **tracks** in [2:15](#).

See: Metaphor

Proverbs 5:7 (#1)**"And now"**

And now here indicates a transition from the description of the adulterous woman in [5:3-6](#) to the call to pay attention, which follows. Use the most natural way in your language to indicate a transition. Alternate translation: "Next"

See: Connecting Words and Phrases

Proverbs 5:7 (#2)**""And now, sons, listen to me;"**

These two clauses mean basically the same thing. The second clause emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word other than **and** that shows that the second clause is repeating the first one, not saying something additional. Alternate translation: "And now, sons, listen to me; yes, do not turn aside from the sayings of my mouth"\n

See: Parallelism

Proverbs 5:7 (#3)**"sons"**

See how you translated the same use of **sons** in [4:1](#).\n

See: When Masculine Words Include Women

Proverbs 5:7 (#4)**"and do not turn away from the sayings of my mouth"**

Here Solomon speaks of someone not listening to someone else as if the person physically turned **away** from what he was saying. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "do not stop listening to the sayings of my mouth"

See: Metaphor

Proverbs 5:7 (#5)**"and do not turn away from the sayings of my mouth"**

Solomon is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning. If it would be helpful in your language, you could express the meaning positively. Alternate translation: "and listen to the sayings of my mouth"\n

See: Litotes

Proverbs 5:7 (#6)**"from the sayings of my mouth"**

See how you translated **the sayings of my mouth** in [4:5](#).

See: Synecdoche

Proverbs 5:8 (#1)**"Keep your way far from her"**

Here, **way** represents the person and their daily activities. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Keep yourself far away from her"

See: Metaphor

Proverbs 5:8 (#2)

""from her"

In this verse, **her** refers to the adulterous woman described in [5:3-6](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "from an adulteress ... the house of an adulteress"\n

See: Pronouns — When to Use Them

Proverbs 5:8 (#3)

"and do not come near"

In a context such as this, your language might say "go" instead of **come**. Alternate translation: "and do not go near"

See: Go and Come

Proverbs 5:9 (#1)

"Lest"

Lest here indicates that what follows in this verse is what would happen to people if they do not obey the commands in the previous verse. Use a natural form in your language for connecting this statement to the previous one. Alternate translation: "If you do this, then"

See: Connecting Words and Phrases

Proverbs 5:9 (#2)

"you give to others your splendor"

Here, **splendor** could refer to: (1) everything that a person achieves during the time in a person's life when he is the strongest, which would be the same meaning as **your years** in the next clause. Alternate translation: "you give to others your vigor" or "you give to others your achievements from your vigorous time of life" (2) a person's reputation, in which case this clause would refer to a person getting a bad reputation. Alternate translation: "you will lose your good reputation with others"

See: Metaphor

Proverbs 5:9 (#3)

"and your years"

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "and lest you give your years"

See: Ellipsis

Proverbs 5:9 (#4)

"and your years"

Here, **your years** could refer to: (1) everything that a person achieves during the time in a person's life when he is his healthiest and strongest. Alternate translation: "and all you have achieved in the best years of your life" (2) the **years** that a person is alive, meaning that a **cruel one** would kill this person. Alternate translation: "and your life"

See: Metonymy

Proverbs 5:9 (#5)

"to a cruel one"

Here, a **cruel one** could refer to: (1) one person, possibly the husband of the adulterous woman. Alternate translation: "a cruel person" or "a cruel man" (2) a group of **cruel** people who are called **others** in the previous clause. Alternate translation: "to cruel people"

See: Assumed Knowledge and Implicit Information

Proverbs 5:10 (#1)

"Lest"

Lest here indicates that what follows in this verse is what would happen to people if they do not obey the commands in [5:8](#). Use a natural form in your language for connecting this statement to the previous one. Alternate translation: "If you do this, then"

See: Connecting Words and Phrases

Proverbs 5:10 (#2)**"be satisfied"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language, as in the UST.

See: Active or Passive

Proverbs 5:10 (#3)**"with your strength"**

Here, **your strength** refers to everything that a person achieves during the time in a person's life when he has the most **strength**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "with what you achieved when you were strong"

See: Metonymy

Proverbs 5:10 (#4)**"and your toils"**

Here, **your toils** refers to everything that a person earns by working hard. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and what you gain from toiling"

See: Metonymy

Proverbs 5:10 (#5)**"be} in the house of a foreigner"**

Here, **house** could refer to: (1) the **house** where the **foreigner** keeps the things he takes from this person, as in the UST. (2) the people who live in **the house of a foreigner**. Alternate translation: "be with the household or a foreigner"

See: Metonymy

Proverbs 5:10 (#6)**"a foreigner"**

Here, **a foreigner** could refer to: (1) one person, possibly the adulterous woman or her husband. Alternate translation: "a foreign person" (2) a

group of **foreign** people who are called **strangers** in the previous clause. Alternate translation: "to foreign people"

See: Assumed Knowledge and Implicit Information

Proverbs 5:11 (#1)**""at your end"**

Here Solomon is referring to dying in a polite way by using the word **end** and the phrase **your body and your flesh are finished**. If it would be helpful in your language, you could use a polite way of referring to death in your language, or you could express the meaning plainly. Alternate translation: "at the time of your death, when your flesh and your body die"

See: Euphemism

Proverbs 5:11 (#2)**"your flesh and your body"**

The words **flesh** and **body** mean basically the same thing and represent the whole person. Solomon is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "you yourself"

See: Doublet

Proverbs 5:12 (#1)**""I hated correction"**

These two clauses mean basically the same thing. The second clause emphasizes the meaning of the first clause by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "I hated correction, yes, my heart despised rebuke"\n

See: Parallelism

Proverbs 5:12 (#2)**"How I hated correction"**

"How" here is an exclamation that emphasizes how much he **hated correction**. Use an exclamation that would communicate that meaning in your language. Alternate translation: "I hated correction so very much"

See: Exclamations

Proverbs 5:12 (#3)

""**correction**""

See how you translated the abstract nouns **correction** and **rebuke** in [3:11](#).

See: Abstract Nouns

Proverbs 5:12 (#4)

""**my heart**""

See how you translated the same use of **heart** in [2:2](#).

See: Metonymy

Proverbs 5:13 (#1)

""**And I did not listen to the voice of my teachers**""

These two clauses mean basically the same thing. The second clause emphasizes the meaning of the first clause by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "And I did not listen to the voice of my teachers, no, to my instructors I did not incline my ear"

See: Parallelism

Proverbs 5:13 (#2)

""**And I did not listen to the voice of**""

The phrase **listen to the voice of** is an idiom that refers to obeying someone. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "And I did not obey the instructions of"

See: Idiom

Proverbs 5:13 (#3)

""**I did not incline my ear**""

See how you translated this idiom in [4:20](#).

See: Idiom

Proverbs 5:14 (#1)

""**in all evil**""

Here, the adulterous man speaks of experiencing complete disgrace as if **all evil** were a location he was **in**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "experiencing total disgrace"

See: Metaphor

Proverbs 5:14 (#2)

""**in the midst of the assembly and the congregation**""

The terms **assembly** and **congregation** mean the same thing and refer to the man's community. The man is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "in the midst of the entire assembly"

See: Doublet

Proverbs 5:15 (#1)

""**Drink water from your cistern**""

These two clauses mean basically the same thing. The second clause emphasizes the meaning of the first clause by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "Drink water from your cistern, yes, drink flowing waters from the midst of your well"

See: Parallelism

Proverbs 5:15 (#2)**""Drink water from your cistern"**

Solomon is leaving out a word in the second clause that in many languages a clause would need in order to be complete. You could supply this word from the first clause if it would be clearer in your language. Alternate translation: "Drink water from your cistern, and drink flowing waters from the midst of your well"

See: Ellipsis

Proverbs 5:15 (#3)**""Drink water from your cistern"**

In both of these clauses, Solomon is referring in a polite way to a man satisfying his sexual desire with his own wife. If it would be helpful in your language, you could use a more normal polite way of referring to this in your language, or you could express the meaning plainly. Alternate translation: "Sleep with your own wife only and satisfy yourself only with her" or "Satisfy your sexual desire only with your wife, yes, satisfy your sexual desire only with her"

See: Euphemism

Proverbs 5:16 (#1)**""Should your springs overflow outside,"**

Solomon is using the question form to emphasize that a man should not commit adultery. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "Your springs should not overflow outside, channels of water in the open areas!"

See: Rhetorical Question

Proverbs 5:16 (#2)**""Should your springs overflow outside,"**

Solomon is leaving out some words in the second clause that in many languages a clause would need in order to be complete. You could supply these words from the first clause if it would be clearer in

your language. You may need to make a new sentence. Alternate translation: "Should your springs overflow outside? Should your channels of water overflow in the open areas?"

See: Ellipsis

Proverbs 5:16 (#3)**""Should your springs overflow outside,"**

In both clauses, Solomon is using a polite way to refer to a man having sex with women who are not his wife as if he were allowing his **springs** or **water** to flow in public places. If it would be helpful in your language, you could use a more polite way of referring to this in your language, or you could express the meaning plainly. See the discussion of euphemisms in the General Notes for this chapter. Alternate translation: "Should you sleep with other women, sleeping with them openly"

See: Euphemism

Proverbs 5:16 (#4)**""outside,"**

Here, **outside** and **open areas** refer to public places where there are many people. If it would be helpful in your language, you could state this explicitly. Alternate translation: "out into public streets ... in public places"

See: Assumed Knowledge and Implicit Information

Proverbs 5:17 (#1)**"Let them be"**

Here, **them** refers to the "springs" and "channels of water" mentioned in the previous verse, which are euphemisms for sexual activity. If it would be helpful in your language, you could state this explicitly. See how you translated those euphemisms in the previous verse. Alternate translation: "Let your sexual desires be"

See: Pronouns — When to Use Them

Proverbs 5:17 (#2)**"for you, for you alone"**

"The phrases **for you** and **for you alone** mean the same thing. Solomon is using the two phrases together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "only for you alone" or ""for you and no one else""

See: Doublet

Proverbs 5:18 (#1)

"May your fountain be blessed"

This clause is a command like the command to **be glad** in the next clause. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Be blessed by your fountain"

See: Assumed Knowledge and Implicit Information

Proverbs 5:18 (#2)

"May your fountain be blessed"

Here Solomon speaks of his son's wife as if she were a **fountain** by which his son should be **blessed**. Here the word **blessed** refers to experiencing joy or sexual pleasure. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "May you experience joy with your wife"

See: Metaphor

Proverbs 5:18 (#3)

"because of the wife of your youth"

Here Solomon is using the possessive form to describe the **wife** whom his son married while he was in his **youth**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "from the wife whom you married in your youth"

See: Possession

Proverbs 5:18 (#4)

"your youth"

See how you translated the abstract noun **youth** in [2:17](#).

See: Abstract Nouns

Proverbs 5:19 (#1)

"A doe of loves and a mountain goat of grace"

Here Solomon speaks of how beautiful the "wife of your youth" is as if she were a **doe of loves and a mountain goat of grace**. The Israelites considered these two animals to be symbols of physical beauty and graceful movements. If it would be helpful in your language or if it would not be appropriate in your language to compare a woman to an animal, you could express the meaning plainly or use a simile. Alternate translation: "She is as beautiful as a doe of loves and as graceful as a goat of grace"

See: Metaphor

Proverbs 5:19 (#2)

"A doe of loves"

Here Solomon uses the possessive form to describe a **doe** that is characterized by **loves**. The word **loves** is plural here for emphasis. If it would be helpful in your language, you could indicate this with a different expression. Alternate translation: "A very lovely doe"

See: Possession

Proverbs 5:19 (#3)

"and a mountain goat of grace"

Here Solomon uses the possessive form to describe a **mountain goat** that is characterized by **grace**. If it would be helpful in your language, you could indicate this with a different expression. Alternate translation: "a graceful mountain goat"

See: Possession

Proverbs 5:19 (#4)

"may her breasts drench you"

Here Solomon speaks of a wife's **breasts** satisfying her husband's sexual desires as they would satisfy the thirst of a hungry baby. Here, **drench** refers to giving a baby a satisfying amount of milk. If it would be helpful in your language or if it would be

offensive in your language to refer to **breasts**, then you could use a more general expression. Alternate translation: “may her bosom fill you with delight as a mother’s breasts fill her child with food” or “may she satisfy your sexual desires”

See: Metaphor

Proverbs 5:19 (#5)

"may you continually stagger"

Here Solomon speaks of the exhilarating delight of the love that a man should have for his wife as if he were staggering like an intoxicated person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “may you continually revel”

See: Metaphor

Proverbs 5:20 (#1)

""And why would you stagger, my son, with a strange woman,"

Solomon is using the question form to emphasize that a man should not commit adultery. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: “And you should not stagger, my son, with a strange woman, or embrace the bosom of a foreign woman!”

See: Rhetorical Question

Proverbs 5:20 (#2)

""And why would you stagger, my son, with a strange woman,"

Solomon is leaving out some words in the second clause that in many languages a clause would need in order to be complete. You could supply these words from the first clause if it would be clearer in your language. Alternate translation: “And why would you stagger, my son, with a strange woman, or why would you embrace the bosom of a foreign woman”

See: Ellipsis

Proverbs 5:20 (#3)

"would you stagger"

See how you translated the same use of **stagger** in the previous verse.

See: Metaphor

Proverbs 5:20 (#4)

""with a strange woman,"

See how you translated **strange woman** and **foreign woman** in [2:16](#).

See: Metaphor

Proverbs 5:21 (#1)

"For"

For here introduces the reason for obeying the commands stated in [5:15–20](#). Use the most natural way in your language to indicate a reason. Alternate translation: “Do not commit adultery because”\n

See: Connect — Reason-and-Result Relationship

Proverbs 5:21 (#2)

""in front of the eyes of Yahweh {are} the ways of a man,"

These two clauses mean similar things. Solomon is using repetition to emphasize the idea that they express. If it would be helpful to your readers, you could combine the clauses and express the emphasis in another way. Alternate translation: “seeing everything he does, God observes how a man lives”

See: Parallelism

Proverbs 5:21 (#3)

"in front of the eyes of Yahweh {are}" - "he observes"

Here Solomon speaks of **Yahweh** knowing what people do as if everything people do is **in front of** his **eyes** or is what **he observes**. If it would be helpful in your language, you could express the

meaning plainly. Alternate translation: "Yahweh is fully aware of ... he is fully aware of"

See: Metaphor

Proverbs 5:21 (#4)

"the ways of" - "his paths"

See how you translated the same use of **ways** and **paths** in [3:6](#).

See: Metaphor

Proverbs 5:21 (#5)

"a man,"

Although the terms **man** and **his** are masculine, Solomon is using these words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "a person ... that person's paths"

See: When Masculine Words Include Women

Proverbs 5:22 (#1)

"His iniquities capture him, the wicked one;"

His in this verse refers to **the wicked one** mentioned in the first clause. If it would be helpful in your language, you could state this explicitly. Alternate translation: "The iniquities of the wicked one capture him, and by the cords of the wicked one's sin, he is grasped"

See: Pronouns — When to Use Them

Proverbs 5:22 (#2)

"His iniquities capture him, the wicked one;"

Although the terms **His**, **him**, and **he** are masculine, Solomon is using these words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "The wicked person's iniquities capture that person, and by the cords of that person's sins that person is grasped"

See: When Masculine Words Include Women

Proverbs 5:22 (#3)

"His iniquities capture him," - "and by the cords of his sin he is grasped"

In this verse, Solomon speaks of a wicked person being unable to avoid the consequences of his **iniquities** and **sin** as if those **iniquities** and **sin** were people who could **capture** or grasp that person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "He will not escape being punished for his iniquities ... and he is trapped because of the cords of his sin"

See: Personification

Proverbs 5:22 (#4)

"His iniquities" - "his sin"

If your language does not use abstract nouns for the ideas of **iniquities** and **sin**, you could express the same ideas in other ways. Alternate translation: "The iniquitous things he does ... the sinful things he does"

See: Abstract Nouns

Proverbs 5:22 (#5)

"and by the cords of his sin he is grasped"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "and the cords of his sin grasp him"

See: Active or Passive

Proverbs 5:22 (#6)

"and by the cords of his sin"

Here Solomon is using the possessive form to describe **the cords** that are **sin**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "and by the cords, that is, his sin,"

See: Possession

Proverbs 5:23 (#1)

"He" - "and in the abundance of his folly he staggers"

Although the terms **He** and **his** are masculine, Solomon is using these words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "That person ... and in the abundance of that person's folly that person staggers"

See: When Masculine Words Include Women

Proverbs 5:23 (#2)

""because there is no correction;"

If your language does not use abstract nouns for the ideas of **correction**, **abundance**, and **folly**, you could express the same ideas in other ways. Alternate translation: "because he is not corrected; and in how abundantly foolish he is"

See: Abstract Nouns

Proverbs 5:23 (#3)

"he staggers"

Here Solomon speaks of a person behaving in a sinful manner that will cause him to die as if he were staggering like an intoxicated person who gets lost. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "he loses his way" or "he behaves recklessly"

See: Metaphor

Proverbs 6:1 (#1)

"My son"

See how you translated the same use of this phrase in [1:8](#).

See: When Masculine Words Include Women

Proverbs 6:1 (#2)

"if"

Here, **if** indicates that Solomon is using a hypothetical situation to teach his **son**. This verse and the next verse are one long, conditional sentence. Use a natural form in your language for introducing a situation that could happen. Alternate translation: "suppose"

See: Connect — Hypothetical Conditions

Proverbs 6:1 (#3)

"if you pledge for your neighbor"

Here Solomon implies that the **pledge** is a promise to pay back a loan of money for **your neighbor** if he is unable to pay back the loan himself. If it would be helpful in your language, you could state this explicitly. Alternate translation: "if you promise to pay back the loan for your neighbor when he is unable to pay it"

See: Assumed Knowledge and Implicit Information

Proverbs 6:1 (#4)

"you clasp your palms for a stranger"

Solomon is leaving out a word that in many languages a clause would need in order to be complete. You could supply the word from the previous clause if it would be clearer in your language. Alternate translation: "if you clasp your palms for a stranger"

See: Ellipsis

Proverbs 6:1 (#5)

"you clasp your palms"

The function of this action in this culture was to confirm a contractual agreement with someone. If there is a gesture with similar meaning in your culture, you could consider using it here in your translation, or you could express the meaning plainly. Alternate translation: "you shake hands to confirm an agreement" or "you confirm an agreement"

See: Symbolic Action

Proverbs 6:2 (#1)

""you are ensnared by the sayings of your mouth,"

These two clauses mean basically the same thing. The second clause emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word that shows that the second clause is repeating the first one, not saying something additional. Alternate translation: "you are ensnared by the sayings of your mouth, yes, you are caught by the sayings of your mouth"

See: Parallelism

Proverbs 6:2 (#2)

""you are ensnared by the sayings of your mouth,"

In both of these clauses, Solomon is leaving out a word that in many languages a clause would need in order to be complete. You could supply the word from the first clause of the previous verse if it would be clearer in your language. Alternate translation: "if you are ensnared by the sayings of your mouth, if you are caught by the sayings of your mouth"

See: Ellipsis

Proverbs 6:2 (#3)

""you are ensnared by the sayings of your mouth,"

If your language does not use these passive forms, you could express the ideas in active forms or in another way that is natural in your language. Alternate translation: "the sayings of your mouth ensnared you, the sayings of your mouth caught you"

See: Active or Passive

Proverbs 6:2 (#4)

""you are ensnared by the sayings of your mouth,"

In these clauses, Solomon refers to someone getting into trouble because of what he said as if his **sayings** were a trap that could ensnare or catch

him. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "if you get into trouble by the sayings of your mouth, if you encounter difficulty by the sayings of your mouth"

See: Metaphor

Proverbs 6:2 (#5)

""by the sayings of your mouth,"

Here, **mouth** represents the **ensnared** or **caught** person himself. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "by your sayings ... by your sayings"\n

See: Synecdoche

Proverbs 6:3 (#1)

"then do this"

Here, **then** indicates that what follows is what someone should do if the hypothetical conditions stated in the previous two verses take place. Use the most natural way to express this in your language. Alternate translation: "then do this in response"

See: Connect — Reason-and-Result Relationship

Proverbs 6:3 (#2)

"my son"

See how you translated the same use of this phrase in [1:8](#).

See: When Masculine Words Include Women

Proverbs 6:3 (#3)

"and rescue yourself"

Here, **and** indicates that what follows is the purpose for doing what Solomon commands his son to do in this verse. Use a connector in your language that indicates a purpose. Alternate translation: "for the purpose of rescuing yourself"

See: Connect — Goal (Purpose) Relationship

Proverbs 6:3 (#4)**"and rescue yourself"**

Here Solomon implies that his **son** should **rescue** himself from his obligation to fulfill the promise referred to in [6:1-2](#). If it would be helpful in your language, you could say this explicitly. Alternate translation: "and rescue yourself from your obligation"

See: Assumed Knowledge and Implicit Information

Proverbs 6:3 (#5)**"you have come into the palm of your neighbor"**

Here Solomon speaks of his **son** being controlled by his **neighbor** as if he had **come into the palm** of his **neighbor**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "your neighbor has power over you"

See: Metaphor

Proverbs 6:3 (#6)**"and press"**

Here Solomon speaks of his **son** begging his **neighbor** as if he were pressing him. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and plead with"

See: Metaphor

Proverbs 6:3 (#7)**"and press your neighbor"**

Here Solomon implies that his **son** should **press** his **neighbor** to free him from his obligation to fulfill the promise referred to in [6:1-2](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "and press your neighbor to release you from your obligation"

See: Assumed Knowledge and Implicit Information

Proverbs 6:4 (#1)**""Do not give sleep to your eyes"**

Solomon is leaving out some of the words in the second clause that in many languages a clause would need in order to be complete. You could supply these words from the first clause if it would be clearer in your language. Alternate translation: "Do not give sleep to your eyes and do not give slumber to your eyelids"

See: Ellipsis

Proverbs 6:4 (#2)**""Do not give sleep to your eyes"**

These two clauses mean basically the same thing. The second clause emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word other than **and** that shows that the second clause is repeating the first one, not saying something additional. Alternate translation: "Do not give sleep to your eyes, yes, do not give slumber to your eyelids"

See: Parallelism

Proverbs 6:4 (#3)**""Do not give sleep to your eyes"**

Here Solomon is speaking of allowing oneself to **sleep** and **slumber** as if they were objects that one could **give** to oneself. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Do not let your eyes sleep or your eyelids slumber"

See: Metaphor

Proverbs 6:4 (#4)**"Do not give sleep"**

Solomon implies that this person should not allow himself to **sleep** until he goes to his neighbor to get out of the agreement. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Until you rescue yourself from this problem, do not give sleep"

See: Assumed Knowledge and Implicit Information

Proverbs 6:4 (#5)

""to your eyes"

Here Solomon is using **eyes** and **eyelids** to refer to one's whole body. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "to yourself ... to yourself"

See: Synecdoche

Proverbs 6:5 (#1)

""Rescue yourself like a gazelle from a hand,"

Solomon is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "Rescue yourself like a gazelle would rescue itself from a hand, and rescue yourself like a bird would rescue itself from the hand of the trapper"

See: Ellipsis

Proverbs 6:5 (#2)

""Rescue yourself like a gazelle from a hand,"

These two clauses mean basically the same thing. The second clause emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word other than **and** that shows that the second clause is repeating the first one, not saying something additional. Alternate translation: "Rescue yourself like a gazelle from a hand, yes, rescue yourself like a bird from the hand of the trapper"

See: Parallelism

Proverbs 6:5 (#3)

"like a gazelle" - "and like a bird"

Solomon is saying that the person should act like a **gazelle** and a **bird** because both of those animals are wise and quick enough to escape from hunters. If it would be helpful in your language, you could state that explicitly. Alternate translation: "quickly, like a gazelle ... and quickly, like a bird"

See: Simile

Proverbs 6:5 (#4)

"like a gazelle"

A **gazelle** is a land animal that is known for running quickly and gracefully. If your readers would not be familiar with this type of animal, you could use the name of something similar in your area, or you could use a more general term. Alternate translation: "like an animal that runs swiftly"

See: Translate Unknowns

Proverbs 6:6 (#1)

"Go to the ant"

Go here implies going for the purpose of looking at **the ant**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Go and observe the ant"

See: Assumed Knowledge and Implicit Information

Proverbs 6:6 (#2)

"the ant"

The word **ant** represents ants in general, not one particular **ant**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "ants"

See: Generic Noun Phrases

Proverbs 6:6 (#3)

"the ant"

An **ant** is a small insect that lives underground in large groups. Ants are known for diligently working together to collect food and maintain their nests. If your readers would not be familiar with this type of insect, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "the hard-working insect"

See: Translate Unknowns

Proverbs 6:6 (#4)**"See"**

See here means to observe for the purpose of learning. If it would be helpful in your language, you could state this explicitly. Alternate translation: "See and learn"

See: Assumed Knowledge and Implicit Information

Proverbs 6:6 (#5)**"its ways"**

See how you translated the same use of **ways** in [3:6](#).

See: Metaphor

Proverbs 6:6 (#6)**"and be wise"**

Here, **and** indicates that what follows is the purpose for doing what Solomon commands his son to do in this verse. Use a connector in your language that indicates a purpose. Alternate translation: "for the purpose of becoming wise"

See: Connect — Goal (Purpose) Relationship

Proverbs 6:7 (#1)**""a commander,"**

These three words mean basically the same thing and are used to emphasize that no one commands ants to work diligently. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "any ruler whatsoever"

See: Doublet

Proverbs 6:8 (#1)**"prepares"**

The idea in this verse is contrary to what one would expect after knowing the information in the previous verse. Use the most natural way in your language to indicate a contrast. Alternate translation: "but prepares"

See: Connect — Contrast Relationship

Proverbs 6:8 (#2)**""prepares its bread in the summer;"**

These two clauses mean basically the same thing. The second clause emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word that shows that the second clause is repeating the first one, not saying something additional. Alternate translation: "prepares its bread in the summer; yes, it gathers its food in the harvest"

See: Parallelism

Proverbs 6:8 (#3)**"prepares" - "it gathers"**

Here, **prepares** and **gathers** refer to collecting and storing food for winter, which is the time when food is scarce. If it would be helpful in your language, you could state this explicitly. Alternate translation: "acquires ... it stockpiles"

See: Assumed Knowledge and Implicit Information

Proverbs 6:8 (#4)**"its bread" - "it gathers its food"**

In this verse, **its** refers to "the ant" mentioned in [6:7](#), which is a collective word for ants in general. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the ant's bread ... the ant gathers its food" or "the ants' bread ... the ants gather their food"

See: Pronouns — When to Use Them

Proverbs 6:8 (#5)**""in the summer;"**

In the location where this book was written, **summer** is the time of year when people **harvest** crops. If it would be helpful in your language, you could state this explicitly. Alternate translation: "in the time for harvesting crops ... in the harvesting time"

See: Assumed Knowledge and Implicit Information

Proverbs 6:9 (#1)**""Until when, lazy one, will you lie down?"**

Solomon is using the question form twice in this verse for emphasis. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "You should stop lying down! You should rise from your sleep!"

See: Rhetorical Question

Proverbs 6:9 (#2)**"will you lie down"**

The phrase **lie down** implies that the person has been lying on a bed to sleep. If it would be helpful in your language, you could state this explicitly. Alternate translation: "will you sleep in your bed"

See: Assumed Knowledge and Implicit Information

Proverbs 6:9 (#3)**"will you rise from your sleep"**

Here Solomon refers to waking up as if a person were rising up from **sleep**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will you wake up"

See: Metaphor

Proverbs 6:10 (#1)**""A little sleep, a little slumber,"**

This verse is a quotation of what the "lazy one" might say. If it would be helpful in your language, you could indicate this with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Proverbs 6:10 (#2)**"A little sleep, a little slumber"**

The lazy person is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "Let me have a little more sleep; let me have a little more slumber"

See: Ellipsis

Proverbs 6:10 (#3)**"A little sleep, a little slumber"**

These two phrases mean the same thing. The lazy person is using them together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "Just a little more sleep"

See: Doublet

Proverbs 6:10 (#4)**"a little folding of the hands to lie down"**

This phrase refers to an action that people often do in order to rest more comfortably when they **lie down** to sleep. If it would be helpful in your language, you could state this explicitly. Alternate translation: "a little folding of the hands comfortably to lie down and sleep"

See: Assumed Knowledge and Implicit Information

Proverbs 6:11 (#1)**""and your poverty will come like one who walks"**

Solomon is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "and your poverty will come like one who walks and your need will come like a man of shield"

See: Ellipsis

Proverbs 6:11 (#2)

"and your poverty will come like one who walks"

These two clauses mean basically the same thing. The second clause emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word other than **and** that shows that the second clause is repeating the first one, not saying something additional. Alternate translation: "and your poverty will come like one who walks, yes, your need will come like a man of shield"

See: Parallelism

Proverbs 6:11 (#3)

"and your poverty will come"

Here, **and** introduces the result of what the lazy person does and says in the two previous verses. Use the most natural way in your language to indicate results. Alternate translation: "and all this will cause your poverty to come"\n

See: Connect — Reason-and-Result Relationship

Proverbs 6:11 (#4)

"your poverty" - "and your lack"

If your language does not use abstract nouns for the ideas of **poverty** and **need**, you could express the same ideas in other ways. Alternate translation: "you being poor ... and you being needy"

See: Abstract Nouns

Proverbs 6:11 (#5)

"and your poverty will come"

Here Solomon speaks of experiencing **poverty** as if it were a person who could **come** to someone. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and you will experience poverty"

See: Personification

Proverbs 6:11 (#6)

"like one who walks"

Here, the phrase **one who walks** refers to a robber. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "like a robber"

See: Idiom

Proverbs 6:11 (#7)

"like one who walks"

Here Solomon speaks of how suddenly a lazy person becomes poor as if **poverty** were a robber who unexpectedly steals everything the person owns. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "abruptly"

See: Simile

Proverbs 6:11 (#8)

"like a man of"

Here, the phrase **a man of shield** refers to a robber with weapons. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "like a robber with weapons" or "like an armed man"

See: Idiom

Proverbs 6:11 (#9)

"like a man of shield"

Here Solomon speaks of how suddenly a lazy person becomes needy as if **need** were a robber with weapons who steals everything the person owns. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "abruptly"

See: Simile

Proverbs 6:12 (#1)

"A man of worthlessness, a man of iniquity"

The phrases **man of worthlessness** and **man of iniquity** mean the same thing. Solomon is using them together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "A completely useless man"

See: Doublet

Proverbs 6:12 (#2)

"A man of worthlessness, a man of iniquity"

Here Solomon is using the possessive form to describe a **man** that is characterized by **worthlessness** and **iniquity**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "A worthless man, an iniquitous man"

See: Possession

Proverbs 6:12 (#3)

"A man of" - "a man of"

Although the term **man** is masculine, Solomon is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "A person of ... a person of"

See: When Masculine Words Include Women

Proverbs 6:12 (#4)

"is} one who walks"

See how you translated the similar use of "walking" in [2:7](#).

See: Metaphor

Proverbs 6:12 (#5)

"with} perversity of mouth"

See how you translated this phrase in [4:24](#).

See: Idiom

Proverbs 6:13 (#1)

""one who winks with his eye, one who rubs with his foot,"

Solomon is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the previous verse if it would be clearer in your language. You may need to start a new sentence. Alternate translation: "He is one who winks with his eye, one who rubs with his foot, and one who points with his fingers"

See: Ellipsis

Proverbs 6:13 (#2)

""one who winks with his eye, one who rubs with his foot,"

Although the term **his** is masculine, Solomon is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that make this clear. Alternate translation: "one who winks with one's eye, one who rubs with one's foot, one who points with one's fingers"

See: When Masculine Words Include Women

Proverbs 6:13 (#3)

""one who winks with his eye, one who rubs with his foot,"

These three clauses refer to actions that someone uses when deceiving people. If this would not be clear to your readers, you could explain the significance of these actions in the text or in a footnote. Alternate translation: "one who winks with his eye, rubs with his foot, and points with his fingers to deceive people"

See: Symbolic Action

Proverbs 6:14 (#1)

"Perverse things {are} in his heart, plotting evil on every occasion"

These two clauses are describing two situations that are occurring at the same time. You can make this clear in your translation with an appropriate connecting word or phrase. Alternate translation:

"Perverse things are in his heart while he plots evil on every occasion"

See: Connect — Simultaneous Time Relationship

Proverbs 6:14 (#2)

"are} in his heart," - "he sends forth"

Although the terms **his** and **he** are masculine, Solomon is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "are in that person's heart ... that person sends forth"

See: When Masculine Words Include Women

Proverbs 6:14 (#3)

"are} in his heart"

See how you translated the same use of **heart** in [2:2](#).

See: Metonymy

Proverbs 6:14 (#4)

"evil"

See how you translated the abstract nouns **evil** in [1:16](#).

See: Abstract Nouns

Proverbs 6:14 (#5)

"he sends forth quarrels"

Here Solomon speaks of **quarrels** as if they were objects that a person **sends forth**. He means that this person causes other people to quarrel. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "he causes people to quarrel"

See: Metaphor

Proverbs 6:15 (#1)

"his calamity" - "he will be broken"

Although the terms **his** and **he** are masculine, Solomon is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "that person's calamity ... that person will be broken"

See: When Masculine Words Include Women

Proverbs 6:15 (#2)

"his calamity"

See how you translated the abstract noun **calamity** in [1:26](#).

See: Abstract Nouns

Proverbs 6:15 (#3)

"will come"

Here Solomon speaks of **calamity** occurring as if it were a person who could **come** to someone else. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will occur"

See: Personification

Proverbs 6:15 (#4)

"he will be broken"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "his calamity will cause him to be broken"

See: Active or Passive

Proverbs 6:15 (#5)

"and without healing"

Alternate translation: "and he will not heal"

Proverbs 6:16 (#1)

""Six {are} they Yahweh hates,"

To make a comprehensive statement, Solomon is using a rhetorical device in which the speaker names a number that should be sufficient to illustrate his point and then increases that number by one for emphasis. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Yahweh absolutely hates these seven things, and they are abominations to his self"

See: Parallelism

Proverbs 6:16 (#2)

"Six {" - "and seven"

Here Solomon is using the adjectives **Six** and **seven** as nouns to mean **six** and **seven** things. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "Six things ... and seven things"

See: Nominal Adjectives

Proverbs 6:16 (#3)

"are} abominations to"

If your language does not use an abstract noun for the idea of **abominations**, you could express the same idea in another way. Alternate translation: "are abominable to"

See: Abstract Nouns

Proverbs 6:16 (#4)

"his self"

Here, **self** refers to **Yahweh** himself. If it would be helpful in your language, you could state this explicitly. Alternate translation: "him"

See: Metonymy

Proverbs 6:17 (#1)

"uplifted eyes"

Here Solomon refers to pride as **uplifted eyes**, which is a characteristic facial expression of proud people. If it would be helpful in your language, you

could express the meaning plainly. Alternate translation: "pride"

See: Metonymy

Proverbs 6:17 (#2)

"a tongue of falsehood"

"Here Solomon is using the possessive form to describe a **tongue** that is characterized by **falsehood**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "a false tongue" or "'lying'" or "'telling lies'"

See: Possession

Proverbs 6:17 (#3)

"a tongue of falsehood"

Here, **tongue** represents what a person says. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "telling lies"

See: Metonymy

Proverbs 6:17 (#4)

"and hands"

Here, **hands** refers to the whole person. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and people"

See: Synecdoche

Proverbs 6:17 (#5)

"pouring out innocent blood"

See how you translated a similar phrase in [1:16](#).

See: Metonymy

Proverbs 6:18 (#1)

"a heart" - "feet"

Here, **heart** and **feet** refer to a whole person. If it would be helpful in your language, you could

express the meaning plainly. Alternate translation: "people ... people"

See: Synecdoche

Proverbs 6:18 (#2)

"plans of iniquity"

"Here Solomon is using the possessive form to describe **plans** that are characterized by **iniquity**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "iniquitous plans" or "'sinful plans'"

See: Possession

Proverbs 6:18 (#3)

"'iniquity,"

See how you translated the abstract nouns **iniquity** in [6:12](#) and **evil** in [1:16](#).

See: Abstract Nouns

Proverbs 6:18 (#4)

"hurrying to run to evil"

Here Solomon speaks of being eager to do **evil** as if **evil** were a place that a person could **run to**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "eager to do evil"

See: Metaphor

Proverbs 6:19 (#1)

"a witness of falsehood"

Here Solomon is using the possessive form to describe a **witness** that is characterized by **falsehood**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "a false witness"

See: Possession

Proverbs 6:19 (#2)

"who breathes out lies"

Here Solomon speaks of someone who lies easily as if that person **breathes out lies**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "who easily lies"

See: Metaphor

Proverbs 6:19 (#3)

"and who sends forth quarrels"

See how you translated **sends forth quarrels** in [6:14](#).

See: Metaphor

Proverbs 6:19 (#4)

"brothers"

Although the term **brothers** is masculine, Solomon is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "family members"

See: When Masculine Words Include Women

Proverbs 6:20 (#1)

"your father"

See how you translated the same use of **your father** in [1:8](#).

See: First, Second or Third Person

Proverbs 6:20 (#1)

"'Guard, my son, the commandment of your father"

"These two clauses mean similar things. Solomon is using repetition to emphasize the idea that the clauses express. If it would be helpful to your readers, you could combine them and express the emphasis in another way. Alternate translation: "'Be careful, son, to remember to follow the

important instructions both of your parents taught you""

See: Parallelism

Proverbs 6:20 (#2)

"Guard"

Here Solomon speaks of a **commandment** as if it were an object that someone should **Guard**. He means that he wants his son to remember to do what he has commanded him. If it would be helpful in your language, you could express the meaning plainly. See how you translated a similar use of guard in [3:21](#). Alternate translation: "Remember to practice"\n

See: Metaphor

Proverbs 6:20 (#3)

"my son"

See how you translated the same use of this phrase in [1:8](#).

See: When Masculine Words Include Women

Proverbs 6:20 (#4)

"and do not forsake the law of your mother"

See how you translated this clause in [1:8](#).

See: Litotes

Proverbs 6:21 (#1)

""Bind them on your heart continually;"

"These two phrases mean similar things. Solomon is using repetition to emphasize the idea that the phrases express. If it would be helpful to your readers, you could combine the phrases and express the emphasis in another way. Alternate translation: "Keep them very close to you at all times""

See: Parallelism

Proverbs 6:21 (#2)

"Bind them on your heart"

Here Solomon is speaking of remembering his commands as if they were objects that people could **bind** on their **hearts**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Remember them"

See: Metaphor

Proverbs 6:21 (#3)

"tie them around your neck"

"Here Solomon is speaking of remembering his commands as if they were objects that people could **tie around** their **necks**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "remember them" or ""keep them close to you""

See: Metaphor

Proverbs 6:22 (#1)

""When you walk about, it will guide you;"

In this verse, Solomon speaks of the lessons he called "the command" and "the teaching" in [6:20](#) as if they were a person who could **guide**, **preserve**, and **converse with** a person. If it would be helpful in your language, you could express the meaning plainly or use similes. Alternate translation: "When you walk about, it will enable you to know what to do; when you lie down, it will enable you to be safe; and you will wake up, it will be advice for you" or "When you walk about, it will be like a guide for you; when you lie down, it will be like someone who preserves you; and you will wake up, it will be like someone who converses with you"

See: Personification

Proverbs 6:22 (#2)

"When you walk about"

Here, **walk about** refers to doing one's daily activities. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "When you do your daily activities"

See: Metaphor

Proverbs 6:22 (#3)**"when you lie down"**

See how you translated the same use of **lie down** in [3:24](#).

See: Assumed Knowledge and Implicit Information

Proverbs 6:23 (#1)**"For"**

For here indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: "This is because"

See: Connect — Reason-and-Result Relationship

Proverbs 6:23 (#2)**"the commandment {is} a lamp and the law {is} a light"**

These two clauses mean basically the same thing. The second clause emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word other than **and** that shows that the second clause is repeating the first one, not saying something additional. Alternate translation: "the commandment is a lamp, yes, the law is a light"

See: Parallelism

Proverbs 6:23 (#3)**"the commandment {" - "and the law"**

Here, **the commandment** and **the law** could refer to: (1) the commands of the father and mother, which were referred to in the previous two verses. Alternate translation: "my commandments ... and your mother's law" (2) good commandments and laws in general. Alternate translation: "what people command ... and the rules people make"

See: Assumed Knowledge and Implicit Information

Proverbs 6:23 (#4)**"the commandment"**

Solomon is speaking of commandments in general, and he is not speaking of one particular **commandment**. If it would be helpful in your language, use a more natural phrase. Alternate translation: "the commandments"\n

See: Generic Noun Phrases

Proverbs 6:23 (#5)**"the commandment"**

See how you translated the abstract noun "commandments" in [2:1](#).

See: Abstract Nouns

Proverbs 6:23 (#6)**"is} a lamp" - "is} a light"**

Here Solomon refers to the **commandment** and **law** enabling people to understand how to live as if they were a **lamp** and a **light** that shows people the path in front of them. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "enables one to understand ... enables one to perceive"

See: Metaphor

Proverbs 6:23 (#7)**"and the law"**

See how you translated this use of **law** in [1:8](#).

See: Collective Nouns

Proverbs 6:23 (#8)**"the rebukes of instruction"**

See how you translated the abstract nouns "rebuke" in [1:25](#) and **instruction** in [1:2](#).

See: Abstract Nouns

Proverbs 6:23 (#9)**"the rebukes of instruction"**

Here Solomon is using the possessive form to describe **rebukes** that are included in the **instruction** process. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "the rebukes that come from instruction"

See: Possession

Proverbs 6:23 (#10)**"and" - "are} the way of life"**

Here Solomon is using the possessive form to describe **the way** that results in **life**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "and ... the way that results in life"

See: Possession

Proverbs 6:23 (#11)**"and" - "are} the way of"**

Here Solomon uses **way** to refer to how people behave. See how you translated this use of **way** in [1:15](#).

See: Metaphor

Proverbs 6:24 (#1)**"to keep you"**

Here, **to** indicates that what follows is the purpose for the "commandments," "law," and "rebukes of instruction" referred to in the previous verse. Use a connector in your language that indicates a purpose. Alternate translation: "for the purpose of keeping you"\n

See: Connect — Goal (Purpose) Relationship

Proverbs 6:24 (#2)**"from a woman of evil"**

Here Solomon is using the possessive form to describe a **woman** who is characterized by **evil**. If

your language would not use the possessive form for this, you could use a different expression. Alternate translation: "from an evil woman"

See: Possession

Proverbs 6:24 (#3)**"from the smoothness of the tongue of"**

Here Solomon refers to the seductive speech of an adulterous woman as if it were **the smoothness of the tongue**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the seductive speech of"

See: Metaphor

Proverbs 6:24 (#4)**"a foreign woman"**

See how you translated the same use of **foreign woman** in [2:16](#).

See: Metaphor

Proverbs 6:25 (#1)**"her beauty"**

If your language does not use an abstract noun for the idea of **beauty**, you could express the same idea in another way, as in the UST.

See: Abstract Nouns

Proverbs 6:25 (#2)**"in your heart"**

See how you translated the same use of **heart** in [2:2](#).\n

See: Metonymy

Proverbs 6:25 (#3)**"and do not let her take you"**

Here Solomon refers to a woman seducing a man as if she could **take** him. If it would be helpful in your language, you could express the meaning plainly.

Alternate translation: “and do not let her tempt you”

See: Metonymy

Proverbs 6:25 (#4)

"with her eyelashes"

This phrase refers to a woman using her **eyelashes** to look more attractive and seduce a man. If it would be helpful in your language, you could state this explicitly or use an expression that has the same meaning in your language. Alternate translation: “by glancing seductively”

See: Assumed Knowledge and Implicit Information

Proverbs 6:26 (#1)

"For"

For here indicates that what follows is a reason for the commands in the previous verse. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: “Do not do those things because”\n

See: Connect — Reason-and-Result Relationship

Proverbs 6:26 (#2)

"the price of a prostitute woman"

Here Solomon is using the possessive form to refer to **the price** that a person pays to have sex with a **prostitute woman**. If it would be helpful in your language, you could state this explicitly or use a euphemism for this idea. Alternate translation: “the price to sleep with a prostitute woman”

See: Possession

Proverbs 6:26 (#3)

"a loaf of bread"

In this culture, a **loaf of bread** was inexpensive daily food. A **loaf of bread** is a lump of flour dough that a person has shaped and baked. If your readers would not be familiar with **bread** should could use the name of an inexpensive food that is commonly eaten in your country or you could use a general

expression. Alternate translation: “inexpensive food”

See: Translate Unknowns

Proverbs 6:26 (#4)

"but the wife of a man"

Here Solomon implies that this **wife of a man** is an adulterous woman. If it would be helpful in your language, you could state this explicitly. Alternate translation: “but a married woman who commits adultery”

See: Assumed Knowledge and Implicit Information

Proverbs 6:26 (#5)

"hunts a precious life"

Here Solomon speaks of a adulterous woman causing the man she commits adultery with to die as if she **hunts** him the way a hunter **hunts** an animal. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “kills a precious life”

See: Metaphor

Proverbs 6:27 (#1)

""Could a man carry a fire on his chest"

Solomon is using the question form to emphasize the truth of what he is saying. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: “Surely a man could not carry a fire on his chest and his clothes not be burned!”

See: Rhetorical Question

Proverbs 6:27 (#1)

""Could a man carry a fire on his chest"

Here Solomon is referring to the negative consequences of committing adultery as if a man were burning himself with **fire**. Since this comparison is explained in [6:29](#), you do not need to explain its meaning further here.

See: When to Keep Information Implicit

Proverbs 6:27 (#2)

""a man" - "on his chest"

Here, **a man** and **his** do not refer to a specific **man**. They refer to any person who does this thing. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "any person ... on that person's chest and that person's clothes"

See: Generic Noun Phrases

Proverbs 6:27 (#3)

"and his clothes not be burned"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "and the fire not burn his clothes"

See: Active or Passive

Proverbs 6:27 (#4)

"and his clothes"

Here, **clothes** refers to the person who is wearing those **clothes**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and he" or "and that person"

See: Metonymy

Proverbs 6:27-28 (#1)

""Could a man carry a fire on his chest"

These two clauses mean basically the same thing. The second clause emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word that shows that the second clause is repeating the first one, not saying something additional. Alternate translation: "Could a man carry a fire on his chest and his clothes not be burned? Indeed, if a man walks on coals then will his feet not be scorched?"

See: Parallelism

Proverbs 6:28 (#1)

""If a man walks on coals"

Solomon is using the question form to emphasize the truth of what he is saying. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "Surely if a man walks on coals, then his feet will be scorched!"

See: Rhetorical Question

Proverbs 6:28 (#2)

""If a man walks on coals"

Here Solomon is referring to the negative consequences of committing adultery as if a man were burning himself with **coals**. Since this comparison is explained in [6:29](#), you do not need to explain its meaning further here.

See: When to Keep Information Implicit

Proverbs 6:28 (#3)

"a man" - "then will his feet not be scorched"

Here, **a man** and **his** do not refer to a specific **man**. They refer to any person who does this thing. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "any person ... then will that person's feet not be scorched"

See: Generic Noun Phrases

Proverbs 6:28 (#4)

"coals"

Here, **coals** refers to small pieces of burning wood that are often used for cooking. If it would be helpful in your language, you could state this explicitly. Alternate translation: "burning wood pieces"

See: Assumed Knowledge and Implicit Information

Proverbs 6:29 (#1)**"So"**

So here indicates that what follows explains the meaning of the statements made in the previous two verses. If it would be helpful in your language, you could use a fuller expression. Alternate translation: "In the same situation"

See: Simile

Proverbs 6:29 (#2)**"is the one going to" - "one who touches her"**

Here, **going to** and **touches** both refer to someone having sex with another person. This is a polite way of referring to something that is offensive or embarrassing in some cultures. If it would be helpful in your language, you could use a different polite way of referring to this act or you could express the meaning plainly. See how you translated the same use of "enter" in [2:19](#). Alternate translation: "is the one who has sexual relations with ... one who has sexual relations with her" or "is the one who sleeps with ... one who sleeps with her"\n

See: Euphemism

Proverbs 6:29 (#3)**"will not remain blameless"**

Solomon is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning. If it would be helpful in your language, you could express the meaning positively. Alternate translation: "will certainly be guilty"

See: Litotes

Proverbs 6:29 (#4)**"will not remain blameless"**

Here Solomon uses **not remain blameless** to refer to the outcome of not being **blameless**, which is being punished for being guilty. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will not

avoid punishment" or "will not remain unpunished"\n

See: Metonymy

Proverbs 6:30 (#1)**"They do not despise"**

They here refers to people in general. If it would be helpful in your language, you could state this explicitly. Alternate translation: "People"

See: Pronouns — When to Use Them

Proverbs 6:30 (#2)**""the thief"**

Here, **the thief**, **he**, and **his** do not refer to a specific **thief**, but any person who steals. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "thieves ... they steal ... their appetites ... they are hungry"

See: Generic Noun Phrases

Proverbs 6:30 (#3)**"he steals"**

Solomon is leaving out a word that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply this word from the context, as in the UST.

See: Ellipsis

Proverbs 6:30 (#4)**"his appetite"**

If your language does not use an abstract noun for the idea of **appetite**, you could express the same idea in another way. Alternate translation: "his desire for food"

See: Abstract Nouns

Proverbs 6:31 (#1)

"But if he is found, he must repay" - "his house he must give"

Here, **he** and **his** refer to any person who steals, as indicated in the previous verse. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "But if someone is found ... that person must repay ... that person's house that person must give"

See: Generic Noun Phrases

Proverbs 6:31 (#2)

"But if he is found"

Here, **found** implies not only discovering the thief but also catching him. If it would be helpful in your language, you could state this explicitly. Alternate translation: "But if he is caught"

See: Assumed Knowledge and Implicit Information

Proverbs 6:31 (#3)

"But if he is found"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "But if someone finds him" or "But if someone catches him"

See: Active or Passive

Proverbs 6:31 (#4)

"he must repay sevenfold"

This clause implies that the thief **must repay** seven times the amount of what he stole to those to whom he stole it from. If it would be helpful in your language, you could state this explicitly. Alternate translation: "he must repay sevenfold the amount of things that he stole to those people he stole them from"

See: Assumed Knowledge and Implicit Information

Proverbs 6:31 (#5)

"all the wealth of his house"

This phrase is an idiom that refers to everything that someone owns. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "all that he owns"

See: Idiom

Proverbs 6:32 (#1)

"One who commits adultery"

This verse says something that is in contrast to what was said about the thief in the previous two verses. Use a natural way in your language to express a strong contrast. Alternate translation: "However, one who commits adultery"

See: Connect — Contrast Relationship

Proverbs 6:32 (#2)

"One who commits adultery"

If your language does not use an abstract noun for the idea of **adultery**, you could express the same idea in another way. Alternate translation: "One who acts adulterously"

See: Abstract Nouns

Proverbs 6:32 (#3)

"is} lacking of heart"

Here Solomon uses **heart** to refer to a person's ability to think. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is lacking the ability to think"

See: Metonymy

Proverbs 6:32 (#4)

"destroying his life, he does it"

If it would be helpful in your language, you could change the order of these phrases. Alternate translation: "he does what results in destroying his life"

See: Information Structure

Proverbs 6:32 (#5)**"destroying his life"**

This clause is the result of what is described in the next clause. Use a natural way in your language to indicate a result. Alternate translation: "what will result in destroying his life"

See: Connect — Reason-and-Result Relationship

Proverbs 6:32 (#6)**"he does it"**

Here, the pronoun **it** refers to **adultery**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "he commits adultery"

See: Pronouns — When to Use Them

Proverbs 6:33 (#1)**""He will find a wound and disgrace"**

Solomon implies that these things will happen to the adulterous man because he committed adultery. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Because he committed adultery, he will find a wound and disgrace and his shame will not be wiped out"

See: Assumed Knowledge and Implicit Information

Proverbs 6:33 (#2)**"He will find a wound and disgrace"**

Here Solomon speaks of the adulterous man receiving a **wound and disgrace** as if they were objects that a person would **find**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "He will receive a wound and disgrace" or "He will become wounded and disgraced"

See: Metaphor

Proverbs 6:33 (#3)**""and disgrace"**

If your language does not use abstract nouns for the ideas of **disgrace** and **shame**, you could express the same ideas in other ways. Alternate translation: "and be disgraced, and how shameful he is"

See: Abstract Nouns

Proverbs 6:33 (#4)**"will not be wiped out"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "he will never wipe out"

See: Active or Passive

Proverbs 6:33 (#5)**"will not be wiped out"**

Solomon is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning. If it would be helpful in your language, you could express the positive meaning. Alternate translation: "will always remain"

See: Litotes

Proverbs 6:33 (#6)**"will not be wiped out"**

Here Solomon refers to the adulterous man's **shame** never ceasing as if **shame** were a stain that could **not be wiped** away. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will not cease"

See: Metaphor

Proverbs 6:34 (#1)**"For"**

For here indicates that what follows is the reason why what Solomon stated in the previous verse is true. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: "This is due to the fact that"\n

See: Connect — Reason-and-Result Relationship

Proverbs 6:34 (#2)

"jealousy" - "vengeance"

If your language does not use abstract nouns for the ideas of **jealousy** and **vengeance**, you could express the same ideas in other ways. Alternate translation: "being jealous ... being avenged"

See: Abstract Nouns

Proverbs 6:34 (#3)

"is the heat of a man"

Here, **heat** refers to extreme anger, which causes the angry person's body to become hot. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is the rage of a man"

See: Metonymy

Proverbs 6:34 (#4)

"a man,"

Here, **man** and **he** refer to the husband who has just found out that his wife has committed adultery. If it would be helpful in your language, you could state this explicitly. Alternate translation: "a husband of an adulterous woman, and that husband will not spare"

See: Assumed Knowledge and Implicit Information

Proverbs 6:34 (#5)

"and he will not spare"

Solomon is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning. If it would be helpful in your language, you could express the positive meaning. Alternate translation: "and he will be merciless"

See: Litotes

Proverbs 6:34 (#6)

"and he will not spare"

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "and he will not spare the man who slept with his wife"

See: Ellipsis

Proverbs 6:34 (#7)

"in the day of vengeance"

Here Solomon is using the possessive form to describe **the day** when **vengeance** occurs. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "when vengeance occurs"

See: Possession

Proverbs 6:35 (#1)

"He will not lift up" - "and he will not be willing"

In this verse, the pronoun **he** refers to the man who has just found out that his wife has committed adultery. If it would be helpful in your language, you could state this explicitly. Alternate translation: "The husband of an adulterous wife will not lift up ... and that husband will not be willing"

See: Pronouns — When to Use Them

Proverbs 6:35 (#2)

"He will not lift up the face of"

Here, the phrase **lift up the face of** is an idiom that means "regard." If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "He will not regard"

See: Idiom

Proverbs 6:35 (#3)

"ransom,"

Here, the words **ransom** and **bribe** refer to money that a man would give to the husband of the woman he has committed adultery with in order to avoid harm or stop the man from being angry. If it would be helpful in your language, you could state this explicitly. Alternate translation: "money offered to appease him ... that money"

See: Assumed Knowledge and Implicit Information

Proverbs 6:35 (#4)

"and he will not be willing"

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "and he will not be willing to be appeased" or "and he will not stop being angry"

See: Ellipsis

Proverbs 7:1 (#1)

"store up"

See how you translated the same use of **store up** in [2:1](#).

See: Metaphor

Proverbs 7:1 (#2)

"and" - "my commandments"

See how you translated the abstract noun **commandments** in [2:1](#).

See: Abstract Nouns

Proverbs 7:2 (#1)

"Keep my commandments and live"

See how you translated the same clause in [4:4](#).

See: Abstract Nouns

Proverbs 7:2 (#2)

"and my law as the pupil of your eyes"

Solomon is leaving out a word that in many languages a clause would need in order to be complete. You could supply the word from the first clause if it would be clearer in your language. Alternate translation: "and keep my law as the pupil of your eyes"\n

See: Ellipsis

Proverbs 7:2 (#3)

"and my law"

See how you translated **law** in [1:8](#).

See: Collective Nouns

Proverbs 7:2 (#4)

"as the pupil of your eyes"

Here Solomon refers to his **law** as if it were **the pupil of your eyes**. He means that people should value wise rules as much as they value their ability to see and protect their eyes. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "as your most valuable possession"

See: Idiom

Proverbs 7:3 (#1)

"Tie them on your fingers"

Here Solomon speaks of always remembering something as if what should be remembered were an object tied to the person's fingers. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Remember them at all times"

See: Metaphor

Proverbs 7:3 (#2)

"Tie them" - "write them"

In this verse, **them** refers to "my commandments," which are referred to in the previous two verses. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Tie my commandments ... write my commandments"

See: Pronouns — When to Use Them

Proverbs 7:3 (#3)

"write them on the tablet of your heart"

See how you translated this clause in [3:3](#).

See: Metaphor

Proverbs 7:4 (#1)

""Say to wisdom, "You {are} my sister,""

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "Say to wisdom, 'You {are} my sister,' yes, call to understanding, 'Kinsman,'"

See: Parallelism

Proverbs 7:4 (#2)

""Say to wisdom, "You {are} my sister,""

If it would be more natural in your language, you could express these two clauses as indirect quotations. Alternate translation: "Say to wisdom than she is your sister, and call to understanding that she is your kinsman"

See: Direct and Indirect Quotations

Proverbs 7:4 (#3)

"to wisdom, "" - "to understanding"

See how you translated the abstract nouns **wisdom** and **understanding** in [1:2](#).\n

See: Abstract Nouns

Proverbs 7:4 (#4)

"Say to wisdom, "You {are} my sister"

Here Solomon speaks of **wisdom** as if it were a person. If it would be helpful in your language, you

could express the meaning plainly. Alternate translation: "Value wisdom as if it were a woman to whom you would say, 'You are my sister,'"

See: Personification

Proverbs 7:4 (#5)

"and call to understanding, "Kinsman"

Here Solomon speaks of **understanding** as if it were a person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and value understanding as if it were someone to whom you would call, 'Kinsman,'"

See: Personification

Proverbs 7:4 (#6)

"and call to understanding, "Kinsman"

Although the term **Kinsman** is masculine, Solomon is using the word in a generic sense that could refer to any close relative. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "and call to understanding, 'Family member,'"

See: When Masculine Words Include Women

Proverbs 7:5 (#1)

"from the strange woman"

See how you translated **strange woman** in [2:16](#).

See: Metaphor

Proverbs 7:5 (#2)

"from the foreign woman"

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the previous clause if it would be clearer in your language. Alternate translation: "to keep you from the foreign woman"

See: Ellipsis

Proverbs 7:5 (#3)

"from the foreign woman who makes her sayings smooth"

See how you translated the same clause in [2:16](#).

See: Metaphor

Proverbs 7:6 (#1)

"For"

For here introduces a story that Solomon tells in [7:6-23](#) in order to warn his son against committing adultery. If it would be helpful in your language, you could use a different word or phrase that introduces a story. Alternate translation: "There was a time when"

See: Connecting Words and Phrases

Proverbs 7:6 (#2)

"at the window of my house"

Solomon implies that he was standing **at the window** while looking out of it. If it would be helpful in your language, you could state this explicitly, as in the UST.

See: Assumed Knowledge and Implicit Information

Proverbs 7:6 (#3)

"at the window of my house"

Here Solomon is using the possessive form to describe a **window** that is in the side of his **house**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "at the window that is in the side of my house"

See: Possession

Proverbs 7:6 (#4)

"the window lattice"

A **lattice** consists of thin strips of wood that cross one another in a slanted pattern and are placed over a **window** to partially cover it. If your readers would not be familiar with this type of **window**

covering, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "the window screen" or "the covering on the window"

See: Translate Unknowns

Proverbs 7:6 (#5)

"I looked down"

Here Solomon implies that he was standing at a location that was higher than the street outside. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I looked down at the street outside"

See: Assumed Knowledge and Implicit Information

Proverbs 7:7 (#1)

"And I saw among the naive ones"

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the next clause if it would be clearer in your language. Alternate translation: "And I saw a young man among the naive ones"

See: Ellipsis

Proverbs 7:7 (#2)

"among the sons"

Here, **sons** refers to young men. It does not specifically refer to Solomon's **sons**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "among the young men"

See: Metaphor

Proverbs 7:7 (#3)

"lacking of heart"

See how you translated this phrase in [6:32](#).

See: Metonymy

Proverbs 7:8 (#1)**""her corner,"**

In this verse, **her** refers to an adulterous woman, as referred to in [7:5](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "the corner of an adulterous woman ... that woman's house"

See: Pronouns — When to Use Them

Proverbs 7:8 (#2)**"her corner"**

Here, **corner** refers to the place where two roads intersect. If it would be helpful in your language, you could state this explicitly. Alternate translation: "her place at the intersection of two streets"

See: Assumed Knowledge and Implicit Information

Proverbs 7:8 (#3)**"and he steps {in} the way of her house"**

Here Solomon is using the possessive form to describe a **way** that leads to **her house**. If your language would not use the possessive form for this, you could state this explicitly. Alternate translation: "and he steps in the way that leads to her house"

See: Possession

Proverbs 7:8 (#4)**"he steps {in}"**

Here Solomon uses the present tense in past narration in order to call attention to a development in the story. If it would not be natural to do that in your language, you could use the past tense. Alternate translation: "he stepped in"

See: Irregular Use of Tenses

Proverbs 7:9 (#1)**""in the twilight breeze, in the evening of day,"**

In this verse, Solomon provides this background information about the time period when the young man went to the adulterous woman's house. Use the natural form in your language for expressing background information. You may need to start a new sentence. Alternate translation: "Now it was the time of the twilight breeze, in the evening of day, in the pupil of the night and darkness"

See: Background Information

Proverbs 7:9 (#2)**""in the twilight breeze, in the evening of day,"**

The phrases **twilight breeze** and **evening of day** refer to the time when **evening** begins, but **the pupil of the night and darkness** refers to the time later in the **night**. Together these phrases indicate that it was getting progressively darker as the young man went to the adulterous woman's house. If it would be helpful in your language, you could state this explicitly. Alternate translation: "in the twilight breeze, in the evening of day, and even in the pupil of the night and darkness"

See: Assumed Knowledge and Implicit Information

Proverbs 7:9 (#3)**"in the pupil of the night"**

Here, the middle of **the night** is referred to as a **pupil** because the **pupil** is the darkest part of the eye. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "in the middle of the night"

See: Metaphor

Proverbs 7:10 (#1)**"And behold, {there is}"**

Here Solomon uses the present tense in past narration in order to call attention to a development in the story. If it would not be natural to do that in your language, you could use the past tense. Alternate translation: "And behold, there is"

See: Irregular Use of Tenses

Proverbs 7:10 (#2)**"And behold, {there is}"**

Here, **behold** is a term meant to focus the attention of the reader on what is about to happen next in the story. If it would be helpful to your readers, you could use some emphatic term or expression in your language that would have this same effect. Alternate translation: "And pay attention to this: there was"\n

See: Metaphor

Proverbs 7:10 (#3)**"to meet him"**

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "who came out to meet him"

See: Ellipsis

Proverbs 7:10 (#4)**"and guarded of heart"**

The phrase **guarded of heart** is an idiom that refers to hiding one's intentions or plans from other people. If it would be helpful in your language, you could express the meaning plainly or use an idiom from your language. Alternate translation: "and she planned to deceive someone" or "and being wily of heart"

See: Idiom

Proverbs 7:11 (#1)**"is} a loud" - "do not stay"**

Here Solomon uses the present tense in past narration in order to call attention to a development in the story. If it would not be natural to do that in your language, you could use the past tense. Alternate translation: "was a loud ... did not stay"

See: Irregular Use of Tenses

Proverbs 7:11 (#2)**"her feet do not stay in her house"**

Solomon is using one part of a person, the **feet**, to represent the whole person. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "she did not stay in her house"

See: Synecdoche

Proverbs 7:11-12 (#1)

""

In these two verses, Solomon provides background information about the adulterous woman. In your translation, present this information in a way that makes it clear that this is background information.

See: Background Information

Proverbs 7:12 (#1)**""At {one} time in the street, at {another} time in the open areas,"**

If it would be helpful in your language, you could change the order of these clauses. Alternate translation: "She lies in wait at one time in the street, at another time in the open areas, and beside every corner"

See: Information Structure

Proverbs 7:12 (#2)**"in the street"**

The word **street** represents streets in general, not one particular street. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "in the streets"

See: Generic Noun Phrases

Proverbs 7:12 (#3)**"corner"**

See how you translated **corner** in [7:8](#).

See: Assumed Knowledge and Implicit Information

Proverbs 7:12 (#4)**"she lies in wait"**

Here Solomon uses the present tense in past narration in order to call attention to a development in the story. If it would not be natural to do that in your language, you could use the past tense. Alternate translation: "she lay in wait"

See: Irregular Use of Tenses

Proverbs 7:12 (#5)**"she lies in wait"**

Here Solomon speaks of the adulterous woman looking for a man to persuade to have sex with her as if she were preparing to attack someone by surprise. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "she waited to find someone she could persuade to have sex with her"

See: Metaphor

Proverbs 7:13 (#1)**"And she grabs"**

And here indicates that what follows is the continuation of the narrative from [7:10](#), which Solomon had interrupted with background information in [7:11-12](#). If it would be helpful in your language, you could show reference to earlier events by translating this relationship by using a fuller phrase. Alternate translation: "After she meets him, she grabs"\n

See: Connect — Sequential Time Relationship

Proverbs 7:13 (#2)**"And she grabs" - "and kisses" - "she strengthens" - "and says"**

Here Solomon uses the present tense in past narration in order to call attention to a development in the story. If it would not be natural to do that in your language, you could use the past tense. Alternate translation: "And she grabbed ... and kissed ... she strengthened ... and said"

See: Irregular Use of Tenses

Proverbs 7:13 (#3)**"she strengthens her face"**

Here, **strengthens her face** means that the woman had a facial expression that showed how shameless or impudent she was. If it would be helpful in your language, you could use a similar expression from your language or express the meaning plainly. Alternate translation: "she had a brazen face" or "with a shameless expression on her face"

See: Idiom

Proverbs 7:14 (#1)**"The sacrifices of peace offerings {are} with me"**

The woman implies that she has meat to eat at her home because someone who made **peace offerings** was allowed to keep some of the meat that was offered to Yahweh in the temple (see [Leviticus 7:11-17](#) and [1 Samuel 9:11-13](#)). If it would be helpful in your language, you could state this explicitly. Alternate translation: "I have leftover meat from the sacrifices of peace offerings I made to Yahweh in the temple"

See: Assumed Knowledge and Implicit Information

Proverbs 7:14 (#2)**"today I paid my vows"**

Here, **vows** refers to the **sacrifices of peace offerings** that the woman promised to sacrifice to God. According to [7:16](#), the woman would have to eat the meat leftover from paying her **vows** by the end of the next day. If it would be helpful in your language, you could state this explicitly. Alternate translation: "today I made the sacrifices I promised to give to God"

See: Assumed Knowledge and Implicit Information

Proverbs 7:15 (#1)**"to diligently seek"**

The woman is leaving out some of the words that in many languages a clause would need in order to be

complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "I came out to diligently seek"

See: Ellipsis

Proverbs 7:15 (#2)

"your face"

Here, **face** refers to being in the presence of the whole person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "your presence" or "where you were"

See: Synecdoche

Proverbs 7:16 (#1)

"my couch"

Here, **couch** refers to a platform that wealthy people would sit or lie on in order to rest or sleep. If your readers would not be familiar with this type of furniture, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "my place for resting"

See: Translate Unknowns

Proverbs 7:16 (#2)

""with} coverings,"

Here, the woman describes the **coverings** as being **colored linen of Egypt**, which is expensive and luxurious fabric. If it would be helpful in your language, you could state this explicitly. Alternate translation: "with coverings, which are luxurious colored linen of Egypt"

See: Assumed Knowledge and Implicit Information

Proverbs 7:17 (#1)

"I have sprinkled my bed"

Alternate translation: "I have scattered on my bed"

Proverbs 7:17 (#2)

"with} myrrh, aloes, and cinnamon"

This mixture of **myrrh**, **aloes**, and **cinnamon** consisted of pleasant-smelling substances that were mixed together and used like perfume. If your readers would not be familiar with these substances, you could use a general expression. Alternate translation: "with pleasant-smelling substances"\n

See: Translate Unknowns

Proverbs 7:18 (#1)

"let us be drenched {with} lusts"

The word translated **drench** refers to giving a baby a satisfying amount of milk. Here, the woman speaks about satisfying one's sexual desires as if one were satisfying the thirst of a hungry baby. If it would be helpful in your language, you could express the meaning plainly or use a more general expression. Alternate translation: "let us satisfy our sexual desires" or "let us satisfy ourselves with lusts as a mother's breasts fill her child with food"\n

See: Metaphor

Proverbs 7:18 (#2)

"lusts" - "with loves"

The words **lusts** and **loves** are plural here for emphasis. In this verse, both words refer to passionate sexual activity. If it would be helpful in your language, you could state this explicitly. Alternate translation: "intense lust ... with intense love"

See: Assumed Knowledge and Implicit Information

Proverbs 7:19 (#1)

"For"

For here indicates that what follows is the reason why the woman thinks that it is safe for the young man to come with her, as she told him in the previous verse. Use the most natural way in your language to indicate a reason. Alternate translation: "We can do this because"

See: Connect — Reason-and-Result Relationship

Proverbs 7:19 (#2)

"the man"

Here, **the man** refers to the woman's husband. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the man whom I married"

See: Assumed Knowledge and Implicit Information

Proverbs 7:19 (#3)

"in his house"

Here, the woman speaks of the **house** that she lives in with her husband as if it were **his house**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "in our house"

See: Assumed Knowledge and Implicit Information

Proverbs 7:19 (#4)

"on a road far away"

Here, **road** refers to a journey that would include traveling on a **road**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "on a journey to a faraway place"

See: Metonymy

Proverbs 7:20 (#1)

"He took the bag of the silver in his hand"

This clause implies that the woman's husband will be gone for a long time because he took a lot of money with him when he left. If it would be helpful in your language, you could state this explicitly. Alternate translation: "He will be gone for a long time because he took the bag of the silver in his hand"

See: Assumed Knowledge and Implicit Information

Proverbs 7:20 (#2)

"the bag of the silver"

Here, the woman is using the possessive form to describe a **bag** that is full of **silver**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "the bag full of silver"

See: Possession

Proverbs 7:20 (#3)

"the full moon"

The phrase **full moon** refers to the **moon** when it looks like a perfectly round disk in the sky, shining at its brightest. This occurs at the middle of each month. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the moon shining its brightest"

See: Assumed Knowledge and Implicit Information

Proverbs 7:20 (#4)

"his house"

See how you translated this phrase in the previous verse.

See: Assumed Knowledge and Implicit Information

Proverbs 7:21 (#1)

"She leads him astray" - "she compels him"

Here Solomon uses the present tense in past narration in order to call attention to a development in the story. If it would not be natural to do that in your language, you could use the past tense. Alternate translation: "She led him astray ... she compelled him"

See: Irregular Use of Tenses

Proverbs 7:21 (#2)

"She leads him astray" - "her teaching;"

She and **her** in this verse refer to the adulterous woman who was spoke in [7:14-20](#) and **him** refers to the young man whom she is seducing. If it would

be helpful in your language, you could state this explicitly. Alternate translation: "The adulterous woman led the young man astray ... that woman's teaching ... that woman's lips she compels that man"

See: Pronouns — When to Use Them

Proverbs 7:21 (#3)

"She leads him astray"

Here Solomon speaks of the woman persuading the young man to do something as if she were causing him to change the direction in which he was walking. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "She persuaded him"

See: Metaphor

Proverbs 7:21 (#4)

"with the abundance of her teaching"

Here Solomon is using the possessive form to refer to an abundant amount of **teaching**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "with her abundant amount of teaching"

See: Possession

Proverbs 7:21 (#5)

"with the smoothness of her lips"

Here Solomon refers to the seductive speech of the adulterous woman as if it were **the smoothness of her lips**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "with her seductive speech"

See: Metaphor

Proverbs 7:21 (#6)

"she compels him"

Here Solomon implies that the adulterous woman compelled the young man to commit adultery with her. If it would be helpful in your language, you could express the meaning plainly. Alternate

translation: "she compelled him to go with her" or "she compelled him to have sex with her"

See: Assumed Knowledge and Implicit Information

Proverbs 7:22 (#1)

"like an ox to slaughter"

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "like an ox that is going to slaughter"

See: Ellipsis

Proverbs 7:22 (#2)

"like an ox to slaughter he goes"

Solomon compares the young man who does not know that he was going to die to **an ox** that was unknowingly going to be slaughtered. If it would be helpful in your language, you could state that explicitly. Alternate translation: "he unknowingly goes to be killed"

See: Simile

Proverbs 7:22 (#3)

"he goes"

Here Solomon uses the present tense in past narration in order to call attention to a development in the story. If it would not be natural to do that in your language, you could use the past tense. Alternate translation: "he went"

See: Irregular Use of Tenses

Proverbs 7:22 (#4)

"and like an ankle chain to the correction of a fool"

The ULT is a translation of the Hebrew text for this clause. However, some ancient translations of this clause read "and like a deer to a trap." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a

translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Proverbs 7:22 (#5)

"and like an ankle chain to the correction of a fool"

Here Solomon compares the man not being able to escape his death as if he were a **fool** who could not escape **correction** because he had a **chain** around his **ankle**. If it would be helpful in your language, you could express the language plainly. Alternate translation: "and he will inevitably die"

See: Metaphor

Proverbs 7:22 (#6)

"the correction of"

See how you translated the abstract noun **correction** in [3:11](#).

See: Abstract Nouns

Proverbs 7:23 (#1)

"an arrow splits his liver"

Here, **liver** refers to an organ in one's body that one needs in order to remain alive. Solomon means that the **arrow** will kill whomever it strikes. If it would be helpful in your language, you could state this explicitly. Alternate translation: "an arrow pierces his vital organs" or "an arrow kills him"

See: Assumed Knowledge and Implicit Information

Proverbs 7:23 (#2)

"like a bird rushing into a trap"

Solomon compares the young man who is quickly doing something that will kill him to a **bird rushing into a trap**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and he quickly goes to be killed"

See: Simile

Proverbs 7:23 (#3)

"it"

The pronoun **it** here refers to committing adultery. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "committing adultery" or "having sex with a married woman"

See: Pronouns — When to Use Them

Proverbs 7:23 (#4)

"it {was} for his life"

This phrase is an idiom that means that this person will die as a result of what he did. If it would be helpful in your language, you could use an idiom with the same meaning from your language or you could express the meaning plainly. Alternate translation: "it would cost him his life" or "it would kill him"

See: Idiom

Proverbs 7:24 (#1)

"And now, sons, listen to me"

And now here indicates a transition from the story of the adulterous woman and young man in [7:6–23](#) to the call to pay attention that follows. See how you translated the same clause in [5:7](#).

See: Connecting Words and Phrases

Proverbs 7:24 (#2)

"to the sayings of my mouth"

See how you translated this phrase in [4:5](#).

See: Connecting Words and Phrases

Proverbs 7:25 (#1)

"Do not let your heart turn aside to her ways;"

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word that shows that the

second clause is repeating the first one, not saying something additional. Alternate translation: "Do not let your heart turn aside to her ways; yes, do not wander into her tracks"\n

See: Parallelism

Proverbs 7:25 (#2)

""Do not let your heart turn aside to her ways;"

Here Solomon speaks of behaving like an adulterous woman as if one were turning **aside** to go on **her ways** or wandering **into her tracks**. If it would be helpful in your language, you could express the meaning plainly. See how you translated **ways** in [3:6](#) and **tracks** in [2:15](#). Alternate translation: "Do not let your heart want to do the things that the adulterous woman does; do not do anything that she does"

See: Metaphor

Proverbs 7:25 (#3)

"your heart"

See how you translated the same use of **heart** in [2:2](#).

See: Metonymy

Proverbs 7:26 (#1)

"For"

For here indicates that what follows is a reason for the commands in the previous verse. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: "Do not do those things because"\n

See: Connect — Reason-and-Result Relationship

Proverbs 7:26 (#2)

""she has caused" - "to fall,"

In this verse, **she** and **her** refer to any adulterous woman, not one specific adulterous wife. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "an

adulterous woman has caused ... to fall ... ones slain by such a woman"

See: Generic Noun Phrases

Proverbs 7:26 (#3)

"pierced ones"

Here, **pierced ones** refers to people who have been killed, since people were often killed by being **pierced** by spears or arrows. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "dead ones"

See: Metonymy

Proverbs 7:26 (#4)

"she has caused" - "to fall"

Here Solomon uses **fall** to refer to dying. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "she has caused ... to die"

See: Metaphor

Proverbs 7:26 (#5)

"her slain ones"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the ones whom she has slain"

See: Active or Passive

Proverbs 7:27 (#1)

"Her house"

See how you translated the same use of **Her house** in [2:18](#).

See: Metonymy

Proverbs 7:27 (#2)

"is} the ways of Sheol"

Although **ways** here is plural, it refers to the singular **house** at the beginning of this verse. If it would be helpful in your language, you could use the singular form here. Alternate translation: "is the way of Sheol"

See: Assumed Knowledge and Implicit Information

Proverbs 7:27 (#3)

"is} the ways of Sheol"

Here Solomon is using the possessive form to describe **ways** that result in someone going to **Sheol**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "is the way that leads to Sheol" or "is the way that causes one to go to Sheol"

See: Possession

Proverbs 7:27 (#4)

"is} the ways of"

See how you translated the same use of **ways** in [3:6](#).

See: Metaphor

Proverbs 7:27 (#5)

"descending to the rooms of death"

Here Solomon speaks of a man doing something that would result in his death as if he were going on a path that is **descending to the rooms of death**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "results in a man dying" or "causes a man to die"\n

See: Metaphor

Proverbs 7:27 (#6)

"the rooms of death"

This phrase refers to the place where people's spirits go when they die, which was called **Sheol** in the previous clause. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the place where the spirits of dead people dwell" or "the place of the dead"\n

See: Metonymy

Proverbs 8:1 (#1)

""Does not wisdom call out"

Solomon is using the question form to emphasize that **wisdom** is available to everyone. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "Surely wisdom calls out, and understanding gives her voice!"\n

See: Rhetorical Question

Proverbs 8:1 (#2)

""Does not wisdom call out"

Solomon is leaving out some words in the second clause that in many languages a clause would need in order to be complete. You could supply the word from the first clause if it would be clearer in your language. Alternate translation: "Does not Wisdom call out, and does not understanding give her voice"\n

See: Ellipsis

Proverbs 8:1 (#3)

""Does not wisdom call out"

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "Does not Wisdom call out, yes, does not understanding give her voice" or "Surely Wisdom calls out, yes, surely understanding gives her voice!"\n

See: Parallelism

Proverbs 8:1 (#4)

"wisdom" - "and understanding"

See how you translated the abstract nouns **Wisdom** and **understanding** in [1:2](#).

See: Abstract Nouns

Proverbs 8:1 (#5)

""call out"

In this verse, **Wisdom** and **understanding** are spoken of as if they were women. See the discussion of such personification in the General Notes for this chapter. Alternate translation: "call out as if it were a woman ... give her voice as if it were a woman"

See: Personification

Proverbs 8:1 (#6)

"give her voice"

See how you translated this phrase in [1:20](#).

See: Idiom

Proverbs 8:2 (#1)

""At the head of the heights beside the road,"

If it would be helpful in your language, you could change the order of these clauses. Alternate translation: "She stations herself at the head of the heights beside the road, the house of the paths"

See: Information Structure

Proverbs 8:2 (#2)

""At the head of the heights beside the road,"

The phrases **the head of the heights beside the road** and **the house of the paths** both refer to the same place, which is a place where there would be many people. If it would be helpful in your language, you could state this explicitly. Alternate translation: "At the public place at the head of the heights beside the road, the house of the paths"

See: Assumed Knowledge and Implicit Information

Proverbs 8:2 (#3)

"At the head of the heights"

The phrase **the head of the heights** refers to the top of a hill or elevated place. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "At the top of hill" or "At the highest place"

See: Metaphor

Proverbs 8:2 (#4)

"the house of the paths"

This phrase refers to the place where roads intersect. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "where roads intersect" or "the crossroads"

See: Idiom

Proverbs 8:2 (#5)

"she stations herself"

Here, **she** refers to wisdom as if it were a woman. If it would be helpful in your language, you could state this explicitly or use a simile. Alternate translation: "wisdom stations herself" or "wisdom stations itself as if it were a woman"

See: Personification

Proverbs 8:3 (#1)

""At the hand of the gates, at the mouth of the city,"

If it would be helpful in your language, you could change the order of these clauses. Alternate translation: "She cries out at the hand of the gates, at the mouth of the city, the entrance of the openings"

See: Information Structure

Proverbs 8:3 (#2)

""At the hand of the gates, at the mouth of the city,"

The phrases **the hand of the gates, the mouth of the city**, and **the entrance of the openings** all refer to the same place, which is inside the main gate of the city where there would be many people. If it would be helpful in your language, you could state this explicitly. Alternate translation: "At the public place at the hand of the gates, at the mouth of the city, the entrance of the openings"

See: Assumed Knowledge and Implicit Information

Proverbs 8:3 (#3)

"At the hand of"

Here, **hand** refers to the place beside **the gates**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "At the side of"

See: Personification

Proverbs 8:3 (#4)

"at the mouth of the city"

Here, **mouth** refers to the entrance to **the city**. If it would be helpful in your language, you could express the meaning plainly, as in the UST.

See: Personification

Proverbs 8:3 (#5)

"the city"

The word **city** represents cities in general, not one particular **city**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "any city"

See: Generic Noun Phrases

Proverbs 8:3 (#6)

"the entrance of the openings"

This phrase refers to the main **entrance** into the city, which had **gates**. If it would be helpful in your language, you could use a different expression. Alternate translation: "the main entrance"

See: Possession

Proverbs 8:3 (#7)

"she cries out"

Here, **she** refers to wisdom as if it were a woman. If it would be helpful in your language, you could state this explicitly or use a simile. Alternate translation: "wisdom cries out" or "wisdom cries out as if it were a woman"

See: Personification

Proverbs 8:4 (#1)

"men"

Although **men** is masculine, here it refers to people in general. If it would be helpful in your language, you could state this explicitly. Alternate translation: "people"

See: When Masculine Words Include Women

Proverbs 8:4 (#2)

"and my voice"

Here, **voice** refers to what wisdom is saying. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and what I am saying"

See: Metonymy

Proverbs 8:4 (#3)

"the sons of man"

Although **sons** and **man** are masculine, this phrase refers to all human beings. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "humankind"

See: When Masculine Words Include Women

Proverbs 8:5 (#1)

"prudence"

See how you translated the abstract noun **prudence** in [1:4](#).

See: Abstract Nouns

Proverbs 8:5 (#2)**"heart"**

Here, **heart** refers to discernment. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "discernment"

See: Metonymy

Proverbs 8:6 (#1)**"and the opening of my lips"**

Here, **the opening of my lips** refers to what is said when Wisdom opens her **lips** to speak. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "when I open my mouth to speak"

See: Metonymy

Proverbs 8:7 (#1)**"For"**

For here indicates that what follows in [8:7-9](#) are additional reasons why people should listen to Wisdom, as commanded in the previous verse. Use a connector in your language that makes it clear that what follows are reasons. Alternate translation: "Listen because"\n

See: Connect — Reason-and-Result Relationship

Proverbs 8:7 (#2)**"my palate" - "my lips"**

Here, **palate** and **lips** refer to the person who is speaking. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "I ... me"

See: Synecdoche

Proverbs 8:7 (#3)**""truth,"**

If your language does not use abstract nouns for the ideas of **truth**, **wickedness**, and **abomination**, you could express the same ideas in other ways. See

how you translated **wickedness** in [4:17](#) and **abomination** in [3:32](#). Alternate translation: "true things, and wicked things are abominable to"

See: Abstract Nouns

Proverbs 8:8 (#1)**"the words of"**

See how you translated the similar use of **words** in [1:23](#).\n

See: Metonymy

Proverbs 8:8 (#2)**"my mouth"**

Here, **mouth** refers to the person who is speaking. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "mine"

See: Synecdoche

Proverbs 8:8 (#3)**"are} in righteousness"**

Wisdom is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "are spoken in righteousness" or "are spoken righteously"

See: Ellipsis

Proverbs 8:8 (#4)**"twisted or crooked"**

Here, Wisdom speaks of something that is false as if it were **twisted**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "untrue"

See: Metaphor

Proverbs 8:8 (#5)**"or crooked"**

See how you translated the same use of **crooked** in [2:15](#).

See: Metaphor

Proverbs 8:8 (#6)

"in them"

Here, **them** refers to **the words of my mouth** stated in the previous clause. If it would be helpful in your language, you could state this explicitly. Alternate translation: "in those words" or "in what I say"

See: Pronouns — When to Use Them

Proverbs 8:9 (#1)

"All of them"

See how you translated **them** in the previous verse.

See: Pronouns — When to Use Them

Proverbs 8:9 (#2)

"and upright things"

Wisdom is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the previous clause if it would be clearer in your language. Alternate translation: "and all of them are upright things"

See: Ellipsis

Proverbs 8:9 (#3)

"for finders of knowledge"

Here, Wisdom speaks of acquiring **knowledge** as if it were something that people find. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "for people who acquire knowledge"

See: Metaphor

Proverbs 8:9 (#4)

"knowledge"

See how you translated the abstract noun **knowledge** in [1:4](#).

See: Abstract Nouns

Proverbs 8:10 (#1)

""Take my instruction and not silver,"

Solomon is leaving out a word in the second clause that in many languages a clause would need in order to be complete. You could supply this word from the first clause if it would be clearer in your language. Alternate translation: "Take my instruction and not silver, and take knowledge rather than choice gold"\n

See: Ellipsis

Proverbs 8:10 (#2)

""Take my instruction and not silver,"

These two clauses mean basically the same thing. The second clause emphasizes the meaning of the first clause by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "Take my instruction and not silver, yes, take knowledge rather than choice gold"\n

See: Parallelism

Proverbs 8:10 (#3)

"Take"

Here, Wisdom speaks of acquiring **instruction** and **knowledge** as if they were objects that a person can **Take**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Acquire"

See: Metaphor

Proverbs 8:10 (#4)

"my instruction" - "and knowledge"

See how you translated the abstract nouns **instruction** in [1:2](#) and **knowledge** in [1:4](#).

See: Abstract Nouns

Proverbs 8:10 (#5)

"and not silver"

Here, **and not** means the same as **rather than** in the next clause. If it would be helpful in your language, you could state this explicitly. Alternate translation: "rather than silver"

See: Assumed Knowledge and Implicit Information

Proverbs 8:10 (#6)

"rather than choice gold"

Here, **choice gold** refers to **gold** that is the best quality. If it would be helpful in your language, you could state this explicitly. Alternate translation: "rather than the best gold"

See: Assumed Knowledge and Implicit Information

Proverbs 8:11 (#1)

"wisdom {" - "with her"

Here, **Wisdom**, personified as a woman, speaks about herself in the third person. If this would not be natural in your language, you could use the first-person form. Alternate translation: "I ... with me"

See: First, Second or Third Person

Proverbs 8:11 (#2)

"than corals"

See how you translated **corals** in [3:15](#).

See: Translate Unknowns

Proverbs 8:12 (#1)

"I dwell with prudence"

Here, **Wisdom** speaks of being associated with **prudence** as if **prudence** were a person whom **Wisdom** dwells with. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "What is wise is

associated with what is prudent" or "I dwell with prudence like two people live in the same house"

See: Personification

Proverbs 8:12 (#2)

""Wisdom," - "prudence,"

See how you translated the abstract nouns **Wisdom** in [1:2](#), and **prudence**, **knowledge**, and **discretion** in [1:4](#).

See: Abstract Nouns

Proverbs 8:12 (#3)

"and knowledge of discretion"

Here, **Wisdom** is using the possessive form to describe a **knowledge** that is about **discretion**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "and knowledge about discretion"

See: Possession

Proverbs 8:12 (#4)

"and knowledge of discretion I find"

Here, **Wisdom** speaks of enabling people to have **knowledge of discretion** as if they were objects that one could **find**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "I enable you to acquire knowledge of discretion" or "What is wise enables you to acquire knowledge of discretion"

See: Metaphor

Proverbs 8:13 (#1)

"The fear of Yahweh"

See how you translated the **fear of Yahweh** in [1:7](#).

See: Possession

Proverbs 8:13 (#2)

""evil."

If your language does not use abstract nouns for the ideas of **evil**, **Pride**, and **arrogance**, you could express the same ideas in other ways. See how you translated **evil** in [1:16](#). Alternate translation: "evil things ... Being proud and arrogant"

See: Abstract Nouns

Proverbs 8:13 (#3)

"and the evil way"

See how you translated this use of **way** in [1:15](#).

See: Metaphor

Proverbs 8:13 (#4)

"and the mouth of perverse things"

Here, Wisdom is using the possessive form to describe a **mouth** that speaks **perverse things**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "and the mouth that speaks perverse things"

See: Possession

Proverbs 8:13 (#5)

"and the mouth of"

Here, **mouth** represents the person speaking **perverse things**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and the person who speaks"\n

See: Synecdoche

Proverbs 8:14 (#1)

"Counsel and sound wisdom {" - "am} understanding; strength"

See how you translated **Counsel** in [1:25](#), **wisdom** and **** understanding**** in [1:2](#), and **strength** in [5:10](#).

Proverbs 8:14 (#2)

""Counsel and sound wisdom {are} mine;"

Here, Wisdom speaks of enabling people to have **Counsel**, **sound wisdom**, and **strength** as if they were objects that belong to Wisdom. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "I enable you to acquire counsel and sound wisdom ... I enable you to acquire strength" or "What is wise enables you to acquire counsel and sound wisdom ... what is wise enables you to acquire strength"

See: Metaphor

Proverbs 8:15 (#1)

"and dignitaries decree righteousness"

Wisdom is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the previous clause if it would be clearer in your language. Alternate translation: "and by me dignitaries decree righteousness" or "and by what is wise dignitaries decree righteousness"\n

See: Ellipsis

Proverbs 8:15 (#2)

"righteousness"

See how you translated the abstract noun **righteousness** in [1:3](#).

See: Abstract Nouns

Proverbs 8:16 (#1)

"and nobles"

Wisdom is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the previous clause if it would be clearer in your language. Alternate translation: "and by me nobles rule" or "and by what is wise nobles rule"

See: Ellipsis

Proverbs 8:16 (#2)**"and nobles, all judges of righteousness"**

This phrase is making a distinction between **nobles** who are **judges of righteousness** and those who are not. It is not giving us further information about the **nobles**. If it would be helpful in your language, you could make the relationship between these phrases more clear. Alternate translation: "and nobles, that is, all those nobles who are judges of righteousness"\n

See: Distinguishing Versus Informing or Reminding

Proverbs 8:16 (#3)**"judges of righteousness"**

Here, Wisdom is using the possessive form to describe **judges** who are characterized by **righteousness**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "righteous judges"

See: Possession

Proverbs 8:17 (#1)**"I myself love"**

Wisdom uses the word **myself** to emphasize how significant it is that wisdom is like a woman who loves those who love her. Use a way that is natural in your language to indicate this significance. Alternate translation: "Even I love"

See: Reflexive Pronouns

Proverbs 8:17 (#2)**"I myself love those who love me"**

Here, wisdom is depicted as if it were a person who can **love** and be loved by people. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "Wisdom benefits those who value it" or "It is as if wisdom were a woman who loves those who love her"

See: Personification

Proverbs 8:17 (#3)**"and those who diligently seek me will find me"**

Here, people trying to be wise and succeeding is spoken of as if wisdom were a person whom people can **seek** and **find**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and those who diligently try to become wise will become wise"

See: Personification

Proverbs 8:18 (#1)**"Riches and honor {are} with me"**

Here, Wisdom speaks of enabling people to have **Riches, honor, surpassing wealth, and righteousness** as if they were objects that were **with** Wisdom. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "I enable you to have riches, honor, surpassing wealth, and righteousness" or "What is wise enables you to have riches, honor, surpassing wealth, and righteousness"

See: Metaphor

Proverbs 8:18 (#2)**"lasting wealth and righteousness"**

Wisdom is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the previous clause if it would be clearer in your language. Alternate translation: "surpassing wealth and righteousness are with me" or "surpassing wealth and righteousness are with what is wise"

See: Ellipsis

Proverbs 8:18 (#3)**"and honor {" - "and righteousness"**

See how you translated the abstract nouns **honor** in [3:16](#) and **righteousness** in [1:3](#).

