unfoldingWord® Translation Notes

v91

Proverbs

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unfoldingWord® Translation Notes
Date: 2026-09-26
Version: v91
Published by: unfoldingWord®

unfoldingWord® Literal Text
Date: 2026-09-26
Version: v91
Published by: unfoldingWord®

unfoldingWord® Simplified Text
Date: 2026-09-26
Version: v91
Published by: unfoldingWord®

unfoldingWord® Hebrew Bible
Date: 2026-08-14

Version: v3.0.0
Published by: unfoldingWord®

unfoldingWord® Translation Academy
Date: 2026-09-26
Version: v91
Published by: unfoldingWord®

unfoldingWord® Translation Words
Date: 2026-09-26
Version: v91
Published by: unfoldingWord®

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Date: 2026-09-26
Version: v91
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unfoldingWord® Translation Notes - Proverbs

Introduction to Proverbs

Part 1: General Introduction

Outline of Proverbs

1. Introduction and purpose for Proverbs (1:1–7)
2. A father teaches his son about wisdom (1:8–9:18)
3. Proverbs from Solomon (10:1–22:16)
4. Sayings from wise men (22:17–24:22)
5. More sayings from wise men (24:23–34)
6. Hezekiah's proverbs from Solomon (25:1–29:27)
7. Sayings from Agur (30:1–33)
8. Sayings from Lemuel (31:1–9)
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)

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)

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)

My Son

Several parts of the book 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)

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. These proverbs say as much as they can in as few words as possible. Because of that, it is often necessary to supply words from the context in order for the sentences to make sense in translation. The Notes will suggest words that can be used where necessary. 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)

Parallelism

Many proverbs consist of 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)

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 female figure to represent these qualities, the translator can translate directly. However, if direct translation does not work in your language, consider translating these personifications as similes instead. In that case, wisdom or stupidity would be presented as being like a wise or stupid woman. Alternatively, consider translating these passages without using figurative language, as in the UST. (See: Personification)

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)

Nominal Adjectives

Throughout this book, Solomon uses adjectives that describe characteristics of people to refer to those kinds of people. For example, he refers to wicked people as “the wicked” and to righteous people as “the righteous.” When he seems to be referring to an individual rather than to a group, the ULT will represent this as “a wicked {one}” or “a righteous {one}.” Your language may work in the same way, or you may want to translate these as “wicked people” and “righteous people” or “a wicked person” and “a righteous person” or in some other way. (See: Nominal Adjectives)

Proverbs 1

Proverbs 1 Chapter Introduction

Structure and Formatting

1. 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)
2. 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, Solomon speaks of wisdom as if it were a person, specifically, as if it were a woman, because the word “wisdom” is grammatically feminine in Hebrew. In languages where it makes sense for a woman figure to represent an abstract concept like wisdom, the translator can translate the personification directly. If this does not work in your language because the word “wisdom” is grammatically masculine, consider personifying wisdom as a man. If it does not work in your language to represent an abstract concept like wisdom as a person, consider translating these personifications as similes instead. In that case, wisdom would be presented as being like a wise person. Alternatively, consider translating these passages without using figurative language, as in the UST. (See: Personification)

Proverbs 1:1

ULT	UST
The proverbs of Solomon, the son of David, the king of Israel:	*{These are} the wise sayings said by Solomon. {He was} David's son and Israel's king.*

> ULT **The proverbs of Solomon**
> UST {These are} the wise sayings said by Solomon
> (מִשְׁלֵי שְׁלֹמֹה)

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]

Support Reference: Ellipsis

> ULT **The proverbs of Solomon**
> UST {These are} the wise sayings said by Solomon
> (מִשְׁלֵי שְׁלֹמֹה)

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]

Support Reference: Possession

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ULT	UST
The proverbs of	{These are} the wise sayings said
Solomon	by Solomon
the son of	He was … son
David	David's
the king of	and … king
Israel	Israel's

Proverbs 1:2

ULT	UST
To know wisdom and instruction, to understand sayings of understanding;	*{These wise sayings are} for knowing what is wise and instructive. {They are} for understanding insightful things that people say.*

ULT **To know wisdom and instruction**
UST {These wise sayings are} for knowing what is wise and instructive
(לָדַעַת חָכְמָה וּמוּסָר)

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]

Support Reference: Ellipsis

ULT **To know … to understand**
UST {These wise sayings are} for knowing … {They are} for understanding
(לָדַעַת & לְהָבִין)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **wisdom and instruction**
UST what is wise and instructive
(חָכְמָה וּמוּסָר)

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]

Support Reference: Abstract Nouns

> ULT **sayings of understanding**
> UST insightful things that people say
> (אִמְרֵי בִינָה)

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]

Support Reference: Possession

> ULT **sayings of understanding**
> UST insightful things that people say
> (אִמְרֵי בִינָה)

If your language does not use an abstract noun for the idea of **understanding**, you could express the same idea in another way. Alternate translation: [sayings of people who understand things]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
To know	{These wise sayings are} for knowing
wisdom	what is wise
and instruction	and instructive
to understand	{They are} for understanding
understanding	insightful things that people say

Proverbs 1:3

ULT	UST
to receive instruction of insight, righteousness and justice and integrity;	*{These wise sayings are} for instructing someone about what is insightful, righteous, just, and honest.*

ULT **to receive instruction of**
UST {These wise sayings are} for instructing someone about
(לָקַחַת מוּסָר)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **to receive instruction of insight, righteousness and justice and integrity**
UST { … These wise sayings are} for instructing someone about what is insightful, righteous, just, and honest
(לָקַחַת מוּסָר הַשְׂכֵּל צֶדֶק וּמִישָׁרִים)

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]

Support Reference: Abstract Nouns

ULT **instruction of insight, righteousness and justice and integrity**
UST instructing someone about what is insightful, righteous, just, and honest
(מוּסַר הַשְׂכֵּל צֶדֶק וּמִישָׁרִים)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to receive	{These wise sayings are} for
instruction of	instructing someone about
righteousness	righteous

ULT	UST
and justice	just
and integrity	and honest

Proverbs 1:4

ULT	UST
to give to naive ones prudence, to a young man knowledge and discretion	*{They are} for making naive people prudent, and {for making} young people knowledgeable and discreet.*

ULT to give to naive ones prudence
UST {They are} for making naive people prudent
(לָֽתֵת לִפְתָאיִ֥ם עָרְמָ֑ה)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT prudence … knowledge and discretion
UST prudent … knowledgeable and discreet
(עָרְמָ֑ה & דַּ֥עַת וּמְזִמָּֽה)

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]

Support Reference: Abstract Nouns

ULT to a young man
UST and {for making} young people
(לְנַ֣עַר)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
prudence	prudent
knowledge	knowledgeable

Proverbs 1:5

ULT	UST
(may a wise one hear and increase learning, and an understanding one acquire guidance),	*(Let wise people listen {to these wise sayings} and learn more. Indeed, {let these sayings} guide understanding people so that they know what to do.)*

ULT **may a wise one hear and increase learning, and an understanding one acquire guidance**
UST Let wise people listen {to these wise sayings} and learn more. Indeed, {let these sayings} guide understanding people so that they know what to do
(יִשְׁמַ֣ע חָכָ֣ם וְיוֹסֶ֣ף לֶ֑קַח וְנָב֥וֹן תַּחְבֻּל֗וֹת יִקְנֶֽה׃)

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.

Support Reference: Background Information

ULT **may a wise one hear and increase learning, and an understanding one acquire guidance**
UST Let wise people listen {to these wise sayings} and learn more. Indeed, {let these sayings} guide understanding people so that they know what to do
(יִשְׁמַ֣ע חָכָ֣ם וְיוֹסֶ֣ף לֶ֑קַח וְנָב֥וֹן תַּחְבֻּל֗וֹת יִקְנֶֽה׃)

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]

Support Reference: Parallelism

ULT **may a wise one hear**
UST Let wise people listen {to these wise sayings}
(יִשְׁמַע חָכָם)

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]

Support Reference: Ellipsis

ULT **acquire guidance**
UST {let these sayings} guide … so that they know what to do
(תַּחְבֻּלוֹת יִקְנֶה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **acquire guidance**
UST {let these sayings} guide … so that they know what to do
(תַּחְבֻּלוֹת יִקְנֶה)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a wise one	wise people
and an understanding one	Indeed … understanding people

Proverbs 1:6

ULT	UST
to understand a proverb and a parable, the words of the wise ones and their riddles.	*{These wise sayings are} for understanding wise sayings and parables. {Indeed, they are for understanding} what wise people say and the riddles they tell.*

ULT **to understand a proverb and a parable, the words of the wise ones and their riddles**
UST { … These wise sayings are} for understanding wise sayings and parables. Indeed, they are for understanding} what wise people say and the riddles they tell
(לְהָבִין מָשָׁל וּמְלִיצָה דִּבְרֵי חֲכָמִים וְחִידֹתָם)

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]

Support Reference: Parallelism

ULT **to understand a proverb and a parable**
UST {These wise sayings are} for understanding wise sayings and parables
(לְהָבִין מָשָׁל וּמְלִיצָה)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **a proverb and a parable**
UST wise sayings and parables
(מָשָׁל וּמְלִיצָה)

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 expressions that would be more natural in your language. Alternate translation: [any proverb and any parable]

Support Reference: Generic Noun Phrases

ULT **the words of the wise ones**
UST {Indeed, they are for understanding} what wise people say
(דִּבְרֵי חֲכָמִים)

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]

Support Reference: Ellipsis

ULT **the words of**
UST {Indeed, they are for understanding} what wise people say
(דִּבְרֵי)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to understand	{These wise sayings are} for understanding
a proverb	wise sayings
and a parable	and parables
the wise ones	{Indeed, they are for understanding} what wise people say

Proverbs 1:7

ULT	UST
The fear of Yahweh {is} the beginning of knowledge; fools despise wisdom and instruction.	*In order to become knowledgeable, a person must begin by deeply respecting Yahweh. {But} foolish people detest what is wise or instructive.*

ULT The fear of Yahweh
UST by deeply respecting Yahweh
(יִרְאַ֣ת יְהוָ֑ה)

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]

Support Reference: Possession

ULT {is} the beginning of knowledge
UST In order to become knowledgeable, a person must begin
(רֵאשִׁ֣ית דָּ֭עַת)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT The fear of Yahweh
UST by deeply respecting Yahweh
(יִרְאַ֣ת יְהוָ֑ה)

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]

Support Reference: Abstract Nouns

ULT **{is} the beginning of knowledge**
UST In order to become knowledgeable, a person must begin
(רֵאשִׁית דָּעַת)

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]

Support Reference: Abstract Nouns

ULT **fools despise wisdom and instruction**
UST {But} foolish people detest what is wise or instructive
(חָכְמָה וּמוּסָר אֱוִילִים בָּזוּ)

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]

Support Reference: Abstract Nouns

ULT **fools despise wisdom and instruction**
UST {But} foolish people detest what is wise or instructive
(חָכְמָה וּמוּסָר אֱוִילִים בָּזוּ)

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]

Support Reference: Connect — Contrast Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The fear of	by deeply respecting
Yahweh	Yahweh
knowledge	In order to become knowledgeable
wisdom	what is wise
fools	{But} foolish people
and instruction	or instructive

Proverbs 1:8

ULT	UST
Hear, my son, the instruction of your father and do not forsake the law of your mother,	*My child, listen carefully to what I, your father, am teaching you. Indeed, obey the rules that your mother has commanded.*

ULT **Hear, my son, the instruction of your father and do not forsake the law of your mother**
UST My child, listen carefully to what I, your father, am teaching you. Indeed, obey the rules that your mother has commanded
(שְׁמַע֣ בְּנִ֣י מוּסַ֣ר אָבִ֑יךָ וְאַל־תִּטֹּ֥שׁ תּוֹרַ֖ת אִמֶּֽךָ׃)

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]

Support Reference: Parallelism

ULT **Hear, my son, the instruction of**
UST My child, listen carefully to what … am teaching
(שְׁמַ֣ע בְּנִ֣י מוּסַ֣ר)

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. Alternate translation: [Pay attention, my son, to the instruction of]

Support Reference: Assumed Knowledge and Implicit Information

ULT **my son**
UST My child
(בְּנִ֣י)

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]

Support Reference: When Masculine Words Include Women

ULT **the instruction of**
UST to what … am teaching
(מוּסַר)

See how you translated **instruction** in 1:2.

Support Reference: Abstract Nouns

ULT **the instruction of your father**
UST to what I, your father, am teaching you
(מוּסַר אָבִיךָ)

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]

Support Reference: First, Second or Third Person

ULT **and do not forsake**
UST Indeed, obey
(וְאַל־תִּטֹּשׁ)

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]

Support Reference: Double Negatives

ULT **the law of**
UST the rules
(תּוֹרַת)

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]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my son	My child
the instruction of	to what … am teaching
your father	I, your father … you
do … forsake	Indeed, obey

ULT	UST
the law of	the rules

Proverbs 1:9

ULT	UST
for they {are} a garland of grace for your head and pendants for your neck.	*{Obey your parents' teaching} because then {people will admire and respect you;} it will be as if those teachings were an attractive wreath on your head, or beautiful necklaces around your neck.*

ULT **for**
UST {Obey your parents' teaching} because then
(כִּ֤י)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **they {are} a garland of grace for your head and pendants for your neck**
UST { … people will admire and respect you;} it will be as if those teachings were an attractive wreath on your head, or beautiful necklaces around your neck
(לִוְיַ֣ת חֵ֣ן הֵ֭ם לְרֹאשֶׁ֑ךָ וַֽעֲנָקִ֥ים לְגַרְגְּרֹתֶֽיךָ׃)

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]

Support Reference: Parallelism

ULT **they**
UST {people will admire and respect you;} it will be as if those teachings were an attractive wreath
(הֵ֣ם)

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]

Support Reference: Pronouns — When to Use Them

ULT **they {are} a garland of grace for your head and pendants for your neck**
UST { … people will admire and respect you;} it will be as if those teachings were an attractive wreath on your head, or beautiful necklaces around your neck
(לִוְיַת חֵן הֵם לְרֹאשֶׁךָ וַעֲנָקִים לְגַרְגְּרֹתֶיךָ)

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]

Support Reference: Metaphor

ULT **{are} a garland of grace**
UST {people will admire and respect you;} it will be as if those teachings were an attractive wreath
(לִוְיַת חֵן)

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]

Support Reference: Possession

ULT **{are} a garland of grace**
UST {people will admire and respect you;} it will be as if those teachings were an attractive wreath
(לִוְיַת חֵן)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
grace	{people will admire and respect you;} it will be as if those teachings were an attractive wreath

Proverbs 1:10

ULT	UST
My son, if sinners entice you, do not consent.	*My child, if sinful people tempt you {to sin with them}, refuse {to do so}.*

ULT My son
UST My child
(בְּנִי)

See how you translated the same use of this phrase in 1:8.

Support Reference: When Masculine Words Include Women

ULT if sinners entice you
UST if sinful people tempt you {to sin with them}
(אִם־יְפַתּוּךָ חַטָּאִים)

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]

Support Reference: Connect — Hypothetical Conditions

ULT if sinners entice you, do not consent
UST if sinful people tempt you {to sin with them}, refuse {to do so … }
(אִם־יְפַתּוּךָ חַטָּאִים אַל־תֹּבֶא)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
My son	My child
sinners	sinful people

Proverbs 1:11

ULT	UST
If they say, "Come with us! Let us lie in wait for blood. Let us hide to ambush the innocent one without cause.	*Those sinful people may say, "Join us! We will hide and wait in order to kill someone {who walks by}. Indeed, we will hide ourselves in order to suddenly attack an innocent person for no good reason.*

ULT **If they say**
UST Those sinful people may say
(אִם־יֹאמְרוּ)

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]

Support Reference: Connect — Hypothetical Conditions

ULT **they say**
UST Those sinful people may say
(יֹאמְרוּ)

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]

Support Reference: Pronouns — When to Use Them

ULT **with us! Let us lie in wait … Let us hide to ambush**
UST Join us! We will hide and wait … Indeed, we will hide ourselves
(אִתָּנוּ נֶאֶרְבָה & נִצְפְּנָה)

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.

Support Reference: Exclusive and Inclusive 'We'

ULT **Let us lie in wait … Let us hide to ambush**
UST We will hide and wait … Indeed, we will hide ourselves
(נָאֹרְבָה נִצְפְּנָה)

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]

Support Reference: Parallelism

ULT **for blood**
UST in order to kill someone {who walks by}
(לְדָם)

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. Alternate translation: [to shed blood] or [to murder someone]

Support Reference: Metonymy

ULT **for blood. Let us hide to ambush**
UST in order to kill someone {who walks by}. Indeed, we will hide ourselves
(לְדָם נִצְפְּנָה)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **the innocent one**
UST in order to suddenly attack an innocent person
(לְנָקִי)

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]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the innocent one	in order to suddenly attack an innocent person

Proverbs 1:12

ULT	UST
Let us swallow them, the living ones, like Sheol, and the whole ones like those going down to a pit.	*We will kill living people completely, as if we were their grave. {Yes, we will kill} healthy people, as if they could not escape dying.*

ULT Let us swallow them
UST We will kill … completely
(נְבַלָּעֵם)

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.

Support Reference: Exclusive and Inclusive 'We'

ULT Let us swallow them
UST We will kill … completely
(נְבַלָּעֵם)

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]

Support Reference: Metaphor

ULT the living ones, like Sheol, and the whole ones like those going down to a pit
UST living people … { … as if we were their grave. Yes, we will kill} healthy people, as if they could not escape dying
(כִּשְׁאוֹל חַיִּים וְתַמִּימִים כְּיוֹרְדֵי בוֹר)

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]

Support Reference: Parallelism

ULT **like Sheol**
UST as if we were their grave
(כִּשְׁאוֹל)

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]

Support Reference: Ellipsis

ULT **like Sheol**
UST as if we were their grave
(כִּשְׁאוֹל)

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]

Support Reference: Personification

ULT **and the whole ones**
UST {Yes, we will kill} healthy people
(תְּמִימִים)

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]

Support Reference: Ellipsis

ULT **and the whole ones**
UST {Yes, we will kill} healthy people
(תְּמִימִים)

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]

Support Reference: Metaphor

> ULT **like those going down to a pit**
> UST as if they could not escape dying
> (כְּיֹרְדֵי בֽוֹר)

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]

Support Reference: Ellipsis

> ULT **like those going down to a pit**
> UST as if they could not escape dying
> (כְּיֹרְדֵי בֽוֹר)

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]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
like Sheol	as if we were their grave
a pit	as if they could not escape dying

Proverbs 1:13

ULT	UST
We will find all precious wealth. We will fill our houses {with} spoil.	*We will discover many valuable treasures! We will fill our houses with what we steal!*

ULT **We will find … We will fill our houses**
UST We will discover … We will fill our houses
(נִמְצָא נְמַלֵּא בָתֵּינוּ)

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.

Support Reference: Exclusive and Inclusive 'We'

ULT **all**
UST many
(כָּל)

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]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
our houses	our houses
{with} spoil	with what we steal

Proverbs 1:14

ULT	UST
You must cause your lot to fall in our midst; one purse will be for all of us.”	*Join our gang! We will share all the loot between us.”*

ULT You must cause your lot to fall in our midst
UST Join our gang
(גּוֹרָלְךָ תַּפִּיל בְּתוֹכֵנוּ)

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]

Support Reference: Idiom

ULT one purse will be for all of us
UST We will share all the loot between us
(כִּיס אֶחָד יִהְיֶה לְכֻלָּנוּ)

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]

Support Reference: Metonymy

ULT in our midst … for all of us
UST Join our gang! We will share all the loot between us
(בְּתוֹכֵנוּ & לְכֻלָּנוּ)

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.

Support Reference: Exclusive and Inclusive ‘We’

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your lot	Join our gang

Proverbs 1:15

ULT	UST
My son, do not walk on the road with them; restrain your foot from their path,	*My child, do not associate with those sinful people! Prevent yourself from doing the things that they do!*

ULT My son
UST My child
(בְּנִי)

See how you translated the same use of this phrase in 1:8.

Support Reference: When Masculine Words Include Women

ULT do not walk on the road with them; restrain your foot from their path
UST do not associate with those sinful people! Prevent yourself from doing the things that they do
(אַל־תֵּלֵךְ בְּדֶרֶךְ אִתָּם מְנַע רַגְלְךָ מִנְּתִיבָתָם)

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 on the road with them; I am saying, restrain your foot from their path]

Support Reference: Parallelism

ULT do not walk on the road with them; restrain your foot from their path
UST do not associate with those sinful people! Prevent yourself from doing the things that they do
(אַל־תֵּלֵךְ בְּדֶרֶךְ אִתָּם מְנַע רַגְלְךָ מִנְּתִיבָתָם)

Here Solomon speaks of walking with the sinners as a way to express associating with them, and he uses **road** 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]

Support Reference: Metaphor

> ULT **your foot**
> UST yourself
> (רַגְלְךָ)

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]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
My son	My child

Proverbs 1:16

ULT	UST
for their feet run to evil, and they hurry to pour out blood.	*{Avoid those sinners} because they are eager to do wicked things. They even rush to murder people.*

ULT **for**
UST {Avoid those sinners} because
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **their feet run**
UST they are eager
(רַגְלֵיהֶם & יָרוּצוּ)

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]

Support Reference: Synecdoche

ULT **their feet run to evil**
UST they are eager to do wicked things
(רַגְלֵיהֶם לָרַע יָרוּצוּ)

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]

Support Reference: Metaphor

ULT **to pour out blood**
UST to murder people
(לְשָׁפְכוּ־דָם)

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. Alternate translation: [to kill others]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to evil	to do wicked things

Proverbs 1:17

ULT	UST
Surely in vain {is} the net spread out in the eyes of any owner of wing,	*It is useless {for a hunter} to put out a net {to trap a bird} while the bird is watching {because the bird will avoid the net}.*

ULT {is} the net spread out
UST to put out a net {to trap a bird}
(מְזֹרָה הָרֶשֶׁת)

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]

Support Reference: Active or Passive

ULT {is} the net spread out
UST to put out a net {to trap a bird}
(מְזֹרָה הָרֶשֶׁת)

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]

Support Reference: Translate Unknowns

ULT in the eyes of
UST while … is watching
(בְּעֵינֵי)

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]

Support Reference: Metonymy

ULT owner of wing
UST the bird … because the bird will avoid the net
(בַּעַל כָּנָף)

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.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in vain	It is useless {for a hunter}

Proverbs 1:18

ULT	UST
but they lie in wait for their blood; they hide in ambush for their lives.	*However, {these sinful people are more foolish than birds.} They hide in wait, but they kill themselves. Indeed, they hide so that they can suddenly attack, but they themselves die.*

ULT **but they**
UST However, {these sinful people are more foolish than birds … }
(וְהֵם)

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]

Support Reference: Connect — Contrast Relationship

ULT **but they lie in wait for their blood; they hide in ambush for their lives**
UST However, {these sinful people are more foolish than birds.} They hide in wait, but they kill themselves. Indeed, they hide so that they can suddenly attack, but they themselves die
(וְהֵם לְדָמָם יֶאֱרֹבוּ יִצְפְּנוּ לְנַפְשֹׁתָם)

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]

Support Reference: Metaphor

ULT **but they lie in wait for their blood; they hide in ambush for their lives**
UST However, {these sinful people are more foolish than birds.} They hide in wait, but they kill themselves. Indeed, they hide so that they can suddenly attack, but they themselves die
(וְהֵם לְדָמָם יֶאֱרֹבוּ יִצְפְּנוּ לְנַפְשֹׁתָם)

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]

Support Reference: Parallelism

ULT **but they lie in wait for their blood; they hide in ambush for their lives**
UST However, {these sinful people are more foolish than birds.} They hide in wait, but they kill themselves. Indeed, they hide so that they can suddenly attack, but they themselves die
(וְהֵם לְדָמָם יֶאֱרֹבוּ יִצְפְּנוּ לְנַפְשֹׁתָם)

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]

Support Reference: Pronouns — When to Use Them

ULT **but they lie in wait for their blood; they hide in ambush for their lives**
UST However, {these sinful people are more foolish than birds.} They hide in wait, but they kill themselves. Indeed, they hide so that they can suddenly attack, but they themselves die
(וְהֵם לְדָמָם יֶאֱרֹבוּ יִצְפְּנוּ לְנַפְשֹׁתָם)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **for their blood**
UST but they kill themselves
(לְדָמָם)

See how you translated **blood** in 1:11.

Support Reference: Metonymy

Proverbs 1:19

ULT	UST
So {are} the paths of all who unjustly gain unjust gain; it takes the life of its owner.	*That is what happens to anyone who gains wealth in an unjust manner. What they gained unjustly will kill them.*

ULT {are} the paths of
UST That is what happens
(אָרְחוֹת)

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]

Support Reference: Metaphor

ULT all
UST to anyone
(כָּל)

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]

Support Reference: Nominal Adjectives

ULT who unjustly gain unjust gain
UST who gains wealth in an unjust manner
(בֹּצֵעַ בָּצַע)

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]

Support Reference: Poetry

ULT **unjust gain**
UST who gains wealth in an unjust manner
(בָּצַע)

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]

Support Reference: Abstract Nouns

ULT **it takes the life of its owner**
UST What they gained unjustly will kill them
(אֶת־נֶפֶשׁ בְּעָלָיו יִקָּח)

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]

Support Reference: Pronouns — When to Use Them

ULT **it takes the life of its owner**
UST What they gained unjustly will kill them
(אֶת־נֶפֶשׁ בְּעָלָיו יִקָּח)

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]

Support Reference: Personification

ULT **it takes the life of**
UST What they gained unjustly will kill them
(אֶת־נֶפֶשׁ & יִקָּח)

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]

Support Reference: Idiom

Proverbs 1:20

ULT	UST
Wisdom calls out outside; she gives her voice in the open areas.	*Imagine that everything that is wise is a woman who calls out {to everyone} in public. Imagine that this woman shouts {to people} in crowded places.*

ULT **Wisdom calls out outside; she gives her voice in the open areas**
UST Imagine that everything that is wise is a woman who calls out {to everyone} in public. Imagine that this woman shouts {to people} in crowded places
(חָכְמוֹת בַּחוּץ תָּרֹנָּה בָּרְחֹבוֹת תִּתֵּן קוֹלָהּ)

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 forth her voice in the open places]

Support Reference: Parallelism

ULT **Wisdom calls out outside; she gives her voice in the open areas**
UST Imagine that everything that is wise is a woman who calls out {to everyone} in public. Imagine that this woman shouts {to people} in crowded places
(חָכְמוֹת בַּחוּץ תָּרֹנָּה בָּרְחֹבוֹת תִּתֵּן קוֹלָהּ)

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 Introduction 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 forth her voice in the open] or [It is as if wisdom calls out outside; it is as if wisdom gives forth its voice in the town square]

Support Reference: Personification

ULT **Wisdom**
UST Imagine that everything that is wise is a woman
(חָכְמוֹת)

See how you translated the abstract noun **Wisdom** in 1:2.

Support Reference: Abstract Nouns

ULT **outside**
UST in public
(בַּחוּץ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **she gives her voice**
UST Imagine that this woman shouts {to people}
(תִּתֵּן קוֹלָהּ)

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]

Support Reference: Idiom

ULT **in the open areas**
UST in crowded places
(בָּרְחֹבוֹת)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Wisdom calls out	Imagine that everything that is wise is a woman who calls out {to everyone}

Proverbs 1:21

ULT	UST
At the head of the tumultuous places she calls out; at the opening of the gates in the city, she says her sayings,	*Imagine that she calls out {to people} at the place where busy streets intersect. Imagine that she speaks her {wise} words at the {crowded} entrance of the city gates.*

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

UST Imagine that she calls out {to people} at the place where busy streets intersect. Imagine that she speaks her {wise} words at the {crowded} entrance of the city gates

(בְּרֹאשׁ הֹמִיּוֹת תִּקְרָא בְּפִתְחֵי שְׁעָרִים בָּעִיר אֲמָרֶיהָ תֹאמֵר)

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]

Support Reference: Parallelism

ULT **At the head of**

UST at the place where … intersect

(בְּרֹאשׁ)

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]

Support Reference: Metaphor

ULT **she calls out … she says her sayings**
UST Imagine that she calls out {to people} … Imagine that she speaks her {wise} words
(תִּקְרָא & אֲמָרֶיהָ תֹאמַר)

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]

Support Reference: Personification

ULT **at the opening of the gates in the city**
UST at the {crowded} entrance of the city gates
(בְּפִתְחֵי שְׁעָרִים בָּעִיר)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **she says her sayings**
UST Imagine that she speaks her {wise} words
(אֲמָרֶיהָ תֹאמַר)

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.

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
she calls out	Imagine that she calls out {to people}
the gates	the … gates

Proverbs 1:22

ULT	UST
“Until when will naive ones love naiveté and mockers delight {in} mockery for themselves and stupid ones hate knowledge?	*She says, “You naive people have loved being naive for too long! You people who ridicule {others} have enjoyed ridiculing {others} to benefit yourselves for too long! You foolish people have hated what you should know for too long!*

ULT Until when
UST She says … for too long … for too long … for too long
(עַד־מָתַי)

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”]

Support Reference: Direct and Indirect Quotations

ULT Until when will naive ones love naiveté and mockers delight {in} mockery for themselves and stupid ones hate knowledge
UST She says, “You naive people have loved being naive for too long! You people who ridicule {others} have enjoyed ridiculing {others} to benefit yourselves for too long! You foolish people have hated what you should know for too long
(עַד־מָתַי ׀ פְּתָיִם תְּאֵהַבוּ פֶתִי וְלֵצִים לָצוֹן חָמְדוּ לָהֶם וּכְסִילִים יִשְׂנְאוּ־דָעַת)

Wisdom is using the question form to emphasize that these types of people should stop acting the way that 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!]

Support Reference: Rhetorical Question

> ULT **naiveté … mockery … knowledge**
> UST You naive people have loved being naive … You people who ridicule {others} have enjoyed ridiculing {others} to benefit yourselves … You foolish people have hated what you should know
> (פֶּתִי & לָצוֹן & דָּעַת)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will … love	You naive people have loved being naive
and mockers	You people who ridicule {others} have enjoyed ridiculing {others} to benefit yourselves
mockery	You people who ridicule {others} have enjoyed ridiculing {others} to benefit yourselves
delight {in}	You people who ridicule {others} have enjoyed ridiculing {others} to benefit yourselves
and stupid ones	You foolish people have hated what you should know
knowledge	You foolish people have hated what you should know

Proverbs 1:23

ULT	UST
Turn to my rebuke. Behold, I shall allow my spirit to gush forth to you, I shall cause you to know my words.	*Turn around {and listen} to me when I correct you! Listen! I will tell you all that I am thinking. Indeed, I will help you to understand what I have to say to you.*

ULT **Turn**
UST Turn around {and listen}
(תָּשׁוּבוּ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Behold**
UST Listen
(הֵבָּה)

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: [Note this] or [Listen]

Support Reference: Metaphor

ULT **I shall allow my spirit to gush forth to you, I shall cause you to know my words**
UST I will tell you all that I am thinking. Indeed, I will help you to understand what I have to say to you
(אַבִּיעָה לָכֶם רוּחִי אוֹדִיעָה דְבָרַי אֶתְכֶם)

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]

Support Reference: Parallelism

ULT **my spirit**
UST all that I am thinking
(רוּחִי)

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]

Support Reference: Metaphor

ULT **I shall allow my spirit to gush forth to you**
UST I will tell you all that I am thinking
(אַבִּיעָה לָכֶם רוּחִי)

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]

Support Reference: Metaphor

ULT **to you … you**
UST you … you
(לָכֶם & אֶתְכֶם)

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.

Support Reference: Forms of 'You' — Singular

ULT **my words**
UST what I have to say to you
(דְּבָרַי)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to my rebuke	to me when I correct you
my spirit	all that I am thinking

ULT	UST
I shall cause … to know	Indeed, I will help … to understand

Proverbs 1:24

ULT	UST
Because I have called and you have refused, I have stretched out my hand, and there was no one listening attentively,	*I called out {to you}, but you refused {to listen}. Indeed, I invited you to come to me, but no one paid any attention {to me}.*

ULT Because
(יַ֭עַן)

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 could either remove **Because** here and add a word to express result at the beginning of 1:26 as in the UST, or you could add the word "because" to each of the clauses of 1:24–25. Alternate translation: [Since]

Support Reference: Connect — Reason-and-Result Relationship

ULT I have called and you have refused, I have stretched out my hand, and there was no one listening attentively
UST I called out {to you}, but you refused {to listen}. Indeed, I invited you to come to me, but no one paid any attention {to me … }
(קָרָ֣אתִי וַתְּמָאֲנ֑וּ נָטִ֥יתִי יָ֝דִ֗י וְאֵ֣ין מַקְשִֽׁיב)

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]

Support Reference: Parallelism

> ULT **and you have refused**
> UST but you refused {to listen}
> (וַתְּמָאֲנוּ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **I have stretched out my hand**
> UST Indeed, I invited you to come to me
> (נָטִיתִי יָדִי)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I have called	I called out {to you}

Proverbs 1:25

ULT	UST
and you have ignored all my counsel, and my rebuke you did not accept,	*You ignored everything that I advised you to do. Indeed, you rejected what I said to correct you.*

ULT **and you have ignored all my counsel, and my rebuke you did not accept**
UST You ignored everything that I advised you to do. Indeed, you rejected what I said to correct you
(וַתִּפְרְעוּ כָּל־עֲצָתִי תּוֹכַחְתִּי לֹא אֲבִיתֶם)

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]

Support Reference: Parallelism

ULT **my counsel, and my rebuke**
UST that I advised you to do. Indeed … what I said to correct you
(עֲצָתִי תּוֹכַחְתִּי)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my counsel	that I advised you to do
and my rebuke	Indeed … what I said to correct you

Proverbs 1:26

ULT	UST
I too shall laugh at your calamity, I shall mock when your dread comes,	*Therefore, as for me, I will laugh at you when disastrous things happen to you. Indeed, I will ridicule you when you are terrified.*

ULT **I too**
UST Therefore, as for me
(גַּם־אֲנִי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **I too shall laugh at your calamity, I shall mock when your dread comes**
UST Therefore, as for me, I will laugh at you when disastrous things happen to you. Indeed, I will ridicule you when you are terrified
(גַּם־אֲנִי בְּאֵידְכֶם אֶשְׂחָק אֶלְעַג בְּבֹא פַחְדְּכֶם)

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 at your calamity, yes, I shall mock when your dread comes]

Support Reference: Parallelism

ULT **I too**
UST Therefore, as for me
(גַּם־אֲנִי)

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,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **at your calamity … when your dread comes**
UST when disastrous things happen to you … when you are terrified
(בְּאֵידְכֶם & בְּבֹא פַּחְדְּכֶם)

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]

Support Reference: Abstract Nouns

ULT **when your dread comes**
UST when you are terrified
(בְּבֹא פַּחְדְּכֶם)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
at your calamity	when disastrous things happen to you
I shall mock	Indeed, I will ridicule you
your dread	when you are terrified

Proverbs 1:27

ULT	UST
when your dread comes like a stormand your calamity happens like a whirlwind, when distress and anguish come upon you.	*{Yes,} when you are terrified as if a violent storm has arrived, {when} disastrous things happen to you violently, {and} when you become distressed and anguished{, I will ridicule you}!*

ULT **when your dread comes**
UST {Yes,} when you are terrified
(בְּבֹא & פַּחְדְּכֶם)

See how you translated this phrase in the previous verse.

Support Reference: Personification

ULT **your dread … and your calamity**
UST you are terrified … {when} disastrous things
(פַּחְדְּכֶם וַאֵידְכֶם)

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

Support Reference: Abstract Nouns

ULT **like a storm … like a whirlwind**
UST as if a violent storm has arrived … violently
(כשאוה & כְּסוּפָה)

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]

Support Reference: Simile

ULT **when distress and anguish come upon you**
UST and} when you become distressed and anguished{, I will ridicule you}
(בְּבֹא עֲלֵיכֶם צָרָה וְצוּקָה)

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]

Support Reference: Metaphor

> ULT **distress and anguish**
> UST distressed and anguished{, I will ridicule you}
> (צָרָה וְצוּקָה)

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]

Support Reference: Abstract Nouns

> ULT **distress and anguish**
> UST distressed and anguished{, I will ridicule you}
> (צָרָה וְצוּקָה)

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]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your dread	you are terrified
and your calamity	{when} disastrous things
distress	distressed
and anguish	and anguished{, I will ridicule you}

Proverbs 1:28

ULT	UST
Then they will call out to me, but I will not answer. They will diligently seek me, but they will not find me,	*At that time, those foolish people will cry out to me {to help them}, but I will not reply {to them}. Indeed, they will desperately look for me, but they will not be able to find me.*

ULT **Then they will call out to me, but I will not answer. They will diligently seek me, but they will not find me**
UST At that time, those foolish people will cry out to me {to help them}, but I will not reply {to them}. Indeed, they will desperately look for me, but they will not be able to find me
(אָז יִקְרָאֻנְנִי וְלֹא אֶעֱנֶה יְשַׁחֲרֻנְנִי וְלֹא יִמְצָאֻנְנִי)

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]

Support Reference: Parallelism

ULT **they will call out to me … They will diligently seek me, but they will not find me**
UST those foolish people will cry out to me {to help them} … Indeed, they will desperately look for me, but they will not be able to find me
(יִקְרָאֻנְנִי & יְשַׁחֲרֻנְנִי וְלֹא יִמְצָאֻנְנִי)

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]

Support Reference: Pronouns — When to Use Them

ULT **they will call out to me**
UST those foolish people will cry out to me {to help them}
(יִקְרָאֻנְנִי)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they will call out to me	those foolish people will cry out to me {to help them}
They will diligently seek me	Indeed, they will desperately look for me

Proverbs 1:29

ULT	UST
for the reason that they hate knowledge and the fear of Yahweh they did not choose,	*{Those foolish people will not find me} because they refuse to learn. Also, they have decided not to respect Yahweh.*

ULT **for the reason that**
UST {Those foolish people will not find me} because
(תַּחַת כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **knowledge**
UST to learn
(דֵּעַת)

See how you translated **knowledge** in 1:4.

Support Reference: Abstract Nouns

ULT **and the fear of Yahweh**
UST Also … to respect Yahweh
(וְיִרְאַת יְהוָֹה)

See how you translated **the fear of Yahweh** in 1:7.

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
knowledge	to learn
and the fear of	Also … to respect
Yahweh	Yahweh

Proverbs 1:30

ULT	UST
they did not want my counsel, and they despised my every rebuke.	*Those foolish people rejected what I advised them to do. Indeed, they detested everything I said to correct them.*

ULT **they did not want my counsel, and they despised my every rebuke**
UST Those foolish people rejected what I advised them to do. Indeed, they detested everything I said to correct them
(לֹא־אָבוּ לַעֲצָתִי נָאֲצוּ כָּל־תּוֹכַחְתִּי)

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]

Support Reference: Parallelism

ULT **they did not want … and they despised**
UST Those foolish people rejected … Indeed, they detested
(לֹא־אָבוּ & נָאֲצוּ)

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]

Support Reference: Pronouns — When to Use Them

ULT **my counsel … my every rebuke**
UST what I advised them to do … everything I said to correct them
(לַעֲצָתִי & כָּל־תּוֹכַחְתִּי)

See how you translated the abstract nouns **counsel** and **rebuke** in 1:25.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my counsel	what I advised them to do
my … rebuke	I said to correct them

Proverbs 1:31

ULT	UST
And they will eat from the fruit of their way, and from their plans they will be satisfied.	*Those foolish people will suffer rightly for what they have done. Indeed, they will suffer fully for what they have planned.*

ULT **And they will eat from the fruit of their way, and from their plans they will be satisfied**
UST Those foolish people will suffer rightly for what they have done. Indeed, they will suffer fully for what they have planned
(וְיֹאכְלוּ מִפְּרִי דַרְכָּם וּמִמֹּעֲצֹתֵיהֶם יִשְׂבָּעוּ)

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]

Support Reference: Parallelism

ULT **And they will eat from the fruit of their way**
UST Those foolish people will suffer rightly for what they have done
(וְיֹאכְלוּ מִפְּרִי דַרְכָּם)

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]

Support Reference: Idiom

ULT **and from their plans they will be satisfied**
UST Indeed, they will suffer fully for what they have planned
(וּמִמֹּעֲצֹתֵיהֶם יִשְׂבָּעוּ)

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]

Support Reference: Active or Passive

ULT **and from their plans they will be satisfied**
UST Indeed, they will suffer fully for what they have planned
(וּמִמֹּעֲצֹתֵיהֶם יִשְׂבָּֽעוּ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the fruit of	Those foolish people will suffer rightly

Proverbs 1:32

ULT	UST
For the turning away of the naive ones will slay them and {false} security will lead stupid ones to ruin.	*Ultimately, naive people will die because they refuse {to be wise}. Indeed, being complacent will destroy foolish people.*

ULT **For**
UST Ultimately
(כִּי)

For here indicates that what follows in 1:32–33 is the conclusion to what Wisdom stated in 1:22–31. Alternate translation: [In conclusion,]

Support Reference: Connecting Words and Phrases

ULT **the turning away of the naive ones will slay them and {false} security will lead stupid ones to ruin**
UST naive people will die because they refuse {to be wise}. Indeed, being complacent will destroy foolish people
(מְשׁוּבַת פְּתָיִם תַּהַרְגֵם וְשַׁלְוַת כְּסִילִים תְּאַבְּדֵם)

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]

Support Reference: Parallelism

ULT **the turning away of the naive ones will slay them**
UST naive people will die because they refuse {to be wise}
(מְשׁוּבַת פְּתָיִם תַּהַרְגֵם)

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]

Support Reference: Personification

ULT **the turning away of the naive ones**
UST naive people … because they refuse {to be wise}
(מְשׁוּבַת פְּתָיִם)

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]

Support Reference: Metaphor

ULT **and {false} security**
UST Indeed, being complacent
(וְשַׁלְוַת)

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]

Support Reference: Abstract Nouns

ULT **and {false} security will lead stupid ones to ruin**
UST Indeed, being complacent will destroy foolish people
(וְשַׁלְוַת כְּסִילִים תְּאַבְּדֵם)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will slay them	will die
stupid ones	foolish people
will lead … to ruin	will destroy

Proverbs 1:33

ULT	UST
But the one who listens to me will dwell securely and will be at ease from the dread of evil.”	*By contrast, people who listen attentively to what I say will live safely. They will not fear that something evil might happen to them.”*

ULT **But the one who listens**
UST By contrast, people who listen attentively
(וְשֹׁמֵעַ)

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]

Support Reference: Connect — Contrast Relationship

ULT **from the dread of evil**
UST They will not fear that something evil might happen to them
(מִפַּחַד רָעָה)

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]

Support Reference: Possession

ULT **from the dread of evil**
UST They will not fear that something evil might happen to them
(מִפַּחַד רָעָה)

See how you translated the abstract nouns **dread** in 1:26 and **evil** in 1:16.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the dread of	They will not fear that
evil	something evil might happen to them

Proverbs 2

Proverbs 2 Chapter Introduction

Structure and Formatting

The benefits of wisdom

- God watches over those who see wisdom (2:1–11)
- Wisdom saves you from wicked men (2:12–15)
- Wisdom saves you from adulterous women (2:16–19)
- Following wisdom leads to a good life (2:20–22)

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 all of 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

ULT	UST
My son, if you receive my sayings, and my commandments you store up with you,	*My child, accept what I say. Consider what I command {you} to be precious.*

ULT **My son**
UST My child
(בְּנִי)

See how you translated the same use of this phrase in 1:8.

Support Reference: When Masculine Words Include Women

ULT **if**
(אִם)

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.

Support Reference: Connect — Hypothetical Conditions

ULT **and my commandments you store up with you**
UST Consider what I command {you} to be precious
(וּמִצְוֹתַי תִּצְפֹּן אִתָּךְ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
My son	My child
you receive	accept

Proverbs 2:2

ULT	UST
to cause your ear to be attentive to wisdom, you incline your heart to understanding—	*{Do this by} listening carefully to what is wise, {and by} thinking seriously about what you should understand.*

ULT **to cause your ear to be attentive to wisdom, you incline your heart to understanding**
UST { … Do this by} listening carefully to what is wise, and by} thinking seriously about what you should understand
(לְהַקְשִׁיב לַחָכְמָה אָזְנֶךָ תַּטֵּה לִבְּךָ לִתְבוּנָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to cause your ear to be attentive**
UST {Do this by} listening carefully to what is wise
(לְהַקְשִׁיב & אָזְנֶךָ)

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 attentively]

Support Reference: Idiom

ULT **to wisdom … to understanding**
UST {Do this by} listening carefully to what is wise … about what you should understand
(לַחָכְמָה & לִתְבוּנָה)

See how you translated the abstract nouns **wisdom** and **understanding** in 1:2.

Support Reference: Abstract Nouns

ULT **you incline your heart**
UST {and by} thinking seriously
(תַּטֶּה לִבְּךָ)

In many languages this sentence would need the word “if” here 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: [if you incline your heart]

Support Reference: Ellipsis

ULT **you incline your heart to understanding**
UST {and by} thinking seriously about what you should understand
(תַּטֶּה לִבְּךָ לִתְבוּנָה)

The phrase **incline your heart** is an idiom that refers to fully committing one’s mind or will 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: [if you fully commit yourself to gaining understanding]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to wisdom to understanding	{Do this by} listening carefully to what is wise about what you should understand

Proverbs 2:3

ULT	UST
indeed, if for insight you call out, for understanding you lift up your voice,	*Yes, cry out {to God} for {him to show you} what you should perceive. Call loudly {to God} for {him to teach you} what you should understand!*

ULT **if for insight you call out, for understanding you lift up your voice**
UST cry out {to God} for {him to show you} what you should perceive. Call loudly {to God} for {him to teach you} what you should understand
(אִם לַבִּינָה תִקְרָא לַתְּבוּנָה תִּתֵּן קוֹלֶךָ)

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 insightful understanding you lift up your voice to call out]

Support Reference: Parallelism

ULT **for insight … for understanding**
UST for {him to show you} what you should perceive … for {him to teach you} what you should understand
(לַבִּינָה & לַתְּבוּנָה)

Here Solomon speaks of calling out to receive **insight** and **understanding** 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 insight … to receive understanding]

Support Reference: Personification

ULT **for understanding you lift up your voice**
UST Call loudly {to God} for {him to teach you} what you should understand
(לַתְּבוּנָה תִּתֵּן קוֹלֶךָ)

In many languages this sentence would need the word “if” here 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: [if for understanding you lift up your voice]

Support Reference: Ellipsis

ULT **for insight**
UST for {him to show you} what you should perceive
(לַבִּינָֽה)

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

Support Reference: Abstract Nouns

ULT **for understanding**
UST for {him to teach you} what you should understand
(לְתְבוּנָֽה)

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

Support Reference: Abstract Nouns

ULT **you lift up your voice**
UST Call loudly {to God}
(תִּתֵּ֣ן קוֹלֶֽךָ)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you call out	cry out {to God}
for insight	for {him to show you} what you should perceive
for understanding	for {him to teach you} what you should understand

Proverbs 2:4

ULT	UST
if you seek it as silver, and as hidden treasures you search for it,	*Try to learn what is wise as eagerly as you would try to find silver. Indeed, look for it as you would look for a treasure that someone has hidden.*

ULT **if you seek it as silver, and as hidden treasures you search for it**
UST Try to learn what is wise as eagerly as you would try to find silver. Indeed, look for it as you would look for a treasure that someone has hidden
(אִם־תְּבַקְשֶׁנָּה כַּכֶּסֶף וְכַמְּטֻמוֹנִים תַּחְפְּשֶׂנָּה)

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]

Support Reference: Parallelism

ULT **if you seek it as silver, and as hidden treasures you search for it**
UST Try to learn what is wise as eagerly as you would try to find silver. Indeed, look for it as you would look for a treasure that someone has hidden
(אִם־תְּבַקְשֶׁנָּה כַּכֶּסֶף וְכַמְּטֻמוֹנִים תַּחְפְּשֶׂנָּה)

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]

Support Reference: Ellipsis

ULT **you seek it … you search for it**
UST Try to learn what is wise … you would try to find … you would look for
(תְּבַקְשֶׁנָּה & תַּחְפְּשֶׂנָּה)

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]

Support Reference: Pronouns — When to Use Them

ULT **if you seek it as silver, and as hidden treasures you search for it**
UST Try to learn what is wise as eagerly as you would try to find silver. Indeed, look for it as you would look for a treasure that someone has hidden
(אִם־תְּבַקְשֶׁנָּה כַּכֶּסֶף וְכַמַּטְמוֹנִים תַּחְפְּשֶׂנָּה)

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]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you seek it	Try to learn what is wise … you would try to find
as silver	as eagerly as … silver
you search for it	you would look for

Proverbs 2:5

ULT	UST
then you will understand the fear of Yahweh, and the knowledge of God you will find.	*{If you do those things,} then you will understand how to reverently fear Yahweh. {If you do those things,} then you will be able to know God.*

ULT then
UST {If you do those things,} then
(אָז)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT the fear of Yahweh
UST how to reverently fear Yahweh
(יִרְאַת יְהוָה)

See how you translated this phrase in 1:7.

Support Reference: Possession

ULT and the knowledge of God you will find
UST {If you do those things,} then you will be able to know God
(וְדַעַת אֱלֹהִים תִּמְצָא)

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]

Support Reference: Metaphor

ULT **and the knowledge of God you will find**
UST {If you do those things,} then you will be able to know God
(וְדַעַת אֱלֹהִים תִּמְצָא)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you will understand	you will understand
the fear of	how to reverently fear
Yahweh	Yahweh
and the knowledge of	If you do those things … to know
God	God

Proverbs 2:6

ULT	UST
For Yahweh gives wisdom; from his mouth {are} knowledge and understanding.	*{This is} because Yahweh provides people with what is wise. He tells them what they should know and understand.*

ULT **For**
UST {This is} because
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **wisdom … {are} knowledge and understanding**
UST what is wise … what they should know and understand
(חָכְמָה & דַּעַת וּתְבוּנָה)

See how you translated **wisdom** in 1:2 and **knowledge** and **understanding** in the previous verse.

Support Reference: Abstract Nouns

ULT **from his mouth {are} knowledge and understanding**
UST He tells them what they should know and understand
(מִפִּיו דַּעַת וּתְבוּנָה)

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]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
wisdom	what is wise
{are} knowledge	what they should know
and understanding	and understand

Proverbs 2:7

ULT	UST
And he stores upfor the upright ones sound wisdom; a shield for those walking {with} integrity,	*He gives what is truly wise to upright people. He protects people who behave honestly.*

ULT And he stores up for the upright ones sound wisdom
UST He gives what is truly wise to upright people
(וצפן לַיְשָׁרִים תּוּשִׁיָּה)

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]

Support Reference: Metaphor

ULT sound wisdom
UST what is truly wise
(תּוּשִׁיָּה)

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]

Support Reference: Abstract Nouns

ULT a shield for those walking {with} integrity
UST He protects people who behave honestly
(מָגֵן לְהֹלְכֵי תֹם)

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]

Support Reference: Metaphor

ULT **for those walking {with} integrity**
UST people who behave honestly
(לְהֹלְכֵי תֹם)

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]

Support Reference: Metaphor

ULT **{with} integrity**
UST honestly
(תֹּם)

See how you translated the abstract noun **integrity** in 1:3.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for the upright ones	to upright people
sound wisdom	what is truly wise
a shield	He protects
{with} integrity	honestly

Proverbs 2:8

ULT	UST
to guard the paths of justice, and the way of his faithful ones he will preserve.	*{He does these things} in order to guard those people who live justly. Indeed, he keeps safe those people who are faithful to him.*

ULT to guard
UST {He does these things} in order to guard
(לְנָצֹר)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT the paths of justice
UST those people who live justly
(אָרְחוֹת מִשְׁפָּט)

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]

Support Reference: Metaphor

ULT and the way of his faithful ones he will preserve
UST Indeed, he keeps safe those people who are faithful to him
(וְדֶרֶךְ חסידו יִשְׁמֹר)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to guard	{He does these things} in order to guard
justice	those people who live justly
his faithful ones	Indeed … those people who are faithful to him

ULT	UST
he will preserve	he keeps safe

Proverbs 2:9

ULT	UST
Then you will understand righteousness and justice and integrity—every good track,	*{If you listen to me,} then you will understand what is righteous, just, and honest— all the best ways to behave.*

ULT Then
UST {If you listen to me,} then
(אָז)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT righteousness and justice and integrity
UST what is righteous, just, and honest
(צֶדֶק וּמִשְׁפָּט וּמֵישָׁרִים)

See how you translated the abstract nouns **righteousness**, **justice**, and **integrity** in 1:3.

Support Reference: Abstract Nouns

ULT every good track
UST all the best ways to behave
(כָּל־מַעְגַּל־טוֹב)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you will understand	you will understand
righteousness	what is righteous
and justice	just
and integrity	and honest
good	the best

Proverbs 2:10

ULT	UST
for wisdom will enter into your heart, and knowledge will be pleasant to your soul.	*{This is because} you will truly know what is wise, and knowing {what is wise} will please you.*

ULT **wisdom … and knowledge**
UST what is wise, and knowing {what is wise … }
(חָכְמָה & וְדַעַת)

See how you translated **wisdom** in 1:2 and **knowledge** in 1:4.

Support Reference: Abstract Nouns

ULT **will enter into your heart**
UST you will truly know
(תָּבוֹא & בְלִבֶּךָ)

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. See how you translated the same use of **heart** in 2:2. Alternate translation: [will be fully in your mind] or [will become a part of you] or [will be the way that you think]

Support Reference: Idiom

ULT **will be pleasant to your soul**
UST will please you
(לְנַפְשֶׁךָ יִנְעָם)

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]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wisdom	what is wise
and knowledge	and knowing {what is wise}
will be pleasant	will please
to your soul	you

Proverbs 2:11

ULT	UST
Discretion will watch over you; understanding will guard you,	*Being able to choose wisely will make you safe. Indeed, being able to understand {what is happening around you} will make you secure.*

ULT Discretion will watch over you; understanding will guard you
UST Being able to choose wisely will make you safe. Indeed, being able to understand {what is happening around you} will make you secure
(מָזִמָּה תִּשְׁמֹר עָלֶיךָ תְּבוּנָה תִנְצְרֶכָּה)

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 watch over you, yes, understanding will protect you]

Support Reference: Parallelism

ULT Discretion will watch over you; understanding will guard you
UST Being able to choose wisely will make you safe. Indeed, being able to understand {what is happening around you} will make you secure
(מָזִמָּה תִּשְׁמֹר עָלֶיךָ תְּבוּנָה תִנְצְרֶכָּה)

Here Solomon speaks of **discretion** and **understanding** as if they were people who could **protect** and **guard** 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]

Support Reference: Personification

ULT Discretion … understanding
UST Being able to choose wisely … Indeed, being able to understand {what is happening around you}
(מָזִמָּה & תְּבוּנָה)

See how you translated **Discretion** in 1:4 and **understanding** in 1:2.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will watch	will make you safe
understanding	Indeed, being able to understand {what is happening around you}
will guard you	will make you secure

Proverbs 2:12

ULT	UST
to rescue you from the way of evil, from a man speaking perversions,	*{Being wise like this} will keep you from doing wicked things, {and you will stay away} from people who speak perversely.*

ULT to rescue you from the way of evil, from a man speaking perversions
UST { … Being wise like this} will keep you from doing wicked things, and you will stay away} from people who speak perversely
(לְהַצִּילְךָ֣ מִדֶּ֣רֶךְ רָ֭ע מֵאִ֣ישׁ מְדַבֵּ֣ר תַּהְפֻּכֽוֹת)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT to rescue you
UST {Being wise like this} will keep you
(לְהַצִּילְךָ֣)

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 keep themselves away from harm. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [to keep you away]

Support Reference: Personification

ULT to rescue you
UST {Being wise like this} will keep you
(לְהַצִּילְךָ֣)

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]

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **from the way of evil**
> UST from doing wicked things
> (מִדֶּרֶךְ רָע)

This phase **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 any evil way]

Support Reference: Possession

> ULT **from the way of**
> UST from doing
> (מִדֶּרֶךְ)

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

Support Reference: Metaphor

> ULT **evil**
> UST wicked things
> (רָע)

See how you translated the abstract noun **evil** in 1:16.

Support Reference: Abstract Nouns

> ULT **from a man**
> UST {and you will stay away} from people
> (מֵאִישׁ)

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]

Support Reference: Ellipsis

ULT **from a man**
UST {and you will stay away} from people
(מֵאִ֑ישׁ)

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 an expression that would be more natural in your language. Alternate translation: [from any person]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to rescue you	{Being wise like this} will keep you
evil	wicked things
perversions	perversely

Proverbs 2:13

ULT	UST
the ones who forsake the paths of straightness to walk in the ways of darkness,	*Those people refuse to behave righteously in order to behave wickedly.*

ULT **the ones who forsake**
UST Those people refuse
(הָעֹזְבִים)

See how you translated the same use of **forsake** in 1:8.

Support Reference: Personification

ULT **the paths of straightness**
UST to behave righteously
(אָרְחוֹת יֹשֶׁר)

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]

Support Reference: Metaphor

ULT **to walk**
UST in order to behave
(לָלֶכֶת)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **to walk in the ways of darkness**
UST in order to behave wickedly
(לָלֶכֶת בִּדְרָכֵי־חֹשֶׁךְ)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the ones who forsake	Those people refuse
straightness	righteously

Proverbs 2:14

ULT	UST
the ones who are glad to do evil, they rejoice in perverse things of evil,	*They gladly do what is wrong. They enjoy doing things that are perverse and evil.*

> ULT **evil … evil**
> UST what is wrong … and evil
> (רָֽע & רָֽע)

See how you translated the abstract noun **evil** in 1:16.

Support Reference: Abstract Nouns

> ULT **in perverse things of evil**
> UST doing things that are perverse and evil
> (בְּתַהְפֻּכֹ֣ות רָֽע)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the ones who are glad	They gladly
evil	what is wrong
they rejoice	They enjoy
in perverse things of	doing things that are perverse
evil	and evil

Proverbs 2:15

ULT	UST
whose paths {are} crooked and going astray in their tracks;	*They behave deceptively. Indeed, they act deviously.*

ULT whose paths {are} crooked and going astray in their tracks
UST They behave deceptively. Indeed, they act deviously
(אֲשֶׁר אָרְחֹתֵיהֶם עִקְּשִׁים וְנִלְוָזִים בְּמַעְגְּלוֹתָם)

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]

Support Reference: Parallelism

ULT paths {are} crooked and going astray in their tracks
UST behave deceptively. Indeed, they act deviously
(אָרְחֹתֵיהֶם עִקְּשִׁים וְנִלְוָזִים בְּמַעְגְּלוֹתָם)

Here Solomon refers to people's wrong behavior as if they were walking on the wrong **paths** and **tracks**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [behavior is dishonest and who do things to deceive others]

Support Reference: Metaphor

Proverbs 2:16

ULT	UST
to rescue you from a strange woman, from a foreign woman who makes her sayings smooth,	*{Being discreet and insightful} will protect you {also} from adulterous women. {Being discreet and insightful will save you} from immoral women who speak {to you} seductively.*

ULT **to rescue you**
UST Being discreet and insightful} will protect you {also}
(לְהַצִּילְךָ)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **from a strange woman, from a foreign woman**
UST { … from adulterous women. Being discreet and insightful will save you} from immoral women
(מֵאִשָּׁה זָרָה מִנָּכְרִיָּה)

Here Solomon refers to an immoral and adulterous **woman** as if she were a stranger or foreigner. The woman is **strange** or **foreign** not because she is from a different ethnic group, but because she belongs to another man; she is a stranger to the son's own marriage. If it would be helpful in your language, you could express the meaning plainly, as in the UST.

Support Reference: Metaphor

ULT **from a strange woman, from a foreign woman**
UST { … from adulterous women. Being discreet and insightful will save you} from immoral women
(מֵאִשָּׁה זָרָה מִנָּכְרִיָּה)

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 expressions that would be more natural in your language. Alternate translation: [from any strange woman, from any foreign woman]

Support Reference: Generic Noun Phrases

ULT **from a foreign woman**
UST {Being discreet and insightful will save you} from immoral women
(מִנָּכְרִיָּה)

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]

Support Reference: Ellipsis

ULT **who makes her sayings smooth**
UST who speak {to you} seductively
(אֲמָרֶיהָ הֶחֱלִיקָה)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to rescue you	Being discreet and insightful} will protect you {also}
from a foreign woman	{Being discreet and insightful will save you} from immoral women

Proverbs 2:17

ULT	UST
the one who forsakes the companion of her youth, and the covenant of her God, she has forgotten.	*Those women left the husbands they married when they were young. They even forgot what they had promised to God {when they married}.*

ULT **the companion of**
UST the husbands they married
(אַלּוּף)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the companion of her youth**
UST the husbands they married when they were young
(אַלּוּף נְעוּרֶיהָ)

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]

Support Reference: Possession

ULT **her youth**
UST when they were young
(נְעוּרֶיהָ)

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]

Support Reference: Abstract Nouns

> ULT **the covenant of her God**
> UST what they had promised to God {when they married}
> (בְּרִית אֱלֹהֶיהָ)

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]

Support Reference: Possession

> ULT **the covenant of her God**
> UST what they had promised to God {when they married}
> (בְּרִית אֱלֹהֶיהָ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the one who forsakes	Those women left
the companion of	the husbands they married
the covenant of	what they had promised
her God	to God {when they married}

Proverbs 2:18

ULT	UST
For her house sinks down to death and her tracks, to the spirits of dead ones.	*{Being discreet and insightful will rescue you} because {going to} such a woman's house will cause you to die. Indeed, going with her is the same as going to the place where the spirits of dead people are.*

ULT **For**
UST {Being discreet and insightful will rescue you} because
(כִּ֤י)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **her house sinks down to death and her tracks, to the spirits of dead ones**
UST { … going to} such a woman's house will cause you to die. Indeed, going with her is the same as going to the place where the spirits of dead people are
(שָׁחָה אֶל־מָ֥וֶת בֵּיתָ֑הּ וְאֶל־רְפָאִ֥ים מַעְגְּלֹתֶֽיהָ)

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]

Support Reference: Parallelism

ULT **her house sinks down**
UST {going to} such a woman's house
(שָׁחָה & בֵּיתָ֑הּ)

Here, **her house** represents the woman herself and her activities. Alternate translation: [being involved with her takes you down]

Support Reference: Metonymy

ULT **sinks down to death**
UST going to … will cause you to die
(שָׁחָה אֶל־מָוֶת)

Here Solomon speaks of death as a place. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [results in a man dying] or [is a way to die]

Support Reference: Metaphor

ULT **and her tracks, to the spirits of dead ones**
UST Indeed, going with her is the same as going to the place where the spirits of dead people are
(וְאֶל־רְפָאִים מַעְגְּלֹתֶיהָ)

Solomon is leaving out some of the words that in many languages a clause would need in order to be complete. If necessary, 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]

Support Reference: Ellipsis

ULT **her tracks**
UST going with her
(מַעְגְּלֹתֶיהָ)

Here, Solomon speaks of the activities that a man would participate in with this woman as **her tracks**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [becoming involved with her]

Support Reference: Metaphor

ULT **the spirits of dead ones**
UST the place where the spirits of dead people are
(רְפָאִים)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
her house	such a woman's house

ULT	UST
the spirits of dead ones	the place where the spirits of dead people are

Proverbs 2:19

ULT	UST
All those who enter her will not return, and they will not reach the paths of life.	*No man who acts adulterously with her will live again. He will no longer be able to live in a way that results in life with God.*

ULT **those who enter her**
UST who acts adulterously with her
(בָּאֶיהָ)

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]

Support Reference: Euphemism

ULT **will not return**
UST No … will live again
(לֹא יְשׁוּבוּן)

Here, Solomon refers to being restored to a righteous life as a **return** from the path that leads to death. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [will never again have a righteous life]

Support Reference: Metaphor

ULT **and they will not reach the paths of life**
UST He will no longer be able to live in a way that results in life with God
(וְלֹא־יַשִּׂיגוּ אָרְחוֹת חַיִּים)

Solomon speaks of living in God's way that leads to life with him as **the paths of life**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and he will never again live happily as God desires]

Support Reference: Metaphor

Proverbs 2:20

ULT	UST
So you shall walk in the way of the good ones and the paths of the righteous ones you shall keep.	*Therefore, behave like a good person. Indeed, conduct yourself like a righteous person.*

ULT **So**
UST Therefore
(לְמַ֗עַן)

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

Support Reference: Connect — Reason-and-Result Relationship

ULT **you shall walk in the way of the good ones and the paths of the righteous ones you shall keep**
UST behave like a good person. Indeed, conduct yourself like a righteous person
(תֵּלֵךְ֙ בְּדֶ֣רֶךְ טוֹבִ֔ים וְאָרְחֹ֖ות צַדִּיקִ֥ים תִּשְׁמֹֽר)

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 walk in the way of the good ones, yes, keep the path of the righteous ones]

Support Reference: Parallelism

ULT **you shall walk in the way of the good ones and the paths of the righteous ones you shall keep**
UST behave like a good person. Indeed, conduct yourself like a righteous person
(תֵּלֵךְ֙ בְּדֶ֣רֶךְ טוֹבִ֔ים וְאָרְחֹ֖ות צַדִּיקִ֥ים תִּשְׁמֹֽר)

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]

Support Reference: Statements — Other Uses

ULT **you shall walk in the way of … and the paths of**
UST behave like … Indeed, conduct yourself like a righteous person
(תֵּלֵךְ בְּדֶרֶךְ & וְאָרְחוֹת)

Solomon is speaking of how people behave or live their lives as walking along a certain **way** or staying on certain **paths**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [you shall behave like … and the behaviors of]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the good ones	a good person
the righteous ones	Indeed, conduct yourself like a righteous person

Proverbs 2:21

ULT	UST
For the upright will dwell {in} the land, and the blameless will remain in it,	*This is important because {only} people who live uprightly will live in our land, Indeed, it is the people who do not act wickedly who will stay in this land for a long time.*

ULT **For**
UST This is important because
(כִּי)

For here indicates that what follows in 2:21–22 is the reason for what was stated in 2:11–20. Use an expression for this that is natural in your language. See how you translated a similar use of **For** in 1:32. Alternate translation: [Do this, because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the upright will dwell {in} the land, and the blameless will remain in it**
UST { … only} people who live uprightly will live in our land, Indeed, it is the people who do not act wickedly who will stay in this land for a long time
(יְשָׁרִים יִשְׁכְּנוּ אֶרֶץ וּתְמִימִים יִוָּתְרוּ בָהּ)

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]

Support Reference: Parallelism

ULT **will dwell {in} the land … will remain in it**
UST will live in our land … who will stay in this land for a long time
(יִשְׁכְּנוּ אֶרֶץ & יִוָּתְרוּ בָהּ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **and the blameless**
> UST Indeed, it is the people who do not act wickedly
> (וּתְמִימִים)

Here, **the blameless** refers to people who do what is right. If it would be helpful in your language, you could state this explicitly. Alternate translation: [and the people who do what is right]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the upright	{only} people who live uprightly
{in} the land	our land
and the blameless	Indeed, it is the people who do not act wickedly

Proverbs 2:22

ULT	UST
but wicked ones will be cut off from the land, and treacherous ones will be torn away from it.	*By contrast, Yahweh will remove people who act wickedly from our land. Be sure of this: Yahweh will completely remove people who act treacherously from this land!*

ULT **but wicked ones**
UST By contrast … people who act wickedly
(וּרְשָׁעִים)

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

Support Reference: Connect — Contrast Relationship

ULT **but wicked ones will be cut off from the land, and treacherous ones will be torn away from it**
UST By contrast, Yahweh will remove people who act wickedly from our land. Be sure of this: Yahweh will completely remove people who act treacherously from this land
(וּרְשָׁעִים מֵאֶרֶץ יִכָּרֵתוּ וּבוֹגְדִים יִסָּחוּ מִמֶּנָּה)

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 connect the clauses with a word that shows that the second clause is repeating the first one, not saying something additional. Alternate translation: [but wicked ones will be cut off from the land, yes, all the treacherous ones will be torn away from it]

Support Reference: Parallelism

ULT **will be cut off … will be torn away**
UST Yahweh will remove … Yahweh will completely remove
(יִכָּרֵתוּ & יִסָּחוּ)

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]

Support Reference: Active or Passive

ULT **will be cut off … will be torn away**
UST Yahweh will remove … Yahweh will completely remove
(יִסָּחוּ & יִכָּרֵתוּ)

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]

Support Reference: Metaphor

ULT **from the land … from it**
UST from our land … from this land
(מֵאֶרֶץ & מִמֶּנָּה)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
but wicked ones	By contrast … people who act wickedly
from the land	from our land

Proverbs 3

Proverbs 3 Chapter Introduction

Structure and Formatting

Benefits of wisdom

- 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.” While some of these proverbs are about common temptations of young men, the proverbs in this chapter apply more generally to people and their relationships with others.

Translation Issues in This Chapter

Personification

In 3:15–18, wisdom is referred to as if it were a woman. In languages where it makes sense for a woman figure to represent an abstract concept like wisdom, the translator can translate the personification directly. However, if direct translation does not work in your language, consider translating these personifications as similes instead. In that case, wisdom would be presented as being like a wise woman. (See: Personification)

Proverbs 3:1

ULT	UST
My son, do not forget my law, and my commandments let your heart guard.	*My child, remember the rules I have taught you! Always be mindful to obey what I have commanded you!*

ULT **My son**
UST My child
(בְּנִי)

See how you translated the same use of this phrase in 1:8.

Support Reference: When Masculine Words Include Women

ULT **do not forget my law, and my commandments let your heart guard**
UST remember the rules I have taught you! Always be mindful to obey what I have commanded you
(תּוֹרָתִי אַל־תִּשְׁכָּח וּמִצְוֹתַי יִצֹּר לִבֶּךָ)

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]

Support Reference: Parallelism

ULT **do not forget**
UST remember
(אַל־תִּשְׁכָּח)

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.

Support Reference: Litotes

ULT **my law**
UST the rules I have taught you
(תּוֹרָתִי)

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.

Support Reference: Collective Nouns

ULT **and my commandments**
UST what I have commanded you
(וּמִצְוֹתַי)

See how you translated the abstract noun **commandments** in 2:1.

Support Reference: Abstract Nouns

ULT **let your heart guard**
UST Always be mindful to obey
(יִצֹּר לִבֶּךָ)

See how you translated the same use of **heart** in 2:2.

Support Reference: Metonymy

ULT **let your heart guard**
UST Always be mindful to obey
(יִצֹּר לִבֶּךָ)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
My son	My child
my law	the rules I have taught you
let … guard	Always be mindful to obey

Proverbs 3:2

ULT	UST
For length of days and years of life and peace, they will add to you.	*{Do this} because {obeying} what I have commanded you will help you live for a long time with many fulfilling and peaceful years.*

ULT **For**
UST {Do this} because
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **length of days and years of life and peace, they will add to you**
UST {obeying} what I have commanded you will help you live for a long time with many fulfilling and peaceful years
(אֹ֣רֶךְ יָ֭מִים וּשְׁנ֣וֹת חַיִּ֑ים וְ֝שָׁלֹ֗ום יוֹסִ֣יפוּ לָֽךְ)

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]

Support Reference: Information Structure

ULT **length of days**
UST live for a long time
(אֹ֣רֶךְ יָ֭מִים)

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]

Support Reference: Idiom

> ULT **and years of life**
> UST with many fulfilling … years
> (וּשְׁנוֹת חַיִּים)

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]

Support Reference: Idiom

> ULT **and peace**
> UST and peaceful
> (וְשָׁלוֹם)

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]

Support Reference: Abstract Nouns

> ULT **they will add**
> UST {obeying} what I have commanded you will help
> (יוֹסִיפוּ)

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]

Support Reference: Pronouns — When to Use Them

> ULT **they will add to you**
> UST {obeying} what I have commanded you will help you
> (יוֹסִיפוּ לָךְ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	live for a long time
and years of	with many fulfilling … years

ULT	UST
and peace	and peaceful

Proverbs 3:3

ULT	UST
Do not let covenant faithfulness and trustworthiness leave you; tie them on your neck, write them on the tablet of your heart,	*Always be faithful and trustworthy. Let everyone see {how faithful and trustworthy you are, as if} they were a necklace you are wearing. Remember to be faithful and trustworthy at all times.*

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

UST Always be faithful and trustworthy. Let everyone see {how faithful and trustworthy you are, as if} they were a necklace you are wearing. Remember to be faithful and trustworthy at all times

(חֶסֶד וֶאֱמֶת אַל־יַעַזְבֶךָּ קָשְׁרֵם עַל־גַּרְגְּרוֹתֶיךָ כָּתְבֵם עַל־לוּחַ לִבֶּךָ)

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]

Support Reference: Parallelism

ULT **Do not let covenant faithfulness and trustworthiness leave you**

UST Always be faithful and trustworthy

(חֶסֶד וֶאֱמֶת אַל־יַעַזְבֶךָּ)

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]

Support Reference: Personification

ULT **Do not let covenant faithfulness and trustworthiness leave you**
UST Always be faithful and trustworthy
(חֶסֶד וֶאֱמֶת אַל־יַעַזְבֶךָ)

Solomon is using a figure of speech here, consisting of the negative particle **not** and the negative word **leave**. If it would be clearer in your language, you could use a positive expression to translate this. Alternate translation: [Retain covenant faithfulness and trustworthiness]

Support Reference: Double Negatives

ULT **covenant faithfulness and trustworthiness**
UST faithful and trustworthy
(חֶסֶד וֶאֱמֶת)

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]

Support Reference: Abstract Nouns

ULT **tie them on your neck**
UST Let everyone see {how faithful and trustworthy you are, as if} they were a necklace you are wearing
(קְשֵׁרֵם עַל־גַּרְגְּרוֹתֶיךָ)

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]

Support Reference: Metaphor

ULT **write them on the tablet of your heart**
UST Remember to be faithful and trustworthy at all times
(כָּתְבֵם עַל־לוּחַ לִבֶּךָ)

See how you translated the same use of **heart** in 2:2.

Support Reference: Metonymy

ULT **write them on the tablet of your heart**
UST Remember to be faithful and trustworthy at all times
(כָּתְבֵם עַל־לוּחַ לִבֶּךָ)

Here Solomon speaks of the **heart** as if it were a **tablet** upon which someone could **writecovenant 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
covenant faithfulness	faithful
and trustworthiness	and trustworthy
tie them	Let everyone see {how faithful and trustworthy you are, as if} they were a necklace you are wearing

Proverbs 3:4

ULT	UST
and find favor and good insight in the eyes of God and man!	*As a result of doing so, both God and people will approve of you and consider you an insightful person.*

ULT **and find favor**
UST As a result of doing so … will approve of you
(וּמְצָא־חֵן)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **and find**
UST As a result of doing so
(וּמְצָא)

The word translated **find** is an imperative, but it communicates a good result rather than a command. Use a form in your language that communicates a good result. Alternate translation: [and then you will get]

Support Reference: Imperatives — Other Uses

ULT **and find favor and good insight**
UST As a result of doing so … will approve of you and consider you an insightful person
(וּמְצָא־חֵן וְשֵׂכֶל־טֹוב)

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]

Support Reference: Metaphor

ULT **in the eyes of**
UST both God
(בְּעֵינֵי)

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]

Support Reference: Metaphor

ULT **and man**
UST and people
(וְאָדָם)

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]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
favor	will approve of you
good	and consider you an insightful person
and … insight	and consider you an insightful person
God	both God

Proverbs 3:5

ULT	UST
Trust in Yahweh with all your heart and on your understanding do not lean.	*Trust Yahweh completely, and do not rely on what you understand.*

ULT **your heart**
UST completely
(לִבֶּךָ)

See how you translated **heart** in 2:2.

Support Reference: Metonymy

ULT **and on your understanding do not lean**
UST and do not rely on what you understand
(וְאֶל־בִּינָתְךָ אַל־תִּשָּׁעֵן)

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

Support Reference: Metaphor

ULT **your understanding**
UST on what you understand
(בִּינָתְךָ)

See how you translated the abstract noun **understanding** in 1:2.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Trust	Trust
Yahweh	Yahweh
your understanding	on what you understand

Proverbs 3:6

ULT	UST
In all your ways acknowledge him, and he himself will straighten your paths.	*Let Yahweh lead you whenever you do anything. As a result {of doing so}, he will show you what you should do.*

ULT In all your ways … your paths
UST whenever you do anything … what you should do
(בְּכָל־דְּרָכֶיךָ & אֹרְחֹתֶיךָ)

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]

Support Reference: Metaphor

ULT and he himself will straighten
UST As a result {of doing so}, he will show you
(וְהוּא יְיַשֵּׁר)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT and he himself will straighten
UST As a result {of doing so}, he will show you
(וְהוּא יְיַשֵּׁר)

For emphasis, Solomon is explicitly stating a pronoun even though the meaning **he** is already there. 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]

Support Reference: Pronouns — When to Use Them

ULT **and he himself will straighten your paths**
UST As a result {of doing so}, he will show you what you should do
(וְהוּא יְיַשֵּׁר אֹרְחֹתָיִךְ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
acknowledge him	Let Yahweh lead you

Proverbs 3:7

ULT	UST
Do not be wise in your eyes; fear Yahweh and turn away from evil.	*Do not think that you know what is best. Instead, revere Yahweh and refuse to do what is evil.*

ULT in your eyes
UST think
(בְּעֵינֶיךָ)

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]

Support Reference: Metaphor

ULT fear Yahweh and turn away from evil
UST Instead, revere Yahweh and refuse to do what is evil
(יְרָא אֶת־יְהוָה וְסוּר מֵרָע)

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]

Support Reference: Connect — Contrast Relationship

ULT and turn away from evil
UST and refuse to do what is evil
(וְסוּר מֵרָע)

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 acts]

Support Reference: Metaphor

> ULT **from evil**
> UST what is evil
> (מֵרָֽע)

See how you translated the abstract noun **evil** in 1:16.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wise	that you know what is best
fear	Instead, revere
Yahweh	Yahweh
from evil	what is evil

Proverbs 3:8

ULT	UST
It will be healing for your navel and refreshment for your bones.	*Doing so will make your body healthy. Indeed, {doing so} will strengthen you from the inside.*

ULT **It will be healing for your navel and refreshment for your bones**
UST Doing so will make your body healthy. Indeed, {doing so} will strengthen you from the inside
(רִפְאוּת תְּהִי לְשָׁרֶךָ וְשִׁקּוּי לְעַצְמוֹתֶיךָ)

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]

Support Reference: Parallelism

ULT **It will be**
UST Doing so will
(תְּהִי)

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]

Support Reference: Pronouns — When to Use Them

ULT **for your navel … for your bones**
UST your body … from the inside
(לְשָׁרֶךָ & לְעַצְמוֹתֶיךָ)

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]

Support Reference: Synecdoche

> ULT **and refreshment for your bones**
> UST Indeed, {doing so} will strengthen you from the inside
> (וְשִׁקּוּי לְעַצְמוֹתָֽיִךְ)

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]

Support Reference: Ellipsis

> ULT **and refreshment for your bones**
> UST Indeed, {doing so} will strengthen you from the inside
> (וְשִׁקּוּי לְעַצְמוֹתָֽיִךְ)

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]

Support Reference: Abstract Nouns

Proverbs 3:9

ULT	UST
Honor Yahweh from your wealth and from the first of all your produce,	*Revere Yahweh {by giving to him} some of your riches, and {by giving to him} some of the first {crops} from everything that you harvest.*

ULT **from your wealth and from the first of all your produce**
UST { … by giving to him} some of your riches, and {by giving to him} some of the first {crops} from everything that you harvest
(מֵהוֹנֶךָ וּמֵרֵאשִׁית כָּל־תְּבוּאָתֶךָ)

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]

Support Reference: Ellipsis

ULT **and from the first of**
UST and {by giving to him} some of the first {crops} from
(וּמֵרֵאשִׁית)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Honor	Revere
Yahweh	Yahweh
your produce	that you harvest
and from the first of	and {by giving to him} some of the first {crops} from

Proverbs 3:10

ULT	UST
and your storehouses will be filled with abundance, and with new wine, your wine vats will burst open.	*{Doing so} will result in your places for storing crops becoming completely full {of crops}. Even your containers for wine will overflow with fresh wine.*

ULT **and your storehouses will be filled with abundance**
UST Doing so} will result in your places for storing crops becoming completely full {of crops}
(וְיִמָּלְאוּ אֲסָמֶיךָ שָׂבָע)

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 filled with plenty] or [This will result in your storehouses being abundantly full]

Support Reference: Connect — Reason-and-Result Relationship

ULT **and your storehouses will be filled with abundance**
UST Doing so} will result in your places for storing crops becoming completely full {of crops}
(וְיִמָּלְאוּ אֲסָמֶיךָ שָׂבָע)

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 abundantly full] or [and Yahweh will abundantly fill your storehouses]

Support Reference: Active or Passive

ULT **your storehouses**
UST your places for storing crops
(אֲסָמֶיךָ)

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 barns] or [your place for storing harvested crops]

Support Reference: Translate Unknowns

ULT **abundance**
UST becoming completely full {of crops}
(שָׂבָע)

Here, **abundance** 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and with new wine, your wine vats will burst open**
UST Even your containers for wine will overflow with fresh wine
(וְתִירוֹשׁ יְקָבֶיךָ יִפְרֹצוּ)

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 for juice will become so extremely full that they break open]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your storehouses	your places for storing crops
and with new wine	Even … fresh wine
your wine vats	your containers for wine

Proverbs 3:11

ULT	UST
The correction of Yahweh, my son, do not reject, and do not abhor his rebuke.	*My child, do not refuse to listen when Yahweh corrects you. Do not be resentful even when he rebukes you.*

ULT The correction of … his rebuke
UST when … corrects you … when he rebukes you
(מוּסָר & בְּתוֹכַחְתּוֹ)

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]

Support Reference: Abstract Nouns

ULT my son
UST My child
(בְּנִי)

See how you translated the same use of this phrase in 1:8.

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
my son	My child
do … reject	do … refuse to listen
his rebuke	when he rebukes you

Proverbs 3:12

ULT	UST
For whom Yahweh loves, he disciplines, and like a father, a son in whom he delights.	*{Do not respond in that way} because Yahweh {only} reproves the people whom he loves, just as a father reproves the children whom he cherishes.*

ULT **For**
UST {Do not respond in that way} because
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **and like a father, a son in whom he delights**
UST just as a father reproves the children whom he cherishes
(וּכְאָב אֶת־בֵּן יִרְצֶה)

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 disciplines a son in whom he delights]

Support Reference: Ellipsis

ULT **a son in whom he delights**
UST the children whom he cherishes
(אֶת־בֵּן יִרְצֶה)

The phrase **in whom he delights** 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 for whom he has great affection]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **a son**
> UST the children
> (אֶת־בֵּן)

See how you translated the same use of **son** in 1:8.

