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Proverbs

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unfoldingWord® Translation Notes

Proverbs

Introduction to Proverbs

Part 1: General Introduction

Outline of Proverbs

Introduction and purpose for Proverbs (1:1–7)
A father teaches his son about wisdom (1:8–9:18)
Proverbs from Solomon (10:1–22:16)
Sayings from wise men (22:17–24:22)
More sayings from wise men (24:23–34)
Hezekiah's proverbs from Solomon (25:1–29:27)
Sayings from Agur (30:1–33)
Sayings from Lemuel (31:1–9)
Description of a good and capable wife (31:10–31)

What is the book of Proverbs about?

The book of Proverbs is a collection of proverbs. A proverb is a saying that gives wise advice or teaches something that is generally true about life. Most societies have their own proverbs and may use specific language that indicates something is a proverb. (See: **Proverbs (p.1105)**)

How should the title of this book be translated?

The title of this book is often translated as “Proverbs.” A more general translation would be “Sayings for Wise People,” “Wise Sayings,” or something similar.

Who wrote the book of Proverbs?

Proverbs begins with the words, “The Proverbs of Solomon, son of David and King of Israel.” However, Solomon did not write all of the proverbs in this book. Unnamed wise men wrote the proverbs in [22:17–24:34](#). Agur the son of Jakeh wrote the proverbs in [30:1–33](#) and King Lemuel wrote the proverbs in [31:1–31](#).

Part 2: Important Religious and Cultural Concepts

What is meant by “wisdom” in the book of Proverbs?

“Wisdom” refers to understanding and doing what is true and morally right. A wise person understands and does what Yahweh considers to be right. Anyone living in this way will also learn to live well with other people and to make good practical decisions in life. (See: **wise, wisdom (p.1141)**)

What types of fools are mentioned in the book of Proverbs?

Proverbs contains three different Hebrew words for a person who lacks sense. Many Bible translations translate all three of these as “fool.” However, most scholars think there is a slight difference in meaning between each of these words, each one depicting a different degree of seriousness of the foolish condition. To reflect this difference, the ULT translates each of these Hebrew words with a different English word. For the most frequently occurring and perhaps mildest word in this group, such as in [1:22](#), [8:5](#), [29:20](#), and many other places, the ULT uses forms of the word “stupid.” While a lack of intelligence may be implied by this word, in Proverbs it primarily refers to someone lacking common sense and morality. In Proverbs, a “stupid one” is someone who is lazy and thoughtless, but may

be capable of learning to be wise. The next word refers to a condition of thoughtlessness that many scholars consider to be worse than “stupid.” For this, the ULT uses forms of “fool.” This word refers to someone who is insolent and stubbornly continues to act thoughtlessly and immorally, such as in [1:7](#), [7:22](#), and [29:9](#). Lastly, the ULT uses the phrase “worthless one” for the most negative word in this group. This third term only occurs three times in Proverbs ([17:7](#), [21](#); [30:22](#)) and refers to someone who is especially disgraceful and lacks any sense of morality whatsoever. This “worthless one” is someone who completely rejects God and refuses to do what pleases God ([Psalm 14:1](#)). The UST uses forms of the term “fool” for the two most frequently used terms and uses “worthless people” for the third term. (See: **fool, foolish, folly (p.1140)**)

My Son

Several parts of Proverbs contain a series of proverbs addressed to “my son” or “sons” ([1:8–9:18](#); [19:27](#); [23:15–24:22](#); [27:11](#); [31:2–31](#)) This does not mean that all the lessons in those proverbs only apply to males. Rather, these phrases are forms used to pass on advice from a father to his son. Whenever the lesson of such proverbs is not specifically about common temptations of young men, the UST uses more general language that could refer to both male and female children. (See: **When Masculine Words Include Women (p.1134)**)

Part 3: Important Translation Issues

Proverbs

Most of this book consists of individual proverbs. A proverb is a short saying about something that is generally true in life. Proverbs often use parallelism and metaphors to teach a lesson by referring to something or some event that would be familiar to the readers. If possible, translate each proverb in a way that will be recognized as a proverb and be meaningful in your language and culture. (See: **Proverbs (p.1105)**)

Parallelism

Many proverbs have two parts that have a relationship to each other. The second part may strengthen the first part, give more details about the first part, or say something that is a contrast to the first part. The two parts are meant to be read as a whole so that together they say more about the subject than either part says by itself. Sometimes the second part seems to say the same thing again in different words. In this case, the second part reinforces the truth of the first part by repeating the message. It is not trying to say something different. Translators should also take into account that each proverb is also part of a larger group of proverbs. (See: **Parallelism (p.1089)**)

Personification

In Proverbs, certain qualities such as wisdom and stupidity are often represented as if they were human. [Proverbs 1:20–33](#), [3:15–18](#), [4:6–9](#), and [8:1–9:12](#) refer to wisdom as if it were a woman. [Proverbs 9:13–18](#) might also refer to stupidity as if it were a woman. In languages where it is possible for a woman figure to represent these qualities, the translator should translate in this way. However, if direct translation is not possible in your language, you may translate these personifications as similes instead. In that case, wisdom or stupidity would be presented as being like a wise or stupid woman. (See: **Personification (p.1092)**)

Generic Nouns

Proverbs contains many generic noun phrases that refer to people or things in general even though they may appear to refer to specific individuals or things. This type of noun occurs frequently in this book because proverbs tell about things that are true about people in general. Most of the cases of generic nouns will be addressed in the notes. (See: **Generic Noun Phrases (p.1036)**)

Proverbs 1

Proverbs 1 General Notes

Structure and Formatting

Introduction and purpose for Proverbs (1:1–7)

- Title (1:1)
- The purpose of Proverbs (1:2–6)
- Main theme: Fearing Yahweh is essential to being wise (1:7)

A father teaches his son about wisdom (1:8–9:18)

- Avoid evil companions (1:8–19)
- Do not reject wisdom (1:20–33)

Translation Issues in This Chapter

Personification

In [1:20–33](#), wisdom is referred to as if it were a woman. In languages where it is possible for a woman figure to represent an abstract concept like wisdom, the translator should translate the personification directly. However, if direct translation is not possible in your language, you may translate these personifications as similes instead. In that case, wisdom would be presented as being like a wise woman. (See: **Personification (p.1092)**)

Proverbs 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 if it would be clearer in your language. Alternate translation: "These are the proverbs of Solomon" (See: **Ellipsis (p.1020)**)

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 (p.1098)**)

Proverbs 1:2

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 these proverbs are to know wisdom and instruction” (See: **Ellipsis (p.1020)**)

To know & to understand

To know and **to understand** 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 (p.994)**)

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 (p.970)**)

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 a person understanding” (See: **Possession (p.1098)**)

Proverbs 1:3

to receive instruction of

Here, **to receive** 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 (p.994)**)

to receive instruction of insight, righteousness and justice and integrity

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: “to be instructed in ways that are insightful, righteous, just, and honest” (See: **Abstract Nouns (p.970)**)

instruction of insight, righteousness and justice and integrity

Here, the author is using the possessive form to describe **instruction** that is characterized by **insight**, **righteousness**, **justice**, and **integrity**. If this is not clear in your language, you could use a different expression. Alternate translation: “instruction in how to have insight, righteousness, justice, and integrity” (See: **Possession (p. 1098)**)

Proverbs 1:4

to give to naive ones prudence

Here, **to give** 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 (p.994)**)

prudence, & knowledge and discretion

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 (p.970)**)

to a young man

Although the term **young man** is masculine, these proverbs are beneficial for 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 (p.1134)**)

Proverbs 1:5

יִשְׁמַע הָעֹמֵד כִּם יִי וְסֹפֵר לִ קְחָה נָבִי וְנִ תְּחַבֵּל וְתִ יִקְנֶה

This verse interrupts the list of purposes for the proverbs in 1:2-6 to add the idea that those who are already wise might use these to add to their wisdom. 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 or background statement. (See: **Background Information (p.980)**)

may a wise one hear and increase learning, and an understanding one acquire guidance

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: “let a wise one hear and increase insight, yes, may an understanding one acquire guidance” (See: **Parallelism (p. 1089)**)

may a wise one 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: “let a wise one hear these proverbs” (See: **Ellipsis (p.1020)**)

acquire guidance

The author implies that this person **will acquire guidance** from these proverbs. If it would be helpful in your language, you could state this explicitly. Alternate translation: “will acquire guidance from these proverbs” (See: **Assumed Knowledge and Implicit Information (p.976)**)

acquire guidance

If your language does not use an abstract noun for the idea of **guidance**, you could express the same ideas in another way. Alternate translation: “know how to live” (See: **Abstract Nouns (p.970)**)

Proverbs 1:6

to understand a proverb and a parable, the words of the wise ones and their riddles

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 parable, yes, to understand the words of the wise ones and their riddles” (See: **Parallelism (p.1089)**)

to understand a proverb and a parable

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 parable” (See: **Connect — Goal (Purpose) Relationship (p.994)**)

a proverb and a parable

Here, **a proverb** and **a parable** refer to these things in general, not to a specific proverb and parable. If it would be helpful in your language, you could use more natural expressions. Alternate translation: “any proverb and any parable” (See: **Generic Noun Phrases (p.1036)**)

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 (p.1020)**)

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 sayings of” (See: **Metonymy (p.1082)**)

Proverbs 1:7

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 (p.1098)**)

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 (p.976)**)

The fear of Yahweh

If your language does not use an abstract noun for the idea of **fear**, you could express the same idea in another way. Alternate translation: “Being deeply respectful of Yahweh” or “Revering Yahweh” (See: **Abstract Nouns (p.970)**)

is} the beginning of knowledge

If your language does not use an abstract noun for the idea of **knowledge**, you could express the same idea in another way. See how you translated **knowledge** in 1:4. Alternate translation: “is what enables you to know what is true” or “allows you to think wisely” (See: **Abstract Nouns (p.970)**)

fools despise 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. See how you translated **wisdom** and **instruction** in 1:2. Alternate translation: “But fools do not care about being wise or learning from others” (See: **Abstract Nouns (p.970)**)

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 (p.992)**)

Proverbs 1:8

Hear, my son, the instruction of your father and do not forsake the law of your mother

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 (p.1089)**)

Hear, my son, the instruction of

Hear in the Bible 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: **Assumed Knowledge and Implicit Information (p.976)**)

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" (See: **When Masculine Words Include Women (p.1134)**)

the instruction of

See how you translated **instruction** in [1:2](#). (See: **Abstract Nouns (p.970)**)

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 (p.1029)**)

and do not forsake

This is a double negative, consisting of the negative particle **not** and the negative word **forsake**. If it would be clearer in your language, you could use a positive expression to translate this. Alternate translation: "and heed" (See: **Double Negatives (p.1015)**)

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 (p.989)**)

Proverbs 1:9

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” (See: **Connect — Reason-and-Result Relationship (p.999)**)

they {are} a garland of grace for your head and pendants for your neck

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, even pendants for your neck” (See: **Parallelism (p.1089)**)

they

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” or “the things your parents taught you are” (See: **Pronouns — When to Use Them (p.1102)**)

they {are} a garland of grace for your head and pendants for your neck

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 (p.1075)**)

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 (p.1098)**)

are} a garland of grace

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: “a gracious garland” or “an attractive garland” (See: **Abstract Nouns (p.970)**)

Proverbs 1:10

My son

See how you translated the same use of this phrase in [1:8](#). (See: **When Masculine Words Include Women (p.1134)**)

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 (p.997)**)

if sinners entice you, do not consent

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 (p.976)**)

Proverbs 1:11

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 (p.997)**)

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 (p.1102)**)

with us! Let us lie in wait & Let us hide to ambush

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' (p.1027)**)

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 (p.1089)**)

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 (p.1082)**)

for blood. Let us hide to ambush

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 (p.994)**)

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 (p.1036)**)

Proverbs 1:12

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' (p.1027)**)

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 (p.1075)**)

the living ones, like Sheol, and the whole ones like those going down to a 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: "the living ones, like Sheol, yes, the whole ones, like those going down to a pit" (See: **Parallelism (p.1089)**)

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 (p.1020)**)

like Sheol

Here, **Sheol** is spoken of as if it were a living thing 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 Sheol completely covers people" (See: **Personification (p.1092)**)

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 (p.1020)**)

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 (p.1075)**)

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 (p.1020)**)

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 (p.1118)**)

Proverbs 1:13

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'** (p. 1027))

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 (p.1048)**)

Proverbs 1:14

You must cause your lot to fall in our midst

This is an idiom. It refers to joining with a group of people that will share the same life or destiny. Alternate translation: "You must join us and share our destiny" (See: **Idiom (p.1055)**)

one purse will be for all of us

Here, **purse** represents the contents of the purse, which would be money and valuables. They are saying that they will share equally whatever they steal. 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 (p.1082)**)

in our midst; & for all of us

In this verse, the sinners use **our** to refer to themselves but not other people. However, they use **us** to include the person they are addressing. Use the appropriate form of those words in your translation if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1027)**)

Proverbs 1:15

My son

See how you translated the same use of this phrase in 1:8. (See: **When Masculine Words Include Women (p.1134)**)

do not walk on the road with them; restrain your foot from their path

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 in a way 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; I am saying, restrain your foot from their path" (See: **Parallelism (p. 1089)**)

do not walk on the road with them; restrain your foot from their path

Here Solomon speaks of walking with the sinners as a way to express associating with them, and he uses **way** and **path** to refer to the way that the sinners behave. 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 (p.1075)**)

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 (p.1125)**)

Proverbs 1:16

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 (p.999)**)

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 (p.1125)**)

their feet run to evil

Here Solomon speaks of how eager the sinners are to do evil as if **their feet** were running to do it. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “they are quick to do evil” (See: **Metaphor (p.1075)**)

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 kill others” (See: **Metonymy (p.1082)**)

Proverbs 1:17

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 (p.973)**)

is} the net spread out

A **net** is a trap made of woven rope or string 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 (p.1129)**)

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 (p.1082)**)

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 (p.1055)**)

Proverbs 1:18

but they

Here, **but** indicates a 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 (p.992)**)

but they lie in wait for their blood; they hide in ambush for their lives

This verse compares the sinners to the birds being hunted in the previous verse. But here it speaks of the sinners as both the hunters and the hunted. 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 because they intend to kill others, they will be killed; their attempts to attack others will cost them their lives” (See: **Metaphor (p.1075)**)

but they lie in wait for their blood; they hide in ambush for their lives

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 (p.1089)**)

but they lie in wait for their blood; they hide in ambush for their lives

In this verse, the pronouns **they** and **their** refer 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 lie in wait for their own blood; those sinners hide in ambush for their own lives” (See: **Pronouns — When to Use Them (p.1102)**)

but they lie in wait for their blood; they hide in ambush for their lives

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 (p.999)**)

for their blood

See how you translated **blood** in [1:11](#). (See: **Metonymy (p.1082)**)

Proverbs 1:19

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 (p.1075)**)

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: “all people” (See: **Nominal Adjectives (p.1085)**)

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. Alternate translation: “who are greedy for unjust gain” (See: **Poetry (p.1094)**)

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 (p.970)**)

it takes the life of 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 the life of the unjust gain’s owner” (See: **Pronouns — When to Use Them (p.1102)**)

it takes the life of its owner

Solomon speaks of **unjust gain** as if it were a person who could kill its **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 (p.1092)**)

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 (p.1055)**)

Proverbs 1:20

Wisdom calls out outside; she gives her voice in the open areas

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 calls out outside, indeed, she gives her voice in the open places" (See: **Parallelism (p.1089)**)

Wisdom calls out outside; she gives her voice in the open areas

In [1:20-33](#), Solomon speaks of **Wisdom** as if it were a woman speaking to the people. See the discussion of this in the General Notes for this chapter. By saying that **Wisdom calls 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 openly; it is available freely" or "Wisdom is like a woman who calls out outside, like a woman who gives her voice in the open" or "It is as if wisdom calls out outside; it is as if wisdom gives its voice in the town square" (See: **Personification (p.1092)**)

Wisdom

See how you translated the abstract noun **Wisdom** in [1:2](#). (See: **Abstract Nouns (p.970)**)

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 (p.976)**)

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 lifts her voice" or "she speaks with a loud voice" (See: **Idiom (p.1055)**)

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 (p.976)**)

Proverbs 1:21

At the head of the tumultuous places she calls out; at the opening of the gates in the city, she says her sayings

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 but naming different places in the city. 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 same idea from the previous verse, not saying something different. 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 (p.1089)**)

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 (p.1075)**)

she calls out; & she says her sayings

Here Solomon continues to speak of wisdom as if it were a woman who **calls out** or **says her sayings**. As in the previous verse, he means that wisdom is available to all people. Continue the strategy that you used in the previous verse. 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 (p.1092)**)

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 (p.976)**)

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 (p.1094)**)

Proverbs 1:22

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 (p.1010)**)

Until when will naive ones love naiveté and mockers delight {in} mockery for themselves and stupid ones hate knowledge

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 (p.1114)**)

naiveté & mockery & knowledge

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 things” (See: **Abstract Nouns (p.970)**)

Proverbs 1:23

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 (p.976)**)

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 (p.1075)**)

I shall allow my spirit to gush forth to you, I shall cause you to know my words

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 (p.1089)**)

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 (p.1075)**)

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 would come flowing out. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "I shall freely tell you what I think" (See: **Metaphor (p.1075)**)

to you, & you

In this speech from verse 23 through verse 27, Wisdom addresses foolish people directly as a group. Therefore, use the plural forms of address in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1034)**)

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 things that I have to say" (See: **Metonymy (p.1082)**)

Proverbs 1:24

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 (p.999)**)

I have called and you have refused, I have stretched out my hand and there was no one listening attentively

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” or “I have called and you have refused, because I have stretched out my hand and there was no one listening attentively” (See: **Parallelism (p.1089)**)

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 (p.976)**)

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 (p.1055)**)

Proverbs 1:25

and you have ignored all my counsel, and my rebuke you did not accept

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Both of these clauses continue the reason that was begun in verse 24 with the word “because.” If it would be helpful to your readers, you could connect the phrases with a word other than **and** or you could add the word “because” to each of the clauses. Alternate translation: “and you have ignored all my counsel, yes, my rebuke you did not accept” or “and because you have ignored all my counsel and because my rebuke you did not accept” (See: **Parallelism (p.1089)**)

my counsel, and my rebuke

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 (p.970)**)

Proverbs 1:26

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 (p.999)**)

I too shall laugh at your calamity, I shall mock when your dread comes

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 (p.1089)**)

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 (p.976)**)

at your calamity, & when your dread comes

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 (p.970)**)

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 (p.1092)**)

Proverbs 1:27

when your dread comes

See how you translated this phrase in the previous verse. (See: **Personification (p.1092)**)

your dread & and your calamity

See how you translated **dread** and **calamity** in the previous verse. (See: **Abstract Nouns (p.970)**)

like a storm & like a whirlwind

Here, Wisdom compares the manner in which **dread** and **calamity** will happen to the sudden, destructive power of a **storm** or **whirlwind**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “powerfully ... suddenly” (See: **Simile (p.1118)**)

when distress and anguish come upon you

Here, wisdom speaks of experiencing **distress and anguish** as if they were objects that 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: **Metaphor (p.1075)**)

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: “distressing things that make you anguished” (See: **Abstract Nouns (p.970)**)

distress and anguish

The terms **distress** and **anguish** mean similar things. The two terms are used together here for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: “distressing events” (See: **Doublet (p.1018)**)

Proverbs 1:28

Then they will call out to me, but I will not answer. They will diligently seek me, but they will not find me

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 (p.1089)**)

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 (p.1102)**)

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 (p. 976)**)

Proverbs 1:29

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 (p.999)**)

knowledge

See how you translated **knowledge** in [1:4](#). (See: **Abstract Nouns (p.970)**)

and the fear of Yahweh

See how you translated **the fear of Yahweh** in [1:7](#). (See: **Possession (p.1098)**)

Proverbs 1:30

they did not want my counsel, and they despised my every rebuke

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 (p. 1089)**)

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 (p.1102)**)

my counsel, & my every rebuke

See how you translated the abstract nouns **counsel** and **rebuke** in [1:25](#). (See: **Abstract Nouns (p.970)**)

Proverbs 1:31

And they will eat from the fruit of their way, and from their plans they will be satisfied

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 (p.1089)**)

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 (p.1055)**)

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 (p.973)**)

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 (p.976)**)

Proverbs 1:32

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** (p.1006))

the turning away of the naive ones will slay them and {false} security will lead stupid ones to ruin

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** (p.1089))

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** (p.1092))

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** (p.1075))

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** (p.970))

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** (p.1092))

Proverbs 1:33

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 (p.992)**)

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 (p.1098)**)

from the dread of evil

See how you translated the abstract nouns **dread** in 1:26 and **evil** in 1:16. (See: **Abstract Nouns (p.970)**)

Proverbs 2

Proverbs 2 General Notes

Structure and Formatting

A father teaches his son about wisdom (1:8–9:18)

- Avoid evil companions (1:8–19)
- Do not reject wisdom (1:20–33)
- Wisdom prevents people from committing crimes or adultery (2:1–22)

Religious and Cultural Concepts in This Chapter

My Son

Occasionally, Solomon addresses a series of proverbs to “my son” or “sons.” This does not mean that those proverbs only apply to males. Instead, these phrases are forms used to pass on advice from a father to his son, and the kind of advice in these proverbs is about common temptations of young men.

Proverbs 2:1

My son

See how you translated the same use of this phrase in [1:8](#). (See: **When Masculine Words Include Women (p.1134)**)

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 (p.997)**)

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 (p.1075)**)

Proverbs 2:2

to cause your ear to be attentive to wisdom, you incline your heart to understanding

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 (p.976)**)

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 (p.1055)**)

to wisdom, & to understanding

See how you translated the abstract nouns **wisdom** and **understanding** in [1:2](#). (See: **Abstract Nouns (p.970)**)

you 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 (p.1082)**)

you 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 (p.1055)**)

Proverbs 2:3

if for insight you call out, for understanding you lift up your voice

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 (p.1089)**)

for insight & for understanding

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 (p.1092)**)

for insight

See how you translated the abstract noun **understanding** in the previous verse. (See: **Abstract Nouns (p.970)**)

for understanding

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 (p.970)**)

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 (p.1055)**)

Proverbs 2:4

if you seek it like silver, and like hidden treasures you search for it

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 (p.1089)**)

if you seek it like silver, and like hidden treasures you search for it

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 (p.1020)**)

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 (p.1102)**)

if you seek it like silver, and like hidden treasures you search for it

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 (p.1118)**)

Proverbs 2:5

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 (p.999)**)

the fear of Yahweh

See how you translated this phrase in [1:7](#). (See: **Possession (p.1098)**)

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 (p.1075)**)

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 (p.1098)**)

Proverbs 2:6

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 (p.999)**)

wisdom; & are} knowledge and understanding

See how you translated **wisdom** in [1:2](#) and **knowledge** and **understanding** in the previous verse. (See: **Abstract Nouns (p.970)**)

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 (p.1125)**)

Proverbs 2:7

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 (p.1075)**)

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 (p.970)**)

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 (p.1075)**)

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 (p.1075)**)

with} integrity

See how you translated the abstract noun **integrity** in 1:3. (See: **Abstract Nouns (p.970)**)

Proverbs 2:8

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 (p.994)**)

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 (p.1075)**)

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 (p.1075)**)

Proverbs 2:9

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 (p.999)**)

righteousness and justice and integrity

See how you translated the abstract nouns **righteousness**, **justice**, and **integrity** in [1:3](#). (See: **Abstract Nouns (p. 970)**)

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 (p.1075)**)

Proverbs 2:10

wisdom & and knowledge

See how you translated **wisdom** in 1:2 and **knowledge** in 1:4. (See: **Abstract Nouns (p.970)**)

into your heart

See how you translated the same use of **heart** in 2:2. (See: **Metonymy (p.1082)**)

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 (p.1055)**)

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 (p.1125)**)

Proverbs 2:11

[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.

Discretion will watch over you; understanding will guard 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 (p.1089)**)

Discretion will watch over you; understanding will guard 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 (p.1092)**)

Discretion & understanding

See how you translated **Discretion** in [1:4](#) and **understanding** in [1:2](#). (See: **Abstract Nouns (p.970)**)

Proverbs 2:12

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 (p.1092)**)

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 (p.994)**)

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 (p.1098)**)

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 (p.1075)**)

evil

See how you translated the abstract noun **evil** in [1:16](#). (See: **Abstract Nouns (p.970)**)

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 (p.1020)**)

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 (p.1036)**)

Proverbs 2:13

the ones who forsake

See how you translated the same use of **forsake** in [1:8](#). (See: **Personification (p.1092)**)

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 (p.1075)**)

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 (p.994)**)

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 (p.1055)**)

Proverbs 2:14

evil, & evil

See how you translated the abstract noun **evil** in [1:16](#). (See: **Abstract Nouns (p.970)**)

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 (p.1098)**)

Proverbs 2:15

whose paths {are} crooked and going astray in their tracks

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 (p.1089)**)

paths {are} crooked & in their tracks

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 (p.1075)**)

are} crooked and going astray

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 (p.1075)**)

Proverbs 2:16

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 (p.994)**)

from a strange woman, from a foreign 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 (p.1075)**)

from a strange woman, from a foreign 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 (p.1036)**)

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 (p.1020)**)

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 (p.1075)**)

Proverbs 2:17

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 (p.976)**)

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 (p.1098)**)

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 (p.970)**)

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 (p.1098)**)

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 (p.976)**)

Proverbs 2:18

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** (p.999))

her house sinks down to death and her tracks, to the spirits of dead 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: “involvement with her will totally destroy you” (See: **Parallelism** (p.1089))

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** (p.1082))

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** (p.1075))

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** (p.1020))

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** (p.1075))

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** (p.1082))

Proverbs 2:19

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 (p.1023)**)

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 (p.1075)**)

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 (p.1075)**)

Proverbs 2:20

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** (p.999))

you shall walk in the way of the good ones and the paths of the righteous ones you shall keep

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** (p.1089))

you shall walk in the way of the good ones and the paths of the righteous ones you shall keep

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** (p.1121))

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** (p.1075))

Proverbs 2:21

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 (p.999)**)

the upright ones will dwell {in} the land, and the blameless ones will remain in it

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 (p.1089)**)

will dwell {in} the land, & will remain in it

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 (p.976)**)

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 (p.976)**)

Proverbs 2:22

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 (p.992)**)

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 (p.973)**)

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 (p.1075)**)

from the land, & from it

See how you translated **the land** and **it** in the previous verse. (See: **Assumed Knowledge and Implicit Information (p.976)**)

Proverbs 3

Proverbs 3 General Notes

Structure and Formatting

A father teaches his son about wisdom (1:8–9:18)

- Avoid evil companions (1:8–19)
- Do not reject wisdom (1:20–33)
- Wisdom prevents people from committing crime or adultery (2:1–22)
- Humbly trust Yahweh (3:1–12)
- The value of wisdom (3:13–20)
- Do not act wickedly (3:21–35)

Religious and Cultural Concepts in This Chapter

My Son

Occasionally, Solomon addresses a series of proverbs to “my son” or “sons.” This does not mean that those proverbs only apply to males. Instead, these phrases are forms used to pass on advice from a father to his son, and the kind of advice in these proverbs is about common temptations of young men.

Translation Issues in This Chapter

Personification

In [3:15–18](#), wisdom is referred to as if it were a woman. In languages where it is possible for a woman figure to represent an abstract concept like wisdom, the translator should translate the personification directly. However, if direct translation is not possible in your language, you may translate these personifications as similes instead. In that case, wisdom would be presented as being like a wise woman. (See: **Personification (p.1092)**)

Proverbs 3:1

My son

See how you translated the same use of this phrase in [1:8](#). (See: **When Masculine Words Include Women (p.1134)**)

do not forget my law, and my commandments let your heart guard

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 (p.1089)**)

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 (p.1071)**)

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 (p.989)**)

and my commandments

See how you translated the abstract noun **commandments** in [2:1](#). (See: **Abstract Nouns (p.970)**)

let your heart guard

See how you translated the same use of **heart** in [2:2](#). (See: **Metonymy (p.1082)**)

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 (p.1092)**)

Proverbs 3:2

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 (p.999)**)

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 (p.1061)**)

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 (p.1055)**)

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 (p.1055)**)

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 (p.970)**)

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 (p.1102)**)

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 (p.1075)**)

Proverbs 3:3

Do not let covenant faithfulness and trustworthiness leave you; tie them on your neck, write them on the tablet of your heart

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** (p.1089))

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** (p.1092))

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** (p.1071))

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** (p.970))

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** (p.1075))

write them on the tablet of your heart

See how you translated the same use of **heart** in [2:2](#). (See: **Metonymy** (p.1082))

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** (p.1075))

Proverbs 3:4

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 (p.999)**)

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 (p.1075)**)

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 (p.1075)**)

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 (p.1036)**)

Proverbs 3:5

your heart

See how you translated **heart** in [2:2](#). (See: **Metonymy (p.1082)**)

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 (p.1075)**)

your understanding

See how you translated the abstract noun **understanding** in [1:2](#). (See: **Abstract Nouns (p.970)**)

Proverbs 3:6

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 (p.1075)**)

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 (p.999)**)

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 (p.1102)**)

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 (p.1075)**)

Proverbs 3:7

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 (p.1075)**)

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" (See: **Connect — Contrast Relationship (p.992)**)

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 (p.1075)**)

from evil

See how you translated the abstract noun **evil** in [1:16](#). (See: **Abstract Nouns (p.970)**)

Proverbs 3:8

It will be healing for your navel and refreshment for your bones

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 (p.1089)**)

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 (p.1102)**)

for your navel & for your bones

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 (p.1125)**)

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 (p.1020)**)

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 (p.970)**)

Proverbs 3:9

from your wealth and from the first of all your produce

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 (p.1020)**)

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 (p.976)**)

Proverbs 3:10

and your storehouses will be filled with abundance

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 (p.999)**)

and your storehouses will be filled with abundance

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 (p.973)**)

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 (p.1129)**)

abundance

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 (p.976)**)

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 (p.1129)**)

Proverbs 3:11

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 (p. 970)**)

my son

See how you translated the same use of this phrase in [1:8](#). (See: **When Masculine Words Include Women (p.1134)**)

Proverbs 3:12

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 (p.999)**)

and like a father, a son in whom he delights

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 (p.1020)**)

a son in whom he delights

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 (p.976)**)

a son

See how you translated the same use of **son** in [1:8](#). (See: **When Masculine Words Include Women (p.1134)**)

Proverbs 3:13

Happy {is} a man who finds wisdom and a man who obtains understanding

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 (p. 1020)**)

Happy {is} a man who finds wisdom and a man who obtains understanding

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 (p.1089)**)

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 (p.1036)**)

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 (p. 1075)**)

wisdom & understanding

See how you translated the abstract nouns **wisdom** and **understanding** in [1:2](#). (See: **Abstract Nouns (p.970)**)

Proverbs 3:14

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 (p.999)**)

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 (p.1020)**)

better {is} its profit than the profit of silver, and than gold, its produce

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 (p.1089)**)

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 (p.1102)**)

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 (p.1075)**)

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 (p.1098)**)

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 (p.1075)**)

Proverbs 3:15

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 (p.1092)**)

is more precious than coral pearls

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 (p. 1129)**)

Proverbs 3:16

Length of days

See how you translated this idiom in [3:2](#). (See: **Idiom** (p.1055))

is} in her right hand; in her left 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** (p.1092))

is} in her right hand; in her left hand {are} riches

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** (p.1075))

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** (p.970))

Proverbs 3:17

Her ways {& her 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** (p. 1092))

Her ways {are} ways of pleasantness, and all her paths {are} peace

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** (p.1089))

Her ways {are} ways of & her 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** (p.1075))

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** (p.1098))

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** (p.999))

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** (p.970))

Proverbs 3:18

She {& of her, and those who grasp 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 (p.1102)**)

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 (p.1098)**)

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 (p.1075)**)

to the ones who take hold of her, and those who grasp 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 (p.1075)**)

Proverbs 3:19

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 (p.1075)**)

by wisdom & by understanding

See how you translated the abstract nouns **wisdom** in [1:2](#) and **understanding** in [2:2](#). (See: **Abstract Nouns (p. 970)**)

Proverbs 3:20

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 (p.976)**)

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 (p.976)**)

Proverbs 3:21

My son

See how you translated the same use of this phrase in [1:8](#). (See: **When Masculine Words Include Women (p.1134)**)

do not let them depart from your eyes; guard prudence and discretion

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 (p.1061)**)

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 (p.1075)**)

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 (p.1075)**)

prudence and discretion

See how you translated the abstract nouns **prudence** and **discretion** in [1:4](#). (See: **Abstract Nouns (p.970)**)

Proverbs 3:22

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 (p.999)**)

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 (p.1102)**)

for your soul

See how you translated the same use of **soul** in [2:10](#). (See: **Synecdoche (p.1125)**)

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 (p.1055)**)

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 (p.1082)**)

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 (p.1075)**)

Proverbs 3:23

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 (p.999)**)

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 (p.1075)**)

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 (p.970)**)

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 (p.1125)**)

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 (p.1075)**)

Proverbs 3:24

you lie down, & 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 (p.976)**)

Proverbs 3:25

of sudden dread and of the devastation of

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 (p.970)**)

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 (p.1098)**)

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 (p.1102)**)

Proverbs 3:26

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 (p.999)**)

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 (p.1082)**)

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 (p.970)**)

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 (p.1125)**)

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 (p.1075)**)

Proverbs 3:27

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 (p.970)**)

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 (p.1075)**)

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 (p. 1055)**)

Proverbs 3:28

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 (p.976)**)

I will give {it},” and it is

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 (p.976)**)

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 (p.1004)**)

Proverbs 3:29

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 (p.976)**)

evil

See how you translated the abstract noun **evil** in [1:16](#). (See: **Abstract Nouns (p.970)**)

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 (p.976)**)

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 (p.976)**)

Proverbs 3:30

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 (p.1036)**)

without cause if he has not done you evil

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 (p.1061)**)

evil

See how you translated the abstract noun **evil** in [1:16](#). (See: **Abstract Nouns (p.970)**)

Proverbs 3:31

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 (p.1098)**)

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 (p.1036)**)

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 (p.1075)**)

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 (p.976)**)

Proverbs 3:32

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 (p.999)**)

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 (p.970)**)

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 (p.1075)**)

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 (p.1075)**)

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 (p.976)**)

Proverbs 3:33

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 (p.1098)**)

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 (p.1075)**)

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 (p.1082)**)

a 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 (p.1036)**)

Proverbs 3:34

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 (p.1111)**)

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 (p.1075)**)

Proverbs 3:35

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 (p.1075)**)

honor, & dishonor

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 (p.1075)**)

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 (p.1075)**)

Proverbs 4

Proverbs 4 General Notes

Structure and Formatting

A father teaches his son about wisdom (1:8–9:18)

- Avoid evil companions (1:8–19)
- Do not reject wisdom (1:20–33)
- Wisdom prevents people from committing crime or adultery (2:1–22)
- Humbly trust Yahweh (3:1–12)
- The value of wisdom (3:13–20)
- Do not act wickedly (3:21–35)
- Wisdom will benefit you (4:1–9)
- Behave wisely and avoid those who do not (4:10–19)
- Live righteously (4:20–27)

Religious and Cultural Concepts in This Chapter

My son

Occasionally, Solomon addresses a series of proverbs to “my son” or “sons.” This does not mean that those proverbs only apply to males. Instead, these phrases are forms used to pass on advice from a father to his son, and the kind of advice in these proverbs is about common temptations of young men.

Translation Issues in This Chapter

Personification

In 4:6–9, wisdom is referred to as if it were a woman. In languages where it is possible for a woman figure to represent an abstract concept like wisdom, the translator should translate the personification directly. However, if direct translation is not possible in your language, you may translate these personifications as similes instead. In that case, wisdom would be presented as being like a wise woman. (See: **Personification (p.1092)**)

Proverbs 4:1

Hear

See how you translated **Hear** in [1:8](#). (See: **Idiom (p.1055)**)

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 (p.1134)**)

the instruction of & understanding

See how you translated the abstract nouns **instruction** and **understanding** in [1:2](#). (See: **Abstract Nouns (p.970)**)

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 (p.1029)**)

Proverbs 4:2

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” (See: **Connect — Reason-and-Result Relationship (p.999)**)

to you

Here, **you** is plural and refers to the “sons” referred to in the previous verse. (See: **Forms of You (p.1031)**)

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 (p.999)**)

do not forsake

See how you translated this phrase in [1:8](#). (See: **Litotes (p.1071)**)

my law

See how you translated the collective noun **law** in [1:8](#). (See: **Collective Nouns (p.989)**)

Proverbs 4:3

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 (p.976)**)

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" (See: **Hendiadys (p.1041)**)

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 (p.976)**)

to 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 (p.1075)**)

Proverbs 4:4

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 (p.1102)**)

your heart

See how you translated the same use of **heart** in [2:2](#). (See: **Metonymy (p.1082)**)

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 (p.1075)**)

my words

See how you translated the similar use of **my words** in [1:23](#). (See: **Metonymy (p.1082)**)

my commandments

See how you translated the abstract noun **commandments** in [2:1](#). (See: **Abstract Nouns (p.970)**)

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" (See: **Connect — Reason-and-Result Relationship (p.999)**)

Proverbs 4:5

wisdom, & understanding

See how you translated the abstract nouns **wisdom** and **understanding** in [1:2](#). (See: **Abstract Nouns (p.970)**)

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 (p.1071)**)

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 (p.1075)**)

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 (p.1018)**)

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” (See: **Synecdoche (p.1125)**)

Proverbs 4:6

Do not forsake her

See how you translated **Do not forsake** in [1:8](#). (See: **Litotes (p.1071)**)

and she will preserve you; & and she will guard 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” (See: **Connect — Reason-and-Result Relationship (p.999)**)

Do not forsake her, and she will preserve you; love her, and she will guard 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” (See: **Personification (p.1092)**)

Proverbs 4:7

Wisdom {is} first

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” (See: **Assumed Knowledge and Implicit Information (p.976)**)

Acquire wisdom! & acquire understanding

See how you translated these phrases in [4:5](#). (See: **Abstract Nouns (p.970)**)

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 (p.989)**)

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 (p.976)**)

Proverbs 4:8

Cherish her, and she will raise you up; she will honor you when you embrace her

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 (p.1092)**)

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” (See: **Connect — Reason-and-Result Relationship (p.999)**)

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 (p.1075)**)

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 (p.976)**)

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 (p.1092)**)

Proverbs 4:9

She will give for your head a garland of grace; with} a crown of splendor she will cover you

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 (p.1089)**)

She will give for your head a garland of grace; with} a crown of splendor she will cover you

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 (p.1092)**)

a garland of grace

See how you translated this phrase in [1:9](#). (See: **Possession (p.1098)**)

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 (p.1075)**)

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 (p.1098)**)

Proverbs 4:10

Hear

See how you translated the same use of **Hear** in 1:8. (See: **Idiom (p.1055)**)

my son

See how you translated the same use of this phrase in 1:8. (See: **When Masculine Words Include Women (p.1134)**)

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 (p.999)**)

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 (p.1075)**)

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 (p.1098)**)

Proverbs 4:11

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** (p.1098))

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** (p.1075))

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** (p.1098))

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** (p.1075))

Proverbs 4:12

In your walking, your step will not be restricted; and if you run, you will not stumble

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 (p.1089)**)

In your walking, your step will not be restricted; and if you run, you will not stumble

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 (p. 1075)**)

will not be restricted; & you will not stumble

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 (p.1071)**)

Proverbs 4:13

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 (p.1075)**)

to instruction

See how you translated the abstract noun **instruction** in 1:2. (See: **Abstract Nouns (p.970)**)

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 (p.1071)**)

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 (p.1075)**)

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 (p.1082)**)

Proverbs 4:14

On the path of wicked ones do not go, and do not advance on the way of evil ones

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 (p.1089)**)

On the path of & on the way of

See how you translated the similar use of "paths" and "ways" in [3:6](#). (See: **Metaphor (p.1075)**)

Proverbs 4:15

Avoid it, & it; & from 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 (p.1102)**)

Avoid it, do not pass through it; veer from it and pass on

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 (p.1075)**)

Proverbs 4:16

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" (See: **Connect — Reason-and-Result Relationship (p.999)**)

they do not sleep if they do not do evil and their sleep is robbed if they do not cause stumbling

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 (p.1102)**)

they do not sleep if they do not do evil and their sleep is robbed if they do not cause stumbling

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 (p.1048)**)

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 (p.1075)**)

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 (p.1075)**)

Proverbs 4:17

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** (p.999))

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” (See: **Pronouns — When to Use Them** (p.1102))

they eat the bread of wickedness and the wine of violent {acts}, they drink

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** (p.1075))

Proverbs 4:18

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 (p.1075)**)

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 (p.976)**)

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 (p.1118)**)

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 (p.1055)**)

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 (p.1118)**)

Proverbs 4:19

The way of

Here, **way** has the same meaning as “path” in the previous verse. See how you translated “path” there. (See: **Metaphor (p.1075)**)

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 (p.1118)**)

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 (p.1075)**)

Proverbs 4:20

My son

See how you translated the same use of this phrase in [1:8](#). (See: **When Masculine Words Include Women (p.1134)**)

listen attentively to my words; incline your ear to my sayings

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 (p.1089)**)

to my words

See how you translated **my words** in [1:23](#). (See: **Metonymy (p.1082)**)

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 (p.1055)**)

Proverbs 4:21

Do not let them depart from your eyes

See how you translated this clause in [3:21](#). (See: **Metaphor (p.1075)**)

keep them in the midst of your heart

See how you translated the same use of **heart** in [2:2](#). (See: **Metonymy (p.1082)**)

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 (p.1075)**)

Proverbs 4:22

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 (p.1102)**)

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 (p.1082)**)

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 (p.1075)**)

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 (p.1125)**)

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 (p.1134)**)

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 (p.1075)**)

Proverbs 4:23

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 (p.1075)**)

your heart

See how you translated the same use of **heart** in [2:2](#). (See: **Metonymy (p.1082)**)

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 (p.973)**)

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. Alternative translation: “with utmost diligence” (See: **Idiom (p.1055)**)

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 (p.1102)**)

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 (p.1075)**)

Proverbs 4:24

Remove from you perversity of mouth, and the deviousness of lips put far away from 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 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" (See: **Parallelism (p.1089)**)

Remove from you perversity of mouth, and the deviousness of lips put far away from you

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 (p.1055)**)

Remove from you perversity of mouth, and the deviousness of lips put far away from you

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 (p.1075)**)

Proverbs 4:25

Cause your eyes to gaze to the front, and cause your eyelids to be straight in front of 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 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 (p.1089)**)

Cause your eyes to gaze to the front, and cause your eyelids to be straight in front of you

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 (p.1125)**)

Cause your eyes to gaze to the front, and cause your eyelids to be straight in front of you

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 (p.1075)**)

Proverbs 4:26

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 (p.1075)**)

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 (p.1125)**)

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 (p.1075)**)

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” (See: **Connect — Reason-and-Result Relationship (p.999)**)

your ways

See how you translated the same use of **ways** in [3:6](#). (See: **Metaphor (p.1075)**)

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 (p.1075)**)

Proverbs 4:27

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 (p.1073)**)

Do not veer right or left; cause your foot to turn away from evil

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 (p.983)**)

your foot

See how you translated the same use of **foot** in the previous verse. (See: **Synecdoche (p.1125)**)

from evil

See how you translated **from evil** in [3:7](#). (See: **Abstract Nouns (p.970)**)

Proverbs 5

Proverbs 5 General Notes

Structure and Formatting

A father teaches his son about wisdom (1:8–9:18)

- Avoid evil companions (1:8–19)
- Do not reject wisdom (1:20–33)
- Wisdom prevents people from committing crime or adultery (2:1–22)
- Humbly trust Yahweh (3:1–12)
- The value of wisdom (3:13–20)
- Do not act wickedly (3:21–35)
- Wisdom will benefit you (4:1–9)
- Behave wisely and avoid those who do not (4:10–19)
- Live righteously (4:20–27)
- Avoid temptation to commit adultery (5:1–23)

Religious and Cultural Concepts in This Chapter

My son

Occasionally, Solomon addresses a series of proverbs to “my son” or “sons.” This does not mean that those proverbs only apply to males. Instead, these phrases are forms used to pass on advice from a father to his son, and the kind of advice in these proverbs is about common temptations of young men.

Adulterous women

This chapter repeatedly warns young men to avoid any adulterous woman, whom Solomon calls “strange” and “foreign.” (See: **adultery, adulterous, adulterer, adulteress (p.1139)**)## Important figures of speech in this chapter

Translation Issues in This Chapter

Euphemism

In [5:15–20](#), Solomon uses several euphemisms to refer to sexual activity between a man and his wife or an adulterous woman. Although the UST expresses the meaning of these euphemisms plainly, only do so if sexual language would not be offensive in your culture. It is usually best to use a euphemism from your own language that means the same thing.

Proverbs 5:1

listen attentively to my wisdom; incline your ear to my understanding

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 (p.1089)**)

to my wisdom; & to my understanding

See how you translated the abstract nouns **wisdom** and **understanding** in [1:2](#). (See: **Abstract Nouns (p.970)**)

to my wisdom; & to my understanding

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 (p.976)**)

incline your ear

See how you translated this idiom in [4:20](#). (See: **Idiom (p.1055)**)

Proverbs 5:2

in order to keep discretion, and & may guard knowledge

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 (p.1075)**)

discretion

See how you translated the abstract nouns **discretion** in [1:4](#). (See: **Abstract Nouns (p.970)**)

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 (p.1125)**)

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" (See: **Assumed Knowledge and Implicit Information (p.976)**)

Proverbs 5:3

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" (See: **Connect — Reason-and-Result Relationship (p.999)**)

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 (p.1082)**)

a strange woman

See how you translated **strange woman** in [2:16](#). (See: **Metaphor (p.1075)**)

drip fresh honey and smoother than oil

Here Solomon speaks of the tempting words that the **strange woman** speaks is 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 (p.1082)**)

Proverbs 5:4

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 (p.1098)**)

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” (See: **Translate Unknowns (p.1129)**)

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 (p.1118)**)

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 (p.1020)**)

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 (p.1075)**)

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 (p.1075)**)

Proverbs 5:5

Her feet are going down {to} death; her steps take hold of Sheol

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 (p.1089)**)

Her feet are going down {to} death; her steps take hold of Sheol

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 (p.1075)**)

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 (p.1075)**)

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 (p.1092)**)

Proverbs 5:6

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 (p.976)**)

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” (See: **Metaphor (p.1075)**)

her tracks

See how you translated the same use of **tracks** in [2:15](#). (See: **Metaphor (p.1075)**)

Proverbs 5:7

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** (p.1006))

And now, sons, listen to me; and do not turn away from the sayings of my 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 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" (See: **Parallelism** (p.1089))

sons

See how you translated the same use of **sons** in 4:1. (See: **When Masculine Words Include Women** (p.1134))

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** (p.1075))

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" (See: **Litotes** (p.1071))

from the sayings of my mouth

See how you translated **the sayings of my mouth** in 4:5. (See: **Synecdoche** (p.1125))

Proverbs 5:8

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 (p.1075)**)

from her & her house

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” (See: **Pronouns — When to Use Them (p.1102)**)

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 (p.1039)**)

Proverbs 5:9

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 (p.1006)**)

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 (p.1075)**)

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 (p.1020)**)

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 (p.1082)**)

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 (p.976)**)

Proverbs 5:10

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 (p.1006)**)

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 (p.973)**)

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 (p.1082)**)

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 (p.1082)**)

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 (p.1082)**)

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 (p.976)**)

Proverbs 5:11

at your end, when your flesh and your body are finished

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 (p.1023)**)

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 (p.1018)**)

Proverbs 5:12

I hated correction, and my heart despised rebuke

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" (See: **Parallelism (p.1089)**)

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 (p.1025)**)

correction, and & rebuke

See how you translated the abstract nouns **correction** and **rebuke** in [3:11](#). (See: **Abstract Nouns (p.970)**)

my heart

See how you translated the same use of **heart** in [2:2](#). (See: **Metonymy (p.1082)**)

Proverbs 5:13

And I did not listen to the voice of my teachers, and to my instructors I did not incline my ear

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 (p.1089)**)

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 (p.1055)**)

I did not incline my ear

See how you translated this idiom in [4:20](#). (See: **Idiom (p.1055)**)

Proverbs 5:14

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 (p.1075)**)

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 (p.1018)**)

Proverbs 5:15

Drink water from your cistern and flowing waters from the midst of your well

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 (p.1089)**)

Drink water from your cistern and flowing waters from the midst of your well

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 (p.1020)**)

Drink water from your cistern and flowing waters from the midst of your well

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 (p.1023)**)

Proverbs 5:16

Should your springs overflow outside, channels of water in the open areas

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 (p.1114)**)

Should your springs overflow outside, channels of water in the open areas

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 (p.1020)**)

Should your springs overflow outside, channels of water in the open areas

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 (p.1023)**)

outside, & in the open areas

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 (p.976)**)

Proverbs 5:17

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 (p.1102)**)

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 (p.1018)**)

Proverbs 5:18

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 (p.976)**)

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 (p.1075)**)

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 (p.1098)**)

your youth

See how you translated the abstract noun **youth** in [2:17](#). (See: **Abstract Nouns (p.970)**)

Proverbs 5:19

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 (p.1075)**)

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 (p.1098)**)

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 (p.1098)**)

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 (p.1075)**)

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 (p.1075)**)

Proverbs 5:20

And why would you stagger, my son, with a strange woman, or embrace the bosom of a foreign 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 (p.1114)**)

And why would you stagger, my son, with a strange woman, or embrace the bosom of a foreign 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 (p.1020)**)

would you stagger

See how you translated the same use of **stagger** in the previous verse. (See: **Metaphor (p.1075)**)

with a strange woman, & a foreign woman

See how you translated **strange woman** and **foreign woman** in [2:16](#). (See: **Metaphor (p.1075)**)

Proverbs 5:21

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” (See: **Connect — Reason-and-Result Relationship** (p.999))

in front of the eyes of Yahweh {are} the ways of a man, and all of his paths he observes

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** (p.1089))

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** (p.1075))

the ways of & his paths

See how you translated the same use of **ways** and **paths** in 3:6. (See: **Metaphor** (p.1075))

a man, & his paths

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** (p.1134))

Proverbs 5:22

His iniquities capture him, the wicked one, and by the cords of his sin he is grasped

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 (p.1102)**)

His iniquities capture him, the wicked one, and by the cords of his sin he is grasped

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 (p.1134)**)

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 (p.1092)**)

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 (p.970)**)

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 (p.973)**)

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 (p.1098)**)

Proverbs 5:23

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 (p.1134)**)

because there is no correction, and in the abundance of his folly

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 (p.970)**)

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 (p.1075)**)

Proverbs 6

Proverbs 6 General Notes

Structure and Formatting

A father teaches his son about wisdom (1:8–9:18)

- Avoid evil companions (1:8–19)
- Do not reject wisdom (1:20–33)
- Wisdom prevents people from committing crime or adultery (2:1–22)
- Humbly trust Yahweh (3:1–12)
- The value of wisdom (3:13–20)
- Do not act wickedly (3:21–35)
- Wisdom will benefit you (4:1–9)
- Behave wisely and avoid those who do not (4:10–19)
- Live righteously (4:20–27)
- Avoid temptation to commit adultery (5:1–23)
- Practical warnings (6:1–19)
- Adultery will be punished (6:20–35)

Religious and Cultural Concepts in This Chapter

My son

Occasionally, Solomon addresses a series of proverbs to “my son” or “sons.” This does not mean that those proverbs only apply to males. Instead, these phrases are forms used to pass on advice from a father to his son, and the kind of advice in these proverbs is about common temptations of young men.

Adulterous women

This chapter repeatedly warns young men to avoid any adulterous woman, who is called “strange” and “foreign.” (See: **adultery, adulterous, adulterer, adulteress (p.1139)**)

Translation Issues in This Chapter

Rhetorical questions

In [6:9](#), [27](#), [28](#), Solomon uses rhetorical questions to emphasize the importance of what he is saying. (See: **Rhetorical Question (p.1114)**)

Translation Issues in This Chapter

Animals used as examples

In this chapter, the gazelle, bird, and ant have certain characteristics which Solomon uses to teach about wisdom. If your language does not recognize those animals as being wise, you could add a footnote to explain or possibly substitute other animals from your culture that would help explain the same concept.

Proverbs 6:1

My son

See how you translated the same use of this phrase in 1:8. (See: **When Masculine Words Include Women (p.1134)**)

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 (p.997)**)

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 (p.976)**)

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 (p.1020)**)

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 (p.1123)**)

Proverbs 6:2

you are ensnared by the sayings of your mouth, you are caught 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 (p.1089)**)

you are ensnared by the sayings of your mouth, you are caught 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 (p.1020)**)

you are ensnared by the sayings of your mouth, you are caught 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 (p.973)**)

you are ensnared by the sayings of your mouth, you are caught 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 (p.1075)**)

by the sayings of your mouth, & 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” (See: **Synecdoche (p.1125)**)

Proverbs 6:3

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 (p.999)**)

my son

See how you translated the same use of this phrase in [1:8](#). (See: **When Masculine Words Include Women (p.1134)**)

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 (p.994)**)

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 (p.976)**)

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 (p.1075)**)

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 (p.1075)**)

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 (p.976)**)

Proverbs 6:4

Do not give sleep to your eyes and slumber to your eyelids

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 (p. 1020)**)

Do not give sleep to your eyes and slumber to your eyelids

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 (p.1089)**)

Do not give sleep to your eyes and slumber to your eyelids

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 (p.1075)**)

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 (p. 976)**)

to your eyes & to your eyelids

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 (p.1125)**)

Proverbs 6:5

Rescue yourself like a gazelle from a hand and like a bird from the hand of the trapper

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 (p.1020)**)

Rescue yourself like a gazelle from a hand and like a bird from the hand of the trapper

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 (p.1089)**)

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 (p.1118)**)

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 (p.1129)**)

Proverbs 6:6

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 (p.976)**)

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 (p.1036)**)

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 (p.1129)**)

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 (p.976)**)

its ways

See how you translated the same use of **ways** in 3:6. (See: **Metaphor (p.1075)**)

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 (p.994)**)

Proverbs 6:7

a commander, officer, or ruler

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 (p.1018)**)

Proverbs 6:8

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 (p.992)**)

prepares its bread in the summer; it gathers its food in the harvest

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 (p.1089)**)

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 (p.976)**)

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 (p.1102)**)

in the summer; & in the harvest

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 (p.976)**)

Proverbs 6:9

Until when, lazy one, will you lie down? When will you rise from your sleep

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 (p.1114)**)

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 (p.976)**)

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 (p.1075)**)

Proverbs 6:10

A little sleep, a little slumber, a little folding of the hands to lie down

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 (p.1107)**)

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 (p.1020)**)

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 (p.1018)**)

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 (p.976)**)

Proverbs 6:11

and your poverty will come like one who walks and your need like a man of shield

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 (p.1020)**)

and your poverty will come like one who walks and your need like a man of shield

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 (p.1089)**)

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” (See: **Connect — Reason-and-Result Relationship (p.999)**)

your poverty & and your need

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 (p.970)**)

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 (p.1092)**)

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 (p.1055)**)

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 (p.1118)**)

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 (p.1055)**)

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 (p.1118)**)

Proverbs 6:12

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 (p.1018)**)

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 (p.1098)**)

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 (p.1134)**)

is} one who walks

See how you translated the similar use of "walking" in [2:7](#). (See: **Metaphor (p.1075)**)

with} perversity of mouth

See how you translated this phrase in [4:24](#). (See: **Idiom (p.1055)**)

Proverbs 6:13

one who winks with his eye, one who rubs with his foot, one who points with his fingers

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 (p.1020)**)

one who winks with his eye, one who rubs with his foot, one who points with his fingers

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 (p.1134)**)

one who winks with his eye, one who rubs with his foot, one who points with his fingers

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 (p.1123)**)

Proverbs 6:14

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 (p.1004)**)

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 (p.1134)**)

are} in his heart

See how you translated the same use of **heart** in [2:2](#). (See: **Metonymy (p.1082)**)

evil

See how you translated the abstract nouns **evil** in [1:16](#). (See: **Abstract Nouns (p.970)**)

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 (p.1075)**)

Proverbs 6:15

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 (p.1134)**)

his calamity

See how you translated the abstract noun **calamity** in [1:26](#). (See: **Abstract Nouns (p.970)**)

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 (p.1092)**)

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 (p.973)**)

and without healing

Alternate translation: “and he will not heal”

Proverbs 6:16

Six {are} they {that} Yahweh hates, and seven {are} abominations to his self

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 (p.1089)**)

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 (p.1085)**)

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 (p.970)**)

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 (p.1082)**)

Proverbs 6:17

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 (p.1082)**)

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 (p.1098)**)

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 (p.1082)**)

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 (p.1125)**)

pouring out innocent blood

See how you translated a similar phrase in [1:16](#). (See: **Metonymy (p.1082)**)

Proverbs 6:18

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 (p.1125)**)

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 (p.1098)**)

iniquity, & to evil

See how you translated the abstract nouns **iniquity** in 6:12 and **evil** in 1:16. (See: **Abstract Nouns (p.970)**)

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 (p.1075)**)

Proverbs 6:19

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 (p.1098)**)

breathing 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 (p.1075)**)

and sending forth quarrels

See how you translated **sends forth quarrels** in [6:14](#). (See: **Metaphor (p.1075)**)

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 (p.1134)**)

Proverbs 6:20

your father

See how you translated the same use of **your father** in [1:8](#). (See: **First, Second or Third Person (p.1029)**)

Guard, my son, the commandment of your father and do not forsake the law of your mother

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 (p.1089)**)

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” (See: **Metaphor (p.1075)**)

my son

See how you translated the same use of this phrase in [1:8](#). (See: **When Masculine Words Include Women (p.1134)**)

and do not forsake the law of your mother

See how you translated this clause in [1:8](#). (See: **Litotes (p.1071)**)

Proverbs 6:21

Bind them on your heart continually; tie them around your neck

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 (p.1089)**)

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 (p.1075)**)

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 (p.1075)**)

Proverbs 6:22

When you walk about, it will guide you; when you lie down, it will preserve you; then you will wake up; it itself will converse with 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 (p.1092)**)

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 (p.1075)**)

when you lie down

See how you translated the same use of **lie down** in [3:24](#). (See: **Assumed Knowledge and Implicit Information (p. 976)**)

Proverbs 6:23

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 (p.999)**)

commandment {is} a lamp and law {is} a light, & the & the

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 (p.1089)**)

commandment {& and law {& the & the

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 (p.976)**)

commandment {& the

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” (See: **Generic Noun Phrases (p.1036)**)

commandment {& the

See how you translated the abstract noun “commandments” in [2:1](#). (See: **Abstract Nouns (p.970)**)

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 (p.1075)**)

and law {& the

See how you translated this use of **law** in [1:8](#). (See: **Collective Nouns (p.989)**)

rebukes of instruction

See how you translated the abstract nouns “rebuke” in [1:25](#) and **instruction** in [1:2](#). (See: **Abstract Nouns (p.970)**)

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 (p.1098)**)

and & are} & 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 (p.1098)**)

and & are} & 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 (p.1075)**)

Proverbs 6:24

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” (See: **Connect — Goal (Purpose) Relationship (p.994)**)

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 (p.1098)**)

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 (p.1075)**)

a foreign woman

See how you translated the same use of **foreign woman** in [2:16](#). (See: **Metaphor (p.1075)**)

Proverbs 6:25

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 (p.970)**)

in your heart

See how you translated the same use of **heart** in [2:2](#). (See: **Metonymy (p.1082)**)

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 (p.1082)**)

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 (p.976)**)

Proverbs 6:26

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” (See: **Connect — Reason-and-Result Relationship (p.999)**)

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 (p.1098)**)

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 (p.1129)**)

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 (p.976)**)

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 (p.1075)**)

Proverbs 6:27

Could a man carry a fire on his chest and his clothes not be burned

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** (p.1114))

Could a man carry a fire on his chest and his clothes not be burned & If a man walks on coals then will his feet not be scorched

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** (p.1089))

Could a man carry a fire on his chest and his clothes not be burned

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** (p.1136))

a man & on his chest and his clothes

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** (p.1036))

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** (p.973))

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** (p.1082))

Proverbs 6:28

If a man walks on coals then will his feet not be scorched

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 (p.1114)**)

If a man walks on coals then will his feet not be scorched

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 (p.1136)**)

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 (p.1036)**)

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 (p.976)**)

Proverbs 6:29

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** (p.1118))

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” (See: **Euphemism** (p.1023))

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** (p.1071))

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” (See: **Metonymy** (p.1082))

Proverbs 6:30

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 (p.1102)**)

the thief & he steals & his appetite & he is hungry

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 (p.1036)**)

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 (p.1020)**)

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 (p.970)**)

Proverbs 6:31

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 (p.1036)**)

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 (p.976)**)

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 (p.973)**)

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 (p.976)**)

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 (p.1055)**)

Proverbs 6:32

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 (p.992)**)

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 (p.970)**)

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 (p.1082)**)

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 (p.1061)**)

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 (p.999)**)

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 (p.1102)**)

Proverbs 6:33

He will find a wound and disgrace, and his shame will not be wiped out

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 (p.976)**)

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 (p.1075)**)

and disgrace, and his shame

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 (p.970)**)

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 (p.973)**)

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 (p.1071)**)

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 (p.1075)**)

Proverbs 6:34

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" (See: **Connect — Reason-and-Result Relationship (p.999)**)

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 (p.970)**)

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 (p.1082)**)

a man, and he will not spare

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 (p.976)**)

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 (p.1071)**)

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 (p.1020)**)

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 (p.1098)**)

Proverbs 6:35

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 (p. 1102)**)

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 (p.1055)**)

ransom, & the bribe

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 (p.976)**)

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 (p.1020)**)

Proverbs 7

Proverbs 7 General Notes

Structure and Formatting

A father teaches his son about wisdom (1:8–9:18)

- Avoid evil companions (1:8–19)
- Do not reject wisdom (1:20–33)
- Wisdom prevents people from committing crime or adultery (2:1–22)
- Humbly trust Yahweh (3:1–12)
- The value of wisdom (3:13–20)
- Do not act wickedly (3:21–35)
- Wisdom will benefit you (4:1–9)
- Behave wisely and avoid those who do not (4:10–19)
- Live righteously (4:20–27)
- Avoid temptation to commit adultery (5:1–23)
- Practical warnings (6:1–19)
- Adultery will be punished (6:20–35)
- The Story of an Adulterer (7:1–27)

Religious and Cultural Concepts in This Chapter

My son

Occasionally Solomon addresses a series of proverbs to “my son” or “sons.” This does not mean that those proverbs only apply to males. Instead, these phrases are forms used to pass on advice from a father to his son, and the kind of advice in these proverbs is about common temptations of young men.

Adulterous women

This chapter continues the theme about adulterous women and warns young men to avoid any adulterous woman, who is called “strange” and “foreign.” (See: **adultery, adulterous, adulterer, adulteress (p.1139)**)

Translation Issues in This Chapter

The historic present

To call attention to developments in the story, Solomon uses the present tense in past narration in [7:8–13](#) and [21–22](#). If it would not be natural to do that in your language, you could use the past tense in your translation. (See: **Irregular Use of Tenses (p.1067)**)

Proverbs 7:1

store up

See how you translated the same use of **store up** in [2:1](#). (See: **Metaphor (p.1075)**)

and & my commandments

See how you translated the abstract noun **commandments** in [2:1](#). (See: **Abstract Nouns (p.970)**)

Proverbs 7:2

Keep my commandments and live

See how you translated the same clause in [4:4](#). (See: **Abstract Nouns (p.970)**)

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” (See: **Ellipsis (p.1020)**)

and my law

See how you translated **law** in [1:8](#). (See: **Collective Nouns (p.989)**)

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 (p.1055)**)

Proverbs 7:3

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 (p.1075)**)

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 (p.1102)**)

write them on the tablet of your heart

See how you translated this clause in [3:3](#). (See: **Metaphor (p.1075)**)

Proverbs 7:4

Say to wisdom, “You {are} my sister,” and call to understanding, “Kinsman

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 (p.1089)**)

Say to wisdom, “You {are} my sister,” and call to understanding, “Kinsman

If it would be more natural in your language, you could express these two clauses as indirect quotations. Alternate translation: “Say to wisdom that she is your sister, and call to understanding that she is your kinsman” (See: **Direct and Indirect Quotations (p.1010)**)

to wisdom, “& to understanding

See how you translated the abstract nouns **wisdom** and **understanding** in [1:2](#). (See: **Abstract Nouns (p.970)**)

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 (p.1092)**)

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 (p.1092)**)

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 (p.1134)**)

Proverbs 7:5

from the strange woman

See how you translated **strange woman** in [2:16](#). (See: **Metaphor (p.1075)**)

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 (p.1020)**)

from the foreign woman who makes her sayings smooth

See how you translated the same clause in [2:16](#). (See: **Metaphor (p.1075)**)

Proverbs 7:6

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 (p.1006)**)

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 (p. 976)**)

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 (p.1098)**)

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 (p.1129)**)

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 (p.976)**)

Proverbs 7:7

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 (p.1020)**)

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 (p.1075)**)

lacking of heart

See how you translated this phrase in [6:32](#). (See: **Metonymy (p.1082)**)

Proverbs 7:8

her corner, & her house

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 (p.1102)**)

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 (p.976)**)

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 (p.1098)**)

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 (p.1067)**)

Proverbs 7:9

in the twilight breeze, in the evening of day, in the pupil of the night and darkness

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 (p.980)**)

in the twilight breeze, in the evening of day, in the pupil of the night and darkness

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 (p.976)**)

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 (p.1075)**)

Proverbs 7:10

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 (p.1067)**)

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” (See: **Metaphor (p.1075)**)

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 (p.1020)**)

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 (p.1055)**)

Proverbs 7:11

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 (p.980)**)

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 (p.1067)**)

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 (p.1125)**)

Proverbs 7:12

At {one} time in the street, at {another} time in the open areas, and beside every corner she lies in wait

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 (p.1061)**)

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 (p.1036)**)

corner

See how you translated **corner** in [7:8](#). (See: **Assumed Knowledge and Implicit Information (p.976)**)

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 (p.1067)**)

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 (p.1075)**)

Proverbs 7:13

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” (See: **Connect — Sequential Time Relationship (p.1002)**)

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 (p.1067)**)

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 (p.1055)**)

Proverbs 7:14

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 (p.976)**)

today I paid my vows

Here, **vows** refers to the **sacrifices of peace offerings** that the woman promised to sacrifice to God. According to [Leviticus 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 (p.976)**)

Proverbs 7:15

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 (p.1020)**)

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 (p. 1125)**)

Proverbs 7:16

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 (p.1129)**)

with} coverings, colored linen of Egypt

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 (p.976)**)

Proverbs 7:17

I have sprinkled my bed

Alternate translation: "I have scattered on my bed"

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" (See: **Translate Unknowns (p.1129)**)

Proverbs 7:18

let us drink fully of lovemaking

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" (See: **Metaphor (p.1075)**)

of lovemaking & 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 (p.976)**)

Proverbs 7:19

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 (p.999)**)

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 (p.976)**)

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 (p.976)**)

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 (p. 1082)**)

Proverbs 7:20

He took the bag of 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 (p.976)**)

the bag of 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 (p.1098)**)

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 (p.976)**)

his house

See how you translated this phrase in the previous verse. (See: **Assumed Knowledge and Implicit Information (p.976)**)

Proverbs 7:21

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 (p.1067)**)

She leads him astray & her instruction; & her lips she compels him

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 (p.1102)**)

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 (p.1075)**)

with the abundance of her instruction

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 (p.1098)**)

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 (p.1075)**)

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 (p.976)**)

Proverbs 7:22

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 (p.1020)**)

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 (p.1118)**)

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 (p.1067)**)

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 (p.1127)**)

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 (p.1075)**)

the correction of

See how you translated the abstract noun **correction** in [3:11](#). (See: **Abstract Nouns (p.970)**)

Proverbs 7:23

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 (p.976)**)

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 (p.1118)**)

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 (p.1102)**)

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 (p.1055)**)

Proverbs 7:24

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** (p. 1006))

to the sayings of my mouth

See how you translated this phrase in [4:5](#). (See: **Connecting Words and Phrases** (p.1006))

Proverbs 7:25

Do not let your heart turn aside to her ways; do not wander into her tracks

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" (See: **Parallelism (p.1089)**)

Do not let your heart turn aside to her ways; do not wander into her tracks

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 (p.1075)**)

your heart

See how you translated the same use of **heart** in 2:2. (See: **Metonymy (p.1082)**)

Proverbs 7:26

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” (See: **Connect — Reason-and-Result Relationship (p.999)**)

she has caused & to fall, & her slain ones

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 (p.1036)**)

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 (p.1082)**)

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 (p.1075)**)

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 (p.973)**)

Proverbs 7:27

Her house

See how you translated the same use of **Her house** in 2:18. (See: **Metonymy (p.1082)**)

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 (p.976)**)

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 (p.1098)**)

is} the ways of

See how you translated the same use of **ways** in 3:6. (See: **Metaphor (p.1075)**)

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” (See: **Metaphor (p.1075)**)

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” (See: **Metonymy (p.1082)**)

Proverbs 8

Proverbs 8 General Notes

Structure and Formatting

A father teaches his son about wisdom (1:8–9:18)

- Avoid evil companions (1:8–19)
- Do not reject wisdom (1:20–33)
- Wisdom prevents people from committing crime or adultery (2:1–22)
- Humbly trust Yahweh (3:1–12)
- The value of wisdom (3:13–20)
- Do not act wickedly (3:21–35)
- Wisdom will benefit you (4:1–9)
- Behave wisely and avoid those who do not (4:10–19)
- Live righteously (4:20–27)
- Avoid temptation to commit adultery (5:1–23)
- Practical warnings (6:1–19)
- Adultery will be punished (6:20–35)
- The Story of an Adulterer (7:1–27)
- Wisdom benefits the wise (8:1–36)

Religious and Cultural Concepts in This Chapter

Wisdom calls out

In this chapter and the next chapter, wisdom is referred to as if it were a woman who calls out for all to learn from her; she was with God when he created the universe. In languages where it is possible for something like wisdom to be spoken of as if it were a person who speaks, the translator should translate in this way. However, if direct translation is not possible in your language, you may translate the personification as similes instead,. In that case, wisdom would be presented as being like a wise woman. When wisdom speaks in [8:4–36](#), the notes will use the proper noun “Wisdom” to indicate that the personification of wisdom is speaking. See how you translated similar references to wisdom in [1:20–33](#). (See: **Personification (p.1092)**)

Proverbs 8:1

Does not wisdom call out, and understanding give her voice

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!" (See: **Rhetorical Question (p.1114)**)

Does not wisdom call out, and understanding give her voice

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" (See: **Ellipsis (p.1020)**)

Does not wisdom call out, and understanding give her voice

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!" (See: **Parallelism (p.1089)**)

wisdom & and understanding

See how you translated the abstract nouns **Wisdom** and **understanding** in [1:2](#). (See: **Abstract Nouns (p.970)**)

call out, & give her voice

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 (p.1092)**)

give her voice

See how you translated this phrase in [1:20](#). (See: **Idiom (p.1055)**)

Proverbs 8:2

At the head of the heights beside the road, the house of the paths, she stations herself

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 (p.1061)**)

At the head of the heights beside the road, the house of the paths

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 (p.976)**)

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 (p.1075)**)

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 (p.1055)**)

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 (p.1092)**)

Proverbs 8:3

At the hand of the gates, at the mouth of the city, the entrance of the openings, she cries out

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 (p.1061)**)

At the hand of the gates, at the mouth of the city, the entrance of the openings

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 (p.976)**)

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 (p.1092)**)

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 (p.1092)**)

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 (p.1036)**)

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 (p.1098)**)

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 (p.1092)**)

Proverbs 8:4

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 (p.1134)**)

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 (p.1082)**)

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 (p.1134)**)

Proverbs 8:5

prudence

See how you translated the abstract noun **prudence** in [1:4](#). (See: **Abstract Nouns (p.970)**)

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 (p.1082)**)

Proverbs 8:6

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 (p.1082)**)

Proverbs 8:7

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" (See: **Connect — Reason-and-Result Relationship (p.999)**)

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 (p.1125)**)

truth, and wickedness {is} an abomination to

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 (p.970)**)

Proverbs 8:8

the words of

See how you translated the similar use of **words** in [1:23](#). (See: **Metonymy (p.1082)**)

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 (p.1125)**)

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 (p.1020)**)

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 (p.1075)**)

or crooked

See how you translated the same use of **crooked** in [2:15](#). (See: **Metaphor (p.1075)**)

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 (p.1102)**)

Proverbs 8:9

All of them

See how you translated **them** in the previous verse. (See: **Pronouns — When to Use Them (p.1102)**)

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 (p.1020)**)

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 (p.1075)**)

knowledge

See how you translated the abstract noun **knowledge** in [1:4](#). (See: **Abstract Nouns (p.970)**)

Proverbs 8:10

Take my instruction and not silver, and knowledge rather than choice gold

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” (See: **Ellipsis (p.1020)**)

Take my instruction and not silver, and knowledge rather than choice gold

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” (See: **Parallelism (p.1089)**)

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 (p.1075)**)

my instruction & and knowledge

See how you translated the abstract nouns **instruction** in 1:2 and **knowledge** in 1:4. (See: **Abstract Nouns (p.970)**)

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 (p.976)**)

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 (p.976)**)

Proverbs 8:11

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 (p.1029)**)

than coral pearls

See how you translated **corals** in [3:15](#). (See: **Translate Unknowns (p.1129)**)

Proverbs 8:12

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 (p.1092)**)

Wisdom, & prudence, and knowledge of discretion

See how you translated the abstract nouns **Wisdom** in 1:2, and **prudence**, **knowledge**, and **discretion** in 1:4. (See: **Abstract Nouns (p.970)**)

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 (p.1098)**)

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 (p.1075)**)

Proverbs 8:13

The fear of Yahweh

See how you translated the **fear of Yahweh** in [1:7](#). (See: **Possession (p.1098)**)

evil. Pride and arrogance

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 (p.970)**)

and the evil way

See how you translated this use of **way** in [1:15](#). (See: **Metaphor (p.1075)**)

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 (p.1098)**)

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” (See: **Synecdoche (p.1125)**)

Proverbs 8:14

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](#).