See: Abstract Nouns

Proverbs 8:19 (#1)**"My fruit {is} better"**

Here, **fruit** refers to the benefits that a person receives from having wisdom. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "My benefits are better" or "The benefits I can give you are better"

See: Metaphor

Proverbs 8:19 (#2)**"than gold and than refined gold"**

The terms **gold** and **refined gold** mean similar things. Wisdom is using them together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "than the finest gold"

See: Doublet

Proverbs 8:19 (#3)**"and my produce"**

Here, **produce** refers to the benefits that a person receives from having wisdom. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and my benefits" or "and the benefits I can give you"

See: Metaphor

Proverbs 8:19 (#4)**"than choice silver"**

Wisdom is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "is better than choice silver"

See: Ellipsis

Proverbs 8:19 (#5)**"than choice silver"**

Here, **choice silver** refers to **silver** that is the best quality. If it would be helpful in your language, you could state this explicitly. Alternate translation: "than the best silver"

See: Assumed Knowledge and Implicit Information

Proverbs 8:20 (#1)**"I walk in the path of righteousness"**

Here Wisdom speaks of behaving righteously as if she were walking on a **path**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "I behave righteously"

See: Metaphor

Proverbs 8:20 (#2)**"in the path of righteousness"**

Here, Wisdom is using the possessive form to describe **the path** that is characterized by **righteousness**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "the righteous path"

See: Possession

Proverbs 8:20 (#3)**"in the midst of the beaten paths of justice"**

Wisdom is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the previous clause if it would be clearer in your language. Alternate translation: "I walk in the midst of the beaten paths of justice"

See: Ellipsis

Proverbs 8:20 (#4)**"the beaten paths of justice"**

Here, Wisdom is using the possessive form to describe **the beaten paths** that are characterized by **justice**. If your language would not use the possessive form for this, you could use a different

expression. Alternate translation: “the just, beaten paths”

See: Possession

Proverbs 8:21 (#1)

"to cause those who love me to inherit"

Here, **to** indicates that what follows is the purpose for what Wisdom does in the previous verse. Use a natural way in your language for introducing a purpose. You may want to begin a new sentence. Alternate translation: “I do that for the purpose of causing those who love me to inherit”\n

See: Connect — Goal (Purpose) Relationship

Proverbs 8:21 (#2)

"and their treasuries"

The word **treasuries** refers to buildings or rooms where people store valuable things. If it would be helpful in your language, you could state this explicitly. Alternate translation: “and their buildings where they store precious things”

See: Assumed Knowledge and Implicit Information

Proverbs 8:22 (#1)

""Yahweh possessed me {at} the beginning of his way,"

Wisdom is leaving out a word in the second clause that in many languages a clause would need in order to be complete. You could supply this word from the first clause if it would be clearer in your language. Alternate translation: “Yahweh possessed me at the beginning of his way; Yahweh possessed me before his works from then”\n

See: Ellipsis

Proverbs 8:22 (#2)

""Yahweh possessed me {at} the beginning of his way,"

These two clauses mean basically the same thing. The second clause emphasizes the meaning of the first clause by repeating the same idea with different words. If it would be helpful to your

readers, you could connect the phrases with a word that shows that the second phrase is repeating the first one, not saying something additional. Alternate translation: “Yahweh possessed me at the beginning of his way, yes, Yahweh possessed me before his works from then”\n

See: Parallelism

Proverbs 8:22 (#3)

"possessed me"

Some scholars believe that the word translated as **possessed** could also mean “created.” Either way, the point is that **Yahweh** had wisdom before he created the universe. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Proverbs 8:22 (#4)

""his way,"

The phrases **his way** and **his works** both refer to Yahweh creating the universe. If it would be helpful in your language, you could state this explicitly. Alternate translation: “his creating ... his creative works”

See: Assumed Knowledge and Implicit Information

Proverbs 8:22 (#5)

"from then"

Here, **then** refers to **the beginning** mentioned in the previous clause, which refers to when **Yahweh** started creating the universe. If it would be helpful in your language, you could state this explicitly. Alternate translation: “from the beginning”

See: Assumed Knowledge and Implicit Information

Proverbs 8:23 (#1)

"From eternity I was poured out,from the head, from the ancient times of the earth"

If it would be helpful in your language, you could change the order of these phrases. Alternate translation: "I was poured out from eternity, from the head, from the ancient times of the earth"\n

See: Information Structure

Proverbs 8:23 (#2)

"From eternity"

Here, **eternity** refers to the distant past. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Very long ago"

See: Assumed Knowledge and Implicit Information

Proverbs 8:23 (#3)

"I was poured out"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. The context implies that Yahweh did the action. Alternate translation: "Yahweh poured me out"

See: Active or Passive

Proverbs 8:23 (#4)

"I was poured out"

Here, Wisdom speaks of being established as if she were a liquid that was **poured out**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "I was established"

See: Metaphor

Proverbs 8:23 (#5)

"from the head"

Here, **head** refers to the first in a series of something. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "at the first"

See: Metaphor

Proverbs 8:23 (#6)

"from the ancient times of the earth"

The phrase **the ancient times of the earth** refers to the time when the earth was made. If it would be helpful in your language, you could state this explicitly. Alternate translation: "from when God created the earth"

See: Assumed Knowledge and Implicit Information

Proverbs 8:24 (#1)

""When there were no watery depths, I was brought forth,"

If it would be helpful in your language, you could change the order of these phrases. Alternate translation: "I was brought forth when there were no watery depths and when there were no springs heavy with water"

See: Information Structure

Proverbs 8:24 (#2)

"I was brought forth"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. The context implies that Yahweh did the action. Alternate translation: "Yahweh brought me forth"

See: Active or Passive

Proverbs 8:24 (#3)

"I was brought forth"

Here, Wisdom speaks of starting to exist as if it were something that was **brought forth**, which is an idiomatic way to say "born." If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "I started to exist"

See: Assumed Knowledge and Implicit Information

Proverbs 8:24 (#4)

"springs heavy with water"

Here, Wisdom speaks of **springs** being full of **water** that flows out as if they were **heavy with water**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "springs full of flowing water"

See: Metaphor

Proverbs 8:25 (#1)

"Before the mountains were sunk,"

If it would be helpful in your language, you could change the order of these phrases. Alternate translation: "I was brought forth before the mountains were sunk and before the face of the hills"

See: Information Structure

Proverbs 8:25 (#2)

"the mountains were sunk"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Yahweh sunk the mountains"

See: Active or Passive

Proverbs 8:25 (#3)

"the mountains were sunk"

Here Wisdom speaks of the creation of **the mountains** as if their foundations **were sunk** in the earth. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the mountains were created"

See: Metaphor

Proverbs 8:25 (#4)

"before the face of the hills"

Here, **face** represents the existence of **the hills** as if they were a person with a **face**. Wisdom is referring to the time **before the hills** existed. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "before the existence of the hills"

See: Personification

Proverbs 8:25 (#5)

"I was brought forth"

See how you translated this phrase in the previous verse.

See: Metaphor

Proverbs 8:26 (#1)

"before he made the earth or the outside places"

This verse continues the sentence that began in the previous verse. If you divide the previous verse and this verse into separate sentences, then you will need to repeat the main clause from the previous verse. Alternate translation: "I was brought forth before he made the earth or the outside places or the head of the loose soil of the world"

See: Information Structure

Proverbs 8:26 (#2)

"or the outside places"

Here, **outside places** refers to the fields in the countryside. If it would be helpful in your language, you could state this explicitly. Alternate translation: "open spaces of the countryside"

See: Assumed Knowledge and Implicit Information

Proverbs 8:26 (#3)

"or the head of"

Here, **the head** refers to the first part of something. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "or the first of"

See: Metaphor

Proverbs 8:27 (#1)

"

This verse is the beginning of a sentence that continues through [8:29](#). If you make each of these verses a separate sentence, then you will need to repeat **I was there** in each of those verses.

Proverbs 8:27 (#2)

"When he established the heavens, I {was} there"

If it would be helpful in your language, you could change the order of these phrases. This verse is the beginning of a sentence that continues through [8:29](#). If you make each verse a separate sentence, then you will need to repeat the main clause of this verse in each of those verses. Alternate translation: "I was there when he established the heavens"

See: Information Structure

Proverbs 8:27 (#3)

"when he inscribed a circle over the face of the watery deep"

This clause refers to Yahweh forming the horizon between the sky and ocean as if he were drawing a **circle** on the ocean's surface. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "when he made the horizon between the heavens and the surface of the ocean"

See: Metaphor

Proverbs 8:28 (#1)

"when he made firm the clouds"

Here, Wisdom speaks of God forming **the clouds** as if he made them **firm**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "when he created the clouds"

See: Assumed Knowledge and Implicit Information

Proverbs 8:28 (#2)

"when the springs of the watery deep became strong"

Here Wisdom speaks of the **springs** flowing with much water as if they were people who **became**

strong. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "when the springs of the watery deep flowed strongly"

See: Personification

Proverbs 8:28 (#3)

"the springs of the watery deep"

Here Wisdom is using the possessive form to describe **the springs** that supply water to **the watery deep**, which refers to the bottom of the ocean. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "the springs that fill the watery deep"

See: Possession

Proverbs 8:29 (#1)

"when he set up" - "his mouth,"

In this verse, **he** and **his** refer to Yahweh. If it would be helpful in your language, you could state this explicitly. Alternate translation: "when Yahweh set up ... Yahweh's mouth ... when Yahweh inscribed"

See: Pronouns — When to Use Them

Proverbs 8:29 (#2)

"its statute"

Here, **its statute** refers to the limit or boundary of **sea**, where the **sea** ends and the dry land begins. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "its limit"

See: Metaphor

Proverbs 8:29 (#3)

"his mouth"

Here, **mouth** refers to God's **statute** that was mentioned in the previous clause as if it were a command spoken by God. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "his command" or "that limit"

See: Metonymy

Proverbs 8:29 (#4)

"when he inscribed"

This clause refers to Yahweh designating **the foundations of the earth** as if he were drawing them. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "when he designated" or "when he decreed"

See: Metaphor

Proverbs 8:29 (#5)

"the foundations of the earth"

This phrase could refer to: (1) the limits of the land, which were considered to be the bottoms of the mountains (see [6:2](#)). Alternate translation: "the limits of the land" (2) where Yahweh placed **the earth**, which was spoken as if **the earth** were resting on top of **foundations**. Alternate translation: "where the earth would be placed"

See: Metaphor

Proverbs 8:30 (#1)

"Then I was beside him {as} a skilled worker"

Here Yahweh using Wisdom to create the universe is spoken of as if Wisdom were **a skilled worker** who was **beside him**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "Then he used Wisdom skillfully" or "Then I was like a skilled worker beside him"

See: Personification

Proverbs 8:30 (#2)

"a delight"

If your language does not use an abstract noun for the idea of **delight**, you could express the same idea in another way. Alternate translation: "delightful"

See: Abstract Nouns

Proverbs 8:30 (#3)

"frolicking"

Here, **frolicking** refers to dancing or playing in a way that expresses great joy. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "acting joyfully"

See: Assumed Knowledge and Implicit Information

Proverbs 8:30 (#4)

"before his face"

Here, **face** refers to Yahweh's presence. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "in his presence"

See: Metonymy

Proverbs 8:31 (#1)

"Frolicking"

See how you translated this word in the previous verse.

See: Assumed Knowledge and Implicit Information

Proverbs 8:31 (#2)

"in the world of his earth"

The phrase **world of his earth** could refer to: (1) the whole **world**. Alternate translation: "his entire world" (2) the inhabited part of the **world**. Alternate translation: "his inhabited world"

See: Idiom

Proverbs 8:31 (#3)

"and my delights"

See how you translated "delight" in the previous verse.

See: Abstract Nouns

Proverbs 8:31 (#4)

"the sons of man"

See how you translated this phrase in [8:4](#)

See: When Masculine Words Include Women

Proverbs 8:32 (#1)

"And now"

And now here indicates a transition from what Wisdom said in [8:4–31](#) to the call to pay attention that follows. See how you translated the same clause in [5:7](#) and [7:24](#).\n

See: Connecting Words and Phrases

Proverbs 8:32 (#2)

"sons"

See how you translated the same use of **sons** in [4:1](#).

See: When Masculine Words Include Women

Proverbs 8:32 (#3)

"and happy"

Here, **and** introduces the reason for obeying the command stated in the previous clause. Use the most natural way in your language to indicate a reason. Alternate translation: "since happy"\n

See: Connect — Reason-and-Result Relationship

Proverbs 8:32 (#4)

"are} they {who} keep my ways"

Here, **ways** refers to behavior. See how you translated the similar use of **keep** and "paths" in [2:20](#). Alternate translation: "are they who behave like me"

See: Metaphor

Proverbs 8:33 (#1)

"instruction"

See how you translated **instruction** in [1:2](#).

See: Abstract Nouns

Proverbs 8:33 (#2)

"and do not neglect {it}"

Wisdom is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning. If it would be helpful in your language, you could express the positive meaning. Alternate translation: "be sure to pay attention to me" or "be sure to follow me"

See: Litotes

Proverbs 8:34 (#1)

"is} the man"

The word **man** represents a person in general, not one particular **man**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "is the person"

See: Generic Noun Phrases

Proverbs 8:34 (#2)

""keeping vigil over my doors day {by} day,"

These two clauses mean basically the same thing. The second clause emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word that shows that the second clause is repeating the first one, not saying something additional. Alternate translation: "keeping vigil over my doors day by day, yes, keeping watch over the doorposts of my entrances"\n

See: Parallelism

Proverbs 8:34 (#3)

""keeping vigil over my doors day {by} day,"

Here Wisdom speaks of someone being eager to listen to her as if that person was vigilantly waiting at the door to her house. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "being eager to listen to me" or "being eager to listen to me as if one were keeping vigil over my doors day by

day, keeping watch over the doorposts of my entrances"

See: Metaphor

Proverbs 8:34 (#4)

""keeping vigil over my doors day {by} day,"

Here, **doors** and **doorposts of my entrances** implies that Wisdom has a house. If it would be helpful in your language, you could state this explicitly. Alternate translation: "keeping vigil over the doors of my house day by day, keeping watch over the doorposts of the entrances of my house"

See: Assumed Knowledge and Implicit Information

Proverbs 8:35 (#1)

"For"

For here indicates that what follows is a reason why someone who listens to Wisdom will be happy, as stated in the previous verse. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: "That man will be happy because"\n

See: Connect — Reason-and-Result Relationship

Proverbs 8:35 (#2)

"finders of me"

Here, learning wisdom is spoken of as if wisdom were a person whom someone could find. If it would be helpful in your language, you could express the meaning plainly. See how you translated a similar phrase in [3:13](#) and [8:17](#). Alternate translation: "those who attain wisdom" or "those who become wise"

See: Personification

Proverbs 8:35 (#3)

"are} finders of life"

Having a long **life** is spoken of as if **life** were an object that a person can find by searching for it. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "are those who will have long lives"\n

See: Personification

Proverbs 8:35 (#4)

"and he obtains"

Although the term **he** is masculine, Wisdom is using the word in a generic sense that could refer to either a man or woman. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "and that person obtains"

See: When Masculine Words Include Women

Proverbs 8:35 (#5)

"favor"

See how you translated **favor** in [3:4](#).

See: Abstract Nouns

Proverbs 8:36 (#1)

"But a sinner {against} me"

The phrase translated **a sinner against me** could also be translated as "one who misses me," which has the idea of failing to "find" wisdom. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Proverbs 8:36 (#2)

"But a sinner {against} me"

Here, Wisdom is spoken of as if it were a person whom people could sin **against**. This phrase refers to people who sin by rejecting wisdom. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "But someone who sins by rejecting me" or "But someone who sins by rejecting Wisdom"

See: Personification

Proverbs 8:36 (#3)**"does violence to" - "death"**

See how you translated the abstract nouns **violence** in [3:31](#) and **death** in [2:18](#).

See: Abstract Nouns

Proverbs 8:36 (#4)**"his life"**

Here, **life** refers to the person himself. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "himself"

See: Metonymy

Proverbs 8:36 (#5)**"love death"**

This phrase is an exaggeration that emphasizes that people who hate wisdom choose to live in a way that will cause them to die. It does not mean that people who hate wisdom actually **love death**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "show by their actions that they choose to die" or "act as if they love death"

See: Hyperbole

Proverbs 9:1 (#1)**""Wisdom has built her house;"**

In [9:1-12](#), **Wisdom** is spoken of as if it were a woman. See the discussion of this in the General Notes for this chapter. Alternate translation: "It is as if wisdom were a woman who has built her house and has hewn out her seven pillars"

See: Personification

Proverbs 9:1 (#2)**"she has hewn out her seven pillars"**

This clause refers to part of the process of building the **house** that was mentioned in the previous clause. A **house** with **seven pillars** would have been very large. If it would be helpful in your

language, you could state this explicitly. Alternate translation: "she has hewn out seven pillars to support the roof of her house"

See: Assumed Knowledge and Implicit Information

Proverbs 9:2 (#1)**""She has slaughtered her slaughter, she has mixed her wine,"**

In this verse, wisdom is spoken of as if it were a woman. See the discussion of such personification in the General Notes for this chapter. Alternate translation: "It is as if wisdom were a woman who has slaughtered her slaughter, mixed her wine, and arranged her table"

See: Personification

Proverbs 9:2 (#2)**""She has slaughtered her slaughter, she has mixed her wine,"**

All three of these clauses refer to parts of the process of preparing a special meal for guests. If it would be helpful in your language, you could state this explicitly. Alternate translation: "She has prepared a meal for guests by slaughtering her slaughter, mixing her wine, and arranging her table"

See: Assumed Knowledge and Implicit Information

Proverbs 9:2 (#3)**"She has slaughtered her slaughter"**

Here, **slaughter** refers to the animals that Wisdom has **slaughtered** so that their meat may be eaten at a meal. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "She has slaughtered the animals so that their meat may be eaten at the meal"

See: Metonymy

Proverbs 9:2 (#4)**"she has mixed her wine"**

In ancient Israel, people often prepared **wine** for drinking by mixing it with water. If it would be

helpful in your language, you could state this explicitly. Alternate translation: “she has prepared her wine by mixing it with water”

See: Assumed Knowledge and Implicit Information

Proverbs 9:2 (#5)

"she has arranged her table"

This phrase refers to putting the food and eating utensils on a table in order to prepare for a meal. If it would be helpful in your language, you could state this explicitly. Alternate translation: “she has prepared her table for people to eat a meal”

See: Assumed Knowledge and Implicit Information

Proverbs 9:3 (#1)

""She has sent out her young women,"

In this verse, wisdom is spoken of as if it were a wealthy woman who has servants and **calls out** in public. See the discussion of such personification in the General Notes for this chapter. Alternate translation: “It is as if wisdom were a woman who has sent out her young women and calls out”

See: Personification

Proverbs 9:3 (#2)

"She has sent out her young women"

Solomon implies that the **young women** were **sent out** in order to invite people to the meal that Wisdom had prepared. If it would be helpful in your language, you could state this explicitly. Alternate translation: “She has sent out her young women to invite people to the meal”

See: Assumed Knowledge and Implicit Information

Proverbs 9:3 (#3)

"on the tops of the heights of"

See how you translated the similar phrase “the head of the heights” in [8:2](#).

See: Assumed Knowledge and Implicit Information

Proverbs 9:4 (#1)

""Whoever {is} naive, let him turn aside here,""

If it would be helpful in your language, you could reverse the order of these clauses. Alternate translation: “She says to him lacking of heart, ‘Whoever is naive, let him turn aside here,’”

See: Information Structure

Proverbs 9:4 (#1)

"let him turn aside here"

Here, Wisdom implies that the **naive** person should **turn aside** and come to her house. If it would be helpful in your language, you could state this explicitly. Alternate translation: “let him leave his path and come to my house”

See: Assumed Knowledge and Implicit Information

Proverbs 9:4 (#2)

"let him turn aside" - "to him"

Although **him** is masculine, here it refers to any **naive** person. If it would be helpful in your language, you could state this explicitly. Alternate translation: “let that person turn aside ... to that person”\n

See: When Masculine Words Include Women

Proverbs 9:4 (#3)

"lacking of heart"

See how you translated the same use of this phrase in [7:7](#).

See: Metonymy

Proverbs 9:4-5 (#1)

""Whoever {is} naive, let him turn aside here,""

In these two verses, Wisdom speaks of people acquiring wisdom as they were turning **aside** from a path to enter Wisdom’s house, **eat** Wisdom’s **bread**, and **drink** Wisdom’s **wine**. Just as **bread** and **wine** are good and keep people alive, so wisdom also is good and something that enables

people to live for a long time. If it would be helpful to your readers, you could explain the comparison. Alternate translation: "She says to him lacking of heart, 'Whoever is naive, benefit your lives by acquiring wisdom. Doing so is like turning aside here, coming to me, eating my bread, and drinking the wine I have mixed'"

See: Biblical Imagery — Extended Metaphors

Proverbs 9:5 (#1)

"my bread"

Here, **bread** is used to refer to food in general. If it would be helpful in your language, you could use an equivalent expression from your culture or express the meaning plainly, as in the UST.\n

See: Synecdoche

Proverbs 9:5 (#2)

"Come, eat" - "and drink"

All three of these commands are plural because Wisdom is addressing all the "naive" people at the same time.

See: Forms of You

Proverbs 9:5 (#3)

"the wine I have mixed"

See how you translated the similar phrase in [9:2](#).

See: Assumed Knowledge and Implicit Information

Proverbs 9:6 (#1)

""Forsake" - "and live;"

All three of these commands are plural because Wisdom is addressing all the **naive** people at the same time.

See: Forms of You

Proverbs 9:6 (#2)

"Forsake naive things"

Here, Wisdom tells people to stop doing **naive things** as if those **things** were people whom a person could **Forsake**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Stop your naive behavior" or "Stop doing naive things"

See: Personification

Proverbs 9:6 (#3)

"and live"

Here, **and** indicates that what follows is the purpose for doing what Wisdom commands people to do earlier in this verse. Use a connector in your language that indicates a purpose. Alternate translation: "for the purpose of living"\n

See: Connect — Goal (Purpose) Relationship

Proverbs 9:6 (#4)

"and live"

Here, **live** refers to living a long life. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and live a long life"

See: Assumed Knowledge and Implicit Information

Proverbs 9:6 (#5)

"and stride on the way of understanding"

Here, Wisdom speaks of a people behaving in a manner that will enable them to acquire **understanding** as if they were striding on a path. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and behave in a manner that will enable you to acquire understanding"

See: Metaphor

Proverbs 9:6 (#6)

"understanding"

See how you translated the abstract noun **understanding** in [1:2](#).

See: Abstract Nouns

Proverbs 9:7 (#1)

""The instructor of a mocker receives disgrace for himself,"

Here, the terms **The instructor, a mocker, himself, the rebuker, a wicked one,** and **his** do not refer to specific people, but refer to types of people in general. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any instructor of any mocker receives disgrace for that person, and any rebuker of any wicked one, that person's injury"

See: Generic Noun Phrases

Proverbs 9:7 (#2)

"The instructor of a mocker"

Since **a mocker** does not accept instruction, this phrase implies that someone attempted to be an **instructor of a mocker**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "The one who attempts to instruct a mocker"

See: Assumed Knowledge and Implicit Information

Proverbs 9:7 (#3)

"receives disgrace for himself"

Here, Wisdom speaks of **disgrace** as if it were an object that a person **receives**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will himself be disgraced"

See: Metaphor

Proverbs 9:7 (#4)

"disgrace"

See how you translated the abstract noun **disgrace** in [6:33](#).

See: Abstract Nouns

Proverbs 9:7 (#5)

"and the rebuker of a wicked one, his injury"

Wisdom is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the previous clause if it would be clearer in your language. Alternate translation: "and the rebuker of a wicked one receives his injury"\n

See: Ellipsis

Proverbs 9:7 (#6)

"his injury"

If your language does not use an abstract noun for the idea of **injury**, you could express the same idea in another way. Alternate translation: "his being injured"\n

See: Abstract Nouns

Proverbs 9:8 (#1)

"Do not rebuke"

This clause states what Wisdom wants people to do as a result of what Wisdom said in the previous verse. Use the most natural way to express an intended result in your language. Alternate translation: "Therefore, do not rebuke"

See: Connect — Reason-and-Result Relationship

Proverbs 9:8 (#2)

""a mocker, lest he hate you;"

Here, **a mocker, he,** and **a wise one** do not refer to specific people, but refer to types of people in general. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "any mocker, lest that person hate you ... any wise one, and that person will love you"

See: Generic Noun Phrases

Proverbs 9:8 (#3)

"rebuke a wise one"

This clause says something that is in contrast to what was said in the previous clause. Use a natural way in your language to express a strong contrast. Alternate translation: "By contrast, rebuke a wise one"\n

See: Connect — Contrast Relationship

Proverbs 9:8 (#4)

"and he will love you"

Here, **and** introduces the result of obeying the command stated in the previous phrase. Use the most natural way in your language to indicate result. Alternate translation: "and it will result in him loving you"\n

See: Connect — Reason-and-Result Relationship

Proverbs 9:9 (#1)

"Give"

Wisdom is leaving out a word that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply this word from the context. Alternate translation: "Give instruction" or "Give what is wise"\n

See: Ellipsis

Proverbs 9:9 (#2)

""to a wise one and he will become more wise;"

Here, **a wise one**, **he**, and **a righteous one** do not refer to specific people but refer to these types of people in general. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "to any wise one, and that person will become more wise ... any righteous one, and that person will increase"

See: Generic Noun Phrases

Proverbs 9:10 (#1)

"The beginning of"

See how you translated the same use of **beginning** in [1:7](#).

See: Possession

Proverbs 9:10 (#2)

"wisdom {" - "and knowledge of" - "is} understanding"

See how you translated the abstract nouns **wisdom** and **understanding** in [1:2](#) and **knowledge** in [1:4](#).

See: Abstract Nouns

Proverbs 9:10 (#3)

"is} the fear of Yahweh"

See how you translated this phrase in [1:7](#).

See: Possession

Proverbs 9:11 (#1)

"For"

For here indicates that Wisdom is emphasizing what follows in this verse. Use a connector in your language that makes that emphasis clear. Alternate translation: "Truly"\n

See: Connecting Words and Phrases

Proverbs 9:11 (#2)

"your days will increase"

Here Wisdom speaks of people living for a long time as if the **days** that they are alive were something that could **increase** in number. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "you will live many more days"

See: Metaphor

Proverbs 9:11 (#3)

"and years of life will be added to you"

Here Wisdom speaks of people living for a long time as if the **years** that they are alive were something that could **be added** to their lives. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and you will live many more years"

See: Metaphor

Proverbs 9:11 (#4)

"years of life"

See how you translated this idiom in [3:2](#).

See: Idiom

Proverbs 9:11 (#5)

"and" - "will be added to you"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "and ... I will add to you"\n

See: Active or Passive

Proverbs 9:12 (#1)

"for yourself"

Here, **for** implies that being **wise** is for the benefit of the **wise** person. If it would be helpful in your language, you could state this explicitly. Alternate translation: "for the benefit of yourself"

See: Assumed Knowledge and Implicit Information

Proverbs 9:12 (#2)

"and {if} you mock"

Here, **and** indicates that what follows is a strong contrast to what was stated in the previous clause. Use the most natural way in your language to indicate a contrast. Alternate translation: "however, if you mock"\n

See: Connect — Contrast Relationship

Proverbs 9:12 (#3)

"you alone will bear {it}"

Here, Wisdom speaks of someone experiencing the consequences of one's bad behavior as if **it** were a heavy object that one had to carry on one's back. If it would be helpful in your language, you could

express the meaning plainly. Alternate translation: "you alone will experience the consequences"

See: Metaphor

Proverbs 9:13 (#1)

""The woman of stupidity {is} loud,"

The phrase **woman of insolence** could refer to: (1) a **woman** who is characterized by **stupidity**, in which case this phrase would refer to stupid women in general. Alternate translation: "A stupid woman is loud, naive, and she does not know anything" or "Stupid women are loud, naive, and do not know anything" (2) **stupidity** as if it were a **woman**, which is how wisdom was spoken of in the previous part of this chapter. Alternate translation: "Lady Stupidity is loud, naive, and she does not know anything"

See: Possession

Proverbs 9:13 (#2)

"and she does not know anything"

This phrase is an exaggeration that Solomon uses to emphasize how ignorant this **woman** is. It does not mean that **she does not know anything** at all. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and she does not know much" or "and she knows very little"\n

See: Hyperbole

Proverbs 9:14 (#1)

""And she sits at the opening of her house,"

If you translated the phrase "woman of stupidity" as a plural form in the previous verse, then you should use plural forms in this verse. Alternate translation: "And they sit at the opening of their houses, on seats by the heights of the city"

Proverbs 9:14 (#2)

"at the opening of her house"

See how you translated this phrase in [5:8](#).

Proverbs 9:14 (#3)**"on a seat"**

This clause could refer to: (1) the specific location of **the opening of her house**. Alternate translation: "which is on a seat" (2) a second location where **she sits**. Alternate translation: "or on a seat"\n

See: Assumed Knowledge and Implicit Information

Proverbs 9:14 (#4)**"by} the heights of the city"**

See how you translated this phrase in [9:3](#).

See: Assumed Knowledge and Implicit Information

Proverbs 9:15 (#1)**"to call"**

Here, **to** indicates that what follows is the purpose for the "woman of stupidity" sitting in a public place, as stated in the previous verse. Use a natural way in your language to express a purpose. Alternate translation: "for the purpose of calling"

See: Connect — Goal (Purpose) Relationship

Proverbs 9:15 (#2)**"to those who pass over the way"**

Alternate translation: "to those walking by on the road"

Proverbs 9:15 (#3)**"the ones going straight {on} their paths"**

This clause is an idiom that describes people who are only thinking of their own affairs. If this clause does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: "the ones minding their own business" or "the ones only thinking about their own affairs"

See: Idiom

Proverbs 9:16 (#1)**""Whoever {is} naive, let him turn aside here!""**

See how you translated the nearly identical clauses in [9:4](#).

See: Assumed Knowledge and Implicit Information

Proverbs 9:17 (#1)**"Stolen waters are sweet"**

The stupid woman implies that what she says in this verse is the reason why the "naive" should "turn aside" to her. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Turn aside here because stolen waters are sweet"

See: Connect — Reason-and-Result Relationship

Proverbs 9:17 (#2)**""Stolen waters are sweet,"**

In this verse, the foolish woman refers to the pleasure of having sex with someone to whom one is not married as if it were as **sweet** as **stolen waters** or as **pleasant** as **bread of secrecies**. Water and food are also used as euphemisms for sexual activity in [5:15-19](#) and [30:20](#). If it would be helpful in your language, you could express the meaning plainly or use a simile: "Having sex with me is truly enjoyable" or "Having sex with me is as enjoyable as drinking stolen waters or eating bread of secrecies"

See: Metaphor

Proverbs 9:17 (#3)**"and bread of secrecies"**

The phrase **bread of secrecies** could refer to: (1) **bread** that a person secretly eats by himself. Alternate translation: "and bread that is eaten in secrecy" (2) **bread** that one obtains through secret deeds, which implies stealing the **bread**. Alternate translation: "and bread obtained secretly" or "and stolen bread"

See: Possession

Proverbs 9:18 (#1)**"But he does not know"**

Here, **he** refers to any naive man to whom the stupid woman calls. If it would be helpful in your language, you could state this explicitly. Alternate translation: "But any naive man does not know"

See: Generic Noun Phrases

Proverbs 9:18 (#2)**"the spirits of the dead {are} there"**

Here Solomon speaks of those men who died because they went to the stupid woman's house as if their dead **spirits** were **there**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "that the men who have gone to her house are now dead"

See: Metaphor

Proverbs 9:18 (#3)**"her called ones"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the ones whom she called"

See: Active or Passive

Proverbs 9:18 (#4)**"her called ones"**

This phrase refers to the men who went to the stupid woman's house to commit adultery with her in response to her calling them. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the men whom she called and they accepted her call" or "the men who went to her house after she called them"

See: Assumed Knowledge and Implicit Information

Proverbs 10:1 (#1)**"The proverbs of Solomon"**

See how you translated this phrase in [1:1](#).

See: Ellipsis

Proverbs 10:1 (#2)**""A wise son gladdens a father,"**

Although the terms **son** and **his** are masculine, Solomon is using these words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "Any wise person gladdens that person's father, but any stupid person is the grief of that person's mother"\n

See: When Masculine Words Include Women

Proverbs 10:1 (#3)**"a father"**

Here, **father** refers specifically to the **father** of the **son** mentioned earlier in the sentence. If it would be helpful in your language, you could state this explicitly, as in the UST.

See: Assumed Knowledge and Implicit Information

Proverbs 10:1 (#4)**"is} the grief of his mother"**

If your language does not use an abstract noun for the idea of **grief**, you could express the same idea in another way. Alternate translation: "grieves his mother"

See: Abstract Nouns

Proverbs 10:2 (#1)**"Treasures of wickedness"**

Here Solomon is using the possessive form to describe **Treasures** that someone gained by **wickedness**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "Treasures gained in wicked ways" or "Treasures obtained by wicked means"

See: Possession

Proverbs 10:2 (#2)**"do not profit"**

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "do not profit those who possess them"

See: Ellipsis

Proverbs 10:2 (#3)**"but righteousness" - "from death"**

See how you translated the abstract nouns **righteousness** in [1:3](#) and **death** in [2:18](#).

See: Abstract Nouns

Proverbs 10:2 (#4)**"delivers"**

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "delivers a person"

See: Ellipsis

Proverbs 10:3 (#1)**"the life of the righteous one"**

Here **life** refers to the whole person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the righteous person"

See: Synecdoche

Proverbs 10:3 (#2)**"he thrusts away"**

Here Solomon speaks of **Yahweh** preventing the **wicked ones** from getting what they **desire** as if that **desire** were an object that **Yahweh thrusts away**. If it would be helpful in your language, you

could express the meaning plainly. Alternate translation: "he thwarts"

See: Metaphor

Proverbs 10:4 (#1)**"A palm of idleness" - "but the hand of the diligent ones"**

Here, **palm** and **hand** represent the whole person, who works by using a **palm** or **hand**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "A person unwilling to work ... but people who work diligently"

See: Synecdoche

Proverbs 10:4 (#2)**"poverty"**

See how you translated the abstract noun **poverty** in [6:11](#).

See: Abstract Nouns

Proverbs 10:5 (#1)**"One who gathers" ... "but one who sleeps"**

One who gathers, **a son**, and **one who sleeps** refer to types of people in general, not specific people or sons. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person who gathers ... is any son ... but any person who sleeps ... is any son"

See: Generic Noun Phrases

Proverbs 10:5 (#2)**"One who gathers in the summer {" - "in the harvest"**

See how you translated the same use of **gathers**, **summer**, and **harvest** in [6:8](#).

See: Assumed Knowledge and Implicit Information

Proverbs 10:5 (#3)**"One who gathers"**

Solomon is leaving out a word that in many languages a clause would need in order to be complete. You could supply the word from the context if it would be clearer in your language. Alternate translation: "One who gathers food"

See: Ellipsis

Proverbs 10:5 (#4)**"who has insight"**

See how you translated the abstract noun **insight** in [1:3](#).

See: Abstract Nouns

Proverbs 10:6 (#1)**"are} for the head of the righteous one"**

Here, **head** represents the whole person. In Solomon's culture people would place their hands on top of the **head** of the person whom they were blessing. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "are given to the righteous person"

See: Synecdoche

Proverbs 10:6 (#2)**"but the mouth of the wicked ones"**

Here, **mouth** could refer to: (1) what **the wicked ones** say. Alternate translation: "but the speech of the wicked ones" (2) **the wicked ones** themselves. Alternate translation: "but the wicked ones themselves"

See: Metonymy

Proverbs 10:6 (#3)**"covers"**

Here, Solomon refers to someone concealing **violence** as if it were an object that someone **covers**. If it would be helpful in your language, you

could express the meaning plainly. Alternate translation: "conceals"

See: Metonymy

Proverbs 10:6 (#4)**"violence"**

See how you translated the abstract noun **violence** in [3:31](#).

See: Abstract Nouns

Proverbs 10:7 (#1)**"The memory of the righteous one {is} for a blessing"**

Here Solomon is using the possessive form to describe the **memory** that other people have about **the righteous one**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "The righteous one will be remembered for a blessing"

See: Possession

Proverbs 10:7 (#2)**"the righteous one"**

Although **righteous one** here is singular, it refers to all **righteous** people in general. If it would be helpful in your language, you could use a different expression. Alternate translation: "any righteous person"

See: Generic Noun Phrases

Proverbs 10:7 (#3)**"is} for a blessing"**

This phrase indicates that people will be blessed when they remember **the righteous one**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "will be a blessing to others" or "will bless others"

See: Assumed Knowledge and Implicit Information

Proverbs 10:7 (#4)**"but the name of"**

Although **name** here is singular, it refers to the names of all the **wicked ones** in general. If it would be helpful in your language, you could use a different expression. Alternate translation: "but the names of"

See: Generic Noun Phrases

Proverbs 10:7 (#5)**"but the name of"**

Here, **name** refers to a person's reputation. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "but the reputation of" or "but what people think of"

See: Metonymy

Proverbs 10:7 (#6)**"will rot"**

Here Solomon speaks of people forgetting **the name of the wicked ones** as if that **name** is an object that rots and disappears. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "will be forgotten" or "will be forgotten like something that rots away"

See: Metaphor

Proverbs 10:8 (#1)**"The one wise of heart"**

This phrase refers to a person who thinks wisely. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "A wise thinker"

See: Idiom

Proverbs 10:8 (#2)**"receives commands"**

Here Solomon refers to obeying **commands** as if they were objects that a person **receives**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "obeys commands"

See: Metaphor

Proverbs 10:8 (#3)**"commands"**

Solomon implies that **wise** people obey good **commands**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "good commands"

See: Assumed Knowledge and Implicit Information

Proverbs 10:8 (#4)**"but the one foolish of lips"**

Here, **the one stupid of lips** refers to someone who speaks foolishly. If it would be helpful in your language, you could use a similar expression in your language or express the meaning plainly. Alternate translation: "but a chattering fool" or "but one who speaks stupidly"

See: Idiom

Proverbs 10:8 (#5)**"will be thrown down"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "will throw themselves down"

See: Active or Passive

Proverbs 10:8 (#6)**"will be thrown down"**

Here Solomon refers to a person's life becoming ruined or destroyed as if that person were **thrown down** on the ground. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will be destroyed" or "will be made useless"

See: Metaphor

Proverbs 10:9 (#1)

"One who walks with integrity"

See how you translated the similar phrase "walking with integrity" in [2:7](#).

See: Metaphor

Proverbs 10:9 (#2)

"will walk securely"

See how you translated a similar use of **walk** in [3:23](#).

See: Metaphor

Proverbs 10:9 (#3)

"but one who causes his ways to be crooked"

See how you translated the similar use of "paths" and **crooked** in [2:15](#).

See: Metaphor

Proverbs 10:9 (#4)

"will be known"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "people will know" or "God will know"

See: Active or Passive

Proverbs 10:9 (#5)

"will be known"

Here, **known** refers to the **one who causes his ways to be crooked** being discovered or found out. If it would be helpful in your language, you could state this explicitly. Alternate translation: "will be discovered" or "will be found out"

See: Assumed Knowledge and Implicit Information

Proverbs 10:10 (#1)

"One who winks an eye"

See how you translated a similar phrase is [6:13](#).

See: Symbolic Action

Proverbs 10:10 (#2)

"gives pain"

Here Solomon speaks of causing people to feel **pain** or grief as if **pain** were an object that someone **gives** to someone else. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "causes pain"

See: Metaphor

Proverbs 10:10 (#3)

"and the one foolish of lips will be thrown down"

See how you translated the nearly identical clause in [10:8](#).

See: Idiom

Proverbs 10:11 (#1)

"A fountain of life"

Here Solomon is using the possessive form to describe a **fountain** that gives **life**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "A fountain that gives life"

See: Possession

Proverbs 10:11 (#2)

"A fountain of life"

Here Solomon is speaking of **the mouth of the righteous one** as if it were a **fountain of life**. He means that what a **righteous** person says is beneficial to a person's **life**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Something that benefits a person's life"

See: Metaphor

Proverbs 10:11 (#3)**"is} the mouth of"**

In this verse, **mouth** refers to what a person says by using his **mouth**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is the speech of"

See: Metonymy

Proverbs 10:11 (#4)**"but the mouth of the wicked ones covers violence"**

See how you translated the identical clause in [10:6](#).

See: Metaphor

Proverbs 10:12 (#1)**"Hatred stirs up quarrels"**

Here Solomon speaks of **Hatred** as if it were a living thing that could cause **quarrels**. He means that people who hate cause such **quarrels**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Being hateful causes one to stir up quarrels"

See: Personification

Proverbs 10:12 (#2)**"but love covers over all transgressions"**

Here Solomon speaks of **love** as if it were a living thing that could cover over **transgressions**. He means that people who love forgive **transgressions**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "but being hateful causes one to forgive transgressions"

See: Personification

Proverbs 10:12 (#3)**"transgressions"**

If your language does not use an abstract noun for the idea of **transgressions**, you could express the same idea in another way. Here, **transgressions** refers to crimes committed against people. Alternate translation: "that people do to harm others"

See: Abstract Nouns

Proverbs 10:13 (#1)**"On the lips of the discerning one"**

Here Solomon refers to what a **discerning** person says as if it were an object on that person's **lips**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "In what a discerning person says"

See: Metonymy

Proverbs 10:13 (#2)**"wisdom is found"**

Here Solomon refers to the existence of **wisdom** as if it were an object that could be found. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "wisdom exists" or "there is wisdom"

See: Metaphor

Proverbs 10:13 (#3)**"wisdom"**

See how you translated the abstract noun **wisdom** in [1:2](#).

See: Abstract Nouns

Proverbs 10:13 (#4)**"but a rod {is} for the back of"**

The phrase **rod for the back** refers to a form of punishment that involved beating a person on **the back** with a **rod**. If it would be helpful in your language, you could use a general expression for physical punishment. Alternate translation: "but physical punishment is for"

See: Metonymy

Proverbs 10:13 (#5)**"the one lacking of heart"**See how you translated **lacking of heart** in [6:32](#).

See: Metonymy

Proverbs 10:14 (#1)**"store up"**See how you translated the same use of **store up** in [2:1](#).

See: Metaphor

Proverbs 10:14 (#2)**"knowledge"**See how you translated the abstract noun **knowledge** in [1:4](#). \n

See: Abstract Nouns

Proverbs 10:14 (#3)**"but the mouth of"**See how you translated the same use of **mouth** in [10:11](#).

See: Metonymy

Proverbs 10:14 (#4)**"is} near ruin"**Here Solomon speaks of what a **fool** says causes **ruin** as if that fool's **mouth** was **near ruin**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "causes ruin"

See: Metaphor

Proverbs 10:15 (#1)**"is} the city of his strength"**The phrase **city of his strength** is an idiom that refers to a **city** with walls that protect the people inside the **city**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is a walled city" or "is a city with strong walls"

See: Idiom

Proverbs 10:15 (#2)**"is} the city of his strength"**Here Solomon refers to **wealth** enabling its owners to be safe as if it were a strong **city** that protects them. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is his protection"

See: Metaphor

Proverbs 10:15 (#3)**"the ruin of lowly ones {is} their poverty"**

This clause is in strong contrast to the previous clause. In your translation, indicate this strong contrast in a way that is natural in your language. Alternate translation: "by contrast, the ruin of lowly ones is their poverty" \n

See: Connect — Contrast Relationship

Proverbs 10:15 (#4)**"lowly ones"**The phrase **lowly ones** refers to poor people as if they were located in a place that is lower than that of people who are not poor. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "people who are poor"

See: Metaphor

Proverbs 10:15 (#5)**"is} their poverty"**See how you translated the abstract noun **poverty** in [6:11](#).

See: Abstract Nouns

Proverbs 10:16 (#1)**"The wage of"**

Here Solomon speaks of the reward that **the righteous one** receives as if it were a **wage** that someone pays. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "The reward for"

See: Metaphor

Proverbs 10:16 (#2)**"the righteous one {" - "the wicked one"**

The phrases **the righteous one** and **the wicked one** represent types of people in general, not one particular **righteous one** or **wicked one**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "any righteous person ... any wicked person"

See: Generic Noun Phrases

Proverbs 10:16 (#3)**""is} to life;"**

In this verse, the phrase **is for** indicates that what follows is the result of what was previous stated. Use the most natural way in your language to indicate result. Alternate translation: "leads to life ... leads to sin" or "results in life ... results in sin"

See: Connect — Reason-and-Result Relationship

Proverbs 10:16 (#4)**"{is} to life"**

Here, **life** refers to a long **life**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "is to a long life" "is to living a long time"

See: Assumed Knowledge and Implicit Information

Proverbs 10:16 (#5)**"the income of the wicked one {is} to sin"**

This clause is a strong contrast with the previous clause. Use the most natural way in your language to indicate a contrast. Alternate translation: "by contrast, the income of the wicked one is to sin"

See: Connect — Contrast Relationship

Proverbs 10:16 (#6)**"the income of"**

Here Solomon speaks of the recompense or punishment that **the wicked one** receives as if it were **income**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the recompense for"

See: Metaphor

Proverbs 10:16 (#7)**"is} to sin"**

Here, **sin** could refer to: (1) the punishment that someone receives for **sin**, which is suggested by the contrasting parallelism between this clause and the previous clause. Alternate translation: "is for punishment for sin" (2) **sin** itself. Alternate translation: "is to sin more"

See: Metonymy

Proverbs 10:17 (#1)**"On} a path"**

See how you translated the same use of **path** in [8:20](#).

See: Metaphor

Proverbs 10:17 (#2)**"to life"**

Here, **to** indicates that what follows is the result of keeping **instruction**. Use the most natural way in your language to indicate result. Alternate translation: "that leads to life" or "that results in life"

See: Connect — Reason-and-Result Relationship

Proverbs 10:17 (#3)**""instruction,"**

See how you translated the abstract nouns **instruction** in [1:2](#) and **rebuke** in [1:25](#).

See: Abstract Nouns

Proverbs 10:17 (#4)**"but one who forsakes"**

See how you translated the same use of "forsake" in [1:8](#).

See: Personification

Proverbs 10:17 (#5)**"goes astray"**

Here Solomon refers to someone deliberately doing wicked things that will result in that person's destruction as if that person were wandering away from a road. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "does what will result in that person's destruction"

See: Metaphor

Proverbs 10:18 (#1)**"One who covers"**

See how you translated the same use of **covers** in [10:6](#).

See: Metaphor

Proverbs 10:18 (#2)**"has} lips of falsehood"**

Here Solomon is using the possessive form to describe **lips** that are characterized by **falsehood**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "has false lips"

See: Possession

Proverbs 10:18 (#3)**"has} lips of"**

Here, **lips** refers to what people say by moving their **lips**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "tells"

See: Metonymy

Proverbs 10:18 (#4)**"he"**

Although the term **he** is masculine, Solomon is using the word in a generic sense that could refer to either a man or woman. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "that person"\n

See: When Masculine Words Include Women

Proverbs 10:19 (#1)**"With a multitude of words"**

Here Solomon implies that someone is speaking a **multitude of words**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "When someone speaks a multitude of words"

See: Assumed Knowledge and Implicit Information

Proverbs 10:19 (#2)**"transgression"**

See how you translated "transgressions" in [10:12](#).

See: Abstract Nouns

Proverbs 10:19 (#3)**"does not cease"**

Solomon is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning, forsake. If it would be helpful in your language, you could express the positive meaning. Alternate translation: "continues"\n

See: Litotes

Proverbs 10:19 (#4)

"but one who restrains his lips"

This phrase is an idiom that refers to someone who stops himself from speaking. If it would be helpful, you could use an equivalent idiom from your language or state the meaning plainly. Alternate translation: "but one who keeps his mouth shut" or "but one who prevents himself from speaking"

See: Idiom

Proverbs 10:20 (#1)

"Choice silver"

Here Solomon speaks of the value of what righteous people say as if it were the best quality **silver**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "Extremely valuable" or "Like choice silver"

See: Metaphor

Proverbs 10:20 (#2)

"is} the tongue of"

See how you translated the same use of **tongue** in [6:17](#).

See: Metonymy

Proverbs 10:20 (#3)

"is} the tongue of the righteous one"

See how you translated **the righteous one** in [10:16](#).

See: Generic Noun Phrases

Proverbs 10:20 (#4)

"the heart of the wicked ones {is} like little"

This clause is a strong contrast with the previous clause. Use the most natural way in your language

to indicate a contrast. Alternate translation: "by contrast, the heart of the wicked ones is like little"

See: Connect — Contrast Relationship

Proverbs 10:20 (#5)

"the heart of"

See how you translated the same use of **heart** in [2:2](#).

See: Metonymy

Proverbs 10:20 (#6)

"is} like little"

Here, **like little** refers to having **little** value. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "has little value" or "is not valuable"

See: Simile

Proverbs 10:21 (#1)

"The lips of"

Here, **lips** refers to what people say by moving their **lips**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "The sayings of"

See: Metonymy

Proverbs 10:21 (#2)

"the righteous one"

See how you translated this phrase in [10:16](#).

See: Generic Noun Phrases

Proverbs 10:21 (#3)

"shepherd"

Here Solomon speaks of what **righteous** people say benefitting people as if their words were shepherding the hearers. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "help"

See: Personification

Proverbs 10:21 (#4)

"die by lack of heart"

Here, **by** indicates that what follows is the reason why **fools die**. Use the most natural way in your language to indicate a reason. Alternate translation: "die as a result of lacking heart"

See: Connect — Reason-and-Result Relationship

Proverbs 10:21 (#5)

"heart"

See how you translated the same use of **heart** in [6:32](#).

See: Metonymy

Proverbs 10:22 (#1)

"and he does not add pain with it"

The word translated as **pain** can also mean "toil." Some scholars think this word is the subject of the phrase **does not add**. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. Alternate translation: "and toil does not add to it" or "and hard work does not add more riches to it"

See: Textual Variants

Proverbs 10:23 (#1)

"Like laughter for a stupid one {is} doing a wicked plan"

Solomon is saying that **doing a wicked plan** is like **laughter** because a **stupid one** enjoys it. If it would be helpful in your language, you could state that explicitly. Alternate translation: "Doing a wicked plan is as much fun as laughing for a stupid one"

See: Simile

Proverbs 10:23 (#2)

"but wisdom, for a man of understanding"

Solomon is leaving out some of the words in this clause that in many languages a clause would need in order to be complete. You could supply these words from the previous clause if it would be clearer in your language. Alternate translation: "but wisdom is like laughter for a man of understanding"\n

See: Ellipsis

Proverbs 10:23 (#3)

"but wisdom," - "understanding"

See how you translated the abstract nouns **wisdom** and **understanding** in [1:2](#).

See: Abstract Nouns

Proverbs 10:23 (#4)

"for a man of understanding"

Although **man** is masculine, here it refers to any person with **understanding**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "for a person of understanding"\n

See: When Masculine Words Include Women

Proverbs 10:23 (#5)

"for a man of understanding"

Here Solomon is using the possessive form to describe a **man** who is characterized by **understanding**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "for an understanding man" or "for a person who has understanding"

See: Possession

Proverbs 10:24 (#1)

"The terror of"

If your language does not use an abstract noun for the idea of **terror**, you could express the same idea in another way. Alternate translation: "That which terrifies"

See: Abstract Nouns

Proverbs 10:24 (#2)

"the wicked one, it will come to him"

In this verse, **the wicked one** and **him** refer to **wicked** people in general. See how you translated **the wicked one** in [3:33](#). Alternate translation: "any wicked person, it will come to that person"

See: Generic Noun Phrases

Proverbs 10:24 (#3)

"it will come to him"

Here Solomon speaks of someone experiencing **terror** as if **terror** were a living thing that could **come** to someone. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "it will happen to him"

See: Personification

Proverbs 10:24 (#4)

"will be given"

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "will be given to them"

See: Ellipsis

Proverbs 10:24 (#5)

"will be given"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. The context implies that Yahweh will do the action. Alternate translation: "Yahweh will give"

See: Active or Passive

Proverbs 10:25 (#1)

"At the passing over of a whirlwind"

This could refer to: (1) any destructive event. Alternate translation: "At the occurring of a disaster" or "When a disaster occurs" (2) a storm. Alternate translation: "When a storm occurs"

See: Metaphor

Proverbs 10:25 (#2)

"and there is no wicked one"

The word translated **and** here indicates that the event it introduces took place at the same time as the event stated in the previous clause. Use a natural form in your language for introducing an event that happened at the same time as another event. Alternate translation: "at that time there is no wicked one"

See: Connect — Simultaneous Time Relationship

Proverbs 10:25 (#3)

"and there is no wicked one"

Here Solomon implies that the **whirlwind** blew away every **wicked one**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and there is no wicked one because the whirlwind blew them away"

See: Assumed Knowledge and Implicit Information

Proverbs 10:25 (#4)

"but a righteous one"

Solomon is speaking of **righteous** people in general, not of one particular **righteous** person. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: "but any righteous person"

See: Generic Noun Phrases

Proverbs 10:25 (#5)

"is} a foundation of eternity"

Here Solomon refers to a **righteous one** being able to endure disasters as if that person were the **foundation** of a building that storms do not damage. If it would be helpful to your readers, you could express the meaning plainly. Alternate translation: “endures to eternity” or “remains forever”

See: Metaphor

Proverbs 10:25 (#6)

"is} a foundation of eternity"

Here Solomon is using the possessive form to describe a **foundation** that lasts to **eternity**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: “is an eternal foundation” or “is a foundation that lasts to eternity”

See: Possession

Proverbs 10:26 (#1)

"Like vinegar to the teeth and smoke to the eyes"

Solomon is saying that **the lazy one** is like **vinegar to the teeth and smoke to the eyes** because **vinegar** irritates **teeth** and **smoke** irritates **eyes**. If it would be helpful in your language, you could state that explicitly. Alternate translation: “Like vinegar is irritating to teeth and smoke is irritating to eyes”

See: Simile

Proverbs 10:26 (#2)

"is} the lazy one to one who sends him"

In this verse, **the lazy one** and **him** refer to **lazy** people in general. If it would be helpful in your language, you could use more natural expressions. Alternate translation: “is any lazy person to one who sends that person”

See: Generic Noun Phrases

Proverbs 10:26 (#3)

"to one who sends him"

Here Solomon implies that **the lazy one** was sent to do some errand for the person who sent him. If it would be helpful in your language, you could state this explicitly. Alternate translation: “to one who sends him to do an errand”

See: Assumed Knowledge and Implicit Information

Proverbs 10:27 (#1)

"The fear of Yahweh"

See how you translated the **fear of Yahweh** in [1:7](#).\n

See: Possession

Proverbs 10:27 (#2)

"will add days"

Here Solomon speaks of the **fear of Yahweh** as if it could **add days** to a person's life. He means that fearing **Yahweh** will enable a person to live a long life. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “will result in days being added”\n

See: Metaphor

Proverbs 10:27 (#3)

"will add days"

Here Solomon implies that **days** are added to the length of a person's life. If it would be helpful in your language, you could state this explicitly. Alternate translation: “will add days to the length of a person's life”

See: Assumed Knowledge and Implicit Information

Proverbs 10:27 (#4)

"but the years of the wicked ones"

Here Solomon uses **years** to refer to the length of time that a person lives. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “but the lifetimes of the wicked ones”

See: Metaphor

Proverbs 10:28 (#1)**"The hope of" - "is} joy"**

If your language does not use abstract nouns for the ideas of **hope** and **joy**, you could express the same ideas in other ways. Alternate translation: "What is hoped by ... is what is joyful"

See: Abstract Nouns

Proverbs 10:28 (#2)**"is} joy"**

This could mean: (1) the **hope** results in **joy**. Alternate translation: "results in joy" (2) **joy** is what **the righteous ones** hope for, as in the ULT.

See: Connect — Reason-and-Result Relationship

Proverbs 10:28 (#3)**"but the expectation of the wicked ones will perish"**

Here Solomon speaks of **the wicked ones** having unfulfilled expectations as if their **expectation will perish**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "but the expectation of the wicked ones will remain unfulfilled"

See: Metaphor

Proverbs 10:29 (#1)**"A stronghold"**

Here Solomon refers to **the way of Yahweh** protecting people as if it were a **stronghold**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Protection"

See: Metaphor

Proverbs 10:29 (#2)**"for the one with integrity {" - "iniquity"**

See how you translated the abstract nouns **integrity** in [1:3](#) and **iniquity** in [6:12](#).

See: Abstract Nouns

Proverbs 10:29 (#3)**"is} the way of Yahweh"**

Here, **way** refers to what **Yahweh** does, or his behavior. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is what Yahweh does" or "is the behavior of Yahweh"

See: Metonymy

Proverbs 10:29 (#4)**"but ruin"**

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the previous clause if it would be clearer in your language. Alternate translation: "but the way of Yahweh is ruin"

See: Ellipsis

Proverbs 10:30 (#1)**"A righteous one"**

See how you translated the same phrase in [9:9](#).

See: Generic Noun Phrases

Proverbs 10:30 (#2)**"will not falter"**

Solomon is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning. If it would be helpful in your language, you could express the positive meaning. Alternate translation: "will be secure"

See: Litotes

Proverbs 10:30 (#3)**"the land"**

See how you translated the same use of **the land** in [2:21](#).

See: Assumed Knowledge and Implicit Information

Proverbs 10:31 (#1)

"The mouth of the righteous one"

See how you translated this phrase in [10:11](#).

See: Metonymy

Proverbs 10:31 (#2)

"bears the fruit of wisdom"

Here Solomon refers to a **righteous** person saying wise things as if **wisdom** were a **fruit** that a plant **bears**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "speaks wisdom" or "speaks wisdom like a plant bears fruit"

See: Metaphor

Proverbs 10:31 (#3)

"but the tongue of"

See how you translated the same use of **tongue** in [6:17](#).

See: Metonymy

Proverbs 10:31 (#4)

"will be cut off"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. The context implies that Yahweh will do the action. Alternate translation: "Yahweh will cut off"

See: Active or Passive

Proverbs 10:31 (#5)

"will be cut off"

Here Solomon speaks of **the perverse ones** not being permitted to speak as if someone **cut off** their

tongues. He does not mean that someone would literally **cut off** their tongues. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will not be allowed to speak" or "will be stopped"

See: Hyperbole

Proverbs 10:32 (#1)

"The lips of the righteous one"

See how you translated this phrase in [10:21](#).

See: Metonymy

Proverbs 10:32 (#2)

"know favor"

Here Solomon speaks of a **righteous** person saying pleasing things as if that person's **lips** were people who **know favor**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "express favor"

See: Personification

Proverbs 10:32 (#3)

"favor"

See how you translated **favor** in [3:4](#).

See: Abstract Nouns

Proverbs 10:32 (#4)

"but the mouth of the wicked ones, perverse things"

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the previous clause if it would be clearer in your language. Alternate translation: "but the mouth of the wicked ones speaks perverse things" or "but the mouth of the wicked ones expresses perverse things"

See: Ellipsis

Proverbs 10:32 (#5)**"but the mouth of the wicked ones"**See how you translated this phrase in [10:6](#).

See: Metonymy

Proverbs 11:1 (#1)**"Scales of" - "but a whole stone"**

Solomon does not mean that **Yahweh** actually hates these **Scales** or has **delight** in this **whole stone**. Rather, he means that **Yahweh** hates people using these **Scales** and has **delight** in people using **a whole stone**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "The use of scales of ... but the use of a whole stone"

See: Metonymy

Proverbs 11:1 (#2)**"Scales of deceit"**

Scales describes an instrument for determining the weight of an object or comparing the weight of two objects. It consists of a central post with a crossbar from which two pans are hung. An object may be placed in one pan and known weights placed in the other pan until the crossbar remains level, indicating that both pans contain an equal weight. Or one object may be placed in one pan and a different object in the other pan; the pan that hangs lower contains the heavier object. If your readers would not be familiar with this type of weighing instrument, you could use the name of something similar in your area, or you could use a more general term. Alternate translation: "a balancing scale of deceit" or "a weighing instrument of deceit"\n

See: Translate Unknowns

Proverbs 11:1 (#3)**"Scales of deceit"**

Here Solomon is using the possessive form to describe **Scales** that are used for **deceit**. If your language would not use the possessive form for this, you could use a different expression. Alternate

translation: "Scales used to deceive people" or "Scales people use to deceive others"

See: Possession

Proverbs 11:1 (#4)**"are} an abomination to Yahweh"**See how you translated **an abomination to Yahweh** in [3:32](#).

See: Abstract Nouns

Proverbs 11:1 (#5)**"but a whole stone"**

Here, **whole stone** refers to a **stone** people use as a weight on a pair of **Scales** that accurately weighs the **whole** amount that people expect it to weigh. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "but an accurate weight" or "but a stone that weighs the correct weight"

See: Idiom

Proverbs 11:1 (#6)**"is} his delight"**See how you translated the abstract noun **delight** in [8:30](#).

See: Abstract Nouns

Proverbs 11:2 (#1)**"When presumptuousness comes, then disgrace comes"**

Here Solomon speaks of a person acting with **presumptuousness** and experiencing **disgrace** as if **presumptuousness** and **disgrace** were living things that come to someone. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "When someone acts with presumptuousness, then that person experiences disgrace"\n

See: Personification

Proverbs 11:2 (#2)**"presumptuousness"**

If your language does not use an abstract noun for the idea of **presumptuousness**, you could express the same idea in another way. Alternate translation: "being presumptuous"

See: Abstract Nouns

Proverbs 11:2 (#3)**"then disgrace comes"**

The word translated **then** at the beginning of this phrase indicates that this event happened after the event described in the previous phrase. Use a natural form in your language for introducing the next event in a sequence of events. Alternate translation: "disgrace comes afterward"

See: Connect — Sequential Time Relationship

Proverbs 11:2 (#4)**"disgrace" - "is} wisdom"**

See how you translated the abstract nouns **disgrace** in [6:33](#) and **wisdom** in [1:2](#).

See: Abstract Nouns

Proverbs 11:3 (#1)**"The integrity of the upright ones will guide them"**

Here Solomon speaks of **integrity** as if it were a living thing that could **guide** a person. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "When upright ones act with integrity, doing so will enable them to know what to do" or "The integrity of the upright ones is like a guide for them"

See: Personification

Proverbs 11:3 (#2)**"The integrity of"**

See how you translated the abstract noun **integrity** in [1:3](#).

See: Abstract Nouns

Proverbs 11:3 (#3)**"but the crookedness of the treacherous ones will destroy them"**

Here Solomon speaks of **crookedness** as if it were a living thing that could **destroy** a person. If it would be helpful in your language, you could express the meaning plainly or use similes. Alternate translation: "but when treacherous ones act with crookedness, doing so will destroy them" or "but the crookedness of the treacherous ones is like a person who destroys them"

See: Personification

Proverbs 11:3 (#4)**"but the crookedness of"**

See how you translated a similar use of "crooked" in [2:15](#).

See: Metaphor

Proverbs 11:4 (#1)**"Wealth will not profit in the day of rage,"**

Solomon is leaving out some of the words that in many languages both of these clauses would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "Wealth will not profit you in the day of rage, but righteousness will deliver you from death" or "Wealth will not profit people in the day of rage, but righteousness will deliver people from death"

See: Ellipsis

Proverbs 11:4 (#2)**"will not profit"**

See how you translated the same use of **profit** in [3:14](#).

See: Metaphor

Proverbs 11:4 (#3)**"in the day of rage"**

Here, **the day of rage** refers to a time when God will judge wicked people. If it would be helpful in your language, you could state this explicitly. Alternate translation: "in the day of Yahweh's judgment"

See: Assumed Knowledge and Implicit Information

Proverbs 11:4 (#4)**"but righteousness will deliver from death"**

"Here Solomon speaks of **righteousness** enabling a person to escape **death** as if ""righteousness"" were a living thing that could **deliver** that person **from death**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "but righteousness will enable someone to be delivered from death" or "but righteousness is like someone who delivers a person from death""

See: Personification

Proverbs 11:4 (#5)**"but righteousness" - "from death"**

See how you translated the abstract nouns **righteousness** in [1:3](#) and **death** in [2:18](#).

See: Abstract Nouns

Proverbs 11:5 (#1)**"The righteousness of" - "but by his wickedness"**

See how you translated the abstract nouns **righteousness** in [1:3](#) and **wickedness** in [4:17](#).

See: Abstract Nouns

Proverbs 11:5 (#2)**"a blameless one"**

The phrase **a blameless one** represents **blameless** people in general, not one particular **blameless one**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "any blameless person"

See: Generic Noun Phrases

Proverbs 11:5 (#3)**"a blameless one"**

Here, **a blameless one** refers to someone whom Yahweh does not blame for acting wickedly. See how you translated the same use of "blameless ones" in [2:21](#).

See: Assumed Knowledge and Implicit Information

Proverbs 11:5 (#4)**"will make his way straight"**

Here Solomon refers to enabling someone to know what that person should do as making that person's **way straight**. If it would be helpful in your language, you could express the meaning plainly. See how you translated a similar idea in [3:6](#). Alternate translation: "will cause that person to know what to do"

See: Metaphor

Proverbs 11:5 (#5)**"a wicked one"**

See how you translated this phrase in [9:7](#).

See: Generic Noun Phrases

Proverbs 11:5 (#6)**"will fall"**

Here Solomon speaks of someone experiencing disaster as if that person were falling down. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will experience disaster"

See: Metaphor

Proverbs 11:6 (#1)**"The righteousness of"**

See how you translated the abstract noun **righteousness** in [1:2](#).

See: Abstract Nouns

Proverbs 11:6 (#2)**"The righteousness of the upright ones will deliver them"**

Here Solomon speaks of **righteousness** enabling a person to escape something as if **righteousness** were a person who could **deliver** that person from harm. If it would be helpful in your language, you could express the meaning plainly or use a simile. See how you translated a similar expression in [11:4](#). Alternate translation: "The righteousness of the upright ones will enable them to be delivered" or "The righteousness of the upright ones is like someone who delivers them"

See: Personification

Proverbs 11:6 (#3)**"they will be captured"**

The pronoun **they** here refers to **the treacherous ones**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "those treacherous ones will be captured"

See: Pronouns — When to Use Them

Proverbs 11:6 (#4)**"they will be captured"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "someone will capture them"

See: Active or Passive

Proverbs 11:7 (#1)**"At the death of a wicked man"**

If your language does not use an abstract noun for the idea of **death**, you could express the same idea in another way. Alternate translation: "When a wicked man dies"

See: Abstract Nouns

Proverbs 11:7 (#2)**"a wicked man"**

Although the term **man** is masculine, Solomon is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "a wicked person"

See: When Masculine Words Include Women

Proverbs 11:7 (#3)**""will perish,"**

In this verse, Solomon speaks of **expectation** and **hope** remaining unfulfilled as if they were living things that could **perish**. If it would be helpful in your language, you could express the meaning plainly or use similes. Alternate translation: "will remain unfulfilled ... remains unfulfilled" or "will be like someone who perishes ... is like someone who perishes"

See: Personification

Proverbs 11:7 (#4)**"and the hope of"**

See how you translated the abstract noun **hope** in [10:28](#).

See: Abstract Nouns

Proverbs 11:7 (#5)**"strong ones"**

Here, **strong ones** could refer to: (1) people who rely on their own strength to get what they hope for. Alternate translation: "those who rely on their own strength" (2) people who rely on their wealth to get what they hope for. Alternate translation: "those who rely on their wealth"

See: Assumed Knowledge and Implicit Information

Proverbs 11:8 (#1)

"A righteous one" - "a wicked one"

See how you translated **A righteous one** in [9:9](#) and **a wicked one** in [9:7](#).

See: Generic Noun Phrases

Proverbs 11:8 (#2)

"A righteous one is drawn away from distress,"

In this verse, Solomon speaks of avoiding and experiencing **distress** as if **distress** were a place that someone could be **drawn away from** or enter. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "A righteous one is prevented from experiencing distress, but a wicked one experiences distress instead of him"

See: Metaphor

Proverbs 11:8 (#3)

"A righteous one is drawn away"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. The context implies that Yahweh does the action. Alternate translation: "Yahweh draws away a righteous one"

See: Active or Passive

Proverbs 11:8 (#4)

"from distress"

See how you translated the abstract noun **distress** in [1:27](#).

See: Abstract Nouns

Proverbs 11:8 (#5)

"but a wicked one enters"

Solomon is leaving out a word that in many languages a clause would need in order to be

complete. You could supply this word from the previous clause if it would be clearer in your language. Alternate translation: "but a wicked one enters distress"

See: Ellipsis

Proverbs 11:9 (#1)

"With a mouth"

See how you translated the same use of **mouth** in [10:11](#).

See: Metonymy

Proverbs 11:9 (#2)

"a godless one"

The phrase **a godless one** represents **godless** people in general, not one particular **godless one**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "any godless person"

See: Generic Noun Phrases

Proverbs 11:9 (#3)

"a godless one"

Here, **a godless one** refers to any person who rebels against God or behaves as if God did not exist. If it would be helpful in your language, you could state this explicitly. Alternate translation: "a person who rebels against God"

See: Assumed Knowledge and Implicit Information

Proverbs 11:9 (#4)

"his neighbor"

Although the term **his** is masculine, Solomon is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "that person's neighbor"

See: When Masculine Words Include Women

Proverbs 11:9 (#5)**"but with knowledge"**

See how you translated the abstract noun **knowledge** in [1:4](#).

See: Abstract Nouns

Proverbs 11:9 (#6)**"but with knowledge, righteous ones will be delivered"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "but knowledge will deliver righteous ones"

See: Active or Passive

Proverbs 11:10 (#1)**"In the good of the righteous ones"**

Here Solomon is using the possessive form to describe **the good** things that happen to **the righteous ones**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "In the good things that happen to righteous ones," or "When good things happen to the righteous ones,"

See: Possession

Proverbs 11:10 (#2)**"a city exults"**

Here, **city** refers to the people who live in a **city**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the people of a city exult"

See: Metonymy

Proverbs 11:10 (#3)**"and when wicked ones perish, a shout of joy"**

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from

earlier in the sentence if it would be clearer in your language. Alternate translation: "and when wicked ones perish, there is a shout of joy" or "and when wicked ones perish, a city gives a shout of joy"

See: Ellipsis

Proverbs 11:11 (#1)**""With the blessing of the upright ones a city is raised up,"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "The blessing of the upright ones raises up a city, but the mouth of the wicked ones tears down a city"

See: Active or Passive

Proverbs 11:11 (#2)**"With the blessing of the upright ones"**

Here, **the blessing of the upright ones** could refer to: (1) **the blessing** that **the upright ones** give to **a city**. Alternate translation: "With the blessing given by the upright ones" (2) **the blessing** that God gives **the upright ones**. Alternate translation: "With the blessing God gives the upright ones"

See: Possession

Proverbs 11:11 (#3)**"a city is raised up"**

Here Solomon refers to **a city** becoming great as if it were **raised up**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "a city is made great"

See: Metaphor

Proverbs 11:11 (#4)**"but with the mouth of"**

See how you translated the same use of **mouth** in [10:11](#).

See: Metonymy

Proverbs 11:11 (#5)**"it is torn down"**

Here Solomon uses a **city** being **torn down** to refer to it being destroyed, which could include tearing **down** its walls and buildings. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "a city is destroyed"

See: Metonymy

Proverbs 11:12 (#1)**"One who despises his neighbor"**

Contrasting this clause with the second clause indicates that Solomon is referring to someone who **despises his neighbor** by what he says. If it would be helpful in your language, you could state this explicitly. Alternate translation: "One who vocally despises his neighbor" or "One who despises his neighbor in what he says"

See: Assumed Knowledge and Implicit Information

Proverbs 11:12 (#2)**"his neighbor {" - "but a man of understanding"**

Although **he** and **man** are masculine, Solomon is using these words in a generic sense that could refer to either a man or woman. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "that person's neighbor ... but a person of understanding"\n

See: When Masculine Words Include Women

Proverbs 11:12 (#3)**"is} lacking of heart"**

See how you translated this phrase in [6:32](#).\n

See: Metonymy

Proverbs 11:12 (#4)**"but a man of understanding"**

See how you translated **a man of understanding** in [10:23](#).

See: Possession

Proverbs 11:13 (#1)**"A gossip"**

Here Solomon is using the adjective **gossip** as a noun to mean "someone who gossips." Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "Someone who gossips"

See: Nominal Adjectives

Proverbs 11:13 (#2)**"uncovering"**

Here Solomon refers to revealing **secret** information as if that information were a hidden object that people were **uncovering**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "revealing"

See: Metaphor

Proverbs 11:13 (#3)**"but one who is faithful of spirit"**

Here Solomon is using the possessive form to describe someone who is characterized by being **faithful**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "but a faithful one"\n

See: Possession

Proverbs 11:13 (#4)**"is} one who covers"**

See how you translated the same use of **covers** in [10:6](#).

See: Metaphor

Proverbs 11:14 (#1)

"When there are no directions" - "but salvation {is} in an abundance of counsel"

If your language does not use abstract nouns for the ideas of **directions**, **salvation**, **abundance**, and **counsel**, you could express the same ideas in other ways. See how you translated **abundance** in [5:23](#) and **counsel** in [1:25](#). Alternate translation: "When no one directs ... but many people counseling someone will save that person"

See: Abstract Nouns

Proverbs 11:14 (#2)

"a people"

In this verse, the word **people** is singular in form, but it refers to multiple people as a group that could also be called a "nation" or "country." If it would be helpful in your language, you could say this plainly. Alternate translation: "a group of people" or "a nation"

See: Collective Nouns

Proverbs 11:14 (#3)

"falls"

See how you translated the same use of "fall" in [11:5](#).

See: Metaphor

Proverbs 11:14 (#4)

"but salvation {is} in an abundance of counsel"

Here Solomon is speaking of **salvation** as if it were an object that could be found **in an abundance of counsel**. He means that **an abundance of counsel** can result in **salvation**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "but salvation is the result of an abundance of counsel"

See: Metaphor

Proverbs 11:15 (#1)

"he pledges for"

Although the term **he** is masculine, Solomon is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "one pledged for" or "that person pledges for"

See: When Masculine Words Include Women

Proverbs 11:15 (#2)

"he pledges for"

See how you translated the same use of "pledge" in [6:1](#).

See: Assumed Knowledge and Implicit Information

Proverbs 11:15 (#3)

"hand clasps"

The function of this action in this culture was to confirm a contractual agreement between people. If there is a gesture with a similar meaning in your culture, you could consider using it here in your translation, or you could express the meaning plainly. See how you translated the similar phrase "clasp your palms" in [6:1](#). Alternate translation: "shaking hands to confirm an agreement" or "confirming an agreement"\n

See: Symbolic Action

Proverbs 11:16 (#1)

"A woman of grace"

Here, **woman** refers to a type of **woman** in general, not one particular **woman**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "Any woman of grace"

See: Generic Noun Phrases

Proverbs 11:16 (#2)

"A woman of grace"

Here Solomon is using the possessive form to describe a **woman** who is characterized by **grace**. If your language would not use the possessive form

for this, you could use a different expression.
Alternate translation: "A woman who is gracious"

See: Possession

Proverbs 11:16 (#3)

"will grasp" - "will grasp"

Here Solomon speaks of people obtaining **honor** and **riches** as if they were objects that someone could **grasp**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will obtain ... will obtain"

See: Metaphor

Proverbs 11:16 (#4)

"honor"

See how you translated the abstract noun **honor** in [3:16](#).

See: Abstract Nouns

Proverbs 11:16 (#5)

"will grasp riches"

Solomon contrasts this clause with the previous clause in order to imply that **riches** are not as important as **honor**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "will merely grasp riches"

See: Assumed Knowledge and Implicit Information

Proverbs 11:17 (#1)

"A man of covenant faithfulness deals fully with his soul,"

Although **man** and **his** are masculine, Solomon is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "A person of covenant faithfulness deals fully with that person's soul ... that person's flesh"

See: When Masculine Words Include Women

Proverbs 11:17 (#2)

"A man of covenant faithfulness"

Here Solomon is using the possessive form to describe a **man** who is characterized by **covenant faithfulness**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "A man who has covenant faithfulness"

See: Possession

Proverbs 11:17 (#3)

"deals fully with"

Here, the phrase **deals fully** refers to rewarding or benefiting someone. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "rewards"

See: Idiom

Proverbs 11:17 (#4)

"his soul,"

Here, **soul** and **flesh** refer to people, who have a **soul** and **flesh**. If it would be helpful in your language, you could express the meaning plainly, as in the UST.\n

See: Synecdoche

Proverbs 11:17 (#5)

"a cruel one"

The phrase **a cruel one** represents cruel people in general, not one particular person. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "any cruel person"

See: Generic Noun Phrases

Proverbs 11:18 (#1)

"A wicked one"

See how you translated this phrase in [9:7](#).

See: Generic Noun Phrases

Proverbs 11:18 (#2)**""a wage of falsehood,"**

In this verse, Solomon is using possessive forms to describe a **wage** that is characterized by **falsehood** and to describe a **wage** that is characterized by **truth**. If your language would not use the possessive form for this, you could use different expressions. Alternate translation: "a false wage ... a true wage"

See: Possession

Proverbs 11:18 (#3)**""a wage of falsehood,"**

Here Solomon speaks of results or rewards as if they were a **wage** someone receives. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "a false reward ... a true reward"

See: Metaphor

Proverbs 11:18 (#4)**"but one who sows righteousness, a wage of truth"**

Solomon is leaving out a word that in many languages a clause would need in order to be complete. You could supply this word from earlier in the sentence if it would be clearer in your language. Alternate translation: "makes a wage of truth"\n

See: Ellipsis

Proverbs 11:18 (#5)**"but one who sows righteousness"**

Here Solomon refers to doing righteous deeds as if one were sowing seeds in a field. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "but one who does righteous deeds"

See: Metaphor

Proverbs 11:19 (#1)**"Veritable righteousness"**

Solomon is leaving out some of the words in this clause that in many languages a clause would need in order to be complete. You could supply these words from the next clause if it would be clearer in your language. Alternate translation: "Pursuing veritable righteousness" or "Behaving with veritable righteousness"\n

See: Ellipsis

Proverbs 11:19 (#2)**""is} to life,"**

In this verse, **is to** indicates that what follows is the result of the preceding phrase. Use the most natural way in your language to indicate result. Alternate translation: "leads to life ... leads him to his death"\n

See: Connect — Reason-and-Result Relationship

Proverbs 11:19 (#3)**"is} to life"**

See how you translated the same use of **life** in [10:16](#).

See: Assumed Knowledge and Implicit Information

Proverbs 11:19 (#4)**"but one who pursues evil"**

Here Solomon refers to someone who eagerly does **evil** as if that person were pursuing it. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "but one who eagerly does evil"

See: Metaphor

Proverbs 11:19 (#5)**"is} to his death"**

See how you translated the abstract noun **death** in [2:18](#).

See: Abstract Nouns

Proverbs 11:20 (#1)**"An abomination to Yahweh"**See how you translated this phrase in [3:32](#).

See: Abstract Nouns

Proverbs 11:20 (#2)**"is} those crooked of"**See how you translated the same use of **crooked** in [2:15](#).

See: Metaphor

Proverbs 11:20 (#3)**"heart"**See how you translated the same use of **heart** in [2:2](#).

See: Metonymy

Proverbs 11:20 (#4)**"but his delight"**See how you translated the abstract noun **delight** in [8:30](#).

See: Abstract Nouns

Proverbs 11:20 (#5)**"is} those blameless of way"**

Here Solomon is using the possessive form to describe a **way** that is characterized by being **blameless**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "is those whose way is blameless"

See: Possession

Proverbs 11:20 (#6)**"way"**See how you translated the same use of **way** in [1:15](#).

See: Metaphor

Proverbs 11:21 (#1)**"Hand to hand"**

This phrase is an idiom that refers to something being certain. If this phrase does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: "As sure as the sun comes up" or "Assuredly"

See: Idiom

Proverbs 11:21 (#2)**"a wicked one"**See how you translated this phrase in [9:7](#).

See: Generic Noun Phrases

Proverbs 11:21 (#3)**"will not remain blameless"**See how you translated this phrase in [6:29](#).

See: Litotes

Proverbs 11:21 (#4)**"but the seed of"**

Here, the word **seed** is singular in form, but it refers to all seeds as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: "but the seeds of"

See: Collective Nouns

Proverbs 11:21 (#5)**"but the seed of"**

Here Solomon refers to the descendants of **the righteous ones** as if they were **the seed** of a plant. If it would be helpful in your language, you could

express the meaning plainly. Alternate translation: "but the descendants of"\n

See: Metaphor

Proverbs 11:21 (#6)

"will safely escape"

Here Solomon implies **escape** from punishment. If it would be helpful in your language, you could state this explicitly. Alternate translation: "will escape punishment" or "will not be punished"

See: Assumed Knowledge and Implicit Information

Proverbs 11:22 (#1)

"A ring of gold in the nose of a pig"

If it would be helpful in your language, you could reverse the order of these clauses. Alternate translation: "A beautiful woman that turns away from discretion is a ring of gold in the nose of a pig"

See: Information Structure

Proverbs 11:22 (#2)

"A ring of gold in the nose of a pig"

In this verse, Solomon speaks of how inappropriate it is for a **beautiful woman** not to have **discretion**. He speaks as if that **woman** were a **ring of gold** in a pig's **nose**. If it would be helpful in your language, you could use a simile. Alternate translation: "A beautiful woman that turns away from discretion is inappropriate, like a ring of gold in the nose of a pig"

See: Metaphor

Proverbs 11:22 (#3)

"a pig"

A **pig** is an animal that is considered to be unclean and disgusting by Jews and many cultures of the Ancient Near East. It would be very inappropriate for a **pig** to have a **ring of gold** in its **nose**. If your readers would not be familiar with this type of animal, you could use the name of a disgusting animal in your area or you could use a more general

term. Alternate translation: "a disgusting animal"\n

See: Metaphor

Proverbs 11:22 (#4)

"that turns away {from} discretion"

Here Solomon speaks of refusing to act with **discretion** as if someone were turning **away** from it. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "that does not act with discretion"\n

See: Metaphor

Proverbs 11:22 (#5)

"discretion"

See how you translated the abstract noun **discretion** in [1:4](#).

See: Abstract Nouns

Proverbs 11:23 (#1)

"The desire of the righteous ones {is} only good;"

This verse could mean: (1) **The desire** of **righteous** people results in what is **good**, but **the expectation** of **wicked** people results in **rage**. Alternate translation: "The desire of the righteous ones leads only to good; the expectation of the wicked ones leads to rage" (2) **righteous** people **only desire** what is **good**, but **wicked** people expect anger. Alternate translation: "The righteous ones only desire good; the wicked ones expect rage"

See: Assumed Knowledge and Implicit Information

Proverbs 11:23 (#2)

"the expectation of the wicked ones {is} rage"

This clause is a strong contrast with the previous clause. Use the most natural way in your language to indicate a contrast. Alternate translation: "by contrast, the expectation of the wicked ones is rage"\n

See: Connect — Contrast Relationship

Proverbs 11:23 (#3)

"is} rage"

Here, **rage** could refer to: (1) Yahweh's wrath. Alternate translation: "is the wrath of Yahweh" (2) the wrath of other people. Alternate translation: "is the wrath of other people"

See: Assumed Knowledge and Implicit Information

Proverbs 11:23 (#4)

"is} rage"

If your language does not use an abstract noun for the idea of **rage**, you could express the same idea in another way. Alternate translation: "is being enraged" or "enrages"

See: Abstract Nouns

Proverbs 11:24 (#1)

"There is one who scatters and adds more"

Solomon is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. The context is about a person sharing what they have with others. Alternate translation: "There is one who scatters what he has and adds more to what he has"

See: Ellipsis

Proverbs 11:24 (#2)

"one who scatters" - "but one who withholds"

In this verse, **one** refers to **one** type of person. It does not mean that there is only **one** person who does each of these two things. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "a type of person who scatters ... but a type of person who withholds"

See: Generic Noun Phrases

Proverbs 11:24 (#3)

"and adds more"

Here, **and** introduces the result of what was stated in the previous clause. Use the most natural way in your language to indicate a result. Alternate translation: "and it results in that person having more"\n

See: Connect — Reason-and-Result Relationship

Proverbs 11:24 (#4)

"but one who withholds more than {what is} right"

Solomon is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. The context is about a person not sharing what they have with others. Alternate translation: "but one who withholds from those in need more of what he has than is right"

See: Ellipsis

Proverbs 11:24 (#5)

"only for lack"

Here, **for** introduces the result of what was stated earlier in the clause. Use the most natural way in your language to indicate a result. Alternate translation: "will only lack as a result"

See: Connect — Reason-and-Result Relationship

Proverbs 11:25 (#1)

"A life of" - "and the one who drenches, he"

In this verse, **A life**, **the one**, and **he** refer to types of people in general. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any life of ... and any person who drenches, that person"

See: Generic Noun Phrases

Proverbs 11:25 (#2)

"A life of blessing"

Here Solomon is using the possessive form to describe a **life** that is characterized by **blessing**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "A life that blesses"

See: Possession

Proverbs 11:25 (#3)

"A life of"

Here, **life** refers to the person himself. See how you translated the same use of **life** in [8:36](#).

See: Metonymy

Proverbs 11:25 (#4)

"blessing"

Here Solomon implies that the **blessing** is given to other people. If it would be helpful in your language, you could state this explicitly. Alternate translation: "blessing other people"

See: Assumed Knowledge and Implicit Information

Proverbs 11:25 (#5)

"will be fattened,"

If your language does not use these passive forms, you could express the ideas in active form or in another way that is natural in your language. The context implies that Yahweh will do the action. Alternate translation: "Yahweh will fatten ... Yahweh will drench"

See: Active or Passive

Proverbs 11:25 (#6)

"will be fattened"

Here Solomon refers to a person becoming prosperous as if they were **fattened**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will become prosperous"

See: Metaphor

Proverbs 11:25 (#7)

"and the one who drenches, he also will be drenched"

Here Solomon refers to someone giving and receiving a generous amount of water as if that person were drenching others with water and being **drenched**. If it would be helpful in your language, you could express the meaning carefully. Alternate translation: "and the one who freely gives water to others will also freely receive water"

See: Metaphor

Proverbs 11:26 (#1)

"One who withholds" - "will curse him,"

In this verse, **One**, **him**, and **the seller** refer to types of people in general. They do not refer to specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person who withholds ... will curse that person ... any seller"

See: Generic Noun Phrases

Proverbs 11:26 (#2)

"One who withholds grain"

Here Solomon implies that this person selfishly **withholds grain** in order to sell it later for a greater profit. If it would be helpful in your language, you could state this explicitly. Alternate translation: "One who selfishly withholds grain from the sale of it"

See: Assumed Knowledge and Implicit Information

Proverbs 11:26 (#3)

"but a blessing {is} for the head of"

See how you translated the similar expression in [10:6](#).

See: Synecdoche

Proverbs 11:26 (#4)

"the seller"

Here Solomon implies that **the seller** sells **grain**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the one who sells grain"

See: Assumed Knowledge and Implicit Information

Proverbs 11:27 (#1)

"One who diligently seeks" - "but one who searches {for}" - "it will come {to} him"

In this verse, **One who diligently seeks**, **one who searches for**, and **him** refer to types of people in general. They do not refer to specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person who diligently seeks ... but any person who searches for ... it will come to that person"

See: Generic Noun Phrases

Proverbs 11:27 (#2)

"One who diligently seeks" - "but one who searches {for}"

In this verse, Solomon refers to people trying to do **good** and trying to do **evil** as if **good** and **evil** were objects that someone **seeks** or **searches for**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "One who diligently tries to do good ... but one who tries to do evil"

See: Metaphor

Proverbs 11:27 (#3)

""good" - "favor,"

If your language does not use abstract nouns for the ideas of **good**, **favor**, and **evil**, you could express the same ideas in other ways. Alternate translation: "what is good ... to be favored ... what is evil"

See: Abstract Nouns

Proverbs 11:27 (#4)

"seeks favor"

Solomon implies that the one **who diligently seeks good** also **seeks favor** and receives it from

Yahweh and other people. If it would be helpful in your language, you could state this explicitly. Alternate translation: "finds favor from Yahweh and people"

See: Assumed Knowledge and Implicit Information

Proverbs 11:27 (#5)

"it will come {to} him"

Here Solomon speaks of someone experiencing **evil** as if **evil** were a person who could **come** to that person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "he will experience it" or "it will happen to him"

See: Personification

Proverbs 11:28 (#1)

"One who trusts in his riches, he himself will fall"

One, **his**, and **he** in this verse refer to a type of person in general. They do not refer to a specific person. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person who trusts in that person's own riches, that person will fall"

See: Generic Noun Phrases

Proverbs 11:28 (#2)

"he himself will fall"

Solomon uses the word **himself** to emphasize who **will fall**. Use a way that is natural in your language to indicate this emphasis. Alternate translation: "that very person will fall"

See: Reflexive Pronouns

Proverbs 11:28 (#3)

"he himself will fall"

See how you translated the same use of **fall** in [11:5](#).

See: Metaphor

Proverbs 11:28 (#4)**"but like a leaf righteous ones will sprout"**

Solomon is saying that **righteous ones** are like a **leaf** that sprouts out of a plant because they prosper and thrive. If it would be helpful in your language, you could state that explicitly. Alternate translation: "but righteous ones prosper like a leaf sprouts and grows"

See: Simile

Proverbs 11:28 (#5)**"but like a leaf"**

Here Solomon refers to a green **leaf** that is growing, rather than a fallen or withered **leaf**. If it would be helpful in your language, or if your language uses different words for a fresh or withered **leaf**, you could state this explicitly. Alternate translation: "but like a healthy leaf,"

See: Assumed Knowledge and Implicit Information

Proverbs 11:29 (#1)**"One who troubles his house"**

One and **his** in this verse refer to a type of person in general. They do not refer to a specific person. If it would be helpful in your language, you could use a different expression. Alternate translation: "Any person who troubles that person's own house"

See: Generic Noun Phrases

Proverbs 11:29 (#2)**"his house"**

Here, **house** represents the family who lives in **his house**. See how you translated the same use of **house** in [3:33](#).

See: Metonymy

Proverbs 11:29 (#3)**"will inherit wind"**

Here Solomon speaks of **wind** as if it were property that someone could **inherit**. He means that

someone **who troubles his house** will not **inherit** anything. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will inherit nothing"

See: Metaphor

Proverbs 11:29 (#4)**"to the wise of heart"**See how you translated **wise of heart** in [10:8](#).

See: Idiom

Proverbs 11:30 (#1)**"The fruit of the righteous one"**

Here Solomon is using the possessive form to describe **fruit** that is produced by **the righteous one**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "The fruit produced by the righteous one"

See: Possession

Proverbs 11:30 (#2)**"The fruit of"**

Here Solomon refers to what **righteous** people do as if it were **fruit** that they produced. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "The deeds of"

See: Metaphor

Proverbs 11:30 (#3)**"the righteous one {" - "and the taker of souls"**

In this verse, **the righteous one** and **the taker of souls** refer to types of people in general. They do not refer to specific people. If it would be helpful in your language, you could use more natural expressions. See how you translated **the righteous one** in [10:3](#). Alternate translation: "any righteous person ... and any person who takes souls"

See: Generic Noun Phrases

Proverbs 11:30 (#4)**"is} a tree of life"**See how you translated this phrase in [3:18](#).

See: Metaphor

Proverbs 11:30 (#5)**"and the taker of souls is wise"**

Some ancient translations translate this clause as "and the one who takes away lives is violent." That would be indicating that this clause refers to violent people who kill others, which is in contrast with the type of person described in the previous clause. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of ULT.

See: Textual Variants

Proverbs 11:30 (#6)**"and the taker of souls"**

Here, **taker of souls** refers to someone who influences other people. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and the one who influences others"

See: Idiom

Proverbs 11:31 (#1)**"Behold"**See how you translated the same use of **Behold** in [1:23](#).

See: Metaphor

Proverbs 11:31 (#2)**"a righteous one" - "a wicked one and a sinner"**

In this verse, **a righteous one**, **a wicked one**, and **a sinner** refer to types of people in general. They do not refer to specific people. If it would be helpful in your language, you could use more natural expressions. See how you translated **a righteous**

one in [9:9](#) and **a wicked one** in [9:7](#). Alternate translation: "any righteous person ... any wicked person and any sinner"

See: Generic Noun Phrases

Proverbs 11:31 (#3)**"in the land"**

Here, **the land** refers to the earth in general. It does not refer to the land of Israel, as it does in [2:21-22](#) and [10:30](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "in the earth"

See: Assumed Knowledge and Implicit Information

Proverbs 11:31 (#4)**"will be repaid"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. The context implies that Yahweh will do the action. Alternate translation: "Yahweh will repay"

See: Active or Passive

Proverbs 11:31 (#5)**"will be repaid"**

Here Solomon refers to people receiving what they deserve for their actions as if they were being **repaid** for what they have done. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will receive what is due to them"

See: Metaphor

Proverbs 11:31 (#6)**"how much more a wicked one and a sinner"**

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the previous clause if it would be clearer in your language. Alternate translation: "how much more will a wicked one and a sinner be repaid"

See: Ellipsis

Proverbs 12:1 (#1)

""correction" - "knowledge,"

See how you translated the abstract nouns **correction** in [3:11](#), **knowledge** in [1:4](#), and **rebuke** in [1:25](#).

See: Abstract Nouns

Proverbs 12:2 (#1)

"A good one"

A **good one** here does not refer to a specific person, but refers to this type of person in general. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: "Any good person"\n

See: Generic Noun Phrases

Proverbs 12:2 (#2)

"favor"

See how you translated the abstract noun **favor** in [3:4](#).

See: Abstract Nouns

Proverbs 12:2 (#3)

"but a man of"

Although the term **man** is masculine, Solomon is using the word in a generic sense that could refer to either a man or woman. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "but a person of"\n

See: When Masculine Words Include Women

Proverbs 12:2 (#4)

"but a man of schemes"

Here Solomon is using the possessive form to describe a **man** who makes **schemes**. If your language would not use the possessive form for

this, you could use a different expression. Alternate translation: "but a man who schemes"

See: Possession

Proverbs 12:3 (#1)

"A man"

Although the term **man** is masculine, Solomon is using the word in a generic sense that could refer to either a man or woman. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "A person"

See: When Masculine Words Include Women

Proverbs 12:3 (#2)

"will not be established" - "will not be shaken"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "will not establish himself ... nobody will shake"

See: Active or Passive

Proverbs 12:3 (#3)

"will not be established"

Here the word translated as **established** refers to having a stable and secure life. If it would be helpful in your language, you could state this explicitly. Alternate translation: "will not be made secure"

See: Assumed Knowledge and Implicit Information

Proverbs 12:3 (#4)

"by wickedness"

See how you translated the abstract noun **wickedness** in [4:17](#).

See: Abstract Nouns

Proverbs 12:3 (#5)

"but the root of the righteous ones will not be shaken"

Here Solomon refers to someone's life remaining secure as if that person's security were a **root** that could **not be shaken**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "but the security of the righteous ones will not end" or "but the security of the righteous ones will remain"

See: Metaphor

Proverbs 12:4 (#1)

"A wife of worth"

Here Solomon is using the possessive form to describe a **wife** that is characterized by **worth**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "A worthy wife"

See: Possession

Proverbs 12:4 (#2)

"is} the crown of her husband"

Here Solomon refers to a woman causing her husband to be honored as if she were his **crown**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "is a sign of great honor for her husband" or "honors her husband as if she were his crown"

See: Metaphor

Proverbs 12:4 (#3)

"but she who causes shame {is} like rottenness in his bones"

Solomon is saying that a woman **who causes shame** for her husband is like **rottenness in his bones** because she gradually ruins his life. If it would be helpful in your language, you could state this explicitly. Alternate translation: "but she who causes shame is what makes his life miserable"

See: Simile

Proverbs 12:4 (#4)

"but" - "is} like rottenness in his bones"

Here, **rottenness** refers to a disease like cancer that slowly destroys a person's body. If it would be helpful in your language, you could state this explicitly. Alternate translation: "is like cancer in his bones"

See: Assumed Knowledge and Implicit Information

Proverbs 12:4 (#5)

"in his bones"

Here, the pronoun **his** refers to the husband of the woman **who causes shame**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "in her husband's bones"

See: Pronouns — When to Use Them

Proverbs 12:5 (#1)

"are} justice"

See how you translated the abstract noun **justice** in [1:3](#).

See: Abstract Nouns

Proverbs 12:5 (#2)

"the directions of the wicked ones {are} deceit"

This clause is a strong contrast with the previous clause. Use the most natural way in your language to indicate a contrast. Alternate translation: "by contrast, the directions of the wicked ones are deceit"

See: Connect — Contrast Relationship

Proverbs 12:6 (#1)

"The words of" - "but the mouth of"

See how you translated the same use of **words** in [1:23](#) and **mouth** in [10:11](#).

See: Metonymy

Proverbs 12:6 (#2)

"lie in wait {for} blood"

Here Solomon refers to **the wicked ones** saying things that will cause other people to die as if what they say is a person who waits to ambush someone on the road. If it would be helpful in your language, you could express the meaning plainly or use a simile. See how you translated this phrase in [1:11](#). Alternate translation: “result in people dying” or “are like someone who lies in wait to murder someone”

See: Personification

Proverbs 12:6 (#3)

"will deliver them"

Here Solomon refers to **the upright ones** rescuing themselves from trouble through what they say as if what they say were a person who could **deliver them**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “will result in them delivering themselves”

See: Personification

Proverbs 12:7 (#1)

"are overthrown"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. The word **overthrown** here refers to being ruined or destroyed. Alternate translation: “Wicked people experience destruction”

See: Active or Passive

Proverbs 12:7 (#2)

"but the house of"

See how you translated the same use of **house** in [3:33](#).

See: Metonymy

Proverbs 12:7 (#3)

"will stand"

Here Solomon refers to the families of **the righteous ones** continuing to exist as if they were

a **house** that would continue to **stand**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “will remain” or “will keep on existing”

See: Metaphor

Proverbs 12:8 (#1)

"For the mouth of"

For the mouth of is an idiom that means “According to.” If this phrase does not have that meaning in your language, you could state the meaning plainly. Alternate translation: “In proportion to”

See: Idiom

Proverbs 12:8 (#2)

"his insight a man"

Although **his** and **man** are masculine, Solomon is using these words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: “that person’s insight that person”

See: When Masculine Words Include Women

Proverbs 12:8 (#3)

"his insight"

See how you translated the abstract noun **insight** in [1:3](#).

See: Abstract Nouns

Proverbs 12:8 (#4)

"a man will be praised"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: “people will praise that man”

See: Active or Passive

Proverbs 12:8 (#5)**"but one who is twisted of heart"**

Here Solomon is speaking of people who think wrongly, as if they have a **twisted heart**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "but one who thinks wrongly"

See: Metaphor

Proverbs 12:8 (#6)**"will be for contempt"**

Here Solomon implies that people will have **contempt** for this type of person. If it would be helpful in your language, you could state this explicitly. Alternate translation: "will be held in contempt" or "will be despised by people"

See: Assumed Knowledge and Implicit Information

Proverbs 12:9 (#1)**"is} the one dishonored"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the one whom others dishonor"

See: Active or Passive

Proverbs 12:9 (#2)**""and has a servant"**

In both of these phrases, **and** indicates that what follows is in contrast to what precedes it. Use the most natural way in your language to indicate a contrast. Alternate translation: "but has a servant ... but is lacking of bread"

See: Connect — Contrast Relationship

Proverbs 12:9 (#3)**"bread"**

See how you translated the same use of **bread** in [9:5](#).