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
loves, he	he loves
disciplines	{only} reproves
and like a father	just as a father reproves
a son	the children
in whom he delights	whom he cherishes

Proverbs 3:13

ULT	UST
Happy {is} a man who finds wisdom and a man who obtains understanding.	*People who become wise are happy. Indeed, the people who understand {Yahweh's world are the ones who} are truly happy.*

ULT **Happy {is} a man who finds wisdom and a man who obtains understanding**
UST People who become wise are happy. Indeed, the people who understand {Yahweh's world are the ones who} are truly happy
(אַשְׁרֵי אָדָם מָצָא חָכְמָה וְאָדָם יָפִיק תְּבוּנָה)

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]

Support Reference: Parallelism

ULT **{is} a man … and a man**
UST People … Indeed, the people
(אָדָם & וְאָדָם)

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 expressions that would be more natural in your language. Alternate translation: [is a person … and a person]

Support Reference: Generic Noun Phrases

ULT **who finds wisdom**
UST who become wise
(מָצָא חָכְמָה)

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]

Support Reference: Metaphor

ULT and a man who obtains understanding
UST Indeed, the people who understand {Yahweh's world are the ones who} are truly happy
(וְאָדָם יָפִיק תְּבוּנָה)

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 happy is a man who obtains understanding]

Support Reference: Ellipsis

ULT wisdom … understanding
UST wise … who understand {Yahweh's world are the ones who} are truly happy
(חָכְמָה & תְּבוּנָה)

See how you translated the abstract nouns **wisdom** and **understanding** in 1:2.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Happy	are happy
wisdom	wise
understanding	who understand {Yahweh's world are the ones who} are truly happy

Proverbs 3:14

ULT	UST
For better {is} its profit than the profit of silver, and than gold, its produce.	*{This is} because being wise benefits people more than silver {could benefit them}. Indeed, being wise is worth more to people than having gold.*

ULT **For**
UST {This is} because
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **better {is} its profit than the profit of silver, and than gold, its produce**
UST being wise benefits people more than silver {could benefit them}. Indeed, being wise is worth more to people than having gold
(טוֹב סַחְרָהּ מִסְּחַר־כֶּסֶף וּמֵחָרוּץ תְּבוּאָתָהּ)

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]

Support Reference: Parallelism

ULT **and than gold, its produce**
UST Indeed, being wise is worth more to people than having gold
(וּמֵחָרוּץ תְּבוּאָתָהּ)

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]

Support Reference: Ellipsis

ULT **{is} its profit … its produce**
UST being wise benefits people … being wise is worth … to people
(סַחְרָהּ & תְּבוּאָתָהּ)

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]

Support Reference: Pronouns — When to Use Them

ULT **{is} its profit than the profit of silver**
UST being wise benefits people … than silver {could benefit them}
(סַחְרָהּ מִפְּחַר־כָּסֶף)

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]

Support Reference: Metaphor

ULT **than the profit of silver**
UST than silver {could benefit them}
(מִפְּחַר־כָּסֶף)

Here Solomon is using the possessive form to describe the **profit** or wealth that one gains by having **silver**. If it would be helpful in your language, you could state this explicitly. Alternate translation: [than the benefit one gets from having silver]

Support Reference: Possession

ULT **and than gold, its produce**
UST Indeed, being wise is worth more to people than having gold
(וּמֵחָרוּץ תְּבוּאָתָהּ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
better	more
{is} its profit	being wise benefits people
than the profit of	than … could benefit them
silver	silver

ULT	UST
and than gold	Indeed … more … than having gold
its produce	being wise is worth … to people

Proverbs 3:15

ULT	UST
She is more precious than coral pearls, and all your desired things do not compare with her.	*Being wise is more valuable than precious jewels. There is nothing that you could desire that is worth as much as being wise.*

ULT She … with her
UST Being wise … as much as being wise
(הִיא & בָּהּ)

In 3:15–18 Solomon speaks of wisdom as if it were a woman. See the discussion of this in the Chapter Introduction. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [It … with it]

Support Reference: Personification

ULT is more precious than coral pearls
UST is more valuable than precious jewels
(יְקָרָה & מפניים)

The word translated **coral pearls** 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 **coral pearls** 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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your desired things	There is nothing that you could desire that is worth

Proverbs 3:16

ULT	UST
Length of days {is} in her right hand; in her left hand {are} riches and honor.	*Being wise will help you live for a long time. Being wise will help you become wealthy and honorable.*

ULT Length of days
UST live for a long time
(אֹ֣רֶךְ יָמִ֣ים)

See how you translated this idiom in 3:2.

Support Reference: Idiom

ULT { … is} in her right hand; in her left hand
UST Being wise will help you … Being wise will help you
(בִּֽימִינָ֣הּ בְּשְׂמֹאולָֽהּ)

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]

Support Reference: Personification

ULT { … is} in her right hand; in her left hand {are} riches
UST Being wise will help you … Being wise will help you become wealthy
(בִּֽימִינָ֣הּ בְּשְׂמֹאולָ֣הּ עֹ֣שֶׁר)

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]

Support Reference: Metaphor

ULT and honor
UST and honorable
(וְכָבֽוֹד)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	live for a long time
and honor	and honorable

Proverbs 3:17

ULT	UST
Her ways {are} ways of pleasantness, and all her paths {are} peace.	*Being wise will allow you to live pleasantly. Indeed, in every way being wise will allow you to live peacefully.*

ULT **Her ways {are} ways of pleasantness, and all her paths {are} peace**
UST Being wise will allow you to live pleasantly. Indeed, in every way being wise will allow you to live peacefully
(דְּרָכֶיהָ דַרְכֵי־נֹעַם וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם)

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]

Support Reference: Parallelism

ULT **Her ways … her paths**
UST Being wise will allow you to live pleasantly … being wise will allow you to live
(דְּרָכֶיהָ & נְתִיבוֹתֶיהָ)

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 paths]

Support Reference: Personification

ULT **Her ways {are} ways of … her paths {are} peace**
UST Being wise will allow you to live pleasantly … being wise will allow you to live peacefully
(דְּרָכֶיהָ דַרְכֵי & נְתִיבוֹתֶיהָ שָׁלוֹם)

In this verse, **ways** and **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]

Support Reference: Metaphor

ULT **{are} ways of pleasantness**
UST Being wise will allow you to live pleasantly
(דַּרְכֵי־נֹעַם)

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]

Support Reference: Possession

ULT **{are} peace**
UST peacefully
(שָׁלוֹם)

Here Solomon implies that **peace** is the result of following wisdom's **paths**. Use a natural way in your language to indicate result. Alternate translation: [lead to being peaceful] or [result in living peacefully]

Support Reference: Connect — Reason-and-Result Relationship

ULT **{are} peace**
UST peacefully
(שָׁלוֹם)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{are} peace	peacefully

Proverbs 3:18

ULT	UST
She {is} a tree of life to the ones who take hold of her, and those who grasp her {are} happy.	*What is wise is {like} a tree {with fruit} that sustains the people who possess it, People who are consistently wise live happily.*

ULT **She … of her, and those who grasp her**
UST What is wise … it, People who are consistently wise
(הִיא & בָּהּ וְתֹמְכֶיהָ)

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]

Support Reference: Pronouns — When to Use Them

ULT **{is} a tree of life**
UST is {like} a tree {with fruit} that sustains
(עֵץ־חַיִּים)

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]

Support Reference: Possession

ULT **{is} a tree of life to the ones who take hold of her**
UST is {like} a tree {with fruit} that sustains the people who possess it
(עֵץ־חַיִּים & לַמַּחֲזִיקִים בָּהּ)

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]

Support Reference: Metaphor

ULT **to the ones who take hold of her, and those who grasp her**
UST the people who possess it, People who are consistently wise
(לַמַּחֲזִיקִים בָּהּ וְתֹמְכֶיהָ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{are} happy	live happily

Proverbs 3:19

ULT	UST
Yahweh by wisdom founded the earth; he established the heavens by understanding.	*Yahweh made the world through being wise. Through being skillful, he made the sky and everything in it.*

ULT founded the earth
UST made the world
(יָסַד־אֶרֶץ)

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]

Support Reference: Metaphor

ULT by wisdom … by understanding
UST through being wise. Through being skillful
(בְּחָכְמָה & בִּתְבוּנָה)

See how you translated the abstract nouns **wisdom** in 1:2 and **understanding** in 2:2.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
by wisdom	through being wise
founded	made
the earth	the world
he established	he made
the heavens	the sky and everything in it
by understanding	Through being skillful

Proverbs 3:20

ULT	UST
By his knowledge, the depths broke open and the clouds dripped dew.	*Through knowing all things, Yahweh made water burst forth from deep {below the earth} and he made water fall from the clouds {above}.*

ULT By his knowledge
UST Through knowing all things
(בְּדַעְתּוֹ)

If your language does not use an abstract noun for the idea of **knowledge**, you could express the same idea as in the UST.

Support Reference: Abstract Nouns

ULT the depths
UST water … from deep {below the earth}
(תְּהוֹמוֹת)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT broke open
UST Yahweh made … burst forth
(נִבְקָעוּ)

Here, **broke open** refers to: (1) the water from **the depths** bursting out from under the ground and coming to the surface of the earth. Alternate translation: [burst forth water onto the earth]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
By his knowledge	Through knowing all things

Proverbs 3:21

ULT	UST
My son, do not let them depart from your eyes; guard prudence and discretion,	*My child, always remember to do what is prudent and brings a good outcome. Always be mindful to do those things.*

ULT **My son**
UST My child
(בְּנִי)

See how you translated the same use of this phrase in 1:8.

Support Reference: When Masculine Words Include Women

ULT **do not let them depart from your eyes; guard prudence and discretion**
UST always remember to do what is prudent and brings a good outcome. Always be mindful to do those things
(אַל־יַלְזוּ מֵעֵינֶיךָ נְצֹר תּוּשִׁיָּה וּמְזִמָּה)

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]

Support Reference: Information Structure

ULT **do not let them depart from your eyes**
UST always remember to do
(אַל־יַלְזוּ מֵעֵינֶיךָ)

Here Solomon speaks of someone not forgetting something as if he 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]

Support Reference: Metaphor

ULT **guard**
UST Always be mindful to do those things
(נְצֹר)

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]

Support Reference: Metaphor

> ULT **prudence and discretion**
> UST what is prudent and brings a good outcome
> (תֻּשִׁיָּה וּמְזִמָּה)

See how you translated the abstract nouns **prudence** and **discretion** in 1:4.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
My son	My child
guard	Always be mindful to do those things
prudence	what is prudent

Proverbs 3:22

ULT	UST
and they will be life for your soul and grace for your neck.	*Doing so will give you a satisfying life and people will honor and respect you.*

ULT **and they will be**
UST Doing so will
(וְיִהְיוּ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **and they will be**
UST Doing so will
(וְיִהְיוּ)

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]

Support Reference: Pronouns — When to Use Them

ULT **for your soul**
UST you
(לְנַפְשֶׁךָ)

See how you translated the same use of **soul** in 2:10.

Support Reference: Synecdoche

ULT **and they will be life for your soul**
UST Doing so will give you a satisfying life
(וְיִהְיוּ חַיִּים לְנַפְשֶׁךָ)

This phrase is an idiom that refers to having a full life, in both quality and length. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [and they will allow you to have a good, long life]

Support Reference: Idiom

ULT **and grace for your neck**
UST and people will honor and respect you
(וְחֵ֣ן לְגַרְגְּרֹתֶֽיךָ׃)

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]

Support Reference: Metonymy

ULT **and grace for your neck**
UST and people will honor and respect you
(וְחֵ֣ן לְגַרְגְּרֹתֶֽיךָ׃)

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 be attractive to others, like a necklace around your neck]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for your soul	you
and grace	and people will honor and respect you

Proverbs 3:23

ULT	UST
Then you will walk your way to security and your foot will not stumble.	*Doing what is prudent and good will {also} cause you to live safely. They will keep you from making any serious mistakes.*

ULT Then you will walk
UST Doing what is prudent and good will {also} cause you
(אָז תֵּלֵךְ)

Then here introduces more results, stated in verses 23 and 24, 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]

Support Reference: Connect — Reason-and-Result Relationship

ULT you will walk your way to security and your foot will not stumble
UST will {also} cause you to live safely. They will keep you from making any serious mistakes
(תֵּלֵךְ לָבֶטַח דַּרְכֶּךָ וְרַגְלְךָ לֹא תִגּוֹף)

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 and you will not do what is wrong]

Support Reference: Metaphor

ULT to security
UST safely
(לָבֶטַח)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will … stumble	They will keep you from making any serious mistakes

Proverbs 3:24

ULT	UST
If you lie down, you will not be in dread. You will lie down, and your sleep will be pleasant.	*When you lie down {to sleep}, you will not fear anything. You will lie down {to sleep} and sleep peacefully.*

ULT you lie down … You will lie down
UST you lie down {to sleep} … You will lie down {to sleep}
(תִּשְׁכַּב & וְשָׁכַבְתָּ)

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.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you will … be in dread	you will … fear anything
and … will be pleasant	and … peacefully

Proverbs 3:25

ULT	UST
Do not be afraid of sudden dread and of the devastation of the wicked when it comes.	*Do not worry about something terrible suddenly happening {to you}, or about {what will happen} when God destroys wicked people.*

ULT **of sudden dread and of the devastation of**
UST about something terrible suddenly happening {to you}, or about {what will happen} when God destroys wicked people
(מִפַּחַד פִּתְאֹם וּמִשֹּׁאַת)

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 any terrible thing concerning]

Support Reference: Abstract Nouns

ULT **and of the devastation of the wicked**
UST or about {what will happen} when God destroys wicked people
(וּמִשֹּׁאַת רְשָׁעִים)

Here Solomon is using the possessive form to describe **the devastation** that is related to **the wicked** in some way. This could mean: (1) the devastation that God will do to the wicked people. Alternate translation: [and of the devastation that happens to wicked people]; (2) the devastation that wicked people do to others. Alternate translation: [and of the devastation that wicked people do]

Support Reference: Possession

ULT **it comes**
UST or about {what will happen} when God destroys wicked people
(תָּבֹא)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do … be afraid of … dread and of the devastation of	Do … worry about something terrible … happening {to you}

ULT	UST
	or about {what will happen} when God destroys wicked people
the wicked	or about {what will happen} when God destroys wicked people

Proverbs 3:26

ULT	UST
For Yahweh will be your confidence, and he will keep your foot from capture.	*{Do not worry} because Yahweh will make you confident. He will not allow people to harm you.*

ULT **For**
UST {Do not worry} because
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **your confidence**
UST make you confident
(בְּכִסְלֶךָ)

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]

Support Reference: Metonymy

ULT **your confidence**
UST make you confident
(בְּכִסְלֶךָ)

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]

Support Reference: Abstract Nouns

ULT **and he will keep your foot from capture**
UST He will not allow people to harm you
(וְשָׁמַר רַגְלְךָ מִלָּכֶד)

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

Support Reference: Synecdoche

> **ULT and he will keep your foot from capture**
> **UST** He will not allow people to harm you
> (וְשֶׁמַר רַגְלְךָ מִכֶּֽד)

Here Solomon is referring to the “sudden dread” or “devastation” from verse 25 as being caught 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 being caught by devastation as by a trap] or [and he will keep you from harm]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
and he will keep	He will not allow people to harm you
from capture	He will not allow people to harm you

Proverbs 3:27

ULT	UST
Do not withhold good from its owners, when it is in the power of your hand to act.	*Do not refrain from giving what is good to people who deserve it when you are able to do so.*

ULT **good**
UST what is good
(טֹוב)

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]

Support Reference: Abstract Nouns

ULT **from its owners**
UST to people who deserve it
(מִבְּעָלָיו)

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]

Support Reference: Metaphor

ULT **when it is in the power of your hand**
UST when you are able
(בִּהְיוֹת לְאֵל ידיך)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	what is good

Proverbs 3:28

ULT	UST
Do not say to your neighbor, “Go and return, and tomorrow I will give {it},” and it is with you.	*When you are with a friend {who needs something}, and you have it with you, do not tell that person, “Go away and come back tomorrow. I will give it to you then.”*

ULT **Do not say to your neighbor**
UST do not tell that person
(אַל־תֹּאמַר לרעיך)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I will give {it},” and it is**
UST When you are with a friend {who needs something} … I will give it to you then
(אֶתֵּן וְיֵשׁ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and it is**
UST When you are with a friend {who needs something}
(וְיֵשׁ)

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]

Support Reference: Connect — Simultaneous Time Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to your neighbor	that person

Proverbs 3:29

ULT	UST
Do not plot evil against your neighbor, and he is dwelling securely with you.	*Do not plan to harm people that you interact with, because they live near you and they trust you.*

ULT **Do not plot evil**
UST Do not plan to harm
(אַל־תַּחֲרֹשׁ & רָעָה)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **evil**
UST to harm
(רָעָה)

See how you translated the abstract noun **evil** in 1:16.

Support Reference: Abstract Nouns

ULT **securely**
UST and they trust you
(לָבֶטַח)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **with you**
UST near you
(אִתָּךְ)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your neighbor	people that you interact with
evil	to harm

Proverbs 3:30

ULT	UST
Do not contend with a man without cause if he has not done you evil.	*Do not argue needlessly with someone who has not harmed you.*

> ULT **a man … he has not done you**
> UST someone who has not harmed you
> (אָדָם & לֹא גָמְלֽוּךָ)

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

Support Reference: Generic Noun Phrases

> ULT **evil**
> UST has … harmed you
> (רָעָה)

See how you translated the abstract noun **evil** in 1:16.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	has … harmed you

Proverbs 3:31

ULT	UST
Do not be envious of a man of violence, and do not choose any of his ways.	*Do not envy violent people. Do not imitate anything they do.*

ULT of a man of violence
UST violent people
(בְּאִישׁ חָמָס)

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]

Support Reference: Possession

ULT of a man of
UST people
(בְּאִישׁ)

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

Support Reference: Generic Noun Phrases

ULT his ways
UST they do
(דְּרָכָיו)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do … be envious	Do … envy

Proverbs 3:32

ULT	UST
For an abomination to Yahweh {is} he who goes astray, but with the upright ones {is} his secret counsel.	*{Do not do so} because Yahweh detests {such} people who act wickedly, but he converses like a friend with people who act uprightly.*

ULT **For**
UST {Do not do so} because
(כִּ֤י)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **an abomination to Yahweh**
UST Yahweh detests
(תּוֹעֲבַ֣ת יְהוָ֑ה)

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]

Support Reference: Abstract Nouns

ULT **{is} he who goes astray**
UST {such} people who act wickedly
(נָלֽוֹז)

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: [is he who acts wickedly]

Support Reference: Metaphor

ULT **but with the upright ones {is} his secret counsel**
UST but he converses like a friend with people who act uprightly
(וְאֶת־יְשָׁרִים סוֹדוֹ)

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]

Support Reference: Metaphor

ULT **{is} his secret counsel**
UST he converses like a friend
(סוֹדוֹ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an abomination to	detests
Yahweh	Yahweh
the upright ones	with people who act uprightly
{is} his secret counsel	he converses like a friend

Proverbs 3:33

ULT	UST
The curse of Yahweh {is} on the house of a wicked {one}, but he blesses the abode of the righteous.	*Yahweh causes bad things to happen to the families of wicked people, but he causes good things to happen to the families of righteous people.*

ULT **The curse of Yahweh**
UST Yahweh causes bad things to happen
(מְאֵרַת יְהוָה)

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]

Support Reference: Possession

ULT **{is} on the house of**
UST to the families of
(בְּבֵית)

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]

Support Reference: Metaphor

ULT **{is} on the house of … but he blesses the abode of**
UST to the families of … but he causes good things to happen … the families of
(בְּבֵית & וּנְוֵה & יְבָרֵךְ)

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]

Support Reference: Metonymy

> ULT **a wicked {one}**
> UST wicked people
> (רָשָׁע)

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 an expression that would be more natural in your language. Alternate translation: [any wicked person]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The curse of	causes bad things to happen
Yahweh	Yahweh
{is} on the house of	to the families of
a wicked {one}	wicked people
he blesses	he causes good things to happen
the righteous	to … righteous people

Proverbs 3:34

ULT	UST
Though to the mockers he himself mocks, yet to the humble ones he gives favor.	*When people ridicule {others}, it is Yahweh who ridicules them, but he kindly helps those who are humble.*

ULT **he himself mocks**
UST it is Yahweh who ridicules them
(הוּא־יָלֵץ)

Here, the pronoun **himself** is added to **he** to give greater emphasis to this action of Yahweh. Use a natural way in your language for bringing out this emphasis. Alternate translation: [he indeed mocks]

Support Reference: Reflexive Pronouns

ULT **he gives favor**
UST he kindly helps
(יִתֵּן־חֵן)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the mockers	people ridicule {others}
he … mocks	who ridicules them
yet to the humble ones	but … those who are humble
favor	he kindly helps

Proverbs 3:35

ULT	UST
Wise ones will inherit honor, but stupid ones lift up dishonor.	*People will honor wise people, but people will shame foolish people.*

ULT **will inherit**
UST People will
(יִנְחָלוּ)

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: [will receive]

Support Reference: Metaphor

ULT **will inherit honor**
UST People will honor
(יִנְחָלוּ & כָּבוֹד)

If your language does not use an abstract noun for the idea of **honor**, you could express the same idea in another way. See how you translated **honor** in 3:16. Alternate translation: [will be honored] or [will be respected]

Support Reference: Metaphor

ULT **lift up**
UST people will shame
(מֵרִים)

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]

Support Reference: Metaphor

ULT **lift up dishonor**
UST people will shame
(מֵרִים קָלוֹן)

If your language does not use an abstract noun for the idea of **dishonor**, you could express the same idea in another way. Alternate translation: [will be dishonored] or [will be shamed]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Wise ones	wise people
will inherit	People will
honor	honor
but stupid ones	but … foolish people
dishonor	people will shame

Proverbs 4

Proverbs 4 Chapter Introduction

Structure and Formatting

Live wisely and do what is right

- 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, Solomon speaks of wisdom as if it were a person, specifically, as if it were a woman. See the discussion of this issue in the book introduction.

Proverbs 4:1

ULT	UST
Hear, sons, the instruction of a father, and listen attentively in order to know understanding.	*Children, listen carefully to what I, your father, am teaching you. Pay attention in order to learn what you should understand.*

ULT **Hear**
UST listen carefully
(שִׁמְעוּ)

See how you translated **Hear** in 1:8.

Support Reference: Idiom

ULT **sons**
UST Children
(בָּנִים)

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: [young people]

Support Reference: When Masculine Words Include Women

ULT **the instruction of … understanding**
UST to what … am teaching you … what you should understand
(מוּסַר & בִּינָה)

See how you translated the abstract nouns **instruction** and **understanding** in 1:2.

Support Reference: Abstract Nouns

ULT **a father**
UST I, your father
(אָב)

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]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sons	Children
the instruction of	to what … am teaching you

ULT	UST
a father	I, your father
in order to know	in order to learn
understanding	what you should understand

Proverbs 4:2

ULT	UST
For I give good teaching to you; do not forsake my law.	*{Do this} because what I am teaching you is good. {So} remember the rules that I am teaching you.*

ULT **For**
UST {Do this} because
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **to you**
UST you
(לָכֶם)

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

Support Reference: Forms of You

ULT **do not forsake my law**
UST {So} remember the rules that I am teaching you
(תּוֹרָתִי אַל־תַּעֲזֹבוּ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **do not forsake**
UST {So} remember
(אַל־תַּעֲזֹבוּ)

See how you translated this phrase in 1:8.

Support Reference: Litotes

> ULT **my law**
> UST the rules that I am teaching you
> (תּוֹרָתִי)

See how you translated the collective noun **law** in 1:8.

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	what I am teaching … is good
teaching	what I am teaching … is good
do … forsake	{So} remember
my law	the rules that I am teaching you

Proverbs 4:3

ULT	UST
When I was a son of my father, the tender and only one to the face of my mother,	*When I was just a boy with my father, {and} my mother's delicate, only son.*

ULT **When I was a son of my father**
UST When I was just a boy with my father
(כִּי־בֵן הָיִיתִי לְאָבִי)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the tender and only one**
UST delicate, only son
(רַךְ וְיָחִיד)

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]

Support Reference: Hendiadys

ULT **and only one**
UST only son
(וְיָחִיד)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **to the face of my mother**
> UST {and} my mother's
> (לִפְנֵי אִמִּי)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a son	just a boy
of my father	with my father

Proverbs 4:4

ULT	UST
then he taught me and said to me, "Let your heart grasp my words; keep my commandments and live!	*During that time, my father taught me. He told me, "Remember what I have told you! Do what I have commanded you, so that you will keep on living!*

ULT then he taught me
UST During that time, my father taught me
(וַיֹּרֵ֣נִי)

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

Support Reference: Pronouns — When to Use Them

ULT your heart
UST Remember what I have told you
(לִבֶּךָ)

See how you translated the same use of **heart** in 2:2.

Support Reference: Metonymy

ULT Let your heart grasp
UST Remember what I have told you
(לִבֶּךָ & יְתָמֶךְ)

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]

Support Reference: Metaphor

ULT my words
UST Remember what I have told you
(דְּבָרַ֑י)

See how you translated the similar use of **my words** in 1:23.

Support Reference: Metonymy

> ULT **my commandments**
> UST what I have commanded you
> (מִצְוֹתַ֑י)

See how you translated the abstract noun **commandments** in 2:1.

Support Reference: Abstract Nouns

> ULT **and live**
> UST so that you will keep on living
> (וְחֵֽיֵה)

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 life for you]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
keep	Do

Proverbs 4:5

ULT	UST
Acquire wisdom, acquire understanding; do not forget and do not veer from the sayings of my mouth.	*Learn what is wise and what you should understand! Always remember and keep doing the things that I have said to you!*

ULT wisdom … understanding
UST what is wise … what you should understand
(חָכְמָה & בִינָה)

See how you translated the abstract nouns **wisdom** and **understanding** in 1:2.

Support Reference: Abstract Nouns

ULT do not forget and do not veer from the sayings of my mouth
UST Always remember and keep doing the things that I have said to you
(אַל־תִּשְׁכַּח וְאַל־תֵּט מֵאִמְרֵי־פִֽי)

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]

Support Reference: Litotes

ULT do not forget and do not veer from the sayings of my mouth
UST Always remember and keep doing the things that I have said to you
(אַל־תִּשְׁכַּח וְאַל־תֵּט מֵאִמְרֵי־פִֽי)

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: [remember and keep obeying the sayings of my mouth]

Support Reference: Metaphor

> ULT **from the sayings of my mouth**
> UST the things that I have said to you
> (מֵאִמְרֵי־פִֽי)

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]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wisdom	what is wise
understanding	what you should understand

Proverbs 4:6

ULT	UST
Do not forsake her, and she will preserve you; love her, and she will guard you.	*Keep doing what is wise, because doing so will keep you safe. Love doing what is wise, because being wise will protect you from harm.*

ULT Do not forsake her
UST Keep doing what is wise
(אַל־תַּעַזְבֶהָ)

See how you translated **Do not forsake** in 1:8.

Support Reference: Litotes

ULT and she will preserve you … and she will guard you
UST because doing so will keep you safe … because being wise will protect you from harm
(וְתִשְׁמֶרֶךָּ & וְתִצְּרֶךָּ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT Do not forsake her, and she will preserve you; love her, and she will guard you
UST Keep doing what is wise, because doing so will keep you safe. Love doing what is wise, because being wise will protect you from harm
(אַל־תַּעַזְבֶהָ וְתִשְׁמֶרֶךָּ אֱהָבֶהָ וְתִצְּרֶךָּ)

In 4:6–9 Solomon speaks of wisdom as if it were a woman. See the discussion of this in the Chapter Introduction. If it would be helpful in your language, you could express the meaning plainly as in the UST or use a simile. 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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do … forsake her	Keep doing what is wise
and she will preserve you	because doing so will keep you safe
love her	Love doing what is wise

ULT	UST
and she will guard you	because being wise will protect you from harm

Proverbs 4:7

ULT	UST
Wisdom {is} first. Acquire wisdom! And with all your acquisition acquire understanding!	*Being wise is the most important thing. {So} become wise! {Even if} it costs you everything that you own, become a person who understands {God's world}!*

ULT **Wisdom {is} first**
UST Being wise is the most important thing
(רֵאשִׁית חָכְמָה)

Here, **first** could refer to: (1) first in importance, 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Acquire wisdom … acquire understanding**
UST {So} become wise … become a person who understands {God's world}
(קְנֵה חָכְמָה & קְנֵה בִינָה)

See how you translated these phrases in 4:5.

Support Reference: Abstract Nouns

ULT **And with all your acquisition**
UST {Even if} it costs you everything that you own
(וּבְכָל־קִנְיָנְךָ)

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]

Support Reference: Collective Nouns

ULT **And with all your acquisition**
UST {Even if} it costs you everything that you own
(וּבְכָל־קִנְיָנְךָ)

Here, **with all your acquisition** could mean: (1) “by using all of your resources” Alternate translation: [And by means of everything that you have,]; (2) “along with the other things that you acquire” Alternate translation: [And as you get other things,]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Wisdom {is}	Being wise
wisdom	wise
understanding	a person who understands {God’s world}

Proverbs 4:8

ULT	UST
Cherish her, and she will raise you up; she will honor you when you embrace her.	*Prize what is wise, so that you will become great. People will honor you when you value what is wise.*

ULT **Cherish her, and she will raise you up; she will honor you when you embrace her**
UST Prize what is wise, so that you will become great. People will honor you when you value what is wise
(סַלְסְלֶהָּ וּתְרוֹמְמֶךָּ תְּכַבְּדֶךָּ כִּי תְחַבְּקֶנָּּה)

In this verse, Solomon speaks of wisdom as if it were a woman. See the discussion of this in the Chapter Introduction. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: [Wisdom is like a woman who raises you up when you cherish her; wisdom is like a woman who honors you when you embrace her]

Support Reference: Personification

ULT **Cherish her, and she will raise you up**
UST Prize what is wise, so that you will become great
(סַלְסְלֶהָּ וּתְרוֹמְמֶךָּ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **and she will raise you up**
UST so that you will become great
(וּתְרוֹמְמֶךָּ)

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]

Support Reference: Metaphor

ULT she will honor you
UST People will honor you
(תְּכַבֵּדֶךָּ)

Here Solomon speaks of a wise person receiving honor as if wisdom were honoring that person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [wisdom will cause people to honor you]

Support Reference: Metaphor

ULT you embrace her
UST you value what is wise
(תְּחַבְּקֶנָּה)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
she will honor you	People will honor you

Proverbs 4:9

ULT	UST
She will give for your head a garland of grace; {with} a crown of splendor she will cover you.”	*Being wise will make you {respectable,} as though you had an attractive wreath on your head. Indeed, being wise will make you {honorable,} as though you were wearing a magnificent crown.”*

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

UST Being wise will make you {respectable,} as though you had an attractive wreath on your head. Indeed, being wise will make you {honorable,} as though you were wearing a magnificent crown

(תִּתֵּ֣ן לְרֹאשְׁךָ֣ לִוְיַת־חֵ֑ן עֲטֶ֥רֶת תִּפְאֶ֝֗רֶת תְּמַגְּנֶֽךָּ)

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]

Support Reference: Parallelism

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

UST Being wise will make you {respectable,} as though you had an attractive wreath on your head. Indeed, being wise will make you {honorable,} as though you were wearing a magnificent crown

(תִּתֵּ֣ן לְרֹאשְׁךָ֣ לִוְיַת־חֵ֑ן עֲטֶ֥רֶת תִּפְאֶ֝֗רֶת תְּמַגְּנֶֽךָּ)

In this verse, Solomon speaks of wisdom as if it were a woman. See the discussion of this in the Chapter Introduction. If it would be helpful in your language, you could express the meaning plainly or use a simile. 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]

Support Reference: Personification

ULT **a garland of grace**
UST an attractive wreath
(לִוְיַת־חֵן)

See how you translated this phrase in 1:9.

Support Reference: Possession

ULT **{with} a crown of splendor she will cover you**
UST Indeed, being wise will make you {honorable,} as though you were wearing a magnificent crown
(עֲטֶרֶת תִּפְאֶרֶת תְּמַגְּנֶךָּ)

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]

Support Reference: Metaphor

ULT **{with} a crown of splendor**
UST a magnificent crown
(עֲטֶרֶת תִּפְאֶרֶת)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
grace	attractive
{with} a crown of	a … crown
splendor	magnificent

Proverbs 4:10

ULT	UST
Hear, my son, and receive my sayings, and they will multiply for you the years of life.	*My child, listen attentively and accept what I say. Doing so will increase the number of years that you live.*

ULT Hear
UST listen attentively
(שְׁמַע)

See how you translated the same use of **Hear** in 1:8.

Support Reference: Idiom

ULT my son
UST My child
(בְּנִי)

See how you translated the same use of this phrase in 1:8.

Support Reference: When Masculine Words Include Women

ULT and they will multiply
UST Doing so will increase
(וְיִרְבּוּ)

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 this, then they will multiply] or [The result will be that they will multiply]

Support Reference: Connect — Reason-and-Result Relationship

ULT and they will multiply for you the years of life
UST Doing so will increase the number of years that you live
(וְיִרְבּוּ לְךָ שְׁנוֹת חַיִּים)

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]

Support Reference: Metaphor

ULT **the years of life**
UST the number of years that … live
(שְׁנוֹת חַיִּים)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my son	My child
and receive	and accept
and they will multiply	Doing so will increase
the years of	the number of years

Proverbs 4:11

ULT	UST
In the way of wisdom I taught you; I caused you to tread in the tracks of uprightness.	*I instructed you in how to act wisely. I directed you in how to live in the right way.*

ULT In the way of wisdom
UST in how to act wisely
(בְּדֶרֶךְ חָכְמָה)

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]

Support Reference: Possession

ULT In the way of wisdom
UST in how to act wisely
(בְּדֶרֶךְ חָכְמָה)

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: [In wise behavior,] or [How to behave wisely,]

Support Reference: Metaphor

ULT I caused you to tread in the tracks of uprightness
UST I directed you in how to live in the right way
(הִדְרַכְתִּיךָ בְּמַעְגְּלֵי־יֹשֶׁר)

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]

Support Reference: Possession

ULT **I caused you to tread in the tracks of uprightness**
UST I directed you in how to live in the right way
(הִדְרַכְתִּיךָ בְּמַעְגְּלֵי־יֹשֶׁר)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wisdom	wisely
uprightness	in the right way

Proverbs 4:12

ULT	UST
In your walking, your step will not be restricted; and if you run, you will not stumble.	*{If you follow my teaching,} nothing will hinder you {from succeeding}. Indeed, if you attempt great things, you will do well.*

ULT **In your walking, your step will not be restricted; and if you run, you will not stumble**
UST { … If you follow my teaching,} nothing will hinder you {from succeeding}. Indeed, if you attempt great things, you will do well
(בֶּלֶכְתְּךָ֣ לֹא־יֵצַ֣ר צַעֲדֶ֑ךָ וְאִם־תָּר֥וּץ לֹ֝א תִכָּשֵֽׁל)

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]

Support Reference: Parallelism

ULT **In your walking, your step will not be restricted; and if you run, you will not stumble**
UST { … If you follow my teaching,} nothing will hinder you {from succeeding}. Indeed, if you attempt great things, you will do well
(בֶּלֶכְתְּךָ֣ לֹא־יֵצַ֣ר צַעֲדֶ֑ךָ וְאִם־תָּר֥וּץ לֹ֝א תִכָּשֵֽׁל)

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 big things, you will not fail]

Support Reference: Metaphor

ULT **will not be restricted … you will not stumble**
UST nothing will hinder … you will do well
(לֹא־יֵצַ֣ר & לֹ֝א תִכָּשֵֽׁל)

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]

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you will … stumble	you will do well

Proverbs 4:13

ULT	UST
Grasp on to instruction, do not let go; guard it, for it {is} your life.	*Consistently remember the things I have instructed you; keep remembering them! Always be mindful of them, because they will keep you alive.*

ULT **Grasp on to instruction, do not let go**
UST Consistently remember the things I have instructed you; keep remembering them
(הַחֲזֵק בַּמּוּסָר אַל־תֶּרֶף)

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]

Support Reference: Metaphor

ULT **to instruction**
UST the things I have instructed you
(בַּמּוּסָר)

See how you translated the abstract noun **instruction** in 1:2.

Support Reference: Abstract Nouns

ULT **do not let go**
UST keep remembering them
(אַל־תֶּרֶף)

Solomon is using a double negative, consisting of the negative particle **not** and the negative idea **let go**. If it would be clearer in your language, you could use a positive expression to translate this. Alternate translation: [keep holding on]

Support Reference: Double Negatives

> **ULT guard it**
> **UST** Always be mindful of them
> (נְצֹרָהּ)

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]

Support Reference: Metaphor

> **ULT it {is} your life**
> **UST** they will keep you alive
> (הִ֣יא חַיֶּ֑יךָ)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to instruction	the things I have instructed you
guard it	Always be mindful of them

Proverbs 4:14

ULT	UST
On the path of wicked ones do not go, and do not advance on the way of evil ones.	*Do not do what wicked people do. Indeed, do not behave in the way that evil people behave.*

ULT **On the path of wicked ones do not go, and do not advance on the way of evil ones**
UST Do not do what wicked people do. Indeed, do not behave in the way that evil people behave
(בְּאֹרַח רְשָׁעִים אַל־תָּבֹא וְאַל־תְּאַשֵּׁר בְּדֶרֶךְ רָעִים)

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 the ways of wicked, evil people]

Support Reference: Parallelism

ULT **On the path of … on the way of**
UST what … do … in the way that … behave
(בְּאֹרַח & בְּדֶרֶךְ)

See how you translated the similar use of “paths” and “ways” in 3:6.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wicked ones	wicked people
evil ones	evil people

Proverbs 4:15

ULT	UST
Avoid it, do not pass through it; veer from it and pass on!	*Shun doing what is evil. Do not even consider doing it! Refuse to act wickedly and do something else.*

ULT **Avoid it … it … from it**
UST Shun doing what is evil … it! Refuse to act wickedly
(פְּרָעֵ֣הוּ & בּ֑וֹ & מֵעָלָ֣יו)

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]

Support Reference: Pronouns — When to Use Them

ULT **Avoid it, do not pass through it; veer from it and pass on**
UST Shun doing what is evil. Do not even consider doing it! Refuse to act wickedly and do something else
(פְּרָעֵ֣הוּ אַל־תַּעֲבָר־בּ֑וֹ שְׂטֵ֖ה מֵעָלָ֣יו וַעֲבֹֽור)

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]

Support Reference: Metaphor

Proverbs 4:16

ULT	UST
For they do not sleep if they do not do evil and their sleep is robbed if they do not cause stumbling.	*{Do not act wickedly} because {it is as if} evil people cannot even sleep unless they have done something evil {on that day}; {it is as if} they cannot rest unless they hurt someone.*

ULT **For**
UST {Do not act wickedly} because
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **they do not sleep if they do not do evil and their sleep is robbed if they do not cause stumbling**
UST { … it is as if} evil people cannot even sleep unless they have done something evil {on that day}; it is as if} they cannot rest unless they hurt someone
(לֹא יִשָּׁנוּ אִם־לֹא יָרֵעוּ וְנִגְזָלָה שְׁנָתָם אִם־לֹא יכשולו)

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: [they do not sleep if they do not do evil. Indeed, their sleep is robbed if they do not cause stumbling]

Support Reference: Parallelism

> ULT **they do not sleep if they do not do evil and their sleep is robbed if they do not cause stumbling**
> UST { … it is as if} evil people cannot even sleep unless they have done something evil {on that day}; it is as if} they cannot rest unless they hurt someone
> (לֹ֣א יִ֭שְׁנוּ אִם־לֹ֣א יָרֵ֑עוּ וְ֭נִגְזְלָ֥ה שְׁנָתָ֗ם אִם־לֹ֥א יכשולו)

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]

Support Reference: Pronouns — When to Use Them

> ULT **they do not sleep if they do not do evil and their sleep is robbed if they do not cause stumbling**
> UST { … it is as if} evil people cannot even sleep unless they have done something evil {on that day}; it is as if} they cannot rest unless they hurt someone
> (לֹ֣א יִ֭שְׁנוּ אִם־לֹ֣א יָרֵ֑עוּ וְ֭נִגְזְלָ֥ה שְׁנָתָ֗ם אִם־לֹ֥א יכשולו)

In these two clauses, Solomon exaggerates to express how intensely these wicked people desire to do evil actions. Solomon did not literally mean that these people could not **sleep** if they had not done **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]

Support Reference: Hyperbole

> ULT **and their sleep is robbed**
> UST {it is as if} they cannot rest
> (וְ֭נִגְזְלָ֥ה שְׁנָתָ֗ם)

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

Support Reference: Metaphor

ULT and their sleep is robbed
UST {it is as if} they cannot rest
(וְנִגְזְלָה שְׁנָתָם)

If your language does not use a passive form like **is robbed**, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and they are not able to sleep]

Support Reference: Active or Passive

ULT if they do not cause stumbling
UST unless they hurt someone
(אִם־לֹא יכשולו)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they do … do evil	they have done something evil {on that day}
and … is robbed	{it is as if} they cannot rest
they do … cause stumbling	they hurt someone

Proverbs 4:17

ULT	UST
For they eat the bread of wickedness and the wine of violent {acts}, they drink.	*{Do not act wickedly} because evil people do wicked things as if they were eating food; they violently hurt others as if they were drinking wine.*

ULT **For**
UST {Do not act wickedly} because
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **they eat … they drink**
UST do wicked things as if they were eating … as if they were drinking
(לָחֲמוּ & יִשְׁתּוּ)

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]

Support Reference: Pronouns — When to Use Them

ULT **they eat the bread of wickedness and the wine of violent {acts}, they drink**
UST evil people do wicked things as if they were eating food; they violently hurt others as if they were drinking wine
(לָחֲמוּ לֶחֶם רֶשַׁע וְיֵין חֲמָסִים יִשְׁתּוּ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the bread of	food
wickedness	evil people
and the wine of	wine

Proverbs 4:18

ULT	UST
But the path of the righteous ones {is} like the light of brightness, going and shining until the day {is} established.	*As for righteous people, they will live {wisely and safely} as people do who walk in the sunshine; {they will live more and more wisely and safely,} just as the sun shines brighter and brighter until the brightest time of day.*

ULT **But the path of the righteous ones**
UST As for righteous people, they will live
(וְאֹרַח צַדִּיקִים)

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]

Support Reference: Metaphor

ULT **{is} like the light of brightness**
UST {wisely and safely} as people do who walk in the sunshine
(כְּאוֹר נֹגַהּ)

Here, **the light of brightness** could refer to the first sunlight that appears in the morning. In this case, it would contrast with the full light when **the day {is} established**. 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{is} like the light of brightness**
UST {wisely and safely} as people do who walk in the sunshine
(כְּאוֹר נֹגַהּ)

Here Solomon compares **the path of the righteous ones** to **the light** of the sun in the morning. 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]

Support Reference: Simile

ULT **going and shining until the day {is} established**
UST {they will live more and more wisely and safely,} just as the sun shines brighter and brighter until the brightest time of day
(הוֹלֵךְ וְאוֹר עַד־נָכוֹן הַיּוֹם)

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]

Support Reference: Idiom

ULT **going and shining until the day {is} established**
UST {they will live more and more wisely and safely,} just as the sun shines brighter and brighter until the brightest time of day
(הוֹלֵךְ וְאוֹר עַד־נָכוֹן הַיּוֹם)

Here Solomon continues the comparison of **the path of the righteous ones** to **the light** of the sun. Just like the sunlight shines increasingly brighter from sunrise until the middle of the day, so also **the righteous ones** increase in wisdom and safety 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: [the path of the righteous leading to more and more wisdom and safety just as the path of the sun leads to more and more light until midday]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the righteous ones	righteous people
the day	day
{is} established	the brightest time of

Proverbs 4:19

ULT	UST
The way of the wicked {is} like the darkness; they do not know on what they stumble.	*{But} the way that wicked people live is {dangerous,} like people {who walk} in total darkness. {Like people walking in darkness do not know} what they trip over, wicked people do not know {what hurts them}.*

ULT The way of
UST {But} the way that … live
(דֶּרֶךְ)

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

Support Reference: Metaphor

ULT {is} like the darkness
UST is {dangerous,} like people {who walk} in total darkness
(כַּאֲפֵלָה)

Here Solomon compares the **way of the wicked** 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]

Support Reference: Simile

ULT they do not know on what they stumble
UST Like people walking in darkness do not know} what they trip over, wicked people do not know {what hurts them}
(לֹא יָדְעוּ בַּמֶּה יִכָּשֵׁלוּ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the wicked	wicked people
they do … know	wicked people do … know

ULT	UST
they stumble	{Like people walking in darkness do not know} what they trip over … what hurts them

Proverbs 4:20

ULT	UST
My son, listen attentively to my words; incline your ear to my sayings.	*My child, pay attention to what I am saying to you! Listen carefully to what I say!*

ULT **My son**
UST My child
(בְּנִי)

See how you translated the same use of this phrase in 1:8.

Support Reference: When Masculine Words Include Women

ULT **listen attentively to my words; incline your ear to my sayings**
UST pay attention to what I am saying to you! Listen carefully to what I say
(לְדָבָרַי הַקְשִׁיבָה לַאֲמָרַי הַט־אָזְנֶךָ)

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]

Support Reference: Parallelism

ULT **to my words**
UST to what I am saying to you
(לְדָבָרַי)

See how you translated **my words** in 1:23.

Support Reference: Metonymy

ULT **incline your ear**
UST Listen carefully
(הַט־אָזְנֶךָ)

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 well]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
My son	My child

Proverbs 4:21

ULT	UST
Do not let them depart from your eyes; keep them in the midst of your heart.	*Keep thinking about what I say! Fully commit yourself to remembering such things!*

ULT **Do not let them depart from your eyes**
UST Keep thinking about what I say
(אַל־יַלִּיזוּ מֵעֵינֶיךָ)

See how you translated this clause in 3:21.

Support Reference: Metaphor

ULT **keep them in the midst of your heart**
UST Fully commit yourself to remembering such things
(שָׁמְרֵם בְּתוֹךְ לִבֶּךָ)

See how you translated the same use of **heart** in 2:2.

Support Reference: Metonymy

ULT **keep them in the midst of your heart**
UST Fully commit yourself to remembering such things
(שָׁמְרֵם בְּתוֹךְ לִבֶּךָ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
keep them	Fully commit yourself to remembering such things

Proverbs 4:22

ULT	UST
For they {are} life to those who find them and healing to all of his flesh.	*{Do this} because those who live according to my words will have good lives, and their whole bodies will be healthy.*

ULT **For**
UST {Do this} because
(כִּי)

For here indicates that what follows are more reasons why someone should pay attention to the father's words, as stated in 4:20–21. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [Pay attention to my words, because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **they … to those who find them**
UST those who live according to my words
(הֵם לְמֹצְאֵיהֶם)

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]

Support Reference: Pronouns — When to Use Them

ULT **they {are} life to those who find them**
UST those who live according to my words will have good lives
(חַיִּים הֵם לְמֹצְאֵיהֶם)

Here Solomon speaks of his sayings as if they were **life** for those who obey them. He means that those who do what he says will have good lives. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [they allow those who find them to have good lives] or [they cause those who find them to live well]

Support Reference: Metaphor

> ULT **to those who find them**
> UST those who live according to
> (לִמְצָאֵיהֶם)

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]

Support Reference: Metaphor

> ULT **and healing to all of his flesh**
> UST and their whole bodies will be healthy
> (וּלְכָל־בְּשָׂרוֹ מַרְפֵּא)

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]

Support Reference: Synecdoche

> ULT **his flesh**
> UST their … bodies
> (בְּשָׂרוֹ)

Although **his** is singular, here it refers to all who remember Solomon's sayings. If it would be helpful in your language, you could state this plainly. Alternate translation: [their flesh]

Support Reference: Collective Nouns

> ULT **and healing to all of his flesh**
> UST and their whole bodies will be healthy
> (וּלְכָל־בְּשָׂרוֹ מַרְפֵּא)

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]

Support Reference: Metaphor

Proverbs 4:23

ULT	UST
Guard your heart more than all {that} is protected, for from it {are} the sources of life.	*More than anything else, be extremely careful about what you think and desire, because those things will control how you live.*

ULT **Guard your heart**
UST be extremely careful about what you think and desire
(נְצֹר לִבֶּךָ)

Here Solomon refers to the **heart** as the container of a person's thoughts and desires, and speaks of it as though it were an object that could be guarded. If it would be helpful in your language, you could use an expression that would be more natural in your language or express the meaning plainly. Alternate translation: [Guard your mind] or [Guard your liver] or [Guard your thinking]

Support Reference: Metaphor

ULT **your heart**
UST what you think and desire
(לִבֶּךָ)

See how you translated the same use of **heart** in 2:2.

Support Reference: Metonymy

ULT **more than all {that} is protected**
UST More than anything else
(מִכָּל־מַשְׁמָר)

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]

Support Reference: Active or Passive

ULT **more than all {that} is protected**
UST More than anything else
(מִכָּל־מַשְׁמָר)

This phrase is an idiom that means “with all diligence.” If it would be helpful in your language, you could use an equivalent expression from your language or express the meaning plainly. Alternate translation: [with utmost diligence]

Support Reference: Idiom

ULT **from it**
UST those things
(מִמֶּנּוּ)

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]

Support Reference: Pronouns — When to Use Them

ULT **from it {are} the sources of life**
UST those things will control how you live
(מִמֶּנּוּ תּוֹצְאוֹת חַיִּים)

Here Solomon speaks of the influence that a person’s **heart** has over what happens in that person’s life as if the **heart** supplied **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 thinking determines what your life will be like]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Guard	be extremely careful about

Proverbs 4:24

ULT	UST
Remove from you perversity of mouth, and the deviousness of lips put far away from you.	*Do not say anything that deceives people. Indeed, never say anything that misleads people.*

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

UST Do not say anything that deceives people. Indeed, never say anything that misleads people (הָסֵר מֵמְּךָ עִקְּשׁוּת פֶּה וּלְזוּת שְׂפָתַיִם הַרְחֵק מִמֶּךָּ)

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]

Support Reference: Parallelism

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

UST Do not say anything that deceives people. Indeed, never say anything that misleads people (הָסֵר מֵמְּךָ עִקְּשׁוּת פֶּה וּלְזוּת שְׂפָתַיִם הַרְחֵק מִמֶּךָּ)

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]

Support Reference: Idiom

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

UST Do not say anything that deceives people. Indeed, never say anything that misleads people
(הָסֵר מִמְּךָ עִקְּשׁוּת פֶּה וּלְזוּת שְׂפָתַיִם הַרְחֵק מִמֶּךָּ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and the deviousness of	Indeed, never

Proverbs 4:25

ULT	UST
Cause your eyes to gaze to the front, and cause your eyelids to be straight in front of you.	*{Focus on doing what is right, like} someone who is always looking straight ahead. Indeed, {act like} someone who is looking straight in front of himself.*

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

UST { … Focus on doing what is right, like} someone who is always looking straight ahead. Indeed, {act like} someone who is looking straight in front of himself

(עֵינֶיךָ לְנֹכַח יַבִּיטוּ וְעַפְעַפֶּיךָ יַיְשִׁרוּ נֶגְדֶּךָ)

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]

Support Reference: Parallelism

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

UST { … Focus on doing what is right, like} someone who is always looking straight ahead. Indeed, {act like} someone who is looking straight in front of himself

(עֵינֶיךָ לְנֹכַח יַבִּיטוּ וְעַפְעַפֶּיךָ יַיְשִׁרוּ נֶגְדֶּךָ)

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]

Support Reference: Synecdoche

> ULT **Cause your eyes to gaze to the front, and cause your eyelids to be straight in front of you**
> UST { … Focus on doing what is right, like} someone who is always looking straight ahead. Indeed, {act like} someone who is looking straight in front of himself
> (עֵינֶיךָ לְנֹכַח יַבִּיטוּ וְעַפְעַפֶּיךָ יַיְשִׁרוּ נֶגְדֶּךָ)

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, and perverse or devious behavior is to the right or left. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [Keep your attention on doing what is right, and keep looking straight ahead to doing what is good]

Support Reference: Metaphor

Proverbs 4:26

ULT	UST
Make levelthe track of your foot and all your ways will be firm.	*Plan carefully to do things in the right way. As a result {of doing so}, you will succeed in everything that you do.*

ULT Make level the track of your foot
UST Plan carefully to do things in the right way
(פַּלֵּס מַעְגַּל רַגְלֶךָ)

Here Solomon speaks of being careful how one lives as if someone were making the ground in front of them flat for walking on it. See how you translated the same use of **track** in 2:9. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [Be careful how you live] or [Take heed to what you are doing]

Support Reference: Metaphor

ULT the track of your foot
UST to do things in the right way
(מַעְגַּל רַגְלֶךָ)

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]

Support Reference: Synecdoche

ULT and all
UST As a result {of doing so} … everything
(וְכָל)

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 [The result will be that all]

Support Reference: Connect — Reason-and-Result Relationship

ULT your ways
UST that you do
(דְּרָכֶיךָ)

See how you translated the same use of **ways** in 3:6.

Support Reference: Metaphor

> ULT **will be firm**
> UST you will succeed in
> (יִכֹּנוּ)

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]

Support Reference: Metaphor

Proverbs 4:27

ULT	UST
Do not veer right or left; cause your foot to turn away from evil.	*Do not do anything other than what is right. Prevent yourself from doing what is evil.*

ULT Do not veer right or left
UST Do not do anything other than what is right
(אַל־תַּט־יָמִין וּשְׂמֹאול)

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]

Support Reference: Merism

ULT Do not veer right or left; cause your foot to turn away from evil
UST Do not do anything other than what is right. Prevent yourself from doing what is evil
(אַל־תַּט־יָמִין וּשְׂמֹאול הָסֵר רַגְלְךָ מֵרָע)

In this verse, Solomon continues to talk about how a person behaves as though the person is walking on a path. On this path of right living, the person should "gaze to the front" (verse 25), make the track "level" (verse 26), and not **veer** or **turn away** from it. 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]

Support Reference: Biblical Imagery — Extended Metaphors

ULT your foot
UST yourself
(רַגְלְךָ)

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

Support Reference: Synecdoche

ULT from evil
UST from doing what is evil
(מֵרָע)

See how you translated **from evil** in 3:7.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from evil	from doing what is evil

Proverbs 5

Proverbs 5 Chapter Introduction

Structure and Formatting

Avoid temptation to commit adultery (5:1–23)

- The dangers of adultery (5:1–14)
- The joys of marital fidelity (5:15–20)
- Yahweh's ways are better (5:21–23)

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)

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

ULT	UST
My son, listen attentively to my wisdom; incline your ear to my understanding	*My son, pay attention to the wise things that I tell you! Listen carefully to what I say you should understand!*

ULT **listen attentively to my wisdom; incline your ear to my understanding**
UST pay attention to the wise things that I tell you! Listen carefully to what I say you should understand
(לְחָכְמָתִי הַקְשִׁיבָה לִתְבוּנָתִי הַט־אָזְנֶךָ)

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; apply yourself to learn what I understand]

Support Reference: Parallelism

ULT **to my wisdom … to my understanding**
UST to the wise things that I tell you … to what I say you should understand
(לְחָכְמָתִי & לִתְבוּנָתִי)

See how you translated the abstract nouns **wisdom** and **understanding** in 1:2.

Support Reference: Abstract Nouns

ULT **to my wisdom … to my understanding**
UST to the wise things that I tell you … to what I say you should understand
(לְחָכְמָתִי & לִתְבוּנָתִי)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **incline your ear**
UST Listen carefully
(הַט־אָזְנֶךָ)

See how you translated this idiom in 4:20.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
My son	My son
to my wisdom	to the wise things that I tell you
to my understanding	to what I say you should understand

Proverbs 5:2

ULT	UST
in order to keep discretion, and your lips may guard knowledge.	*{Do this} so that you will be able to choose wisely {what to do}, and {so that} you will know the {right} things to say.*

ULT **in order to keep discretion, and your lips may guard knowledge**
UST { … Do this} so that you will be able to choose wisely {what to do}, and {so that} you will know the {right} things to say
(לִשְׁמֹר מְזִמּוֹת וְדַעַת שְׂפָתֶיךָ יִנְצֹרוּ)

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 be wise in his choices and in the things that he says. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [in order to keep making good choices and speaking with knowledge]

Support Reference: Metaphor

ULT **discretion**
UST will be able to choose wisely {what to do}
(מְזִמּוֹת)

See how you translated the abstract noun **discretion** in 1:4.

Support Reference: Abstract Nouns

ULT **and your lips may guard knowledge**
UST and {so that} you will know the {right} things to say
(וְדַעַת שְׂפָתֶיךָ יִנְצֹרוּ)

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]

Support Reference: Synecdoche

ULT **and … knowledge**
UST and {so that} you will know
(וְדַעַת)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in order to keep	{Do this} so that you
may guard	the {right} things
and … knowledge	and {so that} you will know

Proverbs 5:3

ULT	UST
For the lips of a strange woman drip fresh honey and smoother than oil {is} her palate,	*{Do this} because what adulterous women say seems delightful like the taste of honey. Yes, their words are more soothing than how olive oil feels on your skin.*

ULT **For**
UST {Do this} because
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the lips of a strange woman drip fresh honey**
UST what adulterous women say seems delightful like the taste of honey
(נֹּפֶת תִּטֹּפְנָה שִׂפְתֵי זָרָה)

Here, **lips** represent the words that the **strange woman** speaks, and they are compared to **fresh honey**. This means that what the strange woman says is sweet and appealing. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [the words that a strange woman says seem sweet and appealing]

Support Reference: Metaphor

ULT **a strange woman**
UST what adulterous women
(זָרָה)

See how you translated **strange woman** in 2:16.

Support Reference: Metaphor

ULT **and smoother than oil {is} her palate**
UST Yes, their words are more soothing than how olive oil feels on your skin
(וְחָלָק מִשֶּׁמֶן חִכָּהּ)

Here Solomon represents the tempting words that the **strange woman** speaks as **her palate** and he compares them to smooth **oil**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: [and are pleasant and persuasive] or [and are as persuasive as olive oil is smooth]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
fresh honey	seems delightful like the taste of honey
than oil	more … than how olive oil feels on your skin

Proverbs 5:4

ULT	UST
but her aftermath {is} bitter as wormwood, sharp as a sword of mouths.	*However, after being with such a woman you will be miserable, as if you had eaten a bitter plant. {You will suffer} like a person whom someone has cut with a sharp, double-edged sword.*

ULT but her aftermath
UST However, after being with such a woman
(וְאַחֲרִיתָהּ)

Here Solomon is using the possessive form to describe the **aftermath**, or result, 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 outcome of having a sexual relationship with her]

Support Reference: Possession

ULT as wormwood
UST as if you had eaten a bitter plant
(כַּלַּעֲנָה)

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]

Support Reference: Translate Unknowns

ULT {is} bitter as wormwood
UST you will be miserable, as if you had eaten a bitter plant
(מָרָה כַּלַּעֲנָה)

Here Solomon compares the disgust that comes after 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 disgusting like bitter-tasting wormwood]

Support Reference: Simile

> **ULT sharp as a sword of mouths**
> **UST** {You will suffer} like a person whom someone has cut with a sharp, double-edged sword (חַדָּה כְּחֶרֶב פִּיּוֹת)

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]

Support Reference: Ellipsis

> **ULT sharp as a sword of mouths**
> **UST** {You will suffer} like a person whom someone has cut with a sharp, double-edged sword (חַדָּה כְּחֶרֶב פִּיּוֹת)

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]

Support Reference: Metaphor

> **ULT sharp as a sword of mouths**
> **UST** {You will suffer} like a person whom someone has cut with a sharp, double-edged sword (חַדָּה כְּחֶרֶב פִּיּוֹת)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
as a sword of	{You will suffer} like a person whom someone has cut with a … sword

Proverbs 5:5

ULT	UST
Her feet are going down {to} death; her steps take hold of Sheol,	*{Being with} such a woman will cause both of you to die. Indeed, what she does {with you} will cause you to become a dead person.*

ULT **Her feet are going down {to} death; her steps take hold of Sheol**
UST { … Being with} such a woman will cause both of you to die. Indeed, what she does {with you} will cause you to become a dead person
(רַגְלֶיהָ יֹרְדוֹת מָוֶת שְׁאוֹל צְעָדֶיהָ יִתְמֹכוּ)

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]

Support Reference: Parallelism

ULT **Her feet are going down {to} death; her steps take hold of Sheol**
UST { … Being with} such a woman will cause both of you to die. Indeed, what she does {with you} will cause you to become a dead person
(רַגְלֶיהָ יֹרְדוֹת מָוֶת שְׁאוֹל צְעָדֶיהָ יִתְמֹכוּ)

Here Solomon speaks of the behavior of the adulterous woman as **her feet** and **her steps**. He speaks of this behavior causing her death and the death of whoever commits adultery with her as if they were walking on a path that leads **down to death** or to **Sheol**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [Her lifestyle ends in death; her way of living takes a person straight to Sheol] or [Her behavior results in death; by doing what she does, she will end up dead]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Sheol	to become a dead person

Proverbs 5:6

ULT	UST
lest she observe the path of life; she does not know her tracks {are} unstable.	*She does not want to do what will cause her to live well. She does not realize that she {lives precariously like someone who} is walking on a broken path.*

ULT **lest she observe the path of life**
UST She does not want to do what will cause her to live well
(אֹרַח חַיִּים פֶּן־תְּפַלָּס)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **lest she observe the path of life**
UST She does not want to do what will cause her to live well
(אֹרַח חַיִּים פֶּן־תְּפַלָּס)

Here Solomon speaks of behavior that results in living a good **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 care about behavior that leads to life]

Support Reference: Metaphor

ULT **her tracks**
UST she {lives … } … { … like someone who} is walking on a … path
(מַעְגְּלוֹתֶיהָ)

See how you translated the same use of **tracks** in 2:15.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
she does … know	She does … realize that

Proverbs 5:7

ULT	UST
And now, sons, listen to me; and do not turn away from the sayings of my mouth.	*So now, children, pay attention to what I say! Always remember what I have spoken to you!*

ULT **And now**
UST So now
(וְעַתָּה)

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]

Support Reference: Connecting Words and Phrases

ULT **And now, sons, listen to me; and do not turn away from the sayings of my mouth**
UST So now, children, pay attention to what I say! Always remember what I have spoken to you
(וְעַתָּה בָנִים שִׁמְעוּ־לִי וְאַל־תָּסוּרוּ מֵאִמְרֵי־פִי)

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]

Support Reference: Parallelism

ULT **sons**
UST children
(בָנִים)

See how you translated the same use of **sons** in 4:1.

Support Reference: When Masculine Words Include Women

> ULT **and do not turn away from the sayings of my mouth**
> UST Always remember what I have spoken to you
> (וְאַל־תָּסוּרוּ מֵאִמְרֵי־פִֽי)

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]

Support Reference: Metaphor

> ULT **and do not turn away from the sayings of my mouth**
> UST Always remember what I have spoken to you
> (וְאַל־תָּסוּרוּ מֵאִמְרֵי־פִֽי)

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]

Support Reference: Litotes

> ULT **from the sayings of my mouth**
> UST what I have spoken to you
> (מֵאִמְרֵי־פִֽי)

See how you translated **the sayings of my mouth** in 4:5.

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sons	children

Proverbs 5:8

ULT	UST
Keep your way far from her, and do not come near to the opening of her house,	*Stay far away from any adulterous woman! Do not even go near the door of the place where such a woman dwells!*

ULT Keep your way far from her
UST Stay far away from any adulterous woman
(הַרְחֵק מֵעָלֶיהָ דַרְכֶּךָ)

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

Support Reference: Metaphor

ULT from her … her house
UST from any adulterous woman … the place where such a woman dwells
(מֵעָלֶיהָ & בֵּיתָהּ)

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]

Support Reference: Pronouns — When to Use Them

ULT and do not come near
UST Do not even go near
(וְאַל־תִּקְרַב)

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

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
her house	the place where such a woman dwells

Proverbs 5:9

ULT	UST
lest you give to others your splendor and your years to a cruel one,	*If you go to such a woman, you will be giving the best efforts of your youth to others, and a merciless person will take away {everything that you would gain in} the best time of your life.*

ULT **lest**
UST If you go to such a woman
(פֶּן)

The word **lest** here indicates that what follows in this verse is what would happen to young men if they did not obey the commands given in the previous verse. Use a natural form in your language for connecting this statement to the previous one. Alternate translation, beginning a new sentence: [If you fail to obey this, then]

Support Reference: Connecting Words and Phrases

ULT **you give to others your splendor**
UST you will be giving the best efforts of your youth to others
(תִּתֵּן לַאֲחֵרִים הוֹדֶךָ)

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. This includes the offspring that he is giving up to the adulteress and her husband. 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]

Support Reference: Metaphor

ULT **and your years**
UST and … {everything that you would gain in} the best time of your life
(וּשְׁנוֹתֶיךָ)

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]

Support Reference: Ellipsis

ULT **and your years**
UST and … {everything that you would gain in} the best time of your life
(וּשְׁנוֹתֶיךָ)

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]

Support Reference: Metonymy

ULT **to a cruel one**
UST a merciless person will take away
(לְאַכְזָרִי)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your splendor	the best efforts of your youth
and your years	and … {everything that you would gain in} the best time of your life

Proverbs 5:10

ULT	UST
lest strangers be satisfied with your strength, and your toils in the house of a foreigner,	*If you go to such a woman, people you do not know will satisfy themselves with {what you produced} when you were strong, and an outsider will fill his house with what you labored to gain.*

ULT lest strangers be satisfied
UST If you go to such a woman, people you do not know will satisfy themselves
(פֶּן־יִשְׂבְּעוּ זָרִים)

The word **lest** here indicates that what follows in this verse are more things that will happen to young men if they do not obey the commands in 5:8. Use a natural form in your language to connect this statement to the previous one. Alternate translation: [yes, if you fail to obey my teaching, strangers will be satisfied]

Support Reference: Connecting Words and Phrases

ULT be satisfied
UST will satisfy themselves
(יִשְׂבְּעוּ)

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.

Support Reference: Active or Passive

ULT with your strength
UST with {what you produced} when you were strong
(כֹּחֶךָ)

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]

Support Reference: Metonymy

ULT **and your toils**
UST and … with what you labored to gain
(וַעֲצָבֶ֗יךָ)

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]

Support Reference: Metonymy

ULT **and your toils in the house of**
UST and … will fill his house with what you labored to gain
(וַעֲצָבֶ֗יךָ בְּבֵית)

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 earlier in the sentence if it would be clearer in your language. Alternate translation: [and your toils be in the house of]

Support Reference: Ellipsis

ULT **a foreigner**
UST an outsider
(נָכְרִ֑י)

Here, **a foreigner** refers to anyone outside of the young man's family. It refers to the same kind of people as **strangers** earlier in the verse and "others" in verse 9. This probably refers to the family of the adulterous woman, who will benefit from the young man's **strength** and **toils**. Alternate translation: [those who are not your family]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and your toils	and … with what you labored to gain
in the house of	will fill his house
a foreigner	an outsider

Proverbs 5:11

ULT	UST
and you groan at your end, when your flesh and your body are finished.	*Then you will groan when you are about to die and have worn out your whole body.*

ULT at your end, when your flesh and your body are finished
UST when you are about to die and have worn out your whole body
(בְּאַחֲרִיתֶךָ בִּכְלוֹת שְׁאֵרְךָ וּבְשָׂרֶךָ)

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]

Support Reference: Euphemism

ULT and you groan
UST Then you will groan
(וְנָהַמְתָּ)

This verse continues the meaning of the word **lest** in 5:10. What follows in this verse are more things that will happen to young men if they do not obey the commands in 5:8. Use a natural form in your language to connect this statement to the previous one. Alternate translation: [and furthermore, if you fail to obey my teaching, you will groan]

Support Reference: Connecting Words and Phrases

ULT your flesh and your body
UST your whole body
(שְׁאֵרְךָ וּבְשָׂרֶךָ)

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]

Support Reference: Doublet

Proverbs 5:12

ULT	UST
And you will say, "How I hated correction, and my heart despised rebuke!	*Then you will say, "I hated it extremely when people corrected me! Indeed, I scorned people when they rebuked me!*

ULT **I hated correction, and my heart despised rebuke**
UST I hated it … when people corrected me! Indeed, I scorned people when they rebuked me
(שָׂנֵאתִי מוּסָר וְתוֹכַחַת נָאַץ לִבִּי)

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]

Support Reference: Parallelism

ULT **How I hated correction**
UST I hated it extremely when people corrected me
(אֵיךְ שָׂנֵאתִי מוּסָר)

"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]

Support Reference: Exclamations

ULT **correction, and … rebuke**
UST when people corrected me! Indeed … when they rebuked me
(מוּסָר וְתוֹכַחַת)

See how you translated the abstract nouns **correction** and **rebuke** in 3:11.

Support Reference: Abstract Nouns

ULT **my heart**
UST I
(לִבִּי)

See how you translated the same use of **heart** in 2:2.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
correction	when people corrected me
and … rebuke	Indeed … when they rebuked me

Proverbs 5:13

ULT	UST
And I did not listen to the voice of my teachers, and to my instructors I did not incline my ear.	*I did not obey the people who taught me. Indeed, I did not listen carefully to the people who instructed me.*

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

UST I did not obey the people who taught me. Indeed, I did not listen carefully to the people who instructed me

(וְלֹא־שָׁמַעְתִּי בְקוֹל מוֹרַי וְלִמְלַמְּדַי לֹא־הִטֵּיתִי אָזְנִי)

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]

Support Reference: Parallelism

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

UST I did not obey

(וְלֹא־שָׁמַעְתִּי בְקוֹל)

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]

Support Reference: Idiom

ULT **I did not incline my ear**

UST I did not listen carefully

(לֹא־הִטֵּיתִי אָזְנִי)

See how you translated this idiom in 4:20.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my teachers	the people who taught me

ULT	UST
and to my instructors	Indeed … to the people who instructed me

Proverbs 5:14

ULT	UST
I am as a little in all evil in the midst of the assembly and the congregation.”	*My people are close to considering me as someone who has wasted his life.”*

ULT **as a little**
UST are close
(בִּמְעַט)

Here, **as a little** is a common expression that means “very close to.” If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning or state the meaning plainly. Alternate translation: [on the brink of being] or [just about]

Support Reference: Idiom

ULT **in all evil**
UST as someone who has wasted his life
(בְּכָל־רָע)

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]

Support Reference: Metaphor

ULT **in the midst of**
UST to considering
(בְּתָוֶךְ)

Here, **in the midst of** refers to the judgment of the people of the assembly. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [in the opinion of]

Support Reference: Metonymy

> ULT **the assembly and the congregation**
> UST My people
> (קָהָל וְעֵדָה)

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: [the entire assembly]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	as someone who has wasted his life
the assembly	My people
and the congregation	My people

Proverbs 5:15

ULT	UST
Drink water from your cistern and flowing waters from the midst of your well.	*{So be like} someone who only drinks water from his own well; have sex with your wife only.*

ULT **Drink water from your cistern and flowing waters from the midst of your well**
UST { … So be like} someone who only drinks water from his own well; have sex with your wife only
(שְׁתֵה־מַ֭יִם מִבּוֹרֶ֑ךָ וְנֹזְלִ֥ים מִתּ֝וֹךְ בְּאֵרֶֽךָ)

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]

Support Reference: Parallelism

ULT **Drink water from your cistern and flowing waters from the midst of your well**
UST { … So be like} someone who only drinks water from his own well; have sex with your wife only
(שְׁתֵה־מַ֭יִם מִבּוֹרֶ֑ךָ וְנֹזְלִ֥ים מִתּ֝וֹךְ בְּאֵרֶֽךָ)

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]

Support Reference: Ellipsis

ULT **Drink water from your cistern and flowing waters from the midst of your well**
UST { … So be like} someone who only drinks water from his own well; have sex with your wife only
(שְׁתֵה־מַ֭יִם מִבּוֹרֶ֑ךָ וְנֹזְלִ֥ים מִתּ֝וֹךְ בְּאֵרֶֽךָ)

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. See the discussion of euphemisms in the Chapter Introduction. 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]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from your cistern	from his own well
your well	have sex with your wife only

Proverbs 5:16

ULT	UST
Should your springs overflow outside, channels of water in the open areas?	*{Do not be like} someone who lets his water run out into the streets; never have sex with other women!*

ULT **Should your springs overflow outside, channels of water in the open areas**
UST { … Do not be like} someone who lets his water run out into the streets; never have sex with other women
(יָפוּצוּ מַעְיְנֹתֶיךָ חָוּצָה בָּרְחֹבוֹת פַּלְגֵי־מָיִם)

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!]

Support Reference: Rhetorical Question

ULT **Should your springs overflow outside, channels of water in the open areas**
UST { … Do not be like} someone who lets his water run out into the streets; never have sex with other women
(יָפוּצוּ מַעְיְנֹתֶיךָ חָוּצָה בָּרְחֹבוֹת פַּלְגֵי־מָיִם)

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?]

Support Reference: Ellipsis

ULT **Should your springs overflow outside, channels of water in the open areas**
UST { … Do not be like} someone who lets his water run out into the streets; never have sex with other women
(יָפוּצוּ מַעְיְנֹתֶיךָ חָוצָה פַּלְגֵי־מָיִם)

In both clauses, Solomon is using a polite way to refer to a man having sex with women other than his wife by speaking as if that man allowed his **springs** or **water** to flow in public places. If it would be helpful in your language, you could use a polite way of referring to this in your language, or you could express the meaning plainly. See the discussion of euphemisms in the Chapter Introduction. Alternate translation: [Should you sleep with other women, making something public that should be private]

Support Reference: Euphemism

ULT **outside … in the open areas**
UST { … Do not be like} someone who lets his water run out into the streets; never have sex with other women
(חָוצָה בָּרְחֹבוֹת)

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: [outside of your home … in public places]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your springs	{ … Do not be like} someone who lets his water run out into the streets; never have sex with other women

Proverbs 5:17

ULT	UST
Let them be for you, for you alone, and not for strangers with you.	*Only have sex with your own wife! Do not have sex with other women!*

ULT **Let them be**
UST Only have sex with your own wife
(יִֽהְיוּ)

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 activity be]

Support Reference: Pronouns — When to Use Them

ULT **for you, for you alone**
UST Only have sex with your own wife
(לְךָ֥ לְבַדֶּֽךָ)

The phrases **for you** and **for you alone** mean the same thing. Solomon is using the two phrases together for emphasis. By **you** he means the man and his wife together. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [only for your marriage alone] or [for you and your wife only]

Support Reference: Doublet

Proverbs 5:18

ULT	UST
May your fountain be blessed, and be glad because of the wife of your youth!	*{As a result,} may Yahweh bless your marriage {with children}; enjoy {sexually} the woman whom you married when you were young!*

ULT May your fountain be blessed
UST As a result,} may Yahweh bless your marriage {with children}
(יְהִי־מְקוֹרֵךְ בָּרוּךְ)

Here Solomon speaks of his son's wife as if she were a **fountain** that can be **blessed** by Yahweh. This probably refers to the blessing of children. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [May your wife bless you with children]

Support Reference: Metaphor

ULT and be glad because of the wife of
UST enjoy {sexually} the woman
(וּשְׂמַח מֵאֵשֶׁת)

Here the phrase **be glad** refers to experiencing joy or sexual pleasure. If it would be helpful, you could use a natural expression for this in your language or express the meaning plainly. Alternate translation: [take pleasure in the wife of]

Support Reference: Euphemism

ULT because of the wife of your youth
UST the woman whom you married when you were young
(מֵאֵשֶׁת נְעוּרֶיךָ)

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: [with the wife whom you married in your youth]

Support Reference: Possession

> ULT **your youth**
> UST whom you married when you were young
> (נְעוּרֶיךָ)

See how you translated the abstract noun **youth** in 2:17.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your fountain	your marriage
blessed	may Yahweh bless … with children
and be glad	enjoy {sexually}

Proverbs 5:19

ULT	UST
A doe of loves and a mountain goat of grace, may her breasts drench you on every occasion; may you continually stagger in her love.	*{She is as beautiful as} a loving deer and a graceful mountain goat. Let her breasts satisfy you always. Constantly be exhilarated by how she loves you.*

ULT **A doe of loves and a mountain goat of grace**
UST {She is as beautiful as} a loving deer and a graceful mountain goat
(אַיֶּלֶת אֲהָבִים וְיַעֲלַת־חֵן)

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, you could refer to animals that are more appropriate for this comparison in your language. 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] or [she is beautiful and graceful, and she loves you]

Support Reference: Metaphor

ULT **A doe of loves**
UST {She is as beautiful as} a loving deer
(אַיֶּלֶת אֲהָבִים)

Here Solomon uses the possessive form to describe a **doe** that is characterized by **loves**. The word **loves** is plural here, in which form it refers to sexual love. If it would be helpful in your language, you could indicate this with a different expression. Alternate translation: [A loving doe] or [A sexy doe]

Support Reference: Possession

ULT **and a mountain goat of grace**
UST and a graceful mountain goat
(וְיַעֲלַת־חֵן)

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]

Support Reference: Possession

ULT **may her breasts drench you**
UST Let her breasts satisfy you
(דַּדֶּיהָ יְרַוֻּךָ)

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 her body satisfy your sexual desires]

Support Reference: Metaphor

ULT **may you continually stagger**
UST Constantly be exhilarated
(תִּשְׁגֶּה תָמִיד)

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] or [may you continually lose yourself]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A doe of	{She is as beautiful as} a … deer
loves	loving
and a mountain goat of	and a … mountain goat
grace	graceful
may you … stagger	be exhilarated
in her love	by how she loves you

Proverbs 5:20

ULT	UST
And why would you stagger, my son, with a strange woman, or embrace the bosom of a foreign woman?	*My son, you should never be exhilarated by an adulterous woman! You should never passionately caress an immoral woman!*

ULT **And why would you stagger, my son, with a strange woman, or embrace the bosom of a foreign woman**

UST My son, you should never be exhilarated by an adulterous woman! You should never passionately caress an immoral woman

(וְלָמָּה תִשְׁגֶּה בְנִי בְזָרָה תֶּחֱבַק חֵק נָכְרִיָּה)

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!]

Support Reference: Rhetorical Question

ULT **And why would you stagger, my son, with a strange woman, or embrace the bosom of a foreign woman**

UST My son, you should never be exhilarated by an adulterous woman! You should never passionately caress an immoral woman

(וְלָמָּה תִשְׁגֶּה בְנִי בְזָרָה תֶּחֱבַק חֵק נָכְרִיָּה)

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]

Support Reference: Ellipsis

ULT **would you stagger**

UST My son, you should never be exhilarated by an adulterous woman! You should never passionately caress an immoral woman

(תִשְׁגֶּה)

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

Support Reference: Metaphor

ULT with a strange woman … a foreign woman
UST My son, you should never be exhilarated by an adulterous woman! You should never passionately caress an immoral woman
(בְּזָרָה & נָכְרִיָּה)

See how you translated **strange woman** and **foreign woman** in 2:16.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
would you stagger	My son, you should never be exhilarated by an adulterous woman! You should never passionately caress an immoral woman
my son	My son, you should never be exhilarated by an adulterous woman! You should never passionately caress an immoral woman
a foreign woman	My son, you should never be exhilarated by an adulterous woman! You should never passionately caress an immoral woman

Proverbs 5:21

ULT	UST
For in front of the eyes of Yahweh {are} the ways of a man, and all of his paths he observes.	*{Never do that} because Yahweh fully knows what people do. Indeed, he knows everything that people do.*

ULT **For**
UST {Never do that} because
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **in front of the eyes of Yahweh {are} the ways of a man, and all of his paths he observes**
UST Yahweh fully knows what people do. Indeed, he knows everything that people do
(נֹכַח ׀ עֵינֵי יְהוָה דַּרְכֵי־אִישׁ וְכָל־מַעְגְּלֹתָיו מְפַלֵּס)

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: [God observes everyone, so he sees how a man lives]

Support Reference: Parallelism

ULT **in front of the eyes of Yahweh {are} … he observes**
UST Yahweh fully knows … he knows
(נֹכַח ׀ עֵינֵי יְהוָה & מְפַלֵּס)

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]

Support Reference: Metaphor

ULT **the ways of … his paths**
UST what … do … that people do
(דַּרְכֵי & מַעֲגְלֹתָיו)

See how you translated the same use of **ways** and **paths** in 3:6.

Support Reference: Metaphor

ULT **a man … his paths**
UST people … that people do
(אִישׁ & מַעֲגְלֹתָיו)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh {are}	Yahweh

Proverbs 5:22

ULT	UST
His iniquities capture him, the wicked one, and by the cords of his sin he is grasped.	*The wicked things that wicked people do are {like} traps that catch them; the sinful things that they do are {like} ropes by which others can grab them.*

ULT **His iniquities capture him, the wicked one, and by the cords of his sin he is grasped**
UST The wicked things that wicked people do are {like} traps that catch them; the sinful things that they do are {like} ropes by which others can grab them
(עֲוֹונוֹתָ֣יו יִלְכְּדֶ֣נּוּ אֶת־הָרָשָׁ֑ע וּבְחַבְלֵ֖י חַטָּאתֹ֣ו יִתָּמֵֽךְ)

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]

Support Reference: Pronouns — When to Use Them

ULT **His iniquities capture him, the wicked one, and by the cords of his sin he is grasped**
UST The wicked things that wicked people do are {like} traps that catch them; the sinful things that they do are {like} ropes by which others can grab them
(עֲוֹונוֹתָ֣יו יִלְכְּדֶ֣נּוּ אֶת־הָרָשָׁ֑ע וּבְחַבְלֵ֖י חַטָּאתֹ֣ו יִתָּמֵֽךְ)

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]

Support Reference: When Masculine Words Include Women

ULT **His iniquities capture him … and by the cords of his sin he is grasped**
UST The wicked things that wicked people do are {like} traps that catch … the sinful things that they do are {like} ropes by which others can grab them
(עֲוֹונוֹתָ֣יו יִלְכְּדֶ֣נּוּ & וּבְחַבְלֵ֖י חַטָּאתֹ֣ו יִתָּמֵֽךְ)

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]

Support Reference: Personification

ULT His iniquities … his sin
UST The wicked things that wicked people do … the sinful things that they do
(עֲוֹנֹתָ֣יו & חַטָּאתֹ֣ו)

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 wicked things he does … the sinful things he does]

Support Reference: Abstract Nouns

ULT and by the cords of his sin he is grasped
UST the sinful things that they do are {like} ropes by which others can grab them
(וּבְחַבְלֵ֣י חַטָּאתֹ֣ו יִתָּמֵֽךְ)

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]

Support Reference: Active or Passive

ULT and by the cords of his sin
UST the sinful things that they do are {like} ropes
(וּבְחַבְלֵ֣י חַטָּאתֹ֣ו)

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,]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
His iniquities	The wicked things that wicked people do
capture him	are {like} traps that catch
the wicked one	them
his sin	the sinful things that they do

Proverbs 5:23

ULT	UST
He will die because there is no correction, and in the abundance of his folly he staggers.	*Those wicked people will die because they did not discipline themselves. They will do what kills them because they are extremely foolish.*

ULT He … and in the abundance of his folly he staggers
UST Those wicked people … They will do what kills them because they are extremely foolish
(הוּא & וּבְרֹ֣ב אִוַּלְתּ֣וֹ יִשְׁגֶּֽה)

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]

Support Reference: When Masculine Words Include Women

ULT because there is no correction, and in the abundance of his folly
UST because they did not discipline themselves … because they are extremely foolish
(בְּאֵ֣ין מוּסָ֣ר וּבְרֹ֣ב אִוַּלְתּ֣וֹ)

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]

Support Reference: Abstract Nouns

ULT he staggers
UST They will do what kills them
(יִשְׁגֶּֽה)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
correction	they did … discipline themselves
his folly	they are … foolish

ULT	UST
he staggers	They will do what kills them

Proverbs 6

Proverbs 6 Chapter Introduction

Structure and Formatting

- Practical warnings (6:1–19)
- Advice on indebtedness (6:1–5)
- Warnings against laziness (6:6–11)
- Things that Yahweh hates (6:12–19)
- 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)

Translation Issues in This Chapter

Rhetorical questions

In 6:9, 27, and 28, Solomon uses rhetorical questions to emphasize the importance of what he is saying. (See: Rhetorical Question)

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

ULT	UST
My son, if you pledge for your neighbor, you clasp your palms for a stranger,	*My child, if you guarantee to pay a loan for someone you meet, {that is, if} you agree to pay a loan for someone you do not know,*

ULT **My son**
UST My child
(בְּנִי)

See how you translated the same use of this phrase in 1:8.