Counsel and sound wisdom {are} mine; & strength {is} 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 (p.1075)**)

Proverbs 8:15

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” (See: **Ellipsis (p.1020)**)

righteousness

See how you translated the abstract noun **righteousness** in [1:3](#). (See: **Abstract Nouns (p.970)**)

Proverbs 8:16

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 (p.1020)**)

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” (See: **Distinguishing Versus Informing or Reminding (p.1012)**)

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 (p.1098)**)

Proverbs 8:17

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 (p.1111)**)

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 (p.1092)**)

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 (p.1092)**)

Proverbs 8:18

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 (p.1075)**)

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 (p.1020)**)

and honor {& and righteousness

See how you translated the abstract nouns **honor** in [3:16](#) and **righteousness** in [1:3](#). (See: **Abstract Nouns (p.970)**)

Proverbs 8:19

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 (p.1075)**)

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 (p.1018)**)

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 (p.1075)**)

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 (p.1020)**)

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 (p.976)**)

Proverbs 8:20

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 (p. 1075)**)

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 (p.1098)**)

in the midst of the pathways 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 (p.1020)**)

the pathways 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 (p.1098)**)

Proverbs 8:21

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" (See: **Connect — Goal (Purpose) Relationship (p. 994)**)

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 (p.976)**)

Proverbs 8:22

Yahweh possessed me {at} the beginning of his way, before his works from then

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" (See: **Ellipsis (p.1020)**)

Yahweh possessed me {at} the beginning of his way, before his works from then

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" (See: **Parallelism (p.1089)**)

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 (p.1127)**)

his way, & his works

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 (p.976)**)

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 (p.976)**)

Proverbs 8:23

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” (See: **Information Structure (p. 1061)**)

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 (p.976)**)

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 (p.973)**)

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 (p. 1075)**)

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 (p.1075)**)

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 (p.976)**)

Proverbs 8:24

When there were no watery depths, I was brought forth, when there were no springs heavy with water

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 (p.1061)**)

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 (p.973)**)

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 (p.976)**)

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 (p.1075)**)

Proverbs 8:25

Before the mountains were sunk, to the face of the hills, 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 before the mountains were sunk and before the face of the hills" (See: **Information Structure (p. 1061)**)

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 (p.973)**)

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 (p.1075)**)

to 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 (p.1092)**)

I was brought forth

See how you translated this phrase in the previous verse. (See: **Metaphor (p.1075)**)

Proverbs 8:26

before he made the earth or the outside places or the head of the loose soil of the world

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 (p.1061)**)

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 (p.976)**)

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 (p.1075)**)

Proverbs 8:27

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.

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 (p.1061)**)

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 (p.1075)**)

Proverbs 8:28

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 (p.976)**)

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 (p.1092)**)

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 (p.1098)**)

Proverbs 8:29

when he set up & his mouth, when he inscribed

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 (p.1102)**)

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 (p.1075)**)

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 (p.1082)**)

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 (p.1075)**)

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 [Micah 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 (p.1075)**)

Proverbs 8:30

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 (p.1092)**)

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 (p.970)**)

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 (p.976)**)

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 (p.1082)**)

Proverbs 8:31

Frolicking

See how you translated this word in the previous verse. (See: **Assumed Knowledge and Implicit Information (p. 976)**)

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 (p.1055)**)

and my delights

See how you translated “delight” in the previous verse. (See: **Abstract Nouns (p.970)**)

the sons of man

See how you translated this phrase in [8:4](#) (See: **When Masculine Words Include Women (p.1134)**)

Proverbs 8:32

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](#). (See: **Connecting Words and Phrases (p.1006)**)

sons

See how you translated the same use of **sons** in [4:1](#). (See: **When Masculine Words Include Women (p.1134)**)

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” (See: **Connect — Reason-and-Result Relationship (p.999)**)

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 (p.1075)**)

Proverbs 8:33

instruction

See how you translated **instruction** in [1:2](#). (See: **Abstract Nouns (p.970)**)

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 (p.1071)**)

Proverbs 8:34

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 (p.1036)**)

keeping vigil over my doors day {by} day, keeping watch {over} the doorposts of my entrances

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” (See: **Parallelism (p.1089)**)

keeping vigil over my doors day {by} day, keeping watch {over} the doorposts of my entrances

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 (p.1075)**)

keeping vigil over my doors day {by} day, keeping watch {over} the doorposts of my entrances

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 (p.976)**)

Proverbs 8:35

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” (See: **Connect — Reason-and-Result Relationship (p.999)**)

a finder 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 (p.1092)**)

is} a finder 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” (See: **Personification (p.1092)**)

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 (p.1134)**)

favor

See how you translated **favor** in [3:4](#). (See: **Abstract Nouns (p.970)**)

Proverbs 8:36

But a misser of 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 (p.1127)**)

But a misser of 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 (p.1092)**)

does violence to & death

See how you translated the abstract nouns **violence** in 3:31 and **death** in 2:18. (See: **Abstract Nouns (p.970)**)

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 (p.1082)**)

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 (p.1048)**)

Proverbs 9

Proverbs 9 General Notes

Structure and Formatting

A father teaches his son about wisdom (1:8–9:18)

- Avoid evil companions (1:8–19)
- Do not reject wisdom (1:20–33)
- Wisdom prevents people from committing crime or adultery (2:1–22)
- Humbly trust Yahweh (3:1–12)
- The value of wisdom (3:13–20)
- Do not act wickedly (3:21–35)
- Wisdom will benefit you (4:1–9)
- Behave wisely and avoid those who do not (4:10–19)
- Live righteously (4:20–27)
- Avoid temptation to commit adultery (5:1–23)
- Practical warnings (6:1–19)
- Adultery will be punished (6:20–35)
- The Story of an Adulterer (7:1–27)
- Wisdom benefits the wise (8:1–36)
- Wisdom and folly (9:1–18)

Religious and Cultural Concepts in This Chapter

Wisdom calls out

In this chapter and the previous chapter, wisdom is referred to as if it were a woman who prepares a meal and calls out for all to come and learn from her. In languages where it is possible for something like wisdom to be spoken of as if it were a person who speaks, the translator should translate in this way. However, if direct translation is not possible in your language, you may translate the personification as similes instead. In that case, wisdom would be presented as being like a wise woman. When wisdom speaks in [9:4–12](#), the notes will use the proper noun “Wisdom” to indicate that the personification of wisdom is speaking. See how you translated similar references to wisdom in [1:20–33](#) and [8:4–36](#). (See: **Personification (p.1092)**)

Proverbs 9:1

Wisdom has built her house; she has hewn out her seven pillars

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 (p.1092)**)

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 (p.976)**)

Proverbs 9:2

She has slaughtered her slaughter, she has mixed her wine, also she has arranged her table

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 (p.1092)**)

She has slaughtered her slaughter, she has mixed her wine, also she has arranged her table

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 (p.976)**)

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 (p.1082)**)

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 (p.976)**)

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 (p.976)**)

Proverbs 9:3

She has sent out her young women; she calls out

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 (p.1092)**)

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 (p.976)**)

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 (p.976)**)

Proverbs 9:4

Whoever {is} naive, let him turn aside here," she says to him lacking of heart

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 (p.1061)**)

Whoever {is} naive, let him turn aside here," she says to him lacking of heart & Come, eat my bread, and drink the wine I have mixed

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 (p.983)**)

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 (p.976)**)

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" (See: **When Masculine Words Include Women (p.1134)**)

lacking of heart

See how you translated the same use of this phrase in [7:7](#). (See: **Metonymy (p.1082)**)

Proverbs 9:5

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. (See: **Synecdoche (p.1125)**)

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 (p.1031)**)

the wine I have mixed

See how you translated the similar phrase in [9:2](#). (See: **Assumed Knowledge and Implicit Information (p.976)**)

Proverbs 9:6

Forsake & and live; and stride

All three of these commands are plural because Wisdom is addressing all the **naive** people at the same time. (See: **Forms of You (p.1031)**)

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 (p.1092)**)

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” (See: **Connect — Goal (Purpose) Relationship (p.994)**)

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 (p.976)**)

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 (p.1075)**)

understanding

See how you translated the abstract noun **understanding** in [1:2](#). (See: **Abstract Nouns (p.970)**)

Proverbs 9:7

The instructor of a mocker receives disgrace for himself, and the rebuker of a wicked {one}, his injury

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 (p.1036)**)

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 (p.976)**)

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 (p.1075)**)

disgrace

See how you translated the abstract noun **disgrace** in [6:33](#). (See: **Abstract Nouns (p.970)**)

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" (See: **Ellipsis (p.1020)**)

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" (See: **Abstract Nouns (p.970)**)

Proverbs 9:8

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 (p.999)**)

a mocker, lest he hate you; & a wise one, and he will love 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 (p.1036)**)

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” (See: **Connect — Contrast Relationship (p.992)**)

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” (See: **Connect — Reason-and-Result Relationship (p.999)**)

Proverbs 9:9

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” (See: **Ellipsis (p.1020)**)

to a wise {one}, and he will become more wise; & a righteous {one}, and he will increase

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 (p.1036)**)

Proverbs 9:10

The beginning of

See how you translated the same use of **beginning** in [1:7](#). (See: **Possession (p.1098)**)

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 (p.970)**)

is} the fear of Yahweh

See how you translated this phrase in [1:7](#). (See: **Possession (p.1098)**)

Proverbs 9:11

Indeed

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” (See: **Connecting Words and Phrases (p.1006)**)

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 (p.1075)**)

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 (p.1075)**)

years of life

See how you translated this idiom in [3:2](#). (See: **Idiom (p.1055)**)

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” (See: **Active or Passive (p.973)**)

Proverbs 9:12

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 (p.976)**)

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” (See: **Connect — Contrast Relationship (p.992)**)

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 (p.1075)**)

Proverbs 9:13

The woman of stupidity {is} loud, naive, and she does not know anything

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 (p.1098)**)

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" (See: **Hyperbole (p.1048)**)

Proverbs 9:14

And she sits at the opening of her house, on a seat {by} the heights of the city

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”

at the opening of her house

See how you translated this phrase in [5:8](#).

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” (See: **Assumed Knowledge and Implicit Information (p.976)**)

by} the heights of the city

See how you translated this phrase in [9:3](#). (See: **Assumed Knowledge and Implicit Information (p.976)**)

Proverbs 9:15

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 (p.994)**)

to those who pass over the way

Alternate translation: “to those walking by on the road”

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 (p.1055)**)

Proverbs 9:16

Whoever {is} naive, let him turn aside here!" And she says to him, the lacking of heart

See how you translated the nearly identical clauses in [9:4](#). (See: **Assumed Knowledge and Implicit Information (p.976)**)

Proverbs 9:17

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 (p.999)**)

Stolen waters are sweet, and bread of secrecies is pleasant

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 (p.1075)**)

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 (p.1098)**)

Proverbs 9:18

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 (p. 1036)**)

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 (p.1075)**)

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 (p.973)**)

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 (p.976)**)

Proverbs 10

Proverbs 10 General Notes

Structure and Formatting

Outline of Proverbs

Proverbs from Solomon (10:1–22:16)

Chapter 10 starts a new section of the book, which is mainly filled with short, individual proverbs that were written by Solomon.

Translation Issues in This Chapter

Contrasting parallelism

Except for [10:10](#), [18](#), [22](#), [26](#), all the proverbs in this chapter consist of two parallel clauses that contrast with each other.

Proverbs 10:1

The proverbs of Solomon

See how you translated this phrase in [1:1](#). (See: [Ellipsis \(p.1020\)](#))

A wise son gladdens a father, but a stupid son {is} the grief of his mother

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" (See: [When Masculine Words Include Women \(p.1134\)](#))

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 \(p.976\)](#))

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 \(p.970\)](#))

Proverbs 10:2

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 (p.1098)**)

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 (p.1020)**)

but righteousness & from death

See how you translated the abstract nouns **righteousness** in 1:3 and **death** in 2:18. (See: **Abstract Nouns (p.970)**)

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 (p.1020)**)

Proverbs 10:3

the life of the righteous

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 (p.1125)**)

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 (p.1075)**)

Proverbs 10:4

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 (p.1125)**)

poverty

See how you translated the abstract noun **poverty** in [6:11](#). (See: **Abstract Nouns (p.970)**)

Proverbs 10:5

One who gathers & is} a son & but one who sleeps & is} a son

One who gathers, a son, and **one who keeps** 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 (p.1036)**)

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 (p.976)**)

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 (p.1020)**)

who has insight

See how you translated the abstract noun **insight** in [1:3](#). (See: **Abstract Nouns (p.970)**)

Proverbs 10:6

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 (p.1125)**)

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 (p.1082)**)

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 (p.1082)**)

violence

See how you translated the abstract noun **violence** in [3:31](#). (See: **Abstract Nouns (p.970)**)

Proverbs 10:7

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 (p.1098)**)

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 (p.1036)**)

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 (p.976)**)

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 (p.1036)**)

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 (p.1082)**)

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 (p.1075)**)

Proverbs 10:8

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 (p.1055)**)

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 (p.1075)**)

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 (p.976)**)

but the one stupid 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 (p.1055)**)

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 (p.973)**)

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 (p.1075)**)

Proverbs 10:9

One who walks with integrity

See how you translated the similar phrase “walking with integrity” in [2:7](#). (See: **Metaphor (p.1075)**)

will walk securely

See how you translated a similar use of **walk** in [3:23](#). (See: **Metaphor (p.1075)**)

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 (p.1075)**)

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 (p.973)**)

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 (p.976)**)

Proverbs 10:10

One who winks an eye

See how you translated a similar phrase in [6:13](#). (See: **Symbolic Action (p.1123)**)

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 (p.1075)**)

and the one foolish of lips will be thrown down

See how you translated the nearly identical clause in [10:8](#). (See: **Idiom (p.1055)**)

Proverbs 10:11

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 (p.1098)**)

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 (p.1075)**)

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 (p.1082)**)

but the mouth of the wicked ones covers violence

See how you translated the identical clause in [10:6](#). (See: **Metaphor (p.1075)**)

Proverbs 10:12

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 (p.1092)**)

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 (p.1092)**)

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 (p.970)**)

Proverbs 10:13

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 (p.1082)**)

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 (p.1075)**)

wisdom

See how you translated the abstract noun **wisdom** in [1:2](#). (See: **Abstract Nouns (p.970)**)

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 (p.1082)**)

the one lacking of heart

See how you translated **lacking of heart** in [6:32](#). (See: **Metonymy (p.1082)**)

Proverbs 10:14

store up

See how you translated the same use of **store up** in [2:1](#). (See: **Metaphor (p.1075)**)

knowledge

See how you translated the abstract noun **knowledge** in [1:4](#). (See: **Abstract Nouns (p.970)**)

but the mouth of

See how you translated the same use of **mouth** in [10:11](#). (See: **Metonymy (p.1082)**)

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 (p.1075)**)

Proverbs 10:15

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 (p.1055)**)

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 (p.1075)**)

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” (See: **Connect — Contrast Relationship (p.992)**)

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 (p.1075)**)

is} their poverty

See how you translated the abstract noun **poverty** in 6:11. (See: **Abstract Nouns (p.970)**)

Proverbs 10:16

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 (p.1075)**)

a righteous {one} {& a 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 (p.1036)**)

is} to life; & is} to sin

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 (p.999)**)

is} to life

Here, **life** refers to a long **life**. If it would be helpful in your family, you could state this explicitly. Alternate translation: "is to a long life" "is to living a long time" (See: **Assumed Knowledge and Implicit Information (p.976)**)

the income of a 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 (p.992)**)

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 (p.1075)**)

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 (p.1082)**)

Proverbs 10:17

On} a path

See how you translated the same use of **path** in [8:20](#). (See: **Metaphor (p.1075)**)

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 (p.999)**)

instruction, & rebuke

See how you translated the abstract nouns **instruction** in [1:2](#) and **rebuke** in [1:25](#). (See: **Abstract Nouns (p.970)**)

but one who forsakes

See how you translated the same use of “forsake” in [1:8](#). (See: **Personification (p.1092)**)

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 (p.1075)**)

Proverbs 10:18

One who covers

See how you translated the same use of **covers** in 10:6. (See: **Metaphor (p.1075)**)

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 (p.1098)**)

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 (p.1082)**)

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” (See: **When Masculine Words Include Women (p.1134)**)

Proverbs 10:19

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 (p.976)**)

transgression

See how you translated “transgressions” in [10:12](#). (See: **Abstract Nouns (p.970)**)

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” (See: **Litotes (p.1071)**)

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 (p.1055)**)

Proverbs 10:20

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 (p.1075)**)

is} the tongue of

See how you translated the same use of **tongue** in [6:17](#). (See: **Metonymy (p.1082)**)

is} the tongue of the righteous one

See how you translated **the righteous one** in [10:16](#). (See: **Generic Noun Phrases (p.1036)**)

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 (p.992)**)

the heart of

See how you translated the same use of **heart** in [2:2](#). (See: **Metonymy (p.1082)**)

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 (p.1118)**)

Proverbs 10:21

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 (p.1082)**)

the righteous one

See how you translated this phrase in [10:16](#). (See: **Generic Noun Phrases (p.1036)**)

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 (p.1092)**)

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 (p.999)**)

heart

See how you translated the same use of **heart** in [6:32](#). (See: **Metonymy (p.1082)**)

Proverbs 10:22

and striving does not add {more} 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 (p.1127)**)

Proverbs 10:23

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 (p.1118)**)

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” (See: **Ellipsis (p.1020)**)

but wisdom, & understanding

See how you translated the abstract nouns **wisdom** and **understanding** in [1:2](#). (See: **Abstract Nouns (p.970)**)

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” (See: **When Masculine Words Include Women (p.1134)**)

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 (p.1098)**)

Proverbs 10:24

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 (p.970)**)

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 (p.1036)**)

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 (p.1092)**)

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 (p.1020)**)

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 (p.973)**)

Proverbs 10:25

When a whirlwind passes over

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 (p.1075)**)

then there is no {more} wicked

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 (p.1004)**)

then there is no {more} wicked

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 (p.976)**)

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 (p.1036)**)

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 (p.1075)**)

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 (p.1098)**)

Proverbs 10:26

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 (p.1118)**)

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 (p.1036)**)

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 (p.976)**)

Proverbs 10:27

The fear of Yahweh

See how you translated the **fear of Yahweh** in [1:7](#). (See: **Possession (p.1098)**)

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" (See: **Metaphor (p.1075)**)

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 (p.976)**)

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 (p.1075)**)

Proverbs 10:28

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 (p.970)**)

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 (p.999)**)

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 (p.1075)**)

Proverbs 10:29

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 (p.1075)**)

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 (p.970)**)

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 (p.1082)**)

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 (p.1020)**)

Proverbs 10:30

A righteous one

See how you translated the same phrase in [9:9](#). (See: **Generic Noun Phrases (p.1036)**)

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 (p.1071)**)

the land

See how you translated the same use of **the land** in [2:21](#). (See: **Assumed Knowledge and Implicit Information (p. 976)**)

Proverbs 10:31

The mouth of the righteous one

See how you translated this phrase in [10:11](#). (See: **Metonymy (p.1082)**)

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 (p.1075)**)

but the tongue of

See how you translated the same use of **tongue** in [6:17](#). (See: **Metonymy (p.1082)**)

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 (p.973)**)

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 (p.1048)**)

Proverbs 10:32

The lips of the righteous one

See how you translated this phrase in [10:21](#). (See: **Metonymy (p.1082)**)

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 (p.1092)**)

favor

See how you translated **favor** in [3:4](#). (See: **Abstract Nouns (p.970)**)

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 (p.1020)**)

but the mouth of the wicked ones

See how you translated this phrase in [10:6](#). (See: **Metonymy (p.1082)**)

Proverbs 11

Proverbs 11 General Notes

Structure and Formatting

Chapter 11 continues the section of the book written by Solomon that is filled mainly with short, individual proverbs.

Translation Issues in This Chapter

Contrasting parallelism

Except for [11:7](#), [10](#), [22](#), [25](#), and [11:29-31](#), all the proverbs in this chapter consist of two parallel clauses that contrast with each other.

Proverbs 11:1

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 (p.1082)**)

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” (See: **Translate Unknowns (p.1129)**)

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 (p.1098)**)

are} an abomination to Yahweh

See how you translated **an abomination to Yahweh** in [3:32](#). (See: **Abstract Nouns (p.970)**)

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 (p.1055)**)

is} his delight

See how you translated the abstract noun **delight** in [8:30](#). (See: **Abstract Nouns (p.970)**)

Proverbs 11:2

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” (See: **Personification (p.1092)**)

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 (p.970)**)

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 (p.1002)**)

disgrace & is} wisdom

See how you translated the abstract nouns **disgrace** in 6:33 and **wisdom** in 1:2. (See: **Abstract Nouns (p.970)**)

Proverbs 11:3

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 (p.1092)**)

The integrity of

See how you translated the abstract noun **integrity** in [1:3](#). (See: **Abstract Nouns (p.970)**)

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 (p.1092)**)

but the crookedness of

See how you translated a similar use of “crooked” in [2:15](#). (See: **Metaphor (p.1075)**)

Proverbs 11:4

Wealth will not profit in the day of rage, but righteousness will deliver from death

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 (p.1020)**)

will not profit

See how you translated the same use of **profit** in [3:14](#). (See: **Metaphor (p.1075)**)

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 (p.976)**)

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 (p.1092)**)

but righteousness & from death

See how you translated the abstract nouns **righteousness** in [1:3](#) and **death** in [2:18](#). (See: **Abstract Nouns (p.970)**)

Proverbs 11:5

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** (p. 970))

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** (p.1036))

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** (p.976))

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** (p.1075))

a wicked one

See how you translated this phrase in 9:7. (See: **Generic Noun Phrases** (p.1036))

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** (p.1075))

Proverbs 11:6

The righteousness of

See how you translated the abstract noun **righteousness** in [1:2](#). (See: **Abstract Nouns (p.970)**)

The righteousness of the upright 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 (p.1092)**)

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 (p.1102)**)

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 (p.973)**)

Proverbs 11:7

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 (p.970)**)

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 (p.1134)**)

will perish, & perishes

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 (p.1092)**)

and the hope of

See how you translated the abstract noun **hope** in [10:28](#). (See: **Abstract Nouns (p.970)**)

strength

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 (p.976)**)

Proverbs 11:8

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 (p.1036)**)

A righteous {one} is drawn away from distress, and a wicked {one} enters instead of him

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 (p.1075)**)

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 (p.973)**)

from distress

See how you translated the abstract noun **distress** in 1:27. (See: **Abstract Nouns (p.970)**)

and 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 (p.1020)**)

Proverbs 11:9

With a mouth

See how you translated the same use of **mouth** in [10:11](#). (See: **Metonymy (p.1082)**)

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 (p.1036)**)

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 (p.976)**)

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 (p.1134)**)

but with knowledge

See how you translated the abstract noun **knowledge** in [1:4](#). (See: **Abstract Nouns (p.970)**)

but with knowledge, the righteous 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 (p.973)**)

Proverbs 11:10

In the good of the righteous

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 (p.1098)**)

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 (p.1082)**)

and when the wicked 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 (p.1020)**)

Proverbs 11:11

With the blessing of the upright a city is raised up, but with the mouth of the wicked it is 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: "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 (p.973)**)

With the blessing of the upright

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 (p.1098)**)

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 (p.1075)**)

but with the mouth of

See how you translated the same use of **mouth** in [10:11](#). (See: **Metonymy (p.1082)**)

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 (p.1082)**)

Proverbs 11:12

One despising 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 (p.976)**)

his neighbor {& but a man of understandings

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” (See: **When Masculine Words Include Women (p.1134)**)

is} lacking of heart

See how you translated this phrase in [6:32](#). (See: **Metonymy (p.1082)**)

but a man of understandings

See how you translated **a man of understanding** in [10:23](#). (See: **Possession (p.1098)**)

Proverbs 11:13

with} 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 (p.1085)**)

uncovers

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 (p.1075)**)

but one 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” (See: **Possession (p.1098)**)

covers

See how you translated the same use of **covers** in [10:6](#). (See: **Metaphor (p.1075)**)

Proverbs 11:14

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 (p.970)**)

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 (p.989)**)

falls

See how you translated the same use of "fall" in [11:5](#). (See: **Metaphor (p.1075)**)

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 (p.1075)**)

Proverbs 11:15

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 (p.1134)**)

he pledges for

See how you translated the same use of “pledge” in [6:1](#). (See: **Assumed Knowledge and Implicit Information (p. 976)**)

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” (See: **Symbolic Action (p. 1123)**)

Proverbs 11:16

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 (p.1036)**)

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 (p.1098)**)

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 (p.1075)**)

honor

See how you translated the abstract noun **honor** in [3:16](#). (See: **Abstract Nouns (p.970)**)

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 (p.976)**)

Proverbs 11:17

A man of covenant faithfulness completes his soul, & his flesh

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 (p.1134)**)

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 (p.1098)**)

completes

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 (p.1055)**)

his soul, & his flesh

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. (See: **Synecdoche (p.1125)**)

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 (p.1036)**)

Proverbs 11:18

A wicked {one}

See how you translated this phrase in [9:7](#). (See: **Generic Noun Phrases (p.1036)**)

a wage of falsehood, & a wage of truth

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 (p.1098)**)

a wage of falsehood, & a wage of truth

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 (p.1075)**)

but {one} sowing 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” (See: **Ellipsis (p.1020)**)

but {one} sowing 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 (p.1075)**)

Proverbs 11:19

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” (See: **Ellipsis (p.1020)**)

is} to life, & is} to his death

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” (See: **Connect — Reason-and-Result Relationship (p.999)**)

is} to life

See how you translated the same use of **life** in [10:16](#). (See: **Assumed Knowledge and Implicit Information (p.976)**)

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 (p.1075)**)

is} to his death

See how you translated the abstract noun **death** in [2:18](#). (See: **Abstract Nouns (p.970)**)

Proverbs 11:20

An abomination to Yahweh

See how you translated this phrase in [3:32](#). (See: **Abstract Nouns (p.970)**)

is} the crooked of

See how you translated the same use of **crooked** in [2:15](#). (See: **Metaphor (p.1075)**)

heart

See how you translated the same use of **heart** in [2:2](#). (See: **Metonymy (p.1082)**)

but his delight

See how you translated the abstract noun **delight** in [8:30](#). (See: **Abstract Nouns (p.970)**)

is} the 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 (p.1098)**)

way

See how you translated the same use of **way** in [1:15](#). (See: **Metaphor (p.1075)**)

Proverbs 11:21

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 (p.1055)**)

a wicked {one

See how you translated this phrase in [9:7](#). (See: **Generic Noun Phrases (p.1036)**)

will not remain blameless

See how you translated this phrase in [6:29](#). (See: **Litotes (p.1071)**)

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 (p.989)**)

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” (See: **Metaphor (p.1075)**)

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 (p.976)**)

Proverbs 11:22

A ring of gold in the nose of a pig is} a beautiful woman turning away {from} discretion

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 (p.1061)**)

A ring of gold in the nose of a pig is} a beautiful woman turning away {from} discretion

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 (p.1075)**)

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" (See: **Metaphor (p.1075)**)

turning 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" (See: **Metaphor (p.1075)**)

discretion

See how you translated the abstract noun **discretion** in [1:4](#). (See: **Abstract Nouns (p.970)**)

Proverbs 11:23

The desire of the righteous {is} only good; the expectation of the wicked {is} rage

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 (p.976)**)

the expectation of the wicked {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" (See: **Connect — Contrast Relationship (p.992)**)

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 (p.976)**)

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 (p.970)**)

Proverbs 11:24

There is a scatterer yet being added to 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 (p.1020)**)

a scatterer & and {one} withholding

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 (p.1036)**)

yet being added to 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" (See: **Connect — Reason-and-Result Relationship (p.999)**)

and {one} withholding 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 (p.1020)**)

yet to poverty

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 (p.999)**)

Proverbs 11:25

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 (p.1036)**)

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 (p.1098)**)

A life of

Here, **life** refers to the person himself. See how you translated the same use of **life** in [8:36](#). (See: **Metonymy (p.1082)**)

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 (p.976)**)

will be fattened, & will be drenched

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 (p.973)**)

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 (p.1075)**)

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 (p.1075)**)

Proverbs 11:26

One withholding & will curse him, & the seller

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 (p.1036)**)

One withholding 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 (p.976)**)

but a blessing {is} for the head of

See how you translated the similar expression in [10:6](#). (See: **Synecdoche (p.1125)**)

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 (p.976)**)

Proverbs 11:27

One diligently seeking & but one searching {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 (p.1036)**)

One diligently seeking & but one searching {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 (p.1075)**)

good & favor, & evil

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 (p. 970)**)

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 (p.976)**)

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 (p.1092)**)

Proverbs 11:28

One trusting 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 (p.1036)**)

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 (p.1111)**)

he himself will fall

See how you translated the same use of **fall** in [11:5](#). (See: **Metaphor (p.1075)**)

but like a leaf, the righteous 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 (p.1118)**)

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 (p.976)**)

Proverbs 11:29

One troubling 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 (p.1036)**)

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 (p.1082)**)

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 (p.1075)**)

to the wise of heart

See how you translated **wise of heart** in [10:8](#). (See: **Idiom (p.1055)**)

Proverbs 11:30

The fruit of the righteous

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 (p.1098)**)

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 (p.1075)**)

the righteous {& and one taking 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 (p.1036)**)

is} a tree of life

See how you translated this phrase in [3:18](#). (See: **Metaphor (p.1075)**)

and one taking 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 (p.1127)**)

and one taking 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 (p.1055)**)

Proverbs 11:31

Behold

See how you translated the same use of **Behold** in [1:23](#). (See: **Metaphor (p.1075)**)

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 (p.1036)**)

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 (p.976)**)

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 (p.973)**)

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 (p.1075)**)

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 (p.1020)**)

Proverbs 12

Proverbs 12 General Notes

Structure and Formatting

Chapter 12 continues the section of the book written by Solomon that is filled mainly with short, individual proverbs.

Translation Issues in This Chapter

Contrasting parallelism

Except for [12:7](#), [14](#), [28](#), all the proverbs in this chapter consist of two parallel clauses that contrast with each other.

Proverbs 12:1

correction & knowledge, & rebuke

See how you translated the abstract nouns **correction** in [3:11](#), **knowledge** in [1:4](#), and **rebuke** in [1:25](#). (See: **Abstract Nouns** (p.970))

Proverbs 12:2

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” (See: **Generic Noun Phrases (p.1036)**)

favor

See how you translated the abstract noun **favor** in [3:4](#). (See: **Abstract Nouns (p.970)**)

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” (See: **When Masculine Words Include Women (p.1134)**)

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 (p.1098)**)

Proverbs 12:3

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 (p.1134)**)

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 (p.973)**)

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 (p.976)**)

by wickedness

See how you translated the abstract noun **wickedness** in [4:17](#). (See: **Abstract Nouns (p.970)**)

but the root of the righteous 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 (p.1075)**)

Proverbs 12:4

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 (p.1098)**)

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 (p.1075)**)

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 (p.1118)**)

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 (p.976)**)

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 (p.1102)**)

Proverbs 12:5

are} justice

See how you translated the abstract noun **justice** in [1:3](#). (See: **Abstract Nouns (p.970)**)

the directions of the wicked {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 (p.992)**)

Proverbs 12:6

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 (p.1082)**)

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 (p.1092)**)

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 (p.1092)**)

Proverbs 12:7

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 (p.973)**)

but the house of

See how you translated the same use of **house** in [3:33](#). (See: **Metonymy (p.1082)**)

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 (p.1075)**)

Proverbs 12:8

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 (p.1055)**)

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 (p.1134)**)

his insight

See how you translated the abstract noun **insight** in [1:3](#). (See: **Abstract Nouns (p.970)**)

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 (p.973)**)

but {one} 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 (p.1075)**)

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 (p.976)**)

Proverbs 12:9

is} being disrespected

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 (p.973)**)

and having a servant & and lacking bread

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 (p.992)**)

bread

See how you translated the same use of **bread** in [9:5](#). (See: **Synecdoche (p.1125)**)

Proverbs 12:10

A righteous {one

See how you translated this phrase in 9:9. (See: **Generic Noun Phrases (p.1036)**)

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 (p.976)**)

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 (p.1134)**)

but the compassion of the wicked

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 (p.970)**)

Proverbs 12:11

Bread

See how you translated the same use of **bread** in [9:5](#). (See: **Synecdoche (p.1125)**)

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 (p.976)**)

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 (p.1134)**)

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 (p.1075)**)

is} lacking of heart

See how you translated **lacking of heart** in [6:32](#). (See: **Metonymy (p.1082)**)

Proverbs 12:12

A wicked {one

See how you translated this phrase in [9:7](#). (See: **Generic Noun Phrases (p.1036)**)

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 (p.1082)**)

but the root of the righteous

See how you translated this phrase in [12:3](#). (See: **Metaphor (p.1075)**)

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 (p.976)**)

Proverbs 12:13

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 (p.1098)**)

lips

See how you translated the same use of **lips** in [10:18](#). (See: **Metonymy (p.1082)**)

is} the snare of an 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 (p.1082)**)

an evil {one}, & a righteous {one

See how you translated **the righteous one** in [10:16](#) and **the wicked one** in [3:33](#). (See: **Generic Noun Phrases (p.1036)**)

but a 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 (p.1075)**)

from distress

See how you translated the abstract noun **distress** in [1:27](#). (See: **Abstract Nouns (p.970)**)

Proverbs 12:14

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 (p.1075)**)

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 (p.1134)**)

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 (p.973)**)

good

See how you translated the abstract noun **good** in [11:27](#). (See: **Abstract Nouns (p.970)**)

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 (p.1082)**)

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 (p.1092)**)

Proverbs 12:15

The way of

See how you translated this use of **way** in [1:15](#). (See: **Metaphor (p.1075)**)

is} right in his eyes

See how you translated the same use of **eyes** in [3:7](#). (See: **Metaphor (p.1075)**)

to counsel

See how you translated the abstract noun **counsel** in [1:25](#). (See: **Abstract Nouns (p.970)**)

Proverbs 12:16

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 (p.1134)**)

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 (p.970)**)

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 (p.973)**)

on the day

Alternate translation: “on the same day” or “right away”

but & covers

See how you translated the same use of **covers** in [10:6](#). (See: **Metaphor (p.1075)**)

dishonor

See how you translated the abstract noun **dishonor** in [3:35](#). (See: **Abstract Nouns (p.970)**)

Proverbs 12:17

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" (See: **When Masculine Words Include Women (p.1134)**)

He who breathes out

See how you translated the same use of **breathes out** in [6:19](#). (See: **Metaphor (p.1075)**)

faithfulness tells righteousness, & falsehoods, deceit

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 (p.970)**)

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" (See: **Ellipsis (p.1020)**)

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" (See: **Generic Noun Phrases (p.1036)**)

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 (p.1098)**)

Proverbs 12:18

one speaking 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” (See: **Generic Noun Phrases (p.1036)**)

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 (p.1118)**)

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 (p.1036)**)

but the tongue of

See how you translated the same use of **tongue** in [6:17](#). (See: **Metonymy (p.1082)**)

Proverbs 12:19

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 (p.1036)**)

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 (p.1082)**)

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 (p.1098)**)

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 (p.973)**)

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 (p.970)**)

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 (p.1020)**)

a tongue of falsehood

See how you translated this phrase in [6:17](#). (See: **Metonymy (p.1082)**)

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 (p.1055)**)

Proverbs 12:20

Deceit {& evil, & joy {& peace

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** (p.970))

is} in the heart of

See how you translated the same use of **heart** in 2:2. (See: **Metonymy** (p.1082))

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** (p.1098))

Proverbs 12:21

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 (p.1082)**)

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 (p.973)**)

to the righteous

See how you translated **the righteous one** in [10:16](#). (See: **Generic Noun Phrases (p.1036)**)

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 (p.1075)**)

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 (p.1082)**)

Proverbs 12:22

An abomination to Yahweh

See how you translated this phrase in [3:32](#). (See: **Abstract Nouns (p.970)**)

are} lips of falsehood

See how you translated this phrase in [10:18](#). (See: **Possession (p.1098)**)

faithfulness {are} his delight

See how you translated the abstract nouns **faithfulness** in [12:17](#) and **delight** in [8:30](#). (See: **Abstract Nouns (p.970)**)

Proverbs 12:23

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” (See: **When Masculine Words Include Women (p.1134)**)

covers

See how you translated the same use of **covers** in [10:6](#). (See: **Metaphor (p.1075)**)

knowledge, & folly

See how you translated the abstract nouns **knowledge** in [1:4](#) and **folly** in [5:23](#). (See: **Abstract Nouns (p.970)**)

but the heart of the stupid

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” (See: **Synecdoche (p.1125)**)

Proverbs 12:24

The hand of the diligent

See how you translated the same phrase in [10:4](#). (See: **Synecdoche (p.1125)**)

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” (See: **Generic Noun Phrases (p. 1036)**)

Proverbs 12:25

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 (p.970)**)

in the heart of

See how you translated the same use of **heart** in [2:2](#). (See: **Metonymy (p.1082)**)

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" (See: **When Masculine Words Include Women (p.1134)**)

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 (p.1075)**)

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" (See: **Metonymy (p.1082)**)

Proverbs 12:26

A righteous {one

See how you translated this phrase in [9:9](#). (See: **Generic Noun Phrases (p.1036)**)

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 (p.976)**)

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” (See: **When Masculine Words Include Women (p.1134)**)

but the way of the wicked

See how you translated **the way of the wicked ones** in [4:19](#). (See: **Metaphor (p.1075)**)

leads 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” (See: **Personification (p.1092)**)

Proverbs 12:27

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" (See: **Generic Noun Phrases (p.1036)**)

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 (p.976)**)

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 (p.976)**)

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 (p.1036)**)

Proverbs 12:28

In the path of righteousness {is} life, and the way of the beaten path {is} no death

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” (See: **Parallelism (p.1089)**)

In the path of righteousness

See how you translated **the path of righteousness** in [8:20](#). (See: **Metaphor (p.1075)**)

is} life, & is} no death

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” (See: **Connect — Reason-and-Result Relationship (p.999)**)

is} life

See how you translated the same use of **life** in [10:16](#). (See: **Assumed Knowledge and Implicit Information (p.976)**)

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 (p.1098)**)

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 (p.1075)**)

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 (p.976)**)

Proverbs 13

Proverbs 13 General Notes

Structure and Formatting

Chapter 13 continues the section of the book written by Solomon that is filled mainly with short, individual proverbs.

Translation Issues in This Chapter

Contrasting parallelism

Except for [13:14](#), all the proverbs in this chapter consist of two parallel clauses that contrast with each other.

Proverbs 13:1

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 (p.1020)**)

A wise son

See how you translated the same use of **son** in [1:8](#). (See: **When Masculine Words Include Women (p.1134)**)

the instruction of & rebuke

See how you translated the abstract nouns **instruction** in [1:2](#) and **rebuke** in [1:25](#). (See: **Abstract Nouns (p.970)**)

but a mocking {one

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 (p.1036)**)

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 (p.976)**)

Proverbs 13:2

From the fruit of the mouth of a man

See how you translated the same phrase in [12:14](#). (See: **Metaphor (p.1075)**)

good, but the appetite of & violence

See how you translated the abstract nouns **good** in [11:27](#), **appetite** in [6:30](#), and **violence** in [3:31](#). (See: **Abstract Nouns (p.970)**)

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 (p.1075)**)

Proverbs 13:3

One guarding his mouth keeps his life; one opening his lips, ruin for him

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 (p.1036)**)

One guarding 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 (p.1055)**)

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 (p.1075)**)

one opening 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 (p.992)**)

one opening 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 (p.1020)**)

one opening 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 (p.1055)**)

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 (p.970)**)

Proverbs 13:4

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 (p.1036)**)

his appetite & but the appetite of

See how you translated the abstract noun **appetite** in [6:30](#). (See: **Abstract Nouns (p.970)**)

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 (p.976)**)

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 (p.976)**)

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 (p.973)**)

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 (p.1092)**)

Proverbs 13:5

A righteous {one}

See how you translated **A righteous one** in [9:9](#). (See: **Generic Noun Phrases (p.1036)**)

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” (See: **Possession (p.1098)**)

a word of

See how you translated the similar use of **word** in [12:25](#). (See: **Metonymy (p.1082)**)

but a wicked {one}

See how you translated **a wicked one** in [9:7](#). (See: **Generic Noun Phrases (p.1036)**)

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 (p.1075)**)

Proverbs 13:6

Righteousness & but wickedness

See how you translated the abstract nouns **Righteousness** in [1:3](#) and **wickedness** in [4:17](#). (See: **Abstract Nouns** (p.970))

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** (p.1092))

the blameless of way

See how you translated this phrase in [11:20](#). (See: **Possession** (p.1098))

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** (p.1092))

Proverbs 13:7

There is one pretending to be rich & one pretending 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 (p.1036)**)

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 (p.1048)**)

Proverbs 13:8

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 (p.1098)**)

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” (See: **When Masculine Words Include Women (p.1134)**)

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” (See: **Generic Noun Phrases (p.1036)**)

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 (p.976)**)

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 (p.976)**)

Proverbs 13:9

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" (See: **Generic Noun Phrases (p.1036)**)

The light of the righteous 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 (p.1075)**)

but the lamp of the wicked goes out

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 (p.1075)**)

goes 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: "will stop shining" or "will stop producing light" (See: **Active or Passive (p.973)**)

Proverbs 13:10

With presumptuousness & contention, & wisdom

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 (p.970)**)

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 (p.1020)**)

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 (p.973)**)

Proverbs 13:11

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 (p.976)**)

but one gathering 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” (See: **Generic Noun Phrases (p.1036)**)

but one gathering 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 (p.1082)**)

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 (p.1020)**)

Proverbs 13:12

Hope

See how you translated the abstract noun **hope** in [10:28](#). (See: **Abstract Nouns (p.970)**)

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 (p.973)**)

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 (p.1055)**)

but & is} a tree of life

See how you translated **a tree of life** in [3:18](#). (See: **Metaphor (p.1075)**)

Proverbs 13:13

One despising

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" (See: **Generic Noun Phrases (p.1036)**)

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 (p.1082)**)

it will go badly for 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: "must pay for it" (See: **Active or Passive (p.973)**)

it will go badly for him

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 (p.1075)**)

but {one} fearing a command, that one 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" (See: **When Masculine Words Include Women (p.1134)**)

that one 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 (p.973)**)

Proverbs 13:14

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” (See: **Metaphor (p.1075)**)

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 (p.1085)**)

is} a fountain of life

See how you translated this phrase in [10:11](#). (See: **Metaphor (p.1075)**)

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” (See: **Metaphor (p.1075)**)

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 (p.1020)**)

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 (p.1075)**)

Proverbs 13:15

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 (p.1092)**)

insight & favor

See how you translated the abstract nouns **insight** in 1:3 and **favor** in 3:4. (See: **Abstract Nouns (p.970)**)

but the way of

See how you translated this use of **way** in 1:15. (See: **Metaphor (p.1075)**)

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 (p.976)**)

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 (p.1127)**)

Proverbs 13:16

with knowledge, & folly

See how you translated the abstract nouns **knowledge** in 1:4 and **folly** in 5:23. (See: **Abstract Nouns (p.970)**)

displays 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 (p.1075)**)

displays 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 (p.976)**)

Proverbs 13:17

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 (p.976)**)

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 (p.1075)**)

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” (See: **Metonymy (p.1082)**)

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 (p.1098)**)

Proverbs 13:18

Poverty and shame {& correction, & a rebuke

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 (p.970)**)

are for} one avoiding & but one keeping

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 (p.1036)**)

but one keeping

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 (p.1075)**)

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 (p.973)**)

Proverbs 13:19

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 (p.976)**)

but the abomination of & from evil

See how you translated the abstract nouns **abomination** in [3:32](#) and **evil** in [1:16](#). (See: **Abstract Nouns (p.970)**)

is} turning away from evil

See how you translated “turn away from evil” in [3:7](#). (See: **Metaphor (p.1075)**)

Proverbs 13:20

One walking & but one associating 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 (p.1036)**)

One walking

See how you translated the same use of "walk" in [1:15](#). (See: **Metaphor (p.1075)**)

Proverbs 13:21

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 (p.970)**)

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 (p.1092)**)

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 (p.1092)**)

Proverbs 13:22

The good & a sinner & for the righteous

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 (p.1036)**)

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" (See: **Ellipsis (p.1020)**)

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 (p.976)**)

but the wealth of a sinner is stored up for the righteous

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 (p.973)**)

Proverbs 13:23

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 (p.1129)**)

but there is {food} 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 (p.1020)**)

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 (p.973)**)

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 (p.1075)**)

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 (p.1092)**)

Proverbs 13:24

One who withholds his rod hates his son, but one who loves him diligently seeks him {with} discipline

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" (See: **Generic Noun Phrases (p.1036)**)

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 (p.1048)**)

his son, but one who loves him diligently seeks him

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" (See: **When Masculine Words Include Women (p.1134)**)

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 (p.1075)**)

Proverbs 13:25

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 (p.1036)**)

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 (p.1036)**)

but the stomach of the wicked 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 (p.1082)**)

Proverbs 14

Proverbs 14 General Notes

Structure and Formatting

Chapter 14 continues the section of the book written by Solomon that is filled mainly with short, individual proverbs.

Translation Issues in This Chapter

Contrasting parallelism

Except for [14:7](#), [10](#), [13](#), [17](#), [26](#), [27](#), and [34](#), all the proverbs in this chapter consist of two parallel clauses that contrast with each other.

Proverbs 14:1

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” (See: **Generic Noun Phrases (p.1036)**)

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 (p.1075)**)

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 (p.1082)**)

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” (See: **Generic Noun Phrases (p.1036)**)

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 (p.1075)**)

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” (See: **Metonymy (p.1082)**)

Proverbs 14:2

The one walking in his uprightness & but the one 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 (p.1036)**)

The one walking 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” (See: **Metaphor (p.1075)**)

but the one 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” (See: **Metaphor (p.1075)**)

Proverbs 14:3

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 (p.1075)**)

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 (p.1098)**)

but the lips of

See how you translated the same use of **lips** in [10:21](#). (See: **Metonymy (p.1082)**)

will preserve them

Alternate translation: "will keep them from harm" or "will keep them safe"

Proverbs 14:4

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 (p.1098)**)

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 (p.1129)**)

but an abundance of

See how you translated the abstract noun **abundance** in [5:23](#). (See: **Abstract Nouns (p.970)**)

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” (See: **Ellipsis (p.1020)**)

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 (p.1082)**)

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 (p.1036)**)

Proverbs 14:5

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 (p.1098)**)

a witness of falsehood

See how you translated this phrase in [6:19](#). (See: **Possession (p.1098)**)

but & breathes out lies

See how you translated **breathes out lies** in [6:19](#). (See: **Idiom (p.1055)**)

Proverbs 14:6

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 (p.1036)**)

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 (p.1075)**)

wisdom & but knowledge

See how you translated the abstract nouns **wisdom** in 1:2 and **knowledge** in 1:4. (See: **Abstract Nouns (p.970)**)

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 (p.976)**)

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 (p.1020)**)

Proverbs 14:7

before

Alternate translation: “from the presence of”

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 (p.1098)**)

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 (p.1036)**)

and 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 (p.1075)**)

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 (p.1082)**)

Proverbs 14:8

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** (p.970))

a prudent {one

See how you translated this phrase in [12:16](#). (See: **Generic Noun Phrases** (p.1036))

his way

See how you translated the same use of **way** in [1:15](#). (See: **Metaphor** (p.1075))

Proverbs 14:9

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" (See: **Assumed Knowledge and Implicit Information (p.976)**)

is} favor

See how you translated **favor** in [3:4](#). (See: **Abstract Nouns (p.970)**)

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 (p.976)**)

Proverbs 14:10

A heart & itself, and in its joy

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 (p. 1125)**)

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 (p.970)**)

Proverbs 14:11

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 (p.1082)**)

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 (p.973)**)

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 (p.1075)**)

Proverbs 14:12

a & road

See how you translated the same use of **way** in 1:15. (See: **Metaphor (p.1075)**)

to 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 (p.1075)**)

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 (p.1036)**)

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 (p.976)**)

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” (See: **Metaphor (p.1075)**)

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 (p.1098)**)

Proverbs 14:13

in laughter & may ache, & joy {may be} grief

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 (p.970)**)

a heart

Here, **heart** refers to the whole person. See how you translated the same use of **heart** in [14:10](#). (See: **Synecdoche (p.1125)**)

Proverbs 14:14

A backsliding heart & from his ways, but a good man, from his deeds

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" (See: **Generic Noun Phrases** (p.1036))

A backsliding 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** (p.1075))

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** (p.973))

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** (p.976))

from his ways

See how you translated the same use of **ways** in 3:6. (See: **Metaphor** (p.1075))

but a good man, from his deeds

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** (p.1020))

Proverbs 14:15

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 (p.1036)**)

word

See how you translated the same use of **word** in [12:25](#). (See: **Metonymy (p.1082)**)

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 (p.1075)**)

Proverbs 14:16

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 (p.1036)**)

and turns away from trouble

See how you translated the similar phrase “turn away from evil” in [3:7](#). (See: **Metaphor (p.1075)**)

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 (p.976)**)

Proverbs 14:17

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” (See: **Idiom (p.1055)**)

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 (p.1036)**)

folly

See how you translated the abstract noun **folly** in [5:23](#). (See: **Abstract Nouns (p.970)**)

and a man of schemes

See how you translated **a man of schemes** in [12:2](#). (See: **Possession (p.1098)**)

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 (p.973)**)

Proverbs 14:18

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” (See: **Metonymy (p.1082)**)

folly, & knowledge

See how you translated the abstract nouns **folly** in [5:23](#) and **knowledge** in [1:4](#). (See: **Abstract Nouns (p.970)**)

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” (See: **Metaphor (p.1075)**)

Proverbs 14:19

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 (p.1123)**)

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 (p.1082)**)

and the wicked 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” (See: **Ellipsis (p.1020)**)

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 (p.976)**)

the righteous one

See how you translated the same use of this phrase in [10:3](#). (See: **Generic Noun Phrases (p.1036)**)

Proverbs 14:20

One who is poor & by his neighbor, & the rich

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” (See: **Generic Noun Phrases (p.1036)**)

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 (p.973)**)

Proverbs 14:21

The one despising his neighbor sins, but the one who shows favor to the lowly, happy {is} he

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 (p.1036)**)

but the 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 (p.976)**)

Proverbs 14:22

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 (p.1114)**)

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 (p.970)**)

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" (See: **Metaphor (p.1075)**)

are} 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 (p.976)**)

Proverbs 14:23

toil & profit, & is} & for lack

See how you translated the abstract nouns “toils” in [5:10](#), **profit** in [3:14](#), and **lack** in [6:11](#). (See: **Abstract Nouns** (p. 970))

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** (p.976))

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** (p.1098))

but the word of

See how you translated the similar use of **word** in [12:25](#). (See: **Metonymy** (p.1082))

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” (See: **Connect — Reason-and-Result Relationship** (p. 999))

Proverbs 14:24

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 (p.1075)**)

the folly of stupid ones

See how you translated this phrase in [14:8](#). (See: **Abstract Nouns (p.970)**)

the folly of & is} folly

See how you translated the abstract noun **folly** in [5:23](#). (See: **Abstract Nouns (p.970)**)

Proverbs 14:25

A witness of truth

See how you translated the same use of **A witness of** in [14:5](#). (See: **Possession (p.1098)**)

but & breathes out lies

See how you translated **breathes out lies** in [6:19](#). (See: **Idiom (p.1055)**)

Proverbs 14:26

In the fear of Yahweh {is} strong confidence

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 (p.1075)**)

In the fear of Yahweh

See how you translated **the fear of Yahweh** in [1:7](#). (See: **Possession (p.1098)**)

is} & confidence

See how you translated the abstract noun **confidence** in [3:26](#). (See: **Abstract Nouns (p.970)**)

strong & and for his sons he will be

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 (p.1036)**)

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" (See: **When Masculine Words Include Women (p.1134)**)

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 (p.1075)**)

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 (p.970)**)

Proverbs 14:27

The fear of Yahweh

See how you translated this phrase in [1:7](#) and in the previous verse. (See: **Possession (p.1098)**)

is} a fountain of life

See how you translated a fountain of life in [10:11](#) and [13:14](#). (See: **Metaphor (p.1075)**)

to turn away from the snares of death

See how you translated the same clause in [13:14](#). (See: **Metaphor (p.1075)**)

Proverbs 14:28

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 (p.970)**)

a king, & the potentate

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 (p.1036)**)

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 (p.976)**)

Proverbs 14:29

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 (p.1036)**)

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 (p.1055)**)

understanding, & folly

See how you translated the abstract nouns **understanding** in 1:2 and **folly** in 5:23. (See: **Abstract Nouns (p.970)**)

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 (p.1055)**)

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 (p.1075)**)

Proverbs 14:30

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 (p.1098)**)

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 (p.1082)**)

A heart of & bodies

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 (p.1036)**)

is} life to bodies

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 (p.976)**)

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” (See: **Metaphor (p.1075)**)

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 (p.970)**)

Proverbs 14:31

An oppressor of a lowly one & his maker, & one showing favor to a needy one

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 (p.1036)**)

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 (p.1075)**)

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 (p.976)**)

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 (p.1102)**)

one showing favor to

See how you translated the same use of “shows favor to” in [14:21](#). (See: **Assumed Knowledge and Implicit Information (p.976)**)

Proverbs 14:32

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 (p.1036)**)

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 (p.970)**)

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 (p.973)**)

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 (p.1075)**)

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 (p.1075)**)

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 (p.1075)**)

Proverbs 14:33

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 (p.1075)**)

the understanding one

See how you translated **the understanding one** in 1:5. (See: **Generic Noun Phrases (p.1036)**)

wisdom

See how you translated the abstract noun **wisdom** in 1:2. (See: **Abstract Nouns (p.970)**)

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 (p.973)**)

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 (p.1092)**)

Proverbs 14:34

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** (p.970))

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** (p.1075))

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** (p.989))

Proverbs 14:35

The delight of & who has insight, but his rage

See how you translated the abstract nouns **delight** in 8:30, **insight** in 1:3, and **rage** in 11:23. (See: **Abstract Nouns** (p.970))

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** (p.1036))

Proverbs 15

Proverbs 15 General Notes

Structure and Formatting

Chapter 15 continues the section of the book written by Solomon that is filled mainly with short, individual proverbs.

Translation Issues in This Chapter

Contrasting parallelism

Except for [15:3](#), [10-12](#), [16-17](#), [23-24](#), [30-31](#), and [33](#), all the proverbs in this chapter consist of two parallel clauses that contrast with each other.

Proverbs 15:1

A gentle answer turns back heat, but a word of pain lifts up a nose

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 (p.976)**)

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 (p.1036)**)

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 (p.1055)**)

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 (p.1075)**)

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 (p.1055)**)

Proverbs 15:2

The tongue of the wise & but the mouth of the stupid

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 (p.1036)**)

The tongue of the wise

See how you translated this phrase in [12:18](#). (See: **Metonymy (p.1082)**)

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 (p.976)**)

knowledge & folly

See how you translated the abstract nouns **knowledge** in [1:4](#) and **folly** in [5:23](#). (See: **Abstract Nouns (p.970)**)

but the mouth of the stupid 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 (p.1075)**)

but the mouth of the stupid

See how you translated the same use of **the mouth of** in [10:6](#). (See: **Metonymy (p.1082)**)

Proverbs 15:3

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 (p.1082)**)

Proverbs 15:4

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 (p. 1036)**)

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 (p.1082)**)

is} a tree of life

See how you translated **a tree of life** in [3:18](#). (See: **Metaphor (p.1075)**)

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 (p. 1075)**)

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 (p.1055)**)

Proverbs 15:5

A fool & his father, but one who keeps rebuke

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 (p.1036)**)

the correction of & rebuke

See how you translated the abstract nouns **correction** in [3:11](#) and **rebuke** in [1:25](#). (See: **Abstract Nouns (p.970)**)

but one who keeps rebuke

See how you translated **one who keeps rebuke** in [13:18](#). (See: **Metaphor (p.1075)**)

Proverbs 15:6

The house of the righteous {& but in the harvest of the wicked

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 (p.1036)**)

but in the harvest 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 (p.1082)**)

but in the harvest of the wicked 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 (p.1075)**)

Proverbs 15:7

The lips of the wise

See how you translated this phrase in [14:3](#). (See: **Metonymy (p.1082)**)

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 (p.1075)**)

knowledge

See how you translated the abstract noun **knowledge** in [1:4](#). (See: **Abstract Nouns (p.970)**)

but the heart of the stupid

See how you translated **the heart of stupid ones** in [12:23](#). (See: **Metonymy (p.1082)**)

Proverbs 15:8

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 (p.1036)**)

The sacrifice of the wicked {& but the prayer of the upright

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 (p.970)**)

is} an abomination to Yahweh

See how you translated **an abomination to Yahweh** in [3:32](#). (See: **Abstract Nouns (p.970)**)

is} his delight

See how you translated the abstract noun **delight** in [11:1](#). (See: **Abstract Nouns (p.970)**)

Proverbs 15:9

An abomination to Yahweh

See how you translated this phrase in the previous verse. (See: **Abstract Nouns (p.970)**)

is} the way of

See how you translated the same use of **way** in 1:15. (See: **Metaphor (p.1075)**)

the wicked, but a pursuer of

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 (p.1036)**)

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 (p.1075)**)

righteousness

See how you translated the abstract noun **righteousness** in 1:3. (See: **Abstract Nouns (p.970)**)

Proverbs 15:10

discipline {& rebuke

See how you translated the abstract nouns **discipline** in [13:24](#) and **rebuke** in [1:25](#). (See: **Abstract Nouns (p.970)**)

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 (p.1036)**)

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 (p.1075)**)

Proverbs 15:11

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 (p.1018)**)

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 (p.1075)**)

the hearts of

See how you translated the same use of "heart" in [2:2](#). (See: **Metonymy (p.1082)**)

the sons of man

See how you translated this phrase in [8:4](#). (See: **When Masculine Words Include Women (p.1134)**)

Proverbs 15:12

A mocker & one who rebukes him; & he will not go

A mocker, 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 (p.1036)**)

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 (p.1071)**)

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 (p.976)**)

Proverbs 15:13

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 (p.1082)**)

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 (p.1092)**)

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 (p.1082)**)

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" (See: **Metaphor (p.1075)**)

Proverbs 15:14

The heart of the understanding one seeks knowledge, but the mouth of

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 (p.1036)**)

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 (p.1125)**)

seeks

See how you translated the same use of **seeks** in [11:27](#). (See: **Metaphor (p.1075)**)

knowledge, & folly

See how you translated the abstract nouns **knowledge** in [1:4](#) and **folly** in [5:23](#). (See: **Abstract Nouns (p.970)**)

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 (p.1075)**)

Proverbs 15:15

All the days of the afflicted

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 (p.1082)**)

the afflicted {& 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 (p.1036)**)

are} evil

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 (p.976)**)

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 (p.1075)**)

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 (p.1075)**)

Proverbs 15:16

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 (p.1020)**)

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 (p.1085)**)

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 (p.1075)**)

with the fear of Yahweh

See how you translated **the fear of Yahweh** in [1:7](#). (See: **Abstract Nouns (p.970)**)

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 (p.1075)**)

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 (p.970)**)

Proverbs 15:17

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 (p.1020)**)

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 (p.1082)**)

and love & and hatred

See how you translated the abstract nouns **love** and **hatred** in [10:12](#). (See: **Abstract Nouns (p.970)**)

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 (p.1082)**)

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 (p.1075)**)

Proverbs 15:18

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 (p.1134)**)

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 (p.1082)**)

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 (p.1075)**)

a quarrel, & a dispute

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 (p.970)**)

a quarrel, but one long of nostrils & a dispute

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 (p.1036)**)

but one long of nostrils

See how you translated **one long of nostrils** in [14:29](#). (See: **Idiom (p.1055)**)

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 (p.1075)**)

Proverbs 15:19

The way of the lazy {is} like a hedge of brier, but the path of the upright {is} a built-up highway

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” (See: **Generic Noun Phrases (p.1036)**)

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 (p.1075)**)

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” (See: **Simile (p.1118)**)

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 (p.1129)**)

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 (p.1075)**)

Proverbs 15:20

A wise son gladdens a father

See how you translated this clause in [10:1](#). (See: **Assumed Knowledge and Implicit Information (p.976)**)

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 (p.1134)**)

Proverbs 15:21

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** (p.970))

to the lacking of heart, but the man of understanding

See how you translated **the lacking of heart** in [9:16](#) and **man of understanding** in [10:23](#). (See: **Generic Noun Phrases** (p.1036))

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** (p.1020))

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** (p.1075))

Proverbs 15:22

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 (p.973)**)

counsel

See how you translated the abstract noun **counsel** in [1:25](#). (See: **Abstract Nouns (p.970)**)

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 (p.1102)**)

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 (p.1092)**)

Proverbs 15:23

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 (p.1075)**)

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 (p.1036)**)

Joy

See how you translated the abstract noun **joy** in [10:28](#). (See: **Abstract Nouns (p.970)**)

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 (p.976)**)

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 (p.1098)**)

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 (p.1025)**)

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 (p.976)**)

and how good {is} a word

See how you translated the similar use of **word** in [12:25](#). (See: **Metonymy (p.1082)**)

Proverbs 15:24

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 (p.1036)**)

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 (p.1075)**)

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 (p.976)**)

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 (p.1020)**)

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 (p.1075)**)

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 (p.1075)**)

Proverbs 15:25

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 (p.1075)**)

the house of the proud, & the boundary of the widow

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 (p.1036)**)

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 (p.1082)**)

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 (p.1075)**)

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 (p.1082)**)

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 (p.976)**)

Proverbs 15:26

are} an abomination to Yahweh

See how you translated **an abomination to Yahweh** in [3:32](#). (See: **Abstract Nouns (p.970)**)

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 (p.1098)**)

words of

See how you translated the same use of **words** in [1:23](#). (See: **Metonymy (p.1082)**)

Proverbs 15:27

One who unjustly gains & his house, but one who hates

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” (See: **Generic Noun Phrases (p.1036)**)

One who unjustly gains unjust gain

See how you translated the similar emphatic use of “unjustly gain unjust gain” in [1:19](#). (See: **Poetry (p.1094)**)

his house

See how you translated the same use of **house** in [3:33](#). (See: **Metonymy (p.1082)**)

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 (p.976)**)

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 (p.976)**)

Proverbs 15:28

The heart of the righteous considers {how} & but the mouth of the wicked 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 (p.1036)**)

The heart of

Here, **heart** refers to the whole person. See how you translated the same use of **heart** in [6:18](#). (See: **Metonymy (p.1082)**)

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 (p.1020)**)

but the mouth of

See how you translated the same use of **the mouth of** in [10:6](#). (See: **Metonymy (p.1082)**)

gushes forth

See how you translated the same use of **gushes forth** in [15:2](#). (See: **Metaphor (p.1075)**)

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 (p.970)**)

Proverbs 15:29

Yahweh {is} far from the wicked

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 (p.1075)**)

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 (p.1036)**)

but the prayer of

See how you translated the abstract noun **prayer** in [15:8](#). (See: **Abstract Nouns (p.970)**)

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 (p.976)**)

Proverbs 15:30

The luminary of the eyes gladdens the heart; & the bone

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 (p.1036)**)

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 (p.976)**)

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 (p.1075)**)

the heart

Here, **heart** refers to the whole person. See how you translated the same use of **heart** in [6:18](#). (See: **Synecdoche (p.1125)**)

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 (p.976)**)

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 (p.1055)**)

Proverbs 15:31

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 (p.1036)**)

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 (p.1125)**)

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 (p.1098)**)

the rebuke of

See how you translated the abstract noun **rebuke** in [1:25](#). (See: **Abstract Nouns (p.970)**)

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 (p.976)**)

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 (p.1082)**)

Proverbs 15:32

One who avoids & his life, but one who hears

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 (p.1036)**)

correction & rebuke

See how you translated the abstract nouns **correction** in [3:11](#) and **rebuke** in [1:25](#). (See: **Abstract Nouns (p.970)**)

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 (p.1048)**)

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 (p.1125)**)

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 (p.1082)**)

Proverbs 15:33

The fear of Yahweh

See how you translated this phrase in [1:7](#). (See: **Possession (p.1098)**)

is} instruction of wisdom, & honor

See how you translated the abstract nouns **wisdom** and **instruction** in [1:2](#) and **honor** in [3:16](#). (See: **Abstract Nouns (p.970)**)

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 (p.1098)**)

and to 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 (p.1092)**)

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 (p.970)**)

Proverbs 16

Proverbs 16 General Notes

Structure and Formatting

Chapter 16 continues the section of the book written by Solomon that is filled mainly with short, individual proverbs.

Translation Issues in This Chapter

Parallelism

Chapters 10–15 mostly contain proverbs that consist of two parallel clauses that contrast with each other. Chapters 16–22 mostly contain proverbs in which the second of two parallel clauses completes, emphasizes, or qualifies the idea of the first clause. Chapter 16 also contains contrasting parallelism (16:1, 2, 9, 14, 22, 33) and parallelism in which both clauses have the same meaning for emphasis (16:11, 16, 18, 30). (See: **Parallelism (p.1089)**)

Proverbs 16:1

The arrangements of the heart {are} a man's, but the answer of the tongue {is} from Yahweh

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 (p.1036)**)

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 (p.970)**)

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 (p.976)**)

the heart

See how you translated the same use of **heart** in [2:2](#). (See: **Metonymy (p.1082)**)

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 (p.1098)**)

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 (p.1082)**)

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 (p.976)**)

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 (p.976)**)

Proverbs 16:2

the ways of

See how you translated the same use of **ways** in 3:6. (See: **Metaphor (p.1075)**)

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 (p.1134)**)

in his eyes

See how you translated the same use of **eyes** in 3:4. (See: **Metaphor (p.1075)**)

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 (p.976)**)

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 (p.1075)**)

Proverbs 16:3

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 (p.1075)**)

your works, & your plans

See how you translated the abstract nouns **works** in [8:22](#) and **plans** in [1:31](#). (See: **Abstract Nouns (p.970)**)

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 (p.973)**)

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" (See: **Metaphor (p.1075)**)

Proverbs 16:4

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 (p.1085)**)

for its purpose & evil

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 (p.970)**)

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 (p.1020)**)

a wicked {one

See how you translated this phrase in [9:7](#). (See: **Generic Noun Phrases (p.1036)**)

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" (See: **Assumed Knowledge and Implicit Information (p.976)**)

Proverbs 16:5

An abomination to Yahweh

See how you translated this phrase in [3:32](#). (See: **Abstract Nouns (p.970)**)

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 (p.1075)**)

hand to hand

See how you translated this phrase in [11:21](#). (See: **Idiom (p.1055)**)

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 (p.1036)**)

he will not remain blameless

See how you translated **will not remain blameless** in [11:21](#). (See: **Litotes (p.1071)**)

Proverbs 16:6

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 (p.1020)**)

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 (p.970)**)

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 (p.973)**)

and by the fear of Yahweh

See how you translated **the fear of Yahweh** in [1:7](#). (See: **Possession (p.1098)**)

one turns away from evil

See how you translated **turns away from evil** in [14:16](#). (See: **Metaphor (p.1075)**)

Proverbs 16:7

the ways of

See how you translated the same use of **ways** in [3:6](#). (See: **Metaphor (p.1075)**)

a man, & even his enemies & with him

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 (p.1134)**)

Proverbs 16:8

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” (See: **Ellipsis (p.1020)**)

Better {is} a little

See how you translated this phrase in [15:16](#). (See: **Nominal Adjectives (p.1085)**)

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” (See: **Metaphor (p.1075)**)

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 (p.970)**)

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” (See: **Metaphor (p.1075)**)

Proverbs 16:9

The heart of

See how you translated the same use of **heart** in [2:2](#). (See: **Metonymy (p.1082)**)

a man & his way, & his step

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 (p.1134)**)

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 (p.1075)**)

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 (p.1075)**)

Proverbs 16:10

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 (p.976)**)

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 (p.970)**)

the lips of

See how you translated the same use of **lips** in [10:21](#). (See: **Metonymy (p.1082)**)

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 (p.976)**)

a king, & his mouth

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 (p.1036)**)

his mouth

See how you translated the same use of **mouth** in [10:11](#). (See: **Metonymy (p.1082)**)

must 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 (p.1092)**)

must 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 (p.1071)**)

Proverbs 16:11

A scale with the two balances of justice {belong} to Yahweh; all the stones of the bag {are} his work

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 (p.976)**)

A scale with the two balances of justice {belong} to Yahweh; all the stones of the bag {are} his work

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 (p.1089)**)

A scale with the two balances 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 (p.1098)**)

A scale with the two balances 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 (p.1018)**)

belong} to Yahweh; & are} his work

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 (p.976)**)

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 (p.1129)**)

Proverbs 16:12

An abomination of & wickedness, & by righteousness

See how you translated the abstract noun **abomination** in 3:32, **wickedness** in 4:17, and **righteousness** in 1:3. (See: **Abstract Nouns (p.970)**)

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 (p.976)**)

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 (p. 973)**)

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" (See: **Assumed Knowledge and Implicit Information (p.976)**)

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 (p.1082)**)

Proverbs 16:13

The delight of kings {is} lips of righteousness, and he loves one who speaks upright things

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 (p.1089)**)

The delight of & righteousness

See how you translated the abstract nouns **delight** in [14:35](#) and **righteousness** in [8:20](#). (See: **Abstract Nouns (p. 970)**)

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 (p.976)**)

is} 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" (See: **Possession (p.1098)**)

is} 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" (See: **Metonymy (p.1082)**)

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 (p.1036)**)

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 (p.1036)**)

Proverbs 16:14

The heat of

See how you translated the same use of **heat** in [6:34](#). (See: **Metonymy (p.1082)**)

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” (See: **Generic Noun Phrases (p.1036)**)

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 (p.1098)**)

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 (p.1092)**)

death

See how you translated the abstract noun **death** in [2:18](#). (See: **Abstract Nouns (p.970)**)

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 (p.976)**)

Proverbs 16:15

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 (p.1075)**)

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 (p.1075)**)

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 (p.1036)**)

and his favor

See how you translated **favor** in [3:4](#). (See: **Abstract Nouns (p.970)**)

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 (p.1118)**)

Proverbs 16:16

How better {it is} to acquire wisdom than gold, and to acquire understanding is to be chosen {more} than silver

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 (p.1089)**)

wisdom & understanding

See how you translated the abstract nouns **wisdom** in [1:2](#) and **understanding** in [2:2](#). (See: **Abstract Nouns (p. 970)**)

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 (p.973)**)

Proverbs 16:17

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" (See: **Metaphor (p.1075)**)

turns away from evil

See how you translated this phrase in [14:16](#). (See: **Metaphor (p.1075)**)

from evil; & his life

See how you translated the abstract nouns **evil** in [1:16](#) and **life** in [10:16](#). (See: **Abstract Nouns (p.970)**)

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 (p.1036)**)

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 (p.1075)**)

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 (p.1075)**)

Proverbs 16:18

To the face of a breaking {is} pride, and to the face of a stumbling {is} a height of spirit

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; indeed, before the face of a stumbling is a height of spirit" (See: **Parallelism (p.1089)**)

To the face of a 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 (p.1092)**)

To the face of a 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 (p.976)**)

a 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 (p.1075)**)

is} pride

See how you translated the abstract noun **pride** in [8:13](#). (See: **Abstract Nouns (p.970)**)

and to 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 (p.1092)**)

and to 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 (p.976)**)

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 (p.1075)**)

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 (p.1075)**)

Proverbs 16:19

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 (p.1075)**)

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 (p.976)**)

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 (p.976)**)

Proverbs 16:20

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 (p.1036)**)

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 (p.976)**)

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 (p.1075)**)

Proverbs 16:21

heart

See how you translated the same use of **heart** in [2:2](#). (See: **Metonymy (p.1082)**)

The wise of heart 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 the wise of heart an understanding one” (See: **Active or Passive (p.973)**)

an understanding one

See how you translated this phrase in [1:5](#). (See: **Generic Noun Phrases (p.1036)**)

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 (p.1075)**)

lips

See how you translated the same use of **lips** in [10:18](#). (See: **Metonymy (p.1082)**)

Proverbs 16:22

A fountain of life

See how you translated this phrase in [10:11](#). (See: **Metaphor (p.1075)**)

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 (p.970)**)

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 (p.1098)**)

Proverbs 16:23

The heart of the wise makes his mouth insightful, and on his lips it increases learning

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" (See: **Generic Noun Phrases** (p.1036))

The heart of

See how you translated the same use of **heart** in [2:2](#). (See: **Metonymy** (p.1082))

his lips

See how you translated the same use of **mouth** in [10:11](#) and **lips** in [10:18](#). (See: **Metonymy** (p.1082))

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** (p.976))

Proverbs 16:24

A dripping of honey

Here Solomon is speaking of **words of pleasantness* as if they were** A dripping of honey**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “extremely pleasing” or “pleasing like a honeycomb” (See: **Metaphor (p.1075)**)

are} words of pleasantness

See how you translated **words of pleasantness** in [15:26](#). (See: **Metonymy (p.1082)**)

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 (p.1020)**)

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 (p.1125)**)

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 (p.1125)**)

Proverbs 16:25

There is a straight road to the face of a man but its end {is} the ways of death

See how you translated the identical sentence in [14:12](#).