See: Synecdoche

Proverbs 12:10 (#1)**"A righteous one"**

See how you translated this phrase in [9:9](#).

See: Generic Noun Phrases

Proverbs 12:10 (#2)**"knows the life of"**

Here, the phrase **knows the life** refers to being concerned with the wellbeing of one's **animal**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "is concerned with the wellbeing of" or "cares about the life of"

See: Assumed Knowledge and Implicit Information

Proverbs 12:10 (#3)**"his animal"**

Although the term **his** is masculine, Solomon is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "that person's animal"

See: When Masculine Words Include Women

Proverbs 12:10 (#4)**"but the compassion of the wicked ones"**

If your language does not use an abstract noun for the idea of **compassion**, you could express the same idea in another way. Alternate translation: "but something compassionate that wicked people do"

See: Abstract Nouns

Proverbs 12:11 (#1)**"Bread"**

See how you translated the same use of **bread** in [9:5](#).

See: Synecdoche

Proverbs 12:11 (#2)**"one who works his ground"**

This phrase refers to a farmer who plants, cultivates, and harvests crops on **his ground**. If it would be helpful in your language, you could state this explicitly or you could use a general expression for working hard. Alternate translation: "a farmer who cultivates his land" or "someone who works hard at their job"

See: Assumed Knowledge and Implicit Information

Proverbs 12:11 (#3)**"his ground"**

Although the term **his** is masculine, Solomon is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "that person's ground"

See: When Masculine Words Include Women

Proverbs 12:11 (#4)**"empty things"**

Here Solomon refers to worthless things that people do as if they were **empty** containers. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "worthless activities"

See: Metaphor

Proverbs 12:11 (#5)**"is} lacking of heart"**

See how you translated **lacking of heart** in [6:32](#).

See: Metonymy

Proverbs 12:12 (#1)**"A wicked one"**

See how you translated this phrase in [9:7](#).

See: Generic Noun Phrases

Proverbs 12:12 (#2)**"the snare of"**

Here Solomon refers to what **the evil ones** catch in a **snare** as if it were the **snare** itself. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the plunder of"

See: Metonymy

Proverbs 12:12 (#3)**"but the root of the righteous ones"**

See how you translated this phrase in [12:3](#).

See: Metaphor

Proverbs 12:12 (#4)**"will give"**

Here Solomon uses **give** to refer to producing something. If it would be helpful in your language, you could state this explicitly. Alternate translation: "will produce fruit" or "will be productive"

See: Assumed Knowledge and Implicit Information

Proverbs 12:13 (#1)**"In the transgression of lips"**

Here Solomon is using the possessive form to describe **lips** that are characterized by **transgression**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "In the lips that speak transgression"

See: Possession

Proverbs 12:13 (#2)**"lips"**

See how you translated the same use of **lips** in [10:18](#).

See: Metonymy

Proverbs 12:13 (#3)**"is} the snare of the evil one"**

Here Solomon refers to the disasters that **the evil one** experiences because of what he says as if it were a **snare** he was trapped in. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is what destroys an evil one"

See: Metonymy

Proverbs 12:13 (#4)**""the evil one,"**

See how you translated **the righteous one** in [10:16](#) and **the wicked one** in [3:33](#).

See: Generic Noun Phrases

Proverbs 12:13 (#5)**"but the righteous one will go out from distress"**

Here Solomon refers to avoiding **distress** as if it were a place that one could **go out from**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "but the righteous one will avoid distress"

See: Metaphor

Proverbs 12:13 (#6)**"from distress"**

See how you translated the abstract noun **distress** in [1:27](#).

See: Abstract Nouns

Proverbs 12:14 (#1)**"From the fruit of the mouth of a man"**

Here Solomon refers to what a person says as if it were **fruit** that was produced by that person's **mouth**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "From what a man says"

See: Metaphor

Proverbs 12:14 (#2)**"a man will he be satisfied {with}" - "a man will return to him"**

Although **a man**, **he**, and **him** are masculine, Solomon is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "a person will that person be satisfied with ... a person will return to that person"

See: When Masculine Words Include Women

Proverbs 12:14 (#3)**"From the fruit of the mouth of a man will he be satisfied {with} good"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "The fruit of the mouth of a man will satisfy that him with good"

See: Active or Passive

Proverbs 12:14 (#4)**"good"**

See how you translated the abstract noun **good** in [11:27](#).

See: Abstract Nouns

Proverbs 12:14 (#5)**"and the accomplishment of the hands of a man"**

Here Solomon refers to what a person accomplishes through physical labor as if it were the **accomplishment** of that person's **hands**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and what a man accomplishes through physical labor"

See: Metonymy

Proverbs 12:14 (#6)**"will return to him"**

Here Solomon refers to the benefits that a person receives as a result of working hard as if that **accomplishment** were a person who could **return to him**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will benefit him"

See: Personification

Proverbs 12:15 (#1)**"The way of"**

See how you translated this use of **way** in [1:15](#).

See: Metaphor

Proverbs 12:15 (#2)**"is} right in his eyes"**

See how you translated the same use of **eyes** in [3:7](#).

See: Metaphor

Proverbs 12:15 (#3)**"to counsel"**

See how you translated the abstract noun **counsel** in [1:25](#).

See: Abstract Nouns

Proverbs 12:16 (#1)**"his anger"**

Although the term **his** is masculine, Solomon is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "that person's anger"

See: When Masculine Words Include Women

Proverbs 12:16 (#2)**"his anger"**

If your language does not use an abstract noun for the idea of **anger**, you could express the same idea in another way. Alternate translation: "when he is angry,"

See: Abstract Nouns

Proverbs 12:16 (#3)**"is known"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "people know"

See: Active or Passive

Proverbs 12:16 (#4)**"on the day"**

Alternate translation: "on the same day" or "right away"

Proverbs 12:16 (#5)**"but" - "covers"**

See how you translated the same use of **covers** in [10:6](#).

See: Metaphor

Proverbs 12:16 (#6)**"dishonor"**

See how you translated the abstract noun **dishonor** in [3:35](#).

See: Abstract Nouns

Proverbs 12:17 (#1)**"He who breathes out"**

Although the term **He** is masculine, Solomon is using the word in a generic sense that includes both men and women. If it would be helpful in your

language, you could use a phrase that makes this clear. Alternate translation: "A person who breathes out"\n

See: When Masculine Words Include Women

Proverbs 12:17 (#2)

"He who breathes out"

See how you translated the same use of **breathes out** in [6:19](#).

See: Metaphor

Proverbs 12:17 (#3)

""faithfulness tells righteousness,"

If your language does not use abstract nouns for the ideas of **faithfulness** and **righteousness**, **falsehoods**, and **deceit**, you could express the same ideas in other ways. Alternate translation: "what is faithful tells what is righteous ... false things, what is deceitful"

See: Abstract Nouns

Proverbs 12:17 (#4)

"but a witness of falsehoods, deceit"

Solomon is leaving out a word in this clause that in many languages a clause would need in order to be complete. You could supply this word from the previous clause if it would be clearer in your language. Alternate translation: "but a witness of falsehoods tells deceit"\n

See: Ellipsis

Proverbs 12:17 (#5)

"but a witness of falsehoods"

Although a **witness** here is singular, it refers to any **witness of falsehoods** in general. If it would be helpful in your language, you could use a different form. Alternate translation: "but any witness of falsehoods"\n

See: Generic Noun Phrases

Proverbs 12:17 (#6)

"but a witness of falsehoods"

Here Solomon is using the possessive form to describe a **witness** who speaks **falsehoods**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "but a witness who speaks falsehoods"

See: Possession

Proverbs 12:18 (#1)

"one who speaks thoughtlessly"

Here, **one** refers to a type of person. It does not mean that there is only **one** person who does this thing. If it would be helpful in your language, you could use a different expression. Alternate translation: "a type of person who speaks thoughtlessly"\n

See: Generic Noun Phrases

Proverbs 12:18 (#2)

"like the thrusts of a sword"

Solomon is saying that what people who speak **thoughtlessly** say is **like the thrusts of a sword** because it hurts people. If it would be helpful in your language, you could state that explicitly. Alternate translation: "and hurt others as if he stabbed them with a sword"

See: Simile

Proverbs 12:18 (#3)

"but the tongue of"

The word **tongue** represents tongues in general, not one particular **tongue**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "but the tongues of"

See: Generic Noun Phrases

Proverbs 12:18 (#4)

"but the tongue of"

See how you translated the same use of **tongue** in [6:17](#).

See: Metonymy

Proverbs 12:19 (#1)

"A lip of"

Here, the word **lip** represents lips in general, not one particular **lip**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "Lips of"

See: Generic Noun Phrases

Proverbs 12:19 (#2)

"A lip of"

Here, **lip** refers to what people say by moving their lips. See how you translated the same use of "lips" in [10:18](#).

See: Metonymy

Proverbs 12:19 (#3)

"A lip of truth"

Here Solomon is using the possessive form to describe a **lip** that speaks **truth**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "A lip that speaks truth" or "True sayings"

See: Possession

Proverbs 12:19 (#4)

"will be established"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "will exist"

See: Active or Passive

Proverbs 12:19 (#5)

"to perpetuity"

If your language does not use an abstract noun for the idea of **perpetuity**, you could express the same idea in another way. Alternate translation: "perpetually"

See: Abstract Nouns

Proverbs 12:19 (#6)

"but a tongue of falsehood as long as I would blink"

Solomon is leaving out a word in this clause that in many languages a clause would need in order to be complete. You could supply this word from the previous clause if it would be clearer in your language. Alternate translation: "but a tongue of falsehood will be established for as long as I would blink" or "but a tongue of falsehood will exist for as long as I would blink"

See: Ellipsis

Proverbs 12:19 (#7)

"a tongue of falsehood"

See how you translated this phrase in [6:17](#).

See: Metonymy

Proverbs 12:19 (#8)

"but" - "as long as I would blink"

The phrase **as long as I would blink** is an idiom that refers to a short amount of time, such as the time it takes to **blink** an eye. If this phrase does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: "but ... in the blink of an eye" or "but ... for a brief time"

See: Idiom

Proverbs 12:20 (#1)

"Deceit" - "evil,"

See how you translated the abstract nouns **Deceit** in [11:1](#), **evil** in [1:16](#), **joy** in [10:28](#), and **peace** in [3:1](#).

See: Abstract Nouns

Proverbs 12:20 (#2)**"is} in the heart of"**

See how you translated the same use of **heart** in [2:2](#).

See: Metonymy

Proverbs 12:20 (#3)**"but joy {is} for advisers of peace"**

Here Solomon is using the possessive form to describe **advisers** who advise others to do what results in **peace**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "but joy is for people who advise others to do what will result in peace"

See: Possession

Proverbs 12:21 (#1)**"iniquity"**

Here, **iniquity** refers to harm that someone might experience as a result of **iniquity**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "harm"

See: Metonymy

Proverbs 12:21 (#2)**"will not be allowed to happen"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Yahweh will not allow to happen"

See: Active or Passive

Proverbs 12:21 (#3)**"to the righteous one"**

See how you translated **the righteous one** in [10:16](#).

See: Generic Noun Phrases

Proverbs 12:21 (#4)**"are full of evil"**

The phrase **full of evil** could mean: (1) the **wicked ones** experience much evil. Alternate translation: "experience much evil" (2) the **wicked ones** do much evil. Alternate translation: "do much evil"

See: Metaphor

Proverbs 12:21 (#5)**"evil"**

Here, **evil** refers to trouble that someone might experience as a result of **evil**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "trouble"

See: Metonymy

Proverbs 12:22 (#1)**"An abomination to Yahweh"**

See how you translated this phrase in [3:32](#).

See: Abstract Nouns

Proverbs 12:22 (#2)**"are} lips of falsehood"**

See how you translated this phrase in [10:18](#).

See: Possession

Proverbs 12:22 (#3)**"faithfulness {are} his delight"**

See how you translated the abstract nouns **faithfulness** in [12:17](#) and **delight** in [8:30](#).

See: Abstract Nouns

Proverbs 12:23 (#1)**"A prudent man"**

Although **man** is masculine, here it refers to any **prudent** person. If it would be helpful in your language, you could state this explicitly. Alternate translation: "A prudent person"\n

See: When Masculine Words Include Women

Proverbs 12:23 (#2)

"covers"

See how you translated the same use of **covers** in [10:6](#).\n

See: Metaphor

Proverbs 12:23 (#3)

""knowledge,"

See how you translated the abstract nouns **knowledge** in [1:4](#) and **folly** in [5:23](#).

See: Abstract Nouns

Proverbs 12:23 (#4)

"but the heart of stupid ones"

Here, **heart** refers to the whole person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "but the stupid one"\n

See: Synecdoche

Proverbs 12:24 (#1)

"The hand of the diligent ones"

See how you translated the same phrase in [10:4](#).

See: Synecdoche

Proverbs 12:24 (#2)

"but an idle one"

Although **an idle one** here is singular, it refers to all **idle** people in general. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "any idle person"\n

See: Generic Noun Phrases

Proverbs 12:25 (#1)

"Concern"

If your language does not use an abstract noun for the idea of **Concern**, you could express the same idea in another way. Alternate translation: "That which is concerning"

See: Abstract Nouns

Proverbs 12:25 (#2)

"in the heart of"

See how you translated the same use of **heart** in [2:2](#).

See: Metonymy

Proverbs 12:25 (#3)

"a man"

Although **man** is masculine, here it refers to any person in general. If it would be helpful in your language, you could state this explicitly. Alternate translation: "a person"\n

See: When Masculine Words Include Women

Proverbs 12:25 (#4)

"weighs it down"

Here Solomon refers to **Concern** making a person depressed as if it were something that **weighs down** a person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "causes the heart of a man to become sad"

See: Metaphor

Proverbs 12:25 (#5)

"but a good word"

Here Solomon uses the phrase **good word** to describe something kind that someone says by using words. If it would be helpful in your language,

you could express the meaning plainly. Alternate translation: “but a kind word that someone speaks”\n

See: Metonymy

Proverbs 12:26 (#1)

"A righteous one"

See how you translated this phrase in [9:9](#).

See: Generic Noun Phrases

Proverbs 12:26 (#2)

"searches out from his neighbor"

This could mean: (1) **A righteous one** guides **his neighbor**. Alternate translation: “guides his neighbor” (2) **A righteous one** carefully examines a person before choosing that person to be **his neighbor**. Alternate translation: “examines carefully whom he chooses to be his neighbor”

See: Assumed Knowledge and Implicit Information

Proverbs 12:26 (#3)

"from his neighbor"

Although the term **his** is masculine, Solomon is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: “from that person’s neighbor”\n

See: When Masculine Words Include Women

Proverbs 12:26 (#4)

"but the way of the wicked ones"

See how you translated **the way of the wicked ones** in [4:19](#).

See: Metaphor

Proverbs 12:26 (#5)

"will lead them astray"

Here Solomon refers to **wicked ones** deliberately doing wicked things that will result in their destruction as if their behavior is a person who leads them **astray**. If it would be helpful in your language, you could express the meaning plainly. See how you translated a similar meaning for **astray** in [10:17](#). Alternate translation: “will cause them to do what will result in their destruction”\n

See: Personification

Proverbs 12:27 (#1)

"A negligent one"

A negligent one here does not refer to a specific person, but refers to a type of person in general. If it would be helpful in your language, you could use a more natural expression. Alternate translation: “Any negligent one”\n

See: Generic Noun Phrases

Proverbs 12:27 (#2)

"will not roast his game"

Here, **game** refers to animals that someone has hunted and killed in order to eat their meat. And **roast** refers to cooking food over a fire. If it would be helpful in your language, you could state this explicitly. Alternate translation: “will not use fire to cook the meat from the animals he has hunted”

See: Assumed Knowledge and Implicit Information

Proverbs 12:27 (#3)

"but the wealth of a man {is} precious for a diligent one"

This could mean: (1) **a diligent one** will acquire **precious wealth**. Alternate translation: “but a diligent one will acquire precious wealth” (2) **a diligent one** considers his **wealth** to be **precious**. Alternate translation: “but a diligent one’s wealth is precious to him”

See: Assumed Knowledge and Implicit Information

Proverbs 12:27 (#4)

"a man {" - "for a diligent one"

Here, a **man** and a **diligent one** do not refer to a specific person, but refer to a type of person in general. If it would be helpful in your language, you could use more natural expressions. Alternate translation: “any person ... for any diligent person”

See: Generic Noun Phrases

Proverbs 12:28 (#1)

“In the path of righteousness {is} life,”

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** that shows that the second phrase is repeating the first one, not saying something additional. Alternate translation: “In the path of righteousness is life, yes, the way of the beaten path is not death”\n

See: Parallelism

Proverbs 12:28 (#2)

“In the path of righteousness”

See how you translated **the path of righteousness** in [8:20](#).

See: Metaphor

Proverbs 12:28 (#3)

“{is} life,”

In this verse, **is** indicates that what follows is the result of the preceding phrase. Use the most natural way in your language to indicate result. Alternate translation: “results in life ... results in no death”\n

See: Connect — Reason-and-Result Relationship

Proverbs 12:28 (#4)

“{is} life”

See how you translated the same use of **life** in [10:16](#).

See: Assumed Knowledge and Implicit Information

Proverbs 12:28 (#5)

“and the way of the beaten path”

Here Solomon uses the possessive form to indicate that **the way** is **the beaten path**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “and the way that is the beaten path”

See: Possession

Proverbs 12:28 (#6)

“and the way of the beaten path”

Here, **the way of the beaten path** refers to **the path of righteousness** in the previous clause. Solomon refers to living righteously as if one were walking on a **beaten path** that is safe because it was made well. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “and living righteously”

See: Metaphor

Proverbs 12:28 (#7)

“{is} no death”

Here, **no death** could refer to: (1) a person not dying earlier than expected, which is the opposite way of saying the same idea used for **life** in the previous clause. Alternate translation: “is not dying early” (2) a person having immortality. Alternate translation: “is immortality”

See: Assumed Knowledge and Implicit Information

Proverbs 13:1 (#1)

“A wise son, the instruction of a father”

Solomon is leaving a word that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: “A wise son listens to the instruction of a father”

See: Ellipsis

Proverbs 13:1 (#2)**"A wise son"**See how you translated the same use of **son** in [1:8](#).

See: When Masculine Words Include Women

Proverbs 13:1 (#3)**"the instruction of" - "rebuke"**See how you translated the abstract nouns **instruction** in [1:2](#) and **rebuke** in [1:25](#).

See: Abstract Nouns

Proverbs 13:1 (#4)**"but a mocker"**Here, a **mocker** refers to this type of person in general, not a specific **mocker**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "but any mocker"

See: Generic Noun Phrases

Proverbs 13:1 (#5)**"a father"**Here, **father** refers to the **father** of the **son** mentioned earlier in the clause. If it would be helpful in your language, you could state this explicitly. Alternate translation: "his father"

See: Assumed Knowledge and Implicit Information

Proverbs 13:2 (#1)**"From the fruit of the mouth of a man"**See how you translated the same phrase in [12:14](#).

See: Metaphor

Proverbs 13:2 (#2)**"good,"**See how you translated the abstract nouns **good** in [11:27](#), **appetite** in [6:30](#), and **violence** in [3:31](#).

See: Abstract Nouns

Proverbs 13:2 (#3)**"but the appetite of"**Here Solomon refers to the desire of **the treacherous ones** as if it were their **appetite**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "but the desire of"

See: Metaphor

Proverbs 13:3 (#1)**"One who guards his mouth keeps his life;"****One who guards his mouth, his, one who opens his lips, and him** here do not refer to specific people, but to types of people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Anyone who guards one's mouth keeps one's life; anyone who opens one's lips is ruin for that person"

See: Generic Noun Phrases

Proverbs 13:3 (#2)**"One who guards his mouth"**The phrase **guards his mouth** is an idiom that refers to being careful about what one says. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "One who speaks carefully"

See: Idiom

Proverbs 13:3 (#3)**"keeps his life"**Here Solomon speaks of someone preserving one's **life** as if one's **life** were an object that one **keeps**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "preserves his life"

See: Metaphor

Proverbs 13:3 (#4)**"one who opens his lips, ruin for him"**

This clause is in strong contrast to the previous clause. Use the most natural way in your language to indicate a contrast. Alternate translation: "on the contrary, one who opens his lips, ruin for him"

See: Connect — Contrast Relationship

Proverbs 13:3 (#5)**"one who opens his lips, ruin for him"**

Solomon is leaving out a word that in many languages a clause would need in order to be complete. You could supply this word from the previous clause if it would be clearer in your language. Alternate translation: "one who opens his lips keeps ruin for himself"

See: Ellipsis

Proverbs 13:3 (#6)**"one who opens his lips"**

The phrase **opens his lips** is an idiom that could refer to: (1) speaking carelessly, which would be in contrast to the meaning of **guards his mouth** in the previous clause. Alternate translation: "one who talks without thinking" (2) speaking too much. Alternate translation: "one who talks too much"

See: Idiom

Proverbs 13:3 (#7)**"ruin for him"**

If your language does not use an abstract noun for the idea of **ruin**, you could express the same idea in another way. Alternate translation: "ruins himself"

See: Abstract Nouns

Proverbs 13:4 (#1)**"A lazy one, his appetite"**

A **lazy one** and **his** do not refer to a specific person, put to a type of person. If it would be helpful in your language, you could use a more natural expression.

Alternate translation: "Anyone who is lazy, that one's appetite"

See: Generic Noun Phrases

Proverbs 13:4 (#2)**"his appetite" - "but the appetite of"**

See how you translated the abstract noun **appetite** in [6:30](#).

See: Abstract Nouns

Proverbs 13:4 (#3)**"his appetite is craving"**

Here, **craving** describes the **appetite** of a **lazy** person. If it would be helpful in your language, you could state this explicitly. Alternate translation: "he has a craving appetite" or "he craves"

See: Assumed Knowledge and Implicit Information

Proverbs 13:4 (#4)**"and there is nothing"**

Here Solomon implies that **there is nothing** to satisfy the **lazy** person's **craving**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and there is nothing to satisfy that craving"

See: Assumed Knowledge and Implicit Information

Proverbs 13:4 (#5)**"will be fattened"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "will become fat"

See: Active or Passive

Proverbs 13:4 (#6)**"will be fattened"**

Here Solomon refers to **the appetite of the diligent ones** being satisfied as if **the appetite** were a person who could be **fattened**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will be satisfied"

See: Personification

Proverbs 13:5 (#1)

"A righteous one"

See how you translated **A righteous one** in [9:9](#).

See: Generic Noun Phrases

Proverbs 13:5 (#2)

"a word of falsehood"

Here Solomon is using the possessive form to describe a **word** that is characterized by **falsehood**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "a false word"\n

See: Possession

Proverbs 13:5 (#3)

"a word of"

See how you translated the similar use of **word** in [12:25](#).

See: Metonymy

Proverbs 13:5 (#4)

"but a wicked one"

See how you translated **a wicked one** in [9:7](#).

See: Generic Noun Phrases

Proverbs 13:5 (#5)

"causes a stink"

Here Solomon refers to people causing others to feel disgust for them as if they smell bad. If it would be helpful in your language, you could express the

meaning plainly. Alternate translation: "causes others to feel disgust for him" or "disgusts others"

See: Metaphor

Proverbs 13:6 (#1)

"Righteousness" - "but wickedness"

See how you translated the abstract nouns **Righteousness** in [1:3](#) and **wickedness** in [4:17](#).

See: Abstract Nouns

Proverbs 13:6 (#2)

"guards the blameless of way"

"Here Solomon refers to people protecting themselves by acting righteously as if **Righteousness** were a person who **guards** them. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "enables the blameless of way to be protected" or ""protects those who live blamelessly""

See: Personification

Proverbs 13:6 (#3)

"the blameless of way"

See how you translated this phrase in [11:20](#).

See: Possession

Proverbs 13:6 (#4)

"leads a sinful one astray"

Here Solomon refers to people deliberately doing wicked things that will result in their destruction as if **wickedness** were a person who **leads** them **astray**. See how you translated the same use of **leads astray** in [12:16](#).

See: Personification

Proverbs 13:7 (#1)

"There is one who pretends to be rich" - "one who pretends to be poor"

The phrases **one who pretends to be rich** and **one who pretends to be poor** do not refer to specific people, but to types of people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "There are people who pretend to be rich ... people who pretend to be poor"

See: Generic Noun Phrases

Proverbs 13:7 (#2)

"but there is nothing {at} all"

Solomon says **nothing at all** here as a generalization for emphasis. He means either that this person has **nothing** valuable or has very few possessions. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "but has nothing valuable at all" or "but truly does not have much wealth"

See: Hyperbole

Proverbs 13:8 (#1)

"The ransom of the life of a man"

Here Solomon is using the possessive form to describe a **ransom** that must be paid to redeem **the life of a man**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "The ransom that must be paid to redeem the life of a man" or "What a man must pay to buy back his own life"

See: Possession

Proverbs 13:8 (#2)

"a man {is} his riches"

Although **a man** and **his** are masculine, Solomon is using these words in a generic sense that could refer to either **a man** or woman. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "a person is that person's riches"\n

See: When Masculine Words Include Women

Proverbs 13:8 (#3)

"but a poor one"

Solomon is speaking of **poor** people in general, not of one particular **poor one**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "but any poor person"\n

See: Generic Noun Phrases

Proverbs 13:8 (#4)

"does not hear"

Here Solomon refers to **a poor one** completely ignoring **a rebuke** as if that person didn't even hear it. If it would be helpful in your language, you could state this explicitly. Alternate translation: "ignores" or "ignores as if he did not even hear"

See: Assumed Knowledge and Implicit Information

Proverbs 13:8 (#5)

"a rebuke"

Here, the word translated **rebuke** refers to a threat that someone makes against the life of **a poor one**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "a threat"

See: Assumed Knowledge and Implicit Information

Proverbs 13:9 (#1)

"The light of" - "but the lamp of"

The light and **the lamp** refer to lights and lamps in general, not one particular **light** and **lamp**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "The lights of ... but the lamps of"\n

See: Generic Noun Phrases

Proverbs 13:9 (#2)

"The light of the righteous ones will be glad"

Here Solomon refers to the lives of **the righteous ones** being enjoyable as if their lives were a **light**

that could be **glad**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "The lives of the righteous ones will be enjoyable" or "The lives of the righteous ones will be enjoyable like a brightly shining light"

See: Metaphor

Proverbs 13:9 (#3)

"but the lamp of the wicked ones will be extinguished"

Here Solomon refers to the death of **the wicked ones** as if their lives were lamps that stop burning to produce light. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "but the life of the wicked ones will end" or "but the life of the wicked ones is like a lamp that will be extinguished"

See: Metaphor

Proverbs 13:9 (#4)

"will be extinguished"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "will stop shining" or "will stop producing light"

See: Active or Passive

Proverbs 13:10 (#1)

""With presumptuousness" - "contention,"

If your language does not use abstract nouns for the ideas of **presumptuousness**, **contention**, and **wisdom**, you could express the same ideas in other ways. See how you translated **presumptuousness** in [11:2](#) and **wisdom** in [1:2](#). Alternate translation: "with being presumptuous ... contending with others ... being wise"

See: Abstract Nouns

Proverbs 13:10 (#2)

"but with those who are counseled, wisdom"

Solomon is leaving out a word that in many languages a clause would need in order to be complete. You could supply this word from the previous clause if it would be clearer in your language. Alternate translation: "but with those who are counseled comes wisdom"

See: Ellipsis

Proverbs 13:10 (#3)

"those who are counseled"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "those whom people counsel"

See: Active or Passive

Proverbs 13:11 (#1)

"from emptiness"

Here, **from emptiness** refers to obtaining something easily or without effort. If it would be helpful in your language, you could state this explicitly. Alternate translation: "obtained easily" or "that someone gains without effort"

See: Assumed Knowledge and Implicit Information

Proverbs 13:11 (#2)

"but one who gathers by hand"

Solomon is speaking of people who gather **by hand** in general, not of one particular person **who gathers by hand**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "but any person who gathers by hand"\n

See: Generic Noun Phrases

Proverbs 13:11 (#3)

"but one who gathers by hand"

Here, **gathers by hand** could refer to: (1) working hard to gather something, as if one were using one's hands to do the work. Alternate translation: "but one who gathers by laboring" (2) gathering something gradually in small amounts as if one were gathering it in one's **hand**. Alternate translation: "but one who gathers gradually"

See: Metonymy

Proverbs 13:11 (#4)

"will increase"

Solomon is leaving out a word that in many languages a clause would need in order to be complete. You could supply this word from the previous clause if it would be clearer in your language. Alternate translation: "will increase wealth"

See: Ellipsis

Proverbs 13:12 (#1)

"Hope"

See how you translated the abstract noun **hope** in [10:28](#).

See: Abstract Nouns

Proverbs 13:12 (#2)

"deferred" - "fulfilled"

If your language does not use these passive forms, you could express the ideas in active form or in another way that is natural in your language. Alternate translation: "that does not yet become reality ... that becomes reality" or "that is not yet realized ... that is realized"

See: Active or Passive

Proverbs 13:12 (#3)

"makes a heart sick"

This phrase is an idiom that refers to someone despairing or feeling sad. If it would be helpful in your language, you could express the meaning plainly or use an equivalent idiom in your language.

Alternate translation: "makes a person sad" or "breaks a person's heart"

See: Idiom

Proverbs 13:12 (#4)

"but" - "is} a tree of life"

See how you translated **a tree of life** in [3:18](#).

See: Metaphor

Proverbs 13:13 (#1)

"One who despises"

Solomon is speaking of people who despise advice in general, not of one particular person **who despises**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "Anyone who despises"\n

See: Generic Noun Phrases

Proverbs 13:13 (#2)

"a word"

Here, **word** refers to instructions or advice that people say by using words. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "instruction" or "people instructing him"

See: Metonymy

Proverbs 13:13 (#3)

"will be pledged to pay for it"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "must pay for it"

See: Active or Passive

Proverbs 13:13 (#4)

"will be pledged to pay for it"

Here Solomon refers to someone experiencing the negative consequences of despising **a word** as if he were paying money for doing so. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will experience the consequences for doing so"

See: Metaphor

Proverbs 13:13 (#5)

"but {he with} fear of a command, he himself will be rewarded"

Although the terms **he** and **himself** are masculine, Solomon is using these words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "but someone with fear of a command, that one will be rewarded"\n

See: When Masculine Words Include Women

Proverbs 13:13 (#6)

"he himself will be rewarded"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "God will reward that very person"

See: Active or Passive

Proverbs 13:14 (#1)

"The law of"

The law here does not refer to a specific **law** but refers to lessons or instructions in general. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: "The instruction of"\n

See: Metaphor

Proverbs 13:14 (#2)

"the wise"

Here Solomon is using the adjective **wise** as a noun to mean **wise** people. Your language may use

adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the wise ones"

See: Nominal Adjectives

Proverbs 13:14 (#3)

"is} a fountain of life"

See how you translated this phrase in [10:11](#).

See: Metaphor

Proverbs 13:14 (#4)

"to turn away from the snares of death"

Here Solomon speaks of someone avoiding dangerous situations that could result in that person dying as if that person were turning away from **the snares of death**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "to avoid the snares of death"\n

See: Metaphor

Proverbs 13:14 (#5)

"to turn away"

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "the law of the wise turns people away"

See: Ellipsis

Proverbs 13:14 (#6)

"from the snares of death"

Here Solomon refers to dangerous situations that could result in someone dying as if they were **snares**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "from deadly situations" or "from dangers that are like traps that lead to death"

See: Metaphor

Proverbs 13:15 (#1)**"Good insight gives favor"**

Here Solomon speaks of a person receiving **favor** because that person has **Good insight** as if the **insight** were a person who could give **favor**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Good insight causes the person who has it to be favored by others"

See: Personification

Proverbs 13:15 (#2)**"insight" - "favor"**

See how you translated the abstract nouns **insight** in [1:3](#) and **favor** in [3:4](#).

See: Abstract Nouns

Proverbs 13:15 (#3)**"but the way of"**

See how you translated this use of **way** in [1:15](#).

See: Metaphor

Proverbs 13:15 (#4)**"is} permanent"**

Here the word translated **permanent** refers to something that is unrelenting. If it would be helpful in your language, you could state this explicitly. Alternate translation: "is unrelenting" or "does not relent"

See: Assumed Knowledge and Implicit Information

Proverbs 13:15 (#5)**"is} permanent"**

Instead of **permanent**, some ancient translations read "their ruin." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Proverbs 13:16 (#1)**""with knowledge,"**

See how you translated the abstract nouns **knowledge** in [1:4](#) and **folly** in [5:23](#).

See: Abstract Nouns

Proverbs 13:16 (#2)**"spreads folly"**

Here Solomon refers to a **stupid one** displaying how foolish he is as if his **folly** were an object that he spreads out for other people to see. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "displays his folly"

See: Metaphor

Proverbs 13:16 (#3)**"spreads folly"**

Here Solomon implies that a **stupid one** **spreads folly** by how he acts. If it would be helpful in your language, you could state this explicitly. Alternate translation: "spreads folly by what he says and does"

See: Assumed Knowledge and Implicit Information

Proverbs 13:17 (#1)**"A wicked messenger"**

Here, **wicked messenger** specifically refers to a **messenger** who is unreliable. If it would be helpful in your language, you could state this explicitly. Alternate translation: "An unreliable messenger"

See: Assumed Knowledge and Implicit Information

Proverbs 13:17 (#2)**"falls into evil"**

Here Solomon refers to someone experiencing **evil** as if it were a place into which that person **falls**. If it would be helpful in your language, you could

express the meaning plainly. Alternate translation: "experiences evil"

See: Metaphor

Proverbs 13:17 (#3)

"into evil"

Here, **evil** refers to trouble that someone might experience as a result of **evil**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "into trouble"\n

See: Metonymy

Proverbs 13:17 (#4)

"but an envoy of faithfulness"

Here Solomon is using the possessive form to describe an **envoy** that is characterized by **faithfulness**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "but a faithful envoy"

See: Possession

Proverbs 13:18 (#1)

""Poverty and shame {" - "correction,"

See how you translated the abstract nouns **Poverty** in [6:11](#), **shame** in [6:33](#), and **correction** and **rebuke** in [3:11](#).

See: Abstract Nouns

Proverbs 13:18 (#2)

"are for} one who avoids" - "but one who keeps"

Here, **one who avoids** and **one who keeps** refer to people who do these things in general, but not to any specific **one**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "are for those who avoid ... but those who keep"

See: Generic Noun Phrases

Proverbs 13:18 (#3)

"but one who keeps"

Here Solomon refers to someone accepting a **rebuke** from someone else as if a **rebuke** were an object that one **keeps**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "but one who accepts"

See: Metaphor

Proverbs 13:18 (#4)

"will be honored"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "people will honor"

See: Active or Passive

Proverbs 13:19 (#1)

"to the self"

Here Solomon implies that **self** refers to the same person who has the **desire** mentioned earlier in the verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "to one's self"

See: Assumed Knowledge and Implicit Information

Proverbs 13:19 (#2)

"but the abomination to" - "from evil"

See how you translated the abstract nouns **abomination** in [3:32](#) and **evil** in [1:16](#).

See: Abstract Nouns

Proverbs 13:19 (#3)

"is} turning away from evil"

See how you translated "turn away from evil" in [3:7](#).

See: Metaphor

Proverbs 13:20 (#1)

"One who walks {" - "but one who associates with"

One who walks and **one who associates with** refer to people who do these things in general. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Those who walk ... but those who associate with"

See: Generic Noun Phrases

Proverbs 13:20 (#2)

"One who walks"

See how you translated the same use of "walk" in [1:15](#).

See: Metaphor

Proverbs 13:21 (#1)

"Evil" - "goodness"

If your language does not use abstract nouns for the ideas of **Evil** and **goodness**, you could express the same ideas in other ways. See how you translated **Evil** in [1:16](#). Alternate translation: "What is evil ... what is good"

See: Abstract Nouns

Proverbs 13:21 (#2)

"will pursue"

Here Solomon refers to **sinners** experiencing **Evil** as if **Evil** were a person who could **pursue** them. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will happen to" or "will be experienced by"

See: Personification

Proverbs 13:21 (#3)

"will reward"

Here Solomon refers to **righteous ones** experiencing **goodness** as if **goodness** were a person who could **reward** them. If it would be helpful in your language, you could express the

meaning plainly. Alternate translation: "will happen to" or "will be experienced by"

See: Personification

Proverbs 13:22 (#1)

"A good one" - "a sinner" - "for the righteous one"

A good one, **a sinner**, and **the righteous one** refer to types of people in general. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any good one ... any sinner ... for any righteous person"

See: Generic Noun Phrases

Proverbs 13:22 (#2)

"will cause sons of sons to inherit"

Solomon is leaving out words that in many languages a clause would need in order to be complete. You could supply these words from the next clause if it would be clearer in your language. Alternate translation: "will cause sons of sons to inherit his wealth"\n

See: Ellipsis

Proverbs 13:22 (#3)

"sons of sons"

Here Solomon implies that **sons of sons** refers to the grandchildren of **A good one** mentioned earlier in the verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "his sons of sons"

See: Assumed Knowledge and Implicit Information

Proverbs 13:22 (#4)

"but the wealth of a sinner is stored up for the righteous one"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "but the righteous one will receive the wealth that a sinner has stored up"

See: Active or Passive

Proverbs 13:23 (#1)

"is in} the unplowed field of"

An **unplowed field** is a **field** that has not been prepared for growing crops. If your readers would not be familiar with plowing fields for farming, you could use the name of a similar farming practice in your area or you could use a more general term. Alternate translation: "is in the field that is not prepared for food production"

See: Translate Unknowns

Proverbs 13:23 (#2)

"but there is a being swept away"

Solomon is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "but there is a being swept away of the poor ones' food"

See: Ellipsis

Proverbs 13:23 (#3)

"a being swept away by no justice"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "no justice sweeping it away"

See: Active or Passive

Proverbs 13:23 (#4)

"a being swept away"

Here, **swept away** refers to completely removing something. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "a removal"

See: Metaphor

Proverbs 13:23 (#5)

"by no justice"

Here Solomon refers to **no justice** as if it were a person who causes the food of poor people to be **swept away**. He means that injustice results in poor people lacking food. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "because of injustice" or "because people act unjustly"

See: Personification

Proverbs 13:24 (#1)

"One who withholds his rod hates his son,"

Here the terms **One who withholds**, **his**, **one who loves**, and **him** do not refer to specific people, but refer to these types of people in general. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Those who withhold their rods hate their sons, but those who love them diligently seek them with discipline"\n

See: Generic Noun Phrases

Proverbs 13:24 (#2)

"hates"

Solomon says **hates** here as an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "acts unlovingly toward"

See: Hyperbole

Proverbs 13:24 (#3)

"his son,"

Although the term **son** and **him** are masculine, Solomon is using those words in a generic sense that could refer to either a male or female child. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "his child, but one who loves that child diligently seeks that child"\n

See: When Masculine Words Include Women

Proverbs 13:24 (#4)**"diligently seeks him {with} discipline"**

Here Solomon refers to a parent **diligently** disciplining that parent's child as if that parent were **diligently** seeking that child **with discipline**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "diligently disciplines him"

See: Metaphor

Proverbs 13:25 (#1)**"A righteous one" - "his appetite"**

A **righteous one** and **his** here do not refer to specific people, but refer to a type of person in general. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any righteous one ... that person's appetite"

See: Generic Noun Phrases

Proverbs 13:25 (#2)**"but the stomach of"**

The word **stomach** represents stomachs in general, not one particular **stomach**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "but the stomachs of"

See: Generic Noun Phrases

Proverbs 13:25 (#3)**"but the stomach of the wicked ones will lack"**

Here Solomon refers to **the wicked ones** always being hungry as if their stomachs **lack**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "but the wicked ones can never eat enough" or "but the hunger of the wicked ones is never satisfied"

See: Metonymy

Proverbs 14:1 (#1)**"The wisest of women builds her house"**

The wisest of women and **her** here do not refer to a specific person, but refer to a type of person in general. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Those women who are most wise build their houses"\n

See: Generic Noun Phrases

Proverbs 14:1 (#2)**"builds her house"**

Here Solomon refers to a woman making her family prosper as if she were building a **house**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "causes her house to prosper"

See: Metaphor

Proverbs 14:1 (#3)**"her house"**

Here, **house** represents the family who lives in the **house**. See how you translated the same use of **house** in [3:33](#).

See: Metonymy

Proverbs 14:1 (#4)**"but a foolish woman tears it down with her hands"**

Here, a **foolish woman** and **her** do not refer to a specific person, but refer to a type of person in general. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "but those women who are foolish tear it down with their hands"\n

See: Generic Noun Phrases

Proverbs 14:1 (#5)**"tears it down"**

"Here Solomon refers to a woman ruining her family as if she were tearing **down** a house. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "harms it" or ""destroys it""

See: Metaphor

Proverbs 14:1 (#6)

"with her hands"

Here, **hands** refers to what a person does, which often involves using **hands**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "by her deeds"\n

See: Metonymy

Proverbs 14:2 (#1)

"One who walks in his uprightness" - "but one who is crooked in his ways"

One who walks, his, and one who is crooked refers to types of people in general, not to any specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "The person who walks in that person's uprightness ... but any person who is crooked in that person's ways"

See: Generic Noun Phrases

Proverbs 14:2 (#2)

"One who walks in his uprightness"

Here Solomon refers to someone behaving in a upright manner as if that person **walks in his uprightness**. If it would be helpful in your language, you could express the meaning plainly. See how you translated a similar use of "walk" in [3:23](#). Alternate translation: "One who conducts his life in an upright manner"\n

See: Metaphor

Proverbs 14:2 (#3)

"but one who is crooked in his ways"

Here Solomon uses the phrase **crooked in his ways** to refer to someone who acts deceptively. If it would be helpful in your language, you could express the meaning plainly. See how you translated the similar use of **crooked** in [2:15](#). Alternate translation: "but one who is deceptive"\n

See: Metaphor

Proverbs 14:3 (#1)

"In the mouth of a fool {is} a rod of pride"

In this clause, Solomon refers to what a **fool** says with his **mouth** resulting in him being punished with a **rod** as if a **rod** were **in** his **mouth**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Because of what a fool says, he is punished for pride" or "A fool is punished because of the proud things he says"

See: Metaphor

Proverbs 14:3 (#2)

"is} a rod of pride"

Here Solomon is using the possessive form to describe a **rod** that is used to punish someone for having **pride**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "is a rod for punishing proud people"

See: Possession

Proverbs 14:3 (#3)

"but the lips of"

See how you translated the same use of **lips** in [10:21](#).

See: Metonymy

Proverbs 14:3 (#4)

"will preserve them"

Alternate translation: "will keep them from harm" or "will keep them safe"

Proverbs 14:4 (#1)

"is} a trough of cleanness"

Here Solomon is using the possessive form to describe a **trough** that is characterized by **cleanness**. If your language would not use the possessive form for this, you could use a different

expression. Alternate translation: "is a clean trough"

See: Possession

Proverbs 14:4 (#2)

"is} a trough of"

A **trough** is a container that holds food for domesticated animals such as **cattle**. If your readers would not be familiar with this type of animal food container, you could use the name of something similar in your area, or you could use a more general term. Alternate translation: "is a food container of"

See: Translate Unknowns

Proverbs 14:4 (#3)

"but an abundance of"

See how you translated the abstract noun **abundance** in [5:23](#).

See: Abstract Nouns

Proverbs 14:4 (#4)

"is} by the strength of an ox"

Solomon is leaving out a word that in many languages a clause would need in order to be complete. You could supply this word from the context if it would be clearer in your language. Alternate translation: "is produced by the strength of an ox"\n

See: Ellipsis

Proverbs 14:4 (#5)

"is} by the strength of an ox"

Here, **strength** refers to the work **an ox** does that involves using **strength**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is by the work done by a strong ox"

See: Metonymy

Proverbs 14:4 (#6)

"an ox"

Here, the word **ox** represents oxen in general, not one particular **ox**. If it would be helpful in your language, you could use a more natural expression, as in the UST.

See: Generic Noun Phrases

Proverbs 14:5 (#1)

"A witness of faithfulness"

Here Solomon is using the possessive form to describe a **witness** who is characterized by **faithfulness**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "A faithful witness"

See: Possession

Proverbs 14:5 (#2)

"a witness of falsehood"

See how you translated this phrase in [6:19](#).

See: Possession

Proverbs 14:5 (#3)

"but" - "breathes out lies"

See how you translated **breathes out lies** in [6:19](#).

See: Idiom

Proverbs 14:6 (#1)

"A mocker" - "for the understanding one"

See how you translated **a mocker** in [9:7](#) and **the understanding one** in [1:5](#).

See: Generic Noun Phrases

Proverbs 14:6 (#2)

"seeks"

Here **wisdom** is described as if it were an object that people, trying to be wise, could “seek.” See how you translated the same use of **seeks** in [11:27](#).

See: Metaphor

Proverbs 14:6 (#3)

"wisdom" - "but knowledge"

See how you translated the abstract nouns **wisdom** in [1:2](#) and **knowledge** in [1:4](#).

See: Abstract Nouns

Proverbs 14:6 (#4)

"and there is none"

Here Solomon means that **a mocker** cannot acquire **wisdom**, not that **wisdom** does not exist. If it would be helpful in your language, you could state this explicitly. Alternate translation: “and he finds none” or “and there is no wisdom for him”

See: Assumed Knowledge and Implicit Information

Proverbs 14:6 (#5)

"but knowledge"

Solomon is leaving out a word that, in many languages, a sentence would need in order to be complete. You could supply this word from the context if it would be clearer in your language. Alternate translation: “but finding knowledge” or “but acquiring knowledge”

See: Ellipsis

Proverbs 14:7 (#1)

"from before"

Alternate translation: “from the presence of”

Proverbs 14:7 (#2)

"a man of stupidity"

Here Solomon is using the possessive form to describe a **man** who is characterized by **stupidity**. If your language would not use the possessive form

for this, you could use a different expression. Alternate translation: “a stupid man”

See: Possession

Proverbs 14:7 (#3)

"a man of"

Here, **a man** represents a type of people in general, not one particular **man**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: “any person of”

See: Generic Noun Phrases

Proverbs 14:7 (#4)

"for you will not know"

Here Solomon refers to **you** not receiving **knowledge** from what a stupid person says as if **you did not know** such **knowledge**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “for you will not receive”

See: Metaphor

Proverbs 14:7 (#5)

"lips of knowledge"

Here, **lips** refers to what people say by moving their **lips**. Solomon is referring to words that express **knowledge**. See how you translated the same use of **lips** in [10:18](#). Alternate translation: “words that express knowledge”

See: Metonymy

Proverbs 14:8 (#1)

"The wisdom of" - "but the folly of" - "is} deceit"

See how you translated the abstract nouns **wisdom** in [1:2](#), **folly** in [5:23](#), and **deceit** in [11:1](#).

See: Abstract Nouns

Proverbs 14:8 (#2)

"a prudent one"

See how you translated this phrase in [12:16](#).

See: Generic Noun Phrases

Proverbs 14:8 (#3)

"his way"

See how you translated the same use of **way** in [1:15](#).

See: Metaphor

Proverbs 14:9 (#1)

"the guilt offering"

Mocking **the guilt offering** implies that **Fools mock** the need for people to offer **the guilt offering** in order to ask Yahweh to forgive them for sinning. If it would be helpful in your language, you could state this explicitly. Alternate translation: "offering guilt offerings to Yahweh for forgiveness"\n

See: Assumed Knowledge and Implicit Information

Proverbs 14:9 (#2)

"is} favor"

See how you translated **favor** in [3:4](#).

See: Abstract Nouns

Proverbs 14:9 (#3)

"is} favor"

Here Solomon implies that this **favor** is from Yahweh. If it would be helpful in your language, you could state this explicitly. Alternate translation: "is Yahweh's favor"

See: Assumed Knowledge and Implicit Information

Proverbs 14:10 (#1)

""A heart" - "itself,"

A heart, **itself**, and **its** refer to the whole person. If it would be helpful in your language, you could

express the meaning plainly. Alternate translation: "A person ... that person, and in that person's joy,"

See: Synecdoche

Proverbs 14:10 (#2)

"the bitterness of" - "and in its joy"

If your language does not use abstract nouns for the ideas of **bitterness** and **joy**, you could express the same ideas in other ways. Alternate translation: "how bitter it is ... and in its feeling joyful,"

See: Abstract Nouns

Proverbs 14:11 (#1)

"The house of" - "but the tent of"

In this verse, **house** and **tent** refer to the people who live in them. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "The household of ... but the household of"

See: Metonymy

Proverbs 14:11 (#2)

"will be destroyed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Yahweh will destroy"

See: Active or Passive

Proverbs 14:11 (#3)

"will flourish"

Here Solomon refers to a family prospering as if it were a plant with blooming flowers that **flourish**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will prosper"

See: Metaphor

Proverbs 14:12 (#1)**"a" - "way"**

See how you translated the same use of **way** in [1:15](#).

See: Metaphor

Proverbs 14:12 (#2)**"before the face of a man"**

Here, **before the face of** refers to what a person perceives. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "that a man perceives"

See: Metaphor

Proverbs 14:12 (#3)**"a man"**

The word **man** represents a person in general, not one particular **man**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "a person"

See: Generic Noun Phrases

Proverbs 14:12 (#4)**"but its end"**

Here, **end** refers to a final result. If it would be helpful in your language, you could state this explicitly. Alternate translation: "but its result"

See: Assumed Knowledge and Implicit Information

Proverbs 14:12 (#5)**"is} the ways of death"**

Here Solomon uses **ways** to refer to the destiny of those people who live according to what they themselves think is **a right way**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is the destiny of death"\n

See: Metaphor

Proverbs 14:12 (#6)**"is} the ways of death"**

Here Solomon is using the possessive form to describe **the ways** that are **death**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "is the ways that are death" or "is the destiny that is death"

See: Possession

Proverbs 14:13 (#1)**""in laughter" - "may be in pain,"**

If your language does not use abstract nouns for the ideas of **laughter**, **pain**, **joy**, and **grief**, you could express the same ideas in other ways. Alternate translation: "when laughing ... may feel painful ... feeling joyful may be feeling sad"

See: Abstract Nouns

Proverbs 14:13 (#2)**"a heart"**

Here, **heart** refers to the whole person. See how you translated the same use of **heart** in [14:10](#).

See: Synecdoche

Proverbs 14:14 (#1)**""The turning away of heart" - "from his ways,"**

The turning away of heart, **his**, and **a good man** each refer to types of people in general, not to specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person turning away of heart ... from that person's ways, but any good person from that person"\n

See: Generic Noun Phrases

Proverbs 14:14 (#2)**"The turning away of heart"**

Here Solomon refers to the person who has stopped behaving righteously and is now behaving

wickedly as if that person's **heart** is **turning away** from behaving righteously. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "The person who stops living righteously"

See: Metaphor

Proverbs 14:14 (#3)

"will be filled"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Yahweh will fill"

See: Active or Passive

Proverbs 14:14 (#4)

"will be filled"

In this clause, the word translated **filled** implies that **the turning away of heart** will fully experience the negative consequences of **his ways**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "will experience all the consequences" or "will be fully repaid"

See: Assumed Knowledge and Implicit Information

Proverbs 14:14 (#5)

"from his ways"

See how you translated the same use of **ways** in [3:6](#).

See: Metaphor

Proverbs 14:14 (#6)

"but a good man from himself"

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the previous clause if it would be clearer in your language. Alternate translation: "but a good man will be filled from his ways"

See: Ellipsis

Proverbs 14:15 (#1)

"A naive one" - "but a prudent one"

A **naive one** and a **prudent one** refer to types of people in general, not to specific people. If it would be helpful in your language, you could use more natural expressions. See how you translated a **prudent one** in [12:16](#). Alternate translation: "Any naive person ... but any prudent person"

See: Generic Noun Phrases

Proverbs 14:15 (#2)

"word"

See how you translated the same use of **word** in [12:25](#).

See: Metonymy

Proverbs 14:15 (#3)

"his step"

"Here, **step** refers to a person's behavior. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "his behavior" or ""his actions""

See: Metaphor

Proverbs 14:16 (#1)

"A wise one" - "but a stupid one"

See how you translated a **wise one** in [1:5](#) and a **stupid one** in [10:18](#).

See: Generic Noun Phrases

Proverbs 14:16 (#2)

"and turns away from evil"

See how you translated the similar phrase "turn away from evil" in [3:7](#).

See: Metaphor

Proverbs 14:16 (#3)

"and {is} confident"

Here, **confident** refers to the negative quality of being unreasonably self-confident or careless. If it would be helpful in your language, you could state this explicitly. Alternate translation: “and is overly confident” or “and is careless”

See: Assumed Knowledge and Implicit Information

Proverbs 14:17 (#1)

"One short of nostrils"

The phrase **short of nostrils** is an idiom that refers to a person who becomes angry quickly. The word **nostrils** means “anger” by association with the way that a person who is angry breathes heavily through his nose, causing his **nostrils** to open wide. Your language and culture may also associate anger with a particular part of the body. If so, you could use an expression involving that part of the body in your translation. You could also use plain language. Alternate translation: “One who easily vents his spleen” or “One who becomes angry quickly”\n

See: Idiom

Proverbs 14:17 (#2)

"One short of nostrils" - "and a man of schemes"

One short of nostrils and **a man of schemes** refer to types of people in general, not to specific people. If it would be helpful in your language, you could use more natural expressions. See how you translated **a man of schemes** in [12:2](#). Alternate translation: “Any person short of nostrils ... and any person of schemes” or “Any person who gets angry quickly ... and any person who schemes”

See: Generic Noun Phrases

Proverbs 14:17 (#3)

"folly"

See how you translated the abstract noun **folly** in [5:23](#).

See: Abstract Nouns

Proverbs 14:17 (#4)

"and a man of schemes"

See how you translated **a man of schemes** in [12:2](#).

See: Possession

Proverbs 14:17 (#5)

"is hated"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language, as in the UST.

See: Active or Passive

Proverbs 14:18 (#1)

"inherit folly"

Here Solomon speaks of **Naive ones** becoming foolish as if **folly** were property or wealth that they could **inherit** from a family member. If it would be helpful in your language, you could express the meaning plainly. See how you translated the similar use of **inherit** in [3:35](#). Alternate translation: “become foolish”\n

See: Metonymy

Proverbs 14:18 (#2)

""folly,"

See how you translated the abstract nouns **folly** in [5:23](#) and **knowledge** in [1:4](#).

See: Abstract Nouns

Proverbs 14:18 (#3)

"will wear a crown of knowledge"

Here Solomon speaks of people being rewarded with **knowledge** as if **knowledge** were a **crown** they **will wear**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: “will be rewarded with knowledge” or “will be rewarded with knowledge as if it were a crown they wore”\n

See: Metaphor

Proverbs 14:19 (#1)**"will bow down"**

Bowing **down** is a symbolic action that shows humble respect or submission to someone. If it would be helpful in your language, you could explain the significance of this action in the text or in a footnote. Alternate translation: "will bow down to show respect"

See: Symbolic Action

Proverbs 14:19 (#2)**"before the face of"**

Here, the word **face** represents the presence of a person by association with the way people can see the **face** of someone who is present. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "in the presence of"

See: Metonymy

Proverbs 14:19 (#3)**"and wicked ones at the gates of the righteous one"**

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the previous clause if it would be clearer in your language. Alternate translation: "and wicked ones will bow down at the gates of the righteous one"\n

See: Ellipsis

Proverbs 14:19 (#4)**"at the gates of"**

Here, **gates** refers to the doorway of the house of **the righteous one**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "at the gates of the house of"

See: Assumed Knowledge and Implicit Information

Proverbs 14:19 (#5)**"the righteous one"**

See how you translated the same use of this phrase in [10:3](#).

See: Generic Noun Phrases

Proverbs 14:20 (#1)**""One who is poor" - "by his neighbor,"**

The expressions **One who is poor**, **his neighbor**, and **the rich one** each refer to types of people in general, not to specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person who is poor ... by that person's neighbors ... any rich person"\n

See: Generic Noun Phrases

Proverbs 14:20 (#2)**"One who is poor is hated even by his neighbor"**

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "Even a poor person's neighbor hates him"

See: Active or Passive

Proverbs 14:21 (#1)**""One who sins despises his neighbor,"**

One who sins, **his neighbor**, **one who shows favor**, and **he** refer to types of people in general, not to specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person who sins despises that person's neighbors, but any person who shows favor to afflicted ones, happy is that person"

See: Generic Noun Phrases

Proverbs 14:21 (#2)**"but one who shows favor to"**

Here, **shows favor** refers to being kind to someone, not to favoring one person over another. If it would be helpful in your language, you could state this explicitly. Alternate translation: “but the one who is compassionate to”

See: Assumed Knowledge and Implicit Information

Proverbs 14:22 (#1)

"Do not devisers of evil go astray"

Solomon is using the question form to emphasize what he is saying. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: “Devisers of evil certainly go astray!”

See: Rhetorical Question

Proverbs 14:22 (#2)

"evil" - "But covenant faithfulness and trustworthiness {" - "good"

See how you translated the abstract nouns **evil** in [1:16](#), **covenant faithfulness** and **trustworthiness** in [3:3](#), and **good** in [11:27](#).

See: Abstract Nouns

Proverbs 14:22 (#3)

"Do not" - "go astray"

Here Solomon uses the phrase **go astray** to refer to being deceptive. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “Are not ... deceptive”\n

See: Metaphor

Proverbs 14:22 (#4)

"are for} devisers of good"

Here, **are for** indicates that **devisers of good** are those who will benefit from receiving the **covenant faithfulness and trustworthiness** of others. If it would be helpful in your language, you could state this explicitly. Alternate translation: “benefit devisers of good”

See: Assumed Knowledge and Implicit Information

Proverbs 14:23 (#1)

""toil" - "profit,"

See how you translated the abstract nouns “toils” in [5:10](#), **profit** in [3:14](#), and **lack** in [6:11](#).

See: Abstract Nouns

Proverbs 14:23 (#2)

"but the word of lips"

Here Solomon implies that this refers to **the words of lips** without any **toil**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “but the word of lips without toil” or “but the word of lips by itself”

See: Assumed Knowledge and Implicit Information

Proverbs 14:23 (#3)

"but the word of lips"

Here Solomon is using the possessive form to describe **the word** that is spoken with **lips**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: “but the word spoken by lips”

See: Possession

Proverbs 14:23 (#4)

"but the word of"

See how you translated the similar use of **word** in [12:25](#).

See: Metonymy

Proverbs 14:23 (#5)

"is} only for lack"

Here, **is only** indicates that **lack** is the result of the preceding phrase. Use the most natural way in your language to indicate result. Alternate translation: “results only in lack”\n

See: Connect — Reason-and-Result Relationship

Proverbs 14:24 (#1)

"The crown of"

Here Solomon speaks of the reward of **the wise ones** as if it were a **crown** they wear. If it would be helpful in your language, you could express the meaning plainly or use a simile. See how you translated the similar use of **crown** in [14:18](#). Alternate translation: "The reward of" or "The reward that is like a crown of"

See: Metaphor

Proverbs 14:24 (#2)

"the folly of stupid ones"

See how you translated this phrase in [14:8](#).

See: Abstract Nouns

Proverbs 14:24 (#3)

"the folly of" - "is} folly"

See how you translated the abstract noun **folly** in [5:23](#).

See: Abstract Nouns

Proverbs 14:25 (#1)

"A witness of truth"

See how you translated the same use of **A witness of** in [14:5](#).

See: Possession

Proverbs 14:25 (#2)

"but one who breathes out lies"

See how you translated **breathes out lies** in [6:19](#).

See: Idiom

Proverbs 14:26 (#1)

"In the fear of Yahweh {is} the confidence of the strong one"

Here Solomon refers to someone having **confidence** because that person has **the fear of Yahweh** as if **the fear of Yahweh** were a location in which **confidence** resided. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "The fear of Yahweh is the source of the confidence of the strong one" or "The confidence of the strong one is because he has the fear of Yahweh"

See: Metaphor

Proverbs 14:26 (#2)

"In the fear of Yahweh"

See how you translated **the fear of Yahweh** in [1:7](#).

See: Possession

Proverbs 14:26 (#3)

"is} the confidence of"

See how you translated the abstract noun **confidence** in [3:26](#).

See: Abstract Nouns

Proverbs 14:26 (#4)

"the strong one,"

Here, **the strong one**, **his**, and **he** refer to a type of person in general, not to one specific person. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "any strong person, and for that person's sons that person will be"

See: Generic Noun Phrases

Proverbs 14:26 (#5)

"and for his sons"

Although the term **sons** is masculine, Solomon is using the word here in a generic sense that could refer to either male or female children. If it would

be helpful in your language, you could use a phrase that makes this clear. Alternate translation: “and for his children”\n

See: When Masculine Words Include Women

Proverbs 14:26 (#6)

"he will be a refuge"

Here Solomon refers to a person protecting **his** children as if he were **a refuge** for them. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: “he will provide protection” or “he will be like a refuge”

See: Metaphor

Proverbs 14:26 (#7)

"a refuge"

If your language does not use an abstract noun for the idea of **refuge**, you could express the same idea in another way. Alternate translation: “someone who protects”

See: Abstract Nouns

Proverbs 14:27 (#1)

"The fear of Yahweh"

See how you translated this phrase in [1:7](#) and in the previous verse.

See: Possession

Proverbs 14:27 (#2)

"is} a fountain of life"

See how you translated **a fountain of life** in [10:11](#) and [13:14](#).

See: Metaphor

Proverbs 14:27 (#3)

"to turn away from the snares of death"

See how you translated the same clause in [13:14](#).

See: Metaphor

Proverbs 14:28 (#1)

"With the abundance of people {is} the majesty of a king"

If your language does not use abstract nouns for the ideas of **abundance** and **majesty**, you could express the same ideas in other ways. Alternate translation: “An abundant number of people is what makes a king majestic”

See: Abstract Nouns

Proverbs 14:28 (#2)

""a king,"

Here, **a king** and **the potentate** refer to types of people in general, not to specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: “any king ... any potentate”

See: Generic Noun Phrases

Proverbs 14:28 (#3)

"but with the end of"

Here, **end** refers to a lack of people. If it would be helpful in your language, you could state this explicitly. Alternate translation: “but with the decline of”

See: Assumed Knowledge and Implicit Information

Proverbs 14:29 (#1)

"One long of nostrils {" - "but one short of spirit"

One long of nostrils and **one short of spirit** refer to types of people in general, not to specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: “Any person long of nostrils ... but any person short of spirit”

See: Generic Noun Phrases

Proverbs 14:29 (#2)**"One long of nostrils"**

"The phrase **long of nostrils** is an idiom that refers to a type of person who does not become angry quickly. The word ""nostrils"" means "anger" by association with the way that a person who is angry breathes heavily through his nose, causing his nostrils to open wide. Your language and culture may also associate anger with a particular part of the body. If so, you could use an expression involving that part of the body in your translation. You could also use plain language. Alternate translation: "One who does not easily vent his spleen" or "One who does not become angry quickly""

See: Idiom

Proverbs 14:29 (#3)**""understanding,""**

See how you translated the abstract nouns **understanding** in [1:2](#) and **folly** in [5:23](#).

See: Abstract Nouns

Proverbs 14:29 (#4)**"but one short of spirit"**

The phrase **short of spirit** is an idiom that refers to a type of person who gets angry quickly. Your language and culture may also associate anger with a particular part of the body. If this phrase does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: "but a short-tempered person" or "but one who becomes angry quickly"

See: Idiom

Proverbs 14:29 (#5)**"lifts up"**

Here Solomon speaks of someone publicly showing **folly** as if **folly** were an object that someone **lifts up** for everyone to see. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "publicly displays" or "lets everyone observe"

See: Metaphor

Proverbs 14:30 (#1)**"A heart of healing"**

"Here Solomon is using the possessive form to describe a **heart** that is characterized by **healing**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "A healed heart" or ""A sound heart""

See: Possession

Proverbs 14:30 (#2)**"A heart of"**

Here Solomon uses **heart** to refer to a person's inner being or mind. See how you translated the same use of **heart** in [2:2](#).

See: Metonymy

Proverbs 14:30 (#3)**"A heart of" - "the body"**

A heart of healing and **the body** refer to hearts and bodies in general, not to a specific **heart** and **body**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any heart of ... any body"

See: Generic Noun Phrases

Proverbs 14:30 (#4)**"is} life to the body"**

Here, **life to the body** refers to a something being healthy for a person's **body**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "is healthy for one's body" or "causes one's body to be healthy"

See: Assumed Knowledge and Implicit Information

Proverbs 14:30 (#5)**"but envy {is} the decay of bones"**

Here Solomon is saying that **envy** harms a person's health like a disease that causes **the decay of bones**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "but envy ruins a person's health" or "but envy harms one's health like disease decays one's bones"\n

See: Metaphor

Proverbs 14:30 (#6)

"envy"

If your language does not use an abstract noun for the idea of **envy**, you could express the same idea in another way. Alternate translation: "being envious"

See: Abstract Nouns

Proverbs 14:31 (#1)

"An oppressor of a lowly one" - "his maker,"

The oppressor, **a lowly one**, **his**, **one showing favor**, and **a needy one** refer to types of people in general, not to specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any oppressor of any lowly person ... that person's maker ... any person who shows favor to any needy person"

See: Generic Noun Phrases

Proverbs 14:31 (#2)

"a lowly one"

The phrase **lowly one** refers to a poor person. See how you translated the same use of "lowly ones" in [10:15](#).

See: Metaphor

Proverbs 14:31 (#3)

"his maker"

Here, **maker** refers to Yahweh. If it would be helpful in your language, you could state this explicitly. Alternate translation: "God, his maker" or "his maker, who is God" or "his Maker"

See: Assumed Knowledge and Implicit Information

Proverbs 14:31 (#4)

"but" - "honors him"

Here, **him** refers to Yahweh. If it would be helpful in your language, you could state this explicitly. Alternate translation: "but ... honors Yahweh"

See: Pronouns — When to Use Them

Proverbs 14:31 (#5)

"one showing favor to"

See how you translated the same use of "shows favor to" in [14:21](#).

See: Assumed Knowledge and Implicit Information

Proverbs 14:32 (#1)

"By his evil the wicked one" - "the righteous one" - "in his death"

Here, **his**, **the wicked one**, and **the righteous one** refer to types of people in general, not to specific people. If it would be helpful in your language, you could use more natural expressions. See how you translated **the wicked one** in [3:33](#) and **the righteous one** in [10:16](#). Alternate translation: "By the evil of any wicked person that person ... any righteous person ... in that person's death"

See: Generic Noun Phrases

Proverbs 14:32 (#2)

"By his evil" - "in his death"

See how you translated the abstract nouns **evil** in [1:16](#) and **death** in [2:18](#).

See: Abstract Nouns

Proverbs 14:32 (#3)

"is thrust down"

If your language does not use the passive form in this way, you could state this in active form or in

another way that is natural in your language.
Alternate translation: "thrusts himself down"

See: Active or Passive

Proverbs 14:32 (#4)

"is thrust down"

Here Solomon refers to a person's life becoming ruined or destroyed as if that person were **thrust down**. If it would be helpful in your language, you could express the meaning plainly. See how you translated the similar use of "thrown down" in [10:8](#). Alternate translation: "is destroyed"

See: Metaphor

Proverbs 14:32 (#5)

"but the righteous one finds refuge"

Here Solomon speaks of **refuge** as if it were an object that someone **finds**. He means that someone feels safe or protected. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "but the righteous one feels protected"

See: Metaphor

Proverbs 14:32 (#6)

"in his death"

Here Solomon speaks of the time when someone dies as if **death** were a place where that person enters. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "when dying"

See: Metaphor

Proverbs 14:33 (#1)

"In the heart of the understanding one rests wisdom"

Here Solomon refers to **the understanding one** thinking wisely as if **wisdom** were an object that **rests** inside that person's **heart**. If it would be helpful in your language, you could express the meaning plainly. See how you translated the same

use of **heart** in [2:2](#). Alternate translation: "The understanding one thinks with wisdom"

See: Metaphor

Proverbs 14:33 (#2)

"the understanding one"

See how you translated **the understanding one** in [1:5](#).

See: Generic Noun Phrases

Proverbs 14:33 (#3)

"wisdom"

See how you translated the abstract noun **wisdom** in [1:2](#).

See: Abstract Nouns

Proverbs 14:33 (#4)

"she will be known"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "people will know her"

See: Active or Passive

Proverbs 14:33 (#5)

"she will be known"

Here, **she** refers to **wisdom** as if it were a woman. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "wisdom will be known"

See: Personification

Proverbs 14:34 (#1)

"Righteousness" - "but sin {is} shame"

See how you translated the abstract nouns **Righteousness** in [1:3](#), **sin** in [5:22](#), and **shame** in [6:33](#).

See: Abstract Nouns

Proverbs 14:34 (#2)**"raises a nation"**

Here Solomon refers to a **nation** becoming great as if it were an object that **Righteousness raises** up. If it would be helpful in your language, you could state the meaning plainly. See how you translated the similar use of "raised up" in [11:11](#). Alternate translation: "makes a nation great"

See: Metaphor

Proverbs 14:34 (#3)**"for peoples"**

The plural use of **peoples** here refers to several groups of people that could also be called "nations" or "countries." See how you translated "people" in [11:14](#).

See: Collective Nouns

Proverbs 14:35 (#1)**""The delight of" - "who has insight,"**

See how you translated the abstract nouns **delight** in [8:30](#), **insight** in [1:3](#), and **rage** in [11:23](#).

See: Abstract Nouns

Proverbs 14:35 (#2)**"a king {is} for the servant" - "but his rage is {for} one who acts shamefully"**

Here, **a king**, **the servant**, **his**, and **one who acts shamefully** refer to types of people, not to specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "any king is for any servant ... but any king's rage is for any person who acts shamefully"

See: Generic Noun Phrases

Proverbs 15:1 (#1)**""A gentle answer turns back heat,"**

In this verse, Solomon implies that the **gentle answer** and **word of pain** are spoken to an angry person. If it would be helpful in your language, you could state this explicitly. Alternate translation: "A gentle answer spoken to an angry person turns back that person's heat, but a word of pain spoken to an angry person lifts up that person's nose"

See: Assumed Knowledge and Implicit Information

Proverbs 15:1 (#2)**"A gentle answer" - "but a word of pain"**

A **gentle answer** and a **word of pain** refer to types of things people say, not to a specific **answer** or **word**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any gentle answer ... but any word of pain"

See: Generic Noun Phrases

Proverbs 15:1 (#3)**"turns back heat"**

The phrase is an idiom that refers to decreasing a person's anger as if that anger were **heat** that someone **turns back**. The word **heat** means "anger" by association with the way that an angry person's body increases in **heat**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "decreases anger" or "causes an angry person to become calm"

See: Idiom

Proverbs 15:1 (#4)**"but a word of pain"**

"The phrase **a word of pain** refers to something that is spoken harshly, as if what is spoken would cause **pain** to the listener. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "but what is spoken harshly" or ""a hurtful word""

See: Metaphor

Proverbs 15:1 (#5)**"lifts up a nose"**

The phrase is an idiom that refers to increasing a person's anger. The word **nose** means "anger" by association with the way that a person who is angry breathes heavily through his **nose**. Your language and culture may also associate anger with a particular part of the body. If so, you could use an expression involving that part of the body in your translation. You could also use plain language. Alternate translation: "increases anger" or "causes an angry person to become angrier"

See: Idiom

Proverbs 15:2 (#1)**"The tongue of the wise ones" - "but the mouth of stupid ones"**

The tongue of the wise ones and **the mouth of stupid ones** refer to what these types of people say in general, not to a specific **tongue** or **mouth**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "The tongues of wise ones ... but the mouths of stupid ones"

See: Generic Noun Phrases

Proverbs 15:2 (#2)**"The tongue of the wise ones"**

See how you translated this phrase in [12:18](#).

See: Metonymy

Proverbs 15:2 (#3)**"makes knowledge good"**

The phrase **makes knowledge good** refers to speaking **knowledge** in a way that **makes knowledge** pleasant or attractive to others. If it would be helpful in your language, you could state this explicitly. Alternate translation: "makes knowledge pleasing to others"

See: Assumed Knowledge and Implicit Information

Proverbs 15:2 (#4)**"knowledge" - "folly"**

See how you translated the abstract nouns **knowledge** in [1:4](#) and **folly** in [5:23](#).

See: Abstract Nouns

Proverbs 15:2 (#5)**"but the mouth of stupid ones gushes forth folly"**

Here Solomon refers to **stupid** people always saying foolish things as if their mouths were places from which **folly gushes forth** like flowing water. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "but the mouths of stupid ones are always speaking folly"

See: Metaphor

Proverbs 15:2 (#6)**"but the mouth of stupid ones"**

See how you translated the same use of **the mouth of** in [10:6](#).

See: Metonymy

Proverbs 15:3 (#1)**"The eyes of Yahweh {are} in every place"**

Here Solomon refers to Yahweh's ability to see everything as if Yahweh had **eyes** that were located **in every place**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Yahweh sees what is happening everywhere"

See: Metonymy

Proverbs 15:4 (#1)**"A healing tongue {" - "but crookedness in it {is} a breaking in the spirit"**

A healing tongue, it, and a breaking in the spirit do not refer to specific things but represent these things in general. If it would be helpful in your

language, you could use more natural expressions. Alternate translation: "Any healing tongue ... but crookedness in any such tongue is what breaks spirits"

See: Generic Noun Phrases

Proverbs 15:4 (#2)

"A healing tongue"

A **healing tongue** refers to what someone says that soothes the listener. If it would be helpful in your language, you could express the meaning plainly. See how you translated the similar use of **tongue** in [6:17](#). Alternate translation: "The comforting thing someone says"

See: Metonymy

Proverbs 15:4 (#3)

"is} a tree of life"

See how you translated **a tree of life** in [3:18](#).

See: Metaphor

Proverbs 15:4 (#4)

"but crookedness in it"

Here Solomon refers to deceitful speech as if it were a crooked tongue. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "but the deceitful thing someone says"

See: Metaphor

Proverbs 15:4 (#5)

"is} a breaking in the spirit"

The phrase **a breaking in the spirit** is an idiom that refers to making a person despair. If it would be helpful, you could use an equivalent idiom from your language or state the meaning plainly. Alternate translation: "makes a person feel down in the dumps" or "makes a person despair"

See: Idiom

Proverbs 15:5 (#1)

""A fool" - "his father,"

A **fool**, **his**, and **one who keeps rebuke** do not refer to specific people but represent types of people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any fool ... that fool's father, but any person who keeps a rebuke"

See: Generic Noun Phrases

Proverbs 15:5 (#2)

"the correction of" - "rebuke"

See how you translated the abstract nouns **correction** in [3:11](#) and **rebuke** in [1:25](#).

See: Abstract Nouns

Proverbs 15:5 (#3)

"but one who keeps rebuke"

See how you translated **one who keeps rebuke** in [13:18](#).

See: Metaphor

Proverbs 15:6 (#1)

"The house of the righteous one {" - "but in the produce of the wicked one"

The **house of the righteous one** and the **produce of the wicked one** do not refer to specific things and people, but represent those things and types of people in general. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any house of righteous ones ... but any produce of wicked ones"

See: Generic Noun Phrases

Proverbs 15:6 (#2)

"but in the produce of"

Here, **produce** refers to the income that is gained from selling **produce**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "but in the income of"

See: Metonymy

Proverbs 15:6 (#3)

"but in the produce of the wicked one is being troubled"

Here Solomon refers to **the produce of the wicked one** causing **the wicked one** to be **troubled** as if **being troubled** were an object located **in the produce**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "but the produce of the wicked one causes them trouble"

See: Metaphor

Proverbs 15:7 (#1)

"The lips of the wise ones"

See how you translated this phrase in [14:3](#).

See: Metonymy

Proverbs 15:7 (#2)

"scatter knowledge"

Here Solomon refers to teaching other people knowledge as if **knowledge** were the seeds that a farmer scatters to plant in a field. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "teach others knowledge"

See: Metaphor

Proverbs 15:7 (#3)

"knowledge"

See how you translated the abstract noun **knowledge** in [1:4](#).

See: Abstract Nouns

Proverbs 15:7 (#4)

"but the heart of stupid ones"

See how you translated **the heart of stupid ones** in [12:23](#).

See: Metonymy

Proverbs 15:8 (#1)

"The sacrifice of" - "but the prayer of"

The sacrifice and **the prayer** represent sacrifices and prayers in general, not one particular **sacrifice** or **prayer**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "The sacrifices of ... but the prayers of"

See: Generic Noun Phrases

Proverbs 15:8 (#2)

"The sacrifice of the wicked ones {" - "but the prayer of the upright ones"

If your language does not use abstract nouns for the ideas of **sacrifice** and **prayer**, you could express the same ideas in another way. Alternate translation: "What the wicked ones sacrifice ... but what the upright ones pray"

See: Abstract Nouns

Proverbs 15:8 (#3)

"is} an abomination to Yahweh"

See how you translated **an abomination to Yahweh** in [3:32](#).

See: Abstract Nouns

Proverbs 15:8 (#4)

"is} his delight"

See how you translated the abstract noun **delight** in [11:1](#).

See: Abstract Nouns

Proverbs 15:9 (#1)

"An abomination to Yahweh"

See how you translated this phrase in the previous verse.

See: Abstract Nouns

Proverbs 15:9 (#2)**"is} the way of"**

See how you translated the same use of **way** in [1:15](#).

See: Metaphor

Proverbs 15:9 (#3)**"the wicked one,"**

Here, **the wicked one** and **a pursuer** represent types of people, not one particular **wicked one** or **pursuer**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "the wicked ones ... but the pursuers of"

See: Generic Noun Phrases

Proverbs 15:9 (#4)**"but a pursuer of righteousness"**

Here Solomon refers to someone being diligent to live righteously as if that person were **a pursuer** of it. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "but someone who strives to be righteous"

See: Metaphor

Proverbs 15:9 (#5)**"righteousness"**

See how you translated the abstract noun **righteousness** in [1:3](#).

See: Abstract Nouns

Proverbs 15:10 (#1)**"discipline {" - "rebuke"**

See how you translated the abstract nouns **discipline** in [13:24](#) and **rebuke** in [1:25](#).

See: Abstract Nouns

Proverbs 15:10 (#2)**"is} for one who forsakes" - "one who hates"**

Here, **one who forsakes** and **one who hates** represent types of people, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "is for any person who forsakes ... any person who hates"

See: Generic Noun Phrases

Proverbs 15:10 (#3)**"is} for one who forsakes the path"**

Here Solomon refers to a person who is no longer behaving righteously, but behaving wickedly, as if that person **forsakes** the righteous **path**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is for one who stops living righteously"

See: Metaphor

Proverbs 15:11 (#1)**"Sheol and Abaddon"**

Sheol and **Abaddon** both refer to the place where people's spirits go when they die. Solomon is using them together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. See how you translated **Sheol** in [1:12](#). Alternate translation: "the place where the spirits of dead people dwell" or "the place of the dead"

See: Doublet

Proverbs 15:11 (#2)**"are} before"**

Here Solomon refers to **Yahweh** knowing everything about **Sheol and Abaddon** as if they were in front of him. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "are fully known by"

See: Metaphor

Proverbs 15:11 (#3)**"the hearts of"**

See how you translated the same use of "heart" in [2:2](#).

See: Metonymy

Proverbs 15:11 (#4)**"the sons of man"**

See how you translated this phrase in [8:4](#).

See: When Masculine Words Include Women

Proverbs 15:12 (#1)**""A mocker" - "one who rebukes him;"**

A **mock**er, **one who rebukes**, **he**, and **him** represent types of people, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any mocker ... any person who rebukes that person ... that person will not go"

See: Generic Noun Phrases

Proverbs 15:12 (#2)**"does not love"**

Solomon is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning. If it would be helpful in your language, you could express the positive meaning. Alternate translation: "really hates"

See: Litotes

Proverbs 15:12 (#3)**"he will not go"**

Here Solomon implies going **to the wise ones** in order to get advice from them. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "he will not go to receive their advice"

See: Assumed Knowledge and Implicit Information

Proverbs 15:13 (#1)**"A joyful heart"**

Here Solomon uses **heart** to refer a person's inner being or mind. See how you translated the same use of **heart** in [2:2](#).

See: Metonymy

Proverbs 15:13 (#2)**"makes a face glad"**

Here Solomon refers to someone smiling as if that person's **face** were a person who is **glad**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "causes one to smile"

See: Personification

Proverbs 15:13 (#3)**"but by pain of heart"**

Here Solomon refers to a person who is feeling sad as if that person has **pain of heart**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "but by feeling sad"

See: Metonymy

Proverbs 15:13 (#4)**"a spirit {is} stricken"**

Here Solomon refers to a person despairing as if that person's **spirit** were hit or crushed by something. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "a person feels despair"\n

See: Metaphor

Proverbs 15:14 (#1)**""The heart of the understanding one seeks knowledge,"**

The heart, the understanding one, and the mouth represent these things and type of people in general, not one particular **heart, understanding one, or mouth**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "The hearts of the understanding ones seek knowledge ... but the mouths of"

See: Generic Noun Phrases

Proverbs 15:14 (#2)

"The heart of" - "but the mouth of"

In this verse, **heart** and **mouth** refer to the whole person. See how you translated the same use of **heart** in [6:18](#) and **mouth** in [4:5](#).

See: Synecdoche

Proverbs 15:14 (#3)

"seeks"

See how you translated the same use of **seeks** in [11:27](#).

See: Metaphor

Proverbs 15:14 (#4)

""knowledge,"

See how you translated the abstract nouns **knowledge** in [1:4](#) and **folly** in [5:23](#).

See: Abstract Nouns

Proverbs 15:14 (#5)

"feeds on"

Here Solomon refers to **stupid ones** being satisfied with **folly** as if **folly** were something they feed on like cattle feed on grass. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "are satisfied by"

See: Metaphor

Proverbs 15:15 (#1)

"All the days of the afflicted one"

All the days here refers to what happens during the **days** that **the afflicted one** is alive. If it would be helpful in your language, you could state this explicitly. Alternate translation: "What happens during all the days that the afflicted one is alive"

See: Metonymy

Proverbs 15:15 (#2)

"the afflicted one {" - "but the good of heart"

Here, **the afflicted one** and **the good of heart** represent types of people, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "any afflicted one ... but any person who is good of heart"

See: Generic Noun Phrases

Proverbs 15:15 (#3)

"are} evil ones"

Here, **evil** refers to what is miserable or troublesome. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "are troublesome ones" or "are troublesome"

See: Assumed Knowledge and Implicit Information

Proverbs 15:15 (#4)

"but the good of heart"

Here, **the good of heart** refers to a person who feels cheerful. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "but the one who feels cheerful"

See: Metaphor

Proverbs 15:15 (#5)

"has} a feast continually"

Here Solomon refers to a person enjoying life as if that person is always eating at a **feast**. If it would be helpful in your language, you could use a simile or express the meaning plainly. Alternate translation: "lives as if he is continually feasting" or "is always enjoying life"

See: Metaphor

Proverbs 15:16 (#1)

"is} a little" - "than much treasure"

Solomon is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "is having a little ... than having much treasure"

See: Ellipsis

Proverbs 15:16 (#2)

"is} a little"

Here Solomon is using the adjective **little** as a noun to refer to a small amount of something. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "is having a small amount"

See: Nominal Adjectives

Proverbs 15:16 (#3)

"with the fear of Yahweh"

Here Solomon refers to fearing **Yahweh** as if that **fear** were an object that someone could have **with** even a **little** of whatever they have. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "while having fear of Yahweh" or "and fearing Yahweh"

See: Metaphor

Proverbs 15:16 (#4)

"with the fear of Yahweh"

See how you translated **the fear of Yahweh** in [1:7](#). \n\n

See: Abstract Nouns

Proverbs 15:16 (#5)

"and anxiety with it"

Here Solomon refers to feeling **anxiety** as if that **anxiety** were an object that someone could have **with much treasure**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and having anxiety" or "and having anxiety"

See: Metaphor

Proverbs 15:16 (#6)

"and anxiety"

If your language does not use an abstract noun for the idea of **anxiety**, you could express the same idea in another way. Alternate translation: "and being anxious"

See: Abstract Nouns

Proverbs 15:17 (#1)

"is} a portion of vegetables and love" - "than a fattened ox and hatred"

Solomon is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "is having a portion of vegetables and having love ... than having a fattened ox and having hatred"

See: Ellipsis

Proverbs 15:17 (#2)

"is} a portion of vegetables"

Here, a **portion of vegetables** refers to a small meal without much food. This kind of meal would be eaten by someone who cannot afford to buy meat. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is very little food" or "is a poor person's meal"

See: Metonymy

Proverbs 15:17 (#3)**"and love" - "and hatred"**

See how you translated the abstract nouns **love** and **hatred** in [10:12](#).

See: Abstract Nouns

Proverbs 15:17 (#4)**"than a fattened ox"**

Here, a **fattened ox** refers to a large meal including meat such as a **fattened ox**. This kind of meal would be eaten by a wealthy person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "than very much food" or "than a wealthy person's meal"

See: Metonymy

Proverbs 15:17 (#5)**"and hatred with it"**

Here Solomon refers to feeling **hatred** as if that **hatred** were an object that someone could have **with a fattened ox**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "while having hatred"

See: Metaphor

Proverbs 15:18 (#1)**"A man of heat"**

Although the term **man** is masculine, Solomon is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "A person of heat"

See: When Masculine Words Include Women

Proverbs 15:18 (#2)**"A man of heat"**

A **man of heat** refers to someone who gets angry easily. Here, **heat** refers to extreme anger, which

causes the angry person's body to become hot. If it would be helpful in your language, you could express the meaning plainly. See how you translated the similar use of **heat** in [6:34](#). Alternate translation: "A person who becomes angry easily"

See: Metonymy

Proverbs 15:18 (#3)**"stirs up"**

Here Solomon refers to starting a **quarrel** as if it were something that a person **stirs up**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "starts" or "causes"

See: Metaphor

Proverbs 15:18 (#4)**"a quarrel,"**

If your language does not use abstract nouns for the ideas of **quarrel** and **dispute**, you could express the same ideas in another way. See how you translated "quarrels" in [6:14](#). Alternate translation: "quarreling ... disputing"

See: Abstract Nouns

Proverbs 15:18 (#5)**"a quarrel,"**

Here, **quarrel**, **the long of nostrils**, and **dispute** represent events and a type of person in general, not a specific event or person. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "quarrels, but any person long of nostrils ... disputes"

See: Generic Noun Phrases

Proverbs 15:18 (#6)**"but one long of nostrils"**

See how you translated **one long of nostrils** in [14:29](#).

See: Idiom

See: Simile

Proverbs 15:18 (#7)

"will quiet a dispute"

Here Solomon refers to someone causing people who are arguing to become calm and stop arguing as if that person were causing the **dispute** to become **quiet**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will calm disputing people"

See: Metaphor

Proverbs 15:19 (#1)

""The way of the lazy one {is} like a hedge of brier,"

The way of the lazy one and **the path** do not refer to specific things and people, but represent those things and types of people in general. If it would be helpful in your language, you could use more natural expressions. See how you translated **the lazy one** in [10:26](#). Alternate translation: "The ways of lazy ones are like a hedge of brier, but the paths of the upright ones are a built-up highway"\n

See: Generic Noun Phrases

Proverbs 15:19 (#2)

"The way of" - "but the path of"

In this verse, Solomon uses **way** and **path** to refer to a person's progress throughout that person's lifetime. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "The life progress of ... the life progress of"

See: Metaphor

Proverbs 15:19 (#3)

"is} like a hedge of brier"

Here Solomon compares the difficult and unproductive lifestyle of a **lazy** person with a **hedge of brier** that prevents someone from walking down a path. If it would be helpful in your language, you could state that explicitly. Alternate translation: "is difficult"

Proverbs 15:19 (#4)

"is} like a hedge of brier"

The phrase **hedge of brier** refers to a dense group of bushes that contains sharp thorns. Because the **hedge** is thick and has thorns, people cannot walk through it. If your readers would not be familiar with this type of plant, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "is like a large thorn bush" or "is like a plant that blocks the way"

See: Translate Unknowns

Proverbs 15:19 (#5)

"is} a built-up highway"

Here Solomon refers to the productive lifestyle of **the upright ones** as if it were a **highway** that was well-made and easy to walk on. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is productive"

See: Metaphor

Proverbs 15:20 (#1)

"A wise son gladdens a father"

See how you translated this clause in [10:1](#).

See: Assumed Knowledge and Implicit Information

Proverbs 15:20 (#2)

"but a stupid man despises his mother"

Although a **stupid man** and **his** are masculine, Solomon is using these words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "but any stupid person despises that person's mother"

See: When Masculine Words Include Women

Proverbs 15:21 (#1)**"Folly {is} a joy" - "understanding"**

See how you translated the abstract nouns **Folly** in [5:23](#), **joy** in [10:28](#), and **understanding** in [1:2](#).

See: Abstract Nouns

Proverbs 15:21 (#2)**"to the lacking of heart,"**

See how you translated **the lacking of heart** in [9:16](#) and **man of understanding** in [10:23](#).

See: Generic Noun Phrases

Proverbs 15:21 (#3)**"makes to go straight"**

Solomon is leaving out a word that in many languages a sentence would need in order to be complete. You could supply this word from the context if it would be clearer in your language. Alternate translation: "makes himself to go straight"

See: Ellipsis

Proverbs 15:21 (#4)**"makes to go straight"**

Here Solomon speaks of a person doing what is right as if he were walking **straight** ahead on a path. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "does what is right"

See: Metaphor

Proverbs 15:22 (#1)**"Plans are broken"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Plans fail"

See: Active or Passive

Proverbs 15:22 (#2)**"counsel"**

See how you translated the abstract noun **counsel** in [1:25](#).

See: Abstract Nouns

Proverbs 15:22 (#3)**"it will stand"**

The pronoun **it** refers to the **Plans** in the previous clause. If this is not clear for your readers, you could state this explicitly. Alternate translation: "those plans will stand"

See: Pronouns — When to Use Them

Proverbs 15:22 (#4)**"it will stand"**

Here Solomon refers to **Plans** that are successful as if they were a person who would continue to **stand**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "they will be successful"

See: Personification

Proverbs 15:23 (#1)**"Joy {is} for the man in the answer of his mouth"**

Here Solomon refers to a person feeling joyful because of **the answer** that person gave. Solomon uses a metaphor in which he refers to **Joy** as if it were an object that could be found **in the answer**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "The man has joy because of the answer of his mouth"

See: Metaphor

Proverbs 15:23 (#2)**"Joy {is} for the man in the answer of his mouth"**

Here, **the man**, **the answer**, and **his** refer to a type of people and answers in general, not a specific **man** or **answer**. If it would be helpful in your

language, you could use more natural expressions. Alternate translation: "Any person has joy because of an answer of that person's mouth"

See: Generic Noun Phrases

Proverbs 15:23 (#3)

"Joy"

See how you translated the abstract noun **joy** in [10:28](#).

See: Abstract Nouns

Proverbs 15:23 (#4)

"in the answer of his mouth"

The phrase **a word in its time** in the second clause implies that **the answer** in the first clause is a good or fitting **answer**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "in the good answer of his mouth" or "in the fitting reply of his mouth"

See: Assumed Knowledge and Implicit Information

Proverbs 15:23 (#5)

"in the answer of his mouth"

Here Solomon is using the possessive form to describe an **answer** that someone says with **his mouth**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "in the good answer he says" or "in what he says well in reply"

See: Possession

Proverbs 15:23 (#6)

"and how good {is} a word in its time"

This clause is a positive exclamation that emphasizes that something spoken at the right time is very good. If it would be helpful in your language, you could show this by making it a separate sentence and using a positive exclamation that is natural in your language. Alternate translation: "A word in its time is very good!"

See: Exclamations

Proverbs 15:23 (#7)

"and how good {is} a word in its time"

The phrase **a word in its time** refers to a **word** that is spoken at the appropriate time. If it would be helpful in your language, you could express state this explicitly. Alternate translation: "and how good is a word spoken at the appropriate time"

See: Assumed Knowledge and Implicit Information

Proverbs 15:23 (#8)

"and how good {is} a word"

See how you translated the similar use of **word** in [12:25](#).

See: Metonymy

Proverbs 15:24 (#1)

"The path of life {is} upward for the insightful one"

The **path of life** and the **insightful one** represent paths and insightful people in general, not a specific **path** or **insightful one**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "The paths of lives are upward for those who are insightful"

See: Generic Noun Phrases

Proverbs 15:24 (#2)

"The path of life {is} upward"

Here Solomon speaks of a lifestyle that results in a long life as if it were a **path** that goes **upward**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "The lifestyle results in a long life"

See: Metaphor

Proverbs 15:24 (#3)

"life"

Here, **life** refers to a long **life**. See how you translated the same use of **life** in [10:16](#).

See: Assumed Knowledge and Implicit Information

Proverbs 15:24 (#4)

"in order to turn away"

Solomon is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the previous clause if it would be clearer in your language. Alternate translation: "in order for the insightful one to turn away"

See: Ellipsis

Proverbs 15:24 (#5)

"in order to turn away from Sheol"

Here Solomon speaks of avoiding **Sheol** as if **Sheol** were a place that a person could **turn away from**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "in order to avoid going to Sheol"

See: Metaphor

Proverbs 15:24 (#6)

"from Sheol below"

The Israelites referred to dying as going down to **Sheol**, which is the place where people's spirits go when they die. Here Solomon refers to **Sheol** as if it were **below** the place where living people are. If it would be helpful in your language, you could state that explicitly. See how you translated **Sheol** in [1:12](#). Alternate translation: "from the place where the spirits of dead people dwell" or "from the place of the dead"

See: Metaphor

Proverbs 15:25 (#1)

"will tear down"

Here Solomon refers to Yahweh destroying **the house of the proud ones** as if he were tearing it **down**. If it would be helpful in your language, you

could express the meaning plainly. Alternate translation: "will ruin"

See: Metaphor

Proverbs 15:25 (#2)

"the house of the proud ones,"

Here, **the house**, **the boundary**, and **the widow** refer to houses, boundaries, and widows in general, not one particular **house**, **boundary**, or **widow**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "the houses of the proud ones ... the boundaries of the widows"

See: Generic Noun Phrases

Proverbs 15:25 (#3)

"the house of"

Here, **house** refers to both the building someone lives in and the items within that **house**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the property of"

See: Metonymy

Proverbs 15:25 (#4)

"but he will set up"

Here Solomon refers to Yahweh protecting or maintaining **the boundary of the widow** as if it were an object that he **set up**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "but he will protect"

See: Metaphor

Proverbs 15:25 (#5)

"the boundary of"

The word **boundary** refers to stones that were used to mark the borders of the land that a person owned. Here Solomon uses **boundary** to refer to all the land and possessions within the **boundary** of the land that **the widow** owns. If it would be helpful in your language, you could express the

meaning plainly. Alternate translation: “the property of”

See: Metonymy

Proverbs 15:25 (#6)

"the widow"

Solomon assumes that his readers will understand that **the widow** is helpless and poor because widows were some of the poorest people in ancient societies. You could include this information if that would be helpful to your readers. Alternate translation: “the helpless widow”

See: Assumed Knowledge and Implicit Information

Proverbs 15:26 (#1)

"are} an abomination to Yahweh"

See how you translated **an abomination to Yahweh** in [3:32](#).

See: Abstract Nouns

Proverbs 15:26 (#2)

"words of pleasantness"

Here Solomon is using the possessive form to describe **words** that are characterized by **pleasantness**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: “pleasant words”

See: Possession

Proverbs 15:26 (#3)

"words of"

See how you translated the same use of **words** in [1:23](#).