Support Reference: When Masculine Words Include Women

ULT **if**
UST if
(אִם)

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]

Support Reference: Connect — Hypothetical Conditions

ULT **if you pledge for your neighbor, you clasp your palms for a stranger**
UST { … if you guarantee to pay a loan for someone you meet, that is, if} you agree to pay a loan for someone you do not know
(אִם־עָרַבְתָּ לְרֵעֶךָ תָּקַעְתָּ לַזָּר כַּפֶּיךָ)

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 the clauses into one and express the emphasis in another way. Alternate translation: [if you have pledged yourself to pay back a loan for someone else]

Support Reference: Parallelism

ULT **if you pledge for your neighbor**
UST if you guarantee to pay a loan for someone you meet
(אִם־עָרַבְתָּ לְרֵעֶךָ)

Here Solomon implies that the **pledge** is a promise to pay back a loan of money that a **neighbor** who is a **stranger** is unable to pay back. 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for your neighbor … for a stranger**
UST for someone you meet … for someone you do not know
(לְרֵעֶךָ & לָזָר)

The words **neighbor** and **stranger** here refer to the same person. Therefore, this person is an acquaintance of the **son** whom he does not know well. If possible, use a word or words in your language for this type of person.

Support Reference: Assumed Knowledge and Implicit Information

ULT **you clasp your palms for a stranger**
UST {that is, if} you agree to pay a loan for someone you do not know
(תָּקַעְתָּ לַזָּר כַּפֶּיךָ)

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]

Support Reference: Ellipsis

ULT **you clasp your palms**
UST {that is, if} you agree to pay a loan
(כַּפֶּיךָ & תָּקַעְתָּ)

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]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
My son	My child
you pledge	you guarantee to pay a loan
for your neighbor	for someone you meet

Proverbs 6:2

ULT	UST
you are ensnared by the sayings of your mouth, you are caught by the sayings of your mouth,	*{if in this way} you have said things that you regret {because} it would be very difficult for you {to fulfill} what you promised,*

ULT you are ensnared by the sayings of your mouth, you are caught by the sayings of your mouth

UST { … if in this way} you have said things that you regret because} it would be very difficult for you {to fulfill} what you promised

(נוֹקַשְׁתָּ בְאִמְרֵי־פִיךָ נִלְכַּדְתָּ בְּאִמְרֵי־פִיךָ)

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]

Support Reference: Parallelism

ULT you are ensnared by the sayings of your mouth, you are caught by the sayings of your mouth

UST { … if in this way} you have said things that you regret because} it would be very difficult for you {to fulfill} what you promised

(נוֹקַשְׁתָּ בְאִמְרֵי־פִיךָ נִלְכַּדְתָּ בְּאִמְרֵי־פִיךָ)

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]

Support Reference: Ellipsis

ULT **you are ensnared by the sayings of your mouth, you are caught by the sayings of your mouth**
UST { … if in this way} you have said things that you regret because} it would be very difficult for you {to fulfill} what you promised
(נוֹקַשְׁתָּ בְאִמְרֵי־פִיךָ נִלְכַּדְתָּ בְּאִמְרֵי־פִיךָ)

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 have ensnared you, the sayings of your mouth have caught you]

Support Reference: Active or Passive

ULT **you are ensnared by the sayings of your mouth, you are caught by the sayings of your mouth**
UST { … if in this way} you have said things that you regret because} it would be very difficult for you {to fulfill} what you promised
(נוֹקַשְׁתָּ בְאִמְרֵי־פִיךָ נִלְכַּדְתָּ בְּאִמְרֵי־פִיךָ)

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]

Support Reference: Metaphor

ULT **by the sayings of your mouth … by the sayings of your mouth**
UST you have said things … {to fulfill} what you promised
(בְאִמְרֵי־פִיךָ & בְּאִמְרֵי־פִיךָ)

Here, **mouth** represents the words of a promise that the person said with his mouth. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [by your sayings … by your sayings]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you are ensnared	if in this way … that you regret

Proverbs 6:3

ULT	UST
then do this, my son, and rescue yourself: Since you have come into the palm of your neighbor, go, humble yourself, and press your neighbor.	*then, my child, do this in order to save yourself {from having to pay back this loan}: humbly go to that person and beg him {to cancel what you have promised}, because he now controls you.*

ULT **then do this**
UST then … do this
(עֲשֵׂה זֹאת אֲפוֹא)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **my son**
UST my child
(בְּנִי)

See how you translated the same use of this phrase in 1:8.

Support Reference: When Masculine Words Include Women

ULT **and rescue yourself**
UST in order to save yourself {from having to pay back this loan}
(וְהִנָּצֵל)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **and rescue yourself**
UST in order to save yourself {from having to pay back this loan}
(וְהִנָּצֵל)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you have come into the palm of your neighbor**
UST he now controls you
(בָּאתָ בְכַף־רֵעֶךָ)

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]

Support Reference: Metaphor

ULT **and press**
UST and beg him {to cancel what you have promised}
(וּרְהַב)

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]

Support Reference: Metaphor

ULT **and press your neighbor**
UST to that person and beg him {to cancel what you have promised}
(וּרְהַב רֵעֶיךָ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my son	my child
and rescue yourself	in order to save yourself {from having to pay back this loan}
your neighbor	he
humble yourself	humbly
your neighbor	to that person

Proverbs 6:4

ULT	UST
Do not give sleep to your eyes and slumber to your eyelids.	*Do not wait until tomorrow; {go immediately!} do not allow yourself to rest {until you go and talk to him}.*

ULT **Do not give sleep to your eyes and slumber to your eyelids**
UST Do not wait until tomorrow; {go immediately!} do not allow yourself to rest {until you go and talk to him … }
(אַל־תִּתֵּן שֵׁנָה לְעֵינֶיךָ וּתְנוּמָה לְעַפְעַפֶּיךָ)

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]

Support Reference: Ellipsis

ULT **Do not give sleep to your eyes and slumber to your eyelids**
UST Do not wait until tomorrow; {go immediately!} do not allow yourself to rest {until you go and talk to him … }
(אַל־תִּתֵּן שֵׁנָה לְעֵינֶיךָ וּתְנוּמָה לְעַפְעַפֶּיךָ)

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]

Support Reference: Parallelism

ULT **Do not give sleep to your eyes and slumber to your eyelids**
UST Do not wait until tomorrow; {go immediately!} do not allow yourself to rest {until you go and talk to him … }
(אַל־תִּתֵּן שֵׁנָה לְעֵינֶיךָ וּתְנוּמָה לְעַפְעַפֶּיךָ)

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]

Support Reference: Metaphor

ULT **Do not give sleep**
UST Do not wait until tomorrow; {go immediately … }
(אַל־תִּתֵּן שֵׁנָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to your eyes … to your eyelids**
UST Do … wait until tomorrow; {go immediately!} do not allow yourself to rest {until you go and talk to him … }
(לְעֵינֶיךָ & לְעַפְעַפֶּיךָ)

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]

Support Reference: Synecdoche

Proverbs 6:5

ULT	UST
Rescue yourself like a gazelle from a hand and like a bird from the hand of the trapper.	*Save yourself {immediately}, as if you were a deer fleeing from a hunter or a bird fleeing from a trapper.*

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

UST Save yourself {immediately}, as if you were a deer fleeing from a hunter or a bird fleeing from a trapper

(הִנָּצֵל כִּצְבִי מִיַּד וְכִצִפּוֹר מִיַּד יָקוּשׁ)

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]

Support Reference: Ellipsis

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

UST Save yourself {immediately}, as if you were a deer fleeing from a hunter or a bird fleeing from a trapper

(הִנָּצֵל כִּצְבִי מִיַּד וְכִצִפּוֹר מִיַּד יָקוּשׁ)

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]

Support Reference: Parallelism

> ULT **like a gazelle … and like a bird**
> UST { … immediately}, as if you were a deer … or a bird
> (כִּצְבִי & וּכְצִפּוֹר)

Solomon is saying that the person should act like a **gazelle** and a **bird** because both of those animals are 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]

Support Reference: Simile

> ULT **like a gazelle**
> UST { … immediately}, as if you were a deer
> (כִּצְבִי)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the trapper	fleeing from a trapper
Rescue yourself	Save yourself

Proverbs 6:6

ULT	UST
Go to the ant, lazy one! See its ways and be wise,	*You lazy person, learn {something} from {watching} ants! Consider what ants do so that you can be wise.*

ULT Go to the ant
UST learn {something} from {watching} ants
(לֵךְ־אֶל־נְמָלָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT the ant
UST ants
(נְמָלָה)

The word **ant** represents ants in general, not one particular **ant**. If it would be helpful, you could use an expression that would be more natural in your language. Alternate translation: [ants]

Support Reference: Generic Noun Phrases

ULT the ant
UST ants
(נְמָלָה)

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]

Support Reference: Translate Unknowns

ULT **See**
UST Consider
(רְאֵה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **its ways**
UST what ants do
(דְּרָכֶיהָ)

See how you translated the same use of **ways** in 3:6.

Support Reference: Metaphor

ULT **and be wise**
UST so that you can be wise
(וַחֲכָם)

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]

Support Reference: Connect — Goal (Purpose) Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and be wise	so that you can be wise

Proverbs 6:7

ULT	UST
which, without a commander, officer, or ruler for it,	*Absolutely no one tells ants what to do.*

ULT a commander, officer, or ruler
UST Absolutely no one tells ants what to do
(קָצִין שֹׁטֵר וּמֹשֵׁל)

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]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a commander	Absolutely no one tells ants what to do
or ruler	Absolutely no one tells ants what to do

Proverbs 6:8

ULT	UST
prepares its bread in the summer; it gathers its food in the harvest.	*{Nevertheless,} they work hard all during the summer, gathering and storing food {to eat during the winter}.*

ULT prepares
UST {Nevertheless,} they work hard
(תָּכִ֣ין)

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: [even so, prepares]

Support Reference: Connect — Contrast Relationship

ULT prepares its bread in the summer; it gathers its food in the harvest
UST Nevertheless,} they work hard all during the summer, gathering and storing food {to eat during the winter … }
(תָּכִ֣ין בַּקַּ֣יִץ לַחְמָ֑הּ אָגְרָ֖ה בַּקָּצִ֣יר מַאֲכָלָֽהּ)

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]

Support Reference: Parallelism

ULT prepares … it gathers
UST {Nevertheless,} they work hard … gathering and storing
(תָּכִ֣ין & אָגְרָ֖ה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT its bread … it gathers its food
UST gathering and storing food {to eat during the winter}
(לַחְמָהּ אָגְרָה & מַאֲכָלָהּ)

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]

Support Reference: Pronouns — When to Use Them

ULT in the summer … in the harvest
UST all during the summer, gathering and storing
(בַּקַּיִץ & בַּקָּצִיר)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
its bread	food
in the harvest	gathering and storing

Proverbs 6:9

ULT	UST
Until when, lazy one, will you lie down? When will you rise from your sleep?	*{But} you lazy person, stop sleeping! Wake up!*

ULT Until when, lazy one, will you lie down? When will you rise from your sleep
UST { … But} you lazy person, stop sleeping! Wake up
(עַד־מָתַי עָצֵל ׀ תִּשְׁכָּב מָּתַי תָּקוּם מִשְׁנָתֶךָ)

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: [Lazy person, you should stop lying down! You should rise from your sleep!]

Support Reference: Rhetorical Question

ULT will you lie down
UST {But} you lazy person, stop sleeping
(תִּשְׁכָּב)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT will you rise from your sleep
UST Wake up
(תָּקוּם מִשְׁנָתֶךָ)

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]

Support Reference: Metaphor

Proverbs 6:10

ULT	UST
“A little sleep, a little slumber, a little folding of the hands to lie down”—	*{If you say to yourself,} “Let me sleep just a little more! Let me lay my hands {across my chest} in order to rest comfortably for a little while longer!”*

ULT **A little sleep, a little slumber, a little folding of the hands to lie down**
UST { … If you say to yourself,} “Let me sleep just a little more! Let me lay my hands {across my chest} in order to rest comfortably for a little while longer
(מְעַט שֵׁנוֹת מְעַט תְּנוּמוֹת מְעַט ו חִבֻּק יָדַיִם לִשְׁכָּב)

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.

Support Reference: Quote Markings

ULT **A little sleep, a little slumber**
UST {If you say to yourself,} “Let me sleep just a little more
(מְעַט שֵׁנוֹת מְעַט תְּנוּמוֹת)

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]

Support Reference: Ellipsis

ULT **A little sleep, a little slumber**
UST {If you say to yourself,} “Let me sleep just a little more
(מְעַט שֵׁנוֹת מְעַט תְּנוּמוֹת)

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]

Support Reference: Doublet

> ULT **a little folding of the hands to lie down**
> UST Let me lay my hands {across my chest} in order to rest comfortably for a little while longer
> (מְעַ֣ט ו חִבֻּ֣ק יָדַ֔יִם לִשְׁכָּֽב)

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]

Support Reference: Assumed Knowledge and Implicit Information

Proverbs 6:11

ULT	UST
and your poverty will come like one who walks and your need like a man of shield.	*Then {the result of being so lazy will be that} you will become poor and needy just as surely as if a thief has robbed you.*

ULT **and your poverty will come like one who walks and your need like a man of shield**
UST Then {the result of being so lazy will be that} you will become poor and needy just as surely as if a thief has robbed you
(וּבָא־כִמְהַלֵּךְ רֵאשֶׁךָ וּמַחְסֹרְךָ כְּאִישׁ מָגֵן)

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]

Support Reference: Ellipsis

ULT **and your poverty will come like one who walks and your need like a man of shield**
UST Then {the result of being so lazy will be that} you will become poor and needy just as surely as if a thief has robbed you
(וּבָא־כִמְהַלֵּךְ רֵאשֶׁךָ וּמַחְסֹרְךָ כְּאִישׁ מָגֵן)

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]

Support Reference: Parallelism

ULT **and your poverty will come**
UST Then {the result of being so lazy will be that} you will become poor
(וּבָא & רֵאשֶׁךָ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **your poverty … and your need**
UST poor and needy
(רֵאשֶׁךָ וּמַחְסֹרְךָ)

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]

Support Reference: Abstract Nouns

ULT **and your poverty will come like one who walks**
UST Then {the result of being so lazy will be that} you will become poor … just as surely
(וּבָא־כְמְהַלֵּךְ רֵאשֶׁךָ)

Here Solomon speaks of experiencing **poverty** as if it were a person who could **come** walking to someone. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [and you will surely experience poverty]

Support Reference: Personification

ULT **like one who walks**
UST just as surely
(כְמְהַלֵּךְ)

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]

Support Reference: Idiom

ULT **like one who walks**
UST just as surely
(כְמְהַלֵּךְ)

Here Solomon speaks of how certain it is that a lazy person will become poor as if **poverty** were a robber who walks right into his house and steals everything the person owns. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [without fail]

Support Reference: Simile

> ULT **like a man of shield**
> UST as if a thief has robbed you
> (כְּאִישׁ מָגֵן)

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]

Support Reference: Idiom

> ULT **like a man of shield**
> UST as if a thief has robbed you
> (כְּאִישׁ מָגֵן)

Here Solomon speaks of how surely and completely a lazy person becomes needy as if **need** were an armed robber who takes by force everything that the person owns. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [will be complete]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
shield	as if a thief has robbed you

Proverbs 6:12

ULT	UST
A man of worthlessness, a man of iniquity, {is} one who walks {with} perversity of mouth,	*{I will describe for you what} worthless, sinful people {do. They} constantly deceive people by what they say.*

ULT **A man of worthlessness, a man of iniquity**
UST I will describe for you what} worthless, sinful people {do … }
(אָדָם בְּלִיַּעַל אִישׁ אָוֶן)

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]

Support Reference: Doublet

ULT **A man of worthlessness, a man of iniquity**
UST I will describe for you what} worthless, sinful people {do … }
(אָדָם בְּלִיַּעַל אִישׁ אָוֶן)

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]

Support Reference: Possession

ULT **A man of … a man of**
UST I will describe for you what … sinful people {do … }
(אָדָם & אִישׁ)

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]

Support Reference: When Masculine Words Include Women

ULT **{is} one who walks**
UST { … They} constantly deceive people
(הוֹלֵךְ)

See how you translated the similar use of "walking" in 2:7. Alternate translation: [is one who lives]

Support Reference: Metaphor

ULT **{with} perversity of mouth**
UST { … They} constantly deceive people by what they say
(עִקְּשׁוּת פֶּה)

See how you translated this phrase in 4:24.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
iniquity	sinful

Proverbs 6:13

ULT	UST
one who winks with his eye, one who rubs with his foot, one who points with his fingers.	*They make gestures, such as winking their eyes, signaling with their feet, and pointing their fingers {to communicate their evil plans to their friends}.*

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

UST They make gestures, such as winking their eyes, signaling with their feet, and pointing their fingers {to communicate their evil plans to their friends}

(קֹרֵץ בְּעֵינָו מֹלֵל בְּרַגְלָו מֹרֶה בְּאֶצְבְּעֹתָיו)

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 signals with his foot, and one who points with his fingers]

Support Reference: Ellipsis

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

UST They make gestures, such as winking their eyes, signaling with their feet, and pointing their fingers {to communicate their evil plans to their friends}

(קֹרֵץ בְּעֵינָו מֹלֵל בְּרַגְלָו מֹרֶה בְּאֶצְבְּעֹתָיו)

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 signals with one's foot, one who points with one's fingers]

Support Reference: When Masculine Words Include Women

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

UST They make gestures, such as winking their eyes, signaling with their feet, and pointing their fingers {to communicate their evil plans to their friends}

(קֹרֵץ בְּעֵינָו מֹלֵל בְּרַגְלָו מֹרֶה בְּאֶצְבְּעֹתָיו)

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, signals with his foot, and points with his fingers to deceive people]

Support Reference: Symbolic Action

Proverbs 6:14

ULT	UST
Perverse things {are} in his heart, plotting evil on every occasion; he sends forth quarrels.	*They are always thinking perversely while planning how to do evil things. They cause people to argue {with each other}.*

ULT Perverse things {are} in his heart, plotting evil on every occasion
UST They are always thinking perversely while planning how to do evil things
(תַּהְפֻּכוֹת ׀ בְּלִבּוֹ חֹרֵשׁ רָע בְּכָל־עֵת)

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]

Support Reference: Connect — Simultaneous Time Relationship

ULT {are} in his heart … he sends forth
UST They are … thinking … They cause people
(בְּלִבּוֹ & יְשַׁלֵּחַ)

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]

Support Reference: When Masculine Words Include Women

ULT {are} in his heart
UST They are … thinking
(בְּלִבּוֹ)

See how you translated the same use of **heart** in 2:2.

Support Reference: Metonymy

ULT evil
UST how to do evil things
(רָע)

See how you translated the abstract noun **evil** in 1:16.

Support Reference: Abstract Nouns

ULT he sends forth quarrels

UST They cause people to argue {with each other}

(מדנים יְשַׁלֵּחַ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Perverse things	perversely
evil	how to do evil things
quarrels	to argue {with each other}

Proverbs 6:15

ULT	UST
Therefore his calamity will come instantly; suddenly he will be broken and without healing.	*Because of this, disastrous things will suddenly happen to those people. Someone will destroy them instantly and they will not be able to recover.*

ULT **his calamity … he will be broken**
UST disastrous things … to those people. Someone will destroy them
(אֵידֹו & שֶׁבֶר)

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]

Support Reference: When Masculine Words Include Women

ULT **his calamity**
UST disastrous things … to those people
(אֵידֹו)

See how you translated the abstract noun **calamity** in 1:26.

Support Reference: Abstract Nouns

ULT **will come**
UST will … happen
(יָבוֹא)

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]

Support Reference: Personification

> ULT **he will be broken and without healing**
> UST Someone will destroy them … and they will not be able to recover
> (יִשָּׁבֵר וְאֵין מַרְפֵּא׃)

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 calamity will break him and he will not heal]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his calamity	disastrous things … to those people

Proverbs 6:16

ULT	UST
Six {are} they {that} Yahweh hates, and seven {are} abominations to his self:	*Yahweh absolutely hates six, no, seven things:*

ULT Six {are} they {that} Yahweh hates, and seven {are} abominations to his self
UST Yahweh absolutely hates six, no, seven things
(שֵׁשׁ־הֵנָּה שָׂנֵא יְהוָה וְשֶׁבַע תועבות נַפְשׁוֹ)

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]

Support Reference: Parallelism

ULT Six … and seven
UST Yahweh absolutely hates six, no, seven things
(וְשֶׁבַע & שֵׁשׁ)

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]

Support Reference: Nominal Adjectives

ULT {are} abominations to
UST Yahweh absolutely hates six, no, seven things
(תועבות)

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]

Support Reference: Abstract Nouns

> ULT **his self**
> UST Yahweh absolutely hates six, no, seven things
> (נַפְשׁוֹ)

Here, **self** refers to **Yahweh** himself. If it would be helpful in your language, you could state this explicitly. Alternate translation: [him]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh absolutely hates six, no, seven things
{are} abominations to	Yahweh absolutely hates six, no, seven things
his self	Yahweh absolutely hates six, no, seven things

Proverbs 6:17

ULT	UST
uplifted eyes, a tongue of falsehood, and hands pouring out innocent blood,	*being proud, speaking falsely, someone murdering a person who has not done anything wrong,*

ULT uplifted eyes
UST being proud
(עֵינַיִם רָמוֹת)

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]

Support Reference: Metonymy

ULT a tongue of falsehood
UST speaking falsely
(לְשׁוֹן שָׁקֶר)

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]

Support Reference: Possession

ULT a tongue of falsehood
UST speaking falsely
(לְשׁוֹן שָׁקֶר)

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]

Support Reference: Metonymy

ULT and hands
UST someone murdering a person
(וְיָדַיִם)

Here, **hands** refers to the whole person who does this action with his hands. If it would be helpful in your language, you could state this explicitly. Alternate translation: [and people]

Support Reference: Synecdoche

ULT pouring out innocent blood
UST someone murdering a person who has not done anything wrong
(שֹׁפְכוֹת דָּם־נָקִי)

See how you translated a similar phrase in 1:16.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a tongue of	speaking falsely
falsehood	speaking falsely
innocent	who has not done anything wrong

Proverbs 6:18

ULT	UST
a heart devising plans of iniquity, feet hurrying to run to evil,	*someone planning ways to act sinfully, someone eagerly looking for ways to act wickedly,*

ULT **a heart … feet**
UST someone … someone
(לֵב & רַגְלַיִם)

Here, **heart** and **feet** refer to the whole person who does these things in his heart or with his feet. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [people … people]

Support Reference: Synecdoche

ULT **plans of iniquity**
UST ways to act sinfully
(מַחְשְׁבוֹת אָוֶן)

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]

Support Reference: Possession

ULT **iniquity … to evil**
UST to act sinfully … wickedly
(אָוֶן & רָעָה)

See how you translated the abstract nouns **iniquity** in 6:12 and **evil** in 1:16.

Support Reference: Abstract Nouns

ULT **hurrying to run to evil**
UST eagerly looking for ways to act wickedly
(מְמַהֲרוֹת לָרוּץ רָעָה)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
iniquity	to act sinfully
to evil	wickedly

Proverbs 6:19

ULT	UST
a witness of falsehood breathing out lies, and sending forth quarrels between brothers.	*someone who naturally lies when testifying, and someone causing members of the same family to argue.*

ULT a witness of falsehood
UST someone who … when testifying
(עֵד שָׁקֶר)

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]

Support Reference: Possession

ULT breathing out lies
UST naturally lies
(יָפִיחַ כְּזָבִים)

Here Solomon speaks of someone who lies easily and repeatedly 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]

Support Reference: Metaphor

ULT and sending forth quarrels
UST and someone causing … to argue
(וּמְשַׁלֵּחַ מְדָנִים)

See how you translated **sends forth quarrels** in 6:14.

Support Reference: Metaphor

ULT brothers
UST members of the same family
(אַחִים)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a witness of	someone who
falsehood	when testifying
lies	naturally lies
quarrels	and someone causing … to argue

Proverbs 6:20

ULT	UST
Guard, my son, the commandment of your father and do not forsake the law of your mother.	*My child, be mindful to obey what I, your father, have commanded {you}. Indeed, obey the rules that your mother has commanded.*

ULT **your father**
UST I, your father
(אָבִיךָ)

See how you translated the same use of **your father** in 1:8.

Support Reference: First, Second or Third Person

ULT **Guard, my son, the commandment of your father and do not forsake the law of your mother**
UST My child, be mindful to obey what I, your father, have commanded {you}. Indeed, obey the rules that your mother has commanded
(נְצֹר בְּנִי מִצְוַת אָבִיךָ וְאַל־תִּטֹּשׁ תּוֹרַת אִמֶּךָ)

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 follow all of the instructions from your father and mother]

Support Reference: Parallelism

ULT **Guard**
UST be mindful to obey
(נְצֹר)

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]

Support Reference: Metaphor

ULT **my son**
UST My child
(בְּנִי)

See how you translated the same use of this phrase in 1:8.

Support Reference: When Masculine Words Include Women

ULT **and do not forsake the law of your mother**
UST Indeed, obey the rules that your mother has commanded
(וְאַל־תִּטֹּשׁ תּוֹרַת אִמֶּךָ)

See how you translated this clause in 1:8.

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Guard	be mindful to obey
my son	My child
your father	I, your father
do … forsake	Indeed, obey
the law of	the rules that … has commanded

Proverbs 6:21

ULT	UST
Bind them on your heart continually; tie them around your neck.	*Remember what we have taught you as if it were always a part of you. Indeed, {remember these lessons as if} you wore them like a necklace.*

ULT Bind them on your heart continually; tie them around your neck
UST Remember what we have taught you as if it were always a part of you. Indeed, {remember these lessons as if} you wore them like a necklace
(קָשְׁרֵם עַל־לִבְּךָ תָּמִיד עָנְדֵם עַל־גַּרְגְּרֹתֶךָ)

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]

Support Reference: Parallelism

ULT Bind them on your heart
UST Remember what we have taught you as if it were … a part of you
(קָשְׁרֵם עַל־לִבְּךָ)

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]

Support Reference: Metaphor

ULT tie them around your neck
UST Indeed, {remember these lessons as if} you wore them like a necklace
(עָנְדֵם עַל־גַּרְגְּרֹתֶךָ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Bind them	Remember what we have taught you

ULT	UST
tie them	Indeed, {remember these lessons as if} you wore them like a necklace

Proverbs 6:22

ULT	UST
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.	*The wise things that we have taught you will help you to know what you should do as you go about each day. They will cause you to be safe when you sleep. When you wake up {in the morning}, they will be what will continue to instruct you.*

ULT **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**
UST The wise things that we have taught you will help you to know what you should do as you go about each day. They will cause you to be safe when you sleep. When you wake up {in the morning}, they will be what will continue to instruct you
(בְּהִתְהַלֶּכְךָ ׀ תַּנְחֶה אֹתָךְ בֶּֽ֭שְׁכְבְּךָ תִּשְׁמֹ֣ר עָלֶ֑יךָ וַהֲקִיצוֹתָ֥ הִ֝יא תְּשִׂיחֶֽךָ׃)

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]

Support Reference: Personification

ULT **When you walk about**
UST as you go about each day
(בְּהִתְהַלֶּכְךָ)

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]

Support Reference: Metaphor

ULT **it will guide**
UST The wise things that we have taught you will help … to know what you should do
(תַּנְחֶה)

The pronoun **it** in this verse refers to everything that the parents have taught the son, which can be summarized in the word "wisdom." If it would be helpful in your language, you could use that word here, or you could use a plural pronoun to refer to the parents' teachings, as in the UST. Alternate translation: [this wisdom will guide you]

Support Reference: Pronouns — When to Use Them

ULT **when you lie down**
UST when you sleep
(בְּשָׁכְבְּךָ)

See how you translated the same use of **lie down** in 3:24.

Support Reference: Assumed Knowledge and Implicit Information

ULT **it itself will converse with you**
UST they will be what will continue to instruct you
(הֵיא תְשִׂיחֶךָ)

For emphasis, Solomon is stating the pronoun **it**, whose meaning is already included in the verb translated as **converse**. 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 **itself**. Alternate translation: [it will be the one that converses with you]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
it will preserve	They will cause … to be safe

Proverbs 6:23

ULT	UST
For commandment {is} a lamp and law {is} a light, and the rebukes of instruction {are} the way of life,	*{This is so} because what I have commanded {you} is {like} a lamp {that shows you your way}. Indeed, the rules {we taught you} are {like} a light {to guide you}. When we rebuke you while instructing you, {we do that} so that you can do what will give you a good life.*

ULT **For**
UST {This is so} because
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **commandment {is} a lamp and law {is} a light … the … the**
UST what I have commanded {you} is {like} a lamp {that shows you your way}. Indeed, the rules {we taught you} are {like} a light {to guide you … }
(נֵר מִצְוָה וְתוֹרָה אוֹר)

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: [commandment is a lamp, yes, law is a light]

Support Reference: Parallelism

ULT **commandment … and law … the … the**
UST what I have commanded {you} … Indeed, the rules {we taught you}
(מִצְוָה וְתוֹרָה)

Here, **commandment** and **law** could refer to: (1) the commands of the father and mother, which were referred to in the previous two verses. Alternate translation: [each of my commandments … and your mother's law]; (2) good commandments and laws in general. Alternate translation: [every good commandment … and every good law]

Support Reference: Assumed Knowledge and Implicit Information

ULT **commandment … the**
UST what I have commanded {you}
(מִצְוָה)

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: [every commandment]

Support Reference: Generic Noun Phrases

ULT **commandment … the**
UST what I have commanded {you}
(מִצְוָה)

See how you translated the abstract noun “commandments” in 2:1.

Support Reference: Abstract Nouns

ULT **{is} a lamp … {is} a light**
UST is {like} a lamp {that shows you your way} … are {like} a light {to guide you}
(נֵר & אוֹר)

Here Solomon refers to **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 the right way to live]

Support Reference: Metaphor

ULT **commandment … and law … the … the**
UST what I have commanded {you} … Indeed, the rules {we taught you}
(מִצְוָה וְתוֹרָה)

See how you translated this use of **law** in 1:8.

Support Reference: Collective Nouns

ULT **rebukes of instruction**
UST When we rebuke you while instructing you
(תּוֹכְחוֹת מוּסָר)

See how you translated the abstract nouns “rebuke” in 1:25 and **instruction** in 1:2.

Support Reference: Abstract Nouns

ULT **rebukes of instruction**
UST When we rebuke you while instructing you
(תּוֹכְחוֹת מוּסָר)

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]

Support Reference: Possession

ULT **and … are … way of life**
UST {we do that} so that you can do what will give you a good life
(וְדֶרֶךְ חַיִּים)

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 … are the way that results in life]

Support Reference: Possession

ULT **and … are … way of**
UST {we do that} so that you can do
(וְדֶרֶךְ)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} a lamp	is {like} a lamp {that shows you your way}
commandment … and law … the … the	what I have commanded {you} … Indeed, the rules {we taught you}
rebukes of	When we rebuke you
instruction	while instructing you

Proverbs 6:24

ULT	UST
to keep you from a woman of evil, from the smoothness of the tongue of a foreign woman.	*{We taught you these lessons} in order to prevent you from {going to} wicked women, {and to prevent you} from {believing} the seductive talk of immoral women.*

ULT **to keep you**
UST {We taught you these lessons} in order to prevent you
(לְשָׁמְרְךָ)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **from a woman of evil**
UST from {going to} wicked women
(מֵאֵשֶׁת רָע)

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]

Support Reference: Possession

ULT **from the smoothness of the tongue of**
UST {and to prevent you} from {believing} the seductive talk of
(מַחֲלַקַּת לָשׁוֹן)

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: [from the seductive speech of]

Support Reference: Metaphor

ULT **a foreign woman**
UST immoral women
(נָכְרִיָּה)

See how you translated the same use of **foreign woman** in 2:16.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to keep you	{We taught you these lessons} in order to prevent you
the tongue of	talk of
evil	wicked
a foreign woman	immoral women

Proverbs 6:25

ULT	UST
Do not desire her beauty in your heart and do not let her take you with her eyelashes.	*Do not think lustfully about her beautiful body. Do not let her seduce you by the {flirtatious} way she looks at you.*

ULT **her beauty**
UST her beautiful body
(יָפְיָהּ)

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.

Support Reference: Abstract Nouns

ULT **in your heart**
UST think
(בִּלְבָבֶךָ)

See how you translated the same use of **heart** in 2:2.

Support Reference: Metonymy

ULT **and do not let her take you**
UST Do not let her seduce you
(וְאַל־תִּקָּחֶךָּ)

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]

Support Reference: Metonymy

ULT **with her eyelashes**
UST by the {flirtatious} way she looks at you
(בְּעַפְעַפֶּיהָ)

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 batting her eyes] or [by glancing seductively]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do … desire	Do … lustfully about

Proverbs 6:26

ULT	UST
For the price of a prostitute woman {is} as a loaf of bread, but the wife of a man hunts a precious life.	*{Do not do so} because, although having sex with a prostitute may only cost you a cheap meal, {doing so with} an {adulterous} married woman will cause you to die.*

ULT **For**
UST {Do not do so} because
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the price of a prostitute woman**
UST although having sex with a prostitute
(בְּעַד־אִשָּׁה זוֹנָה)

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]

Support Reference: Possession

ULT **a loaf of bread**
UST a cheap meal
(כִּכַּר לָחֶם)

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** you 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]

Support Reference: Translate Unknowns

ULT **but the wife of a man**
UST {doing so with} an {adulterous} married woman
(וְאֵשֶׁת אִישׁ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **hunts a precious life**
UST will cause you to die
(בֶּפֶשׁ יִקָּרָה תָצוּד)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
prostitute	a prostitute
bread	a cheap meal

Proverbs 6:27

ULT	UST
Could a man carry a fire on his chest and his clothes not be burned?	*A man cannot hold fire against his chest without burning his clothes!*

ULT 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
UST A man cannot hold fire against his chest without burning his clothes … No one can walk on burning coals without blistering his feet
(הֲיַחְתֶּה אִישׁ אֵשׁ בְּחֵיקוֹ וּבְגָדָיו לֹא תִשָּׂרַפְנָה׃ אִם־יְהַלֵּךְ אִישׁ עַל־הַגֶּחָלִים וְרַגְלָיו לֹא תִכָּוֶינָה) (6:27-28)

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?]

Support Reference: Parallelism

ULT Could a man carry a fire on his chest and his clothes not be burned
UST A man cannot hold fire against his chest without burning his clothes
(הֲיַחְתֶּה אִישׁ אֵשׁ בְּחֵיקוֹ וּבְגָדָיו לֹא תִשָּׂרַפְנָה)

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!]

Support Reference: Rhetorical Question

ULT Could a man carry a fire on his chest and his clothes not be burned
UST A man cannot hold fire against his chest without burning his clothes
(הֲיַחְתֶּה אִישׁ אֵשׁ בְּחֵיקוֹ וּבְגָדָיו לֹא תִשָּׂרַפְנָה)

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.

Support Reference: When to Keep Information Implicit

ULT a man … on his chest and his clothes
UST A man … against his chest … his clothes
(אִישׁ & בְּחֵיקוֹ וּבְגָדָיו)

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 an expression that would be more natural in your language. Alternate translation: [any person … on that person's chest and that person's clothes]

Support Reference: Generic Noun Phrases

ULT and his clothes not be burned
UST without burning his clothes
(וּבְגָדָיו לֹא תִשָּׂרַפְנָה)

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]

Support Reference: Active or Passive

ULT and his clothes
UST his clothes
(וּבְגָדָיו)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Could … carry	cannot hold

Proverbs 6:28

ULT	UST
If a man walks on coals then will his feet not be scorched?	*No one can walk on burning coals without blistering his feet!*

ULT **If a man walks on coals then will his feet not be scorched**
UST No one can walk on burning coals without blistering his feet
(אִם־יְהַלֵּךְ אִישׁ עַל־הַגֶּחָלִים וְרַגְלָיו לֹא תִכָּוֶינָה)

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!]

Support Reference: Rhetorical Question

ULT **If a man walks on coals then will his feet not be scorched**
UST No one can walk on burning coals without blistering his feet
(אִם־יְהַלֵּךְ אִישׁ עַל־הַגֶּחָלִים וְרַגְלָיו לֹא תִכָּוֶינָה)

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.

Support Reference: When to Keep Information Implicit

ULT **a man … then will his feet not be scorched**
UST No one can walk … without blistering his feet
(אִישׁ & וְרַגְלָיו לֹא תִכָּוֶינָה)

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, you could use an expression that would be more natural in your language. Alternate translation: [any person … then will that person's feet not be scorched]

Support Reference: Generic Noun Phrases

> ULT **coals**
> UST burning coals
> (הַגֶּחָלִים)

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]

Support Reference: Assumed Knowledge and Implicit Information

Proverbs 6:29

ULT	UST
So is the one going to the wife of his neighbor: Every one who touches her will not remain blameless.	*It is similar with anyone who has sex with another man's wife. People will certainly punish anyone who does that.*

ULT **So**
UST It is similar with
(כֵּן)

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]

Support Reference: Simile

ULT **is the one going to … one who touches her**
UST anyone who has sex with … who does that
(הַבָּא אֶל & הַנֹּגֵעַ בָּהּ)

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]

Support Reference: Euphemism

ULT **will not remain blameless**
UST People will certainly punish
(לֹא יִנָּקֶה)

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]

Support Reference: Litotes

> ULT **will not remain blameless**
> UST People will certainly punish
> (לֹא יִנָּקֶה)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his neighbor	another man's
will … remain blameless	People will certainly punish

Proverbs 6:30

ULT	UST
They do not despise the thief if he steals to satisfy his appetite when he is hungry;	*People do not resent someone who steals if he only steals {food} because he is hungry.*

ULT They do not despise
UST People do not resent
(לֹא־יָבֻזוּ)

They here refers to people in general. If it would be helpful in your language, you could state this explicitly. Alternate translation: [People do not despise]

Support Reference: Pronouns — When to Use Them

ULT the thief … he steals … his appetite … he is hungry
UST someone who steals … food … he is hungry
(לַגַּנָּב & יִגְנֹב & נַפְשׁוֹ & יִרְעָב)

Here, **the thief**, **he**, and **his** do not refer to a specific **thief**, but any person who steals. If it would be helpful, you could use an expression that would be more natural in your language. Alternate translation: [thieves … they steal … their appetites … they are hungry]

Support Reference: Generic Noun Phrases

ULT he steals
UST food
(יִגְנֹב)

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.

Support Reference: Ellipsis

ULT to satisfy his appetite
(לְמַלֵּא נַפְשׁוֹ)

The expression **to satisfy his appetite** contains extra information that may be unnatural to express in some languages along with **when he is hungry**. If this is true of your language, you could leave this part unexpressed, as in the UST.

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **his appetite**
(נַפְשׁוֹ)

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 need for food]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the thief	someone who steals

Proverbs 6:31

ULT	UST
but if he is found, he must repay sevenfold; all the wealth of his house he must give.	*Nevertheless, if people catch thieves, those thieves must pay back seven times {as much as they stole to those from whom they stole}. They may have to give everything that they own {in order to repay what they stole}.*

ULT **but if he is found, he must repay … his house he must give**
UST Nevertheless, if people catch thieves, those thieves must pay back … They may have to give … that they own {in order to repay what they stole}
(וְנִמְצָא יְשַׁלֵּם & בֵּיתוֹ יִתֵּן)

Here, **he** and **his** refer to any person who steals, as indicated in the previous verse. If there are more natural expressions in your language, you could use them here. Alternate translation: [But if someone is found … that person must repay … that person's house that person must give]

Support Reference: Generic Noun Phrases

ULT **but if he is found**
UST Nevertheless, if people catch thieves
(וְנִמְצָא)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but if he is found**
UST Nevertheless, if people catch thieves
(וְנִמְצָא)

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]

Support Reference: Active or Passive

ULT **he must repay sevenfold**
UST those thieves must pay back seven times {as much as they stole to those from whom they stole}
(יְשַׁלֵּם שִׁבְעָתָיִם)

This clause implies that, as punishment for stealing, the thief **must repay** seven times the amount of what he stole to those from whom he stole it. If it would be helpful in your language, you could state this explicitly. Alternate translation: [he must repay to the people from whom he stole, sevenfold the amount of what he stole from them]

Support Reference: Assumed Knowledge and Implicit Information

ULT **all the wealth of his house**
UST everything that they own {in order to repay what they stole}
(אֶת־כָּל־הׇון בֵּיתוֹ)

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 has]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he must repay	those thieves must pay back
his house	that they own {in order to repay what they stole}

Proverbs 6:32

ULT	UST
One who commits adultery {with} a woman {is} lacking of heart; destroying his life, he does it.	*By contrast, a man who acts adulterously with a woman is not thinking. By doing this, he destroys himself!*

ULT **One who commits adultery**
UST By contrast, a man who acts adulterously with
(נֹאֵף)

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]

Support Reference: Connect — Contrast Relationship

ULT **One who commits adultery**
UST By contrast, a man who acts adulterously with
(נֹאֵף)

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 enters an adulterous relationship]

Support Reference: Abstract Nouns

ULT **{is} lacking of heart**
UST is not thinking
(חֲסַר־לֵֽב)

Here Solomon refers to the **heart** as the place where a person thinks. If it would be helpful, you could use an expression that would be more natural in your language or express the meaning plainly. Alternate translation: [is out of his mind] or [is lacking the ability to think]

Support Reference: Idiom

ULT **destroying his life, he does it**
UST By doing this, he destroys himself
(מַשְׁחִית נַפְשׁוֹ הִוא יַעֲשֶׂנָּה)

If it would be helpful in your language, you could change the order of these phrases. Alternate translation: [what he does will destroy his life]

Support Reference: Information Structure

ULT **destroying his life**
UST he destroys himself
(מַשְׁחִית נַפְשׁוֹ)

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: [his life is destroyed because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **he does it**
UST By doing this
(הוּא יַעֲשֶׂנָּה)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
One who commits adultery	By contrast, a man who acts adulterously with
destroying	he destroys

Proverbs 6:33

ULT	UST
He will find a wound and disgrace, and his shame will not be wiped out.	*{The woman's husband} will injure him, people will despise him, and he will always be ashamed.*

ULT He will find a wound and disgrace, and his shame will not be wiped out
UST { … The woman's husband} will injure him, people will despise him, and he will always be ashamed
(נֶגַע־וְקָלָון יִמְצָא וְחֶרְפָּתוֹ לֹא תִמָּחֶה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT He will find a wound and disgrace
UST { … The woman's husband} will injure him, people will despise him
(נֶגַע־וְקָלָון יִמְצָא)

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]

Support Reference: Metaphor

ULT and disgrace, and his shame
UST people will despise him, and he will always be ashamed
(וְקָלָון & וְחֶרְפָּתוֹ)

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]

Support Reference: Abstract Nouns

> ULT **will not be wiped out**
> UST and he will always be ashamed
> (לֹא תִמָּחֶה)

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]

Support Reference: Active or Passive

> ULT **will not be wiped out**
> UST and he will always be ashamed
> (לֹא תִמָּחֶה)

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]

Support Reference: Litotes

> ULT **will not be wiped out**
> UST and he will always be ashamed
> (לֹא תִמָּחֶה)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and disgrace	people will despise him
and his shame	and he will always be ashamed
will … be wiped out	and he will always be ashamed

Proverbs 6:34

ULT	UST
For jealousy is the heat of a man, and he will not spare in the day of vengeance.	*{This is so} because the jealous husband will become furious. He will act mercilessly when he revenges himself {on the man who acted adulterously with his wife}.*

ULT **For**
UST {This is so} because
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **jealousy … vengeance**
UST jealous … he revenges himself {on the man who acted adulterously with his wife}
(קִנְאָה & נָקָם)

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]

Support Reference: Abstract Nouns

ULT **is the heat of a man**
UST the … husband will become furious
(חֲמַת־גָּבֶר)

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]

Support Reference: Metonymy

ULT **a man, and he will not spare**
UST the … husband … He will act mercilessly
(גֶּבֶר וְלֹא־יַחְמֹוֹל)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and he will not spare**
UST He will act mercilessly
(וְלֹא־יַחְמֹוֹל)

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]

Support Reference: Litotes

ULT **and he will not spare**
UST He will act mercilessly
(וְלֹא־יַחְמֹוֹל)

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]

Support Reference: Ellipsis

ULT **in the day of vengeance**
UST when he revenges himself {on the man who acted adulterously with his wife}
(בְּיֹום נָקָם)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
jealousy	jealous
in the day of	when

ULT	UST
vengeance	he revenges himself {on the man who acted adulterously with his wife}

Proverbs 6:35

ULT	UST
He will not lift up the face of any ransom, and he will not be willing if you increase the bribe.	*That jealous husband will not accept any money {to stop being furious}, no matter how much money you offer him.*

ULT He will not lift up … and he will not be willing
UST That … husband will not accept … { … furious}, no matter how much money you offer him
(לֹא־יִשָּׂא & וְלֹא־יֹאבֶה)

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]

Support Reference: Pronouns — When to Use Them

ULT He will not lift up the face of
UST That … husband will not accept … furious
(לֹא־יִשָּׂא פְּנֵי)

Here, the phrase **lift up the face of** is an idiom that means "regard favorably." If it would be helpful, you could use an idiom with that meaning in your language or express the meaning plainly. Alternate translation: [He will not be impressed by] or [He will not regard favorably]

Support Reference: Idiom

ULT ransom … the bribe
UST jealous … money {to stop being … } … no matter how much money you offer him
(כֹּפֶר & שֹׁחַד)

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]

Support Reference: Assumed Knowledge and Implicit Information

> **ULT and he will not be willing**
> **UST** no matter how much money you offer him
> (וְלֹא־יֹאבֶה)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
ransom	jealous … money {to stop being … }
the bribe	no matter how much money you offer him

Proverbs 7

Proverbs 7 Chapter Introduction

Structure and Formatting

More Warnings about Adultery

- Being wise keeps you from adultery (7:1–5)
- The story of an adulterer (7:6–23)
- The lesson of the story (7:24–27)

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)

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)

Proverbs 7:1

ULT	UST
My son, keep my sayings and store up my commandments with you.	*My son, obey what I have told you. Carefully remember the things that I have commanded you.*

ULT **keep**
UST obey
(שְׁמֹר)

See how you translated the same use of **keep** in 5:2.

Support Reference: Metaphor

ULT **store up**
UST Carefully remember
(תִּצְפֹּן)

See how you translated the same use of **store up** in 2:1.

Support Reference: Metaphor

ULT **and … my commandments**
UST the things that I have commanded
(וּמִצְוֹתַי)

See how you translated the abstract noun **commandments** in 2:1.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
My son	My son
keep	obey

Proverbs 7:2

ULT	UST
Keep my commandments and live, and my law, as the pupil of your eyes.	*Do what I have commanded {you}, so that you will live {long and well}. Consider the rules I have taught you to be the most precious things that you possess.*

ULT Keep my commandments and live
UST Do what I have commanded {you}, so that you will live {long and well}
(שְׁמֹר מִצְוֹתַי וֶחְיֵה)

See how you translated the same clause in 4:4.

Support Reference: Abstract Nouns

ULT and my law, as the pupil of your eyes
UST Consider the rules I have taught you to be the most precious things that you possess
(וְתוֹרָתִי כְּאִישׁוֹן עֵינֶיךָ)

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]

Support Reference: Ellipsis

ULT and my law
UST the rules I have taught you
(וְתוֹרָתִי)

See how you translated **law** in 1:8.

Support Reference: Collective Nouns

ULT as the pupil of your eyes
UST Consider … to be the most precious things that you possess
(כְּאִישׁוֹן עֵינֶיךָ)

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, you could use an expression that would be more natural in your language with that meaning or express the meaning plainly. Alternate translation: [as the light of your life] or [as supremely valuable to you]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and my law	the rules I have taught you
Keep	Do

Proverbs 7:3

ULT	UST
Tie them on your fingers; write them on the tablet of your heart.	*Constantly remind yourself of the things that I have commanded you. Memorize them!*

ULT Tie them on your fingers
UST Constantly remind yourself of the things that I have commanded you
(קָשְׁרֵם עַל־אֶצְבְּעֹתָיִךְ)

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]

Support Reference: Metaphor

ULT Tie them … write them
UST Constantly remind yourself of the things that I have commanded you. Memorize them
(קָשְׁרֵם & כָּתְבֵם)

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]

Support Reference: Pronouns — When to Use Them

ULT write them on the tablet of your heart
UST Memorize them
(כָּתְבֵם עַל־לֻוחַ לִבֶּךְ)

See how you translated this clause in 3:3. If it would be helpful in your language, you could use a comparable expression or state the meaning plainly. Alternate translation: [know them by heart] or [continually think about them]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Tie them	Constantly remind yourself of the things that I have commanded you

Proverbs 7:4

ULT	UST
Say to Wisdom, "You {are} my sister," and call to Understanding, "Kinsman,"	*Love what is wise as if it were your sister. Indeed, love what you should understand as if it were a close relative.*

ULT Say to Wisdom, "You {are} my sister," and call to Understanding, "Kinsman
UST Love what is wise as if it were your sister. Indeed, love what you should understand as if it were a close relative
(אֱמֹר לַחָכְמָה אֲחֹתִי אָתְּ וּמֹדָע לַבִּינָה תִקְרָא)

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]

Support Reference: Parallelism

ULT Say to Wisdom, "You {are} my sister," and call to Understanding, "Kinsman
UST Love what is wise as if it were your sister. Indeed, love what you should understand as if it were a close relative
(אֱמֹר לַחָכְמָה אֲחֹתִי אָתְּ וּמֹדָע לַבִּינָה תִקְרָא)

If it would be more natural in your language, you could express these two clauses as indirect quotations. Alternate translation: [Say to Wisdom than she is your sister, and call to Understanding that she is your kinsman]

Support Reference: Direct and Indirect Quotations

ULT to Wisdom … to Understanding
UST what is wise … what you should understand
(לַחָכְמָה & לַבִּינָה)

See how you translated the abstract nouns **wisdom** and **understanding** in 1:2.

Support Reference: Abstract Nouns

ULT **Say to Wisdom, “You {are} my sister**
UST Love what is wise as if it were your sister
(אֱמֹר לַחָכְמָה אֲחֹתִי אָתְּ)

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]

Support Reference: Personification

ULT **and call to Understanding, “Kinsman**
UST Indeed, love what you should understand as if it were a close relative
(וּמֹדָע לַבִּינָה תִּקְרָא)

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]

Support Reference: Personification

ULT **and call to Understanding, “Kinsman**
UST Indeed, love what you should understand as if it were a close relative
(וּמֹדָע לַבִּינָה תִּקְרָא)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Wisdom	what is wise
call	a close relative
to Understanding	what you should understand
and … Kinsman	Indeed, love … as if it were

Proverbs 7:5

ULT	UST
in order to keep you from the strange woman, from the foreign woman who makes her sayings smooth.	*{Do this} so that you will be able to stay away from adulterous women, and {stay away} from immoral women who speak {to you} seductively.*

ULT **from the strange woman**
UST from adulterous women
(מֵאִשָּׁה זָרָה)

See how you translated **strange woman** in 2:16.

Support Reference: Metaphor

ULT **from the foreign woman**
UST and {stay away} from immoral women
(מִנָּכְרִיָּה)

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]

Support Reference: Ellipsis

ULT **from the foreign woman who makes her sayings smooth**
UST and {stay away} from immoral women who speak {to you} seductively
(מִנָּכְרִיָּה אֲמָרֶיהָ הֶחֱלִיקָה)

See how you translated the same clause in 2:16.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in order to keep you from the foreign woman	{Do this} so that you will be able to stay away and {stay away} from immoral women

Proverbs 7:6

ULT	UST
For at the window of my house, through the window lattice, I looked down.	*{I was} once {standing} near the window {in my house}, and I looked down {from above the street} through the shutters on the window.*

ULT **For**
UST once
(כִּי)

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]

Support Reference: Connecting Words and Phrases

ULT **at the window of my house**
UST I was … standing} near the window {in my house}
(בְּחַלֹּ֥ון בֵּיתִ֖י)

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.

Support Reference: Assumed Knowledge and Implicit Information

ULT **at the window of my house**
UST I was … standing} near the window {in my house}
(בְּחַלֹּ֥ון בֵּיתִ֖י)

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]

Support Reference: Possession

ULT **the window lattice**
UST the shutters on the window
(אֶשְׁנַבִּי)

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]

Support Reference: Translate Unknowns

ULT **I looked down**
UST and I looked down {from above the street}
(נִשְׁקַפְתִּי)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my house	in my house

Proverbs 7:7

ULT	UST
And I saw among the naive ones, I discerned among the sons, a young man lacking of heart	*Then I observed {someone} among the naive people. I noticed among the youths a young man who does not think wisely.*

ULT **And I saw among the naive ones, I discerned among the sons**
UST Then I observed {someone} among the naive people. I noticed among the youths
(וָאֵרֶא בַּפְּתָאִים אָבִינָה בַּבָּנִים)

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. They are both the first part of a sentence, and the next phrase finishes both sentences. If it would be helpful to your readers, you could supply an object for the first phrase, or you could show that the second phrase is stating the first phrase again. Alternate translation: [And I saw a person among the naive ones; I discerned among the sons] or [And I saw among the naive ones, that is, I discerned among the sons]

Support Reference: Parallelism

ULT **among the sons**
UST among the youths
(בַּבָּנִים)

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]

Support Reference: Metaphor

ULT **lacking of heart**
UST who does not think wisely
(חֲסַר־לֵֽב)

See how you translated this phrase in 6:32.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I discerned	I noticed
among the sons	among the youths

Proverbs 7:8

ULT	UST
passing through the lane beside her corner, and he steps {in} the way of her house,	*He walked down the street near the corner of {the road where} the adulterous woman {dwells}. Then he walked on the path toward her house.*

ULT **her corner … her house**
UST the corner of {the road where} the adulterous woman {dwells} … her house
(פִּנָּהּ & בֵּיתָהּ)

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 where an adulterous woman lives … that woman's house]

Support Reference: Pronouns — When to Use Them

ULT **her corner**
UST the corner of {the road where} the adulterous woman {dwells}
(פִּנָּהּ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and he steps {in} the way of her house**
UST Then he walked on the path toward her house
(וְדֶרֶךְ בֵּיתָהּ יִצְעָד)

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]

Support Reference: Possession

ULT **he steps {in}**
UST Then he walked
(יִצְעָד)

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]

Support Reference: Irregular Use of Tenses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
her house	her house

Proverbs 7:9

ULT	UST
in the twilight breeze, in the evening of day, in the pupil of the night and darkness.	*(It was the time of day when night begins, {and then} it became dark.)*

ULT **in the twilight breeze, in the evening of day, in the pupil of the night and darkness**
UST It was the time of day when night begins, {and then} it became dark
(בְּנֶ֣שֶׁף־בְּעֶ֣רֶב יֽוֹם בְּאִישׁ֥וֹן לַ֝יְלָ֗ה וַאֲפֵלָֽה)

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]

Support Reference: Background Information

ULT **in the twilight breeze, in the evening of day, in the pupil of the night and darkness**
UST It was the time of day when night begins, {and then} it became dark
(בְּנֶ֣שֶׁף־בְּעֶ֣רֶב יֽוֹם בְּאִישׁ֥וֹן לַ֝יְלָ֗ה וַאֲפֵלָֽה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in the pupil of the night**
UST {and then} it became dark
(בְּאִישׁ֥וֹן לַ֝יְלָ֗ה)

Here, the middle of **the night** is referred to as a **pupil** because the **pupil** is both the middle and 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	It was the time of day when night begins

Proverbs 7:10

ULT	UST
And behold, {there is} a woman to meet him, {with} the garment of a prostitute and guarded of heart.	*Then I saw that an adulterous woman approached the young man. She was wearing a prostitute's clothing and intended to deceive {the young man}.*

ULT **And behold, {there is}**
UST Then I saw that
(וְהִנֵּה)

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 was]

Support Reference: Irregular Use of Tenses

ULT **And behold, {there is}**
UST Then I saw that
(וְהִנֵּה)

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]

Support Reference: Metaphor

ULT **to meet him**
UST approached the young man
(לִקְרָאתָֽהּ)

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]

Support Reference: Ellipsis

> ULT **and guarded of heart**
> UST and intended to deceive {the young man}
> (וּנְצֻרַת לֵֽב)

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 use an idiom from your language or express the meaning plainly. Alternate translation: [and being wily of heart] or [and she planned to deceive someone]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a prostitute	a prostitute's

Proverbs 7:11

ULT	UST
(She {is} a loud and rebellious one; her feet do not stay in her house.	*(That woman spoke loudly and acted rebelliously. She never stayed at home.*

ULT **She {is} a loud and rebellious one; her feet do not stay in her house … At {one} time in the street, at {another} time in the open areas, and beside every corner she lies in wait**
UST That woman spoke loudly and acted rebelliously. She never stayed at home … She {often} walked around the streets and public places. At the corner of any road she waited {for a man whom she could seduce … }
(הֹמִיָּה הָיְא וְסֹרֶרֶת בְּבֵיתָהּ לֹא־יִשְׁכְּנוּ רַגְלֶיהָ: בַּחוּץ פַּעַם בָּרְחֹבוֹת וְאֵצֶל כָּל־פִּנָּה תֶאֱרֹב) (7:11-12)

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.

Support Reference: Background Information

ULT **{is} a loud … do not stay**
UST spoke loudly … never stayed
(הֹמִיָּה & לֹא־יִשְׁכְּנוּ)

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]

Support Reference: Irregular Use of Tenses

ULT **her feet do not stay in her house**
UST She never stayed at home
(בְּבֵיתָהּ לֹא־יִשְׁכְּנוּ רַגְלֶיהָ)

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]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and rebellious one	and acted rebelliously
in her house	at home

Proverbs 7:12

ULT	UST
At {one} time in the street, at {another} time in the open areas, and beside every corner she lies in wait.)	*She {often} walked around the streets and public places. At the corner of any road she waited {for a man whom she could seduce}.)*

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

UST She {often} walked around the streets and public places. At the corner of any road she waited {for a man whom she could seduce … }

(פַּעַם ׀ בַּחוּץ פַּעַם בָּרְחֹבוֹת וְאֵצֶל כָּל־פִּנָּה תֶּאֱרֹב)

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]

Support Reference: Information Structure

ULT **in the street**

UST She {often} walked around the streets

(בַּחוּץ)

The word **street** represents streets in general, not one particular street. If it would be helpful in your language, you could use an expression that would be more natural in your language. Alternate translation: [in the streets]

Support Reference: Generic Noun Phrases

ULT **corner**

UST At the corner of any road

(פִּנָּה)

See how you translated **corner** in 7:8.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **she lies in wait**
> UST she waited {for a man whom she could seduce}
> (תָּאֹרֶב)

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]

Support Reference: Irregular Use of Tenses

> ULT **she lies in wait**
> UST she waited {for a man whom she could seduce}
> (תָּאֹרֶב)

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 a man whom she could persuade to have sex with her]

Support Reference: Metaphor

Proverbs 7:13

ULT	UST
And she grabs him and kisses him; she strengthens her face and says to him,	*When {she saw the young man}, she firmly took hold of him and kissed him. She shamelessly told {him},*

ULT And she grabs
UST When {she saw the young man}, she firmly took hold
(וְהֶחֱזִיקָה)

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]

Support Reference: Connect — Sequential Time Relationship

ULT And she grabs … and kisses … she strengthens … and says
UST When {she saw the young man}, she firmly took hold … and kissed … She shamelessly told
(וְהֶחֱזִיקָה & וְנָשְׁקָה & הֵעֵזָה & וַתֹּאמַר)

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]

Support Reference: Irregular Use of Tenses

ULT she strengthens her face
UST She shamelessly
(הֵעֵזָה פָּנֶיהָ)

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 has a brazen face] or [she puts a shameless expression on her face]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And she grabs	

ULT	UST
	When {she saw the young man}, she firmly took hold
and kisses	and kissed

Proverbs 7:14

ULT	UST
“The sacrifices of peace offerings {are} with me; today I paid my vows.	*“Today {I have meat in my house, because} I sacrificed an animal {in the temple} to promise friendship {with Yahweh}. {In this way} I did what I had vowed to do.*

ULT **The sacrifices of peace offerings {are} with me**
UST I have meat in my house, because} I sacrificed an animal {in the temple} to promise friendship {with Yahweh}
(זִבְחֵי שְׁלָמִים עָלָי)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **today I paid my vows**
UST Today … {In this way} I did what I had vowed to do
(הַיּוֹם שִׁלַּמְתִּי נְדָרָי)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The sacrifices of	I sacrificed an animal {in the temple}
peace offerings	to promise friendship {with Yahweh}
today	Today
my vows	what I had vowed to do

Proverbs 7:15

ULT	UST
Therefore, I came out to meet you, to diligently seek your face, and I found you.	*So I have come out here to meet you. {I have come out} to look everywhere for you, and now I have found you!*

ULT **to diligently seek**
UST {I have come out} to look everywhere
(לְשַׁחֵר)

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]

Support Reference: Ellipsis

ULT **your face**
UST for you
(פָּנֶיךָ)

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]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to diligently seek	{I have come out} to look everywhere

Proverbs 7:16

ULT	UST
I have spread my couch {with} coverings, colored linen of Egypt.	*I have covered my bed with expensive Egyptian fabric.*

ULT my couch
UST my bed
(עַרְשִׂי)

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]

Support Reference: Translate Unknowns

ULT { … with} coverings, colored linen of Egypt
UST I have covered … with expensive Egyptian fabric
(מֻרְבַּדִּים & חֻטְּבוֹת אֵטוֹן מִצְרָיִם)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Egypt	Egyptian

Proverbs 7:17

ULT	UST
I have sprinkled my bed {with} myrrh, aloes, and cinnamon.	*I have put pleasant-smelling perfumes on my bed: myrrh, aloes, and cinnamon.*

ULT I have sprinkled my bed
UST I have put pleasant-smelling perfumes on my bed
(נָפְתִּי מִשְׁכָּבִי)

Alternate translation: [I have scattered on my bed]

ULT {with} myrrh, aloes, and cinnamon
UST myrrh, aloes, and cinnamon
(מֹר אֲהָלִים וְקִנָּמוֹן)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{with} myrrh	myrrh

Proverbs 7:18

ULT	UST
Come, let us drink fully of lovemaking until the morning; let us delight ourselves with loves!	*Come {with me}! Let us satisfy ourselves sexually all night! Let us enjoy ourselves sexually!*

ULT let us drink fully of lovemaking
UST Let us satisfy ourselves sexually
(נִרְוֶה דֹדִים)

Here, the woman speaks about satisfying one's sexual desires as if one were satisfying a thirst. 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 sex as a thirsty man drinks wine]

Support Reference: Metaphor

ULT of lovemaking … with loves
UST Let us satisfy ourselves sexually … Let us enjoy ourselves sexually
(דֹדִים & בָּאֲהָבִים)

The words translated as **lovemaking** and **loves** are plural to indicate an activity rather than a concept. 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: [of passionate lovemaking … with lustful activity]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
let us delight ourselves	Let us enjoy ourselves sexually
with loves	Let us enjoy ourselves sexually

Proverbs 7:19

ULT	UST
For the man is not in his house; he went on a road far away.	*{Come with me} because my husband is not at home. He has gone away on a long journey.*

ULT **For**
UST {Come with me} because
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the man**
UST my husband
(הָאִישׁ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in his house**
UST at home
(בְּבֵיתוֹ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **on a road far away**
UST on a long journey
(בְּדֶרֶךְ מֵרָחוֹק)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in his house	at home

Proverbs 7:20

ULT	UST
He took the bag of silver in his hand; on the day of the full moon he will enter his house."	*He filled a bag with money and took it with him. He will not return home until the middle of the month."*

ULT He took the bag of silver in his hand
UST He filled a bag with money and took it with him
(צְרוֹר־הַכֶּסֶף לָקַח בְּיָדוֹ)

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 silver in his hand]

Support Reference: Assumed Knowledge and Implicit Information

ULT the bag of silver
UST He filled a bag with money
(צְרוֹר־הַכֶּסֶף)

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]

Support Reference: Possession

ULT full moon
UST until the middle of the month
(הַכִּסֶּא)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **his house**
> UST home
> (בֵּיתוֹ)

See how you translated this phrase in the previous verse.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
silver	money
on the day of the	until the middle of the month
his house	home

Proverbs 7:21

ULT	UST
She leads him astray with the abundance of her instruction; with the smoothness of her lips she compels him.	*{Thus} that adulterous woman persuaded the young man by speaking many persuasive things; by speaking seductively she allured him {into doing what she wanted him to do}.*

ULT She leads him astray … she compels him
UST {Thus} that adulterous woman persuaded the young man … she allured him {into doing what she wanted him to do}
(הִטַּתּוּ & תַּדְּיֶחָנּוּ)

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]

Support Reference: Irregular Use of Tenses

ULT She leads him astray … her instruction … her lips she compels him
UST Thus} that adulterous woman persuaded the young man by speaking many persuasive things; by speaking seductively she allured him {into doing what she wanted him to do … }
(הִטַּתּוּ & לִקְחָהּ & שְׂפָתֶיהָ תַּדְּיֶחָנּוּ)

She and **her** in this verse refer to the adulterous woman who 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]

Support Reference: Pronouns — When to Use Them

ULT She leads him astray
UST {Thus} that adulterous woman persuaded the young man
(הִטַּתּוּ)

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]

Support Reference: Metaphor

ULT **with the abundance of her instruction**
UST by speaking many persuasive things
(בְּרֹב לִקְחָהּ)

Here Solomon is using the possessive form to refer to an abundant amount of **instruction**. This word is used elsewhere in Proverbs for good instruction, but here it is bad instruction. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: [with her abundant amount of instruction]

Support Reference: Possession

ULT **with the smoothness of her lips**
UST by speaking seductively
(בְּחֵלֶק שְׂפָתֶיהָ)

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]

Support Reference: Metaphor

ULT **she compels him**
UST she allured him {into doing what she wanted him to do}
(תַּדִּיחֶנּוּ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
her instruction	by speaking many persuasive things

Proverbs 7:22

ULT	UST
Following after her suddenly, like an ox to slaughter he goes, and like an ankle chain to the correction of a fool,	*He quickly followed her {to her home}. He {unknowingly} went to die like an ox going to the place where its owner will kill it. {He unknowingly went to die} like a foolish person who lets others lead him by a chain to where they will punish him*

ULT like an ox to slaughter
UST He {unknowingly} went to die like an ox … to the place where its owner will kill it
(כְּשׁוֹר אֶל־טֶבַח)

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]

Support Reference: Ellipsis

ULT like an ox to slaughter he goes
UST He {unknowingly} went to die like an ox going to the place where its owner will kill it
(כְּשׁוֹר אֶל־טֶבַח יָבוֹא)

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: [like a dumb ox, he unknowingly goes to be killed]

Support Reference: Simile

ULT he goes
UST going
(יָבוֹא)

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]

Support Reference: Irregular Use of Tenses

ULT **and like an ankle chain to the correction of a fool**
UST {He unknowingly went to die} like a foolish person who lets others lead him by a chain to where they will punish him
(וּכְעֶכֶס אֶל־מוּסַר אֱוִיל)

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.

Support Reference: Textual Variants

ULT **and like an ankle chain to the correction of a fool**
UST {He unknowingly went to die} like a foolish person who lets others lead him by a chain to where they will punish him
(וּכְעֶכֶס אֶל־מוּסַר אֱוִיל)

Here Solomon compares the man not being able to escape his death as if he were a **fool** who was being led by a **chain** around his **ankle** to his **correction**, which would be some form of severe punishment. If it would be helpful in your language, you could express the language plainly. Alternate translation: [and like a fool wearing an ankle chain, he goes along to where he will be punished]

Support Reference: Simile

ULT **the correction of**
UST where they will punish him
(מוּסַר)

See how you translated the abstract noun **correction** in 3:11.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
like an ox	He {unknowingly} went to die like an ox
slaughter	the place where its owner will kill it
the correction of	where they will punish him
a fool	a foolish person

Proverbs 7:23

ULT	UST
until an arrow splits his liver; like a bird rushing into a trap, and he did not know that it {was} for his life.	*until {someone kills him by} shooting an arrow into his entrails. {He was as foolish} as a bird flying quickly into a trap. He did not realize that going with the adulterous woman would cause him to die.*

ULT an arrow splits his liver
UST {someone kills him by} shooting an arrow into his entrails
(יְפַלַּח חֵץ כְּבֵדוֹ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT like a bird rushing into a trap
UST {He was as foolish} as a bird flying quickly into a trap
(כְּמַהֵר צִפּוֹר אֶל־פָּח)

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 like a bird rushing into a trap]

Support Reference: Simile

ULT it
UST going with the adulterous woman
(הִוא)

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]

Support Reference: Pronouns — When to Use Them

> **ULT it {was} for his life**
> **UST** going with the adulterous woman would cause him to die
> (בְּנַפְשׁוֹ הִוא)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an arrow	an arrow
a trap	a trap
he did … know	He did … realize

Proverbs 7:24

ULT	UST
And now, sons, listen to me, and be attentive to the sayings of my mouth.	*So now, children, listen to what I say! Carefully pay attention to what I have spoken to you!*

ULT **And now**
UST So now
(וְעַתָּה)

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.

Support Reference: Connecting Words and Phrases

ULT **listen to me, and be attentive to the sayings of my mouth**
UST listen to what I say! Carefully pay attention to what I have spoken to you
(שִׁמְעוּ־לִי֙ וְהַקְשִׁ֣יבוּ לְאִמְרֵי־פִֽי)

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: [listen to me, yes, be attentive to the sayings of my mouth]

Support Reference: Parallelism

ULT **to the sayings of my mouth**
UST to what I have spoken to you
(לְאִמְרֵי־פִֽי)

See how you translated this phrase in 4:5.

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sons	children

Proverbs 7:25

ULT	UST
Do not let your heart turn aside to her ways; do not wander into her tracks.	*Do not desire to be with any adulterous woman. Indeed, never go with one of them!*

> ULT **Do not let your heart turn aside to her ways; do not wander into her tracks**
> UST Do not desire to be with any adulterous woman. Indeed, never go with one of them
> (אַל־יֵשֵׂט אֶל־דְּרָכֶיהָ לִבֶּךָ אַל־תֵּתַע בִּנְתִיבוֹתֶיהָ)

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]

Support Reference: Parallelism

> ULT **Do not let your heart turn aside to her ways; do not wander into her tracks**
> UST Do not desire to be with any adulterous woman. Indeed, never go with one of them
> (אַל־יֵשֵׂט אֶל־דְּרָכֶיהָ לִבֶּךָ אַל־תֵּתַע בִּנְתִיבוֹתֶיהָ)

Here Solomon speaks of joining oneself to 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 join yourself to an adulterous woman; do not go along with her]

Support Reference: Metaphor

> ULT **Do not let your heart turn aside**
> UST Do not desire to be with any adulterous woman
> (אַל־יֵשֵׂט & לִבֶּךָ)

See how you translated the same use of **heart** in 2:2. Alternate translation: [Do not allow yourself to give in]

Support Reference: Metonymy

Proverbs 7:26

ULT	UST
For she has caused many pierced ones to fall, and numerous {are} all her slain ones.	*{Do not do so} because they have ruined the lives of many men. It would be difficult to count all of the men that they have caused to die!*

ULT **For**
UST {Do not do so} because
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **she has caused … to fall … her slain ones**
UST they have ruined the lives of … the men that they have caused to die
(הִפִּילָה & הֲרֻגֶיהָ)

In this verse, **she** and **her** refer to any adulterous woman, not one specific adulterous wife. If it would be helpful, you could use an expression that would be more natural in your language. Alternate translation: [an adulterous woman has caused … to fall … the ones slain by such a woman]

Support Reference: Generic Noun Phrases

ULT **pierced ones**
UST men
(חֲלָלִים)

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]

Support Reference: Metonymy

> ULT **she has caused … to fall**
> UST they have ruined the lives of
> (הִפִּ֣ילָה)

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]

Support Reference: Metaphor

> ULT **her slain ones**
> UST the men that they have caused to die
> (הֲרֻגֶ֖יהָ)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
her slain ones	the men that they have caused to die

Proverbs 7:27

ULT	UST
Her house {is} the ways of Sheol, descending to the rooms of death.	*{Going to} an adulterous woman's house is like choosing to become a dead person. Those who enter her bedroom will die as a result.*

ULT **Her house**
UST {Going to} an adulterous woman's house
(בֵּיתָהּ)

See how you translated the same use of **Her house** in 2:18.

Support Reference: Metonymy

ULT **{is} the ways of Sheol**
UST is like choosing to become a dead person
(דַּרְכֵי שְׁאֹול)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{is} the ways of Sheol**
UST is like choosing to become a dead person
(דַּרְכֵי שְׁאֹול)

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]

Support Reference: Possession

ULT **{is} the ways of Sheol**
UST is like choosing to become a dead person
(דַּרְכֵי שְׁאוֹל)

Here Solomon is speaking of the woman's **house** as if it were located on a path leading to **Sheol**. He means that going there with this woman will result in death for the man, either physical or spiritual or both. If it would be helpful in your language, you could state the meaning plainly. See how you translated the same use of **ways** in 3:6. Alternate translation: [is a place where you lose your life]

Support Reference: Metaphor

ULT **descending to the rooms of death**
UST Those who enter her bedroom will die as a result
(יֹרְדוֹת אֶל־חַדְרֵי־מָוֶת)

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: [resulting in a man dying] or [causing a man to die]

Support Reference: Metaphor

ULT **descending to the rooms of death**
UST Those who enter her bedroom will die as a result
(יֹרְדוֹת אֶל־חַדְרֵי־מָוֶת)

Here Solomon is speaking of **death** as if it were a house with **rooms**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [going there will cause you to die]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Her house	{Going to} an adulterous woman's house
Sheol	a dead person

Proverbs 8

Proverbs 8 Chapter Introduction

Structure and Formatting

Wisdom calls out again

- Foolish people can choose to be wise (8:1–11)
- Characteristics of wisdom (8:12–21)
- God used wisdom in creation (8:22–31)
- Rewards of wisdom (8:32–36)

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. Wisdom is also pictured as a person who was with God when he created the universe. These are poetic ways of saying that God offers wisdom to all people and that he created the universe through his wisdom. 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)

Proverbs 8:1

ULT	UST
Does not Wisdom call out, and Understanding give her voice?	*Imagine that there is a woman who represents everything that is wise. Surely such a woman calls out {to everyone}. Indeed, imagine that this woman represents everything that people should understand. Surely such a woman shouts {these things to people}.*

ULT **Does not Wisdom call out, and Understanding give her voice**
UST Imagine that there is a woman who represents everything that is wise. Surely such a woman calls out {to everyone}. Indeed, imagine that this woman represents everything that people should understand. Surely such a woman shouts {these things to people … }
(הֲלֹא־חָכְמָה תִקְרָא וּתְבוּנָה תִּתֵּן קוֹלָהּ)

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!]

Support Reference: Rhetorical Question

ULT **Does not Wisdom call out, and Understanding give her voice**
UST Imagine that there is a woman who represents everything that is wise. Surely such a woman calls out {to everyone}. Indeed, imagine that this woman represents everything that people should understand. Surely such a woman shouts {these things to people … }
(הֲלֹא־חָכְמָה תִקְרָא וּתְבוּנָה תִּתֵּן קוֹלָהּ)

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]

Support Reference: Ellipsis

ULT **Does not Wisdom call out, and Understanding give her voice**
UST Imagine that there is a woman who represents everything that is wise. Surely such a woman calls out {to everyone}. Indeed, imagine that this woman represents everything that people should understand. Surely such a woman shouts {these things to people … }
(הֲלֹא־חָכְמָה תִקְרָא וּתְבוּנָה תִּתֵּן קוֹלָהּ)

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. Both **Wisdom** and **Understanding** represent the same imaginary woman. 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: [Does not Wisdom call out, in other words, does not Understanding give her voice] or [Surely Wisdom calls out, yes, surely Understanding gives her voice!]

Support Reference: Parallelism

ULT **Wisdom … and Understanding**
UST Imagine that there is a woman who represents everything that is wise. Surely such a woman calls out {to everyone}. Indeed, imagine that this woman represents everything that people should understand. Surely such a woman shouts {these things to people … }
(חָכְמָה & וּתְבוּנָה)

See how you translated the abstract nouns **Wisdom** and **Understanding** in 1:2.

Support Reference: Abstract Nouns

ULT **call out … give her voice**
UST Imagine that there is a woman who represents everything that is wise. Surely such a woman calls out {to everyone}. Indeed, imagine that this woman represents everything that people should understand. Surely such a woman shouts {these things to people … }
(תִּקְרָא & תִּתֵּן קוֹלָהּ)

In this verse and throughout the chapter, **Wisdom** and **Understanding** are spoken of as if they were a person. See the discussion of such personification in the Introduction for this chapter. Alternate translation: [call out as if it were a woman … give her voice as if it were a woman]

Support Reference: Personification

ULT **give her voice**
UST Indeed, imagine that this woman represents everything that people should understand. Surely such a woman shouts {these things to people … }
(תִּתֵּן קוֹלָהּ)

See how you translated this phrase in 1:20.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Wisdom	Imagine that there is a woman who represents everything that is wise. Surely such a woman calls out {to everyone}
call out	Imagine that there is a woman who represents everything that is wise. Surely such a woman calls out {to everyone}
and Understanding	Indeed, imagine that this woman represents everything that people should understand. Surely such a woman shouts {these things to people … }

Proverbs 8:2

ULT	UST
At the head of the heights beside the road, the house of the paths, she stations herself.	*Imagine that this woman stands at the highest place next to the crowded crossroads {where everyone can hear her}.*

ULT **At the head of the heights beside the road, the house of the paths, she stations herself**
UST Imagine that this woman stands at the highest place next to the crowded crossroads {where everyone can hear her}
(בְּרֹאשׁ־מְרוֹמִים עָלֵי־דָּרֶךְ בֵּית נְתִיבוֹת נִצָּבָה)

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]

Support Reference: Information Structure

ULT **At the head of the heights beside the road, the house of the paths**
UST at the highest place next to the crowded crossroads {where everyone can hear her}
(בְּרֹאשׁ־מְרוֹמִים עָלֵי־דָּרֶךְ בֵּית נְתִיבוֹת)

The phrases **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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **At the head of the heights**
UST at the highest place
(בְּרֹאשׁ־מְרוֹמִים)

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]

Support Reference: Metaphor

ULT **the house of the paths**
UST the crowded crossroads {where everyone can hear her}
(בֵּית נְתִיבוֹת)

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]

Support Reference: Idiom

ULT **she stations herself**
UST Imagine that this woman stands
(נִצָּבָה)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house of	the crowded crossroads {where everyone can hear her}

Proverbs 8:3

ULT	UST
At the hand of the gates, at the mouth of the city, the entrance of the openings, she cries out.	*Imagine that this woman shouts loudly beside the gates at the entrance to a city.*

ULT **At the hand of the gates, at the mouth of the city, the entrance of the openings, she cries out**
UST Imagine that this woman shouts loudly beside the gates at the entrance to a city
(לְיַד־שְׁעָרִים לְפִי־קָרֶת מְבוֹא פְתָחִים תָּרֹנָּה)

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]

Support Reference: Information Structure

ULT **At the hand of the gates, at the mouth of the city, the entrance of the openings**
UST beside the gates at the entrance to a city
(לְיַד־שְׁעָרִים לְפִי־קָרֶת מְבוֹא פְתָחִים)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **At the hand of**
UST beside
(לְיַד)

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]

Support Reference: Personification

ULT **at the mouth of the city**
UST at the entrance to a city
(לְפִי־קָרֶת)

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.

Support Reference: Personification

ULT **the city**
UST at the entrance to a city
(קָרֶת)

The word **city** represents cities in general, not one particular **city**. If it would be helpful, you could use an expression that would be more natural in your language. Alternate translation: [any city]

Support Reference: Generic Noun Phrases

ULT **the entrance of the openings**
UST at the entrance to a city
(מְבוֹא פְתָחִים)

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]

Support Reference: Possession

ULT **she cries out**
UST Imagine that this woman shouts loudly
(תָּרֹנָּה)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the gates	the gates
she cries out	Imagine that this woman shouts loudly

Proverbs 8:4

ULT	UST
“To you, men, I call, and my voice {is} to the sons of man.	*{Imagine that she proclaims:} “I am calling out to all of you! I am speaking to all people!*

ULT **men**
UST to all of you
(אִישִׁים)

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]

Support Reference: When Masculine Words Include Women

ULT **and my voice**
UST I am speaking
(וְקוֹלִי)

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]

Support Reference: Metonymy

ULT **the sons of man**
UST all people
(בְּנֵי אָדָם)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I call	{Imagine that she proclaims:} “I am calling out
the sons of	all people

Proverbs 8:5

ULT	UST
Understand prudence, naive ones, and stupid ones, understand heart.	*You naive people must learn to be prudent. You foolish people must learn how to be discerning.*

ULT **prudence**
UST to be prudent
(עָרְמָה)

See how you translated the abstract noun **prudence** in 1:4.