Proverbs 16:26

The appetite of the laborer labors for him, for his mouth presses on 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 (p.1036)**)

The appetite of

See how you translated the abstract noun **appetite** in [6:30](#). (See: **Abstract Nouns (p.970)**)

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 (p.1092)**)

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 (p.1082)**)

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 (p.1092)**)

Proverbs 16:27

A man of worthlessness

See how you translated this phrase in [6:12](#). (See: **Possession (p.1098)**)

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 (p.1036)**)

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 (p.1075)**)

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 (p.1082)**)

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 (p.1082)**)

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 (p.1118)**)

Proverbs 16:28

A man of perverse things & and a murmurer separates the friendly

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 (p.1036)**)

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 (p.1098)**)

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 (p.1092)**)

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 (p.970)**)

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 (p.1082)**)

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 (p.1082)**)

separates the friendly

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 (p.976)**)

Proverbs 16:29

A man of violence & his neighbor, and he leads him

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 (p.1036)**)

A man of violence

See how you translated this phrase in [3:31](#). (See: **Possession (p.1098)**)

and he leads him on a road

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 (p.1075)**)

on a road {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 (p.976)**)

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 (p.976)**)

Proverbs 16:30

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** (p.1036))

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** (p.1123))

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** (p.1082))

Proverbs 16:31

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 (p.1082)**)

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 (p.1075)**)

on the road of

See how you translated the same use of **way** in 1:15. (See: **Metaphor (p.1075)**)

on the road 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 (p.1098)**)

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 (p.973)**)

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" (See: **Metaphor (p.1075)**)

Proverbs 16:32

is} one long of nostrils than a mighty one, and one ruling his spirit than one capturing

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 (p.1036)**)

is} one long of nostrils

See how you translated **one long of nostrils** in [14:29](#). (See: **Idiom (p.1055)**)

and one ruling 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 (p.1020)**)

and one ruling 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 (p.1092)**)

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" (See: **Metaphor (p.1075)**)

than one capturing 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 (p.1092)**)

than one capturing 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 (p.976)**)

Proverbs 16:33

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: "Into a person's lap any lot is cast" (See: **Generic Noun Phrases (p.1036)**)

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" (See: **Translate Unknowns (p.1129)**)

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 (p.973)**)

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 (p.976)**)

Proverbs 17

Proverbs 17 General Notes

Structure and Formatting

Chapter 17 continues the section of the book written by Solomon that is filled mainly with short, individual proverbs.

Translation Issues in This Chapter

Parallelism

Chapters 16–22 mostly contain proverbs in which the second of two parallel clauses completes, emphasizes, or qualifies the idea of the first clause. Chapter 17 also contains contrasting parallelism ([17:9](#), [22](#), [24](#)) and parallelism in which both clauses have the same meaning for emphasis ([17:21](#), [28](#)). (See: **Parallelism** (p.1089))

Proverbs 17:1

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 (p.1020)**)

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 (p.976)**)

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 (p.1075)**)

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 (p.1075)**)

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 (p.1082)**)

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 (p.1075)**)

Proverbs 17:2

An & 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 (p.1036)**)

insightful

See how you translated the abstract nouns **insight** in [1:3](#). (See: **Abstract Nouns (p.970)**)

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 (p.976)**)

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 (p.1075)**)

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 (p.970)**)

Proverbs 17:3

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 (p.1036)**)

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 (p.1129)**)

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 (p.976)**)

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 (p.1006)**)

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 (p.1075)**)

hearts

See how you translated the same use of "heart" in [2:2](#). (See: **Metonymy (p.1082)**)

Proverbs 17:4

The evildoer & the lips of iniquity; a liar & a tongue of destruction

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 (p.1036)**)

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 (p.1098)**)

the lips of

See how you translated the same use of **lips** in [16:13](#). (See: **Metonymy (p.1082)**)

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" (See: **Metonymy (p.1082)**)

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 (p.1098)**)

a tongue of

See how you translated the same use of **tongue** in [6:17](#). (See: **Metonymy (p.1082)**)

Proverbs 17:5

A mocker of one who is poor taunts his maker; one glad at calamity

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 (p.1036)**)

taunts his maker

See how you translated this phrase in [14:31](#). (See: **Assumed Knowledge and Implicit Information (p.976)**)

at calamity

See how you translated the abstract noun **calamity** in [1:26](#). (See: **Abstract Nouns (p.970)**)

will not remain blameless

See how you translated this phrase in [6:29](#). (See: **Litotes (p.1071)**)

Proverbs 17:6

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” (See: **Metaphor (p.1075)**)

The crown of the old {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 (p.1098)**)

is} sons of sons, & sons {is} their fathers

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 (p. 1134)**)

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 (p.1098)**)

Proverbs 17:7

A lip of excess {& for a worthless {one}; & a lip of falsehood for a noble

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 (p.1036)**)

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” (See: **Metonymy (p.1082)**)

a lip of falsehood

See how you translated the same use of “a lip of falsehood” in [10:18](#). (See: **Metonymy (p.1082)**)

Proverbs 17:8

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 (p.1055)**)

in the eyes of

See how you translated this phrase in [3:4](#). (See: **Metaphor (p.1075)**)

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 (p.976)**)

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 (p.1075)**)

Proverbs 17:9

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 (p.1036)**)

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" (See: **Metaphor (p.1075)**)

a transgression & love

See how you translated the abstract nouns **transgression** in [10:19](#) and **love** in [10:12](#). (See: **Abstract Nouns (p.970)**)

seeks

See how you translated the same use of **seeks** in [11:27](#). (See: **Metaphor (p.1075)**)

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 (p.976)**)

separates a close friend

See how you translated this phrase in [16:28](#). (See: **Metonymy (p.1082)**)

Proverbs 17:10

A rebuke & into an understanding one & a stupid 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 (p.1036)**)

A rebuke

See how you translated the abstract noun **rebuke** in [1:25](#). (See: **Abstract Nouns (p.970)**)

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 (p.1075)**)

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 (p.1020)**)

Proverbs 17:11

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 (p.1036)**)

seeks only rebellion

See how you translated the same use of **seeks** in [11:27](#). (See: **Metaphor (p.1075)**)

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 (p.970)**)

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 (p.999)**)

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 (p.973)**)

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 (p.976)**)

Proverbs 17:12

Let a female bear robbed of offspring meet a man and not a stupid one in his folly

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 (p.1020)**)

Let a female bear robbed of offspring meet a man and not a stupid one in his folly

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 (p.976)**)

a female bear & a man & a stupid one in his folly

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 (p.1036)**)

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 (p.973)**)

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 (p.976)**)

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 (p.976)**)

in his folly

See how you translated the abstract noun **folly** in [5:23](#). (See: **Abstract Nouns (p.970)**)

Proverbs 17:13

One who returns evil for good, evil will not depart from his house

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 (p.1061)**)

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 (p.1036)**)

evil & good, evil

See how you translated the abstract nouns **evil** in 1:16 and **good** in 11:27. (See: **Abstract Nouns (p.970)**)

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 (p.1092)**)

his house

See how you translated the same use of **house** in 3:33. (See: **Metonymy (p.1082)**)

Proverbs 17:14

a quarrel {& the dispute

See how you translated the abstract nouns **quarrel** and **dispute** in [15:18](#). (See: **Abstract Nouns (p.970)**)

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 (p.1075)**)

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 (p.1075)**)

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 (p.1075)**)

Proverbs 17:15

One who declares a wicked one righteous and one who declares a righteous one wicked, even the two of them

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 (p.1036)**)

One who declares a wicked one righteous and one who declares a righteous one wicked

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 (p.1082)**)

are} an abomination to Yahweh

See how you translated **an abomination to Yahweh** in [3:32](#). (See: **Abstract Nouns (p.970)**)

Proverbs 17:16

Why {is} this: A payment {is} in the hand of a stupid one to acquire wisdom, but there is no heart

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 (p.1114)**)

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 (p.1036)**)

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 (p.1082)**)

wisdom

See how you translated the abstract noun **wisdom** in [1:2](#). (See: **Abstract Nouns (p.970)**)

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 (p.1082)**)

Proverbs 17:17

At every time

Alternate translation: "At all times" or "All the time"

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 (p.1036)**)

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 (p.1020)**)

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 (p.1134)**)

for distress

Here Solomon indicates that one purposes 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 (p.976)**)

for distress

See how you translated the abstract noun **distress** in [1:27](#). (See: **Abstract Nouns (p.970)**)

Proverbs 17:18

A man & is} one who clasps a palm, & a pledge & his neighbor

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 (p.1036)**)

lacking of heart

See how you translated the same use of this phrase in [7:7](#). (See: **Metonymy (p.1082)**)

is} one who clasps a palm

See how you translated the same idiom in [6:1](#). (See: **Idiom (p.1055)**)

to 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 (p.1082)**)

Proverbs 17:19

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 (p.1036)**)

transgression & contention

See how you translated the abstract nouns **transgression** in [10:19](#) and **contention** in [13:10](#). (See: **Abstract Nouns (p.970)**)

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 (p.1075)**)

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 (p.1075)**)

Proverbs 17:20

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** (p.1036))

One crooked of heart

See how you translated **crooked of heart** in 11:20. (See: **Metaphor** (p.1075))

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” (See: **Metaphor** (p.1075))

goodness, & into evil

See how you translated the abstract nouns **goodness** in 13:21 and **evil** in 1:16. (See: **Abstract Nouns** (p.970))

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** (p.1075))

will fall into evil

See how you translated “falls into evil” in 13:17. (See: **Metaphor** (p.1075))

וִּפְתָּ וְיִפֹּט וְיִפֹּט

See how you translated the same use of **lips** in 10:18 and **mouth** in 10:11. (See: **Metonymy** (p.1082))

Proverbs 17:21

One who begets a stupid one, {it is} for grief for him, and the father of a worthless one will not rejoice

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" (See: **Parallelism (p.1089)**)

One who begets a stupid one, {& for him, & the father of a worthless one

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 (p.1036)**)

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" (See: **Connect — Reason-and-Result Relationship (p.999)**)

it is} for grief

See how you translated the abstract noun **grief** in [10:1](#). (See: **Abstract Nouns (p.970)**)

Proverbs 17:22

A joyful heart

See how you translated this phrase in [15:13](#). (See: **Metonymy (p.1082)**)

makes 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 (p.976)**)

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 (p.1082)**)

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 (p.1082)**)

Proverbs 17:23

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 (p.1036)**)

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 (p.1082)**)

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 (p.1075)**)

justice

See how you translated the abstract noun **justice** in [1:3](#). (See: **Abstract Nouns (p.970)**)

Proverbs 17:24

Wisdom

See how you translated the abstract noun **Wisdom** in [1:2](#). (See: **Abstract Nouns (p.970)**)

an understanding one, & a stupid one

See how you translated **an understanding one** in [17:10](#) and **a stupid one** in [10:18](#). (See: **Generic Noun Phrases (p.1036)**)

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 (p.1075)**)

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 (p.1055)**)

Proverbs 17:25

A stupid son {& to his father & to her who bore him

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 (p.1036)**)

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 (p.1082)**)

is} a grief & and bitterness

See how you translated the abstract nouns **grief** in 10:1 and **bitterness** in 14:10. (See: **Abstract Nouns (p.970)**)

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 (p.1082)**)

Proverbs 17:26

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 (p.976)**)

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” (See: **Nominal Adjectives (p.1085)**)

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 (p.1071)**)

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 (p.976)**)

uprightness

See how you translated the abstract noun **uprightness** in [4:11](#). (See: **Abstract Nouns (p.970)**)

Proverbs 17:27

One restraining & is} one knowing & 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 (p.1036)**)

his words

See how you translated the same use of **words** in [1:23](#). (See: **Metonymy (p.1082)**)

knowledge, & understanding

See how you translated the abstract nouns **knowledge** in [1:4](#) and **understanding** in [1:2](#). (See: **Abstract Nouns (p. 970)**)

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 (p.1055)**)

Proverbs 17:28

Even a fool keeping silent will be considered wise; one shutting his lips—understanding

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 (p.1089)**)

a fool & one shutting his lips—understanding

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 (p.1036)**)

keeping 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 (p.976)**)

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 (p.973)**)

one shutting 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 (p.1082)**)

Proverbs 18

Proverbs 18 General Notes

Chapter 18 continues the section of the book written by Solomon that is filled mainly with short, individual proverbs.

Translation Issues in This Chapter

Parallelism

Chapters 16–22 mostly contain proverbs in which the second of two parallel clauses completes, emphasizes, or qualifies the idea of the first clause. Chapter 18 also contains contrasting parallelism ([18:2](#), [12](#), [14](#), [23](#), [24](#)) and parallelism in which both clauses have the same meaning for emphasis ([18:7](#), [15](#), [20](#)). (See: **Parallelism (p.1089)**)

Proverbs 18:1

One who separates himself seeks for desire; & he breaks out

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 (p.1036)**)

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 (p.976)**)

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 (p.976)**)

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 (p.1092)**)

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 (p.970)**)

Proverbs 18:2

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 (p.1036)**)

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 (p.1071)**)

in understanding

See how you translated the abstract noun **understanding** in [1:2](#). (See: **Abstract Nouns (p.970)**)

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 (p.1020)**)

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 (p.1075)**)

Proverbs 18:3

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 (p.1092)**)

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 (p.970)**)

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 (p.1020)**)

Proverbs 18:4

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 (p.1098)**)

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 (p.976)**)

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 (p.1036)**)

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 (p.1075)**)

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 (p.1098)**)

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 (p.1075)**)

wisdom

See how you translated the abstract noun **wisdom** in 1:2. (See: **Abstract Nouns (p.970)**)

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 (p.1075)**)

Proverbs 18:5

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 (p.1071)**)

to lift the face of the wicked, & the righteous in the judgment

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 (p.1036)**)

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 (p.1055)**)

the wicked, & the righteous

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” (See: **Metonymy (p.1082)**)

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 (p.994)**)

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” (See: **Metaphor (p.1075)**)

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 (p.976)**)

Proverbs 18:6

a stupid one & into a dispute, and his mouth

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" (See: **Generic Noun Phrases (p.1036)**)

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 (p.1092)**)

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 (p.1075)**)

Proverbs 18:7

The mouth of a stupid one {is} ruin for him, and his lips {are} a snare of his life

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** (p.1089))

The mouth of & and his lips

See how you translated the same use of **mouth** and **lips** in the previous verse. (See: **Metonymy** (p.1082))

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” (See: **Connect — Reason-and-Result Relationship** (p.999))

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** (p.1075))

his life

Here, **life** refers to the person himself. See how you translated the same use of **life** in [8:36](#). (See: **Metonymy** (p.1082))

Proverbs 18:8

The words of

See how you translated the same use of **words** in [1:23](#). (See: **Metonymy (p.1082)**)

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 (p.1118)**)

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 (p.1111)**)

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 (p.1075)**)

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 (p.976)**)

Proverbs 18:9

one who slacks in his work, he {is} a brother to an owner of destruction

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 (p.1036)**)

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 (p.1075)**)

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 (p.1082)**)

Proverbs 18:10

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. (See: **Metonymy (p.1082)**)

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 (p.1098)**)

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 (p.1075)**)

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 (p.1036)**)

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 (p.1075)**)

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 (p.1075)**)

Proverbs 18:11

The wealth of the rich one {is} the city of his strength

See how you translated the same clause in [10:15](#). (See: **Metaphor (p.1075)**)

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 (p.1118)**)

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 (p.970)**)

Proverbs 18:12

To 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 (p.1092)**)

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 (p.973)**)

the heart of

See how you translated the same use of **heart** in [2:2](#). (See: **Metonymy (p.1082)**)

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 (p.1134)**)

but to the face of honor—humility

See how you translated the same clause in [15:33](#). (See: **Personification (p.1092)**)

Proverbs 18:13

One who returns a word before he listens, & to him

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 (p.1036)**)

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 (p.976)**)

a word

See how you translated the similar use of **word** in [12:25](#). (See: **Metonymy (p.1082)**)

is} folly & and shame

See how you translated the abstract nouns **folly** in [5:23](#) and **shame** in [6:33](#). (See: **Abstract Nouns (p.970)**)

Proverbs 18:14

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 (p.1082)**)

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 (p.976)**)

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 (p.1075)**)

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 (p.1114)**)

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 (p.1075)**)

Proverbs 18:15

The heart of an understanding one acquires knowledge, and the ear of the wise ones seeks 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" (See: **Parallelism (p.1089)**)

The heart of an understanding one acquires knowledge, and the ear of

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 (p.1036)**)

The heart of

Here, **heart** refers to the whole person. See how you translated the same use of **heart** in [15:14](#). (See: **Synecdoche (p.1125)**)

knowledge, & knowledge

See how you translated the abstract noun **knowledge** in [1:4](#). (See: **Abstract Nouns (p.970)**)

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 (p.1125)**)

seeks

See how you translated the same use of **seeks** in [11:27](#). (See: **Metaphor (p.1075)**)

Proverbs 18:16

The gift of a man & for him, & it will guide 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 (p.1036)**)

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 (p.1098)**)

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 (p.1055)**)

and before the face of

See how you translated the same use of **before the face of** in [14:19](#). (See: **Metaphor (p.1075)**)

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 (p.1092)**)

Proverbs 18:17

The first one with his case {is} right; then his neighbor comes and examines him

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 (p.976)**)

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 (p.1036)**)

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 (p.1087)**)

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 (p.992)**)

Proverbs 18:18

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 (p.1036)**)

The lot

See how you translated **lot** in [16:33](#). (See: **Translate Unknowns (p.1129)**)

quarrels

See how you translated the abstract noun **quarrels** in [6:14](#). (See: **Abstract Nouns (p.970)**)

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 (p.976)**)

Proverbs 18:19

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 (p.1075)**)

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 (p.1020)**)

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 (p.1098)**)

and quarrels

See how you translated the abstract noun **quarrels** in [6:14](#). (See: **Abstract Nouns (p.970)**)

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 (p.1118)**)

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 (p.1129)**)

Proverbs 18:20

From the fruit of the mouth of a man his belly is satisfied; with} the produce of his lips, he 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 (p.1089)**)

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 (p.973)**)

From the fruit of the mouth of a man

See how you translated this phrase in [12:14](#). (See: **Metaphor (p.1075)**)

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 (p.1092)**)

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 (p.973)**)

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 (p.1075)**)

Proverbs 18:21

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 (p.1092)**)

Death and life

See how you translated the abstract nouns **Death** in [2:18](#) and **life** in [8:36](#). (See: **Abstract Nouns (p.970)**)

the tongue

See how you translated the same use of **tongue** in [6:17](#). (See: **Metonymy (p.1082)**)

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 (p.1075)**)

Proverbs 18:22

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 (p.1036)**)

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 (p.1075)**)

good, & favor

See how you translated the abstract nouns **good** in 11:27 and **favor** in 3:4. (See: **Abstract Nouns (p.970)**)

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 (p.976)**)

Proverbs 18:23

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 (p.1036)**)

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 (p.976)**)

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 (p.976)**)

Proverbs 18:24

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 (p.1036)**)

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 (p.1098)**)

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 (p.976)**)

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" (See: **Metaphor (p.1075)**)

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 (p.973)**)

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 (p.1075)**)

Proverbs 19

Proverbs 19 General Notes

Structure and Formatting

Chapter 19 continues the section of the book written by Solomon that is filled mainly with short, individual proverbs.

Translation Issues in This Chapter

Parallelism

Chapters 16–22 mostly contain proverbs in which the second of two parallel clauses completes, emphasizes, or qualifies the idea of the first clause. Chapter 19 also contains contrasting parallelism ([19:4](#), [12](#), [14](#), [16](#), [21](#)) and parallelism in which both clauses have the same meaning for emphasis ([19:5](#), [9](#)). (See: **Parallelism (p.1089)**)

Proverbs 19:1

is} one who is poor & in his integrity than one who is crooked {in} his lips and he {is} a stupid one

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 (p.1036)**)

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” (See: **Metaphor (p.1075)**)

in his integrity

See how you translated the abstract noun **integrity** in [1:3](#). (See: **Abstract Nouns (p.970)**)

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” (See: **Metaphor (p.1075)**)

Proverbs 19:2

zeal & 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 (p.1036)**)

zeal

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 (p.1075)**)

knowledge

See how you translated the abstract noun **knowledge** in 1:4. (See: **Abstract Nouns (p.970)**)

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 (p.1071)**)

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 (p.1075)**)

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 (p.976)**)

misses {the way

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 (p.976)**)

Proverbs 19:3

The folly of

See how you translated the abstract noun **folly** in [5:23](#). (See: **Abstract Nouns (p.970)**)

a man & his way, & his heart

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 (p.1134)**)

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 (p.1092)**)

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 (p.1075)**)

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 (p.976)**)

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](#). (See: **Synecdoche (p.1125)**)

Proverbs 19:4

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 (p.976)**)

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 (p.1036)**)

but a lowly one

See how you translated the same use of **lowly** in [10:15](#). (See: **Metaphor (p.1075)**)

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 (p.973)**)

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 (p.976)**)

Proverbs 19:5

A witness of falsehoods will not be blameless, and he who breathes out lies will not escape

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 (p.1089)**)

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 (p.1036)**)

A witness of falsehoods

See how you translated this phrase in [12:17](#). (See: **Possession (p.1098)**)

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 (p.1071)**)

and he who breathes out lies

See how you translated **breathes out lies** in [6:19](#). (See: **Idiom (p.1055)**)

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 (p.1071)**)

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 (p.976)**)

Proverbs 19:6

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” (See: **Nominal Adjectives (p.1085)**)

the face of a noble, & is} the friend of a man of gift

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 (p.1036)**)

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 (p.1125)**)

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](#). (See: **Assumed Knowledge and Implicit Information (p.976)**)

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 (p.1048)**)

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 (p.976)**)

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 (p.1098)**)

Proverbs 19:7

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](#). (See: **When Masculine Words Include Women (p.1134)**)

one who is poor hate him; & his friends & from him! He pursues

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 (p.1036)**)

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 (p.976)**)

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 (p.1020)**)

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 (p.1075)**)

with} words

See how you translated the same use of **words** in [1:23](#). (See: **Metonymy (p.1082)**)

Proverbs 19:8

The one acquiring & his life; the one keeping

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 (p.1036)**)

The one acquiring 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” (See: **Metonymy (p.1082)**)

is loving 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 (p.976)**)

his life

Here, **life** refers to the person himself. See how you translated the same use of **life** in [8:36](#). (See: **Metonymy (p.1082)**)

the one keeping 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 (p.1075)**)

understanding

See how you translated the abstract noun **understanding** in [1:2](#). (See: **Abstract Nouns (p.970)**)

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 (p.976)**)

is} to find good {fortune

See how you translated **find good** in [16:20](#). (See: **Metaphor (p.1075)**)

Proverbs 19:9

A witness of falsehoods will not be blameless, and one who breathes out lies will perish

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 (p.1089)**)

A witness of falsehoods will not be blameless

See how you translated this clause in [19:5](#). (See: **Litotes (p.1071)**)

and one who breathes out lies

See how you translated **breathes out lies** in [6:19](#) and [19:5](#). (See: **Idiom (p.1055)**)

Proverbs 19:10

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 (p.970)**)

for a stupid one; & for a slave

See how you translated **a stupid one** in [10:18](#) and **a slave** in [11:29](#). (See: **Generic Noun Phrases (p.1036)**)

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 (p.1020)**)

Proverbs 19:11

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.

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” (See: **When Masculine Words Include Women (p. 1134)**)

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” (See: **Idiom (p.1055)**)

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 (p.1075)**)

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 (p.1036)**)

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 (p. 976)**)

Proverbs 19:12

The rage of & his favor

See how you translated the abstract nouns **rage** in 11:23 and **favor** in 3:4. (See: **Abstract Nouns (p.970)**)

a king {& like the young lion, & his favor

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 (p.1036)**)

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 (p.1020)**)

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 (p.1118)**)

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 (p.1118)**)

Proverbs 19:13

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” (See: **When Masculine Words Include Women (p.1134)**)

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 (p.1075)**)

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 (p.1020)**)

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 (p.1075)**)

the quarrels of

See how you translated the abstract noun **quarrels** in [6:14](#). (See: **Abstract Nouns (p.970)**)

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 (p.976)**)

a wife

See how you translated **a wife** in [18:22](#). (See: **Generic Noun Phrases (p.1036)**)

Proverbs 19:14

A house and wealth {are} the inheritance of fathers, & is} a wife who has insight

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 (p.1036)**)

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 (p.970)**)

Proverbs 19:15

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 (p.1075)**)

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 (p.999)**)

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 (p.970)**)

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 (p.1098)**)

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 (p.1082)**)

Proverbs 19:16

One who keeps a commandment keeps his life; one who despises his ways

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 (p.1036)**)

a commandment

See how you translated the abstract noun **commandment** in [6:20](#). (See: **Abstract Nouns (p.970)**)

keeps his life

See how you translated this phrase in [13:3](#). (See: **Metaphor (p.1075)**)

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 (p.992)**)

his ways

See how you translated the same use of **ways** in [3:6](#). (See: **Metaphor (p.1075)**)

Proverbs 19:17

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 (p.1036)**)

a lowly one

See how you translated the same use of **lowly** in [10:15](#). (See: **Metaphor (p.1075)**)

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 (p.1075)**)

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 (p.976)**)

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 (p.1075)**)

Proverbs 19:18

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 (p.1134)**)

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 (p.976)**)

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 (p.1055)**)

Proverbs 19:19

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 (p.1036)**)

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" (See: **Metonymy (p.1082)**)

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 (p.1055)**)

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 (p.976)**)

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 (p.1020)**)

Proverbs 19:20

counsel & instruction

See how you translated the abstract nouns **counsel** in 1:25 and **instruction** in 1:2. (See: **Abstract Nouns (p.970)**)

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 (p.994)**)

in your afterwards

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 (p.976)**)

Proverbs 19:21

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 (p.1075)**)

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 (p.1134)**)

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 (p.1098)**)

but the counsel of

See how you translated the abstract noun **counsel** in the previous verse. (See: **Abstract Nouns (p.970)**)

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” (See: **Personification (p.1092)**)

Proverbs 19:22

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 (p.1098))

a man {is} his covenant faithfulness, & is} one who is poor than a man of lying

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 (p. 1036)**)

is} his covenant faithfulness

See how you translated the abstract noun **covenant faithfulness** in [3:3](#). (See: **Abstract Nouns (p.970)**)

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 (p.1098)**)

Proverbs 19:23

The fear of Yahweh

See how you translated this phrase in 1:7. (See: **Possession (p.1098)**)

is} to life

See how you translated this phrase in 10:16. (See: **Assumed Knowledge and Implicit Information (p.976)**)

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 (p.1036)**)

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 (p.976)**)

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 (p.1055)**)

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 (p.973)**)

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 (p.1092)**)

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 (p.1082)**)

Proverbs 19:24

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 (p.1036)**)

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 (p.976)**)

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 (p.976)**)

Proverbs 19:25

You 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 (p.976)**)

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 (p. 1036)**)

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 (p.976)**)

knowledge

See how you translated the abstract noun **knowledge** in [1:4](#). (See: **Abstract Nouns (p.970)**)

Proverbs 19:26

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 (p.970)**)

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 (p.1036)**)

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 (p.976)**)

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" (See: **When Masculine Words Include Women (p.1134)**)

Proverbs 19:27

My son

See how you translated the same use of this phrase in 1:8. (See: **When Masculine Words Include Women (p.1134)**)

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 (p.1064)**)

instruction & knowledge

See how you translated the abstract nouns **instruction** in 1:2 and **knowledge** in 1:4. (See: **Abstract Nouns (p.970)**)

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” (See: **Connect — Reason-and-Result Relationship (p.999)**)

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 (p.1075)**)

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 (p.1098)**)

from the words of

See how you translated the similar use of **words** in 1:23. (See: **Connect — Goal (Purpose) Relationship (p.994)**)

Proverbs 19:28

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 (p.1036)**)

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" (See: **Possession (p.1098)**)

worthlessness & justice, & iniquity

See how you translated the abstract nouns **worthlessness** and **iniquity** in 6:12 and **justice** in 1:3. (See: **Abstract Nouns (p.970)**)

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 (p.1075)**)

Proverbs 19:29

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 (p.970)**)

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 (p.1020)**)

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 (p.1036)**)

Proverbs 20

Proverbs 20 General Notes

Structure and Formatting

Chapter 20 continues the section of the book written by Solomon that is filled mainly with short, individual proverbs.

Translation Issues in This Chapter

Parallelism

Chapters 16–22 mostly contain proverbs in which the second of two parallel clauses completes, emphasizes, or qualifies the idea of the first clause. Chapter 20 also contains contrasting parallelism ([20:3](#), [6](#), [14](#), [15](#), [17](#), [29](#)) and parallelism in which both clauses have the same meaning for emphasis ([20:23](#)). (See: **Parallelism (p.1089)**)

Proverbs 20:1

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 (p.1082)**)

beer {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 (p.1082)**)

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 (p.976)**)

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 (p.1102)**)

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 (p.1071)**)

Proverbs 20:2

The terror of

See how you translated the abstract noun **terror** in [10:24](#). (See: **Abstract Nouns (p.970)**)

a king {& like the young lion; one who infuriates him {is} one who wrongs his life

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” (See: **Generic Noun Phrases (p.1036)**)

is} a growling like the young lion

See how you translated the same expression in [19:12](#). (See: **Simile (p.1118)**)

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 (p.1023)**)

Proverbs 20:3

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 (p. 970)**)

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 (p.1036)**)

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 (p.1075)**)

Proverbs 20:4

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 (p.1036)**)

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 (p.976)**)

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 beg" (See: **Connect — Reason-and-Result Relationship (p.999)**)

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 (p.1075)**)

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 (p.976)**)

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 (p.976)**)

Proverbs 20:5

Counsel

See how you translated the abstract noun **Counsel** in [1:25](#). (See: **Abstract Nouns (p.970)**)

in the heart of

See how you translated the same use of **heart** in [2:2](#). (See: **Metonymy (p.1082)**)

a man {& but 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” (See: **When Masculine Words Include Women (p.1134)**)

is} deep waters, & will draw it out

Here Solomon speaks of how difficult it is to discern a persons **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 (p.1075)**)

but a man of understanding

See how you translated **a man of understanding** in [10:23](#). (See: **Possession (p.1098)**)

Proverbs 20:6

a man & each} man, his covenant faithfulness, but a man of

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 (p.1134)**)

his covenant faithfulness

See how you translated the abstract noun **covenant faithfulness** in [3:3](#). (See: **Abstract Nouns (p.970)**)

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 (p.1114)**)

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 (p.1098)**)

Proverbs 20:7

A righteous {one} & in his integrity; & are} his sons after him

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 (p.1036)**)

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" (See: **Metaphor (p.1075)**)

in his integrity

See how you translated the abstract noun **integrity** in 1:3. (See: **Abstract Nouns (p.970)**)

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 (p.976)**)

Proverbs 20:8

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 (p.976)**)

A king & the throne of judgment is} one who winnows all evil with his eyes

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 (p.1036)**)

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 (p.1098)**)

judgment & evil

See how you translated the abstract nouns **judgment** in 16:10 and **evil** in 1:16. (See: **Abstract Nouns (p.970)**)

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 (p.1075)**)

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 (p.1075)**)

Proverbs 20:9

Who can say, “I have made my heart pure; I am clean from my sin

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 (p. 1114)**)

Who can say, “I have made my heart pure; I am clean from my sin

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 (p.1010)**)

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 (p.1075)**)

my heart

See how you translated the same use of **heart** in [2:2](#). (See: **Metonymy (p.1082)**)

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 (p. 1075)**)

from my sin

See how you translated abstract noun **sin** in [5:22](#). (See: **Abstract Nouns (p.970)**)

Proverbs 20:10

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 (p.1055)**)

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 (p.976)**)

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 (p.986)**)

are} an abomination to Yahweh

See how you translated this phrase in [3:32](#). (See: **Abstract Nouns (p.970)**)

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 (p.1082)**)

Proverbs 20:11

a young man will make himself known by his deeds, & is} his behavior

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 (p.1036)**)

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 (p.973)**)

Proverbs 20:12

A hearing ear and a seeing eye, & the two of them

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 (p.1036)**)

Proverbs 20:13

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 (p.1082)**)

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 (p.992)**)

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 (p.1082)**)

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 (p.976)**)

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 (p.999)**)

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 (p.1125)**)

Proverbs 20:14

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 (p.976)**)

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 (p.1018)**)

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 (p.1010)**)

the buyer, but when he departs on his way, then he praises himself

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 (p.1036)**)

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 (p.976)**)

Proverbs 20:15

corals

See how you translated **corals** in 3:15. (See: **Translate Unknowns (p.1129)**)

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 (p.1075)**)

lips of knowledge

See how you translated this phrase in 14:7. (See: **Metonymy (p.1082)**)

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 (p.1098)**)

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 (p.976)**)

Proverbs 20:16

Take his garment when he has pledged {for} a stranger, and on behalf of a foreign woman hold it in pledge

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 (p.1089)**)

his garment when he has pledged {for} a stranger, and on behalf of a foreign woman

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 (p.1036)**)

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 (p.976)**)

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 (p.976)**)

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 (p.1020)**)

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 (p.976)**)

Proverbs 20:17

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 (p.1075)**)

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" (See: **When Masculine Words Include Women (p.1134)**)

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 (p.1098)**)

is} bread of

See how you translated the same use of **bread** in [9:5](#). (See: **Synecdoche (p.1125)**)

falsehood

See how you translated the abstract noun **falsehood** in [6:17](#). (See: **Abstract Nouns (p.970)**)

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 (p.1075)**)

Proverbs 20:18

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 (p.973)**)

by counsel

See how you translated the abstract noun **counsel** in [1:25](#). (See: **Abstract Nouns (p.970)**)

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 (p.999)**)

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 (p.970)**)

Proverbs 20:19

One who goes about {as} a gossip reveals a secret, and with one who opens his lips

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 (p.1036)**)

a gossip

See how you translated this phrase in [11:13](#). (See: **Nominal Adjectives (p.1085)**)

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 (p.999)**)

and with one who opens his lips

See how you translated **one who opens his lips** in [13:3](#). (See: **Idiom (p.1055)**)

Proverbs 20:20

One who curses his father and his mother, his lamp

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 (p.1036)**)

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 (p.973)**)

his lamp will be extinguished

See how you translated the same use of **lamp** and **will be extinguished** in [13:9](#). (See: **Metaphor (p.1075)**)

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 (p.1082)**)

Proverbs 20:21

An inheritance

See how you translated the abstract noun **inheritance** in [17:2](#). (See: **Abstract Nouns (p.970)**)

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 (p.976)**)

its end

See how you translated the same use of **its end** in [14:12](#). (See: **Assumed Knowledge and Implicit Information (p.976)**)

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 (p.973)**)

Proverbs 20:22

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” (See: **Direct and Indirect Quotations (p.1010)**)

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” (See: **Metaphor (p.1075)**)

evil

See how you translated the abstract noun **evil** in [1:16](#). (See: **Abstract Nouns (p.970)**)

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” (See: **Connect — Contrast Relationship (p.992)**)

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 (p.976)**)

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” (See: **Connect — Reason-and-Result Relationship (p.999)**)

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 (p.976)**)

Proverbs 20:23

Stone and stone {are} an abomination to Yahweh, and scales of deceit {are} not good

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” (See: **Parallelism (p.1089)**)

Stone and stone

See how you translated this phrase in [20:10](#). (See: **Idiom (p.1055)**)

{are} an abomination to Yahweh

See how you translated this phrase in [20:10](#). (See: **Abstract Nouns (p.970)**)

and scales of deceit

See how you translated **scales of deceit** in [11:1](#). (See: **Possession (p.1098)**)

{are} not good

See how you translated the same use of **not good** in [16:29](#). (See: **Litotes (p.1071)**)

Proverbs 20:24

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 (p.1075)**)

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 (p.1075)**)

a strong man, so & a man & his way

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 (p.1036)**)

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 (p.1114)**)

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 (p.999)**)

Proverbs 20:25

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 (p.1020)**)

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" (See: **Metaphor (p.1075)**)

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" (See: **When Masculine Words Include Women (p.1134)**)

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 (p.976)**)

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 (p.976)**)

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 (p.976)**)

Proverbs 20:26

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" (See: **Generic Noun Phrases (p.1036)**)

is} one who winnows

See how you translated the same use of **winnows** in [20:8](#). (See: **Metaphor (p.1075)**)

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 (p.1075)**)

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 (p.1129)**)

Proverbs 20:27

The breath of a man {is} the lamp of Yahweh, searching all the rooms of the belly

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 (p.1036)**)

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 ([Genesis 2:7](#)). If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "The spirit of" (See: **Metonymy (p.1082)**)

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 (p.1098)**)

is} the lamp of Yahweh, searching

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 (p.1075)**)

the rooms of the belly

See how you translated this phrase in [18:8](#). (See: **Assumed Knowledge and Implicit Information (p.976)**)

Proverbs 20:28

Covenant faithfulness and trustworthiness guard a king, and his throne is sustained by covenant faithfulness

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" (See: **Parallelism (p.1089)**)

Covenant faithfulness and trustworthiness & by covenant faithfulness

See how you translated the abstract nouns **Covenant faithfulness** and **trustworthiness** in 3:3. (See: **Abstract Nouns (p.970)**)

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" (See: **Metaphor (p.1075)**)

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 (p.976)**)

a king, & his throne

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 (p.1036)**)

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 (p.973)**)

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 (p.1082)**)

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 (p.1075)**)

Proverbs 20:29

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 (p.970)**)

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” (See: **Connect — Contrast Relationship (p.992)**)

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 (p.970)**)

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 (p.1082)**)

Proverbs 20:30

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 (p.1098)**)

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 (p.1075)**)

evil

See how you translated the abstract noun **evil** in [1:16](#). (See: **Abstract Nouns (p.970)**)

and strikes, 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 (p.1020)**)

the rooms & the belly

See how you translated this phrase in [18:8](#). (See: **Assumed Knowledge and Implicit Information (p.976)**)

Proverbs 21

Proverbs 21 General Notes

Structure and Formatting

Chapter 21 continues the section of the book written by Solomon that is filled mainly with short, individual proverbs.

Translation Issues in This Chapter

Parallelism

Chapters 16–22 mostly contain proverbs in which the second of two parallel clauses completes, emphasizes, or qualifies the idea of the first clause. Chapter 21 also contains contrasting parallelism ([21:2](#), [5](#), [8](#), [15](#), [17](#), [20](#), [26](#), [28](#), [29](#), [31](#)) and parallelism in which both clauses have the same meaning for emphasis ([21:14](#)). (See: **Parallelism (p. 1089)**)

Proverbs 21:1

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 (p.1036)**)

The heart of

See how you translated the same use of **heart** in [2:2](#). (See: **Metonymy (p.1082)**)

is} channels of water in the hand of Yahweh; he steers it

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 (p.1075)**)

Proverbs 21:2

way of

See how you translated the same use of **way** in [1:15](#). (See: **Metaphor (p.1075)**)

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" (See: **When Masculine Words Include Women (p.1134)**)

is} right in his eyes

See how you translated the same phrase in [12:15](#). (See: **Metaphor (p.1075)**)

but Yahweh examines

See how you translated this phrase in [16:2](#). (See: **Assumed Knowledge and Implicit Information (p.976)**)

hearts

See how you translated the same use of **hearts** in [15:11](#). (See: **Metonymy (p.1082)**)

Proverbs 21:3

righteousness and justice & more than a sacrifice

See how you translated the abstract nouns **righteousness** and **justice** in [1:3](#) and **sacrifice** in [15:8](#). (See: **Abstract Nouns (p.970)**)

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 (p.973)**)

Proverbs 21:4

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” (See: **Metonymy (p.1082)**)

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 (p.1055)**)

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 (p.1012)**)

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 (p.1075)**)

Proverbs 21:5

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 (p.1036)**)

to profit, & to lack

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 (p.999)**)

to profit, & to lack

See how you translated the abstract nouns **profit** in 3:14 and **lack** in 6:11. (See: **Abstract Nouns (p.970)**)

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 (p.976)**)

Proverbs 21:6

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 (p. 1075)**)

by a tongue of falsehood

See how you translated this phrase in [6:17](#). (See: **Metonymy (p.1082)**)

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 (p.1075)**)

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 (p.1020)**)

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 (p.1075)**)

Proverbs 21:7

The violence of & justice

See how you translated the abstract nouns **violence** in 3:31 and **justice** in 1:3. (See: **Abstract Nouns (p.970)**)

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 (p.1098)**)

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 (p.1092)**)

Proverbs 21:8

is} the way of

See how you translated the same use of **way** in [1:15](#). (See: **Assumed Knowledge and Implicit Information** (p. 976))

a guilty man, but the pure one, upright {is} his behavior

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** (p.1036))

Proverbs 21:9

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 (p.976)**)

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 (p.1098)**)

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 (p.1098)**)

Proverbs 21:10

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. (See: **Synecdoche (p.1125)**)

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 (p.1036)**)

evil

See how you translated the abstract noun **evil** in [1:16](#). (See: **Abstract Nouns (p.970)**)

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 (p.973)**)

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 (p.1125)**)

Proverbs 21:11

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 (p.1036)**)

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” (See: **Assumed Knowledge and Implicit Information (p.976)**)

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” (See: **Metaphor (p.1075)**)

and when giving insight & knowledge

See how you translated the abstract nouns **insight** in [1:3](#) and **knowledge** in [1:4](#). (See: **Abstract Nouns (p.970)**)

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 (p.1075)**)

Proverbs 21:12

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 (p.976)**)

has insight

See how you translated the abstract noun **insight** in [1:3](#). (See: **Abstract Nouns (p.970)**)

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 (p.1082)**)

the wicked one

See how you translated **the wicked one** in [10:16](#). (See: **Generic Noun Phrases (p.1036)**)

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 (p.1075)**)

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 (p.1082)**)

Proverbs 21:13

One who shuts his ears from the outcry of a lowly one, he also

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 (p.1036)**)

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 (p.1082)**)

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 (p.976)**)

a lowly one

See how you translated the same use of **lowly** in [10:15](#). (See: **Metaphor (p.1075)**)

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 (p.973)**)

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 (p.1082)**)

Proverbs 21:14

A gift in secrecy subdues nose, and a bribe in the bosom, strong heat

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 (p.1089)**)

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 (p.1020)**)

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 (p.1055)**)

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 (p.1020)**)

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” (See: **Metonymy (p.1082)**)

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” (See: **Metonymy (p.1082)**)

Proverbs 21:15

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 (p.1036)**)

A joy & justice, but a terror & iniquity

See how you translated the abstract nouns **joy** in [10:28](#), **justice** in [13:23](#), **terror** in [10:24](#), and **iniquity** in [12:21](#). (See: **Abstract Nouns (p.970)**)

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 (p.1020)**)

Proverbs 21:16

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 (p.1036)**)

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 (p.1075)**)

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” (See: **Metonymy (p.1082)**)

Proverbs 21:17

A man of lack loves joy; a lover of wine and oil will not become rich

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 (p.1089)**)

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 (p.1036)**)

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" (See: **Possession (p.1098)**)

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 (p.1082)**)

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 (p.976)**)

Proverbs 21:18

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 (p. 1075)**)

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 (p.1036)**)

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 (p.1020)**)

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 (p.1036)**)

Proverbs 21:19

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 (p.976)**)

than {with} a woman of quarrels

See how you translated **a wife of quarrels** in [21:9](#). (See: **Possession (p.1098)**)

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 (p.970)**)

Proverbs 21:20

a wise one, but a stupid man

See how you translated **a wise one** in [1:5](#) and **a stupid man** in [15:20](#). (See: **Generic Noun Phrases (p.1036)**)

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 (p.1075)**)

Proverbs 21:21

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** (p.1036))

A pursuer of

See how you translated the same use of **pursuer** in [15:9](#). (See: **Metaphor** (p.1075))

righteousness and covenant faithfulness & life, righteousness, and honor

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** (p.970))

will find

See how you translated the same use of **find** in [8:35](#). (See: **Metaphor** (p.1075))

Proverbs 21:22

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 (p.1036)**)

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 (p.1082)**)

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 (p.1082)**)

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 (p.976)**)

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 (p.1082)**)

Proverbs 21:23

One who keeps his mouth and his tongue keeps his life

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 (p.1036)**)

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 (p.1075)**)

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 (p.1018)**)

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 (p.1082)**)

from distress

See how you translated the abstract noun **distress** in [1:27](#). (See: **Abstract Nouns (p.970)**)

Proverbs 21:24

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 (p.1036)**)

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 (p.1082)**)

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 (p.1098)**)

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 (p.970)**)

Proverbs 21:25

the lazy one causes him to die, & his hands

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 (p.1036)**)

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 (p.1125)**)

Proverbs 21:26

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 (p.1102)**)

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 (p.1094)**)

but a righteous one

See how you translated **a righteous one** in [9:9](#). (See: **Generic Noun Phrases (p.1036)**)

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 (p.1020)**)

Proverbs 21:27

The sacrifice of & is} an abomination; & he brings it with a wicked plan

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 (p.1036)**)

The sacrifice of

See how you translated the abstract noun **sacrifice** in [15:8](#). (See: **Abstract Nouns (p.970)**)

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 (p.970)**)

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 (p.1020)**)

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 (p.1075)**)

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 (p.976)**)

Proverbs 21:28

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 (p.1036)**)

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" (See: **Possession (p.1098)**)

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 (p.1075)**)

Proverbs 21:29

A wicked man strengthens his face, but an upright one, he considers his ways

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 (p.1036)**)

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 (p.1055)**)

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 (p.1127)**)

his ways

See how you translated the same use of **ways** in [3:6](#). (See: **Metaphor (p.1075)**)

Proverbs 21:30

wisdom & understanding & counsel

See how you translated the abstract nouns **wisdom** and **understanding** in [1:2](#) and **counsel** in [1:25](#). (See: **Abstract Nouns (p.970)**)

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 (p.976)**)

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 (p.976)**)

Proverbs 21:31

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 (p.1036)**)

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 (p.973)**)

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 (p.1129)**)

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 (p.1082)**)

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 (p.1082)**)

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 (p.1098)**)

Proverbs 22

Proverbs 22 General Notes

Structure and Formatting

Proverbs from Solomon (10:1–22:16)

Sayings from wise men (22:17–24:22)

- Introduction to the sayings (22:17–21)
- The sayings (22:22–24:22)

Chapter 22 concludes the section of the book written by Solomon that is filled mainly with short, individual proverbs. Solomon wrote all 375 proverbs in [10:1–22:16](#). In [22:17–21](#), it seems that Solomon himself introduces a section of proverbs written by an unknown group of people called “the wise ones” wrote [22:22–24:22](#). Most of these proverbs of “the wise ones” are longer than one verse. Each individual of these proverbs will be marked in the notes.

Translation Issues in This Chapter

Parallelism

Chapters 16–22 mostly contain proverbs in which the second of two parallel clauses completes, emphasizes, or qualifies the idea of the first clause. Chapter 22 also contains contrasting parallelism ([22:3](#), [12](#)) and parallelism in which both clauses have the same meaning for emphasis ([22:1](#), [24](#), [26](#)). (See: **Parallelism (p.1089)**)

Rhetorical questions

In [22:20–21](#) and [27](#), the author uses rhetorical questions to emphasize the importance of what he is saying. (See: **Rhetorical Question (p.1114)**)

Proverbs 22:1

A name is to be chosen more than abundant riches; favor {is} better than silver and than gold

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 (p.1089)**)

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 (p.1075)**)

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 (p. 973)**)

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"

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 (p.976)**)

favor

See how you translated **favor** in [3:4](#). (See: **Abstract Nouns (p.970)**)

Proverbs 22:2

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 (p.1036)**)

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 (p.1075)**)

Proverbs 22:3

A prudent one

See how you translated this phrase in [12:16](#). (See: **Generic Noun Phrases (p.1036)**)

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” (See: **Metonymy (p.1082)**)

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 (p.976)**)

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 (p.973)**)

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” (See: **Assumed Knowledge and Implicit Information (p.976)**)

Proverbs 22:4

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 (p.976)**)

humility

See how you translated the abstract noun **humility** in [15:33](#). (See: **Abstract Nouns (p.970)**)

the fear of Yahweh

See how you translated this phrase in [1:7](#). (See: **Possession (p.1098)**)

is} riches and honor

See how you translated **riches and honor** in [3:16](#). (See: **Abstract Nouns (p.970)**)

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 (p.976)**)

Proverbs 22:5

are} in the way of the crooked one; one who guards his life

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” (See: **Generic Noun Phrases (p. 1036)**)

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 (p.1075)**)

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 (p.1075)**)

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” (See: **Connect — Contrast Relationship (p.992)**)

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” (See: **Metaphor (p.1075)**)

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 (p.1102)**)

Proverbs 22:6

the boy & his way; & he is old, he will not turn away

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 (p.1036)**)

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 (p.1075)**)

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” (See: **Metaphor (p.1075)**)

Proverbs 22:7

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 (p.1036)**)

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 (p.976)**)

Proverbs 22:8

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 (p.1036)**)

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 (p.1075)**)

iniquity

See how you translated the abstract noun **iniquity** in [6:12](#). (See: **Abstract Nouns (p.970)**)

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 (p.1098)**)

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 (p.1075)**)

Proverbs 22:9

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 (p.1036)**)

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 (p.1082)**)

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 (p.973)**)

from his bread

See how you translated the same use of **bread** in [9:5](#). (See: **Synecdoche (p.1125)**)

to the lowly one

See how you translated the same use of **lowly** in [10:15](#). (See: **Metaphor (p.1075)**)

Proverbs 22:10

a mocker

See how you translated **a mocker** in [9:7](#) (See: **Generic Noun Phrases (p.1036)**)

strife & and dishonor

See how you translated the abstract nouns **strife** in [16:28](#) and **dishonor** in [3:35](#). (See: **Abstract Nouns (p.970)**)

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” (See: **Metaphor (p.1075)**)

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 (p.976)**)

Proverbs 22:11

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 (p.1036)**)

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 (p. 1125)**)

his lips

See how you translated the same use of **lips** in [10:18](#). (See: **Metonymy (p.1082)**)

Proverbs 22:12

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 (p.1125)**)

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” (See: **Metonymy (p.1082)**)

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 (p.1075)**)

the words of

See how you translated the similar use of **words** in [1:23](#). (See: **Metonymy (p.1082)**)

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 (p.1036)**)

Proverbs 22:13

A lazy one

See how you translated this phrase in [13:4](#). (See: **Generic Noun Phrases (p.1036)**)

says, “A lion {is} outside! I will be killed in the midst of the open areas

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 (p.1010)**)

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 (p.976)**)

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 (p.973)**)

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 (p.976)**)

Proverbs 22:14

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 (p.1036)**)

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 (p.1082)**)

a strange woman

See how you translated this phrase in [2:16](#). (See: **Metaphor (p.1075)**)

is} a deep pit; & will fall there

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 (p.1075)**)

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 (p.973)**)

Proverbs 22:15

Folly & discipline

See how you translate the abstract nouns **Folly** in 5:23 and **discipline** in 13:24. (See: **Abstract Nouns (p.970)**)

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 (p.1075)**)

in the heart of

See how you translated the same use of **heart** in 2:2. (See: **Metonymy (p.1082)**)

a boy; & from him

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 (p.1036)**)

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 (p.1098)**)

the rod of

See how you translated the same use of **rod** in 10:13 and 13:24. (See: **Metonymy (p.1082)**)

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 (p.1075)**)

Proverbs 22:16

One who oppresses a lowly one to increase for himself, one who gives to a rich one

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 (p.1036)**)

a lowly one

See how you translated the same use of **lowly** in [10:15](#). (See: **Metaphor (p.1075)**)

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” (See: **Ellipsis (p.1020)**)

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 (p.976)**)

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 (p.1020)**)

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 (p.999)**)

Proverbs 22:17

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 (p.1055)**)

the words of the wise ones

See how you translated this phrase in [1:6](#). (See: **Metonymy (p.1082)**)

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 (p.1055)**)

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 (p.970)**)

Proverbs 22:18

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” (See: **Connect — Reason-and-Result Relationship (p.999)**)

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 (p.1075)**)

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 (p.1102)**)

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 (p.976)**)

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 (p.1075)**)

Proverbs 22:19

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 (p.994)**)

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 (p.1067)**)

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 (p.1020)**)

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

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 (p.1114)**)

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 (p.1067)**)

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 (p.1127)**)

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 (p.976)**)

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 (p.970)**)

Proverbs 22:21

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 (p.1114)**)

the truth of & trustworthiness

See how you translated the abstract nouns **truth** in 8:7 and **trustworthiness** in 3:3. (See: **Abstract Nouns (p.970)**)

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 (p.1098)**)

the words of & words

See how you translated the same use of **words** in 1:23. (See: **Metonymy (p.1082)**)

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 (p.1114)**)

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 (p.1075)**)

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 (p.976)**)

Proverbs 22:22

[22:22-23](#) is Saying 1 of the 30 “words of the wise ones.”

a lowly one & he {is} a lowly one, & an afflicted 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 (p.1036)**)

a lowly one & is} a lowly one

See how you translated the same use of **lowly** in [10:15](#). (See: **Metaphor (p.1075)**)

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 (p.1075)**)

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” (See: **Assumed Knowledge and Implicit Information (p.976)**)

Proverbs 22:23

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 (p.1075)**)

their dispute, & those who plunder them

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 (p.1102)**)

their dispute

See how you translated the abstract noun **dispute** in [15:18](#). (See: **Abstract Nouns (p.970)**)

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 (p.1075)**)

Proverbs 22:24

22:24–25 is Saying 2 of the 30 “words of the wise ones.”

Do not befriend an owner of nose, and do not go {with} a man of heat

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 (p.1089)**)

an owner of nose, & a man of heat

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 (p.1036)**)

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” (See: **Idiom (p.1055)**)

a man of heat

See how you translated this phrase in 15:18. (See: **Metonymy (p.1082)**)

Proverbs 22:25

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 (p.1006)**)

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 (p.1075)**)

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 (p.1075)**)

Proverbs 22:26

[22:26–27](#) is Saying 3 of the 30 “words of the wise ones.”

Do not be among those who clasp a palm, among those who pledge for loans

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** (p.1020))

Do not be among those who clasp a palm, among those who pledge for loans

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** (p.1089))

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** (p.976))

among those who clasp a palm

See how you translated the same idiom in [6:1](#) and [17:18](#). (See: **Idiom** (p.1055))

among those who pledge for

See how you translated the same use of **pledge** in [6:1](#). (See: **Assumed Knowledge and Implicit Information** (p.976))

Proverbs 22:27

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 (p.999)**)

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 (p.976)**)

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 (p.1114)**)

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 (p.976)**)

Proverbs 22:28

22:28 is Saying 4 of the 30 “words of the wise ones.”

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 (p.976)**)

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 (p.1129)**)

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 (p.1075)**)

Proverbs 22:29

22:29 is Saying 5 of the 30 “words of the wise ones.”

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 (p.1114)**)

a skilled man in his work. He will station himself & he will not station himself

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 (p. 1036)**)

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 (p.1055)**)

Proverbs 23

Proverbs 23 General Notes

Structure and Formatting

Sayings from wise men (22:17–24:22)

- Introduction to the sayings (22:17–21)
- The sayings (22:22–24:22)

Chapter 23 continues the section of 30 sayings by “the wise ones” that began in [22:22](#). This chapter mostly contains longer proverbs, except for [23:9](#) and [23:12](#).

Proverbs 23:1

23:1–3 is Saying 6 of the 30 “words of the wise ones.”

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 (p.1036)**)

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 (p.976)**)

Proverbs 23:2

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 (p.1055)**)

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 (p.1055)**)

Proverbs 23:3

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 (p.1102)**)

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”

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 (p.1098)**)

is} bread of

See how you translated the same use of **bread** in [9:5](#). (See: **Synecdoche (p.1125)**)

Proverbs 23:4

23:4-5 is Saying 7 of the 30 “words of the wise ones.”

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 (p.976)**)

Proverbs 23:5

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 (p.1114)**)

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 (p.1075)**)

to it, but it is not there? & it will make & for itself; & it will fly {into}

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 (p.1102)**)

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 (p.976)**)

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 (p.1110)**)

making, it will make wings for itself; like an eagle, it will fly {into} the sky

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 (p.1075)**)

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 (p.1129)**)

Proverbs 23:6

23:6–8 is Saying 8 of the 30 “words of the wise ones.”

the bread of

See how you translated the same use of **bread** in 9:5. (See: **Synecdoche (p.1125)**)

one evil of eye, & his delicious morsels

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 (p.1036)**)

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 (p.1055)**)

his delicious morsels

See how you translated this phrase in 23:3.

Proverbs 23:7

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” (See: **Connect — Reason-and-Result Relationship (p.999)**)

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 (p.1020)**)

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” (See: **Metonymy (p.1082)**)

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” (See: **Direct and Indirect Quotations (p.1010)**)

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 (p.1055)**)

Proverbs 23:8

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 (p.1048)**)

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 (p.976)**)

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 (p.976)**)

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 (p.1075)**)

your pleasant words

See how you translated the similar use of **words** in [1:23](#). (See: **Metonymy (p.1082)**)

Proverbs 23:9

[23:9](#) is Saying 9 of the 30 “words of the wise ones.”

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 (p.1082)**)

a stupid one, & he will show contempt

See how you translated the same use of **a stupid one** and **he** in [10:18](#). (See: **Generic Noun Phrases (p.1036)**)

for the insight of

See how you translated the abstract noun **insight** in [1:3](#). (See: **Abstract Nouns (p.970)**)

your words

See how you translated the similar use of **words** in [1:23](#). (See: **Metonymy (p.1082)**)

Proverbs 23:10

[23:10–11](#) is Saying 10 of the 30 “words of the wise ones.”

Do not move an ancient boundary

See how you translated this clause in [22:28](#). (See: **Assumed Knowledge and Implicit Information (p.976)**)

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 (p.976)**)

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 (p.976)**)

Proverbs 23:11

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,” (See: **Assumed Knowledge and Implicit Information (p.976)**)

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 (p.1075)**)

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 (p.1111)**)

their dispute

See how you translated the abstract noun **dispute** in [15:18](#). (See: **Abstract Nouns (p.970)**)

Proverbs 23:12

[23:12](#) is Saying 11 of the 30 “words of the wise ones.”

Bring your heart to correction and your ear to words of knowledge

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 (p.1020)**)

Bring your heart to correction and your ear to words of knowledge

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 (p.1089)**)

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” (See: **Idiom (p.1055)**)

to correction

See how you translated the abstract nouns **correction** in [3:11](#). (See: **Abstract Nouns (p.970)**)

and your ear

See how you translated the same use of **ear** in [22:17](#). (See: **Idiom (p.1055)**)

to words of knowledge

See how you translated **words of knowledge** in [19:27](#). (See: **Possession (p.1098)**)

Proverbs 23:13

23:13–14 is Saying 12 of the 30 “words of the wise ones.”

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 (p.1075)**)

discipline

See how you translated the abstract noun **discipline** in 13:24. (See: **Abstract Nouns (p.970)**)

from a boy; & you strike him & he will not die

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 (p.1036)**)

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” (See: **Assumed Knowledge and Implicit Information (p.976)**)

Proverbs 23:14

shall strike him with the rod

See how you translated this phrase in the previous verse. (See: **Assumed Knowledge and Implicit Information** (p. 976))

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” (See: **Connect — Reason-and-Result Relationship** (p.999))

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** (p.1082))

Proverbs 23:15

[23:15-16](#) is Saying 13 of the 30 “words of the wise ones.”

My son

See how you translated the same use of this phrase in [1:8](#). (See: **When Masculine Words Include Women (p.1134)**)

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 (p.1125)**)

Proverbs 23:16

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 (p.1125)**)

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 (p.1125)**)

Proverbs 23:17

23:17–18 is Saying 14 of the 30 “words of the wise ones.”

your heart

Here, **heart** refers to the whole person. See how you translated the same use of **heart** in 14:10. (See: **Synecdoche (p.1125)**)

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 (p.1020)**)

in the fear of Yahweh

See how you translated **the fear of Yahweh** in 1:7. (See: **Possession (p.1098)**)

Proverbs 23:18

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 (p.976)**)

there is a future

Here, the writer implies that the **future** is good and is for the person addressed as **you** 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 (p.976)**)

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 (p.973)**)

and your hope

See how you translated the abstract noun **hope** in [10:28](#). (See: **Abstract Nouns (p.970)**)

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 (p.1075)**)

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 (p.1071)**)

Proverbs 23:19

23:19–21 is Saying 15 of the 30 “words of the wise ones.”

my son

See how you translated the same use of **son** in 1:8. (See: **When Masculine Words Include Women (p.1134)**)

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 (p.994)**)

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 (p.1075)**)

Proverbs 23:20

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** (p.976))

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** (p.1020))

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** (p.1125))

Proverbs 23:21

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 (p.1036)**)

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 (p. 976)**)

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 (p. 1092)**)

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 (p.1082)**)

Proverbs 23:22

[23:22-25](#) is Saying 16 of the 30 “words of the wise ones.”

Proverbs 23:23

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 (p.1075)**)

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 (p.970)**)

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 (p.1071)**)

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 (p.1020)**)

Proverbs 23:24

The father of a righteous one, rejoicing, will rejoice, and one who begets a wise one, he will be glad in 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 father of a righteous one, rejoicing, will rejoice; yes, one who begets a wise one, he will be glad in him" (See: **Parallelism (p.1089)**)

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 (p.1036)**)

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 (p.1110)**)

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 (p.999)**)

Proverbs 23:25

May your father and your mother be glad, and may she who bore you 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: "May your father and your mother be glad; yes, may she who bore you rejoice" (See: **Parallelism (p.1089)**)

May your father and your mother be glad, and may she who bore you rejoice

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 (p.1121)**)

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 (p.999)**)

Proverbs 23:26

23:26–28 is Saying 17 of the 30 “words of the wise ones.”

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 (p.1075)**)

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 (p.1121)**)

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 (p.1125)**)

my ways

See how you translated the same use of **ways** in 3:6. (See: **Metaphor (p.1075)**)

Proverbs 23:27

For a prostitute {is} a deep pit, and a foreign woman {is} a narrow well

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 (p.1089)**)

a prostitute {is} a deep pit, and a foreign woman {is} a narrow well

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 (p.1036)**)

is} a deep pit

See how you translated this phrase in [22:14](#). (See: **Metaphor (p.1075)**)

a foreign woman

See how you translated this phrase in [2:16](#). (See: **Metaphor (p.1075)**)

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 (p.1075)**)

Proverbs 23:28

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 (p.1118)**)

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 (p.1111)**)

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 (p.1075)**)

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 (p.989)**)

Proverbs 23:29

23:29–35 is Saying 18 of the 30 “words of the wise ones.”

For whom {is} woe? For whom {is} sorrow? For whom {are} quarrels? For whom {is} a lament? For whom {are} wounds without reason? For whom {is} dullness of eyes

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 (p.1114)**)

For whom {is} woe? For whom {is} sorrow? For whom {are} quarrels? For whom {is} a lament

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 (p.970)**)

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 (p.976)**)

Proverbs 23:30

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 (p.976)**)

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 (p.1082)**)

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 (p.976)**)

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 (p.976)**)

Proverbs 23:31

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 (p.976)**)

when it is red; when its eye gives in the cup, it goes with evenness

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 (p.992)**)

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 (p.1055)**)

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 (p.976)**)

Proverbs 23:32

Its end bites like a snake, and it stings like a viper

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 (p.1089)**)

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 (p.976)**)

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 (p.1118)**)

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 (p.1118)**)

Proverbs 23:33

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** (p.976))

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** (p.1125))

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** (p.1125))

Proverbs 23:34

And you will be like one who lies down in the heart of the sea and like one who lies down at the head of a mast

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 (p.1089)**)

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 (p.1118)**)

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 (p.1075)**)

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 (p.1118)**)

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 (p.1129)**)

Proverbs 23:35

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 (p. 1010)**)

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 (p.992)**)

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 (p.992)**)

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 (p.1114)**)

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 (p.1075)**)

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 (p.976)**)

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 (p.976)**)

Proverbs 24

Proverbs 24 General Notes

Structure and Formatting

Sayings from wise men (22:17–24:22)

- Introduction to the sayings (22:17–21)
- The sayings (22:22–24:22)

More sayings from wise men (24:23–34)

[24:1–22](#) finishes the section of 30 sayings by “the wise ones” that began in [22:22](#). This section mostly contains longer proverbs, except for [24:7](#) and [24:10](#).

[24:23–34](#) contain an additional short collection of sayings by “the wise ones.” This section contains proverbs of varying lengths, the longest being [24:30–34](#).

Proverbs 24:1

24:1–2 is Saying 19 of the 30 “words of the wise ones.”

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 (p.1098)**)

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 (p.1134)**)

Proverbs 24:2

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”

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 (p.1125)**)

violence

See how you translated the abstract nouns **violence** in [3:31](#). (See: **Abstract Nouns (p.970)**)

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 (p.970)**)

Proverbs 24:3

24:3–4 is Saying 20 of the 30 “words of the wise ones.”

By wisdom & and by understanding

See how you translated the abstract nouns **wisdom** and **understanding** in 1:2. (See: **Abstract Nouns (p.970)**)

a house is built, & it is 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: “someone builds a house ... someone establishes it” (See: **Active or Passive (p.973)**)

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” (See: **Assumed Knowledge and Implicit Information (p.976)**)

Proverbs 24:4

And by knowledge

See how you translated the abstract noun **knowledge** in [1:4](#). (See: **Abstract Nouns (p.970)**)

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 (p.973)**)

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 (p.976)**)

Proverbs 24:5

24:5–6 is Saying 21 of the 30 “words of the wise ones.”

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 (p.1134)**)

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 (p.1098)**)

wisdom {is} with strength & knowledge & power

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 (p.970)**)

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 (p.1098)**)

Proverbs 24:6

by guidance

See how you translated **guidance** in [20:18](#). (See: **Abstract Nouns (p.970)**)

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 (p.976)**)

and salvation {is} in an abundance of counsel

See how you translated the same clause in [11:14](#). (See: **Metaphor (p.1075)**)

Proverbs 24:7

[24:7](#) is Saying 22 of the 30 “words of the wise ones.”

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 (p. 1055)**)

for a fool; & he will not open his mouth

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 (p.1036)**)

at the gate

See how you translated the same use of **gate** in [22:22](#). (See: **Assumed Knowledge and Implicit Information (p. 976)**)

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 (p.1082)**)

Proverbs 24:8

24:8–9 is Saying 23 of the 30 “words of the wise ones.”

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 (p.1036)**)

to do evil

See how you translated the abstract noun **evil** in 1:16. (See: **Abstract Nouns (p.970)**)

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 (p.1098)**)

Proverbs 24:9

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 **mockers**. 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 (p.1036)**)

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 (p.1098)**)

folly {& and & is} an abomination

See how you translated the abstract nouns **folly** in 5:23 and **abomination** in 3:32. (See: **Abstract Nouns (p.970)**)

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 (p.1036)**)

Proverbs 24:10

[24:10](#) is Saying 24 of the 30 “words of the wise ones.”

If} you make yourself slack

Alternate translation: “If you falter”

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” (See: **Generic Noun Phrases (p.1036)**)

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 (p.1082)**)

distress, your strength

See how you translated the abstract nouns **distress** in [1:27](#) and **strength** in [5:10](#). (See: **Abstract Nouns (p.970)**)

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 (p.1082)**)

Proverbs 24:11

24:11–12 is Saying 25 of the 30 “words of the wise ones.”

Rescue those who are taken for the death, and those who stagger to the slaughter, if only you would hold back

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 (p.1094)**)

those who are taken for the death, and those who stagger to the slaughter

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 (p.976)**)

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 (p.973)**)

for the death, & to the slaughter

See how you translated the abstract nouns **death** in 2:18 and **slaughter** in 7:22. (See: **Abstract Nouns (p.970)**)

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 (p.1061)**)

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 (p.1121)**)

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 (p.1075)**)

Proverbs 24:12

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 (p.976)**)

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 (p.1010)**)

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 (p.1075)**)

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 (p.1102)**)

does not he, the examiner of hearts, understand, and he, the guard of your life, know, and will he give back to a man according to his work

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 (p.1114)**)

does not he, the examiner of hearts, understand, and he, the guard of your life, know, and will he give back

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 (p.1102)**)

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 (p.1075)**)

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 (p.1075)**)

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" (See: **Metaphor (p.1075)**)

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" (See: **When Masculine Words Include Women (p.1134)**)

Proverbs 24:13

24:13–14 is Saying 26 of the 30 “words of the wise ones.”

My son

See how you translated the same use of **son** in 10:1. (See: **When Masculine Words Include Women (p.1134)**)

Proverbs 24:14

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 (p.1118)**)

wisdom

See how you translated the abstract noun **wisdom** in [1:2](#). (See: **Abstract Nouns (p.970)**)

for your soul

See how you translated the same use of **soul** in [2:10](#). (See: **Synecdoche (p.1125)**)

you find {it

See how you translated the same use of **find** in [16:20](#). (See: **Metaphor (p.1075)**)

then there will be a future and your hope will not be cut off

See how you translated the same clauses in [23:18](#). (See: **Assumed Knowledge and Implicit Information (p.976)**)

Proverbs 24:15

[24:15-16](#) is Saying 27 of the 30 “words of the wise ones.”

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 (p.976)**)

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 (p.1036)**)

Proverbs 24:16

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 (p.1075)**)

a righteous one

See how you translated **a righteous one** in [9:9](#). (See: **Generic Noun Phrases (p.1036)**)

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” (See: **Metaphor (p.1075)**)

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 (p.1075)**)

into calamity

See how you translated the abstract noun **calamity** in [1:26](#). (See: **Abstract Nouns (p.970)**)

Proverbs 24:17

[24:17–18](#) is Saying 28 of the 30 “words of the wise ones.”

When your enemy falls, do not be glad, and when he stumbles, do not let your heart 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: “When your enemy falls, do not be glad, yes, when he stumbles do not let your heart rejoice” (See: **Parallelism (p.1089)**)

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 (p.1075)**)

your heart

Here, **heart** refers to the whole person. See how you translated the same use of **heart** in [14:10](#). (See: **Synecdoche (p.1125)**)

Proverbs 24:18

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 (p.999)**)

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” (See: **Metaphor (p.1075)**)

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” (See: **Idiom (p.1055)**)

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” (See: **Connect — Reason-and-Result Relationship (p.999)**)

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 (p.1082)**)

Proverbs 24:19

[24:19–20](#) is Saying 29 of the 30 “words of the wise ones.”

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 (p.1082)**)

Proverbs 24:20

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” (See: **Connect — Reason-and-Result Relationship (p.999)**)

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 (p.976)**)

for an evil one

See how you translated **an evil one** in [17:11](#). (See: **Generic Noun Phrases (p.1036)**)

the lamp of the wicked ones will be extinguished

See how you translated the same clause in [13:9](#). (See: **Metaphor (p.1075)**)

Proverbs 24:21

24:21–22 is Saying 30 of the 30 “words of the wise ones.”

My son

See how you translated the same use of **son** in 1:8. (See: **When Masculine Words Include Women (p.1134)**)

and the king

See how you translated **the king** in 16:15. (See: **Generic Noun Phrases (p.1036)**)

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 (p.976)**)

Proverbs 24:22

their calamity

See how you translated the abstract nouns **calamity** in 1:26. (See: **Abstract Nouns (p.970)**)

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 (p.1075)**)

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 (p.1114)**)

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 (p.976)**)

Proverbs 24:23

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 (p.976)**)

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 (p.1055)**)

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 (p.970)**)

is} not good

See how you translated the same use of **not good** in [16:29](#). (See: **Litotes (p.1071)**)

Proverbs 24:24

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 (p.1036)**)

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" (See: **Direct and Indirect Quotations (p.1010)**)

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 (p.1082)**)

peoples

See how you translated the same use of **peoples** in [14:34](#). (See: **Collective Nouns (p.989)**)

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 (p.1082)**)

Proverbs 24:25

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 (p.976)**)

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 (p.1102)**)

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 (p.1092)**)

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 (p.1098)**)

Proverbs 24:26

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 (p.1123)**)

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 (p.1055)**)

Proverbs 24:27

Prepare your work in the outdoors, and make it ready for yourself in the field

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 (p. 976)**)

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" (See: **Statements — Other Uses (p.1121)**)

Proverbs 24:28

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 (p.1114)**)

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 (p.1082)**)

Proverbs 24:29

Do not say, “Just as he did to me, so I will do to him; I will return to the man according to his deed

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 (p.1010)**)

he did & to him; & to the man according to his deed

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” (See: **When Masculine Words Include Women (p.1134)**)

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 (p.976)**)

Proverbs 24:30

[24:30–24:34](#) are one long proverb that warns against being lazy.

a man lacking of heart

See how you translated this phrase in [17:18](#). (See: **Metonymy (p.1082)**)

Proverbs 24:31

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 (p.1075)**)

all of it went up {with} thorns

Alternate translation: “all of it was overgrown with thorns” or “thorns had grown up everywhere”

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 (p.1102)**)

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 (p.973)**)

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 (p.1082)**)

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 (p.1098)**)

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 (p.973)**)

Proverbs 24:32

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 (p.1020)**)

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 (p.1111)**)

I set my heart

See how you translated the same use of "set your heart" in [22:17](#). (See: **Idiom (p.1055)**)

I received instruction

See how you translated the same use of **instruction** in [1:3](#). (See: **Abstract Nouns (p.970)**)

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 (p.976)**)

Proverbs 24:33

A little sleep, a little slumber, a little folding of the hands to lie down

See how you translated the same clauses in [6:10](#). (See: **Ellipsis (p.1020)**)

Proverbs 24:34

**and your poverty will come {like} one who walks around, and your needs like
a man of shield**

See how you translated the almost identical clauses in [6:11](#). (See: **Ellipsis (p.1020)**)

Proverbs 25

Proverbs 25 General Notes

Structure and Formatting

Hezekiah's proverbs from Solomon (25:1–29:27)

- Warnings and admonitions (25:1–27:27)
- Contrastive wise sayings (28:1–29:27)

Chapter 25 begins the section of the book containing proverbs written by Solomon that were copied by scribes during the reign of Hezekiah. This section contains two parts, the first part in [25:1–27:27](#) mostly contains proverbs that warn or admonish.