See: Metonymy

Proverbs 15:27 (#1)

""One who unjustly gains" - "his house,"

One who unjustly gains, his, and one who hates represent types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: “Any person who unjustly gains ... that person’s house, but any person who hates”\n

See: Generic Noun Phrases

Proverbs 15:27 (#2)

"One who unjustly gains unjust gain"

See how you translated the similar emphatic use of “unjustly gain unjust gain” in [1:19](#).

See: Poetry

Proverbs 15:27 (#3)

"his house"

See how you translated the same use of **house** in [3:33](#).

See: Metonymy

Proverbs 15:27 (#4)

"but one who hates bribes"

The phrase **one who hates bribes** refers to a person who refuses to receive **bribes** that someone else might offer them. If it would be helpful in your language, you could state this explicitly. Alternate translation: “but one who refuses to accept bribes”

See: Assumed Knowledge and Implicit Information

Proverbs 15:27 (#5)

"will live"

Here, **live** refers to living a long life. See how you translated the same use of **live** in [9:6](#).

See: Assumed Knowledge and Implicit Information

Proverbs 15:28 (#1)

"The heart of the righteous one considers {how}" - "but the mouth of the wicked ones gushes forth"

"**The heart, the righteous one, and the mouth** represent things and a type of people in general, not a specific **heart, righteous one** or **mouth**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "The hearts of any righteous ones consider how ... but the mouths of the wicked ones gush forth""

See: Generic Noun Phrases

Proverbs 15:28 (#2)

"**The heart of**"

Here, **heart** refers to the whole person. See how you translated the same use of **heart** in [6:18](#).

See: Metonymy

Proverbs 15:28 (#3)

"**to answer**"

Solomon is leaving out a word that in many languages a sentence would need in order to be complete. You could supply this word from the context if it would be clearer in your language. Alternate translation: "to answer a person"

See: Ellipsis

Proverbs 15:28 (#4)

"**but the mouth of**"

See how you translated the same use of **the mouth of** in [10:6](#).

See: Metonymy

Proverbs 15:28 (#5)

"**gushes forth**"

See how you translated the same use of **gushes forth** in [15:2](#).

See: Metaphor

Proverbs 15:28 (#6)

"**evils**"

If your language does not use an abstract noun for the idea of **evils**, you could express the same idea in another way. Alternate translation: "evil things"

See: Abstract Nouns

Proverbs 15:29 (#1)

"**Yahweh {is} far from the wicked ones**"

Here Solomon speaks of Yahweh not listening to **the wicked ones** as if he were physically **far** away from them. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Yahweh does not heed wicked people"

See: Metaphor

Proverbs 15:29 (#2)

"**but the prayer of**"

The word **prayer** represents prayers in general, not one particular **prayer**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "but the prayers of"

See: Generic Noun Phrases

Proverbs 15:29 (#3)

"**but the prayer of**"

See how you translated the abstract noun **prayer** in [15:8](#).

See: Abstract Nouns

Proverbs 15:29 (#4)

"**he hears**"

Here, **hears** implies that **Yahweh hears** and responds to what he **hears**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "he hears and responds"

See: Assumed Knowledge and Implicit Information

Proverbs 15:30 (#1)

"**"The luminary of the eyes gladdens the heart;"**"

The luminary, the heart, and the bone represents those things in general, not one particular **luminary, heart, or bone**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Luminaries of the eyes gladdens hearts ... bones"

See: Generic Noun Phrases

Proverbs 15:30 (#2)

"The luminary of the eyes"

Solomon assumes that his readers will understand that he is referring to someone seeing **The luminary of the eyes**. You could include this information if that would be helpful to your readers. Alternate translation: "Seeing the luminary of the eyes"

See: Assumed Knowledge and Implicit Information

Proverbs 15:30 (#3)

"The luminary of the eyes"

Here Solomon refers to a joyful facial expression as if the person's **eyes** shined brightly like a **luminary** body, such as the Sun. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "A cheerful expression"

See: Metaphor

Proverbs 15:30 (#4)

"the heart"

Here, **heart** refers to the whole person. See how you translated the same use of **heart** in [6:18](#).

See: Synecdoche

Proverbs 15:30 (#5)

"good news"

Solomon assumes that his readers will understand that he is referring to someone hearing **good news**. You could include this information if that would be helpful to your readers. Alternate translation: "hearing good news"

See: Assumed Knowledge and Implicit Information

Proverbs 15:30 (#6)

"fattens the bone"

Here Solomon refers to **good news** making people feel healthy as if it **fattens** their bones. The word **bone** here refers to a person's whole body. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "causes people to feel healthy"

See: Idiom

Proverbs 15:31 (#1)

"An ear" - "the rebuke of"

An ear and **the rebuke** represent those things in general, not one particular **ear** or **rebuke**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Ears ... the rebukes of"

See: Generic Noun Phrases

Proverbs 15:31 (#2)

"An ear"

Here, **ear** refers to the whole person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "A person"

See: Synecdoche

Proverbs 15:31 (#3)

"the rebuke of life"

Here Solomon is using the possessive form to describe a **rebuke** that results in **life**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "the rebuke that leads to life"

See: Possession

Proverbs 15:31 (#4)

"the rebuke of"

See how you translated the abstract noun **rebuke** in [1:25](#).

See: Abstract Nouns

Proverbs 15:31 (#5)

"the rebuke of life"

Here, **life** refers to remaining alive. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the rebuke that keeps one alive"

See: Assumed Knowledge and Implicit Information

Proverbs 15:31 (#6)

"will lodge in the midst of the wise ones"

Here Solomon refers to a person being considered wise as if that person were dwelling with **the wise ones**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will be considered one of the wise ones"

See: Metonymy

Proverbs 15:32 (#1)

"One who avoids" - "his life,"

One who avoids, **his**, and **one who hears** represent types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person who avoids ... that person's life, but any person who hears"

See: Generic Noun Phrases

Proverbs 15:32 (#2)

"correction" - "rebuke"

See how you translated the abstract nouns **correction** in [3:11](#) and **rebuke** in [1:25](#).

See: Abstract Nouns

Proverbs 15:32 (#3)

"rejects"

Solomon says **rejects** here as an overstatement for emphasis. He means that someone who **avoids correction** is doing what will ruin **his life**, as if he actually despises **his life**. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "behaves as if he rejects"

See: Hyperbole

Proverbs 15:32 (#4)

"his life"

Here, **his life** refers to the person himself. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "himself"

See: Synecdoche

Proverbs 15:32 (#5)

"heart"

Here Solomon uses **heart** to refer to a person's ability to think. See how you translated the same use of **heart** in [6:32](#).

See: Metonymy

Proverbs 15:33 (#1)

"The fear of Yahweh"

See how you translated this phrase in [1:7](#).

See: Possession

Proverbs 15:33 (#2)

"is} instruction of wisdom,"

See how you translated the abstract nouns **wisdom** and **instruction** in [1:2](#) and **honor** in [3:16](#).

See: Abstract Nouns

Proverbs 15:33 (#3)**"is} instruction of wisdom"**

Here Solomon is using the possessive form to describe **instruction** that results in **wisdom**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "is instruction that results in wisdom"

See: Possession

Proverbs 15:33 (#4)**"and before the face of honor {is} humility"**

"Here Solomon refers to a person having **humility** before receiving **honor** as if **humility** were a person who stands **before the face of honor**. If it would be helpful in your language, you could express the meaning plainly. See how you translated the same use of **before the face of** in [8:25](#). Alternate translation: "and humility exists before the honor exists" or ""and humility precedes honor""

See: Personification

Proverbs 15:33 (#5)**"is} humility"**

If your language does not use an abstract noun for the idea of **humility**, you could express the same idea in another way. Alternate translation: "is being humble"

See: Abstract Nouns

Proverbs 16:1 (#1)**""The arrangements of the heart {are} a man's,"**

Here, **the heart**, **a man's**, **the answer**, and **the tongue** refer to these things and people in general, not a specific thing or person. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "The arrangements of the hearts are those people's, but the answers of the tongues are from Yahweh"

See: Generic Noun Phrases

Proverbs 16:1 (#2)**"The arrangements of the heart {" - "the answer of the tongue"**

If your language does not use abstract nouns for the ideas of **arrangements** and **answer**, you could express the same ideas in other ways. See how you translated **answer** in [15:1](#). Alternate translation: "Things that the heart arranges ... what the tongue answers"

See: Abstract Nouns

Proverbs 16:1 (#3)**"The arrangements of the heart"**

The arrangements of the heart here could mean: (1) **arrangements** about what to say, which is suggested by the phrase **the answer of the tongue** in the next clause. Alternate translation: "The arrangements of the heart regarding what to say" (2) human **arrangements** in general. Alternate translation: "The arrangements of the heart about something"

See: Assumed Knowledge and Implicit Information

Proverbs 16:1 (#4)**"the heart"**

See how you translated the same use of **heart** in [2:2](#).

See: Metonymy

Proverbs 16:1 (#5)**"are} a man's"**

Here Solomon is using the possessive form to describe **arrangements** that are determined by the person who makes them. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "are determined by a man" or "are determined by those who make them"

See: Possession

Proverbs 16:1 (#6)**"the answer of the tongue"**

Here, **the answer of the tongue** refers to **the answer** that someone speaks by using **the tongue**. If it would be helpful in your language, you could express the meaning plainly. See how you translated the same use of **tongue** in [6:17](#). Alternate translation: "what one says in reply" or "the spoken answer"

See: Metonymy

Proverbs 16:1 (#7)**"the answer of the tongue"**

Here, **the answer of the tongue** could refer to: (1) an **answer** related to the **arrangements** in the previous clause. Alternate translation: "the answer of the tongue about those arrangements" (2) an **answer** in general. Alternate translation: "any answer of the tongue"

See: Assumed Knowledge and Implicit Information

Proverbs 16:1 (#8)**"but" - "is" from Yahweh"**

Here, the phrase **is from Yahweh** indicates that **Yahweh** is who determines **the answer of the tongue**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "is determined by Yahweh"

See: Assumed Knowledge and Implicit Information

Proverbs 16:2 (#1)**"the ways of"**

See how you translated the same use of **ways** in [3:6](#).

See: Metaphor

Proverbs 16:2 (#2)**"a man {" - "in his eyes"**

Although the terms **man** and **his** are masculine, Solomon is using these words in a generic sense

that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "any person ... in that person's eyes"

See: When Masculine Words Include Women

Proverbs 16:2 (#3)**"in his eyes"**

See how you translated the same use of **eyes** in [3:4](#).

See: Metaphor

Proverbs 16:2 (#4)**"but Yahweh examines"**

Here, **examines** refers to judging or evaluating. If it would be helpful in your language, you could state this explicitly. Alternate translation: "but Yahweh judges"

See: Assumed Knowledge and Implicit Information

Proverbs 16:2 (#5)**"spirits"**

Here, **spirits** refers to the thoughts and motives of people. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "people's thoughts"

See: Metaphor

Proverbs 16:3 (#1)**"Roll to Yahweh your works"**

Here Solomon refers to people depending on Yahweh for the outcome of their **works** as if those **works** were objects that one could **Roll to Yahweh**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Depend on Yahweh for the outcome of your works"

See: Metaphor

Proverbs 16:3 (#2)**""your works,"**

See how you translated the abstract nouns **works** in [8:22](#) and **plans** in [1:31](#).

See: Abstract Nouns

Proverbs 16:3 (#3)**"and your plans will be established"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "and Yahweh will establish your plans"

See: Active or Passive

Proverbs 16:3 (#4)**"and" - "will be established"**

Here Solomon uses **established** to refer to something being achieved or successful. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and ... will be successful"\n

See: Metaphor

Proverbs 16:4 (#1)**"all for its purpose"**

Solomon is using the adjective **all** as a noun to mean everything that exists. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "all things for their own purposes"

See: Nominal Adjectives

Proverbs 16:4 (#2)**""for its purpose"**

If your language does not use abstract nouns for the ideas of **purpose** and **evil**, you could express the same ideas in other ways. See how you translated **evil** in [1:16](#). Alternate translation: "for what they will accomplish ... what is evil"

See: Abstract Nouns

Proverbs 16:4 (#3)**"and even a wicked one"**

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the previous clause if it would be clearer in your language. Alternate translation: "and Yahweh has even made a wicked one"

See: Ellipsis

Proverbs 16:4 (#4)**"a wicked one"**

See how you translated this phrase in [9:7](#).

See: Generic Noun Phrases

Proverbs 16:4 (#5)**"for the day of evil"**

Here, **the day of evil** could refer to a time when **wicked** people experience disaster. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "for the time of disaster"\n

See: Assumed Knowledge and Implicit Information

Proverbs 16:5 (#1)**"An abomination to Yahweh"**

See how you translated this phrase in [3:32](#).

See: Abstract Nouns

Proverbs 16:5 (#2)**"one high of heart"**

Here Solomon refers to a proud person as if that person had a **heart** that was **high**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "one who is proud" or "arrogant one"

See: Metaphor

Proverbs 16:5 (#3)

"hand to hand"

See how you translated this phrase in [11:21](#).

See: Idiom

Proverbs 16:5 (#4)

"he will not remain blameless"

Although the term **he** is masculine, Solomon is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "that person will not remain blameless"

See: Generic Noun Phrases

Proverbs 16:5 (#5)

"he will not remain blameless"

See how you translated **will not remain blameless** in [11:21](#).

See: Litotes

Proverbs 16:6 (#1)

"By covenant faithfulness and trustworthiness iniquity is atoned {for}"

Solomon is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "By having covenant faithfulness and trustworthiness, a person's iniquity is atoned for"

See: Ellipsis

Proverbs 16:6 (#2)

"By covenant faithfulness and trustworthiness iniquity" - "from evil"

See how you translated the abstract nouns **covenant faithfulness** and **trustworthiness** in [3:3](#), **iniquity** in [6:12](#), and **evil** in [1:16](#).

See: Abstract Nouns

Proverbs 16:6 (#3)

"By covenant faithfulness and trustworthiness iniquity is atoned {for}"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Covenant faithfulness and trustworthiness atone for iniquity"

See: Active or Passive

Proverbs 16:6 (#4)

"and by the fear of Yahweh"

See how you translated **the fear of Yahweh** in [1:7](#).

See: Possession

Proverbs 16:6 (#5)

"one turns away from evil"

See how you translated **turns away from evil** in [14:16](#).

See: Metaphor

Proverbs 16:7 (#1)

"the ways of"

See how you translated the same use of **ways** in [3:6](#).

See: Metaphor

Proverbs 16:7 (#2)

"a man,"

Although **man**, **his**, and **him** are masculine, Solomon is using these words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "a

person ... even that person's enemies ... with that person"

See: When Masculine Words Include Women

Proverbs 16:8 (#1)

"is} a little" - "than an abundance of produce with no justice"

Solomon is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "is having a little ... than having an abundance of produce without having justice"\n

See: Ellipsis

Proverbs 16:8 (#2)

"Better {is} a little"

See how you translated this phrase in [15:16](#).

See: Nominal Adjectives

Proverbs 16:8 (#3)

"with righteousness"

Here Solomon refers to being righteous as if that **righteousness** were an object that someone could have **with a little**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "while having righteousness" or "while being righteous"\n

See: Metaphor

Proverbs 16:8 (#4)

"than an abundance of produce with no justice"

See how you translated **an abundance of produce** in [14:4](#) and **no justice** in [13:23](#).

See: Abstract Nouns

Proverbs 16:8 (#5)

"with no justice"

Here Solomon refers to a lack of **justice** as if **justice** were an object that someone did not have **with an abundance of produce**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and not having justice" or "while having no justice"\n

See: Metaphor

Proverbs 16:9 (#1)

"The heart of"

See how you translated the same use of **heart** in [2:2](#).

See: Metonymy

Proverbs 16:9 (#2)

""a man" - "his way,"

Although **man** and **his** are masculine, Solomon is using these words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "a person ... that person's way ... that person's step"

See: When Masculine Words Include Women

Proverbs 16:9 (#3)

"his way"

Here Solomon refers to what a person wants to do as if it were a **way** he walks on. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "what he wants to do"

See: Metaphor

Proverbs 16:9 (#4)

"establishes his step"

Here Solomon speaks of Yahweh determining the individual events related to the working out of a person's plans as if Yahweh were guiding that person where to **step**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "determines how that plan proceeds"

See: Metaphor

Proverbs 16:10 (#1)

"Divination {is} on the lips of a king"

Divination usually refers to the practice of trying to get information from spirits, which is a practice that Yahweh prohibited. However, Solomon uses the word here to refer to **a king** correctly communicating God's decisions as God's representative. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Divinely inspired decisions are on the lips of a king"

See: Assumed Knowledge and Implicit Information

Proverbs 16:10 (#2)

"Divination {" - "in judgment"

If your language does not use abstract nouns for the ideas of **Divination** and **judgment**, you could express the same ideas in other ways. Alternate translation: "What someone discerns from God ... when he judges"

See: Abstract Nouns

Proverbs 16:10 (#3)

"the lips of"

See how you translated the same use of **lips** in [10:21](#).

See: Metonymy

Proverbs 16:10 (#4)

"a king"

This verse describes the traits of an ideal, righteous **king**, not any **king** in general. If it would be helpful in your language, you could state this explicitly. Alternate translation: "an ideal king"

See: Assumed Knowledge and Implicit Information

Proverbs 16:10 (#5)

"a king,"

Here, the words **king** and **his** represent righteous kings, not one particular **king**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "any good king ... that king's mouth"

See: Generic Noun Phrases

Proverbs 16:10 (#6)

"his mouth"

See how you translated the same use of **mouth** in [10:11](#).

See: Metonymy

Proverbs 16:10 (#7)

"will not act unfaithfully"

Here Solomon refers to what a king says not being unjust as if **his mouth** were a person who **will not act unfaithfully**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will not be unjust"

See: Personification

Proverbs 16:10 (#8)

"will not act unfaithfully"

Solomon is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning. If it would be helpful in your language, you could express the positive meaning by using positive words. Alternate translation: "will certainly act faithfully"

See: Litotes

Proverbs 16:11 (#1)

"A balance and scales of justice {are} for Yahweh;"

The implication of the references to a **balance**, **scales**, and **stones** in this verse is that God wants people to be honest when selling or buying things. You could include this information if that would be helpful to your readers. Alternate translation: "A balance and scales of justice are for Yahweh; all the stones of the bag are his work, so be honest"

See: Assumed Knowledge and Implicit Information

Proverbs 16:11 (#2)

"A balance and scales of justice {are} for Yahweh;"

These two clauses mean basically the same thing. The second clause emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word that shows that the second clause is repeating the first one, not saying something additional. Alternate translation: "A balance and scales of justice are for Yahweh; yes, all the stones of the bag are his work"

See: Parallelism

Proverbs 16:11 (#3)

"A balance and scales of justice"

Here Solomon is using the possessive form to describe a **balance and scales** that are characterized by **justice**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "A just balance and scales"

See: Possession

Proverbs 16:11 (#4)

"A balance and scales of"

Both of the terms **balance** and **scales** refer to instruments that are used for determining the weight of an object or comparing the weight of two objects. If it would be clearer for your readers, you could use a single phrase. See how you translated **scales** in [11:1](#). Alternate translation: "Instruments for measuring weight of"

See: Doublet

Proverbs 16:11 (#5)

"are} for Yahweh;"

In this verse, the phrases **are for Yahweh** and **are his work** indicate that accurate weighing instruments belong to **Yahweh** in that the idea of honest weighing instruments originated with him. If it would be helpful in your language, you could state this explicitly. Alternate translation: "come from Yahweh ... are his design" or "originated with Yahweh ... are designed by him"

See: Assumed Knowledge and Implicit Information

Proverbs 16:11 (#6)

"all the stones of the bag"

The phrase **stones of the bag** refers to the weights that were placed on the **scales** in order to determine the weight of an object. These **stones** were carried by merchants in a **bag**. The **scales** consisted of a central post with a crossbar from which two pans were hung. An object would be placed in one pan and these **stones** that had specific weights were placed in the other pan until the crossbar remained level, meaning that both pans contain an equal weight. If your readers would not be familiar with this method of determining weight, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "all the weights" or "all the stones used for determining weight"

See: Translate Unknowns

Proverbs 16:12 (#1)

"An abomination of" - "wickedness,"

See how you translated the abstract noun **abomination** in [3:32](#), **wickedness** in [4:17](#), and **righteousness** in [1:3](#).

See: Abstract Nouns

Proverbs 16:12 (#2)

"kings"

This verse describes the traits of ideal, righteous **kings**, not **kings** in general. If it would be helpful in

your language, you could state this explicitly.
Alternate translation: "ideal kings"

See: Assumed Knowledge and Implicit Information

Proverbs 16:12 (#3)

"by righteousness is a throne established"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "righteousness establishes a throne"

See: Active or Passive

Proverbs 16:12 (#4)

"is a throne established"

Here, **established** refers to a king having stable and enduring authority over his people. If it would be helpful in your language, you could state this explicitly. Alternate translation: "is a throne made secure" or "is a throne made to endure"\n

See: Assumed Knowledge and Implicit Information

Proverbs 16:12 (#5)

"a throne"

Here, **throne** refers to a king's authority, which is represented by the **throne** or royal chair upon which a king sits. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "a king's authority"

See: Metonymy

Proverbs 16:13 (#1)

""The delight of kings {are} lips of righteousness,"

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "The delight of kings are lips

of righteousness, yes, he loves one who speaks upright things"

See: Parallelism

Proverbs 16:13 (#2)

"The delight of" - "righteousness"

See how you translated the abstract nouns **delight** in [14:35](#) and **righteousness** in [8:20](#).

See: Abstract Nouns

Proverbs 16:13 (#3)

"kings"

This verse describes the traits of ideal, righteous **kings**, not any **kings** in general. If it would be helpful in your language, you could state this explicitly. Alternate translation: "ideal kings"

See: Assumed Knowledge and Implicit Information

Proverbs 16:13 (#4)

"are} lips of righteousness"

Here Solomon is using the possessive form to describe **lips** that are characterized by **righteousness**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "are righteous lips"\n

See: Possession

Proverbs 16:13 (#5)

"are} lips of"

Here, **lips** refers to what people say by moving their **lips**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "are sayings of"\n

See: Metonymy

Proverbs 16:13 (#6)

"he loves"

Here, **he** refers to the **kings** in the previous clause, not one particular king. If it would be helpful in your language, you could use a more natural expression. Alternate translation: “kings love”

See: Generic Noun Phrases

Proverbs 16:13 (#7)

"and" - "one who speaks"

Here, **one who speaks** refers to a type of person in general, not one particular person. If it would be helpful in your language, you could use a more natural expression. Alternate translation: “and ... any person who speaks”

See: Generic Noun Phrases

Proverbs 16:14 (#1)

"The heat of"

See how you translated the same use of **heat** in [6:34](#).

See: Metonymy

Proverbs 16:14 (#2)

"a king {" - "but a wise man"

Here, **a king** and **a wise man** represent types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: “any king ... but any wise man”\n

See: Generic Noun Phrases

Proverbs 16:14 (#3)

"is} messengers of death"

Here Solomon is using the possessive form to describe **messengers** who cause **death**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: “is messengers who cause death”

See: Possession

Proverbs 16:14 (#4)

"is} messengers of death"

Here Solomon speaks of an angry king causing people to die as if his anger were **messengers** whom he sends out to kill someone. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “puts people to death” or “causes death”

See: Personification

Proverbs 16:14 (#5)

"death"

See how you translated the abstract noun **death** in [2:18](#).

See: Abstract Nouns

Proverbs 16:14 (#6)

"will atone {for} it"

Here, **atone for it** refers to doing something that will cause an angry **king** to stop being angry. If it would be helpful in your language, you could state this explicitly. Alternate translation: “assuage the king’s anger” or “do what he can stop the king from being angry”

See: Assumed Knowledge and Implicit Information

Proverbs 16:15 (#1)

"In the light of the face of the king {is} life"

Here Solomon refers to people staying alive as if **life** were an object that is located **In the light of the face of the king**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “The light of the face of the king causes people to stay alive”

See: Metaphor

Proverbs 16:15 (#2)

"In the light of the face of"

Here Solomon refers to **the king** smiling because he is happy as if it were **the light of the face**. If it

would be helpful in your language, you could express the meaning plainly. Alternate translation: "In the smile of" or "In the happiness of"

See: Metaphor

Proverbs 16:15 (#3)

"the king {" - "and his favor"

The words **the king** and **his** represent kings in general, not one particular **king**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "any king ... and that king's favor"

See: Generic Noun Phrases

Proverbs 16:15 (#4)

"and his favor"

See how you translated **favor** in [3:4](#).

See: Abstract Nouns

Proverbs 16:15 (#5)

"is} like a cloud of spring rain"

Here Solomon compares the king showing **favor** toward someone with a **cloud** that brings **rain** in the **spring** to enable the crops to grow. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "benefits a person" or "refreshes a person like clouds bring rain in springtime to refresh the crops"

See: Simile

Proverbs 16:16 (#1)

""How better {it is} to acquire wisdom than gold,"

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "How better it is to acquire

wisdom than gold, yes, to acquire understanding is to be chosen more than silver"

See: Parallelism

Proverbs 16:16 (#2)

"wisdom" - "understanding"

See how you translated the abstract nouns **wisdom** in [1:2](#) and **understanding** in [2:2](#).\n

See: Abstract Nouns

Proverbs 16:16 (#3)

"and to acquire understanding is to be chosen"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "and people should choose to acquire understanding"

See: Active or Passive

Proverbs 16:17 (#1)

"The highway of"

Here Solomon speaks of **upright** behavior as if it were a well-built **highway** that is free of obstacles. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "The behavior of"\n

See: Metaphor

Proverbs 16:17 (#2)

"turns away from evil"

See how you translated this phrase in [14:16](#).

See: Metaphor

Proverbs 16:17 (#3)

""from evil;"

See how you translated the abstract nouns **evil** in [1:16](#) and **life** in [10:16](#).

See: Abstract Nouns

See: Parallelism

Proverbs 16:17 (#4)

"one who protects his life guards his way"

Here, **one who protects** and **his** refer to a type of person in general, not one particular person. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "any person who protects that person's life guards that person's way"

See: Generic Noun Phrases

Proverbs 16:17 (#5)

"one who protects his life"

Here Solomon speaks of a person who wants to stay alive as if **his life** were something that he **protects**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "one who keeps himself alive"

See: Metaphor

Proverbs 16:17 (#6)

"guards his way"

Here Solomon refers to a person being careful about how he behaves as if his behavior were a **way** that he **guards**. If it would be helpful in your language, you could express the meaning plainly. See how you translated the same use of **way** in [1:15](#). Alternate translation: "behaves carefully" or "is careful in how he behaves"

See: Metaphor

Proverbs 16:18 (#1)

""Before the face of breaking {is} pride,"

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "Before the face of breaking is pride, yes, before the face of a stumbling is a height of spirit"

Proverbs 16:18 (#2)

"Before the face of breaking {is} pride"

Here Solomon refers to someone having **pride** before experiencing **breaking** as if **breaking** were a person with a **face** that **pride** could be in front of. See how you translated the same use of **Before the face of** in [8:25](#). Alternate translation: "Pride exists before breaking"

See: Personification

Proverbs 16:18 (#3)

"Before the face of breaking {is} pride"

Here Solomon implies that **pride** results in **breaking**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Pride results in breaking"

See: Assumed Knowledge and Implicit Information

Proverbs 16:18 (#4)

"breaking"

Here Solomon refers to a person being destroyed as if they experience **breaking**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "destruction" or "being destroyed"

See: Metaphor

Proverbs 16:18 (#5)

"is} pride"

See how you translated the abstract noun **pride** in [8:13](#).

See: Abstract Nouns

Proverbs 16:18 (#6)

"and before the face of a stumbling {is} a height of spirit"

Here Solomon refers to someone having **height of spirit** before experiencing **stumbling** as if **stumbling** were a person with a **face** that **height of spirit** could be in front of. See how you translated the same use of **before the face of** in the previous clause. Alternate translation: "a height of spirit exists before stumbling"

See: Personification

Proverbs 16:18 (#7)

"and before the face of a stumbling {is} a height of spirit"

Here Solomon implies that **a height of spirit** results in **stumbling**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and a height of spirit results in a stumbling"

See: Assumed Knowledge and Implicit Information

Proverbs 16:18 (#8)

"a stumbling"

Here Solomon refers to a person being destroyed as if they experience **stumbling**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "destruction" or "being destroyed"

See: Metaphor

Proverbs 16:18 (#9)

"is} a height of spirit"

Here Solomon refers to a person being proud as if pride were **a height of spirit**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is pride" or "is being proud"

See: Metaphor

Proverbs 16:19 (#1)

"to be lowly of spirit"

Here Solomon refers to a person being humble as if humility were being **lowly of spirit**. If it would be helpful in your language, you could express the

meaning plainly. Alternate translation: "to be humble" or "is being humble"

See: Metaphor

Proverbs 16:19 (#2)

"than to share a portion {of} spoil {with} proud ones"

Here Solomon uses **share** to imply that the one who is sharing **a portion of spoil** is also one of the **proud ones**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "than to be one of the proud ones and share a portion of their spoil"

See: Assumed Knowledge and Implicit Information

Proverbs 16:19 (#3)

"spoil"

"The word **spoil** refers to things that victorious soldiers take from the enemies they have defeated. If it would be helpful in your language, you could state this explicitly. Alternate translation: "goods taken in battle" or "loot"

See: Assumed Knowledge and Implicit Information

Proverbs 16:20 (#1)

"One who comprehends" - "and one who trusts" - "he {is} happy"

One who comprehends, one who trusts, and **he** here represent types of people in general, not particular people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person who comprehends ... and any person who trusts ... that person is happy"

See: Generic Noun Phrases

Proverbs 16:20 (#2)

"One who comprehends concerning a matter"

This phrase could refer to: (1) someone who acts wisely in various matters. Alternate translation: "One who acts sensibly" (2) someone who heeds instruction, in which case the word translated

matter would refer to instruction. Alternate translation: "One who heeds instruction"

See: Assumed Knowledge and Implicit Information

Proverbs 16:20 (#3)

"will find good"

Here Solomon refers to someone prospering as if they found **good**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will prosper"

See: Metaphor

Proverbs 16:21 (#1)

"heart"

See how you translated the same use of **heart** in [2:2](#).

See: Metonymy

Proverbs 16:21 (#2)

"will be called an understanding one"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "people will call an understanding one"

See: Active or Passive

Proverbs 16:21 (#3)

"an understanding one"

See how you translated this phrase in [1:5](#).

See: Generic Noun Phrases

Proverbs 16:21 (#4)

"and the sweetness of lips"

Here Solomon speaks of kind or pleasant speech as if it were **sweetness** that comes from what people say by speaking with their **lips**. If it would be helpful in your language, you could express the

meaning plainly. Alternate translation: "pleasant speech"

See: Metaphor

Proverbs 16:21 (#5)

"lips"

See how you translated the same use of **lips** in [10:18](#).

See: Metonymy

Proverbs 16:22 (#1)

"A fountain of life"

See how you translated this phrase in [10:11](#).

See: Metaphor

Proverbs 16:22 (#2)

"is} the insight of" - "but the instruction of" - "is} folly"

See how you translated the abstract nouns **insight** in [1:3](#), **instruction** in [1:2](#), and **folly** in [5:23](#).

See: Abstract Nouns

Proverbs 16:22 (#3)

"but the instruction of fools {is} folly"

This clause could mean: (1) **folly** causes punishment for **fools**, in which case the word translated **instruction** refers to discipline or punishment. Alternate translation: "but folly causes punishment for fools" (2) it is **foolish** to try to instruct **fools**. Alternate translation: "but instructing fools is folly"

See: Possession

Proverbs 16:23 (#1)

""The heart of the wise makes his mouth insightful,"

The heart of the wise, his, and it here refer to these things and people in general, not a specific

heart or **wise** person. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "The hearts of wise people make their mouths insightful, and on their lips they increase learning"\n

See: Generic Noun Phrases

Proverbs 16:23 (#2)

"The heart of"

See how you translated the same use of **heart** in [2:2](#).

See: Metonymy

Proverbs 16:23 (#3)

"his lips"

See how you translated the same use of **mouth** in [10:11](#) and **lips** in [10:18](#).

See: Metonymy

Proverbs 16:23 (#4)

"it increases learning"

Here Solomon implies that what **the wise** says **increases learning** of other people who hear what **the wise** say. If it would be helpful in your language, you could state this explicitly. Alternate translation: "it increases what other people learn"

See: Assumed Knowledge and Implicit Information

Proverbs 16:24 (#1)

"A dripping of honey"

The phrase **dripping of honey** refers to honeycomb, which is what bees store honey in, so full that **honey** drips from it. However, here Solomon is using the phrase to refer to how pleasing **words of pleasantness** are. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "Extremely pleasing" or "Pleasing like a honeycomb"

See: Metonymy

Proverbs 16:24 (#2)

"are} words of pleasantness"

See how you translated **words of pleasantness** in [15:26](#).\n

See: Metonymy

Proverbs 16:24 (#3)

"sweet to the soul and healing to the bone"

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "those words are sweet to the soul and healing to the bone"

See: Ellipsis

Proverbs 16:24 (#4)

"sweet to the soul"

Here, **soul** refers to the whole person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "pleasing to a person"

See: Synecdoche

Proverbs 16:24 (#5)

"and healing to the bone"

Here, **bone** refers to a person's whole body. If it would be helpful in your language, you could express the meaning plainly. See how you translated a similar use of **bone** in [15:30](#). Alternate translation: "healing to the body"

See: Synecdoche

Proverbs 16:25 (#1)

""There is a right way before the face of a man"

See how you translated the identical sentence in [14:12](#).

Proverbs 16:26 (#1)**""The appetite of the laborer labors for him,"**

The appetite, the laborer, him, and **his** here refer to appetites and laborers in general, not to any particular **appetite** or **laborer**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "The appetites of laborers labor for them, for their mouths press on them"

See: Generic Noun Phrases

Proverbs 16:26 (#2)**"The appetite of"**

See how you translated the abstract noun **appetite** in [6:30](#).

See: Abstract Nouns

Proverbs 16:26 (#3)**"labors for him"**

Here Solomon speaks of **The appetite of the laborer** benefitting **the laborer** as if **The appetite** were a person who **labors** on his behalf. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "benefits him" or "is like a person who helps him while he is working"

See: Personification

Proverbs 16:26 (#4)**"his mouth"**

Here, **mouth** refers to the desire to eat, which involves using one's **mouth**. It has the same meaning as **appetite** in the previous clause. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "his hunger" or "his desire to eat"

See: Metonymy

Proverbs 16:26 (#5)**"his mouth presses on him"**

Here Solomon speaks of hunger motivating a **laborer** to continue working as if that laborer's **mouth** were a person who **presses on him**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "being hungry makes him keep working" or "being hungry is like being nagged by a person who urges him to keep working"

See: Personification

Proverbs 16:27 (#1)**"A man of worthlessness"**

See how you translated this phrase in [6:12](#).

See: Possession

Proverbs 16:27 (#2)**"A man of worthlessness" - "his lips"**

A man of worthlessness and **his** refer to a type of person in general, not a specific **man**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person of worthlessness ... that person's lips"

See: Generic Noun Phrases

Proverbs 16:27 (#3)**"digs up evil"**

Here Solomon speaks of a person planning how to harm other people as if that person were digging **evil** out of the ground. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "plans how to harm people" or "plans how to harm people as if he were digging up evil"

See: Metaphor

Proverbs 16:27 (#4)**"evil"**

Here, **evil** refers to trouble or harm that someone experiences as a result of the planning done by **A man of worthlessness**. See how you translated the same use of **evil** in [12:21](#).

See: Metonymy

Proverbs 16:27 (#5)

"and on his lips {it is} like a scorching fire"

Here, **on his lips** refers to what a person says while moving his **lips**. See how you translated the same use of **lips** in [10:13](#). Alternate translation: "and what he says is like a scorching fire"

See: Metonymy

Proverbs 16:27 (#6)

"it is} like a scorching fire"

Solomon is saying that the **evil** things that **A man of worthlessness** says are **like a scorching fire** because both can hurt people. If it would be helpful in your language, you could state that explicitly. Alternate translation: "it hurts people like a scorching fire"

See: Simile

Proverbs 16:28 (#1)

"A man of perverse things" - "and a murmurer {is} one who separates a close friend"

A man of perverse things, a murmurer, one who separates, and a close friend here refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any man of perverse things ... and any murmurer is a person who separates close friends"

See: Generic Noun Phrases

Proverbs 16:28 (#2)

"A man of perverse things"

Here Solomon is using the possessive form to describe a **man** who is characterized by saying **perverse things**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "A perverse man" or "A man who says perverse things"

See: Possession

Proverbs 16:28 (#3)

"lets loose strife"

Here Solomon refers to **A man of perverse things** causing **strife** between other people as if **strife** were an animal that he **lets loose**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "causes strife"

See: Personification

Proverbs 16:28 (#4)

"strife"

"If your language does not use an abstract noun for the idea of **strife**, you could express the same idea in another way. Alternate translation: "arguments" or ""confrontations"""

See: Abstract Nouns

Proverbs 16:28 (#5)

"and a murmurer"

Here Solomon calls a person who gossips or tells harmful rumors about people **a murmurer** because that person speaks quietly when he gossips. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and a gossip" or "and one who whispers gossip"

See: Metonymy

Proverbs 16:28 (#6)

"is} one who separates"

Here Solomon refers to causing friends to no longer be friends as if someone **separates** them from each other. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is one who destroys a person's friendship with"

See: Metonymy

Proverbs 16:28 (#7)**"is} one who separates a close friend"**

Solomon assumes that his readers will understand that this phrase refers to separating a **close friend** from that person's friend. You could include this information if that would be helpful to your readers. Alternate translation: "is one who separates a close friend from his friend" or "is one who separates close friends"

See: Assumed Knowledge and Implicit Information

Proverbs 16:29 (#1)**""A man of violence" - "his neighbor,"**

A man of violence, his neighbor, he, and him here refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person of violence ... that person's neighbor, and that person leads that neighbor"

See: Generic Noun Phrases

Proverbs 16:29 (#2)**"A man of violence"**

See how you translated this phrase in [3:31](#).

See: Possession

Proverbs 16:29 (#3)**"and he leads him in a way"**

Here Solomon refers to **A man of violence** causing **his neighbor** to behave in a manner **that is not good** as if he were leading **his neighbor** down a path. If it would be helpful in your language, you could express the meaning plainly. See how you translated the same use of **way** in [1:15](#). Alternate translation: "and he causes him to behave in a manner"

See: Metaphor

Proverbs 16:29 (#4)**"in a way {that is} not good"**

This could refer to: (1) behavior **that is not good**. Alternate translation: "to behave in a manner that is not good" (2) behavior that results in something **not good** happening to that person. Alternate translation: "to behave in a manner that causes results which are not good"

See: Assumed Knowledge and Implicit Information

Proverbs 16:29 (#5)**"that is} not good"**

Here Solomon uses the negative word **not** with **good** to emphasize how bad this **way** is. If it would be helpful in your language, you could state this explicitly. Alternate translation: "that is very bad"

See: Assumed Knowledge and Implicit Information

Proverbs 16:30 (#1)**"One who shuts his eyes plans" - "one who compresses his lips brings evil to completion"**

One who shuts his eyes and **one who compresses his lips** here refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "People who shut their eyes plan ... people who compress their lips bring evil to completion"

See: Generic Noun Phrases

Proverbs 16:30 (#2)**"One who shuts his eyes" - "one who compresses his lips"**

The phrases **shuts his eyes** and **compresses his lips** both describe facial gestures which people could use to signal to others that they were about to do something **evil** that they had planned. If this would not be clear to your readers, you could explain the significance of this action in the text or in a footnote. Alternate translation: "One who signals to others by shutting his eyes ... one who signals to others by compressing his lips"

See: Symbolic Action

Proverbs 16:30 (#3)**"evil"**

Here, **evil** refers to an evil action that **one who compresses his lips** had planned to do. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "an evil act he had planned"

See: Metonymy

Proverbs 16:31 (#1)**"Gray hair"**

Gray hair here refers to old age, which is when people's **hair** usually becomes **Gray**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Old age"

See: Metonymy

Proverbs 16:31 (#2)**"is} a crown of splendor"**

Here Solomon refers to the honor of being an old person as if the old person's **Gray hair** were a **crown of splendor**. If it would be helpful in your language, you could express the meaning or use a simile. See how you translated **a crown of splendor** in [4:9](#). Alternate translation: "is a great honor" or "is like a crown of splendor on an old person's head"

See: Metaphor

Proverbs 16:31 (#3)**"in the way of"**

See how you translated the same use of **way** in [1:15](#).

See: Metaphor

Proverbs 16:31 (#4)**"in the way of righteousness"**

Here Solomon is using the possessive form to describe a **way** that is characterized by **righteousness**. If your language would not use the

possessive form for this, you could use a different expression. Alternate translation: "in the righteous way"

See: Possession

Proverbs 16:31 (#5)**"it is found"**

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "a person finds it"

See: Active or Passive

Proverbs 16:31 (#6)**"it is found"**

Here Solomon refers to becoming old, which **Gray hair** represents, as if it were an object that a person could find. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "it is obtained"\n

See: Metaphor

Proverbs 16:32 (#1)**""is} one long of nostrils than a mighty one,"**

Here, **one long of nostrils**, **a mighty one**, **on who rules his spirit**, and **one who captures** represent these types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "is any person long of nostrils than any mighty person, and any person who rules over that person's spirit than any person who captures"

See: Generic Noun Phrases

Proverbs 16:32 (#2)**"is} one long of nostrils"**

See how you translated **one long of nostrils** in [14:29](#).

See: Idiom

Proverbs 16:32 (#3)**"and one who rules his spirit"**

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the previous clause if it would be clearer in your language. Alternate translation: "and better is one who rules his spirit"

See: Ellipsis

Proverbs 16:32 (#4)**"and one who rules his spirit"**

Here Solomon speaks of a person controlling **his spirit** as if it were a person who could be ruled over. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and one who controls his spirit"

See: Personification

Proverbs 16:32 (#5)**"his spirit"**

Here, **spirit** refers to a person's emotions. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "his emotions"\n

See: Metaphor

Proverbs 16:32 (#6)**"than one who captures a city"**

Here Solomon speaks of a person conquering a **city** and capturing the people who live in it as if the **city** were a person who could be captured. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "than one who conquers a city"

See: Personification

Proverbs 16:32 (#7)**"than one who captures a city"**

Solomon assumes that his readers will understand that **one who captures a city** is very **mighty**. You could include this information if it would be helpful to your readers. Alternate translation: "than one mighty enough to capture a city"

See: Assumed Knowledge and Implicit Information

Proverbs 16:33 (#1)**""Into the lap a lot is cast,"**

The terms **a lot**, **the lap**, and **its** refer to these things in general, not to a specific **lot** and **lap**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any lot is cast into a person's lap ... that lot's every judgment"

See: Generic Noun Phrases

Proverbs 16:33 (#2)**"Into the lap a lot is cast"**

A lot was a marked stone that was thrown or rolled on the ground in order to help decide something. People believed that God would guide the **lot** so that it showed them what to do. If your culture has a similar object, you could use the word for that in your language here. Alternate translation: "A marked stone is cast into the lap" or "People throw dice"\n

See: Translate Unknowns

Proverbs 16:33 (#3)**"Into the lap a lot is cast"**

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "A person throws a lot into a lap"

See: Active or Passive

Proverbs 16:33 (#4)**"its every judgment"**

Here, **judgment** refers to the decision that is made based on the result of casting lots. If it would be

helpful in your language, you could state this explicitly. Alternate translation: “its every decision” or “whatever happens with the lot”

See: Assumed Knowledge and Implicit Information

Proverbs 17:1 (#1)

"is} a dry morsel" - "than a house full of"

Solomon is leaving out some of the words that in many languages a sentence would need in order to be complete. See how you translated the same use of these phrases in [15:16-17](#). Alternate translation: “is having a dry morsel ... than having a house full of”

See: Ellipsis

Proverbs 17:1 (#2)

"and ease"

Here, **ease** refers to a situation in which someone feels peaceful because there is no **quarreling**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “and a peaceful situation”

See: Assumed Knowledge and Implicit Information

Proverbs 17:1 (#3)

"and ease with it"

Here Solomon refers to feeling peaceful as if that **ease** were an object that someone could have **with a dry morsel**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “while feeling ease” or “while feeling peaceful”

See: Metaphor

Proverbs 17:1 (#4)

"than a house full of"

Here Solomon refers to a **house** in which people frequently eat meat from **sacrifices** as if the **house** were **full of sacrifices**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “than a house in which people frequently have”

See: Metaphor

Proverbs 17:1 (#5)

"sacrifices of"

Here, **sacrifices** refers to feasts in which Israelites would eat the meat from the **sacrifices** they had offered to Yahweh at the temple in Jerusalem. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “feasts of”

See: Metonymy

Proverbs 17:1 (#6)

"sacrifices of quarreling"

Here Solomon is using the possessive form to describe feasts that are characterized by **quarreling**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: “feasts characterized by quarreling”

See: Metaphor

Proverbs 17:2 (#1)

"A servant" - "a son" - "he will share"

A servant, **a son**, and **he** refer to types of people in general, not to a specific **servant** or **son**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: “Any servant ... any son ... that person will share”

See: Generic Noun Phrases

Proverbs 17:2 (#2)

"who has insight"

See how you translated the abstract nouns **insight** in [1:3](#).

See: Abstract Nouns

Proverbs 17:2 (#3)

"a son" - "brothers"

Here Solomon implies that **a son** and **brothers** refer to the children of the master who owns the **servant**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "his master's son ... the brothers of his master's son"

See: Assumed Knowledge and Implicit Information

Proverbs 17:2 (#4)

"and in the midst of brothers"

Here Solomon refers to the **servant** having equal status with these **brothers** as if he were **in the midst** of them. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and as an equal of the son's brothers"

See: Metaphor

Proverbs 17:2 (#5)

"an inheritance"

If your language does not use an abstract noun for the idea of **inheritance**, you could express the same idea in another way. Alternate translation: "what people inherit"

See: Abstract Nouns

Proverbs 17:3 (#1)

"The smelting-pot {is} for the silver and the furnace {is} for the gold"

The terms **The smelting-pot**, **the silver**, **the furnace**, and **the gold** represent these things in general, not any specific things. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any smelting-pot is for silver and any furnace is for gold"

See: Generic Noun Phrases

Proverbs 17:3 (#2)

"The smelting-pot"

A **smelting-pot** is a container in which metals are melted at a very high temperature so that

impurities may be discovered and removed from the metal. Since the second clause mentions **tests**, most likely Solomon is referring to using the pot to discover impurities. If your readers would not be familiar with this type of container, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "The pot used for testing and refining metal"

See: Translate Unknowns

Proverbs 17:3 (#3)

"The smelting-pot {is} for the silver and the furnace {is} for the gold"

Solomon assumes that his readers will understand that the **smelting-pot** and **furnace** are used to refine and test the purity of **silver** and **gold**. You could include this information if that would be helpful to your readers. Alternate translation: "The smelting-pot is for testing and refining the silver, and the furnace is for testing and refining the gold"

See: Assumed Knowledge and Implicit Information

Proverbs 17:3 (#4)

"and Yahweh tests hearts"

Solomon uses **and** here to indicate that he is making a comparison between the first clause and the second clause. How **Yahweh tests hearts** is similar to how **The smelting-pot** and **furnace** are used to test **silver** and **gold** to see how pure they are. If this connection is not clear, you may want to use a connecting word to show how this statement relates to what came before it. Alternate translation: "likewise, Yahweh tests hearts"

See: Connecting Words and Phrases

Proverbs 17:3 (#5)

"and Yahweh tests hearts"

Here Solomon speaks of Yahweh evaluating what people think as if their **hearts** were metal that he was testing to discover impurities. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Yahweh evaluates peoples' hearts"

See: Metaphor

Proverbs 17:3 (#6)

"hearts"

See how you translated the same use of "heart" in [2:2](#).

See: Metonymy

Proverbs 17:4 (#1)

""The evildoer" - "the lips of iniquity;"

The evildoer, the lips of iniquity, a liar, and a tongue of destruction represent types of people and things in general, not specific people or things. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any evildoer ... any lips of iniquity; any liar ... any tongues of destruction"

See: Generic Noun Phrases

Proverbs 17:4 (#2)

"the lips of iniquity"

Here Solomon is using the possessive form to describe **lips** that are characterized by **iniquity**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "iniquitous lips"

See: Possession

Proverbs 17:4 (#3)

"the lips of"

See how you translated the same use of **lips** in [16:13](#).

See: Metonymy

Proverbs 17:4 (#4)

"gives ear"

The phrase **give ear** refers to listening carefully to what someone is saying as if the listener were giving his **ear** to the person speaking. If this phrase

does not have that meaning in your language, you could use a similar expression from your language or express the meaning plainly. Alternate translation: "listen carefully"\n

See: Metonymy

Proverbs 17:4 (#5)

"a tongue of destruction"

Here Solomon is using the possessive form to describe **a tongue** that is characterized by **destruction**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "a destructive tongue"

See: Possession

Proverbs 17:4 (#6)

"a tongue of"

See how you translated the same use of **tongue** in [6:17](#).

See: Metonymy

Proverbs 17:5 (#1)

""A mocker of one who is poor taunts his maker;"

The terms **A mocker, one who is poor, his, and one glad at calamity** represent types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any mocker of any poor person taunts that person's maker; any person glad at calamity"

See: Generic Noun Phrases

Proverbs 17:5 (#2)

"taunts his maker"

See how you translated this phrase in [14:31](#).

See: Assumed Knowledge and Implicit Information

Proverbs 17:5 (#3)**"at calamity"**

See how you translated the abstract noun **calamity** in [1:26](#).

See: Abstract Nouns

Proverbs 17:5 (#4)**"will not remain blameless"**

See how you translated this phrase in [6:29](#).

See: Litotes

Proverbs 17:6 (#1)**"The crown of"**

Here Solomon speaks of honor as if it were a **crown** upon the heads of **old ones**. If it would be helpful in your language, you could express the meaning plainly or use a simile. See how you translated a similar use of **crown** in [4:9](#). Alternate translation: "The honor of"\n

See: Metaphor

Proverbs 17:6 (#2)**"The crown of old ones {is} sons of sons"**

The crown of old ones could refer to: (1) the honor or pride that **old ones** feel for their **sons of sons**. Alternate translation: "The honor that old ones feel is for their sons of sons" (2) the honor that **old ones** receive from others because they have **sons of sons**. Alternate translation: "Old ones are honored because of their sons of sons" or "Sons of sons cause others to honor old ones"

See: Possession

Proverbs 17:6 (#3)**""is} sons of sons,"**

Although **sons** and **fathers** are masculine, here Solomon is using these words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases

that make this clear. Alternate translation: "are children of children ... children is their parents"

See: When Masculine Words Include Women

Proverbs 17:6 (#4)**"and the splendor of sons {is} their fathers"**

Since the word translated as **splendor** is parallel to **crown** in the previous clause, here **the splendor of sons** refers to the honor or pride that **sons** feel for **their fathers**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and the honor that sons feel is for their fathers"

See: Possession

Proverbs 17:7 (#1)**""A lip of excess {" - "for a worthless one;"**

A lip of excess, **a worthless one**, **a lip of falsehood**, and **a noble** represent these things and people in general, not specific things or people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Lips of excess ... for worthless ones ... lips of falsehood for noble ones"

See: Generic Noun Phrases

Proverbs 17:7 (#2)**"A lip of excess"**

The phrase **lips of excess** refers to excellent or eloquent speech that people say by moving their lips. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Fine speech" or "Speaking excellently"\n

See: Metonymy

Proverbs 17:7 (#3)**"a lip of falsehood"**

See how you translated the same use of "a lip of falsehood" in [10:18](#).

See: Metonymy

Proverbs 17:8 (#1)**"A stone of favor"**

A **stone of favor** refers to an object that someone thinks is magical and will make **its owner** successful. If this phrase does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: "A lucky rabbit's foot" or "A charm"

See: Idiom

Proverbs 17:8 (#2)**"in the eyes of"**

See how you translated this phrase in [3:4](#).

See: Metaphor

Proverbs 17:8 (#3)**"he succeeds"**

Here, **he succeeds** refers to what the **owner** of a **bribe** thinks would happen as a result of giving people bribes. It does not refer to something that is true. If it would be helpful in your language, you could state this explicitly. Alternate translation: "he thinks that he succeeds"

See: Assumed Knowledge and Implicit Information

Proverbs 17:8 (#4)**"to all that he turns"**

Here Solomon refers to everything that the a person does as if it were **all** the places **that he turns** toward. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "in whatever he does"

See: Metaphor

Proverbs 17:9 (#1)**"One who covers a transgression" - "but one who repeats a matter" - "a close friend"**

One who covers, a transgression, one who repeats, a matter, and a close friend represent these things and people in general, not specific things or people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person who covers any transgression ... but any person who repeats any matter ... close friends"

See: Generic Noun Phrases

Proverbs 17:9 (#2)**"One who covers"**

Here Solomon speaks of forgiving someone for a **transgression** as if it were an object that someone **covers**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "One who forgives"\n

See: Metaphor

Proverbs 17:9 (#3)**"a transgression" - "love"**

See how you translated the abstract nouns **transgression** in [10:19](#) and **love** in [10:12](#).

See: Abstract Nouns

Proverbs 17:9 (#4)**"seeks"**

See how you translated the same use of **seeks** in [11:27](#).\n

See: Metaphor

Proverbs 17:9 (#5)**"but one who repeats a matter"**

The phrase **one who repeats a matter** refers to someone who repeatedly speaks about a past situation in which that person or a friend was hurt or offended. If it would be helpful in your language, you could state this explicitly. Alternate translation: "but one who repeatedly mentions a past offense"

See: Assumed Knowledge and Implicit Information

Proverbs 17:9 (#6)**"separates a close friend"**See how you translated this phrase in [16:28](#).

See: Metonymy

Proverbs 17:10 (#1)**""A rebuke" - "into an understanding one"**

Here, a **rebuke**, an **understanding one**, and a **stupid one** represent this thing and these types of people in general, not one particular **rebuke** or person. If it would be helpful in your language, you could use more natural expressions. See how you translated a **stupid one** in [10:18](#). Alternate translation: "Any rebuke ... into any understanding person ... any stupid person"

See: Generic Noun Phrases

Proverbs 17:10 (#2)**"A rebuke"**See how you translated the abstract noun **rebuke** in [1:25](#).

See: Abstract Nouns

Proverbs 17:10 (#3)**"goes down into an understanding one"**

Here Solomon refers to an **understanding one** learning from a **rebuke** as if it were an object that **goes down into** that person's mind. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "teaches an understanding one"

See: Metaphor

Proverbs 17:10 (#4)**"more than striking a stupid one a hundred times"**

Solomon is leaving out some of the words that in many languages a sentence would need in order to

be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "more than striking a stupid one a hundred times goes down into that stupid one" or "more than striking a stupid one a hundred times teaches that stupid one"

See: Ellipsis

Proverbs 17:11 (#1)**"An evil one" - "and a cruel messenger" - "against him"**

An **evil one**, a **cruel messenger**, and **him** represent types of people in general, not one particular **evil one** or **messenger**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any evil person ... and any cruel messenger ... against that person"

See: Generic Noun Phrases

Proverbs 17:11 (#2)**"seeks only rebellion"**See how you translated the same use of **seeks** in [11:27](#).

See: Metaphor

Proverbs 17:11 (#3)**"rebellion"**

If your language does not use an abstract noun for the idea of **rebellion**, you could express the same idea in another way. Alternate translation: "being rebellious"

See: Abstract Nouns

Proverbs 17:11 (#4)**"and a cruel messenger"**

Here, **and** introduces the result of an **evil one** rebelling. Use the most natural way in your language to indicate result. You may need to start a new sentence. Alternate translation: "As a result, a cruel messenger"

See: Connect — Reason-and-Result Relationship

Proverbs 17:11 (#5)

"and a cruel messenger will be sent"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "and someone will send a cruel messenger"

See: Active or Passive

Proverbs 17:11 (#6)

"will be sent against him"

Here, **against him** implies that the **messenger** will punish the **evil one**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "will be sent to punish him"

See: Assumed Knowledge and Implicit Information

Proverbs 17:12 (#1)

""Let a female bear robbed of offspring meet a man"

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words to the second clause from earlier in the sentence if it would be clearer in your language. Alternate translation: "Let a female bear robbed of offspring meet a man. Do not let a stupid one in his folly meet a man"

See: Ellipsis

Proverbs 17:12 (#2)

""Let a female bear robbed of offspring meet a man"

In this verse, Solomon implies that meeting a **female bear robbed of offspring** is better than meeting a **stupid one in his folly**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "A female bear robbed of offspring meeting a man is better than a man meeting a stupid one in his folly"

See: Assumed Knowledge and Implicit Information

Proverbs 17:12 (#3)

""a female bear" - "a man"

Here, a **female bear**, a **man**, a **stupid one**, and **his** represent bears and types of people in general, not one particular **bear** or people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "any female bear ... any person ... any stupid person in that person's folly"

See: Generic Noun Phrases

Proverbs 17:12 (#4)

"a female bear robbed of offspring"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "a female bear from which someone has stolen offspring"

See: Active or Passive

Proverbs 17:12 (#5)

"a female bear"

Solomon assumes that his readers will understand that a **female bear robbed of offspring** would be extremely angry and violent. You could include this information if that would be helpful to your readers. Alternate translation: "an angry female bear"

See: Assumed Knowledge and Implicit Information

Proverbs 17:12 (#6)

"robbed of offspring"

Although the word **offspring** is singular in form, here it refers to all of a bear's cubs as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: "robbed of cubs"

See: Assumed Knowledge and Implicit Information

Proverbs 17:12 (#7)**"in his folly"**

See how you translated the abstract noun **folly** in [5:23](#).

See: Abstract Nouns

Proverbs 17:13 (#1)**""One who returns evil for good,"**

If it would be helpful in your language, you could reverse the order of these clauses. Alternate translation: "Evil will not depart from the house of one who returns evil for good"

See: Information Structure

Proverbs 17:13 (#2)**"One who returns" - "his house"**

One who returns and **his** represent a type of person in general, not one particular person. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person who returns ... that person's house"

See: Generic Noun Phrases

Proverbs 17:13 (#3)**""evil" - "good,"**

See how you translated the abstract nouns **evil** in [1:16](#) and **good** in [11:27](#).

See: Abstract Nouns

Proverbs 17:13 (#4)**"evil will not depart from his house"**

Here Solomon speaks of **evil** affecting someone's family as if **evil** were a person who would not leave the person's **house**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "evil will not stop affecting his house"

See: Personification

Proverbs 17:13 (#5)**"his house"**

See how you translated the same use of **house** in [3:33](#).

See: Metonymy

Proverbs 17:14 (#1)**"a quarrel {" - "the dispute"**

See how you translated the abstract nouns **quarrel** and **dispute** in [15:18](#).

See: Abstract Nouns

Proverbs 17:14 (#2)**"is} the releasing of water"**

Here Solomon speaks of the difficulty in stopping a **quarrel** after it starts as if the **the beginning of a quarrel** were **water** that began to leak from a container or dam. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "is difficult to stop" or "is as difficult to stop as water leaking from a container"

See: Metaphor

Proverbs 17:14 (#3)**"leave the dispute"**

"Here Solomon refers to stopping a **dispute** before it begins as if **the dispute** were a place that someone could **leave**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: ""avoid the dispute"" or "end the dispute""

See: Metaphor

Proverbs 17:14 (#4)**"it breaks out"**

Here Solomon refers to a **quarrel** starting as if it were water that suddenly **breaks out** of a container or dam. If it would be helpful in your

language, you could express the meaning plainly.
Alternate translation: "suddenly begins"

See: Metaphor

Proverbs 17:15 (#1)

"One who declares a wicked one righteous"

One who declares, a wicked one, a righteous one, and the two of them represent types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person who declares any wicked person righteous and any person who declares any righteous person wicked, even both types of people"

See: Generic Noun Phrases

Proverbs 17:15 (#2)

"One who declares a wicked one righteous"

In this verse **wicked** refers to being guilty of doing something **wicked**, and **righteous** refers to being innocent of doing something **wicked**. If it would be helpful in your language, you could express the meanings plainly. Alternate translation: "One who declares a guilty one innocent and one who declares an innocent one guilty"

See: Metonymy

Proverbs 17:15 (#3)

"are} an abomination to Yahweh"

See how you translated **an abomination to Yahweh** in [3:32](#).

See: Abstract Nouns

Proverbs 17:16 (#1)

"Why {is} this: A payment {is} in the hand of a stupid one"

Solomon is using the question form to emphasize how nonsensical it is for a **stupid** person to try to buy **wisdom**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "It is ridiculous that a

payment is in the hand of a stupid one to acquire wisdom but there is no heart!"

See: Rhetorical Question

Proverbs 17:16 (#2)

"A payment {is} in the hand of a stupid one"

Here, **a payment**, **the hand**, and **a stupid one** represent these things and people in general, not specific things or people. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "payments are in the hands of stupid people"

See: Generic Noun Phrases

Proverbs 17:16 (#3)

"A payment {is} in the hand of a stupid one"

Here Solomon refers to **a stupid one** trying to buy **wisdom** as if he were holding in his **hand** the money with which to buy it. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "A stupid one tries to pay money"

See: Metonymy

Proverbs 17:16 (#4)

"wisdom"

See how you translated the abstract noun **wisdom** in [1:2](#).

See: Abstract Nouns

Proverbs 17:16 (#5)

"but there is no heart"

Here Solomon uses **heart** to refer to a person's ability to think. If it would be helpful in your language, you could express the meaning plainly. See how you translated the similar phrase "lacking of heart" in [6:32](#). Alternate translation: "but he has no ability to think"

See: Metonymy

Proverbs 17:17 (#1)**"At every time"**

Alternate translation: "At all times" or "All the time"

Proverbs 17:17 (#2)**"the friend"**

Here, **the friend** refers to friends in general, not a specific **friend**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "any friend"

See: Generic Noun Phrases

Proverbs 17:17 (#3)**"loves"**

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "loves his friends"

See: Ellipsis

Proverbs 17:17 (#4)**"and a brother"**

Although the term **brother** is masculine, Solomon is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "and a relative"

See: When Masculine Words Include Women

Proverbs 17:17 (#5)**"for distress"**

Here Solomon indicates that one purpose for which **a brother is born** is to help his siblings when they are in **distress**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "for the purpose of helping during a time of distress"

See: Assumed Knowledge and Implicit Information

Proverbs 17:17 (#6)**"for distress"**

See how you translated the abstract noun **distress** in [1:27](#).

See: Abstract Nouns

Proverbs 17:18 (#1)**""A man" - "is} one who clasps a palm,"**

A man, one who clasps, a palm, a pledge, and his refer to types of people and things in general, not specific people or things. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person ... is a person who clasps palms ... any pledge ... that person's neighbor"

See: Generic Noun Phrases

Proverbs 17:18 (#2)**"lacking of heart"**

See how you translated the same use of this phrase in [7:7](#).

See: Metonymy

Proverbs 17:18 (#3)**"is} one who clasps a palm"**

See how you translated the same idiom in [6:1](#).

See: Idiom

Proverbs 17:18 (#4)**"before the face of"**

This could refer to: (1) being in the presence of **his neighbor**, as in [14:19](#). Alternate translation: "in the presence of" (2) doing something on the behalf of **his neighbor**. Alternate translation: "on behalf of"

See: Metonymy

Proverbs 17:19 (#1)

"One who loves" - "one who makes his opening high"

One who loves, one who makes his doorway high, and **his** refer to types of people and things in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person who loves ... any person who makes that person's opening high"

See: Generic Noun Phrases

Proverbs 17:19 (#2)

"transgression" - "contention"

See how you translated the abstract nouns **transgression** in [10:19](#) and **contention** in [13:10](#).

See: Abstract Nouns

Proverbs 17:19 (#3)

"one who makes his opening high"

This phrase could refer to: (1) someone who speaks proudly, as if his mouth were an **opening** located at a **high** place above others. Alternate translation: "one who speaks proudly" (2) someone who makes a fancy doorway for his house, as if he put the doorway at a **high** place. Alternate translation: "one who makes his doorway fancy"

See: Metaphor

Proverbs 17:19 (#4)

"seeks a breaking"

Here Solomon speaks of a person doing something that will cause that person to be destroyed as if that person **seeks** for someone to break his bones. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "causes himself to be destroyed" or "causes his own ruin"

See: Metaphor

Proverbs 17:20 (#1)

"One crooked of heart" - "and one who is turned away in his tongue"

One crooked of heart, one who is turned away, and **his** refer to types of people and things in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person crooked of heart ... and any person who is turned away in his tongue"

See: Generic Noun Phrases

Proverbs 17:20 (#2)

"One crooked of heart"

See how you translated **crooked of heart** in [11:20](#).

See: Metaphor

Proverbs 17:20 (#3)

"will not find goodness"

Here Solomon refers to someone experiencing **goodness** as if **goodness** were an object that a person can **find** by searching for it. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will not experience goodness"\n

See: Metaphor

Proverbs 17:20 (#4)

""goodness,"

See how you translated the abstract nouns **goodness** in [13:21](#) and **evil** in [1:16](#).

See: Abstract Nouns

Proverbs 17:20 (#5)

"and one who is turned away in his tongue"

Here Solomon refers to a person who speaks deceitfully as if that person **is turned away in his tongue**. If it would be helpful in your language, you could express the meaning plainly. Alternate

translation: "and one who speaks perversely" or "and one who speaks wickedly"

See: Metaphor

Proverbs 17:20 (#6)

"will fall into evil"

See how you translated "falls into evil" in [13:17](#).

See: Metaphor

Proverbs 17:20 (#1)

""

See how you translated the same use of **lips** in [10:18](#) and **mouth** in [10:11](#).

See: Metonymy

Proverbs 17:21 (#1)

""One who begets a stupid one, {it is} for grief for him,"

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** that shows that the second phrase is repeating the first one, not saying something additional. Alternate translation: "One who begets a stupid one, it is for grief for him; yes, the father of a worthless one will not rejoice"\n

See: Parallelism

Proverbs 17:21 (#2)

""One who begets a stupid one, {" - "for him,"

One who begets, a stupid one, him, the father, and a worthless one refer to types of people in general, not specific people. If it would be helpful in your language, you could use a more natural expression. See how you translated **a stupid one** in [10:18](#) and **a worthless one** in [17:7](#). Alternate translation: "Any person who begets any stupid person ... for that person ... any father of any worthless one"

See: Generic Noun Phrases

Proverbs 17:21 (#3)

"it is} for grief"

Here, **it is for** indicates that what follows is the result of begetting **a stupid one**. Use the most natural way in your language to indicate result. Alternate translation: "results in grief"\n

See: Connect — Reason-and-Result Relationship

Proverbs 17:21 (#4)

"it is} for grief"

See how you translated the abstract noun **grief** in [10:1](#).

See: Abstract Nouns

Proverbs 17:22 (#1)

"A joyful heart"

See how you translated this phrase in [15:13](#).

See: Metonymy

Proverbs 17:22 (#2)

"will make healing good"

Here, **make healing good** refers to causing the person with a **joyful heart** to become healthy. If it would be helpful in your language, you could state this explicitly. Alternate translation: "will make that person healthy"

See: Assumed Knowledge and Implicit Information

Proverbs 17:22 (#3)

"but a broken spirit"

Here, **a broken spirit** refers to feeling sad. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "but being depressed"

See: Metonymy

Proverbs 17:22 (#4)**"dries up bone"**

Here Solomon refers to people becoming unhealthy as if their bones were drying up. The word **bone** here refers to a person's whole body. If it would be helpful in your language, you could express the meaning plainly. See how you translated the similar phrase "decay of bones" in [14:30](#). Alternate translation: "causes that person to be unhealthy"

See: Metonymy

Proverbs 17:23 (#1)**"A wicked one takes a bribe from the bosom"**

A **wicked one**, a **bribe**, and the **bosom** represent these things and people in general, not specific things or people. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "Any wicked person takes any bribe from any bosom"

See: Generic Noun Phrases

Proverbs 17:23 (#2)**"from the bosom"**

Here, **from the bosom** indicates that a **bribe** is given to someone secretly, as if it were hidden in a person's clothes near that person's **bosom**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "in secret"

See: Metonymy

Proverbs 17:23 (#3)**"to bend the paths of justice"**

Here Solomon refers to causing judges to make an unjust verdict as if the legal process had **paths** that a person could **bend**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "to prevent justice from being rendered" or "to prevent judges from giving just verdicts"

See: Metaphor

Proverbs 17:23 (#4)**"justice"**

See how you translated the abstract noun **justice** in [1:3](#).

See: Abstract Nouns

Proverbs 17:24 (#1)**"Wisdom"**

See how you translated the abstract noun **Wisdom** in [1:2](#).

See: Abstract Nouns

Proverbs 17:24 (#2)**"an understanding one,"**

See how you translated **an understanding one** in [17:10](#) and **a stupid one** in [10:18](#).

See: Generic Noun Phrases

Proverbs 17:24 (#3)**"is} with the face of"**

Here Solomon refers to **an understanding one** always paying attention to **Wisdom** as if **Wisdom** were in front of **the face** of that person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is in the mind of" or "is the focus of"

See: Metaphor

Proverbs 17:24 (#4)**"but the eyes of a stupid one {are} at the end of the earth"**

Here Solomon refers to a **stupid one** being unable to pay attention to anything as if that person's **eyes** were **at the end of the earth**. If it would be helpful, you could use an equivalent idiom from your language or state the meaning plainly. Alternate translation: "but a stupid one's mind is all over the place" or "but a stupid one is not able to focus his thoughts"

See: Idiom

Proverbs 17:25 (#1)

""A stupid son {" - "to his father"

A **stupid son**, **his**, **her**, and **him** represent types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. See how you translated a **stupid son** in [10:1](#). Alternate translation: "Any stupid son ... to that person's father ... to the person who bore that person"

See: Generic Noun Phrases

Proverbs 17:25 (#2)

"is} a grief to his father"

Here Solomon speaks of a **son** causing his father to feel **grief** as if that **son** himself were that **grief**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "causes grief for his father" or "causes his father to feel grief"

See: Metonymy

Proverbs 17:25 (#3)

"is} a grief" - "and bitterness"

See how you translated the abstract nouns **grief** in [10:1](#) and **bitterness** in [14:10](#).

See: Abstract Nouns

Proverbs 17:25 (#4)

"and bitterness to her who bore him"

Here Solomon speaks of a **son** causing his mother to feel **bitterness** as if that **son** himself were that **bitterness**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and causes bitterness for her who bore him" or "and causes her who bore him to feel bitter"

See: Metonymy

Proverbs 17:26 (#1)

"to fine the righteous"

Here, **fine** refers to requiring a **the righteous** to pay money as a penalty for a crime that **the righteous** did not do. If it would be helpful in your language, you could state this explicitly. Alternate translation: "to wrongly require the righteous to pay a penalty"

See: Assumed Knowledge and Implicit Information

Proverbs 17:26 (#2)

"the righteous"

Solomon is using the adjective **righteous** as a noun to mean **righteous** people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the righteous ones" or ""people who act righteously""\n"

See: Nominal Adjectives

Proverbs 17:26 (#3)

"is} not good"

Solomon is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning. If it would be helpful in your language, you could express the positive meaning. Alternate translation: "is evil"

See: Litotes

Proverbs 17:26 (#4)

"to strike nobles"

The parallelism with the previous clause indicates that Solomon is referring to striking **nobles** who did not do anything wrong. Here, **nobles** refers to people who have noble character, not inherited nobility. If it would be helpful in your language, you could state this explicitly. Alternate translation: "to wrongly strike noble people"

See: Assumed Knowledge and Implicit Information

Proverbs 17:26 (#5)**"uprightness"**

See how you translated the abstract noun **uprightness** in [4:11](#).

See: Abstract Nouns

Proverbs 17:27 (#1)

"One who restrains" - "is} one who knows" - "and the cool of spirit {is} a man of understanding"

One who restrains, one who knows knowledge, the cool of spirit, and a man of understanding represent types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. See how you translated **One who restrains** in [10:19](#) and **a man of understanding** in [10:23](#). Alternate translation: "Any person who restrains ... is a person who knows ... and any person who is cool of spirit is a person of understanding"

See: Generic Noun Phrases

Proverbs 17:27 (#2)**"his words"**

See how you translated the same use of **words** in [1:23](#).

See: Metonymy

Proverbs 17:27 (#3)**""knowledge,"**

See how you translated the abstract nouns **knowledge** in [1:4](#) and **understanding** in [1:2](#).

See: Abstract Nouns

Proverbs 17:27 (#4)**"and the cool of spirit"**

Here, **the cool of spirit** is an idiom that refers to someone who controls their emotions. If this phrase does not have that meaning in your language, you could use an idiom from your

language that does have this meaning or state the meaning plainly. Alternate translation: "and the coolheaded person" or "and someone who controls his emotions"

See: Idiom

Proverbs 17:28 (#1)

""Even a fool who keeps silent will be considered wise;"

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word that shows that the second phrase is repeating the first one, not saying something additional. Alternate translation: "Even a fool who keeps silent will be considered wise; yes, one who shuts his lips is an understanding one"

See: Parallelism

Proverbs 17:28 (#2)

"a fool" - "one who shuts his lips is an understanding one"

Here, **a fool** and **one who shuts his lips** represent types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. See how you translated **a fool** in [7:22](#). Alternate translation: "any fool ... any person who shuts that person's lips is an understanding person"

See: Generic Noun Phrases

Proverbs 17:28 (#3)**"who keeps silent"**

This phrase refers to someone who refrains from speaking unnecessarily. If it would be helpful in your language, you could state this explicitly. Alternate translation: "who does not speak unnecessarily"

See: Assumed Knowledge and Implicit Information

Proverbs 17:28 (#4)**"will be considered"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "people will consider to be"

See: Active or Passive

Proverbs 17:28 (#5)**"one who shuts his lips"**

Here Solomon refers to someone who refrains from speaking unnecessarily as if that person **shuts his lips**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "one who does not speak unnecessarily"

See: Metonymy

Proverbs 18:1 (#1)**""One who separates himself seeks for desire;"**

One who separates himself and **he** refer to a type of person in general, not a specific person. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "People who separate themselves seek for desire ... those people break out"

See: Generic Noun Phrases

Proverbs 18:1 (#2)**"One who separates himself"**

Here Solomon implies that this person **separates himself** from other people. If it would be helpful in your language, you could state this explicitly. Alternate translation: "One who keeps away from other people"

See: Assumed Knowledge and Implicit Information

Proverbs 18:1 (#3)**"seeks for desire"**

Here Solomon implies that this person **seeks** to fulfill his own **desire**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "seeks to fulfill his own desire"

See: Assumed Knowledge and Implicit Information

Proverbs 18:1 (#4)**"against all sound wisdom, he breaks out"**

Here Solomon refers to someone refusing to act according to **all sound wisdom** as if **all sound wisdom** were a person with whom the **One who separates himself** starts a quarrel. If it would be helpful in your language, you could express the meaning plainly. See how you translated **breaks out** in [17:14](#). Alternate translation: "he refuses to act according to all sound wisdom"

See: Personification

Proverbs 18:1 (#5)**"against all sound wisdom"**

If your language does not use an abstract noun for the idea of **sound wisdom**, you could express the same idea in another way. Alternate translation: "against anything that is soundly wise"

See: Abstract Nouns

Proverbs 18:2 (#1)**"A stupid one" - "his heart"**

A stupid one and **his** refer to a type of person in general, not a specific person. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any stupid person ... that person's heart"

See: Generic Noun Phrases

Proverbs 18:2 (#2)**"does not delight in understanding"**

Solomon is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning. If it would be helpful in your language, you could

express the positive meaning. Alternate translation: "detests understanding"

See: Litotes

Proverbs 18:2 (#3)

"in understanding"

See how you translated the abstract noun **understanding** in [1:2](#).\n

See: Abstract Nouns

Proverbs 18:2 (#4)

"in his heart revealing itself"

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the previous clause if it would be clearer in your language. Alternate translation: "a stupid one delights in his heart revealing itself"

See: Ellipsis

Proverbs 18:2 (#5)

"in his heart revealing itself"

Here Solomon refers to a **stupid one** telling people what he thinks as if his **heart** were **revealing itself**. If it would be helpful in your language, you could express the meaning plainly. See how you translated **heart** in [2:2](#). Alternate translation: "in telling people what he thinks"

See: Metaphor

Proverbs 18:3 (#1)

"contempt also"

Here Solomon speaks of experiencing **contempt** as if it were a person who can come to a location. This could mean: (1) people show **contempt** towards a **wicked one**. Alternate translation: "people feel contempt for him" (2) a **wicked one** shows **contempt** for others. Alternate translation: "he shows his contempt for other people"

See: Personification

Proverbs 18:3 (#2)

"contempt" - "shame, reproach"

If your language does not use abstract nouns for the ideas of **contempt**, **shame**, and **reproach**, you could express the same ideas in other ways. See how you translated **contempt** in [12:8](#) and **shame** in [6:33](#). Alternate translation: "feeling contemptuous ... feeling shameful, being reproached"

See: Abstract Nouns

Proverbs 18:3 (#3)

"and with shame, reproach"

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the previous clause if it would be clearer in your language. Alternate translation: "and with shame comes reproach"

See: Ellipsis

Proverbs 18:4 (#1)

"The words of the mouth of a man"

This phrase refers to the **words** that a **man** says by using his **mouth**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "The words that a man says with his mouth"

See: Possession

Proverbs 18:4 (#2)

"The words of the mouth of a man"

The second clause indicates that Solomon is referring to wise **words** spoken by a wise **man**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "The wise words of the mouth of a wise man"

See: Assumed Knowledge and Implicit Information

Proverbs 18:4 (#3)

"the mouth of a man"

Here, **the mouth** and **a man** represent mouths and people in general, not one particular **mouth** and **man**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "the mouths of people"

See: Generic Noun Phrases

Proverbs 18:4 (#4)

"are} deep waters"

Here Solomon speaks of a wise man's words being profound as if they were **deep waters**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "are profound" or "are deep like deep waters"

See: Metaphor

Proverbs 18:4 (#5)

"a fountain of wisdom"

Here Solomon is using the possessive form to describe a **fountain** that gives **wisdom**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "a fountain that gives wisdom"

See: Possession

Proverbs 18:4 (#6)

"a fountain of wisdom"

Here Solomon speaks of a wise person being a source of **wisdom** as if he were a **fountain**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "a wise person is a source of wisdom and" or "a wise person is like a fountain of wisdom and"

See: Metaphor

Proverbs 18:4 (#7)

"wisdom"

See how you translated the abstract noun **wisdom** in [1:2](#).

See: Abstract Nouns

Proverbs 18:4 (#8)

"is} a gushing stream"

Here Solomon speaks of a wise person having plentiful **wisdom** as if he were a **gushing stream**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "flows plentifully" or "is plentiful like a gushing stream"

See: Metaphor

Proverbs 18:5 (#1)

"It is} not good"

Solomon is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning. If it would be helpful in your language, you could express the positive meaning. Alternate translation: "It is surely bad"

See: Litotes

Proverbs 18:5 (#2)

""to lift the face of the wicked one,"

Here, **the face**, **the wicked one**, **the righteous one**, and **the judgment** represent these things and people in general, not specific things and people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "to lift the faces of the wicked ones ... the righteous ones in the judgments"

See: Generic Noun Phrases

Proverbs 18:5 (#3)

"to lift the face of"

Here, **to lift the face** is an idiom that means "to show partiality" or "to favor". If this phrase does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly.

Alternate translation: “to show favoritism to” or “to be partial to”

See: Idiom

Proverbs 18:5 (#4)

“the wicked one,”

In this verse, **the wicked one** refers to someone who is guilty of doing something **wicked** and **the righteous one** refers to someone who is innocent of doing something wicked. If it would be helpful in your language, you could express the meaning plainly. See how you translated the similar use of **wicked** and **righteous** in [17:15](#). Alternate translation: “the guilty one ... the innocent one”\n

See: Metonymy

Proverbs 18:5 (#5)

“to turn aside”

Here, **to** marks **turn aside** as the goal or purpose of lifting **the face of the wicked one**. Use a natural way in your language to express a purpose. Alternate translation: “for the purpose of turning aside”

See: Connect — Goal (Purpose) Relationship

Proverbs 18:5 (#6)

“to turn aside”

Here, depriving an innocent person of a just **judgment** is spoken of as if **the righteous one** were made to **turn aside** when judged in court. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “to deprive of justice”\n

See: Metaphor

Proverbs 18:5 (#7)

“in the judgment”

Here, **the judgment** refers to the verdict of a judge in a legal case. If it would be helpful in your language, you could state this explicitly. Alternate translation: “regarding the verdict of his case” or “when his case is decided”

See: Assumed Knowledge and Implicit Information

Proverbs 18:6 (#1)

“a stupid one” - “into a dispute,”

Here, a **stupid one**, a **dispute** and **his** refer to stupid people and disputes in general, not one particular **stupid one** or **dispute**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: “any stupid one ... into any dispute, and that person’s mouth”\n

See: Generic Noun Phrases

Proverbs 18:6 (#2)

“enter into a dispute”

Here Solomon speaks of what a **stupid one** says with his **lips** causing that person to start a **dispute** as if his **lips** were a person who could **enter into a dispute**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “results in him starting an argument”

See: Personification

Proverbs 18:6 (#3)

“calls for blows”

Here Solomon speaks of what a **stupid one** says with **his mouth**, causing people to want to beat him, as if **his mouth** were a person who **calls for blows**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “causes people to want to beat him”

See: Metaphor

Proverbs 18:7 (#1)

“The mouth of a stupid one {is} ruin for him,”

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional.

Alternate translation: "The mouth of a stupid one is ruin for him, indeed, his lips are a snare of his life"

See: Parallelism

Proverbs 18:7 (#2)

"The mouth of" - "and his lips"

See how you translated the same use of **mouth** and **lips** in the previous verse.

See: Metonymy

Proverbs 18:7 (#3)

"is} ruin for him"

Here, **is** indicates that what follows is the result of what **a stupid one** says. Use the most natural way in your language to indicate result. Alternate translation: "causes ruin for him" or "will result in his ruin"\n

See: Connect — Reason-and-Result Relationship

Proverbs 18:7 (#4)

"are} a snare of his life"

Here Solomon refers to what **a stupid one** says with **his lips** causing him trouble as if **his lips** were a **snare** that traps him. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "will cause him trouble" or "are like a snare that causes him trouble"

See: Metaphor

Proverbs 18:7 (#5)

"his life"

Here, **life** refers to the person himself. See how you translated the same use of **life** in [8:36](#).

See: Metonymy

Proverbs 18:8 (#1)

"The words of"

See how you translated the same use of **words** in [1:23](#).

See: Metonymy

Proverbs 18:8 (#2)

"are} like things swallowed greedily"

Solomon is saying that the **words of a murmurer** are like **things swallowed greedily** because people are eager to hear gossip. If it would be helpful in your language, you could state that explicitly. Alternate translation: "are listened to eagerly"

See: Simile

Proverbs 18:8 (#3)

"and they themselves go down into"

Solomon used the word **themselves** to emphasize how significant it was that what murmurers said was listened to by others. Use a way that is natural in your language to indicate this significance. Alternate translation: "and those very words go down into"

See: Reflexive Pronouns

Proverbs 18:8 (#4)

"and they themselves go down into the rooms of the belly"

Here Solomon speaks of the **words of a murmurer** staying in a person's mind and affecting that person's thoughts as if they were food that goes **down into** a person's stomach. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and they enter a person's mind and affect his thoughts"

See: Metaphor

Proverbs 18:8 (#5)

"the rooms of the belly"

Here, **the rooms of the belly** refers to the innermost part of a person. If it would be helpful in your language, you could state this explicitly.

Alternate translation: "the innermost part of a person"

See: Assumed Knowledge and Implicit Information

Proverbs 18:9 (#1)

"one who slacks in his work,"

Here, **one who slacks, his, a brother, and an owner of destruction** represent types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "any person who slacks in that person's work, that person is a brother to any owner of destruction"

See: Generic Noun Phrases

Proverbs 18:9 (#2)

"is} a brother"

Here Solomon speaks of the **one who slacks** being similar to **an owner of destruction** as if **he** were that person's **brother**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is closely related" or "is very similar"

See: Metaphor

Proverbs 18:9 (#3)

"to an owner of destruction"

Here Solomon refers to a person who destroys things as if that person were **an owner of destruction**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "to the one who destroys everything" or "to the one who is always destructive"

See: Metonymy

Proverbs 18:10 (#1)

"The name of Yahweh"

Here, **name of Yahweh** refers to **Yahweh** himself. If it would be helpful in your language, you could express the meaning plainly, as in the UST.\n

See: Metonymy

Proverbs 18:10 (#2)

"is} a tower of strength"

Here Solomon is using the possessive form to describe a **tower** that is characterized by **strength**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "is a tower characterized by strength"

See: Possession

Proverbs 18:10 (#3)

"is} a tower of strength"

Here Solomon speaks of Yahweh protecting his people as if he were a **tower** in which they could take refuge. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "protects his people" or "protects his people like a strong tower provides protection"

See: Metaphor

Proverbs 18:10 (#4)

"the righteous one"

Here, **the righteous one** represents **righteous** people in general, not one particular **righteous one**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "any righteous one"

See: Generic Noun Phrases

Proverbs 18:10 (#5)

"runs into it"

Here Solomon speaks of someone desiring **Yahweh** to protect that person as if **Yahweh** were a **tower** which that person **runs into**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "seek safety from him" or "seek safety from him as if by running to him"

See: Metaphor

Proverbs 18:10 (#6)**"and is set on high"**

Here Solomon speaks of a person being safe as if that person were **set on a high** place where no one could harm him. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and is secure"

See: Metaphor

Proverbs 18:11 (#1)**"The wealth of the rich one {is} the city of his strength"**See how you translated the same clause in [10:15](#).

See: Metaphor

Proverbs 18:11 (#2)**"and like a wall set on high"**

Solomon is saying that the **wealth of a rich one** is like **a wall set on high** because **the rich one** thinks that his **wealth** will protect him from enemies, as a **high wall** protects. If it would be helpful in your language, you could state that explicitly. Alternate translation: "and it will protect him like a wall set on high"

See: Simile

Proverbs 18:11 (#3)**"in his imagination"**

If your language does not use an abstract noun for the idea of **imagination**, you could express the same idea in another way. Alternate translation: "according to what he imagines"

See: Abstract Nouns

Proverbs 18:12 (#1)**"Before the face of breaking"**

Here Solomon refers to someone being proud before experiencing **breaking** as if **breaking** were

a person with a face that **the heart of a man** could be **exalted** in front of. See how you translated this phrase in [16:18](#). Alternate translation: "Before breaking" or "Before he is ruined"

See: Personification

Proverbs 18:12 (#2)**"the heart of a man is exalted"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "a man exalts his heart"

See: Active or Passive

Proverbs 18:12 (#3)**"the heart of"**

See how you translated the same use of **heart** in [2:2](#).

See: Metonymy

Proverbs 18:12 (#4)**"a man"**

Although the term **man** is masculine, Solomon is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "a person"

See: When Masculine Words Include Women

Proverbs 18:12 (#5)**"but before the face of honor {is} humility"**See how you translated the same clause in [15:33](#).

See: Personification

Proverbs 18:13 (#1)**"One who returns a word before he listens,"**

One who returns, a word, he, and him refer to a type of person and **word** in general, not one

particular person or **word**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person who returns any word before listening ... to that person"

See: Generic Noun Phrases

Proverbs 18:13 (#2)

"One who returns a word"

Here, **returns** refers to replying to what someone has said. If it would be helpful in your language, you could state this explicitly. Alternate translation: "One who replies with a word"

See: Assumed Knowledge and Implicit Information

Proverbs 18:13 (#3)

"a word"

See how you translated the similar use of **word** in [12:25](#).

See: Metonymy

Proverbs 18:13 (#4)

"is} folly" - "and shame"

See how you translated the abstract nouns **folly** in [5:23](#) and **shame** in [6:33](#).

See: Abstract Nouns

Proverbs 18:14 (#1)

"The spirit of" - "but a crushed spirit"

In this verse, **spirit** refers to a person's attitude. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "The attitude of ... but a crushed attitude"

See: Metonymy

Proverbs 18:14 (#2)

"will endure"

Here Solomon implies that a person's **spirit** enables that person to **endure his illness**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "will enable him to endure"

See: Assumed Knowledge and Implicit Information

Proverbs 18:14 (#3)

"but a crushed spirit"

Here Solomon refers to a person who despairs as if that person's **spirit** were **crushed** by something. If it would be helpful in your language, you could express the meaning plainly. See how you translated the similar expression in [15:13](#). Alternate translation: "but a despairing heart"

See: Metaphor

Proverbs 18:14 (#4)

"who can lift it"

Solomon is using the question form to emphasize the difficulty of helping a depressed person feel better. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "surely no one can lift it!"

See: Rhetorical Question

Proverbs 18:14 (#5)

"can lift it"

Here Solomon refers to helping a depressed person feel better as if one could **lift** that person's **spirit**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "can restore it"

See: Metaphor

Proverbs 18:15 (#1)

"The heart of an understanding one acquires knowledge,"

These two clauses mean basically the same thing. The second clause emphasizes the meaning of the first by repeating the same idea with different

words. If it would be helpful to your readers, you could connect the clauses with a word other than **and** that shows that the second clause is repeating the first one, not saying something additional. Alternate translation: "The heart of an understanding one acquires knowledge, yes, and the ear of the wise ones seeks knowledge"\n

See: Parallelism

Proverbs 18:15 (#2)

""The heart of an understanding one acquires knowledge,"

The **heart**, an **understanding one**, and the **ear** represents these things and type of people in general, not specific things or people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "The hearts of understanding ones acquire knowledge, and the ears of"

See: Generic Noun Phrases

Proverbs 18:15 (#3)

"The heart of"

Here, **heart** refers to the whole person. See how you translated the same use of **heart** in [15:14](#).

See: Synecdoche

Proverbs 18:15 (#4)

""knowledge,"

See how you translated the abstract noun **knowledge** in [1:4](#).

See: Abstract Nouns

Proverbs 18:15 (#5)

"and the ear of the wise ones seeks"

Here, **ear** refers to the whole person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and the wise ones seek"

See: Synecdoche

Proverbs 18:15 (#6)

"seeks"

See how you translated the same use of **seeks** in [11:27](#).

See: Metaphor

Proverbs 18:16 (#1)

""The gift of a man" - "for him,"

The **gift**, a **man**, **him**, and **it** refer to gifts and people in general, not one particular **gift** or person. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "A gift of any person ... for that person ... it will guide that person"

See: Generic Noun Phrases

Proverbs 18:16 (#2)

"The gift of a man"

Here Solomon is using the possessive form to describe a **gift** that is given by a **man**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "What a man gives"

See: Possession

Proverbs 18:16 (#3)

"will make room"

Here, **make room** is an idiom that means "create an opportunity." If this phrase does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: "will open doors" or "will create an opportunity"

See: Idiom

Proverbs 18:16 (#4)

"and before the face of"

See how you translated the same use of **before the face of** in [14:19](#).

See: Metaphor

Proverbs 18:16 (#5)**"it will guide him"**

Here Solomon speaks of **The gift** as if it were a living thing that could **guide** the person who gives it. He means that giving a **gift** could result in a person meeting **great ones**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "it will enable him to go"

See: Personification

Proverbs 18:17 (#1)**""The first one with his case {is} right,"**

This verse refers to a dispute in which one person states **his case** that seems to be **right** until that person's **neighbor examines him** by asking him questions. If it would be helpful in your language, you could state this explicitly. Alternate translation: "When people dispute, the first one states his case and seems to be right. Then his neighbor comes and questions what he said"

See: Assumed Knowledge and Implicit Information

Proverbs 18:17 (#2)**"The first one with his case {" - "his neighbor" - "and examines him"**

The first one, **his**, and **him** refer to a type of person, not a particular **first one**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any first person with that person's case ... that person's neighbor ... and examines that person"

See: Generic Noun Phrases

Proverbs 18:17 (#3)**"The first one"**

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: "Person one"

See: Ordinal Numbers

Proverbs 18:17 (#4)**"then his neighbor comes"**

Solomon uses the word **then** here to indicate a contrast between the idea of the previous clause and this clause. Solomon implies that the results of examining the **first one** will be that **his case** is not **right**. Use the most natural way in your language to indicate a contrast. Alternate translation: "but then his neighbor comes"

See: Connect — Contrast Relationship

Proverbs 18:18 (#1)**"The lot"**

The lot refers to casting lots in general, not a specific **lot**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "Casting lots"

See: Generic Noun Phrases

Proverbs 18:18 (#2)**"The lot"**

See how you translated **lot** in [16:33](#).

See: Translate Unknowns

Proverbs 18:18 (#3)**"quarrels"**

See how you translated the abstract noun **quarrels** in [6:14](#).

See: Abstract Nouns

Proverbs 18:18 (#4)**"it makes a separation"**

The phrase **makes a separation** refers to discerning which of the **mighty ones** is correct in an argument. If it would be helpful in your language, you could state this explicitly. Alternate translation: "it discerns who is correct"

See: Assumed Knowledge and Implicit Information

Proverbs 18:19 (#1)**"A brother"**

Here, **brother** refers to any relative or close friend. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "A relative"

See: Metaphor

Proverbs 18:19 (#2)**"is} more than a city of strength"**

Solomon is leaving out a word that in many languages a clause would need in order to be complete. You could supply this word from the context if it would be clearer in your language. Alternate translation: "is more unyielding than a city of strength" or "is more difficult to approach than a city of strength"

See: Ellipsis

Proverbs 18:19 (#3)**"is} more than a city of strength"**

Here Solomon is using the possessive form to describe a **city** that is characterized by **strength**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "is more than a strong city"

See: Possession

Proverbs 18:19 (#4)**"and quarrels"**

See how you translated the abstract noun **quarrels** in [6:14](#).

See: Abstract Nouns

Proverbs 18:19 (#5)**"are} like the gate bar of a fortress"**

This could mean: (1) **quarrels** cause people to stay away from each other as though a **bar** blocking the **gate** of a **fortress** were between them. Alternate translation: "separate people" (2) resolving

quarrels is as difficult as trying to enter a **fortress** that has a **bar** across its **gate**. Alternate translation: "are very difficult to resolve"

See: Simile

Proverbs 18:19 (#6)**"are} like the gate bar of"**

A **gate bar** was a large piece of metal or wood that was placed across a **gate** in order to make the **gate** difficult to break down or open. If your readers would not be familiar with this type of **bar**, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "are like the bar placed across the gate of"

See: Translate Unknowns

Proverbs 18:20 (#1)**"From the fruit of the mouth of a man his belly is satisfied;"**

These two clauses mean basically the same thing. The second clause emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word that shows that the second clause is repeating the first one, not saying something additional. Alternate translation: "From the fruit of the mouth of a man his belly is satisfied; yes, with the produce of his lips, he is satisfied"

See: Parallelism

Proverbs 18:20 (#2)**"From the fruit of the mouth of a man his belly is satisfied"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "The fruit of the mouth of a man satisfies his belly"

See: Active or Passive

Proverbs 18:20 (#3)**"From the fruit of the mouth of a man"**See how you translated this phrase in [12:14](#).

See: Metaphor

Proverbs 18:20 (#4)**"his belly is satisfied"**

Here Solomon speaks of a person eating enough food to feel **satisfied** as if that person's **belly** were a person who could be **satisfied**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will eat enough to feel satisfied"

See: Personification

Proverbs 18:20 (#5)**"with} the produce of his lips, he is satisfied"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the produce of his lips satisfies him"

See: Active or Passive

Proverbs 18:20 (#6)**"with} the produce of his lips"**

Here Solomon refers to what a person says as if it were **produce** from that person's **lips**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "with what he says"

See: Metaphor

Proverbs 18:21 (#1)**"Death and life {are} in the hand of the tongue"**

Here Solomon speaks of a person's **tongue** as if it were a person who held **Death and life** in his **hand**. He means that what people say can cause people to die or stay alive. If it would be helpful in your language, you could express the meaning plainly.