Support Reference: Abstract Nouns

ULT **heart**
UST to be discerning
(לֵב)

Here, **heart** refers to the ability to judge things accurately. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [discernment] or [how to judge things well]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Understand	must learn
prudence	to be prudent
and stupid ones	You foolish people
understand	must learn how

Proverbs 8:6

ULT	UST
Listen, for noble things I will speak, and the opening of my lips {will be} upright things.	*Listen {to what I say}, because I will tell you some excellent things. I will speak to you about what is right.*

ULT and the opening of my lips
UST I will speak to you about
(וּמִפְתַּח שְׂפָתַי)

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: [and what I will say]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
noble things	some excellent things
{will be} upright things	what is right

Proverbs 8:7

ULT	UST
For my palate will utter truth, and wickedness {is} an abomination to my lips.	*{Listen to what I say} because I speak what is true. I detest speaking what is evil.*

ULT **For**
UST {Listen to what I say} because
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **my palate … my lips**
UST I speak … speaking
(חִכִּי & שְׂפָתַי)

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]

Support Reference: Synecdoche

ULT **truth, and wickedness {is} an abomination to**
UST what is true. I detest … what is evil
(אֱמֶת & וְתוֹעֲבַת & רֶשַׁע)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wickedness	what is evil
and … {is} an abomination to	I detest

Proverbs 8:8

ULT	UST
All the words of my mouth {are} in righteousness; there is nothing twisted or crooked in them.	*Everything that I say is honest. I do not say anything that is false or that deceives {people}.*

ULT **the words of**
UST Everything that I say
(אִמְרֵי)

See how you translated the similar use of **words** in 1:23.

Support Reference: Metonymy

ULT **my mouth**
UST Everything that I say
(פִּי)

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]

Support Reference: Synecdoche

ULT **{are} in righteousness**
UST is honest
(בְּצֶדֶק)

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]

Support Reference: Ellipsis

ULT **twisted or crooked**
UST that is false or that deceives {people}
(נִפְתָּל וְעִקֵּשׁ)

Here, Wisdom speaks of something that is false as if it were **twisted or crooked**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [untrue or deceptive]

Support Reference: Metaphor

> ULT **or crooked**
> UST or that deceives {people}
> (וְעִקֵּֽשׁ)

See how you translated the same use of **crooked** in 2:15.

Support Reference: Metaphor

> ULT **in them**
> UST I do … say
> (בָּהֶֽם)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{are} in righteousness	is honest
or crooked	or that deceives {people}

Proverbs 8:9

ULT	UST
All of them {are} straightforward things for the understanding one and upright things for finders of knowledge.	*Everything that I say is plain for people who understand. {Everything that I say} is right to people who have become knowledgeable.*

ULT All of them
UST Everything that I say
(כֻּלָּם)

See how you translated **them** in the previous verse.

Support Reference: Pronouns — When to Use Them

ULT and upright things
UST {Everything that I say} is right
(וְיֹשְׁרִים)

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]

Support Reference: Ellipsis

ULT for finders of knowledge
UST to people who have become knowledgeable
(לְמֹצְאֵי דָּעַת)

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]

Support Reference: Metaphor

ULT knowledge
UST knowledgeable
(דָּעַת)

See how you translated the abstract noun **knowledge** in 1:4.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for the understanding one	for people who understand

ULT	UST
and upright things	{Everything that I say} is right
knowledge	knowledgeable

Proverbs 8:10

ULT	UST
Take my instruction and not silver, and knowledge rather than choice gold.	*Choose {to learn} what I instruct you instead of silver. Indeed, {choose to learn} what you should know instead of the finest gold.*

ULT **Take my instruction and not silver, and knowledge rather than choice gold**
UST Choose {to learn} what I instruct you instead of silver. Indeed, {choose to learn} what you should know instead of the finest gold
(קְחוּ־מוּסָרִי וְאַל־כֶּסֶף וְדַעַת מֵחָרוּץ נִבְחָר)

The author 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]

Support Reference: Ellipsis

ULT **Take my instruction and not silver, and knowledge rather than choice gold**
UST Choose {to learn} what I instruct you instead of silver. Indeed, {choose to learn} what you should know instead of the finest gold
(קְחוּ־מוּסָרִי וְאַל־כֶּסֶף וְדַעַת מֵחָרוּץ נִבְחָר)

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]

Support Reference: Parallelism

ULT **Take**
UST Choose {to learn}
(קְחוּ)

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]

Support Reference: Metaphor

ULT **my instruction … and knowledge**
UST what I instruct you … Indeed, {choose to learn} what you should know
(מוּסָרִי & וְדַעַת)

See how you translated the abstract nouns **instruction** in 1:2 and **knowledge** in 1:4.

Support Reference: Abstract Nouns

ULT **and not silver**
UST instead of silver
(וְאַל־כָּסֶף)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **rather than choice gold**
UST instead of the finest gold
(מֵחָרוּץ נִבְחָר)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my instruction	what I instruct you
silver	silver
and knowledge	Indeed, {choose to learn} what you should know
rather than … gold	instead of the … gold

Proverbs 8:11

ULT	UST
For wisdom {is} better than coral pearls, and all desired things do not compare with her.	*{Do this} because being wise is more valuable than having precious jewels. Being wise is more valuable than anything that you can desire.*

ULT **wisdom {is} better**
UST being wise is more valuable
(טוֹבָה חָכְמָה)

Here, Wisdom, personified as a woman, speaks about the value of having wisdom, so she is, in a way, speaking about herself. See how you translated the introduction of Lady Wisdom in 8:1, and review how that might affect your translation here. If it causes problems in your language for Lady Wisdom to talk about the idea of wisdom, use a verb or other expression here that is different than the name "Wisdom." Alternate translation: [being wise is better]

Support Reference: Abstract Nouns

ULT **with her**
UST Being wise
(הָ)

The pronoun **her** refers to **wisdom**. Since the word **wisdom** is grammatically feminine in Hebrew, the pronoun that refers to it is also feminine. Because of this, Lady Wisdom can refer to both the idea of wisdom and herself at the same time. It your language must choose to refer to either the woman Wisdom or the idea of wisdom, we recommend that you choose the idea of wisdom as what is more important here. Alternate translation: [with it] or [with that]

Support Reference: Pronouns — When to Use Them

ULT **than coral pearls**
UST than having precious jewels
(מִפְּנִינִים)

See how you translated **coral pearls** in 3:15.

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wisdom	being wise
{is} better	is more valuable

ULT	UST
desired things	that you can desire

Proverbs 8:12

ULT	UST
I, Wisdom, I dwell with Prudence, and knowledge of discretion I find.	*I am what is wise. I am a close relative to what is prudent. I enable people to know how to decide things intelligently.*

ULT I dwell with Prudence
UST I am a close relative to what is prudent
(שָׁכַנְתִּי עָרְמָה)

Here, **Wisdom** speaks of being associated with **Prudence** as if **Prudence** were a person with whom **Wisdom** dwells. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: [am associated with what is prudent] or [I am similar to prudence. We are like two people who live in the same house]

Support Reference: Personification

ULT Wisdom … Prudence, and knowledge of discretion
UST am what is wise … what is prudent … to know how to decide things intelligently
(חָכְמָה & עָרְמָה וְדַעַת מְזִמּוֹת)

See how you translated the abstract nouns **Wisdom** in 1:2, and **prudence**, **knowledge**, and **discretion** in 1:4.

Support Reference: Abstract Nouns

ULT and knowledge of discretion
UST to know how to decide things intelligently
(וְדַעַת מְזִמּוֹת)

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]

Support Reference: Possession

ULT **and knowledge of discretion I find**
UST I enable people to know how to decide things intelligently
(וְדַעַת מְזִמּוֹת אֶמְצָא)

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 people to acquire knowledge of discretion] or [What is wise enables you to acquire knowledge of discretion]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Wisdom	am what is wise
Prudence	what is prudent
and knowledge of	to know

Proverbs 8:13

ULT	UST
The fear of Yahweh {is} to hate evil. Pride and arrogance and the evil way and the mouth of perverse things I hate.	*Everyone who reverently fears Yahweh hates what is evil. I{, what is wise,} hate it when people are proud or arrogant. I hate it when people act wickedly and when people speak perversely.*

ULT **The fear of Yahweh**
UST Everyone who reverently fears Yahweh
(יִרְאַת יְהוָה)

See how you translated the **fear of Yahweh** in 1:7.

Support Reference: Possession

ULT **evil. Pride and arrogance**
UST what is evil. I{, what is wise,} hate it when people are proud or arrogant
(רַע גֵּאָה וְגָאוֹן)

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]

Support Reference: Abstract Nouns

ULT **and the evil way**
UST when people act wickedly
(וְדֶרֶךְ רָע)

See how you translated this use of **way** in 1:15.

Support Reference: Metaphor

ULT **and the mouth of perverse things**
UST and when people speak perversely
(וּפִי תַהְפֻּכוֹת)

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]

Support Reference: Possession

ULT **and the mouth of**
UST and when people speak
(וּפִ֣י)

Here, **mouth** represents the **perverse things** that are said through it. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [and the action of speaking]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The fear of	Everyone who reverently fears
Yahweh	Yahweh
evil	what is evil
Pride	I{, what is wise,} hate it when people are proud
and arrogance	or arrogant
evil	wickedly
perverse things	perversely

Proverbs 8:14

ULT	UST
Counsel and sound wisdom {are} mine; I {am} understanding; strength {is} mine.	*I advise people well and enable them to be truly wise. I am what people need in order to understand how things truly are. I strengthen people.*

ULT Counsel and sound wisdom … {am} understanding; strength
UST advise people well and enable them to be truly wise … am what people need in order to understand how things truly are … strengthen people
(עֵצָה וְתוּשִׁיָּה & בִּינָה & גְּבוּרָה)

See how you translated **Counsel** in 1:25, **wisdom** and **understanding** in 1:2, and **strength** in 5:10.

ULT Counsel and sound wisdom {are} mine … strength {is} mine
UST I advise people well and enable them to be truly wise … I strengthen people
(לִי־עֵצָה וְתוּשִׁיָּה & לִי גְבוּרָה)

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]

Support Reference: Metaphor

ULT I {am} understanding
UST I am what people need in order to understand how things truly are
(אֲנִי בִינָה)

Here Wisdom identifies herself with **understanding**. As in 8:1, we are meant to understand that both wisdom and understanding are two words for the same thing, and thus they are pictured as the same woman who is known by both names. If it would be helpful in your language, you could make this clear. Alternate translation: [I am also known as Understanding]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Counsel	advise people well
and sound wisdom	and enable them to be truly wise

ULT	UST
{am} understanding	am what people need in order to understand how things truly are

Proverbs 8:15

ULT	UST
By me kings reign and dignitaries decree righteousness.	*I enable kings to rule {well}. {I enable} rulers to make righteous laws.*

ULT and dignitaries decree righteousness
UST {I enable} rulers to make righteous laws
(וְרוֹזְנִים יְחֹקְקוּ צֶדֶק)

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]

Support Reference: Ellipsis

ULT righteousness
UST righteous
(צֶדֶק)

See how you translated the abstract noun **righteousness** in 1:3.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
kings	kings
reign	to rule {well}
decree	to make … laws
righteousness	righteous

Proverbs 8:16

ULT	UST
By me, princes rule, and nobles, all judges of righteousness.	*I enable princes and nobles to govern {well}. {I enable} every royal official who judges righteously {to do so}.*

ULT and nobles
UST and nobles
(וְנְדִיבִֽים)

Wisdom, the speaker, 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]

Support Reference: Ellipsis

ULT all judges of righteousness
UST I enable} every royal official who judges righteously {to do so}
(כָּל־שֹׁפְטֵי צֶֽדֶק)

This phrase applies to **princes** and **nobles** and anyone else who rules by wisdom. It distinguishes all of these **judges of righteousness** from those who do not rule by wisdom and are not righteous. If it would be helpful in your language, you could make the relationship between these phrases more clear. Alternate translation: [that is, all of them who are judges of righteousness]

Support Reference: Distinguishing Versus Informing or Reminding

ULT judges of righteousness
UST royal official who judges righteously {to do so}
(שֹׁפְטֵי צֶֽדֶק)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
princes	princes
rule	to govern {well}

ULT	UST
and nobles	and nobles
judges of	royal official who judges
righteousness	righteously {to do so}

Proverbs 8:17

ULT	UST
I myself love those who love me, and those who diligently seek me will find me.	*{I am what is wise, and} I benefit anyone who loves me. Anyone who earnestly tries to become wise will succeed.*

ULT I myself love
UST {I am what is wise, and} I benefit
(אֲנִי & אֹהֲבַי)

Here the word **myself** emphasizes that Wisdom has only love for those who love her. Use a way that is natural in your language to indicate this significance. Alternate translation: [As for me, I love]

Support Reference: Reflexive Pronouns

ULT I myself love those who love me
UST {I am what is wise, and} I benefit anyone who loves me
(אֲנִי אהביה אֹהֲבַי)

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]

Support Reference: Personification

ULT and those who diligently seek me will find me
UST Anyone who earnestly tries to become wise will succeed
(וּמְשַׁחֲרַי יִמְצָאֻנְנִי)

Here, wisdom is spoken of as if it 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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I … love	benefit
those who love me	anyone who loves me

ULT	UST
and those who diligently seek me	Anyone who earnestly tries to become wise

Proverbs 8:18

ULT	UST
Riches and honor {are} with me, lasting wealth and righteousness.	*I enable people to become rich and I cause people to honor those people. {I enable people to have} riches that will last and {I enable people to become} righteous.*

ULT Riches and honor {are} with me
UST I enable people to become rich and I cause people to honor those people
(עֹשֶׁר־וְכָבוֹד אִתִּי)

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]

Support Reference: Metaphor

ULT lasting wealth and righteousness
UST {I enable people to have} riches that will last and {I enable people to become} righteous
(הָוֹן עָתֵק וּצְדָקָה)

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]

Support Reference: Ellipsis

ULT and honor … and righteousness
UST and I cause people to honor those people … and {I enable people to become} righteous
(וְכָבוֹד & וּצְדָקָה)

See how you translated the abstract nouns **honor** in 3:16 and **righteousness** in 1:3.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and honor	and I cause people to honor those people
and righteousness	and {I enable people to become} righteous

Proverbs 8:19

ULT	UST
My fruit {is} better than gold and than refined gold, and my produce, than choice silver.	*What I can give people is more valuable than even the purest gold and the best silver.*

ULT My fruit {is} better … and my produce
UST What I can give people is … valuable … and
(טָוֹב פִּרְיִי & וְתְבוּאָתִי)

Here, **fruit** and **produce** refer 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 … they are better] or [The benefits I can give you are better … yes, they are more]

Support Reference: Metaphor

ULT than gold and than refined gold
UST more … than even the purest gold
(מֵחָרוּץ וּמִפָּז)

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]

Support Reference: Doublet

ULT than choice silver
UST the best silver
(מִכֶּסֶף נִבְחָר)

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]

Support Reference: Ellipsis

> ULT **than choice silver**
> UST the best silver
> (מִכֶּסֶף נִבְחָר)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
My fruit	What I can give people
{is} better	is … valuable
than gold	more … than even the purest gold
and than refined gold	more … than even the purest gold
and my produce	and
than … silver	the … silver

Proverbs 8:20

ULT	UST
I walk in the path of righteousness, in the midst of the pathways of justice,	*I {always} do what is righteous and just*

ULT I walk in the path of righteousness
UST I {always} do what is righteous
(בְּאֹרַח־צְדָקָה אֲהַלֵּךְ)

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]

Support Reference: Metaphor

ULT in the path of righteousness
UST what is righteous
(בְּאֹרַח־צְדָקָה)

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]

Support Reference: Possession

ULT in the midst of the pathways of justice
UST and just
(בְּתוֹךְ נְתִיבוֹת מִשְׁפָּט)

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 pathways of justice]

Support Reference: Ellipsis

ULT **the pathways of justice**
UST just
(נְתִיבוֹת מִשְׁפָּט)

Here, Wisdom is using the possessive form to describe **the pathways** 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 pathways]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
righteousness	what is righteous
justice	just

Proverbs 8:21

ULT	UST
to cause those who love me to inherit substance; and their treasuries, I will fill.	*in order to give property to people who love me. I will fill up the places where they store valuable items.*

ULT **to cause those who love me to inherit**
UST in order to give … to people who love me
(לְהַנְחִיל אֹהֲבָי)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **and their treasuries**
UST the places where they store valuable items
(וְאֹצְרֹתֵיהֶם)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
those who love me	to people who love me
to cause … to inherit	in order to give

Proverbs 8:22

ULT	UST
Yahweh possessed me {at} the beginning of his way, before his works from then.	*Yahweh had me{, what is wise,} when he began to create {everything}. {Indeed, he had me} before he started doing that.*

ULT **Yahweh possessed me {at} the beginning of his way, before his works from then**
UST Yahweh had me{, what is wise,} when he began to create {everything}. Indeed, he had me} before he started doing that
(יְהוָה קָנָנִי רֵאשִׁית דַּרְכּוֹ קֶדֶם מִפְעָלָיו מֵאָז)

Wisdom 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 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]

Support Reference: Ellipsis

ULT **Yahweh possessed me {at} the beginning of his way, before his works from then**
UST Yahweh had me{, what is wise,} when he began to create {everything}. Indeed, he had me} before he started doing that
(יְהוָה קָנָנִי רֵאשִׁית דַּרְכּוֹ קֶדֶם מִפְעָלָיו מֵאָז)

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]

Support Reference: Parallelism

ULT **possessed me**
UST had me{, what is wise … }
(קָנָנִי)

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.

ULT **his way … his works**
UST when he began to create {everything} … he started doing that
(דַּרְכּוֹ & מִפְעָלָיו)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **from then**
UST he started doing that
(מֵאָז)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
possessed me	had me{, what is wise … }
his works	he started doing that

Proverbs 8:23

ULT	UST
From eternity I was poured out,from the head, from the ancient times of the earth.	*Yahweh established me a very long time ago—at the very beginning, before the world existed.*

ULT **From eternity I was poured out,from the head, from the ancient times of the earth**
UST Yahweh established me a very long time ago—at the very beginning, before the world existed
(מֵעוֹלָם נִסַּכְתִּי מֵרֹאשׁ מִקַּדְמֵי־אָרֶץ)

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]

Support Reference: Information Structure

ULT **From eternity**
UST a very long time ago
(מֵעוֹלָם)

Here, **eternity** refers to the distant past. If it would be helpful in your language, you could state this explicitly. Alternate translation: [In the distant past]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I was poured out**
UST Yahweh established me
(נִסַּכְתִּי)

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]

Support Reference: Active or Passive

ULT **I was poured out**
UST Yahweh established me
(נִסַּכְתִּי)

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]

Support Reference: Metaphor

ULT **from the head**
UST at the very beginning
(מֵרֹאשׁ)

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]

Support Reference: Metaphor

ULT **from the ancient times of the earth**
UST before the world existed
(מִקַּדְמֵי־אָרֶץ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
From eternity	a very long time ago
from the ancient times of	before … existed
the earth	the world

Proverbs 8:24

ULT	UST
When there were no watery depths, I was brought forth, when there were no springs heavywith water.	*Yahweh revealed me before the oceans existed and before there were springs abounding with water.*

ULT **When there were no watery depths, I was brought forth, when there were no springs heavy with water**
UST Yahweh revealed me before the oceans existed and before there were springs abounding with water
(בְּאֵין־תְּהֹמוֹת חוֹלָלְתִּי בְּאֵין מַעְיָנוֹת נִכְבַּדֵי־מָיִם)

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]

Support Reference: Information Structure

ULT **I was brought forth**
UST Yahweh revealed me
(חוֹלָלְתִּי)

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]

Support Reference: Active or Passive

ULT **I was brought forth**
UST Yahweh revealed me
(חוֹלָלְתִּי)

Here, Wisdom continues to speak as a person who was **brought forth**, which is a dramatic way to say “born.” If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [I came into existence]

Support Reference: Personification

> ULT **springs heavy with water**
> UST springs abounding with water
> (מַעְיָנוֹת נִכְבַּדֵי־מָיִם)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
springs	springs

Proverbs 8:25

ULT	UST
Before the mountains were sunk, to the face of the hills, I was brought forth,	*Yahweh revealed me before he made the mountains {and} before {he made} the hills.*

ULT **Before the mountains were sunk, to the face of the hills, I was brought forth**
UST Yahweh revealed me before he made the mountains {and} before {he made} the hills
(בְּטֶרֶם הָרִים הָטְבָּעוּ לִפְנֵי גְבָעוֹת חוֹלָלְתִּי)

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]

Support Reference: Information Structure

ULT **the mountains were sunk**
UST he made the mountains
(הָרִים הָטְבָּעוּ)

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]

Support Reference: Active or Passive

ULT **the mountains were sunk**
UST he made the mountains
(הָרִים הָטְבָּעוּ)

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 established]

Support Reference: Metaphor

> ULT **to the face of the hills**
> UST {and} before {he made} the hills
> (לִפְנֵי גְבָעוֹת)

Here, **to the face of** is a common expression that means “before.” If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning or state the meaning plainly. Alternate translation: [before the existence of the hills]

Support Reference: Idiom

> ULT **I was brought forth**
> UST Yahweh revealed me
> (חוֹלָלְתִּי)

See how you translated this phrase in the previous verse.

Support Reference: Metaphor

Proverbs 8:26

ULT	UST
before he made the earth or the outside places or the head of the loose soil of the world.	*{Yahweh revealed me} before he made the land or the fields or the first particles of dirt on the earth.*

ULT **before he made the earth or the outside places or the head of the loose soil of the world**
UST {Yahweh revealed me} before he made the land or the fields or the first particles of dirt on the earth
(עַד־לֹ֣א עָשָׂ֣ה אֶ֭רֶץ וְחוּצ֑וֹת וְרֹ֖אשׁ עָפְרֹ֣ות תֵּבֵֽל)

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]

Support Reference: Information Structure

ULT **or the outside places**
UST or the fields
(וְחוּצ֑וֹת)

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: [or the open spaces of the countryside]

Support Reference: Assumed Knowledge and Implicit Information

ULT **or the head of**
UST or the first
(וְרֹ֖אשׁ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the earth	the land
the world	on the earth

Proverbs 8:27

ULT	UST
When he established the heavens, I {was} there, when he inscribed a circle over the face of the watery deep,	*I was there when Yahweh made the sky, {and} when he made the boundary between the sky and the ocean's surface.*

ULT When he established the heavens, I {was} there
UST I was there when Yahweh made the sky
(בַּהֲכִינוֹ שָׁמַיִם שָׁם אָנִי)

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]

Support Reference: Information Structure

ULT when he inscribed a circle over the face of the watery deep
UST {and} when he made the boundary between the sky and the ocean's surface
(בְּחֻקּוֹ חוּג עַל־פְּנֵי תְהוֹם)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
When he established	when Yahweh made
the heavens	the sky

Proverbs 8:28

ULT	UST
when he made firm the clouds above, when the springs of the watery deep became strong,	*{I was there} when Yahweh made the clouds above {the earth}, {and} when he made the springs flow at the bottom of the ocean.*

ULT when he made firm the clouds
UST {I was there} when Yahweh made the clouds
(בְּאַמְצוֹ שְׁחָקִים)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT when the springs of the watery deep became strong
UST {and} when he made the springs flow at the bottom of the ocean
(בַּעֲזֹז עִינוֹת תְּהוֹם)

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]

Support Reference: Personification

ULT the springs of the watery deep
UST the springs … at the bottom of the ocean
(עִינוֹת תְּהוֹם)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the springs of	the springs

Proverbs 8:29

ULT	UST
when he set up for the sea its statute, so waters do not cross over his mouth, when he inscribed the foundations of the earth.	*{I was there} when Yahweh set boundaries for the seas, so that the water {in the seas} would not go past the boundaries that he commanded. {I was there} when Yahweh made the parts supporting the dry land.*

ULT when he set up … his mouth, when he inscribed
UST {I was there} when Yahweh set … { … the boundaries that he commanded. I was there} when Yahweh made
(בְּשׂוּמוֹ פִּיו בַּחוּקוֹ)

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]

Support Reference: Pronouns — When to Use Them

ULT its statute
UST boundaries
(חֻקּוֹ)

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]

Support Reference: Metaphor

ULT his mouth
UST the boundaries that he commanded
(פִּיו)

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]

Support Reference: Metonymy

ULT **when he inscribed**
UST {I was there} when Yahweh made
(בַּחֻקֹּו)

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]

Support Reference: Metaphor

ULT **the foundations of the earth**
UST the parts supporting the dry land
(מְוֹסְדֵי אָרֶץ)

Here **the earth** is spoken of as though it rested on **foundations** such as a building has. These were sometimes thought of as the bottoms of the mountains (see Micah 6:2). If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the lowest parts of the earth]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
when he set up	{I was there} when Yahweh set
its statute	boundaries
the foundations of	the parts supporting
the earth	the dry land

Proverbs 8:30

ULT	UST
Then I was beside him {as} a skilled worker, and I was a delight day {by} day, frolicking before his face at every time.	*At that time I was {like} someone who was beside Yahweh, skillfully helping him to create {everything}. I made him happy every day. I was always rejoicing when I was with him.*

ULT **Then I was beside him {as} a skilled worker**
UST At that time I was {like} someone who was beside Yahweh, skillfully helping him to create {everything … }
(וָאֶהְיֶה אֶצְלוֹ אָמוֹן)

Here Yahweh's use of 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]

Support Reference: Personification

ULT **a delight**
UST happy
(שַׁעֲשֻׁעִים)

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]

Support Reference: Abstract Nouns

ULT **frolicking**
UST I was … rejoicing
(מְשַׂחֶקֶת)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **before his face**
> UST when I was with him
> (לְפָנָיו)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a delight	happy
day	every day
{by} day	every day

Proverbs 8:31

ULT	UST
Frolicking in the world of his earth, and my delights {were} with the sons of man.	*{I was} rejoicing in the whole world that Yahweh had made. I was also happy with the people {he had made}.*

ULT **Frolicking**
UST {I was} rejoicing
(מְשַׂחֶקֶת)

See how you translated this word in the previous verse.

Support Reference: Assumed Knowledge and Implicit Information

ULT **in the world of his earth**
UST in the whole world that Yahweh had made
(בְּתֵבֵל אַרְצֹו)

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]

Support Reference: Idiom

ULT **and my delights**
UST I was also happy
(וְשַׁעֲשֻׁעַי)

See how you translated “delight” in the previous verse.

Support Reference: Abstract Nouns

ULT **the sons of man**
UST the people {he had made}
(בְּנֵי אָדָם)

See how you translated this phrase in 8:4

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the world of	in the whole
his earth	world that Yahweh had made
and my delights	I was also happy

ULT	UST
the sons of	the people {he had made}

Proverbs 8:32

ULT	UST
And now, sons, listen to me, and happy {are} they {who} keep my ways.	*So now, children, pay attention to what I say! {Do this} because anyone who obeys my teachings will be happy.*

ULT **And now**
UST So now
(וְעַתָּה)

And now here indicates a transition from what Wisdom has been saying in 8:4–31 to the conclusion of her speech in 8:32–36. See how you translated the same clause in 5:7 and 7:24. Alternate translation: [Therefore] or [In conclusion]

Support Reference: Connecting Words and Phrases

ULT **sons**
UST children
(בָּנִים)

See how you translated the same use of **sons** in 4:1.

Support Reference: When Masculine Words Include Women

ULT **and happy**
UST {Do this} because … will be happy
(וְאַשְׁרֵי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **{are} they {who} keep my ways**
UST anyone who obeys my teachings
(דְּרָכַי יִשְׁמֹרוּ)

Here, someone's behavior is spoken of as keeping to certain **ways**. See how you translated the similar use of **keep** and "paths" in 2:20. Alternate translation: [are they who behave as I recommend]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sons	children
and happy	{Do this} because … will be happy
{are} they {who} keep	anyone who obeys

Proverbs 8:33

ULT	UST
Hear instruction, and be wise, and do not neglect {it}.	*Listen to what I teach {you}, so that you will become wise. Think about what I teach you!*

ULT **instruction**
UST to what I teach {you}
(מוּסָר)

See how you translated **instruction** in 1:2.

Support Reference: Abstract Nouns

ULT **and do not neglect {it}**
UST Think about what I teach you
(וְאַל־תִּפְרָעוּ)

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 it] or [be sure to follow it]

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
instruction	to what I teach {you}
and be wise	so that you will become wise

Proverbs 8:34

ULT	UST
Happy {is} the man listening to me, keeping vigil over my doors day {by} day, keeping watch {over} the doorposts of my entrances.	*People who listen to me will be happy. People who are as eager to listen to me as if they were waiting {for me} at the door of my house every day and watching for me to come out {will be happy}.*

ULT **{is} the man**
UST People
(אָדָם)

The word **man** represents a person in general, not one particular **man**. If it would be helpful, you could use an expression that would be more natural in your language. Alternate translation: [is any person]

Support Reference: Generic Noun Phrases

ULT **keeping vigil over my doors day {by} day, keeping watch {over} the doorposts of my entrances**
UST People who are as eager to listen to me as if they were waiting {for me} at the door of my house every day and watching for me to come out {will be happy … }
(לִשְׁקֹד עַל־דַּלְתֹתַי יוֹם ׀ יוֹם לִשְׁמֹר מְזוּזֹת פְּתָחָי)

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]

Support Reference: Parallelism

> ULT **keeping vigil over my doors day {by} day, keeping watch {over} the doorposts of my entrances**
> UST People who are as eager to listen to me as if they were waiting {for me} at the door of my house every day and watching for me to come out {will be happy … }
> (לִשְׁקֵד עַל־דַּלְתֹתַי יוֹם ׀ יוֹם לִשְׁמֹר מְזוּזֹת פְּתָחָי)

Here Wisdom speaks of someone being eager to listen to her as if that person were vigilantly waiting at the door to her house, waiting for her to come out. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: [being extremely eager to hear wise counsel] 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]

Support Reference: Metaphor

> ULT **keeping vigil over my doors day {by} day, keeping watch {over} the doorposts of my entrances**
> UST People who are as eager to listen to me as if they were waiting {for me} at the door of my house every day and watching for me to come out {will be happy … }
> (לִשְׁקֵד עַל־דַּלְתֹתַי יוֹם ׀ יוֹם לִשְׁמֹר מְזוּזֹת פְּתָחָי)

The author assumes that his readers will understand that **Happy is the man** also applies to this part of the sentence. You could repeat it here if that would be helpful to your readers. Alternate translation: [happy is the man keeping vigil over my doors day by day, keeping watch over the doorposts of my entrances]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **keeping vigil over my doors day {by} day, keeping watch {over} the doorposts of my entrances**
> UST People who are as eager to listen to me as if they were waiting {for me} at the door of my house every day and watching for me to come out {will be happy … }
> (לִשְׁקֵד עַל־דַּלְתֹתַי יוֹם ׀ יוֹם לִשְׁמֹר מְזוּזֹת פְּתָחָי)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Happy	will be happy
day	every day

ULT	UST
{by} day	every day
keeping watch {over}	and watching for me
the doorposts of	to come out {will be happy}

Proverbs 8:35

ULT	UST
For a finder of me {is} a finder of life, and he obtains favor from Yahweh.	*{This is true} because people who learn to be wise will live {well}, and Yahweh will approve of them.*

ULT **For**
UST {This is true} because
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

מֹצְאִי(ORIG QUOTE)

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]

Support Reference: Personification

ULT **{is} a finder of life**
UST will live {well}
(מצאי חַיִּים)

Having a good **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 good lives]

Support Reference: Personification

ULT **and he obtains**
UST and … will … of them
(וַיָּפֶק)

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]

Support Reference: When Masculine Words Include Women

ULT **favor**
UST approve
(רָצוֹן)

See how you translated **favor** in 3:4.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
favor	approve
from Yahweh	Yahweh

Proverbs 8:36

ULT	UST
But a misser of me does violence to his life; all haters of me love death."	*But those who refuse to be wise hurt themselves. All those who hate to be wise {act like they are people who} would love to die."*

ULT **But a misser of me**
UST But those who refuse to be wise
(וְחֹטְאִי)

The phrase translated **a misser of me** refers to someone who misses the goal, which is to find wisdom, as in the previous verse. It does not refer to someone who misses another person in the sense of longing for that person to be present. The phrase could also be translated as "a sinner against me," since the same word is used both for sinning and for missing the mark or failing to reach a goal. 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.

Support Reference: Idiom

ULT **does violence to … death**
UST hurt … to die
(חֹמֵס & מָוֶת)

See how you translated the abstract nouns **violence** in 3:31 and **death** in 2:18.

Support Reference: Abstract Nouns

ULT **his life**
UST themselves
(נַפְשׁוֹ)

Here, **life** refers to the person himself. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [himself]

Support Reference: Metonymy

> ULT **love death**
> UST {act like they are people who} would love to die
> (אֹהֲבֵי מָוֶת)

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]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
love	{act like they are people who} would love

Proverbs 9

Proverbs 9 Chapter Introduction

Structure and Formatting

Wisdom and folly (9:1–18)

- Wisdom invites naive people to a meal (9:1–6)
- Wise men become wiser but mockers will suffer (9:7–12)
- Folly invites people to her house (9:13–18)

Religious and Cultural Concepts in This Chapter

Wisdom calls out

In this chapter, as in 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. When wisdom speaks in 9:4–12, the notes will use the proper noun “Wisdom” to indicate that the personification of wisdom is speaking. 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. See how you translated similar references to wisdom in 1:20–33 and 8:4–36. (See: Personification)

Proverbs 9:1

ULT	UST
Wisdom has built her house; she has hewn out her seven pillars.	*Continue imagining that there is a woman who represents everything that is wise. Imagine that this woman has built her own {spacious} house and made seven pillars {to support its roof}.*

ULT **Wisdom has built her house; she has hewn out her seven pillars**
UST Continue imagining that there is a woman who represents everything that is wise. Imagine that this woman has built her own {spacious} house and made seven pillars {to support its roof … }
(חָכְמוֹת בָּנְתָה בֵיתָהּ חָצְבָה עַמּוּדֶיהָ שִׁבְעָה)

In 9:1–12, **Wisdom** is spoken of as if it were a woman. See the discussion of this in the Chapter Introduction. Alternate translation: [It is as if wisdom were a woman who has built her house and has hewn out her seven pillars]

Support Reference: Personification

ULT **she has hewn out her seven pillars**
UST and made seven pillars {to support its roof}
(חָצְבָה עַמּוּדֶיהָ שִׁבְעָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Wisdom	Continue imagining that there is a woman who represents everything that is wise
her house	her own {spacious} house
her … pillars	pillars {to support its roof}

Proverbs 9:2

ULT	UST
She has slaughtered her slaughter, she has mixed her wine, also she has arranged her table.	*{Imagine that she has prepared a meal for guests.} She has prepared the meat {to eat} and wine {to drink}. She has {fully} prepared her table for a meal.*

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

UST { … Imagine that she has prepared a meal for guests.} She has prepared the meat {to eat} and wine {to drink}. She has {fully} prepared her table for a meal

(טָבְחָה טִבְחָהּ מָסְכָה יֵינָהּ אַף עָרְכָה שֻׁלְחָנָהּ)

In this verse, wisdom is spoken of as if it were a woman. See the discussion of such personification in the Chapter Introduction. Alternate translation: [It is as if wisdom were a woman who has slaughtered her slaughter, mixed her wine, and arranged her table]

Support Reference: Personification

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

UST { … Imagine that she has prepared a meal for guests.} She has prepared the meat {to eat} and wine {to drink}. She has {fully} prepared her table for a meal

(טָבְחָה טִבְחָהּ מָסְכָה יֵינָהּ אַף עָרְכָה שֻׁלְחָנָהּ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT She has slaughtered her slaughter

UST Imagine that she has prepared a meal for guests.} She has prepared the meat {to eat … }

(טָבְחָה טִבְחָהּ)

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]

Support Reference: Metonymy

ULT she has mixed her wine
UST and wine {to drink}
(מָסְכָּה יֵינָהּ)

In ancient Israel, people often prepared **wine** for special meals by mixing spices into it. If it would be helpful in your language, you could state this explicitly. Alternate translation: [she has prepared her wine by mixing spices into it]

Support Reference: Assumed Knowledge and Implicit Information

ULT she has arranged her table
UST She has {fully} prepared her table for a meal
(עָרְכָה שֻׁלְחָנָהּ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
She has slaughtered	{ … Imagine that she has prepared a meal for guests.} She has prepared
her slaughter	the meat {to eat}
her wine	and wine {to drink}

Proverbs 9:3

ULT	UST
She has sent out her young women; she calls out on the tops of the heights of the city.	*Imagine that this woman has sent out her maids {to invite her dinner guests}. Then she calls out at the highest place in the city {where everyone can hear her}.*

ULT **She has sent out her young women; she calls out**
UST Imagine that this woman has sent out her maids {to invite her dinner guests}. Then she calls out
(שָׁלְחָה נַעֲרֹתֶיהָ תִּקְרָא)

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 Chapter Introduction. Alternate translation: [It is as if wisdom were a woman who has sent out her young women and calls out]

Support Reference: Personification

ULT **She has sent out her young women**
UST Imagine that this woman has sent out her maids {to invite her dinner guests}
(שָׁלְחָה נַעֲרֹתֶיהָ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **on the tops of the heights of**
UST at the highest place
(עַל־גַּפֵּי מְרֹמֵי)

See how you translated the similar phrase “the head of the heights” in 8:2.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
her young women	her maids {to invite her dinner guests}
she calls out	Then she calls out

Proverbs 9:4

ULT	UST
“Whoever {is} naive, let him turn aside here,” she says to him lacking of heart.	*She tells those who are not wise, “Come into {my house}, all you naive people!*

ULT **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**
UST She tells those who are not wise, Come into {my house}, all you naive people … Come {to me}! Eat the food that I have prepared, and drink the wine that I have prepared
(מִי־פֶתִי יָסַר הֵנָּה חֲסַר־לֵב אָמְרָה לּוֹ׃ לְכוּ לַחֲמוּ בְלַחֲמִי וְשִׁתּוּ בְּיַיִן מָסָכְתִּי) (9:4-5)

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 good lives. 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]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **Whoever {is} naive, let him turn aside here,” she says to him lacking of heart**
UST She tells those who are not wise, Come into {my house}, all you naive people
(מִי־פֶתִי יָסַר הֵנָּה חֲסַר־לֵב אָמְרָה לּוֹ)

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.”]

Support Reference: Information Structure

ULT **let him turn aside here**
UST Come into {my house}
(יָסַר הֵנָּה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **let him turn aside … to him**
UST those … Come
(יָסַר & לוֹ)

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]

Support Reference: When Masculine Words Include Women

ULT **lacking of heart**
UST who are not wise
(חֲסַר־לֵב)

See how you translated the same use of this phrase in 7:7.

Support Reference: Metonymy

Proverbs 9:5

ULT	UST
“Come, eat my bread, and drink the wine I have mixed.	*Come {to me}! Eat the food that I have prepared, and drink the wine that I have prepared.*

ULT **my bread**
UST the food that I have prepared
(בְּלַחֲמִי)

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.

Support Reference: Synecdoche

ULT **Come, eat … and drink**
UST Come {to me}! Eat … and drink
(לְכוּ לַחֲמוּ & וּשְׁתוּ)

All three of these commands are plural because Wisdom is addressing all the “naive” people at the same time.

Support Reference: Forms of You

ULT **the wine I have mixed**
UST the wine that I have prepared
(בְּיַיִן מָסָכְתִּי)

See how you translated the similar phrase in 9:2.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my bread	the food that I have prepared
the wine	the wine

Proverbs 9:6

ULT	UST
Forsake naive things and live; and stride on the way of understanding.	*Stop acting naively so that you can live {well}. Do what will cause you to learn what you should understand.*

ULT Forsake … and live; and stride
UST Stop acting … so that you can live {well}. Do what will cause you to learn
(עִזְבוּ & וְחְיוּ וְאִשְׁרוּ)

All three of these commands are plural because Wisdom is addressing all the **naive** people at the same time.

Support Reference: Forms of You

ULT and live
UST so that you can live {well}
(וְחְיוּ)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT and live
UST so that you can live {well}
(וְחְיוּ)

Here, **live** refers to living a life that is long and satisfying. If it would be helpful in your language, you could state this explicitly. Alternate translation: [and live a good, long life]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and stride on the way of understanding**
UST Do what will cause you to learn what you should understand
(וְאִשְׁרוּ בְּדֶרֶךְ בִּינָה)

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]

Support Reference: Metaphor

ULT **understanding**
UST what you should understand
(בִּינָה)

See how you translated the abstract noun **understanding** in 1:2.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Forsake	Stop acting
understanding	what you should understand

Proverbs 9:7

ULT	UST
The instructor of a mocker receives disgrace for himself, and the rebuker of a wicked {one}, his injury.	*If you {try to} teach someone who ridicules {other people}, that person will ridicule you. If you correct an evil person, that person will hurt you.*

> ULT **The instructor of a mocker receives disgrace for himself, and the rebuker of a wicked {one}, his injury**
> UST If you {try to} teach someone who ridicules {other people}, that person will ridicule you. If you correct an evil person, that person will hurt you
> (יֹ֤סֵר ׀ לֵ֗ץ לֵקֵ֣חַ לֹ֣ו קָלֹ֑ון וּמוֹכִ֖יחַ לְרָשָׁ֣ע מוּמֹֽו)

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, you could use an expression that would be more natural in your language. Alternate translation: [Any instructor of any mocker receives disgrace for that person, and any rebuker of any wicked one, that person's injury]

Support Reference: Generic Noun Phrases

> ULT **The instructor of a mocker**
> UST If you {try to} teach someone who ridicules {other people}
> (יֹ֤סֵר ׀ לֵ֗ץ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **receives disgrace for himself**
> UST that person will ridicule you
> (לֵקֵ֣חַ לֹ֣ו קָלֹ֑ון)

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]

Support Reference: Metaphor

ULT **disgrace**
UST that person will ridicule you
(קָלֹנוֹ)

See how you translated the abstract noun **disgrace** in 6:33.

Support Reference: Abstract Nouns

ULT **and the rebuker of a wicked {one}, his injury**
UST If you correct an evil person, that person will hurt you
(וּמוֹכִיחַ לְרָשָׁע מוּמוֹ)

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]

Support Reference: Ellipsis

ULT **a wicked {one}**
UST an evil person
(לְרָשָׁע)

Wisdom is using the adjective **wicked** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [a wicked person]

Support Reference: Nominal Adjectives

ULT **his injury**
UST that person will hurt you
(מוּמוֹ)

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: [becomes injured]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The instructor of	If you {try to} teach
a mocker	someone who ridicules {other people}
receives	that person will ridicule you
disgrace	that person will ridicule you
and the rebuker of	If you correct

ULT	UST
a wicked {one}	an evil person

Proverbs 9:8

ULT	UST
Do not rebuke a mocker, lest he hate you; rebuke a wise one, and he will love you.	*{So} do not correct a person who ridicules {other people}. If you do so, then that person will hate you. {However,} if you correct a wise person, that person will love you {for doing so}.*

ULT **Do not rebuke**
UST {So} do not correct
(אַל־תּוֹכַח)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **a mocker, lest he hate you … a wise one, and he will love you**
UST a person who ridicules {other people}. If you do so, then that person will hate you … a wise person, that person will love you {for doing so}
(לֵץ פֶּן־יִשְׂנָאֶךָּ & לְחָכָם וְיֶאֱהָבֶךָּ)

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, you could use an expression that would be more natural in your language. Alternate translation: [any mocker, lest that person hate you … any wise one, and that person will love you]

Support Reference: Generic Noun Phrases

ULT **rebuke a wise one**
UST {However,} if you correct a wise person
(הוֹכַח לְחָכָם)

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]

Support Reference: Connect — Contrast Relationship

ULT **rebuke a wise one, and he will love you**
UST However,} if you correct a wise person, that person will love you {for doing so}
(הוֹכַ֣ח לְחָכָ֣ם וְיֶאֱהָבֶֽךָּ)

The word **rebuke** is an imperative, but it communicates a condition under which something will happen, rather than a command. If it is helpful in your language, use a form that communicates a condition. Alternate translation: [if you rebuke a wise one, then he will love you]

Support Reference: Imperatives — Other Uses

ULT **and he will love you**
UST that person will love you {for doing so}
(וְיֶאֱהָבֶֽךָּ)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do … rebuke	{So} do … correct
a mocker	a person who ridicules {other people}
rebuke	{However,} if you correct
a wise one	a wise person
and he will love you	that person will love you {for doing so}

Proverbs 9:9

ULT	UST
Give to a wise {one}, and he will become more wise; inform a righteous {one}, and he will increase learning.	*If you instruct wise people, then they will become even wiser. If you teach righteous people, then they will learn even more.*

ULT Give
UST If you instruct
(תֵּן)

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]

Support Reference: Ellipsis

ULT Give … inform
UST If you instruct … If you teach
(תֵּן & הוֹדַע)

The words **Give** and **inform** are imperatives, but they communicate a condition under which something will happen, rather than a command. If it is helpful in your language, use a form that communicates a condition, as in the UST.

Support Reference: Imperatives — Other Uses

ULT to a wise {one}, and he will become more wise … a righteous {one}, and he will increase
UST wise people, then they will become even wiser … righteous people, then … even more
(לְחָכָם וְיֶחְכַּם־עוֹד & לְצַדִּיק וְיוֹסֵף)

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, you could use an expression that would be more natural in your language. Alternate translation: [to any wise one, and that person will become more wise … any righteous one, and that person will increase]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to a wise {one}	wise people
and he will become … wise	then they will become … wiser
inform	If you teach

ULT	UST
a righteous {one}	righteous people

Proverbs 9:10

ULT	UST
The beginning of wisdom {is} the fear of Yahweh and knowledge of holy things {is} understanding.	*If you want to be wise, you must start by revering Yahweh, and {only} by knowing what is holy will you understand {which teachings are wise and true}.*

ULT **The beginning of**
UST you must start
(תְּחִלַּ֣ת)

See how you translated the same use of **beginning** in 1:7.

Support Reference: Possession

ULT **wisdom … and knowledge of … {is} understanding**
UST If you want to be wise … and {only} by knowing … will you understand {which teachings are wise and true}
(חָכְמָ֑ה & וְדַ֖עַת & בִּינָֽה)

See how you translated the abstract nouns **wisdom** and **understanding** in 1:2 and **knowledge** in 1:4.

Support Reference: Abstract Nouns

ULT **{is} the fear of Yahweh**
UST by revering Yahweh
(יִרְאַ֣ת יְהוָ֣ה)

See how you translated this phrase in 1:7.

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wisdom	If … want to be wise
{is} the fear of	by revering
Yahweh	Yahweh
and knowledge of	and {only} by knowing
holy things	what is holy
{is} understanding	you … will you understand {which teachings are wise and true}

Proverbs 9:11

ULT	UST
Indeed, by me your days will increase, and years of life will be added to you.	*Surely being wise will cause you to live for many more years.*

ULT **Indeed**
UST Surely
(כִּי)

Indeed 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]

Support Reference: Connecting Words and Phrases

ULT **Indeed, by me your days will increase, and years of life will be added to you**
UST Surely being wise will cause you to live for many more years
(כִּי־בִי יִרְבּוּ יָמֶיךָ וְיוֹסִיפוּ לְךָ שְׁנוֹת חַיִּים)

These two phrases mean very similar things. Wisdom is repeating the same idea with different words 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: [Indeed, by me you will live a lot longer]

Support Reference: Parallelism

ULT **your days will increase**
UST will cause you to live for many more years
(יִרְבּוּ יָמֶיךָ)

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]

Support Reference: Metaphor

ULT **and years of life will be added to you**
UST will cause you to live for many more years
(וְיוֹסִ֖יפוּ לְךָ֣ שְׁנ֣וֹת חַיִּֽים)

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]

Support Reference: Metaphor

ULT **years of life**
UST will cause you to live for many more years
(שְׁנ֣וֹת חַיִּֽים)

See how you translated this idiom in 3:2.

Support Reference: Idiom

ULT **and … will be added to you**
UST will cause you to live for many more years
(וְיוֹסִ֖יפוּ לְךָ֣)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your days	will cause you to live for many more years
years of	will cause you to live for many more years

Proverbs 9:12

ULT	UST
If you are wise, you are wise for yourself, and {if} you mock, you alone will bear {it}.”	*Any wise person benefits himself from being wise, just as anyone who ridicules {other people} will personally suffer for doing so.”*

ULT **for yourself**
UST benefits himself
(לָךְ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you alone will bear {it}**
UST will personally suffer for doing so
(לְבַדְּךָ תִשָּׂא)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you are wise	Any wise person
you are wise	from being wise
and {if} you mock	just as anyone who ridicules {other people}
you … will bear {it}	will … suffer for doing so

Proverbs 9:13

ULT	UST
The woman of stupidity {is} loud, naive, and she does not know anything.	*Foolish women speak loudly, act naively, and are very ignorant.*

ULT The woman of stupidity {is} loud, naive, and she does not know anything
UST Foolish women speak loudly, act naively, and are very ignorant
(אֵשֶׁת כְּסִילוּת הֹמְיָה פְּתַיּוּת וּבַל־יָדְעָה מָּה)

The **woman of stupidity** is referred to from this verse through verse 18. Translate consistently according to which of the following options that you choose. This phrase 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]

Support Reference: Possession

ULT and she does not know anything
UST and are very ignorant
(וּבַל־יָדְעָה מָּה)

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]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
stupidity	Foolish
she does … know	and are very ignorant

Proverbs 9:14

ULT	UST
And she sits at the opening of her house, on a seat {by} the heights of the city,	*They sit at the doors of the places where they dwell. {They sit} on seats at the highest place in the city {where everyone can hear them}.*

ULT **And she sits at the opening of her house, on a seat {by} the heights of the city**
UST They sit at the doors of the places where they dwell. They sit} on seats at the highest place in the city {where everyone can hear them … }
(וְיָשְׁבָה לְפֶתַח בֵּיתָהּ עַל־כִּסֵּא מְרֹמֵי קָרֶת)

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]

Support Reference: Generic Noun Phrases

ULT **at the opening of her house**
UST at the doors of the places where they dwell
(לְפֶתַח בֵּיתָהּ)

See how you translated this phrase in 5:8.

Support Reference: Assumed Knowledge and Implicit Information

ULT **on a seat**
UST {They sit} on seats
(עַל־כִּסֵּא)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{by} the heights of the city**
UST at the highest place in the city {where everyone can hear them}
(מְרֹמֵי קָרֶת)

See how you translated this phrase in 9:3.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
her house	the places where they dwell

Proverbs 9:15

ULT	UST
to call to those who pass over the way, the ones going straight {on} their paths.	*{They sit there} in order to call out to the people who are walking past them. {They call out to} those walking down the road, who are only concerned about where they are going.*

ULT to call
UST {They sit there} in order to call out
(לִקְרֹא)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT to those who pass over the way
UST to the people who are walking past them
(לְעֹבְרֵי־דָרֶךְ)

Alternate translation: [to those walking by on the road]

ULT the ones going straight {on} their paths
UST {They call out to} those walking down the road, who are only concerned about where they are going
(הַמְיַשְּׁרִים אׇרְחוֹתָם)

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 going about their own affairs]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to call	{They sit there} in order to call out

Proverbs 9:16

ULT	UST
“Whoever {is} naive, let him turn aside here!” And she says to him, the lacking of heart,	*They tell those who are not wise, “Come into {my house}, all you naive people!*

ULT **Whoever {is} naive, let him turn aside here!” And she says to him, the lacking of heart**
UST They tell those who are not wise, Come into {my house}, all you naive people
(מִי־פֶתִי יָסַר הֵנָּה וַחֲסַר־לֵב וְאָמְרָה לּוֹ)

See how you translated the nearly identical clauses in 9:4. If you are translating the “woman of stupidity” as a person, you could use her name here. Alternate translation: [Whoever is naive, let him turn aside here!” And Lady Stupidity says to him, the lacking of heart]

Support Reference: Personification

ULT **Whoever {is} naive, let him turn aside here!” And she says to him, the lacking of heart**
UST They tell those who are not wise, Come into {my house}, all you naive people
(מִי־פֶתִי יָסַר הֵנָּה וַחֲסַר־לֵב וְאָמְרָה לּוֹ)

If it is more natural in your language, you could put the introduction of the speaker first. Alternate translation: [And she says to him, the lacking of heart, “Whoever {is} naive, let him turn aside here]

Support Reference: Information Structure

Proverbs 9:17

ULT	UST
“Stolen waters are sweet, and bread of secrecies is pleasant.”	*{Come to me, because having sex with someone to whom you are not married is} as sweet as water that you have stolen. Indeed, {it is} as delicious as food that you eat all by yourself.”*

ULT Stolen waters are sweet
UST {Come to me, because having sex with someone to whom you are not married is} as sweet as water that you have stolen
(מַ֣יִם־גְּנוּבִ֣ים יִמְתָּ֑קוּ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT Stolen waters are sweet, and bread of secrecies is pleasant
UST { … Come to me, because having sex with someone to whom you are not married is} as sweet as water that you have stolen. Indeed, {it is} as delicious as food that you eat all by yourself
(מַ֣יִם־גְּנוּבִ֣ים יִמְתָּ֑קוּ וְלֶ֥חֶם סְתָרִ֖ים יִנְעָֽם)

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”

Support Reference: Metaphor

ULT **and bread of secrecies**
UST Indeed … food that you eat all by yourself
(וְלֶחֶם סְתָרִים)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and bread of	Indeed … food
is pleasant	{it is} as delicious as

Proverbs 9:18

ULT	UST
But he does not know that the spirits of the dead {are} there; in the depths of Sheol {are} her called ones.	*But men who go to the houses of such women are not aware that the men who have gone there before have died. {They are not aware} that the guests of such women are now in the deepest parts of the place where dead people are.*

ULT **But he does not know**
UST But men who go to the houses of such women are not aware
(וְלֹא־יָדַע)

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]

Support Reference: Generic Noun Phrases

ULT **the spirits of the dead {are} there**
UST the men who have gone there before have died
(רְפָאִים שָׁם)

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]

Support Reference: Metaphor

ULT **her called ones**
UST {They are not aware} that the guests of such women
(קְרֻאֶיהָ)

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]

Support Reference: Active or Passive

ULT her called ones
UST {They are not aware} that the guests of such women
(קְרָאֶיהָ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he does … know	But men who go to the houses of such women are not aware
the spirits of the dead	the men who have gone … before have died
Sheol	the place where dead people are
her called ones	{They are not aware} that the guests of such women

Proverbs 10

Proverbs 10 Chapter Introduction

Structure and Formatting

Outline of Proverbs 10

General proverbs from Solomon contrasting the benefits of being righteous and wise with the trouble that comes to those who are wicked and foolish (10:1–32)

Chapter 10 starts a new section of the book, which is mainly filled with short, individual proverbs that were written by Solomon (10:1–22:16).

Translation Issues in This Chapter

Contrasting parallelism

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

Generic use of “righteous” and “wicked”

These proverbs often contrast the behavior of righteous people and wicked people. They usually refer to all righteous people simply as “the righteous” or “a righteous one.” In the same way, these proverbs often refer to all wicked people by saying, “the wicked” or “a wicked one.” Use a natural expression in your language that refers to any people who can be described in this way.

Proverbs 10:1

ULT	UST
The proverbs of Solomon: A wise son gladdens a father, but a stupid son {is} the grief of his mother.	*{These are more} wise sayings {said} by Solomon: Wise children make their fathers glad, but foolish children make their mothers sad.*

ULT **The proverbs of Solomon**
UST {These are more} wise sayings {said} by Solomon
(מִשְׁלֵי שְׁלֹמֹה)

See how you translated this phrase in 1:1.

Support Reference: Ellipsis

ULT **A wise son gladdens a father, but a stupid son {is} the grief of his mother**
UST Wise children make their fathers glad, but foolish children make their mothers sad
(בֵּן חָכָם יְשַׂמַּח־אָב וּבֵן כְּסִיל תּוּגַת אִמּוֹ)

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]

Support Reference: When Masculine Words Include Women

ULT **a father**
UST their fathers
(אָב)

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.

Support Reference: Assumed Knowledge and Implicit Information

ULT **{is} the grief of his mother**
UST make their mothers sad
(תּוּגַת אִמּוֹ)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The proverbs of	{These are more} wise sayings {said} by
Solomon	Solomon
wise	Wise
A … son	children
gladdens	make … glad
a father	their fathers
stupid	foolish
but a … son	but … children

Proverbs 10:2

ULT	UST
Treasures of wickedness do not profit, but righteousness delivers from death.	*Riches that people acquire by acting wickedly will not benefit them, but people who act righteously prevent themselves from dying {too soon}.*

ULT **Treasures of wickedness**
UST Riches that people acquire by acting wickedly
(אוֹצְרוֹת רֶשַׁע)

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]

Support Reference: Possession

ULT **do not profit**
UST will not benefit them
(לֹא־יוֹעִילוּ)

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]

Support Reference: Ellipsis

ULT **but righteousness … from death**
UST but people who act righteously … from dying {too soon}
(וְצְדָקָה & מִמָּוֶת)

See how you translated the abstract nouns **righteousness** in 1:3 and **death** in 2:18.

Support Reference: Abstract Nouns

ULT delivers
UST prevent themselves
(תַּצִּיל)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Treasures of	Riches
do … profit	will … benefit them
wickedness	that people acquire by acting wickedly
but righteousness	but people who act righteously
delivers	prevent themselves

Proverbs 10:3

ULT	UST
Yahweh does not let the life of the righteous starve, but the desire of the wicked he thrusts away.	*Yahweh prevents righteous people from starving, but he prevents wicked people from getting what they want.*

ULT **the life of the righteous**
UST righteous people
(נֶ֣פֶשׁ צַדִּ֑יק)

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]

Support Reference: Synecdoche

ULT **he thrusts away**
UST he prevents
(יְהַדֹּֽף)

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 denies]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
the righteous	righteous people
but the desire of	but … from getting what they want
the wicked	wicked people

Proverbs 10:4

ULT	UST
A palm of idleness makes poverty, but the hand of the diligent ones makes rich.	*People who are lazy become poor, but people who work hard become rich.*

ULT A palm of idleness … but the hand of the diligent ones
UST People who are lazy … but people who work hard
(כַּף־רְמִיָּה וְיַד חָרוּצִים)

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 a person who works diligently]

Support Reference: Synecdoche

ULT poverty
UST poor
(רָאשׁ)

See how you translated the abstract noun **poverty** in 6:11.

Support Reference: Abstract Nouns

ULT makes poverty … makes rich
UST become poor … become rich
(רָאשׁ עֹשֶׂה & תַּעֲשִׁיר)

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 if it would be clearer in your language. Alternate translation: [makes the person poor … makes the person rich]

Support Reference: Ellipsis

Proverbs 10:5

ULT	UST
One who gathers in the summer {is} a son who has insight, but one who sleeps in the harvest {is} a son who acts shamefully.	*Sons who collect crops at the right time are insightful, but sons who sleep during the time to harvest crops are shameful.*

ULT **One who gathers … but one who sleeps**
UST who collect crops … but … who sleep
(אֹגֵר & נִרְדָּם)

One who gathers and **one who sleeps** refer to types of people in general, not specific people. If it would be helpful, you could use expressions that would be more natural in your language. Alternate translation: [Any person who gathers … but any person who sleeps]

Support Reference: Generic Noun Phrases

ULT **One who gathers in the summer … in the harvest**
UST who collect crops at the right time … during the time to harvest crops
(אֹגֵר בַּקַּיִץ & בַּקָּצִיר)

In the location where this book was written, **summer** is the time of year when people **harvest** crops. See how you translated the same use of **gathers**, **summer**, and **harvest** in 6:8.

Support Reference: Assumed Knowledge and Implicit Information

ULT **One who gathers**
UST who collect crops
(אֹגֵר)

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]

Support Reference: Ellipsis

ULT **who has insight**
UST are insightful
(מַשְׂכִּיל)

See how you translated the abstract noun **insight** in 1:3.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
One who gathers	who collect crops
{is} a son	Sons
who has insight	are insightful
in the harvest	during the time to harvest crops
{is} a son	sons
who acts shamefully	are shameful

Proverbs 10:6

ULT	UST
Blessings {are} for the head of the righteous, but the mouth of the wicked covers violence.	*God blesses righteous people, but what wicked people say {sometimes} prevents others from knowing about the violent acts {that they do}.*

ULT {are} for the head of the righteous
UST righteous people
(לְרֹאשׁ צַדִּיק)

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]

Support Reference: Synecdoche

ULT but the mouth of the wicked
UST but what wicked people say
(וּפִי רְשָׁעִים)

Here, **mouth** refers to what **the wicked** say with their mouths. Alternate translation: [but the speech of the wicked ones]

Support Reference: Metonymy

ULT covers
UST {sometimes} prevents others from knowing about
(יְכַסֶּה)

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]

Support Reference: Metaphor

ULT violence
UST the violent acts {that they do}
(חָמָס)

See how you translated the abstract noun **violence** in 3:31.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Blessings	God blesses
the righteous	righteous people
the wicked	wicked people

Proverbs 10:7

ULT	UST
The memory of the righteous one {is} for a blessing, but the name of the wicked ones will rot.	*People will be happy when they remember righteous people, but people will forget wicked people as if they were something that decays {and disappears}.*

ULT The memory of the righteous one {is} for a blessing
UST People will be happy when they remember righteous people
(זֵכֶר צַדִּיק לִבְרָכָה)

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 as a blessing]

Support Reference: Possession

ULT the righteous one
UST righteous people
(צַדִּיק)

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]

Support Reference: Generic Noun Phrases

ULT {is} for a blessing
UST People will be happy
(לִבְרָכָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but the name of**
UST but
(וְשֵׁם)

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]

Support Reference: Generic Noun Phrases

ULT **but the name of**
UST but
(וְשֵׁם)

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]

Support Reference: Metonymy

ULT **will rot**
UST people will forget … as if they were something that decays {and disappears}
(יִרָקָֽב)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the righteous one	righteous people
{is} for a blessing	People will be happy
the wicked ones	wicked people

Proverbs 10:8

ULT	UST
The one wise of heart receives commands, but the one stupid of lips will be thrown down.	*People who think wisely are willing to obey the {good} things that people tell them to do, but people who speak foolishly destroy themselves.*

ULT The one wise of heart
UST People who think wisely
(חֲכַם־לֵב)

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]

Support Reference: Idiom

ULT receives commands
UST are willing to obey the {good} things that people tell them to do
(יִקַּח מִצְוֹת)

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]

Support Reference: Metaphor

ULT commands
UST the {good} things that people tell them to do
(מִצְוֹת)

Solomon implies that **wise** people obey **commands** to do good things. If it would be helpful in your language, you could state this explicitly. Alternate translation: [commands to do good things]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **but the one stupid of lips**
> UST but people who speak foolishly
> (וֶאֱוִיל שְׂפָתַיִם)

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]

Support Reference: Idiom

> ULT **will be thrown down**
> UST destroy themselves
> (יִלָּבֵט)

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]

Support Reference: Active or Passive

> ULT **will be thrown down**
> UST destroy themselves
> (יִלָּבֵט)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The one wise of	People who think wisely
receives	are willing to obey
but the one stupid of	but people

Proverbs 10:9

ULT	UST
One who walks with integrity will walk securely, but one who causes his ways to be crooked will be known.	*People who behave honestly will live safely; but God will catch people who behave deceitfully.*

ULT One who walks with integrity
UST People who behave honestly
(הוֹלֵךְ בַּתֹּם)

See how you translated the similar phrase “walking with integrity” in 2:7.

Support Reference: Metaphor

ULT will walk securely
UST People who behave … will live safely
(יֵלֵךְ בֶּטַח)

See how you translated a similar use of **walk** in 3:23.

Support Reference: Metaphor

ULT but one who causes his ways to be crooked
UST but … people who behave deceitfully
(וּמְעַקֵּשׁ דְּרָכָיו)

See how you translated the similar use of “paths” and **crooked** in 2:15.

Support Reference: Metaphor

ULT will be known
UST God will catch
(יִוָּדֵעַ)

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]

Support Reference: Active or Passive

> ULT **will be known**
> UST God will catch
> (יִוָּדֵֽעַ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
with integrity	honestly
will be known	God will catch

Proverbs 10:10

ULT	UST
One who winks an eye gives pain, and the one foolish of lips will be thrown down.	*People who gesture with their eyes {to deceive others} hurt {people}, and people who speak foolishly destroy themselves.*

ULT One who winks an eye
UST People who gesture with their eyes {to deceive others} … people
(קֹרֵץ עַיִן)

See how you translated a similar phrase is 6:13.

Support Reference: Symbolic Action

ULT gives pain
UST hurt … people
(יִתֵּן עֲצֶבֶת)

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]

Support Reference: Metaphor

ULT and the one foolish of lips will be thrown down
UST and … who speak foolishly destroy themselves
(וְאֱוִיל שְׂפָתַיִם יִלָּבֵט)

See how you translated the nearly identical clause in 10:8.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and the one foolish of	and … foolishly

Proverbs 10:11

ULT	UST
A fountain of life {is} the mouth of the righteous one, but the mouth of the wicked ones covers violence.	*What righteous people say is like a spring that enables people to live long and well; but what wicked people say prevents others from knowing about the violent acts {that they do}.*

ULT **A fountain of life**
UST is like a spring that enables people to live long and well
(מְקוֹר חַיִּים)

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]

Support Reference: Possession

ULT **A fountain of life**
UST is like a spring that enables people to live long and well
(מְקוֹר חַיִּים)

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 the **life** of that person and to others' lives. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Something that benefits people's lives]

Support Reference: Metaphor

ULT **{is} the mouth of**
UST What … say
(פִּי)

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]

Support Reference: Metonymy

ULT **the righteous one**
UST righteous people
(צַדִּיק)

The phrase **the righteous one** represents all righteous people in general, not one particular righteous person. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [any righteous person]

Support Reference: Generic Noun Phrases

ULT **but the mouth of the wicked ones covers violence**
UST but what wicked people say prevents others from knowing about the violent acts {that they do}
(וּפִי רְשָׁעִים יְכַסֶּה חָמָס)

See how you translated the identical clause in 10:6.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A fountain of	is like a spring that enables people
the righteous one	righteous people
the wicked ones	wicked people

Proverbs 10:12

ULT	UST
Hatred stirs up quarrels, but love covers over all transgressions.	*When people hate others, they argue with each other; but when people love others, they forgive people for the wrong things that they do.*

ULT Hatred stirs up quarrels
UST When people hate others, they argue with each other
(שִׂנְאָה תְּעוֹרֵר מְדָנִים)

Here Solomon speaks of **Hatred** as if it were a living thing that could cause **quarrels**. He means that people who hate others 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]

Support Reference: Personification

ULT but love covers over all transgressions
UST but when people love others, they forgive people for the wrong things that they do
(וְעַל כָּל־פְּשָׁעִים תְּכַסֶּה אַהֲבָה)

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 loving others causes one to forgive transgressions]

Support Reference: Personification

ULT transgressions
UST for the wrong things that they do
(פְּשָׁעִים)

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: [kinds of things that people do to harm others]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
quarrels	they argue with each other
transgressions	for the wrong things that they do

ULT	UST
love	when people love others

Proverbs 10:13

ULT	UST
On the lips of the discerning one, wisdom is found, but a rod {is} for the back of the one lacking of heart.	*Discerning people say what is wise, but someone must punish people who do not think wisely.*

ULT On the lips of the discerning one
UST Discerning people say
(בְּשִׂפְתֵי־נָבוֹן)

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]

Support Reference: Metonymy

ULT wisdom is found
UST what is wise
(תִּמָּצֵא חָכְמָה)

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]

Support Reference: Metaphor

ULT wisdom
UST what is wise
(חָכְמָה)

See how you translated the abstract noun **wisdom** in 1:2.

Support Reference: Abstract Nouns

ULT but a rod {is} for the back of
UST but someone must punish people
(וְשֵׁבֶט לְגֵו)

The phrase **a rod is 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]

Support Reference: Metonymy

> ULT **the one lacking of heart**
> UST who do not think wisely
> (חֲסַר־לֵֽב)

See how you translated **lacking of heart** in 6:32.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the discerning one	Discerning people
wisdom	what is wise
but a rod	but someone must punish

Proverbs 10:14

ULT	UST
Wise ones store up knowledge, but the mouth of a fool {is} near ruin.	*Wise people continue to learn all that they can, but when foolish people speak, they start to destroy things.*

ULT **store up**
UST continue to learn all that they can
(יִצְפְּנוּ)

See how you translated the same use of **store up** in 2:1.

Support Reference: Metaphor

ULT **knowledge**
UST continue to learn all that they can
(דָּעַת)

See how you translated the abstract noun **knowledge** in 1:4.

Support Reference: Abstract Nouns

ULT **but the mouth of**
UST but when … speak
(וּפִי)

See how you translated the same use of **mouth** in 10:11.

Support Reference: Metonymy

ULT **{is} near ruin**
UST they start to destroy things
(מְחִתָּה קְרֹבָה)

Here Solomon speaks of what a **fool** says causing **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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Wise ones	Wise people
knowledge	continue to learn all that they can
a fool	foolish people

ULT	UST
ruin	to destroy things

Proverbs 10:15

ULT	UST
The wealth of the rich one {is} the city of his strength; the ruin of lowly ones {is} their poverty.	*What rich people own keeps them safe like a strong wall keeps a city safe, but poor people suffer much because they are poor.*

ULT **{is} the city of his strength**
UST keeps them safe like a strong wall keeps a city safe
(קִרְיַת עֻזּוֹ)

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]

Support Reference: Idiom

ULT **{is} the city of his strength**
UST keeps them safe like a strong wall keeps a city safe
(קִרְיַת עֻזּוֹ)

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]

Support Reference: Metaphor

ULT **the ruin of lowly ones {is} their poverty**
UST but poor people suffer much because they are poor
(מְחִתַּת דַּלִּים רִישָׁם)

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]

Support Reference: Connect — Contrast Relationship

> ULT **lowly ones**
> UST but poor people
> (דַּלִּ֑ים)

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]

Support Reference: Metaphor

> ULT **{is} their poverty**
> UST because they are poor
> (רִישָׁ֣ם)

See how you translated the abstract noun **poverty** in 6:11.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the ruin of	suffer much
lowly ones	but poor people

Proverbs 10:16

ULT	UST
The wage of a righteous {one} {is} to life; the income of a wicked {one} {is} to sin.	*God rewards righteous people by allowing them to live {for a long time}, but God recompenses wicked people by punishing them for sinning.*

ULT **The wage of**
UST God rewards
(פְּעֻלַּת)

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]

Support Reference: Metaphor

ULT **a righteous {one} … a wicked {one}**
UST righteous people … wicked people
(צַדִּיק & רָשָׁע)

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]

Support Reference: Generic Noun Phrases

ULT **{is} to life … {is} to sin**
UST by allowing them to live {for a long time} … by punishing them for sinning
(לְחַיִּים & לְחַטָּאת)

In this verse, the phrase **is to** indicates that what follows is the result of what was previously 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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **{is} to life**
UST by allowing them to live {for a long time}
(לְחַיִּים)

Here, **life** refers to both living well and living long. If it would be helpful in your language, you could state this explicitly. Alternate translation: [is to a good, long life] or [is to living happily for a long time]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the income of a wicked {one} {is} to sin**
UST but God recompenses wicked people by punishing them for sinning
(תְּבוּאַת רָשָׁע לְחַטָּאת)

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]

Support Reference: Connect — Contrast Relationship

ULT **the income of**
UST but God recompenses
(תְּבוּאַת)

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]

Support Reference: Metaphor

ULT **{is} to sin**
UST by punishing them for sinning
(לְחַטָּאת)

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 punishment for sin]; (2) **sin** itself. Alternate translation: [is to sin more]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a righteous {one}	righteous people
a wicked {one}	wicked people

ULT	UST
{is} to sin	by punishing them for sinning

Proverbs 10:17

ULT	UST
{On} a path to life {is} one who keeps instruction, but one who forsakes rebuke goes astray.	*People who heed what is instructive will live for a long time; but people who do not let others correct them do what will destroy them.*

ULT **{On} a path**
UST will live for a long time
(אֹרַח)

See how you translated the same use of **path** in 8:20.

Support Reference: Metaphor

ULT **{On} a path to life {is} one who keeps instruction**
UST People who heed what is instructive will live for a long time
(אֹרַח לְחַיִּים שֹׁמֵר מוּסָר)

If it would be more natural in your language, you could reverse the order of these clauses. Alternate translation: [One who keeps instruction is on a path to life]

Support Reference: Information Structure

ULT **to life**
UST will live for a long time
(לְחַיִּים)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **instruction … rebuke**
UST what is instructive … correct them
(מוּסָר & תּוֹכַחַת)

See how you translated the abstract nouns **instruction** in 1:2 and **rebuke** in 1:25.

Support Reference: Abstract Nouns

> **ULT** **but one who forsakes**
> **UST** but people who do not let others
> (וְעֹזֵֽב)

See how you translated the same use of "forsake" in 1:8.

Support Reference: Personification

> **ULT** **goes astray**
> **UST** do what will destroy them
> (מַתְעֶֽה)

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 good 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} one who keeps	People who heed
instruction	what is instructive
but one who forsakes	but people who do not let others
rebuke	correct them

Proverbs 10:18

ULT	UST
One who covers hate {has} lips of falsehood, and one who causes an evil report to go forth, he {is} a stupid one.	*People who hate {others} but pretend that they do not {hate them} speak falsely. People who slander others are foolish.*

ULT **One who covers**
UST but pretend that they do not {hate them}
(מְכַסֶּה)

See how you translated the same use of **covers** in 10:6.

Support Reference: Metaphor

ULT **{has} lips of falsehood**
UST speak falsely
(שִׂפְתֵי־שָׁקֶר)

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 lips that speak falsely]

Support Reference: Possession

ULT **{has} lips of**
UST speak
(שִׂפְתֵי)

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: [speaks]

Support Reference: Metonymy

ULT **he**
UST are
(הוּא)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an evil report	People who slander others
an evil report	People who slander others
falsehood	falsely
{is} a stupid one	foolish

Proverbs 10:19

ULT	UST
With a multitude of words, transgression does not cease, but one who restrains his lips is insightful.	*People who talk a lot sin a lot; but people who refrain from speaking {unnecessarily} are wise.*

ULT **With a multitude of words**
UST People who talk a lot
(בְּרֹ֣ב דְּבָרִ֑ים)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **transgression**
UST sin
(פָּ֣שַׁע)

See how you translated “transgressions” in 10:12.

Support Reference: Abstract Nouns

ULT **does not cease**
UST a lot
(לֹ֣א יֶחְדָּ֑ל)

Solomon is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression, **cease**, that is the opposite of the intended meaning. If it would be helpful in your language, you could emphasize the positive meaning in another way. Alternate translation: [piles up] or [multiplies]

Support Reference: Litotes

ULT but one who restrains his lips
UST but people who refrain from speaking {unnecessarily}
(וְחֹשֵׂךְ שְׂפָתָיו)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
transgression	sin
is insightful	are wise

Proverbs 10:20

ULT	UST
Choice silver {is} the tongue of the righteous one; the heart of the wicked ones {is} like little.	*What righteous people say is {as valuable as} the best silver; {but} what wicked people think is worthless.*

ULT **Choice silver**
UST is {as valuable as} the best silver
(כֶּסֶף נִבְחָר)

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]

Support Reference: Metaphor

ULT **{is} the tongue of**
UST What … say
(לְשׁוֹן)

See how you translated the same use of **tongue** in 6:17.

Support Reference: Metonymy

ULT **{is} the tongue of the righteous one**
UST What righteous people say
(לְשׁוֹן צַדִּיק)

See how you translated **the righteous one** in 10:16.

Support Reference: Generic Noun Phrases

ULT **the heart of the wicked ones {is} like little**
UST {but} what wicked people think is worthless
(לֵב רְשָׁעִים כִּמְעָט)

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]

Support Reference: Connect — Contrast Relationship

ULT **the heart of**
UST think
(לֵב)

See how you translated the same use of **heart** in 2:2.

Support Reference: Metonymy

ULT **{is} like little**
UST is worthless
(כִּמְעָט)

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]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
silver	is {as valuable as} the … silver
{is} the tongue of	What … say
the righteous one	righteous people
the wicked ones	{but} what wicked people

Proverbs 10:21

ULT	UST
The lips of the righteous one shepherd many, but fools die by lack of heart.	*What righteous people say benefits many people, but foolish people die because they do not think wisely.*

ULT **The lips of**
UST What … say
(שִׂפְתֵי)

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]

Support Reference: Metonymy

ULT **the righteous one**
UST righteous people
(צַדִּיק)

See how you translated this phrase in 10:16.

Support Reference: Generic Noun Phrases

ULT **shepherd**
UST benefits
(יִרְעוּ)

Here Solomon speaks of what **righteous** people say benefitting people as if their words were guiding the hearers the way that a shepherd guides sheep. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [guide]

Support Reference: Personification

ULT **die by lack of heart**
UST die because they do not think wisely
(בַּחֲסַר־לֵב יָמוּתוּ)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **heart**
> UST because they do not think wisely
> (לֵב)

See how you translated the same use of **heart** in 6:32.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the righteous one	righteous people
shepherd	benefits
but fools	but foolish people

Proverbs 10:22

ULT	UST
The blessing of Yahweh, it causes riches, and striving does not add {more} with it.	*When people become wealthy, {it is because} Yahweh has blessed them, and working harder will not make them to become wealthier.*

ULT and striving does not add {more} with it
UST and working harder will not make them to become wealthier
(וְלֹא־יוֹסֵף עֶצֶב עִמָּהּ)

The word translated as **striving** has a broad meaning. 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. It can mean: (1) “excessively hard work.” Alternate translation: [and toil does not add to it] or [and hard work does not add more riches to it]; (2) “pain.” In this interpretation, Yahweh would be the subject of the phrase **does not add** and “pain” would be the object. Alternate translation: [and Yahweh does not add pain to it]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The blessing of	because … has blessed them
Yahweh	Yahweh

Proverbs 10:23

ULT	UST
Like laughter for a stupid one {is} doing a wicked plan, but wisdom, for a man of understanding.	*Foolish people enjoy doing the wicked things that they planned {to do}, but sensible people enjoy doing what is wise.*

ULT Like laughter for a stupid one {is} doing a wicked plan
UST Foolish people enjoy doing the wicked things that they planned {to do}
(כִּשְׂחֹוק לִכְסִיל עֲשׂוֹת זִמָּה)

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: [For a stupid one, doing a wicked plan is as much fun as laughing]

Support Reference: Simile

ULT but wisdom, for a man of understanding
UST but sensible people enjoy doing what is wise
(וְחָכְמָה לְאִישׁ תְּבוּנָה)

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]

Support Reference: Ellipsis

ULT but wisdom … understanding
UST but sensible … enjoy doing what is wise
(וְחָכְמָה & תְּבוּנָה)

See how you translated the abstract nouns **wisdom** and **understanding** in 1:2.

Support Reference: Abstract Nouns

ULT **for a man of understanding**
UST sensible people
(לְאֵ֣ישׁ תְּבוּנָֽה)

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]

Support Reference: When Masculine Words Include Women

ULT **for a man of understanding**
UST sensible people
(לְאֵ֣ישׁ תְּבוּנָֽה)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for a stupid one	Foolish people
a wicked plan	that they planned {to do}
but wisdom	but … enjoy doing what is wise
understanding	sensible

Proverbs 10:24

ULT	UST
The terror of the wicked one, it will come to him, but the desire of the righteous ones will be given.	*Wicked people will experience what frightens them; but righteous people will receive what they want.*

ULT **The terror of**
UST what frightens them
(מְגוֹרַת)

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]

Support Reference: Abstract Nouns

ULT **the wicked one, it will come to him**
UST Wicked people will experience
(רָשָׁע הָיִא תְבוֹאֶנּוּ)

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]

Support Reference: Generic Noun Phrases

ULT **it will come to him**
UST will experience
(הָיִא תְבוֹאֶנּוּ)

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]

Support Reference: Personification

> ULT **will be given**
> UST will receive
> (יִתֵּ֑ן)

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]

Support Reference: Ellipsis

> ULT **will be given**
> UST will receive
> (יִתֵּ֑ן)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The terror of	what frightens them
the wicked one	Wicked people
the righteous ones	righteous people

Proverbs 10:25

ULT	UST
When a whirlwind passes over, then there is no {more} wicked, but a righteous one {is} a foundation of eternity.	*When something disastrous happens, it destroys wicked people, but righteous people are {like} a foundation that lasts forever.*

ULT **When a whirlwind passes over**
UST When something disastrous happens
(כַּעֲבֹר סוּפָה)

Here, **whirlwind** 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]

Support Reference: Metaphor

ULT **then there is no {more} wicked**
UST it destroys wicked people
(וְאֵין רָשָׁע)

The word translated **then** here indicates that the event it introduces took place as a result of the event stated in the previous clause. Use a natural form in your language for introducing an event that is the result of another event. Alternate translation: [it results in there being no more wicked]

Support Reference: Connect — Reason-and-Result Relationship

ULT **then there is no {more} wicked**
UST it destroys wicked people
(וְאֵין רָשָׁע)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **wicked**
UST it destroys wicked people
(רָשָׁע)

Solomon is using the adjective **wicked** as a noun to mean wicked people in general. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [wicked person]

Support Reference: Nominal Adjectives

ULT **but a righteous one**
UST but righteous people
(וְצַדִּיק)

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]

Support Reference: Generic Noun Phrases

ULT **{is} a foundation of eternity**
UST are {like} a foundation that lasts forever
(יְסוֹד עוֹלָם)

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]

Support Reference: Metaphor

ULT **{is} a foundation of eternity**
UST are {like} a foundation that lasts forever
(יְסוֹד עוֹלָם)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wicked	it destroys wicked people
but a righteous one	but righteous people

ULT	UST
{is} a foundation of eternity	are {like} a foundation that lasts forever

Proverbs 10:26

ULT	UST
Like vinegar to the teeth and smoke to the eyes, so {is} the lazy one to one who sends him.	*Lazy people irritate people who send them {to do something for them}, like vinegar irritates teeth and smoke irritates eyes.*

ULT **Like vinegar to the teeth and smoke to the eyes**
UST like vinegar irritates teeth and smoke irritates eyes
(כַּחֹמֶץ ו לַשִּׁנַּיִם וְכָעָשָׁן לָעֵינָיִם)

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]

Support Reference: Simile

ULT **{is} the lazy one to one who sends him**
UST Lazy people irritate people who send them {to do something for them}
(הֶעָצֵל לְשֹׁלְחָיו)

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]

Support Reference: Generic Noun Phrases

ULT **to one who sends him**
UST irritate people who send them {to do something for them}
(לְשֹׁלְחָיו)

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]

Support Reference: Assumed Knowledge and Implicit Information

Proverbs 10:27

ULT	UST
The fear of Yahweh will add days, but the years of the wicked ones will be short.	*People who revere Yahweh will live for a long time, but wicked people will live for only a short time.*

ULT The fear of Yahweh
UST People who revere Yahweh
(יִרְאַ֣ת יְהוָ֣ה)

See how you translated the **fear of Yahweh** in 1:7.