Translation Issues in This Chapter

Parallelism

Chapters 25–27 mostly contain proverbs in which the second of two parallel clauses completes, emphasizes, or qualifies the idea of the first clause. Chapter 25 also contains one instance of contrasting parallelism ([25:2](#)). (See: **Parallelism (p.1089)**)

Metaphors

Solomon uses many different metaphors in this chapter to warn his readers against acting unwisely. (See: **Metaphor (p.1075)**)

Proverbs 25:1

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 (p.976)**)

are} proverbs of Solomon

See how you translated **proverbs of Solomon** in 1:1. (See: **Possession (p.1098)**)

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 (p.1098)**)

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 (p.976)**)

Proverbs 25:2

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 (p.970)**)

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 (p.1075)**)

a matter, & 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 (p.1036)**)

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 (p.1075)**)

Proverbs 25:3

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" (See: **Ellipsis (p.1020)**)

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 (p.970)**)

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 (p.1118)**)

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 (p.1036)**)

and the heart of

See how you translated the same use of "hearts" in [15:11](#). (See: **Metonymy (p.1082)**)

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 (p.1075)**)

Proverbs 25:4

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 (p.1129)**)

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 (p.1002)**)

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 (p.1075)**)

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 (p.1129)**)

Proverbs 25:5

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 (p.1118)**)

a wicked one & the king, & his throne

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 (p.1036)**)

before the face of

See how you translated the same use of this phrase in [14:19](#). (See: **Metaphor (p.1075)**)

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 (p.973)**)

Proverbs 25:6

Do not honor yourself before the face of the king, and in the place of the great ones do not stand

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](#). (See: **Parallelism (p.1089)**)

before the face of the king

See how you translated this phrase in the previous verse. (See: **Metaphor (p.1075)**)

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 (p.1082)**)

Proverbs 25:7

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 (p.1020)**)

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” (See: **Direct and Indirect Quotations (p.1010)**)

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 (p.976)**)

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 (p.1020)**)

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 (p.976)**)

before the face of

See how you translated this phrase in the previous verse. (See: **Metaphor (p.1075)**)

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 (p.976)**)

your eyes

Here, **eyes** refers to the whole person. See how you translated the same use of **eyes** in [23:26](#). (See: **Synecdoche (p.1125)**)

Proverbs 25:8

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 (p.976)**)

what will you do in its end when your neighbor humiliates you

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 (p.1114)**)

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 (p.976)**)

Proverbs 25:9

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 (p.1094)**)

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 (p.1058)**)

and the secret of another do not uncover

See how you translated the similar phrase “uncovering a secret” in [11:13](#). (See: **Metaphor (p.1075)**)

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 (p.976)**)

Proverbs 25:10

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](#). (See: **Connect — Reason-and-Result Relationship (p.999)**)

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 (p.1036)**)

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 (p.970)**)

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 (p.1092)**)

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 (p.1071)**)

Proverbs 25:11

Apples of gold in sculptures of silver is} a word spoken according to its circumstance

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 (p.1061)**)

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 (p.1075)**)

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 (p.1098)**)

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 (p.976)**)

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 (p.1082)**)

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 (p.973)**)

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 (p.970)**)

Proverbs 25:12

A ring of gold and jewelry of fine gold is} a wise rebuke to a listening ear

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 (p.1061)**)

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 (p.1075)**)

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 (p.1098)**)

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 (p.970)**)

a listening ear

Here, **ear** refers to the whole person. See how you translated the same use of **ear** in [18:15](#). (See: **Synecdoche (p.1125)**)

Proverbs 25:13

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 (p.1118)**)

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 (p.1082)**)

is} a faithful envoy for his senders, and he brings back the life of his masters

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 (p.1036)**)

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 (p.1055)**)

Proverbs 25:14

Clouds and wind but without rain is} the man who boasts in a gift of falsehood

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 (p.1061)**)

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 (p.1075)**)

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 (p.1036)**)

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 (p.1098)**)

Proverbs 25:15

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 (p.1055)**)

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 (p. 973)**)

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 (p.1036)**)

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 (p.1082)**)

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 (p.1075)**)

Proverbs 25:16

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 (p.976)**)

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 (p.976)**)

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 (p.976)**)

Proverbs 25:17

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 (p.1118)**)

Make rare your foot from the house of your neighbor

Alternate translation: “Prevent your foot from frequently being in the house of your neighbor”

your neighbor

Here, **foot** represents the whole person. See how you translated the similar use of **foot** in [1:15](#). (See: **Synecdoche (p.1125)**)

from the house of your neighbor, lest he become satiated with you

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 (p.1036)**)

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 (p.976)**)

Proverbs 25:18

A hammer and a sword and a sharp arrow is} a man who answers a testimony of falsehood against his neighbor

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 (p.1061)**)

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” (See: **Metaphor (p.1075)**)

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” (See: **When Masculine Words Include Women (p.1134)**)

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 (p.976)**)

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” (See: **Possession (p.1098)**)

Proverbs 25:19

A broken tooth and a shaky foot is} confidence {in} one who acts treacherously in the day of distress

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” (See: **Information Structure (p.1061)**)

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 (p.1075)**)

is} confidence

See how you translated the abstract noun **confidence** in [3:26](#). (See: **Abstract Nouns (p.970)**)

in} one who acts treacherously

See how you translated **one who acts treacherously** in [21:18](#). (See: **Generic Noun Phrases (p.1036)**)

in the day of distress

See how you translated this phrase in [24:10](#). (See: **Metonymy (p.1082)**)

Proverbs 25:20

One who removes a garment on a cold day, vinegar on natron, so {is} one who sings with songs to a heart of misery

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 (p.1061)**)

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 (p.1036)**)

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 (p.976)**)

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 (p.1129)**)

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 (p.1118)**)

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 (p.1094)**)

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 (p.1098)**)

a heart of

Here, **heart** refers to the whole person. See how you translated the same use of **heart** in [14:10](#). (See: **Synecdoche** (p.1125))

Proverbs 25:21

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 (p.1036)**)

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 (p.1125)**)

Proverbs 25:22

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 (p.1055)**)

will repay to you

See how you translated the same use of **repay** in [19:17](#). (See: **Metaphor (p.1075)**)

Proverbs 25:23

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 (p.976)**)

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 (p.1020)**)

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 (p.1118)**)

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 (p.1125)**)

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” (See: **Possession (p.1098)**)

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 (p.1125)**)

Proverbs 25:24

Better to dwell on the corner of a roof than {with} a wife of quarrels and a house of companionship

See how you translated the same sentence in [21:9](#). (See: **Assumed Knowledge and Implicit Information (p.976)**)

Proverbs 25:25

Cool water over a weary soul, so {is} good news from a distant land

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 (p.1061)**)

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 (p.976)**)

a & soul

See how you translated the same use of **soul** in [2:10](#). (See: **Synecdoche (p.1125)**)

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” (See: **Simile (p.1118)**)

so {is} good news

See how you translated **good news** in [15:30](#). (See: **Abstract Nouns (p.970)**)

Proverbs 25:26

A spring muddied by trampling and a fountain spoiled is} a righteous one swaying before the face of a wicked one

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 (p.1061)**)

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" (See: **Metaphor (p.1075)**)

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 (p.973)**)

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 (p.1036)**)

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 (p.1075)**)

before the face of

See how you translated the same use of **before the face of** in 14:19. (See: **Metaphor (p.1075)**)

Proverbs 25:27

is} not good

See how you translated the same use of **not good** in [16:29](#). (See: **Litotes (p.1071)**)

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 (p.1020)**)

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” (See: **Simile (p.1118)**)

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” (See: **Metaphor (p.1075)**)

Proverbs 25:28

A breached city without a wall is} a man who has no restraint for his spirit

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 (p.1061)**)

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 (p.1075)**)

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 (p.976)**)

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” (See: **When Masculine Words Include Women (p.1134)**)

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 (p.1075)**)

Proverbs 26

Proverbs 26 General Notes

Structure and Formatting

Hezekiah's proverbs from Solomon (25:1–29:27)

- Warnings and admonitions (25:1–27:27)
- Contrastive wise sayings (28:1–29:27)

Chapter 26 continues the section of the book containing proverbs written by Solomon that were copied by scribes during the reign of Hezekiah. This section contains two parts, the first part in [25:1–27:27](#) mostly contains proverbs that warn or admonish.

Translation Issues in This Chapter

Parallelism

Chapters 25–27 mostly contain proverbs in which the second of two parallel clauses completes, emphasizes, or qualifies the idea of the first clause. Chapter 26 contains only this type of parallelism. (See: **Parallelism (p.1089)**)

Similes

Solomon uses many different similes in this chapter to warn his readers against acting unwisely. (See: **Simile (p. 1118)**)

Proverbs 26:1

Like the snow in the summer and like the rain in the harvest, so honor {is} not suitable for a stupid one

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 (p.1061)**)

Like the snow in the summer and like the rain in the harvest, & for a stupid one

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 (p.1036)**)

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 (p.1118)**)

honor

See how you translated the abstract noun **honor** in [3:16](#). (See: **Abstract Nouns (p.970)**)

Proverbs 26:2

Like the bird for fluttering, like the swallow for flying, so a curse without cause does not come

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 (p.1061)**)

Like the bird for fluttering, like the swallow for flying, so a curse

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 (p.1036)**)

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 (p.1118)**)

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 (p.1018)**)

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 (p.1129)**)

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” (See: **Personification (p.1092)**)

Proverbs 26:3

A whip for the horse, a bridle for the donkey, and a rod for the back of stupid ones

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 (p.1020)**)

A whip for the horse, a bridle for the donkey, and a rod for the back of stupid ones

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 (p.1036)**)

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” (See: **Simile (p.1118)**)

and a rod for the back of

See how you translated the same use of **rod for the back** in [10:13](#). (See: **Metonymy (p.1082)**)

Proverbs 26:4

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** (p.976))

a stupid one according to his folly, & him

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** (p. 1036))

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** (p.976))

according to his folly

See how you translated the abstract noun **folly** in [5:23](#). (See: **Abstract Nouns** (p.970))

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** (p.1111))

Proverbs 26:5

a stupid one according to his folly, lest he become wise in his eyes

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 (p.1036)**)

a stupid one according to his folly

See how you translated this phrase in the previous verse. (See: **Assumed Knowledge and Implicit Information (p. 976)**)

wise in his eyes

See how you translated the same use of **eyes** in [3:7](#). (See: **Metaphor (p.1075)**)

Proverbs 26:6

One who cuts off feet, one who drinks violence, is} one who sends words by the hand of a stupid one

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 (p.1061)**)

One who cuts off feet, one who drinks violence, is} one who sends words by the hand of a stupid one

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 (p.1036)**)

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 (p.976)**)

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 (p.1075)**)

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 (p.1018)**)

violence

See how you translated the abstract noun **violence** in [3:31](#). (See: **Abstract Nouns (p.970)**)

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 (p.1082)**)

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 (p.1125)**)

Proverbs 26:7

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 (p.976)**)

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 (p.1020)**)

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” (See: **Simile (p.1118)**)

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 (p.1036)**)

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” (See: **Metonymy (p.1082)**)

Proverbs 26:8

Like tying a stone in a sling, so {is} one who gives honor to a stupid one

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 (p.1061)**)

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 (p.1118)**)

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 (p.1129)**)

{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 (p.1075)**)

to a stupid one

See how you translated **a stupid one** in [10:18](#). (See: **Generic Noun Phrases (p.1036)**)

Proverbs 26:9

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 at **thorn** would refer to a thorn bush. Alternate translation: “A thorn bush waved around in the hand of a drunkard” (See: **Synecdoche (p.1125)**)

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 (p.1020)**)

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 (p.1118)**)

and a proverb in the mouth of stupid ones

See how you translated this clause in [26:7](#). (See: **Generic Noun Phrases (p.1036)**)

Proverbs 26:10

An archer who pierces everyone, so {is} one who hires a stupid one and hires those passing by

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 (p.1061)**)

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 (p.976)**)

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 (p.1118)**)

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 (p.1036)**)

Proverbs 26:11

Like a dog returning to its vomit is} a stupid one who repeats his folly

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 (p.1061)**)

Like a dog returning to its vomit is} a stupid one who repeats his folly

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 (p.1036)**)

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. (See: **Translate Unknowns (p.1129)**)

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 (p.976)**)

his folly

See how you translated the abstract noun **folly** in [5:23](#). (See: **Abstract Nouns (p.970)**)

Proverbs 26:12

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 (p.1114)**)

a man wise in his eyes. & for a stupid one than him

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 (p.1036)**)

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 (p.976)**)

in his eyes

See how you translated the same use of **eyes** in [3:7](#). (See: **Metaphor (p.1075)**)

There is more} hope

See how you translated the abstract noun **hope** in [10:28](#). (See: **Abstract Nouns (p.970)**)

Proverbs 26:13

A lazy one

See how you translated this phrase in [13:4](#). (See: **Generic Noun Phrases (p.1036)**)

says, “A young lion {is} on the road! A lion {is} between the open areas

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 (p.1010)**)

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 (p.976)**)

Proverbs 26:14

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 (p.1129)**)

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 (p.1020)**)

and a lazy one on his bed

See how translated **a lazy one** and **his** in [13:4](#). (See: **Generic Noun Phrases (p.1036)**)

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” (See: **Simile (p.1118)**)

Proverbs 26:15

A lazy one hides his hand in the dish; he is {too} weary to return it to his mouth

See how you translated the nearly identical sentence in [19:24](#). (See: **Generic Noun Phrases (p.1036)**)

Proverbs 26:16

A lazy one {& in his eyes

See how you translated **A lazy one** and **his** in the previous verse. (See: **Generic Noun Phrases (p.1036)**)

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 (p.976)**)

in his eyes

See how you translated the same use of this phrase in [26:12](#). (See: **Metaphor (p.1075)**)

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 (p.1085)**)

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 (p.1075)**)

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” (See: **Idiom (p.1055)**)

discretion

See how you translated the abstract noun **discretion** in [1:4](#). (See: **Abstract Nouns (p.970)**)

Proverbs 26:17

One who grabs the ears of a dog passing by is} one who infuriates himself over a dispute not for him

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” (See: **Information Structure (p.1061)**)

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” (See: **Metaphor (p.1075)**)

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 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 (p.976)**)

a dog

See how you translated **dog** in [26:11](#). (See: **Translate Unknowns (p.1129)**)

passing by is} one who infuriates himself

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”

not for him

Alternate translation: “not about him” or “that he has nothing to do with”

Proverbs 26:18

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 (p.1132)**)

Like an insane one who shoots firebrands, arrows, and death & so {is} a man who deceives his neighbor and says, “Was I not joking

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 (p.1061)**)

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” (See: **Simile (p. 1118)**)

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 (p.1041)**)

Proverbs 26:19

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" (See: **When Masculine Words Include Women (p.1134)**)

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 (p.1114)**)

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 say that you were joking" (See: **Direct and Indirect Quotations (p.1010)**)

Proverbs 26:20

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" (See: **Assumed Knowledge and Implicit Information (p.976)**)

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" (See: **Simile (p.1118)**)

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" (See: **Personification (p.1092)**)

a quarrel

See how you translated the abstract noun **quarrel** in [15:18](#). (See: **Abstract Nouns (p.970)**)

Proverbs 26:21

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 (p.976)**)

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” (See: **Simile (p.1118)**)

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 (p.1036)**)

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 (p.1098)**)

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 (p.1075)**)

a dispute

See how you translated the abstract nouns **dispute** in [15:18](#). (See: **Abstract Nouns (p.970)**)

Proverbs 26:22

The words of a murmurer {are} like things swallowed greedily, and they themselves go down into the rooms of the belly

See how you translated the identical sentence in [18:8](#). (See: **Simile (p.1118)**)

Proverbs 26:23

Silver of dross overlaid on a clay vessel are} burning lips and a heart of evil

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" (See: **Information Structure (p.1061)**)

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" (See: **Metaphor (p.1075)**)

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 (p.1098)**)

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 (p.973)**)

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 (p.976)**)

are} burning lips

See how you translated the same use of **lips** in [10:18](#). (See: **Metonymy (p.1082)**)

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 (p.1075)**)

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 (p.1098)**)

and a heart of

See how you translated the same use of **heart** in [2:2](#). (See: **Metonymy (p.1082)**)

Proverbs 26:24

With his lips one who hates disguises himself, but within him he sets deceit

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 (p.1036)**)

With his lips

See how you translated the same use of **lips** in the previous verse. (See: **Metonymy (p.1082)**)

disguises himself, but within him

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 (p.1075)**)

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 (p.1075)**)

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 (p.976)**)

Proverbs 26:25

he makes his voice gracious, & in him, & are} in his heart

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 (p.1036)**)

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 (p.1082)**)

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 (p.1075)**)

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 (p.976)**)

are} in his heart

See how you translated **in his heart** in 6:14. (See: **Metonymy (p.1082)**)

Proverbs 26:26

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 (p.973)**)

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 (p.970)**)

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 (p.976)**)

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" (See: **Metaphor (p.1075)**)

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 (p.992)**)

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 (p.973)**)

his evil

See how you translated the abstract noun **evil** in [1:16](#). (See: **Abstract Nouns (p.970)**)

Proverbs 26:27

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 (p.1082)**)

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 (p.976)**)

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 (p.1036)**)

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 (p.1082)**)

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 (p.976)**)

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 (p.976)**)

Proverbs 26:28

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 (p.1098)**)

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” (See: **Synecdoche (p.1125)**)

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 (p.1125)**)

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” (See: **Metaphor (p.1075)**)

calamity

See how you translated the abstract noun **calamity** in [1:26](#). (See: **Abstract Nouns (p.970)**)

Proverbs 27

Proverbs 27 General Notes

Structure and Formatting

Hezekiah's proverbs from Solomon (25:1–29:27)

- Warnings and admonitions (25:1–27:27)
- Contrastive wise sayings (28:1–29:27)

Chapter 27 continues the section of the book containing proverbs written by Solomon that were copied by scribes during the reign of Hezekiah. This section contains two parts, the first part in [25:1–27:27](#) mostly contains proverbs that warn or admonish.

Translation Issues in This Chapter

Parallelism

Chapters 25–27 mostly contain proverbs in which the second of two parallel clauses completes, emphasizes, or qualifies the idea of the first clause. Chapter 27 also contains contrasting parallelism ([27:3](#), [27:4](#), [6](#), [7](#), [12](#)) and parallelism in which both clauses have the same meaning for emphasis ([27:2](#), [23](#)). (See: **Parallelism (p.1089)**)

Similes

Solomon uses many different similes in this chapter to warn his readers against acting unwisely. (See: **Simile (p.1118)**)

Proverbs 27:1

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 (p.1075)**)

Proverbs 27:2

Let a stranger praise you and not your mouth, a foreigner and not your lips

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" (See: **Ellipsis (p.1020)**)

Let a stranger praise you and not your mouth, a foreigner and not your lips

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" (See: **Parallelism (p.1089)**)

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" (See: **Generic Noun Phrases (p.1036)**)

your mouth, & your lips

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 (p.1125)**)

Proverbs 27:3

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 (p.1098)**)

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 (p.1075)**)

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 (p.1098)**)

Proverbs 27:4

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 (p.1098)**)

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 (p.1082)**)

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 (p.1075)**)

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 (p.1114)**)

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 (p.1055)**)

jealousy

See how you translated the abstract noun **jealousy** in [6:34](#). (See: **Abstract Nouns (p.970)**)

Proverbs 27:5

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 (p.976)**)

is} & rebuke than & love

See how you translated the abstract nouns **rebuke** in [1:23](#) and **love** in [10:12](#). (See: **Abstract Nouns (p.970)**)

Proverbs 27:6

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 (p.1092)**)

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 (p.1098)**)

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 (p.1075)**)

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 (p.1092)**)

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.

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 (p.1098)**)

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 (p.1123)**)

Proverbs 27:7

אוֹהֵב וְשׂוֹנֵא

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 (p.1036)**)

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 (p.1036)**)

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 (p.1125)**)

appetite & but {for} the appetite of

See how you translated the abstract noun **appetite** in [6:30](#). (See: **Abstract Nouns (p.970)**)

tramples fresh honey, & is} sweet

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 (p.976)**)

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 (p.1125)**)

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 (p.976)**)

Proverbs 27:8

Like a bird wandering from her nest, so {is} a man who wanders from his place

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" (See: **Information Structure** (p. 1061))

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** (p. 1134))

Proverbs 27:9

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 (p.976)**)

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" (See: **Personification (p.1092)**)

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" (See: **Simile (p.1118)**)

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 (p.1075)**)

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" (See: **When Masculine Words Include Women (p.1134)**)

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 (p.1055)**)

Proverbs 27:10

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 (p.1036)**)

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 (p.1082)**)

your calamity

See how you translated the abstract noun **calamity** in [1:26](#). (See: **Abstract Nouns (p.970)**)

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 (p.976)**)

Proverbs 27:11

my son

See how you translated the same use of **son** in [1:8](#). (See: **When Masculine Words Include Women (p.1134)**)

my heart

Here, **heart** refers to the whole person. See how you translated the same use of **heart** in [14:10](#). (See: **Synecdoche (p.1125)**)

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” (See: **Metaphor (p.1075)**)

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” (See: **Connect — Reason-and-Result Relationship (p.999)**)

a word

See how you translated the similar use of **word** in [12:25](#). (See: **Metonymy (p.1082)**)

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” (See: **Generic Noun Phrases (p.1036)**)

Proverbs 27:12

A prudent one sees evil, he hides himself; naive ones pass on, they are fined

See how you translated the nearly identical sentence in [22:3](#). (See: **Generic Noun Phrases (p.1036)**)

Proverbs 27:13

Take his garment when he has pledged {for} a stranger, and on behalf of a foreign woman hold it in pledge

See how you translated the identical sentence in [20:16](#). (See: **Assumed Knowledge and Implicit Information** (p. 976))

Proverbs 27:14

One who blesses his neighbor & in the rising morning, & to him

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" (See: **Generic Noun Phrases (p.1036)**)

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 (p.976)**)

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 (p.1082)**)

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 (p.973)**)

Proverbs 27:15

A continual dripping on a day of steady rain and a woman of quarrels are alike

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 day is a woman of quarrels” (See: **Simile (p.1118)**)

and a woman of quarrels

See how you translated **a woman of quarrels** in [21:9](#).

Proverbs 27:16

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.

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 (p.1102)**)

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 (p.1036)**)

hides the wind, and oil meets his right hand

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 (p.1075)**)

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 (p.976)**)

Proverbs 27:17

Iron sharpens against iron, and a man sharpens the face of his neighbor

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" (See: **Simile (p.1118)**)

Iron sharpens against iron, and a man sharpens the face of his neighbor

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" (See: **Information Structure (p.1061)**)

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" (See: **When Masculine Words Include Women (p.1134)**)

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 (p.1075)**)

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 (p.1082)**)

Proverbs 27:18

One who guards a fig tree will eat its fruit, and one who protects his master

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 (p.1036)**)

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” (See: **Simile (p.1118)**)

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 (p.973)**)

Proverbs 27:19

As the water, the face to the face, so the heart of the man, to the 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 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 (p.1020)**)

As the water, the face to the face, so the heart of the man, to the man

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 (p.1118)**)

As the water, the face to the face, so the heart of the man, to the man

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 (p.1036)**)

the heart of

See how you translated the same use of **heart** in [2:2](#). (See: **Metonymy (p.1082)**)

Proverbs 27:20

Sheol and Abaddon

See how you translated this phrase in [15:11](#). (See: **Doublet (p.1018)**)

are not satisfied, & 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 (p. 973)**)

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 (p.1092)**)

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” (See: **Simile (p.1118)**)

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 (p.1082)**)

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 (p.1092)**)

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” (See: **When Masculine Words Include Women (p.1134)**)

Proverbs 27:21

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 (p.976)**)

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” (See: **Simile (p.1118)**)

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 (p.1036)**)

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 (p.976)**)

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 (p.1075)**)

Proverbs 27:22

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 (p.1052)**)

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 (p.1129)**)

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 (p.1036)**)

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 (p.1092)**)

his folly

See how you translated the abstract noun **folly** in [5:23](#). (See: **Abstract Nouns (p.970)**)

Proverbs 27:23

Know well the faces of your flock; set your heart to the herds

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 (p.1089)**)

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 (p.1075)**)

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 (p.989)**)

set your heart

See how you translated this phrase in [22:17](#). (See: **Idiom (p.1055)**)

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 (p.976)**)

Proverbs 27:24

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 (p.1082)**)

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 (p.1055)**)

Proverbs 27:25

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.

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 (p.976)**)

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 (p.1002)**)

and fresh grass is seen, and the herbs of the mountains are gathered

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 (p.973)**)

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 (p.1098)**)

Proverbs 27:26

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 (p.976)**)

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 (p. 976)**)

Proverbs 27:27

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 (p.976)**)

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 (p.1082)**)

Proverbs 28

Proverbs 28 General Notes

Structure and Formatting

Hezekiah's proverbs from Solomon (25:1–29:27)

- Warnings and admonitions (25:1–27:27)
- Contrastive wise sayings (28:1–29:27)

Chapter 28 begins the second part of this section of the book that contains proverbs written by Solomon that were copied by scribes during the reign of Hezekiah. This part in [28:1–29:27](#) mostly contains general proverbs that use contrastive parallelism.

Proverbs 28:1

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 (p.1085)**)

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 (p.992)**)

Proverbs 28:2

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 (p.999)**)

By the transgression of

See how you translated the abstract noun **transgression** in [10:19](#). (See: **Abstract Nouns (p.970)**)

a land & are} its rulers, & it will endure

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 (p.1082)**)

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 (p.976)**)

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 (p.1018)**)

Proverbs 28:3

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 (p.1036)**)

the lowly ones

See how you translated the same use of **lowly** in [10:15](#). (See: **Metaphor (p.1075)**)

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” (See: **Metaphor (p.1075)**)

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 (p.976)**)

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 (p.999)**)

bread

See how you translated the same use of **bread** in [9:5](#). (See: **Synecdoche (p.1125)**)

Proverbs 28:4

Those who forsake

See how you translated the same use of **forsake** in [1:8](#). (See: **Personification (p.1092)**)

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" (See: **Collective Nouns (p.989)**)

a wicked one

See how you translated **a wicked one** in [9:7](#). (See: **Generic Noun Phrases (p.1036)**)

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. (See: **Metaphor (p.1075)**)

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 (p.1102)**)

Proverbs 28:5

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 (p.1098)**)

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” (See: **When Masculine Words Include Women (p.1134)**)

justice

See how you translated the abstract noun **justice** in [1:3](#). (See: **Abstract Nouns (p.970)**)

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 (p.1075)**)

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 (p.976)**)

Proverbs 28:6

one who is poor who walks in his integrity than one crooked of ways, yet he

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 (p.1036)**)

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 (p.1075)**)

in his integrity

See how you translated the abstract noun **integrity** in [1:3](#). (See: **Abstract Nouns (p.970)**)

than one crooked of

See how you translated the same use of **crooked** in [2:15](#). (See: **Metaphor (p.1075)**)

ways

See how you translated the same use of **ways** in [3:6](#). (See: **Metaphor (p.1075)**)

Proverbs 28:7

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 (p.1036)**)

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 (p.1075)**)

the law

See how you translated the same use of **the law** in [28:4](#). (See: **Collective Nouns (p.989)**)

is} a son

See how you translated the same use of **son** in [1:8](#). (See: **When Masculine Words Include Women (p.1134)**)

Proverbs 28:8

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 (p.1036)**)

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 (p.1041)**)

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 (p.976)**)

for one who shows favor

See how you translated the same use of **shows favor** in [14:21](#). (See: **Assumed Knowledge and Implicit Information (p.976)**)

to} lowly ones

See how you translated the same use of **lowly** in [10:15](#). (See: **Metaphor (p.1075)**)

Proverbs 28:9

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 (p.1036)**)

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” (See: **Idiom (p.1055)**)

the law

See how you translated the same use of **the law** in [28:4](#). (See: **Collective Nouns (p.989)**)

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 (p.976)**)

is} an abomination

See how you translated the abstract noun **abomination** in [3:32](#). (See: **Abstract Nouns (p.970)**)

Proverbs 28:10

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 (p.1036)**)

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" (See: **Metaphor (p.1075)**)

in the way of evil

See how you translated **way of evil** in [2:12](#). (See: **Possession (p.1098)**)

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 (p.1075)**)

but blameless ones

See how you translated **blameless ones** in [2:21](#). (See: **Assumed Knowledge and Implicit Information (p.976)**)

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](#). (See: **Metaphor (p.1075)**)

good

See how you translated the abstract noun **good** in [11:27](#). (See: **Abstract Nouns (p.970)**)

Proverbs 28:11

A rich man {& in his eyes, but a lowly one & will search him out

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 (p.1036)**)

is} wise in his eyes

See how you translated **wise in his eyes** in [26:5](#). (See: **Metaphor (p.1075)**)

but a lowly one

See how you translated the same use of **lowly** in [10:15](#). (See: **Metaphor (p.1075)**)

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 (p.1055)**)

Proverbs 28:12

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 (p.970)**)

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 (p.976)**)

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 (p.1075)**)

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 (p.973)**)

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 (p.1036)**)

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 (p.976)**)

Proverbs 28:13

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 (p.1036)**)

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 (p.1075)**)

his transgressions

See how you translated the abstract noun **transgressions** in [10:12](#). (See: **Abstract Nouns (p.970)**)

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 (p.1020)**)

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 (p.973)**)

Proverbs 28:14

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 (p.1036)**)

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 (p.976)**)

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 [Exodus 7:3](#). Alternate translation: “but one who is stubborn against Yahweh” (See: **Metaphor (p.1075)**)

will fall into evil

See how you translated the nearly identical phrase “falls into evil” in [13:17](#). (See: **Metaphor (p.1075)**)

Proverbs 28:15

A lion growling and a bear charging is} a wicked ruler over a lowly people

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” (See: **Information Structure (p.1061)**)

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” (See: **Metaphor (p.1075)**)

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 (p.1036)**)

lowly

See how you translated the same use of **lowly** in [10:15](#). (See: **Metaphor (p.1075)**)

a & people

See how you translated the same use of **people** in [11:14](#). (See: **Collective Nouns (p.989)**)

Proverbs 28:16

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 (p.1036)**)

understanding

See how you translated the abstract noun **understanding** in [1:2](#). (See: **Abstract Nouns (p.970)**)

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 (p.1098)**)

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” (See: **Connect — Contrast Relationship (p.992)**)

unjust gain

See how you translated this phrase in [1:19](#). (See: **Abstract Nouns (p.970)**)

will lengthen days

See how you translated the similar phrase “length of days” in [3:2](#). (See: **Idiom (p.1055)**)

Proverbs 28:17

A man & a life & a pit; & him

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 (p.1036)**)

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 (p. 973)**)

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 (p.976)**)

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](#). (See: **Metonymy (p.1082)**)

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 (p.1125)**)

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 (p.976)**)

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 murder would try to hide. Alternate translation: "a pit to hide in" (See: **Metonymy (p.1082)**)

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 (p.1102)**)

Proverbs 28:18

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 (p.1036)**)

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" (See: **Metaphor (p.1075)**)

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 (p.973)**)

but one who is crooked of ways

See how you translated **one crooked of ways** in [28:6](#). (See: **Metaphor (p.1075)**)

will fall

See how you translated the same use of **fall** in [11:5](#). (See: **Metaphor (p.1075)**)

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 (p.1075)**)

Proverbs 28:19

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 (p.976)**)

but one who pursues empty things

See how you translated the identical phrase in [12:11](#). (See: **Metaphor (p.1075)**)

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 (p.1064)**)

with} poverty

See how you translated the abstract noun **poverty** in [6:11](#). (See: **Abstract Nouns (p.970)**)

Proverbs 28:20

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 (p.1036)**)

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 (p.1098)**)

has} an abundance of

See how you translated the abstract noun **abundance** in [5:23](#). (See: **Abstract Nouns (p.970)**)

will not remain blameless

See how you translated this phrase in [6:29](#). (See: **Litotes (p.1071)**)

Proverbs 28:21

Recognizing faces

See how you translated this phrase in [24:23](#). (See: **Idiom (p.1055)**)

is} not good

See how you translated the same use of **not good** in [16:29](#). (See: **Litotes (p.1071)**)

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 (p.1075)**)

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 (p.1134)**)

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 (p.976)**)

Proverbs 28:22

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 (p.1036)**)

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 (p.976)**)

is} a man of an evil eye

See how you translated the similar phrase “one evil of eye” in [23:6](#). (See: **Idiom (p.1055)**)

lack

See how you translated the abstract noun **lack** in [6:11](#). (See: **Abstract Nouns (p.970)**)

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” (See: **Personification (p.1092)**)

Proverbs 28:23

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 (p.1036)**)

will find

See how you translated the same use of **find** in [16:20](#). (See: **Metaphor (p.1075)**)

favor

See how you translated the abstract noun **favor** in [3:4](#). (See: **Abstract Nouns (p.970)**)

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 (p.976)**)

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 (p.1075)**)

Proverbs 28:24

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 (p.1036)**)

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” (See: **Direct and Indirect Quotations (p.1010)**)

transgression

See how you translated the abstract noun **transgression** in [10:19](#). (See: **Abstract Nouns (p.970)**)

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 (p.1075)**)

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 (p.1055)**)

Proverbs 28:25

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 (p.1036)**)

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 (p.1075)**)

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 (p.1075)**)

strife

See how you translated the abstract noun **strife** in [16:28](#). (See: **Abstract Nouns (p.970)**)

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 (p.973)**)

will be fattened

See how you translated the same use of **fattened** in [11:25](#). (See: **Metaphor (p.1075)**)

Proverbs 28:26

One who trusts in his heart, he {is} a stupid one, but one who walks in wisdom, he himself will flee

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 (p.1036)**)

in his heart

Here, **heart** refers to the whole person. See how you translated the same use of **heart** in [14:10](#). (See: **Synecdoche (p.1125)**)

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 (p.1075)**)

in wisdom

See how you translated the abstract noun **wisdom** in [1:2](#). (See: **Abstract Nouns (p.970)**)

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 (p.1111)**)

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 (p.976)**)

Proverbs 28:27

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 (p.1036)**)

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 (p.1071)**)

lack, & has an abundance of

See how you translated the abstract nouns **lack** in 6:11 and **abundance** in 5:23. (See: **Abstract Nouns (p.970)**)

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 (p.976)**)

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 (p.1082)**)

Proverbs 28:28

When wicked ones arise

See how you translated the same use of **arise** in [28:12](#). (See: **Metaphor (p.1075)**)

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 (p. 1036)**)

Proverbs 29

Proverbs 29 General Notes

Structure and Formatting

Hezekiah's proverbs from Solomon (25:1–29:27)

- Warnings and admonitions (25:1–27:27)
- Contrastive wise sayings (28:1–29:27)

Chapter 29 finishes the second part of this section of the book that contains proverbs written by Solomon that were copied by scribes during the reign of Hezekiah. This part in [28:1–29:27](#) mostly contains general proverbs that use contrastive parallelism.

Proverbs 29:1

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 (p.1036)**)

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 (p.1098)**)

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 (p.1075)**)

will suddenly be broken and without healing

See how you translated the same clause in [6:15](#). (See: **Active or Passive (p.973)**)

Proverbs 29:2

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 (p.1075)**)

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 (p.989)**)

a wicked one

See how you translated **a wicked one** in [9:7](#). (See: **Generic Noun Phrases (p.1036)**)

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 (p.976)**)

Proverbs 29:3

A man & his father, but one who associates with

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 (p.1036)**)

wisdom

See how you translated the abstract noun **wisdom** in [1:2](#). (See: **Abstract Nouns (p.970)**)

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 (p.1023)**)

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 (p.976)**)

Proverbs 29:4

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” (See: **Generic Noun Phrases (p.1036)**)

by justice

See how you translated the abstract noun **justice** in [1:3](#). (See: **Abstract Nouns (p.970)**)

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](#). (See: **Metonymy (p.1082)**)

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” (See: **Metaphor (p.1075)**)

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 (p.1098)**)

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 (p.976)**)

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 (p.1075)**)

Proverbs 29:5

A man & his neighbor & his feet

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 (p.1036)**)

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 (p.1075)**)

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 (p.1075)**)

his feet

Here, **feet** refers to the whole person. See how you translated the same use of **feet** in [7:11](#). (See: **Synecdoche (p.1125)**)

Proverbs 29:6

In the transgression of

See how you translated the abstract noun **transgression** in [10:19](#). (See: **Abstract Nouns (p.970)**)

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 (p.1036)**)

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 (p.1075)**)

Proverbs 29:7

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 (p.1036)**)

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 (p.976)**)

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 (p.976)**)

lowly ones

See how you translated the same use of **lowly** in [10:15](#). (See: **Metaphor (p.1075)**)

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 (p.992)**)

Proverbs 29:8

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 (p.1098)**)

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 (p.1075)**)

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 (p.1082)**)

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](#). (See: **Idiom (p.1055)**)

Proverbs 29:9

A wise man & with a foolish man, but he trembles

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** (p.1036))

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** (p.976))

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** (p.976))

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** (p.976))

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** (p.976))

Proverbs 29:10

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 (p.1098)**)

a blameless one

See how you translated this phrase in [11:5](#) and “blameless ones” in [2:21](#). (See: **Generic Noun Phrases (p.1036)**)

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 (p.1055)**)

Proverbs 29:11

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 (p.1036)**)

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 (p.1075)**)

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 (p.1075)**)

Proverbs 29:12

A ruler & a word of falsehood, & his servants

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 (p.1036)**)

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 (p.976)**)

a word of falsehood

See how you translated this phrase in [13:5](#). (See: **Possession (p.1098)**)

Proverbs 29:13

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 (p.1036)**)

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 (p.1098)**)

meet together

See how you translated the same use of **meet together** in [22:2](#). (See: **Metaphor (p.1075)**)

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 (p.1055)**)

Proverbs 29:14

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 (p.1036)**)

lowly ones

See how you translated the same use of **lowly** in [10:15](#). (See: **Metaphor (p.1075)**)

with truth

See how you translated the abstract noun **truth** in [8:7](#). (See: **Abstract Nouns (p.970)**)

his throne will be established

See how you translated this phrase in [25:5](#). (See: **Metonymy (p.1082)**)

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 (p.1048)**)

Proverbs 29:15

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 (p.1020)**)

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 (p.1092)**)

A rod

See how you translated the same use of **rod** in [10:13](#) and [13:24](#). (See: **Metonymy (p.1082)**)

and rebuke & wisdom, & causes & shame

See how you translated the abstract nouns **rebuke** in [1:25](#), **wisdom** in [1:2](#), and **shame** in [6:33](#). (See: **Abstract Nouns (p.970)**)

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" (See: **Generic Noun Phrases (p.1036)**)

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 (p.1055)**)

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 (p.973)**)

Proverbs 29:16

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 (p.1075)**)

transgression

See how you translated the abstract noun **transgression** in [10:19](#). (See: **Abstract Nouns (p.970)**)

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 (p.970)**)

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 (p.1075)**)

Proverbs 29:17

your son

See how you translated the same use of **son** in [1:8](#). (See: **When Masculine Words Include Women (p.1134)**)

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" (See: **Connect — Reason-and-Result Relationship (p.999)**)

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 (p.1075)**)

to your soul

See how you translated the same use of **soul** in [2:10](#). (See: **Synecdoche (p.1125)**)

Proverbs 29:18

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 (p.976)**)

the people

See how you translated the same use of **people** in [11:14](#). (See: **Collective Nouns (p.989)**)

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 (p.1075)**)

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 (p.1036)**)

but one who keeps the law

See how you translated the similar phrase “keep the law” in [28:4](#). (See: **Metaphor (p.1075)**)

Proverbs 29:19

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 (p.1036)**)

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 (p.973)**)

by words

See how you translated the similar use of **words** in [1:23](#). (See: **Metonymy (p.1082)**)

answer

See how you translated the abstract noun **answer** in [15:1](#). (See: **Abstract Nouns (p.970)**)

Proverbs 29:20

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 (p.1114)**)

a man hurrying in his words

See how you translated **a man** and **his** in [6:27](#). (See: **When Masculine Words Include Women (p.1134)**)

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 (p.1055)**)

There is more} hope for a stupid one than him

See how you translated this sentence in [26:12](#). (See: **Abstract Nouns (p.970)**)

Proverbs 29:21

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 (p.1036)**)

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 (p.976)**)

from youth

See how you translated the abstract noun **youth** in [2:17](#). (See: **Abstract Nouns (p.970)**)

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 (p.976)**)

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 (p.970)**)

Proverbs 29:22

A man of nose stirs up strife, and an owner of heat, much transgression

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 (p.1020)**)

A man of nose stirs up strife, and an owner of heat, much transgression

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" (See: **Parallelism (p.1089)**)

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 (p.1036)**)

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 (p.1055)**)

stirs up strife

See how you translated the same phrase in [15:18](#). (See: **Metaphor (p.1075)**)

transgression

See how you translated the abstract noun **transgression** in [10:19](#). (See: **Abstract Nouns (p.970)**)

Proverbs 29:23

The pride of

See how you translated the abstract noun **pride** in [8:13](#). (See: **Abstract Nouns (p.970)**)

a man will make him low, but one lowly of spirit

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 (p.1036)**)

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 (p.1075)**)

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 (p.1075)**)

spirit

Here, **spirit** refers to a person’s attitude. See how you translated the same use of **spirit** in [18:14](#). (See: **Metaphor (p.1075)**)

will grasp honor

See how you translated this phrase in [11:16](#). (See: **Metaphor (p.1075)**)

Proverbs 29:24

One who shares with a thief hates his life; he will hear an oath

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 (p.1036)**)

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 (p.976)**)

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 (p.1075)**)

his life

Here, **life** refers to the person himself. See how you translated the same use of **life** in [8:36](#). (See: **Metonymy (p.1082)**)

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 (p.976)**)

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 (p.976)**)

Proverbs 29:25

The anxiety of

See how you translated the abstract noun **anxiety** in [15:16](#). (See: **Abstract Nouns (p.970)**)

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 (p.1036)**)

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 (p.1092)**)

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 (p.973)**)

will be set on high

See how you translated the same use of **set on high** in [18:10](#). (See: **Metaphor (p.1075)**)

Proverbs 29:26

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 (p.976)**)

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” (See: **Metaphor (p.1075)**)

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](#). (See: **Synecdoche (p.1125)**)

a ruler, & a man

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 (p.1036)**)

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 (p.1098)**)

is} justice of

See how you translated the abstract noun **justice** in [1:3](#). (See: **Abstract Nouns (p.970)**)

Proverbs 29:27

An abomination to & but an abomination to

See how you translated the abstract noun **abomination** in [3:32](#). (See: **Abstract Nouns (p.970)**)

is} a man of injustice, but an abomination to a wicked one {is} one upright of way

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 (p.1036)**)

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 (p.1098)**)

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 (p.1098)**)

way

Here Solomon uses **way** to refer to how people behave. See how you translated this use of **way** in [1:15](#). (See: **Metaphor (p.1075)**)

Proverbs 30

Proverbs 30 General Notes

Structure and Formatting

Sayings from Agur (30:1–33)

- Agur's confession and prayer (30:1–9)
- Seven numerical sayings (30:10–31)
- Concluding warning (30:32–33)

Chapter 30 is the chapter in this book written by Agur, who is only mentioned here in the Bible.

Religious and Cultural Concepts in This Chapter

Numerical sayings

In [Proverbs 30:10–31](#), Agur uses a rhetorical device in which he names a number that should be sufficient to illustrate his point and then increases that number by one for emphasis. If your language does not use numbers in this way, then consider more natural ways to express emphasis. Although he does not state the number of illustrations in [30:10–14](#), he does state the number of illustrations for the sayings in [30:15–16](#), [18–19](#), [21–23](#), [24–28](#), and [29–31](#).

Proverbs 30:1

The words of

See how you translated the same use of **words** in 1:6. (See: **Metonymy (p.1082)**)

Agur & Jakeh, & to Ithiel, to Ithiel and Ucal

Agur, **Jakeh**, **Ithiel**, and **Ucal** are names of men. (See: **How to Translate Names (p.1044)**)

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 (p.1082)**)

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 (p.976)**)

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 (p.1127)**)

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 (p.1018)**)

Proverbs 30:2

I {am} more stupid than a man, and the understanding of man {is} not mine

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 (p.1048)**)

[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 (p.1107)**)

I {am} more stupid than a man, and the understanding of man {is} not mine

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 (p.1089)**)

than a man, & 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” (See: **Generic Noun Phrases (p.1036)**)

the understanding of

See how you translated the abstract noun **understanding** in [1:2](#). (See: **Abstract Nouns (p.970)**)

Proverbs 30:3

And I have not learned wisdom, nor the knowledge of holy ones do I know

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 (p.1048)**)

wisdom, nor the knowledge of

See how you translated the abstract nouns **wisdom** in 1:2 and **knowledge** in 1:4. (See: **Abstract Nouns (p.970)**)

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 (p.976)**)

Proverbs 30:4

Who has ascended {to} heaven and descended? Who has gathered the wind in the hollow of his hands? Who has wrapped waters in the cloak? Who has raised up all the ends of the earth

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 (p.1114)**)

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 (p.1075)**)

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 (p.1075)**)

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 (p.976)**)

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 [Job 26:8](#). Alternate translation: "Who has stored the water in clouds" (See: **Metaphor (p.1075)**)

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 (p.1075)**)

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 (p.1064)**)

Proverbs 30:5

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” (See: **Metaphor (p.1075)**)

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 (p.1075)**)

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 (p.1075)**)

Proverbs 30:6

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 (p.1082)**)

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” (See: **Active or Passive (p.973)**)

Proverbs 30:7

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 (p.976)**)

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 (p.1032)**)

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 (p.1058)**)

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 (p.1020)**)

Proverbs 30:8

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 (p.1058)**)

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 (p.1075)**)

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 (p.1075)**)

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 (p.1098)**)

and the word of

See how you translated the same use of **word** in [12:25](#). (See: **Metonymy (p.1082)**)

Do not give to me poverty or riches; cause me to receive the bread of my portion

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 (p.1058)**)

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 (p.1075)**)

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 (p.1098)**)

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” (See: **Connect — Contrast Relationship (p.992)**)

the bread of

See how you translated the same use of **bread** in [9:5](#). (See: **Synecdoche (p.1125)**)

Proverbs 30:9

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 (p.1052)**)

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 (p.976)**)

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 (p.1020)**)

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." (See: **Direct and Indirect Quotations (p.1010)**)

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 (p.1114)**)

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 (p.1052)**)

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 (p.976)**)

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" (See: **Connect — Reason-and-Result Relationship (p.999)**)

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 (p.1075)**)

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 (p.1075)**)

Proverbs 30:10

a slave to his master, & he curse you

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 (p.1036)**)

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 (p. 973)**)

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 (p.976)**)

Proverbs 30:11

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.

There is} a generation, it curses its father & its mother

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 (p.989)**)

it curses its father and does not bless its mother

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 (p.1089)**)

Proverbs 30:12

There is} a generation & in its eyes, but it is not washed from its excrement

See how you translated the same use of **generation** and **its** in the previous verse. (See: **Collective Nouns (p.989)**)

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 (p.1075)**)

in its eyes

See how you translated the same use of **eyes** in [3:4](#). (See: **Metaphor (p.1075)**)

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 (p.1075)**)

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 (p.973)**)

Proverbs 30:13

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 (p.989)**)

how its eyes are raised up, and its eyelids are lifted 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 (p.1025)**)

its eyes are raised up, and its eyelids are lifted up

Here, Agur refers to pride as **eyes** that **are raised up** and **eyelids ** that** are lifted up**, which is are 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" (See: **Metonymy (p.1082)**)

its eyes are raised up, and its eyelids are lifted 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 (p.1018)**)

Proverbs 30:14

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 (p.989)**)

its teeth {are} swords and its fangs {are} knives for devouring

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 (p.1075)**)

its teeth {are} swords and its fangs {are} knives

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 (p.1018)**)

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" (See: **Doublet (p.1018)**)

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 (p.1036)**)

Proverbs 30:15

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 (p.1075)**)

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 (p.1129)**)

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 (p.976)**)

There are} three, they are not satisfied; four, they do not say, 'Enough

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.

There are} three, they are not satisfied; four, they do not say, 'Enough

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" (See: **Parallelism (p.1089)**)

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 (p.1071)**)

Proverbs 30:16

and the closure of the womb, a land not satisfied with water, and a fire

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 (p.1036)**)

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 (p.1075)**)

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 (p.1125)**)

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 (p.1092)**)

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 (p.1092)**)

Proverbs 30:17

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 (p.1020)**)

An eye & will peck it out, and & will eat it

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 (p.1125)**)

a father & to} a mother

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 (p.976)**)

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 (p.1129)**)

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 (p.976)**)

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 (p.1092)**)

Proverbs 30:18

[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.

Three things, they {are} too wonderful for me, and four

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 (p.1089)**)

Proverbs 30:19

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 (p.1075)**)

the eagle & a snake & a ship & the sea, & a young man with a young woman

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 (p.1036)**)

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 (p.1098)**)

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 (p.1098)**)

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 (p.1098)**)

in the heart of the sea

See how you translated this phrase in [23:34](#). (See: **Metaphor (p.1075)**)

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 (p.1098)**)

Proverbs 30:20

is} the way of

See how you translated the same use of **way** in the previous verse. (See: **Metaphor (p.1075)**)

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 (p.1036)**)

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 (p.1075)**)

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 (p.1010)**)

iniquity

See how you translated the abstract noun **iniquity** in [6:12](#). (See: **Abstract Nouns (p.970)**)

Proverbs 30:21

[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.

Under three things the earth quakes, and under four it is not able to hold up

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 (p.1089)**)

Under three things & quakes, and under four & to hold up

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 (p.1048)**)

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 (p.1082)**)

Proverbs 30:22

under

See how you translated **under** in the previous verse. (See: **Hyperbole (p.1048)**)

a slave when he becomes king and a worthless one when he is satisfied with

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 (p.1036)**)

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 (p.973)**)

bread

See how you translated the same use of **bread** in [9:5](#). (See: **Synecdoche (p.1125)**)

Proverbs 30:23

under

See how you translated **under** in 30:21. (See: **Hyperbole (p.1048)**)

a hated woman when she is married and a female servant when she dispossesses her mistress

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 (p.1036)**)

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 (p.973)**)

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 (p.976)**)

Proverbs 30:24

[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.

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 smalls things that exist on the earth” (See: **Possession (p.1098)**)

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 (p.1094)**)

Proverbs 30:25

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** (p. 1092))

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** (p.976))

Proverbs 30:26

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 (p.1129)**)

are} a people

See how you translated the same use of **people** in the previous verse. (See: **Personification (p.1092)**)

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 (p.1036)**)

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 (p.1092)**)

Proverbs 30:27

for the locust, & each of it

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 (p.1036)**)

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 (p.1092)**)

Proverbs 30:28

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 (p.1036)**)

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 (p.1129)**)

Proverbs 30:29

[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.

Three things, they are doing well of step, and four are doing well of walking

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 (p.1089)**)

are doing well of step, & are doing well of walking

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 (p.1055)**)

Proverbs 30:30

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** (p.1036))

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** (p.976))

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** (p.1082))

Proverbs 30:31

one girded of loins, or a male goat, and a king against whom one does not rise up

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 (p.1036)**)

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 (p.1055)**)

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.

Proverbs 30:32

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” (See: **Metaphor (p.1075)**)

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 (p.1075)**)

Proverbs 30:33

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** (p.999))

the squeezing of milk brings out butter, and the squeezing of the nose brings out blood, and the squeezing of nostrils brings out strife

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** (p.1075))

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** (p.1129))

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” (See: **Metonymy** (p.1082))

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** (p.1075))

strife

See how you translated the abstract noun **strife** in 16:28. (See: **Abstract Nouns** (p.970))

Proverbs 31

Proverbs 31 General Notes

Structure and Formatting

Sayings from Lemuel (31:1–9)

Description of a good and capable wife (31:10–31)

Chapter 31 is the chapter in this book written by Lemuel, who wrote down the advice that his mother told him. Lemuel is only mentioned here in the Bible.

Religious and Cultural Concepts in This Chapter

Acrostic poem

[Proverbs 31:10–31](#) is a poem in which each line begins with a successive letter of the alphabet in the original language. Using every letter of the language in that way expresses the idea of comprehensiveness and also helps people memorize the poem. In [31:10–31](#) the acrostic poem emphasizes that virtuous women demonstrate their virtue in everything that they do. If it is impossible to translate this poem into an acrostic poem in your language, you could use a different way in your language to indicate that these verses are one poem about the same topic. (See: **Poetry (p.1094)**)

Proverbs 31:1

The words of

See how you translated the same use of **words** in [1:6](#). (See: **Metonymy (p.1082)**)

a burden

See how you translated the same use of **burden** in [30:1](#). (See: **Metonymy (p.1082)**)

Proverbs 31:2

What, my son

32:2–31 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 (p.1107)**)

What, my son? And what, son of my womb? And what, son of my vows

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 (p.1020)**)

What, my son? And what, son of my womb? And what, son of my vows

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 (p.1114)**)

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 (p.1098)**)

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 (p.976)**)

Proverbs 31:3

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 (p.1023)**)

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 (p.1075)**)

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 (p.976)**)

Proverbs 31:4

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 (p.1018)**)

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 (p.1020)**)

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. (See: **Textual Variants (p.1127)**)

Proverbs 31:5

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 (p.1102)**)

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 (p.973)**)

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 (p.976)**)

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 (p.1036)**)

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 (p.1055)**)

Proverbs 31:6

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 (p.1036)**)

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 (p.1020)**)

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 (p.1075)**)

Proverbs 31:7

He will drink and forget his poverty, and his trouble he will not remember again

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 (p.1102)**)

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 (p.976)**)

his poverty, and his trouble

See how you translated the abstract nouns **poverty** in [6:11](#) and **trouble** in [24:2](#). (See: **Abstract Nouns (p.970)**)

Proverbs 31:8

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 (p.1082)**)

for a mute one, for the legal claim of all the sons of the one passing away

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 (p.1036)**)

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 (p.1020)**)

the sons of the one passing away

See how you translated the same use of **the sons of** in [31:5](#). (See: **Idiom (p.1055)**)

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 (p.1023)**)

Proverbs 31:9

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 (p.1020)**)

Open your mouth

See how you translated this phrase in the previous verse. (See: **Metonymy (p.1082)**)

with} righteousness

See how you translated the abstract noun **righteousness** in [1:3](#). (See: **Abstract Nouns (p.970)**)

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 (p.1036)**)

Proverbs 31:10

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 (p.1114)**)

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 (p.1036)**)

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 (p.1098)**)

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 (p.976)**)

more than corals

See how you translated **corals** in [3:15](#). (See: **Translate Unknowns (p.1129)**)

Proverbs 31:11

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** (p.1125))

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** (p.1075))

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** (p.1071))

Proverbs 31:12

good and not evil

See how you translated the abstract nouns **good** in 11:27 and **evil** in 1:16. (See: **Abstract Nouns (p.970)**)

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 (p.1018)**)

her life

See how you translated the abstract noun **life** in 10:16. (See: **Abstract Nouns (p.970)**)

Proverbs 31:13

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 (p.976)**)

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 (p.1129)**)

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 (p.1129)**)

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 (p.976)**)

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 (p.1092)**)

Proverbs 31:14

She is like the ships of a merchant; she brings her bread from far away

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" (See: **Information Structure (p.1061)**)

her bread

See how you translated the same use of **bread** in [9:5](#). (See: **Synecdoche (p.1125)**)

Proverbs 31:15

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 (p.976)**)

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 (p.994)**)

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 (p.1082)**)

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 (p.976)**)

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 (p.976)**)

Proverbs 31:16

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 (p.976)**)

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 (p.1075)**)

Proverbs 31:17

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 (p. 1082)**)

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 (p.976)**)

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 (p.976)**)

Proverbs 31:18

her profit

See how you translated the abstract noun **profit** in [3:14](#). (See: **Abstract Nouns (p.970)**)

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 (p.976)**)

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 (p. 1048)**)

Proverbs 31:19

She stretches out her hands at the distaff, and her palms grasp the spindle

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 (p.976)**)

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 (p.1055)**)

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 (p.1129)**)

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 (p.1129)**)

Proverbs 31:20

She spreads out her palm to the afflicted one, and she stretches out her hands to the poor 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 (p.1082)**)

to the afflicted one, & to the poor one

See how you translated **the afflicted one** in [15:15](#) and **poor one** in [13:8](#). (See: **Generic Noun Phrases (p.1036)**)

Proverbs 31:21

for her house & all her house

See how you translated the same use of **her house** in [31:15](#). (See: **Metonymy (p.1082)**)

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 (p.976)**)

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 (p.1082)**)

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 (p.973)**)

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 (p.1082)**)

Proverbs 31:22

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 (p.976)**)

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 (p.1020)**)

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 (p.1018)**)

Proverbs 31:23

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 (p.973)**)

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 (p.976)**)

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 (p.976)**)

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 (p.1082)**)

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 (p.976)**)

Proverbs 31:24

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 (p.1036)**)

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 (p.1020)**)

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 (p.976)**)

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 (p.1082)**)

Proverbs 31:25

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 (p.1075)**)

Strength and splendor

See how you translated the abstract nouns **Strength** in 5:10 and **splendor** in 4:9. (See: **Abstract Nouns (p.970)**)

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 (p.1082)**)

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 (p.1082)**)

Proverbs 31:26

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 (p.1082)**)

with wisdom

See how you translated the abstract noun **wisdom** in [1:2](#). (See: **Abstract Nouns (p.970)**)

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 (p.1098)**)

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 (p.989)**)

covenant faithfulness

See how you translated the same use of **covenant faithfulness** in [11:17](#). (See: **Abstract Nouns (p.970)**)

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 (p.1082)**)

Proverbs 31:27

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 (p.1082)**)

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 (p.1075)**)

Proverbs 31:28

Her sons

See how you translated the same use of **sons** in [4:1](#). (See: **When Masculine Words Include Women (p.1134)**)

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 (p.1123)**)

Proverbs 31:29

Many daughters have acted {with} worth, but you yourself have ascended over all of them

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 (p.1107)**)

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 (p.1082)**)

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 (p.976)**)

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 (p.1111)**)

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 (p.1075)**)

Proverbs 31:30

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 (p.1036)**)

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 (p.970)**)

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 (p.976)**)

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 (p.1075)**)

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 (p.1036)**)

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” (See: **Connect — Contrast Relationship (p.992)**)

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 (p.973)**)

Proverbs 31:31

to her & her hands and let her works praise her

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 (p.1102)**)

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” (See: **Metaphor (p.1075)**)

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 (p.1092)**)

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 (p.976)**)



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Version 85

Abstract Nouns

Description

Abstract nouns are nouns that refer to attitudes, qualities, events, or situations. These are things that cannot be seen or touched in a physical sense, such as happiness, weight, unity, friendship, health, and reason. This is a translation issue because some languages may express a certain idea with an abstract noun, while others would need a different way to express it.

This page answers the question: *What are abstract nouns and how do I deal with them in my translation?*

In order to understand this topic, it would be good to read:

Parts of Speech ([UTA PDF](#))

Sentence Structure ([UTA PDF](#))

Remember that nouns are words that refer to a person, place, thing, or idea. Abstract nouns are the nouns that refer to ideas. These can be attitudes, qualities, events, situations, or even relationships between those ideas. These are things that cannot be seen or touched in a physical sense, such as joy, peace, creation, goodness, contentment, justice, truth, freedom, vengeance, slowness, length, weight, and many, many more.

Some languages, such as Biblical Greek and English, use abstract nouns a lot. They provide a way of giving names to actions or qualities. With names, people who speak these languages can talk about the concepts as though they were things. For example, in languages that use abstract nouns, people can say, "I believe in the forgiveness of sin." But some languages do not use abstract nouns very much. In these languages, speakers may not have the two abstract nouns "forgiveness" and "sin," but they would express the same meaning in other ways. For example, they would express, "I believe that God is willing to forgive people after they have sinned," by using verb phrases instead of nouns for those ideas.

Reason This Is a Translation Issue

The Bible that you translate from may use abstract nouns to express certain ideas. Your language might not use abstract nouns for some of those ideas. Instead, it might use phrases to express those ideas. Those phrases will use other kinds of words such as adjectives, verbs, or adverbs to express the meaning of the abstract noun. For example, "What is its **weight**?" could be expressed as "How much does it **weigh**?" or "How **heavy** is it?"

Examples From the Bible

From **childhood** you have known the sacred writings ... (2 Timothy 3:15a ULT)

The abstract noun "childhood" refers to when someone was a child.

But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)

The abstract nouns "godliness" and "contentment" refer to being godly and content. The abstract noun "gain" refers to something that benefits or helps someone.

Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)

The abstract noun "salvation" here refers to being saved.

The Lord does not move slowly concerning his promises, as some consider **slowness** to be (2 Peter 3:9a ULT)

The abstract noun "slowness" refers to the lack of speed with which something is done.

He will both bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)

The abstract noun "purposes" refers to the things that people want to do and the reasons they want to do them.

Translation Strategies

If an abstract noun would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun.

Examples of Translation Strategies Applied

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun. Alternative translations are indented below the Scripture example.

... from **childhood** you have known the sacred writings ... (2 Timothy 3:15a ULT)

Ever since **you were a child** you have known the sacred writings.

But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)

But **being godly** and **content** is very **beneficial**. But we **benefit** greatly when we **are godly** and **content**. But we **benefit** greatly when we **honor and obey God** and when we are **happy with what we have**.

Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)

Today the people in this house **have been saved** ... Today God **has saved** the people in this house ...

The Lord does not move slowly concerning his promises, as some consider **slowness** to be. (2 Peter 3:9a ULT)

The Lord does not move slowly concerning his promises, as some consider **moving slowly** to be.

He will bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)

He will bring to light the hidden things of darkness and reveal **the things that people want to do and the reasons that they want to do them**.

"

Referenced in: Proverbs 1:2; Proverbs 1:3; Proverbs 1:4; Proverbs 1:5; Proverbs 1:7; Proverbs 1:8; Proverbs 1:9; Proverbs 1:19; Proverbs 1:20; Proverbs 1:22; Proverbs 1:25; Proverbs 1:26; Proverbs 1:27; Proverbs 1:29; Proverbs 1:30; Proverbs 1:32; Proverbs 1:33; Proverbs 2:2; Proverbs 2:3; Proverbs 2:6; Proverbs 2:7; Proverbs 2:9; Proverbs 2:10; Proverbs 2:11; Proverbs 2:12; Proverbs 2:14; Proverbs 2:17; Proverbs 3:1; Proverbs 3:2; Proverbs 3:3; Proverbs 3:5; Proverbs 3:7; Proverbs 3:8; Proverbs 3:11; Proverbs 3:13; Proverbs 3:16; Proverbs 3:17; Proverbs 3:19; Proverbs 3:21; Proverbs 3:23; Proverbs 3:25; Proverbs 3:26; Proverbs 3:27; Proverbs 3:29; Proverbs 3:30; Proverbs 3:32; Proverbs 4:1; Proverbs 4:4; Proverbs 4:5; Proverbs 4:7; Proverbs 4:13; Proverbs 4:27; Proverbs 5:1; Proverbs 5:2; Proverbs 5:12; Proverbs 5:18; Proverbs 5:22; Proverbs 5:23; Proverbs 6:11; Proverbs 6:14; Proverbs 6:15; Proverbs 6:16; Proverbs 6:18; Proverbs 6:23; Proverbs 6:25; Proverbs 6:30; Proverbs 6:32; Proverbs 6:33; Proverbs 6:34; Proverbs 7:1; Proverbs 7:2; Proverbs 7:4; Proverbs 7:22; Proverbs 8:1; Proverbs 8:5; Proverbs 8:7; Proverbs 8:9; Proverbs 8:10; Proverbs 8:12; Proverbs 8:13; Proverbs 8:15; Proverbs 8:18; Proverbs 8:30; Proverbs 8:31; Proverbs 8:33; Proverbs 8:35; Proverbs 8:36; Proverbs 9:6; Proverbs 9:7; Proverbs 9:10; Proverbs 10:1; Proverbs 10:2; Proverbs 10:4; Proverbs 10:5; Proverbs 10:6; Proverbs 10:12; Proverbs 10:13; Proverbs 10:14; Proverbs 10:15; Proverbs 10:17;

Proverbs 10:19; Proverbs 10:23; Proverbs 10:24; Proverbs 10:28; Proverbs 10:29; Proverbs 10:32; Proverbs 11:1; Proverbs 11:2; Proverbs 11:3; Proverbs 11:4; Proverbs 11:5; Proverbs 11:6; Proverbs 11:7; Proverbs 11:8; Proverbs 11:9; Proverbs 11:14; Proverbs 11:16; Proverbs 11:19; Proverbs 11:20; Proverbs 11:22; Proverbs 11:23; Proverbs 11:27; Proverbs 12:1; Proverbs 12:2; Proverbs 12:3; Proverbs 12:5; Proverbs 12:8; Proverbs 12:10; Proverbs 12:13; Proverbs 12:14; Proverbs 12:15; Proverbs 12:16; Proverbs 12:17; Proverbs 12:19; Proverbs 12:20; Proverbs 12:22; Proverbs 12:23; Proverbs 12:25; Proverbs 13:1; Proverbs 13:2; Proverbs 13:3; Proverbs 13:4; Proverbs 13:6; Proverbs 13:10; Proverbs 13:12; Proverbs 13:15; Proverbs 13:16; Proverbs 13:18; Proverbs 13:19; Proverbs 13:21; Proverbs 14:4; Proverbs 14:6; Proverbs 14:8; Proverbs 14:9; Proverbs 14:10; Proverbs 14:13; Proverbs 14:17; Proverbs 14:18; Proverbs 14:22; Proverbs 14:23; Proverbs 14:24; Proverbs 14:26; Proverbs 14:28; Proverbs 14:29; Proverbs 14:30; Proverbs 14:32; Proverbs 14:33; Proverbs 14:34; Proverbs 14:35; Proverbs 15:2; Proverbs 15:5; Proverbs 15:7; Proverbs 15:8; Proverbs 15:9; Proverbs 15:10; Proverbs 15:14; Proverbs 15:16; Proverbs 15:17; Proverbs 15:18; Proverbs 15:21; Proverbs 15:22; Proverbs 15:23; Proverbs 15:26; Proverbs 15:28; Proverbs 15:29; Proverbs 15:31; Proverbs 15:32; Proverbs 15:33; Proverbs 16:1; Proverbs 16:3; Proverbs 16:4; Proverbs 16:5; Proverbs 16:6; Proverbs 16:8; Proverbs 16:10; Proverbs 16:12; Proverbs 16:13; Proverbs 16:14; Proverbs 16:15; Proverbs 16:16; Proverbs 16:17; Proverbs 16:18; Proverbs 16:22; Proverbs 16:26; Proverbs 16:28; Proverbs 17:2; Proverbs 17:5; Proverbs 17:9; Proverbs 17:10; Proverbs 17:11; Proverbs 17:12; Proverbs 17:13; Proverbs 17:14; Proverbs 17:15; Proverbs 17:16; Proverbs 17:17; Proverbs 17:19; Proverbs 17:20; Proverbs 17:21; Proverbs 17:23; Proverbs 17:24; Proverbs 17:25; Proverbs 17:26; Proverbs 17:27; Proverbs 18:1; Proverbs 18:2; Proverbs 18:3; Proverbs 18:4; Proverbs 18:11; Proverbs 18:13; Proverbs 18:15; Proverbs 18:18; Proverbs 18:19; Proverbs 18:21; Proverbs 18:22; Proverbs 19:1; Proverbs 19:2; Proverbs 19:3; Proverbs 19:8; Proverbs 19:10; Proverbs 19:12; Proverbs 19:13; Proverbs 19:14; Proverbs 19:15; Proverbs 19:16; Proverbs 19:20; Proverbs 19:21; Proverbs 19:22; Proverbs 19:25; Proverbs 19:26; Proverbs 19:27; Proverbs 19:28; Proverbs 19:29; Proverbs 20:2; Proverbs 20:3; Proverbs 20:5; Proverbs 20:6; Proverbs 20:7; Proverbs 20:8; Proverbs 20:9; Proverbs 20:10; Proverbs 20:17; Proverbs 20:18; Proverbs 20:21; Proverbs 20:22; Proverbs 20:23; Proverbs 20:28; Proverbs 20:29; Proverbs 20:30; Proverbs 21:3; Proverbs 21:5; Proverbs 21:7; Proverbs 21:10; Proverbs 21:11; Proverbs 21:12; Proverbs 21:15; Proverbs 21:19; Proverbs 21:21; Proverbs 21:23; Proverbs 21:24; Proverbs 21:27; Proverbs 21:30; Proverbs 22:1; Proverbs 22:4; Proverbs 22:8; Proverbs 22:10; Proverbs 22:15; Proverbs 22:17; Proverbs 22:20; Proverbs 22:21; Proverbs 22:23; Proverbs 23:9; Proverbs 23:11; Proverbs 23:12; Proverbs 23:13; Proverbs 23:18; Proverbs 23:23; Proverbs 23:29; Proverbs 24:2; Proverbs 24:3; Proverbs 24:4; Proverbs 24:5; Proverbs 24:6; Proverbs 24:8; Proverbs 24:9; Proverbs 24:10; Proverbs 24:11; Proverbs 24:14; Proverbs 24:16; Proverbs 24:22; Proverbs 24:23; Proverbs 24:32; Proverbs 25:2; Proverbs 25:3; Proverbs 25:10; Proverbs 25:11; Proverbs 25:12; Proverbs 25:19; Proverbs 25:25; Proverbs 26:1; Proverbs 26:4; Proverbs 26:6; Proverbs 26:11; Proverbs 26:12; Proverbs 26:16; Proverbs 26:20; Proverbs 26:21; Proverbs 26:26; Proverbs 26:28; Proverbs 27:4; Proverbs 27:5; Proverbs 27:7; Proverbs 27:10; Proverbs 27:22; Proverbs 28:2; Proverbs 28:5; Proverbs 28:6; Proverbs 28:9; Proverbs 28:10; Proverbs 28:12; Proverbs 28:13; Proverbs 28:16; Proverbs 28:19; Proverbs 28:20; Proverbs 28:22; Proverbs 28:23; Proverbs 28:24; Proverbs 28:25; Proverbs 28:26; Proverbs 28:27; Proverbs 29:3; Proverbs 29:4; Proverbs 29:6; Proverbs 29:14; Proverbs 29:15; Proverbs 29:16; Proverbs 29:19; Proverbs 29:20; Proverbs 29:21; Proverbs 29:22; Proverbs 29:23; Proverbs 29:25; Proverbs 29:26; Proverbs 29:27; Proverbs 30:2; Proverbs 30:3; Proverbs 30:20; Proverbs 30:33; Proverbs 31:7; Proverbs 31:9; Proverbs 31:12; Proverbs 31:18; Proverbs 31:25; Proverbs 31:26; Proverbs 31:30

Active or Passive

Some languages use both active and passive sentences. In active sentences, the subject does the action. In passive sentences, the subject is the one that receives the action. Here are some examples with their subjects bolded:

- Active: **My father** built the house in 2010.
- Passive: **The house** was built in 2010.

Translators whose languages do not use passive sentences will need to know how they can translate passive sentences that they find in the Bible. Other translators will need to decide when to use a passive sentence and when to use the active form.

This page answers the question: *What do active and passive mean, and how do I translate passive sentences?*

In order to understand this topic, it would be good to read:

Sentence Structure ([UTA PDF](#))

Verbs ([UTA PDF](#))

Description

Some languages have both active and passive forms of sentences.

- In the active form, the subject does the action and is always mentioned.
- In the passive form, the action is done to the subject, and the one who does the action is not always mentioned.

In the examples of active and passive sentences below, we have bolded the subject.

- active: **My father** built the house in 2010.
- passive: **The house** was built by my father in 2010.
- passive: **The house** was built in 2010. (This does not tell who did the action.)

Reasons This Is a Translation Issue

All languages use active forms. Some languages use passive forms, and some do not. Some languages use passive forms only for certain purposes, and the passive form is not used for the same purposes in all of the languages that use it.

Purposes for the Passive

- The speaker is talking about the person or thing the action was done to, not about the person who did the action.
- The speaker does not want to tell who did the action.
- The speaker does not know who did the action.

Translation Principles Regarding the Passive

- Translators whose language does not use passive forms will need to find another way to express the idea.
- Translators whose language has passive forms will need to understand why the passive is used in a particular sentence in the Bible and decide whether or not to use a passive form for that purpose in his translation of the sentence.

Examples From the Bible

Then their shooters shot at your soldiers from off the wall, and some of the king's servants **were killed**, and your servant Uriah the Hittite **was killed** too. (2 Samuel 11:24 ULT)

This means that the enemy's shooters shot and killed some of the king's servants, including Uriah. The point is what happened to the king's servants and Uriah, not who shot them. The purpose of the passive form here is to keep the focus on the king's servants and Uriah.

When the men of the city arose early in the morning, and see, the altar of Baal **was torn down**.
(Judges 6:28a ULT)

The men of the town saw what had happened to the altar of Baal, but they did not know who broke it down. The purpose of the passive form here is to communicate this event from the perspective of the men of the town.

It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)

This describes a situation in which a person ends up in the sea with a millstone around his neck. The purpose of the passive form here is to keep the focus on what happens to this person. Who does these things to the person is not important.

Translation Strategies

If your language would use a passive form for the same purpose as in the passage that you are translating, then use a passive form. If you decide that it is better to translate without a passive form, here are some strategies that you might consider.

(1) Use the same verb in an active sentence and tell who or what did the action. If you do this, try to keep the focus on the person receiving the action. (2) Use the same verb in an active sentence, and do not tell who or what did the action. Instead, use a generic expression like "they" or "people" or "someone." (3) Use a different verb.

Examples of Translation Strategies Applied

(1) Use the same verb in an active sentence and tell who did the action. If you do this, try to keep the focus on the person receiving the action.

A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21b ULT)

The king's servants gave Jeremiah a loaf of bread every day from the street of the bakers.

(2) Use the same verb in an active sentence, and do not tell who did the action. Instead, use a generic expression like "they" or "people" or "someone."

It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)

It would be better for him if **they were to put** a millstone around his neck and **throw** him into the sea. It would be better for him if **someone were to put** a heavy stone around his neck and **throw** him into the sea.

(3) Use a different verb in an active sentence.

A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21 ULT)

He **received** a loaf of bread every day from the street of the bakers.