Alternate translation: "A person's death and life can be determined by what a person says"

See: Personification

Proverbs 18:21 (#2)**"Death and life"**

See how you translated the abstract nouns **Death** in [2:18](#) and **life** in [8:36](#).

See: Abstract Nouns

Proverbs 18:21 (#3)**"the tongue"**

See how you translated the same use of **tongue** in [6:17](#).

See: Metonymy

Proverbs 18:21 (#4)**"will eat its fruit"**

Here Solomon speaks of people receiving the consequences for what they say as if those consequences were **fruit** that they **will eat**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will receive its consequences"

See: Metaphor

Proverbs 18:22 (#1)**"He who finds a wife" - "and he obtains"**

He who finds, a wife, and **he** refer to people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person who finds a wife ... and that person obtains"

See: Generic Noun Phrases

Proverbs 18:22 (#2)**"He who finds" - "finds"**

Obtaining a **wife** and something **good** are spoken of as if they are objects that a person **finds** by searching for it. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "He who obtains ... obtains"

See: Metaphor

Proverbs 18:22 (#3)

"good,"

See how you translated the abstract nouns **good** in [11:27](#) and **favor** in [3:4](#).

See: Abstract Nouns

Proverbs 18:22 (#4)

"favor"

Here, **favor** could refer to: (1) Yahweh being pleased with the man **who finds a wife**, as in the identical phrase in [8:35](#). Alternate translation: "approval" (2) the **wife** mentioned in the previous clause, in which case **favor** would mean "gift." Alternate translation: "a gift"

See: Assumed Knowledge and Implicit Information

Proverbs 18:23 (#1)

"One who is poor" - "but a rich one"

One who is poor and a **rich one** refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any poor person ... but any rich person"

See: Generic Noun Phrases

Proverbs 18:23 (#2)

"speaks pleas"

The phrase **speaks pleas** refers to someone humbly asking or begging for mercy. If it would be helpful in your language, you could state this explicitly. Alternate translation: "pleads for mercy"

See: Assumed Knowledge and Implicit Information

Proverbs 18:23 (#3)

"answers"

Here Solomon implies that a **rich one answers the pleas of One who is poor**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "answers the poor one"

See: Assumed Knowledge and Implicit Information

Proverbs 18:24 (#1)

"A man of companions {" - "one who loves," - "more than a brother"

A **man**, **one who loves**, and a **brother** refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person of companions ... any person who loves ... more than any brother"

See: Generic Noun Phrases

Proverbs 18:24 (#2)

"A man of companions"

Here Solomon is using the possessive form to describe a **man** who has **companions**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "A man with companions"

See: Possession

Proverbs 18:24 (#3)

"A man of companions"

This phrase could refer to: (1) a person who has false or unreliable **companions** who harm him, which contrasts with **one who loves** in the next clause. Alternate translation: "A man with unreliable companions" (2) a person who has too many **companions**. Alternate translation: "A man with too many companions"

See: Assumed Knowledge and Implicit Information

Proverbs 18:24 (#4)

"is} to be broken"

Here Solomon refers to a person being destroyed as if he were **broken**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will experience destruction" or "will be destroyed"\n

See: Metaphor

Proverbs 18:24 (#5)

"is} to be broken"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "will experience ruin"

See: Active or Passive

Proverbs 18:24 (#6)

"clinging more than a brother"

Here Solomon refers to a person's friend being more loyal than a **brother** as if that friend were **clinging** to him **more than a brother** would. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "more faithful than family"

See: Metaphor

Proverbs 19:1 (#1)

"is} one who is poor" - "in his integrity"

Here, **one who is poor**, **his**, **one who is crooked**, **he**, and **a stupid one** refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "is a poor person ... in that person's integrity than a person who is crooked in that one's lips and is a stupid person"

See: Generic Noun Phrases

Proverbs 19:1 (#2)

"who walks in his integrity"

Here Solomon speaks of a person behaving with **integrity** as if **integrity** were a place that person **walks in**. If it would be helpful in your language,

you could express the meaning plainly. See how you translated a similar use of "walk" in [3:23](#). Alternate translation: "who behaves with integrity"\n

See: Metaphor

Proverbs 19:1 (#3)

"in his integrity"

See how you translated the abstract noun **integrity** in [1:3](#).

See: Abstract Nouns

Proverbs 19:1 (#4)

"than one who is crooked {in} his lips"

Here Solomon uses the phrase **crooked in his lips** to refer to someone who speaks deceptively. If it would be helpful in your language, you could express the meaning plainly. See how you translated the similar use of **crooked** in [2:15](#). Alternate translation: "than one who speaks with deception"\n

See: Metaphor

Proverbs 19:2 (#1)

"a life" - "and one who hurries"

Here, **a life** and **one who hurries** refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "any life ... and any person who hurries"

See: Generic Noun Phrases

Proverbs 19:2 (#2)

"a life"

Here, **life** could refer to: (1) a living person. Alternate translation: "a person" (2) a person's desire or zeal. Alternate translation: "desire"

See: Metaphor

Proverbs 19:2 (#3)**"knowledge"**

See how you translated the abstract noun **knowledge** in [1:4](#).

See: Abstract Nouns

Proverbs 19:2 (#4)**"is} not good"**

Solomon is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning. If it would be helpful in your language, you could express the positive meaning. Alternate translation: "is extremely bad"

See: Litotes

Proverbs 19:2 (#5)**"and one who hurries with feet"**

Here Solomon speaks of a person doing something too hastily as if he **hurries** by running **with** his **feet**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and one who acts too quickly"

See: Metaphor

Proverbs 19:2 (#6)**"and one who hurries with feet"**

If you translated **life** in the previous clause as "person," then this parallel clause would refer to someone **who hurries** to do something before having the **knowledge** to act rightly. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and one who acts too quickly without knowledge"

See: Assumed Knowledge and Implicit Information

Proverbs 19:2 (#7)**"sins"**

Here, the word translated as **sins** could refer to: (1) someone acting sinfully, which is the most frequent meaning for this word. Alternate translation: "acts sinfully" (2) someone making a mistake. Alternate translation: "makes a mistake" or "errs"

See: Assumed Knowledge and Implicit Information

Proverbs 19:3 (#1)**"The folly of"**

See how you translated the abstract noun **folly** in [5:23](#).

See: Abstract Nouns

Proverbs 19:3 (#2)**""a man" - "his way,"**

Although **man** and **his** are masculine, Solomon is using these words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "a person ... that person's way ... that person's heart"

See: When Masculine Words Include Women

Proverbs 19:3 (#3)**"will lead astray"**

Here, **folly** is spoken of as if it were a person who could **lead** someone **astray**. This expression means that foolish people will ruin their lives because they act foolishly. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will result in ruining"

See: Personification

Proverbs 19:3 (#4)**"his way"**

Here, **way** refers to a person's life circumstances. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "his life"

See: Metaphor

Proverbs 19:3 (#5)**"and his heart will rage against Yahweh"**

Here Solomon implies that the foolish **man** rages **against Yahweh** because he blames **Yahweh** for his destruction. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and his heart will rage against Yahweh because he blames Yahweh for his destruction"

See: Assumed Knowledge and Implicit Information

Proverbs 19:3 (#6)**"his heart"**

Here, **heart** refers to the whole person with emphasis on that person's emotions. See how you translated the same use of **heart** in [15:14](#).\n

See: Synecdoche

Proverbs 19:4 (#1)**"Wealth adds many companions"**

Here Solomon implies that a person who is wealthy will have **many companions** because **wealth** attracts people. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Wealth causes a person to have many friends"

See: Assumed Knowledge and Implicit Information

Proverbs 19:4 (#2)**"but a lowly one" - "from his companions"**

Here, a **lowly one** and **his** refer to a type of person in general, not a specific **lowly one**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "but any lowly person ... from that person's companions"

See: Generic Noun Phrases

Proverbs 19:4 (#3)**"but a lowly one"**

See how you translated the same use of **lowly** in [10:15](#).

See: Metaphor

Proverbs 19:4 (#4)**"but a lowly one is separated"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "but poverty separates a lowly one"

See: Active or Passive

Proverbs 19:4 (#5)**"is separated from his companions"**

Solomon implies that a **lowly one is separated from** his friends because of his poverty. If it would be helpful in your language, you could state this explicitly. Alternate translation: "is separated from his friends because of his poverty"

See: Assumed Knowledge and Implicit Information

Proverbs 19:5 (#1)**"A witness of falsehoods will not be blameless,"**

These two phrases mean basically the same thing. The second phrase emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "A witness of falsehoods will not be blameless, yes, he who breathes out lies will not escape"

See: Parallelism

Proverbs 19:5 (#2)**"A witness of falsehoods" - "and he who breathes out lies"**

A **witness of falsehoods** and **he who breathes out lies** refer to a type of person, not a specific person. If it would be helpful in your language, you

could use more natural expressions. Alternate translation: "Any witness of falsehoods ... and any person who breathes out lies"

See: Generic Noun Phrases

Proverbs 19:5 (#3)

"A witness of falsehoods"

See how you translated this phrase in [12:17](#).

See: Possession

Proverbs 19:5 (#4)

"will not be blameless"

Solomon is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning. If it would be helpful in your language, you could express the positive meaning. Alternate translation: "will certainly be blamed"

See: Litotes

Proverbs 19:5 (#5)

"and he who breathes out lies"

See how you translated **breathes out lies** in [6:19](#).

See: Idiom

Proverbs 19:5 (#6)

"will not escape"

Solomon is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning. If it would be helpful in your language, you could express the positive meaning. Alternate translation: "will certainly be caught"

See: Litotes

Proverbs 19:5 (#7)

"will not escape"

Here Solomon implies that someone **who breathes out lies will not escape** punishment. If it would be helpful in your language, you could state this explicitly. Alternate translation: "will not escape punishment"

See: Assumed Knowledge and Implicit Information

Proverbs 19:6 (#1)

"Many"

Here Solomon uses the adjective **many** as a noun to mean "many people." Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "Many people"\n

See: Nominal Adjectives

Proverbs 19:6 (#2)

"the face of a noble,"

Here, **the face, a noble, the friend, and a man of gift** refer to faces and types of people in general, not a specific **face** or person. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "the faces of any noble ... is any friend of any man of gift"

See: Generic Noun Phrases

Proverbs 19:6 (#3)

"the face of a noble"

The phrase **face** refers to the whole person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the noble person"

See: Synecdoche

Proverbs 19:6 (#4)

"a noble"

Here, **noble** refers to someone who has **noble** character, not nobility. See how you translated the same use of "nobles" in [17:26](#).\n

See: Assumed Knowledge and Implicit Information

Proverbs 19:6 (#5)**"and everyone"**

Solomon says **everyone** here as an extreme statement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "and almost everyone"

See: Hyperbole

Proverbs 19:6 (#6)**"is} the friend"**

Here Solomon implies that **everyone** wants to be **the friend of a man of gift**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "want to be the friend"

See: Assumed Knowledge and Implicit Information

Proverbs 19:6 (#7)**"of a man of gift"**

Here Solomon is using the possessive form to describe a **man** who is characterized by giving gifts. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "of a man who gives gifts"

See: Possession

Proverbs 19:7 (#1)**"the brothers of"**

Although the term brothers is masculine, Solomon is using the word in a generic sense that includes both men and women. See how you translated the same use of **brothers** in [6:19](#).\n

See: When Masculine Words Include Women

Proverbs 19:7 (#2)**""one who is poor hate him;"**

Here, **one who is poor**, **him**, **his**, and **He** refer to a type of person in general, not one particular **poor** person. If it would be helpful in your language, you could use more natural expressions. See how you

translated **one who is poor** in [14:20](#). Alternate translation: "any person who is poor hate that person ... that person's friends ... from that person! That person pursues"

See: Generic Noun Phrases

Proverbs 19:7 (#3)**"hate him"**

This could mean: (1) these people despise the **one who is poor**, as in the UST. (2) these people avoid or shun **one who is poor**, which would have a similar meaning to **go far away from** in the next clause. Alternate translation: "shun him"

See: Assumed Knowledge and Implicit Information

Proverbs 19:7 (#4)**"He pursues {with} words; they {are} not"**

Solomon is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "He pursues them with words, but they are not there"

See: Ellipsis

Proverbs 19:7 (#5)**"He pursues {with} words"**

Here Solomon refers to someone pleading for help from his **brothers** and **friends** as if he were using **words** to chase them. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "He pleads with them for help"

See: Metaphor

Proverbs 19:7 (#6)**"with} words"**

See how you translated the same use of **words** in [1:23](#).

See: Metonymy

Proverbs 19:8 (#1)**""One who acquires" - "his life;"**

One who is acquires, his, and one who keeps refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. See how you translated **one who keeps** in [10:17](#). Alternate translation: "any person who is acquires ... that person's life ... any person who keeps"

See: Generic Noun Phrases

Proverbs 19:8 (#2)**"One who acquires heart"**

Here Solomon uses **heart** to refer to a person's ability to think. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "One who acquires the ability to think"\n

See: Metonymy

Proverbs 19:8 (#3)**"loves his life"**

Here, **loves his life** has the positive meaning of taking care of oneself or doing what is best for one's well-being. If it would be helpful in your language, you could state this explicitly. Alternate translation: "does what benefits his life"

See: Assumed Knowledge and Implicit Information

Proverbs 19:8 (#4)**"his life"**

Here, **life** refers to the person himself. See how you translated the same use of **life** in [8:36](#).

See: Metonymy

Proverbs 19:8 (#5)**"one who keeps understanding"**

Here Solomon speaks of someone preserving or remembering **understanding** as if it were an object that someone **keeps**. If it would be helpful in

your language, you could express the meaning plainly. See how you translated the similar use of "keep" in [5:2](#). Alternate translation: "one who preserves understanding"

See: Metaphor

Proverbs 19:8 (#6)**"understanding"**

See how you translated the abstract noun **understanding** in [1:2](#).

See: Abstract Nouns

Proverbs 19:8 (#7)**"is} to find"**

Here, **is to** means "is destined to" or "is certain of." If it would be helpful in your language, you could state this explicitly. Alternate translation: "is destined to find" or "is certain of finding"

See: Assumed Knowledge and Implicit Information

Proverbs 19:8 (#8)**"is} to find good"**

See how you translated **find good** in [16:20](#).

See: Metaphor

Proverbs 19:9 (#1)**""A witness of falsehoods will not be blameless,"**

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "A witness of falsehoods will not be blameless, yes, one who breathes out lies will perish"

See: Parallelism

Proverbs 19:9 (#2)**"A witness of falsehoods will not be blameless"**See how you translated this clause in [19:5](#).

See: Litotes

Proverbs 19:9 (#3)**"and one who breathes out lies"**See how you translated **breathes out lies** in [6:19](#) and [19:5](#).

See: Idiom

Proverbs 19:10 (#1)**"Luxury"**If your language does not use an abstract noun for the idea of **Luxury**, you could express the same idea in another way. Alternate translation: "What is luxurious"

See: Abstract Nouns

Proverbs 19:10 (#2)**""for a stupid one;"**See how you translated **a stupid one** in [10:18](#) and **a slave** in [11:29](#).

See: Generic Noun Phrases

Proverbs 19:10 (#3)**"how much less for a slave"**

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "how much less suitable is it for a slave"

See: Ellipsis

Proverbs 19:11 (#1)**"The insight of" - "and his splendor {" - "a transgression"**See how you translated the abstract nouns **insight** in [1:3](#), **splendor** in [4:9](#), and **transgression** in [10:19](#).**Proverbs 19:11 (#2)****"a man" - "his nose" - "and his splendor"**Although **a man** and **his** are masculine, Solomon is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "a person ... that person's nose ... and that person's splendor"\n

See: When Masculine Words Include Women

Proverbs 19:11 (#3)**"makes his nose long"**Here Solomon refers to not becoming angry quickly as if a person's **nose** became **long**. The word **nose** here means "anger" by association with the way that a person who is angry breathes heavily through his **nose**. Your language and culture may also associate anger with a particular part of the body. If so, you could use an expression involving that part of the body in your translation. You could also use plain language. See how you translated the similar expression "long of nostrils" in [14:29](#). Alternate translation: "causes him to not easily vent his spleen" or "causes him not to become angry quickly"\n

See: Idiom

Proverbs 19:11 (#4)**"is} to pass over"**Here Solomon refers to a person ignoring or forgiving **a transgression** as if that person passes **over** it. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is to ignore" or "is to forgive"

See: Metaphor

Proverbs 19:11 (#5)**"a transgression"**

Here, the word **transgression** represents transgressions in general, not one particular **transgression**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "any transgression"

See: Generic Noun Phrases

Proverbs 19:11 (#6)

"a transgression"

Here Solomon implies that this is **a transgression** that someone has committed against the person who passes **over** it. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "a transgression that someone has committed against him"

See: Assumed Knowledge and Implicit Information

Proverbs 19:12 (#1)

"The rage of" - "his favor"

See how you translated the abstract nouns **rage** in [11:23](#) and **favor** in [3:4](#).

See: Abstract Nouns

Proverbs 19:12 (#2)

""a king {" - "like the young lion,"

Here, **a king**, **the young lion**, and **his** refer to kings and young lions in general, not to a specific **king** or **young lion**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "any king ... like any young lion ... that king's favor"

See: Generic Noun Phrases

Proverbs 19:12 (#3)

"is} a growling like the young lion"

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "is a growling like the growling of the young lion"

See: Ellipsis

Proverbs 19:12 (#4)

"is} a growling like the young lion"

Solomon is saying that **The rage of a king** is like the **growling of the young lion** because both frighten people. If it would be helpful in your language, you could state that explicitly. Alternate translation: "is frightening like the growling of the young lion"

See: Simile

Proverbs 19:12 (#5)

"but his favor {is} like dew on vegetation"

Solomon is saying that a king's **favor** is like **dew on vegetation** because both are refreshing. If it would be helpful in your language, you could state that explicitly. Alternate translation: "but his favor is refreshing like dew on vegetation"

See: Simile

Proverbs 19:13 (#1)

"A stupid son {" - "to his father"

Although **son** and **his** are masculine, Solomon is using those words in a generic sense that could refer to either a male or female child. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "A stupid child ... to that child's father"\n

See: When Masculine Words Include Women

Proverbs 19:13 (#2)

"is} destruction to his father"

Here Solomon refers to a **stupid son** ruining the life of **his father** as if he were his father's **destruction**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "ruins his father"

See: Metaphor

Proverbs 19:13 (#3)

"and a continual dripping, the quarrels of a wife"

Solomon is leaving out a word that in many languages a clause would need in order to be complete. You could supply this word from the context if it would be clearer in your language. Alternate translation: "and a continual dripping are the quarrels of a wife"

See: Ellipsis

Proverbs 19:13 (#4)

"and a continual dripping"

Here Solomon speaks of **the quarrels of a wife** being annoying as if they were continually **dripping** water. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "and bothersome" or "and as annoying as a continual dripping of water"

See: Metaphor

Proverbs 19:13 (#5)

"the quarrels of"

See how you translated the abstract noun **quarrels** in [6:14](#).

See: Abstract Nouns

Proverbs 19:13 (#6)

"the quarrels of a wife"

Here, **quarrels** could refer to: (1) **quarrels** between **a wife** and her husband. Alternate translation: "the quarrels of a wife with her husband" (2) **quarrels** between **a wife** and other people in general. Alternate translation: "the quarrels of a wife with other people"

See: Assumed Knowledge and Implicit Information

Proverbs 19:13 (#7)

"a wife"

See how you translated **a wife** in [18:22](#).

See: Generic Noun Phrases

Proverbs 19:14 (#1)

"A house and wealth {are} the inheritance of fathers,"

A house, the inheritance, and a wife here do not refer to specific things or people, but refer to these things and people in general. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Houses and wealth are the inheritances of fathers ... are wives who have insight"

See: Generic Noun Phrases

Proverbs 19:14 (#2)

"are} the inheritance of" - "who has insight"

See how you translated the abstract nouns **inheritance** in [17:2](#) and **insight** in [1:3](#).

See: Abstract Nouns

Proverbs 19:15 (#1)

"Laziness causes deep sleep to fall"

Here Solomon speaks of a lazy person sleeping deeply as if **Laziness** were something that **causes deep sleep to fall** on that person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Laziness makes a person sleep deeply" or "A lazy person sleeps deeply"

See: Metaphor

Proverbs 19:15 (#2)

"and a life of idleness is hungry"

Here, **and** indicates that what follows is the result of the **deep sleep** caused by **Laziness** in the previous phrase. Use the most natural way in your language to indicate result. Alternate translation: "and results in that life of idleness being hungry"

See: Connect — Reason-and-Result Relationship

Proverbs 19:15 (#3)**"Laziness" - "idleness"**

If your language does not use abstract nouns for the ideas of **Laziness** and **idleness**, you could express the same ideas in other ways. See how you translated **idleness** in [10:4](#). Alternate translation: "Being lazy ... being idle"

See: Abstract Nouns

Proverbs 19:15 (#4)**"and a life of idleness"**

Here Solomon is using the possessive form to describe a **life** that is characterized by **idleness**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "and an idle life"

See: Possession

Proverbs 19:15 (#5)**"and a life of"**

Here, **life** refers to the person himself. See how you translated the same use of **life** in [8:36](#).

See: Metonymy

Proverbs 19:16 (#1)

"One who keeps a commandment keeps his life;"

One who keeps, a commandment, his, and one who despises here do not refer to specific things or people, but refer to these things and people in general. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Ones who keep commandments keep their lives, ones who despise their ways"

See: Generic Noun Phrases

Proverbs 19:16 (#2)**"a commandment"**

See how you translated the abstract noun **commandment** in [6:20](#).

See: Abstract Nouns

Proverbs 19:16 (#3)**"keeps his life"**

See how you translated this phrase in [13:3](#).

See: Metaphor

Proverbs 19:16 (#4)**"one who despises his ways will die"**

The content of this clause is in strong contrast to the content of the previous verse. Use the most natural way in your language to indicate a contrast. Alternate translation: "by contrast, one who despises his ways will die"

See: Connect — Contrast Relationship

Proverbs 19:16 (#5)**"his ways"**

See how you translated the same use of **ways** in [3:6](#).

See: Metaphor

Proverbs 19:17 (#1)

"One who is gracious {to} a lowly one" - "and his dealing he will repay to him"

One who is gracious, a lowly one, him, and his here refer to types of people in general, not to specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person who is gracious to any lowly person ... and that gracious person's dealing he will repay to that person"

See: Generic Noun Phrases

Proverbs 19:17 (#2)**"a lowly one"**

See how you translated the same use of **lowly** in [10:15](#).

See: Metaphor

Proverbs 19:17 (#3)**"lends {to} Yahweh"**

Here Solomon speaks of someone doing something that Yahweh will reward that person for doing as if that person **lends** money to **Yahweh** that **he will repay**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "does something that Yahweh will reward" or "is like one who lends to Yahweh"

See: Metaphor

Proverbs 19:17 (#4)**"and his dealing"**

Here, **dealing** refers to what the person did to be **gracious to a lowly one**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and his gracious deed"

See: Assumed Knowledge and Implicit Information

Proverbs 19:17 (#5)**"he will repay to him"**

Here Solomon speaks of Yahweh rewarding someone for being **gracious to a lowly one** as if Yahweh were repaying a debt to him. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "he will reward him for"

See: Metaphor

Proverbs 19:18 (#1)**"your son" - "put him to death"**

Although **son** and **him** are masculine, Solomon is using those words in a generic sense that could refer to either a male or female child. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "your child ... put that child to death"

See: When Masculine Words Include Women

Proverbs 19:18 (#2)**"when there is hope"**

Here, the phrase **when there is hope** refers to the time when a child is still willing to accept discipline from his parents. If it would be helpful in your language, you could state this explicitly. Alternate translation: "while he can still be taught"

See: Assumed Knowledge and Implicit Information

Proverbs 19:18 (#3)**"and do not lift up your soul to put him to death"**

Here, the phrase **lift up your soul** is an idiom that refers to being determined to do something. If this phrase does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: "and do not set your heart on putting him to death" or "and do not be determined to put him to death"

See: Idiom

Proverbs 19:19 (#1)**"One great of heat"**

One great of heat represents a type of person in general, not one particular person. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "Any person great of heat"

See: Generic Noun Phrases

Proverbs 19:19 (#2)**"One great of heat"**

One great of heat refers to someone who is extremely angry. Here, **heat** refers to anger, which causes the angry person's body to become hot. If it would be helpful in your language, you could express the meaning plainly. See how you translated the similar use of **heat** in [6:34](#). Alternate translation: "An extremely angry person"\n

See: Metonymy

Proverbs 19:19 (#3)**"lifts up a fine"**

Here Solomon speaks of a person experiencing the consequences for what happens when he gets angry as if those consequences were a **fine** that he **lifts up**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "must experience the consequences"

See: Idiom

Proverbs 19:19 (#4)**"a fine"**

Here Solomon implies that this **fine** is for something bad that the extremely angry has done. If it would be helpful in your language, you could state this explicitly. Alternate translation: "a fine for what he does when he is angry"

See: Assumed Knowledge and Implicit Information

Proverbs 19:19 (#5)**"if you rescue"**

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "if you rescue him from paying a fine" or "if you rescue him from trouble"

See: Ellipsis

Proverbs 19:20 (#1)**"counsel" - "instruction"**

See how you translated the abstract nouns **counsel** in [1:25](#) and **instruction** in [1:2](#).

See: Abstract Nouns

Proverbs 19:20 (#2)**"so that you will become wise"**

Here, **so that** indicates that what follows is the purpose for obeying the commands in the previous clause. Use the most natural way in your language

to express a purpose. Alternate translation: "for the purpose of becoming wise"

See: Connect — Goal (Purpose) Relationship

Proverbs 19:20 (#3)**"in your end"**

This could refer to: (1) the time near the **end** of one's **life**. Alternate translation: "when your life is almost over" (2) a future point in time. Alternate translation: "in the future" or "eventually"

See: Assumed Knowledge and Implicit Information

Proverbs 19:21 (#1)**"are} the plans in the heart of"**

Here Solomon speaks of **the plans** that a person thinks about as if they were objects located **in** that person's **heart**. If it would be helpful in your language, you could express the meaning plainly. See how you translated the same use of heart in [2:2](#). Alternate translation: "are the plans thought about by"

See: Metaphor

Proverbs 19:21 (#2)**"a man"**

Although **man** is masculine, here it refers to any person. If it would be helpful in your language, you could state this explicitly. Alternate translation: "a person"

See: When Masculine Words Include Women

Proverbs 19:21 (#3)**"but the counsel of Yahweh"**

Here Solomon is using the possessive form to describe the **counsel** that **Yahweh** gives. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "but the counsel that Yahweh gives"

See: Possession

Proverbs 19:21 (#4)**"but the counsel of"**

See how you translated the abstract noun **counsel** in the previous verse.

See: Abstract Nouns

Proverbs 19:21 (#5)**"it will stand"**

Here Solomon refers to **counsel** that is successful as if it were a person who could **stand**. If it would be helpful in your language, you could express the meaning plainly. See how you translated the same phrase in [15:22](#). Alternate translation: "will be successful"\n

See: Personification

Proverbs 19:22 (#1)**"The desire of a man"**

This phrase could mean: (1) what others desire a **man** a man to be like. Alternate translation: "What people desire in a man" or (2) what a **man** desires from other people. Alternate translation: "What a man desires"

See: Possession

Proverbs 19:22 (#2)**""a man {is} his covenant faithfulness,"**

Here, a **man**, **his**, **one who is poor**, and a **man of lying** refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "a person is that person's covenant faithfulness ... is a person who is poor than a person of lying"

See: Generic Noun Phrases

Proverbs 19:22 (#3)**"is} his covenant faithfulness"**

See how you translated the abstract noun **covenant faithfulness** in [3:3](#).

See: Abstract Nouns

Proverbs 19:22 (#4)**"than a man of lying"**

Here Solomon is using the possessive form to describe a **man** who is characterized by **lying**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "than a man characterized by lying" or "than a liar"

See: Possession

Proverbs 19:23 (#1)**"The fear of Yahweh"**

See how you translated this phrase in [1:7](#).

See: Possession

Proverbs 19:23 (#2)**"is} to life"**

See how you translated this phrase in [10:16](#).

See: Assumed Knowledge and Implicit Information

Proverbs 19:23 (#3)**"and the satisfied one" - "he will not be visited by"**

Here, **the satisfied one** and **he** refer to a type of person in general, not a specific person. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "and any satisfied one ... that person will not be visited by"

See: Generic Noun Phrases

Proverbs 19:23 (#4)**"and the satisfied one"**

Here, **the satisfied one** refers to a person who has **The fear of Yahweh**. If it would be helpful in your language, you could state this explicitly. Alternate

translation: "and such a person is a satisfied one who"

See: Assumed Knowledge and Implicit Information

Proverbs 19:23 (#5)

"will stay overnight"

The phrase **stay overnight** here is an idiom that refers to resting or sleeping. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will rest"

See: Idiom

Proverbs 19:23 (#6)

"he will not be visited by evil"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "evil will not visit him"

See: Active or Passive

Proverbs 19:23 (#7)

"he will not be visited by evil"

Here Solomon speaks of a person experiencing **evil** as if **evil** were a person who could visit him. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "he will not experience evil"

See: Personification

Proverbs 19:23 (#8)

"evil"

Here, **evil** refers to trouble that someone might experience as a result of **evil**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "trouble"

See: Metonymy

Proverbs 19:24 (#1)

"A lazy one" - "his hand" - "he will not even return it to his mouth"

A lazy one, **his**, and **he** refer to a type of person in general, not a specific person. If it would be helpful in your language, you could use more natural expressions. See how you translated this **A lazy one** in [10:26](#). Alternate translation: "Any lazy one ... that person's hand ... that person will not even return it to that person's own mouth"

See: Generic Noun Phrases

Proverbs 19:24 (#2)

"hides his hand in the dish"

In Solomon's culture, people usually ate with their hands and put their hands **in a dish** in order to pick up food and eat it. If it would be helpful in your language, you could state this explicitly. Alternate translation: "puts his hand in the dish in order to pick up food"

See: Assumed Knowledge and Implicit Information

Proverbs 19:24 (#3)

"he will not even return it to his mouth"

Here Solomon implies that **A lazy one** does not **return** his hand **to his mouth** because he is too lazy to do so. If it would be helpful in your language, you could state this explicitly. Alternate translation: "he is too lazy to even bring his hand up to his mouth to feed himself"

See: Assumed Knowledge and Implicit Information

Proverbs 19:25 (#1)

"Strike a mocker"

Solomon assumes that his readers will understand that **Strike** refers to a way of punishing **a mocker**. You could include this information if that would be helpful to your readers. Alternate translation: "Punish a mocker by striking him"

See: Assumed Knowledge and Implicit Information

Proverbs 19:25 (#2)

"a mocker and a naive one" - "an understanding one, he will understand"

Here, **a mocker**, **a naive one**, **an understanding one**, and **he** refer to a types of person in general, not to specific people. If it would be helpful in your language, you could use more natural expressions. See how you translated this **a mocker** in [9:7](#), **a naive one** in [14:15](#), and **an understanding one** in [17:10](#). Alternate translation: "any mocker and any naive one ... is for any understanding one, that person will understand"

See: Generic Noun Phrases

Proverbs 19:25 (#3)

"and a naive one will become prudent"

Solomon assumes that his readers will understand that **a naive one will become prudent** as the result of seeing someone **Strike a mocker**. You could include this information if that would be helpful to your readers. Alternate translation: "and a naive one will see this happen and become prudent"

See: Assumed Knowledge and Implicit Information

Proverbs 19:25 (#4)

"knowledge"

See how you translated the abstract noun **knowledge** in [1:4](#).

See: Abstract Nouns

Proverbs 19:26 (#1)

"One who does violence {" - "who causes shame and causes embarrassment"

If your language does not use abstract nouns for the ideas of **violence**, **shame**, and **embarrassment**, you could express the same ideas in other ways. See how you translated **violence** in [3:31](#) and **shame** in [6:33](#). Alternate translation: "One who is violent ... who shames and embarrasses"

See: Abstract Nouns

Proverbs 19:26 (#2)

"One who does violence {to} a father"

One who does violence here refers to this type of person in general, not a specific person. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "Any person who does violence"

See: Generic Noun Phrases

Proverbs 19:26 (#3)

"to} a father," - "a mother"

Solomon implies that **father** and **mother** here refer to the **father** and **mother** of **One who does violence**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "to his father ... his mother" or "to that person's father ... that person's mother"

See: Assumed Knowledge and Implicit Information

Proverbs 19:26 (#4)

"is} a son"

Although **son** is masculine, Solomon is using those words in a generic sense that could refer to either a male or female child. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "is a child"\n

See: When Masculine Words Include Women

Proverbs 19:27 (#1)

"My son"

See how you translated the same use of this phrase in [1:8](#).

See: When Masculine Words Include Women

Proverbs 19:27 (#2)

"cease to hear instruction"

Here Solomon is using irony. By doing so, Solomon actually means to communicate the opposite of the literal meaning of his words. If it would be helpful in your language, you could translate the meaning

plainly. Alternate translation: “do not cease to hear instruction”

See: Irony

Proverbs 19:27 (#3)

""instruction"

See how you translated the abstract nouns **instruction** in [1:2](#) and **knowledge** in [1:4](#).

See: Abstract Nouns

Proverbs 19:27 (#4)

"to stray"

Here, **to** indicates that what follows is the result of doing what was stated in the previous clause. Use the most natural way in your language to indicate result. Alternate translation: “with the result that you stray”\n

See: Connect — Reason-and-Result Relationship

Proverbs 19:27 (#5)

"to stray from the words of knowledge"

Here Solomon refers to a person ceasing to heed the **words of knowledge** that he knows as if that person were wandering away from those **words**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “to stop accepting the words of knowledge”

See: Metaphor

Proverbs 19:27 (#6)

"from the words of knowledge"

Here Solomon is using the possessive form to describe **words** that are characterized by **knowledge**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: “from the knowledgeable words”

See: Possession

Proverbs 19:27 (#7)

"from the words of"

See how you translated the similar use of **words** in [1:23](#).

See: Connect — Goal (Purpose) Relationship

Proverbs 19:28 (#1)

"A witness of worthlessness" - "and the mouth of the wicked ones swallows"

A **witness of worthlessness** and **the mouth** here refer to this type of people and mouths in general, not a specific **witness** or **mouth**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: “Any witness of worthlessness ... and the mouths of the wicked ones swallow”

See: Generic Noun Phrases

Proverbs 19:28 (#2)

"A witness of worthlessness"

Here Solomon is using the possessive form to describe a **witness** who is characterized by **worthlessness**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: “a worthless witness”\n

See: Possession

Proverbs 19:28 (#3)

""worthlessness" - "justice"

See how you translated the abstract nouns **worthlessness** and **iniquity** in [6:12](#) and **justice** in [1:3](#).

See: Abstract Nouns

Proverbs 19:28 (#4)

"and the mouth of the wicked ones swallows iniquity"

Here Solomon speaks of **the wicked ones** enjoying doing **iniquity** as if **iniquity** were delicious food

that they swallow with their mouths. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: “the wicked ones enjoy iniquity” or “the wicked enjoy doing iniquity as much as they enjoy eating delicious food”

See: Metaphor

Proverbs 19:29 (#1)

"Judgments are prepared for the mockers"

If your language does not use an abstract noun for the idea of **Judgments**, you could express the same idea in another way. Alternate translation: “Yahweh is prepared to judge mockers”

See: Abstract Nouns

Proverbs 19:29 (#2)

"and blows"

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the previous clause if it would be clearer in your language. Alternate translation: “and blows are prepared”

See: Ellipsis

Proverbs 19:29 (#3)

"for the back of"

The word **back** represents the backs of **stupid ones** in general, not one particular **back**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: “for the backs of”

See: Generic Noun Phrases

Proverbs 20:1 (#1)

"The wine {is} a mocker"

This could mean: (1) people who drink too much **wine** are spoken of as if they were **wine** itself. Alternate translation: “Someone who drinks too much wine is a mocker” (2) people who drink too much **wine** act foolishly, which causes others to

mock them. Alternate translation: “Someone who drinks too much wine is mocked by others”

See: Metonymy

Proverbs 20:1 (#2)

"intoxicating drink {is} a brawler"

Here Solomon speaks of people who drink too much **intoxicating drink** as if they were **intoxicating drink** itself. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “someone who drinks too much intoxicating drink is a brawler”

See: Metonymy

Proverbs 20:1 (#3)

"who staggers"

Here, **staggers** refers to someone who **staggers** because they are intoxicated. If it would be helpful in your language, you could state this explicitly. Alternate translation: “who staggers drunkenly”

See: Assumed Knowledge and Implicit Information

Proverbs 20:1 (#4)

"by it"

Here, **it** refers to both **wine** and **intoxicating drink** that were mentioned in the previous clause. If it would be helpful in your language, you could state this explicitly. Alternate translation: “by drinking too much alcohol”

See: Pronouns — When to Use Them

Proverbs 20:1 (#5)

"is not wise"

Solomon is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning. If it would be helpful in your language, you could express the positive meaning. Alternate translation: “is quite foolish”

See: Litotes

Proverbs 20:2 (#1)**"The terror of"**

See how you translated the abstract noun **terror** in [10:24](#).

See: Abstract Nouns

Proverbs 20:2 (#2)**""a king {" - "like the young lion;"**

Here, **a king**, **the young lion**, **one who infuriates**, **him**, and **his** refer to types of people and young lions in general, not to specific people or a specific **young lion**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "any king ... like any young lion ... any person who infuriates that king forfeits that person's own life"\n

See: Generic Noun Phrases

Proverbs 20:2 (#3)**"is} a growling like the young lion"**

See how you translated the same expression in [19:12](#).

See: Simile

Proverbs 20:2 (#4)**"is} one who wrongs his life"**

Here, in a polite way Solomon refers to causing one's own death by using the phrase **wrongs his life**. If it would be helpful in your language, you could use a more polite way of referring to this in your language, or you could state this plainly. Alternate translation: "will cause his end" or "will cause himself to be killed"

See: Euphemism

Proverbs 20:3 (#1)**"Honor" - "is} cessation from strife"**

If your language does not use abstract nouns for the ideas of **Honor**, **cessation** and **strife**, you could express the same ideas in other ways. Alternate translation: "Being honorable ... is ceasing to strive"

See: Abstract Nouns

Proverbs 20:3 (#2)**"for a man"**

The word **man** represents people in general, not one particular **man**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "for a person"

See: Generic Noun Phrases

Proverbs 20:3 (#3)**"breaks out"**

Here Solomon refers to a **fool** eagerly starting an argument as if the argument were something that suddenly **breaks out**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "every fool eagerly gets into an argument"

See: Metaphor

Proverbs 20:4 (#1)**"A lazy one" - "and he begs"**

A lazy one and **he** here refer to a type of person in general, not a specific person. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any lazy person ... and that person begs"

See: Generic Noun Phrases

Proverbs 20:4 (#2)**"from winter"**

The phrase **from winter** refers to the time when the people in Solomon's area would prepare their fields to grow crops. If it would be helpful in your language, you could state this explicitly. Alternate translation: "during the proper time to plow"

See: Assumed Knowledge and Implicit Information

Proverbs 20:4 (#3)

"and he begs"

Here, **and** introduces the result of what happened in the previous verse. Use the most natural way in your language to indicate results. You may need to start a new sentence. Alternate translation: "and it causes him to bed"\n

See: Connect — Reason-and-Result Relationship

Proverbs 20:4 (#4)

"and he begs"

Here Solomon refers to a **lazy one** looking carefully for crops in his field as if he were begging the field to provide crops. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and he searches his fields carefully for crops"

See: Metaphor

Proverbs 20:4 (#5)

"in the harvest"

Here, **the harvest** refers to the time when farmers **harvest** their crops. If it would be helpful in your language, you could state this explicitly. Alternate translation: "during the time when farmers harvest crops"

See: Assumed Knowledge and Implicit Information

Proverbs 20:4 (#6)

"but there is nothing"

Here Solomon implies that **there is nothing** for the **lazy one** to harvest **in the harvest**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "but has nothing to harvest"

See: Assumed Knowledge and Implicit Information

Proverbs 20:5 (#1)

"Counsel"

See how you translated the abstract noun **Counsel** in [1:25](#).

See: Abstract Nouns

Proverbs 20:5 (#2)

"in the heart of"

See how you translated the same use of **heart** in [2:2](#).

See: Metonymy

Proverbs 20:5 (#3)

"a man {" - "and a man of"

Although the term **man** is masculine, Solomon is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "a person ... and a person of"\n

See: When Masculine Words Include Women

Proverbs 20:5 (#4)

"is} deep waters,"

Here Solomon speaks of how difficult it is to discern a person's **Counsel** as if it were **water** that one must **draw out** from a **deep** well. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "is difficult to understand ... is able to understand it" or "is difficult like deep waters ... is able to draw it out"

See: Metaphor

Proverbs 20:5 (#5)

"and a man of understanding"

See how you translated **a man of understanding** in [10:23](#).

See: Possession

Proverbs 20:6 (#1)

""a man" - "each} man, his covenant faithfulness,"

Although **man** and **his** are masculine, Solomon is using these words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "a person ... each person, that person's covenant faithfulness, but a person of"

See: When Masculine Words Include Women

Proverbs 20:6 (#2)

"his covenant faithfulness"

See how you translated the abstract noun **covenant faithfulness** in [3:3](#).

See: Abstract Nouns

Proverbs 20:6 (#3)

"but a man of faithful acts, who can find"

Solomon is using the question form to emphasize how few people act faithfully. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "but it is very difficult to find a man of faithful acts!"

See: Rhetorical Question

Proverbs 20:6 (#4)

"but a man of faithful acts"

Here Solomon is using the possessive form to describe a **man** who is characterized by doing **faithful acts**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "but a man who does faithful acts"

See: Possession

Proverbs 20:7 (#1)

""A righteous one" - "in his integrity;"

A **righteous one**, **his**, **sons**, and **him** refer to people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. See how you translated a **righteous one** in [9:9](#). Alternate translation: "Any righteous person ... in that person's integrity ... are that person's children after that person"

See: Generic Noun Phrases

Proverbs 20:7 (#2)

"walks about in his integrity"

Here Solomon speaks of a person behaving with **integrity** as if **integrity** were a place that person **walks about in**. If it would be helpful in your language, you could express the meaning plainly. See how you translated a similar phrase in [19:1](#). Alternate translation: "who behaves with integrity"\n

See: Metaphor

Proverbs 20:7 (#3)

"in his integrity"

See how you translated the abstract noun **integrity** in [1:3](#).

See: Abstract Nouns

Proverbs 20:7 (#4)

"after him"

Here, **after him** means that **his sons** were born **after** he was born. If it would be helpful in your language, you could state this explicitly. Alternate translation: "his sons who exist after him"

See: Assumed Knowledge and Implicit Information

Proverbs 20:8 (#1)

"A king"

This verse describes the traits of an ideal, righteous **king**, not any **king** in general. See how you translated the same use of **king** in [16:10](#).

See: Assumed Knowledge and Implicit Information

Proverbs 20:8 (#2)

""A king" - "the throne of judgment"

A **king**, the **throne**, one who **winnows**, and **his** refers to righteous kings and their thrones, not a specific **king** or **throne**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any good king ... his throne of judgment is a king who winnows all evil with his eyes"

See: Generic Noun Phrases

Proverbs 20:8 (#3)

"the throne of judgment"

This phrase could refer to: (1) a **throne** that a **king sits on** for the purpose of **judgment**. Alternate translation: "the throne for judgment" (2) a **throne** that is characterized by "justice," which is another possible translation for the word **judgment**. Alternate translation: "the just throne"

See: Possession

Proverbs 20:8 (#4)

""judgment"

See how you translated the abstract nouns **judgment** in [16:10](#) and **evil** in [1:16](#).

See: Abstract Nouns

Proverbs 20:8 (#5)

"is} one who winnows"

Here Solomon speaks of a **king** removing **evil** from his kingdom as if that **evil** were chaff that a farmer **winnows** out of the grain. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "is one who removes" or "is one who removes like someone winnowing grain"

See: Metaphor

Proverbs 20:8 (#6)

"with his eyes"

Here, **eyes** refers to seeing, and seeing is a metaphor for perceiving something. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "according to his perception" or "according to what he perceives"

See: Metaphor

Proverbs 20:9 (#1)

""Who can say, "I have made my heart pure,"

Solomon is using the question form to emphasize that no one is sinless. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "Certainly no one can say, 'I have made my heart pure, I am clean from my sin!'"

See: Rhetorical Question

Proverbs 20:9 (#2)

""Who can say, "I have made my heart pure,"

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: "Who can say that he has made his heart pure, that he is clean from his sin"

See: Direct and Indirect Quotations

Proverbs 20:9 (#3)

"I have made my heart pure"

Here Solomon refers to a person who no longer thinks sinfully as if that person **made his heart pure**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "My heart is now innocent"

See: Metaphor

Proverbs 20:9 (#4)**"my heart"**

See how you translated the same use of **heart** in [2:2](#).

See: Metonymy

Proverbs 20:9 (#5)**"I am clean from my sin"**

Here Solomon refers to a person who no longer sins as if that person were **clean from his sin**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "I no longer sin"

See: Metaphor

Proverbs 20:9 (#6)**"from my sin"**

See how you translated abstract noun **sin** in [5:22](#).

See: Abstract Nouns

Proverbs 20:10 (#1)**"Stone and stone, ephah and ephah"**

Stone and stone here refers to two different stones used for weighing goods (see this use of **stone** in [11:1](#)). The phrase **ephah and ephah** refers to two different measurements used for measuring amounts of grain. Solomon is referring to different weights and measurements that a merchant pretends are the same in order to deceive a customer. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Unequal weights and unequal measurements"

See: Idiom

Proverbs 20:10 (#2)**"Stone and stone, ephah and ephah"**

Solomon implies that these unequal weights and measurements are used to benefit the dishonest person who uses them. If it would be helpful in your

language, you could state this explicitly. Alternate translation: "Unequal weights and unequal measurements that people use dishonestly"

See: Assumed Knowledge and Implicit Information

Proverbs 20:10 (#3)**"ephah and ephah"**

An **ephah** is a measurement of volume equivalent to 22 liters of dry solids (such as grain). However, Solomon is using the word here to refer to volume measurement in general. If it would be helpful in your language, you could use a general expression in your translation for volume measurement. Alternatively, Alternate translation: "measurement and measurement"

See: Biblical Volume

Proverbs 20:10 (#4)**"are} an abomination to Yahweh"**

See how you translated this phrase in [3:32](#).

See: Abstract Nouns

Proverbs 20:10 (#5)**"the two of them"**

This phrase refers to the unequal weights and measurements called **Stone and stone** and **ephah and ephah** earlier in the verse. However, Solomon does not mean that **Yahweh** actually hates these weights and measurements. Rather, he means that **Yahweh** hates people using these things dishonestly. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the dishonest use of these things"

See: Metonymy

Proverbs 20:11 (#1)**"a young man will make himself known by his deeds,"**

Here, **a young man**, **himself** and **his** refer to a young person in general, not a specific **young man**. If it would be helpful in your language, you could use more natural expressions. Alternate

translation: "youths will make themselves known by their deeds ... are their behavior"

See: Generic Noun Phrases

Proverbs 20:11 (#2)

"will make himself known"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "will make other people know him"

See: Active or Passive

Proverbs 20:12 (#1)

"A hearing ear and a seeing eye,"

Here, **ear** and **eye** represent these body parts in general, not one particular **ear** and **eye**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Hearing ears and seeing eyes ... all of them"

See: Generic Noun Phrases

Proverbs 20:13 (#1)

"Do not love sleep"

The phrase **love sleep** means to **sleep** a lot because one loves to **sleep**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Do not sleep a lot"

See: Metonymy

Proverbs 20:13 (#2)

"open your eyes, be satisfied {with} bread"

The idea of this clause is in contrast with the idea of the previous clause. Use the most natural way in your language to indicate a contrast. Alternate translation: "instead, open your eyes, be satisfied with bread"

See: Connect — Contrast Relationship

Proverbs 20:13 (#3)

"open your eyes"

Here Solomon says **open your eyes** to refer to staying awake. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "remain awake"

See: Metonymy

Proverbs 20:13 (#4)

"open your eyes"

Here Solomon implies that the person who opens his **eyes** does so in order to work. If it would be helpful in your language, you could state this explicitly. Alternate translation: "open your eyes to do your work"

See: Assumed Knowledge and Implicit Information

Proverbs 20:13 (#5)

"be satisfied {with} bread"

This phrase states the result of obeying the command to **open your eyes** in the previous phrase. Use the most natural way in your language to indicate result. Alternate translation: "so that you will be satisfied with bread"

See: Connect — Reason-and-Result Relationship

Proverbs 20:13 (#6)

"bread"

Here, **bread** is used to refer to food in general. See how you translated the same use of **bread** in [9:5](#).

See: Synecdoche

Proverbs 20:14 (#1)

"Bad! Bad!" says the buyer"

Here, a **buyer** is criticizing the quality of something that he wants to buy in order to get the seller to decrease its price. **Bad** refers to bad quality. If it would be helpful in your language, you could express the meaning plainly. Alternate translation:

““These goods are bad quality! Bad quality!’ says the buyer criticizing the seller’s goods”

See: Assumed Knowledge and Implicit Information

Proverbs 20:14 (#2)

"Bad! Bad!" says the buyer"

Solomon is repeating the same word twice for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: ““It is really bad quality!’ says the buyer”

See: Doublet

Proverbs 20:14 (#3)

"Bad! Bad!" says the buyer"

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: “The buyer says that it is very bad”

See: Direct and Indirect Quotations

Proverbs 20:14 (#4)

""the buyer,"

Here, **the buyer**, **he**, **his**, and **himself** represent buyers in general, not one particular **buyer**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: “any buyer, but when that buyer departs on his way, then that buyer praises himself”

See: Generic Noun Phrases

Proverbs 20:14 (#5)

"but when he departs on his way, then he praises himself"

Here Solomon implies that **the buyer** bought the item and boasts to his friends about the good price he paid for it. If it would be helpful in your language, you could state this explicitly. Alternate translation: “but when he departs on his way after buying that thing, he boasts about the bargain he got”

See: Assumed Knowledge and Implicit Information

Proverbs 20:15 (#1)

"corals"

See how you translated **corals** in [3:15](#).

See: Translate Unknowns

Proverbs 20:15 (#2)

"but lips of knowledge {are} a vessel of preciousness"

Here Solomon speaks of the value of **lips of knowledge** as if they were a **vessel of preciousness**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “but lips of knowledge are as valuable as a vessel of preciousness”

See: Metaphor

Proverbs 20:15 (#3)

"lips of knowledge"

See how you translated this phrase in [14:7](#).

See: Metonymy

Proverbs 20:15 (#4)

"but" - "are} a vessel of preciousness"

Here Solomon is using the possessive form to describe a **vessel** that is characterized by **preciousness**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: “but ... are a precious vessel”

See: Possession

Proverbs 20:15 (#5)

"but" - "are} a vessel of preciousness"

Solomon contrasts **abundance** in the previous clause with **preciousness** in this clause in order to imply that **lips of knowledge** are rarer and more valuable than **gold** and **corals**. If it would be helpful

in your language, you could state this explicitly. Alternate translation: “but ... are a vessel that is even more precious than those”

See: Assumed Knowledge and Implicit Information

Proverbs 20:16 (#1)

“Take his garment when he has pledged {for} a stranger,”

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: “Take his garment when he has pledged for a stranger, yes, on behalf of a foreign woman hold it in pledge”

See: Parallelism

Proverbs 20:16 (#2)

“his garment when he has pledged {for} a stranger,”

Here, **his**, **he**, **a stranger** and **a foreign woman** refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: “a person’s garment when that person has pledged for any stranger, and on behalf of any foreign woman”

See: Generic Noun Phrases

Proverbs 20:16 (#3)

“Take his garment when he has pledged {for} a stranger”

When someone borrowed money in Solomon’s culture, the lender would take something from the borrower, such as a **garment**, as a guarantee of repayment. The lender would return the **garment** after the money was repaid. If the borrower was too poor, someone else could give something to the lender as a pledge for the poor person. If it would be helpful in your language, you could state this explicitly. Alternate translation: “Take a garment as

security from the one who guarantees that what a stranger has borrowed will be paid back”

See: Assumed Knowledge and Implicit Information

Proverbs 20:16 (#4)

“he has pledged {for} a stranger”

See how you translated the same use of “he pledges for a stranger” in [11:15](#).

See: Assumed Knowledge and Implicit Information

Proverbs 20:16 (#5)

“and on behalf of a foreign woman”

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the previous clause if it would be clearer in your language. Alternate translation: “and when he has pledged on behalf of a foreign woman”

See: Ellipsis

Proverbs 20:16 (#6)

“hold it in pledge”

Here, **it** refers to **his garment** in the previous clause. Solomon is referring to the practicing of holding on to something that someone has given as a **pledge** to repay someone’s debt. If it would be helpful in your language, you could state this explicitly. Alternate translation: “hold onto his garment as a guarantee of repayment”

See: Assumed Knowledge and Implicit Information

Proverbs 20:17 (#1)

“Sweet”

Here Solomon speaks of a person being pleased by eating **bread of falsehood** as if the **bread** were **Sweet**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: “Pleasant” or “Pleasant like something sweet”

See: Metaphor

Proverbs 20:17 (#2)**"to a man {" - "his mouth"**

Although the terms **man** and **his** are masculine, Solomon is using these words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "to a person ... that person's mouth"\n

See: When Masculine Words Include Women

Proverbs 20:17 (#3)**"is} bread of falsehood"**

Here Solomon is using the possessive form to describe **bread** that is obtained by **falsehood**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "bread obtained by falsehood"

See: Possession

Proverbs 20:17 (#4)**"is} bread of"**

See how you translated the same use of **bread** in [9:5](#).

See: Synecdoche

Proverbs 20:17 (#5)**"falsehood"**

See how you translated the abstract noun **falsehood** in [6:17](#).

See: Abstract Nouns

Proverbs 20:17 (#6)**"his mouth will be filled {with} gravel"**

Here Solomon speaks of a person experiencing bad results because of eating **bread of falsehood** as if **his mouth** were **filled with gravel**. If it would be helpful in your language, you could express them meaning plainly or use a simile. Alternate translation: "he will experience unpleasantness" or

"he will have bad results as if his mouth were filled with sand"

See: Metaphor

Proverbs 20:18 (#1)**"Plans by counsel are established"**

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "Counsel establishes plans"

See: Active or Passive

Proverbs 20:18 (#2)**"by counsel"**

See how you translated the abstract noun **counsel** in [1:25](#).

See: Abstract Nouns

Proverbs 20:18 (#3)**"and by guidance"**

Here, **and** indicates that what follows is the intended result of what came before. Use a connector in your language that makes it clear that what follows is a result of what came before. You may need to start a new sentence. Alternate translation: "Therefore, by guidance"

See: Connect — Reason-and-Result Relationship

Proverbs 20:18 (#4)**"and by guidance make war"**

If your language does not use an abstract noun for the idea of **guidance**, you could express the same idea in another way. Alternate translation: "and let others guide you when you make war"

See: Abstract Nouns

Proverbs 20:19 (#1)**"One who goes about {as} a gossip reveals a secret,"**

One who goes about, a gossip, a secret, and one who opens his lips refer to types of people and secrets in general, not a specific person or **secret**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person who goes about as a gossip reveals secrets, and with any person who opens his lips"

See: Generic Noun Phrases

Proverbs 20:19 (#2)

"a gossip"

See how you translated this phrase in [11:13](#).

See: Nominal Adjectives

Proverbs 20:19 (#3)

"and with one who opens"

Here, **and** indicates that what follows is the intended result of what came before. Use a connector in your language that makes it clear that what follows is a result of what came before. You may need to start a new sentence. Alternate translation: "Therefore, with one who opens"

See: Connect — Reason-and-Result Relationship

Proverbs 20:19 (#4)

"and with one who opens his lips"

See how you translated **one who opens his lips** in [13:3](#).

See: Idiom

Proverbs 20:20 (#1)

"One who curses his father and his mother,"

One who curses and **his** refer to a type of person in general, not a specific person. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person who curses that person's father and mother, that person's lamp"

See: Generic Noun Phrases

Proverbs 20:20 (#2)

"his lamp will be extinguished"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Yahweh will extinguish his lamp"

See: Active or Passive

Proverbs 20:20 (#3)

"his lamp will be extinguished"

See how you translated the same use of **lamp** and **will be extinguished** in [13:9](#).

See: Metaphor

Proverbs 20:20 (#4)

"in the pupil of darkness"

Here Solomon refers to a very dark place as if it were **in the pupil**, which is the darkest spot on an eye. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "in the darkest darkness" or "in the deepest dark place"

See: Metonymy

Proverbs 20:21 (#1)

"An inheritance"

See how you translated the abstract noun **inheritance** in [17:2](#).

See: Abstract Nouns

Proverbs 20:21 (#2)

"in the beginning"

The phrase **in the beginning** refers to a person receiving his **inheritance** before he is supposed to receive it. If it would be helpful in your language, you could state this explicitly. Alternate translation: "before the right time"

See: Assumed Knowledge and Implicit Information

Proverbs 20:21 (#3)**"its end"**

See how you translated the same use of **its end** in [14:12](#).

See: Assumed Knowledge and Implicit Information

Proverbs 20:21 (#4)**"will not be blessed"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Yahweh will not bless"

See: Active or Passive

Proverbs 20:22 (#1)**"Do not say, 'I will repay evil'"**

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: "Do not say that you will repay evil"\n

See: Direct and Indirect Quotations

Proverbs 20:22 (#2)**"I will repay evil"**

Here Solomon refers to doing wrong to someone who has done wrong to **you** as if **you** were paying them back for something. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "I will avenge evil" or "I will harm people who have harmed me"\n

See: Metaphor

Proverbs 20:22 (#3)**"evil"**

See how you translated the abstract noun **evil** in [1:16](#).

See: Abstract Nouns

Proverbs 20:22 (#4)**"Wait for Yahweh and he will save you"**

The idea of this clause is in contrast with the idea of the previous clause. Use the most natural way in your language to indicate a contrast. Alternate translation: "Instead, wait for Yahweh and he will save you"\n

See: Connect — Contrast Relationship

Proverbs 20:22 (#5)**"Wait for Yahweh"**

This could mean: (1) **Wait for Yahweh** to resolve the situation. Alternate translation: "Wait for Yahweh to take care of the issue" (2) Trust Yahweh. Alternate translation: "Trust Yahweh"

See: Assumed Knowledge and Implicit Information

Proverbs 20:22 (#6)**"and he will save you"**

Here, **and** introduces the result of obeying the command stated in the previous clause. Use the most natural way in your language to indicate result. Alternate translation: "and it will result in him saving you"\n

See: Connect — Reason-and-Result Relationship

Proverbs 20:22 (#7)**"and he will save you"**

Here Solomon uses **he will save you** to mean that **Yahweh** will resolve the situation mentioned in the previous clause. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and he will make it right"

See: Assumed Knowledge and Implicit Information

Proverbs 20:23 (#1)

"Stone and stone {are} an abomination to Yahweh,"

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by

repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "Stone and stone are an abomination to Yahweh, yes, scales of deceit are not good"\n

See: Parallelism

Proverbs 20:23 (#2)

"Stone and stone"

See how you translated this phrase in [20:10](#).

See: Idiom

Proverbs 20:23 (#3)

"are} an abomination to Yahweh"

See how you translated this phrase in [20:10](#).

See: Abstract Nouns

Proverbs 20:23 (#4)

"and scales of deceit"

See how you translated **scales of deceit** in [11:1](#).

See: Possession

Proverbs 20:23 (#5)

"are} not good"

See how you translated the same use of **not good** in [16:29](#).

See: Litotes

Proverbs 20:24 (#1)

"are} the steps of"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "Yahweh directs a person's steps"

See: Metaphor

Proverbs 20:24 (#2)

"are} the steps of" - "his way"

In this verse, **steps** and **way** refers to the things that people experience during their lives. If it would be helpful in your language, you could express the meaning plainly. See how you translated the similar use of "path" in [4:18](#). Alternate translation: "are what the life experiences of ... his life experiences"

See: Metaphor

Proverbs 20:24 (#3)

"a strong man,"

Here, **a strong man**, **a man**, and **his** refer to types of people in general, not to a specific **man**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "any strong person, so ... a person ... that person's way"

See: Generic Noun Phrases

Proverbs 20:24 (#4)

"so how can a man understand his way"

Solomon is using the question form to emphasize the truth of what he is saying. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "so surely a man cannot understand his way!"

See: Rhetorical Question

Proverbs 20:24 (#5)

"so how can a man understand"

Here, **so** introduces the result of what was stated in the previous clause. Use the most natural way in your language to indicate result. You may need to start a new sentence. Alternate translation: "Therefore, how can a man understand"

See: Connect — Reason-and-Result Relationship

Proverbs 20:25 (#1)**"A snare of a man: He says rashly"**

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "A snare of a man is when he says rashly"

See: Ellipsis

Proverbs 20:25 (#2)**"A snare of"**

Here, Solomon refers to something a person says that can cause him trouble as if what he says were a **snare** that traps him. If it would be helpful in your language, you could express the meaning plainly or use a simile. See how you translated the same use of **snare** in [18:7](#). Alternate translation: "What is dangerous for"\n

See: Metaphor

Proverbs 20:25 (#3)**"a man: He says rashly"**

Although **a man** and **he** are masculine, Solomon is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "a person: that person says rashly"\n

See: When Masculine Words Include Women

Proverbs 20:25 (#4)**"It is} holy"**

Here Solomon implies that this person has dedicated something to Yahweh by declaring it to be **holy**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I declare this thing to be holy"

See: Assumed Knowledge and Implicit Information

Proverbs 20:25 (#5)**"vows"**

Here, **vows** refers to declaring that something is holy and dedicated to Yahweh, which this person does in the previous clause. If it would be helpful in your language, you could state this explicitly. Alternate translation: "dedicating it to Yahweh" or "declaring it holy"

See: Assumed Knowledge and Implicit Information

Proverbs 20:25 (#6)**"considers"**

Here Solomon implies that this person **considers** the rash vow he just made. If it would be helpful in your language, you could state this explicitly. Alternate translation: "considers what he just vowed"

See: Assumed Knowledge and Implicit Information

Proverbs 20:26 (#1)**"A wise king {is} one who winnows" - "and he brings back"**

A wise king, **one who scatters**, and **he** refer to a type of kings in general, not a specific **king**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any wise king is one who scatters ... and that king brings back"\n

See: Generic Noun Phrases

Proverbs 20:26 (#2)**"is} one who winnows"**

See how you translated the same use of **winnows** in [20:8](#).

See: Metaphor

Proverbs 20:26 (#3)**"and he brings back a wheel over them"**

Here Solomon speaks of a **king** punishing **wicked ones** as if he were crushing them under a **wheel**

used to crush grain. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: “and he severely punishes them” or “and he severely punishes them like one crushing grain under a wheel”

See: Metaphor

Proverbs 20:26 (#4)

"a wheel"

Here, **wheel** refers to a “threshing wheel.” This is a tool that farmers used to crush grain and help separate it from the straw and chaff. If your readers would not be familiar with this type of **wheel**, you could use the name of something similar in your area or you could use a more general term. Alternate translation: “a grain-crushing tool”

See: Translate Unknowns

Proverbs 20:27 (#1)

""The breath of a man {is} the lamp of Yahweh,"

Here, **a man**, **the lamp**, and **the belly** refer to these things and people in general. If it would be helpful in your language, you could use more natural expressions. Alternate translation: “The breath of any person is a lamp of Yahweh, searching all the rooms of that person’s belly”

See: Generic Noun Phrases

Proverbs 20:27 (#2)

"The breath of"

Here, **breath** refers to the inner spiritual part of a human being, which Yahweh gave to the first **man** by breathing it into him ([2:7](#)). If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “The spirit of”

See: Metonymy

Proverbs 20:27 (#3)

"is} the lamp of Yahweh"

Here Solomon is using the possessive form to describe a **lamp** that is given by **Yahweh**. If your language would not use the possessive form for

this, you could use a different expression. Alternate translation: “is the lamp from Yahweh”

See: Possession

Proverbs 20:27 (#4)

""is} the lamp of Yahweh,"

Here Solomon speaks of a person’s spirit helping that person understand himself as if it were a **lamp** that searches within that person. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: “is what Yahweh has given him to discern” or “is like a lamp of Yahweh that searches”

See: Metaphor

Proverbs 20:27 (#5)

"the rooms of the belly"

See how you translated this phrase in [18:8](#).

See: Assumed Knowledge and Implicit Information

Proverbs 20:28 (#1)

""Covenant faithfulness and trustworthiness guard a king,"

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: “Covenant faithfulness and trustworthiness guard a king, yes, his throne is sustained by covenant faithfulness”\n

See: Parallelism

Proverbs 20:28 (#2)

"Covenant faithfulness and trustworthiness" - "by covenant faithfulness"

See how you translated the abstract nouns **Covenant faithfulness** and **trustworthiness** in [3:3](#).

See: Abstract Nouns

Proverbs 20:28 (#3)

"guard a king"

Here Solomon refers to a **king** protecting himself by acting with **Covenant faithfulness and trustworthiness** as if those two things were people who **guard** him. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "enables a king to be protected"\n

See: Metaphor

Proverbs 20:28 (#4)

"a king"

This verse describes the traits of an ideal, righteous **king**, not any **king** in general. See how you translated the same use of **king** in [16:10](#).\n

See: Assumed Knowledge and Implicit Information

Proverbs 20:28 (#5)

""a king,"

Here, a **king** and **his throne** refer to righteous kings and their thrones, not a specific **king** or **throne**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "any good king ... that king's throne"

See: Generic Noun Phrases

Proverbs 20:28 (#6)

"and his throne is sustained by covenant faithfulness"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "and covenant faithfulness sustains his throne"

See: Active or Passive

Proverbs 20:28 (#7)

"and his throne is sustained by covenant faithfulness"

Here, **throne** refers to a king's authority, which is represented by the **throne** that a king sits on. See how you translated the same use of **throne** in [16:12](#).

See: Metonymy

Proverbs 20:28 (#8)

"and his throne is sustained by covenant faithfulness"

Here Solomon refers to a **king** maintaining his authority by acting with **covenant faithfulness** as if **covenant faithfulness** were a person who could sustain him. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and acting with covenant faithfulness enables him to maintain his authority"

See: Metaphor

Proverbs 20:29 (#1)

"The splendor of" - "is} their strength"

See how you translated the abstract nouns **splendor** in [4:9](#) and **strength** in [5:10](#).

See: Abstract Nouns

Proverbs 20:29 (#2)

"and the adornment of old ones {is} gray hair"

The idea of this clause is in contrast with the idea of the previous clause. Use the most natural way in your language to indicate a contrast. You may need to start a new sentence. Alternate translation: "However, the adornment of old ones is gray hair"\n

See: Connect — Contrast Relationship

Proverbs 20:29 (#3)

"and the adornment of"

If your language does not use an abstract noun for the idea of **adornment**, you could express the same idea in another way. Alternate translation: “and what adorns”

See: Abstract Nouns

Proverbs 20:29 (#4)

“is} gray hair”

Here, **gray hair** refers to the wisdom or experience that people have who have lived long enough to have **gray hair**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “is their wisdom”

See: Metonymy

Proverbs 20:30 (#1)

“Blows of a wound”

Here Solomon is using the possessive form to describe severe **Blows** that cause **a wound**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: “Blows that cause a wound”

See: Possession

Proverbs 20:30 (#2)

“cleanse away evil”

Here Solomon refers to beatings that cause a person to stop doing something **evil** as if the beatings were cleaning away that **evil** thing. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “stop a person from doing evil”

See: Metaphor

Proverbs 20:30 (#3)

“evil”

See how you translated the abstract noun **evil** in [1:16](#).

See: Abstract Nouns

Proverbs 20:30 (#4)

“and strikes of the rooms of the belly”

Solomon is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the previous clause if it would be clearer in your language. Alternate translation: “and strikes of the rooms of the belly cleanse away evil”

See: Ellipsis

Proverbs 20:30 (#5)

“the rooms of the belly”

See how you translated this phrase in [18:8](#).

See: Assumed Knowledge and Implicit Information

Proverbs 21:1 (#1)

“The heart of a king”

The heart of a king refers to the **heart** of any **king** in general, not a specific **king**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: “The heart of any king”

See: Generic Noun Phrases

Proverbs 21:1 (#2)

“The heart of”

See how you translated the same use of **heart** in [2:2](#).

See: Metonymy

Proverbs 21:1 (#3)

““is} channels of water in the hand of Yahweh;”

In this verse, Solomon speaks of **Yahweh** using the **heart of a king** to accomplish his purposes as if the **heart** were water streams that **he steers** to go to the places where he wants them to go. If it would be helpful in your language, you could express the meaning plainly or use a synonym. Alternate translation: “is controlled by Yahweh to do” or “is

controlled by Yahweh like a farmer controls streams to flow"

See: Metaphor

Proverbs 21:2 (#1)

"way of"

See how you translated the same use of **way** in [1:15](#).

See: Metaphor

Proverbs 21:2 (#2)

"a man {" - "in his eyes"

Although the terms **man** and **his** are masculine, Solomon is using these words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "any person ... in that person's eyes"\n

See: When Masculine Words Include Women

Proverbs 21:2 (#3)

"is} right in his eyes"

See how you translated the same phrase in [12:15](#).

See: Metaphor

Proverbs 21:2 (#4)

"but Yahweh examines"

See how you translated this phrase in [16:2](#).

See: Assumed Knowledge and Implicit Information

Proverbs 21:2 (#5)

"hearts"

See how you translated the same use of **hearts** in [15:11](#).

See: Metonymy

Proverbs 21:3 (#1)

""righteousness and justice"

See how you translated the abstract nouns **righteousness** and **justice** in [1:3](#) and **sacrifice** in [15:8](#).

See: Abstract Nouns

Proverbs 21:3 (#2)

"is preferred to Yahweh"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Yahweh prefers"

See: Active or Passive

Proverbs 21:4 (#1)

"Height of eyes"

Here Solomon refers to pride as **Height of eyes**, which is a characteristic facial expression of proud people. If it would be helpful in your language, you could express the meaning plainly. See how you translated the similar expression "uplifted eyes" in [6:17](#). Alternate translation: "Pride"\n

See: Metonymy

Proverbs 21:4 (#2)

"and broadness of heart"

Here, **broadness of heart** refers to thinking arrogantly. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and thinking arrogantly"

See: Idiom

Proverbs 21:4 (#3)

"the lamp of wicked ones"

This phrase gives further information about the two sins described in the previous clause. If it would be helpful in your language, you could make the relationship between these phrases clearer.

Alternate translation: "that is, the lamp of the wicked ones"

See: Distinguishing Versus Informing or Reminding

Proverbs 21:4 (#4)

"the lamp of wicked ones"

Here, the word translated as **lamp** could refer to: (1) the sins in the previous clause being like a **lamp** that shows **wicked ones** what to do. Alternate translation: "what guides the wicked ones" (2) the sins in the previous clause being like uncultivated ground, which is another possible meaning for the Hebrew word here, that produces nothing good. Alternate translation: "the fruitlessness of the wicked ones"

See: Metaphor

Proverbs 21:5 (#1)

"the diligent one"

The phrase **the diligent one** represents diligent people in general, not one particular **diligent one**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "any diligent one"

See: Generic Noun Phrases

Proverbs 21:5 (#2)

""to profit,"

Here, the phrases **are to** and **is to** indicate that what follows is a result of what came before. Use a connector in your language that makes it clear that what follows is a result of what came before. Alternate translation: "result in profit ... result in lack"

See: Connect — Reason-and-Result Relationship

Proverbs 21:5 (#3)

""to profit,"

See how you translated the abstract nouns **profit** in [3:14](#) and **lack** in [6:11](#).

See: Abstract Nouns

Proverbs 21:5 (#4)

"who hurries about"

Here, **hurries about** refers to doing things more quickly than they should be done. If it would be helpful in your language, you could state this explicitly. Alternate translation: "who hurries about too quickly"

See: Assumed Knowledge and Implicit Information

Proverbs 21:6 (#1)

"The making of treasures"

Here Solomon speaks of acquiring wealth as if it were **treasures** that someone makes. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Acquiring wealth"

See: Metaphor

Proverbs 21:6 (#2)

"by a tongue of falsehood"

See how you translated this phrase in [6:17](#).

See: Metonymy

Proverbs 21:6 (#3)

"is} scattered vapor"

Here Solomon speaks of the disappearance of **treasures** as if they were a **vapor** that quickly goes away. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "disappears quickly" or "disappears like a vapor that quickly disperses"

See: Metaphor

Proverbs 21:6 (#4)

"seekers of death"

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the

context if it would be clearer in your language. Alternate translation: “they that seek such treasures are seekers of death”

See: Ellipsis

Proverbs 21:6 (#5)

"seekers of death"

Here Solomon speaks of people doing something that will kill them as if they were **seekers of death**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “they do what will kill them”

See: Metaphor

Proverbs 21:7 (#1)

"The violence of" - "justice"

See how you translated the abstract nouns **violence** in [3:31](#) and **justice** in [1:3](#).

See: Abstract Nouns

Proverbs 21:7 (#2)

"The violence of wicked ones"

Here Solomon is using the possessive form to describe the **violence** done by **wicked ones**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: “The violence done by wicked ones”

See: Possession

Proverbs 21:7 (#3)

"will drag them away"

Here Solomon speaks of **wicked ones** being destroyed because they act violently as if their **violence** were a person who could **drag them away**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “will destroy them”

See: Personification

Proverbs 21:8 (#1)

"is} the way of"

See how you translated the same use of **way** in [1:15](#).

See: Assumed Knowledge and Implicit Information

Proverbs 21:8 (#2)

""a guilty man,"

Here, **a guilty one**, **the pure one**, and **his** refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: “any guilty man, but any pure person, upright is that person’s behavior”

See: Generic Noun Phrases

Proverbs 21:9 (#1)

"the corner of a roof"

Houses in Solomon’s time had flat roofs that people could walk on and sometimes people would build a shelter on one **corner** of the **roof** that was large enough for a person to sleep in. If it would be helpful to your readers, you could include this information in a note. Alternate translation: “the corner of a flat roof”

See: Assumed Knowledge and Implicit Information

Proverbs 21:9 (#2)

"than {with} a woman of quarrels"

Here Solomon is using the possessive form to describe a **woman** who is characterized by **quarrels**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: “than with a quarrelsome wife”

See: Possession

Proverbs 21:9 (#3)

"and a house of companionship"

Here Solomon is using the possessive form to describe a **house** in which people live together. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: “and live together in one house”

See: Possession

Proverbs 21:10 (#1)

"The soul of"

Here, **soul** refers to the whole person. If it would be helpful in your language, you could express the meaning plainly, as in the UST.\n

See: Synecdoche

Proverbs 21:10 (#2)

"the wicked one" - "his neighbor" - "in his eyes"

Here, **the wicked one**, **his**, and **neighbor** refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. See how you translated **the wicked one** in [3:33](#). Alternate translation: “any wicked person ... that person’s neighbor ... in that person’s eyes”

See: Generic Noun Phrases

Proverbs 21:10 (#3)

"evil"

See how you translated the abstract noun **evil** in [1:16](#).

See: Abstract Nouns

Proverbs 21:10 (#4)

"his neighbor is not shown grace in his eyes"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “his eyes do not show grace to his neighbor”

See: Active or Passive

Proverbs 21:10 (#5)

"in his eyes"

Here, **soul** refers to the whole person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “by him”

See: Synecdoche

Proverbs 21:11 (#1)

"a mocker, a naive one" - "to a wise one"

See how you translated **a mocker** in [9:7](#), **a naive one** in [14:15](#), and **a wise one** in [1:5](#).

See: Generic Noun Phrases

Proverbs 21:11 (#2)

"a naive one becomes wise"

Solomon assumes that his readers will understand that **a naive one** will become **wise** as the result of seeing someone **fining a mocker**. You could include this information if that would be helpful to your readers. Alternate translation: “a naive one will see this happen and become wise”\n

See: Assumed Knowledge and Implicit Information

Proverbs 21:11 (#3)

"and when giving insight"

Here Solomon speaks of someone teaching **insight to a wise one** as if **insight** were an object that a person gives. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “and when teaching insight”\n

See: Metaphor

Proverbs 21:11 (#4)

"and when giving insight" - "knowledge"

See how you translated the abstract nouns **insight** in [1:3](#) and **knowledge** in [1:4](#).

See: Abstract Nouns

Proverbs 21:11 (#5)**"he receives knowledge"**

Here Solomon speaks of something learning **knowledge** as if it were an object that a person **receives**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "he learns knowledge"

See: Metaphor

Proverbs 21:12 (#1)**"A righteous one"**

A righteous one could refer to: (1) Yahweh, who is the Righteous One. Alternate translation: "The Righteous One" (2) a righteous person in general. Alternate translation: "Any righteous person"

See: Assumed Knowledge and Implicit Information

Proverbs 21:12 (#2)**"has insight"**

See how you translated the abstract noun **insight** in [1:3](#).

See: Abstract Nouns

Proverbs 21:12 (#3)**"into the house of"**

Here, **house** refers to the family who lives in that **house**. See how you translated the same use of **house** in [3:33](#).

See: Metonymy

Proverbs 21:12 (#4)**"the wicked one"**

See how you translated **the wicked one** in [10:16](#).

See: Generic Noun Phrases

Proverbs 21:12 (#5)**"overturning wicked ones to evil"**

Here Solomon refers to Yahweh causing the **wicked ones** to experience disaster as if he were **overturning them to evil**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "causing wicked ones to experience evil"

See: Metaphor

Proverbs 21:12 (#6)**"to evil"**

Here, **evil** refers to trouble that someone might experience as a result of **evil**. See how you translated the similar use of **evil** in [12:21](#).

See: Metonymy

Proverbs 21:13 (#1)**"One who shuts his ears from the outcry of a lowly one,"**

One who shuts, his, a lowly one, and he refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person who shuts his ears from the outcries of lowly ones, that person also"

See: Generic Noun Phrases

Proverbs 21:13 (#2)**"One who shuts his ears"**

Here Solomon refers to someone refusing to listen as if that person were shutting **his ears** so that he does not hear someone. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "One who will not listen"

See: Metonymy

Proverbs 21:13 (#3)**"from the outcry of" - "will cry out"**

Here Solomon implies that **the outcry** and **cry out** refer to someone crying out for help. If it would be helpful in your language, you could state this

explicitly. Alternate translation: “from the cry for help of ... will cry for help”

See: Assumed Knowledge and Implicit Information

Proverbs 21:13 (#4)

"a lowly one"

See how you translated the same use of **lowly** in [10:15](#).

See: Metaphor

Proverbs 21:13 (#5)

"but will not be answered"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “but no one will answer him”

See: Active or Passive

Proverbs 21:13 (#6)

"but will not be answered"

Here, **answered** refers to the person who hears responding by helping the person who cries out. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “but will not be helped by anyone”

See: Metonymy

Proverbs 21:14 (#1)

""A gift in secrecy subdues nose,"

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: “A gift in secrecy subdues nose, yes, a bribe in the bosom, strong heat”

See: Parallelism

Proverbs 21:14 (#2)

"A gift in secrecy"

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: “A gift given in secrecy”

See: Ellipsis

Proverbs 21:14 (#3)

"subdues nose"

Here, **subdues nose** refers to stopping a person from being angry. The word **nose** here means “anger” by association with the way that a person who is angry breathes heavily through his nose. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “causes angry people to stop being angry”

See: Idiom

Proverbs 21:14 (#4)

"and a bribe in the bosom, strong heat"

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the previous clause if it would be clearer in your language. Alternate translation: “and a bribe given in the bosom subdues strong heat”

See: Ellipsis

Proverbs 21:14 (#5)

"in the bosom"

Here, **in the bosom** indicates that a **bribe** is given to someone secretly, as if it were hidden in a person’s clothes near that person’s **bosom**. If it would be helpful in your language, you could express the meaning plainly. See how you translated the similar use of “from the bosom” in [17:23](#). Alternate translation: “in secret”\n

See: Metonymy

Proverbs 21:14 (#6)**"strong heat"**

Here, **strong heat** refers to extreme anger, which causes the angry person's body to become hot. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "rage"\n

See: Metonymy

Proverbs 21:15 (#1)**"A joy for the righteous one {" - "but a terror"**

A **joy**, the **righteous one**, and a **terror** refer to these things and people in general, not to specific things or people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Joy is for righteous ones ... but terror"

See: Generic Noun Phrases

Proverbs 21:15 (#2)**""A joy" - "justice,"**

See how you translated the abstract nouns **joy** in [10:28](#), **justice** in [13:23](#), **terror** in [10:24](#), and **iniquity** in [12:21](#).\n

See: Abstract Nouns

Proverbs 21:15 (#3)**"but a terror for doers of iniquity"**

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the previous clause if it would be clearer in your language. Alternate translation: "but doing justice is a terror for doers of iniquity"

See: Ellipsis

Proverbs 21:16 (#1)**"A man"**

A **man** refers to people in general, not to a specific **man**. If it would be helpful in your language, you

could use a more natural expression. Alternate translation: "Any person"

See: Generic Noun Phrases

Proverbs 21:16 (#2)**"wandering from the way of having insight"**

Here Solomon refers to a person who stops behaving wisely as if the right way to behave were a **way** that he wanders from. If it would be helpful in your language, you could express the meaning plainly. See how you translated the same use of **way** in [1:15](#). Alternate translation: "no longer lives wisely"

See: Metaphor

Proverbs 21:16 (#3)**"will rest in the assembly of the spirits of dead ones"**

In this clause, Solomon refers to a person dying. The phrase **the assembly of the spirits of dead ones** refers to the place where people's spirits go when they die. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will end up in the place where the spirits of dead people dwell" or "will end up dead"\n

See: Metonymy

Proverbs 21:17 (#1)**""A man of lack loves joy;"**

These two clauses mean basically the same thing. The second clause emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word that shows that the second clause is repeating the first one, not saying something additional. Alternate translation: "A man of lack loves joy; yes, a lover of wine and oil will not become rich"

See: Parallelism

Proverbs 21:17 (#2)**"A man of" - "a lover of"**

A **man** and a **lover** refer to types of people in general, not to a specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person of ... any lover of"

See: Generic Noun Phrases

Proverbs 21:17 (#3)**"A man of lack"**

Here Solomon is using the possessive form to describe a **man** who is characterized by lacking wealth. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "A man who lacks" or "A man characterized by poverty"\n

See: Possession

Proverbs 21:17 (#4)**"joy"**

Here, **joy** refers to things and activities that cause people to feel **joy**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "what pleases them"

See: Metonymy

Proverbs 21:17 (#5)**"wine and oil"**

Both **wine** and **oil** are luxurious items. If it would be helpful in your language, you could state this explicitly. Alternate translation: "luxurious items like wine and oil"

See: Assumed Knowledge and Implicit Information

Proverbs 21:18 (#1)**"A ransom for the righteous one {is} a wicked one"**

Here Solomon refers to a **wicked one** who is punished instead of **the righteous one** as if a

wicked one were a **ransom** that is paid on behalf of **the righteous one**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "A wicked one is punished instead of a righteous one"

See: Metaphor

Proverbs 21:18 (#2)**"for the righteous one {is} a wicked one"**

See how you translated **the righteous one** in [10:3](#) and a **wicked one** in [9:7](#).

See: Generic Noun Phrases

Proverbs 21:18 (#3)**"and instead of upright ones, one who acts treacherously"**

Solomon is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "and instead of upright ones, one who acts treacherously is a ransom" or "and instead of upright ones, one who acts treacherously is punished"

See: Ellipsis

Proverbs 21:18 (#4)**"one who acts treacherously"**

Here, **one who acts treacherously** represents this type of people in general, not one particular person. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "any person who acts treacherously"

See: Generic Noun Phrases

Proverbs 21:19 (#1)**"in a land of wilderness"**

Since the **wilderness** is a place without people, Solomon implies dwelling alone in that place. If it would be helpful in your language, you could state this explicitly. Alternate translation: "by oneself in a land of wilderness"

See: Assumed Knowledge and Implicit Information

Proverbs 21:19 (#2)

"than {with} a woman of quarrels"

See how you translated a **wife of quarrels** in [21:9](#).

See: Possession

Proverbs 21:19 (#3)

"and vexation"

If your language does not use an abstract noun for the idea of **vexation**, you could express the same idea in another way. Alternate translation: "and who vexes others"

See: Abstract Nouns

Proverbs 21:20 (#1)

"a wise one,"

See how you translated a **wise one** in [1:5](#) and a **stupid man** in [15:20](#).

See: Generic Noun Phrases

Proverbs 21:20 (#2)

"swallows it up"

Here Solomon refers to a **stupid** person wasting all his wealth as if it were something he **swallows**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "wastes it"

See: Metaphor

Proverbs 21:21 (#1)

"A pursuer of"

A **pursuer** represents a type of person in general, not one particular person. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "Any pursuer of"

See: Generic Noun Phrases

Proverbs 21:21 (#2)

"A pursuer of"

See how you translated the same use of **pursuer** in [15:9](#).

See: Metaphor

Proverbs 21:21 (#3)

"righteousness and covenant faithfulness"

See how you translated the abstract nouns **righteousness** in [1:3](#), **covenant faithfulness** in [3:3](#), **life** in [10:16](#), and **honor** in [3:16](#).

See: Abstract Nouns

Proverbs 21:21 (#4)

"will find"

See how you translated the same use of **find** in [8:35](#).

See: Metaphor

Proverbs 21:22 (#1)

"A wise one" - "a city of" - "and he brings down"

A **wise one**, a **city**, and **he** represent a type of person and city in general, not one particular person and city. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any wise one ... any city of ... and that person causes ... to go down"

See: Generic Noun Phrases

Proverbs 21:22 (#2)

"ascends a city of"

Here, **ascends** refers to attacking a city and climbing over its wall. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "successfully attacks a city of" or "overruns a city of"

See: Metonymy

Proverbs 21:22 (#3)**"a city of mighty ones"**

Here Solomon is using the possessive form to describe a **city** that is defended by **mighty ones**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "a city defended by mighty ones"

See: Metonymy

Proverbs 21:22 (#4)**"and he brings down"**

Here, **brings down** refers to the **wise one** leading his soldiers to destroy the fortifications that protect the **city** mentioned in the previous clause. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and he causes his soldiers to destroy"

See: Assumed Knowledge and Implicit Information

Proverbs 21:22 (#5)**"the strength of its confidence"**

Here, **strength** refers to the strong walls and towers around the **city** mentioned in the previous clause. Here, **its** refers to the people in the city. They have **confidence** in the walls and do not think anyone will be able to destroy them. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the strong fortifications they are confident in"

See: Metonymy

Proverbs 21:23 (#1)**""One who keeps his mouth and his tongue"**

One who keeps and **his** refer to a type of person in general, not one specific person. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person who keeps that person's own mouth and tongue keep that person's life"

See: Generic Noun Phrases

Proverbs 21:23 (#2)**"One who keeps"**

Here Solomon refers to a person being careful about what he says with **his mouth and his tongue** as if they were objects that he **keeps**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "One who is careful with"

See: Metaphor

Proverbs 21:23 (#3)**"his mouth and his tongue"**

The terms **mouth** and **tongue** mean similar things. They both refer to what a person says. Solomon is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "whatever he says"

See: Doublet

Proverbs 21:23 (#4)**"his life"**

Here, **life** refers to the person himself. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "himself"

See: Metonymy

Proverbs 21:23 (#5)**"from distress"**

See how you translated the abstract noun **distress** in [1:27](#).

See: Abstract Nouns

Proverbs 21:24 (#1)**"A presumptuous, haughty one, "" - "is} his name"**

A presumptuous, haughty one and **his** represent a type of person in general, not one particular person. If it would be helpful in your language, you could use more natural expressions. Alternate

translation: "Any presumptuous, haughty one ... is that person's name"

See: Generic Noun Phrases

Proverbs 21:24 (#2)

"is} his name"

Here, **name** refers to what people call a **presumptuous, haughty one**, not that person's actual **name**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is what people call him"

See: Metonymy

Proverbs 21:24 (#3)

"with the rage of presumption"

Here Solomon is using the possessive form to describe **rage** that is characterized by **presumption**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "with presumptuous rage"

See: Possession

Proverbs 21:24 (#4)

"with the rage of presumption"

If your language does not use abstract nouns for the ideas of **rage** or **presumption**, you could express the same ideas in other ways. Alternate translation: "in an arrogantly furious manner"

See: Abstract Nouns

Proverbs 21:25 (#1)

"the lazy one causes him to die,"

Here, **the lazy one**, **him**, and **his** refer to lazy people in general, not one specific **lazy one**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "any lazy one causes that person to die ... that person's hands"

See: Generic Noun Phrases

Proverbs 21:25 (#2)

"his hands refuse"

Here, **hands** refers to the whole person. If it would be helpful in your language, you could state this explicitly. Alternate translation: "he refuses"

See: Synecdoche

Proverbs 21:26 (#1)

"he desires desire for himself"

Here, **he** and **himself** refer to the lazy person mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the lazy person desires desire for that person"

See: Pronouns — When to Use Them

Proverbs 21:26 (#2)

"he desires desire for himself"

Here, **desires desire** is an emphatic construction that uses a verb and its object that come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis.

See: Poetry

Proverbs 21:26 (#3)

"but a righteous one"

See how you translated a **righteous one** in [9:9](#).

See: Generic Noun Phrases

Proverbs 21:26 (#4)

"gives and does not withhold"

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "gives what he has and does not withhold it"

See: Ellipsis

Proverbs 21:27 (#1)**""The sacrifice of" - "is} an abomination;"**

The **sacrifice**, an **abomination**, **he**, **it**, and a **wicked plan** refer to things and a type of person in general, not to a specific person or thing. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "The sacrifices of ... are abominations ... they bring them with wicked plans"

See: Generic Noun Phrases

Proverbs 21:27 (#2)**"The sacrifice of"**

See how you translated the abstract noun **sacrifice** in [15:8](#).

See: Abstract Nouns

Proverbs 21:27 (#3)**"is} an abomination"**

If your language does not use an abstract noun for the idea of **abomination**, you could express the same idea in another way. Alternate translation: "is abominable"

See: Abstract Nouns

Proverbs 21:27 (#4)**"how much more when"**

Solomon is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "how much more of an abomination is it when" or "how much abominable is it when"

See: Ellipsis

Proverbs 21:27 (#5)**"with a wicked plan"**

Here Solomon speaks of someone having a **wicked plan** while bringing a **sacrifice** as if the **plan** were an object that he brought **with** him. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "while having a wicked plan"

See: Metaphor

Proverbs 21:27 (#6)**"with a wicked plan"**

Here, **plan** refers to a purpose or motive. If it would be helpful in your language, you could state this explicitly. Alternate translation: "with a wicked purpose" or "with wicked intent"

See: Assumed Knowledge and Implicit Information

Proverbs 21:28 (#1)**"A witness of lies" - "but the man who listens"**

A **witness of lies** and **the man who listens** refer to types of people in general, not to specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any witness of lies ... but any person who listens"

See: Generic Noun Phrases

Proverbs 21:28 (#2)**"A witness of lies"**

Here Solomon is using the possessive form to describe a **witness** who tells **lies**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "a lying witness"\n

See: Possession

Proverbs 21:28 (#3)**"will speak to perpetuity"**

Here Solomon refers to people remembering what a person says as if that person would **speak to perpetuity**. If it would be helpful in your language, you could express the meaning plainly. Alternate

translation: "will speak and what he says will be remembered"

See: Metaphor

Proverbs 21:29 (#1)

""A wicked man strengthens his face,"

A wicked man, his, an upright one, and he refer to types of people in general, not to specific people. If it would be helpful in your language, you could use more natural expressions. See how you translated A wicked man in 11:7. Alternate translation: "Any wicked person strengthens that person's own face, but any upright person considers that person's own ways"

See: Generic Noun Phrases

Proverbs 21:29 (#2)

"strengthens his face"

Here, **strengthens his face** means that the man has a facial expression that showed how stubborn and obstinate he is. If it would be helpful in your language, you could use a similar expression from your language or express the meaning plainly. See how you translated the similar expression "strengthens her face" in 7:13. Alternate translation: "has a brazen face" or "has a stubborn expression on her face"

See: Idiom

Proverbs 21:29 (#3)

"considers his ways"

Many ancient manuscripts read **he considers his ways**, as in the ULT. Other ancient manuscripts read "he establishes his way." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Proverbs 21:29 (#4)

"his ways"

See how you translated the same use of **ways** in 3:6.

See: Metaphor

Proverbs 21:30 (#1)

""wisdom" - "understanding"

See how you translated the abstract nouns **wisdom** and **understanding** in 1:2 and **counsel** in 1:25.

See: Abstract Nouns

Proverbs 21:30 (#2)

"counsel"

Here, **counsel** refers to true and correct **counsel**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "good counsel"

See: Assumed Knowledge and Implicit Information

Proverbs 21:30 (#3)

"in opposition to Yahweh"

Here, **in opposition to Yahweh** refers to something that contradicts the will of **Yahweh**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "that contradicts the will of Yahweh"

See: Assumed Knowledge and Implicit Information

Proverbs 21:31 (#1)

"A horse" - "for the day of battle"

A horse and the day of battle refer to these things in general, not a specific horse or day of battle. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any horse ... for any day of battle"

See: Generic Noun Phrases

Proverbs 21:31 (#2)

"A horse is made ready"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Someone makes a horse ready"

See: Active or Passive

Proverbs 21:31 (#3)

"A horse"

A **horse** is a large animal that armies used to pull carts from which soldiers would fight. Armies with horses were usually more powerful than armies without horses. If your readers would not be familiar with this type of animal, you could use the name of something similar in your area or you could use a more general term for something that soldiers use for fighting. Alternate translation: "An animal used for fighting" or "Fighting equipment"

See: Translate Unknowns

Proverbs 21:31 (#4)

"for the day of battle"

Here, **day** refers to a point in time when something happens. It does not refer to a 24-hour length of time. If it would be helpful in your language, you could state express the meaning plainly. Alternate translation: "for the time of battle"

See: Metonymy

Proverbs 21:31 (#5)

"the salvation"

Here, **the salvation** refers to being saved from defeat in **battle**, which is another way of saying "the victory." If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the victory" or "being saved from defeat"

See: Metonymy

Proverbs 21:31 (#6)

"but" - "is" of Yahweh"

Here Solomon uses the possessive form to indicate that **Yahweh** is the source of **the salvation**. If it

would be helpful in your language, you could use a different expression. Alternate translation: "but ... is from Yahweh"

See: Possession

Proverbs 22:1 (#1)

"A name is to be chosen more than abundant riches;"

These two clauses mean basically the same thing. The second clause emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word that shows that the second clause is repeating the first one, not saying something additional. Alternate translation: "A name is to be chosen more than abundant riches; yes, favor is better than silver and than gold"

See: Parallelism

Proverbs 22:1 (#2)

"A name"

Here, **name** refers to a person's reputation. Solomon implies that it is a good reputation. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "A good reputation"

See: Metaphor

Proverbs 22:1 (#3)

"A name is to be chosen"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "A person should choose a good name"

See: Active or Passive

Proverbs 22:1 (#4)

"favor {is} better than silver and than gold"

This clause could also be translated as "good favor more than silver and than gold," with **is to be chosen** implied from the previous clause. If a

translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. Alternate translation: “good favor is to be chosen more than silver and than gold” or “people should choose being favored by others more than having silver and gold”\n

Proverbs 22:1 (#5)

"favor {is} better than silver and than gold"

Here Solomon refers to having **favor**, **silver**, and **gold**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “having favor is better than having silver and gold”

See: Assumed Knowledge and Implicit Information

Proverbs 22:1 (#6)

"favor"

See how you translated **favor** in [3:4](#).