Support Reference: Possession

ULT The fear of Yahweh will add days
UST People who revere Yahweh will live for a long time
(יִרְאַ֣ת יְהוָ֣ה תּוֹסִ֣יף יָמִ֑ים)

Here Solomon speaks as if the **fear of Yahweh** were a person who could **add days** to a person's life. He means that by fearing **Yahweh**, a person will live a long life. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [By fearing Yahweh, the days of a person's life will increase]

Support Reference: Metaphor

ULT will add days
UST will live for a long time
(תּוֹסִ֣יף יָמִ֑ים)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **will add days**
> UST will live for a long time
> (תּוֹסֵיף יָמִֽים)

Here, **days** represents years that are made up of days. It does not imply a shorter amount of life than is meant by **years** in the next clause. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [will add days upon days] or [will add years]

Support Reference: Metonymy

> ULT **but the years of the wicked ones**
> UST but wicked people will live for only a short time
> (וּשְׁנוֹת רְשָׁעִֽים)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The fear of	People who revere
Yahweh	Yahweh
days	will live for a long time
but the years of	but wicked people will live for only a short time
the wicked ones	but wicked people will live for only a short time

Proverbs 10:28

ULT	UST
The hope of the righteous ones {is} joy, but the expectation of the wicked ones will perish.	*What righteous people hope for will make them joyful, but what wicked people hope for will not happen.*

ULT The hope of … {is} joy
UST What … hope for will make them joyful
(תּוֹחֶלֶת & שִׂמְחָה)

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 for by … is what is joyful]

Support Reference: Abstract Nouns

ULT {is} joy
UST will make them joyful
(שִׂמְחָה)

Here the thing that **the righteous oneshope** for is referred to by what it produces, which is **joy**. Alternate translation: [results in joy] or [brings joy]

Support Reference: Metonymy

ULT but the expectation of the wicked ones will perish
UST but what wicked people hope for will not happen
(וְתִקְוַת רְשָׁעִים תֹּאבֵד)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The hope of	What … hope for
the righteous ones	righteous people
{is} joy	will make them joyful
the wicked ones	wicked people
will perish	will not happen

Proverbs 10:29

ULT	UST
A stronghold for the one with integrity {is} the way of Yahweh, but ruin for doers of iniquity.	*Yahweh protects honest people like a fortress because they live the way that he directs people to live, but not living that way destroys people who act sinfully.*

ULT **A stronghold**
UST protects … like a fortress
(מָעוֹז)

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]

Support Reference: Metaphor

ULT **for the one with integrity … iniquity**
UST honest people … sinfully
(לַתֹּם & אָוֶן)

See how you translated the abstract nouns **integrity** in 1:3 and **iniquity** in 6:12.

Support Reference: Abstract Nouns

ULT **{is} the way of Yahweh**
UST Yahweh … because they live the way that he directs people to live
(דֶּרֶךְ יְהוָה)

Here, **the way of Yahweh** refers to the righteous way that Yahweh teaches people to live. This is the "way of wisdom" that Solomon speaks of in 4:11. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [is living by Yahweh's instruction]

Support Reference: Metaphor

> ULT **but ruin**
> UST but not living that way destroys
> (וּמְחִתָּה)

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. The **way of Yahweh** causes ruin for **doers of iniquity** because they walk on a different path, as in 4:14. Alternate translation: [but the way of Yahweh causes ruin]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A stronghold	protects … like a fortress
for the one with integrity	honest people
Yahweh	Yahweh … he
but ruin	but not living that way destroys
iniquity	sinfully

Proverbs 10:30

ULT	UST
A righteous one will not falter to eternity, but wicked ones will not dwell {in} the land.	*Righteous people will always be secure, but wicked people will never live in our land.*

ULT **A righteous one**
UST Righteous people
(צַדִּיק)

See how you translated the same phrase in 9:9.

Support Reference: Generic Noun Phrases

ULT **will not falter**
UST will … be secure
(בַּל־יִמּוֹט)

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 emphasize the positive meaning in another way. Alternate translation: [will remain secure]

Support Reference: Litotes

ULT **the land**
UST our land
(אֶרֶץ)

See how you translated the same use of **the land** in 2:21.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A righteous one	Righteous people
to eternity	always
but wicked ones	but wicked people
the land	our land

Proverbs 10:31

ULT	UST
The mouth of the righteous one bears the fruit of wisdom, but the tongue of the perverse ones will be cut off.	*Righteous people say what is wise, but Yahweh will stop people from speaking who speak perversely.*

ULT The mouth of the righteous one
UST Righteous people say
(פִּי־צַדִּיק)

See how you translated this phrase in 10:11.

Support Reference: Metonymy

ULT bears the fruit of wisdom
UST what is wise
(יָנוּב חָכְמָה)

Here Solomon refers to a **righteous** person saying wise things as if his **mouth** were a plant that **bearswisdom** as a **fruit**. 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]

Support Reference: Metaphor

ULT but the tongue of
UST but … people … who speak
(וּלְשׁוֹן)

See how you translated the same use of **tongue** in 6:17.

Support Reference: Metonymy

ULT will be cut off
UST Yahweh will stop … from speaking
(תִּכָּרֵת)

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]

Support Reference: Active or Passive

ULT **will be cut off**
UST Yahweh will stop … from speaking
(תִּכָּרֵת)

Here Solomon speaks of **the perverse ones** not being permitted to speak as if someone **cut off** their tongues. This does not mean that someone would literally **cut off** their tongues; it simply means that they will be stopped. 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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the righteous one	Righteous people
bears the fruit of	what is wise
bears the fruit of	what is wise
wisdom	what is wise
but the tongue of	but … people … who speak
the perverse ones	perversely

Proverbs 10:32

ULT	UST
The lips of the righteous one know favor, but the mouth of the wicked ones, perverse things.	*Righteous people know good things to say, but wicked people {continually} say things that are not true.*

ULT **The lips of the righteous one**
UST Righteous people … to say
(שִׂפְתֵי צַדִּיק)

See how you translated this phrase in 10:21.

Support Reference: Metonymy

ULT **know favor**
UST know good things
(יֵדְעוּן רָצוֹן)

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]

Support Reference: Personification

ULT **favor**
UST good things
(רָצוֹן)

See how you translated **favor** in 3:4.

Support Reference: Abstract Nouns

ULT **but the mouth of the wicked ones, perverse things**
UST but wicked people {continually} say things that are not true
(וּפִי רְשָׁעִים תַּהְפֻּכוֹת)

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]

Support Reference: Ellipsis

> ULT **but the mouth of the wicked ones**
> UST but wicked people {continually} say
> (וּפִי רְשָׁעִים)

See how you translated this phrase in 10:6.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the righteous one	Righteous people
know	know
favor	good things
the wicked ones	wicked people
perverse things	things that are not true

Proverbs 11

Proverbs 11 Chapter Introduction

Structure and Formatting

Chapter 11 continues the section of the book written by Solomon that is filled mainly with short, individual proverbs. These proverbs continue to contrast the benefits of being righteous and wise with the trouble that comes to those who are wicked and foolish (11:1–31).

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

ULT	UST
Scales of deceit {are} an abomination to Yahweh but a whole stone {is} his delight.	*Yahweh detests {people} using weighing instruments in order to deceive others, but it pleases him when people use correct weights {on their weighing instruments}.*

ULT **Scales of deceit {are} an abomination to … but a whole stone**
UST detests {people} using weighing instruments in order to deceive others, but … when people use correct weights {on their weighing instruments}
(מֹאזְנֵי מִרְמָה תּוֹעֲבַת & וְאֶבֶן שְׁלֵמָה)

Solomon does not mean that **Yahweh** actually hates these **Scales** or has **delight** in this **whole stone**. Rather, he means that **Yahweh** hates it when people use these **Scales** and has **delight** when people use **a whole stone**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [The use of scales of deceit is an abomination to … but the use of a whole stone]

Support Reference: Metonymy

ULT **Scales of deceit**
UST {people} using weighing instruments in order to deceive others
(מֹאזְנֵי מִרְמָה)

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]

Support Reference: Translate Unknowns

ULT **Scales of deceit**
UST {people} using weighing instruments in order to deceive others
(מֹאזְנֵי מִרְמָה)

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]

Support Reference: Possession

ULT **{are} an abomination to Yahweh**
UST Yahweh detests
(תּוֹעֲבַת יְהוָה)

See how you translated **an abomination to Yahweh** in 3:32.

Support Reference: Abstract Nouns

ULT **but a whole stone**
UST but … when people use correct weights {on their weighing instruments}
(וְאֶבֶן שְׁלֵמָה)

Here, **whole stone** refers to a **stone** people use as a standard weight on a pair of **Scales** that accurately weighs the **whole** amount that people expect it to weigh. Merchants could deceive and cheat their customers by using a stone that was not the correct weight. 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]

Support Reference: Idiom

ULT **{is} his delight**
UST it pleases him
(רְצוֹנוֹ)

See how you translated the abstract noun **delight** in 8:30.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
deceit	in order to deceive others
{are} an abomination to	detests
Yahweh	Yahweh
but a … stone	but … when people use correct weights {on their weighing instruments}

ULT	UST
{is} his delight	it pleases him

Proverbs 11:2

ULT	UST
When presumptuousness comes, then disgrace comes, but with modest ones {is} wisdom.	*When people act proudly, they will soon disgrace themselves, but humble people are wise.*

ULT **When presumptuousness comes, then disgrace comes**
UST When people act proudly, they will soon disgrace themselves
(בָּא־זָדוֹן וַיָּבֹא קָלוֹן)

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]

Support Reference: Personification

ULT **When presumptuousness comes**
UST When people act proudly
(בָּא־זָדוֹן)

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: [When a person is presumptuous]

Support Reference: Abstract Nouns

ULT **then disgrace comes**
UST they will soon disgrace themselves
(וַיָּבֹא קָלוֹן)

The word translated **then** at the beginning of this phrase indicates that this event happens 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]

Support Reference: Connect — Sequential Time Relationship

ULT **disgrace … {is} wisdom**
UST they will soon disgrace themselves … are wise
(קָלוֹן & חָכְמָה)

See how you translated the abstract nouns **disgrace** in 6:33 and **wisdom** in 1:2.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
presumptuousness	proudly
disgrace	they will soon disgrace themselves
{is} wisdom	are wise

Proverbs 11:3

ULT	UST
The integrity of the upright ones will guide them, but the crookedness of the treacherous ones will destroy them.	*Upright people know what to do because they are honest, but being deceitful will ruin treacherous people.*

ULT The integrity of the upright ones will guide them
UST Upright people know what to do because they are honest
(תֻּמַּת יְשָׁרִים תַּנְחֵם)

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]

Support Reference: Personification

ULT The integrity of
UST because they are honest
(תֻּמַּת)

See how you translated the abstract noun **integrity** in 1:3.

Support Reference: Abstract Nouns

ULT but the crookedness of the treacherous ones will destroy them
UST but being deceitful will ruin treacherous people
(וְסֶלֶף בּוֹגְדִים ושדם)

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]

Support Reference: Personification

ULT but the crookedness of
UST but being deceitful
(וְסֶלֶף)

See how you translated a similar use of “crooked” in 2:15.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The integrity of	because they are honest
the upright ones	Upright people
will destroy them	will ruin

Proverbs 11:4

ULT	UST
Wealth will not profit in the day of rage, but righteousness will deliver from death.	*What people own will not help them when Yahweh punishes {wicked people}, but he will not kill those who live righteously.*

ULT **Wealth will not profit in the day of rage, but righteousness will deliver from death**
UST What people own will not help them when Yahweh punishes {wicked people}, but he will not kill those who live righteously
(לֹא־יוֹעִיל הוֹן בְּיוֹם עֶבְרָה וּצְדָקָה תַּצִּיל מִמָּוֶת)

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]

Support Reference: Ellipsis

ULT **will not profit**
UST will not help them
(לֹא־יוֹעִיל)

See how you translated the same use of **profit** in 3:14.

Support Reference: Metaphor

ULT **in the day of rage**
UST when Yahweh punishes {wicked people}
(בְּיוֹם עֶבְרָה)

Here, **the day of rage** refers to any time when God punishes wicked people. It does not necessarily refer to the final Judgment Day. If it would be helpful in your language, you could state this explicitly. Alternate translation: [when Yahweh punishes wicked people]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but righteousness will deliver from death**
UST but he will not kill those who live righteously
(וּצְדָקָה תַּצִּיל מִמָּוֶת)

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]

Support Reference: Personification

ULT **but righteousness … from death**
UST but he will not kill those who live righteously
(וּצְדָקָה & מִמָּוֶת)

See how you translated the abstract nouns **righteousness** in 1:3 and **death** in 2:18.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will … profit	help them
in the day of	when
rage	Yahweh punishes {wicked people}
but righteousness	but … those who live righteously
will deliver	he will not kill

Proverbs 11:5

ULT	UST
The righteousness of a blameless one will make his way straight, but by his wickedness, a wicked one will fall.	*Being righteous will cause innocent people to live securely, but being wicked will ruin those who act wickedly.*

ULT **The righteousness of … but by his wickedness**
UST Being righteous … but being wicked
(צְדָקַת & וּבְרִשְׁעָתוֹ)

See how you translated the abstract nouns **righteousness** in 1:3 and **wickedness** in 4:17.

Support Reference: Abstract Nouns

ULT **a blameless one**
UST innocent people
(תָּמִים)

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]

Support Reference: Generic Noun Phrases

ULT **a blameless one**
UST innocent people
(תָּמִים)

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.

Support Reference: Assumed Knowledge and Implicit Information

ULT **will make his way straight**
UST will cause … to live securely
(תְּיַשֵּׁר דַּרְכּוֹ)

Here Solomon refers to enabling someone to live without bad things happening to him as making that person's **way straight**. It is a comparison of a person's life to a path, and righteousness keeps the path from having twists and turns. 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 avoid bad things in life]

Support Reference: Metaphor

ULT **a wicked one**
UST those who act wickedly
(רָשָׁע)

See how you translated this phrase in 9:7.

Support Reference: Generic Noun Phrases

ULT **will fall**
UST will ruin
(יִפֹּל)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The righteousness of	Being righteous
a blameless one	innocent people
but by his wickedness	but being wicked
a wicked one	those who act wickedly

Proverbs 11:6

ULT	UST
The righteousness of the upright will deliver them, but by the desire of treacherous {ones} they will be captured.	*Being righteous will cause people who act uprightly to escape {harm}, but desiring {bad} things will cause people who act treacherously to trap themselves.*

ULT **The righteousness of**
UST Being righteous
(צְדָקַת)

See how you translated the abstract noun **righteousness** in 1:2.

Support Reference: Abstract Nouns

ULT **The righteousness of the upright will deliver them**
UST Being righteous will cause people who act uprightly to escape {harm}
(צְדָקַת יְשָׁרִים תַּצִּילֵם)

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]

Support Reference: Personification

ULT **the upright … treacherous {ones}**
UST people who act uprightly … people who act treacherously
(יְשָׁרִים & בּוֹגְדִים)

Solomon is using the adjectives **upright** and **treacherous** as nouns to mean people who are upright and treacherous. Your language may use adjectives in the same way. If not, you could translate these words with a equivalent phrases. Alternate translation: [upright people … treacherous people]

Support Reference: Nominal Adjectives

> ULT **they will be captured**
> UST will cause … to trap themselves
> (יִלָּכֵדוּ)

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]

Support Reference: Pronouns — When to Use Them

> ULT **they will be captured**
> UST will cause … to trap themselves
> (יִלָּכֵדוּ)

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: [they will end up in captivity]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The righteousness of	Being righteous
the upright	people who act uprightly
will deliver them	will cause … to escape {harm}
but by the desire of	but desiring {bad} things
they will be captured	will cause … to trap themselves

Proverbs 11:7

ULT	UST
At the death of a wicked man expectation will perish, and the hope of strength perishes.	*When wicked people die, what they hoped for never happens; they hoped that being strong would benefit them, but it will not.*

ULT **At the death of a wicked man**
UST When wicked people die
(בְּמ֣וֹת אָ֭דָם רָשָׁ֑ע)

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]

Support Reference: Abstract Nouns

ULT **a wicked man**
UST wicked people
(אָ֭דָם רָשָׁ֑ע)

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]

Support Reference: When Masculine Words Include Women

ULT **expectation will perish**
UST what they hoped for never happens
(תֹּ֭אבֵד תִּקְוָ֑ה)

If your language does not use an abstract noun for the idea of **expectation**, you could express the same idea in another way. Alternate translation: [he can no longer expect anything good]

Support Reference: Abstract Nouns

ULT **will perish … perishes**
UST never happens … but it will not
(תֹּאבַד & אֶבְדָה)

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]

Support Reference: Personification

ULT **and the hope of**
UST they hoped that … would benefit them
(וְתוֹחֲלֹת)

See how you translated the abstract noun **hope** in 10:28.

Support Reference: Abstract Nouns

ULT **strength**
UST being strong
(אוֹנִים)

Here, **strength** 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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wicked	wicked
will perish	never happens
and the hope of	they hoped that … would benefit them
expectation	what they hoped for
perishes	but it will not

Proverbs 11:8

ULT	UST
A righteous {one} is drawn away from distress, and a wicked {one} enters instead of him.	*Yahweh rescues righteous people from becoming distressed; but wicked people will become distressed instead.*

ULT **A righteous {one} is drawn away from distress, and a wicked {one} enters instead of him**
UST Yahweh rescues righteous people from becoming distressed; but wicked people will become distressed instead
(צַדִּיק מִצָּרָה נֶחֱלָץ וַיָּבֹא רָשָׁע תַּחְתָּיו)

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]

Support Reference: Metaphor

ULT **A righteous {one} … a wicked {one}**
UST righteous people … wicked people
(צַדִּיק & רָשָׁע)

See how you translated **A righteous {one}** in 9:9 and **a wicked {one}** in 9:7.

Support Reference: Nominal Adjectives

ULT **A righteous {one} is drawn away**
UST Yahweh rescues righteous people
(צַדִּיק & נֶחֱלָץ)

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]

Support Reference: Active or Passive

ULT **from distress**
UST from becoming distressed
(מִצָּרָה)

See how you translated the abstract noun **distress** in 1:27.

Support Reference: Abstract Nouns

ULT **and a wicked {one} enters**
UST but wicked people will become distressed
(וְיָבֹא רָשָׁע)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A righteous {one}	righteous people
from distress	from becoming distressed
a wicked {one}	wicked people

Proverbs 11:9

ULT	UST
With a mouth a godless {one} destroys his neighbor, but with knowledge, the righteous will be delivered.	*People who reject God ruin other people by what they say, but what righteous people know will cause them to escape.*

ULT **With a mouth**
UST by what they say
(בְּפֶ֣ה)

See how you translated the same use of **mouth** in 10:11.

Support Reference: Metonymy

ULT **a godless {one}**
UST People who reject God
(חָנֵ֣ף)

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]

Support Reference: Nominal Adjectives

ULT **a godless {one}**
UST People who reject God
(חָנֵ֣ף)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **his neighbor**
UST other people
(רֵעֵ֑הוּ)

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]

Support Reference: When Masculine Words Include Women

ULT **but with knowledge**
UST but what … know
(וּבְדַ֥עַת)

See how you translated the abstract noun **knowledge** in 1:4.

Support Reference: Abstract Nouns

ULT **but with knowledge, the righteous will be delivered**
UST but what righteous people know will cause them to escape
(וּבְדַ֥עַת צַדִּיקִ֖ים יֵחָלֵֽצוּ)

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 the righteous]

Support Reference: Active or Passive

ULT **the righteous**
UST righteous people
(צַדִּיקִ֖ים)

Solomon is using the adjective **righteous** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [righteous people]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a godless {one}	People who reject God
destroys	ruin
his neighbor	other people
but with knowledge	but what … know
the righteous	righteous people
will be delivered	will cause them to escape

Proverbs 11:10

ULT	UST
In the good of the righteous a city exults; and when the wicked perish, a shout of joy.	*People in a city rejoice when the righteous people {there} prosper, and they shout joyously when wicked people die.*

ULT **In the good of the righteous**
UST when the righteous people {there} prosper
(בְּטוּב צַדִּיקִים)

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,]

Support Reference: Possession

ULT **a city exults**
UST People in a city rejoice
(תַּעֲלֹץ קִרְיָה)

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]

Support Reference: Metonymy

ULT **and when the wicked perish, a shout of joy**
UST and they shout joyously when wicked people die
(וּבַאֲבֹד רְשָׁעִים רִנָּה)

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 the people give a shout of joy]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In the good of	when … prosper
the righteous	the righteous people {there}
exults	rejoice
the wicked	wicked people

ULT	UST
and when … perish	and … when … die
a shout of joy	they shout joyously

Proverbs 11:11

ULT	UST
With the blessing of the upright a city is raised up, but with the mouth of the wicked it is torn down.	*A city becomes great when people who act uprightly bless {the people there}, but what people who act wickedly say destroys that city.*

ULT **With the blessing of the upright a city is raised up, but with the mouth of the wicked it is torn down**

UST A city becomes great when people who act uprightly bless {the people there}, but what people who act wickedly say destroys that city

(בִּבְרַכַּת יְשָׁרִים תָּרוּם קָרֶת וּבְפִי רְשָׁעִים תֵּהָרֵס)

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 raises up a city, but the mouth of the wicked tears down a city]

Support Reference: Active or Passive

ULT **With the blessing of the upright**

UST when people who act uprightly bless {the people there}

(בִּבְרַכַּת יְשָׁרִים)

Here, **the blessing of the upright** could refer to: (1) **the blessing** that **the upright** give to **a city**. Alternate translation: [With the blessing given by the upright ones]; (2) **the blessing** that God gives **the upright**. Alternate translation: [With the blessing that God gives to the upright ones]

Support Reference: Possession

ULT **a city is raised up**

UST A city becomes great

(תָּרוּם קָרֶת)

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]

Support Reference: Metaphor

ULT **but with the mouth of**
UST but what … say
(וּבְפִ֣י)

See how you translated the same use of **mouth** in 10:11.

Support Reference: Metonymy

ULT **it is torn down**
UST destroys that city
(תִּתָּֽרֵס)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
With the blessing of	when … bless {the people there}
the upright	people who act uprightly
is raised up	becomes great
the wicked	people who act wickedly

Proverbs 11:12

ULT	UST
One despising his neighbor {is} lacking of heart, but a man of understandings will keep quiet.	*People who {openly} detest someone they know are not thinking wisely; but understanding people say nothing.*

ULT **One despising his neighbor**
UST People who {openly} detest someone they know
(בָּז־לְרֵעֵהוּ)

Contrasting this clause with the second clause indicates that Solomon is referring to someone **despising 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **his neighbor … but a man of understandings**
UST someone they know … but understanding people
(לְרֵעֵהוּ & וְאִישׁ תְּבוּנוֹת)

Although **his** 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]

Support Reference: When Masculine Words Include Women

ULT **{is} lacking of heart**
UST are not thinking wisely
(חֲסַר־לֵבָב)

See how you translated this phrase in 6:32.

Support Reference: Metonymy

ULT **but a man of understandings**
UST but understanding people
(וְאִישׁ תְּבוּנוֹת)

Solomon is using this possessive form to mean that a characteristic of this man is that he understands many things. It may be helpful to clarify this for your readers. See how you translated the similar “a man of understanding” in 10:23. Alternate translation: [but a man who understands things]

Support Reference: Possession

ULT **understandings**
UST understanding
(תְּבוּנוֹת)

Here Solomon is using the plural **understandings** where he could have used the singular form. This suggests that he is using the plural form to emphasize the breadth or depth of this person’s understanding. If it would be helpful in your language, you could use the singular and express the emphasis in another way. Alternate translation: [great understanding] or [deep understanding]

Support Reference: Unusual Uses of the Plural

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his neighbor	someone they know
understandings	understanding

Proverbs 11:13

ULT	UST
One going about {with} gossip uncovers a secret, but one faithful of spirit covers a matter.	*People who go around gossiping tell {others} what is secret, but trustworthy people will keep a matter private.*

ULT **uncovers**
UST tell {others}
(מְגַלֶּה)

Here Solomon refers to revealing **secret** information as if that information were a hidden object that someone **uncovers**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [reveals]

Support Reference: Metaphor

ULT **but one faithful of spirit**
UST but trustworthy people
(וְנֶאֱמַן־רֽוּחַ)

Here Solomon is using the possessive form to describe someone whose **spirit** 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 person]

Support Reference: Possession

ULT **covers**
UST will keep … private
(מְכַסֶּה)

See how you translated the same use of **covers** in 10:6.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{with} gossip	People who … gossiping
but one faithful of	but trustworthy people
spirit	but trustworthy people

Proverbs 11:14

ULT	UST
When there are no directions, a people falls, but salvation {is} in an abundance of counsel.	*Not having anyone to guide a group of people will ruin them, but having many people to advise them will keep that group secure.*

ULT **When there are no directions … but salvation {is} in an abundance of counsel**
UST Not having anyone to guide a group of people … but having many people to advise them will keep that group secure
(בְּאֵין תַּחְבֻּלוֹת & וּתְשׁוּעָה בְּרֹב יוֹעֵץ)

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]

Support Reference: Abstract Nouns

ULT **a people**
UST them
(עָם)

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]

Support Reference: Collective Nouns

ULT **falls**
UST will ruin
(יִפָּל)

See how you translated the same use of "fall" in 11:5.

Support Reference: Metaphor

ULT **but salvation {is} in an abundance of counsel**
UST but having many people to advise them will keep that group secure
(וּתְשׁוּעָ֥ה בְּרֹ֖ב יוֹעֵֽץ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
but salvation	but … will keep that group secure
counsel	people to advise them

Proverbs 11:15

ULT	UST
One will be harmed {with} harm if he pledges for a stranger, but one hating hand clasps {is} secure.	*People who guarantee {to pay a debt} for someone they do not know will surely suffer, but people who avoid agreeing {to do such a thing} will be safe.*

ULT **he pledges for**
UST guarantee {to pay a debt}
(עָרַב)

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]

Support Reference: When Masculine Words Include Women

ULT **One will be harmed {with} harm**
UST will surely suffer
(רַעַ֣ יֵרוֹעַ)

For emphasis, Solomon is using a construction in which a verb and its object 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: [One will come to great harm]

Support Reference: Poetry

ULT **he pledges for**
UST guarantee {to pay a debt}
(עָרַב)

See how you translated the same use of “pledge” in 6:1.

Support Reference: Assumed Knowledge and Implicit Information

ULT but one hating hand clasps
UST but people who avoid agreeing {to do such a thing}
(וְשֹׂנֵא תֹּקְעִים)

By **hating hand clasps**, Solomon means specifically clasping hands to agree to pay a debt for someone. He is not referring to clasping hands in greeting or to make another kind of agreement. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [but one who rejects this kind of agreement]

Support Reference: Assumed Knowledge and Implicit Information

ULT hand clasps
UST agreeing {to do such a thing}
(תֹּקְעִים)

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]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
One will be harmed	will … suffer
he pledges for	guarantee {to pay a debt}

Proverbs 11:16

ULT	UST
A woman of grace will grasp honor, but the ruthless will grasp riches.	*People honor a gracious woman, but cruel men {only} get wealth.*

ULT **A woman of grace**
UST a gracious woman
(אֵשֶׁת־חֵן)

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]

Support Reference: Generic Noun Phrases

ULT **A woman of grace**
UST a gracious woman
(אֵשֶׁת־חֵן)

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]

Support Reference: Possession

ULT **will grasp … will grasp**
UST People honor … {only} get
(תִּתְמָךְ & יִתְמְכוּ)

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]

Support Reference: Metaphor

ULT **honor**
UST People honor
(כָּבוֹד)

See how you translated the abstract noun **honor** in 3:16.

Support Reference: Abstract Nouns

> ULT **will grasp riches**
> UST {only} get wealth
> (יִתְמְכוּ־עֹשֶׁר)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
grace	gracious
honor	People honor

Proverbs 11:17

ULT	UST
A man of covenant faithfulness repays his soul, but a cruel {one} troubles his flesh.	*People who are faithfully kind greatly benefit themselves, but cruel people hurt themselves.*

ULT A man of covenant faithfulness repays his soul … his flesh
UST People who are faithfully kind greatly benefit themselves … themselves
(גֹּמֵל נַפְשׁוֹ אִישׁ חֶסֶד & שְׁאֵרוֹ)

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]

Support Reference: When Masculine Words Include Women

ULT A man of covenant faithfulness
UST People who are faithfully kind
(אִישׁ חֶסֶד)

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]

Support Reference: Possession

ULT repays
UST greatly benefit
(גֹּמֵל)

Here, **repays** refers to rewarding or benefiting someone. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [rewards]

Support Reference: Idiom

ULT his soul … his flesh
UST themselves … themselves
(נַפְשׁוֹ & שְׁאֵרוֹ)

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.

Support Reference: Synecdoche

> ULT **a cruel {one}**
> UST cruel people
> (אַכְזָרִי)

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]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
covenant faithfulness	who are faithfully kind
repays	greatly benefit
his soul	themselves
but … troubles	but … hurt

Proverbs 11:18

ULT	UST
A wicked {one} makes a wage of falsehood, but {one} sowing righteousness, a wage of truth.	*People who act wickedly falsely believe that they have gained {something good}, but God truly rewards people who do what is right.*

ULT **A wicked {one}**
UST People who act wickedly
(רָשָׁע)

See how you translated this phrase in 9:7.

Support Reference: Generic Noun Phrases

ULT **a wage of falsehood … a wage of truth**
UST falsely believe that they have gained {something good} … God truly rewards
(פְּעֻלַּת־שֶׁקֶר & שָׂכָר אֱמֶת)

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]

Support Reference: Possession

ULT **a wage of falsehood … a wage of truth**
UST falsely believe that they have gained {something good} … God truly rewards
(פְּעֻלַּת־שֶׁקֶר & שָׂכָר אֱמֶת)

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]

Support Reference: Metaphor

ULT **but {one} sowing righteousness, a wage of truth**
UST but God truly rewards people who do what is right
(וְזֹרֵעַ צְדָקָה שֶׂכֶר אֱמֶת)

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: [but one who sows righteousness makes a wage of truth]

Support Reference: Ellipsis

ULT **but {one} sowing righteousness**
UST but … people who do what is right
(וְזֹרֵעַ צְדָקָה)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A wicked {one}	People who act wickedly
falsehood	falsely believe that they have gained {something good}
but {one} sowing	but … people who do what is right
righteousness	but … people who do what is right

Proverbs 11:19

ULT	UST
True righteousness {is} to life, but one who pursues evil {is} to his death.	*People who truly act righteously will live {well}, but people who eagerly do what is evil will die.*

ULT True righteousness
UST People who truly act righteously
(כֵּן־צְדָקָה)

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 true righteousness] or [Behaving with true righteousness]

Support Reference: Ellipsis

ULT {is} to life … {is} to his death
UST will live {well} … will die
(לְחַיִּים & לְמוֹתוֹ)

In this verse, **{is} to** indicates that what follows is the result of what preceded. Use the most natural way in your language to indicate result. Alternate translation: [leads to life … leads him to his death]

Support Reference: Connect — Reason-and-Result Relationship

ULT {is} to life
UST will live {well}
(לְחַיִּים)

See how you translated the same use of **life** in 10:16.

Support Reference: Assumed Knowledge and Implicit Information

ULT **but one who pursues evil**
UST but people who eagerly do what is evil
(וּמְרַדֵּף רָעָה)

Here Solomon refers to someone who constantly 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 constantly does evil]

Support Reference: Metaphor

ULT **{is} to his death**
UST will die
(לְמוֹתוֹ)

See how you translated the abstract noun **death** in 2:18.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
righteousness	People who … act righteously
evil	who … do what is evil

Proverbs 11:20

ULT	UST
An abomination to Yahweh {is} the crooked of heart, but his delight {is} the blameless of way.	*Yahweh detests people who think deceitfully, but people who act blamelessly please him.*

ULT An abomination to Yahweh
UST Yahweh detests
(תּוֹעֲבַת יְהוָה)

See how you translated this phrase in 3:32.

Support Reference: Abstract Nouns

ULT {is} the crooked of
UST people who think deceitfully
(עִקְּשֵׁי)

See how you translated the same use of **crooked** in 2:15.

Support Reference: Metaphor

ULT heart
UST people who think deceitfully
(לֵב)

See how you translated the same use of **heart** in 2:2.

Support Reference: Metonymy

ULT but his delight
UST but … please him
(וּרְצוֹנוֹ)

See how you translated the abstract noun **delight** in 8:30.

Support Reference: Abstract Nouns

ULT **{is} the blameless of way**
UST people who act blamelessly
(תְּמִימֵי דָרֶךְ)

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]

Support Reference: Possession

ULT **way**
UST people who act blamelessly
(דָּרֶךְ)

See how you translated the same use of **way** in 1:15.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
An abomination to	detests
Yahweh	Yahweh
{is} the crooked of	people who think deceitfully
but his delight	but … please him
{is} the blameless of	people who act blamelessly

Proverbs 11:21

ULT	UST
Hand to hand, a wicked {one} will not remain blameless, but the seed of the righteous will safely escape.	*It is certain that Yahweh will punish wicked people, and that he will not punish those who belong to the righteous group.*

ULT Hand to hand
UST It is certain that
(יָד לְיָד)

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]

Support Reference: Idiom

ULT a wicked {one}
UST wicked people
(רָע)

See how you translated this phrase in 9:7.

Support Reference: Generic Noun Phrases

ULT will not remain blameless
UST Yahweh will punish
(לֹא־יִנָּקֶה)

See how you translated this phrase in 6:29.

Support Reference: Litotes

ULT but the seed of
UST and that … those who belong to
(וְזֶרַע)

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]

Support Reference: Collective Nouns

ULT **but the seed of**
UST and that … those who belong to
(וְזֶרַע)

Here Solomon refers to all righteous people as though they were **the seed** of a righteous plant, or of all righteous people as though they were all descendants in a line of righteous people. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [but everyone having the characteristic of]

Support Reference: Metaphor

ULT **will safely escape**
UST he will not punish
(נִמְלָט)

Here Solomon implies that the **escape** is 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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a wicked {one}	wicked people
will … remain blameless	Yahweh will punish
but the seed of	and that … those who belong to
the righteous	the righteous group

Proverbs 11:22

ULT	UST
A ring of gold in the nose of a pig {is} a beautiful woman turning away {from} discretion.	*{It is as unsuitable for} a beautiful woman to refuse to act discreetly {as it is for} a pig to have a gold ring in its snout.*

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

UST { … It is as unsuitable for} a beautiful woman to refuse to act discreetly as it is for} a pig to have a gold ring in its snout

(נֶזֶם זָהָב בְּאַף חֲזִיר אִשָּׁה יָפָה וְסָרַת טָעַם)

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]

Support Reference: Information Structure

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

UST { … It is as unsuitable for} a beautiful woman to refuse to act discreetly as it is for} a pig to have a gold ring in its snout

(נֶזֶם זָהָב בְּאַף חֲזִיר אִשָּׁה יָפָה וְסָרַת טָעַם)

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]

Support Reference: Metaphor

ULT **a pig**

UST { … for} a pig

(חֲזִיר)

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]

Support Reference: Metaphor

> ULT **turning away {from} discretion**
> UST to refuse to act discreetly
> (וְסָרַת טָעַם)

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: [who does not act with discretion]

Support Reference: Metaphor

> ULT **discretion**
> UST to act discreetly
> (טָעַם)

See how you translated the abstract noun **discretion** in 1:4.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gold	gold
a pig	{ … for} a pig

Proverbs 11:23

ULT	UST
The desire of the righteous {is} only good; the expectation of the wicked {is} rage.	*When righteous people get what they want, it results in only good things, but when wicked people get what they hope for, it results in {Yahweh} being angry.*

ULT **The desire of the righteous {is} only good; the expectation of the wicked {is} rage**
UST When righteous people get what they want, it results in only good things, but when wicked people get what they hope for, it results in {Yahweh} being angry
(תַּאֲוַת צַדִּיקִים אַךְ־טוֹב תִּקְוַת רְשָׁעִים עֶבְרָה)

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 things; the wicked ones expect rage]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the expectation of the wicked {is} rage**
UST but when wicked people get what they hope for, it results in {Yahweh} being angry
(תִּקְוַת רְשָׁעִים עֶבְרָה)

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]

Support Reference: Connect — Contrast Relationship

ULT **the expectation of the wicked {is} rage**
UST but when wicked people get what they hope for, it results in {Yahweh} being angry
(תִּקְוַת רְשָׁעִים עֶבְרָה)

Solomon does not mean to communicate here that **the wicked** do wicked things because they expect **rage**. He means to communicate that it is as though they expect rage, because that is what they get. If a speaker of your language would not do that, you could translate the meaning plainly. Alternate translation: [whatever the wicked ones might expect, rage is all that they will get]

Support Reference: Irony

ULT **{is} rage**
UST it results in {Yahweh} being angry
(עֶבְרָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{is} rage**
UST it results in {Yahweh} being angry
(עֶבְרָה)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the righteous	righteous people
good	good things
the expectation of	but when … get what they hope for
the wicked	wicked people
{is} rage	it results in {Yahweh} being angry

Proverbs 11:24

ULT	UST
There is a scatterer yet being added to more, and {one} withholding more than {what is} right, yet to poverty.	*Some people generously share {what they have with others} but they receive even more. Other people keep more {of what they have} than they should keep, but they still become poor.*

ULT There is a scatterer yet being added to more
UST Some people generously share {what they have with others} but they receive even more
(יֵשׁ מֻפְזָר וְנוֹסָף עֽוֹד)

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 he has with others. Alternate translation: [There is a person who scatters what he has and yet adds more to what he has]

Support Reference: Ellipsis

ULT a scatterer … and {one} withholding
UST generously share {what they have with others} … Other people keep
(מֻפְזָר & וְחוֹשֵׂךְ)

In this verse, the **scatterer** and the **one withholding** are examples of types of people. 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]

Support Reference: Generic Noun Phrases

ULT yet being added to more
UST but they receive even more
(וְנוֹסָף עֽוֹד)

Here, **yet** introduces the unexpected result of what was stated in the previous clause. Use the most natural way in your language to indicate an unexpected result. Alternate translation: [even so, it results in that person having more]

Support Reference: Connect — Reason-and-Result Relationship

ULT **and {one} withholding more than {what is} right**
UST Other people keep more {of what they have} than they should keep
(וְחוֹשֵׂךְ מִיֹּשֶׁר)

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: [and one who withholds from those in need more of what he has than is right]

Support Reference: Ellipsis

ULT **yet to poverty**
UST but they still become poor
(אַךְ־לְמַחְסוֹר)

Here, **yet** introduces the unexpected result of what was stated in the previous clause. Use the most natural way in your language to indicate an unexpected result. Alternate translation: [but only comes to poverty as a result]

Support Reference: Connect — Reason-and-Result Relationship

ULT **yet to poverty**
UST but they still become poor
(אַךְ־לְמַחְסוֹר)

Solomon is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words if that would be clearer in your language. Alternate translation: [yet he comes to poverty]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a scatterer	generously share {what they have with others}
more than {what is} right	more {of what they have} than they should keep

Proverbs 11:25

ULT	UST
A life of blessing will be fattened, and the one who drenches, he also will be drenched.	*People who generously bless others will prosper; and people who generously give others what the others need will also receive everything that they need.*

ULT A life of … and the one who drenches, he
UST People … and people who generously give others what the others need will … receive everything that they need
(נֶפֶשׁ & וּמַרְוֶה & הִוא)

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]

Support Reference: Generic Noun Phrases

ULT A life of blessing
UST People who generously bless others
(נֶפֶשׁ־בְּרָכָה)

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]

Support Reference: Possession

ULT A life of
UST People
(נֶפֶשׁ)

Here, **life** refers to the person himself. See how you translated the same use of **life** in 8:36.

Support Reference: Metonymy

ULT blessing
UST who generously bless others
(בְּרָכָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **will be fattened … will be drenched**
UST will prosper … will … receive everything that they need
(תְּדֻשָּׁן & יוֹרֶא)

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]

Support Reference: Active or Passive

ULT **will be fattened**
UST will prosper
(תְּדֻשָּׁן)

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]

Support Reference: Metaphor

ULT **and the one who drenches, he also will be drenched**
UST and people who generously give others what the others need will also receive everything that they need
(וּמַרְוֶה גַּם־הוּא יוֹרֶא)

Here Solomon refers to someone giving and receiving a generous amount of the good things of life as if the people were plants giving and receiving abundant rain. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [and the one who freely gives to others will also freely receive]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
blessing	who generously bless others

Proverbs 11:26

ULT	UST
One withholding grain, people will curse him, but a blessing {is} for the head of the seller.	*People curse anyone who {selfishly} hoards grain {instead of selling it}, but they bless people who sell it {when others need it}.*

ULT **One withholding … will curse him … the seller**
UST curse anyone who {selfishly} hoards … instead of selling it … who sell it {when others need it}
(מַנֵּעַ & יְקֻבֶּהוּ & מַשְׁבִּיר)

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]

Support Reference: Generic Noun Phrases

ULT **One withholding grain**
UST who {selfishly} hoards grain {instead of selling it}
(מַנֵּעַ בָּר)

Here Solomon implies that this person is selfishly **withholding 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 is withholding grain in order to sell it later for a higher price]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but a blessing {is} for the head of**
UST but they bless people
(וּבְרָכָה לְרֹאשׁ)

See how you translated the similar expression in 10:6.

Support Reference: Synecdoche

ULT **the seller**
UST who sell it {when others need it}
(מַשְׁבִּיר)

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 his grain]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
grain	grain
will curse him	curse anyone
but a blessing	but they bless

Proverbs 11:27

ULT	UST
One diligently seeking good seeks favor, but one searching {for} evil, it will come {to} him.	*If you sincerely want to do what is right, people will treat you well, but evil things happen to people who try to do what is evil.*

ULT One diligently seeking … but one searching {for} … it will come {to} him
UST If you sincerely want … but evil things happen to people who try to do
(שֹׁחֵר & וְדֹרֵשׁ & תְּבוֹאֶנּוּ)

In this verse, **One diligently seeking**, **one searching 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]

Support Reference: Generic Noun Phrases

ULT One diligently seeking … but one searching {for}
UST If you sincerely want … but … to people who try to do
(שֹׁחֵר & וְדֹרֵשׁ)

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]

Support Reference: Metaphor

ULT good … favor … evil
UST to do what is right, people will treat you well … what is evil
(טוֹב & רָצוֹן & רָעָה)

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]

Support Reference: Abstract Nouns

ULT **good**
UST to do what is right
(טֹוב)

Solomon is using the adjective **good** as a noun to mean good things. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [to do good things]

Support Reference: Nominal Adjectives

ULT **seeks favor**
UST people will treat you well
(יְבַקֵּשׁ רָצֹון)

Solomon says that someone **diligently seeking good** also **seeks favor** because that is what that person receives 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **it will come {to} him**
UST evil things happen
(תְּבוֹאֶנּוּ)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
One diligently seeking	If you sincerely want
good	to do what is right
seeks	people will treat you well
favor	people will treat you well
but one searching {for}	but … to people who try to do
evil	what is evil

Proverbs 11:28

ULT	UST
One trusting in his riches, he himself will fall, but like a leaf, the righteous will sprout.	*People who depend on their money will not be successful, but righteous people will thrive like a green plant.*

ULT One trusting in his riches, he himself will fall
UST People who depend on their money will not be successful
(בּוֹטֵחַ בְּעָשְׁרוֹ הוּא יִפָּל)

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]

Support Reference: Generic Noun Phrases

ULT he himself will fall
UST will not be successful
(הוּא יִפָּל)

In the original, Solomon adds the pronoun "you," the meaning of which is already included in the verb translated as **fall**. This adds emphasis to what he is saying. If your language uses explicit pronouns 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: [that very person will fall]

Support Reference: Reflexive Pronouns

ULT he himself will fall
UST will not be successful
(הוּא יִפָּל)

See how you translated the same use of **fall** in 11:5.

Support Reference: Metaphor

ULT **but like a leaf, the righteous will sprout**
UST but righteous people will thrive like a green plant
(וְכָעָלֶה צַדִּיקִים יִפְרָחוּ)

Solomon is saying that **the righteous** 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 that sprouts and grows]

Support Reference: Simile

ULT **but like a leaf**
UST but … like a green plant
(וְכָעָלֶה)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
One trusting	People who depend on
the righteous	righteous people

Proverbs 11:29

ULT	UST
One troubling his house will inherit wind, and a fool {will be} a slave to the wise of heart.	*People who trouble their families will not inherit anything, and people who act foolishly will serve people who think wisely.*

ULT One troubling his house
UST People who trouble their families
(עוֹכֵ֣ר בֵּיתוֹ)

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]

Support Reference: Generic Noun Phrases

ULT his house
UST their families
(בֵּיתוֹ)

Here, **house** represents the family who lives in **his house**. See how you translated the same use of **house** in 3:33.

Support Reference: Metonymy

ULT will inherit wind
UST will not inherit anything
(יִנְחַל־רֽוּחַ)

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]

Support Reference: Metaphor

ULT to the wise of heart
UST people who think wisely
(לַֽחֲכַם־לֵֽב)

See how you translated **wise of heart** in 10:8.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
One troubling	People who trouble
his house	their families
will inherit	will not inherit anything
a fool	people who act foolishly
and … {will be} a slave	and … will serve
to the wise of	people who think wisely

Proverbs 11:30

ULT	UST
The fruit of the righteous {is} a tree of life, and one taking souls is wise.	*What righteous people say and do is {like} a tree {with fruit} that keeps people alive, and people who persuade others {to be righteous} are wise.*

ULT **The fruit of the righteous**
UST What righteous people say and do
(פְּרִי־צַדִּיק)

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]

Support Reference: Possession

ULT **The fruit of the righteous**
UST What righteous people say and do
(פְּרִי־צַדִּיק)

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: [What righteous people do]

Support Reference: Metaphor

ULT **the righteous … and one taking souls**
UST righteous people … and people who persuade others {to be righteous}
(צַדִּיק & וְלֹקֵחַ נְפָשׁוֹת)

In this verse, **the righteous** and the **one taking 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** in 10:3. Alternate translation: [any righteous person … and any person who takes souls]

Support Reference: Generic Noun Phrases

ULT **{is} a tree of life**
UST is {like} a tree {with fruit} that keeps people alive
(עֵץ חַיִּים)

See how you translated this phrase in 3:18. Here Solomon speaks of what righteous people say and do as if it were a **tree** that gives **life** to those who eat its fruit. He means that the actions and teaching of righteous people help others 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: [offers a good life to people] or [is like a fruit tree that sustains the lives of people]

Support Reference: Metaphor

ULT **and one taking souls**
UST and people who persuade others {to be righteous}
(וְלֹקֵחַ נְפָשׁוֹת)

Here, **one taking souls** refers to someone who influences other people. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning or state the meaning plainly. Alternate translation: [and the one who wins hearts] or [and the one who influences others]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The fruit of	What … say and do
the righteous	righteous people
souls	others
is wise	are wise

Proverbs 11:31

ULT	UST
Behold, a righteous {one} in the land will be repaid, how much more a wicked {one} and a sinner!	*Pay attention! Righteous people on the earth will get what they deserve; but even more so, wicked, sinful people will {also} get what they deserve!*

ULT **Behold**
UST Pay attention
(הֵן)

See how you translated the same use of **Behold** in 1:23.

Support Reference: Metaphor

ULT **a righteous {one} … a wicked {one} and a sinner**
UST Righteous people … wicked, sinful people will {also} get what they deserve
(צַדִּיק & רָשָׁע וְחוֹטֵא)

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 expressions that would be more natural in your language. 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]

Support Reference: Generic Noun Phrases

ULT **in the land**
UST on the earth
(בָּאָרֶץ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **will be repaid**
UST will get what they deserve
(יְשֻׁלָּֽם)

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]

Support Reference: Active or Passive

ULT **will be repaid**
UST will get what they deserve
(יְשֻׁלָּֽם)

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]

Support Reference: Metaphor

ULT **how much more a wicked {one} and a sinner**
UST but even more so, wicked, sinful people will {also} get what they deserve
(אַף כִּי־רָשָׁע וְחוֹטֵא)

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]

Support Reference: Ellipsis

ULT **a wicked {one} and a sinner**
UST wicked, sinful people will {also} get what they deserve
(רָשָׁע וְחוֹטֵא)

The terms **a wicked {one}** and **a sinner** mean similar things and refer to the same person, who represents this kind of people. 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: [a very wicked person]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a righteous {one}	Righteous people
in the land	on the earth
a wicked {one}	wicked … people
and a sinner	sinful … will {also} get what they deserve

Proverbs 12

Proverbs 12 Chapter Introduction

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, and 28, all of the proverbs in this chapter consist of two parallel clauses that contrast with each other.

Proverbs 12:1

ULT	UST
The lover of correction loves knowledge, but the hater of rebuke {is} stupid.	*People who love other people correcting them {also} love {learning} what they should know. But people who hate other people correcting them are foolish.*

ULT **correction … knowledge … rebuke**
UST other people correcting them … {learning} what they should know … other people correcting them
(מוּסָר & דֵּעַת & תוֹכַחַת)

See how you translated the abstract nouns **correction** in 3:11, **knowledge** in 1:4, and **rebuke** in 1:25.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The lover of	People who love
correction	other people correcting them
loves	{also} love
knowledge	{learning} what they should know
rebuke	other people correcting them

Proverbs 12:2

ULT	UST
A good one obtains favor from Yahweh, but a man of schemes he will condemn.	*Yahweh approves of people who are good, but he condemns people who plan to do what is evil.*

ULT **A good one**
UST people who are good
(טֹוב)

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]

Support Reference: Generic Noun Phrases

ULT **favor**
UST approves of
(רָצוֹן)

See how you translated the abstract noun **favor** in 3:4.

Support Reference: Abstract Nouns

ULT **but a man of**
UST but … people
(וְאִישׁ)

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]

Support Reference: When Masculine Words Include Women

ULT **but a man of schemes**
UST but … people who plan to do what is evil
(וְאִישׁ מְזִמֹּות)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A good one	people who are good
favor	approves of
from Yahweh	Yahweh
he will condemn	he condemns

Proverbs 12:3

ULT	UST
A man will not be established by wickedness, but the root of the righteous will not be shaken.	*People do not become secure by acting wickedly, but righteous people are {as secure as} a tree with immovable roots.*

ULT **A man**
UST People
(אָדָם)

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]

Support Reference: When Masculine Words Include Women

ULT **will not be established … will not be shaken**
UST do not become secure … with immovable
(לֹא־יִכּוֹן & בַּל־יִמּוֹט)

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]

Support Reference: Active or Passive

ULT **will not be established**
UST do not become secure
(לֹא־יִכּוֹן)

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 stable]

Support Reference: Assumed Knowledge and Implicit Information

ULT **by wickedness**
UST by acting wickedly
(בְּרֶשַׁע)

See how you translated the abstract noun **wickedness** in 4:17.

Support Reference: Abstract Nouns

ULT **but the root of the righteous will not be shaken**
UST but righteous people are {as secure as} a tree with immovable roots
(וְשֹׁ֖רֶשׁ צַדִּיקִ֣ים בַּל־יִמּֽוֹט)

Here Solomon refers to someone's life remaining secure as if that person were a tree with 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 righteous will be fully secure] or [but the lives of the righteous will remain stable]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will … be established	do … become secure
the righteous	righteous people

Proverbs 12:4

ULT	UST
A wife of worth {is} the crown of her husband, but she who causes shame {is} like rottenness in his bones.	*A virtuous wife causes people to praise her husband, but a disgraceful wife {destroys her husband} like a disease that destroys his bones.*

ULT **A wife of worth**
UST A virtuous wife
(אֵשֶׁת־חַיִל)

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]

Support Reference: Possession

ULT **{is} the crown of her husband**
UST causes people to praise her husband
(עֲטֶרֶת בַּעְלָהּ)

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: [brings great honor to her husband] or [honors her husband as if she were his crown]

Support Reference: Metaphor

ULT **but she who causes shame {is} like rottenness in his bones**
UST but a disgraceful wife {destroys her husband} like a disease that destroys his bones
(וּכְרָקָב בְּעַצְמוֹתָיו מְבִישָׁה)

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]

Support Reference: Simile

ULT **but … {is} like rottenness in his bones**
UST but … {destroys her husband} like a disease that destroys his bones
(וּכְרָקָב בְּעַצְמוֹתָיו)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in his bones**
UST his bones
(בְּעַצְמוֹתָיו)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} the crown of	causes people to praise
she who causes shame	a disgraceful wife

Proverbs 12:5

ULT	UST
The plans of the righteous {are} justice; the directions of the wicked {are} deceit.	*Righteous people plan {to treat people} fairly; wicked people advise {people} in order to deceive {them}.*

ULT {are} justice
UST {to treat people} fairly
(מִשְׁפָּט)

See how you translated the abstract noun **justice** in 1:3.

Support Reference: Abstract Nouns

ULT the directions of the wicked {are} deceit
UST wicked people advise {people} in order to deceive {them}
(תַּחְבֻּלוֹת רְשָׁעִים מִרְמָה)

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]

Support Reference: Connect — Contrast Relationship

ULT {are} deceit
UST in order to deceive {them}
(מִרְמָה)

If your language does not use an abstract noun for the idea of **deceit**, you could express the same idea in another way. Alternate translation: [are deceptive]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the righteous	Righteous people
{are} justice	{to treat people} fairly
the wicked	wicked people
{are} deceit	in order to deceive {them}

Proverbs 12:6

ULT	UST
The words of the wicked lie in wait {for} blood, but the mouth of the upright will deliver them.	*What wicked people say {is like a trap that} kills people {who pass by}; but what upright people say will enable them to escape.*

ULT **The words of … but the mouth of**
UST What … say … but what … say
(דִּבְרֵי & וּפִי)

See how you translated the same use of **words** in 1:23 and **mouth** in 10:11.

Support Reference: Metonymy

ULT **lie in wait {for} blood**
UST is like a trap that} kills people {who pass by}
(אֹרְבֵי־דָם)

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]

Support Reference: Personification

ULT **will deliver them**
UST will enable them to escape
(יַצִּילֵם)

Here Solomon refers to **the upright** 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 allow them to deliver themselves]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the wicked	wicked people
the upright	upright people

ULT	UST
will deliver them	will enable them to escape

Proverbs 12:7

ULT	UST
The wicked are overthrown, and they are naught, but the house of the righteous will stand.	*Yahweh destroys wicked people and they disappear, but the families of righteous people will continue.*

ULT **are overthrown**
UST Yahweh destroys
(הָפְּכוּ)

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]

Support Reference: Active or Passive

ULT **but the house of**
UST but the families of
(וּבֵית)

See how you translated the same use of **house** in 3:33.

Support Reference: Metonymy

ULT **will stand**
UST will continue
(יַעֲמֹד)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The wicked	wicked people
but the house of	but the families of
the righteous	righteous people

Proverbs 12:8

ULT	UST
For the mouth of his insight a man will be praised, but {one} twisted of heart will be for contempt.	*People will praise someone according to how insightful that person is, but people will despise someone who thinks perversely.*

ULT **For the mouth of**
UST according to how insightful that person is
(לְפִי)

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]

Support Reference: Idiom

ULT **his insight a man**
UST someone according to how insightful that person is
(שֵׂכְלוֹ & אִישׁ)

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]

Support Reference: When Masculine Words Include Women

ULT **his insight**
UST according to how insightful that person is
(שֵׂכְלוֹ)

See how you translated the abstract noun **insight** in 1:3.

Support Reference: Abstract Nouns

ULT **a man will be praised**
UST People will praise someone
(יְהֻלַּל־אִישׁ)

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]

Support Reference: Active or Passive

ULT **but {one} twisted of heart**
UST but … someone who thinks perversely
(וְנַעֲוֵה־לֵֽבָב)

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]

Support Reference: Metaphor

ULT **will be for contempt**
UST people will despise
(יִהְיֶה לָּבֽוּז)

If your language does not use an abstract noun for the idea of **contempt**, you could express the same idea in another way. Alternate translation: [will be considered contemptible] or [will be despised by people]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his insight	according to how insightful that person is
will be praised	People will praise
for contempt	people will despise

Proverbs 12:9

ULT	UST
Better {is} being disregarded and having a servant than honoring oneself and lacking bread.	*It is better to be a lowly person yet have a servant than to think that you are important yet have no food.*

ULT {is} being disregarded and having a servant
UST to be a lowly person yet have a servant
(נִקְלֶה וְעֶבֶד לוֹ)

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: [is the one whom others disregard and has a servant]

Support Reference: Active or Passive

ULT and having a servant … and lacking bread
UST yet have a servant … yet have no food
(וְעֶבֶד לוֹ & וַחֲסַר־לָחֶם)

In both of these phrases, what follows **and** is in contrast to what people would expect. Use the most natural way in your language to indicate this contrast. Alternate translation: [but has a servant … but is lacking of bread]

Support Reference: Connect — Contrast Relationship

ULT bread
UST food
(לָחֶם)

See how you translated the same use of **bread** in 9:5.

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Better	It is better
and … a servant	yet … a servant
than honoring oneself	than to think that you are important
bread	food

Proverbs 12:10

ULT	UST
A righteous {one} knows the life of his animal, but the compassion of the wicked {is} cruel.	*Righteous people care for their animals, but even when wicked people {think that they} act compassionately, they act cruelly.*

ULT **A righteous {one}**
UST Righteous people
(צַדִּיק)

See how you translated this phrase in 9:9.

Support Reference: Generic Noun Phrases

ULT **knows the life of**
UST care for their animals
(יוֹדֵעַ & נֶפֶשׁ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **his animal**
UST their animals
(בְּהֶמְתּוֹ)

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]

Support Reference: When Masculine Words Include Women

ULT **but the compassion of the wicked**
UST but even when wicked people {think that they} act compassionately
(וְרַחֲמֵי רְשָׁעִים)

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 anything compassionate that wicked people do]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A righteous {one}	Righteous people
knows	care for
his animal	their animals
but the compassion of	but even when … {think that they} act compassionately
the wicked	wicked people

Proverbs 12:11

ULT	UST
Bread will satisfy one who works his ground, but one who pursues empty things {is} lacking of heart.	*People who work hard will have enough food {to eat}, but people who waste time doing worthless things do not think wisely.*

ULT **Bread**
UST food
(לֶחֶם)

See how you translated the same use of **bread** in 9:5.

Support Reference: Synecdoche

ULT **one who works his ground**
UST People who work hard
(עֹבֵד אַדְמָתוֹ)

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 his job]

Support Reference: Assumed Knowledge and Implicit Information

ULT **his ground**
UST People who work hard
(אַדְמָתוֹ)

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]

Support Reference: When Masculine Words Include Women

ULT **empty things**
UST doing worthless things
(רֵיקִים)

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]

Support Reference: Metaphor

ULT **{is} lacking of heart**
UST do not think wisely
(חֲסַר־לֵֽב)

See how you translated **lacking of heart** in 6:32.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Bread	food
one who works	People who work hard

Proverbs 12:12

ULT	UST
A wicked {one} desires the snare of the evil, but the root of the righteous will give.	*Wicked people want what evil people steal, but righteous people benefit {others} like a tree with deep roots.*

ULT A wicked {one}
UST Wicked people
(רָשָׁע)

See how you translated this phrase in 9:7.

Support Reference: Generic Noun Phrases

ULT the snare of
UST steal
(מְצוֹד)

Here Solomon refers to what **the evil** 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]

Support Reference: Metonymy

ULT the evil
UST what evil people
(רָעִים)

Solomon is using the adjective **evil** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [evil people]

Support Reference: Nominal Adjectives

ULT but the root of the righteous
UST but righteous people … like a tree with deep roots
(וְשֹׁרֶשׁ צַדִּיקִים)

See how you translated this phrase in 12:3.

Support Reference: Metaphor

> **ULT will give**
> **UST** benefit {others}
> (יִתֵּן)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A wicked {one}	Wicked people
desires	want
the snare of	steal
the evil	what evil people
the righteous	righteous people

Proverbs 12:13

ULT	UST
In the transgression of lips {is} the snare of an evil {one}, but a righteous {one} will go out from distress.	*The sinful things that wicked people say will destroy them, but righteous people escape from trouble.*

ULT In the transgression of lips
UST The sinful things that … say
(בְּפֶ֣שַׁע שְׂפָתַ֑יִם)

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]

Support Reference: Possession

ULT lips
UST say
(שְׂפָתַ֑יִם)

See how you translated the same use of **lips** in 10:18.

Support Reference: Metonymy

ULT is} the snare of an evil {one}
UST wicked people … will destroy them
(מוֹקֵ֥שׁ רָ֝ע)

Here Solomon refers to the disasters that **an evil one** experiences because of what he says as if it were a **snare** that 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]

Support Reference: Metonymy

ULT an evil {one} … a righteous {one}
UST wicked people … righteous people
(רָ֝ע & צַדִּ֗יק)

See how you translated **a righteous {one}** and **a wicked {one}** in 11:8.

Support Reference: Generic Noun Phrases

ULT **but a righteous {one} will go out from distress**
UST but righteous people escape from trouble
(וְיֵצֵא מִצָּרָה צַדִּיק)

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]

Support Reference: Metaphor

ULT **from distress**
UST from trouble
(מִצָּרָה)

See how you translated the abstract noun **distress** in 1:27.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In the transgression of	The sinful things that
{is} the snare of	will destroy them
an evil {one}	wicked people
a righteous {one}	righteous people
from distress	from trouble

Proverbs 12:14

ULT	UST
From the fruit of the mouth of a man will he be satisfied {with} good, and the accomplishment of the hands of a man will return to him.	*The {good} things that people say {to others} will {also} satisfy them with what is good; what people work hard to accomplish will {also} benefit them.*

ULT **From the fruit of the mouth of a man**
UST The {good} things that people say {to others}
(מִפְּרִי פִי־אִישׁ)

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]

Support Reference: Metaphor

ULT **a man will he be satisfied {with} … a man will return to him**
UST people … will {also} satisfy them … people … will {also} benefit them
(אִישׁ יִשְׂבַּע & אָדָם ישוב לוֹ)

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]

Support Reference: When Masculine Words Include Women

ULT **From the fruit of the mouth of a man will he be satisfied {with} good**
UST The {good} things that people say {to others} will {also} satisfy them with what is good
(מִפְּרִי פִי־אִישׁ יִשְׂבַּע־טוֹב)

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 him with good]

Support Reference: Active or Passive

ULT **good**
UST with what is good
(טֽוֹב)

See how you translated the abstract noun **good** in 11:27.

Support Reference: Abstract Nouns

ULT **and the accomplishment of the hands of a man**
UST what people work hard to accomplish
(וּגְמ֖וּל יְדֵי־אָדָֽם)

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]

Support Reference: Metonymy

ULT **will return to him**
UST will {also} benefit them
(יָשׁ֥וב לֽוֹ)

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 help him]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
From the fruit of	The {good} things that … say {to others}
good	with what is good

Proverbs 12:15

ULT	UST
The way of a fool {is} right in his eyes, but a wise one listens to counsel.	*Foolish people {always} think that what they are doing is right; but wise people listen to what other people advise {them to do}.*

ULT **The way of**
UST what they are doing
(דֶּרֶךְ)

See how you translated this use of **way** in 1:15.

Support Reference: Metaphor

ULT **in his eyes**
UST {always} think that
(בְּעֵינָיו)

Solomon is using the expression **in his eyes** to mean "in his judgement" or "in his opinion." See how you translated the same use of **eyes** in 3:7. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [in his opinion]

Support Reference: Metaphor

ULT **to counsel**
UST to what other people advise {them to do}
(לְעֵצָה)

See how you translated the abstract noun **counsel** in 1:25.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a fool	Foolish people
{is} right	is right
a wise one	wise people
to counsel	to what other people advise {them to do}

Proverbs 12:16

ULT	UST
A fool—his anger is known on the day, but a prudent one covers dishonor.	*People know immediately when foolish people are angry; but smart people ignore it when someone disrespects them.*

ULT his anger
UST when … are angry
(כַּעְסוֹ)

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]

Support Reference: When Masculine Words Include Women

ULT his anger
UST when … are angry
(כַּעְסוֹ)

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, it]

Support Reference: Abstract Nouns

ULT is known
UST People know
(יִוָּדַע)

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]

Support Reference: Active or Passive

ULT on the day
UST immediately
(בַּיּוֹם)

Solomon is using the term **day** to refer to a specific time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [on the same day] or [right away]

Support Reference: Metonymy

ULT **but … covers**
UST but … ignore it
(וְכֹסֶה)

See how you translated the same use of **covers** in 10:6.

Support Reference: Metaphor

ULT **dishonor**
UST when someone disrespects them
(קָלָּוֹן)

See how you translated the abstract noun **dishonor** in 3:35.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A fool	foolish people
is known	People know
on the day	immediately
a prudent one	smart people
dishonor	when someone disrespects them

Proverbs 12:17

ULT	UST
He who breathes out faithfulness tells righteousness, but a witness of falsehoods, deceit.	*People who naturally say what is true speak righteously, but witnesses who say what is false speak deceitfully.*

ULT **He who breathes out**
UST People who naturally say
(יָפִיחַ)

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]

Support Reference: When Masculine Words Include Women

ULT **He who breathes out**
UST People who naturally say
(יָפִיחַ)

See how you translated the same use of **breathes out** in 6:19. Here Solomon speaks of someone who easily and habitually tells the truth as if that person **breathes out faithfulness**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [who easily speaks]

Support Reference: Metaphor

ULT **faithfulness tells righteousness … falsehoods, deceit**
UST what is true speak righteously … who say what is false speak deceitfully
(אֱמוּנָה יַגִּיד צֶדֶק & שְׁקָרִים מִרְמָה)

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]

Support Reference: Abstract Nouns

ULT **but a witness of falsehoods, deceit**
UST but witnesses who say what is false speak deceitfully
(וְעֵד שְׁקָרִים מִרְמָה)

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]

Support Reference: Ellipsis

ULT **but a witness of falsehoods**
UST but witnesses who say what is false
(וְעֵד שְׁקָרִים)

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]

Support Reference: Generic Noun Phrases

ULT **but a witness of falsehoods**
UST but witnesses who say what is false
(וְעֵד שְׁקָרִים)

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 any witness who speaks falsehoods]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
faithfulness	what is true
tells	speak
righteousness	righteously
but a witness of	but witnesses
deceit	speak deceitfully

Proverbs 12:18

ULT	UST
There is one speaking thoughtlessly like the thrusts of a sword, but the tongue of the wise ones—healing.	*When people speak without thinking {about what to say}, they hurt others like someone who stabs people with a sword, but what wise people say helps people heal.*

ULT one speaking thoughtlessly
UST When people speak without thinking {about what to say}
(בּוֹטֶה)

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]

Support Reference: Generic Noun Phrases

ULT like the thrusts of a sword
UST they hurt others like someone who stabs people with a sword
(כְּמַדְקְרוֹת חָרֶב)

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 hurting others as if he stabbed them with a sword]

Support Reference: Simile

ULT but the tongue of the wise ones—healing
UST but what wise people say helps people heal
(וּלְשׁוֹן חֲכָמִים מַרְפֵּא)

Solomon is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [but the tongue of the wise ones causes healing]

Support Reference: Ellipsis

> ULT **but the tongue of**
> UST but what … say
> (וּלְשׁוֹן)

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]

Support Reference: Generic Noun Phrases

> ULT **but the tongue of**
> UST but what … say
> (וּלְשׁוֹן)

See how you translated the same use of **tongue** in 6:17. Solomon is using the term **tongue** to represent what people say with their tongues. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [but the speech of]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a sword	with a sword
but the tongue of	but what … say
the wise ones	wise people

Proverbs 12:19

ULT	UST
A lip of truth will be established to perpetuity, but a tongue of falsehood as long as I would blink.	*What people say truthfully will last forever, but what people say falsely will {only} last for a moment.*

ULT **A lip of**
UST people say
(שְׂפַת)

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]

Support Reference: Generic Noun Phrases

ULT **A lip of**
UST people say
(שְׂפַת)

Here, **lip** refers to what people say by moving their lips. See how you translated the same use of "lips" in 10:18.

Support Reference: Metonymy

ULT **A lip of truth**
UST What people say truthfully
(שְׂפַת־אֱמֶת)

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]

Support Reference: Possession

ULT **will be established**
UST will last
(תִּכּוֹן)

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]

Support Reference: Active or Passive

ULT **to perpetuity**
UST forever
(לָעַד)

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]

Support Reference: Abstract Nouns

ULT **but a tongue of falsehood as long as I would blink**
UST but what people say falsely will {only} last for a moment
(וְעַד־אַרְגִּיעָה לְשׁוֹן שָׁקֶר)

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]

Support Reference: Ellipsis

ULT **a tongue of falsehood**
UST what people say falsely
(לְשׁוֹן שָׁקֶר)

See how you translated this phrase in 6:17.

Support Reference: Metonymy

ULT **but … as long as I would blink**
UST but … will {only} last for a moment
(וְעַד־אַרְגִּיעָה)

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 … is gone in the blink of an eye] or [but … only for a brief time]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will be established	will last
a tongue of	what people say

ULT	UST
falsehood	falsely

Proverbs 12:20

ULT	UST
Deceit {is} in the heart of devisers of evil, but joy {is} for advisers of peace.	*People who plan to act evilly think deceitfully, but people who advise others to act peacefully will be joyful.*

ULT **Deceit … evil … joy … peace**
UST to act evilly … deceitfully … to act peacefully will be joyful
(מֻרְמָה & רָ֑ע & שָׁלֹ֣ום שִׂמְחָה)

See how you translated the abstract nouns **Deceit** in 11:1, **evil** in 1:16, **joy** in 10:28, and **peace** in 3:1.

Support Reference: Abstract Nouns

ULT **{is} in the heart of**
UST think
(בְּלֶב)

See how you translated the same use of **heart** in 2:2.

Support Reference: Metonymy

ULT **but joy {is} for advisers of peace**
UST but people who advise others to act peacefully will be joyful
(וּלְיֹעֲצֵ֖י שָׁלֹ֣ום שִׂמְחָה)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Deceit	deceitfully
evil	to act evilly
joy	will be joyful
but … {is} for advisers of	but people who advise others
peace	to act peacefully

Proverbs 12:21

ULT	UST
Any iniquity will not be allowed to happen to the righteous, but the wicked are full of evil.	*Bad things {usually} do not happen to righteous people, but wicked people will experience many bad things.*

ULT Any iniquity will not be allowed to happen to the righteous
UST Bad things {usually} do not happen to righteous people
(לֹא־יְאֻנֶּה לַצַּדִּיק כָּל־אָוֶן)

Solomon is saying this as a generalization for emphasis. If it would be clearer in your language, you could express the emphasis in a different way, as in the UST.

Support Reference: Hyperbole

ULT iniquity
UST Bad things
(אָוֶן)

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]

Support Reference: Metonymy

ULT will not be allowed to happen
UST {usually} do not happen
(לֹא־יְאֻנֶּה)

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]

Support Reference: Active or Passive

ULT to the righteous
UST to righteous people
(לַצַּדִּיק)

See how you translated **the righteous** in 10:16.

Support Reference: Generic Noun Phrases

ULT **are full of evil**
UST will experience many bad things
(מָלְא֣וּ רָ֑ע)

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]

Support Reference: Metaphor

ULT **evil**
UST bad things
(רָ֑ע)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
iniquity	Bad things
to the righteous	to righteous people
but the wicked	but wicked people
evil	bad things

Proverbs 12:22

ULT	UST
An abomination to Yahweh {are} lips of falsehood, but doers of faithfulness {are} his delight.	*Yahweh detests people who speak falsely, but people who act faithfully please him.*

ULT An abomination to Yahweh
UST Yahweh detests
(תּוֹעֲבַת יְהוָה)

See how you translated this phrase in 3:32.

Support Reference: Abstract Nouns

ULT {are} lips of falsehood
UST people who speak falsely
(שִׂפְתֵי־שָׁקֶר)

See how you translated this phrase in 10:18.

Support Reference: Possession

ULT faithfulness {are} his delight
UST faithfully please him
(אֱמוּנָה רְצוֹנוֹ)

See how you translated the abstract nouns **faithfulness** in 12:17 and **delight** in 8:30.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
An abomination to	detests
Yahweh	Yahweh
falsehood	falsely
faithfulness	faithfully
{are} his delight	please him

Proverbs 12:23

ULT	UST
A prudent man covers knowledge, but the heart of the stupid calls out folly.	*Smart people do not reveal {all of} what they know, but foolish people shout out foolish things.*

ULT **A prudent man**
UST Smart people
(אָדָם עָרוּם)

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]

Support Reference: When Masculine Words Include Women

ULT **covers**
UST do not reveal
(כֹּסֶה)

See how you translated the same use of **covers** in 10:6.

Support Reference: Metaphor

ULT **knowledge … folly**
UST {all of} what they know … foolish things
(דָּעַת & אִוֶּלֶת)

See how you translated the abstract nouns **knowledge** in 1:4 and **folly** in 5:23.

Support Reference: Abstract Nouns

ULT **but the heart of the stupid**
UST but foolish people
(וְלֵב כְּסִילִים)

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]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
prudent	Smart
knowledge	{all of} what they know
the stupid	but foolish people

ULT	UST
calls out	shout out
folly	foolish things

Proverbs 12:24

ULT	UST
The hand of the diligent will rule, but an idle one will become a forced laborer.	*People who work hard will reign {over others}, but lazy people will become forced laborers.*

ULT The hand of the diligent
UST People who work hard
(יַד־חָרוּצִים)

See how you translated the same phrase in 10:4.

Support Reference: Synecdoche

ULT but an idle one
UST but lazy people
(וְרִמָּיָה)

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]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will rule	will reign {over others}
a forced laborer	forced laborers

Proverbs 12:25

ULT	UST
Concern in the heart of a man weighs it down, but a good word gladdens it.	*When people worry, they feel sad, but when others speak kindly to them, it causes them to be cheerful again.*

ULT **Concern**
UST When … worry
(דְּאָגָה)

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]

Support Reference: Abstract Nouns

ULT **in the heart of**
UST When … worry
(בְּלֵב)

See how you translated the same use of **heart** in 2:2.

Support Reference: Metonymy

ULT **a man**
UST people
(אִישׁ)

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]

Support Reference: When Masculine Words Include Women

ULT **weighs it down**
UST they feel sad
(יַשְׁחֶנָּה)

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]

Support Reference: Metaphor

ULT **but a good word**
UST but when others speak kindly to them
(וְדָבָר טֹוב)

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 message that someone speaks]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	kindly to them
gladdens it	it causes them to be cheerful again

Proverbs 12:26

ULT	UST
A righteous {one} searches out from his neighbor, but the way of the wicked leads them astray.	*Righteous people guide their friends {in the right way to live}, but by living wickedly, wicked people destroy themselves.*

ULT **A righteous {one}**
UST Righteous people
(צַדִּיק)

See how you translated this phrase in 9:9.

Support Reference: Generic Noun Phrases

ULT **searches out from his neighbor**
UST guide their friends {in the right way to live}
(יָתֻר מֵרֵעֵהוּ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **from his neighbor**
UST their friends
(מֵרֵעֵהוּ)

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]

Support Reference: When Masculine Words Include Women

ULT **but the way of the wicked**
UST but by living wickedly, wicked people
(וְדֶרֶךְ רְשָׁעִים)

See how you translated **the way of the wicked ones** in 4:19.

Support Reference: Metaphor

ULT **leads them astray**
UST destroy themselves
(תַּתְעֵם)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A righteous {one}	Righteous people
searches out	guide … in the right way to live
from his neighbor	their friends
the wicked	wickedly, wicked people

Proverbs 12:27

ULT	UST
A negligent one will not roast his game, but the wealth of a man {is} precious {for} a diligent one.	*Lazy people do not even cook the animals that they catch, but people who work hard value their possessions.*

ULT **A negligent one**
UST Lazy people
(רַמָּיָה)

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]

Support Reference: Generic Noun Phrases

ULT **will not roast his game**
UST do not even cook the animals that they catch
(לֹא־יַחֲרֹךְ & צֵידוֹ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but the wealth of a man {is} precious {for} a diligent one**
UST but people who work hard value their possessions
(וְהוֹן־אָדָם יָקָר חָרוּץ)

This could mean: (1) **a diligent one** considers his **wealth** to be **precious**. Alternate translation: [but a diligent one's wealth is precious to him]; (2) **a diligent one** will acquire precious wealth. Alternate translation: [but a diligent one will acquire precious wealth]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **a man … {for} a diligent one**
> UST people who work hard … their
> (אָדָם & חָרוּץ)

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]

Support Reference: Generic Noun Phrases

Proverbs 12:28

ULT	UST
In the path of righteousness {is} life, and the way of the beaten path {is} no death.	*People who do what is righteous will live. Indeed, people who do so will not die.*

ULT **In the path of righteousness {is} life, and the way of the beaten path {is} no death**
UST People who do what is righteous will live. Indeed, people who do so will not die
(בְּאֹרַח־צְדָקָה חַיִּים וְדֶרֶךְ נְתִיבָה אַל־מָוֶת)

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]

Support Reference: Parallelism

ULT **In the path of righteousness**
UST People who do what is righteous
(בְּאֹרַח־צְדָקָה)

See how you translated **the path of righteousness** in 8:20.

Support Reference: Metaphor

ULT **{is} life … {is} no death**
UST will live … will not die
(חַיִּים & אַל־מָוֶת)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **{is} life**
UST will live
(חַיִּים)

See how you translated the same use of **life** in 10:16.

Support Reference: Assumed Knowledge and Implicit Information

ULT **and the way of the beaten path**
UST Indeed, people who do so
(וְדֶרֶךְ נְתִיבָה)

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]

Support Reference: Possession

ULT **and the way of the beaten path**
UST Indeed, people who do so
(וְדֶרֶךְ נְתִיבָה)

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]

Support Reference: Metaphor

ULT **{is} no death**
UST will not die
(אַל־מָוֶת)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
righteousness	People who … what is righteous

Proverbs 13

Proverbs 13 Chapter Introduction

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

ULT	UST
A wise son, the instruction of a father, but a mocking {one} does not listen to rebuke.	*Wise children pay attention when their fathers instruct them, but people who ridicule {other people} do not pay attention when people correct {them}.*

ULT **A wise son, the instruction of a father**
UST Wise children pay attention when their fathers instruct them
(בֵּן חָכָם מִוּסַר אָב)

Solomon is leaving out 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 wise son listens to the instruction of a father]

Support Reference: Ellipsis

ULT **A wise son**
UST Wise children
(בֵּן חָכָם)

See how you translated the same use of **son** in 1:8.

Support Reference: When Masculine Words Include Women

ULT **the instruction of … rebuke**
UST pay attention when … instruct them … when people correct {them}
(מִוּסַר & גְּעָרָה)

See how you translated the abstract nouns **instruction** in 1:2 and **rebuke** in 1:25.

Support Reference: Abstract Nouns

ULT **a father**
UST their fathers
(אָב)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but a mocking {one}**
UST but people who ridicule {other people}
(וְלֵ֫ץ)

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]

Support Reference: Generic Noun Phrases

ULT **but a mocking {one}**
UST but people who ridicule {other people}
(וְלֵ֫ץ)

Solomon is using the adjective **mocking** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [but a mocker]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wise	Wise
A … son	children
the instruction of	pay attention when … instruct them
a father	their fathers
but a mocking {one}	but people who ridicule {other people}
rebuke	when people correct {them}

Proverbs 13:2

ULT	UST
From the fruit of the mouth of a man he eats good, but the appetite of the treacherous ones, violence.	*The {good} things that people say are {like} good food to them, and the violent things that treacherous people do are {like} food for them.*

ULT From the fruit of the mouth of a man
UST The {good} things that people say
(מִפְּרִי פִי־אִישׁ)

See how you translated the same phrase in 12:14.

Support Reference: Metaphor

ULT he eats good
UST are {like} good food to them
(יֹאכַל טוֹב)

Here, Solomon is speaking of a man receiving good things as though he were eating them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he receives good things]

Support Reference: Metaphor

ULT good
UST good
(טוֹב)

Solomon is using the adjective **good** as a noun to mean good things. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [good things]

Support Reference: Nominal Adjectives

ULT but the appetite of … violence
UST and the violent things … are {like} food for them
(וְנֶפֶשׁ & חָמָס)

See how you translated the abstract nouns **appetite** in 6:30, and **violence** in 3:31.

Support Reference: Abstract Nouns

ULT **but the appetite of**
UST and … are {like} food for them
(וְנֶפֶשׁ)

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]

Support Reference: Metaphor

ULT **violence**
UST the violent things
(חָמָס)

Solomon is leaving out a word that in many languages a sentence would need in order to be complete. You can supply this word from the context if that would be clearer in your language. Alternate translation: [eats violence] or [craves violence]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
From the fruit of	The {good} things that … say
good	good

Proverbs 13:3

ULT	UST
One guarding his mouth keeps his life; one opening his lips, ruin for him.	*People who are careful about what they say enable themselves to stay alive, {but} people who speak carelessly destroy themselves.*

ULT **One guarding his mouth keeps his life; one opening his lips, ruin for him**
UST { … People who are careful about what they say enable themselves to stay alive, but} people who speak carelessly destroy themselves
(נֹצֵר פִּיו שֹׁמֵר נַפְשׁוֹ פֹּשֵׂק שְׂפָתָיו מְחִתָּה־לוֹ)

One guarding his mouth, **his**, **one opening 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]

Support Reference: Generic Noun Phrases

ULT **One guarding his mouth**
UST People who are careful about what they say
(נֹצֵר פִּיו)

The phrase **guarding 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]

Support Reference: Idiom

ULT **keeps his life**
UST enable themselves to stay alive
(שֹׁמֵר נַפְשׁוֹ)

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]

Support Reference: Metaphor

> ULT **one opening his lips, ruin for him**
> UST {but} people who speak carelessly destroy themselves
> (פֹּשֵׂק שְׂפָתָיו מְחִתָּה־לוֹ)

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]

Support Reference: Connect — Contrast Relationship

> ULT **one opening his lips, ruin for him**
> UST {but} people who speak carelessly destroy themselves
> (פֹּשֵׂק שְׂפָתָיו מְחִתָּה־לוֹ)

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]

Support Reference: Ellipsis

> ULT **one opening his lips**
> UST {but} people who speak carelessly
> (פֹּשֵׂק שְׂפָתָיו)

The phrase **opening 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]

Support Reference: Idiom

> ULT **ruin for him**
> UST destroy themselves
> (מְחִתָּה־לוֹ)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
One guarding	People who are careful about
keeps	enable themselves to stay alive

ULT	UST
ruin	destroy

Proverbs 13:4

ULT	UST
A lazy one, his appetite is craving and there is nothing, but the appetite of the diligent will be fattened.	*Lazy people want things very much and get very little, but people who work hard will receive everything that they want.*

ULT A lazy one, his appetite
UST Lazy people
(נַפְשׁוֹ עָצֵל)

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]

Support Reference: Generic Noun Phrases

ULT his appetite … but the appetite of
UST Lazy people … but people
(נַפְשׁוֹ & וְנֶפֶשׁ)

See how you translated the abstract noun **appetite** in 6:30.