Next we recommend you learn about:

[Abstract Nouns \(UTA PDF\)](#)

[Word Order \(UTA PDF\)](#)

Referenced in: Proverbs 1:17; Proverbs 1:31; Proverbs 2:22; Proverbs 3:10; Proverbs 4:23; Proverbs 5:10; Proverbs 5:22; Proverbs 6:2; Proverbs 6:15; Proverbs 6:27; Proverbs 6:31; Proverbs 6:33; Proverbs 7:26; Proverbs 8:23; Proverbs 8:24; Proverbs 8:25; Proverbs 9:11; Proverbs 9:18; Proverbs 10:8; Proverbs 10:9; Proverbs 10:24; Proverbs 10:31; Proverbs 11:6; Proverbs 11:8; Proverbs 11:9; Proverbs 11:11; Proverbs 11:25; Proverbs 11:31; Proverbs 12:3; Proverbs 12:7; Proverbs 12:8; Proverbs 12:9; Proverbs 12:14; Proverbs 12:16; Proverbs 12:19; Proverbs 12:21; Proverbs 13:4; Proverbs 13:9; Proverbs 13:10; Proverbs 13:12; Proverbs 13:13; Proverbs 13:18; Proverbs 13:22; Proverbs 13:23; Proverbs 14:11; Proverbs 14:14; Proverbs 14:17; Proverbs 14:20; Proverbs 14:32; Proverbs 14:33; Proverbs 15:22; Proverbs 16:3; Proverbs 16:6; Proverbs 16:12; Proverbs 16:16; Proverbs 16:21; Proverbs 16:31; Proverbs 16:33; Proverbs 17:11; Proverbs 17:12; Proverbs 17:28; Proverbs 18:12; Proverbs 18:20; Proverbs 18:24; Proverbs 19:4; Proverbs 19:23; Proverbs 20:11; Proverbs 20:18; Proverbs 20:20; Proverbs 20:21; Proverbs 20:28; Proverbs 21:3; Proverbs 21:10; Proverbs 21:13; Proverbs 21:31; Proverbs 22:1; Proverbs 22:3; Proverbs 22:9; Proverbs 22:13; Proverbs 22:14; Proverbs 23:18; Proverbs 24:3; Proverbs 24:4; Proverbs 24:11; Proverbs 24:31; Proverbs 25:5; Proverbs 25:11; Proverbs 25:15; Proverbs 25:26; Proverbs 26:23; Proverbs 26:26; Proverbs 27:14; Proverbs 27:18; Proverbs 27:20; Proverbs 27:25; Proverbs 28:12; Proverbs 28:13; Proverbs 28:17; Proverbs 28:18; Proverbs 28:25; Proverbs 29:1; Proverbs 29:15; Proverbs 29:19; Proverbs 29:25; Proverbs 30:6; Proverbs 30:10; Proverbs 30:12; Proverbs 30:22; Proverbs 30:23; Proverbs 31:5; Proverbs 31:21; Proverbs 31:23; Proverbs 31:30

Assumed Knowledge and Implicit Information

Assumed knowledge is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. The speaker does not give the audience this information because he believes that they already know it.

This page answers the question: *How can I be sure that my translation communicates the assumed knowledge and implicit information along with the explicit information of the original message?*

When the speaker does give the audience information, he can do so in two ways. The speaker gives explicit information in what he states directly. Implicit Information is what the speaker does not state directly because he expects his audience to be able to learn it from other things he says.

Description

When someone speaks or writes, he has something specific that he wants people to know or do or think about. He normally states this directly. This is explicit information.

The speaker assumes that his audience already knows certain things that they will need to think about in order to understand this information. Normally he does not tell people these things, because they already know them. This is called assumed knowledge.

The speaker does not always directly state everything that he expects his audience to learn from what he says. Implicit information is information that he expects people to learn from what he says even though he does not state it directly.

Often, the audience understands this implicit information by combining what they already know (assumed knowledge) with the explicit information that the speaker tells them directly.

Reasons This Is a Translation Issue

All three kinds of information are part of the speaker's message. If one of these kinds of information is missing, then the audience will not understand the message. Because the target translation is in a language that is very different from the biblical languages and is made for an audience that lives in a very different time and place than the people in the Bible, many times the assumed knowledge or the implicit information is missing from the message. In other words, modern readers do not know everything that the original speakers and hearers in the Bible knew. When these things are important for understanding the message, it is helpful if you include this information in the text or in a footnote.

Examples From the Bible

Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head." (Matthew 8:19-20 ULT)

Jesus did not say what foxes and birds use holes and nests for, because he assumed that the scribe would have known that foxes sleep in holes in the ground and birds sleep in their nests. This is **assumed knowledge**.

Jesus did not directly say here "I am the Son of Man" but, if the scribe did not already know it, then that fact would be **implicit information** that he could learn because Jesus referred to himself that way. Also, Jesus did not state explicitly that he travelled a lot and did not have a house that he slept in every night. That is **implicit information** that the scribe could learn when Jesus said that he had nowhere to lay his head.

Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in **Tyre and Sidon** which were done in you, they would have repented long ago in sackcloth and ashes. But

I say to you, it will be more tolerable for Tyre and Sidon at the **day of judgment** than for you.
(Matthew 11:21-22 ULT)

Jesus assumed that the people he was speaking to knew that Tyre and Sidon were very wicked, and that the day of judgment is a time when God will judge every person. Jesus also knew that the people he was talking to believed that they were good and did not need to repent. Jesus did not need to tell them these things. This is all **assumed knowledge**.

An important piece of **implicit information** here is that the people he was speaking to would be judged more severely than the people of Tyre and Sidon would be judged **because** they did not repent.

Why do your disciples violate the traditions of the elders? For **they do not wash their hands when they eat bread**. (Matthew 15:2 ULT)

One of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating. People thought that in order to be righteous, they had to follow all the traditions of the elders. This was **assumed knowledge** that the Pharisees who were speaking to Jesus expected him to know. By saying this, they were accusing his disciples of not following the traditions, and thus not being righteous. This is **implicit information** that they wanted him to understand from what they said.

Translation Strategies

If readers have enough assumed knowledge to be able to understand the message, along with any important implicit information that goes with the explicit information, then it is good to leave that knowledge unstated and leave the implicit information implicit. If the readers do not understand the message because one of these is missing for them, then follow these strategies:

- (1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.
- (2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

Examples of Translation Strategies Applied

- (1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.

Jesus said to him, "Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head." (Matthew 8:20 ULT)

The assumed knowledge was that the foxes slept in their holes and birds slept in their nests.

Jesus said to him, "Foxes **have holes to live in**, and the birds of the sky **have nests to live in**, but the Son of Man has nowhere to lay his head and sleep."

It will be more tolerable for **Tyre and Sidon** at the day of judgment than for you (Matthew 11:22 ULT)

The assumed knowledge was that the people of Tyre and Sidon were very, very wicked. This can be stated explicitly.

At the day of judgment, it will be more tolerable for **those cities of Tyre and Sidon, whose people were very wicked**, than it will be for you. or At the day of judgment, It will be more tolerable for those **wicked cities, Tyre and Sidon**, than for you.

Why do your disciples violate the traditions of the elders? For **they do not wash their hands** when they eat bread. (Matthew 15:2 ULT)

The assumed knowledge was that one of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating, which they must do to be righteous. It was not to remove germs from their hands to avoid sickness, as a modern reader might think.

Why do your disciples violate the traditions of the elders? For **they do not go through the ceremonial handwashing ritual of righteousness** when they eat bread.

(2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head." (Matthew 8:19-20 ULT)

The implicit information is that Jesus himself is the Son of Man. Other implicit information is that if the scribe wanted to follow Jesus, then, like Jesus, he would have to live without a house.

Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but **I, the Son of Man, have no home to rest in. If you want to follow me, you will live as I live.**"

It will be more tolerable for Tyre and Sidon at the day of judgment than for you (Matthew 11:22 ULT)

The implicit information is that God would not only judge the people; he would punish them. This can be made explicit.

At the day of judgment, God will **punish Tyre and Sidon**, cities whose people were very wicked, **less severely than he will punish you.** or: At the day of judgment, God will **punish you more severely** than Tyre and Sidon, cities whose people were very wicked.

Modern readers may not know some of the things that the people in the Bible and the people who first read it knew. This can make it hard for them to understand what a speaker or writer says, and to learn things that the speaker left implicit. Translators may need to state some things explicitly in the translation that the original speaker or writer left unstated or implicit.

Next we recommend you learn about:

Making Assumed Knowledge and Implicit Information Explicit ([UTA PDF](#))

Referenced in: Proverbs 1:5; Proverbs 1:7; Proverbs 1:8; Proverbs 1:10; Proverbs 1:20; Proverbs 1:21; Proverbs 1:23; Proverbs 1:24; Proverbs 1:26; Proverbs 1:28; Proverbs 1:31; Proverbs 2:2; Proverbs 2:17; Proverbs 2:21; Proverbs 2:22; Proverbs 3:9; Proverbs 3:10; Proverbs 3:12; Proverbs 3:20; Proverbs 3:24; Proverbs 3:28; Proverbs 3:29; Proverbs 3:31; Proverbs 3:32; Proverbs 4:3; Proverbs 4:7; Proverbs 4:8; Proverbs 4:18; Proverbs 5:1; Proverbs 5:2; Proverbs 5:6; Proverbs 5:9; Proverbs 5:10; Proverbs 5:16; Proverbs 5:18; Proverbs 6:1; Proverbs 6:3; Proverbs 6:4; Proverbs 6:6; Proverbs 6:8; Proverbs 6:9; Proverbs 6:10; Proverbs 6:22; Proverbs 6:23; Proverbs 6:25; Proverbs 6:26; Proverbs 6:28; Proverbs 6:31; Proverbs 6:33; Proverbs 6:34; Proverbs 6:35; Proverbs 7:6; Proverbs 7:8; Proverbs 7:9; Proverbs 7:12; Proverbs 7:14; Proverbs 7:16; Proverbs 7:18; Proverbs 7:19; Proverbs 7:20; Proverbs 7:21; Proverbs 7:23; Proverbs 7:27; Proverbs 8:2; Proverbs 8:3; Proverbs 8:10; Proverbs 8:19; Proverbs 8:21; Proverbs 8:22; Proverbs 8:23; Proverbs 8:24; Proverbs 8:26; Proverbs 8:28; Proverbs 8:30; Proverbs 8:31; Proverbs 8:34; Proverbs 9:1; Proverbs 9:2; Proverbs 9:3; Proverbs 9:4; Proverbs 9:5; Proverbs 9:6; Proverbs 9:7; Proverbs 9:12; Proverbs 9:14;

Proverbs 9:16; Proverbs 9:18; Proverbs 10:1; Proverbs 10:5; Proverbs 10:7; Proverbs 10:8; Proverbs 10:9; Proverbs 10:16; Proverbs 10:19; Proverbs 10:25; Proverbs 10:26; Proverbs 10:27; Proverbs 10:30; Proverbs 11:4; Proverbs 11:5; Proverbs 11:7; Proverbs 11:9; Proverbs 11:12; Proverbs 11:15; Proverbs 11:16; Proverbs 11:19; Proverbs 11:21; Proverbs 11:23; Proverbs 11:25; Proverbs 11:26; Proverbs 11:27; Proverbs 11:28; Proverbs 11:31; Proverbs 12:3; Proverbs 12:4; Proverbs 12:8; Proverbs 12:10; Proverbs 12:11; Proverbs 12:12; Proverbs 12:26; Proverbs 12:27; Proverbs 12:28; Proverbs 13:1; Proverbs 13:4; Proverbs 13:8; Proverbs 13:11; Proverbs 13:15; Proverbs 13:16; Proverbs 13:17; Proverbs 13:19; Proverbs 13:22; Proverbs 14:6; Proverbs 14:9; Proverbs 14:12; Proverbs 14:14; Proverbs 14:16; Proverbs 14:19; Proverbs 14:21; Proverbs 14:22; Proverbs 14:23; Proverbs 14:28; Proverbs 14:30; Proverbs 14:31; Proverbs 15:1; Proverbs 15:2; Proverbs 15:12; Proverbs 15:15; Proverbs 15:20; Proverbs 15:23; Proverbs 15:24; Proverbs 15:25; Proverbs 15:27; Proverbs 15:29; Proverbs 15:30; Proverbs 15:31; Proverbs 16:1; Proverbs 16:2; Proverbs 16:4; Proverbs 16:10; Proverbs 16:11; Proverbs 16:12; Proverbs 16:13; Proverbs 16:14; Proverbs 16:18; Proverbs 16:19; Proverbs 16:20; Proverbs 16:23; Proverbs 16:28; Proverbs 16:29; Proverbs 16:32; Proverbs 16:33; Proverbs 17:1; Proverbs 17:2; Proverbs 17:3; Proverbs 17:5; Proverbs 17:8; Proverbs 17:9; Proverbs 17:11; Proverbs 17:12; Proverbs 17:17; Proverbs 17:22; Proverbs 17:26; Proverbs 17:28; Proverbs 18:1; Proverbs 18:4; Proverbs 18:5; Proverbs 18:8; Proverbs 18:13; Proverbs 18:14; Proverbs 18:17; Proverbs 18:18; Proverbs 18:22; Proverbs 18:23; Proverbs 18:24; Proverbs 19:2; Proverbs 19:3; Proverbs 19:4; Proverbs 19:5; Proverbs 19:6; Proverbs 19:7; Proverbs 19:8; Proverbs 19:11; Proverbs 19:13; Proverbs 19:17; Proverbs 19:18; Proverbs 19:19; Proverbs 19:20; Proverbs 19:23; Proverbs 19:24; Proverbs 19:25; Proverbs 19:26; Proverbs 20:1; Proverbs 20:4; Proverbs 20:7; Proverbs 20:8; Proverbs 20:10; Proverbs 20:13; Proverbs 20:14; Proverbs 20:15; Proverbs 20:16; Proverbs 20:21; Proverbs 20:22; Proverbs 20:25; Proverbs 20:27; Proverbs 20:28; Proverbs 20:30; Proverbs 21:2; Proverbs 21:5; Proverbs 21:8; Proverbs 21:9; Proverbs 21:11; Proverbs 21:12; Proverbs 21:13; Proverbs 21:17; Proverbs 21:19; Proverbs 21:22; Proverbs 21:27; Proverbs 21:30; Proverbs 22:1; Proverbs 22:3; Proverbs 22:4; Proverbs 22:7; Proverbs 22:10; Proverbs 22:13; Proverbs 22:16; Proverbs 22:18; Proverbs 22:20; Proverbs 22:21; Proverbs 22:22; Proverbs 22:26; Proverbs 22:27; Proverbs 22:28; Proverbs 23:1; Proverbs 23:4; Proverbs 23:5; Proverbs 23:8; Proverbs 23:10; Proverbs 23:11; Proverbs 23:13; Proverbs 23:14; Proverbs 23:18; Proverbs 23:20; Proverbs 23:21; Proverbs 23:29; Proverbs 23:30; Proverbs 23:31; Proverbs 23:32; Proverbs 23:33; Proverbs 23:35; Proverbs 24:3; Proverbs 24:4; Proverbs 24:6; Proverbs 24:7; Proverbs 24:11; Proverbs 24:12; Proverbs 24:14; Proverbs 24:15; Proverbs 24:20; Proverbs 24:21; Proverbs 24:22; Proverbs 24:23; Proverbs 24:25; Proverbs 24:27; Proverbs 24:29; Proverbs 24:32; Proverbs 25:1; Proverbs 25:7; Proverbs 25:8; Proverbs 25:9; Proverbs 25:11; Proverbs 25:16; Proverbs 25:17; Proverbs 25:18; Proverbs 25:20; Proverbs 25:23; Proverbs 25:24; Proverbs 25:25; Proverbs 25:28; Proverbs 26:4; Proverbs 26:5; Proverbs 26:6; Proverbs 26:7; Proverbs 26:10; Proverbs 26:11; Proverbs 26:12; Proverbs 26:13; Proverbs 26:16; Proverbs 26:17; Proverbs 26:20; Proverbs 26:21; Proverbs 26:23; Proverbs 26:24; Proverbs 26:25; Proverbs 26:26; Proverbs 26:27; Proverbs 27:5; Proverbs 27:7; Proverbs 27:9; Proverbs 27:10; Proverbs 27:13; Proverbs 27:14; Proverbs 27:16; Proverbs 27:21; Proverbs 27:23; Proverbs 27:25; Proverbs 27:26; Proverbs 27:27; Proverbs 28:2; Proverbs 28:3; Proverbs 28:5; Proverbs 28:8; Proverbs 28:9; Proverbs 28:10; Proverbs 28:12; Proverbs 28:14; Proverbs 28:17; Proverbs 28:19; Proverbs 28:21; Proverbs 28:22; Proverbs 28:23; Proverbs 28:26; Proverbs 28:27; Proverbs 29:2; Proverbs 29:3; Proverbs 29:4; Proverbs 29:7; Proverbs 29:9; Proverbs 29:12; Proverbs 29:18; Proverbs 29:21; Proverbs 29:24; Proverbs 29:26; Proverbs 30:1; Proverbs 30:3; Proverbs 30:4; Proverbs 30:7; Proverbs 30:9; Proverbs 30:10; Proverbs 30:15; Proverbs 30:17; Proverbs 30:23; Proverbs 30:25; Proverbs 30:30; Proverbs 31:2; Proverbs 31:3; Proverbs 31:5; Proverbs 31:7; Proverbs 31:10; Proverbs 31:13; Proverbs 31:15; Proverbs 31:16; Proverbs 31:17; Proverbs 31:18; Proverbs 31:19; Proverbs 31:21; Proverbs 31:22; Proverbs 31:23; Proverbs 31:24; Proverbs 31:29; Proverbs 31:30; Proverbs 31:31

Background Information

Description

When people tell a story, they normally tell the events in the order that they happened. This sequence of events makes up the storyline. The storyline is full of action verbs that move the story along in time. But sometimes a writer may take a break from the storyline and give some information to help his listeners understand the story better. This type of information is called background information. The background information might be about things that happened before the events he has already told about, or it might explain something in the story, or it might be about something that would happen much later in the story.

This page answers the question: *What is background information, and how can I show that some information is background information?*

In order to understand this topic, it would be good to read:

Order of Events ([UTA PDF](#))

Writing Styles ([UTA PDF](#))

Example — The bolded phrases in the story below are all background information.

Peter and John went on a hunting trip because **their village was going to have a feast the next day. Peter was the best hunter in the village. He once killed three wild pigs in one day!** They walked for hours through low bushes until they heard a wild pig. The pig ran, but they managed to shoot the pig and kill it. Then they tied up its legs with some rope **they had brought with them** and carried it home on a pole. When they brought it to the village, Peter's cousin saw the pig and realized that it was his own pig. Peter had mistakenly killed his cousin's pig.

Background information often tells about something that had happened earlier or something that would happen much later. Examples of these are: "their village was going to have a feast the next day," "He once killed three wild pigs in one day," and "that they had brought with them."

Often background information uses "be" verbs like "was" and "were," rather than action verbs. Examples of these are "their village was going to have a feast the next day," and "Peter **was** the best hunter in the village."

Background information can also be marked with words that tell the reader that this information is not part of the event line of the story. In this story, some of these words are "because," "once," and "had."

A writer may use background information:

- to help their listeners be interested in the story
- to help their listeners understand something in the story
- to help the listeners understand why something is important in the story
- to tell the setting of a story

- Setting includes:
 - where the story takes place
 - when the story takes place
 - who is present when the story begins
 - what is happening when the story begins

Reasons This Is a Translation Issue

- Languages have different ways of marking background information and storyline information.
- You (the translator) need to know the order of the events in the Bible, which information is background information, and which is storyline information.
- You will need to translate the story in a way that marks the background information in a way that your own readers will understand the order of events, which information is background information, and which is storyline information.

Examples From the Bible

Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. Abram **was 86 years old** when Hagar bore Ishmael to Abram. (Genesis 16:15-16 ULT)

The first sentence tells about two events. Hagar gave birth and Abraham named his son. The second sentence is background information about how old Abram was when those things happened.

And Jesus himself **was beginning about 30 years old**. He **was the son (as it was assumed)** of Joseph, of Heli, (Luke 3:23 ULT)

The verses before this tell about when Jesus was baptized. This sentence introduces a section of background information about Jesus' age and ancestors (Luke 3:23-38). The story resumes in chapter 4 where it tells about Jesus going to the wilderness.

Then **it happened on a Sabbath** that he **was going through the grain fields**, and his disciples **were picking and eating the heads of grain, rubbing them in their hands**. But some of the Pharisees said ... (Luke 6:1-2a ULT)

These verses give the setting of the story. The events took place in a grain field on the Sabbath day. Jesus, his disciples, and some Pharisees were there, and Jesus' disciples were picking heads of grain and eating them. The main action in the story starts with the phrase, "But some of the Pharisees said"

Translation Strategies

To keep translations clear and natural you will need to study how people tell stories in your language. Observe how your language marks background information. You may need to write down some stories in order to study this. Observe what kinds of verbs your language uses for background information and what kinds of words or other markers signal that something is background information. Do these same things when you translate, so that your translation is clear and natural and people can understand it easily.

- (1) Use your language's way of showing that certain information is background information.
- (2) Reorder the information so that earlier events are mentioned first. (This is not always possible when the background information is very long.)

Examples of Translation Strategies Applied

- (1) Use your language's way of showing that certain information is background information. The examples below explain how this was done in the ULT English translations.

And Jesus himself **was** beginning about 30 years old. He **was** the son **(as it was assumed)** of Joseph, of Heli. (Luke 3:23 ULT)

As here, English sometimes uses the word "and" to show that there is some kind of change in the story. The verb "was" shows that it is background information. A set of parentheses is also a way to mark background information. Here, "as it was assumed" gives background information to the phrase, "He was the son." People assumed that Joseph was Jesus' father, although his true father was God.

Therefore, also exhorting many other things, he preached the good news to the people. But Herod the tetrarch, having been rebuked by him concerning Herodias, the wife of his brother, and **concerning all the evil things that Herod had done**, added even this to them all: He locked John up in prison. (Luke 3:18-20 ULT)

The bolded phrase happened before John rebuked Herod. In English, the helping verb "had" in "had done" shows that Herod did those things before John rebuked him.

(2) Reorder the information so that earlier events are mentioned first.

Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael.
Abram was 86 years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULT)

"When Abram was 86 years old, Hagar gave birth to his son, and Abram named his son Ishmael."

Therefore, also exhorting many other things, he preached the good news to the people. But Herod the tetrarch, having been rebuked by him concerning Herodias, the wife of his brother, and **concerning all the evil things that Herod had done**, added even this to them all: He locked John up in prison. (Luke 3:18-20 ULT)

The translation below reorders John's rebuke and Herod's actions.

"Now Herod the tetrarch married his brother's wife, Herodias, and **he did many other evil things**, so John rebuked him. But then Herod did another very evil thing. He had John locked up in prison."

Next we recommend you learn about:

Connecting Words and Phrases ([UTA PDF](#))

Introduction of a New Event ([UTA PDF](#))

Referenced in: [Proverbs 1:5](#); [Proverbs 7:9](#); [Proverbs 7:11](#)

Biblical Imagery — Extended Metaphors

An **extended metaphor** is an explicit metaphor that uses multiple images and multiple ideas at the same time. This is in contrast to a **simple metaphor**, which uses only a single Image and a single Idea. The difference between an extended metaphor and a **complex metaphor** is that an extended metaphor is explicitly stated by a writer/speaker, but a complex metaphor is not.

This page answers the question: *What is an extended metaphor?*

In order to understand this topic, it would be good to read:

Metaphor ([UTA PDF](#))

Simile ([UTA PDF](#))

Explanation of an Extended Metaphor

When using a metaphor, a writer/speaker uses a physical Image in order to express an abstract Idea about some immediate Topic, with at least one point of comparison between the Topic and the Image. In an extended metaphor, the writer/speaker explicitly states the Topic, and then describes multiple images and communicates multiple ideas.

In Isaiah 5:1b-7, the prophet Isaiah uses a vineyard (the **Image**) to express God's disappointment (the **Idea**) with the nation of Israel (the **Topic**) for their unfaithfulness to God and his covenant with them as his people. Farmers care for their gardens, and a farmer would feel disappointed if his vineyard produced bad fruit. If a vineyard produced only bad fruit for a long enough time, the farmer would eventually stop caring for it. We call this an extended metaphor because the prophet describes in detail multiple images relating to a vineyard as well as multiple aspects of God's disappointment.

1b My well beloved had a **vineyard** on a very fertile hill. 2 He **spaded it, removed the stones, and planted it** with an excellent kind of vine. He **built a tower** in the middle of it, and also **built a winepress**. He **waited for it to produce grapes, but it produced wild grapes**. 3 So now, inhabitant of Jerusalem and man of Judah; judge between me and my vineyard. 4 What more could have been done for my vineyard, that I have not done for it? **When I looked for it to produce grapes, why did it produce wild grapes?** 5 Now I will tell you what I will do to my vineyard; I will remove the hedge; I will turn it into a pasture; I will break down its wall, and it will be trampled down. 6 I will lay it waste, and it will not be pruned nor hoed. Instead, briars and thorns will spring up. I will also command the clouds not to rain on it. 7 For **the vineyard of Yahweh of hosts is the house of Israel**, and the man of Judah his pleasant planting; **he waited for justice, but instead, there was killing; for righteousness, but, instead, a shout for help**. (Isa 5:1b-7 ULT)

Other Examples From the Bible

In Psalm 23, the psalmist uses the physical **Image** of a shepherd to describe the way that God (the **Topic**) shows great concern and care (the **Idea**) for his people. The psalmist describes multiple aspects of what shepherds do for sheep (leads them to pasture and to water, protects them, etc.). The psalmist also describes multiple aspects of how God takes care of him (gives him life, righteousness, comfort, etc.). Shepherds give sheep what they need, take them to safe places, rescue them, guide them, and protect them. What God does for his people is like these actions.

1 Yahweh is my shepherd; I will lack nothing. 2 He **makes me** to lie down in green pastures; he **leads me** beside tranquil water. 3 He **brings back** my life; he **guides me** along right paths for his name's sake. 4 Even though I walk through a valley of darkest shadow, I will not fear harm since you are with me; your rod and your staff comfort me. (Psalm 23:1-4 ULT)

Reasons This Is a Translation Issue

- People may not realize that the images represent other things.
- People may not be familiar with the things that are used as images.
- Extended metaphors are often so profound that it would be impossible for a translator to show all of the meaning generated by the metaphor.

Translation Principles

- Make the meaning of the extended metaphor as clear to the target audience as it was to the original audience.
- Do not make the meaning more clear to the target audience than it was to the original audience.
- When someone uses an extended metaphor, the images are an important part of what he is trying to say.
- If the target audience is not familiar with some of the images, you will need to find some way of helping them understand the images so that they can understand the whole extended metaphor.

Translation Strategies

Consider using the same extended metaphor if your readers will understand it in the same way the original readers would have understood it. If not, here are some other strategies:

- (1) If the target audience would think that the images should be understood literally, translate the metaphor as a simile by using words such as “like” or “as.” It may be enough to do this in just the first sentence or two.
- (2) If the target audience would not know the image, find a way of translating it so they can understand what the image is.
- (3) If the target audience still would not understand, then state it clearly.

Examples of Translation Strategies Applied

- (1) If the target audience would think that the images should be understood literally, translate the metaphor as a simile by using words such as “like” or “as.” It may be enough to do this in just the first sentence or two. See Psalm 23:1-2 as an example:

Yahweh is **my shepherd**; I will lack nothing. He makes **me** to lie down in green pastures; **he leads me** beside tranquil water. (ULT)

Can be translated as:

“Yahweh is **like** a shepherd to me, so I will lack nothing. **Like** a shepherd who makes his sheep lie down in green pastures and leads them by peaceful waters, Yahweh helps me to rest peacefully.”

- (2) If the target audience would not know the image, find a way of translating it so they can understand what the image is.

My well beloved had a **vineyard** on a very fertile hill. He **spaded** it, removed the stones, and planted it with **an excellent kind of vine**. He built a **tower** in the middle of it, and also built a **winepress**. He waited for it to produce grapes, but it only produced **wild grapes**. (Isaiah 5:1b-2 ULT)

May be translated as:

My well beloved had a **grapevine garden** on a very fertile hill. He **dug up the ground** and removed the stones, and planted it with **the best grapevines**. He built a **watchtower** in the middle of it, and also built a **tank where he could crush the juice out of the grapes**. He

waited for it to produce grapes, but it produced **wild grapes that were not good for making wine**.

(3) If the target audience still would not understand, then state it clearly.

Yahweh is **my shepherd**; I will lack nothing. (Psalm 23:1 ULT)

“Yahweh **cares for me** like a shepherd that cares for his sheep, so I will lack nothing.”

For the vineyard of Yahweh of hosts **is** the house of Israel, and the men of Judah his pleasant planting; he waited for justice, but instead, there was killing; for righteousness, but, instead, a shout for help. (Isaiah 5:7 ULT)

Can be translated as:

For the vineyard of Yahweh of hosts **represents** the house of Israel, and the men of Judah **are like** his pleasant planting; he waited for justice, but instead, there was killing; for righteousness, but, instead, a cry for help.

or as:

So as a farmer stops caring for a grapevine garden that produces bad fruit, Yahweh will stop protecting Israel and Judah, **because they do not do what is right**. He waited for justice, but instead, there was killing; for righteousness, but, instead, a cry for help.

Next we recommend you learn about:

Biblical Imagery — Common Patterns ([UTA PDF](#))

Referenced in: [Proverbs 4:27](#); [Proverbs 9:4](#)

Biblical Volume

Description

The following terms are the most common units of volume used in the Bible to state how much a certain container could hold. The containers and measurements are given for both liquids (such as wine) and dry solids (such as grain). The metric values are not exactly equal to the biblical measures. The biblical measures probably differed in exact amount from time to time and place to place. The equivalents below are an attempt to give an average measurement.

This page answers the question: *How can I translate the measures of volume that are in the Bible?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/translate-decimal\]\]](#)

Type	Original Measure	Liters
Dry	omer	2 liters
Dry	ephah	22 liters
Dry	homer	220 liters
Dry	cor	220 liters
Dry	seah	7.7 liters
Dry	lethek	114.8 liters
Liquid	metrete	40 liters
Liquid	bath	22 liters
Liquid	hin	3.7 liters
Liquid	kab	1.23 liters
Liquid	log	0.31 liters

Translation Principles

- The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
- Using modern measures can help readers understand the text more easily.
- Whatever measures you use, it would be good, if possible, to tell about the other kinds of measures in the text or a footnote.
- If you do not use the biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one hin as “3.7 liters,” readers might think that the measurement is exactly 3.7 liters, not 3.6 or 3.8. It would be better to use a more approximate measure such as “three and a half liters” or “four liters.”
- When God tells people how much of something to use, and when people use those amounts in obedience to him, do not say “about” in the translation. Otherwise it will give the impression that God did not care exactly how much they used.

When the unit of measure is stated

Translation Strategies

- (1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See [Copy or Borrow Words](#).)
- (2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.
- (3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
- (4) Use the measurements from the ULT and include measurements that your people know in the text or a note.
- (5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Isaiah 5:10 below.

For a ten-yoke vineyard will yield only one bath, and one homer of seed will yield only an ephah. (Isaiah 5:10 ULT)

- (1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See [Copy or Borrow Words](#).)

"For a ten-yoke vineyard will yield only one **bat**, and one **homer** of seed will yield only an **efa**."

- (2) Use the measurements given in the UST. Usually they are metric measurements. The translators of the UST have already figured how to represent the amounts in the metric system.

"For a ten-yoke vineyard will yield only **22 liters** and **220 liters** of seed will yield only **22 liters**."

"For a ten-yoke vineyard will yield only **22**, and **ten baskets** of seed will yield only **one basket**."

- (3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.

"For a ten-yoke vineyard will yield only **six gallons**, and **six and a half bushels** of seed will yield only **20 quarts**."

- (4) Use the measurements from the ULT and include measurements that your people know in the text or a note. The following shows both measurements in the text.

"For a ten-yoke vineyard will yield only **one bath (six gallons)**, and **one homer (six and a half bushels)** of seed will yield only **an ephah (20 quarts)**."

- (5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note. The following shows the ULT measurements in footnotes.

"For a ten-yoke vineyard will yield only 22 liters¹, and 220 liters² of seed will yield only 22 liters³."

The footnotes would look like:

[1] one bath [2] one homer [3] one ephah

When the unit of measure is implied

Sometimes the Hebrew does not specify a particular unit of volume but only uses a number. In these cases, many English versions, including the ULT and UST, add the word “measure.”

When you came to a heap of **20 measures** of grain, there were only **ten**, and when you came to the wine vat to draw out **50 measures** of wine, there were only 20. (Haggai 2:16 ULT)

Translation Strategies

- (1) Translate literally by using the number without a unit.
- (2) Use a generic word like “measure” or “quantity” or “amount.”
- (3) Use the name of an appropriate container, such as “basket” for grain or “jar” for wine.
- (4) Use a unit of measure that you are already using in your translation.

Translation Strategies Applied

The strategies are all applied to Haggai 2:16 below.

When you came to a heap of **20 measures** of grain, there were only **ten**, and when you came to the wine vat to draw out **fifty measures** of wine, there were only **20**. (Haggai 2:16 ULT)

- (1) Translate literally by using the number without a unit.

When you came to a heap of **20** of grain, there were only **ten**, and when you came to the wine vat to draw out **50** of wine, there were only **20**.

- (2) Use a generic word like “measure” or “quantity” or “amount.”

When you came to a heap of **20 amounts** of grain, there were only **ten**, and when you came to the wine vat to draw out **fifty amounts** of wine, there were only **20**.

- (3) Use the name of an appropriate container, such as “basket” for grain or “jar” for wine.

When you came to a heap of **20 baskets** of grain, there were only **ten**, and when you came to the wine vat to draw out **50 jars** of wine, there were only **20**.

- (4) Use a unit of measure that you are already using in your translation.

When you came to a heap for **20 liters** of grain, there were only **ten liters**, and when you came to the wine vat to draw out **50 liters** of wine, there were only **20 liters**.

Next we recommend you learn about:

Fractions ([UTA PDF](#))

Making Assumed Knowledge and Implicit Information Explicit ([UTA PDF](#))

Referenced in: [Proverbs 20:10](#)

Collective Nouns

Description

This page answers the question: *What are collective nouns and how can I translate them?*

A collective noun is a singular noun that refers to a group of something. Examples: a **family**, **clan**, or **tribe** is a group of people who are related to each other; a **flock** is a group of birds or sheep; a **fleet** is a group of ships; and an **army** is a group of soldiers.

Many collective nouns are used exclusively as a singular replacement for a group as in the examples above. Frequently in the Bible the name of an ancestor is used, through a process of metonymy, as a collective noun referencing the group of his descendants. In the Bible, sometimes the singular noun will take a singular verb form, other times it will take a plural verb form. This may depend on how the author is thinking about the group, or whether the action is being done as a group or as individuals.

Reason This is a Translation Issue

There are several issues that require care when translating collective nouns. Further care is needed because the language you are translating into may not use collective nouns in the same way as the language you are translating from. Issues include:

The source language may have a collective noun for a group that the target language does not and vice-versa. You may have to translate a collective noun with a plural noun in your language, or you may need to translate a plural noun with a collective noun in your language.

Subject-verb agreement. Different languages or dialects may have different rules about using singular or plural verbs with collective nouns. Examples (from Wikipedia):

a singular noun with a singular verb: The team *is* in the dressing room.

a singular noun with a plural verb which is correct in British, but not American, English: The team *are* fighting among themselves. The team *have* finished the project.

Pronoun agreement. Similar to the previous, care needs to be taken to use the correct pronoun plurality and possibly gender or noun class to agree with the number/gender/class of the noun used. See the biblical examples below.

Clarity of referent. Especially if there is a mismatch in your translation between the verb and noun or pronoun concerning any of the factors above, readers may be confused about who or what is being referenced.

Examples from the Bible

And Joab and all the **army** which was with him arrived (2 Samuel 3:23a ULT)

The word in bold is written in singular form in both Hebrew and English, but it refers to a group of warriors that fight together.

and though the **flock** is cut off from the fold and there are no cattle in the stalls. (Habakkuk 3:17b ULT)

The word in bold is singular and refers to a group of sheep.

And he went out again beside the sea, and all the **crowd** was coming to him, and he was teaching **them**. (Mark 2:13 ULT)

Note in this example that the noun is singular but the pronoun is plural. This may or may not be allowed or natural in your language.

Do not let **your heart** be troubled. **You** believe in God; believe also in me. (John 14:1 ULT)

In this verse, the words translated “your” and “you” are plural, referring to many people. The word “heart” is singular in form, but it refers to all of their hearts as a group.

And he shall take the **hair** of the head of his separation. And he shall put **it** on the fire that is under the sacrifice of the peace offerings. (Num 6:18b ULT)

The word **hair** is singular, but it refers to many hairs, not just one.

And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

Here, “Israel” is singular, but means “the Israelites” by metonymy.

Translation Strategies

If your language has a collective (singular) noun that refers to the same group as referenced by the collective noun in the source text, then translate the word using that term. If not, here are some strategies to consider:

- (1) Translate the collective noun with a plural noun.
- (2) Add a plural word to the collective noun so that you can use a plural verb and pronouns.
- (3) Use a phrase to describe the group that the collective noun references. A useful strategy here can be to use a general collective noun that refers to a group of people or things.
- (4) If your language uses a collective noun for something that is a plural noun in the source language, you can translate the plural noun as a collective noun and, if necessary, change the form of the verb and any pronouns so that they agree with the singular noun.

Examples of Translation Strategies Applied

- (1) Translate the collective noun with a plural noun.

And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **the Israelites** go? I do not know Yahweh; and moreover, I will not let **the Israelites** go.”

And he shall take the **hair** of the head of his separation. And he shall put **it** on the fire that is under the sacrifice of the peace offerings. (Num 6:18b ULT)

And he shall take the **hairs** of the head of his separation. And he shall put **them** on the fire that is under the sacrifice of the peace offerings.

- (2) Add a plural word to the collective noun so that you can use a plural verb and pronouns.

And Joab and all the **army** which was with him arrived (2 Samuel 3:23a ULT)

And Joab and all the **army men who were** with him arrived

And he went out again beside the sea, and all the **crowd** was coming to him, and he was teaching **them**. (Mark 2:13 ULT)

And he went out again beside the sea, and all the **people of the crowd were** coming to him, and he was teaching **them**.

- (3) Use a phrase to describe the group that the collective noun references. A useful strategy here can be to use a general collective noun that refers to a group of people or things.

and though the **flock** is cut off from the fold and there are no cattle in the stalls. (Habakkuk 3:17b ULT)

and though the **group of sheep** is cut off from the fold and there are no cattle in the stalls.

And Pharaoh said, "Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go." (Exodus 5:2 ULT)

And Pharaoh said, "Who is Yahweh that I should listen to his voice to let **the people of Israel** go? I do not know Yahweh; and moreover, I will not let **the people of Israel** go."

(4) If your language uses a collective noun for something that is a plural noun in the source language, you can translate the plural noun as a collective noun and, if necessary, change the form of the verb and any pronouns so that they agree with the singular noun.

Now this John had his clothing from the **hairs** of a camel and a leather belt around his waist (Matthew 3:4a ULT)

Now this John had his clothing from the **hair** of a camel and a leather belt around his waist

You shall not make for yourself a carved figure nor any likeness that {is} in **the heavens** above, or that {is} in the earth beneath, or that {is} in **the waters** under the earth. (Deuteronomy 5:8 ULT)

You shall not make for yourself a carved figure nor any likeness that is in **heaven** above, or that is in the earth beneath, or that is in **the water** under the earth.

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Referenced in: Proverbs 1:8; Proverbs 3:1; Proverbs 4:2; Proverbs 4:7; Proverbs 6:23; Proverbs 7:2; Proverbs 11:14; Proverbs 11:21; Proverbs 14:34; Proverbs 23:28; Proverbs 24:24; Proverbs 27:23; Proverbs 28:4; Proverbs 28:7; Proverbs 28:9; Proverbs 28:15; Proverbs 29:2; Proverbs 29:18; Proverbs 30:11; Proverbs 30:12; Proverbs 30:13; Proverbs 30:14; Proverbs 31:26

Connect — Contrast Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

This page answers the question: *How can I translate a contrast relationship?*

Contrast Relationship

Description

A contrast relationship is a logical relationship in which one event or item is in contrast or opposition to another.

Reason This Is a Translation Issue

In Scripture, many events did not happen as the people involved intended or expected them to happen. Sometimes people acted in ways that were not expected, whether good or bad. Often it was God at work, changing the events. These events were often pivotal. It is important that translators understand and communicate these contrasts. In English, contrast relationships are often indicated by the words “but,” “although,” “even though,” “though,” “yet,” or “however.”

Examples From OBS and the Bible

You tried to do evil when you sold me as a slave, **but** God used the evil for good! (Story 8 Frame 12 OBS)

Joseph’s brothers’ evil plan to sell Joseph is contrasted with God’s good plan to save many people. The word “but” marks the contrast.

For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? **Yet** I am among you as one who serves. (Luke 22:27 ULT)

Jesus contrasts the proud way that human leaders behave with the humble way that he behaves. The contrast is marked by the word “yet.”

The hill country will also be yours. **Though** it is a forest, you will clear it and it will become yours to its farthest borders, for you will drive out the Canaanites, even **though** they have chariots of iron, and even **though** they are strong. (Joshua 17:18 ULT)

It was unexpected that the Israelites, who had been slaves in Egypt, would be able to conquer and lay claim to the promised land.

Translation Strategies

If your language uses contrast relationships in the same way as in the text, then use them as they are.

- (1) If the contrast relationship between the clauses is not clear, then use a connecting word or phrase that is more specific or more clear.
- (2) If it is more clear in your language to mark the other clause of the contrast relationship, then use a connecting word on the other clause.
- (3) If your language shows a contrast relationship in a different way, then use that way.

Examples of Translation Strategies Applied

(1) If the contrast relationship between the clauses is not clear, then use a connecting word or phrase that is more specific or more clear.

For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at table? **Yet** I am among you as one who serves. (Luke 22:27 ULT)

For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at table? **Unlike that person**, I am among you as one who serves.

(2) If it is more clear in your language to mark the other clause of the contrast relationship, then use a connecting word on the other clause.

The hill country will also be yours. **Though** it is a forest, you will clear it and it will become yours to its farthest borders, for you will drive out the Canaanites, even **though** they have chariots of iron, and even **though** they are strong. (Joshua 17:18 ULT)

The hill country will also be yours. It is a forest, **but** you will clear it and it will become yours to its farthest borders. They have chariots of iron, and they are strong, **but** you will drive out the Canaanites.

(3) If your language shows a contrast relationship in a different way, then use that way.

{David} found favor in the sight of God, and he asked if he might find a dwelling place for the house of Jacob. **However**, Solomon built the house for him. **But** the Most High does not live in houses made with hands. (Acts 7:46-48a ULT)

[David] found favor in the sight of God, and he asked if he might find a dwelling place for the house of Jacob. **But** it was, Solomon, **not David**, who built the house for God. **Even though Solomon built him a house**, the Most High does not live in houses made with hands.

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Referenced in: Proverbs 1:7; Proverbs 1:18; Proverbs 1:33; Proverbs 2:22; Proverbs 3:7; Proverbs 6:8; Proverbs 6:32; Proverbs 9:8; Proverbs 9:12; Proverbs 10:15; Proverbs 10:16; Proverbs 10:20; Proverbs 11:23; Proverbs 12:5; Proverbs 12:9; Proverbs 13:3; Proverbs 18:17; Proverbs 19:16; Proverbs 20:13; Proverbs 20:22; Proverbs 20:29; Proverbs 22:5; Proverbs 23:31; Proverbs 23:35; Proverbs 26:26; Proverbs 28:1; Proverbs 28:16; Proverbs 29:7; Proverbs 30:8; Proverbs 31:30

Connect — Goal (Purpose) Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

This page answers the question: *How can I translate a goal (purpose) relationship?*

Goal (or Purpose) Relationship

Description

A Goal Relationship is a logical relationship in which the second event is the purpose or goal of the first event. In order for something to be a goal relationship, someone must do the first event with the intention that it will cause the second event.

Reason This Is a Translation Issue

In Scripture, the goal or purpose may be stated either first or second. But in some languages, the goal or purpose must always occur in the same position (either first or second) in order for that logical relationship to be understood. You (the translator) need to understand the relationship between the two parts and communicate those accurately in your language. This may require changing the order of the two events. It may also require specific words to indicate that one is the goal or purpose of the other. Words commonly used to indicate a goal relationship in English are “in order to,” “in order that” or “so that.” It is important that the translator recognize the words that signal a goal relationship and translate that relationship in a natural way.

Examples From OBS and the Bible

She became angry and falsely accused Joseph **so that he was arrested and sent to prison.**
(Story 8 Frame 5 OBS)

The goal or purpose of the woman’s false accusation was to get Joseph arrested and sent to prison.

Meanwhile Gideon, his son, was threshing out wheat at the winepress **in order to hide from the presence of Midian.** (Judges 6:11b ULT)

Here the prepositional phrase begins with “in order to.”

Now if I have found favor in your eyes, show me your ways **so that I may know you and continue to find favor in your eyes.** Remember that this nation is your people. (Exodus 33:13 ULT)

Moses wants God to show him God’s ways for the goal or purpose of Moses knowing God and continuing to find favor with God.

Even be sure to pull some out from the bundles for her and leave it **for her to glean,** and do not rebuke her! (Ruth 2:16 ULT)

The goal or purpose of Boaz instructing the men to pull out the grain from their bundles and leave it was for Ruth to gather (glean) it.

The shepherds said to each other, “Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened,** which the Lord has made known to us.” (Luke 2:15 ULT)

The purpose of going to Bethlehem was to see the thing that had happened. Here the purpose is not marked and might be misunderstood.

“... if you want **to enter into life**, keep the commandments.” (Matthew 19:17b ULT)

The goal of keeping the commandments is to enter into life.

Do not turn from it to the right or to the left **so that you may be wise** in everything in which you walk. (Joshua 1:7c ULT)

The purpose of not turning away from the instructions that Moses gave to the Israelites was so that they would be wise.

But when the vine growers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him **and take over his inheritance**.’ So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

The purpose of the vine growers killing the heir was so they could take his inheritance. They state both events as a plan, joining them only with “and.” Then the word “so” marks the reporting of the first event, but the second event (the goal or purpose) is not stated.

Translation Strategies

If your language uses Goal or Purpose relationships in the same way as in the text, then use them as they are.

- (1) If the construction of the Goal statement is unclear, change it to one that is more clear.
- (2) If the order of the statements makes the Goal statement unclear or confusing for the reader, then change the order.

Examples of Translation Strategies Applied

- (1) If the construction of the goal statement is unclear, change it to one that is more clear.

“Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her!” (Ruth 2:16 ULT)

“Even be sure to pull some out from the bundles for her and leave it **so that she can glean it**, and do not rebuke her!”

The shepherds said to each other, “Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us.” (Luke 2:15 ULT)

The shepherds said to each other, “Let us indeed go over as far as Bethlehem **so that we can see this thing that has happened**, which the Lord has made known to us.”

- (2) If the order of the statements makes the goal statement unclear or confusing for the reader, then change the order.

“... if you want **to enter into life**, keep the commandments.” (Matthew 19:17b ULT)

“... keep the commandments if you want **to enter into life**.” or: “... keep the commandments **so that you can enter into life**.”

But when the vine growers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him **and take over his inheritance**.’ So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

(1) and (2)

But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance.**' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **so that we can take over his inheritance.**' So they took him, threw him out of the vineyard and killed him **so that they could take over his inheritance.**

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Referenced in: [Proverbs 1:2](#); [Proverbs 1:3](#); [Proverbs 1:4](#); [Proverbs 1:6](#); [Proverbs 1:11](#); [Proverbs 2:8](#); [Proverbs 2:12](#); [Proverbs 2:13](#); [Proverbs 2:16](#); [Proverbs 6:3](#); [Proverbs 6:6](#); [Proverbs 6:24](#); [Proverbs 8:21](#); [Proverbs 9:6](#); [Proverbs 9:15](#); [Proverbs 18:5](#); [Proverbs 19:20](#); [Proverbs 19:27](#); [Proverbs 22:19](#); [Proverbs 23:19](#); [Proverbs 31:15](#)

Connect — Hypothetical Conditions

Conditional Relationships

This page answers the question: *How can I translate hypothetical conditions?*

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words “if ... then.” Often, however, the word “then” is not stated.

Hypothetical Condition

Description

A Hypothetical Condition is a condition in which the second event (the “then” clause) will only take place if the first event (the “if” clause) takes place or is fulfilled in some way. Sometimes what takes place is dependent on the actions of other people.

Reason This Is a Translation Issue

It is important that translators understand whether or not something is a Hypothetical Condition so that they translate it in the correct way. For example, some of God’s promises to Israel were conditional, based on whether or not Israel obeyed God. However, many of God’s promises to Israel were not conditional; God would keep these promises whether or not the Israelites obeyed. It is important that you (the translator) know the difference between these two types of promises and communicate each one accurately in your own language. Also, sometimes conditions are stated in an order different than the order in which they would happen. If the target language would state the clauses in a different order, then you will need to make that adjustment.

Examples From OBS and the Bible

God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them (Story 13 Frame 7 OBS)

There are two hypothetical conditions in this frame. In both of these conditions, the first event (the “if clause”) is stated after the “then” clause. If this is unnatural or confusing, the clauses can be restated in the more natural order. The first hypothetical condition is: if the Israelites obeyed God, then God would bless and protect them. The second hypothetical condition is: if the Israelites did not obey God, then God would punish them.

If you do what is right, will you not be accepted? (Genesis 4:7a ULT)

If Cain does what is right, then he will be accepted. The only way for Cain to be accepted is by doing what is right.

... **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them. (Acts 5:38b-39aULT)

There are two hypothetical conditions here: (1) If it is true that this plan is of men, then it will be overthrown; (2) If it is true that this plan is of God, then it cannot be overthrown.

Translation Strategies

- (1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.
- (2) If it is not clear where the second event is, mark that part with a word like “then.”

Examples of Translation Strategies Applied

(1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.

God promised to bless the people and protect them **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)

If the people obeyed these laws, God promised he would bless them and protect them. But **if** they did not obey these laws, God said that he would punish them.

(2) If it is not clear where the second event is, mark that part with a word like “then.”

God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)

If the people obeyed these laws, **then** God promised he would bless them and protect them. But **if** they did not obey these laws, **then** God said that he would punish them.

... **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them; (Acts 5:38b-39a ULT)

... **if** this plan or this work is of men, **then** it will be overthrown. But **if** it is of God, **then** you will not be able to overthrow them;

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Referenced in: [Proverbs 1:10](#); [Proverbs 1:11](#); [Proverbs 2:1](#); [Proverbs 6:1](#)

Connect — Reason-and-Result Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

This page answers the question: *How can I translate the reason-result relationship?*

Reason-and-Result Relationships

Description

A reason-and-result relationship is a logical relationship in which one event is the **reason** or cause for another event. The second event, then, is the **result** of the first event.

Reason This Is a Translation Issue

A reason-and-result relationship can look forward — “I did Y because I wanted X to happen.” But usually it is looking backward — “X happened, and so I did Y.” Also, it is possible to state the reason either before or after the result. Many languages have a preferred order for the reason and the result, and it will be confusing for the reader if they are in the opposite order. Common words used to indicate a reason-and-result relationship in English are “because,” “so,” “therefore,” and “for.” Some of these words can also be used to indicate a goal relationship, so translators need to be aware of the difference between a goal relationship and a reason-and-result relationship. It is necessary for translators to understand how the two events are connected, and then communicate them clearly in their language.

If the reason and result are stated in different verses, it is still possible to put them in a different order. If you change the order of the verses, then put the verse numbers together at the beginning of the group of verses that were rearranged like this: 1-2. This is called a [Verse Bridge](#).

Examples From OBS and the Bible

The Jews were amazed, **because** Saul had tried to kill believers, and now he believed in Jesus!
(Story 46 Frame 6 OBS)

The **reason** is the change in Saul — that he had tried to kill people who believed in Jesus, and now he himself believed in Jesus. The **result** is that the Jews were amazed. “Because” connects the two ideas and indicates that what follows it is a reason.

Behold, a great storm arose on the sea, **so that** the boat was covered with the waves.
(Matthew 8:24a ULT)

The **reason** is the great storm, and the **result** is that the boat was covered with the waves. The two events are connected by “so that.” Notice that the term “so that” often indicates a goal relationship, but here the relationship is reason-and-result. This is because the sea cannot think and therefore does not have a goal.

God blessed the seventh day and sanctified it, **because** in it he rested from all his work which he had done in his creation. (Genesis 2:3 ULT)

The **result** is that God blessed and sanctified the seventh day. The **reason** is because he rested on the seventh day from his work.

“Blessed are the poor, **for** yours is the kingdom of God.” (Luke 6:20b ULT)

The **result** is that the poor are blessed. The **reason** is that the kingdom of God is theirs.

But he raised up in their place their sons that Joshua circumcised, being uncircumcised, **because** they had not been circumcised on the way. (Joshua 5:7 ULT)

The **result** is that Joshua circumcised the boys and men who had been born in the wilderness. The **reason** was that they had not been circumcised while they were journeying.

Translation Strategies

If your language uses reason-and-result relationships in the same way as in the text, then use them as they are.

- (1) If the order of the clauses is confusing for the reader, then change the order.
- (2) If the relationship between the clauses is not clear, then use a more clear connecting word.
- (3) If it is more clear to put a connecting word in the clause that does not have one, then do so.

Examples of Translation Strategies Applied

God blessed the seventh day and sanctified it, **because** in it he rested from all his work which he had done in his creation. (Genesis 2:3 ULT)

- (1) God rested on the seventh day from all his work which he had done in his creation. **That is why** he blessed the seventh day and sanctified it.

Blessed are the poor, **for** yours is the kingdom of God. (Luke 6:20 ULT)

- (1) The kingdom of God belongs to you who are poor. **Therefore**, the poor are blessed.
- (2) Blessed are the poor, **because** yours is the kingdom of God.
- (3) **The reason that** the poor are blessed **is because** yours is the kingdom of God.

Behold, a great storm arose on the sea, **so that** the boat was covered with the waves. (Matthew 8:24a ULT)

- (1) Behold, the boat was covered with the waves **because** a great storm arose on the sea.
- (2) Behold, a great storm arose on the sea, **with the result that** the boat was covered with the waves.
- (3) Behold, **because** a great storm arose on the sea, the boat was covered with the waves.

Since he was not able to find out anything for certain because of the noise, he ordered that he be brought into the fortress. (Acts 21:34b ULT)

- (1) The captain ordered that Paul be brought into the fortress, **because** he could not tell anything because of all the noise.
- (2) **Because** the captain could not tell anything because of all the noise, he ordered that Paul be brought into the fortress.
- (3) The captain could not tell anything because of all the noise, **so** he ordered that Paul be brought into the fortress.

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Referenced in: [Proverbs 1:9](#); [Proverbs 1:16](#); [Proverbs 1:18](#); [Proverbs 1:24](#); [Proverbs 1:26](#); [Proverbs 1:29](#); [Proverbs 2:5](#); [Proverbs 2:6](#); [Proverbs 2:9](#); [Proverbs 2:18](#); [Proverbs 2:20](#); [Proverbs 2:21](#); [Proverbs 3:2](#); [Proverbs 3:4](#); [Proverbs 3:6](#); [Proverbs 3:10](#); [Proverbs 3:12](#); [Proverbs 3:14](#); [Proverbs 3:17](#); [Proverbs 3:22](#); [Proverbs 3:23](#); [Proverbs 3:26](#);

Proverbs 3:32; Proverbs 4:2; Proverbs 4:4; Proverbs 4:6; Proverbs 4:8; Proverbs 4:10; Proverbs 4:16; Proverbs 4:17;
Proverbs 4:26; Proverbs 5:3; Proverbs 5:21; Proverbs 6:3; Proverbs 6:11; Proverbs 6:23; Proverbs 6:26; Proverbs 6:32;
Proverbs 6:34; Proverbs 7:19; Proverbs 7:26; Proverbs 8:7; Proverbs 8:32; Proverbs 8:35; Proverbs 9:8; Proverbs 9:17;
Proverbs 10:16; Proverbs 10:17; Proverbs 10:21; Proverbs 10:28; Proverbs 11:19; Proverbs 11:24; Proverbs 12:28;
Proverbs 14:23; Proverbs 17:11; Proverbs 17:21; Proverbs 18:7; Proverbs 19:15; Proverbs 19:27; Proverbs 20:4;
Proverbs 20:13; Proverbs 20:18; Proverbs 20:19; Proverbs 20:22; Proverbs 20:24; Proverbs 21:5; Proverbs 22:16;
Proverbs 22:18; Proverbs 22:27; Proverbs 23:7; Proverbs 23:14; Proverbs 23:24; Proverbs 23:25; Proverbs 24:18;
Proverbs 24:20; Proverbs 25:10; Proverbs 27:11; Proverbs 28:2; Proverbs 28:3; Proverbs 29:17; Proverbs 30:9;
Proverbs 30:33

Connect — Sequential Time Relationship

Time Relationships

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

This page answers the question: *How do I translate clauses with a sequential time relationship?*

Sequential Clause

Description

A sequential clause is a time relation that connects two events in which one happens and then the other happens.

Reason This Is a Translation Issue

Languages indicate sequences of events in different ways; some use ordering, some use connecting words, some even use relative tense (Relative tense is a tense that refers to a time in relation to a reference point in the context.) Connecting words that may indicate sequence are words such as “then,” “later,” “after,” “afterward,” “before,” “first,” and “when.” Translators need to be certain that they communicate the order of the events in a way that is natural in their language. This may require ordering clauses differently than in the original languages.

Examples From OBS and the Bible

When Joseph came to his brothers, they kidnapped him and sold him to some slave traders.
(OBS Story 8 Frame 2)

First Joseph came to his brothers, and then they kidnapped and sold him. We know this because of the connecting word “**when**.” The translator needs to decide the best way to communicate this sequence clearly and correctly.

It was as sweet as honey in my mouth, but **after** I ate it, my stomach became bitter. (Revelation 10:10b ULT)

The event of the first clause occurs first, and the event of the last clause occurs later. We know this because of the connecting word “**after**.” The translator needs to decide the best way to communicate this sequence clearly and correctly.

For **before** the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate (Isaiah 7:16 ULT)

The event of the first clause occurs after the event of the second clause. First the land they dread will be desolate, and then the child will know to refuse evil and choose good. We know this because of the connecting word “**before**.” However, stating the clauses in this order may communicate the wrong order of events in your language. The translator may have to change the order so that the clauses come in the order that they happen. Or it may be possible to keep the order of the original language text and mark the ordering of sequence so that it is clear to the readers. You (the translator) need to decide the best way to communicate this sequence clearly and correctly.

Then Mary arose in those days **and** quickly went into the hill country, to a city of Judah, **and** she entered into the house of Zechariah **and** greeted Elizabeth. (Luke 1:39-40 ULT)

Here the general connector “**and**” connects four events. These are sequential events—each happens after the one before it. We know this because that is the only way that these events would happen. So in English, the general connector “and” is enough to make the sequence clear for events such as these. You will need to decide if this also communicates this sequence clearly and correctly in your language.

Translation Strategies

If the sequence of events is clear in your language, then translate the sequence as it is.

- (1) If the connecting word is not clear, use a connecting word that communicates the sequence more clearly.
- (2) If the clauses are in an order that makes the sequence unclear, put the clauses in an order that is more clear.

Examples of Translation Strategies Applied

- (1) If the connecting word is not clear, use a connecting word that communicates the sequence more clearly.

Then Mary arose in those days **and** quickly went into the hill country, to a city of Judah, **and** she entered into the house of Zechariah **and** greeted Elizabeth. (Luke 1:39-40 ULT)

Then Mary arose in those days. **Then** she quickly went into the hill country, to a city of Judah. **Then** she entered into the house of Zechariah, **and then** she greeted Elizabeth.

For **before** the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate (Isaiah 7:16 ULT)

For the time will come when the child knows to refuse the evil and choose the good, **but even before that time**, the land whose two kings you dread will be desolate.

- (2) If the clauses are in an order that makes the sequence unclear, put the clauses in an order that is more clear.

For the land whose two kings you dread will be desolate **before** the child knows to refuse the evil and choose the good.

For more about sequences of events, see [Sequence of Events](#).

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Referenced in: [Proverbs 7:13](#); [Proverbs 11:2](#); [Proverbs 25:4](#); [Proverbs 27:25](#)

Connect — Simultaneous Time Relationship

Time Relationships

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

This page answers the question: *How can I translate clauses with a simultaneous time relationship?*

Simultaneous Clause

Description

A simultaneous clause is a time relationship that connects two or more events that occur at the same time.

Reason This Is a Translation Issue

Languages indicate in many different ways that events occur simultaneously. These ways may vary based on whether or not something is causing the events to occur simultaneously. Connecting words that may indicate simultaneous events are words such as “while,” “as,” and “during.” Often the Bible does not state a relationship between the events but simply says they occurred at the same time. It is important that you (the translator) know when a time relationship is implied and when it is not implied so that you can communicate it clearly. A simultaneous clause communicates that events happened at the same time but it does not indicate that one event caused the other. That would be a reason-and-result relationship.

Examples From OBS and the Bible

Joseph served his master well, **and** God blessed Joseph. (OBS Story 8 Frame 4)

Two events happened while Joseph was a slave to a wealthy government official: Joseph served well, and God blessed Joseph. There is no indication of a reason-and-result (cause and effect) relationship between the two, or that the first event happened, and then the second event happened.

But in truth I say to you that there were many widows in Israel **during** the days of Elijah. (Luke 4:25b ULT)

The connecting word “**during**” tells us clearly that two things happened at the same time, but one event did not cause the other.

And the people were waiting for Zechariah, **and** they were wondering at his delaying in the temple. (Luke 1:21 ULT)

The people were both waiting and wondering at the same time. The general connector “**and**” indicates this.

While they were looking intensely into heaven **as** he was going up, suddenly, two men stood by them in white clothing. (Acts 1:10 ULT)

Three events happened at the same time — the disciples looking, Jesus going up, and two men standing. The connector words “**while**” and “**as**” tell us this.

Translation Strategies

If the way that the simultaneous clauses are marked also is clear in your language, then translate the simultaneous clauses as they are.

- (1) If the connecting word does not make it clear that the simultaneous clauses are happening at the same time, use a connecting word that communicates this more clearly.
- (2) If it is not clear which clause the simultaneous clause is connected to, and that they are happening at the same time, mark all of the clauses with a connecting word.
- (3) If your language marks events as simultaneous in a different way than using connecting words, then use that way.

Examples of Translation Strategies Applied

Below, each Bible verse will be restated in three different ways, according to the translation strategies in the list above. Each restatement will have the same number as the translation strategy that it is using.

And the people were waiting for Zechariah, **and** they were wondering at his delaying in the temple. (Luke 1:21 ULT)

- (1) Now **while** the people were waiting for Zechariah, they were wondering at his delaying in the temple.
- (2) Now **while** the people were waiting for Zechariah, they were **also** wondering at his delaying in the temple.
- (3) Now the people were waiting for Zechariah, wondering at his delaying in the temple.

While they were looking intently into heaven **as** he was going up, suddenly, two men stood by them in white clothing. (Acts 1:10 ULT)

- (1) And **during the time** they were looking intently into heaven **while** he was going up, suddenly, two men stood by them in white clothing.
- (2) And **while** they were looking intently into heaven **as** he was going up, suddenly, **at that same time** two men stood by them in white clothing.
- (3) They were looking intently into heaven; he was going up **when** they saw two men standing by them in white clothing.

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Referenced in: [Proverbs 3:28](#); [Proverbs 6:14](#); [Proverbs 10:25](#)

Connecting Words and Phrases

Description

This page answers the question: *How do connecting words work to join parts of the text in different ways?*

As humans, we write our thoughts in phrases and sentences. We usually want to communicate a series of thoughts that are connected to each other in different ways. **Connecting words and phrases** show how these thoughts are related to each other. For example, we can show how the following thoughts are related by using the Connecting Words in bold type:

- It was raining, **so** I opened my umbrella.
- It was raining, **but** I did not have an umbrella. **So** I got very wet.

Connecting words or phrases can connect phrases or clauses within a sentence. They can connect sentences to each other. They can also connect entire chunks to one another in order to show how the chunk before relates to the chunk after the connecting word. Very often, the connecting words that connect entire chunks to one another are either conjunctions or adverbs.

It was raining, but I did not have an umbrella, so I got very wet.

Now I must change my clothes. Then I will drink a cup of hot tea and warm myself by the fire.

In the above example, the word **now** connects the two short chunks of text, showing the relationship between them. The speaker must change his clothes, drink hot tea, and warm himself because of something that happened earlier (that is, he got wet in the rain).

Sometimes people might not use a connecting word because they expect the context to help the readers understand the relationship between the thoughts. Some languages do not use connecting words as much as other languages do. They might say:

- It was raining. I did not have an umbrella. I got very wet.

You (the translator) will need to use the method that is most natural and clear in the target language. But in general, using connecting words whenever possible helps the reader to understand the ideas in the Bible most clearly.

Reasons This Is a Translation Issue

- You need to understand the relationship between paragraphs, between sentences, and between parts of sentences in the Bible, and how connecting words and phrases can help you to understand the relationship between the thoughts that they are connecting.
- Each language has its own ways of showing how thoughts are related.
- You need to know how to help readers understand the relationship between the thoughts in a way that is natural in your language.

Translation Principles

- You need to translate in a way that readers can understand the same relationship between thoughts that the original readers would have understood.
- Whether or not a connecting word is used is not as important as readers being able to understand the relationship between the ideas.

The Different Types of Connections

Listed below are different types of connections between ideas or events. These different types of connections can be indicated by using different connecting words. When we write or translate something, it is important to use the right connecting word so that these connections are clear for the reader. If you would like additional information, simply click the colored, hyperlinked word to be directed to a page containing definitions and examples for each type of connection.

- [Sequential Clause](#) — a time relationship between two events in which one happens and then the other happens.
- [Simultaneous Clause](#) — a time relationship between two or more events that occur at the same time.
- [Background Clause](#) — a time relationship in which the first clause describes a long event that is happening at the time when the beginning of the second event happens, which is described in the second clause.
- [Exceptional Relationship](#) — one clause describes a group of people or items, and the other clause excludes one or more items or people from the group.
- [Hypothetical Condition](#) — the second event will only take place if the first one takes place. Sometimes what takes place is dependent on the actions of other people.
- [Factual Condition](#) — a connection that sounds hypothetical but is already certain or true, so that the condition is guaranteed to happen.
- [Contrary-to-Fact Condition](#) — a connection that sounds hypothetical but is already certain that it is not true. See also: [Hypothetical Statements](#).
- [Goal Relationship](#) — a logical relationship in which the second event is the purpose or goal of the first.
- [Reason and Result Relationship](#) — a logical relationship in which one event is the reason for the other event, the result.
- [Contrast Relationship](#) — one item is being described as different or in opposition to another.

Examples from the Bible

I did not immediately consult with flesh and blood. I did not go up to Jerusalem to those who were apostles before me. **Instead**, I went to Arabia and then returned to Damascus. **Then** after three years, I went up to Jerusalem to visit Cephas, and I stayed with him 15 days. (Galatians 1:16b-18 ULT)

The word “instead” introduces something that contrasts with what was said before. The contrast here is between what Paul did not do and what he did do. The word “then” introduces a sequence of events. It introduces something that Paul did after he returned to Damascus.

Therefore, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

The word “therefore” links this section with the section before it, signaling that the section that came before gave the reason for this section. “Therefore” usually links sections larger than one sentence. The word “and” links only two actions within the same sentence, that of breaking commandments and teaching others. In this verse the word “but” contrasts what one group of people will be called in God’s kingdom with what another group of people will be called.

We place nothing as a stumbling block in front of anyone, **so that** our ministry might not be discredited. **Instead**, we commend ourselves in everything as God’s servants. (2 Corinthians 6:3-4 ULT)

Here the words “so that” connect what follows as the reason for what came before; the reason that Paul does not place stumbling blocks is that he does not want his ministry brought into disrepute. “Instead” contrasts what Paul does (prove by his actions that he is God’s servant) with what he said he does not do (place stumbling blocks).

General Translation Strategies

See each type of Connecting Word above for specific strategies

If the way the relationship between thoughts is shown in the ULT would be natural and give the right meaning in your language, then consider using it. If not, here are some other options.

- (1) Use a connecting word (even if the ULT does not use one).
- (2) Do not use a connecting word if it would be strange to use one and people would understand the right relationship between the thoughts without it.
- (3) Use a different connecting word.

Examples of Translation Strategies Applied

- (1) Use a connecting word (even if the ULT does not use one).

Jesus said to them, "Come follow me, and I will make you to become fishers of men." Then immediately they left the nets and followed him. (Mark 1:17-18 ULT)

They followed Jesus because he told them to. Some translators may want to mark this clause with the connecting word "so."

Jesus said to them, "Come follow me, and I will make you to become fishers of men." **So**, immediately they left the nets and followed him.

- (2) Do not use a connecting word if it would be odd to use one, and if people would understand the right relationship between the thoughts without it.

Therefore, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

Some languages would prefer not to use connecting words here because the meaning is clear without them and using them would be unnatural. They might translate like this:

Therefore, whoever breaks the least one of these commandments, teaching others to do so as well, will be called least in the kingdom of heaven. Whoever keeps them and teaches them, that one will be called great in the kingdom of heaven.

I did not immediately consult with flesh and blood. I did not go up to Jerusalem to those who were apostles before me. **Instead**, I went to Arabia and then returned to Damascus. **Then** after three years, I went up to Jerusalem to visit Cephas, and I stayed with him 15 days. (Galatians 1:16b-18 ULT) (Galatians 1:16-18 ULT)

Some languages might not need the words "instead" or "then" here. They might translate like this:

I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me. I went to Arabia and then returned to Damascus. After three years I went up to Jerusalem to visit Cephas, and I stayed with him 15 days.

- (3) Use a different connecting word.

Therefore, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

Instead of a word like “therefore,” a language might need a phrase to indicate that there was a section before it that gave the reason for the section that follows. Also, the word “but” is used here because of the contrast between the two groups of people. But in some languages, the word “but” would show that what comes after it is surprising because of what came before it. So “and” might be clearer for those languages. They might translate like this:

Because of that, whoever breaks the least one of these commandments and teaches others to do so will be called least in the kingdom of heaven.
And whoever keeps them and teaches them, that one will be called great in the kingdom of heaven.

”

Referenced in: [Proverbs 1:32](#); [Proverbs 5:7](#); [Proverbs 5:9](#); [Proverbs 5:10](#); [Proverbs 7:6](#); [Proverbs 7:24](#); [Proverbs 8:32](#); [Proverbs 9:11](#); [Proverbs 17:3](#); [Proverbs 22:25](#)

Direct and Indirect Quotations

Description

There are two kinds of quotations: direct quotations and indirect quotations.

A direct quotation occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker's exact words. In the example below, John would have said "I" when referring to himself, so the narrator, who is reporting John's words, uses the word "I" in the quotation to refer to John. To show that these are John's exact words, many languages put the words between quotation marks: "".

- John said, "I do not know at what time I will arrive."

An indirect quotation occurs when a speaker reports what someone else said, but in this case, the speaker is reporting it from his own point of view instead and not from the original person's point of view. This kind of quotation usually contains changes in pronouns, and it often includes changes in time, in word choices, and in length. In the example below, the narrator refers to John as "he" in the quotation and uses the word "would" to replace the future tense, indicated by "will."

- John said that **he** did not know at what time **he** would arrive.

This page answers the question: *What are direct and indirect quotations?*

In order to understand this topic, it would be good to read:

Pronouns ([UTA PDF](#))

Verbs ([UTA PDF](#))

Quotations and Quote Margins ([UTA PDF](#))

Reason This Is a Translation Issue

In some languages, reported speech can be expressed by either direct or indirect quotations. In other languages, it is more natural to use one than the other. There may be a certain meaning implied by using one rather than the other. So for each quotation, translators need to decide whether it is best to translate it as a direct quotation or as an indirect quotation.

Examples From the Bible

The verses in the examples below contain both direct and indirect quotations. In the explanation below the verse, we have marked in bold the words that are quoted.

And he commanded him to tell no one, but, "Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them."
(Luke 5:14 ULT)

- Indirect quote: He commanded him **to tell no one**,
- Direct quote: but told him, "**Go, show yourself to the priest ...**"

And being asked by the Pharisees when the kingdom of God was coming, he answered them and said, "The kingdom of God is not coming with careful observation. Neither will they say, 'Look, here it is!' or 'There it is!' For indeed, the kingdom of God is among you." (Luke 17:20-21 ULT)

- Indirect quote: Being asked by the Pharisees **when the kingdom of God was coming**,
- Direct quote: he answered them and said, "**The kingdom of God is not coming with careful observation. Neither will they say, 'Look, here it is!' or 'There it is!' For indeed, the kingdom of God is among you.**"
- Direct quotes: Neither will they say, '**Look, here it is!**' or, '**There it is!**'

Translation Strategies

If the kind of quote used in the source text would work well in your language, consider using it. If the kind of quote used in that context is not natural for your language, follow these strategies.

- (1) If a direct quote would not work well in your language, change it to an indirect quote.
- (2) If an indirect quote would not work well in your language, change it to a direct quote.

Examples of Translation Strategies Applied

- (1) If a direct quote would not work well in your language, change it to an indirect quote.

And he commanded him to tell no one, but, **“Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.”** (Luke 5:14 ULT)

He commanded him to tell no one, but **to go and show himself to the priest and offer a sacrifice for his cleansing according to what Moses commanded, for a testimony to them.**

- (2) If an indirect quote would not work well in your language, change it to a direct quote.

And he commanded him **to tell no one**, but, “Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.” (Luke 5:14 ULT)

He commanded him, **“Tell no one.** But go and show yourself to the priest and offer a sacrifice for your cleansing according to what Moses commanded, for a testimony to them.”

You may also want to watch the video at https://ufw.io/figs_quotations.

Next we recommend you learn about:

Quotes within Quotes ([UTA PDF](#))

Referenced in: [Proverbs 1:22](#); [Proverbs 7:4](#); [Proverbs 20:9](#); [Proverbs 20:14](#); [Proverbs 20:22](#); [Proverbs 22:13](#); [Proverbs 23:7](#); [Proverbs 23:35](#); [Proverbs 24:12](#); [Proverbs 24:24](#); [Proverbs 24:29](#); [Proverbs 25:7](#); [Proverbs 26:13](#); [Proverbs 26:19](#); [Proverbs 28:24](#); [Proverbs 30:9](#); [Proverbs 30:20](#)

Distinguishing Versus Informing or Reminding

Description

In some languages, phrases that modify a noun can be used with the noun for two different purposes. They can either (1) distinguish the noun from other similar items, or (2) they can give more information about the noun. That information could be new to the reader, or a reminder about something the reader might already know. Other languages use modifying phrases with a noun only for distinguishing the noun from other similar things. When people who speak these languages hear a modifying phrase along with a noun, they assume that its function is to distinguish one item from another similar item.