See: Abstract Nouns

Proverbs 22:2 (#1)

"A rich one and a poor one"

A **rich one** and a **poor one** represent types of people in general, not a particular **rich one** and **poor one**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: “Any wise person and any rich person”

See: Generic Noun Phrases

Proverbs 22:2 (#2)

"meet together"

Here Solomon speaks of people having something in common as if those people **meet together**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “have something in common”

See: Metaphor

Proverbs 22:3 (#1)

"A prudent one"

See how you translated this phrase in [12:16](#).

See: Generic Noun Phrases

Proverbs 22:3 (#2)

"evil"

Here, **evil** refers to danger caused by something **evil** happening. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “danger”\n

See: Metonymy

Proverbs 22:3 (#3)

"pass on"

Here, **pass on** contrasts with **sees evil** in the previous clause to indicate that **naive ones** walk right into a dangerous situation without noticing that they are in danger. If it would be helpful in your language, you could state this explicitly. Alternate translation: “unknowingly walk into a dangerous situation”

See: Assumed Knowledge and Implicit Information

Proverbs 22:3 (#4)

"and they are fined"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “and they pay a penalty”

See: Active or Passive

Proverbs 22:3 (#5)

"and they are fined"

Here, **fined** refers to experiencing the negative consequences of not avoiding danger. If it would be helpful in your language, you could state this explicitly. Alternate translation: “and they experience the consequences”\n

See: Assumed Knowledge and Implicit Information

Proverbs 22:4 (#1)**"humility, the fear of Yahweh"**

This could mean: (1) **humility** here refers specifically to **the fear of Yahweh**, as also suggested by the parallelism of these expressions in [15:33](#). Alternate translation: "humility, that is, the fear of Yahweh" (2) **humility** and **the fear of Yahweh** are two different things. Alternate translation: "humility and the fear of Yahweh"

See: Assumed Knowledge and Implicit Information

Proverbs 22:4 (#2)**"humility"**

See how you translated the abstract noun **humility** in [15:33](#).

See: Abstract Nouns

Proverbs 22:4 (#3)**"the fear of Yahweh"**

See how you translated this phrase in [1:7](#).

See: Possession

Proverbs 22:4 (#4)**"is} riches and honor"**

See how you translated **riches and honor** in [3:16](#).

See: Abstract Nouns

Proverbs 22:4 (#5)**"and life"**

Here, **life** refers to a long **life**. See how you translated the same use of **life** in [10:16](#).

See: Assumed Knowledge and Implicit Information

Proverbs 22:5 (#1)**""are} in the way of the crooked one;"**

Here, **the way**, **the crooked one**, and **one who guards his life** represent ways and types of people in general, not a specific **way** or people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "are in the ways of the crooked ones; those who guard their lives"\n

See: Generic Noun Phrases

Proverbs 22:5 (#2)**"Thorns, traps {are} in the way of the crooked one"**

Here Solomon speaks of bad things that **the crooked one** will experience during his lifetime as if his life were a path with **Thorns** and **traps** on it. If it would be helpful in your language, you could express the meaning plainly. See how you translated the same use of **way** in [15:19](#). Alternate translation: "The crooked one will experience many troubles during his lifetime" or "The crooked one will have a difficult life"

See: Metaphor

Proverbs 22:5 (#3)**"the crooked one"**

Here Solomon uses the **crooked** to refer to being deceptive. See how you translated the same use of **crooked** in [2:15](#).

See: Metaphor

Proverbs 22:5 (#4)**"one who guards his life"**

The content of this clause is in contrast to the content of the previous clause. Use the most natural way in your language to indicate a contrast. Alternate translation: "by contrast, one who guards his life"\n

See: Connect — Contrast Relationship

Proverbs 22:5 (#5)**"one who guards his life"**

Here Solomon speaks of a person who wants to stay alive as if **his life** were something that he **guards**. If it would be helpful in your language, you could express the meaning plainly. See how you translated the similar phrase “protects his life” in [16:17](#). Alternate translation: “one who keeps himself alive”\n

See: Metaphor

Proverbs 22:5 (#6)

"from them"

Here, **them** refers to the **Thorns** and **traps** mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: “from those thorns and traps”

See: Pronouns — When to Use Them

Proverbs 22:6 (#1)

""the boy" - "his way;"

Here, **the boy**, **his**, and **he** refer to children in general, not a specific **boy**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: “any child ... that person’s way ... that person is old, that person will not turn away”

See: Generic Noun Phrases

Proverbs 22:6 (#2)

"according to his way"

Here, **way** refers to how a person behaves, as in [1:15](#). The phrase **according to his way** could mean: (1) the way **the boy** should behave. Alternate translation: “to live how he should live” (2) the way **the boy** is already behaving, in which case **Train up** is an ironic use of a command and this verse would be a warning against letting a young person live however they want. Alternate translation: “to live according to how he is living”

See: Metaphor

Proverbs 22:6 (#3)

"he will not turn away from it"

Here Solomon speaks of a person continuing to behave a certain way as if that person were not turning **away from** that behavior. If it would be helpful in your language, you could express the meaning plainly. See how you translated the phrase **turn away from** in [3:7](#). Alternate translation: “he will continue behaving that way”\n

See: Metaphor

Proverbs 22:7 (#1)

"A rich one" - "and a borrower {is} a slave to a man who lends"

A rich one, a borrower, a slave, and a man who lends refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: “Any rich person ... and any borrower is a slave to any person who lends”

See: Generic Noun Phrases

Proverbs 22:7 (#2)

"and a borrower {is} a slave to a man who lends"

Here Solomon implies that the **borrower** is borrowing money. If it would be helpful in your language, you could state this explicitly. Alternate translation: “and a borrower of money is a slave to a man who lends money”

See: Assumed Knowledge and Implicit Information

Proverbs 22:8 (#1)

"A sower of iniquity" - "his rage"

A sower of iniquity and **his** refer to a type of person in general, not a specific person. If it would be helpful in your language, you could use more natural expressions. Alternate translation: “Any sower of iniquity ... that person’s rage”

See: Generic Noun Phrases

Proverbs 22:8 (#2)**"A sower of iniquity will reap disaster"**

Here Solomon speaks of someone who does **iniquity** experiencing **disaster** as if **iniquity** were a seed that he plants and **disaster** were the plant that the seed becomes and that he harvests. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "A doer of iniquity will experience the consequences" or "A doer of iniquity will experience disaster like someone who reaps the crops from the seeds he planted"

See: Metaphor

Proverbs 22:8 (#3)**"iniquity"**

See how you translated the abstract noun **iniquity** in [6:12](#).

See: Abstract Nouns

Proverbs 22:8 (#4)**"and the rod of his rage"**

Here Solomon is using the possessive form to describe a **rod** that a **sower of iniquity** uses to express his **rage** by oppressing people. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "and the rod he uses to oppressively express his rage"

See: Possession

Proverbs 22:8 (#5)**"and the rod of"**

Here Solomon refers to a person's authority over other people as if it were a **rod**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and the authority of"

See: Metaphor

Proverbs 22:9 (#1)**"The one good of eye, he" - "he gives from his bread"**

The one good of eye, he, and his refer to a type of person in general, not a specific person. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person good of eye, that person ... that person gives from that person's own bread"

See: Generic Noun Phrases

Proverbs 22:9 (#2)**"The one good of eye"**

Here, **good of eye** refers to seeing what other people need and generously helping them. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "The generous one" or "The person who is generous to those in need"

See: Metonymy

Proverbs 22:9 (#3)**"he will be blessed"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, it is clear from the context that it is Yahweh. Alternate translation: "Yahweh will bless him"

See: Active or Passive

Proverbs 22:9 (#4)**"from his bread"**

See how you translated the same use of **bread** in [9:5](#).

See: Synecdoche

Proverbs 22:9 (#5)**"to the lowly one"**

See how you translated the same use of **lowly** in [10:15](#).

See: Metaphor

Proverbs 22:10 (#1)

"a mocker"

See how you translated **a mocker** in [9:7](#)

See: Generic Noun Phrases

Proverbs 22:10 (#2)

"strife" - "and dishonor"

See how you translated the abstract nouns **strife** in [16:28](#) and **dishonor** in [3:35](#).

See: Abstract Nouns

Proverbs 22:10 (#3)

"and strife will go out"

Here Solomon speaks of **strife** as if it were a person who could **go out** from a place. He means that **strife** will cease. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and strife will cease"\n

See: Metaphor

Proverbs 22:10 (#4)

"judgment"

Here, **judgment** could refer to: (1) arguments or quarrels in general. Alternate translation: "argument" (2) lawsuits in a legal court. Alternate translation: "lawsuit"

See: Assumed Knowledge and Implicit Information

Proverbs 22:11 (#1)

"One who loves" - "his lips {" - "the king {is} his friend"

One who loves, **his**, and **the king** refer to these types of people in general, not to specific people. If it would be helpful in your language, you could use

more natural expressions. Alternate translation: "Any person who loves ... that person's lips ... any king is that person's friend"

See: Generic Noun Phrases

Proverbs 22:11 (#2)

"One who loves a pure heart"

This phrase refers to a person who wants to have **pure** thoughts and **heart** refers to that person's mind or thoughts. If it would be helpful in your language, you could express the meaning plainly. See how you translated the same use of **heart** in [2:2](#). Alternate translation: "One who wants to have a pure mind"

See: Synecdoche

Proverbs 22:11 (#3)

"his lips"

See how you translated the same use of **lips** in [10:18](#).\n

See: Metonymy

Proverbs 22:12 (#1)

"The eyes of Yahweh"

This phrase refers to **Yahweh** himself. If it would be helpful in your language, you could express the meaning plainly, as in the UST.

See: Synecdoche

Proverbs 22:12 (#2)

"guard knowledge"

Here Solomon speaks of **knowledge** as if it were an object that Yahweh guards. He means that **Yahweh** prevents the content of true **knowledge** from being forgotten. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "prevents true knowledge from being forgotten"\n

See: Metonymy

Proverbs 22:12 (#3)**"but he overturns"**

Here Solomon refers to **Yahweh** preventing the **words** of **treacherous** people from accomplishing their purposes as if **he overturns** them. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and he prevents the success of"

See: Metaphor

Proverbs 22:12 (#4)**"the words of"**

See how you translated the similar use of **words** in [1:23](#).

See: Metonymy

Proverbs 22:12 (#5)**"one who is treacherous"**

Here, **one who is treacherous** refers to this type of person in general, not a specific **treacherous** person. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: "any person who is treacherous"

See: Generic Noun Phrases

Proverbs 22:13 (#1)**"A lazy one"**

See how you translated this phrase in [13:4](#).

See: Generic Noun Phrases

Proverbs 22:13 (#2)**"says, 'A lion {is} outside!'"**

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: "says that a lion is outside and he will be killed in the midst of the open areas"

See: Direct and Indirect Quotations

Proverbs 22:13 (#3)**"says"**

In this verse, Solomon implies that what the **lazy one** says is not true. If it would be helpful in your language, you could state this explicitly. Alternate translation: "says falsely"

See: Assumed Knowledge and Implicit Information

Proverbs 22:13 (#4)**"I will be killed"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "The lion will kill me"

See: Active or Passive

Proverbs 22:13 (#5)**"I will be killed"**

Here, the **lazy one** implies that he **will be killed** if he goes outside. If it would be helpful in your language, you could state this explicitly. Alternate translation: "If I go outside, then I will be killed"

See: Assumed Knowledge and Implicit Information

Proverbs 22:14 (#1)**"The mouth of a strange woman {" - "one who is cursed of Yahweh"**

The mouth, a strange woman, and one cursed of Yahweh refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Mouths of strange women ... people who are cursed of Yahweh"

See: Generic Noun Phrases

Proverbs 22:14 (#2)**"The mouth of"**

Here, **mouth** refers to the seductive things that a **strange woman** says with her **mouth**. If it would be helpful in your language, you could express the

meaning plainly. Alternate translation: "The seductive speech of"

See: Metonymy

Proverbs 22:14 (#3)

"a strange woman"

See how you translated this phrase in [2:16](#).

See: Metaphor

Proverbs 22:14 (#4)

"is a deep pit;"

Here Solomon speaks of the danger of obeying the seductive speech of **a strange woman** as if it were **a deep pit** that a person could **fall** into and die if they obeyed that speech. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "is extremely dangerous ... will die because of it" or "is dangerous like a deep pit ... will fall there and die"

See: Metaphor

Proverbs 22:14 (#5)

"one who is cursed of Yahweh"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "one whom Yahweh has cursed"

See: Active or Passive

Proverbs 22:15 (#1)

"Folly" - "discipline"

See how you translate the abstract nouns **Folly** in [5:23](#) and **discipline** in [13:24](#).

See: Abstract Nouns

Proverbs 22:15 (#2)

"is bound up in the heart of"

Here Solomon refers to **a boy** inherently thinking foolishly as if **Folly** were an object **bound up** in that person's **heart**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is inherently within the mind of"

See: Metaphor

Proverbs 22:15 (#3)

"in the heart of"

See how you translated the same use of **heart** in [2:2](#).

See: Metonymy

Proverbs 22:15 (#4)

"a boy;"

Here, **a boy** and **him** refer to a child in general, not a specific **boy**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "any child ... from that child"

See: Generic Noun Phrases

Proverbs 22:15 (#5)

"the rod of discipline"

Here Solomon is using the possessive form to describe a **rod** that is used to **discipline** someone. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "the rod used for discipline"

See: Possession

Proverbs 22:15 (#6)

"the rod of"

See how you translated the same use of **rod** in [10:13](#) and [13:24](#).

See: Metonymy

Proverbs 22:15 (#7)**"will cause it to be far away from him"**

Here Solomon speaks of **discipline** causing a child to stop being foolish as if **Folly** were an object that **the rod of discipline** could cause to go **far away**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will result in him ceasing from folly"

See: Metaphor

Proverbs 22:16 (#1)**""One who oppresses a lowly one to increase for himself,"**

One who oppresses, a lowly one, himself, one who gives, and a rich one refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural phrases. Alternate translation: "Any person who oppresses any lowly person to increase for himself, any person who gives to any rich person"

See: Generic Noun Phrases

Proverbs 22:16 (#2)**"a lowly one"**

See how you translated the same use of **lowly** in [10:15](#).

See: Metaphor

Proverbs 22:16 (#3)**"to increase"**

Solomon is leaving out a word that in many languages a clause would need in order to be complete. You could supply this word from the context if it would be clearer in your language. Alternate translation: "to increase wealth"\n

See: Ellipsis

Proverbs 22:16 (#4)**"one who gives to a rich one"**

This phrase refers to someone who does a different activity than the person described in the previous clause. If it would be helpful in your language, you could state this explicitly, as in the UST.

See: Assumed Knowledge and Implicit Information

Proverbs 22:16 (#5)**"one who gives to a rich one"**

Solomon is leaving out some words that in many languages a clause would need in order to be complete. You could supply these words from the context and previous clause if it would be clearer in your language. Alternate translation: "one who gives gifts to a rich one to increase wealth"

See: Ellipsis

Proverbs 22:16 (#6)**"will be} to lack"**

Here, **will be to** indicates that what follows is the result of what came before. Use a connector in your language that makes it clear that what follows is a result of what came before. Alternate translation: "will result in poverty"

See: Connect — Reason-and-Result Relationship

Proverbs 22:17 (#1)**"Incline your ear and hear"**

This phrase means "listen carefully." See how you translated the same use of the shorter phrase **Incline your ear** in [4:20](#).

See: Idiom

Proverbs 22:17 (#2)**"the words of the wise ones"**

See how you translated this phrase in [1:6](#).

See: Metonymy

Proverbs 22:17 (#3)**"and you must set your heart to my knowledge"**

Here, **set your heart to** is an idiom that means “think carefully about.” The word **heart** here refers to a person’s mind, as in [2:2](#). If this phrase does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: “and you must think carefully about my knowledge”

See: Idiom

Proverbs 22:17 (#4)

“to my knowledge”

Here, **knowledge** refers to the **knowledge** that Solomon wants his readers to know. If it would be helpful in your language, you could use a different expression. Alternate translation: “to what I want you to know”

See: Abstract Nouns

Proverbs 22:18 (#1)

“For”

For here indicates that what follows is a reason for the commands in the previous verse. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: “Do these things because”\n

See: Connect — Reason-and-Result Relationship

Proverbs 22:18 (#2)

“you keep them in your inner parts”

Here Solomon speaks of remembering something as if it were an object that someone should **keep** inside that person’s **inner parts**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “you remember them”

See: Metaphor

Proverbs 22:18 (#3)

“you keep them” - “they are ready”

Here, **them** and **they** refer to “the words of the wise” and “my knowledge” in the previous verse. If

it would be helpful in your language, you could state this explicitly. Alternate translation: “you keep those words ... those words are ready”

See: Pronouns — When to Use Them

Proverbs 22:18 (#4)

“they are ready together on your lips”

This clause refers to an additional condition for **it** being **pleasant**. If it would be helpful in your language, you could state this explicitly, as in the UST.

See: Assumed Knowledge and Implicit Information

Proverbs 22:18 (#5)

“they are ready together on your lips”

Here Solomon speaks of someone always being able to repeat “the words of the wise” as if they were objects **on** someone’s **lips** that **are ready** to come out. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “and if you are prepared to say them all”

See: Metaphor

Proverbs 22:19 (#1)

“For} your trust to be”

For here indicates that what follows is the purpose for the second clause in this verse. Use a connector in your language that makes it clear that what follows is a purpose for what comes after. Alternate translation: “In order for your trust to be”

See: Connect — Goal (Purpose) Relationship

Proverbs 22:19 (#2)

“I have caused you to know”

Solomon uses the past tense here in order to refer to something that is happening while he is writing these verses, which is the time he calls **today**. If it would not be natural to do that in your language, you could use the present tense. Alternate translation: “I am causing you to know”

See: Irregular Use of Tenses

Proverbs 22:19 (#3)

"I have caused you to know"

Solomon is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from [22:17](#) if it would be clearer in your language. Alternate translation: "I have caused you to know the words of the wise"

See: Ellipsis

Proverbs 22:19 (#4)

"even you"

Here Solomon repeats **you** to emphasize to whom he is teaching these proverbs. If it would be helpful in your language, you could express this emphasis in a different way. Alternate translation: "yes, I have taught you"

Proverbs 22:20 (#1)

"Have I not written"

This phrase indicates that Solomon is using the question form in this verse and the next verse in order to emphasize the truth of what he is saying. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "I have surely written"

See: Rhetorical Question

Proverbs 22:20 (#2)

"Have I not written"

Solomon uses the past tense here in order to refer to something that is happening while he is writing these verses, which is the time he calls **today** in the previous verse. If it would not be natural to do that in your language, you could use the present tense. Alternate translation: "Am I not writing"

See: Irregular Use of Tenses

Proverbs 22:20 (#3)

"30 things"

Some ancient manuscripts read, "excellent sayings." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Proverbs 22:20 (#4)

"with counsels and knowledge"

Here, **counsels and knowledge** refer to what the **thirty things** are. If it would be helpful in your language, you could state this explicitly. Alternate translation: "that are counsels and knowledge"

See: Assumed Knowledge and Implicit Information

Proverbs 22:20 (#5)

"with counsels and knowledge"

If your language does not use abstract nouns for the ideas of **counsels** and **knowledge**, you could express the same ideas in other ways. See how you translated **knowledge** in [1:4](#). Alternate translation: "that can counsel you and make you knowledgeable"

See: Abstract Nouns

Proverbs 22:21 (#1)

"to cause you to know"

This verse continues the rhetorical question that began in the previous verse. If you divide these two verses into separate sentences, then you will need to repeat part of the previous sentence. Alternate translation: "I have surely written these things to cause you to know"

See: Rhetorical Question

Proverbs 22:21 (#2)

"the truth of" - "trustworthiness"

See how you translated the abstract nouns **truth** in [8:7](#) and **trustworthiness** in [3:3](#).

See: Abstract Nouns

Proverbs 22:21 (#3)

"the words of trustworthiness"

Here Solomon is using the possessive form to describe **words** that are characterized by **trustworthiness**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "the trustworthy words"

See: Possession

Proverbs 22:21 (#4)

"the words of" - "words"

See how you translated the same use of **words** in [1:23](#).

See: Metonymy

Proverbs 22:21 (#5)

"to return"

Here, **to** indicates that what follows is a second purpose for Solomon writing these "words of the wise". Use a connector in your language that makes it clear that what follows is a second purpose. Alternate translation: "and to return"

See: Rhetorical Question

Proverbs 22:21 (#6)

"to return"

Here Solomon refers to replying to someone with **trustworthy words** as if they were objects that one returns to someone. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and to reply with"

See: Metaphor

Proverbs 22:21 (#7)

"to one who sent you"

Here Solomon implies that he is speaking to a messenger whom his master has **sent**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "to your master who sent you"

See: Assumed Knowledge and Implicit Information

Proverbs 22:22 (#1)

""

[22:22-23](#) is Saying 1 of the 30 "words of the wise ones."

Proverbs 22:22 (#2)

""a lowly one" - "he {is} a lowly one,"

Here, **a lowly one**, **he**, and **an afflicted one** refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "any lowly person ... that person is lowly ... any afflicted person"

See: Generic Noun Phrases

Proverbs 22:22 (#3)

"a lowly one" - "is} a lowly one"

See how you translated the same use of **lowly** in [10:15](#).

See: Metaphor

Proverbs 22:22 (#4)

"and do not crush"

Here, the writer refers to oppressing **an afflicted one** as if someone were crushing that person. If it would be helpful in your language, you could express the meaning plainly, as in the UST.

See: Metaphor

Proverbs 22:22 (#5)**"at the gate"**

Here, **the gate** refers to place in a city where people settled legal arguments (see [Ruth 4:1-12](#)). If it would be helpful in your language, you could state this explicitly. Alternate translation: "at the place for legal arguments"\n

See: Assumed Knowledge and Implicit Information

Proverbs 22:23 (#1)**"Yahweh will plead their dispute"**

Here, the writer refers to **Yahweh** protecting "an afflicted one" as if he were a lawyer defending that person in court. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "Yahweh will protect them" or "Yahweh will protect them like a lawyer who defends them in court"

See: Metaphor

Proverbs 22:23 (#2)**""their dispute,"**

In this verse, **their** and **them** refer to the afflicted and poor people referenced in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the dispute of poor people ... those who plunder poor people"

See: Pronouns — When to Use Them

Proverbs 22:23 (#3)**"their dispute"**

See how you translated the abstract noun **dispute** in [15:18](#).

See: Abstract Nouns

Proverbs 22:23 (#4)**"and he will plunder of life"**

Here, the writer refers to **Yahweh** killing a person who tries to **plunder** a poor person as if he were a

thief who plunders that person's **life**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "he will cause to die"

See: Metaphor

Proverbs 22:24 (#1)

""

[22:24-25](#) is Saying 2 of the 30 "words of the wise ones."

Proverbs 22:24 (#2)**""Do not befriend an owner of nose,"**

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "Do not befriend an owner of nose, yes, do not go with a man of heat"

See: Parallelism

Proverbs 22:24 (#3)**""an owner of nose,"**

Here, **an owner of nose** and **a man of heat** refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "any owner of nose ... any person of heat"

See: Generic Noun Phrases

Proverbs 22:24 (#4)**"an owner of nose"**

The phrase is an idiom that refers to a person who is characteristically angry. The word **nose** means "anger" by association with the way that a person who is angry breathes heavily through his **nose**. Your language and culture may also associate anger with a particular part of the body. If so, you could use an expression involving that part of the

body in your translation. You could also use plain language. Alternate translation: “an angry person”\n

See: Idiom

Proverbs 22:24 (#5)

"a man of heat"

See how you translated this phrase in [15:18](#).

See: Metonymy

Proverbs 22:25 (#1)

"lest"

Here, **lest** indicates that this verse continues the sentence that began in the previous verse. If it would be helpful in your language, you could make this a new sentence. Alternate translation: “Do not do that, lest”

See: Connecting Words and Phrases

Proverbs 22:25 (#2)

"you learn his paths"

Here, the writer speaks of someone behaving like someone else as if that person **learns** the **paths** which the other person walks on. If it would be helpful in your language, you could express the meaning plainly. See how you translated the same use of **paths** in [2:15](#). Alternate translation: “you behave like him”

See: Metaphor

Proverbs 22:25 (#3)

"and you take a snare for your life"

Here, the writer speaks of a person causing his life to be in danger as if that person were an animal that gets caught in a **snare**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: “and you will put your life in danger” or “and you will be like an animal that gets caught in a snare and cannot escape”

See: Metaphor

Proverbs 22:26 (#1)

""

[22:26-27](#) is Saying 3 of the 30 “words of the wise ones.”

Proverbs 22:26 (#2)

""Do not be among those who clasp a palm,"

In the second clause, the writer is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the first clause if it would be clearer in your language. Alternate translation: “Do not be among those who clasp a palm; do not be among those who pledge for loans”

See: Ellipsis

Proverbs 22:26 (#3)

""Do not be among those who clasp a palm,"

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word that shows that the second phrase is repeating the first one, not saying something additional. Alternate translation: “Do not be among those who clasp a palm, yes, do not be among those who pledge for loans”

See: Parallelism

Proverbs 22:26 (#4)

"Do not be among those who clasp a palm"

The phrase **do not be among** could refer to: (1) not associating with **those who clasp a palm**. Alternate translation: “Do not associate with those who clasp a palm” (2) not participating in what **those who clasp a palm** do. Alternate translation: “Do not be like those who clasp a palm” or “Do not clasp a palm”

See: Assumed Knowledge and Implicit Information

Proverbs 22:26 (#5)**"among those who clasp a palm"**

See how you translated the same idiom in [6:1](#) and [17:18](#).

See: Idiom

Proverbs 22:26 (#6)**"among those who pledge for"**

See how you translated the same use of **pledge** in [6:1](#).

See: Assumed Knowledge and Implicit Information

Proverbs 22:27 (#1)**"If"**

This verse gives a reason for the commands in the previous verse. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: "Do not do those things because if"

See: Connect — Reason-and-Result Relationship

Proverbs 22:27 (#2)**"there is nothing for you to repay"**

Here, the writer is referring to repaying the loans mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "there is no money for you to repay the loan"

See: Assumed Knowledge and Implicit Information

Proverbs 22:27 (#3)**"why should he take away your bed from under you"**

The writer is using the question form to emphasize what will happen if a person cannot repay a loan for someone else. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "surely he will take away your bed from under you!"

See: Rhetorical Question

Proverbs 22:27 (#4)**"should he take away your bed from under you"**

This clause refers to a person who loaned money taking away the **bed** of someone because that person was unable to pay the loan that he had promised to pay for someone else. If it would be helpful in your language, you could state this explicitly. Alternate translation: "should the lender take away your bed from under you because you were not able to repay the loan"

See: Assumed Knowledge and Implicit Information

Proverbs 22:28 (#1)

""

[22:28](#) is Saying 4 of the 30 "words of the wise ones."

Proverbs 22:28 (#2)**"Do not move the ancient boundary"**

The writer implies that someone moves the **ancient boundary** in order to cheat the landowner by changing the boundaries of his land. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Do not cheat a landowner by moving the ancient boundary"

See: Assumed Knowledge and Implicit Information

Proverbs 22:28 (#3)**"the ancient boundary"**

The phrase **ancient boundary** refers to stones that people used to mark the boundaries of the land that they owned. These boundaries were **ancient** because they were originally placed by the landowner's ancestors. If your readers would not be familiar with this type of **boundary** marker, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "the stones placed long ago that mark the borders of someone's land"

See: Translate Unknowns

Proverbs 22:28 (#4)**"your fathers"**

Here, **fathers** means "ancestors." If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "your ancestors"

See: Metaphor

Proverbs 22:29 (#1)

""

[22:29](#) is Saying 5 of the 30 "words of the wise ones."

Proverbs 22:29 (#2)**"You see a skilled man in his work"**

Although the Hebrew text is not worded like a question, several translations make this clause into a rhetorical question. If it would be helpful in your language, you could translate this as a question. Alternate translation: "Have you seen a man skilled in his work?"

See: Rhetorical Question

Proverbs 22:29 (#3)**""a skilled man in his work."**

Here, **a skilled man**, **his**, **he**, and **himself** refer to a type of person in general, not a specific **man**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "people skilled in their work; those people will station themselves ... they will not station themselves"

See: Generic Noun Phrases

Proverbs 22:29 (#4)**"He will station himself before the face of" - "he will not station himself before the face of"**

The phrase **station himself before the face of** is an idiom that means "to enter the service of." If this phrase does not have that meaning in your language, you could express the meaning plainly.

Alternate translation: "he will enter the service of ... he will not enter the service of"

See: Idiom

Proverbs 23:1 (#1)

""

[23:1-3](#) is Saying 6 of the 30 "words of the wise ones."

Proverbs 23:1 (#2)**"a ruler"**

The word **ruler** represents rulers in general, not one particular **ruler**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "any ruler"

See: Generic Noun Phrases

Proverbs 23:1 (#3)**"what"**

This could refer to: (1) the food that is put in front of you. Alternate translation: "what food" (2) the person seated in front of you. Alternate translation: "who"

See: Assumed Knowledge and Implicit Information

Proverbs 23:2 (#1)**"and you should put a knife at your throat"**

This phrase is an idiom that means "restrain yourself." If this phrase does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: "and you should cut down your appetite" or "and you should control yourself"

See: Idiom

Proverbs 23:2 (#2)**"are} an owner of appetite"**

The phrase **an owner of appetite** refers to a person who likes to eat a lot. If this phrase does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: “have a big appetite” or “are a person who likes to eat”

See: Idiom

Proverbs 23:3 (#1)

"his delicious morsels"

Here, **his** refers to the “ruler” mentioned in [23:1](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: “that ruler’s delicious morsels”

See: Pronouns — When to Use Them

Proverbs 23:3 (#2)

"for it"

Although **it** is singular, it refers to the **delicious morsels** in the previous clause. If it would be helpful in your language, you could translate this with a plural form. Alternate translation: “for they”

Proverbs 23:3 (#3)

"is} bread of lies"

Here, the writer is using the possessive form to refer to **bread** that someone gives for the purpose of **lies**. If it would be helpful in your language, you could use a different expression. Alternate translation: “is bread for deception”

See: Possession

Proverbs 23:3 (#4)

"is} bread of"

See how you translated the same use of **bread** in [9:5](#).

See: Synecdoche

Proverbs 23:4 (#1)

""

[23:4–5](#) is Saying 7 of the 30 “words of the wise ones.”

Proverbs 23:4 (#2)

"from your understanding cease"

This phrase could mean: (1) because you have **understanding**, you should **cease**. Alternate translation: “cease because of your understanding” (2) **from** having an incorrect understanding, which is what is described in the previous clause. Alternate translation: “cease from your wrong understanding about gaining riches”

See: Assumed Knowledge and Implicit Information

Proverbs 23:5 (#1)

"Will you cause your eyes to fly to it, but it is not there"

The writer is using the question form to emphasize how easily wealth is lost. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: “You will surely cause your eyes to fly to it, but it will not be there!”

See: Rhetorical Question

Proverbs 23:5 (#2)

"Will you cause your eyes to fly to it"

Here, the writer speaks of someone looking at riches as if his **eyes** were a bird that could **fly** to the riches. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “Will you look at it”

See: Metaphor

Proverbs 23:5 (#3)

""to it, but it is not there?"

In this verse, **it** and **itself** refers to the riches mentioned in the previous verse. If it would be helpful in your language, you could state this

explicitly. Alternate translation: “to the riches, but they are not there ... those riches will make ... for themselves ... those riches will fly into”

See: Pronouns — When to Use Them

Proverbs 23:5 (#4)

"but it is not there"

The writer implies that a person loses his wealth as soon as he sees it. If it would be helpful in your language, you could state this explicitly. Alternate translation: “but it is lost”

See: Assumed Knowledge and Implicit Information

Proverbs 23:5 (#5)

"making, it will make"

The writer is repeating the verb **make** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: “it will surely make”

See: Reduplication

Proverbs 23:5 (#6)

""making, it will make wings for itself;"

Here, the writer speaks of a person quickly losing his wealth as if that wealth made **wings for itself** and flew away **into the sky**. The wealth will **fly like an eagle** because eagles **fly** quickly. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: “it will surely disappear quickly” or “it will surely disappear as if it had wings and flew away quickly like an eagle”

See: Metaphor

Proverbs 23:5 (#7)

"like an eagle"

An **eagle** is a bird that can fly quickly. If your readers would not be familiar with this type of bird, you could use the name of something similar in

your area or you could use a more general term. Alternate translation: “like a quick bird”

See: Translate Unknowns

Proverbs 23:6 (#1)

""

[23:6-8](#) is Saying 8 of the 30 “words of the wise ones.”

Proverbs 23:6 (#2)

"the bread of"

See how you translated the same use of **bread** in [9:5](#).

See: Synecdoche

Proverbs 23:6 (#3)

""one evil of eye,"

Here, **one evil of eye** and **his** refer to a type of person in general, not a specific person. If it would be helpful in your language, you could use more natural expressions. Alternate translation: “any person evil of eye ... that person’s delicious morsels”

See: Generic Noun Phrases

Proverbs 23:6 (#4)

"one evil of eye"

The phrase **one evil of eye** is an idiom that means “a stingy person.” If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “one who is stingy”

See: Idiom

Proverbs 23:6 (#5)

"his delicious morsels"

See how you translated this phrase in [23:3](#).

Proverbs 23:7 (#1)**"For"**

For here indicates that what follows is a reason for the commands in the previous verse. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: "Don't do those things because"\n

See: Connect — Reason-and-Result Relationship

Proverbs 23:7 (#2)**"like one who calculates"**

The writer is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "like one who calculates the cost of the food"

See: Ellipsis

Proverbs 23:7 (#3)**"in his soul"**

Here, the writer uses **soul** to refer a person's inner being or mind. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "in his inner being" or "in his mind"\n

See: Metonymy

Proverbs 23:7 (#4)**"Eat and drink!" he will say to you"**

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: "He will tell you to eat and drink"\n

See: Direct and Indirect Quotations

Proverbs 23:7 (#5)**"but his heart {is} not with you"**

The phrase **his heart is not with you** is an idiom that means "he is not being sincere with you." If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "but he is not speaking sincerely to you" or "but he is not being honest with you"

See: Idiom

Proverbs 23:8 (#1)**"You will vomit up your morsel you ate"**

This clause could mean: (1) the person feels like vomiting, in which case this clause is an exaggeration. Alternate translation: "You will feel like vomiting up what you ate" (2) the person actually vomits, as in the ULT.

See: Hyperbole

Proverbs 23:8 (#2)**"You will vomit up"**

The writer could imply that the person vomits or feels like vomiting because he is so disgusted at the attitude of the stingy person. If it would be helpful in your language, you could state this explicitly. Alternate translation: "You will feel disgusted with him and vomit up"

See: Assumed Knowledge and Implicit Information

Proverbs 23:8 (#3)**"your morsel"**

Here, **morsel** most likely refers to a small amount of food. If it would be helpful in your language, you could state this explicitly. Alternate translation: "your bit of food" or "your small amount of food"

See: Assumed Knowledge and Implicit Information

Proverbs 23:8 (#4)**"and you will ruin"**

Here, the writer refers to speaking **words** in vain as if they were objects that one could **ruin**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and you will uselessly speak"

See: Metaphor

Proverbs 23:8 (#5)

"your pleasant words"

See how you translated the similar use of **words** in [1:23](#).

See: Metonymy

Proverbs 23:9 (#1)

""

[23:9](#) is Saying 9 of the 30 "words of the wise ones."

Proverbs 23:9 (#2)

"Do not speak in the ears of"

The phrase **speak in the ears** refers to speaking directly to someone so that the person can clearly hear with his **ears** what is being said. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Do not speak directly to"

See: Metonymy

Proverbs 23:9 (#3)

""a stupid one,"

See how you translated the same use of **a stupid one** and **he** in [10:18](#).

See: Generic Noun Phrases

Proverbs 23:9 (#4)

"for the insight of"

See how you translated the abstract noun **insight** in [1:3](#).

See: Abstract Nouns

Proverbs 23:9 (#5)

"your words"

See how you translated the similar use of **words** in [1:23](#).

See: Metonymy

Proverbs 23:10 (#1)

""

[23:10-11](#) is Saying 10 of the 30 "words of the wise ones."

Proverbs 23:10 (#2)

"Do not move an ancient boundary"

See how you translated this clause in [22:28](#).

See: Assumed Knowledge and Implicit Information

Proverbs 23:10 (#3)

"and do not enter into the fields of fatherless ones"

The connection with the previous clause indicates that the phrase **enter into** here refers to taking over or using the land that belongs to someone else. If it would be helpful in your language, you could state this explicitly. Alternate translation: "do not take over the fields of fatherless ones" or "do not encroach on the fields of fatherless ones"

See: Assumed Knowledge and Implicit Information

Proverbs 23:10 (#4)

"fatherless ones"

The phrase **fatherless ones** refers to children who have lost their fathers and so do not have anyone to protect them. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "children without fathers to protect them"

See: Assumed Knowledge and Implicit Information

Proverbs 23:11 (#1)

"their redeemer"

Here, **their redeemer** refers to Yahweh. If it would be helpful in your language, you could state this explicitly. Alternate translation: “their Redeemer, Yahweh,”\n

See: Assumed Knowledge and Implicit Information

Proverbs 23:11 (#2)

"he himself will plead their dispute against you"

Here, the writer refers to Yahweh protecting “the fatherless ones” as if he were a lawyer who defends them in a legal **dispute**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “he himself will defend the orphans against you”

See: Metaphor

Proverbs 23:11 (#3)

"he himself will plead"

The writer uses the word **himself** to emphasize how significant it was that Yahweh defends the defenseless. Use a way that is natural in your language to indicate this significance. Alternate translation: “he indeed will plead”

See: Reflexive Pronouns

Proverbs 23:11 (#4)

"their dispute"

See how you translated the abstract noun **dispute** in [15:18](#).

See: Abstract Nouns

Proverbs 23:12 (#1)

""

[23:12](#) is Saying 11 of the 30 “words of the wise ones.”

Proverbs 23:12 (#2)

""Bring your heart to correction"

The writer is leaving out a word in the second clause that in many languages a clause would need in order to be complete. You could supply the word from the first clause if it would be clearer in your language. Alternate translation: “Bring your heart to correction and bring your ear to words of knowledge”

See: Ellipsis

Proverbs 23:12 (#3)

""Bring your heart to correction"

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: “Bring your heart to correction, yes, bring your ear to words of knowledge”

See: Parallelism

Proverbs 23:12 (#4)

"Bring your heart to correction"

Here, **bring your heart to** is an idiom that means “think carefully about.” The word **heart** here refers to a person’s mind, as in [2:2](#). If this phrase does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. See how you translated the same use of the phrase “set your heart to” in [22:17](#). Alternate translation: “Think carefully about correction”\n

See: Idiom

Proverbs 23:12 (#5)

"to correction"

See how you translated the abstract nouns **correction** in [3:11](#).

See: Abstract Nouns

Proverbs 23:12 (#6)**"and your ear"**

See how you translated the same use of **ear** in [22:17](#).

See: Idiom

Proverbs 23:12 (#7)**"to words of knowledge"**

See how you translated **words of knowledge** in [19:27](#).

See: Possession

Proverbs 23:13 (#1)

""

[23:13–14](#) is Saying 12 of the 30 “words of the wise ones.”

Proverbs 23:13 (#2)**"Do not withhold discipline"**

Here, the writer speaks of refusing to **discipline** a child as if **discipline** were an object that a parent refuses to give to his child. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “Do not neglect to discipline”

See: Metaphor

Proverbs 23:13 (#3)**"discipline"**

See how you translated the abstract noun **discipline** in [13:24](#).

See: Abstract Nouns

Proverbs 23:13 (#4)**""from a boy;"**

Here, **a boy**, **him**, and **he** refer to children in general, not to a specific **boy**. If it would be helpful in your language, you could use more natural

expressions. See how you translated the same use of **boy** and **he** in [22:6](#). Alternate translation: “from any child ... you strike that child ... that child will not die”

See: Generic Noun Phrases

Proverbs 23:13 (#5)**"you strike him with the rod"**

This phrase refers to a form of punishment that involved hitting a person with a **rod**. If it would be helpful in your language, you could use a general expression for physical punishment. Alternate translation: “you punish him physically” or “you punish him by hitting him with a rod”\n

See: Assumed Knowledge and Implicit Information

Proverbs 23:14 (#1)**"shall strike him with the rod"**

See how you translated this phrase in the previous verse.

See: Assumed Knowledge and Implicit Information

Proverbs 23:14 (#2)**"and you will rescue his life"**

Here, **and** introduces the result of obeying the command stated in the previous clause. Use the most natural way in your language to indicate results. You may need to start a new sentence. Alternate translation: “If you do these things, then you will rescue his life” or “This will result in you rescuing his life”\n

See: Connect — Reason-and-Result Relationship

Proverbs 23:14 (#3)**"and you will rescue his life from Sheol"**

Here, the writer speaks of someone preventing his child from dying as if he were rescuing **his life from Sheol**, which is the place where people’s spirits go when they die. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “and you will keep him alive”

See: Metonymy

Proverbs 23:15 (#1)

""

[23:15-16](#) is Saying 13 of the 30 "words of the wise ones."

Proverbs 23:15 (#2)

"My son"

See how you translated the same use of this phrase in [1:8](#).

See: When Masculine Words Include Women

Proverbs 23:15 (#3)

"your heart {" - "my heart"

In this verse, **heart** refers to the whole person. See how you translated the same use of **heart** in [14:10](#).

See: Synecdoche

Proverbs 23:16 (#1)

"my inner parts"

Here, **inner parts** refers to the whole person. If it would be helpful in your language, you could express the meaning plainly, as in the UST.

See: Synecdoche

Proverbs 23:16 (#2)

"your lips"

Here, **lips** refers to the whole person. If it would be helpful in your language, you could express the meaning plainly, as in the UST.

See: Synecdoche

Proverbs 23:17 (#1)

""

[23:17-18](#) is Saying 14 of the 30 "words of the wise ones."

Proverbs 23:17 (#2)

"your heart"

Here, **heart** refers to the whole person. See how you translated the same use of **heart** in [14:10](#).

See: Synecdoche

Proverbs 23:17 (#3)

"but rather in the fear of Yahweh"

The writer is leaving out a word that in many languages a clause would need in order to be complete. You could supply this word from the context if it would be clearer in your language. Alternate translation: "but rather continue in the fear of Yahweh"

See: Ellipsis

Proverbs 23:17 (#4)

"in the fear of Yahweh"

See how you translated **the fear of Yahweh** in [1:7](#).

See: Possession

Proverbs 23:18 (#1)

"Surely there is a future"

Here, the writer implies that the contents of the verse are true if the person has "the fear of Yahweh" mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "If you have the fear of Yahweh, then surely there is a future"

See: Assumed Knowledge and Implicit Information

Proverbs 23:18 (#2)

"there is a future"

Here, the writer implies that the **future** is good and is for the person addressed as **your** in the next clause. If it would be helpful in your language, you

could state this explicitly. Alternate translation: "there is a good future for you"

See: Assumed Knowledge and Implicit Information

Proverbs 23:18 (#3)

"and your hope will not be cut off"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. The context implies that Yahweh will do the action. Alternate translation: "and Yahweh will not cut off your hope"

See: Active or Passive

Proverbs 23:18 (#4)

"and your hope"

See how you translated the abstract noun **hope** in [10:28](#).

See: Abstract Nouns

Proverbs 23:18 (#5)

"will not be cut off"

Here, the writer speaks of **hope** not remaining unfulfilled as if it were an object can **will not be cut off**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will not remain unfulfilled" or "will not fail to become reality"

See: Metaphor

Proverbs 23:18 (#6)

"will not be cut off"

The writer is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning. If it would be helpful in your language, you could express the positive meaning. Alternate translation: "will surely become reality"

See: Litotes

Proverbs 23:19 (#1)

""

[23:19-21](#) is Saying 15 of the 30 "words of the wise ones."

Proverbs 23:19 (#2)

"my son"

See how you translated the same use of **son** in [1:8](#).

See: When Masculine Words Include Women

Proverbs 23:19 (#3)

"and be wise"

Here, **and** indicates that what follows is the purpose for doing what the writer commands his **son** to do in this verse. Use a connector in your language that makes indicates a purpose. See how you translated this phrase in [6:6](#).

See: Connect — Goal (Purpose) Relationship

Proverbs 23:19 (#4)

"and lead your heart in the way"

Here, the writer refers to deciding to think about the right way to behave as if someone were leading his **heart** to go on a path. The word **heart** here refers to a person's mind, as in [2:2](#), and **way** refers to right human behavior. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and decide to think about right behavior"

See: Metaphor

Proverbs 23:20 (#1)

"Do not be among drinkers of much"

See how you translated the same use of **Do not be among** in [22:26](#).

See: Assumed Knowledge and Implicit Information

Proverbs 23:20 (#2)**"among gluttonous eaters of flesh"**

The writer is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the previous clause if it would be clearer in your language. Alternate translation: "and do not be among gluttonous eaters of flesh"

See: Ellipsis

Proverbs 23:20 (#3)**"flesh"**

Here, **flesh** refers to meat, which is animal **flesh**. If it would be helpful in your language, you could express the meaning plainly, as in the UST.

See: Synecdoche

Proverbs 23:21 (#1)**"one who drinks much and one who eats gluttonously"**

Here, **one who drinks much** and **one who eats gluttonously** refer to types of people in general, not to specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "any person who drinks much and any person who eats gluttonously"

See: Generic Noun Phrases

Proverbs 23:21 (#2)**"one who drinks much and one who eats gluttonously"**

The writer implies that these people drink too much wine and gluttonously eat too much meat. If it would be helpful in your language, you could state this explicitly. See how you translated the similar phrases "drinkers of much wine" and "gluttonous eaters of flesh" in the previous verse. Alternate translation: "one who drinks too much wine and one who gluttonously eats too much meat"

See: Assumed Knowledge and Implicit Information

Proverbs 23:21 (#3)**"and slumber will clothe {with} rags"**

Here, the writer refers to people becoming poor because they sleep too much as if **slumber** were a person who clothes those people **with rags**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and they will be clothed with rags because they slept too much"

See: Personification

Proverbs 23:21 (#4)**"and slumber will clothe {with} rags"**

Here, **clothe with rags** indicates that a person is so poor that they only have **rags** for clothing. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and slumber will make one so poor that he only has rags to wear"

See: Metonymy

Proverbs 23:22 (#1)

""

[23:22-25](#) is Saying 16 of the 30 "words of the wise ones."

Proverbs 23:23 (#1)**"Acquire truth and do not sell"**

Here, the writer speaks of learning and remembering **truth** as if it were an object that someone can **Acquire** and **sell**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Learn truth and do not forget it"

See: Metaphor

Proverbs 23:23 (#2)**"truth" - "wisdom and instruction and understanding"**

See how you translated the abstract nouns **truth** in 8:7 and **wisdom, instruction, and understanding** in 1:2.

See: Abstract Nouns

Proverbs 23:23 (#3)

"and do not sell"

The writer is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning. If it would be helpful in your language, you could express the positive meaning. Alternate translation: "and keep it"

See: Litotes

Proverbs 23:23 (#4)

"wisdom and instruction and understanding"

The writer is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "and acquire wisdom and instruction and understanding"

See: Ellipsis

Proverbs 23:24 (#1)

""The father of a righteous one, rejoicing, will rejoice,"

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "The father of a righteous one, rejoicing, will rejoice; yes, one who begets a wise one, he will be glad in him"

See: Parallelism

Proverbs 23:24 (#2)

"The father of a righteous one," - "and one who begets a wise one," - "in him"

The father, a righteous one, one who begets, a wise one, and him refer to types of people in general, not to specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any father of any righteous person ... and any person who begets any wise person ... in that person"

See: Generic Noun Phrases

Proverbs 23:24 (#3)

"rejoicing, will rejoice"

The writer is repeating the verb **rejoice** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: "he will greatly rejoice"

See: Reduplication

Proverbs 23:24 (#4)

"in him"

The word translated as **in** indicates that what follows is the reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: "on account of him"

See: Connect — Reason-and-Result Relationship

Proverbs 23:25 (#1)

""May your father and your mother be glad,"

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "May your father and your mother be glad; yes, may she who bore you rejoice"

See: Parallelism

Proverbs 23:25 (#2)

"May your father and your mother be glad,"

The writer is using an appeal statement to give a command. If it would be helpful in your language, you could translate these words using a command form. Alternate translation: "Make your father and your mother be glad, and make she who bore you rejoice"

See: Statements — Other Uses

Proverbs 23:25 (#3)

"May your father and your mother be glad"

This verse states the intended result of what came before. Use a connector in your language that makes it clear that what follows is what should be the result of what came before. Alternate translation: "Therefore, may your father and your mother be glad"

See: Connect — Reason-and-Result Relationship

Proverbs 23:26 (#1)

""

[23:26–28](#) is Saying 17 of the 30 "words of the wise ones."

Proverbs 23:26 (#2)

"give your heart to me"

Here, the writer refers to paying careful attention to someone as if the **son** were to **give** his **heart** to him. The word **heart** here refers to a person's mind, as in [2:2](#). If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "pay careful attention to me"

See: Metaphor

Proverbs 23:26 (#3)

"and may your eyes watch my ways"

The writer is using an appeal statement to give a command. If it would be helpful in your language, you could translate these words using a command form. Alternate translation: "and make your eyes watch my ways"

See: Statements — Other Uses

Proverbs 23:26 (#4)

"and may your eyes watch"

Here, **eyes** the whole person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and may you look carefully at"

See: Synecdoche

Proverbs 23:26 (#5)

"my ways"

See how you translated the same use of **ways** in [3:6](#).

See: Metaphor

Proverbs 23:27 (#1)

"For a prostitute {is} a deep pit,"

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "For a prostitute is a deep pit, yes, and a foreign woman is a narrow well"

See: Parallelism

Proverbs 23:27 (#2)

"a prostitute {is} a deep pit,"

Here, **a prostitute**, **a deep pit**, **a foreign woman**, and **a narrow well** refer to these things and types of people in general, not to specific things or people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "any prostitute is a deep pit, and any foreign woman is a narrow well"

See: Generic Noun Phrases

Proverbs 23:27 (#3)

"is} a deep pit"

See how you translated this phrase in [22:14](#).

See: Metaphor

Proverbs 23:27 (#4)

"a foreign woman"

See how you translated this phrase in [2:16](#).

See: Metaphor

Proverbs 23:27 (#5)

"and" - "is} a narrow well"

Here, the writer speaks of the inescapable danger of a **foreign woman** as if she were a **narrow well** that a person could fall into and not get out of. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "and ... is dangerous" or "and ... is dangerous like a narrow well"

See: Metaphor

Proverbs 23:28 (#1)

"she herself lies in wait like a robber"

Here, the writer compares a prostitute to a **robber** who **lies in wait** because she wants to get the man's money. If it would be helpful in your language, you could state that explicitly. See how you translated **lies in wait** in [7:12](#). Alternate translation: "she herself lies in wait to steal a man's money like a robber"

See: Simile

Proverbs 23:28 (#2)

"she herself lies in wait"

The writer uses the word **herself** to emphasize who harms men. Use a way that is natural in your

language to indicate this significance. Alternate translation: "she is the very one who lies in wait"

See: Reflexive Pronouns

Proverbs 23:28 (#3)

"and she adds to the treacherous ones"

Here, the writer speaks of a prostitute causing men to act unfaithfully as if she were adding them to a group of **treacherous ones**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and she causes more men to become treacherous"

See: Metaphor

Proverbs 23:28 (#4)

"among man"

In this verse, the word **man** is singular in form, but it refers to all men as a group. If it would be helpful in your language, you could say this plainly, as in the UST.

See: Collective Nouns

Proverbs 23:29 (#1)

""

[23:29-35](#) is Saying 18 of the 30 "words of the wise ones."

Proverbs 23:29 (#2)

""For whom {is} woe? For whom {is} sorrow? For whom {are} quarrels?"

The writer uses these questions to prepare the reader for the point he is about to make about "those who linger over wine" in the next verse. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "I will tell you what kind of person has woe, sorrow, quarrels, lament, wounds without reason, and dullness of eyes."

See: Rhetorical Question

Proverbs 23:29 (#3)

**""For whom {is} woe? For whom {is} sorrow?
For whom {are} quarrels?"**

If your language does not use abstract nouns for the ideas of **woe**, **sorrow**, **quarrels**, and **lament**, you could express the same ideas in other ways. Alternate translation: "Who is woeful? Who is sorrowful? Who is quarrelsome? Who laments?"

See: Abstract Nouns

Proverbs 23:29 (#4)

"is} dullness of eyes"

The phrase **dullness of eyes** refers to **eyes** that look red because a person drank too much alcohol. If it would be helpful in your language, you could state this explicitly. Alternate translation: "is red eyes, like the color of blood" or "is bloodshot eyes"

See: Assumed Knowledge and Implicit Information

Proverbs 23:30 (#1)

"For those who linger over wine"

This verse answers the rhetorical questions in the previous verse. If you did not use questions in the previous verse, then you may need to adjust this sentence. Alternate translation: "The kind of people who do these things are those who linger over wine"

See: Assumed Knowledge and Implicit Information

Proverbs 23:30 (#2)

"For those who linger over wine"

Here, the writer refers to people who use a lot of time drinking a lot of wine as if they were lingering **over wine**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "For those who spend many hours drinking wine" or "For those who drink more and more wine"

See: Metonymy

Proverbs 23:30 (#3)

"for those coming to search out mixed wine"

Here, the writer implies that these people **search out mixed wine** in order to drink it. If it would be helpful in your language, you could state this explicitly. Alternate translation: "for those coming to search out and drink mixed wine"

See: Assumed Knowledge and Implicit Information

Proverbs 23:30 (#4)

"mixed wine"

In ancient Israel, people often prepared **wine** for drinking by mixing it with water. See how you translated "mixed her wine" in [9:2](#) and the similar expression in [9:5](#).

See: Assumed Knowledge and Implicit Information

Proverbs 23:31 (#1)

"Do not look {at}"

Here, **look at** implies looking at with pleasure or with the desire to drink the **wine**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Do not look with desire for"

See: Assumed Knowledge and Implicit Information

Proverbs 23:31 (#2)

""when it is red,"

These three clauses give reasons why someone is tempted to drink **wine**, in contrast to the command to **not look at** it. If it would be helpful in your language, you could make this contrast more explicit. Alternate translation: "despite it being red, giving its eye in the cup, and going with evenness"

See: Connect — Contrast Relationship

Proverbs 23:31 (#3)

"its eye gives in the cup"

The phrase **it gives eye** refers to the way **wine** gleams or reflects light inside a **cup**. If it would be

helpful in your language, you could state this explicitly. Alternate translation: "it gleams in the cup"

See: Idiom

Proverbs 23:31 (#4)

"it goes with evenness"

Here, the writer implies that the **wine goes** down a person's throat smoothly when he drinks it. If it would be helpful in your language, you could state this explicitly. Alternate translation: "it flows down one's through smoothly"

See: Assumed Knowledge and Implicit Information

Proverbs 23:32 (#1)

"Its end bites like a snake,"

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "Its end bites like a snake, yes, it stings like a viper"

See: Parallelism

Proverbs 23:32 (#2)

"Its end"

Its end refers to the result of drinking too much wine. If it would be helpful in your language, you could state this explicitly. Alternate translation: "The result of drinking too much of it"

See: Assumed Knowledge and Implicit Information

Proverbs 23:32 (#3)

"bites like a snake"

The writer is saying that the result of drinking too much wine is **like a snake** biting the person because it harms that person. If it would be helpful in your language, you could state that explicitly.

Alternate translation: "is harm" or "harms the person"

See: Simile

Proverbs 23:32 (#4)

"and it stings like a viper"

The writer is saying that the result of drinking too much wine is **like a viper** stinging the person because it harms that person. If it would be helpful in your language, you could state that explicitly. Alternate translation: "and it harms the person"

See: Simile

Proverbs 23:33 (#1)

"Your eyes" - "and your heart"

In this verse, **eyes** refers to the whole person. See how you translated the same use of **eyes** in [23:26](#).

See: Synecdoche

Proverbs 23:33 (#2)

"and your heart will speak perverse things"

Here, **heart** could refer to: (1) the whole person, as in [12:23](#) and the UST. (2) the person's mind, in which case the mind would be speaking to itself. Alternate translation: "and your mind will tell you confusing things" or "and your mind will be confused"

See: Synecdoche

Proverbs 23:33-35 (#1)

"Your eyes will see strange things"

The writer implies that what is described in these verses is what someone experiences when he drinks too much alcohol. If it would be helpful in your language, you could state this explicitly. Alternate translation: "These things will happen if you drink too much wine: your eyes will see strange things"

See: Assumed Knowledge and Implicit Information

Proverbs 23:34 (#1)

""And you will be like one who lies down in the heart of the sea"

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "And you will be like one who lies down in the heart of the sea, yes, like one who lies down at the head of a mast"

See: Parallelism

Proverbs 23:34 (#2)

"like one who lies down in the heart of the sea"

The writer is saying that a drunk person is like someone **who lies down in the heart of the sea** because that person feels dizzy, nauseous, and unsteady like someone on a boat in the middle of the ocean. If it would be helpful in your language, you could state that explicitly. Alternate translation: "dizzy and nauseous"

See: Simile

Proverbs 23:34 (#3)

"in the heart of the sea"

Here, **heart** refers to middle of **the sea**, which is far away from land. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "in the middle of the sea" or "far out in the ocean"

See: Metaphor

Proverbs 23:34 (#4)

"and like one who lies down at the head of a mast"

The writer is saying that a drunk person is like someone **who lies down at the head of a mast** because that person feels dizzy and stumbles like someone who sways back and forth at the top of the mast of a ship in the ocean. If it would be helpful in your language, you could state that explicitly.

Alternate translation: "and swaying from side to side"

See: Simile

Proverbs 23:34 (#5)

"at the head of a mast"

The phrase **head of a mast** refers to the top of a long wooden pole to which a large cloth called a sail was attached for the purpose of sailing a ship. This part of the ship would move back and forth more than any other part of the ship, so someone **at the head of a mast** could easily become dizzy. If your readers would not be familiar with this type of **mast**, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "at the highest point on a ship"

See: Translate Unknowns

Proverbs 23:35 (#1)

"They struck me"

This verse describes what a drunk person would say, who was referred to as "you" in the previous two verses. If it would be helpful in your language, you could indicate this with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation.

See: Direct and Indirect Quotations

Proverbs 23:35 (#2)

"They struck me. I was not hurt"

The drunk person implies a strong contrast between the first clause and the second. Use the most natural way in your language to indicate a contrast. Alternate translation: "They struck me. However, I was not hurt"

See: Connect — Contrast Relationship

Proverbs 23:35 (#3)

"They beat me. I did not know"

The drunk person implies a strong contrast between the first clause and the second. Use the

most natural way in your language to indicate a contrast. Alternate translation: "They beat me. However, I did not know"

See: Connect — Contrast Relationship

Proverbs 23:35 (#4)

"When will I awake"

The drunk person uses a question in order to emphasize his desire to be **awake**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "I want to wake up!"

See: Rhetorical Question

Proverbs 23:35 (#5)

"When will I awake"

Here, **wake up** refers to the drunk person becoming sober again. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "When will I sober up"

See: Metaphor

Proverbs 23:35 (#6)

"I will add, I will seek it again"

The words **add** and **seek it again** express a single idea. The word **add** emphasizes the repetition of seeking more wine to drink. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: "I will seek it yet again"

See: Assumed Knowledge and Implicit Information

Proverbs 23:35 (#7)

"I will seek it again"

The drunk person implies that he will **seek** more wine and drink it. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I will seek wine to drink again"

See: Assumed Knowledge and Implicit Information

Proverbs 24:1 (#1)

""

[24:1-2](#) is Saying 19 of the 30 "words of the wise ones."

Proverbs 24:1 (#2)

"of men of evil"

Here, the writer is using the possessive form to describe **men** who are characterized by **evil**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "of evil men"

See: Possession

Proverbs 24:1 (#3)

"of men of"

Although the term **men** is masculine, the writer is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "of people of"

See: When Masculine Words Include Women

Proverbs 24:2 (#1)

"their heart plots"

Although **heart** is singular, it refers to all the hearts of the people who plot **violence**. If it would be helpful in your language, you could use the plural form. Alternate translation: "their hearts plot"

Proverbs 24:2 (#2)

"their heart" - "their lips"

Here, **hearts** and **lips** refer to the whole person. If it would be helpful in your language, you could express the meaning plainly, as in the UST.

See: Synecdoche

Proverbs 24:2 (#3)

"violence"

See how you translated the abstract nouns **violence** in [3:31](#).

See: Abstract Nouns

Proverbs 24:2 (#4)

"and" - "trouble"

If your language does not use an abstract noun for the idea of **trouble**, you could express the same idea in another way. Alternate translation: "and ... what troubles people"

See: Abstract Nouns

Proverbs 24:3 (#1)

""

[24:3-4](#) is Saying 20 of the 30 "words of the wise ones."

Proverbs 24:3 (#2)

"By wisdom" - "and by understanding"

See how you translated the abstract nouns **wisdom** and **understanding** in [1:2](#).

See: Abstract Nouns

Proverbs 24:3 (#3)

""a house is built,"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "someone builds a house ... someone establishes it"

See: Active or Passive

Proverbs 24:3 (#4)

"it is established"

Here, the word translated as **established** refers to being stable and secure. If it would be helpful in your language, you could state this explicitly. Alternate translation: "it is secure"\n\n

See: Assumed Knowledge and Implicit Information

Proverbs 24:4 (#1)

"And by knowledge"

See how you translated the abstract noun **knowledge** in [1:4](#).

See: Abstract Nouns

Proverbs 24:4 (#2)

"the rooms are filled"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "someone fills the rooms"

See: Active or Passive

Proverbs 24:4 (#3)

"the rooms"

The writer implies that these are **the rooms** in the house described in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the rooms of that house"

See: Assumed Knowledge and Implicit Information

Proverbs 24:5 (#1)

""

[24:5-6](#) is Saying 21 of the 30 "words of the wise ones."

Proverbs 24:5 (#2)

"A man of wisdom {" - "and a man of knowledge"

Although the term **man** is masculine, the writer is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "Any person of wisdom ... and any person of knowledge"

See: When Masculine Words Include Women

Proverbs 24:5 (#3)**"A man of wisdom"**

Here, the writer is using the possessive form to describe a **man** who is characterized by **wisdom**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "A wise man"

See: Possession

Proverbs 24:5 (#4)**""wisdom {is} with strength"**

If your language does not use abstract nouns for the ideas of **wisdom**, **strength**, **knowledge**, and **power**, you could express the same ideas in other ways. See how you translated **wisdom** in [1:2](#) and **knowledge** in [1:4](#). Alternate translation: "what is wise is with what is strong ... what is knowledgeable ... what is powerful"

See: Abstract Nouns

Proverbs 24:5 (#5)**"and a man of knowledge"**

Here, the writer is using the possessive form to describe a **man** who is characterized by **knowledge**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "and a knowledgeable man"

See: Possession

Proverbs 24:6 (#1)**"by guidance"**

See how you translated **guidance** in [20:18](#).

See: Abstract Nouns

Proverbs 24:6 (#2)**"you make war for yourself"**

The writer implies fighting a successful **war**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "you successfully make war for yourself"

See: Assumed Knowledge and Implicit Information

Proverbs 24:6 (#3)**"and salvation {is} in an abundance of counsel"**

See how you translated the same clause in [11:14](#).

See: Metaphor

Proverbs 24:7 (#1)

""

[24:7](#) is Saying 22 of the 30 "words of the wise ones."

Proverbs 24:7 (#2)**"are too} high for a fool"**

Here, **high** is an idiom that means "too difficult to understand." If this phrase does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: "are over the head of a fool" or "are too difficult for a fool to understand"

See: Idiom

Proverbs 24:7 (#3)**""for a fool;"**

Here, **a fool**, **he**, and **his** represent fools in general, not a specific **fool**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "for any fool ... that person will not open that person's own mouth"

See: Generic Noun Phrases

Proverbs 24:7 (#4)**"at the gate"**

See how you translated the same use of **gate** in [22:22](#).

See: Assumed Knowledge and Implicit Information

Proverbs 24:7 (#5)

"he will not open his mouth"

Here, **open his mouth** refers to a person speaking. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "he will not speak"

See: Metonymy

Proverbs 24:8 (#1)

""

[24:8-9](#) is Saying 23 of the 30 "words of the wise ones."

Proverbs 24:8 (#2)

"One who plans" - "him"

One who plans and **him** represent a type of person in general, not a specific person. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person who plans ... that person"

See: Generic Noun Phrases

Proverbs 24:8 (#3)

"to do evil"

See how you translated the abstract noun **evil** in [1:16](#).

See: Abstract Nouns

Proverbs 24:8 (#4)

"an owner of schemes"

Here, the writer refers to a person who has many **schemes** as a **master of schemes**. If it would be helpful in your language, you could use a different expression. Alternate translation: "a person with many schemes" or "a troublemaker"

See: Possession

Proverbs 24:9 (#1)

"A scheme of folly {" - "a mocker"

A **scheme of folly** and a **mocker** refer to schemes and mockers in general, not a specific **scheme** or **mocker**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any scheme of folly ... any mocker"

See: Generic Noun Phrases

Proverbs 24:9 (#2)

"A scheme of folly"

Here, the writer is using the possessive form to describe a **scheme** that is characterized by **folly**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "A scheme characterized by folly"

See: Possession

Proverbs 24:9 (#3)

"folly {" - "and" - "is" an abomination"

See how you translated the abstract nouns **folly** in [5:23](#) and **abomination** in [3:32](#).

See: Abstract Nouns

Proverbs 24:9 (#4)

"to man"

The word **man** represents people in general, not one particular **man**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "to mankind"

See: Generic Noun Phrases

Proverbs 24:10 (#1)

""

[24:10](#) is Saying 24 of the 30 "words of the wise ones."

Proverbs 24:10 (#2)**"If} you make yourself slack"**

Alternate translation: "If you falter"

Proverbs 24:10 (#3)**"in the day of distress"**

Here, **the day of distress** refers to this type of **day** in general, not a particular **day of distress**. If it would be helpful in your language, you could use a different expression. Alternate translation: "in any day of distress"\n

See: Generic Noun Phrases

Proverbs 24:10 (#4)**"in the day of distress"**

Here, **day** refers to a point in time when something happens. It does not refer to a 24-hour length of time. See how you translated the same use of **day** in [21:31](#).

See: Metonymy

Proverbs 24:10 (#5)**""distress,"**

See how you translated the abstract nouns **distress** in [1:27](#) and **strength** in [5:10](#).

See: Abstract Nouns

Proverbs 24:10 (#6)**"is} narrow"**

Here, the writer refers to **your strength** being restricted or limited as if it were in a **narrow** place. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is restrained"

See: Metonymy

Proverbs 24:11 (#1)**""**

[24:11-12](#) is Saying 25 of the 30 "words of the wise ones."

Proverbs 24:11 (#2)**""Rescue those who are taken for the death,"**

The two clauses in this verse say the same thing, but the phrases in the second clause are in reverse order. This is a literary device called a chiasm. Here, the writer does this in order to emphasize the importance of rescuing these people. See the discussion of chiasms in the book introduction.

See: Poetry

Proverbs 24:11 (#3)**""those who are taken for the death,"**

The writer implies that these people are wrongfully **taken to the death** and **stagger to the slaughter**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "those who are wrongfully take to the death, and those who wrongfully stagger to the slaughter"

See: Assumed Knowledge and Implicit Information

Proverbs 24:11 (#4)**"those who are taken"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "those whom people take"

See: Active or Passive

Proverbs 24:11 (#5)**""for the death,"**

See how you translated the abstract nouns **death** in [2:18](#) and **slaughter** in [7:22](#).

See: Abstract Nouns

Proverbs 24:11 (#6)

"and those who stagger to the slaughter, if only you would hold back"

If it would be helpful in your language, you could change the order of these phrases. Alternate translation: "and if only you would hold back those who stagger to the slaughter"

See: Information Structure

Proverbs 24:11 (#7)

"if only you would hold back"

The writer is using a conditional statement to give a plea or command. If it would be helpful in your language, you could translate these words using a plea or command form. Alternate translation: "I beg you to hold back" or "you must hold back"

See: Statements — Other Uses

Proverbs 24:11 (#8)

"if only you would hold back"

Here, the writer refers to preventing the **slaughter** of these people as if one were holding them back from going to the place where they would be killed. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "if only you would stop it" or "you must stop it"

See: Metaphor

Proverbs 24:12 (#1)

"If you say"

Here, the writer implies that the speaker did **know** and is lying. If it would be helpful in your language, you could state this explicitly. Alternate translation: "If you lie by saying"

See: Assumed Knowledge and Implicit Information

Proverbs 24:12 (#2)

"you say, 'Behold, we did not know'"

If it would be more natural in your language, you could express this as an indirect quotation.

Alternate translation: "you say that, behold, you did not know this"

See: Direct and Indirect Quotations

Proverbs 24:12 (#3)

"Behold"

The speaker is using the term **Behold** to focus attention on what he is about to say, which is an objection to an unspoken accusation. Your language may have a comparable expression that you could use in your translation. Alternate translation: "Listen" or "We have done nothing wrong"

See: Metaphor

Proverbs 24:12 (#4)

"this"

Here, **this** refers to what is happening to "those who are taken for the death," who are also "those who stagger to the slaughter" mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "that those people were being taken to die" or "that those people were being unjustly killed"

See: Pronouns — When to Use Them

Proverbs 24:12 (#5)

"does not he, the examiner of hearts, understand,"

The writer is using the question form to emphasize the truth of what he is saying. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "he, the examiner of hearts, surely understands, and he, the guard of your life, surely knows, and he will surely give back to a man according to his work!"

See: Rhetorical Question

Proverbs 24:12 (#6)

""does not he, the examiner of hearts, understand,"

In this verse, **he** refers to Yahweh. If it would be helpful in your language, you could state this explicitly. Alternate translation: "does not Yahweh, the examiner of hearts, understand, and Yahweh, the guard of your life, know; and Yahweh will give back"

See: Pronouns — When to Use Them

Proverbs 24:12 (#7)

"the examiner of hearts"

Here, the writer speaks of one who discerns what people are thinking as if he were an **examiner of hearts**. The word **hearts** here refers to human minds, as in [15:11](#). If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the discerner of minds"

See: Metaphor

Proverbs 24:12 (#8)

"and he, the guard of your life"

Here, the writer speaks of someone who keeps a person alive as if he were **the guard** of that person's **life**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and he, the one who preserves your life"

See: Metaphor

Proverbs 24:12 (#9)

"and will he give back to a man"

Here, the writer refers to Yahweh causing **a man** to receive what he deserves for **his work** as if Yahweh were giving something **back** to that **man**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "And he will make sure a man receives what is due to him"\n

See: Metaphor

Proverbs 24:12 (#10)

"to a man according to his work"

Although **man** and **he** are masculine, the writer is using these words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "a person according to that person's work"\n

See: When Masculine Words Include Women

Proverbs 24:13 (#1)

""

[24:13-14](#) is Saying 26 of the 30 "words of the wise ones."

Proverbs 24:13 (#2)

"My son"

See how you translated the same use of **son** in [10:1](#).

See: When Masculine Words Include Women

Proverbs 24:14 (#1)

"is} thus"

Here, **thus** indicates that the writer is comparing **wisdom** with honey, which was mentioned in the previous verse. If it would be helpful in your language, you could state that explicitly. Alternate translation: "is similar to honey"

See: Simile

Proverbs 24:14 (#2)

"wisdom"

See how you translated the abstract noun **wisdom** in [1:2](#).

See: Abstract Nouns

Proverbs 24:14 (#3)

"for your soul"

See how you translated the same use of **soul** in [2:10](#).

See: Synecdoche

Proverbs 24:14 (#4)

"you find {it}"

See how you translated the same use of **find** in [16:20](#).

See: Metaphor

Proverbs 24:14 (#5)

""then there will be a future"

See how you translated the same clauses in [23:18](#).

See: Assumed Knowledge and Implicit Information

Proverbs 24:15 (#1)

""

[24:15-16](#) is Saying 27 of the 30 "words of the wise ones."

Proverbs 24:15 (#2)

"Do not lie in wait {like} a wicked one against the abode of the righteous one"

Here, the writer implies lying **in wait** in order to attack **the abode of the righteous one**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Do not lie in wait like a wicked one to attack the abode of the righteous one"

See: Assumed Knowledge and Implicit Information

Proverbs 24:15 (#3)

"like} a wicked one" - "the righteous one"

See how you translated **a wicked one** in [9:9](#) and **the righteous one** in [10:3](#).

See: Generic Noun Phrases

Proverbs 24:16 (#1)

"seven {times}"

Here, **seven times** is used to refer to multiple occurrences in general, not specifically **seven**. In Hebrew, **seven** often symbolizes the idea of completion. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "numerous times"

See: Metaphor

Proverbs 24:16 (#2)

"a righteous one"

See how you translated **a righteous one** in [9:9](#).

See: Generic Noun Phrases

Proverbs 24:16 (#3)

"falls and rises up"

Here, the writer speaks of someone experiencing disaster as if that person **falls**, and he speaks of recovering from that disaster as if that person **rises up**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will experience disaster and recover from it"\n

See: Metaphor

Proverbs 24:16 (#4)

"stumble into calamity"

Here, the writer speaks of someone experiencing **calamity** as if that person stumbled into it. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "experience calamity"

See: Metaphor

Proverbs 24:16 (#5)

"into calamity"

See how you translated the abstract noun **calamity** in [1:26](#).

See: Abstract Nouns

Proverbs 24:17 (#1)

""

[24:17-18](#) is Saying 28 of the 30 "words of the wise ones."

Proverbs 24:17 (#2)

""When your enemy falls, do not be glad,"

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "When your enemy falls, do not be glad, yes, when he stumbles do not let your heart rejoice"

See: Parallelism

Proverbs 24:17 (#3)

"When your enemy falls," - "and when he stumbles"

Here, **falls** and **stumbles** both refer to experiencing disaster. See how you translated the same use of **falls** and "stumble" in the previous verse.

See: Metaphor

Proverbs 24:17 (#4)

"your heart"

Here, **heart** refers to the whole person. See how you translated the same use of **heart** in [14:10](#).

See: Synecdoche

Proverbs 24:18 (#1)

"lest Yahweh see"

Here, **lest** indicates that what follows is the result of doing what the writer prohibited in the previous verse. Use a connector in your language that makes

it clear that what follows is a result for not obeying a prohibition. Alternate translation: "otherwise, Yahweh will see"

See: Connect — Reason-and-Result Relationship

Proverbs 24:18 (#2)

"Yahweh see"

Here, **see** refers to perceiving something. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Yahweh perceive"\n

See: Metaphor

Proverbs 24:18 (#3)

"and {it is} evil in his eyes"

The phrase **evil in his eyes** refers to having a negative opinion about something or someone. If it would be helpful in your language, you could express the meaning plainly. See how you translated the similar use of **in his eyes** in [3:4](#). Alternate translation: "and he will think negatively of it"\n

See: Idiom

Proverbs 24:18 (#4)

"and he turns away"

Here, **and** introduces the result of something being **evil in his eyes**. Use the most natural way in your language to indicate result. You may need to start a new sentence. Alternate translation: "As a result, he will turn away"\n

See: Connect — Reason-and-Result Relationship

Proverbs 24:18 (#5)

"and he turns away his nose from on him"

Here, the writer refers to **Yahweh** ceasing to feel something about someone or to do something to someone as if he were turning **his nose away** from that person. Here, **nose** could refer to: (1) anger, as in [15:1](#). Alternate translation: "and he ceases from being angry with him" (2) the punishment **Yahweh**

does to someone with whom he is angry. Alternate translation: “and he ceases punishing him”

See: Metonymy

Proverbs 24:19 (#1)

""

[24:19-20](#) is Saying 29 of the 30 “words of the wise ones.”

Proverbs 24:19 (#2)

"Do not make yourself hot"

Here, **hot** refers to an intense emotion, which causes a person's body to become **hot**. This emotion could be: (1) worry or anxiety. Alternate translation: “Do not make yourself fret” (2) anger, as does “heat” in [6:34](#). Alternate translation: “Do not make yourself angry”

See: Metonymy

Proverbs 24:20 (#1)

"For"

For here indicates that what follows is a reason for the commands in the previous verse. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: “Do not do these things because”\n

See: Connect — Reason-and-Result Relationship

Proverbs 24:20 (#2)

"a future"

Here, the writer refers to **a future** that is good. See how you translated the same use of **future** in [23:18](#).

See: Assumed Knowledge and Implicit Information

Proverbs 24:20 (#3)

"for an evil one"

See how you translated **an evil one** in [17:11](#).

See: Generic Noun Phrases

Proverbs 24:20 (#4)

"the lamp of the wicked ones will be extinguished"

See how you translated the same clause in [13:9](#).

See: Metaphor

Proverbs 24:21 (#1)

""

[24:21-22](#) is Saying 30 of the 30 “words of the wise ones.”

Proverbs 24:21 (#2)

"My son"

See how you translated the same use of **son** in [1:8](#).

See: When Masculine Words Include Women

Proverbs 24:21 (#3)

"and the king"

See how you translated **the king** in [16:15](#).

See: Generic Noun Phrases

Proverbs 24:21 (#4)

"ones who change"

Here, **ones who change** refers to people who **change** from respecting authorities, such as **Yahweh and the king**, to rebelling against them. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “ones who rebel”

See: Assumed Knowledge and Implicit Information

Proverbs 24:22 (#1)

"their calamity"

See how you translated the abstract nouns **calamity** in [1:26](#).

See: Abstract Nouns

Proverbs 24:22 (#2)

"will arise"

Here, the writer speaks of **calamity** occurring as if it were an object that arises. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will occur"

See: Metaphor

Proverbs 24:22 (#3)

"and who {is} one who knows the destruction of the two of them"

The writer is using the question form to emphasize the how terrible the **destruction** will be. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "and no one knows how terrible the destruction of the two of them will be!"

See: Rhetorical Question

Proverbs 24:22 (#4)

"the two of them"

This phrase refers to "Yahweh and the king" mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Yahweh and the king"

See: Assumed Knowledge and Implicit Information

Proverbs 24:23 (#1)

"These also {are} of the wise ones"

These here refers to a new collection of proverbs that continues from this verse to the last verse of this chapter. If it would be helpful in your language, you could state this explicitly. Alternate translation: "The following proverbs are additional sayings of the wise ones"

See: Assumed Knowledge and Implicit Information

Proverbs 24:23 (#2)

"Recognizing faces"

Recognizing faces is an idiom that means "to show partiality" or "to favor" someone. If this phrase does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. See how you translated the similar use of "lift the face" in [18:5](#). Alternate translation: "Five pride of place to certain people" or "Being partial to certain people"

See: Idiom

Proverbs 24:23 (#3)

"in judgment"

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: "when judging"

See: Abstract Nouns

Proverbs 24:23 (#4)

"is} not good"

See how you translated the same use of **not good** in [16:29](#).

See: Litotes

Proverbs 24:24 (#1)

"One who says to the wicked one, "" - "will curse him," - "will denounce him"

One who says, the wicked one, and him refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person who says to any wicked person ... will curse that person ... will denounce that person"

See: Generic Noun Phrases

Proverbs 24:24 (#2)

"One who says to the wicked one, "You {are} righteous"

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: "One who says to the wicked one that he is righteous"\n

See: Direct and Indirect Quotations

Proverbs 24:24 (#3)

"to the wicked one, "" - "are} righteous"

In this verse, **wicked** refers to being guilty of doing something **wicked** and **righteous** refers to being innocent of doing something **wicked**. See how you translated the same use of **wicked** and **righteous** in [17:15](#).

See: Metonymy

Proverbs 24:24 (#4)

"peoples"

See how you translated the same use of **peoples** in [14:34](#).

See: Collective Nouns

Proverbs 24:24 (#5)

"nations"

Here, **nations** refers to the people who live in those **nations**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "people of nations"

See: Metonymy

Proverbs 24:25 (#1)

"But for the rebukers"

Here, **the rebukers** refers to judges who rightly condemn guilty people for the wicked things they have done. If it would be helpful in your language, you could state this explicitly. Alternate translation: "But for those who convict the guilty ones"

See: Assumed Knowledge and Implicit Information

Proverbs 24:25 (#2)

"it will be pleasant"

Here, **it** refers to the lives of **the rebukers**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "life will be pleasant"

See: Pronouns — When to Use Them

Proverbs 24:25 (#3)

"and over them will come a blessing of goodness"

Here, the writer refers to people experiencing a **blessing** as if it were a person who could **come over** those people. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and they will experience a blessing of goodness"

See: Personification

Proverbs 24:25 (#4)

"a blessing of goodness"

Here, the writer is using the possessive form to describe a **blessing** that is characterized by **goodness**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "a good blessing"

See: Possession

Proverbs 24:26 (#1)

"He kisses lips"

Here, kissing someone's **lips** is a symbolic action to show true friendship and loyalty. If this would not be clear to your readers, you could explain the significance of this action in the text or in a footnote. Alternate translation: "He confirms his loyalty by kissing one's lips"

See: Symbolic Action

Proverbs 24:26 (#2)**"who returns straightforward words"**

Here, the writer refers to someone speaking an honest reply to someone else as if he were returning **straightforward words**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "who speaks an honest reply"

See: Idiom

Proverbs 24:27 (#1)**""Prepare your work in the outdoors,"**

While the first clause refers to the **work** a man must to do earn money, the second clause specifically refers to a **field** used for farming. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Do your job outside and prepare your fields for farming"

See: Assumed Knowledge and Implicit Information

Proverbs 24:27 (#2)**"and after you will build"**

Solomon is using a future statement to give an instruction or command. If it would be helpful in your language, you could translate these words using a command or instruction form. Alternate translation: "and after build"\n

See: Statements — Other Uses

Proverbs 24:28 (#1)**"And would you deceive with your lips"**

The writer is using the question form to emphasize what a person should not do. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "And you should surely not deceive with your lips!"

See: Rhetorical Question

Proverbs 24:28 (#2)**"with your lips"**

Here, **lips** refers to what people say by using their **lips**. See how you translated the same use of **lips** in [10:18](#). Alternate translation: "by what you say"

See: Metonymy

Proverbs 24:29 (#1)**""Do not say, "Just as he did to me, so I will do to him;"**

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: "Do not say that you will do to him just as he did to you, or that you will return to the man according to his deed"

See: Direct and Indirect Quotations

Proverbs 24:29 (#2)**""he did" - "to him;"**

Although **he**, **him**, **the man**, and **his** are masculine, the writer is using these words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "a person did ... to that person ... to that person according to that person's deed"\n

See: When Masculine Words Include Women

Proverbs 24:29 (#3)**"he did" - "I will do" - "according to his deed"**

The speaker implies that this **deed** was something bad or harmful to the person speaking. If it would be helpful in your language, you could state this explicitly. Alternate translation: "he did something bad ... I will do something bad ... according to his bad deed"

See: Assumed Knowledge and Implicit Information

Proverbs 24:30 (#1)

""

[24:30–24:34](#) are one long proverb that warns against being lazy.

Proverbs 24:30 (#2)**"a man lacking of heart"**See how you translated this phrase in [17:18](#).

See: Metonymy

Proverbs 24:31 (#1)**"And behold"**Here, **behold** is a term meant to focus the attention of the reader to what is about to happen next in the story. See how you translated the same use of **behold** in [7:10](#).

See: Metaphor

Proverbs 24:31 (#2)**"all of it went up {with} thorns"**

Alternate translation: "all of it was overgrown with thorns" or "thorns had grown up everywhere"

Proverbs 24:31 (#3)**"all of it" - "its face"**Here, **it** and **its** refer to all the land that includes both the field and vineyard mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "all of that land ... that land's face"

See: Pronouns — When to Use Them

Proverbs 24:31 (#4)**"its face was covered {with} weeds"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "weeds covered its face"

See: Active or Passive

Proverbs 24:31 (#5)**"its face"**Here, **face** refers to the surface of the ground. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "its surface"

See: Metonymy

Proverbs 24:31 (#6)**"and the wall of its stones"**Here, the writer is using the possessive form to describe a **wall** that is made of **stones**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "and the wall made of stones"

See: Possession

Proverbs 24:31 (#7)**"was torn down"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "had collapsed"

See: Active or Passive

Proverbs 24:32 (#1)**"And I myself looked," - "I saw"**

The writer is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the previous two verses if it would be clearer in your language. Alternate translation: "And I myself looked at that field and vineyard ... I saw them"

See: Ellipsis

Proverbs 24:32 (#2)**"And I myself looked"**Here, the writer uses the word **myself** to emphasize how significant his observations about the lazy person's land were. Use a way that is natural in your language to indicate this significance. Alternate translation: "And I looked with my own eyes"

See: Reflexive Pronouns

Proverbs 24:32 (#3)

"I set my heart"

See how you translated the same use of "set your heart" in [22:17](#).

See: Idiom

Proverbs 24:32 (#4)

"I received instruction"

See how you translated the same use of **instruction** in [1:3](#).

See: Abstract Nouns

Proverbs 24:32 (#5)

"I received instruction"

The writer assumes that his readers will understand that what follows in the next two verses is the **instruction** he refers to here. You could include this information if that would be helpful to your readers. Alternate translation: "I received the following instruction" or "I learned the following lesson"

See: Assumed Knowledge and Implicit Information

Proverbs 24:33 (#1)

""A little sleep, a little slumber,"

See how you translated the same clauses in [6:10](#).

See: Ellipsis

Proverbs 24:34 (#1)

""and your poverty will come {like} one who walks around,"

See how you translated the almost identical clauses in [6:11](#).

See: Ellipsis

Proverbs 25:1 (#1)

"These also {are} proverbs of Solomon"

These here refers to a new collection of proverbs that continues from this verse to the last verse of chapter 29. If it would be helpful in your language, you could state this explicitly. Alternate translation: "The following proverbs are additional sayings of Solomon"

See: Assumed Knowledge and Implicit Information

Proverbs 25:1 (#2)

"are} proverbs of Solomon"

See how you translated **proverbs of Solomon** in [1:1](#).

See: Possession

Proverbs 25:1 (#3)

"the men of Hezekiah"

Here Solomon is using the possessive form to describe **the men** who served **Hezekiah**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "the men who served Hezekiah"

See: Possession

Proverbs 25:1 (#4)

"copied"

Here, **copied** implies that **the men of Hezekiah** **copied** these **proverbs** from a scroll that was written by **Solomon** or one of his scribes. If it would be helpful in your language, you could state this explicitly. Alternate translation: "copied from a scroll written by Solomon"

See: Assumed Knowledge and Implicit Information

Proverbs 25:2 (#1)

"The glory of" - "but the glory of"

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea

in another way. Alternate translation: "What is glorious about ... but what is glorious about"

See: Abstract Nouns

Proverbs 25:2 (#2)

"is} to hide a matter"

Here Solomon speaks of God making **a matter** mysterious or difficult to understand as if he were hiding it. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is to make a matter mysterious"

See: Metaphor

Proverbs 25:2 (#3)

"a matter,"

The word **matter** represents matters in general, not one particular **matter**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "any matter ... any matter"

See: Generic Noun Phrases

Proverbs 25:2 (#4)

"is} to search out a matter"

Here Solomon speaks of **kings** explaining **a matter** that is mysterious or difficult to understand as if they **search** for it. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is to explain a mysterious matter"

See: Metaphor

Proverbs 25:3 (#1)

"Heavens for height and earth for depth"

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "Heavens are an example of height and earth is an example of depth"\n

See: Ellipsis

Proverbs 25:3 (#2)

"for height" - "for depth"

If your language does not use abstract nouns for the ideas of **height** and **depth**, you could express the same ideas in other ways. Alternate translation: "for what is high ... for what is deep"

See: Abstract Nouns

Proverbs 25:3 (#3)

"and the heart of kings"

Here, **and** indicates that Solomon is comparing what follows to what he said in the previous clause. Solomon is saying that **the heart of kings** is like **Heavens** and **earth** because they are difficult to fully understand. If it would be helpful in your language, you could state that explicitly. Alternate translation: "in the same way the heart of kings"

See: Simile

Proverbs 25:3 (#4)

"and the heart of kings"

The word **heart** represents hearts in general, not one particular **heart**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "and the hearts of kings"

See: Generic Noun Phrases

Proverbs 25:3 (#5)

"and the heart of"

See how you translated the same use of "hearts" in [15:11](#).

See: Metonymy

Proverbs 25:3 (#6)

"is not searchable"

Here Solomon speaks of it being difficult to understand **the heart of kings** as if it were something that could not be searched for. If it

would be helpful in your language, you could express the meaning plainly. Alternate translation: "is difficult to comprehend"

See: Metaphor

Proverbs 25:4 (#1)

"dross"

The word **dross** refers to material in metal that people do not want so **the refiner** removes it by melting the metal and taking the **dross** out of the melted metal. If your readers would not be familiar with this type of process, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "the unwanted material"

See: Translate Unknowns

Proverbs 25:4 (#2)

"and a vessel comes out"

The word translated **and** at the beginning of this clause indicates that the event in the previous clause happens before the event in the second clause can happen. Use a natural form in your language for introducing the next event in a story. Alternate translation: "before a vessel comes out" or "then a vessel can come out"

See: Connect — Sequential Time Relationship

Proverbs 25:4 (#3)

"and a vessel comes out for the refiner"

Here Solomon refers to **the refiner** making a **vessel** from the **silver** mentioned in the previous clause as if that **vessel comes out** from the **silver**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and a vessel is made by the refiner"

See: Metaphor

Proverbs 25:4 (#4)

"for the refiner"

Here, **the refiner** refers to someone who removes unwanted material from metal by melting the

metal and taking the **dross** out of the melted metal. If your readers would not be familiar with this type of person, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "the person who removes unwanted material from metal"

See: Translate Unknowns

Proverbs 25:5 (#1)

"Remove"

In this verse, Solomon is comparing what follows to what he said in the previous verse. In the same way that "dross" must be removed from silver in order to make a vessel, **a wicked one** must be removed from **before the face of the king** in order for that king's **throne** to **be established**. If it would be helpful in your language, you could state that explicitly. Alternate translation: "Similarly, remove" or "So also remove"

See: Simile

Proverbs 25:5 (#2)

""a wicked one" - "the king,"

Here, **a wicked one**, **the king**, and **his** refer to types of people in general, not to specific people. See how you translated the same use of **a wicked one** in [9:7](#) and **the king** and **** his**** in [16:13](#).

See: Generic Noun Phrases

Proverbs 25:5 (#3)

"before the face of"

See how you translated the same use of this phrase in [14:19](#).

See: Metaphor

Proverbs 25:5 (#4)

"and his throne will be established by righteousness"

See how you translated the similar phrase "by righteousness is a throne established" in [16:12](#).

See: Active or Passive

Proverbs 25:6 (#1)

""Do not honor yourself before the face of the king,"

The two clauses in this verse say similar things, but the phrases in the second clause are in reverse order. This is a literary device called a chiasm. Here, the writer does this in order to emphasize the importance of not honoring yourself in front of kings. See the discussion of chiasms in the book introduction.\n

See: Parallelism

Proverbs 25:6 (#2)

"before the face of the king"

See how you translated this phrase in the previous verse.

See: Metaphor

Proverbs 25:6 (#3)

"and in the place of the great ones do not stand"

This could refer to: (1) considering oneself to be a **great** person who belongs to a group of **great ones**. Alternate translation: "and do not consider yourself to be one of the great ones" or "and do not consider yourself to be a great one" (2) standing among a group of **great ones**. Alternate translation: "and among the great ones do not stand"

See: Metonymy

Proverbs 25:7 (#1)

"better to say to you"

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "it is better for a person to say to you"

See: Ellipsis

Proverbs 25:7 (#2)

"to you, "Come up here"

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: "to you that you should come up there"\n

See: Direct and Indirect Quotations

Proverbs 25:7 (#3)

"Come up here"

Come up here means to move to a place near the king, which is a great honor. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Come up here, near the king"

See: Assumed Knowledge and Implicit Information

Proverbs 25:7 (#4)

"than to humiliate you"

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "than for a person to humiliate you"

See: Ellipsis

Proverbs 25:7 (#5)

"than to humiliate you"

Solomon implies that this humiliation is due to someone telling the person to move farther away from the king in order for more important people to be near him. If it would be helpful in your language, you could state this explicitly. Alternate translation: "than to humiliate you by telling you to distance yourself from the king"

See: Assumed Knowledge and Implicit Information

Proverbs 25:7 (#6)

"before the face of"

See how you translated this phrase in the previous verse.

See: Metaphor

Proverbs 25:7 (#7)

"whom your eyes have seen"

This clause could refer to: (1) the **noble** mentioned in the previous clause. Alternate translation: "whom your eyes have observed" (2) what someone sees that causes them to begin the dispute mentioned in the next verse, in which case **whom** would be translated as "what" and this clause would start a new sentence that continues into the next verse. Alternate translation: "What your eyes have witnessed"

See: Assumed Knowledge and Implicit Information

Proverbs 25:7 (#8)

"your eyes"

Here, **eyes** refers to the whole person. See how you translated the same use of **eyes** in [23:26](#).

See: Synecdoche

Proverbs 25:8 (#1)

"to dispute"

Here, **dispute** refers to arguing a legal case against someone. If it would be helpful in your language, you could state this explicitly. Alternate translation: "to argue a legal case against your neighbor"

See: Assumed Knowledge and Implicit Information

Proverbs 25:8 (#2)

"what will you do in its end"

Solomon is using the question form to make the reader consider what would happen if they lose the **dispute**. The way in which the neighbor might put the reader to shame can be stated plainly. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation:

"you will not know what to do in its end when your neighbor humiliates you!"

See: Rhetorical Question

Proverbs 25:8 (#3)

"when your neighbor humiliates you"

Solomon implies that **your neighbor humiliates you** because **you** lose the legal dispute. If it would be helpful in your language, you could state this explicitly. Alternate translation: "when you lose and your neighbor humiliates you"

See: Assumed Knowledge and Implicit Information

Proverbs 25:9 (#1)

"Dispute your dispute"

Here, **Dispute your dispute** is an emphatic construction that uses a verb and its object that come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis.

See: Poetry

Proverbs 25:9 (#2)

"Dispute your dispute"

This is an imperative, but it communicates a hypothetical situation. Use a form in your language that communicates this, as in the UST.

See: Imperatives — Other Uses

Proverbs 25:9 (#3)

"and the secret of another do not uncover"

See how you translated the similar phrase "uncovering a secret" in [11:13](#).