Support Reference: Abstract Nouns

ULT his appetite is craving
UST Lazy people want things very much
(מִתְאַוָּה & נַפְשׁוֹ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT and there is nothing
UST and get very little
(וְאֵין)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **and there is nothing**
> UST and get very little
> (וְאַיִן)

Solomon says **there is nothing** 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: [and often gets nothing]

Support Reference: Hyperbole

> ULT **will be fattened**
> UST will receive everything that they want
> (תְּדֻשָּׁן)

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]

Support Reference: Active or Passive

> ULT **will be fattened**
> UST will receive everything that they want
> (תְּדֻשָּׁן)

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]

Support Reference: Personification

Proverbs 13:5

ULT	UST
A righteous {one} hates a word of falsehood, but a wicked {one} causes a stink and causes embarrassment.	*Righteous people detest speaking falsely, but what wicked people do is disgusting and disgraceful.*

ULT **A righteous {one}**
UST Righteous people
(צַדִּיק)

See how you translated **A righteous one** in 9:9.

Support Reference: Nominal Adjectives

ULT **a word of falsehood**
UST speaking falsely
(דְּבַר־שָׁקֶר)

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]

Support Reference: Possession

ULT **a word of**
UST speaking
(דָּבָר)

See how you translated the similar use of **word** in 12:25.

Support Reference: Metonymy

ULT **but a wicked {one}**
UST but what wicked people do
(וְרָשָׁע)

See how you translated **a wicked one** in 9:7.

Support Reference: Nominal Adjectives

ULT causes a stink
UST is disgusting
(יַבְאִישׁ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A righteous {one}	Righteous people
falsehood	falsely
but a wicked {one}	but what wicked people do
and causes embarrassment	and disgraceful

Proverbs 13:6

ULT	UST
Righteousness guards the blameless of way, but wickedness leads a sinful one astray.	*Acting righteously enables people who act blamelessly to be safe, but acting wickedly causes sinful people to do what will destroy them.*

ULT **Righteousness … but wickedness**
UST Acting righteously … but acting wickedly
(צְדָקָה & וְרִשְׁעָה)

See how you translated the abstract nouns **Righteousness** in 1:3 and **wickedness** in 4:17.

Support Reference: Abstract Nouns

ULT **Righteousness guards the blameless of way**
UST Acting righteously enables people who act blamelessly to be safe
(צְדָקָה תִּצַּר תָּם־דָּרֶךְ)

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: [Being righteous enables the blameless of way to be protected] or [Those who live blamelessly protect themselves by being righteous]

Support Reference: Personification

ULT **the blameless of way**
UST people who act blamelessly
(תָּם־דָּרֶךְ)

See how you translated this phrase in 11:20.

Support Reference: Possession

ULT **leads a sinful one astray**
UST causes sinful people to do what will destroy them
(תְּסַלֵּף חַטָּאת)

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.

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Righteousness	Acting righteously
guards	enables … to be safe
the blameless of	people who act blamelessly
but wickedness	but acting wickedly
a sinful one	sinful people

Proverbs 13:7

ULT	UST
There is one pretending to be rich, but there is nothing {at} all; one pretending to be poor, but much wealth.	*Some people act as if they are wealthy while they are {actually} poor. Other people act as if they are poor while they are {actually} wealthy.*

ULT **There is one pretending to be rich … one pretending to be poor**
UST Some people act as if they are wealthy … Other people act as if they are poor
(יֵשׁ מֲתְעַשֵּׁר & מִתְרוֹשֵּׁשׁ)

The phrases **one pretending to be rich** and **one pretending to be poor** do not refer to specific people, but to types of people. If it would be helpful, you could use expressions that would be more natural in your language. Alternate translation: [There are people who pretend to be rich … people who pretend to be poor]

Support Reference: Generic Noun Phrases

ULT **but there is nothing {at} all**
UST while they are {actually} poor
(וְאֵין כְּלֹ)

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]

Support Reference: Hyperbole

ULT **but much wealth**
UST while they are {actually} wealthy
(וְהוֹן רָב)

Solomon is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [but there is much wealth]

Support Reference: Ellipsis

Proverbs 13:8

ULT	UST
The ransom of the life of a man {is} his riches, but a poor one does not hear a rebuke.	*Rich people {might} have to pay money {to someone who threatens them} in order to stay alive, but poor people do not {even} listen when someone threatens them.*

ULT **The ransom of the life of a man**
UST people {might} have to pay money {to someone who threatens them} in order to stay alive
(כֹּ֣פֶר נֶ֭פֶשׁ־אִ֣ישׁ)

Here Solomon is using the possessive form to describe a **ransom** that relates to **the life** and **the life** that relates to **a man**. If your language would not use the possessive form for these, you could use different expressions. Alternate translation: [The ransom that must be paid to redeem a man's life] or [What a man must pay to buy back his own life]

Support Reference: Possession

ULT **a man {is} his riches**
UST Rich people
(אִ֣ישׁ עָשְׁרֹ֑ו)

Although **a man** and **his** are masculine, Solomon is using these words in a generic sense that could refer to either **a man** or a 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]

Support Reference: When Masculine Words Include Women

ULT **but a poor one**
UST but poor people
(וְ֝רָ֗ש)

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]

Support Reference: Generic Noun Phrases

ULT **does not hear**
UST do not {even} listen
(לֹא־שָׁמַע)

Here Solomon refers to **a poor one** completely ignoring **a rebuke** as if that person did not 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a rebuke**
UST when someone threatens them
(גְּעָרָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The ransom of	might} have to pay money {to someone who threatens them}
a rebuke	when someone threatens them

Proverbs 13:9

ULT	UST
The light of the righteous will be glad, but the lamp of the wicked goes out.	*Righteous people live joyfully like a light {that shines brightly}, but wicked people {will merely die} like an oil lamp that stops burning {oil}.*

ULT The light of … but the lamp of
UST like a light {that shines brightly}, but … like an oil lamp that stops burning {oil}
(אוֹר & וְנֵר)

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]

Support Reference: Generic Noun Phrases

ULT The light of the righteous will be glad
UST Righteous people live joyfully like a light {that shines brightly}
(אוֹר־צַדִּיקִים יִשְׂמָח)

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]

Support Reference: Metaphor

ULT but the lamp of the wicked goes out
UST but wicked people {will merely die} like an oil lamp that stops burning {oil}
(וְנֵר רְשָׁעִים יִדְעָךְ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the righteous	Righteous people
will be glad	live joyfully
but the lamp of	but … like an oil lamp that stops burning {oil}

ULT	UST
the wicked	wicked people

Proverbs 13:10

ULT	UST
With presumptuousness comes only contention, but with those who are counseled, wisdom.	*People who act proudly cause people to argue, but people who let others advise them cause people to be wise.*

ULT With presumptuousness comes only contention … wisdom
UST People who act proudly cause people to argue … cause people to be wise
(רַק־בְּזָדוֹן יִתֵּן מַצָּה & חָכְמָה)

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: [When people are presumptuous they only make people contend with each other … being wise]

Support Reference: Abstract Nouns

ULT With presumptuousness comes only contention
UST People who act proudly cause people to argue
(רַק־בְּזָדוֹן יִתֵּן מַצָּה)

Solomon says **only** 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: [With presumptuousness one should expect contention]

Support Reference: Hyperbole

ULT but with those who are counseled, wisdom
UST but people who let others advise them cause people to be wise
(וְאֶת־נָוְעָצִים חָכְמָה)

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]

Support Reference: Ellipsis

> ULT **those who are counseled**
> UST people who let others advise them
> (נוֹעָצִים)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
With presumptuousness	People who act proudly
contention	people to argue
those who are counseled	people who let others advise them
wisdom	cause people to be wise

Proverbs 13:11

ULT	UST
Wealth from emptiness will dwindle, but one gathering by hand will increase.	*Riches that people gain effortlessly will disappear, but people who gain {riches} by working steadily will increase {their riches}.*

ULT **from emptiness**
UST that people gain effortlessly
(מֵהֶבֶל)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but one gathering by hand**
UST but people who gain {riches} by working steadily
(וְקֹבֵץ עַל־יָד)

Solomon is speaking of people who gather **by hand** in general, not of one particular person **gathering 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]

Support Reference: Generic Noun Phrases

ULT **but one gathering by hand**
UST but people who gain {riches} by working steadily
(וְקֹבֵץ עַל־יָד)

Here, **gathers by hand** could refer to: (1) gathering something gradually in small amounts as if one were gathering it in one's **hand**. Alternate translation: [but one who gathers gradually]; (2) 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]

Support Reference: Metonymy

ULT will increase
UST will increase {their riches}
(יַרְבֶּה)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
but one gathering	but people who gain {riches}

Proverbs 13:12

ULT	UST
Hope deferred makes a heart sick, but a desire fulfilled {is} a tree of life.	*People despair when they do not receive what they have been hoping to receive, but when people receive what they have been wanting to receive, they feel like they have everything that they need.*

ULT **Hope**
UST what they have been hoping to receive
(תּוֹחֶלֶת)

See how you translated the abstract noun **hope** in 10:28.

Support Reference: Abstract Nouns

ULT **deferred … fulfilled**
UST when they do not receive … when people receive
(מָמְשָׁכָה & בָּאָה)

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 does not happen … that does happen]

Support Reference: Active or Passive

ULT **makes a heart sick**
UST People despair
(מַחֲלַה־לֵב)

This phrase is an idiom that refers to someone despairing or feeling sad. If it would be helpful in you 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]

Support Reference: Idiom

> **ULT** **a desire fulfilled**
> **UST** when people receive what they have been wanting to receive
> (תַּאֲוָה בָּאָה)

If your language does not use an abstract noun for the idea of **desire**, you could express the same idea in another way. Alternate translation: [when people get what they have wanted for a long time, it]

Support Reference: Abstract Nouns

> **ULT** **but … {is} a tree of life**
> **UST** but … they feel like they have everything that they need
> (וְעֵץ חַיִּים)

See how you translated **a tree of life** in 3:18.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hope	what they have been hoping to receive
fulfilled	when people receive

Proverbs 13:13

ULT	UST
One despising a word, it will go badly for him, but {one} fearing a command, that one will be rewarded.	*People who detest what others {try to} teach them will suffer {for doing so}, but God will reward those people who respect what he has commanded.*

ULT One despising
UST People who detest
(בָּז)

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]

Support Reference: Generic Noun Phrases

ULT a word
UST what others {try to} teach them
(לַדָּבָר)

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]

Support Reference: Metonymy

ULT it will go badly for him
UST will suffer {for doing so}
(יֵחָבֵל לוֹ)

The pronoun **it** here refers to the situation of **despising a word**. It may be helpful to clarify this for your readers. Alternate translation: [by doing that, bad things will happen to him]

Support Reference: Pronouns — When to Use Them

> ULT **that one will be rewarded**
> UST God will reward those people
> (הֽוּא יְשֻׁלָּֽם)

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 person]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
but {one} fearing	but … who respect
will be rewarded	God will reward

Proverbs 13:14

ULT	UST
The law of the wise {is} a fountain of life, to turn away from the snares of death.	*What wise people teach continuously benefits people throughout their lives. It enables people to avoid dangerous things that could kill them.*

ULT **The law of**
UST What … teach
(תּוֹרַת)

The law here does not refer to any 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]

Support Reference: Generic Noun Phrases

ULT **the wise**
UST wise people
(חֲכָם)

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]

Support Reference: Nominal Adjectives

ULT **{is} a fountain of life**
UST continuously benefits people throughout their lives
(מְקוֹר חַיִּים)

See how you translated this phrase in 10:11.

Support Reference: Metaphor

ULT **to turn away from the snares of death**
UST It enables people to avoid dangerous things that could kill them
(לָסוּר מִמּוֹקְשֵׁי מָוֶת)

Here Solomon speaks of someone avoiding dangerous situations that could result in that person dying as if that person were physically turning away from deadly **snares** that were in his path. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [to avoid deadly situations] or [to avoid dangers that are like traps that cause death]

Support Reference: Metaphor

ULT **to turn away**
UST It enables people to avoid
(לָסוּר)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The law of	What … teach
the wise	wise people
{is} a fountain of	continuously benefits
from the snares of	dangerous things

Proverbs 13:15

ULT	UST
Good insight gives favor, but the way of treacherous ones {is} permanent.	*People approve of people who are very insightful, but treacherous people are stubborn in the way that they live.*

ULT **Good insight gives favor**
UST People approve of people who are very insightful
(שֵׂכֶל־טֹוב יִתֶּן־חֵן)

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]

Support Reference: Personification

ULT **insight … favor**
UST People approve of people who are very insightful
(שֵׂכֶל & חֵן)

See how you translated the abstract nouns **insight** in 1:3 and **favor** in 3:4.

Support Reference: Abstract Nouns

ULT **but the way of**
UST but … in the way that they live
(וְדֶרֶךְ)

See how you translated this use of **way** in 1:15.

Support Reference: Metaphor

ULT **{is} permanent**
UST are stubborn
(אֵיתָן)

Here the word translated **permanent** refers to something that is unrelenting or unchanging. The idea would be that treacherous people are obstinate in their sin. If it would be helpful in your language, you could state this explicitly. Alternatively, many scholars think that a different word should be here, meaning “their destruction.” 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: [is unrelenting] or [does not change]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Good	people who are very insightful
insight	people who are very insightful
favor	People approve of

Proverbs 13:16

ULT	UST
Every prudent {one} acts with knowledge, but a stupid person displays folly.	*All clever people think carefully before they do something, but foolish people show that they are foolish {by how they act}.*

ULT **with knowledge … folly**
UST think carefully … that they are foolish {by how they act}
(בְּדַעַת & אִוֶּלֶת)

See how you translated the abstract nouns **knowledge** in 1:4 and **folly** in 5:23.

Support Reference: Abstract Nouns

ULT **displays folly**
UST show that they are foolish {by how they act}
(יִפְרֹשׂ אִוֶּלֶת)

Here Solomon refers to **a stupid person** allowing other people to know how foolish he is as if his **folly** were objects that he could spread out for other people to see. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [makes it obvious that he is foolish]

Support Reference: Metaphor

ULT **displays folly**
UST show that they are foolish {by how they act}
(יִפְרֹשׂ אִוֶּלֶת)

Here Solomon implies that **a stupid one displays folly** by how he acts. If it would be helpful in your language, you could state this explicitly. Alternate translation: [displays his folly by what he says and does]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
prudent {one}	clever people
with knowledge	think carefully
but a stupid person	but foolish people
folly	that they are foolish {by how they act}

Proverbs 13:17

ULT	UST
A wicked messenger falls into evil, but an envoy of faithfulness {causes} healing.	*Bad things happen to messengers who are not reliable, but reliable messengers make people peaceful.*

ULT A wicked messenger
UST to messengers who are not reliable
(מַלְאָךְ רָשָׁע)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT falls into evil
UST Bad things happen
(יִפֹּל בְּרָע)

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]

Support Reference: Metaphor

ULT into evil
UST Bad things
(בְּרָע)

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]

Support Reference: Metonymy

ULT **but an envoy of faithfulness**
UST but reliable messengers
(וְצִיר אֱמוּנִים)

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]

Support Reference: Possession

ULT **{causes} healing**
UST make people peaceful
(מַרְפֵּא)

Here, Solomon is speaking as if the mental well-being that **an envoy of faithfulness** causes were physical **healing**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [causes peace] or [gives his senders confidence]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wicked	who are not reliable
A … messenger	to messengers
into evil	Bad things
faithfulness	reliable

Proverbs 13:18

ULT	UST
Poverty and shame {are for} one avoiding correction, but one keeping a rebuke will be honored.	*People who do not let other people correct them will become poor and ashamed, but people respect those who let other people rebuke them {for any bad behavior}.*

ULT **Poverty and shame … correction … a rebuke**
UST correct them will become poor and ashamed … rebuke them {for any bad behavior}
(רֵישׁ וְקָלוֹן & מוּסָר & תּוֹכַחַת)

See how you translated the abstract nouns **Poverty** in 6:11, **shame** in 6:33, and **correction** and **rebuke** in 3:11.

Support Reference: Abstract Nouns

ULT **{are for} one avoiding … but one keeping**
UST People who do not let other people … but … those who let other people
(פּוֹרֵעַ & וְשׁוֹמֵר)

Here, **one avoiding** and **one keeping** refer to people who do these things in general, but not to any specific **one**. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [are for those who avoid … but those who keep]

Support Reference: Generic Noun Phrases

ULT **but one keeping**
UST but … those who let other people
(וְשׁוֹמֵר)

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]

Support Reference: Metaphor

ULT **will be honored**
UST people respect
(יְכֻבָּד)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and shame	and ashamed
correction	correct them
a rebuke	rebuke them {for any bad behavior}
will be honored	people respect

Proverbs 13:19

ULT	UST
A desire {that} occurs will be pleasing to the self, but the abomination of the stupid {is} turning away from evil.	*People feel pleasant when they get what they want, but foolish people detest refusing to do what is evil.*

ULT to the self
UST People
(לְנָפֶשׁ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT but the abomination of … from evil
UST but … detest … what is evil
(וְתוֹעֲבַת & מֵרָע)

See how you translated the abstract nouns **abomination** in 3:32 and **evil** in 1:16.

Support Reference: Abstract Nouns

ULT but the abomination of the stupid
UST but foolish people detest
(וְתוֹעֲבַת כְּסִילִים)

Solomon is using the possessive form to describe an **abomination** that relates to **stupid** people. If your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [but what stupid people consider to be an abomination]

Support Reference: Possession

ULT {is} turning away from evil
UST refusing to do what is evil
(סוּר מֵרָע)

See how you translated "turn away from evil" in 3:7.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will be pleasing	feel pleasant
to the self	People
but the abomination of	but … detest
the stupid	foolish people
from evil	what is evil

Proverbs 13:20

ULT	UST
One walking with wise ones will become wise, but one associating with stupid ones will be harmed.	*People who associate with wise people will become wise {themselves}, but people who are companions of foolish people will suffer.*

ULT **One walking … but one associating with**
UST People who associate … but people who are companions of
(הלוך & וְרֹעֶה)

One walking and **one associating with** refer to people who do these things in general. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Those who walk … but those who associate with]

Support Reference: Generic Noun Phrases

ULT **One walking**
UST People who associate
(הלוך)

See how you translated the same use of "walk" in 1:15.

Support Reference: Metaphor

ULT **will be harmed**
UST will suffer
(יֵרוֹעַ)

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 harm]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wise ones	wise people
will become wise	will become wise {themselves}
will be harmed	will suffer

Proverbs 13:21

ULT	UST
Evil will pursue the sinful, but goodness will reward the righteous.	*Bad things happen to sinful people, but good things happen to righteous people.*

ULT **Evil … goodness**
UST Bad things … good things
(רָעָה & טוֹב)

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]

Support Reference: Abstract Nouns

ULT **will pursue**
UST happen to
(תְּרַדֵּף)

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]

Support Reference: Personification

ULT **will reward**
UST happen to
(יְשֻׁלָּם)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Evil	Bad things
the sinful	sinful people
will reward	happen to
goodness	good things

ULT	UST
the righteous	righteous people

Proverbs 13:22

ULT	UST
The good will cause sons of sons to inherit, but the wealth of a sinner is stored up for the righteous.	*Good people will leave riches for their grandchildren {when they die}, but righteous people will receive the riches that sinful people have saved.*

ULT **The good … a sinner … for the righteous**
UST Good people … righteous people will receive … that sinful people
(טּוֹב & לַצַּדִּיק & חוֹטֵא)

The good, **a sinner**, and **the righteous** refer to types of people in general. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any good person … any sinner … for righteous people]

Support Reference: Generic Noun Phrases

ULT **will cause sons of sons to inherit**
UST will leave riches for their grandchildren {when they die}
(יַנְחִיל בְּנֵי־בָנִים)

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]

Support Reference: Ellipsis

ULT **sons of sons**
UST their grandchildren {when they die}
(בְּנֵי־בָנִים)

Here Solomon implies that **sons of sons** refers to the grandchildren of **The good** mentioned earlier in the verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: [their sons of sons]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but the wealth of a sinner is stored up for the righteous**
UST but righteous people will receive the riches that sinful people have saved
(וְצָפ֥וּן לַצַּדִּ֗יק חֵ֣יל חוֹטֵֽא)

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 will receive the wealth that a sinner has stored up] or [but the wealth that a sinner has stored up will go to the righteous]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The good	Good people
sons of	their grandchildren {when they die}
sons	their grandchildren {when they die}
will cause … to inherit	will leave riches for
the wealth of	the riches
a sinner	that sinful people
for the righteous	righteous people will receive

Proverbs 13:23

ULT	UST
Much food {is in} the unplowed field of poor ones, but there is {food} being swept away by no justice.	*Poor people have fields that can produce a lot of food, but unjust people take it away {from them}.*

ULT {is in} the unplowed field of
UST have fields that can produce
(נֵיר)

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 has not been prepared for food production by]

Support Reference: Translate Unknowns

ULT but there is {food} being swept away
UST but … take it away {from them}
(וְיֵשׁ נִסְפֶּה)

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 the poor ones' food being swept away]

Support Reference: Ellipsis

ULT being swept away by no justice
UST unjust people take it away {from them}
(נִסְפֶּה בְּלֹא מִשְׁפָּט)

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 injustice sweeps away]

Support Reference: Active or Passive

ULT **being swept away**
UST take it away {from them}
(נִסְפֶּה)

Here, **swept away** refers to completely removing something. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [that is removed]

Support Reference: Metaphor

ULT **by no justice**
UST unjust people
(בְּלֹא מִשְׁפָּט)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is in} the unplowed field of	have fields that can produce
being swept away	take it away {from them}
justice	unjust people

Proverbs 13:24

ULT	UST
One who withholds his rod hates his son, but one who loves him diligently seeks him {with} discipline.	*Parents who do not punish their children {for bad behavior act as if they} hate their children, but parents who {truly} love their children are careful to discipline them.*

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

UST Parents who do not punish their children {for bad behavior act as if they} hate their children, but parents who {truly} love their children are careful to discipline them

(חוֹשֵׂךְ שִׁבְטוֹ שׂוֹנֵא בְנוֹ וְאֹהֲבוֹ שִׁחֲרוֹ מוּסָר)

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, you could use more natural expressions in your language. Alternate translation: [Those who withhold their rods hate their sons, but those who love them diligently seek them with discipline]

Support Reference: Generic Noun Phrases

ULT **hates**

UST { … act as if they} hate

(שׂוֹנֵא)

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]

Support Reference: Hyperbole

ULT **his son, but one who loves him diligently seeks him**

UST their children, but parents who {truly} love their children are careful … them

(בְנוֹ וְאֹהֲבוֹ שִׁחֲרוֹ)

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]

Support Reference: When Masculine Words Include Women

> ULT **diligently seeks him {with} discipline**
> UST are careful to discipline them
> (שְׁחָרוֹ מוּסָר)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his rod	punish their children {for bad behavior … }
his son	their children … children
but one who loves him	but parents who {truly} love their
diligently seeks him	are careful … them

Proverbs 13:25

ULT	UST
A righteous {one} eating to the satisfaction of his appetite, but the stomach of the wicked will lack.	*Righteous people have enough {food} to eat and satisfy themselves, but wicked people will be hungry.*

ULT **A righteous {one} … his appetite**
UST Righteous people … themselves
(צַדִּיק & נַפְשׁוֹ)

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, you could use more natural expressions in your language. Alternate translation: [Any righteous one … that person's appetite]

Support Reference: Generic Noun Phrases

ULT **but the stomach of**
UST but wicked people
(וּבֶטֶן)

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]

Support Reference: Generic Noun Phrases

ULT **but the stomach of the wicked will lack**
UST but wicked people will be hungry
(וּבֶטֶן רְשָׁעִים תֶּחְסָר)

Here Solomon refers to **the wicked** 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 will not have enough] or [but the hunger of the wicked ones will not be satisfied]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A righteous {one}	Righteous people
the wicked	but wicked people

Proverbs 14

Proverbs 14 Chapter Introduction

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

ULT	UST
The wisest of women builds her house, but a foolish woman tears it down with her hands.	*The wisest women help their families to thrive, but foolish women ruin their families by {the foolish} things that they do.*

ULT The wisest of women builds her house
UST The wisest women help their families to thrive
(חַכְמוֹת נָשִׁים בָּנְתָה בֵיתָהּ)

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, you could use more natural expressions in your language. Alternate translation: [Those women who are most wise build their houses]

Support Reference: Generic Noun Phrases

ULT builds her house
UST help their families to thrive
(בָּנְתָה בֵיתָהּ)

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 family to prosper]

Support Reference: Metaphor

ULT but a foolish woman tears it down with her hands
UST but foolish women ruin their families by {the foolish} things that they do
(וְאִוֶּלֶת בְּיָדֶיהָ תְּהָרְסֶנּוּ)

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, you could use more natural expressions in your language. Alternate translation: [but those women who are foolish tear it down with their hands]

Support Reference: Generic Noun Phrases

ULT **tears it down**
UST ruin their families
(תֶּהֱרָסֶנּוּ)

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]

Support Reference: Metaphor

ULT **with her hands**
UST by {the foolish} things that they do
(בְּיָדֶיהָ)

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] or [by what she does]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The wisest of	wisest
her house	their families
but a foolish woman	but foolish women

Proverbs 14:2

ULT	UST
The one walking in his uprightness fears Yahweh, but the one crooked in his ways despises him.	*People who behave uprightly {show that they} greatly revere Yahweh, but people who behave deceptively {show that they} detest Yahweh.*

ULT **The one walking in his uprightness … but the one crooked in his ways**
UST People who behave uprightly … but people who behave deceptively
(הוֹלֵךְ בְּיָשְׁרוֹ & וּנְלוֹז דְּרָכָיו)

One walking, **his**, and **the one crooked** refers to types of people in general, not to any specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any person who walks in uprightness … but any person who is crooked in his ways]

Support Reference: Generic Noun Phrases

ULT **The one walking in his uprightness**
UST People who behave uprightly
(הוֹלֵךְ בְּיָשְׁרוֹ)

Here Solomon refers to someone behaving in a upright manner as if that person were **walking 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]

Support Reference: Metaphor

ULT **but the one crooked in his ways**
UST but people who behave deceptively
(וּנְלוֹז דְּרָכָיו)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in his uprightness	uprightly
fears	{show that they} greatly revere

ULT	UST
Yahweh	Yahweh

Proverbs 14:3

ULT	UST
In the mouth of a fool {is} a rod of pride, but the lips of the wise ones will preserve them.	*What foolish people say causes others to punish them for being proud, but what wise people say protects them.*

ULT In the mouth of a fool {is} a rod of pride
UST What foolish people say causes others to punish them for being proud
(בְּפִי־אֱוִיל חֹטֶר גַּאֲוָה)

In this clause, Solomon refers to what **a fool** says with his **mouth** resulting in him being punished with **a rod** as if he were offering the rod for his punishment along with the words that come out of 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]

Support Reference: Metaphor

ULT In the mouth of a fool
UST What foolish people say
(בְּפִי־אֱוִיל)

Here, **mouth** represents what a person says with his mouth. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [In what a fool says]

Support Reference: Metonymy

ULT {is} a rod of pride
UST causes others to punish them for being proud
(חֹטֶר גַּאֲוָה)

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]

Support Reference: Possession

ULT **but the lips of**
UST but what … say
(וְשִׂפְתֵי)

See how you translated the same use of **lips** in 10:21.

Support Reference: Metonymy

ULT **will preserve them**
UST protects them
(תִּשְׁמוּרֵם)

Alternate translation: [will keep them from harm] or [will keep them safe]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a fool	foolish people
{is} a rod of	causes others to punish them
pride	for being proud
the wise ones	wise people

Proverbs 14:4

ULT	UST
Where there are no cattle {is} a trough of cleanness, but an abundance of produce {is} by the strength of an ox.	*If a man has no oxen {to plow his field}, he does not need to put grain in their feedbox, but if he has oxen, they will enable {him to produce} an abundant crop.*

ULT **{is} a trough of cleanness**
UST he does not need to put grain in their feedbox
(אֵבוּס בָּקָר)

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]

Support Reference: Possession

ULT **{is} a trough of**
UST in their feedbox
(אֵבוּס)

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]

Support Reference: Translate Unknowns

ULT **but an abundance of**
UST but … { … to produce} an abundant crop
(וְרֶבֶ)

See how you translated the abstract noun **abundance** in 5:23.

Support Reference: Abstract Nouns

> ULT **{is} by the strength of an ox**
> UST if he has oxen, they will enable {him … }
> (בְּכֹ֣חַ שׁ֑וֹר)

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]

Support Reference: Ellipsis

> ULT **{is} by the strength of an ox**
> UST if he has oxen, they will enable {him … }
> (בְּכֹ֣חַ שׁ֑וֹר)

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]

Support Reference: Metonymy

> ULT **an ox**
> UST if he has oxen
> (שׁ֑וֹר)

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.

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
cattle	oxen {to plow his field}
produce	but … { … to produce} an abundant crop
an ox	if he has oxen

Proverbs 14:5

ULT	UST
A witness of faithfulness will not lie, but a witness of falsehood breathes out lies.	*Honest witnesses do not lie, but dishonest witnesses lie easily.*

ULT A witness of faithfulness
UST Honest witnesses
(עֵד אֱמוּנִים)

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]

Support Reference: Possession

ULT a witness of falsehood
UST dishonest witnesses
(עֵד שָׁקֶר)

See how you translated this phrase in 6:19.

Support Reference: Possession

ULT but … breathes out lies
UST but … lie easily
(וְיָפִיחַ כְּזָבִים)

See how you translated **breathes out lies** in 6:19.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A witness of	witnesses
faithfulness	Honest
will … lie	do … lie
a witness of	witnesses
falsehood	dishonest
lies	lie

Proverbs 14:6

ULT	UST
A mocker seeks wisdom and there is none, but knowledge is easy for the understanding one.	*People who ridicule {other people} try to become wise and fail to do so, but people who understand {what is right} learn things easily.*

ULT A mocker … for the understanding one
UST People who ridicule {other people} … people who understand {what is right}
(לֵ֭ץ & לְנָבוֹן)

See how you translated **a mocker** in 9:7 and **the understanding one** in 1:5.

Support Reference: Generic Noun Phrases

ULT seeks
UST try to become
(בְּקֶשׁ)

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.

Support Reference: Metaphor

ULT wisdom … but knowledge
UST wise … but … learn things
(חָכְמָה & וְדַעַת)

See how you translated the abstract nouns **wisdom** in 1:2 and **knowledge** in 1:4.

Support Reference: Abstract Nouns

ULT and there is none
UST and fail to do so
(וְאָ֑יִן)

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 cannot find it] or [and there is no wisdom for him]

Support Reference: Assumed Knowledge and Implicit Information

ULT but knowledge
UST but … learn things
(וָדָֽעַת)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A mocker	People who ridicule {other people}
seeks	try to become
wisdom	wise
but knowledge	but … learn things
for the understanding one	people who understand {what is right}

Proverbs 14:7

ULT	UST
Go before a man of stupidity, and you will not know lips of knowledge.	*If you associate with foolish people, you will not learn {anything} from knowledgeable people.*

ULT Go before a man of stupidity, and you will not know lips of knowledge
UST If you associate with foolish people, you will not learn {anything} from knowledgeable people
(לֵךְ מִנֶּגֶד לְאִישׁ כְּסִיל וּבַל־יָדַעְתָּ שִׂפְתֵי־דָעַת)

Here, **Go** is an imperative, but it begins a conditional statement rather than a command. It is a warning; it is not something that Solomon wants anyone to do. Use a form in your language that communicates a conditional statement. Alternate translation: [If you go before a man of stupidity, then you will not know lips of knowledge]

Support Reference: Imperatives — Other Uses

ULT Go before
UST If you associate with
(לֵךְ מִנֶּגֶד)

Here, **Go before** means to go into the presence of this person, not to go somewhere in front of this person or to go somewhere in advance of this person. Alternate translation: [Go into the presence of]

Support Reference: Assumed Knowledge and Implicit Information

ULT a man of stupidity
UST foolish people
(לְאִישׁ כְּסִיל)

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]

Support Reference: Possession

ULT **a man of**
UST people
(לְאִישׁ)

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]

Support Reference: Generic Noun Phrases

ULT **lips of knowledge**
UST from knowledgeable people
(שִׂפְתֵי־דָעַת)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
stupidity	foolish
you will … know	you will … learn {anything}
knowledge	from knowledgeable people

Proverbs 14:8

ULT	UST
The wisdom of a prudent {one} is to understand his way, but the folly of the stupid {is} deceit.	*People who have good sense know that it is wise to understand {the consequences of} what they do, but stupid people deceive {themselves and others}, which is foolish.*

ULT The wisdom of … but the folly of … {is} deceit
UST know that it is wise … but … deceive {themselves and others}, which is foolish
(חָכְמַת & וְאִוֶּלֶת & מִרְמָה)

See how you translated the abstract nouns **wisdom** in 1:2, **folly** in 5:23, and **deceit** in 11:1.

Support Reference: Abstract Nouns

ULT a prudent {one}
UST People who have good sense
(עָרוּם)

See how you translated this phrase in 12:16.

Support Reference: Nominal Adjectives

ULT his way
UST {the consequences of} what they do
(דַּרְכּוֹ)

See how you translated the same use of **way** in 1:15.

Support Reference: Metaphor

ULT the stupid
UST stupid people
(כְּסִילִים)

Solomon is using the adjective **stupid** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [foolish people]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The wisdom of	know that it is wise
a prudent {one}	People who have good sense

ULT	UST
is to understand	to understand
but the folly of	but … which is foolish
the stupid	stupid people
{is} deceit	deceive {themselves and others}

Proverbs 14:9

ULT	UST
The foolish mock the guilt offering, but among the upright {is} favor.	*Foolish people scorn people who make amends with Yahweh after sinning, but Yahweh approves of people who do what is right.*

ULT **the guilt offering**
UST people who make amends with Yahweh after sinning
(אָשָׁם)

Mocking **the guilt offering** implies that **The foolish 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{is} favor**
UST Yahweh approves of
(רָצוֹן)

See how you translated **favor** in 3:4.

Support Reference: Abstract Nouns

ULT **{is} favor**
UST Yahweh approves of
(רָצוֹן)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The foolish	Foolish people
mock	scorn
the guilt offering	people who make amends with Yahweh after sinning
the upright	but … people who do what is right
{is} favor	Yahweh approves of

Proverbs 14:10

ULT	UST
A heart knows the bitterness of itself, and in its joy a stranger will not share.	*Only you truly know how miserable you are, and only you truly know how joyful you are.*

ULT **A heart**
UST Only you
(לֵּב)

Here, the **heart** represents where a person's feelings exist. You may have a comparable expression in your language, or you could state the meaning plainly. Alternate translation: [The inner being of a person]

Support Reference: Metaphor

ULT **the bitterness of … and in its joy**
UST how miserable … and … how joyful you are
(מָרַ֣ת & וּבְשִׂמְחָתוֹ)

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,]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
knows	truly know
and in its joy	and … how joyful you are

Proverbs 14:11

ULT	UST
The house of the wicked will be destroyed, but the tent of the upright will flourish.	*The families of wicked people will die out, but the families of upright people will thrive.*

ULT **The house of … but the tent of**
UST The families of … but the families of
(בַּיִת & וְאֹהֶל)

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]

Support Reference: Metonymy

ULT **will be destroyed**
UST will die out
(יִשָּׁמֵד)

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]

Support Reference: Active or Passive

ULT **will flourish**
UST will thrive
(יַפְרִיחַ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The house of	The families of
the wicked	wicked people
will be destroyed	will die out
but the tent of	but the families of
the upright	upright people

Proverbs 14:12

ULT	UST
There is a straight road to the face of a man, but its end {is} the ways of death.	*There is a way to do things that is easy and convenient for people, but in the end, doing things that way will cause them to die.*

ULT a straight road
UST a way to do things that is easy
(דֶּרֶךְ יָשָׁר)

Solomon is speaking of how a person lives as if that were a **road** or path that the person was walking along. Here, **straight** refers to the road being easy rather than being morally right. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [an easy way to live]

Support Reference: Metaphor

ULT to the face of a man
UST and convenient for people
(לִפְנֵי־אִישׁ)

Here, **to the face of** refers to what is directly in front of a person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [right in front of a man]

Support Reference: Metonymy

ULT a man
UST for people
(אִישׁ)

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]

Support Reference: Generic Noun Phrases

ULT but its end
UST but in the end
(וְאַחֲרִיתָהּ)

Here, the **end** of this **road** refers to the final result of living in this way. If it would be helpful in your language, you could state this explicitly. Alternate translation: [but its result]

Support Reference: Metaphor

> ULT **{is} the ways of death**
> UST doing things that way will cause them to die
> (דַּרְכֵי־מָֽוֶת)

Here Solomon uses **ways** to refer to the destiny of those people who live according to what they have chosen as **a straight road**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [is the destiny of death]

Support Reference: Metaphor

> ULT **{is} the ways of death**
> UST doing things that way will cause them to die
> (דַּרְכֵי־מָֽוֶת)

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]

Support Reference: Possession

Proverbs 14:13

ULT	UST
Even in laughter a heart may ache, and the end of joy {may be} grief.	*People who are laughing may still be suffering, and people who feel joyful may ultimately feel sad.*

ULT in laughter … joy {may be} grief
UST who are laughing … people who feel joyful may … feel sad
(בִּשְׂחֹוק & שִׂמְחָה תוּגָה)

If your language does not use abstract nouns for the ideas of **laughter**, **joy**, and **grief**, you could express the same ideas in other ways. Alternate translation: [when laughing … feeling joyful may be feeling sad]

Support Reference: Abstract Nouns

ULT a heart
UST People
(לֵב)

Here, the **heart** represents where a person's feelings exist. You may have a comparable expression in your language, or you could state the meaning plainly. See how you translated the same use of **heart** in 14:10. Alternate translation: [a person's inner being]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
joy	people who feel joyful

Proverbs 14:14

ULT	UST
A backsliding heart will be filled from his ways, but a good man, from his deeds.	*People who refuse {to live righteously} will receive {from Yahweh} what they deserve {from living that way}; and good people {will also receive from Yahweh} what they deserve {from living the good way}.*

ULT **A backsliding heart … a good man**
UST People who refuse {to live righteously} … good people
(סֹוג לֵב & אִישׁ טֹוב)

A backsliding heart and **a good man** each refer to types of people in general, not to specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any person backsliding in heart … any good person]

Support Reference: Generic Noun Phrases

ULT **A backsliding heart**
UST People who refuse {to live righteously}
(סֹוג לֵב)

Here Solomon refers to the person who has stopped behaving righteously and is now behaving wickedly as if that person were a **backsliding heart**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [The person who stops living righteously]

Support Reference: Metaphor

ULT **will be filled**
UST will receive {from Yahweh}
(יִשְׂבַּע)

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]

Support Reference: Active or Passive

> ULT **will be filled**
> UST will receive {from Yahweh}
> (יִשָּׂבַע)

In this clause, the word translated **filled** implies that the person who has decided to live unrighteously 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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **from his ways**
> UST what they deserve {from living that way}
> (מִדְּרָכָיו)

See how you translated the same use of **ways** in 3:6.

Support Reference: Metaphor

> ULT **but a good man, from his deeds**
> UST and good people {will also receive from Yahweh} what they deserve {from living the good way}
> (וּמֵעָלָיו אִישׁ טוֹב)

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 deeds]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	good

Proverbs 14:15

ULT	UST
A naive one believes every word, but a prudent {one} considers his step.	*Naive people believe whatever people say, but smart people think carefully about what they do.*

ULT **A naive one … but a prudent {one}**
UST Naive people … but smart people
(פֶּתִי & עָרוּם)

A naive one and **a prudent one** refer to types of people in general, not to specific people. If it would be helpful, you could use more natural expressions in your language. See how you translated **a prudent one** in 12:16. Alternate translation: [Any naive person … but any prudent person]

Support Reference: Generic Noun Phrases

ULT **word**
UST people say
(דָּבָר)

See how you translated the same use of **word** in 12:25.

Support Reference: Metonymy

ULT **his step**
UST what they do
(לַאֲשֻׁרוֹ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
believes	believe
but a prudent {one}	but smart people

Proverbs 14:16

ULT	UST
A wise {one} fears and turns away from trouble, but a stupid {one} interferes and is confident.	*Wise people are careful and avoid doing things that annoy {others}, but foolish people confidently interfere {in other people's business}.*

ULT **A wise {one} … but a stupid {one}**
UST Wise people … but foolish people
(חָכָם & כְּסִיל)

See how you translated **a wise one** in 1:5 and **a stupid one** in 10:18.

Support Reference: Generic Noun Phrases

ULT **and turns away from trouble**
UST and avoid doing things that annoy {others}
(וְסָר מֵרָע)

Solomon is speaking as if **trouble** were an object that **A wise one** physically **turns away** to walk in a different direction from. He means that he decides not to join in situations that could get him into trouble. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and does not take part in troubling situations]

Support Reference: Metaphor

ULT **interferes and is confident**
UST confidently interfere {in other people's business}
(מִתְעַבֵּר וּבוֹטֵחַ)

The phrase **interferes and is confident** expresses a single idea. The word **confident** tells more about how the stupid one **interferes**. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [carelessly intrudes] or [overconfidently interferes]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A wise {one}	Wise people
fears	are careful
from trouble	doing things that annoy {others}

ULT	UST
but a stupid {one}	but foolish people

Proverbs 14:17

ULT	UST
{One} short of nostrils does folly, and a man of schemes is hated.	*People who quickly become angry act foolishly, and people hate those who plan to do evil things.*

ULT {One} short of nostrils
UST People who quickly become angry
(קְצַר־אַפַּיִם)

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]

Support Reference: Idiom

ULT {One} short of nostrils … and a man of schemes
UST People who quickly become angry … and … those who plan to do evil things
(קְצַר־אַפַּיִם & וְאִישׁ מְזִמּוֹת)

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, you could use more natural expressions in your language. 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]

Support Reference: Generic Noun Phrases

ULT folly
UST foolishly
(אִוֶּלֶת)

See how you translated the abstract noun **folly** in 5:23.

Support Reference: Abstract Nouns

ULT **and a man of schemes**
UST and … those who plan to do evil things
(וְאִישׁ מְזִמּוֹת)

See how you translated **a man of schemes** in 12:2.

Support Reference: Possession

ULT **is hated**
UST people hate
(יִשָּׂנֵא)

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.

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
folly	foolishly

Proverbs 14:18

ULT	UST
Simpletons inherit folly, but the prudent will wear a crown of knowledge.	*Naive people only acquire foolish habits, but the reward for clever people is what they know.*

ULT inherit folly
UST only acquire foolish habits
(נָחַלוּ & אִוֶּלֶת)

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]

Support Reference: Metonymy

ULT folly … knowledge
UST foolish habits … is what they know
(אִוֶּלֶת & דָּעַת)

See how you translated the abstract nouns **folly** in 5:23 and **knowledge** in 1:4.

Support Reference: Abstract Nouns

ULT will wear a crown of knowledge
UST the reward for … is what they know
(יַכְתִּרוּ דָּעַת)

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 that they wore]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
inherit	only acquire
folly	foolish habits
but the prudent	but … clever people
will wear a crown of	the reward for

ULT	UST
knowledge	is what they know

Proverbs 14:19

ULT	UST
The evil will bow down to the face of the good, and the wicked at the gates of the righteous one.	*{Some day} evil people will {respectfully} bow in front of good people, and wicked people will bow at the doors of {the houses where} righteous people {dwell}.*

ULT **will bow down**
UST Some day … will {respectfully} bow
(שַׁחוּ)

To **bow 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]

Support Reference: Symbolic Action

ULT **to the face of**
UST in front of
(לִפְנֵי)

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]

Support Reference: Metonymy

ULT **and the wicked at the gates of the righteous one**
UST and wicked people will bow at the doors of {the houses where} righteous people {dwell}
(וְרְשָׁעִים עַל־שַׁעֲרֵי צַדִּיק)

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 wicked will bow down at the gates of the righteous one]

Support Reference: Ellipsis

ULT **at the gates of**
UST will bow at the doors of {the houses where} … dwell
(עַל־שַׁעֲרֵי)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the righteous one**
UST righteous people
(צַדִּיק)

See how you translated the same use of this phrase in 10:3.

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The evil	evil people
will bow down	Some day … will {respectfully} bow
the good	good people
and the wicked	and wicked people
the gates of	at the doors of {the houses where} … dwell
the righteous one	righteous people

Proverbs 14:20

ULT	UST
One who is poor is hated even by his neighbor, but those who love the rich {are} many.	*Even the friends of poor people despise them, but rich people have many friends.*

ULT One who is poor … by his neighbor … the rich
UST the friends of poor people … them … rich people
(לְרֵעֵהוּ & רָשׁ & עָשִׁיר)

The expressions **One who is poor**, **his neighbor**, and **the rich** each refer to types of people in general, not to specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any person who is poor … by that person's neighbors … any rich person]

Support Reference: Generic Noun Phrases

ULT One who is poor is hated even by his neighbor
UST Even the friends of poor people despise them
(גַּם־לְרֵעֵהוּ יִשָּׂנֵא רָשׁ)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
by his neighbor	the friends of
but those who love	but … friends

Proverbs 14:21

ULT	UST
The one despising his neighbor sins, but the one who shows favor to the lowly, happy {is} he.	*It is sinful to despise your {poor} neighbors, but God is pleased with those who do kind things for poor people.*

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

UST It is sinful to despise your {poor} neighbors, but God is pleased with those who do kind things for poor people

(בָּז־לְרֵעֵהוּ חוֹטֵא וּמְחוֹנֵן עניים אַשְׁרָיו)

The one despising, **his neighbor**, **the one who shows favor**, and **he** refer to types of people in general, not to specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any person who despises that person's neighbors sins, but any person who shows favor to lowly people, happy is that person]

Support Reference: Generic Noun Phrases

ULT **but the one who shows favor to**

UST but … who do kind things

(וּמְחוֹנֵן)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his neighbor	your {poor} neighbors
sins	It is sinful
but the one who shows favor to	but … who do kind things
the lowly	for poor people
happy {is} he	God is pleased with those

Proverbs 14:22

ULT	UST
Do not devisers of evil go astray? But covenant faithfulness and trustworthiness {are} devisers of good.	*People who plan to act wickedly are surely doing the wrong thing with their lives, but people who plan to do what is good are faithful and trustworthy people.*

ULT **Do not devisers of evil go astray**
UST People who plan to act wickedly are surely doing the wrong thing with their lives
(הֲלוֹא־יִתְעוּ חֹרְשֵׁי רָע)

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!]

Support Reference: Rhetorical Question

ULT **evil … But covenant faithfulness and trustworthiness … good**
UST wickedly … but … what is good are faithful and trustworthy people
(רָע וְחֶסֶד וֶאֱמֶת & טוֹב)

See how you translated the abstract nouns **evil** in 1:16, **covenant faithfulness** and **trustworthiness** in 3:3, and **good** in 11:27.

Support Reference: Abstract Nouns

ULT **But covenant faithfulness and trustworthiness {are} devisers of good**
UST but people who plan to do what is good are faithful and trustworthy people
(וְחֶסֶד וֶאֱמֶת חֹרְשֵׁי טוֹב)

The relationship between **covenant faithfulness and trustworthiness** and **devisers of good** is unspecified. This line could mean: (1) **covenant faithfulness and trustworthiness** are characteristics of the **devisers of good**. Alternate translation: [But devisers of good show covenant faithfulness and trustworthiness] or (2) **covenant faithfulness and trustworthiness** are benefits that **devisers of good** will receive from others. Alternate translation: [But covenant faithfulness and trustworthiness will benefit devisers of good]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	wickedly
But covenant faithfulness	but … are faithful

ULT	UST
and trustworthiness	and trustworthy people
good	what is good

Proverbs 14:23

ULT	UST
With all toil is profit, but the word of lips {is} only for lack.	*If people work hard, they will gain from it, but if people {only} talk, they will remain poor.*

ULT **toil … profit … is … for lack**
UST If people work hard … gain from it … remain poor
(עָצָב & מוֹתָר & לְמַחְסוֹר)

See how you translated the abstract nouns “toils” in 5:10, **profit** in 3:14, and **lack** in 6:11.

Support Reference: Abstract Nouns

ULT **but the word of lips**
UST but if people {only} talk
(וּדְבַר־שְׂפָתַיִם)

Here Solomon implies that this refers to **the word 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but the word of lips**
UST but if people {only} talk
(וּדְבַר־שְׂפָתַיִם)

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]

Support Reference: Possession

ULT **but the word of lips**
UST but if people {only} talk
(וּדְבַר־שְׂפָתַיִם)

Here, **the word of lips** represents what people say by using their lips. If it would be helpful in your language, you could use an equivalent expression or plain language. See how you translated the similar use of **word** in 12:25. Alternate translation: [but just talking]

Support Reference: Metonymy

> ULT **{is} only for lack**
> UST they will remain poor
> (אַךְ־לְמַחְסוֹר)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
profit	gain from it

Proverbs 14:24

ULT	UST
The crown of the wise ones {is} their riches; the folly of stupid ones {is} folly.	*A reward of being wise is to become rich, but because stupid people are foolish, they {only} become more foolish.*

ULT **The crown of**
UST A reward
(עֲטֶרֶת)

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]

Support Reference: Metaphor

ULT **the folly of stupid ones**
UST but because stupid people are foolish
(אִוֶּלֶת כְּסִילִים)

See how you translated this phrase in 14:8.

Support Reference: Abstract Nouns

ULT **the folly of … {is} folly**
UST but because … are foolish, they {only} become more foolish
(אִוֶּלֶת & אִוֶּלֶת)

See how you translated the abstract noun **folly** in 5:23.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The crown of	A reward
the wise ones	of being wise
the folly of	but because … are foolish
stupid ones	stupid people
{is} folly	they {only} become more foolish

Proverbs 14:25

ULT	UST
A witness of truth rescues lives, but a fraud breathes out lies.	*Truthful witnesses save people from dying, but deceptive people tell lies {that cause harm to people}.*

ULT A witness of truth
UST Truthful witnesses
(עֵד אֱמֶת)

See how you translated the same use of **A witness of** in 14:5.

Support Reference: Possession

ULT but … breathes out lies
UST but … tell lies {that cause harm to people}
(וְיָפֵחַ כְּזָבִים)

See how you translated **breathes out lies** in 6:19.

Support Reference: Idiom

ULT lies
UST lies {that cause harm to people}
(כְּזָבִים)

The implication is that these **lies** are false accusations that harm people. You could include this information if that would be helpful to your readers, as in the UST.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A witness of	witnesses
rescues	save people from dying
a fraud	deceptive people
lies	lies {that cause harm to people}

Proverbs 14:26

ULT	UST
In the fear of Yahweh {is} strong confidence, and for his sons he will be a refuge.	*People who revere Yahweh are completely confident {that he will protect them}. Yahweh will also protect their children.*

ULT In the fear of Yahweh {is} strong confidence
UST People who revere Yahweh are completely confident {that he will protect them}
(בְּיִרְאַ֣ת יְהוָ֣ה מִבְטַח־עֹ֑ז)

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: [People who fear Yahweh have strong confidence in him] or [By fearing Yahweh, people have strong confidence in him]

Support Reference: Metaphor

ULT In the fear of Yahweh
UST People who revere Yahweh
(בְּיִרְאַ֣ת יְהוָ֣ה)

See how you translated **the fear of Yahweh** in 1:7.

Support Reference: Possession

ULT is … confidence
UST are … confident {that he will protect them}
(מִבְטַח)

See how you translated the abstract noun **confidence** in 3:26.

Support Reference: Abstract Nouns

ULT and for his sons
UST their children
(וּלְבָנָ֗יו)

Here, **his** refers to any person who fears Yahweh. Alternate translation: [and for the sons of the person who fears Yahweh]

Support Reference: Pronouns — When to Use Them

ULT **and for his sons**
UST their children
(וּלְבָנָיו)

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]

Support Reference: When Masculine Words Include Women

ULT **he will be a refuge**
UST Yahweh will also protect
(יִהְיֶה מַחְסֶה)

The pronoun **he** refers to: (1) Yahweh. Alternate translation: [Yahweh will be a refuge] or (2) the fear of Yahweh. Alternate translation: [that fear will be their refuge]

Support Reference: Pronouns — When to Use Them

ULT **a refuge**
UST Yahweh will also protect
(מַחְסֶה)

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 them]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In the fear of	People who revere
Yahweh	Yahweh
and for his sons	their children
a refuge	Yahweh will also protect

Proverbs 14:27

ULT	UST
The fear of Yahweh {is} a fountain of life, to turn away from the snares of death.	*Reverently fearing Yahweh is like having a refreshing spring that enables people to live well. It enables people to avoid what could kill them.*

ULT The fear of Yahweh
UST Reverently fearing Yahweh
(יִרְאַת יְהוָה)

See how you translated this phrase in 1:7 and in the previous verse.

Support Reference: Possession

ULT {is} a fountain of life
UST is like having a refreshing spring that enables people to live well
(מְקוֹר חַיִּים)

See how you translated **a fountain of life** in 10:11 and 13:14.

Support Reference: Metaphor

ULT to turn away from the snares of death
UST It enables people to avoid what could kill them
(לָסוּר מִמּוֹקְשֵׁי מָוֶת)

See how you translated the same clause in 13:14.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The fear of	Reverently fearing
Yahweh	Yahweh
{is} a fountain of	is like having a refreshing spring that enables people
from the snares of	what could kill them

Proverbs 14:28

ULT	UST
With the abundance of people {is} the majesty of a king, but with the end of the population {comes} the ruin of the ruler.	*Kings who rule over many people are glorious, but kings who have no people {to rule over} have nothing.*

ULT With the abundance of people {is} the majesty of a king
UST Kings who rule over many people are glorious
(בְּרֹב־עָם הַדַּרַת־מֶלֶךְ)

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]

Support Reference: Abstract Nouns

ULT a king … the ruler
UST Kings who rule over … kings
(מֶלֶךְ & רָזוֹן)

Here, **a king** and **the ruler** both refer to people who rule over others in general, not to specific kings. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [any king … any ruler]

Support Reference: Generic Noun Phrases

ULT but with the end of
UST but … who have no
(וּבְאֶפֶס)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} the majesty of	are glorious
a king	Kings who rule over
{comes} the ruin of	have nothing
the ruler	kings

Proverbs 14:29

ULT	UST
One long of nostrils {is} abundant {in} understanding, but one short of spirit lifts up folly.	*People who do not become angry quickly are very wise, but people who become angry quickly show everyone how foolish they are.*

ULT **One long of nostrils … but one short of spirit**
UST People who do not become angry quickly … but people who become angry quickly
(אֶֽרֶךְ אַפַּ֗יִם & וְקִצַּר־רֽוּחַ)

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, you could use more natural expressions in your language. Alternate translation: [Any person long of nostrils … but any person short of spirit]

Support Reference: Generic Noun Phrases

ULT **One long of nostrils**
UST People who do not become angry quickly
(אֶֽרֶךְ אַפַּ֗יִם)

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]

Support Reference: Idiom

ULT **understanding … folly**
UST wise … how foolish they are
(תְּבוּנָ֑ה & אִוֶּלֶת)

See how you translated the abstract nouns **understanding** in 1:2 and **folly** in 5:23.

Support Reference: Abstract Nouns

ULT **but one short of spirit**
UST but people who become angry quickly
(וּקְצַר־רֽוּחַ)

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]

Support Reference: Idiom

ULT **lifts up**
UST show everyone
(מֵרִים)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
understanding	wise
spirit	but people who become angry quickly
lifts up	show everyone
folly	how foolish they are

Proverbs 14:30

ULT	UST
A heart of healing {is} life to bodies, but envy {is} the decay of bones.	*Feeling peaceful makes a person's body healthy, but envying others {makes a person's body unhealthy, like something that} rots a person's bones.*

ULT **A heart of healing**
UST Feeling peaceful
(לֵ֣ב מַרְפֵּ֣א)

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]

Support Reference: Possession

ULT **A heart of healing**
UST Feeling peaceful
(לֵ֣ב מַרְפֵּ֣א)

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. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [A peaceful liver] or [A tranquil mind]

Support Reference: Metonymy

ULT **A heart of**
UST Feeling
(לֵ֣ב)

A heart of healing refers to people's hearts in general, not to a specific **heart**. If it would be helpful, you could use a more natural expression in your language. Alternate translation: [Any heart of … any body]

Support Reference: Generic Noun Phrases

ULT **{is} life to bodies**
UST makes a person's body healthy
(חַיֵּי בָשָׂרִים)

Here, **life to bodies** 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but envy {is} the decay of bones**
UST but envying others {makes a person's body unhealthy, like something that} rots a person's bones
(וּרְקָב עֲצָמוֹת קִנְאָה)

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]

Support Reference: Metaphor

ULT **envy**
UST envying others
(קִנְאָה)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
envy	envying others

Proverbs 14:31

ULT	UST
An oppressor of a lowly one taunts his maker, but one showing favor to a needy one honors him.	*People who make poor people suffer ridicule Yahweh, who made them, but people who are kind to needy people respect Yahweh.*

ULT **An oppressor of a lowly one … his maker … one showing favor to a needy one**
UST People who make poor people suffer … Yahweh, who made them … people who are kind to needy people
(עָשַׁק דָּל & עֹשֵׂהוּ & חֹנֵן אֶבְיוֹן)

An 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, you could use more natural expressions in your language. Alternate translation: [Any oppressor of any lowly person … that person's maker … any person who shows favor to any needy person]

Support Reference: Generic Noun Phrases

ULT **a lowly one**
UST poor people
(דָּל)

The phrase **lowly one** refers to a poor person. See how you translated the same use of "lowly ones" in 10:15.

Support Reference: Metaphor

ULT **taunts his maker**
UST ridicule Yahweh, who made them
(חֵרֵף עֹשֵׂהוּ)

Since God made the lowly person in his image, to disrespect God's work is to disrespect God. So in that sense, oppressing a lowly person is the same as taunting God. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [disrespects the one who made him]

Support Reference: Metaphor

ULT **his maker**
UST Yahweh, who made them
(עֹשֵׂהוּ)

The pronoun **his** refers to the **lowly one**. It may be helpful to clarify this for your readers. Alternate translation: [the one who made the lowly one]

Support Reference: Pronouns — When to Use Them

ULT **his maker**
UST Yahweh, who made them
(עֹשֵׂהוּ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but … honors him**
UST but … respect Yahweh
(וּמְכַבְּדוֹ)

Here, **him** refers to Yahweh. If it would be helpful in your language, you could state this explicitly. Alternate translation: [but … honors Yahweh]

Support Reference: Pronouns — When to Use Them

ULT **one showing favor to**
UST people who are kind to
(חֹנֵן)

See how you translated the same use of "shows favor to" in 14:21.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a lowly one	poor people
his maker	Yahweh, who made them
one showing favor to	people who are kind to
but … honors him	but … respect Yahweh

Proverbs 14:32

ULT	UST
By his evil the wicked {one} is thrust down, but the righteous {one} finds refuge in his death.	*Wicked people destroy themselves by doing evil things, but righteous people are safe {even} when they die.*

ULT **By his evil the wicked {one} … the righteous {one} … in his death**
UST Wicked people … evil things … righteous people … {even} when they die
(בָּרָעָתוֹ & רָשָׁע & בְּמוֹתָו צַדִּיק)

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]

Support Reference: Generic Noun Phrases

ULT **By his evil … in his death**
UST evil things … {even} when they die
(בָּרָעָתוֹ & בְּמוֹתָו)

See how you translated the abstract nouns **evil** in 1:16 and **death** in 2:18.

Support Reference: Abstract Nouns

ULT **is thrust down**
UST destroy themselves by doing
(יִדָּחֶה)

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]

Support Reference: Active or Passive

ULT **is thrust down**
UST destroy themselves by doing
(יִדָּחֶה)

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]

Support Reference: Metaphor

ULT **but the righteous {one} finds refuge**
UST but righteous people are safe
(וְחֹסֶה & צַדִּיק)

Here Solomon speaks of **refuge** as if it were an object that someone **finds**. He means that someone becomes safe or protected. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [but the righteous one is protected]

Support Reference: Metaphor

ULT **in his death**
UST {even} when they die
(בְּמוֹתָו)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
By his evil	evil things
the wicked {one}	Wicked people
but … finds refuge	but … are safe
the righteous {one}	righteous people

Proverbs 14:33

ULT	UST
In the heart of the understanding one rests wisdom, and in the midst of the stupid she will be known.	*Understanding people think wisely, but when one is among foolish people what is wise is {especially} obvious.*

ULT In the heart of the understanding one rests wisdom
UST Understanding people think wisely
(בְּלֵב־נָבוֹן תָּנוּחַ חָכְמָה)

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]

Support Reference: Metaphor

ULT the understanding one
UST Understanding people
(נָבוֹן)

See how you translated **the understanding one** in 1:5.

Support Reference: Generic Noun Phrases

ULT wisdom
UST wisely
(חָכְמָה)

See how you translated the abstract noun **wisdom** in 1:2.

Support Reference: Abstract Nouns

ULT she will be known
UST what is wise is {especially} obvious
(תִּוָּדֵֽעַ)

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]

Support Reference: Active or Passive

> ULT **she will be known**
> UST what is wise is {especially} obvious
> (תִּוָּדֵֽעַ)

Here, **she** refers to **wisdom**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [wisdom will be known]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the understanding one	Understanding people
wisdom	wisely
the stupid	foolish people
she will be known	what is wise is {especially} obvious

Proverbs 14:34

ULT	UST
Righteousness raises a nation, but sin {is} shame for peoples.	*Acting righteously makes a country great, but acting sinfully disgraces communities.*

ULT Righteousness … but sin {is} shame
UST Acting righteously … but acting sinfully disgraces
(צְדָקָה & וְחֶסֶד חַטָּאת)

See how you translated the abstract nouns **Righteousness** in 1:3, **sin** in 5:22, and **shame** in 6:33.

Support Reference: Abstract Nouns

ULT raises a nation
UST makes a country great
(תְּרוֹמֵם־גּוֹי)

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]

Support Reference: Metaphor

ULT for peoples
UST communities
(לְאֻמִּים)

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.

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Righteousness	Acting righteously
a nation	a country
sin	acting sinfully
but … {is} shame	but … disgraces

Proverbs 14:35

ULT	UST
The delight of a king {is} for the servant who has insight, but his rage is {for} one who acts shamefully.	*Insightful servants please their kings, but kings are furious with {servants} who act disgracefully.*

ULT The delight of … who has insight, but his rage
UST Insightful … please … but kings … furious
(וְרִצּוֹן & מַשְׂכִּיל וְעֶבְרָתוֹ)

See how you translated the abstract nouns **delight** in 8:30, **insight** in 1:3, and **rage** in 11:23.

Support Reference: Abstract Nouns

ULT a king {is} for the servant … but his rage is {for} one who acts shamefully
UST servants … their kings, but kings are furious with {servants} who act disgracefully
(מֶלֶךְ לְעֶבֶד & וְעֶבְרָתוֹ תִּהְיֶה מֵבִישׁ)

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]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The delight of	please
a king	their kings
{is} for the servant	servants
who has insight	Insightful
but his rage	but kings … furious
{for} one who acts shamefully	with {servants} who act disgracefully

Proverbs 15

Proverbs 15 Chapter Introduction

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

ULT	UST
A gentle answer turns back heat, but a word of pain lifts up a nose.	*Replying gently to angry people will calm them, but speaking harshly {to them} will make them angrier.*

ULT **A gentle answer turns back heat, but a word of pain lifts up a nose**
UST Replying gently to angry people will calm them, but speaking harshly {to them} will make them angrier
(מַעֲנֶה־רַךְ יָשִׁיב חֵמָה וּדְבַר־עֹצֶב יַעֲלֶה־אָף)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **A gentle answer … but a word of pain**
UST Replying gently to angry people … but speaking harshly {to them}
(מַעֲנֶה־רַךְ & וּדְבַר־עֹצֶב)

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]

Support Reference: Generic Noun Phrases

ULT **turns back heat**
UST will calm them
(יָשִׁיב חֵמָה)

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]

Support Reference: Idiom

> ULT **but a word of pain**
> UST but speaking harshly {to them}
> (וּדְבַר־עֹצֶב)

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]

Support Reference: Metaphor

> ULT **lifts up a nose**
> UST will make them angrier
> (יַעֲלֶה־אָף)

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]

Support Reference: Idiom

Proverbs 15:2

ULT	UST
The tongue of the wise makes knowledge good, but the mouth of the stupid gushes forth folly.	*What wise people say makes others want to know more, but foolish people constantly say what is foolish.*

ULT The tongue of the wise … but the mouth of the stupid
UST What wise people say … but foolish people … say
(לְשׁוֹן חֲכָמִים & וּפִי כְּסִילִים)

The tongue of the wise ones and **the mouth of stupid ones** refer to what these types of people say using their tongues and mouths, not to a specific **tongue** or **mouth**. See how you translated similar phrases in 12:18 and in 10:6. If it would be helpful in your language, you could state the meaning plainly, as in the UST.

Support Reference: Metonymy

ULT makes knowledge good
UST makes others want to know more
(תֵּיטִיב דָּעַת)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT knowledge … folly
UST to know … what is foolish
(דָּעַת & אִוֶּלֶת)

See how you translated the abstract nouns **knowledge** in 1:4 and **folly** in 5:23.

Support Reference: Abstract Nouns

ULT **but the mouth of the stupid gushes forth folly**
UST but foolish people constantly say what is foolish
(וּפִ֣י כְסִילִ֔ים יַבִּ֖יעַ אִוֶּֽלֶת)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The tongue of	What … say
the wise	wise people
knowledge	to know
makes … good	makes others want … more
the stupid	foolish people
folly	what is foolish

Proverbs 15:3

ULT	UST
The eyes of Yahweh {are} in every place, watching the evil and the good.	*Yahweh sees everything that is happening; he observes both evil people and good people.*

ULT The eyes of Yahweh {are} in every place
UST Yahweh sees everything that is happening
(בְּכָל־מָקוֹם עֵינֵי יְהוָה)

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]

Support Reference: Metonymy

ULT the evil and the good
UST both evil people and good people
(רָעִים וטוֹבִים)

Solomon is using the adjectives **evil** and **good** as nouns to mean certain kinds of people. Your language may use adjectives in the same way. If not, you can translate these adjectives with equivalent phrases, as in the UST.

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
watching	he observes
the evil	both evil people
and the good	and good people

Proverbs 15:4

ULT	UST
A healing tongue {is} a tree of life, but crookedness in it {is} a breaking in the spirit.	*What people say soothingly is {like} a tree {with fruit} that enables people to live well, but what people say deceitfully makes people despair.*

ULT **A healing tongue … but crookedness in it {is} a breaking in the spirit**
UST What people say soothingly … but what people say deceitfully makes people despair
(מַרְפֵּא לָשׁוֹן & וְסֶלֶף בָּהּ שֶׁבֶר בְּרוּחַ)

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]

Support Reference: Generic Noun Phrases

ULT **A healing tongue**
UST What people say soothingly
(מַרְפֵּא לָשׁוֹן)

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]

Support Reference: Metonymy

ULT **{is} a tree of life**
UST is {like} a tree {with fruit} that enables people to live well
(עֵץ חַיִּים)

See how you translated **a tree of life** in 3:18.

Support Reference: Metaphor

ULT **but crookedness in it**
UST but what people say deceitfully
(וְסֶלֶף בָּהּ)

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]

Support Reference: Metaphor

ULT **{is} a breaking in the spirit**
UST makes people despair
(שֶׁבֶר בְּרוּחַ)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
tongue	What people say
in the spirit	makes people despair

Proverbs 15:5

ULT	UST
A fool despises the correction of his father, but one who keeps rebuke is prudent.	*Foolish people detest what their fathers say to correct them, but people who let others rebuke them are clever.*

ULT A fool … his father, but one who keeps rebuke
UST Foolish people … their fathers … but people who let others rebuke them
(אֱוִיל & אָבִיו וְשֹׁמֵר תּוֹכָחַת)

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]

Support Reference: Generic Noun Phrases

ULT the correction of … rebuke
UST what … say to correct them … rebuke them
(מוּסָר & תּוֹכָחַת)

See how you translated the abstract nouns **correction** in 3:11 and **rebuke** in 1:25.

Support Reference: Abstract Nouns

ULT but one who keeps rebuke
UST but people who let others rebuke them
(וְשֹׁמֵר תּוֹכָחַת)

See how you translated **one who keeps rebuke** in 13:18.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A fool	Foolish people
his father	their fathers
but one who keeps	but people who let others
rebuke	rebuke them
is prudent	are clever

Proverbs 15:6

ULT	UST
The house of the righteous {has} much treasure, but in the harvest of the wicked is being troubled.	*Righteous people have houses that contain a lot of riches, but what wicked people gain disrupts them.*

ULT The house of the righteous … but in the harvest of the wicked
UST Righteous people have houses … but what wicked people gain
(בֵּית צַדִּיק & וּבְתְבוּאַת רָשָׁע)

The house of the righteous and **the harvest of the wicked** 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 people … but any harvest of wicked people]

Support Reference: Generic Noun Phrases

ULT but in the harvest of the wicked is being troubled
UST but what wicked people gain disrupts them
(וּבְתְבוּאַת רָשָׁע נֶעְכֶּרֶת)

Here Solomon refers to **the harvest of the wicked** causing **the wicked** to be **troubled** as if **being troubled** were an object located **in the harvest**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [but the harvest of the wicked causes them trouble]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The house of	have houses
the righteous	Righteous people
but in the harvest of	but what … gain
the wicked	wicked people
is being troubled	disrupts them

Proverbs 15:7

ULT	UST
The lips of the wise scatter knowledge, but the heart of the stupid {is} not so.	*What wise people say informs others of what they should know, but what foolish people think does not do that.*

ULT **The lips of the wise**
UST What wise people say
(שִׂפְתֵי חֲכָמִים)

See how you translated this phrase in 14:3.

Support Reference: Metonymy

ULT **scatter knowledge**
UST informs others of what they should know
(יְזָרוּ דָּעַת)

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]

Support Reference: Metaphor

ULT **knowledge**
UST what they should know
(דָּעַת)

See how you translated the abstract noun **knowledge** in 1:4.

Support Reference: Abstract Nouns

ULT **but the heart of the stupid**
UST but what foolish people think
(וְלֵב כְּסִילִים)

See how you translated **the heart of stupid ones** in 12:23.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the wise	wise people
scatter	informs others of
knowledge	what they should know

ULT	UST
the stupid	foolish people

Proverbs 15:8

ULT	UST
The sacrifice of the wicked {is} an abomination to Yahweh, but the prayer of the upright {is} his delight.	*Yahweh detests the sacrifices that wicked people offer {to him}, but he delights in the prayers of upright people.*

ULT **The sacrifice of … but the prayer of**
UST the sacrifices that … offer {to him}, but … the prayers of
(זֶבַח & וּתְפִלַּת)

The sacrifice and **the prayer** represent sacrifices and prayers in general, not one particular **sacrifice** or **prayer**. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any sacrifice of … but any prayer of]

Support Reference: Generic Noun Phrases

ULT **The sacrifice of the wicked … but the prayer of the upright**
UST the sacrifices that wicked people offer {to him}, but … the prayers of upright people
(זֶבַח רְשָׁעִים & וּתְפִלַּת יְשָׁרִים)

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]

Support Reference: Abstract Nouns

ULT **{is} an abomination to Yahweh**
UST Yahweh detests
(תּוֹעֲבַת יְהוָה)

See how you translated **an abomination to Yahweh** in 3:32.

Support Reference: Abstract Nouns

ULT **{is} his delight**
UST he delights in
(רְצוֹנוֹ)

See how you translated the abstract noun **delight** in 11:1.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The sacrifice of	the sacrifices that … offer {to him}

ULT	UST
the wicked	wicked people
{is} an abomination to	detests
Yahweh	Yahweh
but the prayer of	but … the prayers of
the upright	upright people
{is} his delight	he delights in

Proverbs 15:9

ULT	UST
An abomination to Yahweh {is} the way of the wicked, but a pursuer of righteousness he loves.	*Yahweh detests what wicked people do, but he loves people who diligently try to do what is right.*

ULT An abomination to Yahweh
UST Yahweh detests
(תּוֹעֲבַת יְהוָה)

See how you translated this phrase in the previous verse.

Support Reference: Abstract Nouns

ULT {is} the way of
UST what … do
(דֶּרֶךְ)

See how you translated the same use of **way** in 1:15.

Support Reference: Metaphor

ULT the wicked, but a pursuer of
UST wicked people … but … people who diligently try to do
(רָשָׁע וּמְרַדֵּף)

Here, **the wicked** and **a pursuer** represent types of people, not one particular **wicked** person or **pursuer**. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [all wicked ones … but everyone who pursues]

Support Reference: Generic Noun Phrases

ULT but a pursuer of righteousness
UST but … people who diligently try to do what is right
(וּמְרַדֵּף צְדָקָה)

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]

Support Reference: Metaphor

ULT **righteousness**
UST what is right
(צְדָקָה)

See how you translated the abstract noun **righteousness** in 1:3.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
An abomination to	detests
Yahweh	Yahweh
the wicked	wicked people
righteousness	what is right
he loves	he loves

Proverbs 15:10

ULT	UST
Severe discipline {is} for one who forsakes the path; one who hates rebuke will die.	*Yahweh will severely punish people who refuse to live righteously, {and} people who refuse to let other people correct them will perish.*

ULT **discipline … rebuke**
UST Yahweh will … punish … other people correct them
(מוּסָר & תוֹכַחַת)

See how you translated the abstract nouns **discipline** in 13:24 and **rebuke** in 1:25.

Support Reference: Abstract Nouns

ULT **{is} for one who forsakes … one who hates**
UST people who refuse … {and} people who refuse to let
(לְעֹזֵב & שׂוֹנֵא)

Here, **one who forsakes** and **one who hates** represent types of people, not specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [is for any person who forsakes … any person who hates]

Support Reference: Generic Noun Phrases

ULT **{is} for one who forsakes the path**
UST people who refuse to live righteously
(לְעֹזֵב אֹרַח)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} for one who forsakes	people who refuse
rebuke	other people correct them

Proverbs 15:11

ULT	UST
Sheol and Abaddon {are} before Yahweh; how much more the hearts of the sons of man!	*Yahweh knows everything about the place where dead people are, so he surely knows everything that everyone thinks!*

ULT Sheol and Abaddon
UST the place where dead people are
(שְׁאוֹל וַאֲבַדּוֹן)

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]

Support Reference: Doublet

ULT {are} before
UST knows everything about
(נֶגֶד)

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]

Support Reference: Metaphor

ULT the hearts of
UST thinks
(לִבּוֹת)

See how you translated the same use of "heart" in 2:2.

Support Reference: Metonymy

ULT the sons of man
UST everyone
(בְּנֵי־אָדָם)

See how you translated this phrase in 8:4.

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Sheol	the place where dead people are
Yahweh	Yahweh
the sons of	everyone

Proverbs 15:12

ULT	UST
A mocker does not love one who rebukes him; to the wise, he will not go.	*People who ridicule others despise anyone who corrects them; they avoid wise people.*

ULT A mocker … one who rebukes him … he will not go
UST People who ridicule others … anyone who corrects them; they avoid
(לֵץ הוֹכֵחַ לוֹ & לֹא יֵלֵךְ)

A mocker, **one who rebukes**, **he**, and **him** represent types of people, not specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any mocker … any person who rebukes that person … that person will not go]

Support Reference: Generic Noun Phrases

ULT does not love
UST despise
(לֹא יֶאֱהַב)

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]

Support Reference: Litotes

ULT he will not go
UST they avoid
(לֹא יֵלֵךְ)

Here Solomon implies that going **to the wise ones** is 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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A mocker	People who ridicule others
does … love	despise
one who rebukes	anyone who corrects

ULT	UST
the wise	wise people

Proverbs 15:13

ULT	UST
A joyful heart makes a face glad, but by pain of heart, a spirit {is} stricken.	*People smile when they are happy, but feeling sad can make people despair.*

ULT A joyful heart
UST when they are happy
(לֵב שָׂמֵחַ)

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.

Support Reference: Metonymy

ULT makes a face glad
UST People smile
(יֵיטַב פָּנִים)

Here Solomon speaks as if a person's face were glad. He means that the person is smiling. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [causes one to smile]

Support Reference: Synecdoche

ULT but by pain of heart
UST but feeling sad
(וּבְעַצְבַּת־לֵב)

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]

Support Reference: Metonymy

ULT a spirit {is} stricken
UST can make people despair
(רוּחַ נְכֵאָה)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
joyful	when they are happy
makes … glad	People smile
a spirit	can … people

Proverbs 15:14

ULT	UST
The heart of the understanding one seeks knowledge, but the mouth of the stupid feeds on folly.	*Sensible people are always trying to learn more, but foolish people satisfy themselves with what is foolish.*

ULT **The heart of the understanding one seeks knowledge, but the mouth of the stupid feeds on**

UST Sensible people are always trying to learn more, but foolish people satisfy themselves with

(לֵב נָבוֹן יְבַקֶּשׁ־דָּעַת ופני כְּסִילִים יִרְעֶה)

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 the stupid feed on]

Support Reference: Generic Noun Phrases

ULT **The heart of … but the mouth of**

UST Sensible people … but foolish people

(לֵב & ופני)

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.

Support Reference: Synecdoche

ULT **seeks**

UST are always trying … more

(יְבַקֶּשׁ)

See how you translated the same use of **seeks** in 11:27.

Support Reference: Metaphor

ULT **knowledge … folly**

UST to learn … what is foolish

(דָּעַת & אִוֶּלֶת)

See how you translated the abstract nouns **knowledge** in 1:4 and **folly** in 5:23.

Support Reference: Abstract Nouns

ULT **the stupid**
UST but foolish people
(כְּסִילִ֑ים)

Solomon is using the adjective **stupid** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [stupid people]

Support Reference: Nominal Adjectives

ULT **feeds on**
UST satisfy themselves with
(יִרְעֶ֖ה)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the understanding one	Sensible people
seeks	are always trying … more
knowledge	to learn
the stupid	but foolish people
folly	what is foolish

Proverbs 15:15

ULT	UST
All the days of the afflicted {are} evil, but the good of heart {has} a feast continually.	*People who suffer experience bad things every day, but cheerful people live as though they are always feasting.*

ULT All the days of the afflicted
UST People who suffer … every day
(כָּל־יְמֵי עָנִי)

All the days here represents what happens during the time that **the afflicted** are alive. If it would be helpful in your language, you could state this explicitly. Alternate translation: [The things that happen during all the days that the afflicted are alive]

Support Reference: Metonymy

ULT the afflicted
UST People who suffer
(עָנִי)

Solomon is using the adjective **afflicted** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [afflicted people]

Support Reference: Nominal Adjectives

ULT the afflicted … but the good of heart
UST People who suffer … but cheerful people
(עָנִי & וְטוֹב־לֵב)

Here, **the afflicted** 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]

Support Reference: Generic Noun Phrases

ULT **{are} evil**
UST experience bad things
(רָעִֽים)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but the good of heart**
UST but cheerful people
(וְטֽוֹב־לֵֽב)

Here, **the good of heart** refers to a person who feels happy. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [but the one who feels happy]

Support Reference: Metaphor

ULT **{has} a feast continually**
UST live as though they are always feasting
(מִשְׁתֶּ֖ה תָּמִֽיד)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the days of	day
the afflicted	People who suffer
{are} evil	experience bad things
but the good of	but cheerful people
{has} a feast	live as though they are … feasting

Proverbs 15:16

ULT	UST
Better {is} a little with the fear of Yahweh than much treasure and anxiety with it.	*Being poor while reverently fearing Yahweh is better than being rich while worrying.*

ULT {is} a little … than much treasure
UST Being poor … than being rich
(מְעַט & מֵאוֹצָר רָב)

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]

Support Reference: Ellipsis

ULT {is} a little
UST Being poor
(מְעַט)

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]

Support Reference: Nominal Adjectives

ULT with the fear of Yahweh
UST while reverently fearing Yahweh
(בְּיִרְאַת יְהוָה)

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]

Support Reference: Metaphor

ULT with the fear of Yahweh
UST while reverently fearing Yahweh
(בְּיִרְאַת יְהוָה)

See how you translated **the fear of Yahweh** in 1:7.

Support Reference: Abstract Nouns

ULT **and anxiety with it**
UST while worrying
(וּמְהוּמָה בּוֹ)

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 being anxious]

Support Reference: Metaphor

ULT **and anxiety**
UST while worrying
(וּמְהוּמָה)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Better	is better
with the fear of	while reverently fearing
Yahweh	Yahweh

Proverbs 15:17

ULT	UST
Better {is} a portion of vegetables and love there than a fattened ox and hatred with it.	*It is better for someone to have a small meal of vegetables with people who love each other than to have a large meal of good meat with people who hate each other.*

ULT {is} a portion of vegetables and love … than a fattened ox and hatred
UST to have a small meal of vegetables with people who love each other than to have a large meal of good meat with people who hate each other
(אֲרֻחַת יָרָק וְאַהֲבָה & מִשְׁוֹר אָבוּס וְשִׂנְאָה)

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]

Support Reference: Ellipsis

ULT {is} a portion of vegetables
UST to have a small meal of vegetables
(אֲרֻחַת יָרָק)

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]

Support Reference: Metonymy

ULT and love … and hatred
UST with people who love each other … with people who hate each other
(וְאַהֲבָה & וְשִׂנְאָה)

See how you translated the abstract nouns **love** and **hatred** in 10:12.

Support Reference: Abstract Nouns

ULT **than a fattened ox**
UST than to have a large meal of good meat
(מִשְׁוֹר אָבוּס)

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]

Support Reference: Metonymy

ULT **and hatred with it**
UST with people who hate each other
(וְשִׂנְאָה־בֹו)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Better	It is better for someone
and love	with people who love each other
than a … ox	than to have a large meal of good meat

Proverbs 15:18

ULT	UST
A man of heat stirs up a quarrel, but one long of nostrils will quiet a dispute.	*People who easily become angry cause people to argue, but people who do not easily become angry will help people to be peaceful.*

ULT **A man of heat**
UST People who easily become angry
(אִישׁ חֵמָה)

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]

Support Reference: When Masculine Words Include Women

ULT **A man of heat**
UST People who easily become angry
(אִישׁ חֵמָה)

A man of heat refers to someone who gets angry easily. 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 quickly]

Support Reference: Idiom

ULT **stirs up**
UST cause
(יְגָרֶה)

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]

Support Reference: Metaphor

ULT **a quarrel … a dispute**
UST people to argue … will help people to be peaceful
(מָדָ֣ון & רִיב)

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]

Support Reference: Abstract Nouns

ULT **a quarrel, but one long of nostrils … a dispute**
UST people to argue, but people who do not easily become angry will help people to be peaceful
(מָדָ֣ון וְאֶ֣רֶךְ אַפַּ֔יִם & רִיב)

Here, **a quarrel**, **one long of nostrils**, and **a 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]

Support Reference: Generic Noun Phrases

ULT **but one long of nostrils**
UST but people who do not easily become angry
(וְאֶ֣רֶךְ אַפַּ֔יִם)

See how you translated **one long of nostrils** in 14:29.