This page answers the question: *When a phrase is used with a noun, what is the difference between phrases that distinguish the noun from others and phrases that simply inform or remind?*

In order to understand this topic, it would be good to read:

Parts of Speech ([UTA PDF](#))

Sentence Structure ([UTA PDF](#))

When the phrase that modifies a noun is a relative clause (a phrase that starts with a word such as “who” or “which”), some languages use a comma to mark the difference between (1) making a distinction between similar items and (2) giving more information about an item. Without the comma, the sentence below communicates that the added phrase is making a distinction:

- Mary gave some of the food to **her sister who was very thankful**.
 - If her sister was usually thankful, the phrase “who was thankful” could distinguish this sister of Mary’s from another sister who was not usually thankful.

With the comma, the phrase is giving more information:

- Mary gave some of the food to **her sister, who was very thankful**.
 - This same phrase can be used to give us more information about Mary’s sister. It tells us about how Mary’s sister responded when Mary gave her the food. In this case it does not distinguish one sister from another sister.

Reasons This Is a Translation Issue

- Many source languages of the Bible use phrases that modify a noun both for distinguishing the noun from another similar item and also for giving more information about the noun. You (the translator) must be careful to understand which meaning the author intended in each case.
- Some languages use phrases that modify a noun only for distinguishing the noun from another similar item. When translating a phrase that is used for giving more information, translators who speak these languages will need to separate the phrase from the noun. Otherwise, people who read it or hear it will think that the phrase is meant to distinguish the noun from other similar items.

Examples From the Bible

Examples of words and phrases that are used to distinguish one item from other possible items:

(These usually do not cause any problem in translation.)

■ The curtain is to separate **the holy place** from **the most holy place**. (Exodus 26:33b ULT)

The words “holy” and “most holy” distinguish two different places from each other and from any other place.

■ A foolish son is a grief to his father, and bitterness to **the woman who bore him**. (Proverbs 17:25 ULT)

The phrase “who bore him” distinguishes which woman the son is bitterness to. He is not bitterness to all women, but to his mother.

Examples of words and phrases that are used to give added information or a reminder about an item:

(These are a translation issue for languages that do not use these.)

... for **your righteous judgments** are good. (Psalm 119:39b ULT)

The word “righteous” simply reminds us that God’s judgments are righteous. It does not distinguish his righteous judgments from his unrighteous judgments, because all of his judgments are righteous.

You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

The phrases “to your needy and to your poor” give further information about “your brother.” They do not refer to a separate group of people.

How can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)

The phrase “who is 90 years old” is a reminder of Sarah’s age. It tells why Abraham was asking the question. He did not expect that a woman who was that old could bear a child. He was not distinguishing one woman named Sarah from another woman named Sarah who was a different age.

I will wipe away mankind **whom I have created** from the surface of the earth. (Genesis 6:7 ULT)

The phrase “whom I have created” is a reminder of the relationship between God and mankind. It is the reason God had the right to wipe away mankind. There is not another mankind that God did not create.

I hate those who serve **worthless** idols (Psalm 31:6 ULT)

By saying “worthless idols,” David was commenting about all idols and giving his reason for hating those who serve them. He was not distinguishing worthless idols from valuable idols.

Translation Strategies

If readers would understand the purpose of a phrase with a noun, then consider keeping the phrase and the noun together. For languages that use words or phrases with a noun only to distinguish one item from another, here are some strategies for translating phrases that are used to inform or remind.

(1) Put the information in another part of the sentence and add words that show its purpose. (2) Use one of your language’s ways for expressing that this is just added information. It may be by adding a small word, or by changing the way the voice sounds. Sometimes changes in the voice can be shown with punctuation marks, such as parentheses or commas.

Examples of Translation Strategies Applied

(1) Put the information in another part of the sentence and add words that show its purpose.

I hate those who serve **worthless** idols (Psalm 31:6 ULT)

Because idols are worthless, I hate those who serve them.

... for your **righteous** judgments are good. (Psalm 119:39b ULT)

... for your judgments are good **because they are righteous**.

Can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)

Can Sarah bear a son **even when she is 90 years old**?

You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

You must surely open your hand to any of **your needy and poor brothers** in your land.

(2) Use one of your language's ways for expressing that this is just added information.

You are my Son, **whom I love**. I am pleased with you. (Luke 3:22 ULT)

You are my Son. **I love you** and I am pleased with you.

Receiving my love, you are my Son. I am pleased with you.

You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

You must surely open your hand to your brother **who is needy and poor** in your land.

Next we recommend you learn about:

Double Negatives ([UTA PDF](#))

Referenced in: [Proverbs 8:16](#); [Proverbs 21:4](#)

Double Negatives

A double negative occurs when a clause has two words that each express the meaning of “not.” Double negatives mean very different things in different languages. To translate sentences that have double negatives accurately and clearly, you need to know what a double negative means in the Bible and how to express this idea in your language.

This page answers the question: *What are double negatives?*

In order to understand this topic, it would be good to read:

Parts of Speech ([UTA PDF](#))

Sentence Structure ([UTA PDF](#))

Description

Negative words are words that have in them the meaning “not.” Examples in English are “no,” “not,” “none,” “no one,” “nothing,” “nowhere,” “never,” “nor,” “neither,” and “without.” Also, some words have prefixes or suffixes that mean “not,” such as the bolded parts of these words: “**un**happy,” “**im**possible,” and “**useless**.” Some other kinds of words also have a negative meaning, such as “lack” or “reject,” or even “fight” or “evil.”

A double negative occurs when a clause has two words that each have a negative meaning.

We did this **not** because we have **no** authority ... (2 Thessalonians 3:9a ULT)

And this was **not** done **without** an oath! (Hebrews 7:20a ULT)

Be sure of this—the wicked person will **not** go **un**punished. (Proverbs 11:21a ULT)

Reason This Is a Translation Issue

Double negatives mean very different things in different languages.

- In some languages, such as English, a second negative in a clause cancels the first one, creating a positive sentence. So, “He is not unintelligent” means “He is intelligent.”
- In some languages, such as French and Spanish, two negative words in a clause do not cancel each other to become a positive. The Spanish sentence, “No vi a nadie,” literally says “I did not see no one.” It has both the word ‘no’ next to the verb and ‘nadie,’ which means “no one.” The two negatives are seen as in agreement with each other, and the sentence means, “I did not see anyone.”
- In some languages, a double negative creates a stronger negative statement.
- In some languages, a double negative creates a positive sentence, but it is a weak statement. So, “He is not unintelligent” means, “He is somewhat intelligent.”
- In some languages, including the languages of the Bible, a double negative can produce a stronger positive meaning than a simple positive statement. So, “He is not unintelligent” can mean “He is very intelligent.” In this case, the double negative is actually the figure of speech called [litotes](#).

Biblical Greek can do all of the above. So to translate sentences with double negatives accurately and clearly in your language, you need to know what each double negative means in the Bible and how to express the same idea in your language.

Examples From the Bible

The Greek of John 15:5 says:

χωρίς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν
Without me **not** you can do **nothing**

We cannot reproduce this double negative in the English ULT because in English, a second negative in a clause cancels the first one. In English, and perhaps in your language, we need to choose only one of the negatives and say either:

Without me, you can do **nothing**.

or:

Without me, you **cannot** do anything.

... in order **not** to be **unfruitful**. (Titus 3:14b ULT)

This means "in order to be fruitful."

A prophet is **not without** honor (Mark 6:4 ULT)

This means "a prophet is honored."

I do **not** want you to be **ignorant**. (1 Corinthians 12:1)

This means "I want you to be knowledgeable."

Translation Strategies

If the way that the double negative is used in the Bible is natural and has the same meaning as in your language, consider using it in the same way. Otherwise, you could consider these strategies:

- (1) If the purpose of a double negative in the Bible is to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.
- (2) If the purpose of a double negative in the Bible is to make a negative statement, and if it would not do that in your language, remove one of the two negatives.
- (3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

Examples of Translation Strategies Applied

- (1) If the purpose of a double negative in the Bible is to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.

For we do **not** have a high priest who **cannot** feel sympathy for our weaknesses. (Hebrews 4:15a ULT)

"For we have a high priest who can feel sympathy for our weaknesses."

... in order **not** to be **unfruitful**. (Titus 3:14b ULT)

"... so that they may be fruitful."

- (2) If the purpose of a double negative in the Bible is to make a negative statement, and if it would not do that in your language, remove one of the two negatives.

χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν
Without me **not** you can do **nothing** (John 15:5)

Without me, you can do **nothing**.

or:

Without me, you **cannot** do anything.

(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

...ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου (Matthew 5:18)

...iota one or one serif **not not** may pass away from the law

...**not even** one iota or one serif may pass away from the law

or:

...**certainly no** iota or serif may pass away from the law

Next we recommend you learn about:

Verbs ([UTA PDF](#))

Referenced in: [Proverbs 1:8](#)

Doublet

Description

We are using the word “doublet” to refer to two words or phrases that are used together and either mean the same thing or mean very close to the same thing. Often they are joined with the word “and.” Unlike [Hendiadys](#), in which one of the words modifies the other, in a doublet the two words or phrases are equal and are used to emphasize or intensify the one idea that is expressed by the two words or phrases.

This page answers the question: *What are doublets and how can I translate them?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

A very similar issue is the repetition of the same word or phrase for emphasis, usually with no other words between them. Because these figures of speech are so similar and have the same effect, we will treat them here together.

Reason This Is a Translation Issue

In some languages people do not use doublets. Or they may use doublets, but only in certain situations, so a doublet might not make sense in their language in some verses. People might think that the verse is describing two ideas or actions, when it is only describing one. In this case, translators may need to find some other way to express the meaning expressed by the doublet.

Examples From the Bible

He has one people **scattered** and **dispersed** among the peoples (Esther 3:8 ULT)

The bolded words mean the same thing. Together they mean the people were spread out.

He attacked two men **more righteous** and **better** than himself. (1 Kings 2:32b ULT)

This means that they were “much more righteous” than he was.

You have decided to prepare **false** and **deceptive** words. (Daniel 2:9b ULT)

This means that they had decided to lie, which is another way of saying that they intended to deceive people.

... like of a lamb **without blemish** and **without spot**. (1 Peter 1:19b ULT)

This means that he was like a lamb that did not have any defect—not even one.

Then they approached {and} woke him up, saying, “**Master! Master!** We are perishing!” (Luke 8:24 ULT)

The repetition of “Master” means that the disciples called to Jesus urgently and continually.

Translation Strategies

If a doublet would be natural and give the right meaning in your language, consider using it. If not, consider these strategies.

- (1) Translate only one of the words or phrases.
- (2) If the doublet is used to intensify the meaning, translate one of the words or phrases and add a word that intensifies it such as “very” or “great” or “many.”
- (3) If the doublet is used to intensify or emphasize the meaning, use one of your language’s ways of doing that.

Translation Strategies Applied

(1) Translate only one of the words.

You have decided to prepare **false** and **deceptive** words. (Daniel 2:9b ULT)

"You have decided to prepare **false** things to say."

(2) If the doublet is used to intensify the meaning, translate one of the words and add a word that intensifies it such as "very" or "great" or "many."

He has one people **scattered** and **dispersed** among the peoples (Esther 3:8 ULT)

"He has one people **very spread out**."

(3) If the doublet is used to intensify or emphasize the meaning, use one of your language's ways of doing that.

... like a lamb **without blemish** and **without spot**. (1 Peter 1:19b ULT)

• English can emphasize this with "any" and "at all."

"... like a lamb **without any blemish at all**."

Then they approached {and} woke him up, saying, "**Master! Master!** We are perishing!" (Luke 8:24 ULT)

Then they approached {and} woke him up, **urgently shouting, "Master!**
We are perishing!"

"

Referenced in: [Proverbs 1:27](#); [Proverbs 4:5](#); [Proverbs 5:11](#); [Proverbs 5:14](#); [Proverbs 5:17](#); [Proverbs 6:7](#); [Proverbs 6:10](#); [Proverbs 6:12](#); [Proverbs 8:19](#); [Proverbs 15:11](#); [Proverbs 16:11](#); [Proverbs 20:14](#); [Proverbs 21:23](#); [Proverbs 26:2](#); [Proverbs 26:6](#); [Proverbs 27:20](#); [Proverbs 28:2](#); [Proverbs 30:1](#); [Proverbs 30:13](#); [Proverbs 30:14](#); [Proverbs 31:4](#); [Proverbs 31:12](#); [Proverbs 31:22](#)

Ellipsis

Description

An ellipsis^[^1] occurs when a speaker or writer leaves out one or more words that normally should be in the sentence. The speaker or writer does this because he knows that the hearer or reader will understand the meaning of the sentence and supply the words in his mind when he hears or reads the words that are there. For example:

So the wicked will not stand in the judgment, **nor sinners in the assembly of the righteous.**
(Psalm 1:5 ULT)

There is ellipsis in the second part because “nor sinners in the assembly of the righteous” is not a complete sentence. The speaker assumes that the hearer will understand what it is that sinners will not do in the assembly of the righteous by filling in the action from the previous clause. With the action filled in, the complete sentence would read:

So the wicked will not stand in the judgment, nor **will** sinners **stand** in the assembly of the righteous.

[^1]: English has a punctuation symbol which is also called an ellipsis. It is a series of three dots (...) used to indicate an intentional omission of a word, phrase, sentence or more from text without altering its original meaning. This translationAcademy article is not about the punctuation mark, but about the concept of omission of words that normally should be in the sentence.

Two Types of Ellipsis

A Relative Ellipsis happens when the reader has to supply the omitted word or words from the context. Usually the word is in the previous sentence, as in the example above.

An Absolute Ellipsis happens when the omitted word or words are not in the context, but the phrases are common enough in the language that the reader is expected to supply what is missing from this common usage or from the nature of the situation.

Reason This Is a Translation Issue

Readers who see incomplete sentences or phrases may not know that there is information missing that the writer expects them to fill in. Or readers may understand that there is information missing, but they may not know what information is missing because they do not know the original biblical language, culture, or situation as the original readers did. In this case, they may fill in the wrong information. Or readers may misunderstand the ellipsis if they do not use ellipsis in the same way in their language.

Examples From the Bible

Relative Ellipsis

He makes Lebanon skip like a calf **and Sirion like a young ox.** (Psalm 29:6 ULT)

The writer wants his words to be few and to make good poetry. The full sentence with the information filled in would be:

This page answers the question: *What is ellipsis ?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

Sentence Structure ([UTA PDF](#))

He makes Lebanon skip like a calf and **he makes** Sirion **skip** like a young ox.

Watch carefully, therefore, how you walk—**not as unwise but as wise**. (Ephesians 5:15b ULT)

The information that the reader must understand in the second parts of these sentences can be filled in from the first parts:

Watch carefully, therefore, how you walk—**walk** not as unwise but **walk** as wise,

Absolute Ellipsis

Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight**.” (Luke 18:40b-41 ULT)

It seems that the man answered in an incomplete sentence because he wanted to be polite and not directly ask Jesus for healing. He knew that Jesus would understand that the only way he could receive his sight would be for Jesus to heal him. The complete sentence would be:

“Lord, **I want you to heal me so** that I might receive my sight.”

To Titus, a true son in our common faith. Grace and peace from God the Father and Christ Jesus our Savior. (Titus 1:4 ULT)

The writer assumes that the reader will recognize this common form of a blessing or wish, so he does not need to include the full sentence, which would be:

To Titus, a true son in our common faith. **May you receive** grace and peace from God the Father and Christ Jesus our Savior.

Translation Strategies

If ellipsis would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Add the missing words to the incomplete phrase or sentence.

Examples of Translation Strategies Applied

(1) Add the missing words to the incomplete phrase or sentence.

So the wicked will not stand in the judgment, nor **sinner in the assembly** of the righteous. (Psalm 1:5 ULT)

So the wicked will not stand in the judgment, and **sinner will not stand in the assembly** of the righteous.

Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight**.” (Luke 18:40b-41 ULT)

Then when the man was near, Jesus asked him, “What do you want me to do for you?” He said, “Lord, **I want you to heal me** that I might receive my sight.”

He makes Lebanon skip like a calf **and Sirion like a young ox**. (Psalm 29:6 ULT)

He makes Lebanon skip like a calf, and **he makes** Sirion **skip** like a young ox.

"

Referenced in: Proverbs 1:1; Proverbs 1:2; Proverbs 1:5; Proverbs 1:6; Proverbs 1:12; Proverbs 2:4; Proverbs 2:12; Proverbs 2:16; Proverbs 2:18; Proverbs 3:8; Proverbs 3:9; Proverbs 3:12; Proverbs 3:13; Proverbs 3:14; Proverbs 5:4; Proverbs 5:9; Proverbs 5:15; Proverbs 5:16; Proverbs 5:20; Proverbs 6:1; Proverbs 6:2; Proverbs 6:4; Proverbs 6:5; Proverbs 6:10; Proverbs 6:11; Proverbs 6:13; Proverbs 6:30; Proverbs 6:34; Proverbs 6:35; Proverbs 7:2; Proverbs 7:5; Proverbs 7:7; Proverbs 7:10; Proverbs 7:15; Proverbs 7:22; Proverbs 8:1; Proverbs 8:8; Proverbs 8:9; Proverbs 8:10; Proverbs 8:15; Proverbs 8:16; Proverbs 8:18; Proverbs 8:19; Proverbs 8:20; Proverbs 8:22; Proverbs 9:7; Proverbs 9:9; Proverbs 10:1; Proverbs 10:2; Proverbs 10:5; Proverbs 10:23; Proverbs 10:24; Proverbs 10:29; Proverbs 10:32; Proverbs 11:4; Proverbs 11:8; Proverbs 11:10; Proverbs 11:18; Proverbs 11:19; Proverbs 11:24; Proverbs 11:31; Proverbs 12:17; Proverbs 12:19; Proverbs 13:1; Proverbs 13:3; Proverbs 13:10; Proverbs 13:11; Proverbs 13:14; Proverbs 13:22; Proverbs 13:23; Proverbs 14:4; Proverbs 14:6; Proverbs 14:14; Proverbs 14:19; Proverbs 15:16; Proverbs 15:17; Proverbs 15:21; Proverbs 15:24; Proverbs 15:28; Proverbs 16:4; Proverbs 16:6; Proverbs 16:8; Proverbs 16:24; Proverbs 16:32; Proverbs 17:1; Proverbs 17:10; Proverbs 17:12; Proverbs 17:17; Proverbs 18:2; Proverbs 18:3; Proverbs 18:19; Proverbs 19:7; Proverbs 19:10; Proverbs 19:12; Proverbs 19:13; Proverbs 19:19; Proverbs 19:29; Proverbs 20:16; Proverbs 20:25; Proverbs 20:30; Proverbs 21:6; Proverbs 21:14; Proverbs 21:15; Proverbs 21:18; Proverbs 21:26; Proverbs 21:27; Proverbs 22:16; Proverbs 22:19; Proverbs 22:26; Proverbs 23:7; Proverbs 23:12; Proverbs 23:17; Proverbs 23:20; Proverbs 23:23; Proverbs 24:32; Proverbs 24:33; Proverbs 24:34; Proverbs 25:3; Proverbs 25:7; Proverbs 25:23; Proverbs 25:27; Proverbs 26:3; Proverbs 26:7; Proverbs 26:9; Proverbs 26:14; Proverbs 27:2; Proverbs 27:19; Proverbs 28:13; Proverbs 29:15; Proverbs 29:22; Proverbs 30:7; Proverbs 30:9; Proverbs 30:17; Proverbs 31:2; Proverbs 31:4; Proverbs 31:6; Proverbs 31:8; Proverbs 31:9; Proverbs 31:22; Proverbs 31:24

Euphemism

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private.

... they found Saul and his sons **fallen** on Mount Gilboa.
(1 Chronicles 10:8b ULT)

This means that Saul and his sons “were dead.” It is a euphemism because the important thing was not that Saul and his sons had fallen but that they were dead. Sometimes people do not like to speak directly about death because it is unpleasant.

This page answers the question: *What is a euphemism?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

Reason This Is a Translation Issue

Different languages use different euphemisms. If the target language does not use the same euphemism as in the source language, readers may not understand what it means and they may think that the writer means only what the words literally say.

Examples From the Bible

... where there was a cave. Saul went inside to **cover his feet**. (1 Samuel 24:3b ULT)

The original hearers would have understood that Saul went into the cave to use it as a toilet, but the writer wanted to avoid offending or distracting them, so **he did not say specifically** what Saul did or what he left in the cave.

But Mary said to the angel, “How will this be, since I have not **known a man**?” (Luke 1:34 ULT)

In order **to be polite**, Mary uses a euphemism to say that she has never had sexual intercourse with a man.

Translation Strategies

If euphemism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

- (1) Use a euphemism from your own culture.
- (2) State the information plainly without a euphemism if it would not be offensive.

Examples of Translation Strategies Applied

- (1) Use a euphemism from your own culture.

... where there was a cave. Saul went inside to **cover his feet**. (1 Samuel 24:3b ULT) — Some languages might use euphemisms like these:

“... where there was a cave. Saul went into the cave to **dig a hole**”

“... where there was a cave. Saul went into the cave to **have some time alone**”

But Mary said to the angel, “How will this be, since I have not **known a man**?” (Luke 1:34 ULT)

But Mary said to the angel, "How will this be, since I have not **slept with a man?**"

(2) State the information plainly without a euphemism if it would not be offensive.

They found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)

"They found Saul and his sons **dead** on Mount Gilboa."

"

Referenced in: [Proverbs 2:19](#); [Proverbs 5:11](#); [Proverbs 5:15](#); [Proverbs 5:16](#); [Proverbs 6:29](#); [Proverbs 20:2](#); [Proverbs 29:3](#); [Proverbs 31:3](#); [Proverbs 31:8](#)

Exclamations

Description

Exclamations are words or sentences that show strong feeling such as surprise, joy, fear, or anger. In the ULT and UST, they usually have an exclamation mark (!) at the end. The mark shows that it is an exclamation. The situation and the meaning of what the people said helps us understand what feelings they were expressing. In the example below from Matthew 8, the speakers were terribly afraid. In the example from Matthew 9, the speakers were amazed, because something happened that they had never seen before.

This page answers the question: *What are ways of translating exclamations?*

In order to understand this topic, it would be good to read:

Sentence Types ([UTA PDF](#))

Save us, Lord; we are about to die! (Matthew 8:25b ULT)

When the demon had been driven out, the mute man spoke. The crowds were astonished and said, "This has never been seen before in Israel!" (Matthew 9:33 ULT)

Reason This Is a Translation Issue

Languages have different ways of showing that a sentence communicates strong emotion.

Examples From the Bible

Some exclamations have a word that shows feeling. The sentences below have "Oh" and "Ah." The word "oh" here shows the speaker's amazement.

Oh, the depth of the riches both of the wisdom and the knowledge of God! (Romans 11:33 ULT)

The word "Alas" below shows that Gideon was very frightened.

When Gideon saw that he was the angel of Yahweh, Gideon lamented, "**Alas**, O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!" (Judges 6:22 ULT)

Some exclamations start with a question word such as "how" or "why," even though they are not questions. The sentence below shows that the speaker is amazed at how unsearchable God's judgments are.

How unsearchable are his judgments, and his ways beyond discovering! (Romans 11:33b ULT)

Some exclamations in the Bible do not have a main verb. The exclamation below shows that the speaker is disgusted with the person he is speaking to.

You worthless person! (Matthew 5:22b ULT)

Translation Strategies

- (1) If an exclamation in your language needs a verb, add one. Often a good verb is "is" or "are."
- (2) Use an exclamation word from your language that shows the strong feeling.
- (3) Translate the exclamation word with a sentence that shows the feeling.
- (4) Use a word that emphasizes the part of the sentence that brings about the strong feeling.
- (5) If the strong feeling is not clear in the target language, then tell how the person felt.

Examples of Translation Strategies Applied

(1) If an exclamation in your language needs a verb, add one. Often a good verb is “is” or “are.”

You worthless person! (Matthew 5:22b ULT)

“You **are** such a worthless person!”

Oh, the depth of the riches both of the wisdom and the knowledge of God! (Romans 11:33b ULT)

“Oh, the riches of the wisdom and the knowledge of God **are** so deep!”

(2) Use an exclamation word from your language that shows the strong feeling. In the first suggested translation below, the word “wow” shows that they were astonished. In the second suggested translation, the expression “Oh no” shows that something terrible or frightening has happened.

They were extremely astonished, saying, “He has done everything well. He even makes the deaf hear and the mute speak.” (Mark 7:37 ULT)

“They were extremely astonished, saying, ‘**Wow!** He has done everything well. He even makes the deaf to hear and the mute to speak.’”

Alas, oh my Lord Yahweh! For because of this I have seen the angel of Yahweh face to face! (Judges 6:22b ULT)

“**Oh no**, Lord Yahweh! I have seen the angel of Yahweh face to face!”

(3) Translate the exclamation word with a sentence that shows the feeling.

“**Alas**, O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!” (Judges 6:22 ULT)

“Lord Yahweh, **what will happen to me?** For I have seen the angel of Yahweh face to face!” “**Help**, Lord Yahweh! For I have seen the angel of Yahweh face to face!”

(4) Use a word that emphasizes the part of the sentence that brings about the strong feeling.

How unsearchable are his judgments, and his ways beyond discovering! (Romans 11:33b ULT)

“His judgments are **so** unsearchable and his ways are **far** beyond discovering!”

(5) If the strong feeling is not clear in the target language, then tell how the person felt.

When Gideon saw that he was the angel of Yahweh, Gideon lamented, “**Alas**, O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!” (Judges 6:22 ULT)

Gideon understood that this was the angel of Yahweh. **He was terrified** and said, “**Alas**, Lord Yahweh! I have seen the angel of Yahweh face to face!”

”

Referenced in: [Proverbs 5:12](#); [Proverbs 15:23](#); [Proverbs 30:13](#)

Exclusive and Inclusive 'We'

Description

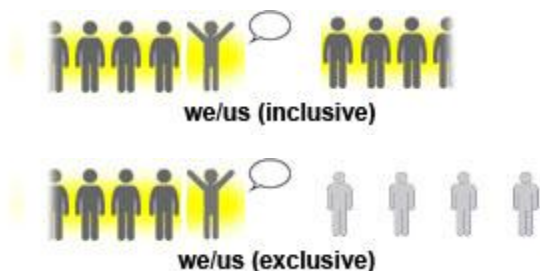
Some languages have more than one form of "we": an inclusive form that means "I and you" and an exclusive form that means "I and someone else but not you." The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also true for "us," "our," "ours," and "ourselves." Some languages have inclusive forms and exclusive forms for each of these. Translators whose language has separate exclusive and inclusive forms for these words will need to understand what the speaker meant so that they can decide which form to use.

This page answers the question: *What are the exclusive and inclusive forms of "we"?*

In order to understand this topic, it would be good to read:

[Pronouns \(UTA PDF\)](#)

See the pictures. The people on the right are the people that the speaker is talking to. The yellow highlight shows who the inclusive "we" and the exclusive "we" refer to.



Reason This Is a Translation Issue

The Bible was first written in the Hebrew, Aramaic, and Greek languages. Like English, these languages do not have separate exclusive and inclusive forms for "we." If your language has separate exclusive and inclusive forms of "we," then you will need to understand what the speaker meant so that you can decide which form of "we" to use.

Examples From the Bible

Exclusive

They said, "There are not more than five loaves of bread and two fish with us—unless **we** go and buy food for all these people." (Luke 9:13 ULT)

In the second clause, the disciples are talking about some of them going to buy food. They were speaking to Jesus, but Jesus was not going to buy food. So languages that have inclusive and exclusive forms of "we" would use the **exclusive** form there.

We have seen it, and **we** bear witness to it. **We** are announcing to you the eternal life, which was with the Father, and which has been made known to **us**. (1 John 1:2 ULT)

John is telling people who have not seen Jesus what he and the other apostles have seen. So languages that have inclusive and exclusive forms of "we" and "us" would use the **exclusive** forms in this verse.

Inclusive

The shepherds said one to each other, "Let **us** now go to Bethlehem, and see this thing that has happened, which the Lord has made known to **us**." (Luke 2:15b ULT)

The shepherds were speaking to one another. When they said “us,” they were including the people they were speaking to, so languages that have inclusive and exclusive forms of “we” and “us” would use the **inclusive** form in this verse.

Now it happened that on one of those days, he indeed got into a boat with his disciples, and he said to them, “Let **us** go over to the other side of the lake.” So they set sail. (Luke 8:22 ULT)

When Jesus said “us,” he was referring to himself and to the disciples he was speaking to, so languages that have inclusive and exclusive forms of “we” and “us” would use the **inclusive** form in this verse.

Next we recommend you learn about:

When Masculine Words Include Women ([UTA PDF](#))

Referenced in: [Proverbs 1:11](#); [Proverbs 1:12](#); [Proverbs 1:13](#); [Proverbs 1:14](#)

First, Second or Third Person

Normally a speaker refers to himself as “I” and the person he is speaking to as “you.” Sometimes in the Bible a speaker refers to himself or to the person he is speaking to with terms other than “I” or “you.”

Description

- First person — This is how a speaker normally refers to himself. English uses the pronouns “I” and “we.” (Also: me, my, mine; us, our, ours)
- Second person — This is how a speaker normally refers to the person or people he is speaking to. English uses the pronoun “you.” (Also: your, yours)
- Third person — This is how a speaker refers to someone else. English uses the pronouns “he,” “she,” “it,” and “they.” (Also: him, his, her, hers, its; them, their, theirs) Noun phrases like “the man” or “the woman” are also third person.

This page answers the question: *What are first, second, and third person, and how do I translate when a third person form does not refer to the third person?*

In order to understand this topic, it would be good to read:

Making Assumed Knowledge and Implicit Information Explicit ([UTA PDF](#))

Pronouns ([UTA PDF](#))

Reason This Is a Translation Issue

Sometimes in the Bible a speaker uses the third person to refer to himself or to the people he is speaking to. Readers might think that the speaker was referring to someone else. They might not understand that he meant “I” or “you.”

Examples From the Bible

Sometimes people used the third person instead of “I” or “me” to refer to themselves.

But David said to Saul, “**Your servant** used to keep **his** father’s sheep.” (1 Samuel 17:34 ULT)

David referred to himself in the third person as “your servant” and used “his.” He was calling himself Saul’s servant in order to show his humility before Saul.

Then Yahweh answered Job out of a fierce storm and said,
“... Do you have an arm like **God’s**? Can you thunder with a voice like **his**?” (Job 40:6, 9 ULT)

God referred to himself in the third person with the words “God’s” and “his.” He did this to emphasize that he is God, and he is powerful.

Sometimes people use the third person instead of “you” or “your” to refer to the person or people they are speaking to.

Abraham answered and said, “Look, I have undertaken to speak to my Lord, even though I am only dust and ashes!” (Genesis 18:27 ULT)

Abraham was speaking to the Lord, and referred to the Lord as “My Lord” rather than as “you.” He did this to show his humility before God.

So also my heavenly Father will do to you, if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)

After saying “each of you,” Jesus used the third person “his” instead of “your.”

Translation Strategies

If using the third person to mean “I” or “you” would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

- (1) Use the third person phrase along with the pronoun “I” or “you.”
- (2) Simply use the first person (“I”) or second person (“you”) instead of the third person.

Examples of Translation Strategies Applied

- (1) Use the third person phrase along with the pronoun “I” or “you.”

But David said to Saul, “**Your servant** used to keep **his** father’s sheep.” (1 Samuel 17:34)

But David said to Saul, “**I, your servant**, used to keep **my** father’s sheep.”

- (2) Simply use the first person (“I”) or second person (“you”) instead of the third person.

Then Yahweh answered Job out of a fierce storm and said, “... Do you have an arm like **God’s**? Can you thunder with a voice like **his**?” (Job 40:6, 9 ULT)

Then Yahweh answered Job out of a fierce storm and said, “... Do you have an arm like **mine**? Can you thunder with a voice like **mine**?”

So also my heavenly Father will do to you if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)

So also my heavenly Father will do to you if **each of you** does not forgive **your** brother from your heart.

Next we recommend you learn about:

Forms of You ([UTA PDF](#))

Referenced in: [Proverbs 1:8](#); [Proverbs 4:1](#); [Proverbs 6:20](#); [Proverbs 8:11](#)

Forms of You

Singular, Dual, and Plural

Some languages have more than one word for “you” based on how many people the word “you” refers to. The **singular** form refers to one person, and the **plural** form refers to more than one person. Some languages also have a **dual** form which refers to two people, and some languages have other forms that refer to three or four people.

This page answers the question: *What are the different forms of you?*

In order to understand this topic, it would be good to read:

Forms of ‘You’ — Singular ([UTA PDF](#))

Forms of ‘You’ — Dual/Plural ([UTA PDF](#))

You may also want to watch the video at https://ufw.io/figs_younum.

Sometimes in the Bible a speaker uses a singular form of “you” even though he is speaking to a crowd. For help with translating these, we suggest you read:

- [Singular Pronouns that Refer to Groups](#)

Formal and Informal

Some languages have more than one form of “you” based on the relationship between the speaker and the person he or she is talking to. People use the **formal** form of “you” when speaking to someone who is older, or has higher authority, or is someone they do not know very well. People use the **informal** form when speaking to someone who is not older, or does not have higher authority, or is a family member or close friend.

You may also want to watch the video at https://ufw.io/figs_youform.

For help with translating these, we suggest you read:

- [Forms of “You” — Formal or Informal](#)

Masculine and Feminine

Some languages have a **masculine** form and a **feminine** form of the word for “you.” People use the **masculine** form when speaking to a man or boy and the **feminine** form when speaking to a woman or girl.

English does not make any of the above distinctions, so they are absent in the ULT. Please be aware of this and use the appropriate forms of “you” if your language does make any of these distinctions.

”

Referenced in: [Proverbs 4:2](#); [Proverbs 9:5](#); [Proverbs 9:6](#)

Forms of 'You' — Formal or Informal

(You may also want to watch the video at https://ufw.io/figs_youform.)

Description

Some languages make a distinction between the formal form of "you" and the informal form of "you." This page is primarily for people whose language makes this distinction.

In some cultures people use the formal "you" when speaking to someone who is older or in authority, and they use the informal "you" when speaking to someone who is their own age or younger or who has less authority. In other cultures, people use the formal "you" when speaking to strangers or people they do not know well, and the informal "you" when speaking with family members and close friends.

This page answers the question: *What are the formal and informal "you"?*

In order to understand this topic, it would be good to read:

Forms of You ([UTA PDF](#))

Pronouns ([UTA PDF](#))

Reasons This Is a Translation Issue

- The Bible was written in Hebrew, Aramaic, and Greek. These languages do not have formal and informal forms of "you."
- English and many other source languages do not have formal and informal forms of "you."
- Translators who use a source text in a language that does have formal and informal forms of "you" will need to understand how those forms are used in that language. The rules in that language may not be exactly the same as the rules in the translator's language.
- Translators will need to understand the relationship between two speakers in order to choose the appropriate form in their language.
- Use of "you" by people speaking to Jesus is sometimes particularly difficult for translators. Because Jesus is God, some will want to always use the formal form when people are speaking to him, but it is important to recognize the actual relationship and feelings towards Jesus. Pharisees and Sadducees became Jesus' enemies early on and would have been unlikely to have spoken with particular respect to him. Also, when Jesus was with Pilate, he was treated as a criminal, not with respect.

Translation Principles

- Understand the relationship between a speaker and the person or people he is speaking to.
- Understand the speaker's attitude toward the person he is speaking to.
- Choose the form in your language that is appropriate for that relationship and attitude.

Examples From the Bible

Yahweh God called to the man and said to him, "Where are **you**?" (Genesis 3:9 ULT)

God is in authority over the man, so languages that have formal and informal forms of "you" would probably use the informal form here.

It seemed good to me also, having carefully investigated everything from the beginning, to write for **you** an orderly account, most excellent Theophilus, so that **you** might know the certainty concerning the things that **you** have been taught. (Luke 1:3-4 ULT)

Luke called Theophilus "most excellent." This shows us that Theophilus was probably a high official to whom Luke was showing great respect. Speakers of languages that have a formal form of "you" would probably use that form here.

‘Our Father who is in heaven, may **your** name be honored as holy.’ (Matthew 6:9b ULT)

This is part of a prayer that Jesus taught his disciples. Some cultures would use the formal “you” because God is in authority. Other cultures would use the informal “you” because God is our Father.

Translation Strategies

Translators whose language has formal and informal forms of “you” will need to understand the relationship between two speakers in order to choose the appropriate form of “you” in their language.

Deciding whether to use the formal or informal “You”

Pay attention to the relationships between the speakers.

- Is one speaker in authority over the other?
- Is one speaker older than the other?
- Are the speakers family members, relatives, friends, strangers, or enemies?

If you have a Bible in a language that has formal and informal forms of “you,” see what forms it uses. Remember, though, that the rules in that language might be different than the rules in your language.

Translation Strategies Applied

English does not have formal and informal forms of “you,” so we cannot show in English how to translate using formal and informal forms of “you.” Please see the examples and discussion above.

Next we recommend you learn about:

Forms of 'You' — Dual/Plural ([UTA PDF](#))

Forms of 'You' — Singular ([UTA PDF](#))

Referenced in: [Proverbs 30:7](#)

Forms of 'You' — Singular

Description

Some languages have a **singular** form of “you” for when the word “you” refers to just one person, and a **plural** form for when the word “you” refers to more than one person. Translators who speak one of these languages will always need to know what the speaker meant so they can choose the right word for “you” in their language. Other languages, such as English, have only one form, which people use regardless of how many people it refers to.

This page answers the question: *How do I know if the word 'you' is singular?*

In order to understand this topic, it would be good to read:

Parts of Speech ([UTA PDF](#))

Forms of You ([UTA PDF](#))

Pronouns ([UTA PDF](#))

The Bible was first written in the Hebrew, Aramaic, and Greek languages. These languages all have both a singular form of “you” and a plural form of “you.” When we read the Bible in those languages, the pronouns and verb forms show us whether the word “you” refers to one person or more than one. When we read the Bible in a language that does not have different forms of you, we need to look at the context to see how many people the speaker was speaking to.

Reason This Is a Translation Issue

- Translators who speak a language that has distinct singular and plural forms of “you” will always need to know what the speaker meant so they can choose the right word for “you” in their language.
- Many languages also have different forms of the verb depending on whether the subject is singular or plural. So even if there is no pronoun meaning “you,” translators of these languages will need to know if the speaker was referring to one person or more than one.

Often the context will make it clear whether the word “you” refers to one person or more than one. If you look at the other pronouns in the sentence, they will help you know the number of people the speaker was speaking to. Sometimes Greek and Hebrew speakers used the singular form of “you” even though they were speaking to a group of people. (See [Forms of 'You' — Singular to a Crowd](#).)

Examples From the Bible

But he said, “All these things **I** have kept from my youth.” But when he heard this, Jesus said to him, “One thing is still lacking to **you**. All things, as much as **you** have, **sell** all and **distribute** to the poor, and **you** will have treasure in heaven—and **come, follow** me.” (Luke 18:21-22 ULT)

The ruler was speaking about just himself when he said “I.” This shows us that when Jesus said “you” he was referring only to the ruler and he used the singular form. So languages that have singular and plural forms of “you” need the singular form here, as well as for the verbs “sell,” “distribute,” “come,” and “follow.”

The angel said to him, “**Dress yourself** and **put on your** sandals.” So he did that. He said to him, “**Put on your** outer garment and **follow** me.” (Acts 12:8 ULT)

The angel used singular forms here and the context makes it clear that he was speaking to one person and that only one person did what the the angel commanded. So languages that have singular and plural forms of “you” would need the singular form here for “yourself” and “your.” Also, if verbs have different forms for singular and plural subjects, then the verbs “dress,” “put on,” and “follow” need the form that indicates a singular subject.

All the ones {who are} with me greet **you**. **Greet** the ones loving us in faith. Grace {be} with all of **you**. (Titus 3:15 ULT)

Paul wrote this letter to one person, Titus, so most of the time the word “you” in this letter is singular and refers only to Titus. In this verse, the first “you” is singular, so the greeting is for Titus, as well as the instruction to greet the others there. The second “you,” however, is plural, so the blessing is for Titus and for all of the believers there in Crete.

“Having gone, **search** carefully for the young child, and after **you** have found him, **report** to me so that I also, having come, might worship him.” (Matthew 2:8 ULT)

Since Herod is speaking to all of the learned men, the word “you” and the commands “search” and “report” are plural.

Strategies for finding out how many people “you” refers to

- (1) Look at the notes to see if they tell whether “you” refers to one person or more than one person.
- (2) Look at the UST to see if it says anything that would show you whether the word “you” refers to one person or more than one person.
- (3) If you have a Bible that is written in a language that distinguishes “you” singular from “you” plural, see which form of “you” that Bible has in that sentence.
- (4) Look at the context to see how many people the speaker was talking to and who responded.

You may also want to watch the video at https://ufw.io/figs_younum.

Next we recommend you learn about:

Forms of 'You' — Dual/Plural ([UTA PDF](#))

Referenced in: [Proverbs 1:23](#)

Generic Noun Phrases

Description

Generic noun phrases refer to people or things in general rather than to specific individuals or things. This happens frequently in proverbs, because proverbs tell about things that are true about people in general.

This page answers the question: *What are generic noun phrases and how can I translate them?*

In order to understand this topic, it would be good to read:

Parts of Speech ([UTA PDF](#))

Can **a man** walk on hot coals without scorching his feet? So is **the man who goes in to his neighbor's wife; the one who touches her** will not go unpunished. (Proverbs 6:28-29 ULT)

The phrases in bold above do not refer to a specific man. They refer to any man who does these things.

Reason This Is a Translation Issue

Different languages have different ways of showing that noun phrases refer to something in general. You (the translator) should refer to these general ideas in ways that are natural in your language.

Examples From the Bible

The **righteous person** is kept away from trouble and it comes upon **the wicked** instead. (Proverbs 11:8 ULT)

The bold phrases above do not refer to a specific person but to anyone who does what is right or anyone who is wicked.

People curse **the man who refuses to sell grain**. (Proverbs 11:26 ULT)

This does not refer to a particular man, but to any person who refuses to sell grain.

Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)

The phrase "a good man" does not refer to a particular man, but to any person who is good. The phrase "a man who makes evil plans" does not refer to a particular man, but to any person who makes evil plans.

Translation Strategies

If your language can use the same wording as in the ULT to refer to people or things in general rather than to specific individuals or things, consider using the same wording. If not, here are some strategies you might use.

- (1) Use the word "the" in the noun phrase.
- (2) Use the word "a" in the noun phrase.
- (3) Use the word "any," as in "any person" or "anyone."
- (4) Use the plural form, as in "people."
- (5) Use any other way that is natural in your language.

Examples of Translation Strategies Applied

- (1) Use the word "the" in the noun phrase.

Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)

"Yahweh gives favor to **the good man**, but he condemns **the man who makes evil plans**." (Proverbs 12:2)

(2) Use the word "a" in the noun phrase.

People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)

"People curse **a man** who refuses to sell grain."

(3) Use the word "any," as in "any person" or "anyone."

People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)

"People curse **any man** who refuses to sell grain."

(4) Use the plural form, as in "people" (or in this sentence, "men").

People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)

"People curse **men** who refuse to sell grain"

(5) Use any other way that is natural in your language.

People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)

"People curse **whoever** refuses to sell grain."

Next we recommend you learn about:

When Masculine Words Include Women (UTA PDF)

Referenced in: Introduction to Proverbs; Proverbs 1:6; Proverbs 1:11; Proverbs 2:12; Proverbs 2:16; Proverbs 3:4; Proverbs 3:13; Proverbs 3:30; Proverbs 3:31; Proverbs 3:33; Proverbs 6:6; Proverbs 6:23; Proverbs 6:27; Proverbs 6:28; Proverbs 6:30; Proverbs 6:31; Proverbs 7:12; Proverbs 7:26; Proverbs 8:3; Proverbs 8:34; Proverbs 9:7; Proverbs 9:8; Proverbs 9:9; Proverbs 9:18; Proverbs 10:5; Proverbs 10:7; Proverbs 10:16; Proverbs 10:20; Proverbs 10:21; Proverbs 10:24; Proverbs 10:25; Proverbs 10:26; Proverbs 10:30; Proverbs 11:5; Proverbs 11:8; Proverbs 11:9; Proverbs 11:16; Proverbs 11:17; Proverbs 11:18; Proverbs 11:21; Proverbs 11:24; Proverbs 11:25; Proverbs 11:26; Proverbs 11:27; Proverbs 11:28; Proverbs 11:29; Proverbs 11:30; Proverbs 11:31; Proverbs 12:2; Proverbs 12:10; Proverbs 12:12; Proverbs 12:13; Proverbs 12:17; Proverbs 12:18; Proverbs 12:19; Proverbs 12:21; Proverbs 12:24; Proverbs 12:26; Proverbs 12:27; Proverbs 13:1; Proverbs 13:3; Proverbs 13:4; Proverbs 13:5; Proverbs 13:7; Proverbs 13:8; Proverbs 13:9; Proverbs 13:11; Proverbs 13:13; Proverbs 13:18; Proverbs 13:20; Proverbs 13:22; Proverbs 13:24; Proverbs 13:25; Proverbs 14:1; Proverbs 14:2; Proverbs 14:4; Proverbs 14:6; Proverbs 14:7; Proverbs 14:8; Proverbs 14:12; Proverbs 14:14; Proverbs 14:15; Proverbs 14:16; Proverbs 14:17; Proverbs 14:19; Proverbs 14:20; Proverbs 14:21; Proverbs 14:26; Proverbs 14:28; Proverbs 14:29; Proverbs 14:30; Proverbs 14:31; Proverbs 14:32; Proverbs 14:33; Proverbs 14:35; Proverbs 15:1; Proverbs 15:2; Proverbs 15:4; Proverbs 15:5; Proverbs 15:6; Proverbs 15:8; Proverbs 15:9; Proverbs 15:10; Proverbs 15:12; Proverbs 15:14; Proverbs 15:15; Proverbs 15:18; Proverbs 15:19; Proverbs 15:21; Proverbs 15:23; Proverbs 15:24; Proverbs 15:25; Proverbs 15:27; Proverbs 15:28; Proverbs 15:29; Proverbs 15:30; Proverbs 15:31; Proverbs 15:32; Proverbs 16:1; Proverbs 16:4; Proverbs 16:5; Proverbs 16:10; Proverbs 16:13; Proverbs 16:14; Proverbs 16:15; Proverbs 16:17; Proverbs 16:20; Proverbs 16:21; Proverbs 16:23; Proverbs 16:26; Proverbs 16:27; Proverbs 16:28; Proverbs 16:29; Proverbs 16:30; Proverbs 16:32; Proverbs 16:33; Proverbs 17:2; Proverbs 17:3; Proverbs 17:4; Proverbs 17:5; Proverbs 17:7; Proverbs 17:9; Proverbs 17:10; Proverbs 17:11; Proverbs 17:12; Proverbs 17:13; Proverbs 17:15; Proverbs 17:16; Proverbs 17:17; Proverbs 17:18; Proverbs 17:19; Proverbs 17:20; Proverbs 17:21; Proverbs 17:23; Proverbs 17:24; Proverbs 17:25; Proverbs 17:27; Proverbs 17:28; Proverbs 18:1; Proverbs 18:2; Proverbs 18:4; Proverbs 18:5; Proverbs 18:6; Proverbs 18:9; Proverbs 18:10;

Proverbs 18:13; Proverbs 18:15; Proverbs 18:16; Proverbs 18:17; Proverbs 18:18; Proverbs 18:22; Proverbs 18:23; Proverbs 18:24; Proverbs 19:1; Proverbs 19:2; Proverbs 19:4; Proverbs 19:5; Proverbs 19:6; Proverbs 19:7; Proverbs 19:8; Proverbs 19:10; Proverbs 19:11; Proverbs 19:12; Proverbs 19:13; Proverbs 19:14; Proverbs 19:16; Proverbs 19:17; Proverbs 19:19; Proverbs 19:22; Proverbs 19:23; Proverbs 19:24; Proverbs 19:25; Proverbs 19:26; Proverbs 19:28; Proverbs 19:29; Proverbs 20:2; Proverbs 20:3; Proverbs 20:4; Proverbs 20:7; Proverbs 20:8; Proverbs 20:11; Proverbs 20:12; Proverbs 20:14; Proverbs 20:16; Proverbs 20:19; Proverbs 20:20; Proverbs 20:24; Proverbs 20:26; Proverbs 20:27; Proverbs 20:28; Proverbs 21:1; Proverbs 21:5; Proverbs 21:8; Proverbs 21:10; Proverbs 21:11; Proverbs 21:12; Proverbs 21:13; Proverbs 21:15; Proverbs 21:16; Proverbs 21:17; Proverbs 21:18; Proverbs 21:20; Proverbs 21:21; Proverbs 21:22; Proverbs 21:23; Proverbs 21:24; Proverbs 21:25; Proverbs 21:26; Proverbs 21:27; Proverbs 21:28; Proverbs 21:29; Proverbs 21:31; Proverbs 22:2; Proverbs 22:3; Proverbs 22:5; Proverbs 22:6; Proverbs 22:7; Proverbs 22:8; Proverbs 22:9; Proverbs 22:10; Proverbs 22:11; Proverbs 22:12; Proverbs 22:13; Proverbs 22:14; Proverbs 22:15; Proverbs 22:16; Proverbs 22:22; Proverbs 22:24; Proverbs 22:29; Proverbs 23:1; Proverbs 23:6; Proverbs 23:9; Proverbs 23:13; Proverbs 23:21; Proverbs 23:24; Proverbs 23:27; Proverbs 24:7; Proverbs 24:8; Proverbs 24:9; Proverbs 24:10; Proverbs 24:15; Proverbs 24:16; Proverbs 24:20; Proverbs 24:21; Proverbs 24:24; Proverbs 25:2; Proverbs 25:3; Proverbs 25:5; Proverbs 25:10; Proverbs 25:13; Proverbs 25:14; Proverbs 25:15; Proverbs 25:17; Proverbs 25:19; Proverbs 25:20; Proverbs 25:21; Proverbs 25:26; Proverbs 26:1; Proverbs 26:2; Proverbs 26:3; Proverbs 26:4; Proverbs 26:5; Proverbs 26:6; Proverbs 26:7; Proverbs 26:8; Proverbs 26:9; Proverbs 26:10; Proverbs 26:11; Proverbs 26:12; Proverbs 26:13; Proverbs 26:14; Proverbs 26:15; Proverbs 26:16; Proverbs 26:21; Proverbs 26:24; Proverbs 26:25; Proverbs 26:27; Proverbs 27:2; Proverbs 27:7; Proverbs 27:10; Proverbs 27:11; Proverbs 27:12; Proverbs 27:14; Proverbs 27:16; Proverbs 27:18; Proverbs 27:19; Proverbs 27:21; Proverbs 27:22; Proverbs 28:3; Proverbs 28:4; Proverbs 28:6; Proverbs 28:7; Proverbs 28:8; Proverbs 28:9; Proverbs 28:10; Proverbs 28:11; Proverbs 28:12; Proverbs 28:13; Proverbs 28:14; Proverbs 28:15; Proverbs 28:16; Proverbs 28:17; Proverbs 28:18; Proverbs 28:20; Proverbs 28:22; Proverbs 28:23; Proverbs 28:24; Proverbs 28:25; Proverbs 28:26; Proverbs 28:27; Proverbs 28:28; Proverbs 29:1; Proverbs 29:2; Proverbs 29:3; Proverbs 29:4; Proverbs 29:5; Proverbs 29:6; Proverbs 29:7; Proverbs 29:9; Proverbs 29:10; Proverbs 29:11; Proverbs 29:12; Proverbs 29:13; Proverbs 29:14; Proverbs 29:15; Proverbs 29:18; Proverbs 29:19; Proverbs 29:21; Proverbs 29:22; Proverbs 29:23; Proverbs 29:24; Proverbs 29:25; Proverbs 29:26; Proverbs 29:27; Proverbs 30:2; Proverbs 30:10; Proverbs 30:14; Proverbs 30:16; Proverbs 30:19; Proverbs 30:20; Proverbs 30:22; Proverbs 30:23; Proverbs 30:26; Proverbs 30:27; Proverbs 30:28; Proverbs 30:30; Proverbs 30:31; Proverbs 31:5; Proverbs 31:6; Proverbs 31:8; Proverbs 31:9; Proverbs 31:10; Proverbs 31:20; Proverbs 31:24; Proverbs 31:30

Go and Come

Description

This page answers the question: *What do I do if the word "go" or "come" is confusing in a certain sentence?*

Different languages have different ways of determining whether to use the words "go" or "come" and whether to use the words "take" or "bring" when talking about motion. For example, when saying that they are approaching a person who has called them, English speakers say "I'm coming," while Spanish speakers say "I'm going." You will need to study the context in order to understand what is meant by the words "go" and "come" (and also "take" and "bring"), and then translate those words in a way that your readers will understand which direction people are moving in.

Reason This Is a Translation Issue

Different languages have different ways of talking about motion. The biblical languages or your source language may use the words "go" and "come" or "take" and "bring" differently than your language uses them. If these words are not translated in the way that is natural in your language, your readers may be confused about which direction people are moving.

Examples From the Bible

Yahweh said to Noah, "**Come**, you and all your household, into the ark." (Genesis 7:1 ULT)

In some languages, this would lead people to think that Yahweh was in the ark.

But you will be free from my oath if you **come** to my relatives and they will not give her to you.
Then you will be free from my oath. (Genesis 24:41 ULT)

Abraham was speaking to his servant. Abraham's relatives lived far away from where he and his servant were standing and he wanted his servant to **go** to them, not **come** toward Abraham.

When you have **come** to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it ... (Deuteronomy 17:14a ULT)

Moses is speaking to the people in the wilderness. They had not yet gone into the land that God was giving them. In some languages, it would make more sense to say, "When you have **gone** into the land ..."

They **brought** him up to the temple in Jerusalem to present him to the Lord. (Luke 2:22b ULT)

In some languages, it might make more sense to say that they **took** or **carried** Jesus to the temple.

Then see, there was a man whose name was Jairus, and he was a leader of the synagogue. And falling at the feet of Jesus, he begged him to come to his house. (Luke 8:41 ULT)

The man was not at his house when he spoke to Jesus. He wanted Jesus to **go** with him to his house.

What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)

In some languages, it might make more sense to ask what did you come out to see.

Translation Strategies

If the word used in the ULT would be natural and give the right meaning in your language, consider using it. If not, here are other strategies.

- (1) Use the word “go,” “come,” “take,” or “bring” that would be natural in your language.
- (2) Use another word that expresses the right meaning.

Examples of Translation Strategies Applied

- (1) Use the word “go,” “come,” “take,” or “bring” that would be natural in your language.

But you will be free from my oath if you **come** to my relatives and they will not give her to you.
(Genesis 24:41 ULT)

But you will be free from my oath if you **go** to my relatives and they will not give her to you.

What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)

What did you come out into the desert to see? A reed shaken by the wind?

- (2) Use another word that expresses the right meaning.

When you have **come** to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it ... (Deuteronomy 17:14 ULT)

“When you have **arrived** in the land that Yahweh your God gives you, and when you take possession of it and begin to live in it ...”

Yahweh said to Noah, “**Come**, you and all your household, into the ark ...” (Genesis 7:1 ULT)

Yahweh said to Noah, “**Enter**, you and all your household, into the ark ...”

What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)

What did you travel out into the desert to see? A reed shaken by the wind?

”

Referenced in: [Proverbs 5:8](#)

Hendiadys

Description

In a hendiadys, a speaker uses two words that mean different things and that are connected with “and.” These two words work together to express a single idea. Usually one of the words is the primary idea and the other word further describes the primary one.

... his own **kingdom and glory**. (1 Thessalonians 2:12b ULT)

Though “kingdom” and “glory” are both nouns, “glory” actually tells what kind of kingdom it is: it is a **kingdom of glory** or **a glorious kingdom**.

Two phrases connected by “and” can also be a hendiadys when they refer to a single person, thing, or event.

while we look forward to receiving **the blessed hope and appearing of the glory of our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

Titus 2:13 contains two hendiadyses. “The blessed hope” and “appearing of the glory” refer to the same thing and serve to strengthen the idea that the return of Jesus Christ is greatly anticipated and wonderful. Also, “our great God” and “Savior Jesus Christ” refer to one person, not two.

Reasons This Is a Translation Issue

- Often a hendiadys contains an abstract noun. Some languages may not have a noun with the same meaning.
- Many languages do not use the hendiadys, so people may not understand that the second word is further describing the first one.
- Many languages do not use the hendiadys, so people may not understand that only one person or thing is meant, not two.

Examples From the Bible

For I will give you **a mouth and wisdom** ... (Luke 21:15a ULT)

“A mouth” and “wisdom” are nouns, but in this figure of speech “wisdom” describes what comes from the mouth.

If you are willing and obedient ... (Isaiah 1:19a ULT)

“Willing” and “obedient” are adjectives, but “willing” describes “obedient.”

Translation Strategies

If the hendiadys would be natural and give the right meaning in your language, consider using it. If not, here are other options:

- (1) Substitute the describing noun with an adjective that means the same thing.
- (2) Substitute the describing noun with a phrase that means the same thing.
- (3) Substitute the describing adjective with an adverb that means the same thing.
- (4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the

This page answers the question: *What is hendiadys and how can I translate phrases that have it?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

Parts of Speech ([UTA PDF](#))

other.

(5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

Examples of Translation Strategies Applied

(1) Substitute the describing noun with an adjective that means the same thing.

For I will give you **a mouth and wisdom** ... (Luke 21:15a ULT)

For I will give you **wise words** ...

Walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)

You should walk in a manner that is worthy of God, who calls you to **his own glorious kingdom**.

(2) Substitute the describing noun with a phrase that means the same thing.

For I will give you **a mouth and wisdom** ... (Luke 21:15a ULT)

for I will give you **words of wisdom**.

You should walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)

You should walk in a manner that is worthy of God, who calls you to **his own kingdom of glory**.

(3) Substitute the describing adjective with an adverb that means the same thing.

If you are willing and obedient ... (Isaiah 1:19a ULT)

If you are **willingly obedient** ...

(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the other.

If you are willing and obedient ... (Isaiah 1:19a ULT)

The adjective "obedient" can be substituted with the verb "obey."

if you **obey willingly** ...

(4) and (5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

We look forward to receiving **the blessed hope and appearing of the glory of our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

The noun "glory" can be changed to the adjective "glorious" to make it clear that Jesus' appearing is what we hope for. Also, "Jesus Christ" can be moved to the front of the phrase and "great God and Savior" put into a relative clause that describes the one person, Jesus Christ.

We look forward to receiving **what we are longing for, the blessed and glorious appearing of Jesus Christ, who is our great God and Savior**.

Next we recommend you learn about:

Doublet ([UTA PDF](#))

Referenced in: [Proverbs 4:3](#); [Proverbs 26:18](#); [Proverbs 28:8](#)

How to Translate Names

Description

The Bible contains the names of many people, groups of people, and places. Some of these names may sound strange and be hard to say. Sometimes readers may not know what a name refers to, and sometimes they may need to understand what a name means. This page will help you see how you can translate these names and how you can help people understand what they need to know about them.

This page answers the question: *How can I translate names that are new to my culture?*

In order to understand this topic, it would be good to read:

Translate Unknowns ([UTA PDF](#))

Meaning of names

Most names in the Bible have meaning. Most of the time, names in the Bible are used simply to identify the people and places they refer to, but sometimes the meaning of a name is especially important.

For this **Melchizedek**, king of Salem, priest of God Most High, was the one who met Abraham returning from the slaughter of the kings and blessed him. (Hebrews 7:1 ULT)

Here the writer uses the name “Melchizedek” primarily to refer to a man who had that name, and the title “king of Salem” tells us that he ruled over a certain city.

His name first indeed means “king of righteousness,” and then also “king of Salem,” that is, “king of peace.” (Hebrews 7:2b ULT)

Here the writer explains the meanings of Melchizedek’s name and title because those things tell us more about the person. Other times, the writer does not explain the meaning of a name because he expects the reader to already know the meaning. If the meaning of the name is important to understand the passage, you can include the meaning in the text or in a footnote.

Reasons This Is a Translation Issue

- Readers may not know some of the names in the Bible. They may not know whether a name refers to a person or place or something else.
- Readers may need to understand the meaning of a name in order to understand the passage.
- Some names may have different sounds or combinations of sounds that are not used in your language or are unpleasant to say in your language. For strategies to address this problem, see [Borrow Words](#).
- Some people and places in the Bible have two names. Readers may not realize that two names refer to the same person or place.

Examples From the Bible

Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** ... fought against you, but I gave them into your hand. (Joshua 24:11 ULT)

Readers might not know that “Jordan” is the name of a river, “Jericho” is the name of a city, and “Amorites” is the name of a group of people.

She said, “Do I really continue to see, even after he has seen me?” Therefore, the well was called **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)

Readers may not understand the second sentence if they do not know that “Beer Lahai Roi” means “Well of the Living One who sees me.”

And she called his name **Moses** and she said, “For out of the water I drew him.” (Exodus 2:10b ULT)

Readers may not understand why she said this if they do not know that the name Moses sounds like the Hebrew words “pull out.”

Saul was in agreement with his execution. (Acts 8:1a ULT)

But when the apostles, Barnabas and **Paul**, heard of it, they tore their clothing. (Acts 14:14a ULT)

Readers may not know that the names Saul and Paul refer to the same person.

Translation Strategies

- (1) If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.
- (2) If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.
- (3) Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.
- (4) If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently.
- (5) Or if a person or place has two different names, then use whatever name is given in the source text, and add a footnote that gives the other name.

Examples of Translation Strategies Applied

- (1) If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.

Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** ... fought against you, but I gave them into your hand. (Joshua 24:11 ULT)

You went over the **Jordan River** and came to the **city of Jericho**. The men of Jericho fought against you, along with **the tribe of the Amorites**.

At that hour, certain Pharisees approached, saying to him, “Leave and go away from here, because **Herod** wants to kill you.” (Luke 13:31 ULT)

At that hour, certain Pharisees approached, saying to him, “Go and leave here, because **King Herod** wants to kill you.”

- (2) If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.

And she called his name **Moses** and she said, “For out of the water I drew him.” (Exodus 2:10b ULT)

She called his name **Moses (which sounds like ‘drawn out’)**, and she said, “For out of the water I drew him.”

- (3) Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.

She said, "Do I really continue to see, even after he has seen me?" Therefore, the well was called **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)

She said, "Do I really continue to see, even after he has seen me?"
Therefore, the well was called **Well of the Living One who sees me**.

(4) If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently. For example, Paul is called "Saul" before Acts 13 and "Paul" after Acts 13. You could translate his name as "Paul" all of the time, except in Acts 13:9 where it talks about him having both names.

... a young man named **Saul**. (Acts 7:58b ULT)

... a young man named **Paul** ¹

The footnote would look like:

^[1] Most versions say "Saul" here, but most of the time in the Bible he is called "Paul."

Then later in the story, you could translate this way:

But **Saul**, who is also called **Paul**, was filled with the Holy Spirit; (Acts 13:9)

But **Saul**, who is also called **Paul**, was filled with the Holy Spirit;

(5) Or if a person or place has two names, use whatever name is given in the source text, and add a footnote that gives the other name. For example, you could write "Saul" where the source text has "Saul" and "Paul" where the source text has "Paul."

a young man named **Saul** (Acts 7:58 ULT)

a young man named **Saul**

The footnote would look like:

^[1] This is the same man who is called Paul beginning in Acts 13.

Then later in the story, you could translate this way:

But **Saul**, who is also called **Paul**, was filled with the Holy Spirit; (Acts 13:9)

But **Saul**, who is also called **Paul**, was filled with the Holy Spirit;

Then after the story has explained the name change, you could translate this way.

It came about in Iconium that **Paul** and Barnabas entered together into the synagogue (Acts 14:1 ULT)

It came about in Iconium that **Paul**¹ and Barnabas entered together into the synagogue

The footnote would look like:

^[1] This is the same man who was called Saul before Acts 13.

Next we recommend you learn about:

Copy or Borrow Words ([UTA PDF](#))

Referenced in: [Proverbs 30:1](#)

Hyperbole

Description

A speaker or writer can use exactly the same words to say something that he means as completely true, or as generally true, or as a hyperbole. This is why it can be hard to decide how to understand a statement. For example, the sentence below could mean three different things.

It rains here every night.

The speaker means this as literally true if he means that it really does rain here every night.

The speaker means this as a **generalization** if he means that it rains here most nights.

The speaker means this as a **hyperbole** if he wants to say that it rains more than it actually does, usually in order to express a strong attitude toward the amount or frequency of rain, such as being annoyed or being happy about it.

This page answers the question: *What are hyperboles? What are generalizations? How can I translate them?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

Hyperbole

In hyperbole, a figure of speech that uses exaggeration, a speaker deliberately describes something with an extreme or even unreal statement, usually to show his strong feeling or opinion about it. He expects people to understand that he is exaggerating.

They will not leave **stone upon stone in you**. (Luke 19:44b ULT)

This is an exaggeration. It means that the enemies will completely destroy Jerusalem.

Moses was educated in **all the wisdom of the Egyptians**. (Acts 7:22a ULT)

This hyperbole means that he had learned everything an Egyptian education could offer.

Generalization

This is a statement that is true most of the time or in most situations that it could apply to.

The one who ignores instruction **will have poverty and shame**, but **honor will come** to him who learns from correction. (Proverbs 13:18)

These generalizations tell about what normally happens to people who ignore instruction and what normally happens to people who learn from correction. There may be some exceptions to these statements, but they are generally true.

And when you pray, do not make useless repetitions as **the Gentiles do, for they think that they will be heard because of their many words**. (Matthew 6:7)

This generalization tells about what Gentiles were known for doing. Many Gentiles did this. It does not matter if a few did not. The point was that the hearers should not join in this well-known practice.

Even though a hyperbole or a generalization may have a strong-sounding word like “all,” “always,” “none,” or “never,” it does not necessarily mean **exactly** “all,” “always,” “none,” or “never.” It simply means “most,” “most of the time,” “hardly any,” or “rarely.”

Reason This Is a Translation Issue

Readers need to be able to understand whether or not a statement is literally true.

If readers realize that a statement is not literally true, they need to be able to understand whether it is a hyperbole, a generalization, or a lie. (Though the Bible is completely true, it tells about people who did not always tell the truth.)

Examples From the Bible

Examples of Hyperbole

If your hand causes you to stumble, **cut it off**. It is better for you to enter into life maimed ... (Mark 9:43a ULT)

When Jesus said to cut off your hand, he meant that we should **do whatever extreme things** we need to do in order not to sin. He used this hyperbole to show how extremely important it is to try to stop sinning.

The Philistines gathered together to fight against Israel with 3,000 chariots, 6,000 men to drive the chariots, and troops **as numerous as the sand on the seashore**. (1 Samuel 13:5a ULT)

The bolded phrase is an exaggeration for the purpose of expressing the emotion that the Philistine army was overwhelming in number. It means that there were **many, many** soldiers in the Philistine army.

But as his anointing teaches you **everything** and is true and is not a lie, and just as it has taught you, remain in him. (1 John 2:27b ULT)

This is a hyperbole. It expresses the assurance that God's Spirit teaches us about **all things that we need to know**. God's Spirit does not teach us about everything that it is possible to know.

When they found him, they also said to him, "**Everyone** is looking for you." (Mark 1:37 ULT)

The disciples probably did not mean that everyone in the city was looking for Jesus, but that **many people** were looking for him, or that all of Jesus' closest friends there were looking for him. This is an exaggeration for the purpose of expressing the emotion that they and many others were worried about him.

Examples of Generalization

Can **any good thing** come out of Nazareth? (John 1:46b ULT)

This rhetorical question is meant to express the generalization that there is nothing good in Nazareth. The people there had a reputation for being uneducated and not strictly religious. Of course, there were exceptions.

One of them, of their own prophets, has said, "**Cretans are always liars, evil beasts, lazy bellies**." (Titus 1:12 ULT)

This is a generalization that means that Cretans had a reputation to be like this because, in general, this is how Cretans behaved. It is possible that there were exceptions.

A lazy hand causes a person to be poor, but the hand of the diligent person gains riches. (Proverbs 10:4 ULT)

This is generally true, and it reflects the experience of most people. It is possible that there are exceptions in some circumstances.

Caution

- Do not assume that something is an exaggeration just because it seems to be impossible. God does miraculous things.

They saw Jesus **walking on the sea** and coming near the boat. (John 6:19b ULT)

This is not hyperbole. Jesus really walked on the water. It is a literal statement.

- Do not assume that the word “all” is always a generalization that means “most.”

Yahweh is righteous in **all** his ways and gracious in **all** he does. (Psalms 145:17 ULT)

Yahweh is always righteous. This is a completely true statement.

Translation Strategies

If the hyperbole or generalization would be natural and people would understand it and not think that it is a lie, consider using it. If not, here are other options.

- (1) Express the meaning without the exaggeration.
- (2) For a generalization, show that it is a generalization by using a phrase like “in general” or “in most cases.”
- (3) For a hyperbole or a generalization, add a word like “many” or “almost” to show that the hyperbole or generalization is not meant to be exact.
- (4) For a hyperbole or a generalization that has a word like “all,” “always,” “none,” or “never,” consider deleting that word.

Examples of Translation Strategies Applied

- (1) Express the meaning without the exaggeration.

The Philistines gathered together to fight against Israel: 3,000 chariots, 6,000 men to drive the chariots, and troops **as numerous as the sand on the seashore**. (1 Samuel 13:5a ULT)

The Philistines gathered together to fight against Israel: 3,000 chariots, 6,000 men to drive the chariots, and **a great number of troops**.

- (2) For a generalization, show that it is a generalization by using a phrase like “in general” or “in most cases.”

The one who ignores instruction will have poverty and shame. (Proverbs 13:18a ULT)

In general, the one who ignores instruction will have poverty and shame

When you pray, do not make useless repetitions as the **Gentiles do**, for they think that they will be heard because of their many words. (Matthew 6:7 ULT)

And when you pray, do not make useless repetitions as the Gentiles **generally** do, for they think that they will be heard because of their many words.

- (3) For a hyperbole or a generalization, add a word like “many” or “almost” to show that the hyperbole or generalization is not meant to be exact.

The **whole** country of Judea and **all** the people of Jerusalem went out to him. (Mark 1:5a ULT)

Almost all the country of Judea and **almost all** the people of Jerusalem went out to him. or:

Many of the country of Judea and **many** of the people of Jerusalem went out to him.

(4) For a hyperbole or a generalization that has a word like “all,” “always,” “none,” or “never,” consider deleting that word.

The **whole** country of Judea and **all** the people of Jerusalem went out to him. (Mark 1:5a ULT)

The country of Judea and the people of Jerusalem went out to him.

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Referenced in: [Proverbs 1:13](#); [Proverbs 4:16](#); [Proverbs 8:36](#); [Proverbs 9:13](#); [Proverbs 10:31](#); [Proverbs 13:7](#); [Proverbs 13:24](#); [Proverbs 15:32](#); [Proverbs 19:6](#); [Proverbs 23:8](#); [Proverbs 29:14](#); [Proverbs 30:2](#); [Proverbs 30:3](#); [Proverbs 30:21](#); [Proverbs 30:22](#); [Proverbs 30:23](#); [Proverbs 31:18](#)

Hypothetical Situations

Consider these phrases: “If the sun stopped shining ...” “What if the sun stopped shining ...” “Suppose the sun stopped shining ...” and “If only the sun had not stopped shining.” We use such expressions to set up hypothetical situations, imagining what might have happened or what could happen in the future but probably will not. We also use them to express regret or wishes. Hypothetical expressions occur often in the Bible. You (the translator) need to translate them in a way that people will know that the event did not actually happen and so that they will understand why the event was imagined.

This page answers the question: *What is a hypothetical situation?*

In order to understand this topic, it would be good to read:

Writing Styles ([UTA PDF](#))

Description

Hypothetical situations are situations that are not real. They can be in the past, present, or future. Hypothetical situations in the past and present have not happened, are not happening now, and ones in the future are not expected to happen.

People sometimes tell about conditions and what would happen if those conditions were met, but they know that these things have not happened or probably will not happen. (The conditions comprise a phrase that starts with “if.”)

- If he had lived to be 100 years old, he would have seen his grandson’s grandson. (But he did not.)
- If he lived to be 100 years old, he would still be alive today. (But he is not.)
- If he lives to be 100 years old, he will see his grandson’s grandson. (But he probably will not.)

People sometimes express wishes about things that have not happened or that are not expected to happen.

- I wish he had come.
- I wish he were here.
- I wish he would come.

People sometimes express regrets about things that have not happened or that are not expected to happen.

- If only he had come.
- If only he were here.
- If only he would come.

Reason This Is a Translation Issue

- Translators need to recognize the different kinds of hypothetical situations in the Bible and understand that they are unreal.
- Translators need to know their own language’s ways of talking about different kinds of hypothetical situations.

Examples From the Bible

Hypothetical Situations in the Past

“Woe to you, Chorazin! Woe to you, Bethsaida! **If the mighty deeds had been done** in Tyre and Sidon which were done in you, **they would have repented** long ago in sackcloth and ashes.” (Matthew 11:21 ULT)

Here in Matthew 11:21, Jesus said that **if** the people living in the ancient cities of Tyre and Sidon had been able to see the miracles that he performed, they would have repented long ago. The people of Tyre and Sidon did not actually see his miracles, and they did not repent. He said this to rebuke the people of Chorazin and Bethsaida who had seen his miracles and yet did not repent.

Martha then said to Jesus, “Lord, **if you had been here, my brother would not have died.**” (John 11:21 ULT)

Martha said this to express her wish that Jesus would have come sooner so that her brother would not have died. But Jesus did not come sooner and her brother did die.