See: Metaphor

Proverbs 25:9 (#4)

"and the secret of another do not uncover"

Here, **another** could refer to: (1) someone other than **your neighbor**, which would indicate telling someone else's **secret** in order to win the **dispute** against one's **neighbor**. Alternate translation: "and the secret of another person" (2) **your neighbor**. Alternate translation: "and the secret of that neighbor"

See: Assumed Knowledge and Implicit Information

Proverbs 25:10 (#1)

"lest"

Here, **lest** indicates that what follows is the result of doing what Solomon prohibited in the previous verse. See how you translated the same use of **lest** in [24:18](#).\n

See: Connect — Reason-and-Result Relationship

Proverbs 25:10 (#2)

"one who hears"

Here, **one who hears** represents a type of person in general, not one particular person. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "anyone hears"

See: Generic Noun Phrases

Proverbs 25:10 (#3)

"and the rumor {of} you"

If your language does not use an abstract noun for the idea of **rumor**, you could express the same idea in another way. Alternate translation: "and what is rumored about you"

See: Abstract Nouns

Proverbs 25:10 (#4)

"does not turn back"

Here Solomon speaks of **the rumor** being told to many people to the degree that it ruins the person's reputation as if **the rumor** were a person who **does not turn back** to the person it is about. If it would be helpful in your language, you could express the meaning plainly. Alternate translation:

"does not stop spreading" or "will ruin your reputation"

See: Personification

Proverbs 25:10 (#5)

"does not turn back"

Solomon is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning. If it would be helpful in your language, you could express the positive meaning. Alternate translation: "will keep going" or "will continue to spread"

See: Litotes

Proverbs 25:11 (#1)

"Apples of gold in sculptures of silver"

If it would be helpful in your language, you could reverse the order of these clauses. Alternate translation: "A word spoken according to its circumstance is apples of gold in sculptures of silver"

See: Information Structure

Proverbs 25:11 (#2)

"Apples of gold in sculptures of silver"

In this verse, Solomon speaks of **a word spoken according to its circumstance** pleasing those who hear it as if it were **Apples of gold in sculptures of silver**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "Very pleasing" or "Like apples of gold in sculptures of silver"

See: Metaphor

Proverbs 25:11 (#3)

"Apples of gold in sculptures of silver"

Here Solomon is using possessive forms to describe **Apples** made from **gold** and **sculptures** made from **silver**. If your language would not use the possessive form for this, you could use different

expressions. Alternate translation: "Apples made of gold in sculptures made of silver"

See: Possession

Proverbs 25:11 (#4)

"in sculptures of silver"

Here, the word translated as **sculptures** refers to **silver** that someone carved into a beautiful shape. If it would be helpful in your language, you could state this explicitly. Alternate translation: "in beautiful carvings of silver"

See: Assumed Knowledge and Implicit Information

Proverbs 25:11 (#5)

"is} a word"

Here, **word** refers to what someone speaks by using words. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is something" or "are words"

See: Metonymy

Proverbs 25:11 (#6)

"spoken"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "someone speaks"

See: Active or Passive

Proverbs 25:11 (#7)

"according to its circumstance"

If your language does not use an abstract noun for the idea of **circumstance**, you could express the same idea in another way. Alternate translation: "appropriately"

See: Abstract Nouns

Proverbs 25:12 (#1)

"A ring of gold and jewelry of fine gold"

If it would be helpful in your language, you could reverse the order of these clauses. Alternate translation: "A wise rebuke to a listening ear is a ring of gold and jewelry of fine gold"

See: Information Structure

Proverbs 25:12 (#2)

"A ring of gold and jewelry of fine gold"

In this verse, Solomon speaks of a **wise rebuke** being valuable to those who hear it as if it were **A ring of gold and jewelry of fine gold**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "Very valuable" or "Like a ring of gold and jewelry of fine gold"

See: Metaphor

Proverbs 25:12 (#3)

"A ring of gold and jewelry of fine gold"

Here Solomon is using possessive forms to describe a **ring** made from **gold** and **jewelry** made from **fine gold**. If your language would not use the possessive form for this, you could use different expressions. Alternate translation: "A ring made of gold and jewelry made of fine gold"

See: Possession

Proverbs 25:12 (#4)

"is} a wise rebuke to"

If your language does not use an abstract noun for the idea of **rebuke**, you could express the same idea in another way. Alternate translation: "is when one rebukes"

See: Abstract Nouns

Proverbs 25:12 (#5)

"a listening ear"

Here, **ear** refers to the whole person. See how you translated the same use of **ear** in [18:15](#).

See: Synecdoche

Proverbs 25:13 (#1)**"Like the coolness of snow in the day of harvest"**

Here Solomon compares a **faithful envoy** to the **coolness of snow on the day of harvest** because both are refreshing. If it would be helpful in your language, you could express the meaning plainly: Alternate translation: "Very refreshing" or "Refreshing like the coolness of snow in the day of harvest"

See: Simile

Proverbs 25:13 (#2)**"in the day of harvest"**

Here, **day** refers to a point in time when something happens. It does not refer to a 24-hour length of time. See how you translated the same use of **day** in [21:31](#).

See: Metonymy

Proverbs 25:13 (#3)**""is} a faithful envoy for his senders,"**

Here, a **faithful envoy**, **his**, and **he** refer to a type of person in general, not a specific person. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "is any faithful envoy for that person's senders, and that brings brings back the life of that person's masters"

See: Generic Noun Phrases

Proverbs 25:13 (#4)**"and he brings back the life of his masters"**

The phrase **brings back the life** is an idiom that refers to causing a tired person to feel refreshed or strong again. If this phrase does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: "and he causes his masters to feel refreshed"

See: Idiom

Proverbs 25:14 (#1)**""Clouds and wind but without rain"**

If it would be helpful in your language, you could reverse the order of these clauses. Alternate translation: "The man who boasts in a gift of falsehood is clouds and wind but without rain"

See: Information Structure

Proverbs 25:14 (#2)**"Clouds and wind but without rain"**

In this verse, Solomon speaks of **the man who boasts in a gift of falsehood** being disappointing as if he were **Clouds and wind but without rain**. **Clouds and wind** usually indicate that there will also be **rain**, so **Clouds and wind without rain** would disappoint farmers who need **rain** for their crops. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "Very disappointing" or "Like clouds and wind but without rain"

See: Metaphor

Proverbs 25:14 (#3)**"is} the man"**

The word **man** represents people in general, not one particular **man**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "is any person"

See: Generic Noun Phrases

Proverbs 25:14 (#4)**"in a gift of falsehood"**

Here Solomon is using the possessive form to describe a **gift** that is characterized by **falsehood**. This refers to a **gift** the someone promises to give but does not give. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "in a false gift" or "in a gift he falsely promises to give"

See: Possession

Proverbs 25:15 (#1)**"By length of nostrils"**

The phrase **length of nostrils** refers to being patient and not getting angry quickly. The word **nostrils** means "anger" by association with the way that a person who is angry breathes heavily through his nose, causing his **nostrils** to open wide. Your language and culture may also associate anger with a particular part of the body. If so, you could use an expression involving that part of the body in your translation. You could also use plain language. See how you translated the similar phrase "long of nostrils" in [14:29](#). Alternate translation: "By not venting one's spleen" or "By not getting angry quickly"

See: Idiom

Proverbs 25:15 (#2)**"a commander may be persuaded"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "someone may persuade a commander"

See: Active or Passive

Proverbs 25:15 (#3)**"a commander" - "and a soft tongue can break a bone"**

Here, **a commander**, **a soft tongue**, and **a bone** refer to these people and things in general. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "any commander ... and any soft tongue can break any bone"

See: Generic Noun Phrases

Proverbs 25:15 (#4)**"and a soft tongue"**

Here Solomon is speaking of something spoken in a gentle manner as if someone were speaking with a **soft tongue**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and speaking gently"

See: Metonymy

Proverbs 25:15 (#5)**"can break a bone"**

Here Solomon speaks of overcoming strong opposition as if someone were breaking **a bone**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "can overcome opposition"

See: Metaphor

Proverbs 25:16 (#1)**"If you find honey"**

Here Solomon refers to someone unexpectedly discovering **wild honey**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "If you happen to come across honey"

See: Assumed Knowledge and Implicit Information

Proverbs 25:16 (#2)**"eat enough {for} you"**

Here Solomon implies that someone should only **eat enough honey** and not more than that. If it would be helpful in your language, you could state this explicitly. Alternate translation: "only eat enough for you"

See: Assumed Knowledge and Implicit Information

Proverbs 25:16 (#3)**"you become satiated with it"**

Here, the word translated as **satiated** refers to someone overeating to the degree that he becomes sick. If it would be helpful in your language, you could state this explicitly. Alternate translation: "you eat yourself sick with it"

See: Assumed Knowledge and Implicit Information

Proverbs 25:17 (#1)**"Make rare"**

In this verse, Solomon is comparing what follows to what he said in the previous verse. In the same way that a person must not eat too much "honey," a person must also avoid visiting his neighbor's house too frequently. If it would be helpful in your language, you could state that explicitly. Alternate translation: "Similarly, make rare" or "So also make rare"

See: Simile

Proverbs 25:17 (#2)**"Make rare your foot from the house of your neighbor"**

Alternate translation: "Prevent your foot from frequently being in the house of your neighbor"

Proverbs 25:17 (#3)**"your neighbor"**

Here, **foot** represents the whole person. See how you translated the similar use of **foot** in [1:15](#).

See: Synecdoche

Proverbs 25:17 (#4)**""from the house of your neighbor,"**

Here, **your neighbor** and **he** refer to neighbors in general, not a specific **neighbor**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "from any house of any of your neighbors, lest that neighbor become satiated with you"

See: Generic Noun Phrases

Proverbs 25:17 (#5)**"he become satiated with you"**

Here, the word translated as **satiated** refers to people being annoyed with a person because that person visits them too frequently. If it would be helpful in your language, you could state this explicitly. If your language has a word that can be

used for both this occurrence of **satiated** and the occurrence in the previous verse, consider using it here. Alternate translation: "he become tired of seeing you" or "he become sick of you"

See: Assumed Knowledge and Implicit Information

Proverbs 25:18 (#1)**""A hammer and a sword and a sharp arrow"**

If it would be helpful in your language, you could reverse the order of these clauses. Alternate translation: "A man who answers a testimony of falsehood against his neighbor is a hammer and a sword and a sharp arrow"

See: Information Structure

Proverbs 25:18 (#2)**"A hammer and a sword and a sharp arrow"**

In this verse, Solomon speaks of **a man who answers a testimony of falsehood against his neighbor** being deadly as if he were **A hammer and a sword and a sharp arrow**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "Very deadly" or "Like a hammer and a sword and a sharp arrow"\n

See: Metaphor

Proverbs 25:18 (#3)**"is} a man who answers" - "against his neighbor"**

Although the terms **man** and **his** are masculine, Solomon is using these words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "is a person who answers ... against that person's neighbor"\n

See: When Masculine Words Include Women

Proverbs 25:18 (#4)**"who answers a testimony of falsehood against his neighbor"**

In the original language, the words translated as **answers** and **against** mean “testifies against.” If it would be helpful in your language, you could state this explicitly. Alternate translation: “who testifies against his neighbor with a testimony of falsehood”

See: Assumed Knowledge and Implicit Information

Proverbs 25:18 (#5)

"a testimony of falsehood"

Here Solomon is using the possessive form to describe a **testimony** that is characterized by **falsehood**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: “a false testimony”\n

See: Possession

Proverbs 25:19 (#1)

""A broken tooth and a shaky foot"

If it would be helpful in your language, you could reverse the order of these clauses. Alternate translation: “Confidence in one who acts treacherously in the day of distress is a broken tooth and a shaky foot”\n

See: Information Structure

Proverbs 25:19 (#2)

"A broken tooth and a shaky foot"

In this verse, Solomon speaks of the uselessness of having **confidence** in a treacherous person as if that **confidence** were **A broken tooth and a shaky foot**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: “Very useless” or “Like a broken tooth and a shaky foot”

See: Metaphor

Proverbs 25:19 (#3)

"is} confidence"

See how you translated the abstract noun **confidence** in [3:26](#).

See: Abstract Nouns

Proverbs 25:19 (#4)

"in} one who acts treacherously"

See how you translated **one who acts treacherously** in [21:18](#).

See: Generic Noun Phrases

Proverbs 25:19 (#5)

"in the day of distress"

See how you translated this phrase in [24:10](#).

See: Metonymy

Proverbs 25:20 (#1)

""One who removes a garment on a cold day,"

If it would be helpful in your language, you could change the order of these clauses. Alternate translation: “One who sings with songs to a heart of misery is like one who removes a garment on a cold day, vinegar on natron”

See: Information Structure

Proverbs 25:20 (#2)

"One who removes a garment" - "so {is} one who sings" - "a heart of misery"

One who removes a garment, **one who sings**, and **a heart of misery** refer to types of people and hearts in general, not specific people or a specific heart. If it would be helpful in your language, you could use more natural expressions. Alternate translation: “Any person who removes a garment ... so is any person who sings ... any heart of misery”

See: Generic Noun Phrases

Proverbs 25:20 (#3)

"One who removes a garment"

Here Solomon implies that **a garment** is removed from someone’s body. If it would be helpful in your language, you could state this explicitly. Alternate

translation: "One who removes a garment from someone's body"

See: Assumed Knowledge and Implicit Information

Proverbs 25:20 (#4)

"vinegar on natron"

The words **vinegar** and **natron** refer to things that react violently when they are mixed together. Therefore, this clause refers to two things that should not be put together. If your readers would not be familiar with these two materials, you could use the names of similar things in your area or you could use a more general term. Alternate translation: "chemicals that don't mix well with each other"

See: Translate Unknowns

Proverbs 25:20 (#5)

"so {is} one who sings with songs to a heart of misery"

Solomon is saying that **one who sings with songs to a heart of misery** is like **One who removes a garment on a cold day** and **vinegar on natron** because all of these are inappropriate or unhelpful. If it would be helpful in your language, you could state that explicitly. Alternate translation: "so also is one who sings with songs to a heart of misery inappropriate"

See: Simile

Proverbs 25:20 (#6)

"so {is} one who sings with songs"

Here, **sings with songs** is an emphatic construction that uses a verb and its object that come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis.

See: Poetry

Proverbs 25:20 (#7)

"a heart of misery"

Here Solomon is using the possessive form to describe a **heart** that is characterized by **misery**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "a miserable heart"

See: Possession

Proverbs 25:20 (#8)

"a heart of"

Here, **heart** refers to the whole person. See how you translated the same use of **heart** in [14:10](#).

See: Synecdoche

Proverbs 25:21 (#1)

"one who hates you {" - "cause him to eat" - "cause him to drink water"

Here, **one who hates you** and **him** refer to a type of person in general, not a specific person. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "any person who hates you ... cause that person to eat ... cause that person to drink water"

See: Generic Noun Phrases

Proverbs 25:21 (#2)

"bread"

Here, **bread** is used to refer to food in general. See how you translated the same use of **bread** in [9:5](#).

See: Synecdoche

Proverbs 25:22 (#1)

"you are heaping coals on his head"

Here, **heaping coals on his head** is an idiom that most likely refers to causing that person to feel ashamed. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "cause him to feel ashamed for what he has done" or "you make him feel ashamed, as if you were heaping coals on his head"

See: Idiom

Proverbs 25:22 (#2)**"will repay to you"**

See how you translated the same use of **repay** in [19:17](#).

See: Metaphor

Proverbs 25:23 (#1)**"The wind of the north"**

Here, **wind of the north** refers to cold **wind** that came from **the north**. In Israel, this type of **wind** often brought rain. If it would be helpful in your language, you could state this explicitly. Alternate translation: "The cold wind that comes from the north"

See: Assumed Knowledge and Implicit Information

Proverbs 25:23 (#2)**"and indignant faces, a tongue of secrecy"**

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. Here, the first phrase is the result of the second phrase. You could supply these words from the context if it would be clearer in your language. Alternate translation: "and indignant faces are brought forth by a tongue of secrecy" or "and a tongue of secrecy brings forth indignant faces" or "and a tongue of secrecy causes indignant faces"

See: Ellipsis

Proverbs 25:23 (#3)**"and indignant faces"**

In this verse, Solomon compares **The wind of the north** bringing **rain** to **a tongue of secrecy** bringing **indignant faces**. If it would be helpful in your language, you could state this explicitly: Alternate translation: "and similarly, indignant faces"

See: Simile

Proverbs 25:23 (#4)**"and indignant faces"**

Here, **faces** refers to the people who are **indignant**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and indignant people"

See: Synecdoche

Proverbs 25:23 (#5)**"a tongue of secrecy"**

Here Solomon is using the possessive form to describe **a tongue** that tells the secrets of others. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "a tongue that tells the secrets of others"\n

See: Possession

Proverbs 25:23 (#6)**"a tongue of secrecy"**

Here, **tongue** refers to the whole person who is speaking. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "a person who tells secrets"

See: Synecdoche

Proverbs 25:24 (#1)**""Better to dwell on the corner of a roof"**

See how you translated the same sentence in [21:9](#).

See: Assumed Knowledge and Implicit Information

Proverbs 25:25 (#1)**""Cool water over a weary soul,"**

If it would be helpful in your language, you could reverse the order of these clauses. Alternate translation: "Good news from a distant land is like cool water over a weary soul"

See: Information Structure

Proverbs 25:25 (#2)**"a weary soul"**

Here Solomon implies that this **soul** is **weary** with thirst. If it would be helpful in your language, you could state this explicitly. Alternate translation: "a soul weary from thirst"

See: Assumed Knowledge and Implicit Information

Proverbs 25:25 (#3)**"a" - "soul"**

See how you translated the same use of **soul** in [2:10](#).

See: Synecdoche

Proverbs 25:25 (#4)**"so {is} good news from a distant land"**

Solomon is saying that **good news from a distant land** is like **** Cool water over a weary soul**** because both of these are refreshing. If it would be helpful in your language, you could state that explicitly. Alternate translation: "so also is good news from a distant land refreshing"\n

See: Simile

Proverbs 25:25 (#5)**"so {is} good news"**

See how you translated **good news** in [15:30](#).

See: Abstract Nouns

Proverbs 25:26 (#1)**""A spring muddied by trampling and a fountain spoiled"**

If it would be helpful in your language, you could reverse the order of these clauses. Alternate translation: "A righteous one swaying before the face of a wicked one is a spring muddied by trampling and a fountain spoiled"

See: Information Structure

Proverbs 25:26 (#2)**"A spring muddied by trampling and a fountain spoiled"**

In this verse, Solomon speaks of a **righteous one swaying before the face of a wicked one** being bad as if that person were **A spring muddied by trampling and a fountain spoiled**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "Very bad" or "Like a spring muddied by trampling and a fountain spoiled"\n

See: Metaphor

Proverbs 25:26 (#3)**"A spring muddied by trampling and a fountain spoiled"**

If your language does not use these passive forms, you could express the ideas in active form or in another way that is natural in your language. Alternate translation: "A spring someone muddied by trampling and a fountain someone spoiled"

See: Active or Passive

Proverbs 25:26 (#4)**"is} a righteous one" - "a wicked one"**

See how you translated a **righteous one** in [9:9](#) and a **wicked one** in [9:7](#).

See: Generic Noun Phrases

Proverbs 25:26 (#5)**"swaying"**

Here, **swaying** refers to a **righteous one** yielding to the influence of a **wicked one**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "who yields" or "who gives in"

See: Metaphor

Proverbs 25:26 (#6)**"before the face of"**

See how you translated the same use of **before the face of** in [14:19](#).

See: Metaphor

Proverbs 25:27 (#1)

"is} not good"

See how you translated the same use of **not good** in [16:29](#).\n

See: Litotes

Proverbs 25:27 (#2)

"and the searching out {of} their honor, honor"

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the previous clause if it would be clearer in your language. Alternate translation: "and the searching out of their honor is not honor"

See: Ellipsis

Proverbs 25:27 (#3)

"and the searching out {of}"

In this verse, Solomon compares eating **much honey** to **searching out** one's own **honor**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and similarly, the searching out of"\n

See: Simile

Proverbs 25:27 (#4)

"and the searching out {of} their honor"

Here Solomon speaks of someone trying to get other people to **honor** him as if **honor** were an object that a person could search for. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and trying to make other people honor you"\n

See: Metaphor

Proverbs 25:28 (#1)

"A breached city without a wall"

If it would be more natural in your language, you could reverse the order of these clauses. Alternate translation: "A man who has no restraint for his spirit is a breached city without a wall"

See: Information Structure

Proverbs 25:28 (#2)

"A breached city without a wall"

In this verse, Solomon speaks of a **man who has no restraint for his spirit** being defenseless or unprotected as if that person were **A breached city without a wall**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "Very defenseless" or "Like a breached city without a wall"

See: Metaphor

Proverbs 25:28 (#3)

"A breached city without a wall"

Here Solomon implies that there is no **wall** because it was broken down when people **breached** the **city**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "A city whose walls an army has knocked down"

See: Assumed Knowledge and Implicit Information

Proverbs 25:28 (#4)

"is} a man" - "for his spirit"

Although the terms **man** and **his** are masculine, Solomon is using these words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "is a person ... for that person's spirit"\n

See: When Masculine Words Include Women

Proverbs 25:28 (#5)

"who has no restraint for his spirit"

Here Solomon refers to someone who lacks self-control as if that person were not able to restrain **his spirit**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "who has no self-control"

See: Metaphor

Proverbs 26:1 (#1)

"Like the snow in the summer and like the rain in the harvest,"

If it would be more natural in your language, you could change the order of these clauses. Alternate translation: "Honor is not suitable for a stupid one, like the snow in the summer and like the rain in the harvest"

See: Information Structure

Proverbs 26:1 (#2)

"Like the snow in the summer and like the rain in the harvest,"

Here, **the snow, the summer, the rain, the harvest**, and **a stupid one**, refer to these things and type of people in general. If it would be helpful in your language, you could use more natural expressions. See how you translated **a stupid one** in [10:18](#). Alternate translation: "Like any snow in any summer and like any rain in any harvest ... for any stupid person"

See: Generic Noun Phrases

Proverbs 26:1 (#3)

"Like the snow in the summer and like the rain in the harvest"

The words **Like** and **so** in this verse indicate that Solomon is comparing **snow in the summer** and **rain in the harvest** with **honor for a stupid one**. The point is that all three of these are **not suitable** or inappropriate. If it would be helpful in your language, you could make this more explicit. Alternate translation: "Just as the snow in the summer or the rain in the harvest are not suitable"

See: Simile

Proverbs 26:1 (#4)

"honor"

See how you translated the abstract noun **honor** in [3:16](#).

See: Abstract Nouns

Proverbs 26:2 (#1)

"Like the bird for fluttering, like the swallow for flying,"

If it would be more natural in your language, you could change the order of these clauses. Alternate translation: "A curse without cause does not come, like the bird for fluttering, like the swallow for flying"

See: Information Structure

Proverbs 26:2 (#2)

"Like the bird for fluttering, like the swallow for flying,"

Here, **the bird, the swallow**, and **a curse** refer to these things in general. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Like any bird for fluttering, and like any swallow for flying, so any curse"

See: Generic Noun Phrases

Proverbs 26:2 (#3)

"Like the bird for fluttering, like the swallow for flying"

The words **As** and **so** in this verse indicate that Solomon is comparing **the bird for fluttering** and **the swallow for flying** with **a curse without cause**. The point is that **a curse** does not affect a person who does not deserve it. If it would be helpful in your language, you could make this more explicit. Alternate translation: "Just like the fluttering bird and the flying swallow do not land"

See: Simile

Proverbs 26:2 (#4)

"Like the bird for fluttering, like the swallow for flying"

The phrases **the bird for fluttering** and **the swallow for flying** mean similar things. Solomon is using the two phrases together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "As birds that are flying around"

See: Doublet

Proverbs 26:2 (#5)

"like the swallow"

A **swallow** is a small bird that quickly flies back and forth. If your readers would not be familiar with this type of bird, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "as the quickly moving small bird"

See: Translate Unknowns

Proverbs 26:2 (#6)

"does not come"

Here Solomon speaks of a person not being affected by a **curse** as if that **curse** were a person who **does not come**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "does not occur"\n

See: Personification

Proverbs 26:3 (#1)

""A whip for the horse, a bridle for the donkey,"

Solomon is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "A whip is for the horse, a bridle is for the donkey, and a rod is for the back of stupid ones"

See: Ellipsis

Proverbs 26:3 (#2)

""A whip for the horse, a bridle for the donkey,"

A **whip**, **the horse**, **a bridle**, **the donkey**, **a rod**, and **the back** refer to these things and animals in general. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Whips are for horses, bridles are for donkeys, and rods are for backs of stupid ones"

See: Generic Noun Phrases

Proverbs 26:3 (#3)

"and a rod"

Here, **and** indicates that Solomon is comparing what follows to what he said in the previous clause. Solomon is saying that people must hit **stupid ones** with **a rod** in order to control them, just like they must use a **whip** to control horses and a **bridle** to control donkeys. If it would be helpful in your language, you could state that explicitly. Alternate translation: "in the same way a rod"\n

See: Simile

Proverbs 26:3 (#4)

"and a rod for the back of"

See how you translated the same use of **rod for the back** in [10:13](#).

See: Metonymy

Proverbs 26:4 (#1)

""a stupid one according to his folly,"

Here, **a stupid one**, **his**, and **him** refer to a type of person in general, not a specific person. If it would be helpful in your language, you could use more natural expressions. See how you translated **a stupid one** in [10:18](#). Alternate translation: "any stupid person according to that person's folly ... that person"

See: Generic Noun Phrases

Proverbs 26:4 (#2)

"according to his folly"

This could mean: (1) **according to** the reasoning of **a stupid one**. Alternate translation: “according to his foolish reasoning” (2) in the same manner as **a stupid one**. Alternate translation: “in a foolish manner”

See: Assumed Knowledge and Implicit Information

Proverbs 26:4 (#3)

"according to his folly"

See how you translated the abstract noun **folly** in [5:23](#).

See: Abstract Nouns

Proverbs 26:4 (#4)

"you yourself also become like"

Solomon uses the word **yourself** to emphasize how important it is to not **become like a stupid one**. Use a way that is natural in your language to indicate this significance. Alternate translation: “even you become like”

See: Reflexive Pronouns

Proverbs 26:4-5 (#1)

"Do not answer a stupid one according to his folly" - "Answer a stupid one according to his folly"

These two proverbs appear to contradict each other. However, it is best to understand the command in [24:4](#) to apply in some situations and the command in [24:5](#) to apply in other situations. If it would be helpful in your language, you could state this explicitly. Alternate translation: “In some situations, do not answer a stupid one according to his folly ... In other situations, answer a stupid one according to his folly”

See: Assumed Knowledge and Implicit Information

Proverbs 26:5 (#1)

""a stupid one according to his folly,"

Here, **a stupid one**, **his**, and **he** refer to a type of person in general, not a specific person. If it would be helpful in your language, you could use more

natural expressions. See how you translated **a stupid one** in [10:18](#). Alternate translation: “any stupid person according to that person’s folly, lest that person become wise in that person’s own eyes”

See: Generic Noun Phrases

Proverbs 26:5 (#2)

"a stupid one according to his folly"

See how you translated this phrase in the previous verse.

See: Assumed Knowledge and Implicit Information

Proverbs 26:5 (#3)

"wise in his eyes"

See how you translated the same use of **eyes** in [3:7](#).

See: Metaphor

Proverbs 26:6 (#1)

""One who cuts off feet, one who drinks violence,"

If it would be more natural in your language, you could change the order of these clauses. Alternate translation: “One who sends words by the hand of a stupid one is one who cuts off feet, one who drinks violence”

See: Information Structure

Proverbs 26:6 (#2)

""One who cuts off feet, one who drinks violence,"

One who cuts off, one who drinks, one who sends, the hand, and **a stupid one** refer to types of people and hands in general, not specific people or a specific **hand**. If it would be helpful in your language, you could use more natural expressions. See how you translated **a stupid one** in [10:18](#). Alternate translation: “Any person who cuts off feet, any person who drinks violence, is any person who sends words by any hand of any stupid person”

See: Generic Noun Phrases

Proverbs 26:6 (#3)

"One who cuts off feet, one who drinks violence"

Here Solomon implies that a person **cuts off** his own **feet** and **drinks violence** against himself. If it would be helpful in your language, you could state this explicitly. Alternate translation: "One who cuts off his own feet, one who drinks violence against himself"

See: Assumed Knowledge and Implicit Information

Proverbs 26:6 (#4)

"One who cuts off feet, one who drinks violence"

Here Solomon refers to someone who does something that harms himself as if that person **cuts off** his own **feet** and **drinks violence**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "One who harms himself" or "Like one who cuts off feet or drinks violence"

See: Metaphor

Proverbs 26:6 (#5)

"One who cuts off feet, one who drinks violence"

The phrases **One who cuts off feet** and **one who drinks violence** mean similar things. Solomon is using the two phrases together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "One who does great harm to himself"

See: Doublet

Proverbs 26:6 (#6)

"violence"

See how you translated the abstract noun **violence** in [3:31](#).

See: Abstract Nouns

Proverbs 26:6 (#7)

"is} one who sends words"

Here Solomon refers to a message that is communicated by using **words**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is one who sends a message"

See: Metonymy

Proverbs 26:6 (#8)

"by the hand of a stupid one"

Here, **hand** refers to the whole person. If it would be helpful in your language, you could use an equivalent expression from your culture or express the meaning plainly. Alternate translation: "by a stupid one"

See: Synecdoche

Proverbs 26:7 (#1)

"dangle"

Here Solomon implies that these **Legs dangle** uselessly because the legs of a **lame one** do not function. If it would be helpful in your language, you could state this explicitly. Alternate translation: "dangle uselessly"

See: Assumed Knowledge and Implicit Information

Proverbs 26:7 (#2)

"and a proverb"

Solomon is leaving out a word that in many languages a clause would need in order to be complete. You could supply this word from the previous clause if it would be clearer in your language. Alternate translation: "and a proverb dangles"

See: Ellipsis

Proverbs 26:7 (#3)

"and a proverb"

Here, **and** indicates that Solomon is comparing what follows to what he said in the previous clause. Solomon is saying that **a proverb in the mouth of stupid ones** is like the **Legs of a lame one** because it is useless. If it would be helpful in your language, you could state that explicitly. Alternate translation: "in the same way a proverb"\n

See: Simile

Proverbs 26:7 (#4)

"and a proverb in the mouth of"

Here, **a proverb** and **the mouth** refer to proverbs and mouths in general, not a specific **proverb** or **mouth**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "any proverb in the mouths of"

See: Generic Noun Phrases

Proverbs 26:7 (#5)

"and a proverb in the mouth of"

Here, **mouth** refers to what a person says by using his **mouth**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and a proverb spoken by"\n

See: Metonymy

Proverbs 26:8 (#1)

"Like tying a stone in a sling,"

If it would be more natural in your language, you could change the order of these clauses. Alternate translation: "One who gives honor to a stupid one is like tying a stone in a sling"

See: Information Structure

Proverbs 26:8 (#2)

"Like tying a stone in a sling"

The words **Like** and **so** in this verse indicate that Solomon is comparing **tying a stone in a sling** with giving **honor to a stupid one**. The point is that both of these are useless. If it would be helpful in your language, you could make this more explicit.

Alternate translation: "Just as tying a stone in a sling is useless"

See: Simile

Proverbs 26:8 (#3)

"Like tying a stone in a sling"

A **sling** is a weapon used to throw a **stone** at someone. The act of **tying a stone in a sling** would make that **sling** useless. If your readers would not be familiar with this type of weapon, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "Like tying an arrow to a bow" or "Like a weapon that cannot hurt anyone"

See: Translate Unknowns

Proverbs 26:8 (#4)

"is} one who gives honor"

Here Solomon refers to honoring someone as if **honor** were an object that someone **gives** to someone else. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is one who honors"

See: Metaphor

Proverbs 26:8 (#5)

"to a stupid one"

See how you translated **a stupid one** in [10:18](#).

See: Generic Noun Phrases

Proverbs 26:9 (#1)

"A thorn goes up into the hand of a drunkard"

This could refer to: (1) a thorn pricking the hand of **a drunkard**. Alternate translation: "A thorn pricking the hand of a drunkard" (2) **a drunkard** picking up a thorn bush to swing it at people, in which case the word translated as **thorn** would refer to a thorn bush. Alternate translation: "A thorn bush waved around in the hand of a drunkard"

See: Synecdoche

Proverbs 26:9 (#2)**"and a proverb"**

Solomon is leaving out a word that in many languages a clause would need in order to be complete. You could supply this word from the previous clause if it would be clearer in your language. Alternate translation: "and a proverb goes up"

See: Ellipsis

Proverbs 26:9 (#3)**"and a proverb"**

Here, **and** indicates that Solomon is comparing what follows to what he said in the previous clause. Solomon is saying that **a proverb in the mouth of stupid ones** is like **A thorn that goes up into the hand of a drunkard** because it is harmful. If it would be helpful in your language, you could state that explicitly. Alternate translation: "in the same way a proverb is harmful"

See: Simile

Proverbs 26:9 (#4)**"and a proverb in the mouth of stupid ones"**

See how you translated this clause in [26:7](#).

See: Generic Noun Phrases

Proverbs 26:10 (#1)**""An archer who pierces everyone,"**

If it would be more natural in your language, you could change the order of these clauses. Alternate translation: "One who hires a stupid one and hires those passing by is like an archer who pierces everyone"

See: Information Structure

Proverbs 26:10 (#2)**"who pierces everyone"**

Here Solomon implies that the **archer** shoots arrows at **everyone** and those arrows pierce them. If it would be helpful in your language, you could state this explicitly. Alternate translation: "who shoots arrows at everyone that pierce them"

See: Assumed Knowledge and Implicit Information

Proverbs 26:10 (#3)**"so {is} one who hires a stupid one and hires those passing by"**

The word **so** here indicates that Solomon is comparing **An archer who pierces everyone** with **one who hires a stupid one and hires those passing by**. The point is that both of these are dangerous. If it would be helpful in your language, you could make this more explicit. Alternate translation: "so one who hires a stupid one and hires those passing by is dangerous"

See: Simile

Proverbs 26:10 (#4)**"so {is} one who hires a stupid one"**

Here, **one who hires** and **a stupid one** refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. See how you translated **a stupid one** in [10:18](#). Alternate translation: "so is any person who hires any stupid person"

See: Generic Noun Phrases

Proverbs 26:11 (#1)**""Like a dog returning to its vomit"**

If it would be more natural in your language, you could change the order of these clauses. Alternate translation: "A stupid one who repeats his folly is like a dog that returns to its vomit"

See: Information Structure

Proverbs 26:11 (#2)**""Like a dog returning to its vomit"**

Here, **a dog**, **its**, **a stupid one**, and **his** refer to dogs and a type of people in general, not a specific **dog**

or person. If it would be helpful in your language, you could use more natural expressions. See how you translated **a stupid one** in [10:18](#). Alternate translation: "Like any dog that returns to that dog's vomit is any stupid person who repeats that person's own folly"

See: Generic Noun Phrases

Proverbs 26:11 (#3)

"Like a dog"

A **dog** is an animal that is considered to be unclean and disgusting by Jews and many cultures of the Ancient Near East. Therefore, comparing someone to a dog is insulting. If dogs are unfamiliar to your culture and you have a different animal that is considered unclean and disgusting or whose name is used as an insult, you could use the name of this animal instead.\n

See: Translate Unknowns

Proverbs 26:11 (#4)

"returning to its vomit"

Here Solomon implies that the **dog returns to its vomit** in order to eat it. If it would be helpful in your language, you could state this explicitly. Alternate translation: "that returns to eat its vomit"

See: Assumed Knowledge and Implicit Information

Proverbs 26:11 (#5)

"his folly"

See how you translated the abstract noun **folly** in [5:23](#).

See: Abstract Nouns

Proverbs 26:12 (#1)

"You see a man wise in his eyes"

Although the Hebrew text is not worded like a question, many translations make this clause into a rhetorical question. If it would be helpful in your language, you could translate this as a question. See how you translated the similar use of **You see** in

[22:29](#). Alternate translation: "Have you seen a man wise in his eyes?"

See: Rhetorical Question

Proverbs 26:12 (#2)

"a man wise in his eyes."

Here, **a man**, **his**, **a stupid one**, and **him** refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. See how you translated **a stupid one** in [10:18](#). Alternate translation: "any person wise in that person's eyes ... for any stupid person than that person"

See: Generic Noun Phrases

Proverbs 26:12 (#3)

"wise in his eyes"

Here Solomon implies that this **man** is not actually **wise**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "wise in his eyes who is not really wise"

See: Assumed Knowledge and Implicit Information

Proverbs 26:12 (#4)

"in his eyes"

See how you translated the same use of **eyes** in [3:7](#).

See: Metaphor

Proverbs 26:12 (#5)

"There is more} hope"

See how you translated the abstract noun **hope** in [10:28](#).

See: Abstract Nouns

Proverbs 26:13 (#1)

"A lazy one"

See how you translated this phrase in [13:4](#).\n\n

See: Generic Noun Phrases

Proverbs 26:13 (#2)

""says, "A young lion {is} on the road!"

If it would be more natural in your language, you could express this as an indirect quotation. See how you translated the similar phrases in [22:13](#). Alternate translation: "says that a lion is on the road and a lion is between the open areas"

See: Direct and Indirect Quotations

Proverbs 26:13 (#3)

"says"

In this verse, Solomon implies that what the **lazy one** says is not true. If it would be helpful in your language, you could state this explicitly. Alternate translation: "says falsely"

See: Assumed Knowledge and Implicit Information

Proverbs 26:14 (#1)

"The door turns on its hinge"

A **hinge** is a metal piece attached to a **door** in order to allow the **door** to swing back and forth. If your readers would not be familiar with this type of item, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "The door swings back and forth" or "The door swings open and shut"

See: Translate Unknowns

Proverbs 26:14 (#2)

"and a lazy one on his bed"

Solomon is leaving out a word that in many languages a clause would need in order to be complete. You could supply this word from the previous clause if it would be clearer in your language. Alternate translation: "and a lazy one turns on his bed"

See: Ellipsis

Proverbs 26:14 (#3)

"and a lazy one on his bed"

See how translated a **lazy one** and **his** in [13:4](#).

See: Generic Noun Phrases

Proverbs 26:14 (#4)

"and a lazy one"

Here, **and** indicates that Solomon is comparing what follows to what he said in the previous clause. Solomon is saying that a **lazy one on his bed** is like a **door** that **turns on its hinge** because both move without going anywhere. If it would be helpful in your language, you could state that explicitly. Alternate translation: "in the same way a lazy one"\n

See: Simile

Proverbs 26:15 (#1)

""A lazy one hides his hand in the dish;"

See how you translated the nearly identical sentence in [19:24](#).

See: Generic Noun Phrases

Proverbs 26:16 (#1)

"A lazy one {" - "in his eyes"

See how you translated **A lazy one** and **his** in the previous verse.

See: Generic Noun Phrases

Proverbs 26:16 (#2)

"is} wiser in his eyes"

Here Solomon implies that **A lazy one** is not actually wise. If it would be helpful in your language, you could state this explicitly. Alternate translation: "is erroneously wiser in his eyes"

See: Assumed Knowledge and Implicit Information

Proverbs 26:16 (#3)**"in his eyes"**

See how you translated the same use of this phrase in [26:12](#).

See: Metaphor

Proverbs 26:16 (#4)**"than seven"**

Solomon is using the adjective **seven** as a noun to mean **seven** people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "seven people"

See: Nominal Adjectives

Proverbs 26:16 (#5)**"than seven"**

Here, **seven** is used to refer to multiple people, not specifically **seven** people. In Hebrew, **seven** often symbolizes the idea of completion. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "numerous people"

See: Metaphor

Proverbs 26:16 (#6)**"who return discretion"**

Here Solomon refers to people speaking a reply with **discretion** to someone else as if they were returning **discretion**. If it would be helpful in your language, you could express the meaning plainly. See how you translated the similar use of "returns" in [24:26](#). Alternate translation: "who speak a discreet reply"\n

See: Idiom

Proverbs 26:16 (#7)**"discretion"**

See how you translated the abstract noun **discretion** in [1:4](#).

See: Abstract Nouns

Proverbs 26:17 (#1)**""One who grabs the ears of a dog passing by"**

If it would be more natural in your language, you could change the order of these clauses. Alternate translation: "One who infuriates himself over a dispute not for him is one who grabs the ears of a dog passing by"\n

See: Information Structure

Proverbs 26:17 (#2)**"One who grabs the ears of a dog passing by"**

In this verse, Solomon refers to someone **who infuriates himself over a dispute not for him** as if that person were **One who grabs the ears of a dog passing by**. Both clauses are examples of a reckless or foolish act that would only harm the person who does it. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "One who foolishly harms himself" or "Like one who grabs the ears of a dog passing by"\n

See: Metaphor

Proverbs 26:17 (#3)**"One who grabs the ears of a dog passing by"**

Here Solomon implies that grabbing **the ears of a dog** is a reckless or foolish act because the the dog will react by biting the person. If it would be helpful in your language, you could state this explicitly. Alternate translation: "One who foolishly causes a dog to bite him by grabbing its ears"

See: Assumed Knowledge and Implicit Information

Proverbs 26:17 (#4)**"a dog"**

See how you translated **dog** in [26:11](#).

See: Translate Unknowns

Proverbs 26:17 (#5)**""passing by"**

The word translated as **passing by** can also mean "one passing by," in which case it would refer to **one who infuriates** and be part of the second clause. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. Alternate translation (preceded by a comma): "is one passing by who infuriates himself"\n

Proverbs 26:17 (#6)**"not for him"**

Alternate translation: "not about him" or "that he has nothing to do with"

Proverbs 26:18 (#1)**"Like an insane one who shoots firebrands, arrows, and death"**

Like in this verse and **so** in the next verse indicate that Solomon is comparing **an insane one who shoots arrows, firebrands, and death** with **a man who deceives his neighbor and says, "Was I not joking?"** The point is that these are harmful and dangerous acts. If it would be helpful in your language, you could make this more explicit. Alternate translation: "Just as an insane one who shoots firebrands, arrows, and death is reckless"\n

See: Simile

Proverbs 26:18 (#2)**"arrows, and death"**

The two words **arrows** and **death** express a single idea. The word **death** describes a characteristic of the **arrows**. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: "and arrows that kill"

See: Hendiadys

Proverbs 26:18–19 (#1)

""

If it would be helpful to your readers, you could combine [26:18](#) and [26:19](#) into a verse bridge, as the UST does, in order to keep this sentence together.

See: Verse Bridges

Proverbs 26:18–19 (#2)**""Like an insane one who shoots firebrands, arrows, and death" - "so {is} a man who deceives his neighbor"**

If it would be more natural in your language, you could change the order of these clauses. Alternate translation: "A man who deceives his neighbor and says, 'Was I not joking?' is like an insane one who shoots firebrands, arrows, and death"

See: Information Structure

Proverbs 26:19 (#1)**"is} a man" - "his neighbor"**

Although the terms **man** and **his** are masculine, Solomon is using these words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "is a person ... that person's neighbor"\n

See: When Masculine Words Include Women

Proverbs 26:19 (#2)**"and says, "Was I not joking"**

Here, **a man who deceives** is using this question to emphasize that he was **joking**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "and says, 'Just kidding!'"

See: Rhetorical Question

Proverbs 26:19 (#3)**"and says, "Was I not joking"**

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: “and says that he was joking”

See: Direct and Indirect Quotations

Proverbs 26:20 (#1)

"With the end of"

Here, **end** refers to a lack of **wood pieces**. If it would be helpful in your language, you could state this explicitly. See how you translated the similar use of **With the end of** in [14:28](#). Alternate translation: “With the lack of”\n

See: Assumed Knowledge and Implicit Information

Proverbs 26:20 (#2)

"and when there is no"

Here, **and** indicates that Solomon is comparing what follows to what he said in the previous clause. In the same way that **a fire goes out** when there are no **wood pieces**, **a quarrel** stops when there is no **murmerer**. If it would be helpful in your language, you could state that explicitly. Alternate translation: “similarly, when there is no”\n

See: Simile

Proverbs 26:20 (#3)

"a quarrel becomes silent"

Here Solomon speaks of **a quarrel** ceasing as if it were a person who **becomes silent**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “a quarrel ceases”\n

See: Personification

Proverbs 26:20 (#4)

"a quarrel"

See how you translated the abstract noun **quarrel** in [15:18](#).

See: Abstract Nouns

Proverbs 26:21 (#1)

"Charcoal to burning coals and wood to fire"

Solomon assumes that his readers will understand that **Charcoal** helps **burning coals** burn and **wood** helps **fire** burn. You could include this information if that would be helpful to your readers. Alternate translation: “Charcoal helps coals burn and wood helps fire burn”

See: Assumed Knowledge and Implicit Information

Proverbs 26:21 (#2)

"so a man of quarrels"

Here, **so** indicates that Solomon is comparing what follows to what he said in the previous clause. In the same way that **Charcoal** helps **burning coals** burn and **wood** helps **fire** burn, **a man of quarrels** produces disputes among other people. If it would be helpful in your language, you could state that explicitly. Alternate translation: “in the same way, a man of quarrels”\n

See: Simile

Proverbs 26:21 (#3)

"so a man of quarrels {" - "a dispute"

Here, **a man of quarrels** and **a dispute** refer to a type of people and disputes in general, not a specific **man** or **dispute**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: “and any person of quarrels ... any dispute”

See: Generic Noun Phrases

Proverbs 26:21 (#4)

"so a man of quarrels"

Here Solomon is using the possessive form to describe a **man** who is characterized by **quarrels**. See how you translated “a woman of quarrels” in [21:9](#).

See: Possession

Proverbs 26:21 (#5)**"is} to kindling of a dispute"**

Here Solomon refers to causing a **dispute** to continue as if it were a fire that someone keeps **kindling**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is to causing people to keep disputing"

See: Metaphor

Proverbs 26:21 (#6)**"a dispute"**

See how you translated the abstract nouns **dispute** in [15:18](#).

See: Abstract Nouns

Proverbs 26:22 (#1)**""The words of a murmurer {are} like things swallowed greedily,"**

See how you translated the identical sentence in [18:8](#).

See: Simile

Proverbs 26:23 (#1)**""Silver of dross overlaid on a clay vessel"**

If it would be more natural in your language, you could change the order of these clauses. Alternate translation: "Burning lips and a heart of evil are silver of dross overlaid on a clay vessel"\n

See: Information Structure

Proverbs 26:23 (#2)**"Silver of dross overlaid on a clay vessel"**

Here Solomon refers to **burning lips and a heart of evil** as if they are **Silver of dross overlaid on a clay vessel**. The point is that both are deceptive. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "Very deceptive" or "Like silver of dross overlaid on a clay vessel"\n

See: Metaphor

Proverbs 26:23 (#3)**"Silver of dross"**

Here Solomon is using the possessive form to describe **dross** that is removed from **silver** when someone refines it. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "Dross from silver"

See: Possession

Proverbs 26:23 (#4)**"overlaid"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "that someone has overlaid"

See: Active or Passive

Proverbs 26:23 (#5)**"are} burning lips and a heart of evil"**

Here, **and** indicates that someone has both **burning lips and a heart of evil** at the same time. If it would be helpful in your language, you could state this explicitly. Alternate translation: "are burning lips with a heart of evil"

See: Assumed Knowledge and Implicit Information

Proverbs 26:23 (#6)**"are} burning lips"**

See how you translated the same use of **lips** in [10:18](#).

See: Metonymy

Proverbs 26:23 (#7)**"burning"**

Here Solomon refers to something being emotional or fervent as if that thing were **burning**. If it would be helpful in your language, you could express the

meaning plainly. Alternate translation: "passionate"

See: Metaphor

Proverbs 26:23 (#8)

"and a heart of evil"

Here Solomon is using the possessive form to describe a **heart** that is characterized by **evil**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "and an evil heart"

See: Possession

Proverbs 26:23 (#9)

"and a heart of"

See how you translated the same use of **heart** in [2:2](#).

See: Metonymy

Proverbs 26:24 (#1)

""With his lips one who hates disguises himself,"

Here, **his**, **one who hates**, **himself**, **him**, and **he** refer to a type of person in general, not a specific person. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "With the lips of any person who hates, that person disguises himself, but that person sets deceit within that person"

See: Generic Noun Phrases

Proverbs 26:24 (#2)

"With his lips"

See how you translated the same use of **lips** in the previous verse.

See: Metonymy

Proverbs 26:24 (#3)

""disguises himself,"

Here, **himself** and **within him** refer to what the **one who hates** is thinking. If it would be helpful in your language, you could state this explicitly. Alternate translation: "disguises what he is thinking, but in his mind"

See: Metaphor

Proverbs 26:24 (#4)

"he sets deceit"

Here Solomon speaks of the **one who hates** planning how to deceive someone as if **deceit** were an object that **he sets within him**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "he secretly plans to deceive"

See: Metaphor

Proverbs 26:24 (#5)

"deceit"

Here Solomon implies that the **one who hates** plans to deceive the person he **hates**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "deceit for the one he hates"

See: Assumed Knowledge and Implicit Information

Proverbs 26:25 (#1)

""he makes his voice gracious," - "in him,"

In this verse, **he**, **his**, and **him** refer to the type of person "who hates," as stated in the previous verse. See how you translated these words in the previous verse.

See: Generic Noun Phrases

Proverbs 26:25 (#2)

"his voice"

Here, **voice** refers to what the person says. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "what he says"

See: Metonymy

Proverbs 26:25 (#3)**"seven abominations"**

Here Solomon uses **seven** to refer to multiple **abominations**, not specifically **seven**. See how you translated **seven abominations** in [6:16](#).

See: Metaphor

Proverbs 26:25 (#4)**"abominations"**

As in the rest of Proverbs, **abominations** here refers to what Yahweh considers to be **abominations**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "what is abominable to Yahweh"

See: Assumed Knowledge and Implicit Information

Proverbs 26:25 (#5)**"are} in his heart"**

See how you translated **in his heart** in [6:14](#).

See: Metonymy

Proverbs 26:26 (#1)**"Hatred is covered by guile"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Guile covers hatred"

See: Active or Passive

Proverbs 26:26 (#2)**"Hatred" - "by guile"**

If your language does not use abstract nouns for the ideas of **Hatred** and **guile**, you could express the same ideas in other ways. See how you translated the abstract noun **hatred** in [10:12](#). Alternate translation: "Hating someone ... by deceiving others"

See: Abstract Nouns

Proverbs 26:26 (#3)**"Hatred"**

Solomon implies that this **Hatred** belongs to the person with "a heart of evil," who is described in [26:23-26](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "His hatred"

See: Assumed Knowledge and Implicit Information

Proverbs 26:26 (#4)**"is covered" - "will be uncovered"**

Here Solomon refers to **Hatred** being concealed as if it were an object that **is covered** and **evil** being revealed as if it were an object that is **uncovered**. If it would be helpful in your language, you could express the meaning plainly. See how you translated the same use of "covers" in [10:6](#). Alternate translation: "is concealed ... will be revealed"\n

See: Metaphor

Proverbs 26:26 (#5)**"his evil will be uncovered in the assembly"**

This clause is a strong contrast to the previous clause. Use the most natural way in your language to indicate a contrast. Alternate translation: "however, his evil will be uncovered in the assembly"

See: Connect — Contrast Relationship

Proverbs 26:26 (#6)**"his evil will be uncovered"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "people will discover his evil"

See: Active or Passive

Proverbs 26:26 (#7)**"his evil"**

See how you translated the abstract noun **evil** in [1:16](#).

See: Abstract Nouns

Proverbs 26:27 (#1)**"One who digs a pit will fall into it"**

Here Solomon uses **One who digs a pit** to refer to anyone who tries to harm another person and **fall into it** to refer to that person being harmed as a result. If it would be helpful in your language, you could express the meaning carefully or use a simile. Alternate translation: "One who tries to harm someone will be harmed instead" or "One who tries to harm someone is like one who digs a pit and falls into it"

See: Metonymy

Proverbs 26:27 (#2)**"One who digs a pit will fall into it"**

Here Solomon implies that the person **digs a pit** in order to trap someone in it, but then ends up falling **into** that pit himself. If it would be helpful in your language, you could state this explicitly. Alternate translation: "One who digs a pit to trap someone will fall into that pit"

See: Assumed Knowledge and Implicit Information

Proverbs 26:27 (#3)**"One who digs a pit" - "and one who rolls a stone," - "to him"**

One who digs a pit, **one who rolls a stone**, and **him** refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person who digs a pit ... and any person who rolls a stone ... to that person"

See: Generic Noun Phrases

Proverbs 26:27 (#4)**"and one who rolls a stone, it will come back to him"**

Here Solomon uses **one who rolls a stone** to refer to anyone who tries to harm another person and **come back to him** to refer to that person being harmed as a result. If it would be helpful in your language, you could express the meaning carefully or use a simile. Alternate translation: "and one who tries to harm someone will be harmed instead" or "One who tries to harm someone is like one who rolls a stone and the stone comes back to him"

See: Metonymy

Proverbs 26:27 (#5)**"and one who rolls a stone"**

Here Solomon implies that the person pushed a large **stone** up a hill so that it would roll down and crush someone. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and one who rolls a stone up a hill so that it will roll down and crush someone"

See: Assumed Knowledge and Implicit Information

Proverbs 26:27 (#6)**"it will come back to him"**

Here Solomon implies that the person will be crushed by the **stone** that he rolled up a hill. If it would be helpful in your language, you could state this explicitly. Alternate translation: "it will roll down and crush him"

See: Assumed Knowledge and Implicit Information

Proverbs 26:28 (#1)**"A tongue of falsehood"**

Here Solomon is using the possessive form to describe a **tongue** that is characterized by **falsehood**. If your language would not use the possessive form for this, you could use a different expression. See how you translated the similar use of this phrase in [6:17](#). Alternate translation: "A false tongue"

See: Possession

Proverbs 26:28 (#2)**"A tongue of" - "its oppressed ones"**

Here, **tongue** and **its** refer to the person who is speaking. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "A person speaking with ... that person's oppressed ones"\n

See: Synecdoche

Proverbs 26:28 (#3)**"and a smooth mouth"**

Here, **mouth** refers to the person who is speaking. If it would be helpful in your language, you could express the meaning plainly. See how you translated the same use of **mouth** in [4:5](#). Alternate translation: "and a person who speaks smoothly"

See: Synecdoche

Proverbs 26:28 (#4)**"smooth"**

Here Solomon speaks of this person speaking flatteringly as if he were making what he says **smooth**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "flattering"\n

See: Metaphor

Proverbs 26:28 (#5)**"calamity"**

See how you translated the abstract noun **calamity** in [1:26](#).

See: Abstract Nouns

Proverbs 27:1 (#1)**"a day will bring forth"**

Here Solomon refers to what will happen on a certain **day** as if that **day** were a person who brings **forth** that event. If it would be helpful in your

language, you could express the meaning plainly. Alternate translation: "what will occur on a day"

See: Metaphor

Proverbs 27:2 (#1)**""Let a stranger praise you and not your mouth,"**

Solomon is leaving out some of the words in the second clause that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the first clause. Alternate translation: "Let a stranger praise you and not your mouth, let a foreigner praise you and not your lips"\n

See: Ellipsis

Proverbs 27:2 (#2)**""Let a stranger praise you and not your mouth,"**

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word that shows that the second phrase is repeating the first one, not saying something additional. Alternate translation: "Let a stranger praise you and not your mouth, yes, let a foreigner praise you and not your lips"\n

See: Parallelism

Proverbs 27:2 (#3)**"a stranger" - "a foreigner"**

Here, **a stranger** and **a foreigner** refer to unfamiliar people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "any stranger ... any foreigner" or "any other person ... any outsider"\n

See: Generic Noun Phrases

Proverbs 27:2 (#4)**""your mouth,"**

In this verse, **mouth** and **lips** refer to the whole person. See how you translated the same use of **mouth** in [4:5](#) and **lips** in [23:16](#).

See: Synecdoche

Proverbs 27:3 (#1)

"The heaviness of a stone and the weightiness of the sand"

Here Solomon uses the possessive form to state that **a stone** is heavy and **sand** is weighty. If it would be helpful in your language, you could use a different expression. Alternate translation: "A stone is heavy and sand is weighty"

See: Possession

Proverbs 27:3 (#2)

"yet the vexation of a fool {is} heavier than the two of them"

Here Solomon refers to how vexing fools are to other people as if the **vexation** they cause were **heavier than** the weight of **a stone** or **sand**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "yet the vexation of a fool is harder to tolerate than lifting either of them" or "yet the vexation of a fool is like something heavier than the two of them"

See: Metaphor

Proverbs 27:3 (#3)

"yet the vexation of a fool"

Here Solomon uses the possessive form to describe **the vexation** that is caused by **a fool**. If it would be helpful in your language, you could use a different expression. Alternate translation: "yet how vexing a fool is"

See: Possession

Proverbs 27:4 (#1)

"Cruelty of heat and a flood of nose"

Here Solomon uses the possessive form to describe **heat** that is characterized by **Cruelty** and **nose** that

is characterized by **a flood**. If it would be helpful in your language, you could use a different expression. Alternate translation: "Heat is cruel and nose is a flood"

See: Possession

Proverbs 27:4 (#2)

"heat" - "nose"

Here, **heat** and **nose** refer to anger. See how you translated the same use of **heat** and **nose** in [15:1](#).

See: Metonymy

Proverbs 27:4 (#3)

"and a flood of nose"

Here Solomon speaks of the destructive power of anger as if it were **a flood**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and anger destroys like a flood"

See: Metaphor

Proverbs 27:4 (#4)

"but who can stand before the face of jealousy"

Solomon is using the question form to emphasize how dangerous **jealousy** is. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "but surely no one can stand before the face of jealousy!"

See: Rhetorical Question

Proverbs 27:4 (#5)

"can stand before the face of"

Here, **stand before the face of** means "resist." If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "can oppose"

See: Idiom

Proverbs 27:4 (#6)**"jealousy"**

See how you translated the abstract noun **jealousy** in [6:34](#).

See: Abstract Nouns

Proverbs 27:5 (#1)**"open" - "hidden"**

Here, **open** refers to a **rebuke** that someone notices, while **hidden** refers to **love** that someone does not notice. If it would be helpful in your language, you could state this explicitly. Alternate translation: "noticeable ... unnoticeable"

See: Assumed Knowledge and Implicit Information

Proverbs 27:5 (#2)**"is" - "rebuke"**

See how you translated the abstract nouns **rebuke** in [1:23](#) and **love** in [10:12](#).

See: Abstract Nouns

Proverbs 27:6 (#1)**"Faithful {are} the wounds of one who loves"**

Here Solomon speaks of the faithfulness of the **one who loves** as if the **wounds** he causes were a **Faithful** person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "The wounds of one who loves show his faithfulness" or "The wounds of one who loves show how faithful he is"

See: Personification

Proverbs 27:6 (#2)**"are} the wounds of one who loves"**

Here Solomon is using the possessive form to describe **wounds** that are caused by **one who loves**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "are the wounds caused by one who loves"

See: Possession

Proverbs 27:6 (#3)**"are} the wounds of one who loves"**

Here Solomon speaks of the sadness that a person feels when **one who loves** rebukes that person as if it were **wounds**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the sadness caused by one who loves and rebukes"

See: Metaphor

Proverbs 27:6 (#1)**"but deceptive {are} the kisses of one who hates"**

Here Solomon speaks of the deceptiveness of the **one who hates** as if the **kisses** he gives were a **deceptive** person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "but the kisses of one who hates show his deceptiveness" or "but the kisses of one who hates show how deceptive he is"

See: Personification

Proverbs 27:6 (#2)**"but deceptive"**

The word translated as **deceptive** can also mean "excessive." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.\n

Proverbs 27:6 (#3)**"are} the kisses of one who hates"**

Here Solomon is using the possessive form to describe **kisses** that are given by **one who hates**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "are the kisses given by one who hates"

See: Possession

Proverbs 27:6 (#4)**"are} the kisses of"**

Here, **kisses** is a symbolic action to show true friendship and loyalty. See how you translated the same use of the word in [24:26](#).

See: Symbolic Action

Proverbs 27:7 (#1)

""

Here, **one who loves** and **one who hates** refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "any person who loves ... any person who hates"

See: Generic Noun Phrases

Proverbs 27:7 (#1)**"A satiated appetite" - "but {for} the appetite of a hungry one"**

A satiated appetite and **the appetite of a hungry one** refers to these appetites in general, not specific appetites. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any satiated appetite ... but for any appetite of any hungry person"

See: Generic Noun Phrases

Proverbs 27:7 (#2)**"A satiated appetite"**

Here, **appetite** refers to the whole **satiated** person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "A person who is satisfied" or "A person who has eaten enough to be full"

See: Synecdoche

Proverbs 27:7 (#3)**"appetite" - "but {for} the appetite of"**

See how you translated the abstract noun **appetite** in [6:30](#).

See: Abstract Nouns

Proverbs 27:7 (#4)**""tramples fresh honey,"**

Here Solomon implies that the **satiated** person **tramples fresh honey** because he is not hungry and does not want to eat it. If it would be helpful in your language, you could state this explicitly. Alternate translation: "tramples fresh honey because he is not hungry"

See: Assumed Knowledge and Implicit Information

Proverbs 27:7 (#5)**"but {for} the appetite of a hungry one"**

Here, **appetite** refers to the whole **hungry one**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "but a person who is hungry"

See: Synecdoche

Proverbs 27:7 (#6)**"everything bitter {is} sweet"**

Here, **bitter** and **sweet** refer to how things taste. If it would be helpful in your language, you could state this explicitly. Alternate translation: "everything that tastes bitter seems to taste sweet"

See: Assumed Knowledge and Implicit Information

Proverbs 27:8 (#1)**""Like a bird wandering from her nest,"**

If it would be more natural in your language, you could change the order of these clauses. Alternate translation: "Like a man who wanders from his place, so is a bird wandering from her nest"\n

See: Information Structure

Proverbs 27:8 (#2)**"is} a man" - "from his place"**

See how you translated the same use of **a man** and **his** in [6:27](#).

See: When Masculine Words Include Women

Proverbs 27:9 (#1)**"Oil and incense"**

Oil and incense here refers to pleasant-smelling substances that are put on a person's skin. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Pleasant-smelling oils and perfumes"

See: Assumed Knowledge and Implicit Information

Proverbs 27:9 (#2)**"gladden the heart"**

Here Solomon speaks of a person feeling glad as if that person's **heart** were a person who could be gladdened. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "make a person happy"\n

See: Personification

Proverbs 27:9 (#3)**"and the sweetness of"**

Here, **and** indicates that Solomon is comparing what follows to what he said in the previous clause. In the same way that **Oil and incense gladden the heart, the sweetness of his friend is from the counsel of the soul**. If it would be helpful in your language, you could state that explicitly. Alternate translation: "similarly, the sweetness of"\n

See: Simile

Proverbs 27:9 (#4)**"and the sweetness of"**

Here Solomon speaks of the kindness of a **friend** as if it were **sweetness**. If it would be helpful in your

language, you could express the meaning plainly. Alternate translation: "and the kindness of"

See: Metaphor

Proverbs 27:9 (#5)**"his friend"**

Although **his** is masculine, here it refers to a person in general. If it would be helpful in your language, you could state this explicitly. Alternate translation: "any person's friend"\n

See: When Masculine Words Include Women

Proverbs 27:9 (#6)**"is} from the counsel of the soul"**

The phrase **counsel of the soul** refers to sincere advice. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is from sincere counsel"

See: Idiom

Proverbs 27:10 (#1)**"your friend and the friend of" - "and do not enter the house of your brother" - "is} a nearby inhabitant than a distant brother"**

Here, **friend, house, brother, a nearby inhabitant**, and **a distant brother** represent these things and people in general, not specific things or people. In this verse, **brother** refers to relatives in general. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "any friend of yours and any friend of ... and do not enter any house of any relative of yours ... is any nearby inhabitant than any distant relative"

See: Generic Noun Phrases

Proverbs 27:10 (#2)**"in the day of"**

Here, **day** refers to a point in time when something happens. It does not refer to a 24-hour length of time. See how you translated the same use of **day** in [21:31](#).

See: Metonymy

Proverbs 27:10 (#3)

"your calamity"

See how you translated the abstract noun **calamity** in [1:26](#).\n

See: Abstract Nouns

Proverbs 27:10 (#4)

"Better {is} a nearby inhabitant than a distant brother"

Here Solomon implies that this situation is true **in the day of your calamity**, as mentioned in the previous clause. If it would be helpful in your language, you could state this explicitly. Alternate translation: "When you need help, a nearby inhabitant is better than a distant brother"

See: Assumed Knowledge and Implicit Information

Proverbs 27:11 (#1)

"my son"

See how you translated the same use of **son** in [1:8](#).

See: When Masculine Words Include Women

Proverbs 27:11 (#2)

"my heart"

Here, **heart** refers to the whole person. See how you translated the same use of **heart** in [14:10](#).\n

See: Synecdoche

Proverbs 27:11 (#3)

"and I shall return a word"

Here Solomon refers to replying to someone as if the **word** spoken were an object that one returns to someone. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and I shall reply with a word"\n

See: Metaphor

Proverbs 27:11 (#4)

"and I shall return"

Here, and introduces the result of the **son** being **wise**. Use the most natural way in your language to indicate result. You may need to start a new sentence. Alternate translation: "As a result, I shall return"\n

See: Connect — Reason-and-Result Relationship

Proverbs 27:11 (#5)

"a word"

See how you translated the similar use of **word** in [12:25](#).\n

See: Metonymy

Proverbs 27:11 (#6)

"to one who reproaches me"

Here, **one who reproaches me** represents a person in general, not one particular person. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "to any person who reproaches me"\n

See: Generic Noun Phrases

Proverbs 27:12 (#1)

""A prudent one sees evil, he hides himself;"

See how you translated the nearly identical sentence in [22:3](#).

See: Generic Noun Phrases

Proverbs 27:13 (#1)

""Take his garment when he has pledged {for} a stranger,"

See how you translated the identical sentence in [20:16](#).

See: Assumed Knowledge and Implicit Information

Proverbs 27:14 (#1)

""One who blesses his neighbor" - "in the rising morning,"

One who blesses, his neighbor, the rising morning, and him represent types of people and mornings in general, not a specific people or morning. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "Any person who blesses any neighbor ... in any rising morning ... to that neighbor"\n

See: Generic Noun Phrases

Proverbs 27:14 (#2)

"with a great voice"

Here, **great** refers to the **voice** being loud. If it would be helpful in your language, you could state this explicitly. Alternate translation: "with a loud voice"

See: Assumed Knowledge and Implicit Information

Proverbs 27:14 (#3)

"in the rising morning"

Here Solomon refers to the early **morning** as if it were **rising** because the Sun appears to rise on the horizon in the **morning**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "at dawn"

See: Metonymy

Proverbs 27:14 (#4)

"it will be considered a curse to him"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "that neighbor will consider it to be a curse"

See: Active or Passive

Proverbs 27:15 (#1)

""A continual dripping on a day of steady rain"

Here, **alike** indicates that Solomon is comparing a **woman of quarrels** to continually **dripping** water on a rainy **day** because both are annoying. If it would be helpful in your language, you could express the meaning plainly. See how you translated the similar use of **dripping** in [19:13](#). Alternate translation: "Bothersome like a continual dripping on a day of steady rain is a woman of quarrels" or "As annoying as a continual dripping of water on a rainy is a woman of quarrels"\n

See: Simile

Proverbs 27:15 (#2)

"and a woman of quarrels"

See how you translated a **woman of quarrels** in [21:9](#).

Proverbs 27:16 (#1)

"The one who hides her hides"

The word translated as **hides** in this verse is considered by some scholars to also mean "restrains." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.\n

Proverbs 27:16 (#2)

"The one who hides her"

Here, **her** refers to "a woman of quarrels" mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "The one who hides a woman of quarrels"

See: Pronouns — When to Use Them

Proverbs 27:16 (#3)

"The one who hides her" - "his right hand"

The **one who hides** and **his** represent any man with a quarrelsome wife in general, not a specific man. If it would be helpful in your language, you could use more natural expressions. Alternate

translation: "Any person who hides her ... that person's right hand"

See: Generic Noun Phrases

Proverbs 27:16 (#4)

""hides the wind,"

Here Solomon speaks of hiding a quarrelsome woman as if one were trying to hide **the wind** or grasp **oil** in his hand, both of which are impossible tasks. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "is doing something impossible" or "is like one who tries to hide the wind or grasp oil in his right hand"

See: Metaphor

Proverbs 27:16 (#5)

"meets"

Here, the word translated as **meets** refers to trying to grasp or hold on to something in a hand. If it would be helpful in your language, you could state this explicitly. Alternate translation: "grasps"

See: Assumed Knowledge and Implicit Information

Proverbs 27:17 (#1)

""Iron sharpens against iron,"

Here, **and** indicates that Solomon is comparing what he says in the second clause to what he says in the first clause. In the same way that **Iron sharpens against iron, a man sharpens the face of his neighbor**. If it would be helpful in your language, you could state that explicitly. Alternate translation: "Iron sharpens against iron; similarly, a man sharpens the face of his neighbor"\n

See: Simile

Proverbs 27:17 (#2)

""Iron sharpens against iron,"

If it would be more natural in your language, you could change the order of these clauses. Alternate translation: "A man sharpens the face of his neighbor like iron sharpens against iron"\n

See: Information Structure

Proverbs 27:17 (#3)

"and a man" - "his neighbor"

Although **a man** and **his** are masculine, Solomon is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "and a person ... that person's neighbor"\n

See: When Masculine Words Include Women

Proverbs 27:17 (#4)

"sharpens"

Here Solomon uses **sharpens** to refer to developing or improving someone. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "helps to improve"

See: Metaphor

Proverbs 27:17 (#5)

"the face of"

Here Solomon uses **face** to refer to a person's character or how a person thinks. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the character of"

See: Metonymy

Proverbs 27:18 (#1)

""One who guards a fig tree will eat its fruit,"

One who guards, a fig tree, its, one who protects, and **his** represent fig trees and types of people in general. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person who guards any fig tree will eat the fruit of that tree, and any person who protects that person's master"

See: Generic Noun Phrases

Proverbs 27:18 (#2)**"and one who protects"**

Here, **and** indicates that Solomon is comparing what follows to what he said in the previous clause. Solomon is saying that **one who protects his masters** is like **One who guards a fig tree** because both receive a reward for their work. If it would be helpful in your language, you could state that explicitly. Alternate translation: "in the same way one who protects"\n

See: Simile

Proverbs 27:18 (#3)**"will be honored"**

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "those masters will honor"

See: Active or Passive

Proverbs 27:19 (#1)**""As the water, the face to the face,"**

Solomon is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "As the water reflects the face to the face, so the heart of the man reflects to the man"

See: Ellipsis

Proverbs 27:19 (#2)**""As the water, the face to the face,"**

The words **As** and **so** in this verse indicate that Solomon is comparing **water** with **the heart of a man**. The point is that both reveal what someone really is. If it would be helpful in your language, you could make this more explicit. Alternate translation: "Just like the water shows the face to the face, so the heart of a man shows to the man who he really is"

See: Simile

Proverbs 27:19 (#3)**""As the water, the face to the face,"**

Here, **the water, the face, the heart, and the man** refer to things and people in general. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "As water reflects any face to itself, so any person's heart reflects to that person"

See: Generic Noun Phrases

Proverbs 27:19 (#4)**"the heart of"**

See how you translated the same use of **heart** in [2:2](#).\n

See: Metonymy

Proverbs 27:20 (#1)**"Sheol and Abaddon"**See how you translated this phrase in [15:11](#).

See: Doublet

Proverbs 27:20 (#2)**""are not satisfied,"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "no one can satisfy ... no one can satisfy"

See: Active or Passive

Proverbs 27:20 (#3)**"are not satisfied"**

Here Solomon speaks of **Sheol and Abaddon** never lacking room for more dead people are if they were people who **are not satisfied**. He means that people never stop dying. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "never lack space"

See: Personification

Proverbs 27:20 (#4)**"and the eyes of the man are not satisfied"**

Here, **and** indicates that Solomon is comparing what follows to what he said in the previous clause. In the same way that **Sheol and Abaddon are not satisfied, the eyes of the man are not satisfied**. If it would be helpful in your language, you could state that explicitly. Alternate translation: "similarly, the eyes of the man are not satisfied"\n

See: Simile

Proverbs 27:20 (#5)**"and the eyes of the man are not satisfied"**

Here **the eyes** refers to desires. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and the desires of the man are not satisfied"

See: Metonymy

Proverbs 27:20 (#6)**"and the eyes of the man are not satisfied"**

Here Solomon speaks of **the man** never ceasing to desire as if *his **eyes** were people who **are not satisfied**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and a man never stops desiring"

See: Personification

Proverbs 27:20 (#7)**"the man"**

Although the term **man** is masculine, Solomon is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "a person" or "any person"\n

See: When Masculine Words Include Women

Proverbs 27:21 (#1)**"The smelting-pot {is} for the silver and the furnace {is} for the gold"**See how you translated the identical clause in [17:3](#).

See: Assumed Knowledge and Implicit Information

Proverbs 27:21 (#2)**"so {is} a man"**

Here, **so** indicates that Solomon is comparing what follows to what he said in the previous clause. In the same way that the **smelting-pot** reveals the impurities in **silver** and the **furnace** reveals the impurities in **gold**, the character of **a man** is revealed by how he responds to **the mouth of one who praises him**. If it would be helpful in your language, you could state that explicitly. Alternate translation: "in the same way, a man of"\n

See: Simile

Proverbs 27:21 (#3)**"so {is} a man for the mouth of one who praises him"**

Here, **a man** and **one who praises him** refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "so is any person for the mouth of any person who praises that person"

See: Generic Noun Phrases

Proverbs 27:21 (#4)**"for the mouth of one who praises him"**

Solomon implies that **a man** is tested by **the mouth of one who praises him**, just as **silver** and **gold** are tested by someone melting them in a **smelting-pot** or **furnace**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "tested by the mouth of one who praises"

See: Assumed Knowledge and Implicit Information

Proverbs 27:21 (#5)**"for the mouth of"**

Here, **mouth** refers to what the person says **who praises him**. See how you translated the same use of **mouth** in [10:6](#).

See: Metaphor

Proverbs 27:22 (#1)**"Even if you pound a fool in a mortar with a pestle in the midst of ground grains"**

Solomon uses this expression to introduce an imaginary situation to help explain how futile it is to stop a **fool** from being foolish. Use a natural method in your language for introducing an imaginary situation. Alternate translation: "Suppose you were to pound a fool in a mortar with a pestle in the midst of ground grains"

See: Hypothetical Situations

Proverbs 27:22 (#2)**"you pound a fool in a mortar with a pestle in the midst of ground grains"**

The terms **mortar** and **pestle** refer to hard tools that are used together to crush **grains**. If your readers would not be familiar with this type of tools, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "you pound a fool with tools used for crushing grain"

See: Translate Unknowns

Proverbs 27:22 (#3)**"a fool" - "his folly" - "from on him"**

Here, **a fool**, **his**, and **him** refer to fools in general, not one particular **fool**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "any fool ... that fool's folly ... from on that fool"

See: Generic Noun Phrases

Proverbs 27:22 (#4)**"his folly will not turn away from on him"**

Here Solomon speaks of a person being unable to stop behaving foolishly as if **his folly** were a person who **will not turn away from on him**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "he will not stop his folly"

See: Personification

Proverbs 27:22 (#5)**"his folly"**

See how you translated the abstract noun **folly** in [5:23](#).

See: Abstract Nouns

Proverbs 27:23 (#1)**"Know well the faces of your flock,"**

These two clauses mean basically the same thing. The second clause emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word that shows that the second clause is repeating the first one, not saying something additional. Alternate translation: "Know well the faces of your flock, yes, set your heart to the herds"

See: Parallelism

Proverbs 27:23 (#2)**"the faces of"**

Here, **faces** refers to what the animals in the **flock** look like, which would indicate the condition of their health. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the condition of"

See: Metaphor

Proverbs 27:23 (#3)**"your flock"**

In this verse, the word **flock** is singular in form, but it refers to all sheep or goats as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: “your group of sheep”

See: Collective Nouns

Proverbs 27:23 (#4)

"set your heart"

See how you translated this phrase in [22:17](#).

See: Idiom

Proverbs 27:23 (#5)

"to the herds"

The parallelism with the previous clause indicates that Solomon is referring to the condition of **the herds**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “to the condition of the herds”

See: Assumed Knowledge and Implicit Information

Proverbs 27:24 (#1)

"a crown"

Here, **crown** refers to a king's rule over his kingdom. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “a king's rule”

See: Metonymy

Proverbs 27:24 (#2)

"for generation and generation"

This is an idiom that means “forever.” If it would be helpful in your language, you could express the meaning plainly, as in the UST.

See: Idiom

Proverbs 27:25 (#1)

"The grass disappears"

Here Solomon implies that the **grass disappears** because the farmer harvested it in order to feed it to livestock. If it would be helpful in your language, you could state this explicitly. Alternate translation: “Then grass disappears when you harvest it”

See: Assumed Knowledge and Implicit Information

Proverbs 27:25 (#2)

"and fresh grass is seen"

The word translated **and** at the beginning of this phrase indicates that this event happened after the event described in the previous phrase. Use a natural form in your language for introducing the next event in a series of events. Alternate translation: “and next, fresh grass is seen”

See: Connect — Sequential Time Relationship

Proverbs 27:25 (#3)

""and fresh grass is seen,""

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “and you see fresh grass, and you gather the herbs of the mountains”

See: Active or Passive

Proverbs 27:25 (#4)

"the herbs of the mountains"

Here Solomon uses the possessive form to describe **the herbs** that grow on **the mountains**. If it would be helpful in your language, you could use a different expression. Alternate translation: “the herbs that grow on the mountains”

See: Possession

Proverbs 27:25-26 (#1)

""

These two verses are one conditional sentence. If the conditions in [27:25](#) are met, then the situation in [27:26](#) will occur. Use the most natural way in your language to indicate conditional statements.

Proverbs 27:26 (#1)**"lambs {will be} for your clothing"**

Here Solomon implies that the **lambs** will provide the wool that is used to make **clothing**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "lambs will provide the wool for your clothing"

See: Assumed Knowledge and Implicit Information

Proverbs 27:26 (#2)**"and male goats the price of a field"**

Here Solomon implies that the **male goats** will be sold for an amount of money that will be enough to buy **a field**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and selling your goats will provide enough money to pay the price for a field"

See: Assumed Knowledge and Implicit Information

Proverbs 27:27 (#1)**"and life for your young women"**

Here Solomon implies that there will also be enough **milk of female goats** to provide **life for your young women**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and there will be enough goat's milk to sustain the life of your young women"

See: Assumed Knowledge and Implicit Information

Proverbs 27:27 (#2)**"and life"**

Here, **life** refers to the nourishment needed to sustain **life**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and nourishment"

See: Metonymy

Proverbs 28:1 (#1)**"The wicked"**

Solomon is using the adjective **wicked** as a noun to mean **wicked** people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "The wicked ones"

See: Nominal Adjectives

Proverbs 28:1 (#2)**"and there is no pursuer"**

Here, **and** indicates a contrast between the previous phrase and the next phrase. Use the most natural way in your language to indicate a contrast. Alternate translation: "despite their being no pursuer"

See: Connect — Contrast Relationship

Proverbs 28:2 (#1)**"By the transgression of a land many {are} its rulers"**

By here indicates that having **transgression** is one reason why **a land** has **many rulers**. Use the most natural way in your language to indicate a reason. Alternate translation: "Transgression is one reason why a land has many rulers"

See: Connect — Reason-and-Result Relationship

Proverbs 28:2 (#2)**"By the transgression of"**

See how you translated the abstract noun **transgression** in [10:19](#).

See: Abstract Nouns

Proverbs 28:2 (#3)**"a land" - "are} its rulers,"**

Here, **land**, **its**, and **it** refer to the people who live in a **land**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the people in a land ... are their rulers ... those people will endure"

See: Metonymy

Proverbs 28:2 (#4)**"but by a man"**

Here Solomon implies that **a man** is a ruler. If it would be helpful in your language, you could state this explicitly. Alternate translation: "but by a ruler"

See: Assumed Knowledge and Implicit Information

Proverbs 28:2 (#5)**"who understands, who knows"**

The words **understands** and **knows** mean the same thing. Solomon is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "who really understands"

See: Doublet

Proverbs 28:3 (#1)**"A man"**

A man here refers to this type of person in general, not a specific **man**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "Any person"

See: Generic Noun Phrases

Proverbs 28:3 (#2)**"the lowly ones"**

See how you translated the same use of **lowly** in [10:15](#).\n

See: Metaphor

Proverbs 28:3 (#3)**"is} a rain {that} washes away and there is no bread"**

Here Solomon refers to **A man who is poor and who oppresses the lowly ones** as if that person were **a rain that washes away**. The point is that both are destructive. If it would be helpful in your language, you could express the meaning plainly or

use a simile. Alternate translation: "is very destructive" or "is like rain that washes away and there is no bread"\n

See: Metaphor

Proverbs 28:3 (#4)**"that} washes away"**

Here Solomon implies that the **rain washes away** all the crops. If it would be helpful in your language, you could state this explicitly. Alternate translation: "that washes all the crops away"

See: Assumed Knowledge and Implicit Information

Proverbs 28:3 (#5)**"and there is no"**

Here, **and** indicates that what follows is a result of what came before. Use a connector in your language that makes it clear that what follows is a result of what came before. Alternate translation: "and results in their being no"

See: Connect — Reason-and-Result Relationship

Proverbs 28:3 (#6)**"bread"**

See how you translated the same use of **bread** in [9:5](#).

See: Synecdoche

Proverbs 28:4 (#1)**"Those who forsake"**

See how you translated the same use of **forsake** in [1:8](#).

See: Personification

Proverbs 28:4 (#2)**"the law" - "the law"**

Here, the word **law** is singular in form, but it refers to several laws as a group. In this verse, **law** could

refer to: (1) Yahweh's laws. Alternate translation: "the laws of Yahweh ... his laws" (2) wise instruction in general. Alternate translation: "wise instructions ... those instructions"\n

See: Collective Nouns

Proverbs 28:4 (#3)

"a wicked one"

See how you translated **a wicked one** in [9:7](#).

See: Generic Noun Phrases

Proverbs 28:4 (#4)

"but those who keep"

Here Solomon speaks of obeying **the law** as if it were an object that someone can **keep**. If it would be helpful in your language, you could express the meaning plainly, as in the UST.\n

See: Metaphor

Proverbs 28:4 (#5)

"against them"

Here, **them** refers to **wicked** people, who are called **a wicked one** in the previous clause. If it would be helpful in your language, you could state this explicitly. Alternate translation: "against those wicked people"

See: Pronouns — When to Use Them

Proverbs 28:5 (#1)

"Men of evil"

Here Solomon is using the possessive form to describe **men** who are characterized by **evil**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "Evil men"

See: Possession

Proverbs 28:5 (#2)

"Men of"

Although the term **men** is masculine, Solomon is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "People of"\n

See: When Masculine Words Include Women

Proverbs 28:5 (#3)

"justice"

See how you translated the abstract noun **justice** in [1:3](#).

See: Abstract Nouns

Proverbs 28:5 (#4)

"but seekers of"

Here Solomon refers to trying to know and please **Yahweh** as if he were an object that people can seek. See how you translated the similar use of "seeks" in [11:27](#). Alternate translation: "but people who try to please"

See: Metaphor

Proverbs 28:5 (#5)

"everything"

Here Solomon implies that the people **understand everything** about **justice**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "completely understand what is just"

See: Assumed Knowledge and Implicit Information

Proverbs 28:6 (#1)

""one who is poor who walks in his integrity"

Here, **one who is poor**, **his**, **one crooked of ways**, and **he** refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "any person who is poor who walks in that person's integrity than any person who is crooked of ways, yet that person"

See: Generic Noun Phrases

Proverbs 28:6 (#2)**"who walks in his integrity"**

Here, **walks** refers to how a person behaves, in this case behaving with **integrity**. See how you translated the similar use of "walk" in [3:23](#). Alternate translation: "who behaves with integrity"

See: Metaphor

Proverbs 28:6 (#3)**"in his integrity"**

See how you translated the abstract noun **integrity** in [1:3](#).

See: Abstract Nouns

Proverbs 28:6 (#4)**"than one crooked of"**

See how you translated the same use of **crooked** in [2:15](#).

See: Metaphor

Proverbs 28:6 (#5)**"ways"**

See how you translated the same use of **ways** in [3:6](#).

See: Metaphor

Proverbs 28:7 (#1)**"One who guards" - "but one who associates with" - "his father"**

One who guards, **one who associates**, and **his** refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person who guards ... but any person who associates with ... that person's father"

See: Generic Noun Phrases

Proverbs 28:7 (#2)**"One who guards"**

Here Solomon speaks of obeying **the law** as if it were an object that someone **guards**. See how you translated the same use of "keep" in [28:4](#).

See: Metaphor

Proverbs 28:7 (#3)**"the law"**

See how you translated the same use of **the law** in [28:4](#).

See: Collective Nouns

Proverbs 28:7 (#4)**"is} a son"**

See how you translated the same use of **son** in [1:8](#).

See: When Masculine Words Include Women

Proverbs 28:8 (#1)**"One who increases his wealth" - "for one who shows favor"**

One who increases, **his**, and **one who shows favor** refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person who increases that person's own wealth ... for any person who shows favor"

See: Generic Noun Phrases

Proverbs 28:8 (#2)**"by interest and usury"**

The two words **interest** and **usury** express a single idea. The word **usury** indicates that this person is charging an unreasonably large amount of **interest** to those who borrow money from him. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: "by charging extra money to borrow"

See: Hendiadys

Proverbs 28:8 (#3)**"gathers it"**

Here Solomon implies that the **One who increases his wealth** unknowingly **gathers** his **wealth** for someone else. If it would be helpful in your language, you could state this explicitly. Alternate translation: "unknowingly gathers it"

See: Assumed Knowledge and Implicit Information

Proverbs 28:8 (#4)**"for one who shows favor"**

See how you translated the same use of **shows favor** in [14:21](#).

See: Assumed Knowledge and Implicit Information

Proverbs 28:8 (#5)**"to} lowly ones"**

See how you translated the same use of **lowly** in [10:15](#).

See: Metaphor

Proverbs 28:9 (#1)**"One who turns away his ear" - "his prayer"**

One who turns away and **his** refer to a type of person in general, not a specific person. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person who turns away that person's own ear ... that person's prayer"

See: Generic Noun Phrases

Proverbs 28:9 (#2)**"One who turns away his ear from hearing"**

The phrase **turns away his ear** is an idiom that refers to refusing to listen to what someone is saying as if the listener were turning **his ear away** from the person speaking. If this phrase does not have that meaning in your language, you could use

an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: "One who refuses to listen to"\n

See: Idiom

Proverbs 28:9 (#3)**"the law"**

See how you translated the same use of **the law** in [28:4](#).

See: Collective Nouns

Proverbs 28:9 (#4)**"is} an abomination"**

As in the rest of Proverbs, **abomination** here refers to what Yahweh considers to be an **abomination**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "is what is abominable to Yahweh"

See: Assumed Knowledge and Implicit Information

Proverbs 28:9 (#5)**"is} an abomination"**

See how you translated the abstract noun **abomination** in [3:32](#).

See: Abstract Nouns

Proverbs 28:10 (#1)**"One who leads upright ones astray" - "into his pit he himself will fall"**

One who leads, **his**, **he**, and **himself** refer to a type of person in general, not a specific person. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person who leads upright ones astray ... into that person's own pit that person will fall"

See: Generic Noun Phrases

Proverbs 28:10 (#2)

"One who leads upright ones astray in the way of evil"

Here Solomon refers to someone causing **upright ones** to behave in a manner that is **evil** as if he were leading those people down a path. If it would be helpful in your language, you could express the meaning plainly. See how you translated the same use of "lead them astray" in [12:26](#) and **way** in [1:15](#). Alternate translation: "One who causes upright ones to behave in an evil manner"\n

See: Metaphor

Proverbs 28:10 (#3)

"in the way of evil"

See how you translated **way of evil** in [2:12](#).

See: Possession

Proverbs 28:10 (#4)

"into his pit he himself will fall"

Here Solomon refers to a person unintentionally destroying himself by trying to harm someone else as if that person falls **into his pit** that he had dug to trap someone else. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will end up destroying himself by his behavior"

See: Metaphor

Proverbs 28:10 (#5)

"but blameless ones"

See how you translated **blameless ones** in [2:21](#).

See: Assumed Knowledge and Implicit Information

Proverbs 28:10 (#6)

"will inherit good"

Here Solomon speaks of **blameless ones** receiving many **good** things as if **good** were property or wealth that they could **inherit** from a family

member. See how you translated the same use of **inherit** in [3:35](#).\n

See: Metaphor

Proverbs 28:10 (#7)

"good"

See how you translated the abstract noun **good** in [11:27](#).

See: Abstract Nouns

Proverbs 28:11 (#1)

""A rich man {" - "in his eyes,"

A rich man, his, a lowly one, and him refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any rich person ... in that person's eyes, but any lowly one ... will search that person out"

See: Generic Noun Phrases

Proverbs 28:11 (#2)

"is} wise in his eyes"

See how you translated **wise in his eyes** in [26:5](#).

See: Metaphor

Proverbs 28:11 (#3)

"but a lowly one"

See how you translated the same use of **lowly** in [10:15](#).

See: Metaphor

Proverbs 28:11 (#4)

"will search him out"

The phrase means that **a lowly one** will be able to investigate and determine that **A rich man** is not really **wise**. If it would be helpful in your language, you could express the meaning plainly. Alternate

translation: "will determine that he is not truly wise"

See: Idiom

Proverbs 28:12 (#1)

"there is} great splendor"

Here, **splendor** could refer to: (1) people rejoicing or celebrating that **righteous ones** have become powerful. Alternate translation: "there is great celebration" (2) the rule of the **righteous ones** being glorious. Alternate translation: "it is very glorious"

See: Abstract Nouns

Proverbs 28:12 (#2)

"When righteous ones exult"

Here Solomon implies that **wicked ones exult** because they have become prosperous or powerful. If it would be helpful in your language, you could state this explicitly. Alternate translation: "When righteous ones become prosperous"

See: Assumed Knowledge and Implicit Information

Proverbs 28:12 (#3)

"but when wicked ones arise"

Here Solomon speaks of **wicked ones** becoming powerful as if they were objects that could **arise**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "but when wicked ones become prosperous"

See: Metaphor

Proverbs 28:12 (#4)

"a man is searched for"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "people search for a man"

See: Active or Passive

Proverbs 28:12 (#5)

"a man is searched for"

Here, a **man** refers to people in general, not a specific **man**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "any person is searched for"

See: Generic Noun Phrases

Proverbs 28:12 (#6)

"a man is searched for"

Here Solomon implies that a **man is searched for** because everyone has hidden themselves to escape from the powerful **wicked ones**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "everyone hides from them"

See: Assumed Knowledge and Implicit Information

Proverbs 28:13 (#1)

"One who covers his transgressions" - "but one who confesses"

One who covers, his, and one who confesses refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person who covers that person's own transgressions ... but any person who confesses"

See: Generic Noun Phrases

Proverbs 28:13 (#2)

"One who covers"

Here Solomon refers to someone concealing **his transgressions** as if **transgressions** were objects that someone **covers**. See how you translated the same use of **covers** in [10:6](#).

See: Metaphor

Proverbs 28:13 (#3)

"his transgressions"

See how you translated the abstract noun **transgressions** in [10:12](#).

See: Abstract Nouns

Proverbs 28:13 (#4)

"but one who confesses and forsakes"

Solomon is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "but one who confesses and forsakes his transgressions"

See: Ellipsis

Proverbs 28:13 (#5)

"will be shown mercy"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. The context implies that Yahweh will do the action. Alternate translation: "Yahweh will show mercy to"

See: Active or Passive

Proverbs 28:14 (#1)

"is} a man" - "but one who hardens his heart"

Here, **a man**, **one who hardens**, and **his** refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "is any person ... but any person who hardens that person's own heart"

See: Generic Noun Phrases

Proverbs 28:14 (#2)

"who is in terror continually"

Here, **in terror continually** refers to reverently fearing Yahweh. If it would be helpful in your language, you could state this explicitly. Alternate translation: "who is in terror of Yahweh continually"

See: Assumed Knowledge and Implicit Information

Proverbs 28:14 (#3)

"but one who hardens his heart"

Here Solomon speaks of a person being stubbornly opposed to Yahweh as if he made **his heart** hard. The word **heart** here refers to a person's mind and will, as in [2:2](#). If the heart is not the body part your culture uses to refer to a person's will, consider using whichever organ your culture would use for this image. If a translation is available in your language, see how it translated a similar expression in [7:3](#). Alternate translation: "but one who is stubborn against Yahweh"\n

See: Metaphor

Proverbs 28:14 (#4)

"will fall into evil"

See how you translated the nearly identical phrase "falls into evil" in [13:17](#).

See: Metaphor

Proverbs 28:15 (#1)

"A lion growling and a bear charging"

If it would be more natural in your language, you could reverse the order of these clauses. Alternate translation: "A wicked ruler over a lowly people is a lion growling and a bear charging"\n

See: Information Structure

Proverbs 28:15 (#2)

"A lion growling and a bear charging"

In this verse, Solomon speaks of **a wicked ruler over a lowly people** being frightening and dangerous as if he were **A lion growling and a bear charging**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "Very dangerous" or "Like a lion growling or a bear charging"\n

See: Metaphor

Proverbs 28:15 (#3)**"is} a wicked ruler over a lowly people"**

Here, a **wicked ruler** and a **lowly people** refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "is any wicked ruler over any lowly people"

See: Generic Noun Phrases

Proverbs 28:15 (#4)**"lowly"**

See how you translated the same use of **lowly** in [10:15](#).

See: Metaphor

Proverbs 28:15 (#5)**"a" - "people"**

See how you translated the same use of **people** in [11:14](#).

See: Collective Nouns

Proverbs 28:16 (#1)**"A leader" - "one who hates"**

A **leader** and **one who hates** refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any leader ... any person who hates"

See: Generic Noun Phrases

Proverbs 28:16 (#2)**"understanding"**

See how you translated the abstract noun **understanding** in [1:2](#).\n\n

See: Abstract Nouns

Proverbs 28:16 (#3)**"is} also abundant of oppressions"**

Here Solomon is using the possessive form to describe an **abundant** amount of oppressive acts. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "does many oppressive acts"

See: Possession

Proverbs 28:16 (#4)**"one who hates"**

This clause is a strong contrast to the previous clause. Use the most natural way in your language to indicate a contrast. Alternate translation: "however, one who hates"\n

See: Connect — Contrast Relationship

Proverbs 28:16 (#5)**"unjust gain"**

See how you translated this phrase in [1:19](#).

See: Abstract Nouns

Proverbs 28:16 (#6)**"will lengthen days"**

See how you translated the similar phrase "length of days" in [3:2](#).

See: Idiom

Proverbs 28:17 (#1)**""A man" - "a life"**

A **man**, a **life**, a **pit**, and **him** refer to a type of person and these things in general. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person ... any life ... any pit ... that person"

See: Generic Noun Phrases

Proverbs 28:17 (#2)**"oppressed by the blood of a life"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "whom the blood of a life oppresses"

See: Active or Passive

Proverbs 28:17 (#3)

"oppressed by the blood of a life"

Here, **oppressed** refers to a person being guilty for murdering someone. If it would be helpful in your language, you could state this explicitly. Alternate translation: "guilty for the blood of a life"

See: Assumed Knowledge and Implicit Information

Proverbs 28:17 (#4)

"by the blood of"

Here, **blood** refers to violently murdering someone, which usually causes **blood** to come out of the person who is murdered. See how you translated the same use of **blood** in [1:11](#).\n

See: Metonymy

Proverbs 28:17 (#5)

"a life"

Here, **life** refers to a person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "a person"

See: Synecdoche

Proverbs 28:17 (#6)

"will flee"

Here, **flee** implies that the murderer is fleeing from punishment for what he has done. If it would be helpful in your language, you could state this explicitly. Alternate translation: "will flee punishment" or "will flee those who want to punish him"

See: Assumed Knowledge and Implicit Information

Proverbs 28:17 (#7)

"a pit"

Here, **pit** could refer to: (1) death, which is when that person would be buried in **a pit**. Alternate translation: "the grave" or "death" (2) a deep hole or well where the murderer would try to hide. Alternate translation: "a pit to hide in"

See: Metonymy

Proverbs 28:17 (#8)

"let them not support"

Here, **them** refers to any people in general who may think about helping the murderer. If it would be helpful in your language, you could state this explicitly. Alternate translation: "let no one support" or "let any people not support"

See: Pronouns — When to Use Them

Proverbs 28:18 (#1)

"One who walks" - "but one who is crooked of"

One who walks and **one who is crooked** refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person who walks ... but any person who is crooked"

See: Generic Noun Phrases

Proverbs 28:18 (#2)

"One who walks blameless"

Here Solomon refers to someone behaving in a blameless manner as if that person **walks blameless**. If it would be helpful in your language, you could express the meaning plainly. See how you translated a similar use of "walk" in [3:23](#). Alternate translation: "One who conducts his life in a blameless manner"\n

See: Metaphor

Proverbs 28:18 (#3)

"will be saved"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. The context implies that Yahweh will do the action. Alternate translation: "Yahweh will save"

See: Active or Passive

Proverbs 28:18 (#4)

"but one who is crooked of ways"

See how you translated **one crooked of ways** in [28:6](#).