Support Reference: Idiom

ULT **will quiet a dispute**
UST will help people to be peaceful
(יַשְׁקִ֥יט רִיב)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a quarrel	people to argue

ULT	UST
a dispute	will help people to be peaceful

Proverbs 15:19

ULT	UST
The way of the lazy {is} like a hedge of briar, but the path of the upright {is} a built-up highway.	*Lazy people are {unproductive} like people walking through thorny plants, but upright people are {productive} {like people} walking on a level road.*

ULT **The way of the lazy {is} like a hedge of briar, but the path of the upright {is} a built-up highway**
UST Lazy people are {unproductive} like people walking through thorny plants, but upright people are {productive} {like people} walking on a level road
(דֶּרֶךְ עָצֵל כִּמְשֻׂכַת חָדֶק וְאֹרַח יְשָׁרִים סְלֻלָה)

The way of the lazy and **the path of the upright** 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** 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]

Support Reference: Generic Noun Phrases

ULT **The way of the lazy {is} like a hedge of briar, but the path of the upright {is} a built-up highway**
UST Lazy people are {unproductive} like people walking through thorny plants, but upright people are {productive} {like people} walking on a level road
(דֶּרֶךְ עָצֵל כִּמְשֻׂכַת חָדֶק וְאֹרַח יְשָׁרִים סְלֻלָה)

In this verse, Solomon speaks of a person living his life as though he were walking on a **way**, **path**, or **highway**. This refers 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 way that the lazy live blocks their progress in life like a hedge of brier, but the way that the upright live results in a life of great progress]

Support Reference: Metaphor

ULT **the lazy … the upright**
UST Lazy people … upright people
(עָצֵל & יְשָׁרִים)

Solomon is using the adjectives **lazy** and **upright** as nouns to mean certain kinds of people. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [lazy ones … upright ones]

Support Reference: Nominal Adjectives

ULT **{is} like a hedge of briar**
UST are {unproductive} like people … through thorny plants
(כִּמְשֻׂכַת חָדֶק)

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]

Support Reference: Simile

ULT **{is} like a hedge of briar**
UST are {unproductive} like people … through thorny plants
(כִּמְשֻׂכַת חָדֶק)

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 thorny plant that blocks the way]

Support Reference: Translate Unknowns

ULT **{is} a built-up highway**
UST are {productive} {like people} … on a level road
(סְלֻלָה)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
briar	are {unproductive} like people … through thorny plants
the upright	upright people

Proverbs 15:20

ULT	UST
A wise son gladdens a father, but a stupid man despises his mother.	*Wise sons and daughters make their parents happy, but any sons or daughters who detest their parents are foolish.*

ULT A wise son gladdens a father
UST Wise sons and daughters make their parents happy
(בֵּן חָכָם יְשַׂמַּח־אָב)

See how you translated this clause in 10:1.

Support Reference: Assumed Knowledge and Implicit Information

ULT but a stupid man despises his mother
UST but any sons or daughters who detest their parents are foolish
(וּכְסִיל אָדָם בּוֹזֶה אִמּוֹ)

Although **a stupid man** and **his** are masculine, Solomon is using these words in a generic sense that can include both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [but it is a stupid person who despises his or her mother]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wise	Wise
A … son	sons and daughters
gladdens	make … happy
a father	their parents
but a stupid	but … are foolish

Proverbs 15:21

ULT	UST
Folly {is} a joy to the lacking of heart, but the man of understanding makes to go straight.	*People who are not wise enjoy acting foolishly, but understanding people do what is right.*

ULT Folly {is} a joy … understanding
UST enjoy acting foolishly … understanding
(אִוֶּלֶת שִׂמְחָה & תְּבוּנָה)

See how you translated the abstract nouns **Folly** in 5:23, **joy** in 10:28, and **understanding** in 1:2.

Support Reference: Abstract Nouns

ULT to the lacking of heart
UST People who are not wise
(לַחֲסַר־לֵֽב)

See how you translated **the lacking of heart** in 9:16.

Support Reference: Metaphor

ULT but the man of understanding
UST but understanding people
(וְאִישׁ תְּבוּנָה)

See how you translated **man of understanding** in 10:23.

Support Reference: Generic Noun Phrases

ULT makes to go straight
UST do what is right
(יְיַשֶּׁר־לָֽכֶת)

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]

Support Reference: Ellipsis

ULT **makes to go straight**
UST do what is right
(יְיַשֶּׁר־לָכֶת)

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 the right thing]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Folly	acting foolishly
{is} a joy	enjoy
understanding	understanding

Proverbs 15:22

ULT	UST
Plans are broken with no counsel, but with a multitude of advisers, it will stand.	*People will not accomplish what they plan to do if there is no one to advise them {well}, but when many people advise them {well}, they will succeed.*

ULT **Plans are broken**
UST People will not accomplish what they plan to do
(הָפֵר מַחְשָׁבוֹת)

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]

Support Reference: Active or Passive

ULT **counsel**
UST to advise them {well}
(סֹוד)

See how you translated the abstract noun **counsel** in 1:25.

Support Reference: Abstract Nouns

ULT **it will stand**
UST they will succeed
(תָּקוּם)

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]

Support Reference: Pronouns — When to Use Them

ULT **it will stand**
UST they will succeed
(תָּקוּם)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
counsel	to advise them {well}
advisers	advise them {well}

Proverbs 15:23

ULT	UST
Joy {is} for the man in the answer of his mouth, and how good {is} a word in its time.	*People rejoice when they answer someone aptly. It is so good to say something at the right time!*

ULT Joy {is} for the man in the answer of his mouth
UST People rejoice when they answer someone aptly
(שִׂמְחָה לָאִישׁ בְּמַעֲנֵה־פִיו)

Solomon is speaking of an answer as if it were a container, and he is speaking of **Joy** as if it were an object that could be inside that container. 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]

Support Reference: Metaphor

ULT Joy {is} for the man in the answer of his mouth
UST People rejoice when they answer someone aptly
(שִׂמְחָה לָאִישׁ בְּמַעֲנֵה־פִיו)

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]

Support Reference: Generic Noun Phrases

ULT Joy
UST rejoice
(שִׂמְחָה)

See how you translated the abstract noun **joy** in 10:28.

Support Reference: Abstract Nouns

ULT **in the answer of his mouth**
UST when they answer someone aptly
(בְּמַעֲנֵה־פִיו)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in the answer of his mouth**
UST when they answer someone aptly
(בְּמַעֲנֵה־פִיו)

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]

Support Reference: Possession

ULT **and how good {is} a word in its time**
UST It is so good to say something at the right time
(וְדָבָר בְּעִתּוֹ מַה־טּוֹב)

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!]

Support Reference: Exclamations

ULT **and how good {is} a word in its time**
UST It is so good to say something at the right time
(וְדָבָר בְּעִתּוֹ מַה־טּוֹב)

The phrase **a word in its time** represents the message that **the man** spoke at the appropriate time. See how you translated the similar use of **word** in 12:25. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and how good is a message spoken at the appropriate time]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joy	rejoice
good	good
in its time	at the right time

Proverbs 15:24

ULT	UST
The path of life {is} upward for the insightful one, in order to turn away from Sheol below.	*Insightful people live in a way that causes their lives to become increasingly better, in order for them to avoid living in a way that would result in dying.*

ULT **The path of life {is} upward for the insightful one**
UST Insightful people live in a way that causes their lives to become increasingly better
(אֹרַח חַיִּים לְמַעְלָה לְמַשְׂכִּיל)

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]

Support Reference: Generic Noun Phrases

ULT **The path of life {is} upward**
UST live in a way that causes their lives to become increasingly better
(אֹרַח חַיִּים לְמַעְלָה)

Here Solomon speaks of a lifestyle that results in a good, long life as if it were a **path** that goes **upward**. This is opposite from the path that leads down to Sheol. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [The right way of living results in a good and long life]

Support Reference: Metaphor

ULT **life**
UST live in a way that causes their lives
(חַיִּים)

Here, **life** refers to both quality and length of **life**. See how you translated the same use of **life** in 10:16.

Support Reference: Assumed Knowledge and Implicit Information

ULT **in order to turn away**
UST in order for them to avoid
(לְמַעַן סוּר)

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]

Support Reference: Ellipsis

ULT **in order to turn away from Sheol**
UST in order for them to avoid living in a way that would result in dying
(לְמַעַן סוּר מִשְּׁאוֹל)

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]

Support Reference: Metaphor

ULT **from Sheol below**
UST living in a way that would result in dying
(מִשְּׁאוֹל מָטָּה)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for the insightful one	Insightful people
from Sheol	living in a way that would result in dying

Proverbs 15:25

ULT	UST
Yahweh will tear down the house of the proud, but he will set up the boundary of the widow.	*Yahweh will destroy what proud people own, but he protects the {few} things that widows own.*

ULT will tear down
UST will destroy
(יִסַּח)

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]

Support Reference: Metaphor

ULT the house of the proud … the boundary of the widow
UST what proud people own … the {few} things that widows own
(בֵּית גֵּאִים & גְּבוּל אַלְמָנָה)

Here, **the house**, **the proud**, **the boundary**, and **the widow** refer to houses, proud people, boundaries, and widows in general, not one particular **house**, **proud** person, **boundary**, or **widow**. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [the houses of any proud ones … the boundaries of any widows]

Support Reference: Generic Noun Phrases

ULT the house of
UST what … own
(בֵּית)

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]

Support Reference: Metonymy

ULT **the proud**
UST proud people
(גֵּאִים)

Solomon is using the adjective **proud** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [proud people]

Support Reference: Nominal Adjectives

ULT **but he will set up**
UST but he protects
(וְיַצֵּב)

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]

Support Reference: Metaphor

ULT **the boundary of**
UST the {few} things that … own
(גְּבוּל)

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]

Support Reference: Metonymy

ULT **the widow**
UST widows
(אַלְמָנָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
the house of	what … own

ULT	UST
the proud	proud people

Proverbs 15:26

ULT	UST
Evil thoughts {are} an abomination to Yahweh, but words of pleasantness {are} pure ones.	*Yahweh detests the evil things that people think, but the pleasing things that people say are pure.*

ULT {are} an abomination to Yahweh
UST Yahweh detests
(תּוֹעֲבַת יְהוָה)

See how you translated **an abomination to Yahweh** in 3:32.

Support Reference: Abstract Nouns

ULT words of pleasantness
UST the pleasing things that people say
(אִמְרֵי־נֹעַם)

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]

Support Reference: Possession

ULT words of
UST the … things that people say
(אִמְרֵי)

See how you translated the same use of **words** in 1:23.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Evil	the evil things
{are} an abomination to	detests
Yahweh	Yahweh
but … {are} pure ones	but … are pure

Proverbs 15:27

ULT	UST
One who unjustly gains unjust gain troubles his house, but one who hates bribes will live.	*People who gain wealth in an unjust manner trouble their families, but people who refuse bribes will live {in a better way}.*

ULT **One who unjustly gains … his house, but one who hates**
UST People who gain wealth in an unjust manner … their families, but people who refuse
(בֵּיתוֹ בּוֹצֵעַ & וְשׂוֹנֵא)

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]

Support Reference: Generic Noun Phrases

ULT **One who unjustly gains unjust gain**
UST People who gain wealth in an unjust manner
(בּוֹצֵעַ בָּצַע)

See how you translated the similar emphatic use of "unjustly gain unjust gain" in 1:19.

Support Reference: Poetry

ULT **his house**
UST their families
(בֵּיתוֹ)

See how you translated the same use of **house** in 3:33.

Support Reference: Metonymy

ULT **but one who hates bribes**
UST but people who refuse bribes
(וְשׂוֹנֵא מַתָּנֹת)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **will live**
> UST will live {in a better way}
> (יִחְיֶה)

Here, **live** refers to living a good, long life. See how you translated the same use of **live** in 9:6.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
unjust gain	People who gain wealth in an unjust manner
troubles	trouble
his house	their families
bribes	bribes

Proverbs 15:28

ULT	UST
The heart of the righteous considers {how} to answer, but the mouth of the wicked gushes forth evils.	*Righteous people think carefully about how to reply to people, but wicked people quickly say what is evil.*

ULT The heart of the righteous considers {how} … but the mouth of the wicked gushes forth

UST Righteous people think carefully about … but wicked people quickly say

(לֵב צַדִּיק יֶהְגֶּה & וּפִי רְשָׁעִים יַבִּיעַ)

The heart, **the righteous**, and **the mouth** represent things and a type of people in general, not a specific **heart**, **righteous** person or **mouth**. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [The hearts of any righteous ones consider how … but the mouths of the wicked ones gush forth]

Support Reference: Generic Noun Phrases

ULT The heart of

UST people

(לֵב)

Here, the **heart** represents where a person's thoughts exist. You may have a comparable expression in your language, or you could state the meaning plainly. See how you translated the same use of **heart** in 6:18. Alternate translation: [The mind]

Support Reference: Metaphor

ULT to answer

UST how to reply to people

(לַעֲנוֹת)

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]

Support Reference: Ellipsis

ULT **but the mouth of**
UST but … say
(וּפִ֣י)

See how you translated the same use of **the mouth of** in 10:6.

Support Reference: Metonymy

ULT **gushes forth**
UST quickly
(יַבִּ֣יעַ)

See how you translated the same use of **gushes forth** in 15:2.

Support Reference: Metaphor

ULT **evils**
UST what is evil
(רָעוֹת)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the righteous	Righteous
the wicked	wicked people
evils	what is evil

Proverbs 15:29

ULT	UST
Yahweh {is} far from the wicked, but the prayer of the righteous, he hears.	*Yahweh does not listen to {what} wicked people {request him to do}, but he listens {and responds} when righteous people pray {to him}.*

ULT Yahweh {is} far from the wicked
UST Yahweh does not listen to {what} wicked people {request him to do}
(רָחֹוק יְהוָה מֵרְשָׁעִים)

Here Solomon speaks of Yahweh not listening to **the wicked** 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]

Support Reference: Metaphor

ULT but the prayer of
UST but … when … pray {to him}
(וּתְפִלַּת)

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]

Support Reference: Generic Noun Phrases

ULT but the prayer of
UST but … when … pray {to him}
(וּתְפִלַּת)

See how you translated the abstract noun **prayer** in 15:8.

Support Reference: Abstract Nouns

ULT he hears
UST he listens {and responds}
(יִשְׁמָע)

Here, **hears** implies that Yahweh not only hears but also responds to what he **hears**. If it would be helpful in your language, you could state this explicitly. Alternate translation: [he hears, and he responds to that prayer]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
from the wicked	to {what} wicked people {request him to do}
but the prayer of	but … when … pray {to him}
the righteous	righteous people

Proverbs 15:30

ULT	UST
The luminary of the eyes gladdens the heart; good news fattens the bone.	*People feel happy when they see someone smile, {and} people feel healthy when they hear something good.*

ULT The luminary of the eyes gladdens the heart … the bone
UST People feel happy when they see someone smile … people feel healthy
(מְאוֹר־עֵינַיִם יְשַׂמַּח־לֵב & עֶצֶם)

The luminary, **the heart**, and **the bone** represents those things in general, not one particular **luminary**, **heart**, or **bone**. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Luminaries of the eyes gladdens hearts … bones]

Support Reference: Generic Noun Phrases

ULT The luminary of the eyes
UST when they see someone smile
(מְאוֹר־עֵינַיִם)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT The luminary of the eyes
UST when they see someone smile
(מְאוֹר־עֵינַיִם)

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]

Support Reference: Metaphor

ULT the heart
UST People
(לֵב)

Here, **heart** refers to the whole person. See how you translated the same use of **heart** in 6:18.

Support Reference: Synecdoche

ULT **good news**
UST and … when they hear something good
(שְׁמוּעָה טוֹבָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **fattens the bone**
UST people feel healthy
(תְּדַשֶּׁן־עָצֶם)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gladdens	feel happy
good	something good

Proverbs 15:31

ULT	UST
An ear hearing the rebuke of life will lodge in the midst of the wise ones.	*People who begin to behave in a more life-giving way when others rebuke them {for behaving badly} show that they belong to the group of wise people.*

ULT An ear … the rebuke of
UST People … when others rebuke them {for behaving badly}
(תּוֹכַחַת & אֹזֶן)

An ear and **the rebuke** represent those things in general, not one particular **ear** or **rebuke**. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Ears … the rebukes of]

Support Reference: Generic Noun Phrases

ULT An ear
UST People
(אֹזֶן)

Here, **ear** refers to the whole person who listens. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [A listener]

Support Reference: Synecdoche

ULT the rebuke of life
UST in a more life-giving way when others rebuke them {for behaving badly}
(תּוֹכַחַת חַיִּים)

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]

Support Reference: Possession

ULT the rebuke of
UST when others rebuke them {for behaving badly}
(תּוֹכַחַת)

See how you translated the abstract noun **rebuke** in 1:25.

Support Reference: Abstract Nouns

ULT **will lodge in the midst of the wise ones**
UST show that they belong to the group of wise people
(בְּקֶרֶב חֲכָמִים תָּלִין)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the rebuke of	when others rebuke them {for behaving badly}
the wise ones	show that they belong to the group of wise people

Proverbs 15:32

ULT	UST
One who avoids correction rejects his life, but one who hears rebuke acquires heart.	*People who refuse to let others correct them {act as if they} despise themselves, but people who listen when others rebuke them think wisely.*

ULT **One who avoids … his life, but one who hears**
UST People who … themselves, but people who listen
(פּוֹרֵעַ & נַפְשׁוֹ וְשׁוֹמֵעַ)

One who avoids, **his**, and **one who hears** represent types of people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any person who avoids … that person's life, but any person who hears]

Support Reference: Generic Noun Phrases

ULT **correction … rebuke**
UST refuse to let others correct them … when others rebuke them
(מוּסָר & תּוֹכַחַת)

See how you translated the abstract nouns **correction** in 3:11 and **rebuke** in 1:25.

Support Reference: Abstract Nouns

ULT **rejects**
UST {act as if they} despise
(מוֹאֵס)

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 **rejects 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 does not care about]

Support Reference: Hyperbole

ULT **his life**
UST themselves
(נַפְשׁוֹ)

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]

Support Reference: Synecdoche

> ULT **heart**
> UST think
> (לֵב)

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.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
correction	refuse to let others correct them
rejects	{act as if they} despise
rebuke	when others rebuke them

Proverbs 15:33

ULT	UST
The fear of Yahweh {is} instruction of wisdom, and to the face of honor {is} humility.	*Revering Yahweh teaches people to be wise, and people must be humble before other people can respect them.*

ULT The fear of Yahweh
UST Revering Yahweh
(יִרְאַ֣ת יְהוָ֣ה)

See how you translated this phrase in 1:7.

Support Reference: Possession

ULT {is} instruction of wisdom … honor
UST teaches people to be wise … other people can respect them
(מוּסַ֣ר חָכְמָ֣ה & כָּבֽוֹד)

See how you translated the abstract nouns **wisdom** and **instruction** in 1:2 and **honor** in 3:16.

Support Reference: Abstract Nouns

ULT {is} instruction of wisdom
UST teaches people to be wise
(מוּסַ֣ר חָכְמָ֣ה)

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]

Support Reference: Possession

ULT and to the face of honor {is} humility
UST and people must be humble before other people can respect them
(וְלִפְנֵ֖י כָּב֣וֹד עֲנָוָ֑ה)

Here Solomon is using the expression **to the face of** to mean “before” or “previous to.” If it would be helpful in your language, you could state the meaning plainly. See how you translated the same use of **to the face of** in 8:25. Alternate translation: [and humility must come before honor] or [and humility precedes honor]

Support Reference: Metonymy

ULT **{is} humility**
UST people must be humble
(עֲנָוָה)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The fear of	Revering
Yahweh	Yahweh
{is} instruction of	teaches people
wisdom	to be wise
honor	other people can respect them
{is} humility	people must be humble

Proverbs 16

Proverbs 16 Chapter Introduction

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)

Proverbs 16:1

ULT	UST
The arrangements of the heart {are} a man's, but the answer of the tongue {is} from Yahweh.	*People plan what they want {to say}, but Yahweh determines how they will {actually} speak.*

ULT **The arrangements of the heart {are} a man's, but the answer of the tongue {is} from Yahweh**

UST People plan what they want {to say}, but Yahweh determines how they will {actually} speak

(לְאָדָם מַעַרְכֵי־לֵב וּמֵיְהוָה מַעֲנֵה לָשׁוֹן)

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, you could use more natural expressions in your language. Alternate translation: [The arrangements of any man's heart belongs to that man, but the answers of any man's tongue are from Yahweh]

Support Reference: Generic Noun Phrases

ULT **The arrangements of the heart … the answer of the tongue**

UST plan what they want {to say} … how they will {actually} speak

(מַעַרְכֵי־לֵב & מַעֲנֵה לָשׁוֹן)

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]

Support Reference: Abstract Nouns

ULT **The arrangements of the heart**

UST plan what they want {to say}

(מַעַרְכֵי־לֵב)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the heart**
> UST plan what they want {to say}
> (לֵב)

See how you translated the same use of **heart** in 2:2.

Support Reference: Metaphor

> ULT **{are} a man's**
> UST People
> (לְאָדָם)

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]

Support Reference: Possession

> ULT **the answer of the tongue**
> UST how they will {actually} speak
> (מַעֲנֵה לָשׁוֹן)

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]

Support Reference: Metonymy

> ULT **the answer of the tongue**
> UST how they will {actually} speak
> (מַעֲנֵה לָשׁוֹן)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **but … {is} from Yahweh**
> UST but Yahweh determines
> (וּמֵיְהוָֹה)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the tongue	how they will {actually} speak
but … {is} from Yahweh	but Yahweh determines

Proverbs 16:2

ULT	UST
All the ways of a man {are} pure in his eyes, but Yahweh examines spirits.	*People think that everything that they do is right, but Yahweh knows why people do what they do.*

ULT **the ways of**
UST that they do
(דַּרְכֵי)

See how you translated the same use of **ways** in 3:6.

Support Reference: Metaphor

ULT **a man … in his eyes**
UST People think that
(בְּעֵינָיו & אִישׁ)

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]

Support Reference: When Masculine Words Include Women

ULT **in his eyes**
UST think that
(בְּעֵינָיו)

See how you translated the same use of **eyes** in 3:4.

Support Reference: Metaphor

ULT **but Yahweh examines**
UST but Yahweh knows
(וְתֹכֵן & יְהוָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **spirits**
> UST why people do what they do
> (רוּחֹת)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{are} pure	is right
Yahweh	Yahweh
spirits	why people do what they do

Proverbs 16:3

ULT	UST
Roll to Yahweh your works, and your plans will be established.	*Entrust what you do to Yahweh, and he will make what you plan {to do} succeed.*

ULT Roll to Yahweh your works
UST Entrust what you do to Yahweh
(גֹּל אֶל־יְהוָה מַעֲשֶׂיךָ)

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 to direct your works]

Support Reference: Metaphor

ULT your works … your plans
UST what you do … what you plan {to do}
(מַעֲשֶׂיךָ & מַחְשְׁבֹתֶיךָ)

See how you translated the abstract nouns **works** in 8:22 and **plans** in 1:31.

Support Reference: Abstract Nouns

ULT and your plans will be established
UST and he will make what you plan {to do} succeed
(וְיִכֹּנוּ מַחְשְׁבֹתֶיךָ)

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]

Support Reference: Active or Passive

ULT and … will be established
UST and he will make … succeed
(וְיִכֹּנוּ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your works	what you do
and … will be established	and he will make … succeed

Proverbs 16:4

ULT	UST
Yahweh has made all for its purpose and even a wicked {one} for the day of evil.	*When Yahweh made everything, he planned what would happen to each thing. He has even made wicked people for the time when he will punish them.*

ULT all for its purpose
UST everything, he planned what would happen to each thing
(כֹּל & לַֽמַּעֲנֵֽהוּ)

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]

Support Reference: Nominal Adjectives

ULT for its purpose … evil
UST he planned what would happen to each thing … he will punish them
(לַֽמַּעֲנֵֽהוּ & רָעָה)

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]

Support Reference: Abstract Nouns

ULT and even a wicked {one}
UST He has even made wicked people
(וְגַם־רָשָׁע)

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]

Support Reference: Ellipsis

ULT a wicked {one}
UST wicked people
(רָשָׁע)

See how you translated this phrase in 9:7.

Support Reference: Generic Noun Phrases

> ULT **for the day of evil**
> UST for the time when he will punish them
> (לְיוֹם רָעָה)

Solomon is using the possessive form to describe a **day** that is characterized by **evil**. This refers to a time when Yahweh will punish **wicked** people, either in this life or on the final day of judgment. If your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [for the time of their punishment]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	When Yahweh
a wicked {one}	wicked people
for the day of	for the time when
evil	he will punish them

Proverbs 16:5

ULT	UST
An abomination to Yahweh {is} each one high of heart, hand to hand he will not remain blameless.	*Yahweh detests all proud people; he will certainly punish them.*

ULT An abomination to Yahweh
UST Yahweh detests
(תּוֹעֲבַת יְהוָה)

See how you translated this phrase in 3:32.

Support Reference: Abstract Nouns

ULT one high of heart
UST proud people
(גְּבַהּ־לֵב)

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]

Support Reference: Metaphor

ULT hand to hand
UST certainly
(יָד לְיָד)

See how you translated this phrase in 11:21. Alternate translation: [As sure as the sun comes up] or [Assuredly]

Support Reference: Idiom

ULT he will not remain blameless
UST he will … punish them
(לֹא יִנָּקֶה)

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]

Support Reference: Generic Noun Phrases

> ULT **he will not remain blameless**
> UST he will … punish them
> (לֹא יִנָּקֶה)

See how you translated **will not remain blameless** in 11:21.

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
An abomination to	detests
Yahweh	Yahweh
he will … remain blameless	he will … punish them

Proverbs 16:6

ULT	UST
By covenant faithfulness and trustworthiness, iniquity is atoned {for}, and by the fear of Yahweh, one turns away from evil.	*Be loyal to Yahweh and faithfully obey him; if you do that, he will forgive you for having sinned. People who revere Yahweh will avoid doing what is evil.*

ULT **By covenant faithfulness and trustworthiness, iniquity is atoned {for}**
UST Be loyal to Yahweh and faithfully obey him; if you do that, he will forgive you for having sinned
(בְּחֶסֶד וֶאֱמֶת יְכֻפַּר עָוֹן)

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 a person having covenant faithfulness and trustworthiness, a person's iniquity is atoned for]

Support Reference: Ellipsis

ULT **By covenant faithfulness and trustworthiness, iniquity is atoned {for}**
UST Be loyal to Yahweh and faithfully obey him; if you do that, he will forgive you for having sinned
(בְּחֶסֶד וֶאֱמֶת יְכֻפַּר עָוֹן)

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 appears to mean that a person shows that he has repented of his **iniquity** by his **covenant faithfulness and trustworthiness**. In response, Yahweh forgives him of his iniquity. Since both the person and Yahweh are involved in the atoning, use the passive construction if possible. Alternate translation: [Covenant faithfulness and trustworthiness atone for iniquity] or [A person atones for his iniquity by being faithful to his responsibilities to others and by being trustworthy]

Support Reference: Active or Passive

ULT **By covenant faithfulness and trustworthiness**
UST Be loyal to Yahweh and faithfully obey him
(בְּחֶסֶד וֶאֱמֶת)

See how you translated the abstract nouns **covenant faithfulness** and **trustworthiness** in 3:3, **iniquity** in 6:12, and **evil** in 1:16. Alternate translation: [By being faithful and by being trustworthy]

Support Reference: Abstract Nouns

ULT **and by the fear of Yahweh**
UST People who revere Yahweh
(וּבְיִרְאַת יְהוָה)

See how you translated **the fear of Yahweh** in 1:7.

Support Reference: Possession

ULT **one turns away from evil**
UST will avoid doing what is evil
(סוּר מֵרָע)

See how you translated **turns away from evil** in 14:16.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
By covenant faithfulness	Be loyal to Yahweh
and trustworthiness	and faithfully obey him
iniquity	for having sinned
is atoned {for}	if you do that, he will forgive you
and by the fear of	People who revere
Yahweh	Yahweh
from evil	doing what is evil

Proverbs 16:7

ULT	UST
When Yahweh is pleased with the ways of a man, he causes even his enemies to be at peace with him.	*When Yahweh approves of what people do, he even causes their enemies to be peaceful with them.*

ULT **the ways of**
UST what … do
(דְּרָכָיו)

See how you translated the same use of **ways** in 3:6.

Support Reference: Metaphor

ULT **a man … even his enemies … with him**
UST people … even … their enemies … with them
(אִישׁ גַּם־אוֹיְבָיו & אִתּוֹ)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
When … is pleased with	When … approves of
his enemies	their enemies
he causes … to be at peace	he … causes … to be peaceful

Proverbs 16:8

ULT	UST
Better {is} a little with righteousness than an abundance of produce with no justice.	*It is better {for someone} to have {just} a few things while being righteous, than {for someone} to have a lot of crops while being unjust.*

ULT **Better {is} a little with righteousness than an abundance of produce with no justice**
UST It is better {for someone} to have {just} a few things while being righteous, than {for someone} to have a lot of crops while being unjust
(טוֹב־מְּעַט בְּצֶדֶק מֵרֹב תְּבוּאוֹת בְּלֹא מִשְׁפָּט)

The author assumes that his readers will understand that **a little** refers to the things needed to maintain life. You could include this information if that would be helpful to your readers. Alternate translation: [It is better for a person to have a little of what they need with righteousness than for a person to have an abundance of produce with no justice] or [A person who has a little of what they need with righteousness is better off than a person who has an abundance of produce with no justice]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Better {is} a little**
UST It is better {for someone} to have {just} a few things
(טוֹב־מְּעַט)

See how you translated this phrase in 15:16.

Support Reference: Nominal Adjectives

ULT **with righteousness**
UST while being righteous
(בְּצֶדֶק)

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]

Support Reference: Metaphor

ULT **than an abundance of produce with no justice**
UST than {for someone} to have a lot of crops while being unjust
(מֵרֹ֣ב תְּבוּאֹ֣ות בְּלֹ֣א מִשְׁפָּֽט)

See how you translated **an abundance of produce** in 14:4 and **no justice** in 13:23.

Support Reference: Abstract Nouns

ULT **with no justice**
UST while being unjust
(בְּלֹ֣א מִשְׁפָּֽט)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Better	It is better {for someone} to have
with righteousness	while being righteous
justice	while being unjust

Proverbs 16:9

ULT	UST
The heart of a man plans his way, but Yahweh establishes his step.	*People plan what they want to do, but Yahweh determines what they will {actually} do.*

ULT **The heart of**
UST People
(לֵב)

See how you translated the same use of **heart** in 2:2.

Support Reference: Metaphor

ULT **a man … his way … his step**
UST People … what they want to do … what they will {actually} do
(אָדָם & דַּרְכּוֹ & צַעֲדוֹ)

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]

Support Reference: When Masculine Words Include Women

ULT **his way**
UST what they want to do
(דַּרְכּוֹ)

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]

Support Reference: Metaphor

ULT **establishes his step**
UST determines what they will {actually} do
(יָכִין צַעֲדוֹ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
but Yahweh	but Yahweh

Proverbs 16:10

ULT	UST
Divination {is} on the lips of a king, in judgment, his mouth must not act unfaithfully.	*Kings speak for God; when kings judge, they must {always} speak justly.*

ULT Divination {is} on the lips of a king
UST Kings speak for God
(קֶסֶם ׀ עַל־שִׂפְתֵי־מֶלֶךְ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT Divination … in judgment
UST for God; when kings judge
(קֶסֶם & בְּמִשְׁפָּט)

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: [God's message … when he judges]

Support Reference: Abstract Nouns

ULT the lips of
UST speak
(שִׂפְתֵי)

See how you translated the same use of **lips** in 10:21.

Support Reference: Metonymy

ULT **a king**
UST Kings
(מֶ֫לֶךְ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a king … his mouth**
UST Kings … speak
(מֶ֫לֶךְ & פִּיו)

Here, the words **king** and **his** represent righteous kings, not one particular **king**. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [any good king … that king's mouth]

Support Reference: Generic Noun Phrases

ULT **his mouth must not act unfaithfully**
UST they must {always} speak justly
(לֹ֣א יִמְעַל־פִּ֑יו)

Solomon is using **his mouth** to represent what **a king** says by using his mouth to announce his judgment. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [he must not speak unfaithfully]

Support Reference: Metonymy

ULT **must not act unfaithfully**
UST they must {always} … justly
(לֹ֣א יִמְעַל)

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]

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Divination	for God
a king	Kings

ULT	UST
in judgment	when kings judge
must … act unfaithfully	they must {always} … justly

Proverbs 16:11

ULT	UST
A scale with the two balances of justice {belong} to Yahweh; all the stones of the bag {are} his work.	*Yahweh made accurate weighing instruments {for us to use honestly}. Indeed, he made all the stones in the {weighing} bag {so that we would use them honestly}.*

> ULT **A scale with the two balances of justice {belong} to Yahweh; all the stones of the bag {are} his work**
> UST Yahweh made accurate weighing instruments {for us to use honestly}. Indeed, he made all the stones in the {weighing} bag {so that we would use them honestly … }
> (פֶּלֶס ו מֹאזְנֵי מִשְׁפָּט לַיהוָה מַעֲשֵׂהוּ כָּל־אַבְנֵי־כִיס)

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 scale with its two balances of justice belong to Yahweh; all the stones of the bag are his work, so be honest]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **A scale with the two balances of justice {belong} to Yahweh; all the stones of the bag {are} his work**
> UST Yahweh made accurate weighing instruments {for us to use honestly}. Indeed, he made all the stones in the {weighing} bag {so that we would use them honestly … }
> (פֶּלֶס ו מֹאזְנֵי מִשְׁפָּט לַיהוָה מַעֲשֵׂהוּ כָּל־אַבְנֵי־כִיס)

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 scale with its two balances of justice belong to Yahweh; yes, all the stones of the bag are his work]

Support Reference: Parallelism

ULT **A scale with the two balances of justice**
UST accurate weighing instruments {for us to use honestly}
(פֶּלֶס ו וּמֹאזְנֵי מִשְׁפָּט)

Here Solomon is using the possessive form to describe a **scale with its two balances** 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 scale with its two balances]

Support Reference: Possession

ULT **A scale with the two balances of**
UST weighing instruments
(פֶּלֶס ו וּמֹאזְנֵי)

A **scale** is an instrument that is used for determining the weight of an object or comparing the weight of two objects. The **two balances** are the pans that hang from either end of the bar of the scale. This bar sits on a middle support, so that when the weights in the two pans are equal, the pans stay level with each other. A merchant who sells things by weight would use a scale to determine their value. he would have stones that were of a standard weight to place on one side of the scale, and the article for sale on the other. A dishonest merchant might use stones that were lighter than the standard and thus cheat his customer, against Yahweh's design. See how you translated **scales** in 11:1. Alternate translation: [Weighing instruments of]

Support Reference: Translate Unknowns

ULT **{belong} to Yahweh … {are} his work**
UST Yahweh made … Indeed, he made
(לַיהוָה מַעֲשֵׂהוּ)

In this verse, the phrases **belong to Yahweh** and **are his work** indicate 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT all the stones of the bag
UST all the stones in the {weighing} bag {so that we would use them honestly}
(כָּל־אַבְנֵי־כִיס)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
justice	accurate … for us to use honestly
{belong} to Yahweh	Yahweh made
the stones of	the stones
{are} his work	Indeed, he made

Proverbs 16:12

ULT	UST
An abomination of kings {is} doing wickedness, for by righteousness is a throne established.	*Kings {should} detest any wicked thing that people do because acting righteously causes kings to rule securely.*

ULT An abomination of … wickedness … by righteousness
UST {should} detest any wicked thing … acting righteously
(תּוֹעֲבַת & רֶשַׁע & צְדָקָה)

See how you translated the abstract noun **abomination** in 3:32, **wickedness** in 4:17, and **righteousness** in 1:3.

Support Reference: Abstract Nouns

ULT kings
UST Kings
(מְלָכִים)

This verse describes the traits of ideal, righteous **kings**. If it would be helpful in your language, you could state this explicitly. Alternate translation: [ideal kings]

Support Reference: Assumed Knowledge and Implicit Information

ULT by righteousness is a throne established
UST acting righteously causes kings to rule securely
(צְדָקָה יְכוֹן כִּסֵּא)

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]

Support Reference: Active or Passive

ULT is a throne established
UST causes kings to rule securely
(יְכוֹן כִּסֵּא)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **a throne**
> UST kings to rule
> (כִּסֵּא)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
An abomination of	{should} detest
kings	Kings
wickedness	any wicked thing
by righteousness	acting righteously
a throne	kings to rule
is … established	causes … securely

Proverbs 16:13

ULT	UST
The delight of kings {is} lips of righteousness, and he loves one who speaks upright things.	*{Ideally,} kings enjoy hearing people speak honestly. Indeed, they love people who say what is true.*

ULT **The delight of kings {is} lips of righteousness, and he loves one who speaks upright things**

UST { … Ideally,} kings enjoy hearing people speak honestly. Indeed, they love people who say what is true

(רְצוֹן מְלָכִים שִׂפְתֵי־צֶדֶק וְדֹבֵר יְשָׁרִים יֶאֱהָֽב)

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 is lips of righteousness, yes, he loves one who speaks upright things]

Support Reference: Parallelism

ULT **The delight of … righteousness**

UST Ideally … enjoy … honestly

(רְצוֹן & צֶדֶק)

See how you translated the abstract nouns **delight** in 14:35 and **righteousness** in 8:20.

Support Reference: Abstract Nouns

ULT **kings**

UST kings

(מְלָכִים)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{is} lips of righteousness**
UST hearing people speak honestly
(שִׂפְתֵי־צֶֽדֶק)

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: [is righteous lips]

Support Reference: Possession

ULT **{is} lips of**
UST hearing people speak
(שִׂפְתֵי)

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: [is sayings of]

Support Reference: Metonymy

ULT **he loves**
UST they love
(יֶאֱהָֽב)

Here, **he** refers to the **kings** in the previous clause, not one particular king. If it would be helpful, you could use a more natural expression in your language. Alternate translation: [kings love]

Support Reference: Generic Noun Phrases

ULT **and … one who speaks**
UST Indeed … people who say
(וְדֹבֵ֥ר)

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]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The delight of	Ideally … enjoy
kings	kings
righteousness	honestly
he loves	they love

ULT	UST
upright things	what is true

Proverbs 16:14

ULT	UST
The heat of a king {is} messengers of death, but a wise man will atone {for} it.	*When kings are angry, they cause people to die, so wise people will appease them.*

ULT **The heat of**
UST When … are angry
(חֲמַת)

See how you translated the same use of **heat** in 6:34.

Support Reference: Metonymy

ULT **a king … but a wise man**
UST kings … so wise people
(מֶלֶךְ & וְאִישׁ חָכָם)

Here, **a king** and **a wise man** represent these types of people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [any king … but any wise man]

Support Reference: Generic Noun Phrases

ULT **{is} messengers of death**
UST they cause people to die
(מַלְאֲכֵי־מָוֶת)

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]

Support Reference: Possession

ULT **{is} messengers of death**
UST they cause people to die
(מַלְאֲכֵי־מָוֶת)

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]

Support Reference: Personification

ULT **death**
UST to die
(מָוֶת)

See how you translated the abstract noun **death** in 2:18.

Support Reference: Abstract Nouns

ULT **will atone {for} it**
UST will appease them
(יְכַפְּרֶנָּה)

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: [pacify the king's anger] or [do what he can stop the king from being angry]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a king	kings
{is} messengers of	they cause people
wise	wise
will atone {for} it	will appease them

Proverbs 16:15

ULT	UST
In the light of the face of the king {is} life, and his favor {is} like a cloud of spring rain.	*When kings are happy, they let people live; when they approve of people, it is as refreshing as rain in springtime.*

ULT **In the light of the face of the king {is} life**
UST When kings are happy, they let people live
(בְּאוֹר־פְּנֵי־מֶלֶךְ חַיִּים)

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]

Support Reference: Metaphor

ULT **In the light of the face of**
UST When … are happy
(בְּאוֹר־פְּנֵי)

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]

Support Reference: Metaphor

ULT **the king … and his favor**
UST kings … when they approve of people
(מֶלֶךְ & וּרְצוֹנוֹ)

The words **the king** and **his** represent kings in general, not one particular **king**. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [any king … and that king's favor]

Support Reference: Generic Noun Phrases

ULT **and his favor**
UST when they approve of people
(וּרְצוֹנוֹ)

See how you translated **favor** in 3:4.

Support Reference: Abstract Nouns

ULT **{is} like a cloud of spring rain**
UST it is as refreshing as rain in springtime
(כְּעַב מַלְקוֹשׁ)

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]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	kings
and his favor	when they approve of people

Proverbs 16:16

ULT	UST
How much better {it is} to acquire wisdom than gold, and to acquire understanding is to be chosen {more} than silver.	*Becoming wise is better than having gold. Indeed, it is better to choose to become understanding than to have silver.*

ULT **How much better {it is} to acquire wisdom than gold, and to acquire understanding is to be chosen {more} than silver**
UST Becoming wise is better than having gold. Indeed, it is better to choose to become understanding than to have silver
(קְנֹה־חָכְמָה מַה־טּוֹב מֵחָרוּץ וּקְנוֹת בִּינָה נִבְחָר מִכָּסֶף)

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]

Support Reference: Parallelism

ULT **wisdom … understanding**
UST wise … to become understanding
(חָכְמָה & בִּינָה)

See how you translated the abstract nouns **wisdom** in 1:2 and **understanding** in 2:2.

Support Reference: Abstract Nouns

ULT **and to acquire understanding is to be chosen**
UST Indeed, it is better to choose to become understanding
(וּקְנוֹת בִּינָה נִבְחָר)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
better {it is}	is better than
wisdom	wise
than gold	having gold

ULT	UST
understanding	to become understanding
{more} than silver	than to have silver

Proverbs 16:17

ULT	UST
The highway of the upright ones turns away from evil; one who protects his life guards his way.	*Upright people act in a way that avoids doing what is evil; people who want to stay alive are careful about what they do.*

ULT The highway of
UST act in a way
(מְסִלַּת)

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]

Support Reference: Metaphor

ULT turns away from evil
UST that avoids doing what is evil
(סוּר מֵרָע)

See how you translated this phrase in 14:16.

Support Reference: Metaphor

ULT from evil … his life
UST doing what is evil; people who want to stay alive
(מֵרָע & נַפְשׁוֹ)

See how you translated the abstract nouns **evil** in 1:16 and **life** in 10:16.

Support Reference: Abstract Nouns

ULT one who protects his life guards his way
UST people who want to stay alive are careful about what they do
(שֹׁמֵר נַפְשׁוֹ נֹצֵר דַּרְכּוֹ)

Here, **one who protects** and **his** refer to a type of person in general, not one particular person. If it would be helpful, you could use a more natural expression in your language. Alternate translation: [any person who protects his own life guards his way]

Support Reference: Generic Noun Phrases

ULT **one who protects his life guards his way**
UST people who want to stay alive are careful about what they do
(שֹׁמֵ֣ר נַפְשׁ֑וֹ נֹצֵ֖ר דַּרְכּֽוֹ)

The implication is that guarding his way is necessary in order to protect his life. You could include this information if that would be helpful to your readers. Alternate translation: [in order to protect his life, he must guard his way]

Support Reference: Assumed Knowledge and Implicit Information

ULT **one who protects his life**
UST people who want to stay alive
(שֹׁמֵ֣ר נַפְשׁ֑וֹ)

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]

Support Reference: Metaphor

ULT **guards his way**
UST are careful about what they do
(נֹצֵ֖ר דַּרְכּֽוֹ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the upright ones	Upright people
from evil	doing what is evil
one who protects	people who want to stay alive
guards	are careful about

Proverbs 16:18

ULT	UST
To the face of a breaking {is} pride, and to the face of a stumbling {is} a height of spirit.	*Being proud causes people to destroy themselves. Indeed, being arrogant causes people to ruin themselves.*

ULT To the face of a breaking {is} pride, and to the face of a stumbling {is} a height of spirit

UST Being proud causes people to destroy themselves. Indeed, being arrogant causes people to ruin themselves

(לִפְנֵי־שֶׁבֶר גָּאָוֹן וְלִפְנֵי כִשָּׁלוֹן גְּבַהּ רוּחַ)

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: [To the face of breaking is pride; yes, to the face of a stumbling is a height of spirit]

Support Reference: Parallelism

ULT To the face of a breaking {is} pride

UST Being proud causes people to destroy themselves

(לִפְנֵי־שֶׁבֶר גָּאָוֹן)

Here Solomon is using the expression **to the face of** to mean “before” or “previous to.” If it would be helpful in your language, you could state the meaning plainly. See how you translated the same use of **To the face of** in 8:25. Alternate translation: [Before a breaking there is pride]

Support Reference: Idiom

ULT To the face of a breaking {is} pride

UST Being proud causes people to destroy themselves

(לִפְנֵי־שֶׁבֶר גָּאָוֹן)

Here Solomon implies that **pride** results in **a breaking**. If it would be helpful in your language, you could state this explicitly. Alternate translation: [Pride results in a breaking]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **a breaking**
> UST to destroy themselves
> (שֶׁבֶר)

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: [a destruction] or [being destroyed]

Support Reference: Metaphor

> ULT **{is} pride**
> UST Being proud
> (גְּאָוֹן)

See how you translated the abstract noun **pride** in 8:13.

Support Reference: Abstract Nouns

> ULT **and to the face of a stumbling {is} a height of spirit**
> UST Indeed, being arrogant causes people to ruin themselves
> (וְלִפְנֵי כִּשָּׁלוֹן גֹּבַהּ רוּחַ)

Here Solomon is using the expression **to the face of** to mean “before” or “previous to.” If it would be helpful in your language, you could state the meaning plainly. See how you translated the same use of **to the face of** in the previous clause. Alternate translation: [and before a stumbling there is a height of spirit]

Support Reference: Idiom

> ULT **and to the face of a stumbling {is} a height of spirit**
> UST Indeed, being arrogant causes people to ruin themselves
> (וְלִפְנֵי כִּשָּׁלוֹן גֹּבַהּ רוּחַ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a stumbling**
UST to ruin themselves
(כִּשָּׁלוֹן)

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: [a destruction] or [being destroyed]

Support Reference: Metaphor

ULT **{is} a height of spirit**
UST being arrogant
(גְּבַהּ רוּחַ)

Here Solomon is using **a height of spirit** as a common expression of his culture to mean "proud." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [is a swelled head] or [is arrogance]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} pride	Being proud
a stumbling	to ruin themselves
spirit	being arrogant

Proverbs 16:19

ULT	UST
Better to be lowly of spirit {with} afflicted ones than to share a portion {of} spoil {with} proud ones.	*It is better to live humbly among poor people than to {live proudly and} receive some of what proud people have taken from others.*

ULT **to be lowly of spirit**
UST to live humbly
(שְׁפַל־רוּחַ)

Here Solomon is using **lowly of spirit** as a common expression of his culture to mean "humble." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [is being down-to-earth] or [to be humble]

Support Reference: Idiom

ULT **than to share a portion {of} spoil {with} proud ones**
UST than to {live proudly and} receive some of what proud people have taken from others
(מֵחַלֵּק שָׁלָל אֶת־גֵּאִים)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **spoil**
UST some of what … have taken from others
(שָׁלָל)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Better	It is better
to be lowly of	to live humbly
spirit	to live humbly
afflicted ones	poor people

ULT	UST
spoil	some of what … have taken from others
proud ones	proud people

Proverbs 16:20

ULT	UST
One who comprehends concerning a matter will find good, and one who trusts in Yahweh, he {is} happy.	*People who act prudently in a matter will succeed, and people who trust in Yahweh are happy.*

ULT One who comprehends … and one who trusts … he {is} happy
UST People who act prudently … and people who trust … are happy
(מַשְׂכִּיל & וּבוֹטֵחַ & אַשְׁרֵיו)

One who comprehends, **one who trusts**, and **he** here represent types of people in general, not particular people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any person who comprehends … and any person who trusts … that person is happy]

Support Reference: Generic Noun Phrases

ULT One who comprehends concerning a matter
UST People who act prudently in a matter
(מַשְׂכִּיל עַל־דָּבָר)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT will find good
UST will succeed
(יִמְצָא־טּוֹב)

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]

Support Reference: Metaphor

> **ULT** **he {is} happy**
> **UST** are happy
> (אַשְׁרֵיו)

The pronoun **he** refers to the **one who trusts in Yahweh**. It may be helpful to clarify this for your readers. Alternate translation: [that person who trusts in Yahweh is happy]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
One who comprehends	People who act prudently
good	will succeed
and one who trusts	and people who trust
in Yahweh	in Yahweh
he {is} happy	are happy

Proverbs 16:21

ULT	UST
The wise of heart will be called an understanding one, and the sweetness of lips increases learning.	*People will call those who think wisely, "understanding ones," and people who speak pleasantly are able to teach others effectively.*

ULT **heart**
UST those who think
(לֵב)

See how you translated the same use of **heart** in 2:2.

Support Reference: Metonymy

ULT **The wise of heart will be called an understanding one**
UST People will call those who think wisely, "understanding ones
(לַחֲכַם־לֵב יִקָּרֵא נָבוֹן)

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]

Support Reference: Active or Passive

ULT **an understanding one**
UST understanding ones
(נָבוֹן)

See how you translated this phrase in 1:5.

Support Reference: Generic Noun Phrases

ULT **and the sweetness of lips**
UST and people who speak pleasantly
(וּמֶתֶק שְׂפָתַיִם)

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: [and pleasant speech]

Support Reference: Metaphor

> ULT **lips**
> UST people who speak
> (שְׂפָתַ֥יִם)

See how you translated the same use of **lips** in 10:18.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The wise of	wisely
will be called	People will call
an understanding one	understanding ones

Proverbs 16:22

ULT	UST
A fountain of life {is} the insight of its owner, but the instruction of fools {is} folly.	*Being insightful allows a person to live well continually, but foolish people can only teach others to be foolish.*

ULT A fountain of life
UST allows … to live well continually
(מְקוֹר חַיִּים)

See how you translated this phrase in 10:11.

Support Reference: Metaphor

ULT {is} the insight of … but the instruction of … {is} folly
UST Being insightful … but … can only teach others to be foolish
(שֵׂכֶל & וּמוּסַר אִוֶּלֶת)

See how you translated the abstract nouns **insight** in 1:3, **instruction** in 1:2, and **folly** in 5:23.

Support Reference: Abstract Nouns

ULT but the instruction of fools {is} folly
UST but foolish people can only teach others to be foolish
(וּמוּסַר אֱוִלִים אִוֶּלֶת)

Solomon is using the possessive form to describe **instruction** that is given by **fools**. If your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [but fools can only teach foolishness]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A fountain of	allows … continually
{is} the insight of	Being insightful
but the instruction of	but … can only teach others
fools	foolish people
{is} folly	to be foolish

Proverbs 16:23

ULT	UST
The heart of the wise makes his mouth insightful, and on his lips it increases learning.	*What wise people think causes them to speak insightfully, and what those people say causes others to learn.*

ULT **The heart of the wise makes his mouth insightful, and on his lips it increases learning**
UST What wise people think causes them to speak insightfully, and what those people say causes others to learn
(לֵב חֲכָם יַשְׂכִּיל פִּיהוּ וְעַל־שְׂפָתָיו יֹסִיף לֶקַח)

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, you could use more natural expressions in your language. Alternate translation: [The hearts of wise people make their mouths insightful, and on their lips they increase learning]

Support Reference: Generic Noun Phrases

ULT **The heart of**
UST What … think
(לֵב)

See how you translated the same use of **heart** in 2:2.

Support Reference: Metonymy

ULT **his mouth … his lips**
UST them to speak … and what those people say
(פִּיהוּ & שְׂפָתָיו)

See how you translated the same use of **mouth** in 10:11 and **lips** in 10:18.

Support Reference: Metonymy

ULT **it increases learning**
UST causes others to learn
(יֹסִיף לֶקַח)

The pronoun **it** refers to what **the wise** says. It may be helpful to clarify this for your readers. Alternate translation: [what he says increases what other people learn]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the wise	wise people
makes … insightful	causes … insightfully

Proverbs 16:24

ULT	UST
Words of pleasantness {are} a honeycomb of honey, sweet to the soul and healing to the bone.	*The pleasing things that people say are {like} a honeycomb: They cause people to feel pleasant and healthy.*

ULT **a honeycomb of honey**
UST are {like} a honeycomb
(צוּף־דְּבַשׁ)

Here Solomon is speaking of **words of pleasantness** as if they were **a honeycomb 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]

Support Reference: Metaphor

ULT **Words of pleasantness {are}**
UST The pleasing things that people say
(אִמְרֵי־נֹעַם)

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. See how you translated **words of pleasantness** in 15:26. Alternate translation: [are pleasant words]

Support Reference: Possession

ULT **sweet to the soul and healing to the bone**
UST They cause people to feel pleasant and healthy
(מָתוֹק לַנָּפֶשׁ וּמַרְפֵּא לָעָצֶם)

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: [such words are sweet to the soul and healing to the bone]

Support Reference: Ellipsis

ULT **sweet to the soul**
UST They cause people to feel pleasant
(מָתָוֹק לַנָּפֶשׁ)

Here, the **soul** represents where a person's feelings and desires exist. You may have a comparable expression in your language, or you could state the meaning plainly. Alternate translation: [pleasing to the inner person] or [making a person feel good]

Support Reference: Metaphor

ULT **and healing to the bone**
UST and healthy
(וּמַרְפֵּא לָעָצֶם)

Here, **bone** refers to a person's whole physical 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: [and healing to the body]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a honeycomb of	are {like} a honeycomb
honey	are {like} a honeycomb
to the soul	people

Proverbs 16:25

ULT	UST
There is a straight road to the face of a man but its end {is} the ways of death.	*There is a way to do things that is easy and convenient for people, but in the end, doing things that way will cause them to die.*

ULT There is a straight road to the face of a man but its end {is} the ways of death

UST There is a way to do things that is easy and convenient for people, but in the end, doing things that way will cause them to die

(יֵ֤שׁ דֶּ֣רֶךְ ׀ יָשָׁ֣ר לִפְנֵי־אִ֗ישׁ וְאַחֲרִיתָ֥הּ דַּרְכֵי־מָֽוֶת)

See how you translated the identical sentence in 14:12.

Support Reference: Metaphor

Proverbs 16:26

ULT	UST
The appetite of the laborer labors for him, for his mouth presses on him.	*Being hungry helps working people work because wanting to eat motivates people to keep on working.*

ULT **The appetite of the laborer labors for him, for his mouth presses on him**
UST Being hungry helps working people work because wanting to eat motivates people to keep on working
(נֶפֶשׁ עָמֵל עָמְלָה לּוֹ כִּי־אָכַף עָלָיו פִּיהוּ)

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, you could use more natural expressions in your language. Alternate translation: [The appetites of laborers labor for them, for their mouths press on them]

Support Reference: Generic Noun Phrases

ULT **The appetite of**
UST Being hungry
(נֶפֶשׁ)

See how you translated the abstract noun **appetite** in 6:30.

Support Reference: Abstract Nouns

ULT **labors for him**
UST helps … work
(עָמְלָה לּוֹ)

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]

Support Reference: Personification

> ULT **his mouth**
> UST wanting to eat
> (פִּיהוּ)

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]

Support Reference: Metonymy

> ULT **his mouth presses on him**
> UST wanting to eat motivates people to keep on working
> (אָכַף עָלָיו פִּיהוּ)

Here Solomon is using **presses on him** as a common expression of his culture to mean "urges him on." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [his mouth is his master] or [being hungry urges him to keep working]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the laborer	working people
labors	helps … work

Proverbs 16:27

ULT	UST
A man of worthlessness digs up evil and on his lips {it is} like a scorching fire.	*Worthless people plot how to hurt others; the evil things they say harm others like fire burns {people}.*

ULT A man of worthlessness
UST Worthless people
(אִישׁ בְּלִיַּעַל)

See how you translated this phrase in 6:12.

Support Reference: Possession

ULT A man of worthlessness … his lips
UST Worthless people … the evil things they say harm others
(אִישׁ בְּלִיַּעַל & שפתיו)

A man of worthlessness and **his** refer to a type of person in general, not a specific **man**. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any person of worthlessness … that person's lips]

Support Reference: Generic Noun Phrases

ULT digs up evil
UST plot how to hurt others
(כֹּרֶה רָעָה)

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]

Support Reference: Metaphor

ULT evil
UST how to hurt others
(רָעָה)

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.

Support Reference: Metonymy

> ULT **and on his lips {it is} like a scorching fire**
> UST the evil things they say harm others like fire burns {people}
> (וְעַל־שִׂפְתָיו כְּאֵשׁ צָרֵבָת)

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]

Support Reference: Metonymy

> ULT **{it is} like a scorching fire**
> UST like fire burns {people}
> (כְּאֵשׁ צָרֵבָת)

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]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	how to hurt others

Proverbs 16:28

ULT	UST
A man of perverse things lets loose strife, and a murmurer separates the friendly.	*Perverse people cause other people to argue with each other, and people who gossip about others cause friends to stop being friends.*

ULT **A man of perverse things … and a murmurer separates the friendly**
UST Perverse people … and people who gossip about others cause friends to stop being friends
(אִישׁ תַּהְפֻּכוֹת & וְנִרְגָּן מַפְרִיד אַלּוּף)

A man of perverse things, **a murmurer**, and **the friendly** here refer to types of people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any man of perverse things … and any murmurer is a person who separates close friends]

Support Reference: Generic Noun Phrases

ULT **A man of perverse things**
UST Perverse people
(אִישׁ תַּהְפֻּכוֹת)

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]

Support Reference: Possession

ULT **lets loose strife**
UST cause other people to argue with each other
(יְשַׁלַּח מָדוֹן)

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]

Support Reference: Personification

ULT **strife**
UST other people to argue with each other
(מָדוֹן)

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]

Support Reference: Abstract Nouns

ULT **and a murmurer**
UST and people who gossip about others
(וְנִרְגָּן)

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 gossiper] or [and one who whispers gossip]

Support Reference: Metonymy

ULT **separates**
UST cause … to stop being friends
(מַפְרִיד)

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 the friendships of]

Support Reference: Metonymy

ULT **separates the friendly**
UST cause friends to stop being friends
(מַפְרִיד אַלּוּף)

Solomon assumes that his readers will understand that this phrase refers to separating people who were **friendly** from each other. 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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
perverse things	Perverse

ULT	UST
strife	other people to argue with each other

Proverbs 16:29

ULT	UST
A man of violence entices his neighbor, and he leads him on a road {that is} not good.	*Violent people tempt other people {to sin}, and they guide them to behave wickedly.*

ULT **A man of violence … his neighbor, and he leads him**
UST Violent people … other people … and they guide
(אִישׁ חָמָס & רֵעֵהוּ וְהוֹלִיכוֹ)

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, you could use more natural expressions in your language. Alternate translation: [Any person of violence … that person's neighbor, and that person leads that neighbor]

Support Reference: Generic Noun Phrases

ULT **A man of violence**
UST Violent people
(אִישׁ חָמָס)

See how you translated this phrase in 3:31.

Support Reference: Possession

ULT **and he leads him on a road**
UST and they guide them to behave
(וְהוֹלִיכוֹ בְּדֶרֶךְ)

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** along **a road**. If it would be helpful in your language, you could express the meaning plainly. See how you translated the same use of **road** in 1:15. Alternate translation: [and he causes him to behave in a manner]

Support Reference: Metaphor

> ULT **on a road {that is} not good**
> UST them to behave wickedly
> (בְּדֶרֶךְ לֹא־טוֹב)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **{that is} not good**
> UST wickedly
> (לֹא־טוֹב)

Here Solomon is using a figure of speech that emphasizes the meaning by using a negative word, **not**, together with **good**, which is a word that is the opposite of the intended meaning. He does this to emphasize how bad this **road** is. If it would be helpful in your language, you could emphasize the meaning without "not" in another way. Alternate translation: [that is very bad]

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his neighbor	other people
that is … good	wickedly

Proverbs 16:30

ULT	UST
One who shuts his eyes plans perverse things; one who compresses his lips brings evil to completion.	*People who use their eyes to signal to others are planning to do something perverse; people who use their lips to signal to others are about to do the evil thing {that they had planned to do}.*

ULT **One who shuts his eyes plans … one who compresses his lips brings evil to completion**
UST People who use their eyes to signal to others are planning … people who use their lips to signal to others are about to do the evil thing {that they had planned to do}
(עֹצֵה עֵינָיו לַחְשֹׁב קֹרֵץ שְׂפָתָיו כִּלָּה רָעָה)

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, you could use more natural expressions in your language. Alternate translation: [People who shut their eyes plan … people who compress their lips bring evil to completion]

Support Reference: Generic Noun Phrases

ULT **One who shuts his eyes … one who compresses his lips**
UST People who use their eyes to signal to others … people who use their lips to signal to others
(עֹצֵה עֵינָיו קֹרֵץ שְׂפָתָיו)

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 meaning of these actions in the text or in a footnote or use similar facial expressions that do have that meaning. Alternate translation: [One who signals to others by shutting his eyes … one who signals to others by compressing his lips] or [One who winks his eyes … one who extends his tongue]

Support Reference: Symbolic Action

ULT **evil**
UST the evil thing {that they had planned to do}
(רָעָה)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
perverse things	to do something perverse
evil	the evil thing {that they had planned to do}

Proverbs 16:31

ULT	UST
Gray hair {is} a crown of splendor; on the road of righteousness it is found.	*{The} gray hair {that old people have} is {like} an honorable crown {on their heads}; they achieve it by living righteously.*

ULT Gray hair
UST The} gray hair {that old people have}
(שֵׂיבָה)

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]

Support Reference: Metonymy

ULT {is} a crown of splendor
UST is {like} an honorable crown {on their heads}
(עֲטֶרֶת תִּפְאָרֶת)

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]

Support Reference: Metaphor

ULT on the road of
UST by living
(בְּדֶרֶךְ)

See how you translated the same use of **road** in 1:15.

Support Reference: Metaphor

ULT **on the road of righteousness**
UST by living righteously
(בְּדֶרֶךְ־צְדָקָה)

Here Solomon is using the possessive form to describe a **road** that is characterized by **righteousness**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: [on the righteous road]

Support Reference: Possession

ULT **it is found**
UST they achieve it
(תִּמָּצֵא)

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]

Support Reference: Active or Passive

ULT **it is found**
UST they achieve it
(תִּמָּצֵא)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} a crown of	is {like} an … crown {on their heads}
splendor	honorable
righteousness	righteously

Proverbs 16:32

ULT	UST
Better {is} one long of nostrils than a mighty one, and one ruling his spirit than one capturing a city.	*It is better to be someone who does not become angry quickly than to be powerful. It is better to control oneself than to be {as powerful as} someone who conquers a city.*

ULT { … is} one long of nostrils than a mighty one, and one ruling his spirit than one capturing
UST to be someone who does not become angry quickly than to be powerful. It is better to control oneself than to be {as powerful as} someone who conquers
(אֶרֶךְ אַפַּיִם מִגִּבּוֹר וּמֹשֵׁל בְּרוּחוֹ מִלֹּכֵד)

Here, **one long of nostrils**, **a mighty one**, **one ruling his spirit**, and **one capturing** represent these types of people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [is any person long of nostrils than any mighty person, and any person who rules over his own spirit than any person who captures]

Support Reference: Generic Noun Phrases

ULT {is} one long of nostrils
UST to be someone who does not become angry quickly
(אֶרֶךְ אַפַּיִם)

See how you translated **one long of nostrils** in 14:29.

Support Reference: Idiom

ULT and one ruling his spirit
UST It is better to control oneself
(וּמֹשֵׁל בְּרוּחוֹ)

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 ruling his spirit]

Support Reference: Ellipsis

ULT **and one ruling his spirit**
UST It is better to control oneself
(וּמֹשֵׁל בְּרוּחֹו)

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]

Support Reference: Personification

ULT **his spirit**
UST oneself
(בְּרוּחֹו)

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]

Support Reference: Metaphor

ULT **than one capturing a city**
UST than to be {as powerful as} someone who conquers a city
(מִלֹּכֵד עִיר)

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]

Support Reference: Personification

ULT **than one capturing a city**
UST than to be {as powerful as} someone who conquers a city
(מִלֹּכֵד עִיר)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Better	It is better
than a mighty one	than to be powerful
and one ruling	It is better to control
his spirit	oneself

ULT	UST
than one capturing	than to be {as powerful as} someone who conquers

Proverbs 16:33

ULT	UST
Into the lap a lot is cast, but its every judgment {is} from Yahweh.	*People throw lots {in order to decide what to do}, but Yahweh decides whatever happens.*

ULT Into the lap a lot is cast
UST People throw lots {in order to decide what to do}
(בַּחֵיק יוּטַל אֶת־הַגּוֹרָל)

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, you could use more natural expressions in your language. Alternate translation: [Lots are cast into people's laps]

Support Reference: Generic Noun Phrases

ULT Into the lap a lot is cast
UST People throw lots {in order to decide what to do}
(בַּחֵיק יוּטַל אֶת־הַגּוֹרָל)

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]

Support Reference: Translate Unknowns

ULT Into the lap a lot is cast
UST People throw lots {in order to decide what to do}
(בַּחֵיק יוּטַל אֶת־הַגּוֹרָל)

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]

Support Reference: Active or Passive

ULT **its every judgment**
UST whatever happens
(כָּל־מִשְׁפָּטוֹ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a lot	lots {in order to decide what to do}
its … judgment	whatever happens
but … {is} from Yahweh	but Yahweh decides

Proverbs 17

Proverbs 17 Chapter Introduction

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)

Proverbs 17:1

ULT	UST
Better {is} a dry morsel and ease with it than a house full of sacrifices of quarreling.	*It is better for someone to have a little stale food {to eat} while living peacefully than for someone to live in a house where people frequently eat large meals while arguing with each other.*

ULT {is} a dry morsel … than a house full of
UST to have a little stale food {to eat} … than for someone to live in a house … frequently
(פַּת חֲרֵבָה & מְלֵאַ֣ת)

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]

Support Reference: Ellipsis

ULT and ease
UST while living peacefully
(וְשַׁלְוָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT and ease with it
UST while living peacefully
(וְשַׁלְוָה־בָּהּ)

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]

Support Reference: Metaphor

ULT **than a house full of**
UST than for someone to live in a house … frequently
(מִבַּ֣יִת מָלֵֽא)

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]

Support Reference: Metaphor

ULT **sacrifices of**
UST where people … eat large meals
(זִבְחֵ֖י)

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: [feasting on meat with]

Support Reference: Metonymy

ULT **sacrifices of quarreling**
UST where people … eat large meals while arguing with each other
(זִבְחֵי־רִֽיב)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Better	It is better for someone
than a house	than for someone to live in a house
sacrifices of	where people … eat large meals
quarreling	while arguing with each other

Proverbs 17:2

ULT	UST
An insightful servant will rule over a shameful son, and in the midst of brothers, he will share an inheritance.	*An insightful slave will become the boss of a disgraceful son {of his master}, and that slave will inherit a portion {of his master's property} along with his master's sons.*

ULT a shameful son … brothers
UST a disgraceful son {of his master} … his master's sons
(בֵּבֵן מֵבִישׁ & אַחִים)

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 shameful son … the brothers of his master's son]

Support Reference: Assumed Knowledge and Implicit Information

ULT and in the midst of brothers
UST along with his master's sons
(וּבְתוֹךְ אַחִים)

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]

Support Reference: Metaphor

ULT an inheritance
UST a portion {of his master's property}
(נַחֲלָה)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
insightful	insightful
An … servant	An … slave
will rule over	will become the boss of
shameful	disgraceful
a … son	a … son {of his master}

ULT	UST
an inheritance	a portion {of his master's property}

Proverbs 17:3

ULT	UST
The smelting-pot {is} for the silver and the furnace {is} for the gold, and Yahweh tests hearts.	*People put silver and gold into very hot furnaces {to burn out what is impure}, and Yahweh tests what people are thinking and desiring to do {in a similar manner}.*

ULT **The smelting-pot {is} for the silver and the furnace {is} for the gold**
UST People put silver and gold into very hot furnaces {to burn out what is impure}
(מַצֵּרֶף לַכֶּסֶף וְכִוּר לַזָּהָב)

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, you could use more natural expressions in your language. Alternate translation: [Any smelting-pot is for silver and any furnace is for gold]

Support Reference: Generic Noun Phrases

ULT **The smelting-pot**
UST People put … into very hot
(מַצֵּרֶף)

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]

Support Reference: Translate Unknowns

ULT **The smelting-pot {is} for the silver and the furnace {is} for the gold**
UST People put silver and gold into very hot furnaces {to burn out what is impure}
(מַצֵּרֶף לַכֶּסֶף וְכִוּר לַזָּהָב)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and Yahweh tests hearts**
UST and Yahweh tests what people are thinking and desiring to do {in a similar manner}
(וּבֹחֵן לִבּוֹת יְהוָה)

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]

Support Reference: Connecting Words and Phrases

ULT **and Yahweh tests hearts**
UST and Yahweh tests what people are thinking and desiring to do {in a similar manner}
(וּבֹחֵן לִבּוֹת יְהוָה)

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]

Support Reference: Metaphor

ULT **hearts**
UST what people are thinking and desiring to do
(לִבּוֹת)

See how you translated the same use of "heart" in 2:2.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} for the silver	silver
and the furnace	furnaces {to burn out what is impure}
{is} for the gold	and gold
Yahweh	Yahweh
and … tests	and … tests … in a similar manner

Proverbs 17:4

ULT	UST
The evildoer listens attentively to the lips of iniquity; a liar gives ear to a tongue of destruction.	*People who act wickedly listen carefully when people speak what is sinful; people who lie pay attention when people say things that destroy {others}.*

ULT **The evildoer … the lips of iniquity; a liar … a tongue of destruction**
UST People who act wickedly … when people speak what is sinful; people who lie … when people say things that destroy {others}
(מֵרַע & שְׂפַת־אָוֶן שֶׁקֶר & לְשׁוֹן הַוּוֹת)

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, you could use more natural expressions in your language. Alternate translation: [Any evildoer … any lips of iniquity; any liar … any tongues of destruction]

Support Reference: Generic Noun Phrases

ULT **the lips of iniquity**
UST when people speak what is sinful
(שְׂפַת־אָוֶן)

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: [sinful lips]

Support Reference: Possession

ULT **the lips of**
UST when people speak
(שְׂפַת)

See how you translated the same use of **lips** in 16:13.

Support Reference: Metonymy

ULT **gives ear**
UST pay attention
(מַזְיִן)

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: [listens carefully]

Support Reference: Metonymy

ULT **a tongue of destruction**
UST when people say things that destroy {others}
(לְשׁוֹן הַוּוֹת)

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]

Support Reference: Possession

ULT **a tongue of**
UST when people say things
(לְשׁוֹן)

See how you translated the same use of **tongue** in 6:17.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The evildoer	People who act wickedly
iniquity	what is sinful
a liar	people who lie
a tongue of	when people say things
destruction	that destroy {others}

Proverbs 17:5

ULT	UST
A mocker of one who is poor taunts his maker; one glad at calamity will not remain blameless.	*People who ridicule poor people despise Yahweh, who made them; Yahweh will certainly punish people who rejoice when other people experience disastrous things.*

ULT **A mocker of one who is poor taunts his maker; one glad at calamity**
UST People who ridicule poor people despise Yahweh, who made them … people who rejoice when other people experience disastrous things
(לֹעֵג לָרָשׁ חֵרֵף עֹשֵׂהוּ שָׂמֵחַ לְאֵיד)

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, you could use more natural expressions in your language. Alternate translation: [Any mocker of any poor person taunts that person's maker; any person glad at calamity]

Support Reference: Generic Noun Phrases

ULT **taunts his maker**
UST despise Yahweh, who made them
(חֵרֵף עֹשֵׂהוּ)

See how you translated this phrase in 14:31.

Support Reference: Assumed Knowledge and Implicit Information

ULT **at calamity**
UST when other people experience disastrous things
(לְאֵיד)

See how you translated the abstract noun **calamity** in 1:26.

Support Reference: Abstract Nouns

ULT **will not remain blameless**
UST Yahweh will certainly punish
(לֹא יִנָּקֶה)

See how you translated this phrase in 6:29.

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A mocker of	People who ridicule
his maker	Yahweh, who made them
one glad	people who rejoice
at calamity	when other people experience disastrous things
will … remain blameless	Yahweh will certainly punish

Proverbs 17:6

ULT	UST
The crown of the old {is} sons of sons, and the splendor of sons {is} their fathers.	*Old people are proud of their grandchildren, and children are proud of their parents.*

ULT **The crown of**
UST are proud of
(עֲטֶרֶת)

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]

Support Reference: Metaphor

ULT **The crown of the old {is} sons of sons**
UST Old people are proud of their grandchildren
(עֲטֶרֶת זְקֵנִים בְּנֵי בָנִים)

The crown of the old could refer to: (1) the honor or pride that **the old** feel for their **sons of sons**. Alternate translation: [The honor that old people feel is for their sons of sons]; (2) the honor that **the old** receive from others because they have **sons of sons**. Alternate translation: [Old people are honored because of their sons of sons] or [Sons of sons cause others to honor old people]

Support Reference: Possession

ULT **{is} sons of sons … sons {is} their fathers**
UST their grandchildren … children … of their parents
(בְּנֵי בָנִים & בָּנִים אֲבוֹתָם)

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]

Support Reference: When Masculine Words Include Women

ULT **and the splendor of sons {is} their fathers**
UST and children are proud of their parents
(וְתִפְאֶ֖רֶת בָּנִ֣ים אֲבוֹתָֽם)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The crown of	are proud of
the old	Old people
{is} sons of	their grandchildren
sons	their grandchildren
and the splendor of	and … are proud
sons	children
{is} their fathers	of their parents

Proverbs 17:7

ULT	UST
A lip of excess {is} not suitable for a worthless {one}; how much less a lip of falsehood for a noble.	*It is not fitting for worthless people to speak eloquently. It is even less fitting for royal officials to speak falsely!*

ULT **for a worthless {one} … for a noble**
UST for worthless people … for royal officials
(לְנָבָל & לְנָדִיב)

Here **a worthless one** and **a noble** represent these types of people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [for worthless ones … for nobles]

Support Reference: Generic Noun Phrases

ULT **A lip of excess**
UST to speak eloquently
(שְׂפַת־יֶתֶר)

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]

Support Reference: Metonymy

ULT **a lip of falsehood**
UST to speak falsely
(שְׂפַת־שָׁקֶר)

See how you translated the same use of “a lip of falsehood” in 10:18.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for a worthless {one}	for worthless people
falsehood	falsely
for a noble	for royal officials

Proverbs 17:8

ULT	UST
A stone of favor {is} a bribe in the eyes of its owner; he succeeds to all that he turns.	*People who pay bribes think that bribes are magical; {by paying bribes, they think that} everything that they do will be successful.*

ULT **A stone of favor**
UST are magical
(אֶבֶן־חֵן)

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]

Support Reference: Idiom

ULT **in the eyes of**
UST think that
(בְּעֵינֵי)

See how you translated this phrase in 3:4.

Support Reference: Metaphor

ULT **he succeeds**
UST will be successful
(יַשְׂכִּיל)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to all that he turns**
UST {by paying bribes, they think that} everything that they do
(אֶל־כָּל־אֲשֶׁר יִפְנֶה)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A stone of	are magical
favor	are magical
{is} a bribe	bribes
he succeeds	will be successful

Proverbs 17:9

ULT	UST
One who covers a transgression seeks love, but one who repeats a matter separates a close friend.	*If you want people to love you, forgive them for the wrong things that they have done to you. If you continue to remind them about those {wrong} things, they will no longer be your friends.*

ULT **One who covers a transgression … but one who repeats a matter … a close friend**
UST forgive them for the wrong things that they have done to you. If you continue to remind them about those {wrong} things … your friends
(מְכַסֶּה־פֶּשַׁע & וְשֹׁנֶה בְּדָבָר & אַלּוּף)

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, you could use more natural expressions in your language. Alternate translation: [Any person who covers any transgression … but any person who repeats any matter … close friends]

Support Reference: Generic Noun Phrases

ULT **One who covers**
UST forgive them
(מְכַסֶּה)

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]

Support Reference: Metaphor

ULT **a transgression … love**
UST people to love you … for the wrong things that they have done to you
(פֶּשַׁע & אַהֲבָה)

See how you translated the abstract nouns **transgression** in 10:19 and **love** in 10:12.

Support Reference: Abstract Nouns

ULT **seeks**
UST If you want
(מְבַקֵּשׁ)

See how you translated the same use of **seeks** in 11:27.

Support Reference: Metaphor

ULT **but one who repeats a matter**
UST If you continue to remind them about those {wrong} things
(וְשֹׁנֶה בְּדָבָר)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **separates a close friend**
UST they will no longer be your friends
(מַפְרִיד אַלּוּף)

See how you translated this phrase in 16:28.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a transgression	for the wrong things that they have done to you
seeks	If you want
love	people to love you
a close friend	your friends

Proverbs 17:10

ULT	UST
A rebuke goes down into an understanding one more than striking a stupid one a hundred {times}.	*Rebuking sensible people once causes them to learn more than hitting foolish people a hundred times {causes them to learn}.*

ULT **A rebuke … into an understanding one … a stupid one**
UST Rebuking sensible people once … them … foolish people … them
(גְּעָרָה בְּמֵבִין & כְּסִיל)

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, you could use more natural expressions in your language. See how you translated **a stupid one** in 10:18. Alternate translation: [Any rebuke … into any understanding person … any stupid person]

Support Reference: Generic Noun Phrases

ULT **A rebuke**
UST Rebuking … once
(גְּעָרָה)

See how you translated the abstract noun **rebuke** in 1:25.

Support Reference: Abstract Nouns

ULT **goes down into an understanding one**
UST sensible people … causes them to learn
(תֵּחַת & בְּמֵבִין)

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]

Support Reference: Metaphor

ULT **more than striking a stupid one a hundred {times}**
UST more than hitting foolish people a hundred times {causes them to learn}
(מֵהַכּוֹת כְּסִיל מֵאָה)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A rebuke	Rebuking … once
into an understanding one	sensible people … them
a stupid one	foolish people … them

Proverbs 17:11

ULT	UST
An evil one seeks only rebellion, and a cruel messenger will be sent against him.	*Evil people only want to rebel, so a merciless messenger will come and punish them.*

ULT An evil one … and a cruel messenger … against him
UST Evil people … so a merciless messenger … them
(בְּוֹ & רָ֭ע וּמַלְאָךְ֣ אַכְזָרִ֑י)

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, you could use more natural expressions in your language. Alternate translation: [Any evil person … and any cruel messenger … against that person]

Support Reference: Generic Noun Phrases

ULT seeks only rebellion
UST only want to rebel
(אַךְ־מְרִ֥י יְבַקֵּ֑שׁ)

See how you translated the same use of **seeks** in 11:27.

Support Reference: Metaphor

ULT rebellion
UST to rebel
(מְרִ֥י)

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]

Support Reference: Abstract Nouns

ULT and a cruel messenger
UST so a merciless messenger
(וּמַלְאָךְ֣ אַכְזָרִ֑י)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **and a cruel messenger will be sent**
UST so a merciless messenger will come and punish
(וּמַלְאָךְ אַכְזָרִי יְשֻׁלָּח)

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]

Support Reference: Active or Passive

ULT **will be sent against him**
UST will come and punish them
(יְשֻׁלַּח־בּוֹ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
An evil one	Evil people
seeks	want
rebellion	to rebel
and a … messenger	so a … messenger

Proverbs 17:12

ULT	UST
Let a female bear robbed of offspring meet a man and not a stupid one in his folly!	*A mother bear who is furious because someone has stolen her cubs is dangerous, but it can be more dangerous to confront a foolish person who is doing something foolish.*

ULT **Let a female bear robbed of offspring meet a man and not a stupid one in his folly**
UST A mother bear who is furious because someone has stolen her cubs is dangerous, but it can be more dangerous to confront a foolish person who is doing something foolish
(פָּגוּשׁ דֹּב שַׁכּוּל בְּאִישׁ וְאַל־כְּסִיל בְּאִוַּלְתּוֹ)

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]

Support Reference: Ellipsis

ULT **Let a female bear robbed of offspring meet a man and not a stupid one in his folly**
UST A mother bear who is furious because someone has stolen her cubs is dangerous, but it can be more dangerous to confront a foolish person who is doing something foolish
(פָּגוּשׁ דֹּב שַׁכּוּל בְּאִישׁ וְאַל־כְּסִיל בְּאִוַּלְתּוֹ)

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 stupid one in his folly meeting the man]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Let a female bear robbed of offspring meet a man and not a stupid one in his folly**
UST A mother bear who is furious because someone has stolen her cubs is dangerous, but it can be more dangerous to confront a foolish person who is doing something foolish
(פָּגוּשׁ דֹּב שַׁכּוּל בְּאִישׁ וְאַל־כְּסִיל בְּאִוַּלְתּוֹ)

Solomon is making this comparison between an angry bear and a fool 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: [Sometimes it seems like it would be better to meet a female bear robbed of offspring than to meet a stupid person doing something stupid]

Support Reference: Hyperbole

> ULT **a female bear … a man … a stupid one in his folly**
> UST A mother bear … her cubs … a foolish person who is doing something foolish
> (דֹּ֣ב & בְּאִ֑ישׁ & כְּסִ֗יל בְּאִוַּלְתּ֔וֹ)

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, you could use more natural expressions in your language. Alternate translation: [any female bear … any person … any stupid person in that person's folly]

Support Reference: Generic Noun Phrases

> ULT **a female bear robbed of offspring**
> UST A mother bear who is furious because someone has stolen
> (דֹּ֣ב שַׁכּ֣וּל)

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]

Support Reference: Active or Passive

> ULT **a female bear**
> UST A mother bear
> (דֹּ֣ב)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **robbed of offspring**
> UST who is furious because someone has stolen
> (שַׁכּ֣וּל)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in his folly**
> UST who is doing something foolish
> (בְּאִוַּלְתּוֹ)

See how you translated the abstract noun **folly** in 5:23.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a female bear	A mother bear
a stupid one	a foolish person
in his folly	who is doing something foolish

Proverbs 17:13

ULT	UST
One who returns evil for good, evil will not depart from his house.	*If someone does bad things to people who have done good things to him, then bad things will always happen to his family.*

ULT **One who returns evil for good, evil will not depart from his house**
UST If someone does bad things to people who have done good things to him, then bad things will always happen to his family
(מַשִּׁיב רָעָה תַּחַת טוֹבָה לֹא־תָמִישׁ רָעָה מִבֵּיתוֹ)

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]

Support Reference: Information Structure

ULT **One who returns … his house**
UST If someone does … to his family
(מַשִּׁיב & מִבֵּיתוֹ)

One who returns and **his** represent a type of person in general, not one particular person. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any person who returns … that person's house]

Support Reference: Generic Noun Phrases

ULT **evil … good, evil**
UST bad things … people who have done good things to him … bad things
(רָעָה & טוֹבָה & רָעָה)

See how you translated the abstract nouns **evil** in 1:16 and **good** in 11:27.