Hypothetical Situations in the Present

And no man puts new wine into old wineskins. **But if he did do that, the new wine would burst the wineskins, and it would be spilled out, and the wineskins would be destroyed.** (Luke 5:37 ULT)

Jesus told about what would happen if a person were to put new wine into old wineskins. But no one would do that. He used this imaginary situation as an example to show that there are times when it is unwise to mix new things with old things. He did this so that people could understand why his disciples were not fasting as people traditionally did.

Jesus said to them, “What man would there be among you, who, **if he had just one sheep, and if this sheep fell into a deep hole on the Sabbath, would not grasp hold of it and lift it out?**” (Matthew 12:11 ULT)

Jesus asked the religious leaders what they would do on the Sabbath if one of their sheep fell into a hole. He was not saying that their sheep would fall into a hole. He used this imaginary situation to show them that they were wrong to judge him for healing people on the Sabbath.

Hypothetical Situation in the Future

Unless those days are shortened, no flesh would be saved. But for the sake of the elect, those days will be shortened. (Matthew 24:22 ULT)

Jesus was talking about a future time when very bad things would happen. He told what would happen if those days of trouble were to last a long time. He did this to show how bad those days will be—so bad that if they lasted a long time, no one would be saved. But then he clarified that God will shorten those days of trouble so that the elect (those he has chosen) will be saved.

Expressing Emotion About a Hypothetical Situation

People sometimes talk about hypothetical situations in order to express regrets and wishes. Regrets are about the past and wishes are about the present and future.

The Israelites said to them, “**If only we had died by Yahweh’s hand in the land of Egypt when we were sitting by the pots of meat and were eating bread to the full.** For you have brought us out into this wilderness to kill our whole community with hunger.” (Exodus 16:3 ULT)

Here the Israelites were afraid that they would have to suffer and die of hunger in the wilderness, and so they wished that they had stayed in Egypt and died there with full stomachs. They were complaining, expressing regret that this had not happened.

I know what you have done, and that you are neither cold nor hot. **I wish that you were either cold or hot!** (Revelation 3:15 ULT)

Jesus wished that the people were either hot or cold, but they are neither. He was rebuking them, expressing anger at this.

Translation Strategies

Find out how people speaking your language show:

- that something could have happened, but did not.
- that something could be true now, but is not.
- that something could happen in the future, but will not unless something changes.
- that they wish for something, but it does not happen.
- that they regret that something did not happen.

Use your language's ways of showing these kinds of things.

You may also want to watch the video at https://ufw.io/figs_hypo.

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Referenced in: [Proverbs 27:22](#); [Proverbs 30:9](#)

Idiom

An idiom is a figure of speech made up of a group of words that, as a whole, has a meaning that is different from what one would understand from the meanings of the individual words. Someone from outside of the culture usually cannot understand an idiom without someone inside the culture explaining its true meaning. Every language uses idioms. Some English examples are:

- You are pulling my leg. (This means, “You are teasing me by telling me something that is not true.”)
- Do not push the envelope. (This means, “Do not take a matter to its extreme.”)
- This house is under water. (This means, “The debt owed for this house is greater than its actual value.”)
- We are painting the town red. (This means, “We are going around town tonight celebrating very intensely.”)

This page answers the question: *What are idioms and how can I translate them?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

Description

An idiom is a phrase that has a special meaning to the people of the language or culture who use it. Its meaning is different than what a person would understand from the meanings of the individual words that form the phrase.

He **set his face** to go to Jerusalem. (Luke 9:51b ULT)

The words “set his face” is an idiom that means “decided.”

Sometimes people may be able to understand an idiom from another culture, but it might sound like a strange way to express the meaning.

I am not worthy that you would **come under my roof**. (Luke 7:6b ULT)

The phrase “come under my roof” is an idiom that means “enter my house.”

Put these words **into your ears**. (Luke 9:44a ULT)

This idiom means “Listen carefully and remember what I say.”

Purpose: An idiom is probably created in a culture somewhat by accident when someone describes something in an unusual way. But, when that unusual way communicates the message powerfully and people understand it clearly, other people start to use it. After a while, it becomes a normal way of talking in that language.

Reasons This Is a Translation Issue

- People can easily misunderstand idioms in the original languages of the Bible if they do not know the cultures that produced the Bible.
- People can easily misunderstand idioms that are in the source language Bibles if they do not know the cultures that made those translations.
- It is useless to translate idioms literally (according to the meaning of each word) when the target language audience will not understand what they mean.

Examples From the Bible

Then all Israel came to David at Hebron and said, “Look, we are your **flesh and bone**.” (1 Chronicles 11:1 ULT)

This means, “We and you belong to the same race, the same family.”

■ The children of Israel went out **with a high hand**. (Exodus 14:8b ASV)

This means, "The Israelites went out defiantly."

■ the one who **lifts up my head** (Psalm 3:3b ULT)

This means, "the one who helps me."

Translation Strategies

If the idiom would be clearly understood in your language, consider using it. If not, here are some other options.

- (1) Translate the meaning plainly without using an idiom.
- (2) Use a different idiom that people use in your own language that has the same meaning.

Examples of Translation Strategies Applied

- (1) Translate the meaning plainly without using an idiom.

■ Then all Israel came to David at Hebron and said, "Look, we are your **flesh and bone**." (1 Chronicles 11:1 ULT)

■ Look, we all **belong to the same nation**.

■ Then he **set his face** to go to Jerusalem. (Luke 9:51b ULT)

■ He started to travel to Jerusalem, **determined to reach it**.

■ I am not worthy that you would come **under my roof**. (Luke 7:6b ULT)

■ I am not worthy that you should enter **my house**.

- (2) Use an idiom that people use in your own language that has the same meaning.

■ Put these words **into your ears**. (Luke 9:44a ULT)

■ **Be all ears** when I say these words to you.

■ My **eyes grow dim** from grief. (Psalm 6:7a ULT)

■ I am crying my **eyes out**

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Referenced in: Proverbs 1:14; Proverbs 1:17; Proverbs 1:19; Proverbs 1:20; Proverbs 1:24; Proverbs 1:31; Proverbs 2:2; Proverbs 2:3; Proverbs 2:10; Proverbs 2:13; Proverbs 3:2; Proverbs 3:16; Proverbs 3:22; Proverbs 3:27; Proverbs 4:1; Proverbs 4:10; Proverbs 4:18; Proverbs 4:20; Proverbs 4:23; Proverbs 4:24; Proverbs 5:1; Proverbs 5:13; Proverbs 6:11; Proverbs 6:12; Proverbs 6:31; Proverbs 6:35; Proverbs 7:2; Proverbs 7:10; Proverbs 7:13; Proverbs 7:23; Proverbs 8:1; Proverbs 8:2; Proverbs 8:31; Proverbs 9:11; Proverbs 9:15; Proverbs 10:8; Proverbs 10:10; Proverbs 10:15; Proverbs 10:19; Proverbs 11:1; Proverbs 11:17; Proverbs 11:21; Proverbs 11:29; Proverbs 11:30; Proverbs 12:8; Proverbs 12:19; Proverbs 13:3; Proverbs 13:12; Proverbs 14:5; Proverbs 14:17; Proverbs 14:25; Proverbs 14:29; Proverbs 15:1; Proverbs 15:4; Proverbs 15:18; Proverbs 15:30; Proverbs 16:5; Proverbs 16:32; Proverbs 17:8; Proverbs 17:18; Proverbs 17:24; Proverbs 17:27; Proverbs 18:5; Proverbs 18:16; Proverbs 19:5; Proverbs 19:9; Proverbs 19:11; Proverbs 19:18; Proverbs 19:19; Proverbs 19:23; Proverbs 20:10; Proverbs 20:19; Proverbs 20:23; Proverbs 21:4; Proverbs 21:14; Proverbs 21:29; Proverbs 22:17; Proverbs 22:24; Proverbs 22:26; Proverbs 22:29; Proverbs 23:2; Proverbs 23:6; Proverbs 23:7; Proverbs 23:12; Proverbs 23:31; Proverbs 24:7; Proverbs 24:18; Proverbs 24:23; Proverbs 24:26; Proverbs 24:32; Proverbs 25:13; Proverbs 25:15; Proverbs 25:22; Proverbs 26:16;

Proverbs 27:4; Proverbs 27:9; Proverbs 27:23; Proverbs 27:24; Proverbs 28:9; Proverbs 28:11; Proverbs 28:16;
Proverbs 28:21; Proverbs 28:22; Proverbs 28:24; Proverbs 29:8; Proverbs 29:10; Proverbs 29:13; Proverbs 29:15;
Proverbs 29:20; Proverbs 29:22; Proverbs 30:29; Proverbs 30:31; Proverbs 31:5; Proverbs 31:8; Proverbs 31:19

Imperatives — Other Uses

Description

Imperative sentences are mainly used to express a desire or requirement that someone do something. In the Bible, sometimes imperative sentences have other uses.

This page answers the question: *What other uses are there for imperative sentences in the Bible?*

In order to understand this topic, it would be good to read:

Sentence Types ([UTA PDF](#))

Reason This Is a Translation Issue

Some languages would not use an imperative sentence for some of the functions that they are used for in the Bible.

Examples From the Bible

Speakers often use imperative sentences to tell or ask their listeners to do something. In Genesis 26, God spoke to Isaac and told him not to go to Egypt but to live where God would tell him to live.

Now Yahweh appeared to him and said, “**Do not go down** to Egypt; **live** in the land that I tell you to live in.” (Genesis 26:2 ULT)

Sometimes imperative sentences in the Bible have other uses.

Imperatives that make things happen

God can make things happen by commanding that they happen. Jesus healed a man by commanding that the man be healed. The man could not do anything to obey the command, but Jesus caused him to be healed by commanding it. (In this context, the command “Be clean” means to “be healed” so that others around would know that it was safe to touch the man again.)

“I am willing. **Be clean.**” Immediately he was cleansed of his leprosy. (Matthew 8:3b ULT)

In Genesis 1, God commanded that there should be light, and by commanding it, he caused it to exist. Some languages, such as the Hebrew of the Bible, have commands that are in the third person. English does not do that, and so it must turn the third-person command into a general, second-person command, as in the ULT:

God said, “**Let there be** light,” and there was light. (Genesis 1:3 ULT)

Languages that have third-person commands can follow the original Hebrew, which translates into English as something like “light must be.”

Imperatives that function as blessings

In the Bible, God blesses people by using imperatives. This indicates what his will is for them.

God blessed them and said to them, “**Be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **Have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth.” (Genesis 1:28 ULT)

Imperatives that function as conditions

An imperative sentence can also be used to tell the **condition** under which something will happen. The proverbs mainly tell about life and things that often happen. The purpose of Proverbs 4:6 below is not primarily to give a command, but to teach what people can expect to happen **if** they love wisdom.

Do not abandon wisdom and she will watch over you; **love** her and she will keep you safe.
(Proverbs 4:6 ULT)

The purpose of Proverbs 22:6, below, is to teach what people can expect to happen if they teach their children the way they should go.

Teach a child the way he should go, and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULT)

Imperatives that function as good results

An imperative sentence can also describe a desirable result. In Proverbs 3:3-4, several imperatives give instructions, then the final imperative describes the good outcome of following those instructions.

Do not let covenant faithfulness and trustworthiness leave you; tie them on your neck, write them on the tablet of your heart, and **find favor** and good insight in the eyes of God and man!
(Proverbs 3:3-4 ULT)

Translation Strategies

- (1) If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.
- (2) If people would not understand that a sentence is used to cause something to happen, add a connecting word like “so” to show that what happened was a result of what was said.
- (3) If people would not use a command as a condition, translate it as a statement with the words “if” and “then.”

Examples of Translation Strategies Applied

- (1) If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.

Be clean. (Matthew 8:3b ULT)

You are now clean. I now cleanse you.

God said, “**Let there be** light,” and there was light. (Genesis 1:3 ULT)

God said, “**There is now** light” and there was light.

God blessed them and said to them, “**Be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **Have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth.” (Genesis 1:28 ULT)

God blessed them and said to them, “**My will for you is that you be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **I want you to have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth.”

Do not let covenant faithfulness and trustworthiness leave you; tie them on your neck, write them on the tablet of your heart, **and find favor** and good insight in the eyes of God and man! (Proverbs 3:3-4 ULT)

Do not let covenant faithfulness and trustworthiness leave you; tie them on your neck, write them on the tablet of your heart, **then you will find favor** and good insight in the eyes of God and man!

(2) If people would not understand that a sentence is used to cause something to happen, add a connecting word like “so” to show that what happened was a result of what was said.

God said, “**Let there be** light,” and there was light. (Genesis 1:3 ULT)

God said, ‘Let there be light,’ **so** there was light. God said, “Light must be;” **as a result**, there was light.

(3) If people would not use a command as a condition, translate it as a statement with the words “if” and “then.”

Teach a child the way he should go, and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULT)

Translated as:

“**If** you teach a child the way he should go, **then** when he is old he will not turn away from that instruction.”

”

Referenced in: [Proverbs 25:9](#); [Proverbs 30:7](#); [Proverbs 30:8](#)

Information Structure

Description

Different languages arrange the parts of the sentence in different ways. In English, a sentence normally has the subject first, then the verb, then the object, then other modifiers, like this: Peter painted his house yesterday.

Many other languages normally put these things in a different order such as: Painted yesterday Peter his house.

Although all languages have a normal order for parts of a sentence, this order can change depending on what information the speaker or writer considers to be the most important.

Suppose that someone is answering the question, "What did Peter paint yesterday?" The person asking the question already knows all of the information in our sentence above except for the object, "his house." Therefore, that becomes the most important part of the information, and a person answering in English might say "His house is what Peter painted (yesterday)."

This puts the most important information first, which is normal for English. Many Other Languages would normally put the most important information last. In the flow of a text, the most important information is usually what the writer considers to be new information for the reader. In some languages the new information comes first, and in others it comes last.

This page answers the question: *How do languages arrange the parts of a sentence?*

In order to understand this topic, it would be good to read:

Sentence Structure ([UTA PDF](#))

Reasons This Is a Translation Issue

- Different languages arrange the parts of a sentence in different ways. If you (the translator) copy the order of the parts of a sentence from the source, it may not make sense in your language.
- Different languages put important or new information in different places in the sentence. If you keep the important or new information in the same place that it had in the source language, it may be confusing or give the wrong message in your language.

Examples From the Bible

They all ate until they were satisfied. (Mark 6:42 ULT)

The parts of this sentence were in a different order in the original Greek source language. They were like this: And they ate all and they were satisfied.

In English, this means that the people ate everything. But the next verse says that they took up twelve baskets full of leftover pieces of food. In order for this to not be so confusing, the translators of the ULT put the parts of the sentence in the right order for English.

And the day began to end, and the twelve came to him and said, "Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in an desolate place." (Luke 9:12 ULT)

In this verse, what the disciples say to Jesus puts the important information first, that he should send the crowd away. In languages that put the important information last, people would understand that the reason that they gave, being in an isolated place, is the most important part of their message to Jesus. They might then think that the disciples are afraid of the spirits in that place, and that sending the people to buy food is a way to protect them from the spirits. That is the wrong message.

Woe to you when all men speak well of you, for their fathers treated the false prophets in the same way. (Luke 6:26 ULT)

In this verse, the most important part of the information is first, that “woe” is coming on the people for what they are doing. The reason that supports that warning comes last. This could be confusing for people who expect the important information to come last.

Translation Strategies

- (1) Study how your language arranges the parts of a sentence, and use that order in your translation.
- (2) Study where your language puts the new or important information, and rearrange the order of information so that it follows the way it is done in your language.

Translation Strategies Applied

- (1) Study how your language arranges the parts of a sentence, and use that order in your translation.

This is the verse in the original Greek order:

And he went out from there and came to the hometown his, and they followed him the disciples his. (Mark 6:1)

The ULT has put this into the normal order for English:

Now Jesus went out from there and came to his hometown, and his disciples followed him. (Mark 6:1 ULT)

- (2) Study where your language puts the new or important information and rearrange the order of information so that it follows the way it is done in your language.

And the day began to end, and the twelve came and said to him, “Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in a desolate place.” (Luke 9:12 ULT)

If your language puts the important information last, you can change the order of the verse.

Now the day was about to come to an end, and the twelve came to him and said, “Because we are here in an desolate place, send the crowd away that they may go into the surrounding villages and countryside to find lodging and food.”

Woe to you, when all men speak well of you, for that is how their ancestors treated the false prophets. (Luke 6:26 ULT)

If your language puts the important information last, you can change the order of the verse.

When all men speak well of you, which is just as people’s ancestors treated the false prophets, then woe to you!

Next we recommend you learn about:

[Word Order \(UTA PDF\)](#)

[Distinguishing Versus Informing or Reminding \(UTA PDF\)](#)

Referenced in: [Proverbs 3:2](#); [Proverbs 3:21](#); [Proverbs 3:30](#); [Proverbs 6:32](#); [Proverbs 7:12](#); [Proverbs 8:2](#); [Proverbs 8:3](#); [Proverbs 8:23](#); [Proverbs 8:24](#); [Proverbs 8:25](#); [Proverbs 8:26](#); [Proverbs 8:27](#); [Proverbs 9:4](#); [Proverbs 11:22](#); [Proverbs](#)

17:13; Proverbs 24:11; Proverbs 25:11; Proverbs 25:12; Proverbs 25:14; Proverbs 25:18; Proverbs 25:19; Proverbs 25:20; Proverbs 25:25; Proverbs 25:26; Proverbs 25:28; Proverbs 26:1; Proverbs 26:2; Proverbs 26:6; Proverbs 26:8; Proverbs 26:10; Proverbs 26:11; Proverbs 26:17; Proverbs 26:18; Proverbs 26:23; Proverbs 27:8; Proverbs 27:17; Proverbs 28:15; Proverbs 31:14

Irony

Description

Irony is a figure of speech in which the sense that the speaker intends to communicate is actually the opposite of the literal meaning of the words. Sometimes a person does this by using someone else's words, but in a way that communicates that he does not agree with them. People do this to emphasize how different something is from what it should be, or how someone else's belief about something is wrong or foolish. It is often humorous.

This page answers the question: *What is irony and how can I translate it?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

Then Jesus answered and said to them, "People who are well do not have need of a physician, but those who have sickness. I did not come to call the righteous, but sinners to repentance."
(Luke 5:31-32 ULT)

When Jesus spoke of "the righteous," he was not referring to people who were truly righteous, but to people who wrongly believed that they were righteous. By using irony, Jesus communicated that they were wrong to think that they were better than others and did not need to repent.

Reason This Is a Translation Issue

If someone does not realize that a speaker is using irony, he will think that the speaker actually believes what he is saying. He will understand the passage to mean the opposite of what it was intended to mean.

Examples From the Bible

How well you reject the commandment of God so that you may keep your tradition! (Mark 7:9b ULT)

Here Jesus praises the Pharisees for doing something that is obviously wrong. Through irony, he communicates the opposite of praise: He communicates that the Pharisees, who take great pride in keeping the commandments, are so far from God that they do not even recognize that their traditions are breaking God's commandments. The use of irony makes the Pharisee's sin more obvious and startling.

"Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. **"Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled."** (Isaiah 41:21-22 ULT)

People worshiped idols as if their idols had knowledge or power, and Yahweh was angry at them for doing that. So he used irony and challenged their idols to tell what would happen in the future. He knew that the idols could not do this, but by speaking as if they could, he mocked the idols, making their inability more obvious, and rebuked the people for worshiping them.

Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? **You know, for you were born then, and the number of your days is many!** (Job 38:20-21 ULT)

Job thought that he was wise. Yahweh used irony to show Job that he was not so wise. The two phrases in bold above are irony. They emphasize the opposite of what they say, because they are so obviously false. They emphasize that Job could not possibly answer God's questions about the creation of light because Job was not born until many, many years later.

Already you are satisfied! Already you have become rich! **You began to reign** apart from us, and I wish you really did reign, so that we also might reign with you. (1 Corinthians 4:8 ULT)

The Corinthians considered themselves to be very wise, self-sufficient, and not in need of any instruction from the Apostle Paul. Paul used irony, speaking as if he agreed with them, to show how proudly they were acting and how far from being wise they really were.

Translation Strategies

If the irony would be understood correctly in your language, translate it as it is stated. If not, here are some other strategies.

- (1) Translate the irony in a way that shows that the speaker is saying what someone else believes.
- (2) Translate the actual, intended meaning of the statement of irony. (Remember: The true meaning of the irony is **not** found in the literal words of the speaker, but instead the true meaning is found in the opposite of the literal meaning of the speaker's words.)

Examples of Translation Strategies Applied

- (1) Translate it in a way that shows that the speaker is saying what someone else believes.

How well you reject the commandment of God so that you may keep your tradition! (Mark 7:9a ULT)

You think that you are doing well when you reject God's commandment so you may keep your tradition!

or:

You act like it is good to reject God's commandment so you may keep your tradition!

I did not come to call **the righteous**, but sinners to repentance. (Luke 5:32 ULT)

I did not come to call **people who think that they are righteous** to repentance, but to call people who know that they are sinners to repentance.

- (2) Translate the actual, intended meaning of the statement of irony.

How well you reject the commandment of God so that you may keep your tradition! (Mark 7:9a ULT)

You are doing a terrible thing when you reject the commandment of God so you may keep your tradition!

"Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. **"Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled."** (Isaiah 41:21-22 ULT)

'Present your case,' says Yahweh; 'present your best arguments for your idols,' says the King of Jacob. **Can your idols bring us their own arguments or come forward to declare to us what will happen** so we may know these things well? **No!** We cannot hear them because **they cannot speak** to tell us their earlier predictive declarations, so we cannot reflect on them and know how they were fulfilled.

Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? **You know, for you were born then, and the number of your days is many!** (Job 38:20-21 ULT)

Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? **You act like you know how light and darkness were created, as if you were there; as if you are as old as creation, but you are not!**

Next we recommend you learn about:

Litotes ([UTA PDF](#))

Referenced in: [Proverbs 19:27](#); [Proverbs 28:19](#); [Proverbs 30:4](#)

Irregular Use of Tenses

Description

This page answers the question: *How do I translate tenses that are unexpected?*

Normally, languages indicate when an event happens by marking it as past, present, or future (or some subset of those categories) through using different verb tenses. But sometimes speakers use those verb tenses in other ways to draw special attention to what they are saying. This article will discuss three ways that this happens in the Bible.

Past For Future

In the Bible, sometimes the past tense is used to refer to things that will happen in the future. This is a figure of speech that is used in prophecy to show that the event will certainly happen. It is sometimes called the “predictive past” or “prophetic perfect.”

Therefore my people have gone into captivity for lack of understanding; their honored leaders go hungry, and their common people have nothing to drink. (Isaiah 5:13 ULT)

In the example above, the people of Israel had not yet gone into captivity, but God spoke of their going into captivity as if it had already happened because he had decided that they certainly would go into captivity.

Reason This Is a Translation Issue:

Speakers of languages that do not use the past tense in prophecy to refer to future events may think that these are events that have already happened.

Examples From the Bible

Now Jericho was tightly closed because of the sons of Israel. No one went out and no one came in. Yahweh said to Joshua, “See, I have delivered Jericho and its king and its powerful soldiers into your hand.” (Joshua 6:1-2 ULT)

For to us a child has been born, to us a son has been given; and the rule will be on his shoulder. (Isaiah 9:6a ULT)

In the examples above, God spoke of things that would happen in the future as if they had already happened.

But even Enoch, the seventh from Adam, prophesied about them, saying, “Look! The Lord came with thousands and thousands of his holy ones.” (Jude 1:14 ULT)

Enoch was speaking of something that would happen far in the future, but he used the past tense when he said, “the Lord came.”

Present For Past

In the Bible, sometimes the present tense is used to refer to events that happened in the past. This is a figure of speech that makes these events more vivid or prominent for the reader. The effect can be to draw the reader into the story because these events are told as though they are happening now. The reader, however, knows that the events happened in the past. This is sometimes called the “historical present.”

Now the mother-in-law of Simon was lying down, being sick with a fever, and immediately they speak to him concerning her. (Mark 1:30 ULT)

In the example above, Mark had been narrating events that happened in the past, using the past tense. But when he came to the part about the disciples speaking to Jesus about Simon's mother-in-law, he changed from past tense to present tense.

Reason This Is a Translation Issue:

Speakers of languages that do not use the present tense to refer to past events may think that these events are happening now or that the Bible translation makes no sense.

Examples From the Bible

And Simon and the ones with him searched for him 37 and found him and say to him, "Everyone is seeking you." 38 And he says to them, "Let us go elsewhere, (Mark 1:36-38 ULT)

As in the above example, the historical present is often used to make direct speech stand out from the narrative.

And he enters into Capernaum, and immediately on the Sabbaths, having entered into the synagogue, he began to teach. (Mark 1:21 ULT)

As in the above example, the historical present sometimes serves to set the scene for a new set of events. By using the historical present in this way, the writer draws the reader into the scene, and then relates the events using the past tense.

Present For Future

In the Bible, sometimes the present tense is used for a future event. Usually, this is to communicate that the event will happen very soon. Also, like the predictive past, this can communicate that the event is sure to happen or that the speaker is fully committed to making the event happen. This is sometimes called the "imminent future."

And Moses said, "Thus says Yahweh: 'About the middle of the night I am going out in the midst of Egypt, (Exodus 11:4 ULT)

In the example above, Yahweh uses the present tense for something that he will do soon.

Reason This Is a Translation Issue:

Speakers of languages that do not use the present tense to refer to future events may think that these events are happening at the time of speaking or writing or that the Bible translation is confusing or wrong.

Examples From the Bible

For behold me, raising up the Chaldeans, that fierce and impetuous nation... (Habakkuk 1:6 ULT)

Therefore, remember from where you have fallen and repent and do the first works. But if not, I am coming to you and I will remove your lampstand from its place—if you do not repent. (Revelation 2:5 ULT)

In the examples above, God speaks of a future event as though he is doing it in the present. This is a way of emphasizing the certainty of the event.

Therefore my people have gone into captivity for lack of understanding; their honored leaders go hungry, and their common people have nothing to drink. (Isaiah 5:13 ULT)

In the example above, the present tense continues the sense of the predictive past, communicating future events that are sure to happen.

Translation Strategies

If the tense that is used in the Literal Translation would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

- (1) Use the future tense to refer to future events.
- (2) Use the past tense to refer to past events.
- (3) Use the tense that your language commonly uses to communicate the time of the event.

Examples of Translation Strategies Applied

- (1) Use the future tense to refer to future events.

For to us a child **has been born**, to us a son **has been given**. (Isaiah 9:6a ULT)

For to us a child **will be born**, to us a son **will be given**.

Yahweh said to Joshua, "See, **I have delivered** Jericho and its king and its powerful soldiers into your hand." (Joshua 6:2 ULT)

Yahweh said to Joshua, "See, **I will deliver** Jericho and its king and its powerful soldiers into your hand."

And Moses said, "Thus says Yahweh: 'About the middle of the night **I am going out** in the midst of Egypt,' (Exodus 11:4 ULT)

And Moses said, "Thus says Yahweh: 'About the middle of the night **I will go out** in the midst of Egypt,

- (2) Use the past tense to refer to past events.

And Simon and the ones with him searched for him and found him and **say** to him, "Everyone is seeking you." And he **says** to them, "Let us go elsewhere, (Mark 1:36-38 ULT)

And Simon and the ones with him searched for him and found him and **said** to him, "Everyone is seeking you." And he **said** to them, "Let us go elsewhere,

And he **enters** into Capernaum, and immediately on the Sabbaths, having entered into the synagogue, he began to teach. (Mark 1:21 ULT)

And he **entered** into Capernaum, and immediately on the Sabbaths, having entered into the synagogue, he began to teach.

- (3) Use the tense that your language commonly uses to communicate the time of the event.

Yahweh said to Joshua, "See, **I have delivered** Jericho and its king and its powerful soldiers into your hand." (Joshua 6:2 ULT)

Yahweh said to Joshua, "See, **I am delivering** Jericho and its king and its powerful soldiers into your hand."

Or:

Yahweh said to Joshua, "See, **I am about to deliver** Jericho and its king and its powerful soldiers into your hand."

And Moses said, "Thus says Yahweh: 'About the middle of the night **I am going out** in the midst of Egypt, (Exodus 11:4 ULT)

And Moses said, "Thus says Yahweh: 'About the middle of the night **I will be going out** in the midst of Egypt,

Or:

And Moses said, "Thus says Yahweh: 'About the middle of the night **I shall certainly go out** in the midst of Egypt,

"

Referenced in: [Proverbs 7 General Notes](#); [Proverbs 7:8](#); [Proverbs 7:10](#); [Proverbs 7:11](#); [Proverbs 7:12](#); [Proverbs 7:13](#); [Proverbs 7:21](#); [Proverbs 7:22](#); [Proverbs 22:19](#); [Proverbs 22:20](#)

Litotes

Description

Litotes is a figure of speech in which the speaker expresses a strong positive meaning by negating a word or phrase that means the opposite of the meaning that he intends. For example, someone could intend to communicate that something is extremely good by describing it as "not bad." The difference between a litotes and a **double negative** is that a litotes heightens the positive meaning beyond what a plain positive statement would do, and a double negative does not. In the example above, the literal meaning of "not bad," taken as a plain double negative, would be "acceptable" or even "good." But if the speaker intended it as a litotes, then the meaning is "very good" or "extremely good."

This page answers the question: *What is litotes?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

Reason This Is a Translation Issue

Some languages do not use litotes. People who speak those languages might not understand that a statement using litotes actually strengthens the positive meaning. Instead, they might think that it weakens or even cancels the positive meaning.

Examples From the Bible

For you yourselves know, brothers, that our coming to you was **not useless**, (1 Thessalonians 2:1 ULT)

By using litotes, Paul emphasized that his visit with them was **very** useful.

Now when it became day, there was **no small disturbance** among the soldiers over what therefore had happened to Peter. (Acts 12:18 ULT)

By using litotes, Luke emphasized that there was a **lot** of excitement or anxiety among the soldiers about what happened to Peter. (Peter had been in prison, and even though there were soldiers guarding him, he escaped when an angel let him out. So they were very agitated.)

But you, Bethlehem, in the land of Judah, are **not the least** among the leaders of Judah, for from you will come a ruler who will shepherd my people Israel. (Matthew 2:6 ULT)

By using litotes, the prophet emphasized that Bethlehem would be a **very important city**.

Translation Strategies

If the litotes would be understood correctly, consider using it.

(1) If the meaning with the negative would not be clear, give the **positive** meaning in a strong way.

Examples of Translation Strategies Applied

(1) If the meaning with the negative would not be clear, give the **positive** meaning in a strong way.

For you yourselves know, brothers, that our coming to you was **not useless**. (1 Thessalonians 2:1 ULT)

"For you yourselves know, brothers, our visit to you **did much good**."

Now when it became day, there was **no small disturbance** among the soldiers over what therefore had happened to Peter. (Acts 12:18 ULT)

"Now when it became day, there was **great excitement** among the soldiers, regarding what had happened to Peter."

or:

"Now when it became day, the soldiers were **very concerned** because of what had happened to Peter."

"

Referenced in: Proverbs 3:1; Proverbs 3:3; Proverbs 4:2; Proverbs 4:5; Proverbs 4:6; Proverbs 4:12; Proverbs 4:13; Proverbs 5:7; Proverbs 6:20; Proverbs 6:29; Proverbs 6:33; Proverbs 6:34; Proverbs 8:33; Proverbs 10:19; Proverbs 10:30; Proverbs 11:21; Proverbs 15:12; Proverbs 16:5; Proverbs 16:10; Proverbs 17:5; Proverbs 17:26; Proverbs 18:2; Proverbs 18:5; Proverbs 19:2; Proverbs 19:5; Proverbs 19:9; Proverbs 20:1; Proverbs 20:23; Proverbs 23:18; Proverbs 23:23; Proverbs 24:23; Proverbs 25:10; Proverbs 25:27; Proverbs 28:20; Proverbs 28:21; Proverbs 28:27; Proverbs 30:15; Proverbs 31:11

Merism

Definition

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it. By referring to the extreme parts, the speaker intends to include also everything in between those parts.

"I am **the alpha and the omega**," says the Lord God, "the one who is, and who was, and who is to come, the Almighty." (Revelation 1:8 ULT)

I am **the alpha and the omega, the first and the last, the beginning and the end**. (Revelation 22:13, ULT)

This page answers the question: *What does the word merism mean and how can I translate phrases that have it?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

Alpha and omega are the first and last letters of the Greek alphabet. This is a merism that includes everything from the beginning to the end. It means eternal.

... I praise you, Father, Lord of **heaven and earth** ..., (Matthew 11:25b ULT)

Heaven and earth is a merism that includes everything that exists.

Reason This is a Translation Issue

Some languages do not use merism. The readers of those languages may think that the phrase only applies to the items mentioned. They may not realize that it refers to those two things and everything in between.

Examples From the Bible

From the rising of the sun to its setting, Yahweh's name should be praised. (Psalm 113:3 ULT)

This bolded phrase is a merism because it speaks of the east and the west and everywhere in between. It means "everywhere."

He will bless those who honor him, both **young and old**. (Psalm 115:13)

The bolded phrase is merism because it speaks of old people and young people and everyone in between. It means "everyone."

Translation Strategies

If the merism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

- (1) Identify what the merism refers to without mentioning the parts.
- (2) Identify what the merism refers to and include the parts.

Examples of Translation Strategies Applied

- (1) Identify what the merism refers to without mentioning the parts.

I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)

I praise you, Father, Lord of **everything**.

From the rising of the sun to its setting, Yahweh's name should be praised. (Psalm 113:3 ULT)

In all places, people should praise Yahweh's name.

(2) Identify what the merism refers to and include the parts.

I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)

I praise you, Father, Lord of **everything, including both what is in heaven and what is on earth**.

He will bless those who honor him, both **young and old**. (Psalm 115:13 ULT)

He will bless **all those** who honor him, regardless of whether they are **young or old**.

"

Referenced in: [Proverbs 4:27](#)

Metaphor

Description

A metaphor is a figure of speech in which someone speaks of one thing as if it were a different thing because he wants people to think about how those two things are alike.

For example, someone might say, “The girl I love is a red rose.”

A girl and a rose are very different things, but the speaker considers that they are alike in some way. The hearer’s task is to understand in what way they are alike.

This page answers the question: *What is a metaphor and how can I translate a Bible passage that has one?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

Simile ([UTA PDF](#))

The Parts of a Metaphor

The example above shows us that a metaphor has three parts. In this metaphor, the speaker is talking about “the girl I love.” This is the **Topic**. The speaker wants the hearer to think about what is similar between her and “a red rose.” The red rose is the **Image** to which he compares the girl. Most probably, he wants the hearer to consider that they are both beautiful. This is the **Idea** that the girl and the rose both share, and so we may also call it the **Point of Comparison**.

Every metaphor has three parts:

- The **Topic**, the item being immediately discussed by the writer/speaker.
- The **Image**, the physical item (object, event, action, etc.) which the speaker uses to describe the topic.
- The **Idea**, the abstract concept or quality that the physical **Image** brings to the mind of the hearer when he thinks of how the **Image** and the **Topic** are similar. Often, the **Idea** of a metaphor is not explicitly stated in the Bible, but it is only implied from the context. The hearer or reader usually needs to think of the **Idea** himself.

Using these terms, we can say that a metaphor is a figure of speech that uses a physical **Image** to apply an abstract **Idea** to the speaker’s **Topic**.

Usually, a writer or speaker uses a metaphor in order to express something about a **Topic**, with at least one **Point of Comparison (Idea)** between the **Topic** and the **Image**. Often in metaphors, the **Topic** and the **Image** are explicitly stated, but the **Idea** is only implied. The writer/speaker often uses a metaphor in order to invite the readers/listeners to think about the similarity between the **Topic** and the **Image** and to figure out for themselves the **Idea** that is being communicated.

Speakers often use metaphors in order to strengthen their message, to make their language more vivid, to express their feelings better, to say something that is hard to say in any other way, or to help people remember their message.

Sometimes speakers use metaphors that are very common in their language. However, sometimes speakers use metaphors that are uncommon, and even some metaphors that are unique. When a metaphor has become very common in a language, often it becomes a “passive” metaphor, in contrast to uncommon metaphors, which we describe as being “active.” Passive metaphors and active metaphors each present a different kind of translation problem, which we will discuss below.

Passive Metaphors

A passive metaphor is a metaphor that has been used so much in the language that its speakers no longer regard it as one concept standing for another. Linguists often call these “dead metaphors.” Passive metaphors are extremely common. Examples in English include the terms “table **leg**,” “family **tree**,” “book **leaf**” (meaning a page in

a book), or the word “crane” (meaning a large machine for lifting heavy loads). English speakers simply think of these words as having more than one meaning. Examples of passive metaphors in Biblical Hebrew include using the word “hand” to represent “power,” using the word “face” to represent “presence,” and speaking of emotions or moral qualities as if they were “clothing.”

Patterned Pairs of Concepts Acting as Metaphors

Many ways of metaphorical speaking depend on pairs of concepts, where one underlying concept frequently stands for a different underlying concept. For example, in English, the direction “up” (the Image) often represents the concepts of “more” or “better” (the Idea). Because of this pair of underlying concepts, we can make sentences such as “The price of gasoline is going **up**,” “A **highly** intelligent man,” and also the opposite kind of idea: “The temperature is going **down**,” and “I am feeling very **low**.”

Patterned pairs of concepts are constantly used for metaphorical purposes in the world’s languages because they serve as convenient ways to organize thought. In general, people like to speak of abstract qualities (such as power, presence, emotions, and moral qualities) as if they were body parts, or as if they were objects that could be seen or held, or as if they were events that could be watched as they happened.

When these metaphors are used in normal ways, it is rare that the speaker and audience regard them as figurative speech. Examples of metaphors in English that go unrecognized are:

- “Turn the heat **up**.” More is spoken of as up.
- “Let us **go ahead** with our debate.” Doing what was planned is spoken of as walking or advancing.
- “You **defend** your theory well.” Argument is spoken of as war.
- “A **flow** of words.” Words are spoken of as liquids.

English speakers do not view these as metaphorical expressions or figures of speech, so it would be wrong to translate them into other languages in a way that would lead people to pay special attention to them as figurative speech. For a description of important patterns of this kind of metaphor in biblical languages, please see [Biblical Imagery — Common Patterns](#) and the pages it will direct you to.

When translating something that is a passive metaphor into another language, do not treat it as a metaphor. Instead, just use the best expression for that thing or concept in the target language.

Active Metaphors

These are metaphors that people recognize as one concept standing for another concept, or one thing for another thing. Metaphors make people think about how the one thing is like the other thing, because in most ways the two things are very different. People also easily recognize these metaphors as giving strength and unusual qualities to the message. For this reason, people pay attention to these metaphors. For example,

But for you who fear my name, the sun of righteousness will rise with healing in its wings.
(Malachi 4:2a ULT)

Here, God speaks about his salvation as if it were the sun rising in order to shine its rays on the people whom he loves. He also speaks of the sun’s rays as if they were wings. Also, he speaks of these wings as if they were bringing medicine that would heal his people. Here is another example:

And he said to them, “Go and tell that fox ...” (Luke 13:32a ULT)

Here, “that fox” refers to King Herod. The people listening to Jesus certainly understood that Jesus was intending for them to apply certain characteristics of a fox to Herod. They probably understood that Jesus intended to communicate that Herod was evil, either in a cunning way or as someone who was destructive, murderous, or who took things that did not belong to him, or all of these.

Active metaphors require the translator’s special care to make a correct translation. To do so, you need to understand the parts of a metaphor and how they work together to produce meaning.

Jesus said to them, “I am the bread of life; he who comes to me will not be hungry, and he who believes in me will never be thirsty.” (John 6:35 ULT)

In this metaphor, Jesus called himself the bread of life. The **Topic** is “I” (meaning Jesus himself) and the **Image** is “bread.” Bread was the primary food that people ate in that place and time. The similarity between bread and Jesus is that people need both to live. Just as people need to eat food in order to have physical life, people need to trust in Jesus in order to have eternal life. The **Idea** of the metaphor is “life.” In this case, Jesus stated the central Idea of the metaphor, but often the Idea is only implied.

Purposes of Metaphor

- One purpose of metaphor is to teach people about something that they do not know (the **Topic**) by showing that it is like something that they already do know (the **Image**).
- Another purpose is to emphasize that something (the **Topic**) has a particular quality (the **Idea**) or to show that it has that quality in an extreme way.
- Another purpose is to lead people to feel the same way about the **Topic** as they would feel about the **Image**.

Reasons This Is a Translation Issue

- People may not recognize that something is a metaphor. In other words, they may mistake a metaphor for a literal statement, and thus, misunderstand it.
- People may not be familiar with the thing that is used as an image, and so, not be able to understand the metaphor.
- If the topic is not stated, people may not know what the topic is.
- People may not know the points of comparison that the speaker wants them to understand. If they fail to think of these points of comparison, they will not understand the metaphor.
- People may think that they understand the metaphor, but they do not. This can happen when they apply points of comparison from their own culture, rather than from the biblical culture.

Translation Principles

- Make the meaning of a metaphor as clear to the target audience as it was to the original audience.
- Do not make the meaning of a metaphor more clear to the target audience than you think it was to the original audience.

Examples From the Bible

Listen to this word, **you cows of Bashan**, (Amos 4:1q ULT)

In this metaphor Amos speaks to the upper-class women of Samaria (“you,” the Topic) as if they were cows (the Image). Amos does not say what similarity(s) he intends between these women and cows. He wants the reader to think of them, and he fully expects that readers from his culture will easily do so. From the context, we can see that he means that the women are like cows in that they are fat and interested only in feeding themselves. If we were to apply similarities from a different culture, such as that cows are sacred and should be worshiped, we would get the wrong meaning from this verse.

NOTE: Amos does not actually mean that the women are cows. He speaks to them as human beings.

Yet, Yahweh, you are our father; **we are the clay**. **You are our potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)

The example above has two related metaphors. The Topic(s) are “we” and “you,” and the Image(s) are “clay” and “potter.” The similarity between a potter and God is the fact that both make what they wish out of their material.

The potter makes what he wishes out of the clay, and God makes what he wishes out of his people. The Idea being expressed by the comparison between the potter's clay and "us" is that **neither the clay nor God's people have a right to complain about what they are becoming.**

Jesus said to them, "Take heed and beware of **the yeast of the Pharisees and Sadducees.**"
The disciples reasoned among themselves and said, "It is because we did not take bread."
(Matthew 16:6-7 ULT)

Jesus used a metaphor here, but his disciples did not realize it. When he said "yeast," they thought he was talking about bread, but "yeast" was the Image in his metaphor, and the Topic was the teaching of the Pharisees and Sadducees. Since the disciples (the original audience) did not understand what Jesus meant, it would not be good to state clearly here what Jesus meant.

Translation Strategies

If people would understand the metaphor in the same way that the original readers would have understood it, go ahead and use it. Be sure to test the translation to make sure that people do understand it in the right way.

If people do not or would not understand it, here are some other strategies.

- (1) If the metaphor is a common expression in the source language or expresses a patterned pair of concepts in a biblical language (that is, it is a passive metaphor), then express the **Idea** in the simplest way preferred by your language.
- (2) If the metaphor seems to be an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. If you do this, be sure to test it to make sure that the language community understands it correctly.
- (3) If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as "like" or "as." See [Simile](#).
- (4) If the target audience would not know the **Image**, see [Translate Unknowns](#) for ideas on how to translate that image.
- (5) If the target audience would not use that **Image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.
- (6) If the target audience would not know what the **Topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the Topic was.)
- (7) If the target audience would not know the intended similarity (the **Idea**) between the topic and the image, then state it clearly.
- (8) If none of these strategies is satisfactory, then simply state the **Idea** plainly without using a metaphor.

Examples of Translation Strategies Applied

- (1) If the metaphor is a common expression in the source language or expresses a patterned pair of concepts in a biblical language (that is, a passive metaphor), then express the Idea in the simplest way preferred by your language.

Then, see, one of the leaders of the synagogue, named Jairus, came, and when he saw him, **fell at his feet.** (Mark 5:22 ULT)

Then one of the leaders of the synagogue, named Jairus, came, and when he saw him, **immediately bowed down in front of him.**

- (2) If the metaphor seems to be an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. If you do this, be sure to test it to make sure that the language community understands it correctly.

But Jesus said to them, "He wrote this commandment to you because of your **hardness of heart.**" (Mark 10:5 ULT)

It was because of your **hard hearts** that he wrote you this law.

We made no change to this one, but it must be tested to make sure that the target audience correctly understands this metaphor.

(3) If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as “like” or “as.”

Yet, Yahweh, you are our father; we **are the clay**. You **are our potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)

And yet, Yahweh, you are our father; we are **like** clay. You are **like** a potter; and we all are the work of your hand.

(4) If the target audience would not know the **Image**, see [Translate Unknowns](#) for ideas on how to translate that image.

Saul, Saul, why do you persecute me? It is hard for you **to kick against a goad**. (Acts 26:14b ULT)

Saul, Saul, why do you persecute me? It is hard for you to **kick against a pointed stick**.

(5) If the target audience would not use that **Image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.

Yet, Yahweh, you are our father; we are the **clay**. You are our **potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)

“And yet, Yahweh, you are our father; we are the **wood**. You are our **carver**; and we all are the work of your hand.” “And yet, Yahweh, you are our father; we are the **string**. You are the **weaver**; and we all are the work of your hand.”

(6) If the target audience would not know what the **Topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)

Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46 ULT)

Yahweh lives; **He is my rock**. May he be praised. May the God of my salvation be exalted.

(7) If the target audience would not know the intended similarity between the Topic and the Image, then state it clearly.

Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46 ULT)

Yahweh lives; may he be praised because he is the rock **under which I can hide from my enemies**. May the God of my salvation be exalted.

Saul, Saul, why do you persecute me? It is hard for you **to kick against a goad**. (Acts 26:14 ULT)

Saul, Saul, why do you persecute me? You **fight against me and hurt yourself like an ox that kicks against its owner’s pointed stick**.

(8) If none of these strategies are satisfactory, then simply state the idea plainly without using a metaphor.

I will make you to become **fishers of men**. (Mark 1:17b ULT)

I will make you to become **people who gather men**. Now you gather fish.

I will make you **gather people**.

To learn more about specific metaphors, see [Biblical Imagery — Common Patterns](#).

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Metonymy

Description

Metonymy is a figure of speech in which an item (either physical or abstract) is called not by its own name, but by the name of something closely associated with it. A metonym is a word or phrase used as a substitute for something that it is associated with.

This page answers the question: *What is a metonymy?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

... and **the blood** of Jesus his Son cleanses us from every sin. (1 John 1:7b ULT)

The blood represents Christ's death.

And he took **the cup** in the same way after supper, saying, "**This cup** is the new covenant in my blood, which is poured out for you." (Luke 22:20 ULT)

The cup represents the wine that is in the cup.

Metonymy can be used

- as a shorter way of referring to something
- to make an abstract idea more meaningful by referring to it with the name of a physical object associated with it

Reason This Is a Translation Issue

The Bible uses metonymy very often. Speakers of some languages are not familiar with metonymy and they may not recognize it when they read it in the Bible. If they do not recognize the metonymy, they will not understand the passage or, worse yet, they will get a wrong understanding of the passage. Whenever a metonym is used, people need to be able to understand what it represents.

Examples From the Bible

The Lord God will give to him **the throne** of his father David. (Luke 1:32b ULT)

A throne represents the authority of a king. "Throne" is a metonym for "kingly authority," "kingship," or "reign." This means that God would make him become a king who would follow King David.

Then immediately his **mouth** was opened (Luke 1:64a ULT)

The mouth here represents the power to speak. This means that he was able to talk again.

Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)

The word "wrath" or "anger" is a metonym for "punishment." God was extremely angry with the people and, as a result, he would punish them.

Translation Strategies

If people would easily understand the metonym, consider using it. Otherwise, here are some options.

- (1) Use the metonym along with the name of the thing it represents.
- (2) Use only the name of the thing the metonym represents.

Examples of Translation Strategies Applied

(1) Use the metonym along with the name of the thing it represents.

And he took the cup in the same way after the supper, saying, “**This cup** is the new covenant in my blood, which is poured out for you.” (Luke 22:20 ULT)

He took the cup in the same way after supper, saying, “**The wine in this cup** is the new covenant in my blood, which is poured out for you.”

This verse also contains a second metonym: The cup, (representing the wine it contains) also represents the new covenant made with the blood Christ shed for us.

(2) Use the name of the thing the metonym represents.

The Lord God will give him **the throne** of his father David. (Luke 1:32b ULT)

“The Lord God will give him **the kingly authority** of his father, David.” or:
“The Lord God will **make him king** like his ancestor, King David.”

Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)

“Who warned you to flee from God’s coming **punishment**?”

To learn about some common metonymies, see [Biblical Imagery — Common Metonymies](#).

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Proverbs 31:29

Nominal Adjectives

Description

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word “rich” is an adjective. Here are two sentences that show that “rich” is an adjective.

The rich man had huge numbers of flocks and herds.
(2 Samuel 12:2 ULT)

The adjective “rich” comes before the word “man” and describes “man.”

He will not be rich; his wealth will not last. (Job 15:29a ULT)

The adjective “rich” comes after the verb “be” and describes “He.”

Here is a sentence that shows that “rich” can also function as a noun.

The rich must not give more than the half shekel, and **the poor** must not give less. (Exodus 30:15b ULT)

In Exodus 30:15, the word “rich” acts as a noun in the phrase “the rich,” and it refers to rich people. The word “poor” also acts as a noun and refers to poor people.

This page answers the question: *How do I translate adjectives that act like nouns?*

In order to understand this topic, it would be good to read:

Parts of Speech ([UTA PDF](#))

Reason This Is a Translation Issue

- Many times in the Bible adjectives are used as nouns to describe a group of people.
- Some languages do not use adjectives in this way.
- Readers of these languages may think that the text is talking about one particular person when it is really talking about the group of people whom the adjective describes.

Examples From the Bible

The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)

“The righteous” here are people who are righteous, not one particular righteous person.

Blessed are **the meek**. (Matthew 5:5a ULT)

“The meek” here are all people who are meek, not one particular meek person.

Translation Strategies

If your language uses adjectives as nouns to refer to a class of people, consider using the adjectives in this way. If it would sound strange, or if the meaning would be unclear or wrong, here is another option:

- (1) Use the adjective with a plural form of the noun that the adjective describes.

Examples of Translation Strategies Applied

- (1) Use the adjective with a plural form of the noun that the adjective describes.

The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)

The scepter of wickedness must not rule in the land of **righteous people**.

Blessed are **the meek**. (Matthew 5:5a ULT)

Blessed are **people who are meek**.

"

Referenced in: [Proverbs 1:19](#); [Proverbs 6:16](#); [Proverbs 11:13](#); [Proverbs 13:14](#); [Proverbs 15:16](#); [Proverbs 16:4](#); [Proverbs 16:8](#); [Proverbs 17:26](#); [Proverbs 19:6](#); [Proverbs 20:19](#); [Proverbs 26:16](#); [Proverbs 28:1](#)

Ordinal Numbers

Description

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

And God has indeed appointed some in the church, **first** apostles, **second** prophets, **third** teachers, then miracles. (1 Corinthians 12:28a ULT)

This page answers the question: *What are ordinal numbers and how can I translate them?*

In order to understand this topic, it would be good to read:

[Numbers \(UTA PDF\)](#)

This is a list of workers that God gave to the church in their order.

Ordinal Numbers in English

Most ordinal numbers in English simply have “-th” added to the end.

Numeral	Number	Ordinal Number
4	four	fourth
10	ten	tenth
100	one hundred	one hundredth
1,000	one thousand	one thousandth

Some ordinal numbers in English do not follow that pattern.

Numeral	Number	Ordinal Number
1	one	first
2	two	second
3	three	third
5	five	fifth
12	twelve	twelfth

Reason This Is a Translation Issue

Some languages do not have special numbers for showing the order of items in a list. There are different ways to deal with this.

Examples From the Bible

The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim ... the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)

The people cast lots and one went to each of these people in the order given.

You must place in it four rows of precious stones. The **first** row must have a ruby, a topaz, and a garnet. The **second** row must have an emerald, a sapphire, and a diamond. The **third** row

must have a jacinth, an agate, and an amethyst. The **fourth** row must have a beryl, and an onyx, and a jasper. They must be mounted in gold settings. (Exodus 28:17-20 ULT)

This describes four rows of stones. The first row is probably the top row, and the fourth row is probably the bottom row.

Translation Strategies

If your language has ordinal numbers and using them would give the right meaning, consider using them. If not, here are some strategies to consider:

- (1) Use “one” with the first item and “another” or “the next” with the rest.
- (2) Tell the total number of items and then list them or the things associated with them.

Examples of Translation Strategies Applied

- (1) Tell the total number of items, and use “one” with the first item and “another” or “the next” with the rest.

The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim ... the twenty-third to Delaiah, and the twenty-fourth to Maaziah. (1 Chronicles 24:7-18 ULT)

There were **24** lots. **One lot** went to Jehoiarib, **another** to Jedaiah, **another** to Harim ... **another** to Delaiah, **and the last** went to Maaziah.

There were **24** lots. **One lot** went to Jehoiarib, **the next** to Jedaiah, **the next** to Harim ... **the next** to Delaiah, **and the last** went to Maaziah.

A river went out of Eden to water the garden. From there it divided and became **four** rivers. The name of **the first** is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of **the second** river is Gihon. This one flows throughout the whole land of Cush. The name of **the third** river is Tigris, which flows east of Asshur. **The fourth** river is the Euphrates. (Genesis 2:10-14 ULT)

A river went out of Eden to water the garden. From there it divided and became **four** rivers. The name of **one** is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of **the next** river is Gihon. This one flows throughout the whole land of Cush. The name of **the next** river is Tigris, which flows east of Asshur. The **last** river is the Euphrates.

- (2) Tell the total number of items and then list them or the things associated with them.

The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim ... the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)

They cast **24** lots. The lots went to Jerhoiarib, Jedaiah, Harim, Seorim ... Delaiah, and Maaziah.

Next we recommend you learn about:

[Fractions \(UTA PDF\)](#)

Referenced in: [Proverbs 18:17](#)

Parallelism

Description

Parallelism is a poetic device in which two phrases or clauses that are similar in structure or idea are used together. The following are some of the different kinds of parallelism.

- The second clause or phrase means the same as the first. This is called synonymous parallelism.
- The second clarifies or strengthens the meaning of the first.
- The second completes what is said in the first.
- The second says something that contrasts with the first, but adds to the same idea.

Parallelism is most commonly found in Old Testament poetry, such as in the books of Psalms and Proverbs. It also occurs in Greek in the New Testament, both in the four gospels and in the apostles' letters.

This article will only discuss synonymous parallelism, the kind in which the two parallel phrases mean the same thing, because that is the kind that presents a problem for translation. Note that we use the term "synonymous parallelism" for long phrases or clauses that have the same meaning. We use the term "doublet" for words or very short phrases that mean basically the same thing and are used together.

In the poetry of the original languages, synonymous parallelism has several effects:

- It shows that something is very important by saying it more than once and in more than one way.
- It helps the hearer to think more deeply about the idea by saying it in different ways.
- It makes the language more beautiful and raises it above the ordinary way of speaking.

Reason This Is a Translation Issue

Some languages would not use synonymous parallelism. They would either think it odd that someone said the same thing twice, or, since it is in the Bible, they would think that the two phrases must have some difference in meaning. For them it would be confusing, rather than beautiful. They would not understand that the repetition of the idea in different words serves to emphasize the idea.

Examples From the Bible

Your word is a lamp to my feet
and a light for my path. (Psalm 119:105 ULT)

Both parts of the sentence are metaphors saying that God's word teaches people how to live. That is the single idea. The words "lamp" and "light" are similar in meaning because they refer to light. The words "my feet" and "my path" are related because they refer to a person walking. Walking is a metaphor for living.

You make him to rule over the works of your hands;
you have put all things under his feet (Psalm 8:6 ULT)

Both lines say that God made man the ruler of everything. "To rule over" is the same idea as putting things "under his feet," and "the works of your [God's] hands" is the same idea as "all things."

Yahweh sees everything a person does
and watches all the paths he takes. (Proverbs 5:21 ULT)

This page answers the question: *What is parallelism?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

The first phrase and the second phrase mean the same thing. There are three ideas that are the same between these two phrases. "Sees" corresponds to "watches," "everything...does" corresponds to "all the paths...takes," and "a person" corresponds to "he."

Praise Yahweh, all you nations;
exalt him, all you peoples! (Psalm 117:1 ULT)

Both parts of this verse tell people everywhere to praise Yahweh. The words 'Praise' and 'exalt' mean the same thing. The words 'Yahweh' and 'him' refer to the same person. The terms 'all you nations' and 'all you peoples' refer to the same people.

For Yahweh has a lawsuit with his people,
and he will fight in court against Israel. (Micah 6:2b ULT)

The two parts of this verse say that Yahweh has a serious disagreement with his people, Israel. These are not two different disagreements or two different groups of people.

Translation Strategies

For most kinds of parallelism, it is good to translate both of the clauses or phrases. For synonymous parallelism, it is good to translate both clauses if people in your language understand that the purpose of saying something twice is to strengthen a single idea. But if your language does not use parallelism in this way, then consider using one of the following translation strategies.

- (1) Combine the ideas of both clauses into one.
- (2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as "truly" or "certainly."
- (3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like "very," "completely," or "all."

Examples of Translation Strategies Applied

- (1) Combine the ideas of both clauses into one.

Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

Delilah expressed this idea twice to emphasize that she was very upset.

Until now you have deceived me with your lies.
Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

The phrase "all the paths he takes" is a metaphor for "all he does."

Yahweh pays attention to everything a person does.
For Yahweh has a lawsuit with his people, and he will fight in court against Israel. (Micah 6:2 ULT)

This parallelism describes one serious disagreement that Yahweh had with one group of people. If this is unclear, the phrases can be combined:

For Yahweh has a lawsuit with his people, Israel.

(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as “truly” or “certainly.”

Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

Yahweh truly sees everything a person does.

You make him to rule over the works of your hands; you have put all things under his feet
(Psalm 8:6 ULT)

You have certainly made him to rule over everything that you have created.

(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like “very,” “completely” or “all.”

Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

All you have done is lie to me.

Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

Yahweh sees absolutely everything that a person does.

Next we recommend you learn about:

Personification (UTA PDF)

Referenced in: Introduction to Proverbs; Proverbs 1:5; Proverbs 1:6; Proverbs 1:8; Proverbs 1:9; Proverbs 1:11; Proverbs 1:12; Proverbs 1:15; Proverbs 1:18; Proverbs 1:20; Proverbs 1:21; Proverbs 1:23; Proverbs 1:24; Proverbs 1:25; Proverbs 1:26; Proverbs 1:28; Proverbs 1:30; Proverbs 1:31; Proverbs 1:32; Proverbs 2:3; Proverbs 2:4; Proverbs 2:11; Proverbs 2:15; Proverbs 2:18; Proverbs 2:20; Proverbs 2:21; Proverbs 3:1; Proverbs 3:3; Proverbs 3:8; Proverbs 3:13; Proverbs 3:14; Proverbs 3:17; Proverbs 4:9; Proverbs 4:12; Proverbs 4:14; Proverbs 4:20; Proverbs 4:24; Proverbs 4:25; Proverbs 5:1; Proverbs 5:5; Proverbs 5:7; Proverbs 5:12; Proverbs 5:13; Proverbs 5:15; Proverbs 5:21; Proverbs 6:2; Proverbs 6:4; Proverbs 6:5; Proverbs 6:8; Proverbs 6:11; Proverbs 6:16; Proverbs 6:20; Proverbs 6:21; Proverbs 6:23; Proverbs 6:27; Proverbs 7:4; Proverbs 7:25; Proverbs 8:1; Proverbs 8:10; Proverbs 8:22; Proverbs 8:34; Proverbs 12:28; Proverbs 16 General Notes; Proverbs 16:11; Proverbs 16:13; Proverbs 16:16; Proverbs 16:18; Proverbs 17 General Notes; Proverbs 17:21; Proverbs 17:28; Proverbs 18 General Notes; Proverbs 18:7; Proverbs 18:15; Proverbs 18:20; Proverbs 19 General Notes; Proverbs 19:5; Proverbs 19:9; Proverbs 20 General Notes; Proverbs 20:16; Proverbs 20:23; Proverbs 20:28; Proverbs 21 General Notes; Proverbs 21:14; Proverbs 21:17; Proverbs 22 General Notes; Proverbs 22:1; Proverbs 22:24; Proverbs 22:26; Proverbs 23:12; Proverbs 23:24; Proverbs 23:25; Proverbs 23:27; Proverbs 23:32; Proverbs 23:34; Proverbs 24:17; Proverbs 25 General Notes; Proverbs 25:6; Proverbs 26 General Notes; Proverbs 27 General Notes; Proverbs 27:2; Proverbs 27:23; Proverbs 29:22; Proverbs 30:2; Proverbs 30:11; Proverbs 30:15; Proverbs 30:18; Proverbs 30:21; Proverbs 30:29

Personification

Description

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often do this because it makes it easier to talk about things that we cannot see:

Such as wisdom:

Does not Wisdom call out? (Proverbs 8:1a ULT)

Or sin:

Sin crouches at the door. (Genesis 4:7b ULT)

People also use personification because it is sometimes easier to talk about people's relationships with non-human things such as wealth as if they were relationships between people.

You cannot serve God and wealth. (Matthew 6:24b ULT)

In each case, the purpose of the personification is to highlight a certain characteristic of the non-human thing. As in metaphor, the reader needs to think of the way that the thing is like a certain kind of person.

Reasons This Is a Translation Issue

- Some languages do not use personification.
- Some languages use personification only in certain situations.

Examples From the Bible

You cannot **serve** God and wealth. (Matthew 6:24b ULT)

Jesus speaks of wealth as if it were a master whom people might serve. Loving money and basing one's decisions on it is like serving it as a slave would serve his master.

Does not Wisdom **call** out? Does not Understanding **raise her voice**? (Proverbs 8:1 ULT)

The author speaks of wisdom and understanding as if they were woman who calls out to teach people. This means that they are not something hidden, but something obvious that people should pay attention to.

Translation Strategies

If the personification would be understood clearly, consider using it. If it would not be understood, here are some other ways for translating it.

- (1) Add words or phrases to make the human (or animal) characteristic clear.
- (2) In addition to Strategy (1), use words such as "like" or "as" to show that the sentence is not to be understood literally.
- (3) Find a way to translate it without the personification.

This page answers the question: *What is personification?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

Examples of Translation Strategies Applied

(1) Add words or phrases to make the human (or animal) characteristic clear.

Sin crouches at the door. (Genesis 4:7b ULT) — God speaks of sin as if it were a wild animal that is waiting for the chance to attack. This shows how dangerous sin is. An additional phrase can be added to make this danger clear.

Sin is at your door, **waiting to attack you**.

(2) In addition to Strategy (1), use words such as “like” or “as” to show that the sentence is not to be understood literally.

Sin crouches at the door. (Genesis 4:7b ULT) — This can be translated with the word “as.”

Sin is crouching at the door, **just as a wild animal does as it waits to attack a person..**

(3) Find a way to translate it without the personification.

Even the **winds and the sea obey him**. (Matthew 8:27b ULT) — The men speak of the “wind and the sea” as if they are able to hear and obey Jesus, just as people can. This could also be translated without the idea of obedience by speaking of Jesus controlling them.

He even **controls the winds and the sea**.

NOTE: We have broadened our definition of “personification” to include “zoomorphism” (speaking of other things as if they had animal characteristics) and “anthropomorphism” (speaking of non-human things as if they had human characteristics) because the translation strategies for them are the same.

Next we recommend you learn about:

Apostrophe ([UTA PDF](#))

Biblical Imagery — Common Patterns ([UTA PDF](#))

Referenced in: [Introduction to Proverbs](#); [Proverbs 1 General Notes](#); [Proverbs 1:12](#); [Proverbs 1:19](#); [Proverbs 1:20](#); [Proverbs 1:21](#); [Proverbs 1:26](#); [Proverbs 1:27](#); [Proverbs 1:32](#); [Proverbs 2:3](#); [Proverbs 2:11](#); [Proverbs 2:12](#); [Proverbs 2:13](#); [Proverbs 3 General Notes](#); [Proverbs 3:1](#); [Proverbs 3:3](#); [Proverbs 3:15](#); [Proverbs 3:16](#); [Proverbs 3:17](#); [Structure and Formatting](#); [Proverbs 4:6](#); [Proverbs 4:8](#); [Proverbs 4:9](#); [Proverbs 5:5](#); [Proverbs 5:22](#); [Proverbs 6:11](#); [Proverbs 6:15](#); [Proverbs 6:22](#); [Proverbs 7:4](#); [Proverbs 8 General Notes](#); [Proverbs 8:1](#); [Proverbs 8:2](#); [Proverbs 8:3](#); [Proverbs 8:12](#); [Proverbs 8:17](#); [Proverbs 8:25](#); [Proverbs 8:28](#); [Proverbs 8:30](#); [Proverbs 8:35](#); [Proverbs 8:36](#); [Proverbs 9 General Notes](#); [Proverbs 9:1](#); [Proverbs 9:2](#); [Proverbs 9:3](#); [Proverbs 9:6](#); [Proverbs 10:12](#); [Proverbs 10:17](#); [Proverbs 10:21](#); [Proverbs 10:24](#); [Proverbs 10:32](#); [Proverbs 11:2](#); [Proverbs 11:3](#); [Proverbs 11:4](#); [Proverbs 11:6](#); [Proverbs 11:7](#); [Proverbs 11:27](#); [Proverbs 12:6](#); [Proverbs 12:14](#); [Proverbs 12:26](#); [Proverbs 13:4](#); [Proverbs 13:6](#); [Proverbs 13:15](#); [Proverbs 13:21](#); [Proverbs 13:23](#); [Proverbs 14:33](#); [Proverbs 15:13](#); [Proverbs 15:22](#); [Proverbs 15:33](#); [Proverbs 16:10](#); [Proverbs 16:14](#); [Proverbs 16:18](#); [Proverbs 16:26](#); [Proverbs 16:28](#); [Proverbs 16:32](#); [Proverbs 17:13](#); [Proverbs 18:1](#); [Proverbs 18:3](#); [Proverbs 18:6](#); [Proverbs 18:12](#); [Proverbs 18:16](#); [Proverbs 18:20](#); [Proverbs 18:21](#); [Proverbs 19:3](#); [Proverbs 19:21](#); [Proverbs 19:23](#); [Proverbs 21:7](#); [Proverbs 23:21](#); [Proverbs 24:25](#); [Proverbs 25:10](#); [Proverbs 26:2](#); [Proverbs 26:20](#); [Proverbs 27:6](#); [Proverbs 27:9](#); [Proverbs 27:20](#); [Proverbs 27:22](#); [Proverbs 28:4](#); [Proverbs 28:22](#); [Proverbs 29:15](#); [Proverbs 29:25](#); [Proverbs 30:16](#); [Proverbs 30:17](#); [Proverbs 30:25](#); [Proverbs 30:26](#); [Proverbs 30:27](#); [Proverbs 31:13](#); [Proverbs 31:31](#)

Poetry

Description

Poetry is one of the ways that people use the words and sounds of their language to make their speech and writing more beautiful and to express strong emotion. Through poetry, people can communicate deeper emotion than they can through simple non-poetic forms. Poetry gives more weight and elegance to statements of truth, such as proverbs, and is also easier to remember than ordinary speech.

This page answers the question: *What is poetry and how do I translate it into my language?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

Writing Styles ([UTA PDF](#))

In poetry we commonly find:

- many figures of speech such as [Apostrophe](#)
- arrangements of clauses into particular patterns such as:
 - parallel lines (See [Parallelism](#))
 - acrostics (beginning lines with successive letters of the alphabet)
 - chiasms (in which the first line relates to the last line, the second to the next-to-last line, etc.):

You should not give what is holy to the dogs,
and should not throw your pearls in front of the pigs.
Otherwise they will trample them under their feet,
and having turned, they might tear you to pieces. (Matt 7:6 ULT)

- repetition of some or all of a line:

Praise him, all his angels; praise him, all his hosts. Praise him, sun and moon; praise him, all you shining stars. (Psalm 148:2-3 ULT)

- lines of similar length:

Listen to my call to you,
Yahweh; think about my groanings.
Listen to the sound of my call, my King and my God,
for it is to you that I pray. (Psalm 5:1-2 ULT)

- the same sound used at the end or at the beginning of two or more lines:

"Twinkle, twinkle little **star**. How I wonder what you **are**." (from an English rhyme)

- the same sound repeated many times:

"Peter, Peter, pumpkin eater" (from an English rhyme)

- The same root word used as both a verb and as a noun:

Your old men will **dream dreams** (Joel 2:28 ULT)

Yahweh,...**light lightning** and scatter them (Psalm 144:5-6 ULT)

We also find:

- old words and expressions
- dramatic imagery
- different use of grammar — including:
 - incomplete sentences
 - lack of connective words

Some places to look for poetry in your language

Songs, particularly old songs or songs used in children's games

Religious ceremony or chants of priests or witch doctors

Prayers, blessings, and curses

Old legends

Elegant or fancy speech

Elegant or fancy speech is similar to poetry in that it uses beautiful language, but it does not use all of the language's features of poetry, and it does not use them as much as poetry does. Popular speakers in the language often use elegant speech, and this is probably the easiest source of text to study to find out what makes speech elegant in your language.

Reasons This Is a Translation Issue:

- Different languages use poetry for different things. If a poetic form would not communicate the same meaning in your language, you may need to write it without the poetry.
- Different languages use different poetic devices. A poetic device that conveys elegance or emotion in a biblical language may be confusing or misunderstood in another language.
- In some languages, using poetry for a particular part of the Bible would make it much more powerful.

Examples From the Bible

The Bible uses poetry for songs, teaching, and prophecy. Almost all of the books of the Old Testament have poetry in them and many of the books are completely made up of poetry.

... for you saw my affliction; you knew the distress of my soul. (Psalm 31:7b ULT)

This example of [Parallelism](#) has two lines that mean the same thing.

Yahweh, judge the nations; vindicate me, Yahweh, because I am righteous and innocent, Most High. (Psalm 7:8 ULT)

This example of parallelism shows the contrast between what David wants God to do to him and what he wants God to do to the unrighteous nations. (See [Parallelism](#).)

Keep your servant also from arrogant sins; let them not rule over me. (Psalm 19:13a ULT)

This example of personification speaks of sins as if they could rule over a person. (See [Personification](#).)

Oh, give thanks to Yahweh; for he is good,
for his covenant faithfulness endures forever.

Oh, give thanks to the God of gods,

for his covenant faithfulness endures forever.
Oh, give thanks to the Lord of lords,
for his covenant faithfulness endures forever.
(Psalm 136:1-3 ULT)

This example repeats the phrases “give thanks” and “his covenant faithfulness endures forever.”

Translation Strategies

If the style of poetry that is used in the source text would be natural and give the right meaning in your language, consider using it. If not, here are some other ways of translating it.

- (1) Translate the poetry using one of your styles of poetry.
- (2) Translate the poetry using your style of elegant speech.
- (3) Translate the poetry using your style of ordinary speech.

If you use poetry it may be more beautiful.

If you use ordinary speech it may be more clear.

Examples of Translation Strategies Applied

Blessed is the man who does not walk in the advice of the wicked, or stand in the pathway with sinners, or sit in the assembly of mockers. But his delight is in the law of Yahweh, and on his law he meditates day and night. (Psalm 1:1-2 ULT)

The following are examples of how people might translate Psalm 1:1-2.

- (1) Translate the poetry using one of your styles of poetry. (The style in this example has words that sound similar at the end of each line.)

“Happy is the person not encouraged **to sin**, Disrespect for God he will not **begin**, To those who laugh at God he is **no kin**. God is his constant **delight**, He does what God says **is right**, He thinks of it all day **and night**.”

- (2) Translate the poetry using your style of elegant speech.

This is the kind of person who is truly blessed: the one who does not follow the advice of wicked people nor stop along the road to speak with sinners nor join the gathering of those who mock God. Rather, he takes great joy in Yahweh’s law, and he meditates on it day and night.

- (3) Translate the poetry using your style of ordinary speech.

The people who do not listen to the advice of bad people are really happy. They do not spend time with people who continually do evil things or join with those who do not respect God. Instead, they love to obey Yahweh’s law, and they think about it all the time.

Next we recommend you learn about:

[Symbolic Language \(UTA PDF\)](#)

Referenced in: [Proverbs 1:19](#); [Proverbs 1:21](#); [Proverbs 15:27](#); [Proverbs 21:26](#); [Proverbs 24:11](#); [Proverbs 25:9](#); [Proverbs 25:20](#); [Proverbs 30:24](#); [Proverbs 31 General Notes](#)

Possession

Description

In English, the grammatical form that commonly indicates possession is also used to indicate a variety of relationships between people and objects or people and other people. In English, that grammatical relationship is shown by using the word “**of**,” by using **an apostrophe and the letter “s”**, or by using a **possessive pronoun**. The following examples are different ways to indicate that my grandfather owns a house.

- the house **of** my grandfather
- my grandfather **'s** house
- **his** house

Possession is used in Hebrew, Greek, and English for a variety of situations. Here are a few common situations that it is used for.

- Ownership — Someone owns something.
- The clothes of me - my clothes — The clothes that I own
- Social Relationship — Someone has some kind of social relationship with another.
- The mother of John — John's mother - the woman who gave birth to John, or the woman who cared for John
- A teacher of Israel - Israel's teacher — a person who teaches Israel
- Association — A particular thing is associated with a particular person, place, or thing.
- The sickness of David - David's sickness — the sickness that David is experiencing
- the fear of the Lord — the fear that is appropriate for a human being to have when relating to the Lord
- Contents — Something has something in it.
- a bag of clothes — a bag that has clothes in it, or a bag that is full of clothes
- Part and whole: One thing is part of another.
- my head — the head that is part of my body
- the roof of a house — the roof that is part of a house

In some languages there is a special form of possession, termed **inalienable possession**. This form of possession is used for things that cannot be removed from you, as opposed to things you could lose. In the examples above, *my head* and *my mother* are examples of inalienable possession (at least in some languages), while *my clothes* or *my teacher* would be alienably possessed. What may be considered alienable vs. inalienable may differ by language. In languages that mark the difference, the expression of inalienable possession and alienable possession will be different.