See: Metaphor

Proverbs 28:18 (#5)

"will fall"

See how you translated the same use of **fall** in [11:5](#).

See: Metaphor

Proverbs 28:18 (#6)

"in one"

Here, **in one** could refer to: (1) falling **in one** moment, which emphasizes the suddenness of falling. Alternate translation: "at once" (2) falling into **one** of this person's **crooked ways**. Alternate translation: "into one of those ways"

See: Metaphor

Proverbs 28:19 (#1)

"One who works his ground will be satisfied {with} bread"

See how you translated the identical clause in [12:11](#).

See: Assumed Knowledge and Implicit Information

Proverbs 28:19 (#2)

"but one who pursues empty things"

See how you translated the identical phrase in [12:11](#).

See: Metaphor

Proverbs 28:19 (#3)

"will be satisfied {with} poverty"

Here Solomon is using irony. By doing so, Solomon actually means to communicate the opposite of the literal meaning of his words. The **one who pursues empty things** is spoken of as being **satisfied with poverty**, but **poverty** is not satisfying. If it would be helpful in your language, you could translate the meaning plainly. Alternate translation: "will only have poverty"

See: Irony

Proverbs 28:19 (#4)

"with} poverty"

See how you translated the abstract noun **poverty** in [6:11](#).

See: Abstract Nouns

Proverbs 28:20 (#1)

"A man of faithfulness {" - "but one who hurries"

A man of faithfulness and **one who hurries** refer to these types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person of faithfulness ... but any person who hurries"

See: Generic Noun Phrases

Proverbs 28:20 (#2)

"A man of faithfulness"

Here Solomon is using the possessive form to describe a **man** who is characterized by **faithfulness**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "A faithful man"

See: Possession

Proverbs 28:20 (#3)**"has} an abundance of"**

See how you translated the abstract noun **abundance** in [5:23](#).

See: Abstract Nouns

Proverbs 28:20 (#4)**"will not remain blameless"**

See how you translated this phrase in [6:29](#).

See: Litotes

Proverbs 28:21 (#1)**"Recognizing faces"**

See how you translated this phrase in [24:23](#).

See: Idiom

Proverbs 28:21 (#2)**"is} not good"**

See how you translated the same use of **not good** in [16:29](#).

See: Litotes

Proverbs 28:21 (#3)**"yet for a bit of bread"**

Here, **a bit of bread** could refer to: (1) a small amount of food. Alternate translation: "yet for a small amount of food" (2) a small bribe. Alternate translation: "yet for a small bribe"

See: Metaphor

Proverbs 28:21 (#4)**"a man"**

Although the term **man** is masculine, Solomon is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "a person"

See: When Masculine Words Include Women

Proverbs 28:21 (#5)**"will transgress"**

Here Solomon implies that this person **will transgress** by recognizing **faces**, as mentioned in the previous clause. If it would be helpful in your language, you could state this explicitly. Alternate translation: "will transgress by recognizing faces" or "will transgress by favoring someone"

See: Assumed Knowledge and Implicit Information

Proverbs 28:22 (#1)**"One who hurries" - "is} a man of" - "but he does not know" - "will come to him"**

One who hurries, **a man**, **he**, and **him** refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person who hurries ... is a person of ... but that person does not know ... will come to that person"

See: Generic Noun Phrases

Proverbs 28:22 (#2)**"One who hurries to the wealth"**

Here Solomon implies that this person **hurries to** obtain **wealth**. If it would be helpful in your language, you could state this explicitly. See how you translated the similar phrase "one who hurries to become rich" in [28:20](#). Alternate translation: "One who hurries to gain wealth"

See: Assumed Knowledge and Implicit Information

Proverbs 28:22 (#3)**"is} a man of an evil eye"**

See how you translated the similar phrase "one evil of eye" in [23:6](#).

See: Idiom

Proverbs 28:22 (#4)**"lack"**

See how you translated the abstract noun **lack** in [6:11](#).

See: Abstract Nouns

Proverbs 28:22 (#5)**"lack will come to him"**

Here Solomon speaks of experiencing **lack** as if it were a person who can **come** to someone. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "he will experience lack"\n

See: Personification

Proverbs 28:23 (#1)**"One who rebukes a man" - "more than one who makes the tongue smooth"**

One who rebukes, a man, one who makes and the tongue refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person who rebukes any other person ... more than any person who makes that person's own tongue smooth"

See: Generic Noun Phrases

Proverbs 28:23 (#2)**"will find"**

See how you translated the same use of **find** in [16:20](#).

See: Metaphor

Proverbs 28:23 (#3)**"favor"**

See how you translated the abstract noun **favor** in [3:4](#).

See: Abstract Nouns

Proverbs 28:23 (#4)**"favor"**

Here Solomon implies that **One who rebukes will find favor** with the person whom he rebukes. If it would be helpful in your language, you could state this explicitly. Alternate translation: "favor with the one he rebukes"

See: Assumed Knowledge and Implicit Information

Proverbs 28:23 (#5)**"more than one who makes the tongue smooth"**

Here Solomon refers to someone speaking flatteringly as if that person **makes his tongue smooth**. Here, **tongue** refers to speaking, as in [6:17](#). If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "more than one who flatters by what he says"

See: Metaphor

Proverbs 28:24 (#1)**"One who robs his father and his mother" - "he {" - "of a man of destruction"**

One who robs, his, he, and a man refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person who robs that person's own mother and father ... that person ... of a person of destruction"

See: Generic Noun Phrases

Proverbs 28:24 (#2)**"and says, "There is no transgression"**

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: "and says that there is no transgression"\n

See: Direct and Indirect Quotations

Proverbs 28:24 (#3)**"transgression"**

See how you translated the abstract noun **transgression** in [10:19](#).

See: Abstract Nouns

Proverbs 28:24 (#4)

"is} the companion of a man of destruction"

Here, **companion** refers to being just like a **man of destruction**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is the same kind of person as a man of destruction"

See: Metaphor

Proverbs 28:24 (#5)

"of a man of destruction"

The phrase **man of destruction** refers to a person who destroys other people, which is a murderer. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "of a murderer"

See: Idiom

Proverbs 28:25 (#1)

"One wide of appetite" - "but one who trusts"

One wide of appetite and **one who trusts** refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person wide of appetite ... but any person who trusts"

See: Generic Noun Phrases

Proverbs 28:25 (#2)

"One wide of appetite"

The phrase **wide of appetite** refers to being greedy. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "A greedy one"

See: Metaphor

Proverbs 28:25 (#3)

"stirs up"

Here Solomon refers to starting **strife** as if it were something that a person **stirs up**. See how you translated the same use of this phrase in [15:18](#).

See: Metaphor

Proverbs 28:25 (#4)

"strife"

See how you translated the abstract noun **strife** in [16:28](#).

See: Abstract Nouns

Proverbs 28:25 (#5)

"will be fattened"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "he will fatten"

See: Active or Passive

Proverbs 28:25 (#6)

"will be fattened"

See how you translated the same use of **fattened** in [11:25](#).

See: Metaphor

Proverbs 28:26 (#1)

""One who trusts in his heart, he {is} a stupid one,"

One who trusts, his, he, a stupid one, one who walks, and himself refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person who trusts in that person's own heart, that person is stupid, but any person who walks in wisdom, that person will flee"

See: Generic Noun Phrases

Proverbs 28:26 (#2)**"in his heart"**

Here, **heart** refers to the whole person. See how you translated the same use of **heart** in [14:10](#).

See: Synecdoche

Proverbs 28:26 (#3)**"but one who walks"**

Here Solomon speaks of a person behaving with **wisdom** as if **wisdom** were a place that person **walks in**. If it would be helpful in your language, you could express the meaning plainly. See how you translated a similar use of "walk" in [3:23](#). Alternate translation: "who behaves with wisdom"

See: Metaphor

Proverbs 28:26 (#4)**"in wisdom"**

See how you translated the abstract noun **wisdom** in [1:2](#).

See: Abstract Nouns

Proverbs 28:26 (#5)**"he himself will flee"**

Solomon uses the word **himself** to emphasize the kind of person who **will flee**. Use a way that is natural in your language to indicate this significance. Alternate translation: "that very person will flee"

See: Reflexive Pronouns

Proverbs 28:26 (#6)**"he himself will flee"**

Here Solomon implies that this person **will flee** from danger. If it would be helpful in your language, you could state this explicitly. Alternate translation: "he himself will flee from danger"

See: Assumed Knowledge and Implicit Information

Proverbs 28:27 (#1)**"One who gives to the one who is poor" - "but one who hides his eyes"**

One who gives, the one who is poor, one who hides, and **his** refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person who gives to any person who is poor ... but any person who hides that person's own eyes"

See: Generic Noun Phrases

Proverbs 28:27 (#2)**"has no lack"**

Solomon is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning. If it would be helpful in your language, you could express the positive meaning. Alternate translation: "has plenty"

See: Litotes

Proverbs 28:27 (#3)**"lack,"**

See how you translated the abstract nouns **lack** in [6:11](#) and **abundance** in [5:23](#).

See: Abstract Nouns

Proverbs 28:27 (#4)**"but one who hides his eyes"**

Here Solomon implies that this person **hides his eyes** from seeing **the one who is poor** mentioned in the previous clause. If it would be helpful in your language, you could state this explicitly. Alternate translation: "but one who hides his eyes so that he does not see the poor" or "but one who hides his eyes from seeing the poor"

See: Assumed Knowledge and Implicit Information

Proverbs 28:27 (#5)**"but one who hides his eyes"**

Here, **hides his eyes** refers to ignoring the needs of poor people as if one closes his **eyes** to avoid seeing them. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "but one who refuses to notice"

See: Metonymy

Proverbs 28:28 (#1)**"When wicked ones arise"**

See how you translated the same use of **arise** in [28:12](#).

See: Metaphor

Proverbs 28:28 (#2)**"a man will hide himself"**

Here, **a man** and **himself** refer to people in general, not a specific **man**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "any person will hide"

See: Generic Noun Phrases

Proverbs 29:1 (#1)**"A man of rebukes"**

A man of rebukes here represents a type of person in general, not one particular **man**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "Any person of rebukes"

See: Generic Noun Phrases

Proverbs 29:1 (#2)**"A man of rebukes"**

Here Solomon uses the possessive form to describe **A man** who has received many **rebukes**. If it would be helpful in your language, you could use a different expression. Alternate translation: "A man who has received rebukes"

See: Possession

Proverbs 29:1 (#3)**"who stiffens the neck"**

Here Solomon speaks of a person becoming stubborn as if that person **stiffens** his **neck**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "who becomes stubborn"

See: Metaphor

Proverbs 29:1 (#4)**"will suddenly be broken and without healing"**

See how you translated the same clause in [6:15](#).

See: Active or Passive

Proverbs 29:2 (#1)**"When the righteous ones increase"**

Here, **increase** could refer to: (1) the amount of **righteous ones** increasing. Alternate translation: "When righteous ones increase in number" or "When righteous ones multiply greatly" (2) the **righteous ones** increasing their power or authority. Alternate translation: "When righteous ones increase in power" or "When righteous ones become more powerful"

See: Metaphor

Proverbs 29:2 (#2)**"the people" - "a people"**

In this verse, the word **people** is singular in form, but it refers to multiple **people** as a group. See how you translated the same use of **people** in [11:14](#).

See: Collective Nouns

Proverbs 29:2 (#3)**"a wicked one"**

See how you translated **a wicked one** in [9:7](#).

See: Generic Noun Phrases

Proverbs 29:2 (#4)**"groans"**

Here, **groans** refers to the sound **people** make to express that they are miserable, which is the opposite of **rejoice** in the previous clause. If it would be helpful in your language, you could state this explicitly. Alternate translation: "groans in misery"

See: Assumed Knowledge and Implicit Information

Proverbs 29:3 (#1)**""A man" - "his father,"**

A man, **his**, and **one who associates** refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person ... that person's father, but any person who associates with"

See: Generic Noun Phrases

Proverbs 29:3 (#2)**"wisdom"**

See how you translated the abstract noun **wisdom** in [1:2](#).

See: Abstract Nouns

Proverbs 29:3 (#3)**"but one who associates with"**

Solomon is referring to a person having sex with **prostitutes** in a polite way by using the phrase **associates with**. If it would be helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: "but one who sleeps with" or "but one who has sexual relations with"

See: Euphemism

Proverbs 29:3 (#4)**"destroys wealth"**

Here, **destroys wealth** implies that this person has wasted all his money. If it would be helpful in your language, you could state this explicitly. Alternate translation: "squanders his wealth"

See: Assumed Knowledge and Implicit Information

Proverbs 29:4 (#1)**"A king" - "but a man of contributions"**

A king and **a man of contributions** refer to a types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any king is one who scatters ... but any man of contributions"\n

See: Generic Noun Phrases

Proverbs 29:4 (#2)**"by justice"**

See how you translated the abstract noun **justice** in [1:3](#).

See: Abstract Nouns

Proverbs 29:4 (#3)**"the land" - "tears it down"**

Here, **land** and **it** refer to the people who live in a **land**. See how you translated the same use of these words in [28:2](#).\n

See: Metonymy

Proverbs 29:4 (#4)**"causes the land to stand"**

Here Solomon refers to the people of **the land** being successful as if they would continue **to stand**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "causes the land to be successful"\n

See: Metaphor

Proverbs 29:4 (#5)**"but a man of contributions"**

This could refer to: (1) someone who demands bribes. Alternate translation: "but a man who demands bribes" (2) a ruler who demands excessive taxes from the people he rules over. Alternate translation: "but a man who demands tribute" or "but a man who extorts his land"

See: Possession

Proverbs 29:4 (#6)**"but a man of"**

The parallelism between the two clauses in this verse indicates that the phrase **a man** here refers to a **king** or leader in general. If it would be helpful in your language, you could state this explicitly. Alternate translation: "but a ruler of"

See: Assumed Knowledge and Implicit Information

Proverbs 29:4 (#7)**"tears it down"**

Here Solomon refers to the people of **the land** failing as if someone **tears** them **down**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "causes the land to fail"

See: Metaphor

Proverbs 29:5 (#1)**""A man" - "his neighbor"**

A man and **his** refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person ... that person's neighbor ... that person's feet"

See: Generic Noun Phrases

Proverbs 29:5 (#2)**"who makes smooth for his neighbor"**

Here Solomon speaks of someone speaking flatteringly as if that person were making what he says **smooth**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "who flatters his neighbor"

See: Metaphor

Proverbs 29:5 (#3)**"spreads out a net for his feet"**

Here Solomon refers to deceiving a person as if someone were spreading **out a net** in order to trap that person by the **feet**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "deceives that person" or "is like someone who spreads out a net to catch his neighbor"

See: Metaphor

Proverbs 29:5 (#4)**"his feet"**

Here, **feet** refers to the whole person. See how you translated the same use of **feet** in [7:11](#).

See: Synecdoche

Proverbs 29:6 (#1)**"In the transgression of"**

See how you translated the abstract noun **transgression** in [10:19](#).

See: Abstract Nouns

Proverbs 29:6 (#2)**"an evil man {" - "but a righteous one"**

Here, **an evil man** and **a righteous one** represent types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. See how you translated **a righteous one** in [9:9](#). Alternate translation: "any evil person ... but any righteous person"

See: Generic Noun Phrases

Proverbs 29:6 (#3)**"there is} a snare"**

Here Solomon speaks of a person causing his life to be in danger as if he were an animal that gets caught in a **snare**. If it would be helpful in your language, you could express the meaning plainly. See how you translated **snare** in [22:25](#). Alternate translation: "he endangers his life" or "there is danger"

See: Metaphor

Proverbs 29:7 (#1)**"A righteous one" - "a wicked one"**

See how you translated **A righteous one** in [9:9](#) and **a wicked one** in [9:7](#).

See: Generic Noun Phrases

Proverbs 29:7 (#2)**"knows" - "knowledge"**

In this verse, **knows** and **knowledge** refer to having concern for **the legal claim of lowly ones**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "are concerned about ... concern"

See: Assumed Knowledge and Implicit Information

Proverbs 29:7 (#3)**"the legal claim of"**

Here, **legal claim** refers to the legal rights of **lowly ones**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "justice for"

See: Assumed Knowledge and Implicit Information

Proverbs 29:7 (#4)**"lowly ones"**

See how you translated the same use of **lowly** in [10:15](#).

See: Metaphor

Proverbs 29:7 (#5)**"a wicked one"**

This clause is a strong contrast with the previous clause. Use the most natural way in your language to indicate a contrast. Alternate translation: "by contrast, a wicked one"

See: Connect — Contrast Relationship

Proverbs 29:8 (#1)**"Men of mockery"**

Here Solomon is using the possessive form to describe **Men** who are characterized by **mockery**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "Men who are mockers"

See: Possession

Proverbs 29:8 (#2)**"inflame"**

Here Solomon refers to people causing the people in a **city** to become angry and violent as if they were setting the **city** on fire. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "enrage" or "are like those who ignite"

See: Metaphor

Proverbs 29:8 (#3)**"a city"**

Here, **city** refers to the people who live in a **city**. See how you translated the same use of **city** in [11:10](#).

See: Metonymy

Proverbs 29:8 (#4)**"turn away nose"**

Here Solomon refers to people ceasing to feel angry as if they were turning their noses away from the person they are angry with. See how you translated

the similar phrase “turns away his nose” in [24:18](#).\n

See: Idiom

Proverbs 29:9 (#1)

""A wise man" - "with a foolish man,"

A **wise man**, a **foolish man**, and **he** represent types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. See how you translated A **wise man** in [16:14](#). Alternate translation: “Any wise person ... with any foolish person, but that foolish person trembles”

See: Generic Noun Phrases

Proverbs 29:9 (#2)

"goes to judgment"

Here, **goes to judgment** refers to starting a legal dispute with someone. If it would be helpful in your language, you could state this explicitly. Alternate translation: “goes to court” or “begins a lawsuit”

See: Assumed Knowledge and Implicit Information

Proverbs 29:9 (#3)

"but he trembles"

Here, **trembles** refers to the **foolish** person gesturing violently because he were angry. If it would be helpful in your language, you could state this explicitly. Alternate translation: “but he gestures violently”

See: Assumed Knowledge and Implicit Information

Proverbs 29:9 (#4)

"and laughs"

Here, **laughs** refers to laughing in a mocking manner, not joyful laughter. If it would be helpful in your language, you could state this explicitly. Alternate translation: “and laughs mockingly”

See: Assumed Knowledge and Implicit Information

Proverbs 29:9 (#5)

"and there is no rest"

This could mean: (1) there will be no resolution to the **judgment**. Alternate translation: “and they will not be able to settle the problem” (2) the **foolish** person will not be quiet. Alternate translation: “and will not stop doing so”

See: Assumed Knowledge and Implicit Information

Proverbs 29:10 (#1)

"Men of bloodshed"

Here Solomon uses the possessive form to refer to **Men** who shed the blood of other people. If it would be helpful in your language, you could use a different expression. Alternate translation: “Men who shed the blood of others” or “Men who kill others”

See: Possession

Proverbs 29:10 (#2)

"a blameless one"

See how you translated this phrase in [11:5](#) and “blameless ones” in [2:21](#).

See: Generic Noun Phrases

Proverbs 29:10 (#3)

"but upright ones seek his life"

Here, the phrase **seek his life** could refer to: (1) **upright ones** desiring to protect the **life** of a **blameless one**. Alternate translation: “want to protect his life” (2) **Men of bloodshed** desiring to kill **upright ones**, in which case singular **his** would refer to plural **upright ones**. Alternate translation: “and they want to kill upright ones”

See: Idiom

Proverbs 29:11 (#1)

"A stupid one" - "but a wise one"

See how you translated A **stupid one** in [10:18](#) and a **wise one** in [1:5](#).

See: Generic Noun Phrases

Proverbs 29:11 (#2)

"brings out all his spirit"

Here Solomon refers to a person openly expressing **all** of his emotions as if his emotions were a **spirit** that he **brings out** of himself. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "openly expresses all his emotions"

See: Metaphor

Proverbs 29:11 (#3)

"soothes it backward"

Here Solomon refers to a person controlling the expression of his emotions as if he **soothes** those emotions so that they go **backward** into him. The meaning of this phrase is the opposite of the meaning of **brings out all his spirit** in the previous clause. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "restrains himself from openly expressing his emotions"

See: Metaphor

Proverbs 29:12 (#1)

"A ruler" - "a word of falsehood,"

A ruler, a word of falsehood, and his refer to people and false words in general. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any ruler ... any word of falsehood ... that person's servants"

See: Generic Noun Phrases

Proverbs 29:12 (#2)

"who listens attentively to"

Here, **listens attentively** implies that this **ruler** believes what he **listens** to. If it would be helpful in your language, you could state this explicitly. Alternate translation: "who believes"

See: Assumed Knowledge and Implicit Information

Proverbs 29:12 (#3)

"a word of falsehood"

See how you translated this phrase in [13:5](#).

See: Possession

Proverbs 29:13 (#1)

"One who is poor and a man of oppression"

One who is poor and **a man of oppression** refer to types of people in general, not specific people. If it would be helpful in your language, you could use different more natural expressions. Alternate translation: "Any person who is poor and any man of oppression"

See: Generic Noun Phrases

Proverbs 29:13 (#2)

"and a man of oppression"

Here Solomon is using the possessive form to describe a **man** who is characterized by oppressing other people. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "a man who oppresses others"

See: Possession

Proverbs 29:13 (#3)

"meet together"

See how you translated the same use of **meet together** in [22:2](#).

See: Metaphor

Proverbs 29:13 (#4)

"the one who enlightens the eyes of them both"

Here, **enlightens the eyes** is an idiom that means "enables someone to live" or "makes someone alive" If it would be helpful in your language, you could express the meaning plainly. Alternate

translation: "the one who enables both of them to live"

See: Idiom

Proverbs 29:14 (#1)

"A king" - "his throne"

A **king** and **his** refer to kings in general, not a specific **king**. If it would be helpful in your language, you could use more natural expressions. See how you translated A **king** in [29:4](#). Alternate translation: "Any king ... that king's throne"

See: Generic Noun Phrases

Proverbs 29:14 (#2)

"lowly ones"

See how you translated the same use of **lowly** in [10:15](#).

See: Metaphor

Proverbs 29:14 (#3)

"with truth"

See how you translated the abstract noun **truth** in [8:7](#).

See: Abstract Nouns

Proverbs 29:14 (#4)

"his throne will be established"

See how you translated this phrase in [25:5](#).

See: Metonymy

Proverbs 29:14 (#5)

"to perpetuity"

Solomon says **to perpetuity** here as an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "for a very long time"

See: Hyperbole

Proverbs 29:15 (#1)

"A rod and rebuke give wisdom"

Solomon is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the next clause if it would be clearer in your language. Alternate translation: "A rod and rebuke give a boy wisdom"

See: Ellipsis

Proverbs 29:15 (#2)

"A rod and rebuke give wisdom"

Here Solomon speaks of people using a **rod and rebuke** to make someone wiser as if a **rod and rebuke** were people who could **give** something. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Using a rod and rebuke can give a boy wisdom"

See: Personification

Proverbs 29:15 (#3)

"A rod"

See how you translated the same use of **rod** in [10:13](#) and [13:24](#).

See: Metonymy

Proverbs 29:15 (#4)

""and rebuke" - "wisdom,"

See how you translated the abstract nouns **rebuke** in [1:25](#), **wisdom** in [1:2](#), and **shame** in [6:33](#).

See: Abstract Nouns

Proverbs 29:15 (#5)

"but a boy" - "his mother"

Here, a **boy** and **his** refer to children in general, not a specific **boy**. If it would be helpful in your language, you could use more natural expressions.

Alternate translation: “but any child ... that child’s mother”\n

See: Generic Noun Phrases

Proverbs 29:15 (#6)

“who is sent away”

Here, **sent away** is an idiom that refers to letting someone do whatever that person wants to do. If it would be helpful, you could use an equivalent idiom from your language or state the meaning plainly. Alternate translation: “who is left to himself” or “who is allowed to do whatever he wants to do”

See: Idiom

Proverbs 29:15 (#7)

“who is sent away”

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “whom his parents sent away” or “whom his parents do not discipline”

See: Active or Passive

Proverbs 29:16 (#1)

“When wicked ones increase”

Here, **increase** could refer to: (1) the amount of **wicked ones** increasing. Alternate translation: “When wicked ones increase in number” or “When wicked ones multiply greatly” (2) the **wicked ones** increasing their power or authority. Alternate translation: “When wicked ones increase in power”

See: Metaphor

Proverbs 29:16 (#2)

“transgression”

See how you translated the abstract noun **transgression** in [10:19](#).

See: Abstract Nouns

Proverbs 29:16 (#3)

“their downfall”

If your language does not use an abstract noun for the idea of **downfall**, you could express the same idea in another way. Alternate translation: “them falling down”

See: Abstract Nouns

Proverbs 29:16 (#4)

“their downfall”

Here, **downfall** could refer to: (1) the destruction of **wicked ones**, in which case **downfall** would have a meaning similar to “fall” in [11:5](#). Alternate translation: “their destruction” (2) the **wicked ones** losing their power or authority. Alternate translation: “their loss of power”

See: Metaphor

Proverbs 29:17 (#1)

“your son”

See how you translated the same use of **son** in [1:8](#).

See: When Masculine Words Include Women

Proverbs 29:17 (#2)

“and he will cause you to rest”

Here, **and** introduces the result of disciplining one’s **son**. Use the most natural way in your language to indicate result. You may need to start a new sentence. Alternate translation: “As a result, he will cause you to rest”\n

See: Connect — Reason-and-Result Relationship

Proverbs 29:17 (#3)

“and he will give delights to your soul”

Here Solomon speaks of a **son** causing his parents to feel delighted as if **delights** were objects that he can **give** to them. If it would be helpful in your language, you could express the meaning plainly. Alternate translate: “and he will delight your being”

See: Metaphor

Proverbs 29:17 (#4)**"to your soul"**

See how you translated the same use of **soul** in [2:10](#).

See: Synecdoche

Proverbs 29:18 (#1)**"vision"**

Here, **vision** refers specifically to information that Yahweh reveals to prophets so that they can tell it to **the people**. It is also called prophecy or divine revelation. If it would be helpful in your language, you could state this explicitly. Alternate translation: "prophecy" or "revelation"

See: Assumed Knowledge and Implicit Information

Proverbs 29:18 (#2)**"the people"**

See how you translated the same use of **people** in [11:14](#).

See: Collective Nouns

Proverbs 29:18 (#3)**"are let loose"**

Here Solomon refers to **people** acting disorderly or uncontrollably as if they were **let loose** from being restrained. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "act disorderly" or "are out of control"

See: Metaphor

Proverbs 29:18 (#4)**"but one who keeps the law, happy {is} he"**

Here, **one who keeps** and **he** refer to a type of person in general, not a specific person. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "but any person who keeps the law, happy is that person"

See: Generic Noun Phrases

Proverbs 29:18 (#5)**"but one who keeps the law"**

See how you translated the similar phrase "keep the law" in [28:4](#).

See: Metaphor

Proverbs 29:19 (#1)**"A servant" - "he understands"**

A servant and **he** refer to servants in general, not a specific **servant**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any servant ... that person understands"

See: Generic Noun Phrases

Proverbs 29:19 (#2)**"A servant will not be instructed"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "No one will instruct a servant"

See: Active or Passive

Proverbs 29:19 (#3)**"by words"**

See how you translated the similar use of **words** in [1:23](#).

See: Metonymy

Proverbs 29:19 (#4)**"answer"**

See how you translated the abstract noun **answer** in [15:1](#).

See: Abstract Nouns

Proverbs 29:20 (#1)**"You see a man hurrying in his words"**

Although the Hebrew text is not worded like a question, many translations make this clause into a rhetorical question. If it would be helpful in your language, you could translate this as a question. See how you translated the similar use of **You see** in [22:29](#). Alternate translation: "Have you seen a man hurrying in his words?"

See: Rhetorical Question

Proverbs 29:20 (#2)**"a man hurrying in his words"**

See how you translated **a man** and **his** in [6:27](#).

See: When Masculine Words Include Women

Proverbs 29:20 (#3)**"hurrying in his words"**

Here, **hurrying in his words** is an idiom that means "speaking before thinking about what to say." If this phrase does not have that meaning in your language, you could use an idiom from your language that does have that meaning or state the meaning plainly. Alternate translation: "talking off the cuff" or "who speaks without thinking"

See: Idiom

Proverbs 29:20 (#4)**"There is more} hope for a stupid one than him"**

See how you translated this sentence in [26:12](#).

See: Abstract Nouns

Proverbs 29:21 (#1)**"If} one pampers his servant"**

Here, **one** and **his** refer to a type of person in general, not a specific person. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "If any person pampers that person's own servant"

See: Generic Noun Phrases

Proverbs 29:21 (#2)**"from youth"**

Here Solomon implies that **youth** refers to the **youth** of the **servant**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "for that servant's youth"

See: Assumed Knowledge and Implicit Information

Proverbs 29:21 (#3)**"from youth"**

See how you translated the abstract noun **youth** in [2:17](#).

See: Abstract Nouns

Proverbs 29:21 (#4)**"then his end"**

Here, **end** refers to the result. If it would be helpful in your language, you could state this explicitly. See how you translated the same use of **end** in [14:12](#).

See: Assumed Knowledge and Implicit Information

Proverbs 29:21 (#5)**"insolence"**

If your language does not use an abstract noun for the idea of **insolence**, you could express the same idea in another way. Alternate translation: "acting insolently"

See: Abstract Nouns

Proverbs 29:22 (#1)**"A man of nose stirs up strife,"**

Solomon is leaving out some words in the second clause that in many languages a clause would need in order to be complete. You could supply these words from the first clause if it would be clearer in your language. Alternate translation: "A man of nose stirs up strife, and an owner of heat stirs up much transgression"

See: Ellipsis

Proverbs 29:22 (#2)

"A man of nose stirs up strife,"

These two clauses mean basically the same thing. The second clause emphasizes the meaning of the first clause by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** that indicates that the second phrase is repeating the first one, not saying something additional. Alternate translation: "A man of nose stirs up strife, yes, an owner of heat stirs up much transgression"\n

See: Parallelism

Proverbs 29:22 (#3)

"A man of nose" - "and an owner of heat"

A man of nose and **an owner of heat** refer to a type of person in general, not a specific person. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person of nose ... and any owner of heat"

See: Generic Noun Phrases

Proverbs 29:22 (#4)

"A man of nose" - "and an owner of heat"

See how you translated the same use of **nose** and **heat** in [22:24](#).

See: Idiom

Proverbs 29:22 (#5)

"stirs up strife"

See how you translated the same phrase in [15:18](#).

See: Metaphor

Proverbs 29:22 (#6)

"transgression"

See how you translated the abstract noun **transgression** in [10:19](#).

See: Abstract Nouns

Proverbs 29:23 (#1)

"The pride of"

See how you translated the abstract noun **pride** in [8:13](#).

See: Abstract Nouns

Proverbs 29:23 (#2)

"a man will make him low,"

Here, **a man**, **him**, and **one** refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "any person will make that person low, but any person lowly of spirit"

See: Generic Noun Phrases

Proverbs 29:23 (#3)

"will make him low"

Here, **low** refers to being humiliated or ashamed. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will make him ashamed"

See: Metaphor

Proverbs 29:23 (#4)

"but one lowly of spirit"

Here, **lowly** refers to being humble. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "but one humble of spirit"

See: Metaphor

Proverbs 29:23 (#5)

"spirit"

Here, **spirit** refers to a person's attitude. See how you translated the same use of **spirit** in [18:14](#).

See: Metaphor

Proverbs 29:23 (#6)

"will grasp honor"

See how you translated this phrase in [11:16](#).

See: Metaphor

Proverbs 29:24 (#1)

""One who shares with a thief hates his life;"

One who shares, a thief, his, and he refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any person who shares with any thief hates that person's own life; that person will hear an oath"

See: Generic Noun Phrases

Proverbs 29:24 (#2)

"One who shares with a thief"

Here, **shares** implies that this person helps a **thief** and that **thief** gives him part of what he has stolen. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "One who helps a thief and shares in his spoil" or "An accomplice of a thief"

See: Assumed Knowledge and Implicit Information

Proverbs 29:24 (#3)

"hates"

Here Solomon refers to a person doing what is harmful to himself as if he hates himself. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "harms" or "acts as if he hates"

See: Metaphor

Proverbs 29:24 (#4)

"his life"

Here, **life** refers to the person himself. See how you translated the same use of **life** in [8:36](#).

See: Metonymy

Proverbs 29:24 (#5)

"he will hear an oath"

Here, **oath** refers to the curse that would be spoken against someone who did not speak the truth or reveal important information in a criminal case, as described in [Leviticus 5:1-6](#). The witness who hears this **oath** knows that Yahweh will punish him if he does not speak the truth. If it would be helpful in your language, you could state this explicitly. Alternate translation: "he will hear the curse spoken against those who keep silent about the crime" or "he will hear and know that he will be cursed if he does not say anything"

See: Assumed Knowledge and Implicit Information

Proverbs 29:24 (#6)

"but will not tell"

Here Solomon implies that this person **will not tell** anything about the crime that he knows the **thief** has committed. If it would be helpful in your language, you could state this explicitly. Alternate translation: "but will not say what the thief did"

See: Assumed Knowledge and Implicit Information

Proverbs 29:25 (#1)

"The anxiety of"

See how you translated the abstract noun **anxiety** in [15:16](#).

See: Abstract Nouns

Proverbs 29:25 (#2)

"a man" - "but the one who trusts"

Here, **a man** and **one who trusts** refer to types of people in general, not specific people. If it would be

helpful in your language, you could use more natural expressions. Alternate translation: “any person ... but any person who trusts”

See: Generic Noun Phrases

Proverbs 29:25 (#3)

"sets a snare"

Here Solomon speaks of someone causing trouble for himself as if his **anxiety** were a person who **sets a snare** that traps him. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: “causes him to get into trouble” or “is like someone who sets a trap”

See: Personification

Proverbs 29:25 (#4)

"will be set on high"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “he will set him on high”

See: Active or Passive

Proverbs 29:25 (#5)

"will be set on high"

See how you translated the same use of **set on high** in [18:10](#).

See: Metaphor

Proverbs 29:26 (#1)

"are} those who seek the face of a ruler"

Here Solomon implies that these people **seek the face of a ruler** in order to ask him to help them in some way. If it would be helpful in your language, you could state this explicitly. Alternate translation: “are those who seek the face of a ruler to ask for his help”

See: Assumed Knowledge and Implicit Information

Proverbs 29:26 (#2)

"are} those who seek"

Here Solomon speaks of people trying to meet a **ruler** as if the ruler's **face** were an object that people **seek** to find. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “are those who try to meet”\n

See: Metaphor

Proverbs 29:26 (#3)

"the face of"

Here, **face** refers to being in the presence of the whole person. See how you translated the same use of **face** in [7:15](#).\n

See: Synecdoche

Proverbs 29:26 (#4)

""a ruler,"

Here, a **ruler** and a **man** refer to rulers and other people in general, not a specific **ruler** or **man**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: “any ruler ... any person”

See: Generic Noun Phrases

Proverbs 29:26 (#5)

"is} justice of a man"

Here Solomon is using the possessive form to describe **justice** that is for the benefit of a **man**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: “is justice for a man” or “is justice on behalf of a man”

See: Possession

Proverbs 29:26 (#6)

"is} justice of"

See how you translated the abstract noun **justice** in [1:3](#).

See: Abstract Nouns

Proverbs 29:27 (#1)

"An abomination to" - "but an abomination to"

See how you translated the abstract noun **abomination** in [3:32](#).

See: Abstract Nouns

Proverbs 29:27 (#2)

"is} a man of injustice,"

Here, a **man of injustice**, a **wicked one**, and **one upright of way** refer to types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. See how you translated a **wicked one** in [9:7](#). Alternate translation: "is any person of injustice, but an abomination to any wicked person is a person upright of way"

See: Generic Noun Phrases

Proverbs 29:27 (#3)

"is} a man of injustice"

Here Solomon is using the possessive form to describe a **man** who is characterized by **injustice**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "is an unjust man"

See: Possession

Proverbs 29:27 (#4)

"is} one upright of way"

Here Solomon is using the possessive form to describe a **way** that is characterized by being **upright**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "is one whose way is upright"

See: Possession

Proverbs 29:27 (#5)

"way"

Here Solomon uses **way** to refer to how people behave. See how you translated this use of **way** in [1:15](#).

See: Metaphor

Proverbs 30:1 (#1)

"The words of"

See how you translated the same use of **words** in [1:6](#).

See: Metonymy

Proverbs 30:1 (#2)

"Agur" - "Jakeh," - "to Ithiel, to Ithiel and Ucal"

Agur, **Jakeh**, **Ithiel**, and **Ucal** are names of men.

See: How to Translate Names

Proverbs 30:1 (#3)

"the burden"

Here, **burden** refers to a warning message that Yahweh reveals to prophets so that they can tell it to other people. Because this message contained a warning or threat, it was considered to be a **burden** to the person who heard it. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the warning from Yahweh"

See: Metonymy

Proverbs 30:1 (#4)

"the strong man"

Here, **the strong man** refers to **Agur**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Agur, the strong man,"

See: Assumed Knowledge and Implicit Information

Proverbs 30:1 (#5)**"to Ithiel, to Ithiel and Ucal"**

All Hebrew manuscripts read **to Ithiel, to Ithiel and Ucal**. The ULT follows that reading. Other ancient translations of this text read "I am weary, O God. I am worn out and weary, O God," which is based on a possible meaning for the Hebrew words. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Proverbs 30:1 (#6)**"to Ithiel, to Ithiel"**

Here, the writer repeats the name **Ithiel** to emphasize to whom this **declaration** was first given. If your language does not use repetition to do this, you could use one phrase and provide emphasis in another way. Alternate translation: "to Ithiel, indeed, to Ithiel"

See: Doublet

Proverbs 30:2 (#1)**""I {am} more stupid than a man,"**

Agur says these two clauses as extreme statements for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "I feel like I am more stupid than a man, and that the understanding of mankind is not mine"

See: Hyperbole

Proverbs 30:2 (#2)**""**

[30:2–33](#) is a long quotation of what Agur said. If it would be helpful in your language, you could indicate this with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Proverbs 30:2 (#3)**""I {am} more stupid than a man,"**

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "I am more stupid than a man, yes, the understanding of mankind is not mine"

See: Parallelism

Proverbs 30:2 (#4)**""than a man,"**

In this verse, **man** refers to people in general, not to a specific **man**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "than any person ... any person"\n

See: Generic Noun Phrases

Proverbs 30:2 (#5)**"the understanding of"**

See how you translated the abstract noun **understanding** in [1:2](#).

See: Abstract Nouns

Proverbs 30:3 (#1)**""And I have not learned wisdom,"**

Agur says these two clauses as extreme statements for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "And I feel like I have not learned wisdom, nor the knowledge of holy ones do I know"

See: Hyperbole

Proverbs 30:3 (#2)**""wisdom,"**

See how you translated the abstract nouns **wisdom** in [1:2](#) and **knowledge** in [1:4](#).

See: Abstract Nouns

Proverbs 30:3 (#3)

"holy ones"

Here, **holy ones** could refer to: (1) Yahweh as the Holy One, in which case the plural form is used to emphasize his greatness. Alternate translation: "the Holy One" (2) heavenly beings, including God and angels. Alternate translation: "holy beings"

See: Assumed Knowledge and Implicit Information

Proverbs 30:4 (#1)

""Who has ascended {to} heaven and descended?"

In this verse, the writer uses the question form four times to emphasize how much greater Yahweh is than people. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "Surely, no human has ascended to heaven and descended! Surely, no one but Yahweh has gathered the wind in the hollow of his hands! Surely, no one but Yahweh has wrapped waters in the cloak! Surely, no one but Yahweh has raised up all the ends of the earth!"

See: Rhetorical Question

Proverbs 30:4 (#2)

"has ascended {to} heaven and descended"

Here, Agur speaks of someone going to the place where God dwells and returning from there as if **heaven** were a place that someone could go up to or come down from. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "has gone to and returned from the place where Yahweh dwells"

See: Metaphor

Proverbs 30:4 (#3)

"Who has gathered the wind in the hollow of his hands"

Here, Agur speaks of controlling **the wind** as if it were something that a person could catch and hold in the palm of one's hand. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Who has controlled the wind"

See: Metaphor

Proverbs 30:4 (#4)

"in the hollow of his hands"

Here, the word translated **hollow** refers to the palm of someone's hand. If it would be helpful in your language, you could state this explicitly. Alternate translation: "in the palms of his hands"

See: Assumed Knowledge and Implicit Information

Proverbs 30:4 (#5)

"Who has wrapped waters in the cloak"

Here, Agur speaks of storing rainwater in clouds as if the **waters** were something that a person could wrap inside a **cloak**. If it would be helpful in your language, you could express the meaning plainly. If a translation is available in your language, see the similar use of **waters** in [26:8](#). Alternate translation: "Who has stored the water in clouds"

See: Metaphor

Proverbs 30:4 (#6)

"Who has raised up all the ends of the earth"

Here, Agur speaks of setting the boundaries of the dry land on **the earth** as if the **ends of the earth** were something that a person could raise **up**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "has set up the limits for where the land ends" or "has marked the boundaries for the ends of the earth"

See: Metaphor

Proverbs 30:4 (#7)

"What {is} his name? And what {is} the name of his son? Surely you know"

Agur uses irony here to emphasize that no one knows of any person who can do those things described earlier in the verse because such a person does not exist. If it would be helpful in your language, you could translate the meaning plainly. Alternate translation: "Surely, none of you know the name of someone who has done this or the name of his son because such a person does not exist!"

See: Irony

Proverbs 30:5 (#1)

"is refined"

Here, Agur refers to what **God** says being true as if his sayings were metal that someone had melted and removed unwanted material from. If it would be helpful in your language, you could express the meaning plainly. See how you translated the phrase "refined gold" in [8:19](#). Alternate translation: "is proven to be true"\n

See: Metaphor

Proverbs 30:5 (#2)

"he {is} a shield"

Here, Agur speaks of **God** protecting people as if he were a **shield**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "he is a protector"

See: Metaphor

Proverbs 30:5 (#3)

"for those who take refuge in him"

Here, Agur speaks of people trusting **God** to protect them as if he were a shelter in which people **take refuge**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "for those who rely on him to protect them"

See: Metaphor

Proverbs 30:6 (#1)

"Do not add upon his words"

Here, Agur refers to someone claiming God said something that he did not say as if that person were adding more **words** to what God has said. Here, **words** refers to what is said, as in [1:23](#). If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Do not claim that God has said something that he did not really say"

See: Metonymy

Proverbs 30:6 (#2)

"and you be shown a liar"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "and he show you to be a liar"\n

See: Active or Passive

Proverbs 30:7 (#1)

"from with you"

If your language has a formal form of **you** that it uses to address a superior respectfully, you may wish to use that form for **you**. Alternatively, it might be more appropriate in your culture to address God using a familiar form, such as friends would use with one another. Use your best judgment about which form to use.

See: Forms of 'You' — Formal or Informal

Proverbs 30:7 (#2)

"do not withhold"

This is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "please do not withhold"

See: Imperatives — Other Uses

Proverbs 30:7 (#3)**"do not withhold"**

Agur is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "do not withhold these two things I am asking for"

See: Ellipsis

Proverbs 30:7-9 (#1)**"Two things I ask from with you"**

These three verses are a prayer that Agur prays to Yahweh. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Two things I ask from you, O Yahweh"

See: Assumed Knowledge and Implicit Information

Proverbs 30:8 (#1)**"Emptiness and the word of a lie put far away from me"**

This is an imperative clause, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "Please put far away from me emptiness and the word of a lie"

See: Imperatives — Other Uses

Proverbs 30:8 (#2)**"Emptiness and the word of a lie put far away from me"**

Here, Agur speaks of **Emptiness** and **the word of a lie** as if they were objects that could be **put far away from** a person. He means that he wants God to prevent him from acting or speaking with **Emptiness and the word of a lie**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Keep me from acting with emptiness and speaking the word of a lie"

See: Metaphor

Proverbs 30:8 (#3)**"Emptiness"**

Emptiness here refers to dishonesty or deception. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Dishonesty"

See: Metaphor

Proverbs 30:8 (#4)**"and the word of a lie"**

Here, Agur is using the possessive form to describe a **word** that is a **lie**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "and a lying word"

See: Possession

Proverbs 30:8 (#5)**"and the word of"**

See how you translated the same use of **word** in [12:25](#).

See: Metonymy

Proverbs 30:8 (#6)**""Do not give to me poverty or riches;"**

These two clauses are imperative clauses, but they communicate polite requests rather than commands. Use a form in your language that communicates polite requests. It may be helpful to add expressions such as "please" to make this clear. Alternate translation: "Please do not give to me poverty or riches; please cause me to receive the bread of my portion"

See: Imperatives — Other Uses

Proverbs 30:8 (#7)**"Do not give to me poverty or riches"**

Here, Agur speaks of being poor or rich as if **poverty** and **riches** were physical objects that someone could **give** to someone else. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “Do not allow me to be poor or rich”

See: Metaphor

Proverbs 30:8 (#8)

"the bread of my portion"

This could refer to: (1) an amount of **bread** that Yahweh has allotted for Agur. Alternate translation: “the bread you have apportioned for me” (2) the amount of **bread** Agur needs to live. Alternate translation: “the bread I need”

See: Possession

Proverbs 30:8 (#9)

"cause me to receive"

This clause is a strong contrast to the previous clause. Use the most natural way in your language to indicate a contrast. Alternate translation: “rather, cause me to receive” or “cause me to receive instead”\n

See: Connect — Contrast Relationship

Proverbs 30:8 (#10)

"the bread of"

See how you translated the same use of **bread** in [9:5](#).

See: Synecdoche

Proverbs 30:9 (#1)

"Lest I be satiated"

Agur uses this expression to introduce an imaginary situation to help explain why he asked God not to allow him to become rich in the previous verse. Use a natural method in your language for introducing an imaginary situation. Alternate translation: “Suppose I be satiated”

See: Hypothetical Situations

Proverbs 30:9 (#2)

"I be satiated"

Here, **satiated** refers to having too much food and possessions. If it would be helpful in your language, you could state this explicitly. Alternate translation: “I possess too much”

See: Assumed Knowledge and Implicit Information

Proverbs 30:9 (#3)

"and I deny"

Agur is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: “and I deny Yahweh”

See: Ellipsis

Proverbs 30:9 (#4)

"and say, 'Who {is} Yahweh'"

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: “and ask who Yahweh is.”\n

See: Direct and Indirect Quotations

Proverbs 30:9 (#5)

"Who {is} Yahweh"

Agur is using the question form to emphasize what might happen to him if he became too rich. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: “I don’t know Yahweh!”

See: Rhetorical Question

Proverbs 30:9 (#6)

"And lest I become dispossessed"

Agur uses this expression to introduce an imaginary situation to help explain why he asked

God not to allow him to become poor in the previous verse. Use a natural method in your language for introducing an imaginary situation. Alternate translation: “And suppose I become dispossessed”

See: Hypothetical Situations

Proverbs 30:9 (#7)

"I become dispossessed"

Here, **dispossessed** refers to someone becoming so poor that he loses everything that he owns. If it would be helpful in your language, you could state this explicitly. Alternate translation: “I become so poor that I own nothing”

See: Assumed Knowledge and Implicit Information

Proverbs 30:9 (#8)

"and I seize"

Here, **and** introduces the result of stealing. Use the most natural way in your language to indicate results. Alternate translation: “and so I seize”\n

See: Connect — Reason-and-Result Relationship

Proverbs 30:9 (#9)

"and I seize"

Here, Agur speaks of disgracing **the name of my God** as if **the name** were an object that someone could violently **seize** and hurt. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “and I might disgrace”

See: Metaphor

Proverbs 30:9 (#10)

"the name of"

Here, **name** refers to a person's reputation. See how you translated the same use of **name** in [22:1](#).

See: Metaphor

Proverbs 30:10 (#1)

""a slave to his master,""

Here, **a slave**, **his**, and **he** refer to slaves in general, not a specific **slave**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: “any slave to that slave's master ... that slave curse you”

See: Generic Noun Phrases

Proverbs 30:10 (#2)

"and you be found guilty"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “and people consider you to be guilty”

See: Active or Passive

Proverbs 30:10 (#3)

"and you be found guilty"

Agur implies that this person is **guilty** of slandering. If it would be helpful in your language, you could state this explicitly. Alternate translation: “and you be found guilty of slander”

See: Assumed Knowledge and Implicit Information

Proverbs 30:11 (#1)

""

[30:11–14](#) is the first of six numerical sayings in this chapter, even though this saying does not state the number of illustrations. See the discussion of this in the General Notes for this chapter.

Proverbs 30:11 (#2)

""There is} a generation, it curses its father"

In this verse, the words **generation**, **it**, and **its** are singular in form, but they refer to some people as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: “There is a group of people, those people curse their fathers ... their mothers”

See: Collective Nouns

Proverbs 30:11 (#3)

""it curses its father"

These two clauses mean basically the same thing. The second clause emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine these clauses and express the emphasis in another way. Alternate translation: "it regularly curses its father and mother"

See: Parallelism

Proverbs 30:12 (#1)

""There is} a generation" - "in its eyes,"

See how you translated the same use of **generation** and **its** in the previous verse.

See: Collective Nouns

Proverbs 30:12 (#2)

"clean"

Here, Agur speaks of people being innocent of doing anything wrong as if those people were **clean**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "innocent"

See: Metaphor

Proverbs 30:12 (#3)

"in its eyes"

See how you translated the same use of **eyes** in [3:4](#).

See: Metaphor

Proverbs 30:12 (#4)

"but it is not washed from its excrement"

Here, Agur speaks of people being guilty of doing something wrong as if those people were **not washed** and as if the wrong things they did were **excrement**. If it would be helpful in your language,

you could express the meaning plainly or use a simile. Alternate translation: "but it is guilty of doing bad things" or "but it is guilty, as if it has not washed off its excrement"

See: Metaphor

Proverbs 30:12 (#5)

"it is not washed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "someone has not washed it"

See: Active or Passive

Proverbs 30:13 (#1)

"There is} a generation," - "its eyes" - "and its eyelids"

See how you translated the same use of **generation** and **its** in [30:11](#).

See: Collective Nouns

Proverbs 30:13 (#2)

""how its eyes are raised up,"

Here, **how** indicates that what follows is an exclamation that emphasizes the pride of this **generation**. Use an exclamation that would communicate that meaning in your language. Alternate translation: "its eyes are so raised up, and their eyelids are so lifted up"

See: Exclamations

Proverbs 30:13 (#3)

""its eyes are raised up,"

Here, Agur refers to pride as **eyes** that **are raised up** and ****eyelids**** that **are lifted up**, which is a characteristic facial expressions of proud people. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "proud they are, and they are arrogant"\n

See: Metonymy

Proverbs 30:13 (#4)**""its eyes are raised up,"**

The phrases **eyes are raised up** and **eyelids are lifted up** mean similar things. Agur is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "how completely proud they are"

See: Doublet

Proverbs 30:14 (#1)**"There is} a generation, its teeth {" - "its fangs"**

See how you translated the same use of **generation** and **its** in [30:11](#).

See: Collective Nouns

Proverbs 30:14 (#2)**""its teeth {are} swords"**

Here, Agur refers to people who oppress **afflicted ones** and **needy ones** as if they were wild animals that are **devouring** those people by using **teeth** or **fangs** that are dangerous like **swords** or **knives**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "it cruelly oppresses" or "it is oppresses others like a wild animal that uses sword-like teeth or knife-like fangs to consume"

See: Metaphor

Proverbs 30:14 (#3)**""its teeth {are} swords"**

The phrases **its teeth are swords** and **its fangs are knives** mean the same thing. Agur is using the two phrases together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "its teeth are very sharp"

See: Doublet

Proverbs 30:14 (#4)**"afflicted ones from the earth and needy ones from man"**

The phrases **afflicted ones from the earth** and **needy ones from man** mean the same thing. Agur is using the two phrases together for emphasis. Here, **afflicted ones** and **needy ones** both refer to poor people. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "poor people from the world"\n

See: Doublet

Proverbs 30:14 (#5)**"from man"**

Here, **man** refers to all people in general, not a specific **man**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "from mankind" or "from all human beings"

See: Generic Noun Phrases

Proverbs 30:15 (#1)**"Two daughters {are} for the leech"**

Here, Agur speaks of a greedy person as if that person were a **leech** and as if what that person demands from others were **Two daughters**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "Greedy people always say" or "Greedy people are like a leech with two daughters"

See: Metaphor

Proverbs 30:15 (#2)**"are} for the leech"**

A **leech** is a type of worm that attaches itself to the skin of a person or animal in order to suck blood. If your readers would not be familiar with this type of animal, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "are for the blood-sucking animal" or "are for the parasite"

See: Translate Unknowns

Proverbs 30:15 (#3)

"Give! Give"

This could refer to: (1) the names of the **Two daughters**. Alternate translation: "they are named Give and Give" (2) what the **Two daughters** say. Alternate translation: "they say, 'Give! Give!'"

See: Assumed Knowledge and Implicit Information

Proverbs 30:15 (#4)

""There are} three, they are not satisfied;"

The second half of 30:15 and all of 30:16 are the second of six numerical sayings in this chapter. See the discussion of numerical sayings in the General Notes for this chapter.

Proverbs 30:15 (#5)

""There are} three, they are not satisfied;"

To make a comprehensive statement, Agur is using a rhetorical device in which the speaker names a number that should be sufficient to illustrate his point and then increases that number by one for emphasis. Since the meaning of both clauses is the same, you could also combine them into one clause. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "These four things are absolutely never satisfied"\n

See: Parallelism

Proverbs 30:15 (#6)

"are not satisfied"

Agur is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning. If it would be helpful in your language, you could express the positive meaning, as in the UST.

See: Litotes

Proverbs 30:16 (#1)

""and the closure of the womb,"

Here, **the womb**, **a land**, and **a fire** refer to these things in general, not specific things. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "and the closure of any womb, any land not satisfied with water, and any fire"

See: Generic Noun Phrases

Proverbs 30:16 (#2)

"and the closure of"

Here, Agur refers to a woman being unable to bear children as if her **womb** were closed. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and the barrenness of"

See: Metaphor

Proverbs 30:16 (#3)

"the womb"

Here, **womb** refers to the whole person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "a woman"

See: Synecdoche

Proverbs 30:16 (#4)

"a land not satisfied with water"

Here, Agur speaks of **land** that does not have enough **water** to grow crops as if it were a person who does not have enough water to drink. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "a land that never gets enough water to grow crops"

See: Personification

Proverbs 30:16 (#5)

"and a fire does not say, 'Enough'"

Here, Agur speaks of **fire** requiring fuel to keep burning as if it were a person who never says **Enough**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and a fire that never stops needing fuel to keep burning"

See: Personification

Proverbs 30:17 (#1)

"An eye mocks a father"

Agur is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "Concerning an eye that mocks a father"

See: Ellipsis

Proverbs 30:17 (#2)

""An eye" - "will peck it out,"

Although **eye** here refers to the whole person, **it** refers to the eyes of that person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "A person ... will peck that person's eyes out and ... will eat those eyes"

See: Synecdoche

Proverbs 30:17 (#3)

""a father"

Here, Agur implies that these people are the **father** and **mother** of the person who **mocks** and **shows contempt**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "that person's father ... to that person's mother"

See: Assumed Knowledge and Implicit Information

Proverbs 30:17 (#4)

"the ravens of the valley" - "the vulture"

Both **ravens** and **vulture** refer to large birds that eat dead animals. If your readers would not be

familiar with this type of birds, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "birds that scavenge in the valley ... other birds that scavenge" or "scavengers ... scavengers"

See: Translate Unknowns

Proverbs 30:17 (#5)

"the ravens of the valley will peck it out"

Since **ravens** and vultures usually eat dead animals, Agur implies here that this person will be killed before the birds eat him. If it would be helpful in your language, you could state this explicitly. Alternate translation: "that person will die and the ravens of the valley will peck that person's eyes out"

See: Assumed Knowledge and Implicit Information

Proverbs 30:17 (#6)

"the sons of the vulture"

Here, Agur refers to young vultures as if they were **sons** from the **vulture** family. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the young vultures"

See: Personification

Proverbs 30:18 (#1)

""

[30:18-19](#) is the third of six numerical sayings in this chapter. See the discussion of numerical sayings in the General Notes for this chapter.

Proverbs 30:18 (#2)

""Three things, they {are} too wonderful for me,"

To make a comprehensive statement, Agur is using a rhetorical device in which the speaker names a number that should be sufficient to illustrate his point and then increases that number by one for emphasis. If it would be helpful in your language, you could state the meaning plainly. See how you

translated the similar use of **Three things** and **four** in [30:15](#). Alternate translation: "These four things are absolutely too wonderful for me"

See: Parallelism

Proverbs 30:19 (#1)

"the way of" - "the way of" - "the way of" - "and the way of"

In this verse, **way** refers to the manner of doing something. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the manner of ... the manner of ... the manner of ... and the manner of"

See: Metaphor

Proverbs 30:19 (#2)

""the eagle" - "a snake" - "a ship" - "the sea,"

These phrases refer to these things or people in general. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "any eagle ... any snake ... any ship ... any sea ... any young man with any young woman"

See: Generic Noun Phrases

Proverbs 30:19 (#3)

"the way of the eagle in the sky"

Here, Agur is using the possessive form to describe **the way that the eagle flies in the sky**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "the way that the eagle flies in the sky"

See: Possession

Proverbs 30:19 (#4)

"the way of a snake on a rock"

Here, Agur is using the possessive form to describe **the way that a snake slithers on a rock**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "the way that a snake slithers on a rock"

See: Possession

Proverbs 30:19 (#5)

"the way of a ship"

Here, Agur is using the possessive form to describe **the way that a ship sails in the heart of the sea**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "the way that a ship sails"

See: Possession

Proverbs 30:19 (#6)

"in the heart of the sea"

See how you translated this phrase in [23:34](#).

See: Metaphor

Proverbs 30:19 (#7)

"and the way of a young man with a young woman"

Here, Agur is using the possessive form to describe **the way that a young man interacts with a young woman**. This could refer to: (1) a young married couple's loving relationship, which could include sexual relations. Alternate translation: "and the way that a young man lovingly interacts with a young woman" (2) sexual relations. Alternate translation: "and the way that a young man is sexually intimate with a young woman"

See: Possession

Proverbs 30:20 (#1)

"is} the way of"

See how you translated the same use of **way** in the previous verse.

See: Metaphor

Proverbs 30:20 (#2)

"a woman" - "She eats and wipes her mouth"

Here, **a woman**, **she**, and **her** refer to a type of women in general, not a specific **woman**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "any woman ... that woman eats and wipes her mouth"

See: Generic Noun Phrases

Proverbs 30:20 (#3)

"She eats and wipes her mouth"

Agur is referring to an adulterous **woman** easily committing **adultery** as if she were eating. If it would be helpful in your language, you could state this plainly or use a simile. Alternate translation: "she commits adultery easily" or "she is like a woman who eats and wipes her mouth"

See: Metaphor

Proverbs 30:20 (#4)

"and says, 'I have not done iniquity'"

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: "and says that she has not done iniquity"

See: Direct and Indirect Quotations

Proverbs 30:20 (#5)

"iniquity"

See how you translated the abstract noun **iniquity** in [6:12](#).

See: Abstract Nouns

Proverbs 30:21 (#1)

""

[30:21-23](#) is the fourth of six numerical sayings in this chapter. See the discussion of numerical sayings in the General Notes for this chapter.

Proverbs 30:21 (#2)

""Under three things the earth quakes,"

To make a comprehensive statement, Agur is using a rhetorical device in which the speaker names a number that should be sufficient to illustrate his point and then increases that number by one for emphasis. If it would be helpful in your language, you could state the meaning plainly. Since the meaning of both clauses is similar, you could also combine them into one clause. See how you translated the similar use of **three things** and **four** in [30:15](#). Alternate translation: "Under these four things the earth truly shakes"

See: Parallelism

Proverbs 30:21 (#3)

""Under three things" - "quakes,"

Agur says **quakes** and **hold up** here as extreme statements to emphasize how intolerable the things in the following verses are for **the earth**. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "Because of three things ... shudder, and because of four ... to endure"

See: Hyperbole

Proverbs 30:21 (#4)

"the earth" - "it is not able"

Here, **the earth** and **it** refer to the people who live on **the earth**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the people on the earth ... they are not able"

See: Metonymy

Proverbs 30:22 (#1)

"under"

See how you translated **under** in the previous verse.

See: Hyperbole

Proverbs 30:22 (#2)

""a slave when he becomes king"

Here, **a slave, he**, and **a worthless one** refer types of people in general, not specific people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: “any slave when that slave becomes king, and any worthless one when that person is satisfied with”

See: Generic Noun Phrases

Proverbs 30:22 (#3)

"he is satisfied with"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “he gets enough”

See: Active or Passive

Proverbs 30:22 (#4)

"bread"

See how you translated the same use of **bread** in [9:5](#).

See: Synecdoche

Proverbs 30:23 (#1)

"under"

See how you translated **under** in [30:21](#).

See: Hyperbole

Proverbs 30:23 (#2)

""a hated woman when she is married"

Here, **a hated woman, she**, and **a female servant**, and **her** refer to types of women in general, not specific women. If it would be helpful in your language, you could use more natural expressions. Alternate translation: “any hated woman when that woman is married, and any female servant when that servant dispossesses her mistress”

See: Generic Noun Phrases

Proverbs 30:23 (#3)

"when she is married"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “when someone marries her”

See: Active or Passive

Proverbs 30:23 (#4)

"she dispossesses her mistress"

Here, **dispossesses** refers to **a female servant** replacing her master's wife as the lead woman of the household. If it would be helpful in your language, you could state this explicitly. Alternate translation: “she becomes her master's wife in place of her mistress”

See: Assumed Knowledge and Implicit Information

Proverbs 30:24 (#1)

""

[30:24–28](#) is the fifth of six numerical sayings in this chapter. See the discussion of numerical sayings in the General Notes for this chapter.

Proverbs 30:24 (#2)

"are} small things of the earth"

Here, Agur is using the possessive form to describe **small things** that exist **on the earth**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: “are small things that exist on the earth”

See: Possession

Proverbs 30:24 (#3)

"are} wise things, being made wise"

Here, **wise things, being made wise** is an emphatic construction that uses a verb and its object that come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your

language may have another way of showing the emphasis.

See: Poetry

Proverbs 30:25 (#1)

"are} a people"

Here, Agur refers to the whole species of **ants** as if they were a group of **people**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "are a species"

See: Personification

Proverbs 30:25 (#2)

"but they prepare their food in the summer"

See how you translated the similar phrase "prepares its bread in the summer" in [6:8](#).

See: Assumed Knowledge and Implicit Information

Proverbs 30:26 (#1)

"Rock badgers"

Rock badgers are small animals also called hyraxes that live in the cracks between rocks in the wilderness. If your readers would not be familiar with this type of animal, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "Small mammals that living among rocks"

See: Translate Unknowns

Proverbs 30:26 (#2)

"are} a people"

See how you translated the same use of **people** in the previous verse.

See: Personification

Proverbs 30:26 (#3)

"their house in the cliff"

Although **house** and **the cliff** are singular, they refer to these things in general. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "their houses in the cliffs"

See: Generic Noun Phrases

Proverbs 30:26 (#4)

"their house"

Here, Agur refers to the places where **Rock badgers** live as if those places were houses like humans live in. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "their dwelling places" or "their holes"

See: Personification

Proverbs 30:27 (#1)

"for the locust,"

Here, **the locust** and **it** represent locusts in general, not one particular **locust**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "for locusts ... every one of them"

See: Generic Noun Phrases

Proverbs 30:27 (#2)

"but" - "go out divided {into groups}"

Here, Agur speaks of the orderly ways that locusts travel as if they were an army with soldiers who **go out divided into groups**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "but ... move together in an organized manner" or "but ... march ahead like ranks of soldiers"

See: Personification

Proverbs 30:28 (#1)

"a lizard" - "yet it {" - "the king"

Here, **a lizard**, **it**, and **the king** represent lizards and kings in general, not one particular **lizard** or **king**. If it would be helpful in your language, you

could use more natural expressions. Alternate translation: “any lizard ... yet any lizard ... any king”

See: Generic Noun Phrases

Proverbs 30:28 (#2)

“a lizard”

A **lizard** is a small animal that crawls on the ground and can hide in houses. If your readers would not be familiar with this type of animal, you could use the name of something similar in your area or you could use a more general term. Alternate translation: “a small crawling animal”

See: Translate Unknowns

Proverbs 30:29 (#1)

””

[30:29–31](#) is the sixth of six numerical sayings in this chapter. See the discussion of numerical sayings in the General Notes for this chapter.

Proverbs 30:29 (#2)

””Three things, they are doing well of step,”

To make a comprehensive statement, Agur is using a rhetorical device in which the speaker names a number that should be sufficient to illustrate his point and then increases that number by one for emphasis. If it would be helpful in your language, you could state the meaning plainly. Since the meaning of both clauses is the same, you could also combine them into one clause. See how you translated the similar use of **Three things** and **four** in [30:15](#). Alternate translation: “These four things truly walk well”

See: Parallelism

Proverbs 30:29 (#3)

””are doing well of step,”

The phrases **doing well of step** and **doing well of walking** both refer to animals or people who walk impressively. If it would be helpful in your language, you could state this explicitly. Alternate

translation: “walk in an impressive manner ... stride in a stately manner”

See: Idiom

Proverbs 30:30 (#1)

“a lion,” - “and it will not turn away”

Here, **a lion** and **it** refer to lions in general, not a specific **lion**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: “any lion ... and that lion will not turn away”

See: Generic Noun Phrases

Proverbs 30:30 (#2)

“mighty among the animals”

Here, **mighty among the animals** refers to being the mightiest animal among them. If it would be helpful in your language, you could state this explicitly. Alternate translation: “the mightiest animal”

See: Assumed Knowledge and Implicit Information

Proverbs 30:30 (#3)

“and it will not turn away from the face of”

Here, **turn away from the face** means “does not run away from” because one would have to **turn** one’s face away from the **face** of someone in order to run away from that person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “and it will not run away from”

See: Metonymy

Proverbs 30:31 (#1)

””one girded of loins, or a male goat,”

Here, **one girded of loins, a male goat, a king**, and **one** refer to animals or people in general, not specific animals or people. If it would be helpful in your language, you could use more natural expressions. Alternate translation: “those girded of loins, or any male goat, and any king against whom any person does not rise up”

See: Generic Noun Phrases

Proverbs 30:31 (#2)

"one girded of loins"

Many scholars believe that this is an idiom that refers to a rooster that struts proudly. Roosters are male birds that walk around in a proud manner. If it would be helpful in your language, you could express the meaning plainly. If your readers would not be familiar with this type of bird, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "strutting roosters" or "a male bird that struts proudly"

See: Idiom

Proverbs 30:31 (#3)

"against whom one does not rise up"

Some scholars believe that the phrase translated as **against whom one does not rise up** could also be translated as "whose army is with him." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.\n

Proverbs 30:32 (#1)

"by lifting up yourself"

Here, Agur speaks of someone honoring himself as if he were **lifting up** himself for everyone to see. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "by honoring yourself"\n

See: Metaphor

Proverbs 30:32 (#2)

"a hand {be} to mouth"

Here, Agur uses the phrase **a hand be to mouth** to refer to tell someone to stop doing something. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "stop doing those things"

See: Metaphor

Proverbs 30:33 (#1)

"For"

For here introduces the reason for obeying the command stated in the previous verse. Use the most natural way in your language to indicate reason. Alternate translation: "Stop doing these things because"

See: Connect — Reason-and-Result Relationship

Proverbs 30:33 (#2)

"the squeezing of milk brings out butter,"

Here, Agur mentions three cause-and-effect relationships in order to teach that doing what he described in the previous verse will have bad results. If it would be helpful in your language, you could use a simile. Alternate translation: "just like the squeezing of milk brings out butter, and the squeezing of the nose brings out blood, and the squeezing of nostrils brings out strife, so does doing these things cause bad things to happen"

See: Metaphor

Proverbs 30:33 (#3)

"the squeezing of milk brings out butter"

Here, Agur refers to stirring liquid milk until it thickens into a solid substance called **butter**. If your readers would not be familiar with milk or the process for making **butter**, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "stirring some liquids causes them to harden"

See: Translate Unknowns

Proverbs 30:33 (#4)

"and the squeezing of nostrils"

Here, **squeezing of nostrils** refers to making people angry. The word nostrils means "anger" by association with the way that a person who is angry breathes heavily through his nose, causing his nostrils to open wide. Your language and culture

may also associate anger with a particular part of the body. If so, you could use an expression involving that part of the body in your translation. You could also use plain language. Alternate translation: “and making people foam at the mouth” or “and angering people”\n

See: Metonymy

Proverbs 30:33 (#5)

"brings out strife"

Here, Agur refers to causing people to argue as if **strife** were an object that someone **brings out**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “causes strife between people”

See: Metaphor

Proverbs 30:33 (#6)

"strife"

See how you translated the abstract noun **strife** in [16:28](#).

See: Abstract Nouns

Proverbs 31:1 (#1)

"The words of"

See how you translated the same use of **words** in [1:6](#).

See: Metonymy

Proverbs 31:1 (#2)

"a burden"

See how you translated the same use of **burden** in [30:1](#).

See: Metonymy

Proverbs 31:2 (#1)

"What, my son"

[31:2-31](#) is a long quotation of what Lemuel's mother told him. If it would be helpful in your language, you could indicate this with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Proverbs 31:2 (#2)

""What, my son? And what, son of my womb?"

Lemuel's mother is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: “What should I say to you, my son? And what should I say to you, son of my womb? And what should I say to you, son of my vows?”

See: Ellipsis

Proverbs 31:2 (#3)

""What, my son? And what, son of my womb?"

These three questions could be: (1) rhetorical questions that Lemuel's mother asks in order to emphasize that her **son** should listen to what she is about to say. Alternate translation: “This is what I should tell you, my son! And this is what I should tell you, son of my womb! And this is what I should tell you, son of my vows!” (2) exclamations in which **What** is not introducing a question. Alternate translation: “O, my son! O, son of my womb! O, son of my vows!”

See: Rhetorical Question

Proverbs 31:2 (#4)

"son of my womb"

Here, Lemuel's mother is using the possessive form to describe a **son** whom she had carried in her **womb**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: “son whom I carried in my womb”

See: Possession

Proverbs 31:2 (#5)**"son of my vows"**

Here, **vows** could mean: (1) the promise Lemuel's mother made to dedicate her **son** to God if he allowed her to have a child. Alternate translation: "son whom I dedicated to Yahweh" (2) Lemuel is the result of God hearing his mother's **vows**, in which case **vows** would refer to prayers. Alternate translation: "son whom I prayed for"

See: Assumed Knowledge and Implicit Information

Proverbs 31:3 (#1)**"Do not give to women your strength"**

Lemuel's mother is referring to sex in a polite way by using the phrase **give your strength to women**. If it would be helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: "Do not tire yourself out with women" or "Do not waste your energy on having sex with women"

See: Euphemism

Proverbs 31:3 (#2)**"or your ways"**

Here, **your ways** could mean: (1) the same as **your strength** in the previous clause, which is parallel to this clause. Alternate translation: "or your vigor" (2) a person's regular behavior, which is what **ways** usually means in Proverbs. Alternate translation: "or what you do"

See: Metaphor

Proverbs 31:3 (#3)**"to cause kings to be wiped out"**

The parallelism between this clause and the previous clause indicates that this phrase refers to **women** who **cause kings to be wiped out**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "to those women who cause kings to be wiped out"

See: Assumed Knowledge and Implicit Information

Proverbs 31:4 (#1)**"It is} not for kings, Lemuel, {it is} not for kings"**

Here, Lemuel's mother repeats the same phrase for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "It is absolutely not for kings, Lemuel"

See: Doublet

Proverbs 31:4 (#2)**"It is} not for kings," - "it is} not for kings"**

Lemuel's mother is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "It is not appropriate for kings ... it is not appropriate for kings"

See: Ellipsis

Proverbs 31:4 (#3)**"or"**

Some ancient copies and translations say that the word translated as **or** is a different word that means "desire" or "crave," which makes sense because of the parallelism with **drink wine** in the previous clause. If a translation of the Bible already exists in your area, you could consider using the reading in that translation. If there is not already a Bible translation in your area, you may wish to follow the reading of the UST.\n

See: Textual Variants

Proverbs 31:5 (#1)**"he drink"**

Here, **he** refers to the kings and dignitaries mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "those kings or dignitaries drink"

See: Pronouns — When to Use Them

Proverbs 31:5 (#2)**"what has been decreed"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. This phrase refers to the laws of the country that these kings or dignitaries rule over. Alternate translation: "what the law decrees" or "their laws"

See: Active or Passive

Proverbs 31:5 (#3)**"and pervert the legal claim of"**

Here, **pervert the legal claim** refers to depriving people of their legal rights. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and deny the legal rights of"

See: Assumed Knowledge and Implicit Information

Proverbs 31:5 (#4)**"the legal claim of all the sons of the afflicted one"**

Here, **the legal claim** and **the afflicted one** refer to claims and afflicted people in general, not a specific **claim** or **afflicted one**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "any legal claim of all the sons of any afflicted person"

See: Generic Noun Phrases

Proverbs 31:5 (#5)**"the sons of the afflicted one"**

Here, **the sons of the afflicted one** refers to afflicted people. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "afflicted people"

See: Idiom

Proverbs 31:6 (#1)**"to the perishing one"**

Here, **the perishing one** refers to dying people in general, not a specific person. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "to any perishing person"

See: Generic Noun Phrases

Proverbs 31:6 (#2)**"and wine"**

Lemuel's mother is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the previous clause if it would be clearer in your language. Alternate translation: "and give wine"

See: Ellipsis

Proverbs 31:6 (#3)**"to those bitter of soul"**

Here, Lemuel's mother refers to people who feel miserable as if their souls are **bitter**. Here, **soul** refers to a person's inner being or mind, as in [23:7](#). If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "to those who are miserable"

See: Metaphor

Proverbs 31:7 (#1)**""He will drink and forget his poverty,""**

He and **his** refer to "the perishing one" and "those bitter of soul," who are mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Those dying and miserable people will drink and forget their poverty, and their trouble they will not remember again"

See: Pronouns — When to Use Them

Proverbs 31:7 (#2)**"He will drink"**

Lemuel's mother implies that **He will drink** wine or some other intoxicating drink, as mentioned in

the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "He will drink wine or intoxicating drink"

See: Assumed Knowledge and Implicit Information

Proverbs 31:7 (#3)

"his poverty,"

See how you translated the abstract nouns **poverty** in [6:11](#) and **trouble** in [24:2](#).

See: Abstract Nouns

Proverbs 31:8 (#1)

"Open your mouth for a mute one"

Open your mouth refers to doing so in order to say something to defend someone. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Open your mouth to speak on behalf of a mute one"

See: Metonymy

Proverbs 31:8 (#2)

"for a mute one,"

Here, a **mute one**, the **legal claim**, and the **one passing away** refer to these people and things in general. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "for any mute person, for any legal claim of all the sons of any person passing away"

See: Generic Noun Phrases

Proverbs 31:8 (#3)

"for the legal claim of"

Lemuel's mother is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence or use a connecting word if it would be clearer in your language. Alternate translation: "open your mouth for the legal claim of" or "and for the legal claim of"

See: Ellipsis

Proverbs 31:8 (#4)

"the sons of the one passing away"

See how you translated the same use of **the sons of** in [31:5](#).

See: Idiom

Proverbs 31:8 (#5)

"the one passing away"

Lemuel's mother is referring to death in a polite way by using the phrase **passing away**. If it would be helpful in your language, you could use a more normal polite way of referring to this in your language, or you could state this plainly. Alternate translation: "the dying one"

See: Euphemism

Proverbs 31:9 (#1)

"Open your mouth, judge {with} righteousness"

Lemuel's mother is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from the second clause if it would be clearer in your language. Alternate translation: "Open your mouth for the afflicted one and poor one and judge them with righteousness"

See: Ellipsis

Proverbs 31:9 (#2)

"Open your mouth"

See how you translated this phrase in the previous verse.

See: Metonymy

Proverbs 31:9 (#3)

"with} righteousness"

See how you translated the abstract noun **righteousness** in [1:3](#).

See: Abstract Nouns

Proverbs 31:9 (#4)

"and plead the legal case of the afflicted one and poor one"

Here, **the legal case**, **the afflicted one**, and **poor one** refer to legal cases and types of people in general. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "and plead any legal case of any afflicted person and any poor person"

See: Generic Noun Phrases

Proverbs 31:10 (#1)

"A woman of worth, who can find"

Lemuel's mother is using the question form to emphasize the difficulty of finding a wife of **worth**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "Not many men can find a woman of worth!"

See: Rhetorical Question

Proverbs 31:10 (#2)

"A woman of worth," - "her value"

A woman of worth and **her** refer to a type of **woman** in general, not a particular **woman**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "Any woman of worth ... that woman's value"

See: Generic Noun Phrases

Proverbs 31:10 (#3)

"A woman of worth"

Here, Lemuel's mother is using the possessive form to describe a **woman** who is characterized by **worth**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "A worthy woman"

See: Possession

Proverbs 31:10 (#4)

"worth"

Here, **worth** refers to both physical ability and moral **worth**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "physical and moral worth"

See: Assumed Knowledge and Implicit Information

Proverbs 31:10 (#5)

"more than corals"

See how you translated **corals** in [3:15](#).

See: Translate Unknowns

Proverbs 31:11 (#1)

"The heart of her husband"

Here, **heart** refers to the whole person. See how you translated the same use of **heart** in [14:10](#).

See: Synecdoche

Proverbs 31:11 (#2)

"and spoil"

Although the word translated as **spoil** usually refers to wealth that soldiers seize after winning a battle or that thieves steal, here it refers to the valuable things that this **husband** gains because of his wife. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and great wealth from her"

See: Metaphor

Proverbs 31:11 (#3)

"he will not lack"

Lemuel's mother is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning. If it would be helpful in your language, you could express the positive meaning. Alternate translation: "he will always have"

See: Litotes

Proverbs 31:12 (#1)**"good and not evil"**

See how you translated the abstract nouns **good** in [11:27](#) and **evil** in [1:16](#).

See: Abstract Nouns

Proverbs 31:12 (#2)**"good and not evil"**

The expressions **good** and **not evil** mean the same thing. Lemuel's mother is using the two expressions together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "extremely good"

See: Doublet

Proverbs 31:12 (#3)**"her life"**

See how you translated the abstract noun **life** in [10:16](#).

See: Abstract Nouns

Proverbs 31:13 (#1)**"She searches {for}"**

The fact that she **works** in the next clause indicates that this woman finds what she **searches** for. If it would be helpful in your language, you could state this explicitly. Alternate translation: "She finds"

See: Assumed Knowledge and Implicit Information

Proverbs 31:13 (#2)**"wool"**

The term **wool** refers to the hair of sheep, which was used to make warm clothing for winter. If your readers would not be familiar with this type of material, you could use the name of something similar in your area or you could use a more

general term. Alternate translation: "warm fabric" or "material to make into winter clothing"

See: Translate Unknowns

Proverbs 31:13 (#3)**"and linens"**

The term **linens** refers to a type of plant that was used to make cool clothing for summer. If your readers would not be familiar with this type of material, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "cool fabric" or "material to make into summer clothing"

See: Translate Unknowns

Proverbs 31:13 (#4)**"and works"**

Here, **works** refers to making clothing. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and makes clothing"

See: Assumed Knowledge and Implicit Information

Proverbs 31:13 (#5)**"with the delight of her palms"**

Here, Lemuel's mother speaks of this woman feeling **delight** while she uses **her palms** to make clothing as if **her palms** were people who feel that **delight**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "delightfully with her palms"

See: Personification

Proverbs 31:14 (#1)**""She is like the ships of a merchant;"**

If it would be more natural in your language, you could reverse the order of these clauses. Alternate translation: "She brings her bread from far away, like the ships of a merchant"\n

See: Information Structure

Proverbs 31:14 (#2)**"her bread"**

See how you translated the same use of **bread** in [9:5](#).

See: Synecdoche

Proverbs 31:15 (#1)**"while still night"**

Here, **night** refers to the time before the sun rises in the morning, not the middle of the night. If it would be helpful in your language, you could state this explicitly. Alternate translation: "while it is still dark" or "before the sun rises"

See: Assumed Knowledge and Implicit Information

Proverbs 31:15 (#2)**"and gives"**

Here, **and** indicates that what follows is the purpose for the woman rising **while still night**. Use a connector in your language that makes indicates a purpose. Alternate translation: "for the purpose of giving"

See: Connect — Goal (Purpose) Relationship

Proverbs 31:15 (#3)**"to her house"**

Here, **house** represents the family who lives in **her house**. See how you translated the same use of **house** in [3:33](#).

See: Metonymy

Proverbs 31:15 (#4)**"and a portion"**

Here, **portion** refers to a **portion** of **food**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "and a portion of food"

See: Assumed Knowledge and Implicit Information

Proverbs 31:15 (#5)**"to her young women"**

Here, **young women** refers to female servants who serve this woman and live in her home. If it would be helpful in your language, you could state this explicitly. Alternate translation: "to her servant girls"

See: Assumed Knowledge and Implicit Information

Proverbs 31:16 (#1)**"She considers a field"**

Here, **considers** refers to planning carefully before buying a **field**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "She considers carefully about buying a field"

See: Assumed Knowledge and Implicit Information

Proverbs 31:16 (#2)**"from the fruit of her palms"**

Here, **the fruit of her palms** refers to the money that the woman has earned by selling the clothing she made with **her palms** in [31:13](#). If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "from the money she has earned"

See: Metaphor

Proverbs 31:17 (#1)**"She girds her loins"**

The phrase **girds her loins** refers to preparing to do work, which involved tying up the loose ends of one's clothes with a belt so that the clothes do not get in the person's way while working. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "She prepares herself to work"

See: Metonymy

Proverbs 31:17 (#2)**"with strength"**

Here, **strength** indicates the manner by which she **girds her loins**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “in a strong manner” or “strongly”

See: Assumed Knowledge and Implicit Information

Proverbs 31:17 (#3)

"and she strengthens her arms"

Here, Lemuel's mother implies that this woman **strengthens her arms** by working hard. If it would be helpful in your language, you could state this explicitly. Alternate translation: “she strengthens her arms by doing hard work”

See: Assumed Knowledge and Implicit Information

Proverbs 31:18 (#1)

"her profit"

See how you translated the abstract noun **profit** in [3:14](#).

See: Abstract Nouns

Proverbs 31:18 (#2)

"her lamp does not go out in the night"

Here, Lemuel's mother implies that this woman's **lamp does not go out** because the woman is working. If it would be helpful in your language, you could state this explicitly. Alternate translation: “her lamp does not go out in the night because she is working”

See: Assumed Knowledge and Implicit Information

Proverbs 31:18 (#3)

"her lamp does not go out in the night"

Lemuel's mother uses this clause as an overstatement in order emphasize that such a woman works until late at **night**, but not necessarily all **night** long. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: “She burns a lamp late the night as she works”

See: Hyperbole

Proverbs 31:19 (#1)

""She stretches out her hands at the distaff,"

This verse refers to the process of making thread, which is used to make clothing. If it would be helpful in your language, you could state this explicitly. Alternate translation: “She stretches out her hands at the distaff, and she grasps the spindle in order to make thread”

See: Assumed Knowledge and Implicit Information

Proverbs 31:19 (#2)

"She stretches out her hands at the distaff"

Here, **stretches out her hands** means to holding something. If this phrase does not have that meaning in your language, you could state the meaning plainly. Alternate translation: “She takes hold of the distaff”

See: Idiom

Proverbs 31:19 (#3)

"at the distaff"

The word **distaff** refers to a thin rod with pointed ends that is used to make thread. If your readers would not be familiar with this type of tool, you could use the name of something similar in your area or you could use a more general term. Alternate translation: “the tool for making thread”

See: Translate Unknowns

Proverbs 31:19 (#4)

"the spindle"

The word **spindle** refers to a piece of wood that someone wraps thread around when making thread. If your readers would not be familiar with this type of tool, you could use the name of something similar in your area or you could use a more general term. Alternate translation: “the tool for holding thread”

See: Translate Unknowns

Proverbs 31:20 (#1)**""She spreads out her palm to the afflicted one,"**

The phrases **spreads out her palm** and **stretches out her hands** both refer to helping someone by using one's hands to give something to that person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "She helps the afflicted one, and she helps the poor one"

See: Metonymy

Proverbs 31:20 (#2)**""to the afflicted one,"**

See how you translated **the afflicted one** in [15:15](#) and **poor one** in [13:8](#).

See: Generic Noun Phrases

Proverbs 31:21 (#1)**"for her house" - "all her house"**

See how you translated the same use of **her house** in [31:15](#).

See: Metonymy

Proverbs 31:21 (#2)**"She does not fear for her house"**

Here, Lemuel's mother implies that this woman **does not fear for her house** to become cold. If it would be helpful in your language, you could state this explicitly. Alternate translation: "She does not fear for her house to become cold"

See: Assumed Knowledge and Implicit Information

Proverbs 31:21 (#3)**"because of snow"**

Here, **snow** refers to cold weather, which is the time when **snow** falls. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "because of cold weather" or "because of winter"

See: Metonymy

Proverbs 31:21 (#4)**"is clothed {with} crimson"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "she has clothed with crimson"

See: Active or Passive

Proverbs 31:21 (#5)**"with} crimson"**

Here, **crimson** refers to warm clothing that is made from expensive **crimson** cloth. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "have expensive, warm clothing"

See: Metonymy

Proverbs 31:22 (#1)**"coverings"**

Here, **coverings** refers to pieces of cloth used to cover beds. If it would be helpful in your language, you could state this explicitly. See how you translated **coverings** in [7:16](#). Alternate translation: "blankets" or "cloth that covers beds"

See: Assumed Knowledge and Implicit Information

Proverbs 31:22 (#2)**"fine linen and purple for her clothing"**

Lemuel's mother is leaving out some of the words that in many languages a clause would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "she wears fine linen and purple for her clothing"

See: Ellipsis

Proverbs 31:22 (#3)**"fine linen and purple"**

Here, **fine linen** and **purple** both refer to very expensive cloth. Lemuel's mother is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "very expensive materials"

See: Doublet

Proverbs 31:23 (#1)

"Her husband is known"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "People know her husband"

See: Active or Passive

Proverbs 31:23 (#2)

"is known"

Here, the phrase **is known** implies that this woman's **husband** is respected by many people. If it would be helpful in your language, you could state this explicitly. Alternate translation: "is respected"

See: Assumed Knowledge and Implicit Information

Proverbs 31:23 (#3)

"at the gates"

Here, **the gates** refers to the crowded place in a town or city where many people gathered and legal decisions were made. See how you translates the same use of **the gates** in [1:21](#).

See: Assumed Knowledge and Implicit Information

Proverbs 31:23 (#4)

"when he sits with"

Here, **sits with** refers to sitting down **with the elders of the land** in order to make laws and resolve legal disputes. Someone who **sits with the elders** is actually one of them. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "when he sits down to make legal decisions with"

See: Metonymy

Proverbs 31:23 (#5)

"the elders of the land"

The phrase **the elders of the land** refers to the leaders of the town or city in which this woman lives with her **husband**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the leaders of the town"

See: Assumed Knowledge and Implicit Information

Proverbs 31:24 (#1)

"a linen garment" - "and a belt" - "to the Canaanite"

Here, **a linen garment**, **a belt**, and **the Canaanite** refer to these things and people in general. If it would be helpful in your language, you could use more natural expressions. Alternate translation: "linen garments ... belts ... to Canaanites"

See: Generic Noun Phrases

Proverbs 31:24 (#2)

"and sells"

Lemuel's mother is leaving out a word that in many languages a sentence would need in order to be complete. You could supply this word from the context if it would be clearer in your language. Alternate translation: "and sells that garment"

See: Ellipsis

Proverbs 31:24 (#3)

"she gives"

Here, **gives** means that she supplies this **belt** to someone who pays her for the item and then sells it to others. She gives not give the **belt** away for free. If it would be helpful in your language, you could state this explicitly. Alternate translation: "she supplies"

See: Assumed Knowledge and Implicit Information

Proverbs 31:24 (#4)**"to the Canaanite"**

Here, **Canaanite** refers specifically to **Canaanite** traders. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "to the Canaanite trader" or "to someone who trades goods"

See: Metonymy

Proverbs 31:25 (#1)**"Strength and splendor {are} her clothing"**

Here, Lemuel's mother speaks of this woman having **Strength and splendor** that other people notice as if she were wearing those qualities as **clothing** that other people could see. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "Everyone notices her strength and splendor" or "People notice her strength and splendor as if they were her clothing"

See: Metaphor

Proverbs 31:25 (#2)**"Strength and splendor"**

See how you translated the abstract nouns **Strength** in [5:10](#) and **splendor** in [4:9](#).

See: Abstract Nouns

Proverbs 31:25 (#3)**"and she laughs at a future day"**

Here, the woman **laughs** because she feels confident and cheerful about what will happen in the future. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and she is confident about a future day"

See: Metonymy

Proverbs 31:25 (#4)**"at a future day"**

Here, a **future day** refers to what will happen in the future. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "at what will happen in the future"

See: Metonymy

Proverbs 31:26 (#1)**"Her mouth opens"**

Here, **mouth opens** refers to speaking. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "She talks"

See: Metonymy

Proverbs 31:26 (#2)**"with wisdom"**

See how you translated the abstract noun **wisdom** in [1:2](#).

See: Abstract Nouns

Proverbs 31:26 (#3)**"and the law of covenant faithfulness"**

Here, Lemuel's mother is using the possessive form to describe **the law** that is characterized by **covenant faithfulness**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: "and the law that is characterized by covenant faithfulness"

See: Possession

Proverbs 31:26 (#4)**"and the law of"**

Although **the law** here is singular, it refers to what this woman teaches or instructs others. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and the instructions of" or "and the teachings of"

See: Collective Nouns

Proverbs 31:26 (#5)**"covenant faithfulness"**

See how you translated the same use of **covenant faithfulness** in [11:17](#).

See: Abstract Nouns

Proverbs 31:26 (#6)**"is} on her tongue"**

Here, **on her tongue** refers to her speaking, which involved using **her tongue**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is spoken by her"

See: Metonymy

Proverbs 31:27 (#1)**"the goings on of her house"**

Here, **the goings on of her house** could refer to: (1) what happens inside her home. Alternate translation: "what happens in her home" (2) what the people who live in **her house** do, in which case **her house** has the same meaning as in [31:15](#). Alternate translation: "what her family does"

See: Metonymy

Proverbs 31:27 (#2)**"and the bread of laziness she does not eat"**

Here, Lemuel's mother speaks of someone being lazy as if **laziness** were **bread** that a person **eats**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "and she does not act idly"

See: Metaphor

Proverbs 31:28 (#1)**"Her sons"**

See how you translated the same use of **sons** in [4:1](#).

See: When Masculine Words Include Women

Proverbs 31:28 (#2)**"rise up"**

Here, the phrase **rise up** refers to a symbolic action to show respect for someone. If this would not be clear to your readers, you could explain the significance of this action in the text or in a footnote. Alternate translation: "stand to show respect"

See: Symbolic Action

Proverbs 31:29 (#1)**""Many daughters have acted {with} worth,"**

This verse is a quotation of what the woman's husband said. If it would be helpful in your language, you could indicate this with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Proverbs 31:29 (#2)**"daughters"**

Here, the woman's husband uses **daughters** to refer to women in general. If it would be helpful in your language, you could express the meaning plainly, as in the UST.

See: Metonymy

Proverbs 31:29 (#3)**"with} worth"**

Here, **worth** refers to both physical ability and moral **worth**. See how you translated the same use of **worth** in [31:10](#).

See: Assumed Knowledge and Implicit Information

Proverbs 31:29 (#4)**"but you yourself have ascended"**

The woman's husband uses the word **yourself** to emphasize how excellent his wife is. Use a way that is natural in your language to indicate this

emphasis. Alternate translation: “but you, yes, you have ascended”

See: Reflexive Pronouns

Proverbs 31:29 (#5)

"but you yourself have ascended over"

Here, the woman's husband speaks of his wife acting more admirably than all other woman as if she **ascended over** them. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “but you yourself have acted more worthily than” or “but you yourself are more excellent than”

See: Metaphor

Proverbs 31:30 (#1)

"The charm {" - "the beauty"

Here, **The charm** and **the beauty** refer to these qualities in general, not any specific **charm** or **beauty**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: “Any charm ... any beauty”

See: Generic Noun Phrases

Proverbs 31:30 (#2)

"The charm {is} falsehood and the beauty {is} vapor"

If your language does not use abstract nouns for the ideas of **charm**, **falsehood**, and **beauty**, you could express the same ideas in other ways. See how you translated **falsehood** in [6:17](#) and **beauty** in [6:25](#). Alternate translation: “What is charming is false and what is beautiful is vapor”

See: Abstract Nouns

Proverbs 31:30 (#3)

"The charm {is} falsehood and the beauty {is} vapor"

The parallelism between this half of the verse and the second half indicates that **charm** and **beauty** refer to the physical attractiveness of women. If it would be helpful in your language, you could state

this explicitly. Alternate translation: “A woman's charm can be deceptive and a woman's beauty is vapor”

See: Assumed Knowledge and Implicit Information

Proverbs 31:30 (#4)

"and the beauty {is} vapor"

Here, Lemuel's mother speaks of the disappearance of **beauty** as if it were a **vapor** that quickly goes away. See how you translated the same use of **vapor** in [21:6](#).

See: Metaphor

Proverbs 31:30 (#5)

"a woman fearful of Yahweh, she herself will be praised"

Here, **a woman**, **she**, and **herself** refer to a type of **woman** in general, not a specific **woman**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: “any woman fearful of Yahweh, that woman herself will be praised”

See: Generic Noun Phrases

Proverbs 31:30 (#6)

"a woman fearful of Yahweh"

This half of the verse is a strong contrast with the previous half. Use the most natural way in your language to indicate a contrast. Alternate translation: “by contrast, a woman fearful of Yahweh”\n

See: Connect — Contrast Relationship

Proverbs 31:30 (#7)

"she herself will be praised"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “people will praise her herself”

See: Active or Passive

Proverbs 31:31 (#1)

""to her" - "her hands"

In this verse, **her** refers to the “woman fearful of Yahweh” mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: “to a woman fearful of Yahweh ... that woman’s hands, and let that woman’s works praise her”

See: Pronouns — When to Use Them

Proverbs 31:31 (#2)

"from the fruit of her hands"

Here, **the fruit of her hands** could refer to: (1) any kind of reward that the woman deserves for her hard work. Alternate translation: “some reward for her work” (2) the money that the woman has earned by selling the clothing she made in [31:13](#), like the nearly identical phrase “from the fruit of her palms” in [31:16](#). Alternate translation: “from the money she has earned”\n

See: Metaphor

Proverbs 31:31 (#3)

"and let her works praise her"

Here, Lemuel’s mother speaks of people praising this woman because of **her works** as if the **works** were people who were the ones praising her. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “and let people praise her for her works”

See: Personification

Proverbs 31:31 (#4)

"at the gates"

See how you translated the same use of **the gates** in [1:21](#) and [31:23](#).

See: Assumed Knowledge and Implicit Information