Reasons This Is a Translation Issue

- You (the translator) need to understand the relationship between two ideas represented by the two nouns when one is in the grammatical relationship of possessing the other.
- Some languages do not use grammatical possession for all of the situations that your source text Bible might use it for.

Examples From the Bible

Ownership — In the example below, the son owned the money.

▮ The younger son ... wasted his wealth by living recklessly. (Luke 15:13b)

Social Relationship — In the example below, the disciples were people who learned from John.

This page answers the question: *What is possession and how can I translate phrases that show it?*

In order to understand this topic, it would be good to read:

Parts of Speech ([UTA PDF](#))

Sentence Structure ([UTA PDF](#))

Then **the disciples of John** came to him. (Matthew 9:14a ULT)

Association — In the example below, the gospel is the message associated with Paul because he preaches it.

Remember Jesus Christ, raised from the dead, from the seed of David, according to **my gospel**, (2 Timothy 2:8 ULT)

Material — In the example below, the material used for making the crowns was gold.

On their heads were something like **crowns of gold**. (Revelation 9:7b)

Contents — In the example below, the cup has water in it.

For whoever gives you **a cup of water** to drink ... will not lose his reward. (Mark 9:41 ULT)

Part of a whole — In the example below, the door was a part of the palace.

But Uriah slept at **the door of the king's palace**. (2 Samuel 11:9a ULT)

Part of a group — In the example below, “us” refers to the whole group and “each one” refers to the individual members.

Now to **each one of us** grace has been given according to the measure of the gift of Christ. (Ephesians 4:7 ULT)

Events and Possession

Sometimes one or both of the nouns is an abstract noun that refers to an event or action. In the examples below, the abstract nouns are in **bold** print. These are just some of the relationships that are possible between two nouns when one of them refers to an event.

Subject — Sometimes the word after “of” tells who would do the action named by the first noun. In the example below, **John baptized people**.

The **baptism of John**, was it from heaven or from men? Answer me. (Mark 11:30)

In the example below, **Christ loves us**.

Who will separate us from the **love of Christ**? (Romans 8:35)

Object — Sometimes the word after “of” tells who or what something would happen to. In the example below, **people love money**.

For the **love of money** is a root of all kinds of evil. (1 Timothy 6:10a ULT)

Instrument — Sometimes the word after “of” tells how something would happen. In the example below, God would **punish people by sending enemies to attack them with swords**.

Then be afraid of the sword, because wrath brings **the punishment of the sword**. (Job 19:29a ULT)

Representation — In the example below, John was baptizing people who were repenting of their sins. They were being baptized to show that they were repenting. Their **baptism represented their repentance**.

John came, baptizing in the wilderness and preaching **a baptism of repentance** for the forgiveness of sins. (Mark 1:4 ULT)

Strategies for learning what the relationship is between the two nouns

- (1) Read the surrounding verses to see if they help you to understand the relationship between the two nouns.
- (2) Read the verse in the UST. Sometimes it shows the relationship clearly.
- (3) See what the notes say about it.

Translation Strategies

If possession would be a natural way to show a particular relationship between two nouns, consider using it. If it would be strange or hard to understand, consider these.

- (1) Use an adjective to show that one noun describes the other.
- (2) Use a verb to show how the two are related.
- (3) If one of the nouns refers to an event, translate it as a verb.

Examples of Translation Strategies Applied

- (1) Use an adjective to show that one noun describes the other.

On their heads were something like **crowns of gold**. (Revelation 9:7b)

"On their heads were **gold crowns**"

- (2) Use a verb to show how the two are related.

Whoever gives you **a cup of water** to drink ... will not lose his reward. (Mark 9:41 ULT)

Whoever gives you a **cup that has water in it** to drink ... will not lose his reward.

Wealth is worthless on **the day of wrath**. (Proverbs 11:4a ULT)

Wealth is worthless on **the day when God shows his wrath**.

or:

Wealth is worthless on the **day when God punishes people because of his wrath**.

- (3) If one of the nouns refers to an event, translate it as a verb. (In the example below, there are two possession relationships, "punishment of Yahweh" and "your God.")

Notice that I am not speaking to your children, who have not known or seen **the punishment of Yahweh your God**. (Deuteronomy 11:2a ULT)

Notice that I am not speaking to your children who have not known or seen **how Yahweh, the God whom you worship, punished the people of Egypt**.

You will only observe and see the **punishment of the wicked**. (Psalms 91:8 ULT)

You will only observe and see **how Yahweh punishes the wicked**.

You will receive **the gift of the Holy Spirit**. (Acts 2:38b ULT)

You will receive the **Holy Spirit, whom God will give to you**.

"

Referenced in: Proverbs 1:1; Proverbs 1:2; Proverbs 1:3; Proverbs 1:7; Proverbs 1:9; Proverbs 1:29; Proverbs 1:33; Proverbs 2:5; Proverbs 2:12; Proverbs 2:14; Proverbs 2:17; Proverbs 3:14; Proverbs 3:17; Proverbs 3:18; Proverbs 3:25; Proverbs 3:31; Proverbs 3:33; Proverbs 4:9; Proverbs 4:10; Proverbs 4:11; Proverbs 5:4; Proverbs 5:18; Proverbs 5:19; Proverbs 5:22; Proverbs 6:12; Proverbs 6:17; Proverbs 6:18; Proverbs 6:19; Proverbs 6:23; Proverbs 6:24; Proverbs 6:26; Proverbs 6:34; Proverbs 7:6; Proverbs 7:8; Proverbs 7:20; Proverbs 7:21; Proverbs 7:27; Proverbs 8:3; Proverbs 8:12; Proverbs 8:13; Proverbs 8:16; Proverbs 8:20; Proverbs 8:28; Proverbs 9:10; Proverbs 9:13; Proverbs 9:17; Proverbs 10:2; Proverbs 10:7; Proverbs 10:11; Proverbs 10:18; Proverbs 10:23; Proverbs 10:25; Proverbs 10:27; Proverbs 11:1; Proverbs 11:10; Proverbs 11:11; Proverbs 11:12; Proverbs 11:13; Proverbs 11:16; Proverbs 11:17; Proverbs 11:18; Proverbs 11:20; Proverbs 11:25; Proverbs 11:30; Proverbs 12:2; Proverbs 12:4; Proverbs 12:13; Proverbs 12:17; Proverbs 12:19; Proverbs 12:20; Proverbs 12:22; Proverbs 12:28; Proverbs 13:5; Proverbs 13:6; Proverbs 13:8; Proverbs 13:17; Proverbs 14:3; Proverbs 14:4; Proverbs 14:5; Proverbs 14:7; Proverbs 14:12; Proverbs 14:17; Proverbs 14:23; Proverbs 14:25; Proverbs 14:26; Proverbs 14:27; Proverbs 14:30; Proverbs 15:23; Proverbs 15:26; Proverbs 15:31; Proverbs 15:33; Proverbs 16:1; Proverbs 16:6; Proverbs 16:11; Proverbs 16:13; Proverbs 16:14; Proverbs 16:22; Proverbs 16:27; Proverbs 16:28; Proverbs 16:29; Proverbs 16:31; Proverbs 17:4; Proverbs 17:6; Proverbs 18:4; Proverbs 18:10; Proverbs 18:16; Proverbs 18:19; Proverbs 18:24; Proverbs 19:5; Proverbs 19:6; Proverbs 19:15; Proverbs 19:21; Proverbs 19:22; Proverbs 19:23; Proverbs 19:27; Proverbs 19:28; Proverbs 20:5; Proverbs 20:6; Proverbs 20:8; Proverbs 20:15; Proverbs 20:17; Proverbs 20:23; Proverbs 20:27; Proverbs 20:30; Proverbs 21:7; Proverbs 21:9; Proverbs 21:17; Proverbs 21:19; Proverbs 21:24; Proverbs 21:28; Proverbs 21:31; Proverbs 22:4; Proverbs 22:8; Proverbs 22:15; Proverbs 22:21; Proverbs 23:3; Proverbs 23:12; Proverbs 23:17; Proverbs 24:1; Proverbs 24:5; Proverbs 24:8; Proverbs 24:9; Proverbs 24:25; Proverbs 24:31; Proverbs 25:1; Proverbs 25:11; Proverbs 25:12; Proverbs 25:14; Proverbs 25:18; Proverbs 25:20; Proverbs 25:23; Proverbs 26:21; Proverbs 26:23; Proverbs 26:28; Proverbs 27:3; Proverbs 27:4; Proverbs 27:6; Proverbs 27:25; Proverbs 28:5; Proverbs 28:10; Proverbs 28:16; Proverbs 28:20; Proverbs 29:1; Proverbs 29:4; Proverbs 29:8; Proverbs 29:10; Proverbs 29:12; Proverbs 29:13; Proverbs 29:26; Proverbs 29:27; Proverbs 30:8; Proverbs 30:19; Proverbs 30:24; Proverbs 31:2; Proverbs 31:10; Proverbs 31:26

Pronouns — When to Use Them

Description

When we talk or write, we use pronouns to refer to people or things without always having to repeat the noun or name. Usually, the first time we refer to someone in a story, we use a descriptive phrase or a name. The next time we might refer to that person with a simple noun or by name. After that we might refer to him simply with a pronoun as long as we think that our listeners will be able to understand easily to whom the pronoun refers.

This page answers the question: *How do I decide whether or not to use a pronoun?*

In order to understand this topic, it would be good to read:

[Pronouns \(UTA PDF\)](#)

[Sentence Structure \(UTA PDF\)](#)

Now there was **a man from the Pharisees whose name was Nicodemus, a Jewish leader**. **This man** came to Jesus at night. Jesus replied and said to **him** ... (John 3:1, 2a, 3a ULT)

In John 3, Nicodemus is first referred to with noun phrases and his name. Then he is referred to with the noun phrase “this man.” Then he is referred to with the pronoun “him.”

Each language has its rules and exceptions to this usual way of referring to people and things.

- In some languages, the first time something is referred to in a paragraph or chapter, it is referred to with a noun rather than a pronoun.
- The main character is the person whom a story is about. In some languages, after a main character is introduced in a story, he is usually referred to with a pronoun. Some languages have special pronouns that refer only to the main character.
- In some languages, marking on the verb helps people know who the subject is. (See [Verbs](#).) In some of these languages, listeners rely on this marking to help them understand who the subject is. Speakers will use a pronoun, noun phrase, or proper name only when they want either to emphasize or to clarify who the subject is.

Reasons This Is a Translation Issue

- If translators use a pronoun at the wrong time for their language, readers might not know about whom the writer is talking.
- If translators too frequently refer to a main character by name, listeners of some languages might not realize that the person is a main character, or they might think that there is a new character with the same name.
- If translators use pronouns, nouns, or names at the wrong time, people might think that there is some special emphasis on the person or thing to which it refers.

Examples From the Bible

The example below occurs at the beginning of a chapter. In some languages it might not be clear to whom the pronouns refer.

Then Jesus entered into the synagogue again, and there was a man who had a withered hand. Some people watched **him** closely to see if **he** would heal **him** on the Sabbath so that they might accuse **him**. (Mark 3:1-2 ULT)

In the example below, two men are named in the first sentence. It might not be clear whom “he” in the second sentence refers to.

Now after some days had passed, **King Agrippa** and Bernice came down to Caesarea to pay their respects to **Festus**. After **he** had been there for many days, Festus presented to the king the things concerning Paul. (Acts 25:13-14)

Jesus is the main character of the book of Matthew, but in the verses below he is referred to four times by name. This may lead speakers of some languages to think that Jesus is not the main character. Or it might lead them to think that there is more than one person named Jesus in this story. Or it might lead them to think that there is some kind of emphasis on him, even though there is no emphasis.

At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **Jesus**, "See, your disciples do what is unlawful to do on the Sabbath." But **Jesus** said to them, "Have you never read what David did, when he was hungry, and the men who were with him?" Then **Jesus** left from there and went into their synagogue. (Matthew 12:1-3,9 ULT)

Translation Strategies

- (1) If it would not be clear to your readers to whom or to what a pronoun refers, use a name or a noun.
- (2) If repeating a noun or name would lead people to think that a main character is not a main character, or that the writer is talking about more than one person with that name, or that there is some kind of emphasis on someone when there is no emphasis, use a pronoun instead.

Examples of Translation Strategies Applied

- (1) If it would not be clear to your readers to whom or to what a pronoun refers, use a name or a noun.

Again **he** walked into the synagogue, and a man with a withered hand was there. Some Pharisees watched **him** to see if **he** would heal the man on the Sabbath. (Mark 3:1-2)

Again **Jesus** walked into the synagogue, and a man with a withered hand was there. Some Pharisees watched **Jesus** to see if **he** would heal the man on the Sabbath.

- (2) If repeating a noun or name would lead people to think that a main character is not a main character, or that the writer is talking about more than one person with that name, or that there is some kind of emphasis on someone when there is no emphasis, use a pronoun instead.

At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **Jesus**, "See, your disciples do what is unlawful to do on the Sabbath." But **Jesus** said to them, "Have you never read what David did, when he was hungry, and the men who were with him?" Then **Jesus** left from there and went into their synagogue. (Matthew 12:1-3,9 ULT)

This may be translated as:

At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **him**, "See, your disciples do what is unlawful to do on the Sabbath." But **he** said to them, "Have you never read what David did, when he was hungry, and the men who were with him?" Then **he** left from there and went into their synagogue.

"

Referenced in: [Proverbs 1:9](#); [Proverbs 1:11](#); [Proverbs 1:18](#); [Proverbs 1:19](#); [Proverbs 1:28](#); [Proverbs 1:30](#); [Proverbs 2:4](#); [Proverbs 3:2](#); [Proverbs 3:6](#); [Proverbs 3:8](#); [Proverbs 3:14](#); [Proverbs 3:18](#); [Proverbs 3:22](#); [Proverbs 3:25](#); [Proverbs](#)

4:4; Proverbs 4:15; Proverbs 4:16; Proverbs 4:17; Proverbs 4:22; Proverbs 4:23; Proverbs 5:8; Proverbs 5:17; Proverbs 5:22; Proverbs 6:8; Proverbs 6:30; Proverbs 6:32; Proverbs 6:35; Proverbs 7:3; Proverbs 7:8; Proverbs 7:21; Proverbs 7:23; Proverbs 8:8; Proverbs 8:9; Proverbs 8:29; Proverbs 11:6; Proverbs 12:4; Proverbs 14:31; Proverbs 15:22; Proverbs 20:1; Proverbs 21:26; Proverbs 22:5; Proverbs 22:18; Proverbs 22:23; Proverbs 23:3; Proverbs 23:5; Proverbs 24:12; Proverbs 24:25; Proverbs 24:31; Proverbs 27:16; Proverbs 28:4; Proverbs 28:17; Proverbs 31:5; Proverbs 31:7; Proverbs 31:31

Proverbs

Description

Proverbs are short sayings that give wise advice or teach something that is generally true about life. People enjoy proverbs because they give a lot of wisdom in few words. Proverbs in the Bible often use metaphor and parallelism. Proverbs should not be understood as absolute and unchangeable laws. Rather, proverbs offer general advice to a person about how to live his life.

This page answers the question: *What are proverbs, and how can I translate them?*

In order to understand this topic, it would be good to read:

Metaphor ([UTA PDF](#))

Parallelism ([UTA PDF](#))

Writing Styles ([UTA PDF](#))

Hatred stirs up conflicts, but love covers over all offenses. (Proverbs 10:12 ULT)

Here is another example from the book of Proverbs.

Look at the ant, you lazy person, consider her ways, and be wise. It has no commander, officer, or ruler, yet it prepares its food in the summer, and during the harvest it stores up what it will eat. (Proverbs 6:6-8 ULT)

Reason This Is a Translation Issue

Each language has its own ways of saying proverbs. There are many proverbs in the Bible. They need to be translated in the way that people say proverbs in your language so that people recognize them as proverbs and understand what they teach.

Examples From the Bible

A good name is to be chosen over great riches, and favor is better than silver and gold. (Proverbs 22:1 ULT)

This means that it is better to be a good person and to have a good reputation than it is to have a lot of money.

Like vinegar on the teeth and smoke in the eyes, so is the sluggard to those who send him. (Proverbs 10:26 ULT)

This means that a lazy person is very annoying to those who send him to do something.

The way of Yahweh protects those who have integrity, but it is destruction for the wicked. (Proverbs 10:29 ULT)

This means that Yahweh protects people who do what is right, but he destroys those who are wicked.

Translation Strategies

If translating a proverb literally would be natural and give the right meaning in your language, consider doing that. If not, here are some options:

- (1) Find out how people say proverbs in your language, and use one of those ways.
- (2) If certain objects in the proverb are not known to many people in your language group, consider replacing them with objects that people know and that function in the same way in your language.
- (3) Substitute a proverb in your language that has the same teaching as the proverb in the Bible.
- (4) Give the same teaching but not in a form of a proverb.

Examples of Translation Strategies Applied

(1) Find out how people say proverbs in your language, and use one of those ways.

A good name is to be chosen over great riches,
and favor is better than silver and gold. (Proverbs 22:1 ULT)

Here are some ideas for ways that people might say a proverb in their language.

It is better to have a good name than to have great riches,
and to be favored by people than to have silver and gold.

Wise people choose a good name over great riches,
and favor over silver and gold.

Try to have a good reputation rather than great riches.

Will riches really help you?
I would rather have a good reputation.

(2) If certain objects in the proverb are not known to many people in your language group, consider replacing them with objects that people know and that function in the same way in your language.

Like **snow in summer** or rain in harvest,
so a fool does not deserve honor. (Proverbs 26:1 ULT)

It is not natural for **a cold wind to blow in the hot season** or for it to rain
in the harvest season;
And it is not natural to honor a foolish person.

(3) Substitute a proverb in your language that has the same teaching as the proverb in the Bible.

Do not boast about tomorrow,
for you do not know what a day may bring. (Proverbs 27:1a ULT)

Do not count your chickens before they hatch.

(4) Give the same teaching but not in a form of a proverb.

There is a generation that curses their father
and does not bless their mother.
There is a generation that is pure in their own eyes,
and yet they are not washed of their filth. (Proverbs 30:11-12 ULT)

People who do not respect their parents think that they are righteous,
and they do not turn away from their sin.

"

Referenced in: [Introduction to Proverbs](#)

Quote Markings

Description

Some languages use quotation marks to mark off direct quotes from the rest of the text. English uses the mark " immediately before a quote and " immediately after it.

- John said, "I do not know when I will arrive."

Quotation marks are not used with indirect quotes.

- John said that he did not know when he would arrive.

When there are several layers of quotations inside of other quotations, it might be hard for readers to understand who is saying what. Alternating two kinds of quotation marks can help careful readers to keep track of them. In English, the outermost quotation has double quote marks, and the next quotation within it has single marks. If there is a third embedded quote, that quotation again has double quotation marks.

- Mary said, "John said, 'I do not know when I will arrive.'"
- Bob said, "Mary told me, 'John said, "I do not know when I will arrive.''"

Some languages use other kinds of quotation marks: Here are some examples: , ' ' " " < > « » 7 — .

Examples From the Bible

The examples below show the kind of quotation markings used in the ULT.

A quotation with only one layer

A first layer direct quote has double quotation marks around it.

So the king replied, "That is Elijah the Tishbite." (2 Kings 1:8b ULT)

Quotations with two layers

A second layer direct quote has single quotation marks around it. We have printed it and the phrase in bold type for you to see them clearly.

They asked him, "Who is the man who said to you, '**Pick it up and walk?**'" (John 5:12 ULT)

He sent two of the disciples, saying, "Go into the village ahead of you. As you enter, you will find a colt that has never been ridden. Untie it and bring it to me. If any one asks you, '**Why are you untying it?**'" you will say thus, '**The Lord has need of it.**'" (Luke 19:29b-31 ULT)

A quotation with three layers

A third layer direct quote has double quotation marks around it. We have printed it in bold type for you to see them clearly.

Abraham said, "Because I thought, 'Surely there is no fear of God in this place, and they will kill me because of my wife.' Besides, she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife. When God caused me to leave my father's

This page answers the question: *How can quotes be marked, especially when there are quotes within quotes?*

In order to understand this topic, it would be good to read:

Direct and Indirect Quotations ([UTA PDF](#))

house and travel from place to place, I said to her, 'You must show me this faithfulness as my wife: At every place where we go, say about me, "**He is my brother.**"' (Genesis 20:11-13 ULT)

A quotation with four layers

A fourth layer direct quote has single quotation marks around it. We have printed it in bold for you to see it clearly.

They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: '**Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.**'"'" (2 Kings 1:6 ULT)

Quote Marking Strategies

Here are some ways you may be able to help readers see where each quote starts and ends so they can more easily know who said what.

- (1) Alternate two kinds of quote marks to show layers of direct quotation. English alternates double quote marks and single quote marks.
- (2) Translate one or some of the quotes as indirect quotes in order to use fewer quote marks, since indirect quotes do not need them. (See [Direct and Indirect Quotations](#).)
- (3) If a quotation is very long and has many layers of quotation in it, indent the main overall quote, and use quote marks only for the direct quotes inside of it.

Examples of Quote Marking Strategies Applied

- (1) Alternate two kinds of quotation marks to show layers of direct quotation as shown in the ULT text below.

They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"'" (2 Kings 1:6 ULT)

- (2) Translate one or more of the quotes as indirect quotes in order to use fewer quotation marks, since indirect quotes do not need them. In English, the word "that" can introduce an indirect quote. In the example below, everything after the word "that" is an indirect quote of what the messengers said to the king. Within that indirect quote, there are some direct quotes marked with double and single quotation marks.

They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"'" (2 Kings 1:6 ULT)

They told him **that** a man came to meet them who said to them, "Go back to the king who sent you, and say to him, 'Yahweh says this: "Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"'"

- (3) If a quotation is very long and has many layers of quotation in it, indent the main overall quote, and use quote marks only for the direct quotes inside of it.

They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"'" (2 Kings 1:6 ULT)

They said to him,

A man came to meet us who said to us, "Go back to the king who sent you, and say to him, 'Yahweh says this: "Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'""

Next we recommend you learn about:

Quotes within Quotes [\(UTA PDF\)](#)

Referenced in: [Proverbs 6:10](#); [Proverbs 30:2](#); [Proverbs 31:2](#); [Proverbs 31:29](#)

Reduplication

This is a placeholder for an article to be written about reduplication in the biblical text, such as infinitive-absolute + indicative or other repeated words.

This page answers the question: *What is reduplication?*

Description

Reason This Is a Translation Issue

Examples From the Bible

Begin, possess, to possess his land (Deut 2:31 ULT)

Translation Strategies

Examples of Translation Strategies Applied

"

Referenced in: [Proverbs 23:5](#); [Proverbs 23:24](#)

Reflexive Pronouns

Description

All languages have ways of showing that the same person fills two different roles in a sentence. English does this by using reflexive pronouns. These are pronouns that refer to someone or something that has already been mentioned in a sentence. In English the reflexive pronouns are: “myself,” “yourself,” “himself,” “herself,” “itself,” “ourselves,” “yourselves,” and “themselves.” In English, these pronouns can also be used to emphasize the person to whom they refer. Other languages may have other ways to do both of these things.

This page answers the question: *What are reflexive pronouns?*

In order to understand this topic, it would be good to read:

[Pronouns \(UTA PDF\)](#)

[Sentence Structure \(UTA PDF\)](#)

Reason This Is a Translation Issue

- Languages have different ways of showing that the same person fills two different roles in a sentence. For those languages, translators will need to know how to translate the English reflexive pronouns.
- The reflexive pronouns in English also have other functions.

Uses of Reflexive Pronouns

- To show that the same person or things fills two different roles in a sentence
- To emphasize a person or thing in the sentence
- To show that someone or something did something alone or was alone

Examples From the Bible

To show that the same person or thing fills two different roles in a sentence

If **I** testify about **myself**, my testimony is not true. (John 5:31 ULT)

Now the Passover of the Jews was near, and **many** went up to Jerusalem from the country before the Passover in order to purify **themselves**. (John 11:55 ULT)

To emphasize a person or thing in the sentence

Jesus himself was not baptizing, but his disciples were. (John 4:2 ULT)

So they left the crowd, taking Jesus with them, just as he was, in the boat. There also were other boats with him. Then a violent windstorm arose and the waves were breaking into the boat so that the boat was already full of water. But **Jesus himself** was in the stern, asleep on the cushion. (Mark 4:36-38a ULT)

Then Festus answered that Paul was being held at Caesarea but that **he himself** was about to depart soon. (Acts 25:4 ULT)

To show that someone did something alone, or that something was alone

When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15 ULT)

He saw the linen cloths lying there and the cloth that had been on his head. **It** was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)

Translation Strategies

If a reflexive pronoun would have the same function in your language, consider using it. If not, here are some other strategies.

- (1) In some languages people put something on the verb to show that the object of the verb is the same as the subject.
- (2) In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.
- (3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it.
- (4) In some languages people show that someone did something alone by using a word like “alone.”
- (5) In some languages people show that something was alone by using a phrase that tells about where it was.

Examples of Translation Strategies Applied

- (1) In some languages people modify the verb to show that the object of the verb is the same as the subject.

If I testify about **myself**, my testimony is not true. (John 5:31)

“If I **self-testify**, my testimony is not true.”

Now the Passover of the Jews was near, and many went up to Jerusalem from the country before the Passover in order to **purify themselves**. (John 11:55)

“Now the Passover of the Jews was near, and many went up to Jerusalem out from country before the Passover in order to **self-purify**.”

- (2) In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.

He himself took our sickness and bore our diseases. (Matthew 8:17 ULT)

“**The one who** took our sickness and bore our diseases **was Jesus**.”

Jesus himself was not baptizing, but his disciples were. (John 4:2)

“**It was not Jesus who** was baptizing, but his disciples.”

- (3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it.

But Jesus said this to test Philip, for he **himself** knew what he was going to do. (John 6:6)

But Jesus said this to test Philip, for, **as for him, he** knew what he was going to do.

Then Festus answered that Paul was being held at Caesarea but that **he himself** was about to depart soon. (Acts 25:4 ULT)

Then Festus answered that Paul was being held at Caesarea but that, **for his part, he** was about to depart soon.

- (4) In some languages people show that someone did something alone by using a word like “alone.”

When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15)

“When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again **alone** up the mountain.”

(5) In some languages people show that something was alone by using a phrase that tells about where it was.

He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)

“He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up and lying **in it’s own place**.”

”

Referenced in: [Proverbs 3:34](#); [Proverbs 8:17](#); [Proverbs 11:28](#); [Proverbs 18:8](#); [Proverbs 23:11](#); [Proverbs 23:28](#); [Proverbs 24:32](#); [Proverbs 26:4](#); [Proverbs 28:26](#); [Proverbs 31:29](#)

Rhetorical Question

A rhetorical question is a question that a speaker asks when he is more interested in expressing his attitude about something than in getting information about it. Speakers use rhetorical questions to express deep emotion or to encourage hearers to think deeply about something. The Bible contains many rhetorical questions, often to express surprise, to rebuke or scold the hearer, or to teach. Speakers of some languages use rhetorical questions for other purposes as well.

This page answers the question: *What are rhetorical questions and how can I translate them?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

Sentence Types ([UTA PDF](#))

Description

A rhetorical question is a question that strongly expresses the speaker's attitude toward something. Often the speaker is not looking for information at all. Or, if he is asking for information, it is not usually the information that the question appears to ask for. The speaker is more interested in expressing his attitude than in getting information.

But those who stood by said, “**Are you insulting the high priest of God?**”(Acts 23:4 ULT)

The people who asked Paul this question were not asking if he was insulting God's high priest. Rather, they used this question to accuse Paul of insulting the high priest.

The Bible contains many rhetorical questions. These rhetorical questions might be used for the purposes: of expressing attitudes or feelings, rebuking people, teaching something by reminding people of something they know and encouraging them to apply it to something new, or introducing something they want to talk about.

Reasons This Is a Translation Issue

- Some languages do not use rhetorical questions; for them a question is always a request for information.
- Some languages use rhetorical questions, but for purposes that are different or more limited than in the Bible.
- Because of these differences between languages, some readers might misunderstand the purpose of a rhetorical question in the Bible.

Examples From the Bible

Do you not still rule the kingdom of Israel? (1 Kings 21:7b ULT)

Jezebel used the question above **to remind** King Ahab of something he already knew: he still ruled the kingdom of Israel. The rhetorical question made her point more strongly than if she had merely stated it, because it forced Ahab to admit the point himself. She did this in order **to rebuke** him for being unwilling to take over a poor man's property. She was implying that, since he was the king of Israel, he had the power to take the man's property.

Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

God used the question above **to remind** his people of something they already knew: a young woman would never forget her jewelry or a bride forget her veils. He then **rebuked** his people for forgetting him who is so much greater than those things.

But you, why do you judge your brother? And you also, why do you despise your brother? (Romans 14:10 ULT)

Paul used these rhetorical questions **to rebuke** the Romans for doing what they should not do.

Why did I not die when I came out from the womb? (Job 3:11a ULT)

Job used the question above **to show deep emotion**. This rhetorical question expresses how sad he was that he did not die as soon as he was born. He wished that he had not lived.

And how has this happened to me that the mother of my Lord would come to me? (Luke 1:43 ULT)

Elizabeth used the question above **to show how surprised and happy she was** that the mother of her Lord came to her.

Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

Jesus used the question above **to remind** the people of something they already knew: a good father would never give his son something bad to eat. By introducing this point, Jesus could go on **to teach them** about God with his next rhetorical question:

Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him? (Matthew 7:11 ULT)

Jesus used this question **to teach** the people in an emphatic way that God gives good things to those who ask him.

What is the kingdom of God like, and what can I compare it to? It is like a mustard seed that a man took and threw into his garden ... (Luke 13:18b-19a ULT)

Jesus used the question above **to introduce what he was going to talk about**. He was about to compare the kingdom of God to something. In this case, he compared the kingdom of God to a mustard seed.

Translation Strategies

In order to translate a rhetorical question accurately, first be sure that the question you are translating truly is a rhetorical question and is not an information question. Ask yourself, "Does the person asking the question already know the answer to the question?" If so, it is a rhetorical question. Or, if no one answers the question, did the person who asked it expect to receive an answer? If not, it is a rhetorical question.

When you are sure that the question is rhetorical, then be sure that you understand the purpose for the rhetorical question. Is it to encourage or rebuke or shame the hearer? Is it to bring up a new topic? Is it to express surprise or other emotion? Is it to do something else?

When you know the purpose of the rhetorical question, then think of the most natural way to express that purpose in the target language. It might be as a question, or a statement, or an exclamation.

If using the rhetorical question would be natural and give the right meaning in your language, consider doing so. If not, here are other options:

- (1) Add the answer after the question.
- (2) Change the rhetorical question to a statement or exclamation.
- (3) Change the rhetorical question to a statement, and then follow it with a short question.
- (4) Change the form of the question so that it communicates in your language what the original speaker communicated in his.

Examples of Translation Strategies Applied

- (1) Add the answer after the question.

Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

Will a virgin forget her jewelry, a bride her veils? **Of course not!** Yet my people have forgotten me for days without number!

Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? **None of you would do that!**

(2) Change the rhetorical question to a statement or exclamation.

What is the kingdom of God like, and what can I compare it to? It is like a mustard seed. (Luke 13:18-19a ULT)

This is what the kingdom of God is like. It is like a mustard seed ...

Are you insulting the high priest of God? (Acts 23:4b ULT) (Acts 23:4 ULT)

You should not insult God's high priest!

Why did I not die when I came out from the womb? (Job 3:11a ULT)

I wish I had died when I came out from the womb!

And how has this happened to me that the mother of my Lord should come to me? (Luke 1:43 ULT)

How wonderful it is that the mother of my Lord has come to me!

(3) Change the rhetorical question to a statement, and then follow it with a short question.

Do you not still rule the kingdom of Israel? (1 Kings 21:7b ULT)

You still rule the kingdom of Israel, **do you not?**

(4) Change the form of the question so that it communicates in your language what the original speaker communicated in his.

Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

If your son asks you for a loaf of bread, **would you give him a stone?**

Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

What virgin would forget her jewelry, and what bride would forget her veils? Yet my people have forgotten me for days without number!

But you, **why do you judge your brother?** And you also, **why do you despise your brother?** (Romans 14:10 ULT)

Do you think it is good to judge your brother? Do you think it is good to despise your brother?

"

Referenced in: Proverbs 1:22; Proverbs 5:16; Proverbs 5:20; Proverbs 6 General Notes; Proverbs 6:9; Proverbs 6:27; Proverbs 6:28; Proverbs 8:1; Proverbs 14:22; Proverbs 17:16; Proverbs 18:14; Proverbs 20:6; Proverbs 20:9; Proverbs 20:24; Proverbs 22 General Notes; Proverbs 22:20; Proverbs 22:21; Proverbs 22:27; Proverbs 22:29; Proverbs 23:5; Proverbs 23:29; Proverbs 23:35; Proverbs 24:12; Proverbs 24:22; Proverbs 24:28; Proverbs 25:8; Proverbs 26:12; Proverbs 26:19; Proverbs 27:4; Proverbs 29:20; Proverbs 30:4; Proverbs 30:9; Proverbs 31:2; Proverbs 31:10

Simile

Description

A simile is a comparison of two things that are not normally thought to be similar. The simile focuses on a particular trait the two items have in common, and it includes the words “like,” “as,” or “than.”

This page answers the question: *What is a simile?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

When he saw the crowds, he had compassion for them, because they were troubled and discouraged, **like sheep not having a shepherd**. (Matthew 9:36)

Jesus compared the crowds of people to sheep without a shepherd. Sheep grow frightened when they do not have a good shepherd to lead them in safe places. The crowds were like that because they did not have good religious leaders.

See, I send you out **as sheep in the midst of wolves**, so be as wise **as the serpents** and harmless **as the doves**. (Matthew 10:16 ULT)

Jesus compared his disciples to sheep and their enemies to wolves. Wolves attack sheep; Jesus' enemies would attack his disciples.

For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)

God's word is compared to a two-edged sword. A two-edged sword is a weapon that can easily cut through a person's flesh. God's word is very effective in showing what is in a person's heart and thoughts.

Purposes of Simile

- A simile can teach about something that is unknown by showing how it is similar to something that is known.
- A simile can emphasize a particular trait, sometimes in a way that gets people's attention.
- Similes help form a picture in the mind or help the reader experience what he is reading about more fully.

Reasons This Is a Translation Issue

- People may not know how the two items are similar.
- People may not be familiar with both of the items being compared.

Examples From the Bible

Suffer hardship with me, **as a good soldier** of Christ Jesus. (2 Timothy 2:3 ULT)

In this simile, Paul compares suffering with what soldiers endure, and he encourages Timothy to follow their example.

Just as the lightning flashing from a place under the sky shines to another place under the sky, so will the Son of Man be. (Luke 17:24b ULT)

This verse does not tell how the Son of Man will be like the lightning. But in context we can understand from the verses before it that just as lighting flashes suddenly and everyone can see it, the Son of Man will come suddenly and everyone will be able to see him. No one will have to be told about it.

Translation Strategies

If people would understand the correct meaning of a simile, consider using it. If they would not, here are some strategies you can use:

(1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience. (2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote. (3) Simply describe the item without comparing it to another.

Examples of Translation Strategies Applied

(1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.

See, I send you out **as sheep in the midst of wolves**. (Matthew 10:16a ULT) — This compares the danger that Jesus' disciples would be in with the danger that sheep are in when they are surrounded by wolves.

See, I send **you out among wicked people** and you will be in danger from them **as sheep are in danger when they are among wolves**.

For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)

For the word of God is living and active and **more powerful than a very sharp two-edged sword**.

(2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote.

See, I send you out **as sheep in the midst of wolves**, (Matthew 10:16a ULT) — If people do not know what sheep and wolves are, or that wolves kill and eat sheep, you could use some other animal that kills another.

See, I send you out **as chickens in the midst of wild dogs**.

How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)

How often I wanted to gather your children together, **as a mother closely watches over her infants**, but you refused!

If you have faith **as a grain of mustard** ... (Matthew 17:20)

If you have faith even as small **as a tiny seed**,

(3) Simply describe the item without comparing it to another.

See, I send you out **as sheep in the midst of wolves**. (Matthew 10:16a ULT)

See, I send you out among **people who will want to harm you**.

How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)

How often I wanted to **protect you**, but you refused!

Next we recommend you learn about:

Metaphor ([UTA PDF](#))

Biblical Imagery — Common Patterns ([UTA PDF](#))

Referenced in: [Proverbs 1:12](#); [Proverbs 1:27](#); [Proverbs 2:4](#); [Proverbs 4:18](#); [Proverbs 4:19](#); [Proverbs 5:4](#); [Proverbs 6:5](#); [Proverbs 6:11](#); [Proverbs 6:29](#); [Proverbs 7:22](#); [Proverbs 7:23](#); [Proverbs 10:20](#); [Proverbs 10:23](#); [Proverbs 10:26](#); [Proverbs 11:28](#); [Proverbs 12:4](#); [Proverbs 12:18](#); [Proverbs 15:19](#); [Proverbs 16:15](#); [Proverbs 16:27](#); [Proverbs 18:8](#); [Proverbs 18:11](#); [Proverbs 18:19](#); [Proverbs 19:12](#); [Proverbs 20:2](#); [Proverbs 23:28](#); [Proverbs 23:32](#); [Proverbs 23:34](#); [Proverbs 24:14](#); [Proverbs 25:3](#); [Proverbs 25:5](#); [Proverbs 25:13](#); [Proverbs 25:17](#); [Proverbs 25:20](#); [Proverbs 25:23](#); [Proverbs 25:25](#); [Proverbs 25:27](#); [Proverbs 26 General Notes](#); [Proverbs 26:1](#); [Proverbs 26:2](#); [Proverbs 26:3](#); [Proverbs 26:7](#); [Proverbs 26:8](#); [Proverbs 26:9](#); [Proverbs 26:10](#); [Proverbs 26:14](#); [Proverbs 26:18](#); [Proverbs 26:20](#); [Proverbs 26:21](#); [Proverbs 26:22](#); [Proverbs 27 General Notes](#); [Proverbs 27:9](#); [Proverbs 27:15](#); [Proverbs 27:17](#); [Proverbs 27:18](#); [Proverbs 27:19](#); [Proverbs 27:20](#); [Proverbs 27:21](#)

Statements — Other Uses

Description

Normally statements are used to give information. Sometimes they are used in the Bible for other functions.

This page answers the question: *What other uses are there for statements?*

In order to understand this topic, it would be good to read:

Sentence Types ([UTA PDF](#))

Reason This Is a Translation Issue

Some languages would not use a statement for some of the functions that statements are used for in the Bible.

Examples From the Bible

Statements are normally used to give **information**. All of the sentences in John 1:6-8 below are statements, and their function is to give information.

There was a man who was sent from God, whose name was John. He came as a witness in order to testify about the light, that all might believe through him. John was not the light, but came that he might testify about the light. (John 1:6-8 ULT)

A statement can also be used as a **command** to tell someone what to do. In the examples below, the high priest used statements with the verb “will” to tell people what to do.

He commanded them, saying, “This is what you **must** do. A third of you who come on the Sabbath **will** keep watch over the king’s house, and a third **will** be at the Sur Gate, and a third at the gate behind the guardhouse.” (2 Kings 11:5 ULT)

A statement can also be used to give **instructions**. The speaker below was not just telling Joseph about something Joseph would do in the future; he was telling Joseph what he needed to do.

She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)

A statement can also be used to make a **request**. The man with leprosy was not just saying what Jesus was able to do. He was also asking Jesus to heal him.

Behold, a leper came to him and bowed before him, saying, “Lord, if you are willing, **you are able to make me clean**.” (Matthew 8:2 ULT)

A statement can also be used to **perform** something. By telling Adam that the ground was cursed because of him, God actually cursed it.

... **cursed is the ground** because of you; (Genesis 3:17b ULT)

By telling a man that his sins were forgiven, **Jesus forgave** the man’s sins.

When Jesus saw their faith, he said to the paralyzed man, “**Son, your sins are forgiven**.” (Mark 2:5 ULT)

Translation Strategies

- (1) If the function of a statement would not be understood correctly in your language, **use a sentence type** that would express that function.
- (2) If the function of a statement would not be understood correctly in your language, **add a sentence type** that would express that function.

(3) If the function of a statement would not be understood correctly in your language, **use a verb form** that would express that function.

Examples of Translation Strategies Applied

(1) If the function of a statement would not be understood correctly in your language, use a sentence type that would express that function.

She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)

The phrase “you will call his name Jesus” is an instruction. It can be translated using the sentence type of a normal instruction.

She will give birth to a son. **Name him Jesus**, because he will save his people from their sins.

(2) If the function of a statement would not be understood correctly in your language, add a sentence type that would express that function.

Lord, if you are willing, **you are able to make me clean**. (Matthew 8:2 ULT)

The function of “you are able” is to make a request. In addition to the statement, a request can be added.

Lord, you are able to make me clean. If you are willing, **please do so**.
OR:
Lord, if you are willing, **please heal me**. I know that you are able to do so.

(3) If the function of a statement would not be understood correctly in your language, use a verb form that would express that function.

She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)

She will give birth to a son, and **you must call his name Jesus**, for he will save his people from their sins.

Son, your sins are forgiven. (Mark 2:5 ULT)

Son, I forgive your sins.
OR:
Son, God hereby forgives your sins.

”

Referenced in: [Proverbs 2:20](#); [Proverbs 23:25](#); [Proverbs 23:26](#); [Proverbs 24:11](#); [Proverbs 24:27](#)

Symbolic Action

Description

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their heads up and down to mean “yes” or turn their heads from side to side to mean “no.” Symbolic actions do not mean the same things in all cultures. In the Bible, sometimes people perform symbolic actions and sometimes they only refer to the symbolic action.

This page answers the question: *What is a symbolic action and how do I translate it?*

In order to understand this topic, it would be good to read:

Translate Unknowns ([UTA PDF](#))

Examples of symbolic actions

- In some cultures people shake hands when they meet to show that they are willing to be friendly.
- In some cultures people bow when they meet to show respect to each other.

Reason This Is a Translation Issue

An action may have a meaning in one culture and a different meaning or no meaning at all in another culture. For example, in some cultures raising the eyebrows means “I am surprised” or “What did you say?” In other cultures it means “yes.”

In the Bible, people did things that had certain meanings in their culture. When we read the Bible, we might not understand what someone meant if we interpret the action based on what it means in our own culture today.

You (the translator) need to understand what people in the Bible meant when they used symbolic actions. If an action does not mean the same thing in your own culture, then you need to figure out how to translate what the action meant.

Examples From the Bible

And behold, a man came whose name was Jairus, and he was a ruler of the synagogue. And **falling at the feet of Jesus**, he begged him to come to his house. (Luke 8:41 ULT)

Meaning of symbolic action: He did this to show great respect to Jesus.

Look, I am standing at the door and am knocking. If anyone hears my voice and opens the door, I will come into him and will eat with him, and he with me. (Revelation 3:20 ULT)

Meaning of symbolic action: When people wanted someone to welcome them into their home, they stood at the door and knocked on it.

Translation Strategies

If people would correctly understand what a symbolic action meant to the people in the Bible, consider using it. If not, here are some strategies for translating it.

- (1) Tell what the person did and why he did it.
- (2) Do not tell what the person did, but tell what he meant.
- (3) Use an action from your own culture that has the same meaning. Do this only in poetry, parables, and sermons. Do not do this when there actually was a person who did a specific action.

Examples of Translation Strategies Applied

(1) Tell what the person did and why he did it.

And **falling at the feet of Jesus** (Luke 8:41 ULT)

Jairus fell down at Jesus' feet in order to show that he greatly respected him.

Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)

Look, I stand at the door and knock on it, asking you to let me in.

(2) Do not tell what the person did, but tell what he meant.

And **falling at the feet of Jesus** (Luke 8:41 ULT)

Jairus showed Jesus great respect.

Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)

Look, I stand at the door and ask you to let me in.

(3) Use an action from your own culture that has the same meaning.

And **falling at the feet of Jesus** (Luke 8:41 ULT) — Since Jairus actually did this, you should not substitute an action from your own culture.

Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT) — Jesus was not standing at a real door. Rather he was speaking about wanting to have a relationship with people. So in cultures where it is polite to clear one's throat when wanting to be let into a house, you could use that.

Look, I stand at the door and clear my throat.

"

Referenced in: [Proverbs 6:1](#); [Proverbs 6:13](#); [Proverbs 10:10](#); [Proverbs 11:15](#); [Proverbs 14:19](#); [Proverbs 16:30](#); [Proverbs 24:26](#); [Proverbs 27:6](#); [Proverbs 31:28](#)

Synecdoche

Description

Synecdoche is a figure of speech in which a speaker uses a part of something to refer to the whole thing, or uses the whole to refer to a part.

■ **My soul** magnifies the Lord. (Luke 1:46b ULT)

Mary was very happy about what the Lord was doing, so she said “my soul,” which means the inner, emotional part of herself, to refer to her whole self.

■ So **the Pharisees** said to him, “Look, why are they doing that which is not lawful?” (Mark 2:24a ULT)

The Pharisees who were standing there did not all say the same words at the same time. Instead, it is more likely that one man representing the group said those words.

Reasons This Is a Translation Issue

- Some readers may not recognize the synecdoche and thus misunderstand the words as a literal statement.
- Some readers may realize that they are not to understand the words literally, but they may not know what the meaning is.

Example From the Bible

■ Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)

“My hands” is a synecdoche for the whole person because clearly the arms and the rest of the body and the mind were also involved in the person’s accomplishments. The hands are chosen to represent the person because they are the parts of the body most directly involved in the work.

Translation Strategies

If the synecdoche would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) State specifically what the synecdoche refers to.

Examples of Translation Strategies Applied

(1) State specifically what the synecdoche refers to.

■ “**My soul** magnifies the Lord.” (Luke 1:46b ULT)

■ “**I** magnify the Lord.”

So **the Pharisees** said to him ... (Mark 2:24a ULT)

■ **A representative of the Pharisees** said to him ...

Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)

■ I looked on all the deeds that **I** had accomplished

This page answers the question: *What is a synecdoche, and how can I translate such a thing into my language?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

Metonymy ([UTA PDF](#))

Biblical Imagery — Common Metonymies ([UTA PDF](#))

Next we recommend you learn about:

Metonymy ([UTA PDF](#))

Biblical Imagery — Common Metonymies ([UTA PDF](#))

Referenced in: [Proverbs 1:15](#); [Proverbs 1:16](#); [Proverbs 2:6](#); [Proverbs 2:10](#); [Proverbs 3:8](#); [Proverbs 3:22](#); [Proverbs 3:23](#); [Proverbs 3:26](#); [Proverbs 4:5](#); [Proverbs 4:22](#); [Proverbs 4:25](#); [Proverbs 4:26](#); [Proverbs 4:27](#); [Proverbs 5:2](#); [Proverbs 5:7](#); [Proverbs 6:2](#); [Proverbs 6:4](#); [Proverbs 6:17](#); [Proverbs 6:18](#); [Proverbs 7:11](#); [Proverbs 7:15](#); [Proverbs 8:7](#); [Proverbs 8:8](#); [Proverbs 8:13](#); [Proverbs 9:5](#); [Proverbs 10:3](#); [Proverbs 10:4](#); [Proverbs 10:6](#); [Proverbs 11:17](#); [Proverbs 11:26](#); [Proverbs 12:9](#); [Proverbs 12:11](#); [Proverbs 12:23](#); [Proverbs 12:24](#); [Proverbs 14:10](#); [Proverbs 14:13](#); [Proverbs 15:14](#); [Proverbs 15:30](#); [Proverbs 15:31](#); [Proverbs 15:32](#); [Proverbs 16:24](#); [Proverbs 18:15](#); [Proverbs 19:3](#); [Proverbs 19:6](#); [Proverbs 20:13](#); [Proverbs 20:17](#); [Proverbs 21:10](#); [Proverbs 21:25](#); [Proverbs 22:9](#); [Proverbs 22:11](#); [Proverbs 22:12](#); [Proverbs 23:3](#); [Proverbs 23:6](#); [Proverbs 23:15](#); [Proverbs 23:16](#); [Proverbs 23:17](#); [Proverbs 23:20](#); [Proverbs 23:26](#); [Proverbs 23:33](#); [Proverbs 24:2](#); [Proverbs 24:14](#); [Proverbs 24:17](#); [Proverbs 25:7](#); [Proverbs 25:12](#); [Proverbs 25:17](#); [Proverbs 25:20](#); [Proverbs 25:21](#); [Proverbs 25:23](#); [Proverbs 25:25](#); [Proverbs 26:6](#); [Proverbs 26:9](#); [Proverbs 26:28](#); [Proverbs 27:2](#); [Proverbs 27:7](#); [Proverbs 27:11](#); [Proverbs 28:3](#); [Proverbs 28:17](#); [Proverbs 28:26](#); [Proverbs 29:5](#); [Proverbs 29:17](#); [Proverbs 29:26](#); [Proverbs 30:8](#); [Proverbs 30:16](#); [Proverbs 30:17](#); [Proverbs 30:22](#); [Proverbs 31:11](#); [Proverbs 31:14](#)

Textual Variants

Description

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. They did this work very carefully, and over the years many people made thousands of copies. However, people who looked at them later saw that there were small differences between them. Some copiers accidentally left out some words, or some mistook one word for another that looked like it. Occasionally, they added words or even whole sentences, either by accident or because they wanted to explain something. Modern Bibles are translations of the old copies. Some modern Bibles include some of these sentences that were added. In the ULT, these added sentences are usually written in footnotes.

This page answers the question: *Why does the ULT have missing or added verses, and should I translate them?*

In order to understand this topic, it would be good to read:

Choosing a Source Text ([UTA PDF](#))

Original Manuscripts ([UTA PDF](#))

Bible scholars have read many old copies and compared them with each other. For each place in the Bible where there was a difference, they have figured out which wordings are most likely correct. The translators of the ULT based the ULT on wordings that scholars say are most likely correct. Because people who use the ULT may have access to Bibles that are based on other copies, the ULT translators have sometimes included information about some of the differences between them, either in the ULT footnotes or in the unfoldingWord® Translation Notes.

Translators are encouraged to translate the text in the ULT and to write about added sentences in footnotes, as is done in the ULT. However, if the local church really wants those sentences to be included in the main text, translators may put them in the text and include a footnote about them.

Examples From the Bible

Matthew 18:10-11 ULT has a footnote about verse 11.

¹⁰ See that you do not despise one of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. ¹¹ ^[1]

^[1] Many authorities, some ancient, insert v. 11: **For the Son of Man came to save that which was lost.**

John 7:53-8:11 is not in the best earliest manuscripts. It has been included in the ULT, but it is marked off with square brackets ([]) at the beginning and end, and there is a footnote after verse 11.

53 [Then everyone went to his own house ... 11 She said, "No one, Lord." Jesus said, "Neither do I condemn you. Go and sin no more."] ^[2]

^[2] Some ancient manuscripts include John 7:53-8:11

Translation Strategies

When there is a textual variant, you may choose to follow the ULT or another version that you have access to.

- (1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.
- (2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

Examples of Translation Strategies Applied

The translation strategies are applied to Mark 7:14-16 ULT, which has a footnote about verse 16.

¹⁴ He called the crowd again and said to them, "Listen to me, all of you, and understand. ¹⁵ There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man." ¹⁶ [1]

[1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.

¹⁴ He called the crowd again and said to them, "Listen to me, all of you, and understand. ¹⁵ There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man." ¹⁶ [1]

[1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

¹⁴ He called the crowd again and said to them, "Listen to me, all of you, and understand. ¹⁵ There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man. ¹⁶ If any man has ears to hear, let him hear." [1]

[1] Some ancient manuscripts do not include verse 16.

Next we recommend you learn about:

Chapter and Verse Numbers ([UTA PDF](#))

Original Manuscripts ([UTA PDF](#))

Terms to Know ([UTA PDF](#))

The Original and Source Languages ([UTA PDF](#))

Referenced in: [Proverbs 7:22](#); [Proverbs 8:22](#); [Proverbs 8:36](#); [Proverbs 10:22](#); [Proverbs 11:30](#); [Proverbs 13:15](#); [Proverbs 21:29](#); [Proverbs 22:20](#); [Proverbs 30:1](#); [Proverbs 31:4](#)

Translate Unknowns

While working to translate the Bible, you (the translator) might find yourself asking: “How do I translate words like lion, fig tree, mountain, priest, or temple when people in my culture have never seen these things and we do not have a word for them?”

This page answers the question: *How can I translate ideas that my readers are not familiar with?*

In order to understand this topic, it would be good to read:

[Sentence Structure \(UTA PDF\)](#)

Description

Unknowns are things that occur in the source text that are not known to the people of your culture. The unfoldingWord® Translation Words pages and the unfoldingWord® Translation Notes will help you understand what they are. After you understand them, you will need to find ways to refer to those things so that people who read your translation will understand what they are.

They said to him, “We have nothing here except five loaves of **bread** and two fish.” (Matthew 14:17 ULT)

Bread is a particular food made by mixing finely crushed grains with oil, and then cooking the mixture so that it is dry. (Grains are the seeds of a kind of grass.) In some cultures people do not have bread and do not know what it is.

Reason This Is a Translation Issue

- Readers may not know some of the things that are in the Bible because those things are not part of their own culture.
- Readers may have difficulty understanding a text if they do not know some of the things that are mentioned in it.

Translation Principles

- Use words that are already part of your language if possible.
- Keep expressions short if possible.
- Represent God’s commands and historical facts accurately.

Examples From the Bible

So I will turn Jerusalem into piles of ruins, a hideout for **jackals**. (Jeremiah 9:11a ULT)

Jackals are wild animals like dogs that live in only a few parts of the world. So they are not known in many places.

Beware of false prophets, who come to you in sheep’s clothing, but inwardly they are ravenous **wolves**. (Matthew 7:15 ULT)

If wolves do not live where the translation will be read, the readers may not understand that they are fierce, wild animals like dogs that attack and eat sheep.

They offered him wine mixed with **myrrh**, but he did not drink it. (Mark 15:23 ULT)

People may not know what myrrh is and that it was used as a medicine.

... to him who made **great lights** ... (Psalm 136:7a ULT)

Some languages have terms for things that give light, like the sun and fire, but they have no general term for lights.

Your sins ... will be white like **snow**. (Isaiah 1:18b ULT)

People in many parts of the world have not seen snow, but they may have seen it in pictures.

Translation Strategies

Here are ways you might translate a term that is not known in your language:

- (1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.
- (2) Substitute something similar from your language if doing so does not falsely represent a historical fact.
- (3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.
- (4) Use a word that is more general in meaning.
- (5) Use a word or phrase that is more specific in meaning.

Examples of Translation Strategies Applied

- (1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.

Beware of false prophets, who come to you in sheep's clothing, but are inwardly they are **ravenous wolves**. (Matthew 7:15 ULT)

Beware of false prophets, who come to you in sheep's clothing, but **inwardly they are very hungry and dangerous animals**.

"Ravenous wolves" is part of a metaphor here, so the reader needs to know that they are very dangerous to sheep in order to understand this metaphor. (If sheep are also unknown, then you will need to also use one of the translation strategies to translate sheep, or change the metaphor to something else, using a translation strategy for metaphors. See [Translating Metaphors](#).)

"We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)

We have nothing here except five **loaves of baked grain seeds** and two fish.

- (2) Substitute something similar from your language if doing so does not falsely represent a historical fact.

Your sins ... will be white like **snow**. (Isaiah 1:18b ULT) This verse is not about snow. It uses snow in a figure of speech to help people understand how white something will be.

Your sins ... will be white like **milk**.

Your sins ... will be white like **the moon**.

- (3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.

Then they tried to give Jesus wine that was mixed with **myrrh**. But he refused to drink it. (Mark 15:23 ULT) — People may understand better what myrrh is if it is used with the general word "medicine."

Then they tried to give Jesus wine that was mixed with **a medicine called myrrh**. But he refused to drink it.

"We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT) —
People may understand better what bread is if it is used with a phrase that tells what it is made
of (seeds) and how it is prepared (crushed and baked).

We have nothing here except five loaves of **baked crushed seed bread**
and two fish.

(4) Use a word that is more general in meaning.

I will turn Jerusalem into piles of ruins, a hideout for **jackals** (Jeremiah 9:11a ULT)

I will turn Jerusalem into piles of ruins, a hideout for **wild dogs**

"We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)

We have nothing here except five **loaves of baked food** and two fish.

(5) Use a word or phrase that is more specific in meaning.

... to him who made **great lights** ... (Psalm 136:7a ULT)

to him who made **the sun and the moon**

Next we recommend you learn about:

Copy or Borrow Words ([UTA PDF](#))

How to Translate Names ([UTA PDF](#))

Referenced in: [Proverbs 1:17](#); [Proverbs 3:10](#); [Proverbs 3:15](#); [Proverbs 5:4](#); [Proverbs 6:5](#); [Proverbs 6:6](#); [Proverbs 6:26](#); [Proverbs 7:6](#); [Proverbs 7:16](#); [Proverbs 7:17](#); [Proverbs 8:11](#); [Proverbs 11:1](#); [Proverbs 13:23](#); [Proverbs 14:4](#); [Proverbs 15:19](#); [Proverbs 16:11](#); [Proverbs 16:33](#); [Proverbs 17:3](#); [Proverbs 18:18](#); [Proverbs 18:19](#); [Proverbs 20:15](#); [Proverbs 20:26](#); [Proverbs 21:31](#); [Proverbs 22:28](#); [Proverbs 23:5](#); [Proverbs 23:34](#); [Proverbs 25:4](#); [Proverbs 25:20](#); [Proverbs 26:2](#); [Proverbs 26:8](#); [Proverbs 26:11](#); [Proverbs 26:14](#); [Proverbs 26:17](#); [Proverbs 27:22](#); [Proverbs 30:15](#); [Proverbs 30:17](#); [Proverbs 30:26](#); [Proverbs 30:28](#); [Proverbs 30:33](#); [Proverbs 31:10](#); [Proverbs 31:13](#); [Proverbs 31:19](#)

Verse Bridges

Description

In some cases, you will see in the unfoldingWord® Simplified Text (UST) that two or more verse numbers are combined, such as 17-18. This is called a verse bridge. This means that the information in the verses was rearranged so that the story or message could be more easily understood.

This page answers the question: *Why are some verse numbers combined in the UST, such as "3-5" or "17-18"?*

In order to understand this topic, it would be good to read:

Structure of the Bible ([UTA PDF](#))

29 These were the clans of the Horites: Lotan, Shobal, Zibeon, and Anah, 30 Dishon, Ezer, Dishan: these are clans of the Horites, according to their clan lists in the land of Seir. (Genesis 36:29-30 ULT)

29-30 The people groups who were descendants of Hor lived in Seir land. The names of the people groups are Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. (Genesis 36:29-30 UST)

In the ULT text, verses 29 and 30 are separate, and the information about the people living in Seir is at the end of verse 30. In the UST text, the verses are joined, and the information about them living in Seir is at the beginning. For many languages, this is a more logical order of information.

Examples From the Bible

Where the UST has a verse bridge, the ULT will have separate verses.

⁴⁻⁵ Yahweh our God will bless you in the land that he is giving to you. If you obey Yahweh our God and obey all the commandments that I am giving to you today, there will not be any poor people among you. (Deuteronomy 15:4-5 UST)

⁴ However, there should be no poor among you (for Yahweh will surely bless you in the land that he gives you as an inheritance to possess), ⁵ if only you diligently listen to the voice of Yahweh your God, to keep all these commandments that I am commanding you today. (Deuteronomy 15:4-5 ULT)

¹⁶⁻¹⁷ But Yahweh said to him, "I will not permit you to eat the fruit of the tree that will enable you to know what actions are good to do and what actions are evil to do. If you eat any fruit from that tree, on the day you eat it you will surely die. But I will permit you to eat the fruit of any of the other trees in the park." (Genesis 2:16-17 UST)

¹⁶ Yahweh God commanded the man, saying, "From every tree in the garden you may freely eat. ¹⁷ But from the tree of the knowledge of good and evil you may not eat, for on the day that you eat from it, you will surely die." (Genesis 2:16-17 ULT)

Translation Strategies

Order the information in a way that will be clear to your readers. If the order of information is clear as it is in the ULT, then use that order. But if the order is confusing or gives the wrong meaning, then change the order so that it is more clear.

(1) If you put information from one verse before information from an earlier verse, then combine the verses and put a hyphen between the two verse numbers.

See how to mark verses in [translationStudio](#).

Examples of Translation Strategies Applied

(1) If information from one verse is put before information from an earlier verse, then combine the verses and put the verse numbers before the first verse with a hyphen between them.

2 You must select three cities for yourself in the middle of your land that Yahweh your God is giving you to possess. 3 You must build a road and divide the borders of your land into three parts, the land that Yahweh your God is causing you to inherit, so that everyone who kills another person may flee there. (Deuteronomy 19:2-3 ULT)

2-3 You must divide into three parts the land that he is giving to you. Then select a city in each part. You must make good roads in order that people can get to those cities easily. Someone who kills another person can escape to one of those cities to be safe. (Deuteronomy 19:2-3 UST)

Next we recommend you learn about:

Chapter and Verse Numbers ([UTA PDF](#))

Referenced in: [Proverbs 26:18](#)

When Masculine Words Include Women

In the Bible, sometimes the words “men,” “brothers,” and “sons” refer only to men. At other times, those words include both men and women. In those places where the writer meant both men and women, you (the translator) need to translate it in a way that does not limit the meaning to men.

Description

In some languages a word that normally refers to men can also be used in a more general way to refer to both men and women. For example, the Bible sometimes says “brothers” when it refers to both brothers and sisters.

Also in some languages, the masculine pronouns “he” and “him” can be used in a more general way for any person if it is not important whether the person is a man or a woman. In the example below, the pronoun is “his,” but it is not limited to males.

A wise son makes **his** father rejoice but a foolish son brings grief to **his** mother. (Proverbs 10:1 ULT)

This page answers the question: *How do I translate “brother” or “he” when it could refer to anyone, male or female?*

In order to understand this topic, it would be good to read:

[Pronouns \(UTA PDF\)](#)

[Generic Noun Phrases \(UTA PDF\)](#)

Reason This Is a Translation Issue

- In some cultures words like “man,” “brother,” and “son” can only be used to refer to men. If those words are used in a translation in a more general way, people will think that what is being said does not apply to women.
- In some cultures, the masculine pronouns “he” and “him” can only refer to men. If a masculine pronoun is used, people will think that what is said does not apply to women.

Translation Principles

When a statement applies to both men and women, translate it in such a way that people will be able to understand that it applies to both.

Examples From the Bible

Now we want you to know, **brothers**, the grace of God that has been given to the churches of Macedonia. (2 Corinthians 8:1 ULT)

This verse is addressing the believers in Corinth, not only men, but **men and women**.

Then said Jesus to his disciples, “If anyone wants to follow me, **he** must deny **himself**, take up **his** cross, and follow me.” (Matthew 16:24 ULT)

Jesus was not speaking only of men, but of **men and women**.

Caution: Sometimes masculine words are used specifically to refer to men. Do not use words that would lead people to think that they include women. The words below are specifically about men.

Moses said, ‘If **someone** dies, not having children, **his brother** must marry **his** wife and have children for **his brother**.’ (Matthew 22:24 ULT)

Translation Strategies

If people would understand that that masculine words like “man,” “brother,” and “he” can include women, then consider using them. Otherwise, here are some ways for translating those words when they include women.

- (1) Use a noun that can be used for both men and women.
- (2) Use a word that refers to men and a word that refers to women.
- (3) Use pronouns that can be used for both men and women.

Examples of Translation Strategies Applied

- (1) Use nouns that can be used for both men and women.

The wise **man** dies just like the fool dies. (Ecclesiastes 2:16b ULT)

“The wise **person** dies just like the fool dies.” “Wise **people** die just like fools die.”

- (2) Use a word that refers to men and a word that refers to women.

For we do not want you to be uninformed, **brothers**, about the troubles that happened to us in Asia. (2 Corinthians 1:8) — Paul was writing this letter to both men and women.

“For we do not want you to be uninformed, **brothers and sisters**, about the troubles that happened to us in Asia.”

- (3) Use pronouns that can be used for both men and women.

“If anyone wants to follow me, he must deny himself, take up his cross, and follow me.”
(Matthew 16:24 ULT)

English speakers can change the masculine singular pronouns, “he,” “himself,” and “his” to plural pronouns that do not mark gender, “they,” “themselves,” and “their” in order to show that it applies to all people, not just men.

“If **people** want to follow me, **they** must deny **themselves**, take up **their** cross, and follow me.”

”

Referenced in: Introduction to Proverbs; Proverbs 1:4; Proverbs 1:8; Proverbs 1:10; Proverbs 1:15; Proverbs 2:1; Proverbs 3:1; Proverbs 3:11; Proverbs 3:12; Proverbs 3:21; Proverbs 4:1; Proverbs 4:10; Proverbs 4:20; Proverbs 4:22; Proverbs 5:7; Proverbs 5:21; Proverbs 5:22; Proverbs 5:23; Proverbs 6:1; Proverbs 6:3; Proverbs 6:12; Proverbs 6:13; Proverbs 6:14; Proverbs 6:15; Proverbs 6:19; Proverbs 6:20; Proverbs 7:4; Proverbs 8:4; Proverbs 8:31; Proverbs 8:32; Proverbs 8:35; Proverbs 9:4; Proverbs 10:1; Proverbs 10:18; Proverbs 10:23; Proverbs 11:7; Proverbs 11:9; Proverbs 11:12; Proverbs 11:15; Proverbs 11:17; Proverbs 12:2; Proverbs 12:3; Proverbs 12:8; Proverbs 12:10; Proverbs 12:11; Proverbs 12:14; Proverbs 12:16; Proverbs 12:17; Proverbs 12:23; Proverbs 12:25; Proverbs 12:26; Proverbs 13:1; Proverbs 13:8; Proverbs 13:13; Proverbs 13:24; Proverbs 14:26; Proverbs 15:11; Proverbs 15:18; Proverbs 15:20; Proverbs 16:2; Proverbs 16:7; Proverbs 16:9; Proverbs 17:6; Proverbs 17:17; Proverbs 18:12; Proverbs 19:3; Proverbs 19:7; Proverbs 19:11; Proverbs 19:13; Proverbs 19:18; Proverbs 19:21; Proverbs 19:26; Proverbs 19:27; Proverbs 20:5; Proverbs 20:6; Proverbs 20:17; Proverbs 20:25; Proverbs 21:2; Proverbs 23:15; Proverbs 23:19; Proverbs 24:1; Proverbs 24:5; Proverbs 24:12; Proverbs 24:13; Proverbs 24:21; Proverbs 24:29; Proverbs 25:18; Proverbs 25:28; Proverbs 26:19; Proverbs 27:8; Proverbs 27:9; Proverbs 27:11; Proverbs 27:17; Proverbs 27:20; Proverbs 28:5; Proverbs 28:7; Proverbs 28:21; Proverbs 29:17; Proverbs 29:20; Proverbs 31:28

When to Keep Information Implicit

Description

Sometimes it is better not to state assumed knowledge or implicit information explicitly. This page gives some direction about when not to do this.

This page answers the question: *When should I not make implicit information explicit?*

In order to understand this topic, it would be good to read:

Assumed Knowledge and Implicit Information ([UTA PDF](#))
Making Assumed Knowledge and Implicit Information Explicit ([UTA PDF](#))

Translation Principles

- If a speaker or author intentionally left something unclear, do not try to make it more clear.
- If the original audience did not understand what the speaker meant, do not make it so clear that your readers would find it strange that the original audience did not understand.
- If you need to explicitly state some assumed knowledge or implicit information, try to do it in a way that does not make your readers think that the original audience needed to be told those things.
- Do not make implicit information explicit if it confuses the message or leads the reader to forget what the main point is.
- Do not make assumed knowledge or implicit information explicit if your readers already understand it.

Examples From the Bible

From the eater came forth food; and from the strong one came forth sweetness. (Judges 14:14 ULT)

This was a riddle. Samson purposely said this in a way that it would be hard for his enemies to know what it meant. Do not make it clear that the eater and the strong thing was a lion and that the sweet thing to eat was honey.

Jesus said to them, "Take heed and beware of the yeast of the Pharisees and Sadducees." They reasoned among themselves saying, "It is because we did not take bread." (Matthew 16:6-7 ULT)

Some possible implicit information here is that the disciples should beware of the false teaching of the Pharisees and Sadducees. But Jesus' disciples did not understand this. They thought that Jesus was talking about real yeast and bread. So it would not be appropriate to state explicitly that the word "yeast" here refers to false teaching. The disciples did not understand what Jesus meant until they heard what Jesus said in Matthew 16:11.

"How is it that you do not understand that I was not speaking to you about bread? Beware of the yeast of the Pharisees and Sadducees." Then they understood that he was not telling them to beware of yeast in bread, but to beware of the teaching of the Pharisees and Sadducees. (Matthew 16:11-12 ULT)

Only after Jesus explained that he was not talking about bread did they realize that he was talking about the false teaching of the Pharisees. Therefore, it would be wrong to explicitly state the implicit information in Matthew 16:6.

Translation Strategies

Because we recommend that translators not change this kind of passage to make it more clear, this page does not have any translation strategies.

Examples of Translation Strategies Applied

Because we recommend that translators not change this kind of passage to make it more clear, this page does not have any translation strategies applied.

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Referenced in: [Proverbs 6:27](#); [Proverbs 6:28](#)



unfoldingWord® Translation Words

Version 85

adultery, adulterous, adulterer, adulteress

Definition:

The term “adultery” refers to a sin that occurs when a married person has sexual relations with someone who is not that person’s spouse. Both of them are guilty of adultery. The term “adulterous” describes this kind of behavior or any person who commits this sin.

- The term “adulterer” refers generally to any person who commits adultery.
- Sometimes the term “adulteress” is used to specify that it was a woman who committed adultery.
- Adultery breaks the promises that a husband and wife made to each other in their covenant of marriage.
- God commanded the Israelites to not commit adultery.

Translation Suggestions:

- If the target language does not have one word that means “adultery,” this term could be translated with a phrase such as “having sexual relations with someone else’s wife” or “being intimate with another person’s spouse.”
- Some languages may have an indirect way of talking about adultery, such as “sleeping with someone else’s spouse” or “being unfaithful to one’s wife.” (See: [euphemism](#))

(See also: [commit](#), [covenant](#), [sexual immorality](#), [faithful](#))

Bible References:

- Exodus 20:14
- Hosea 4:1-2
- Luke 16:18
- Matthew 5:28
- Matthew 12:39
- Revelation 2:22

Examples from the Bible stories:

- **13:6** “Do not commit **adultery**.”
- **28:2** Do not commit **adultery**.
- **34:7** “The religious leader prayed like this, ‘Thank you, God, that I am not a sinner like other men—such as robbers, unjust men, **adulterers**, or even like that tax collector.’”

Word Data:

- Strong’s: H5003, H5004, G34280, G34290, G34300, G34310, G34320

”

Referenced in: [Proverbs 5 General Notes](#); [Proverbs 6 General Notes](#); [Proverbs 7 General Notes](#)

fool, foolish, folly

Definition:

The term “fool” refers to a person who often makes wrong choices, especially choosing to disobey. The term “foolish” describes a person or behavior that is not wise.

- In the Bible, the term “fool” usually refers to a person who does not believe or obey God. This is often contrasted to the wise person, who trusts in God and obeys God.
- In the Psalms, David describes a fool as a person who does not believe in God, one who ignores all the evidence of God in his creation.
- The Old Testament book of Proverbs also gives many descriptions of what a fool, or foolish person, is like.
- The term “folly” refers to an action that is not wise because it is against God’s will. Often “folly” also includes the meaning of something that is ridiculous or dangerous.

Translation Suggestions:

- The term “fool” could be translated as “foolish person” or “unwise person” or “senseless person” or “ungodly person.”
- Ways to translate “foolish” could include “lacking understanding” or “unwise” or “senseless.”

(See also: [wise](#))

Bible References:

- Ecclesiastes 1:17
- Ephesians 5:15
- Galatians 3:3
- Genesis 31:28
- Matthew 7:26
- Matthew 25:8
- Proverbs 13:16
- Psalms 49:13

Word Data:

- Strong’s: H0191, H0196, H0200, H1198, H1984, H2973, H3684, H3687, H3688, H3689, H3690, H5014, H5034, H5036, H5039, H5528, H5529, H5530, H5531, H6612, H8417, H8602, H8604, G04530, G04540, G07810, G08010, G08770, G08780, G27570, G31500, G31540, G34710, G34720, G34730, G34740, G39120

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Referenced in: [Introduction to Proverbs](#)

wise, wisdom

Definition:

The term “wise” describes someone who understands what is the right and moral thing to do and then does that. “Wisdom” is the understanding and practice of what is true and morally right.

- Being wise includes the ability to make good decisions, especially choosing to do what pleases God.
- People become wise by listening to God and humbly obeying his will.
- A wise person will show the fruits of the Holy Spirit in his life, such as joy, kindness, love, and patience.

Translation Suggestions:

- Depending on the context, other ways to translate “wise” could include “obedient to God” or “sensible and obedient” or “God-fearing.”
- “Wisdom” could be translated by a word or phrase that means “wise living” or “sensible and obedient living” or “good judgment.”
- It is best to translate “wise” and “wisdom” in such a way that they are different terms from other key terms like righteous or obedient.

(See also: obey, [fruit](#))

Bible References:

- Acts 6:3
- Colossians 3:15-17
- Exodus 31:6
- Genesis 3:6
- Isaiah 19:12
- Jeremiah 18:18
- Matthew 7:24

Examples from the Bible stories:

- **2:5** She also wanted to be **wise**, so she picked some of the fruit and ate it.
- **18:1** When Solomon asked for **wisdom**, God was pleased and made him the **wisest** man in the world.
- **23:9** Some time later, **wise** men from countries far to the east saw an unusual star in the sky.
- **45:1** He (Stephen) had a good reputation and was full of the Holy Spirit and of **wisdom**.

Word Data:

- Strong's: H0998, H1350, H2445, H2449, H2450, H2451, H2452, H2454, H2942, H3820, H3823, H6195, H6493, H6912, H7535, H7919, H7922, H8454, G46780, G46790, G46800, G49200, G54280, G54290, G54300

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Referenced in: [Introduction to Proverbs](#)

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