Support Reference: Abstract Nouns

ULT **evil will not depart from his house**
UST then bad things will always happen to his family
(לֹא־תָמִישׁ רָעָה מִבֵּיתוֹ)

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]

Support Reference: Personification

> ULT **his house**
> UST to his family
> (מִבֵּיתוֹ)

See how you translated the same use of **house** in 3:33.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	bad things
good	people who have done good things to him
evil	bad things
his house	to his family

Proverbs 17:14

ULT	UST
The beginning of a quarrel {is} the releasing of water, so leave the dispute before it breaks out.	*When people start arguing with each other, it is {as difficult to stop as it is to stop} water that is leaking out {of a dam}, so prevent yourself from arguing before you start to argue.*

ULT **a quarrel … the dispute**
UST arguing with each other … to argue
(מָדֹון & הָרִיב)

See how you translated the abstract nouns **quarrel** and **dispute** in 15:18.

Support Reference: Abstract Nouns

ULT **{is} the releasing of water**
UST it is {as difficult to stop as it is to stop} water that is leaking out {of a dam}
(פֹּוטֵר מַיִם)

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]

Support Reference: Metaphor

ULT **leave the dispute**
UST prevent yourself from arguing … to argue
(הָרִיב נְטֹושׁ)

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]

Support Reference: Metaphor

> ULT **it breaks out**
> UST you start
> (הִתְגַּלַּע)

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: [it suddenly begins]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a quarrel	arguing with each other
leave	prevent yourself from arguing

Proverbs 17:15

ULT	UST
One who declares a wicked one righteous and one who declares a righteous one wicked, even the two of them {are} an abomination to Yahweh.	*There are people who acquit guilty people, and there are people who condemn innocent people; Yahweh detests both types of people.*

ULT **One who declares a wicked one righteous and one who declares a righteous one wicked, even the two of them**

UST There are people who acquit guilty people, and there are people who condemn innocent people … both types of people

(מַצְדִּיק רָשָׁע וּמַרְשִׁיעַ צַדִּיק & גַּם־שְׁנֵיהֶם)

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, you could use more natural expressions in your language. Alternate translation: [Any person who declares any wicked person righteous and any person who declares any righteous person wicked, even both types of people]

Support Reference: Generic Noun Phrases

ULT **One who declares a wicked one righteous and one who declares a righteous one wicked**

UST There are people who acquit guilty people, and there are people who condemn innocent people

(מַצְדִּיק רָשָׁע וּמַרְשִׁיעַ צַדִּיק)

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]

Support Reference: Metonymy

ULT **{are} an abomination to Yahweh**

UST Yahweh detests

(תּוֹעֲבַת יְהוָה)

See how you translated **an abomination to Yahweh** in 3:32.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
One who declares … righteous	There are people who acquit
a wicked one	guilty people
One who declares … righteous	There are people who acquit
and one who declares … wicked	and there are people who condemn
a righteous one	innocent people
and one who declares … wicked	and there are people who condemn
{are} an abomination to	detests
Yahweh	Yahweh

Proverbs 17:16

ULT	UST
Why {is} this: A payment {is} in the hand of a stupid one to acquire wisdom, but there is no heart?	*How useless it is for foolish people to try to pay money in order to become wise when they are unable to think!*

ULT **Why {is} this: A payment {is} in the hand of a stupid one to acquire wisdom, but there is no heart**

UST How useless it is for foolish people to try to pay money in order to become wise when they are unable to think

(לָמָּה־זֶּה מְחִיר בְּיַד־כְּסִיל לִקְנוֹת חָכְמָה וְלֵב־אָיִן)

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!]

Support Reference: Rhetorical Question

ULT **A payment {is} in the hand of a stupid one**

UST foolish people to try to pay money

(מְחִיר בְּיַד־כְּסִיל)

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]

Support Reference: Generic Noun Phrases

ULT **A payment {is} in the hand of a stupid one**

UST foolish people to try to pay money

(מְחִיר בְּיַד־כְּסִיל)

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]

Support Reference: Metonymy

ULT **wisdom**
UST wise
(חָכְמָה)

See how you translated the abstract noun **wisdom** in 1:2.

Support Reference: Abstract Nouns

ULT **but there is no heart**
UST when they are unable to think
(וְלֹֽב־אָ֥יִן)

Here Solomon uses **heart** to refer to a person's ability to reason. 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 reason]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a stupid one	foolish people
wisdom	wise

Proverbs 17:17

ULT	UST
At every time the friend loves, and a brother is born for distress.	*A friend loves {you} all the time, and relatives exist in order to help {other relatives} when disastrous things happen.*

ULT At every time
UST all the time
(בְּכָל־עֵת)

Alternate translation: [At all times] or [All the time]

ULT the friend
UST A friend
(הָרֵעַ)

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]

Support Reference: Generic Noun Phrases

ULT loves
UST loves {you}
(אֹהֵב)

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]

Support Reference: Ellipsis

ULT and a brother
UST and relatives
(וְאָח)

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 sibling]

Support Reference: When Masculine Words Include Women

ULT **for distress**
UST in order to help {other relatives} when disastrous things happen
(לְצָרָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for distress**
UST in order to help {other relatives} when disastrous things happen
(לְצָרָה)

See how you translated the abstract noun **distress** in 1:27.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
loves	loves {you}
the friend	A friend
is born	exist
for distress	in order to help {other relatives} when disastrous things happen

Proverbs 17:18

ULT	UST
A man lacking of heart {is} one who clasps a palm, pledging a pledge to the face of his neighbor.	*People who do not think wisely agree to pay someone else's loan and even guarantee to pay that loan in front of people whom they know.*

ULT **A man … {is} one who clasps a palm … a pledge … his neighbor**
UST People … agree to pay someone else's loan and even guarantee to pay that loan … people whom they know
(אָדָם & תּוֹקֵעַ כָּף & עֲרֻבָּה & רֵעֵהוּ)

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, you could use more natural expressions in your language. Alternate translation: [Any person … is a person who clasps palms … any pledge … that person's neighbor]

Support Reference: Generic Noun Phrases

ULT **lacking of heart**
UST who do not think wisely
(חֲסַר־לֵב)

See how you translated the same use of this phrase in 7:7.

Support Reference: Metonymy

ULT **{is} one who clasps a palm**
UST agree to pay someone else's loan
(תּוֹקֵעַ כָּף)

See how you translated the same idiom in 6:1.

Support Reference: Idiom

ULT **to the face of**
UST in front of
(לִפְנֵי)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
pledging	and even guarantee to pay that loan
a pledge	and even guarantee to pay that loan
his neighbor	people whom they know

Proverbs 17:19

ULT	UST
One who loves transgression loves contention; one who makes his opening high seeks a breaking.	*People who love to sin {also} love to cause people to argue; people who brag a lot cause others to destroy them.*

ULT **One who loves … one who makes his opening high**
UST People who love … people who brag a lot
(אֹהֵב & מַגְבִּיהַּ פִּתְחוֹ)

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, you could use more natural expressions in your language. Alternate translation: [Any person who loves … any person who makes his opening high]

Support Reference: Generic Noun Phrases

ULT **transgression … contention**
UST to sin … to cause people to argue
(פֶּשַׁע & מַצָּה)

See how you translated the abstract nouns **transgression** in 10:19 and **contention** in 13:10.

Support Reference: Abstract Nouns

ULT **one who makes his opening high**
UST people who brag a lot
(מַגְבִּיהַּ פִּתְחוֹ)

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]

Support Reference: Metaphor

> ULT **seeks a breaking**
> UST cause others to destroy them
> (מְבַקֵּשׁ־שָׁבָר)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
One who loves	People who love
transgression	to sin
loves	{also} love
contention	to cause people to argue
seeks	cause others

Proverbs 17:20

ULT	UST
One crooked of heart will not find goodness, and one who is turned away in his tongue will fall into evil.	*People who think deceitfully will not experience good things, and bad things will happen to people who speak deceitfully.*

ULT **One crooked of heart … and one who is turned away in his tongue**
UST People who think deceitfully … and … to people who speak deceitfully
(עִקֶּשׁ־לֵב & וְנֶהְפָּךְ בִּלְשׁוֹנוֹ)

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, you could use more natural expressions in your language. Alternate translation: [Any person crooked of heart … and any person who is turned away in his tongue]

Support Reference: Generic Noun Phrases

ULT **One crooked of heart**
UST People who think deceitfully
(עִקֶּשׁ־לֵב)

See how you translated **crooked of heart** in 11:20.

Support Reference: Metaphor

ULT **will not find goodness**
UST will not experience good things
(לֹא יִמְצָא־טֽוֹב)

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]

Support Reference: Metaphor

ULT **goodness … into evil**
UST good things … bad things
(טֽוֹב & בְּרָעָה)

See how you translated the abstract nouns **goodness** in 13:21 and **evil** in 1:16.

Support Reference: Abstract Nouns

ULT **and one who is turned away in his tongue**
UST and … to people who speak deceitfully
(וְנֶהְפָּךְ בִּלְשׁוֹנוֹ)

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]

Support Reference: Metaphor

ULT **will fall into evil**
UST bad things will happen
(יִפּוֹל בְּרָעָה)

See how you translated “falls into evil” in 13:17.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
One crooked of	People who think deceitfully
goodness	good things
in his tongue	and … to people who speak deceitfully
into evil	bad things

Proverbs 17:21

ULT	UST
One who begets a stupid one, {it is} for grief for him, and the father of a worthless one will not rejoice.	*Foolish people grieve their parents. Indeed, worthless people will cause their parents to be very sad.*

ULT **One who begets a stupid one, {it is} for grief for him, and the father of a worthless one will not rejoice**
UST Foolish people grieve their parents. Indeed, worthless people will cause their parents to be very sad
(יֹלֵד כְּסִיל לְתוּגָה לוֹ וְלֹא־יִשְׂמַח אֲבִי נָבָל)

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]

Support Reference: Parallelism

ULT **One who begets a stupid one … for him … the father of a worthless one**
UST Foolish people grieve their parents … worthless people … their parents
(יֹלֵד כְּסִיל & לוֹ & אֲבִי נָבָל)

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 a stupid person … for that person … any father of a worthless one]

Support Reference: Generic Noun Phrases

ULT **{it is} for grief**
UST grieve
(לְתוּגָה)

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: [it results in grief]

Support Reference: Connect — Reason-and-Result Relationship

ULT **{it is} for grief**
UST grieve
(לְתוּגָה)

See how you translated the abstract noun **grief** in 10:1.

Support Reference: Abstract Nouns

ULT **and … will not rejoice**
UST Indeed … will cause … to be very sad
(וְלֹא־יִשְׂמַח)

Solomon is using a figure of speech here that emphasizes the 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 emphasize the meaning without "not" in another way, as in the UST.

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
One who begets	their parents
a stupid one	Foolish people
the father of	their parents
a worthless one	worthless people
will … rejoice	Indeed … will cause … to be very sad

Proverbs 17:22

ULT	UST
A joyful heart makes healing good, but a broken spirit dries up bone.	*Being cheerful helps the body to heal, but being discouraged makes the body weak.*

ULT A joyful heart
UST Being cheerful
(לֵב שָׂמֵחַ)

See how you translated this phrase in 15:13.

Support Reference: Metonymy

ULT makes healing good
UST helps the body to heal
(יֵיטַב גֵּהָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT but a broken spirit
UST but being discouraged
(וְרוּחַ נְכֵאָה)

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]

Support Reference: Metonymy

ULT dries up bone
UST makes the body weak
(תְּיַבֶּשׁ־גָּרֶם)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
joyful	Being cheerful
makes … good	helps … to heal
but a … spirit	but being discouraged

Proverbs 17:23

ULT	UST
A wicked one takes a bribe from the bosom to bend the paths of justice.	*Wicked people accept bribes that people give to them secretly, so that they will decide matters unfairly.*

ULT A wicked one takes a bribe from the bosom
UST Wicked people accept bribes that people give to them secretly
(עֹשֵׂחַד מֵחֵיק רָשָׁע יִקָּח)

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 a bribe from any bosom]

Support Reference: Generic Noun Phrases

ULT from the bosom
UST that people give to them secretly
(מֵחֵיק)

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]

Support Reference: Metonymy

ULT to bend the paths of justice
UST so that they will decide matters unfairly
(לְהַטּוֹת אָרְחוֹת מִשְׁפָּט)

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]

Support Reference: Metaphor

> ULT **justice**
> UST so that they will decide matters unfairly
> (מִשְׁפָּט)

See how you translated the abstract noun **justice** in 1:3.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A wicked one	Wicked people
a bribe	bribes
justice	so that they will decide matters unfairly

Proverbs 17:24

ULT	UST
Wisdom {is} with the face of an understanding one, but the eyes of a stupid one {are} at the end of the earth.	*Understanding people concentrate on what is wise, but foolish people cannot concentrate on anything.*

ULT **Wisdom**
UST what is wise
(חָכְמָה)

See how you translated the abstract noun **Wisdom** in 1:2.

Support Reference: Abstract Nouns

ULT **an understanding one … a stupid one**
UST Understanding people … but foolish people cannot concentrate on anything
(מֵבִין & כְּסִיל)

See how you translated **an understanding one** in 17:10 and **a stupid one** in 10:18.

Support Reference: Generic Noun Phrases

ULT **{is} with the face of**
UST concentrate on
(אֶת־פְּנֵי)

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]

Support Reference: Metaphor

ULT **but the eyes of a stupid one {are} at the end of the earth**
UST but foolish people cannot concentrate on anything
(וְעֵינֵי כְסִיל בִּקְצֵה־אָרֶץ)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Wisdom	what is wise
an understanding one	Understanding people
a stupid one	but foolish people cannot concentrate on anything
the earth	but foolish people cannot concentrate on anything

Proverbs 17:25

ULT	UST
A stupid son {is} a grief to his father and bitterness to her who bore him.	*Foolish children grieve their fathers and make their mothers miserable.*

ULT **A stupid son … to his father … to her who bore him**
UST Foolish children … their fathers … their mothers
(לְאָבִיו בֵּן כְּסִיל & לְיוֹלַדְתּוֹ)

A stupid son, **his**, **her**, and **him** represent types of people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. See how you translated a **stupid son** in 10:1. Alternate translation: [Any stupid son … to that person's father … to the mother who bore that person]

Support Reference: Generic Noun Phrases

ULT **{is} a grief to his father**
UST grieve their fathers
(כַּעַס לְאָבִיו)

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]

Support Reference: Metonymy

ULT **{is} a grief … and bitterness**
UST grieve … and make … miserable
(כַּעַס & וּמָרִי)

See how you translated the abstract nouns **grief** in 10:1 and **bitterness** in 14:10.

Support Reference: Abstract Nouns

> ULT **and bitterness to her who bore him**
> UST and make their mothers miserable
> (וּמָֽמֶר לְיוֹלַדְתּֽוֹ)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
stupid	Foolish
A … son	children
to his father	their fathers
to her who bore him	their mothers

Proverbs 17:26

ULT	UST
Actually to fine the righteous {is} not good; to strike nobles {is} against uprightness.	*Punishing innocent people is surely very bad, {and} flogging noble people {would be just as} wrong.*

ULT **to fine the righteous**
UST Punishing innocent people
(עָנוֹשׁ לַצַּדִּיק)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the righteous**
UST innocent people
(לַצַּדִּיק)

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]

Support Reference: Nominal Adjectives

ULT **{is} not good**
UST is … very bad
(לֹא־טוֹב)

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]

Support Reference: Litotes

ULT **to strike nobles**
UST {and} flogging noble people
(לְהַכּוֹת נְדִיבִים)

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 a position of ruling and also have noble character. If it would be helpful in your language, you could state this explicitly. Alternate translation: [to wrongly strike noble people]

Support Reference: Assumed Knowledge and Implicit Information

ULT **uprightness**
UST {would be just as} wrong
(יָשָׁר)

See how you translated the abstract noun **uprightness** in 4:11.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the righteous	innocent people
good	is … very bad
nobles	noble people
uprightness	{would be just as} wrong

Proverbs 17:27

ULT	UST
One restraining his words {is} one knowing knowledge, and the cool of spirit {is} a man of understanding.	*People who refrain from speaking {unnecessarily} are knowledgeable, and people who can remain calm are {truly} wise.*

ULT **One restraining … {is} one knowing … and the cool of spirit {is} a man of understanding**
UST People who refrain from … are knowledgeable, and people who can remain calm are {truly} wise
(חוֹשֵׂךְ & יוֹדֵעַ & וקר־רוּחַ אִישׁ תְּבוּנָה)

One restraining, **one knowing knowledge**, **the cool of spirit**, and **a man of understanding** represent types of people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. 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]

Support Reference: Generic Noun Phrases

ULT **his words**
UST speaking {unnecessarily}
(אֲמָרָיו)

See how you translated the same use of **words** in 1:23.

Support Reference: Metonymy

ULT **knowledge … understanding**
UST are knowledgeable … are {truly} wise
(דַּעַת & תְּבוּנָה)

See how you translated the abstract nouns **knowledge** in 1:4 and **understanding** in 1:2.

Support Reference: Abstract Nouns

ULT and the cool of spirit
UST and people who can remain calm
(וקר־רוּחַ)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} one knowing	are knowledgeable
knowledge	are knowledgeable
spirit	and people who can remain calm
understanding	are {truly} wise

Proverbs 17:28

ULT	UST
Even a fool keeping silent will be considered wise; one shutting his lips—understanding.	*People will think even foolish people are wise if those foolish people do not speak. Indeed, if fools refrain from speaking people will consider them to be insightful.*

ULT Even a fool keeping silent will be considered wise; one shutting his lips—understanding
UST People will think even foolish people are wise if those foolish people do not speak. Indeed, if fools refrain from speaking people will consider them to be insightful
(גַּם אֱוִיל מַחֲרִישׁ חָכָם יֵחָשֵׁב אֹטֵם שְׂפָתָיו נָבוֹן)

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 keeping silent will be considered wise; yes, one shutting his lips—understanding]

Support Reference: Parallelism

ULT a fool … one shutting his lips—understanding
UST foolish people … Indeed, if fools refrain from speaking people will consider them to be insightful
(אֱוִיל & אֹטֵם שְׂפָתָיו נָבוֹן)

Here, **a fool** and **one shutting his lips** represent types of people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. See how you translated **a fool** in 7:22. Alternate translation: [any fool … any person who shuts his lips—an understanding person]

Support Reference: Generic Noun Phrases

ULT keeping silent
UST if those foolish people do not speak
(מַחֲרִישׁ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **will be considered**
UST People will think
(יֶחְשָׁב)

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]

Support Reference: Active or Passive

ULT **one shutting his lips—understanding**
UST Indeed, if fools refrain from speaking people will consider them to be insightful
(אֲטֻם שְׂפָתָיו נָבוֹן)

Solomon is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [one shutting his lips will be considered understanding]

Support Reference: Ellipsis

ULT **one shutting his lips**
UST Indeed, if fools refrain from speaking
(אֲטֻם שְׂפָתָיו)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a fool	foolish people
wise	are wise
understanding	people will consider them to be insightful

Proverbs 18

Proverbs 18 Chapter Introduction

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)

Proverbs 18:1

ULT	UST
One who separates himself seeks for desire; against all sound wisdom, he breaks out.	*People who avoid other people only care about doing what they want to do. They refuse to do anything that is wise.*

ULT **One who separates himself seeks for desire … he breaks out**
UST People who avoid other people only care about doing what they want to do. They refuse to do
(לְתַאֲוָה יְבַקֵּשׁ נִפָּרֵד & יִתְגַּלָּע)

One who separates himself and **he** refer to a type of person in general, not a specific person. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [People who separate themselves seek for desire … those people break out]

Support Reference: Generic Noun Phrases

ULT **One who separates himself**
UST People who avoid other people
(נִפָּרֵד)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **seeks for desire**
UST only care about doing what they want to do
(לְתַאֲוָה יְבַקֵּשׁ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **against all sound wisdom, he breaks out**
UST They refuse to do anything that is wise
(בְּכָל־תּוּשִׁיָּה יִתְגַּלָּע)

Here Solomon describes a person who **breaks out** into a quarrel with anyone who offers him **sound wisdom**. 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 breaks out into a quarrel with anyone who speaks to him with sound wisdom]

Support Reference: Metonymy

ULT **against all sound wisdom**
UST anything that is wise
(בְּכָל־תּוּשִׁיָּה)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
seeks	only care about doing
for desire	what they want to do
sound wisdom	that is wise

Proverbs 18:2

ULT	UST
A stupid one does not delight in understanding but rather in his heart revealing itself.	*Foolish people hate learning. Instead, they only want to tell others what they think.*

ULT **A stupid one … his heart**
UST Foolish people … what they think
(כְּסִיל & לִבּוֹ)

A stupid one and **his** refer to a type of person in general, not a specific person. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any stupid person … that person's heart]

Support Reference: Generic Noun Phrases

ULT **does not delight in understanding**
UST hate learning
(לֹא־יַחְפֹּץ & בִּתְבוּנָה)

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]

Support Reference: Litotes

ULT **in understanding**
UST learning
(בִּתְבוּנָה)

See how you translated the abstract noun **understanding** in 1:2.

Support Reference: Abstract Nouns

ULT **in his heart revealing itself**
UST they only want to tell others what they think
(בְּהִתְגַּלּוֹת לִבּוֹ)

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]

Support Reference: Ellipsis

> ULT **in his heart revealing itself**
> UST they only want to tell others what they think
> (בְּהִתְגַּלּוֹת לִבּוֹ)

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 his opinion]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A stupid one	Foolish people
does … delight	hate
in understanding	learning

Proverbs 18:3

ULT	UST
When a wicked one comes, contempt also comes, and with shame, reproach.	*People treat wicked people contemptuously, and people scold people who act shamefully.*

ULT contempt also comes
UST People treat … contemptuously
(בָּא גַם־בּוּז)

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]

Support Reference: Personification

ULT contempt … shame, reproach
UST People treat … contemptuously … people scold people who act shamefully
(בּוּז & קְלָלוֹן חֶרְפָּה)

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]

Support Reference: Abstract Nouns

ULT and with shame, reproach
UST and people scold people who act shamefully
(וְעִם־קְלָלוֹן חֶרְפָּה)

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]

Support Reference: Ellipsis

ULT **and with shame, reproach**
UST and people scold people who act shamefully
(וְעִם־קָלָ֥וֹן חֶרְפָּֽה)

Here Solomon speaks of a shameful person coming as though **shame** itself were coming, and of people acting reproachfully toward that person as though **reproach** were also a person that was arriving. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and when a shameful person comes, people will reproach that person]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a wicked one	wicked people
contempt	People treat … contemptuously
shame	people scold
reproach	people who act shamefully

Proverbs 18:4

ULT	UST
The words of the mouth of a man {are} deep waters; a fountain of wisdom {is} a gushing stream.	*What {wise} people say is as profound as a deep ocean. Wise people are {always saying wise things, like} a fountain that flows in a constant stream.*

> ULT **The words of the mouth of a man**
> UST What {wise} people say
> (דִּבְרֵי פִי־אִישׁ)

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]

Support Reference: Possession

> ULT **The words of the mouth of a man**
> UST What {wise} people say
> (דִּבְרֵי פִי־אִישׁ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the mouth of a man**
> UST What {wise} people say
> (פִי־אִישׁ)

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]

Support Reference: Generic Noun Phrases

ULT **{are} deep waters**
UST is as profound as a deep ocean
(מַ֥יִם עֲמֻקִּ֑ים)

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]

Support Reference: Metaphor

ULT **a fountain of wisdom**
UST Wise people are {always saying wise things, like} a fountain
(מְקוֹר֥ חָכְמָ֖ה)

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]

Support Reference: Possession

ULT **wisdom**
UST are {always saying wise things … }
(חָכְמָ֖ה)

See how you translated the abstract noun **wisdom** in 1:2.

Support Reference: Abstract Nouns

ULT **a fountain of wisdom {is} a gushing stream**
UST Wise people are {always saying wise things, like} a fountain that flows in a constant stream
(נַ֣חַל נֹבֵ֣עַ מְקוֹר֥ חָכְמָ֖ה)

Here Solomon speaks of a wise person having plentiful **wisdom** as if wisdom sprang out of him like water out of a **fountain** that became a **gushing stream**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: [he speaks wise sayings in abundance] or [He is a source of plentiful wisdom like a fountain that produces a gushing stream]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a fountain of	Wise people … { … like} a fountain

ULT	UST
wisdom	are {always saying wise things … }

Proverbs 18:5

ULT	UST
{It is} not good to lift the face of the wicked, to turn aside the righteous in the judgment.	*It is very evil {for judges} to favor guilty people in order to prevent judging innocent people justly.*

ULT {It is} not good
UST It is very evil
(לֹא־טֹוב)

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]

Support Reference: Litotes

ULT to lift the face of the wicked … the righteous in the judgment
UST {for judges} to favor guilty people … judging innocent people
(שְׂאֵת פְּנֵי־רָשָׁע & צַדִּיק בַּמִּשְׁפָּט)

Here, **the face**, **the wicked**, **the righteous**, and **the judgment** represent these things and people in general, not specific things and people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [to lift the faces of the wicked ones … the righteous ones in the judgments]

Support Reference: Generic Noun Phrases

ULT to lift the face of
UST {for judges} to favor
(שְׂאֵת פְּנֵי)

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]

Support Reference: Idiom

> **ULT** **the wicked … the righteous**
> **UST** guilty people … innocent people
> (רָשָׁע & צַדִּיק)

In this verse, **the wicked** refers to someone who is guilty of doing something **wicked** and **the righteous** 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]

Support Reference: Metonymy

> **ULT** **the wicked … the righteous**
> **UST** guilty people … innocent people
> (רָשָׁע & צַדִּיק)

Solomon is using the adjectives **wicked** and **righteous** as nouns to mean certain kinds of people. Your language may use adjectives in the same way. If not, you can translate these adjectives with equivalent phrases. Alternate translation: [wicked people … righteous people]

Support Reference: Nominal Adjectives

> **ULT** **to turn aside**
> **UST** in order to prevent … justly
> (לְהַטּוֹת)

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]

Support Reference: Connect — Goal (Purpose) Relationship

> **ULT** **to turn aside**
> **UST** in order to prevent … justly
> (לְהַטּוֹת)

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]

Support Reference: Metaphor

> ULT **in the judgment**
> UST judging
> (בַּמִּשְׁפָּט)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
It is … good	It is very evil
the wicked	guilty people
the righteous	innocent people
in the judgment	judging

Proverbs 18:6

ULT	UST
The lips of a stupid one enter into a dispute, and his mouth calls for blows.	*What foolish people say makes people argue, and it makes people want to beat them.*

ULT a stupid one … into a dispute, and his mouth
UST foolish people … makes people argue, and it … them
(כְּסִיל & בְּרֶיב פִּיו)

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, you could use more natural expressions in your language. Alternate translation: [any stupid one … into disputes, and that person's mouth]

Support Reference: Generic Noun Phrases

ULT enter into a dispute
UST makes people argue
(יָבֹאוּ בְרֶיב)

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]

Support Reference: Personification

ULT and his mouth calls for blows
UST and it makes people want to beat them
(וּפִיו לְמַהֲלֻמוֹת יִקְרָא)

Here Solomon speaks of what a **stupid one** says with **his mouth**, causing people to want to beat him as if he were inviting them with **his mouth** to strike him. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [and what he says causes people to want to beat him]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a stupid one	foolish people
into a dispute	makes people argue

ULT	UST
calls	makes people want

Proverbs 18:7

ULT	UST
The mouth of a stupid one {is} ruin for him, and his lips {are} a snare of his life.	*What foolish people say will ruin them. Indeed, what they say may cause them to die, as a trap {may cause an animal to die}.*

ULT **The mouth of a stupid one {is} ruin for him, and his lips {are} a snare of his life**
UST What foolish people say will ruin them. Indeed, what they say may cause them to die, as a trap {may cause an animal to die … }
(פִּי־כְסִיל מְחִתָּה־לֹו וּשְׂפָתָיו מוֹקֵשׁ נַפְשֹׁו)

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, yes, his lips are a snare of his life]

Support Reference: Parallelism

ULT **The mouth of … and his lips**
UST What … say … Indeed, what they say
(וּשְׂפָתָיו & פִּי)

See how you translated the same use of **mouth** and **lips** in the previous verse.

Support Reference: Metonymy

ULT **{is} ruin for him**
UST will ruin them
(מְחִתָּה־לֹו)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **{are} a snare of his life**
UST may cause them to die, as a trap {may cause an animal to die}
(מוֹקֵשׁ נַפְשׁוֹ)

Here Solomon speaks as if **his lips** were a **snare** that traps **a stupid one** when speaking of how what he says with **his lips** causes him trouble. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: [will threaten his life] or [are like a snare that traps him]

Support Reference: Metaphor

ULT **his life**
UST may cause them to die
(נַפְשׁוֹ)

Here, **life** refers to the person himself. See how you translated the same use of **life** in 8:36.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a stupid one	foolish people
{is} ruin	will ruin
{are} a snare of	as a trap {may cause an animal to die}

Proverbs 18:8

ULT	UST
The words of a murmurer {are} like things swallowed greedily, and they themselves go down into the rooms of the belly.	*People are eager to listen to what people who gossip say, and what they say deeply affects those who hear it.*

ULT **The words of**
UST what … say
(דִּבְרֵי)

See how you translated the same use of **words** in 1:23.

Support Reference: Metonymy

ULT **{are} like things swallowed greedily**
UST People are eager to listen to
(כְּמִתְלַהֲמִּים)

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]

Support Reference: Simile

ULT **and they themselves go down into the rooms of the belly**
UST and what they say deeply affects those who hear it
(וְהֵם יָרְדוּ חַדְרֵי־בָטֶן)

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]

Support Reference: Metaphor

> ULT **and they themselves go down into**
> UST and what they say deeply affects those who hear it
> (וְהֵם יָרְדוּ)

The intensive pronoun **themselves** represents the pronoun "they" that Solomon uses in the original even though the verb translated as **go down** already includes this meaning. Doing this emphasizes how significant it was that what murmurers said was listened to by others. If your language uses explicit pronouns for emphasis, you may want to use that construction in your translation. Other languages may have other ways of bringing out this emphasis. Alternate translation: [and those very words go down into]

Support Reference: Reflexive Pronouns

> ULT **the rooms of the belly**
> UST deeply affects those who hear it
> (חַדְרֵי־בָטֶן)

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]

Support Reference: Assumed Knowledge and Implicit Information

Proverbs 18:9

ULT	UST
Also, one who slacks in his work, he {is} a brother to an owner of destruction.	*People who are lazy when they work are like people who destroy things.*

ULT **one who slacks in his work, he {is} a brother to an owner of destruction**
UST People who are lazy when they work are like people who destroy things
(מִתְרַפֶּה בְּמַלַאכְתּוֹ אָח הוּא לְבַעַל מַשְׁחִית)

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, you could use more natural expressions in your language. Alternate translation: [any person who slacks in that person's work, that person is a brother to any owner of destruction]

Support Reference: Generic Noun Phrases

ULT **{is} a brother**
(אָח)

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]

Support Reference: Metaphor

ULT **to an owner of destruction**
UST are like people who destroy things
(לְבַעַל מַשְׁחִית)

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 a person who destroys everything] or [to someone who is always destructive]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in his work	when they work
destruction	who destroy things

Proverbs 18:10

ULT	UST
The name of Yahweh {is} a tower of strength; the righteous {one} runs into it and is set on high.	*Yahweh is {like} a strong tower that righteous people run into and are safe.*

ULT **The name of Yahweh**
UST Yahweh
(שֵׁם יְהוָה)

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.

Support Reference: Metonymy

ULT **{is} a tower of strength**
UST is {like} a strong tower
(מִגְדַּל־עֹז)

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]

Support Reference: Possession

ULT **{ … is} a tower of strength; the righteous {one} runs into it and is set on high**
UST is {like} a strong tower that righteous people run into and are safe
(מִגְדַּל־עֹז & בּוֹ־יָרוּץ צַדִּיק וְנִשְׂגָּב)

Here Solomon speaks of Yahweh protecting his people as if he were a **tower** into which they could run and take refuge **on high** above their enemies. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: [protects righteous people and keeps them safe from their enemies] or [protects his people like a strong tower provides protection for those who are inside]

Support Reference: Metaphor

ULT **the righteous {one}**
UST that righteous people
(צַדִּיק)

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 person]

Support Reference: Generic Noun Phrases

ULT **and is set on high**
UST and are safe
(וְנִשְׂגָּב)

Here Solomon speaks of a person being safe as if that person were **set on high** at the top of a tower 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} a tower of	is {like} a … tower
Yahweh	Yahweh
the righteous {one}	that righteous people

Proverbs 18:11

ULT	UST
The wealth of the rich one {is} the city of his strength and like a wall set on high—in his imagination.	*Rich people think that what they own keeps them safe like walls keep cities safe; they think that what they own protects them as well as a high wall.*

ULT **The wealth of the rich one {is} the city of his strength**
UST Rich people … what they own keeps them safe like walls keep cities safe
(הֲוֹן עָשִׁיר קִרְיַת עֻזּוֹ)

See how you translated the same clause in 10:15.

Support Reference: Metaphor

ULT **and like a wall set on high**
UST protects them as well as a high wall
(וּכְחוֹמָה נִשְׂגָּבָה)

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]

Support Reference: Simile

ULT **in his imagination**
UST think that … they think that what they own
(בְּמַשְׂכִּיתוֹ)

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]

Support Reference: Abstract Nouns

Proverbs 18:12

ULT	UST
To the face of breaking, the heart of a man is exalted, but to the face of honor—humility.	*Before people ruin themselves, they have first become proud; and before people will respect someone, that person must become humble.*

ULT **To the face of breaking**
UST Before people ruin themselves
(לִפְנֵי־שֶׁבֶר)

Here and in the next clause Solomon is using the expression **to the face of** to mean "before" or "previous to." Here, **breaking** refers to being ruined or destroyed. See how you translated this phrase in 16:18. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Before he is ruined]

Support Reference: Metonymy

ULT **the heart of a man is exalted**
UST they have first become proud … someone
(יִגְבַּהּ לֵב־אִישׁ)

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]

Support Reference: Active or Passive

ULT **the heart of**
UST they have first become proud
(לֵב)

See how you translated the same use of **heart** in 2:2.

Support Reference: Metonymy

ULT **a man**
UST someone
(אִישׁ)

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]

Support Reference: When Masculine Words Include Women

ULT **but to the face of honor—humility**
UST and before people will respect … that person must become humble
(וְלִפְנֵי כָבוֹד עֲנָוָה)

See how you translated the same clause in 15:33.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
is exalted	they have first become proud
honor	people will respect
humility	that person must become humble

Proverbs 18:13

ULT	UST
One who returns a word before he listens, it {is} folly to him and shame.	*It is foolish and shameful for someone to reply to what a person has said before hearing it.*

ULT **One who returns a word before he listens … to him**
UST for someone to reply to what a person has said before hearing it
(מֵשִׁיב דָּבָר בְּטֶרֶם יִשְׁמַע לוֹ &)

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, you could use more natural expressions in your language. Alternate translation: [Any person who returns any word before listening … to that person]

Support Reference: Generic Noun Phrases

ULT **One who returns a word**
UST someone to reply to what a person has said
(מֵשִׁיב דָּבָר)

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 an answer]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a word**
UST what a person has said
(דָּבָר)

See how you translated the similar use of **word** in 12:25. Alternate translation: [an answer]

Support Reference: Metonymy

ULT **{is} folly … and shame**
UST foolish and shameful
(אִוֶּלֶת & וּכְלִמָּה)

See how you translated the abstract nouns **folly** in 5:23 and **shame** in 6:33.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} folly	foolish
and shame	and shameful

Proverbs 18:14

ULT	UST
The spirit of a man will endure his illness, but a crushed spirit, who can lift it?	*When someone is inwardly strong, he can endure being sick. However, when someone is inwardly weak and depressed, it is very difficult to make the person feel better!*

ULT The spirit of … but a crushed spirit
UST is inwardly strong … However, when someone is inwardly weak and depressed
(רוּחַ נָכְאָה & וְרוּחַ)

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]

Support Reference: Metonymy

ULT will endure
UST he can endure
(יְכַלְכֵּל)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT but a crushed spirit
UST However, when someone is inwardly weak and depressed
(וְרוּחַ נְכֵאָה)

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 an attitude of despair]

Support Reference: Metaphor

ULT **who can lift it**
UST it is very difficult to make the person feel better
(מִי יְשָׂאֶנָּה)

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!]

Support Reference: Rhetorical Question

ULT **can lift it**
UST it is very difficult to make the person feel better
(יְשָׂאֶנָּה)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The spirit of	is inwardly strong
will endure	he can endure
but a … spirit	However, when someone is inwardly weak and depressed

Proverbs 18:15

ULT	UST
The heart of an understanding one acquires knowledge, and the ear of the wise seeks knowledge.	*Understanding people are always learning more. Indeed, wise people are always trying to learn more.*

> ULT **The heart of an understanding one acquires knowledge, and the ear of the wise seeks knowledge**
> UST Understanding people are always learning more. Indeed, wise people are always trying to learn more
> (לֵ֣ב נָבוֹן יִקְנֶה־דָּ֑עַת וְאֹ֥זֶן חֲכָמִ֗ים תְּבַקֶּשׁ־דָּֽעַת)

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]

Support Reference: Parallelism

> ULT **The heart of an understanding one acquires knowledge, and the ear of the wise seeks knowledge**
> UST Understanding people are always learning more. Indeed, wise people are always trying to learn more
> (לֵ֣ב נָבוֹן יִקְנֶה־דָּ֑עַת וְאֹ֥זֶן חֲכָמִ֗ים תְּבַקֶּשׁ־דָּֽעַת)

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, you could use more natural expressions in your language. Alternate translation: [The hearts of understanding ones acquire knowledge, and the ears of the wise seek knowledge]

Support Reference: Generic Noun Phrases

ULT **The heart of an understanding one acquires**
UST Understanding people are always learning more
(לֵב֣ נָבוֹן֮ יִקְנֶ֒ה)

Here, the **heart** represents where a person's intentions and desires exist. You may have a comparable expression in your language, or you could state the meaning plainly. See how you translated the same use of **heart** in 15:14. Alternate translation: [An understanding one desires to acquire]

Support Reference: Metonymy

ULT **knowledge … knowledge**
UST are always learning more … learn more
(דֵּעַ֑ת & דֵּעַ֑ת)

See how you translated the abstract noun **knowledge** in 1:4.

Support Reference: Abstract Nouns

ULT **and the ear of the wise seeks**
UST Indeed, wise people are always trying to
(וְאָזֶן֮ חֲכָמִ֒ים תְּבַקֶּ֫שׁ)

Here, **ear** refers to the way that a person learns by listening. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [and the wise ones seek to hear]

Support Reference: Metonymy

ULT **seeks**
UST are always trying to
(תְּבַקֶּ֫שׁ)

See how you translated the same use of **seeks** in 11:27.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an understanding one	Understanding people
knowledge	are always learning more
the wise	Indeed, wise people
seeks	are always trying to
knowledge	learn more

Proverbs 18:16

ULT	UST
The gift of a man will make room for him, and before the face of great ones it will guide him.	*Giving something {to someone} can benefit the one who gives it; doing so can enable that person to meet important people.*

ULT The gift of a man … for him … it will guide him
UST Giving something {to someone} … the one who gives it; doing so can enable that person
(מַתַּן אָדָם & לוֹ & יַנְחֻנּוּ)

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, you could use more natural expressions in your language. Alternate translation: [A gift of any person … for that person … it will guide that person]

Support Reference: Generic Noun Phrases

ULT The gift of a man
UST Giving something {to someone}
(מַתַּן אָדָם)

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]

Support Reference: Possession

ULT will make room
UST can benefit
(יַרְחִיב)

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]

Support Reference: Idiom

> ULT **and before the face of**
> UST to meet
> (וְלִפְנֵי)

See how you translated the same use of **before the face of** in 14:19.

Support Reference: Metaphor

> ULT **it will guide him**
> UST doing so can enable that person
> (יַנְחֶנּוּ)

Here **it** refers to **The gift**. Solomon speaks of this gift as if it were a living think 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]

Support Reference: Personification

Proverbs 18:17

ULT	UST
The first one with his case {is} right; then his neighbor comes and examines him.	*People who state their cases first seem to be right until people whom they know arrive and question them.*

ULT **The first one with his case {is} right; then his neighbor comes and examines him**
UST People who state their cases first seem to be right until people whom they know arrive and question them
(צַדִּיק הָרִאשֹׁון בְּרִיבֹו יבא־רֵעֵהוּ וַחֲקָרוֹ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **The first one with his case … his neighbor … and examines him**
UST People who state their cases first … people whom they know … and question them
(הָרִאשֹׁון בְּרִיבֹו & רֵעֵהוּ וַחֲקָרוֹ)

The first one, **his**, and **him** refer to a type of person, not a particular **first one**. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any person who first brings his case … that person's neighbor … and examines that person]

Support Reference: Generic Noun Phrases

ULT **The first one**
UST People who state … first
(הָרִאשֹׁון)

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [Person one]

Support Reference: Ordinal Numbers

> ULT **then his neighbor comes**
> UST until people whom they know arrive
> (יבא־רֵעֵ֖הוּ)

Solomon implies that there is 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]

Support Reference: Connect — Contrast Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his neighbor	people whom they know

Proverbs 18:18

ULT	UST
The lot causes quarrels to cease, and between mighty ones, it makes a separation.	*Throwing lots {in order to decide something} can make people stop arguing, it can also decide who is right between powerful people.*

ULT **The lot**
UST Throwing lots {in order to decide something}
(הַגּוֹרָל)

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]

Support Reference: Generic Noun Phrases

ULT **The lot**
UST Throwing lots {in order to decide something}
(הַגּוֹרָל)

See how you translated **lot** in 16:33.

Support Reference: Translate Unknowns

ULT **quarrels**
UST people … arguing
(מָדְנִים)

See how you translated the abstract noun **quarrels** in 6:14.

Support Reference: Abstract Nouns

ULT **it makes a separation**
UST it can … decide who is right
(יַפְרִיד)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The lot	Throwing lots {in order to decide something}
quarrels	people … arguing

ULT	UST
mighty ones	powerful people

Proverbs 18:19

ULT	UST
A brother offended {is} more than a city of strength, and quarrels {are} like the gate bar of a fortress.	*It is more difficult to reconcile with a relative {whom you have} offended than {to conquer} a fortified city; and when people argue, they avoid each other as if a castle's strong gate were between them.*

ULT **A brother**
UST a relative
(אָח)

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]

Support Reference: Metaphor

ULT **{is} more than a city of strength**
UST It is more difficult to reconcile with … than {to conquer} a fortified city
(מִקִּרְיַת־עֹז)

Solomon is leaving out a word that in many languages a clause would need in order to be complete. You could supply this word or phrase 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]

Support Reference: Ellipsis

ULT **{is} more than a city of strength**
UST It is more difficult to reconcile with … than {to conquer} a fortified city
(מִקִּרְיַת־עֹז)

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]

Support Reference: Possession

ULT **and quarrels**
UST and when people argue
(ומדונים)

See how you translated the abstract noun **quarrels** in 6:14.

Support Reference: Abstract Nouns

ULT **{are} like the gate bar of a fortress**
UST they avoid each other as if a castle's strong gate were between them
(כְּבְרִיחַ אַרְמוֹן)

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 like the gate bar of a fortress]; (2) resolving **quarrels** is as difficult as trying to enter a **fortress** that has a **bar** across its **gate**. Alternate translation: [are as difficult to resolve as breaking the gate bar of a fortress]

Support Reference: Simile

ULT **{are} like the gate bar of**
UST they avoid each other as if a … strong gate were between them
(כְּבְרִיחַ)

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 large beam placed across the gate of]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and quarrels	and when people argue
{are} like the gate bar of	they avoid each other as if a … strong gate were between them
a fortress	castle's

Proverbs 18:20

ULT	UST
From the fruit of the mouth of a man his belly is satisfied; {with} the produce of his lips, he is satisfied.	*What people say will satisfy them when they are hungry. Indeed, what people say will satisfy them.*

ULT **{ … From the fruit of the mouth of a man his belly is satisfied; with} the produce of his lips, he is satisfied**

UST What people say will satisfy them when they are hungry. Indeed, what people say will satisfy them

(מִפְּרִי פִי־אִישׁ תִּשְׂבַּע בִּטְנוֹ תְּבוּאַת שְׂפָתָיו יִשְׂבָּע)

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]

Support Reference: Parallelism

ULT **From the fruit of the mouth of a man his belly is satisfied**

UST What people say will satisfy them when they are hungry

(מִפְּרִי פִי־אִישׁ תִּשְׂבַּע בִּטְנוֹ)

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]

Support Reference: Active or Passive

ULT **From the fruit of the mouth of a man**

UST What people say

(מִפְּרִי פִי־אִישׁ)

See how you translated this phrase in 12:14.

Support Reference: Metaphor

ULT **his belly is satisfied**
UST will satisfy them when they are hungry
(תִּשְׂבַּע בִּטְנוֹ)

Here Solomon is using one part of a person, his **belly**, to mean all of him in the act of being satisfied with fruit. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he will eat enough to feel satisfied]

Support Reference: Synecdoche

ULT **{with} the produce of his lips, he is satisfied**
UST Indeed, what people say will satisfy them
(תְּבוּאַת שְׂפָתָיו יִשְׂבָּע)

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]

Support Reference: Active or Passive

ULT **{with} the produce of his lips**
UST Indeed, what people say
(תְּבוּאַת שְׂפָתָיו)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
From the fruit of	What … say
{with} the produce of	Indeed, what people say

Proverbs 18:21

ULT	UST
Death and life {are} in the hand of the tongue, and those who love it will eat its fruit.	*What people say can cause people to die or to remain alive. So people who are skillful at talking will strongly influence what happens to themselves {and to others}.*

ULT **Death and life {are} in the hand of the tongue**
UST What people say can cause people to die or to remain alive
(מָ֣וֶת וְחַיִּ֔ים בְּיַד־לָשׁ֑וֹן)

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]

Support Reference: Personification

ULT **Death and life**
UST to die or to remain alive
(מָ֣וֶת וְחַיִּ֔ים)

See how you translated the abstract nouns **Death** in 2:18 and **life** in 8:36.

Support Reference: Abstract Nouns

ULT **{are} in the hand of**
UST can cause people
(בְּיַד)

Solomon is using **in the hand of** as a common expression of his culture to mean "determined by." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [are determined by] or [are in the power of]

Support Reference: Idiom

ULT **the tongue**
UST What people say
(לָשׁ֑וֹן)

See how you translated the same use of **tongue** in 6:17.

Support Reference: Metonymy

> ULT **and those who love it will eat its fruit**
> UST So people who are skillful at talking will strongly influence what happens to themselves {and to others}
> (וְאֹהֲבֶיהָ יֹאכַל פִּרְיָהּ)

Here, **it** refers to **the tongue**, which represents what someone says by using the tongue. Solomon speaks of having respect for what one says and speaking well as loving the tongue. Those who speak well, recognizing and using well the power of their words, will **eat** the **fruit** of speaking well. Eating the **fruit** represents receiving the consequences for what they say, as also in the previous verse. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and those who speak well will benefit from the words that they say]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the tongue	What people say
and those who love it	So people who are skillful at talking
its fruit	will strongly influence what happens to themselves {and to others}

Proverbs 18:22

ULT	UST
He who finds a wife finds good, and he obtains favor from Yahweh.	*A man who marries a {good} wife will experience good things, and Yahweh approves of them.*

ULT He who finds a wife … and he obtains
UST A man who marries a {good} wife … and … approves of them
(מָצָא אִשָּׁה & וַיָּפֶק)

He who finds, **a wife**, and **he** refer to people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any person who finds a wife … and that person obtains]

Support Reference: Generic Noun Phrases

ULT He who finds … finds
UST A man who marries a {good} wife will experience
(מָצָא & מָצָא)

Obtaining **a wife** and something **good** are spoken of as if they are objects that a person **finds** by searching. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [He who obtains … obtains]

Support Reference: Metaphor

ULT good … favor
UST good things, and … approves of them
(טוֹב & רָצוֹן)

See how you translated the abstract nouns **good** in 11:27 and **favor** in 3:4.

Support Reference: Abstract Nouns

ULT favor
UST and … approves of them
(רָצוֹן)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	good things
favor	and … approves of them
from Yahweh	Yahweh

Proverbs 18:23

ULT	UST
One who is poor speaks pleas, but a rich one answers harshly.	*Poor people plead for others to be merciful {to them}, but rich people reply {to them} rudely.*

ULT **One who is poor … but a rich one**
UST Poor people … but rich people
(רָ֭שׁ וְעָשִׁ֣יר)

One who is poor and **a rich one** refer to types of people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any poor person … but any rich person]

Support Reference: Generic Noun Phrases

ULT **speaks pleas**
UST plead for others to be merciful {to them}
(תַּחֲנוּנִ֥ים יְדַבֵּ֗ר)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **answers**
UST reply {to them}
(יַעֲנֶ֣ה)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
pleas	plead for others to be merciful {to them}

Proverbs 18:24

ULT	UST
A man of companions {is} to be broken, but there is one who loves, clinging more than a brother.	*Having companions {who only seem to be true friends} will destroy a person, but there is a type of friend who loves us and is more loyal than any brother.*

ULT **A man of companions … one who loves … more than a brother**
UST Having companions {who only seem to be true friends} … a type of friend who loves us … more … than any brother
(אִישׁ רֵעִים & אֹהֵב & מֵאָח)

A man, **one who loves**, and **a brother** refer to types of people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any person of companions … any person who loves … more than any brother]

Support Reference: Generic Noun Phrases

ULT **A man of companions**
UST Having companions {who only seem to be true friends}
(אִישׁ רֵעִים)

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]

Support Reference: Possession

ULT **A man of companions**
UST Having companions {who only seem to be true friends}
(אִישׁ רֵעִים)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{is} to be broken**
UST will destroy a person
(לְהִתְרֹעֵֽעַ)

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]

Support Reference: Metaphor

ULT **{is} to be broken**
UST will destroy a person
(לְהִתְרֹעֵֽעַ)

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]

Support Reference: Active or Passive

ULT **clinging more than a brother**
UST and is more loyal than any brother
(דָּבֵק מֵאָֽח)

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 cling. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [more faithful than family]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
companions	Having companions {who only seem to be true friends}
one who loves	a type of friend who loves us

Proverbs 19

Proverbs 19 Chapter Introduction

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)

Proverbs 19:1

ULT	UST
Better {is} one who is poor who walks in his integrity than one who is crooked {in} his lips and he {is} a stupid one.	*It is better to be poor and behave honestly than to speak deceitfully and be foolish.*

> ULT **{is} one who is poor … in his integrity than one who is crooked {in} his lips and he {is} a stupid one**
> UST to be poor … honestly than to speak deceitfully and be foolish
> (רָשׁ & בְּתֻמּ֑וֹ מֵעִקֵּ֥שׁ שְׂפָתָ֗יו וְה֥וּא כְסִיל)

Here, **one who is poor**, **his**, **one who is crooked**, **he**, and **a stupid one** all 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]

Support Reference: Generic Noun Phrases

> ULT **who walks in his integrity**
> UST and behave honestly
> (הוֹלֵ֣ךְ בְּתֻמּ֑וֹ)

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]

Support Reference: Metaphor

> ULT **in his integrity**
> UST honestly
> (בְּתֻמּ֑וֹ)

See how you translated the abstract noun **integrity** in 1:3.

Support Reference: Abstract Nouns

> ULT **than one who is crooked {in} his lips**
> UST than to speak deceitfully
> (מֵעִקֵּשׁ שְׂפָתָיו)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Better	It is better
in his integrity	honestly
than one who is crooked {in}	than to speak deceitfully
{is} a stupid one	be foolish

Proverbs 19:2

ULT	UST
Also, zeal with no knowledge {is} not good, and one who hurries with feet misses {the way}.	*Furthermore, it is very bad for people to be enthusiastic {about doing something} while not knowing {anything about it}; people who act hastily do things wrong.*

ULT **and one who hurries**
UST people who act hastily
(וְאָץ)

Here, **one who hurries** refers 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 person who hurries]

Support Reference: Generic Noun Phrases

ULT **zeal**
UST for people to be enthusiastic {about doing something}
(בְּנֶפֶשׁ)

Here, the word translated as **zeal** could refer to: (1) a person's desire or emotions. Alternate translation: [desire]; (2) a person's life. Alternate translation: [a person]

Support Reference: Metaphor

ULT **knowledge**
UST knowing {anything about it}
(דַּעַת)

See how you translated the abstract noun **knowledge** in 1:4.

Support Reference: Abstract Nouns

ULT **{is} not good**
UST it is very bad
(לֹא־טוֹב)

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]

Support Reference: Litotes

ULT **and one who hurries with feet misses {the way}**
UST people who act hastily do things wrong
(וְאָץ בְּרַגְלַיִם חוֹטֵא)

Here Solomon speaks of a person doing something too hastily with the result that he makes mistakes as if he **hurries** by running **with** his **feet** and so he **misses the way** that he should have gone. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [and one who acts too quickly makes mistakes]

Support Reference: Metaphor

ULT **misses {the way}**
UST do things wrong
(חוֹטֵא)

Here the word translated as **misses the way** could refer to: (1) someone making a mistake. Alternate translation: [makes a mistake] or [errs]; (2) someone acting sinfully, which this word often means in other contexts. Alternate translation: [acts sinfully]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
zeal	for people to be enthusiastic {about doing something}
knowledge	knowing {anything about it}
is … good	it is very bad

Proverbs 19:3

ULT	UST
The folly of a man will lead astray his way, and his heart will rage against Yahweh.	*People who act foolishly destroy themselves, yet they become furious with Yahweh {and blame him}.*

ULT **The folly of**
UST who act foolishly
(אִוֶּלֶת)

See how you translated the abstract noun **folly** in 5:23.

Support Reference: Abstract Nouns

ULT **a man … his way … his heart**
UST People … themselves … they become furious
(אָדָם & דַּרְכּוֹ & לִבּוֹ)

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]

Support Reference: When Masculine Words Include Women

ULT **will lead astray**
UST destroy
(תְּסַלֵּף)

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]

Support Reference: Personification

ULT **his way**
UST themselves
(דַּרְכּוֹ)

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]

Support Reference: Metaphor

ULT **and his heart will rage against Yahweh**
UST yet they become furious with Yahweh {and blame him}
(וְעַל־יְהוָה יִזְעַף לִבּוֹ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **his heart**
UST they become furious
(לִבּוֹ)

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.

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The folly of	who act foolishly
will rage	they become furious
Yahweh	Yahweh {and blame him}

Proverbs 19:4

ULT	UST
Wealth adds many companions, but a lowly one is separated from his companions.	*Wealthy people {easily} make many friends, but when people become poor, they lose {even} the friends they have.*

ULT Wealth adds many companions
UST Wealthy people {easily} make many friends
(הוֹן יֹסִיף רֵעִים רַבִּים)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT but a lowly one … from his companions
UST but when people become poor … {even} the friends they have
(וְדָל מֵרֵעֵהוּ)

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]

Support Reference: Generic Noun Phrases

ULT but a lowly one
UST but when people become poor
(וְדָל)

See how you translated the same use of **lowly** in 10:15.

Support Reference: Metaphor

ULT but a lowly one is separated
UST but when people become poor, they lose
(וְדָל & יִפָּרֵד)

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]

Support Reference: Active or Passive

ULT is separated from his companions
UST they lose {even} the friends they have
(מֵרֵעֵהוּ יִפָּרֵד)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
companions	friends
but a lowly one	but when people become poor
from his companions	{even} the friends they have

Proverbs 19:5

ULT	UST
A witness of falsehoods will not be blameless, and he who breathes out lies will not escape.	*Someone will surely punish lying witnesses. Indeed, someone will surely punish people who lie easily.*

ULT **A witness of falsehoods will not be blameless, and he who breathes out lies will not escape**
UST Someone will surely punish lying witnesses. Indeed, someone will surely punish people who lie easily
(עֵד שָׁקָרִים לֹא יִנָּקֶה וְיָפִיחַ כְּזָבִים לֹא יִמָּלֵט)

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]

Support Reference: Parallelism

ULT **A witness of falsehoods … and he who breathes out lies**
UST lying witnesses. Indeed … people who lie easily
(עֵד שָׁקָרִים & וְיָפִיחַ כְּזָבִים)

A witness of falsehoods and **he who breathes out lies** refer to types of people, 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]

Support Reference: Generic Noun Phrases

ULT **A witness of falsehoods**
UST lying witnesses
(עֵד שָׁקָרִים)

See how you translated this phrase in 12:17.

Support Reference: Possession

ULT **will not be blameless**
UST Someone will surely punish
(לֹא יִנָּקֶה)

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 guilty]

Support Reference: Litotes

ULT **and he who breathes out lies**
UST Indeed … people who lie easily
(וְיָפִיחַ כְּזָבִים)

See how you translated **breathes out lies** in 6:19.

Support Reference: Idiom

ULT **will not escape**
UST someone will surely punish
(לֹא יִמָּלֵט)

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]

Support Reference: Litotes

ULT **will not escape**
UST someone will surely punish
(לֹא יִמָּלֵט)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will … be blameless	Someone will surely punish
A witness of	witnesses
falsehoods	lying

ULT	UST
lies	lie

Proverbs 19:6

ULT	UST
Many will entreat the face of a noble, and everyone {is} the friend of a man of gift.	*A lot of people want royal officials to favor them, and many people want to be friends with people who give gifts.*

ULT **Many**
UST A lot of people
(רַבִּים)

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]

Support Reference: Nominal Adjectives

ULT **the face of a noble … {is} the friend of a man of gift**
UST want royal officials to favor them … want to be friends with people who give gifts
(פְּנֵי־נָדִיב & הֹרֵעַ לְאִישׁ מַתָּן)

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]

Support Reference: Generic Noun Phrases

ULT **the face of a noble**
UST want royal officials to favor them
(פְּנֵי־נָדִיב)

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]

Support Reference: Synecdoche

ULT **a noble**
UST royal officials
(נָדִיב)

Here, the word translated as **noble** can refer to someone who has noble character as well as to someone who is a member of the nobility, or ruling class. See how you translated the same use of "nobles" in 17:26.

Support Reference: Assumed Knowledge and Implicit Information

ULT **and everyone**
UST and many people
(וְכָל)

Solomon says **everyone** 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: [and almost everyone]

Support Reference: Hyperbole

ULT **{is} the friend**
UST want to be friends
(הֵרֵעַ)

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: [wants to be the friend]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of a man of gift**
UST with people who give gifts
(לְאִישׁ מַתָּנוֹ)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a noble	royal officials

ULT	UST
{is} the friend	want to be friends

Proverbs 19:7

ULT	UST
All the brothers of one who is poor hate him; how much more do his friends go far away from him! He pursues {with} words; they {are} not.	*All the relatives of poor people despise them, and even their friends avoid them! Although they call out {to them for help}, they do not {respond}.*

> ULT **All the brothers of one who is poor hate him**
> UST All the relatives of poor people despise them
> (כָּ֣ל אֲחֵי־רָ֨שׁ ׀ שְׂנֵאֻ֜הוּ)

Solomon says **All the brothershate** the **one who is poor** 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: [Even the relatives of a poor man often disdain him]

Support Reference: Hyperbole

> ULT **the brothers of**
> UST the relatives of
> (אֲחֵי)

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.

Support Reference: When Masculine Words Include Women

> ULT **one who is poor hate him … his friends … from him! He pursues**
> UST poor people despise them … their friends … them! Although they call out {to them for help … }
> (רָ֨שׁ ׀ שְׂנֵאֻ֜הוּ & מֵֽרֵעֵהוּ & מִמֶּ֣נּוּ מְרַדֵּ֖ף)

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]

Support Reference: Generic Noun Phrases

ULT **He pursues {with} words; they {are} not**
UST Although they call out {to them for help}, they do not {respond}
(מְרַדֵּף אֲמָרִים לֹא־הֵמָּה)

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]

Support Reference: Ellipsis

ULT **He pursues {with} words**
UST Although they call out {to them for help}
(מְרַדֵּף אֲמָרִים)

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]

Support Reference: Metaphor

ULT **{with} words**
UST Although they call out {to them for help}
(אֲמָרִים)

See how you translated the same use of **words** in 1:23.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his friends	their friends

Proverbs 19:8

ULT	UST
The one acquiring heart is loving his life; the one keeping understanding {is} to find good {fortune}.	*People who love to learn benefit themselves; people who are consistently sensible will surely succeed.*

ULT **The one acquiring … his life; the one keeping**
UST People who love to learn … themselves; people who are consistently
(קֹנֵה & נַפְשׁוֹ שֹׁמֵר)

The one acquiring, **his**, and **the one keeping** 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 acquires … that person's life … any person who keeps]

Support Reference: Generic Noun Phrases

ULT **The one acquiring heart**
UST People who love to learn
(קֹנֵה־לֵב)

Here Solomon uses **heart** to refer to a person's ability to reason. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [One who acquires the ability to reason]

Support Reference: Metonymy

ULT **is loving his life**
UST benefit themselves
(אֹהֵב נַפְשׁוֹ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **his life**
UST themselves
(נַפְשׁוֹ)

Here, **life** refers to the person himself. See how you translated the same use of **life** in 8:36.

Support Reference: Metonymy

ULT **the one keeping understanding**
UST people who are consistently sensible
(שֹׁמֵר תְּבוּנָה)

Here Solomon speaks of someone preserving or remembering **understanding** as if it were an object that someone is **keeping**. 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]

Support Reference: Metaphor

ULT **understanding**
UST sensible
(תְּבוּנָה)

See how you translated the abstract noun **understanding** in 1:2.

Support Reference: Abstract Nouns

ULT **{is} to find**
UST will surely succeed
(לִמְצֹא)

Here, **is to find** means "is destined to achieve" or "is certain to obtain." If it would be helpful in your language, you could state this explicitly. Alternate translation: [is destined to find] or [is certain of finding]

Support Reference: Assumed Knowledge and Implicit Information

ULT **is} to find good {fortune}**
UST will surely succeed
(לִמְצֹא־טוֹב)

See how you translated **find good** in 16:20.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
is loving	benefit
understanding	sensible
good {fortune}	will surely succeed

Proverbs 19:9

ULT	UST
A witness of falsehoods will not be blameless, and one who breathes out lies will perish.	*Someone will surely punish lying witnesses. Indeed, people who lie easily will die.*

ULT **A witness of falsehoods will not be blameless, and one who breathes out lies will perish**
UST Someone will surely punish lying witnesses. Indeed, people who lie easily will die
(עֵד שָׁקָרִים לֹא יִנָּקֶה וְיָפִיחַ כְּזָבִים יֹאבֵד)

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]

Support Reference: Parallelism

ULT **A witness of falsehoods will not be blameless**
UST Someone will surely punish lying witnesses
(עֵד שָׁקָרִים לֹא יִנָּקֶה)

See how you translated this clause in 19:5.

Support Reference: Litotes

ULT **and one who breathes out lies**
UST Indeed, people who lie easily
(וְיָפִיחַ כְּזָבִים)

See how you translated **breathes out lies** in 6:19 and 19:5.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A witness of	witnesses
falsehoods	lying
will … be blameless	Someone will surely punish
lies	lie
will perish	will die

Proverbs 19:10

ULT	UST
Luxury {is} not suitable for a stupid one; how much less for a slave to rule over princes!	*It is wrong for foolish people to live luxuriously, and it is even worse for slaves to reign over princes!*

ULT **Luxury**
UST to live luxuriously
(תַּעֲנֻג)

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]

Support Reference: Abstract Nouns

ULT **for a stupid one … for a slave**
UST for foolish people … for slaves
(לִכְסִיל & לְעָבֶד)

See how you translated **a stupid one** in 10:18 and **a slave** in 11:29.

Support Reference: Generic Noun Phrases

ULT **how much less for a slave**
UST and it is even worse for slaves
(אַף כִּי־לְעָבֶד)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for a stupid one	for foolish people
for a slave	for slaves
to rule	to reign
over princes	over princes

Proverbs 19:11

ULT	UST
The insight of a man makes his nose long, and his splendor {is} to pass over a transgression.	*Insightful people do not get angry quickly, and people show how honorable they are by forgiving {people who} sin {against them}.*

ULT **The insight of … and his splendor … a transgression**
UST Insightful … and people show how honorable they are … people who} sin {against them}
(עֶשֶׂכֶל & וְתִפאַרְתּוֹ & פֶּשַׁע)

See how you translated the abstract nouns **insight** in 1:3, **splendor** in 4:9, and **transgression** in 10:19.

Support Reference: Abstract Nouns

ULT **a man … his nose … and his splendor**
UST people do not get angry quickly, and people show how honorable they are
(אָדָם & אַפּוֹ וְתִפאַרְתּוֹ)

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]

Support Reference: When Masculine Words Include Women

ULT **makes his nose long**
UST do not get angry quickly
(הַאֲרִיךְ אַפּוֹ)

Here Solomon is using a **longnose** as a common expression of his culture to mean "slow to anger." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. 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]

Support Reference: Idiom

ULT **{is} to pass over**
UST by forgiving
(עָבַר עַל)

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]

Support Reference: Metaphor

ULT **a transgression**
UST people who} sin {against them}
(פֶּשַׁע)

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]

Support Reference: Generic Noun Phrases

ULT **a transgression**
UST people who} sin {against them}
(פֶּשַׁע)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The insight of	Insightful
and his splendor	and people show how honorable they are
a transgression	people who} sin {against them}

Proverbs 19:12

ULT	UST
The rage of a king {is} a growling like the young lion, but his favor {is} like dew on vegetation.	*When kings are furious, they frighten people like the roaring of young lions {frightens people}, but when they approve of people, it is as refreshing {for the people} as dew {is} on plants.*

ULT **The rage of … his favor**
UST When … are furious … when they approve of people
(זַעַף & רְצוֹנוֹ)

See how you translated the abstract nouns **rage** in 11:23 and **favor** in 3:4.

Support Reference: Abstract Nouns

ULT **a king … like the young lion … his favor**
UST kings … they frighten people like … young lions {frightens people} … when they approve of people
(כַּכְּפִיר & מֶלֶךְ & רְצוֹנוֹ)

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]

Support Reference: Generic Noun Phrases

ULT **{is} a growling like the young lion**
UST they frighten people like the roaring of young lions {frightens people}
(נָהַם כַּכְּפִיר)

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]

Support Reference: Ellipsis

ULT **{is} a growling like the young lion**
UST they frighten people like the roaring of young lions {frightens people}
(נַהַם כַּכְּפִיר)

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]

Support Reference: Simile

ULT **but his favor {is} like dew on vegetation**
UST but when they approve of people, it is as refreshing {for the people} as dew {is} on plants
(וּכְטַל עַל־עֵשֶׂב רְצוֹנוֹ)

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]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
like the young lion	they frighten people like … young lions {frightens people}
The rage of	When … are furious
a king	kings
his favor	when they approve of people

Proverbs 19:13

ULT	UST
A stupid son {is} destruction to his father, and a continual dripping, the quarrels of a wife.	*Foolish children destroy their fathers, and when wives argue {with their husbands}, it is {as annoying as} constantly dripping water.*

ULT A stupid son … to his father
UST Foolish children … their fathers
(לְאָבִיו בֵּן כְּסִיל)

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]

Support Reference: When Masculine Words Include Women

ULT {is} destruction to his father
UST destroy their fathers
(הַוֹּת לְאָבִיו)

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 the life of his father] or [ruins the happiness of his father]

Support Reference: Metaphor

ULT and a continual dripping, the quarrels of a wife
UST and when wives argue {with their husbands}, it is {as annoying as} constantly dripping water
(וְדַלֶּף טֹרַד מִדְיְנֵי אִשָּׁה)

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 is the quarrels of a wife]

Support Reference: Ellipsis

ULT **and a continual dripping**
UST and … it is {as annoying as} constantly dripping water
(וְדֶלֶף טֹרֵד)

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 endlessly bothersome] or [and as annoying as a continual dripping of water]

Support Reference: Metaphor

ULT **the quarrels of**
UST when … argue {with their husbands}
(מִדְיְנֵי)

See how you translated the abstract noun **quarrels** in 6:14.

Support Reference: Abstract Nouns

ULT **the quarrels of a wife**
UST when wives argue {with their husbands}
(מִדְיְנֵי אִשָּׁה)

Solomon is using the possessive form to describe a **wife** who is characterized by **quarrels**. If your language would not use the possessive form for this, you could use a different expression. The implication is that these are **quarrels** between **a wife** and her husband. Alternate translation: [a quarrelsome wife] or [the arguments that a wife has with her husband]

Support Reference: Possession

ULT **a wife**
UST wives
(אִשָּׁה)

See how you translated **a wife** in 18:22.

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
stupid	Foolish
A … son	children
{is} destruction	destroy
to his father	their fathers

ULT	UST
the quarrels of	when … argue {with their husbands}

Proverbs 19:14

ULT	UST
A house and wealth {are} the inheritance of fathers, but from Yahweh {is} a wife who has insight.	*People inherit houses and riches from their fathers, but Yahweh {alone} gives {men} insightful wives.*

ULT A house and wealth {are} the inheritance of fathers … {is} a wife who has insight
UST People inherit houses and riches from their fathers … insightful wives
(בַּ֣יִת וְהוֹן֮ נַחֲלַ֪ת אָ֫בוֹת & אִשָּׁ֣ה מַשְׂכֶּ֑לֶת)

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]

Support Reference: Generic Noun Phrases

ULT {are} the inheritance of … who has insight
UST People inherit … insightful
(נַחֲלַ֪ת & מַשְׂכֶּ֑לֶת)

See how you translated the abstract nouns **inheritance** in 17:2 and **insight** in 1:3.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A house	houses
{are} the inheritance of	People inherit
fathers	from their fathers
but from Yahweh	but Yahweh {alone} gives {men}
who has insight	insightful

Proverbs 19:15

ULT	UST
Laziness causes deep sleep to fall, and a life of idleness is hungry.	*Lazy people sleep well, but {such} idle people are {always} hungry.*

ULT Laziness causes deep sleep to fall
UST Lazy people sleep well
(עַצְלָה תַּפִּיל תַּרְדֵּמָה)

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]

Support Reference: Metaphor

ULT and a life of idleness is hungry
UST but {such} idle people are {always} hungry
(וְנֶפֶשׁ רְמִיָּה תִּרְעָב)

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. Here the second line strengthens and adds to the first part. Alternate translation: [and a lifestyle of laziness results in being hungry]

Support Reference: Parallelism

ULT Laziness … idleness
UST Lazy people … idle
(עַצְלָה & רְמִיָּה)

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]

Support Reference: Abstract Nouns

> ULT **and a life of idleness**
> UST but {such} idle people
> (וְנֶפֶשׁ רְמִיָּה)

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]

Support Reference: Possession

> ULT **and a life of**
> UST but {such} … people
> (וְנֶפֶשׁ)

Here, **life** refers to the person himself. See how you translated the same use of **life** in 8:36. Alternate translation: [and a person of]

Support Reference: Metonymy

Proverbs 19:16

ULT	UST
One who keeps a commandment keeps his life; one who despises his ways will die.	*People who obey {God's} commandments stay alive, but people who do not care about {God's} ways will die.*

ULT **One who keeps a commandment keeps his life; one who despises his ways**
UST People who obey {God's} commandments stay alive, but people who do not care about {God's} ways
(שֹׁמֵר מִצְוָה שֹׁמֵר נַפְשׁוֹ בּוֹזֵה דְרָכָיו)

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]

Support Reference: Generic Noun Phrases

ULT **a commandment**
UST {God's} commandments
(מִצְוָה)

See how you translated the abstract noun **commandment** in 6:20.

Support Reference: Abstract Nouns

ULT **keeps his life**
UST stay alive
(שֹׁמֵר נַפְשׁוֹ)

See how you translated this phrase in 13:3.

Support Reference: Metaphor

ULT **one who despises his ways will die**
UST but people who do not care about {God's} ways will die
(בּוֹזֵה דְרָכָיו יומת)

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]

Support Reference: Connect — Contrast Relationship

> ULT **his ways**
> UST {God's} ways
> (דְּרָכָיו)

See how you translated the same use of **ways** in 3:6.

Support Reference: Metaphor

> ULT **his ways**
> UST {God's} ways
> (דְּרָכָיו)

The pronoun **his** could refer to: (1) God. In this case, the **ways** refer to the **commandment**, which would also be from God, as in the UST. Or (2) the person. In this case, the person does not control his own conduct. Alternate translation: [controlling the way that he lives]

Support Reference: Pronouns — When to Use Them

Proverbs 19:17

ULT	UST
One who is gracious {to} a lowly one lends {to} Yahweh, and his dealing he will repay to him.	*Giving things to poor people is {like} loaning them to Yahweh; he will reward anyone who does this.*

ULT **One who is gracious {to} a lowly one … and his dealing he will repay to him**
UST Giving things to poor people … he will reward anyone who does this
(חֹונֵן דָּל גֹּמְלֹו יְשַׁלֶּם־לֹו)

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]

Support Reference: Generic Noun Phrases

ULT **a lowly one**
UST to poor people
(דָּל)

See how you translated the same use of **lowly** in 10:15.

Support Reference: Metaphor

ULT **lends {to} Yahweh**
UST is {like} loaning them to Yahweh
(מַלְוֵה יְהוָה)

Here Solomon speaks of someone doing something kind for which Yahweh will reward that person as if that person **lends** something **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 this on behalf of Yahweh] or [is like one who lends to Yahweh]

Support Reference: Metaphor

ULT **and his dealing**
UST who does this
(גְּמֻלֹּו)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he will repay to him**
UST he will reward anyone
(יְשַׁלֶּם־לֹו)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	to Yahweh
One who is gracious {to}	Giving things
a lowly one	to poor people

Proverbs 19:18

ULT	UST
Discipline your son when there is hope, and do not lift up your soul to put him to death.	*Discipline your children while {they are young and} you can expect them to learn {to live in the right way}. {If you} do not {discipline them}, {it is as though you} want them to die.*

ULT your son … put him to death
UST your children … them to die
(בִּנְךָ & הֲמִיתֹו)

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]

Support Reference: When Masculine Words Include Women

ULT when there is hope
UST while {they are young and} you can expect them to learn {to live in the right way}
(כִּי־יֵשׁ תִּקְוָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT and do not lift up your soul to put him to death
UST {If you} do not {discipline them}, {it is as though you} want them to die
(וְאֶל־הֲמִיתֹו אַל־תִּשָּׂא נַפְשֶׁךָ)

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]

Support Reference: Idiom

ULT and do not lift up your soul to put him to death

UST {If you} do not {discipline them}, {it is as though you} want them to die

(וְאֶל־הֲמִיתֹו אַל־תִּשָּׂא נַפְשֶׁךָ)

The implication is that by failing to discipline the child, the parents would be acting like they want the son to die, because he would grow up to be the kind of person that everyone hates. You could include this information if that would be helpful to your readers, as in the UST.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your son	your children
hope	while {they are young and} you can expect them to learn {to live in the right way}
your soul	{If you} do not {discipline them}, {it is as though you} want

Proverbs 19:19

ULT	UST
One great of heat lifts up a fine; for if you rescue, then you will continue to do {so} again.	*Very angry people will pay {for being angry}; so if you rescue them {once from what they must pay}, you will have to do that again and again.*

ULT **One great of heat**
UST Very angry people
(גְּרַל־חֵמָה)

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]

Support Reference: Generic Noun Phrases

ULT **One great of heat**
UST Very angry people
(גְּרַל־חֵמָה)

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]

Support Reference: Metonymy

ULT **lifts up a fine**
UST will pay {for being angry}
(נָשָׂא עֲנָשׁ)

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]

Support Reference: Idiom

ULT **a fine**
UST will pay {for being angry}
(עָנֹ֣שׁ)

Here Solomon implies that this **fine** is for something bad that the extremely angry person 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **if you rescue**
UST if you rescue them {once from what they must pay}
(אִם־תַּצִּ֑יל)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you rescue	you rescue them {once from what they must pay}

Proverbs 19:20

ULT	UST
Listen to counsel and accept instruction, so that you will become wise in your afterwards.	*Pay attention to what people advise you {to do} and let people teach you. If you do so, you will become wise for the rest of your life.*

ULT counsel … instruction
UST what people advise you {to do} … teach you
(עֵצָה & מוּסָר)

See how you translated the abstract nouns **counsel** in 1:25 and **instruction** in 1:2.

Support Reference: Abstract Nouns

ULT so that you will become wise
UST If you do so, you will become wise
(לְמַעַן תֶּחְכָּם)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT in your afterwards
UST for the rest of your life
(בְּאַחֲרִיתֶךָ)

This could refer to: (1) the future in general. Alternate translation: [in the future] or [after you are taught]; (2) the time near the end of one's life. Alternate translation: [when your life is almost over]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
counsel	what people advise you {to do}
instruction	teach you
you will become wise	you will become wise

Proverbs 19:21

ULT	UST
Many {are} the plans in the heart of a man, but the counsel of Yahweh, it will stand.	*People plan to do many things, but {only} what Yahweh advises will succeed.*

ULT {are} the plans in the heart of
UST plan to do
(מַחֲשָׁבוֹת בְּלֵב)

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]

Support Reference: Metaphor

ULT a man
UST People
(אִישׁ)

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]

Support Reference: When Masculine Words Include Women

ULT but the counsel of Yahweh
UST but {only} what Yahweh advises
(וַעֲצַת יְהוָה)

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]

Support Reference: Possession

ULT but the counsel of
UST but {only} what … advises
(וַעֲצַת)

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

Support Reference: Abstract Nouns

> ULT **it will stand**
> UST will succeed
> (הֵיא תָקוּם)

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: [it will be successful]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
but the counsel of	but {only} what … advises
Yahweh	Yahweh

Proverbs 19:22

ULT	UST
The desire of a man {is} his covenant faithfulness, and better {is} one who is poor than a man of lying.	*People want others to consider them to be faithful. It is better to be poor than to be someone who lies.*

ULT The desire of a man
UST People want
(תַּאֲוַת אָדָם)

This phrase could mean: (1) what **a man** desires for himself. Alternate translation: [What a man desires] or (2) what others desire **a man** to be like. Alternate translation: [What people desire in a man]

Support Reference: Possession

ULT a man {is} his covenant faithfulness … {is} one who is poor than a man of lying
UST People … others to consider them to be faithful … to be poor than to be someone who lies
(אָדָם חַסְדּוֹ & רָאשׁ מֵאִישׁ כָּזָב)

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]

Support Reference: Generic Noun Phrases

ULT {is} his covenant faithfulness
UST others to consider them to be faithful
(חַסְדּוֹ)

See how you translated the abstract noun **covenant faithfulness** in 3:3.

Support Reference: Abstract Nouns

ULT **than a man of lying**
UST than to be someone who lies
(מֵאִ֥ישׁ כָּזָֽב)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} his covenant faithfulness	others to consider them to be faithful
and better	It is better
lying	who lies

Proverbs 19:23

ULT	UST
The fear of Yahweh {is} to life and the satisfied {one} will stay overnight; he will not be visited by evil.	*Revering Yahweh causes people to live for a long time; such people rest contentedly at night; nothing will harm them.*

ULT **The fear of Yahweh**
UST Revering Yahweh
(יִרְאַ֣ת יְהוָ֣ה)

See how you translated this phrase in 1:7.

Support Reference: Possession

ULT **{is} to life**
UST causes people to live for a long time
(לְחַיִּ֑ים)

See how you translated this phrase in 10:16.

Support Reference: Assumed Knowledge and Implicit Information

ULT **and the satisfied {one} will stay overnight**
UST such people rest contentedly at night
(וְשָׂבֵ֥עַ יָלִ֗ין)

The phrase **stay overnight** here is an idiom that refers to resting or sleeping. The idea is that the person who fears Yahweh will have satisfying rest through the night. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [and this person will rest satisfied]

Support Reference: Idiom

ULT **and the satisfied {one}**
UST such people rest contentedly at night
(וְשָׂבֵ֥עַ)

Solomon is using the adjective **satisfied** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [and the satisfied person]

Support Reference: Nominal Adjectives

> ULT **he will not be visited by evil**
> UST nothing will harm them
> (בַּל־יִפָּקֵד רָע)

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]

Support Reference: Active or Passive

> ULT **he will not be visited by evil**
> UST nothing will harm them
> (בַּל־יִפָּקֵד רָע)

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]

Support Reference: Personification

> ULT **evil**
> UST nothing will harm them
> (רָע)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The fear of	Revering
Yahweh	Yahweh
evil	nothing will harm them

Proverbs 19:24

ULT	UST
A lazy one hides his hand in the dish; he will not even return it to his mouth.	*Some people are so lazy that even though they have put their hands in a dish {of food}, they will not even lift the food to their mouths.*

ULT A lazy one … his hand … he will not even return it to his mouth
UST Some people are so lazy … their hands … they will not even lift the food to their mouths
(עָצֵל֮ יָדוֹ & גַּם־אֶל־פִּיהוּ לֹא יְשִׁיבֶנָּה)

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 **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]

Support Reference: Generic Noun Phrases

ULT hides his hand in the dish
UST that even though they have put their hands in a dish {of food}
(טָּמַן֮ יָדוֹ בַּצַּלָּחַת)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT he will not even return it to his mouth
UST they will not even lift the food to their mouths
(גַּם־אֶל־פִּיהוּ לֹא יְשִׁיבֶנָּה)

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: [but he is too lazy to even bring his hand up to his mouth to feed himself]

Support Reference: Assumed Knowledge and Implicit Information

Proverbs 19:25

ULT	UST
You strike a mocker and a naive one will become prudent, and rebuke an understanding one—he will understand knowledge.	*{If you} punish people who ridicule {others}, {then} naive people {who see you do that} will learn to be sensible. {If you} correct understanding people, {then} they will know even more.*

ULT You strike a mocker
UST If you} punish people who ridicule {others}
(לֵ֣ץ תַּכֶּ֑ה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT a mocker and a naive one … an understanding one—he will understand
UST people who ridicule {others}, then} naive people {who see you do that … } … { … understanding people, then} they will know even more
(לֵ֣ץ & וּפֶ֣תִי & לְנָבוֹן֮ יָבִ֪ין)

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, you could use more natural expressions in your language. See how you translated **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 … any understanding one—that person will understand]

Support Reference: Generic Noun Phrases

ULT and a naive one will become prudent
UST {then} naive people {who see you do that} will learn to be sensible
(וּפֶ֣תִי יַעְרִ֑ם)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **knowledge**
UST {then} they will know even more
(דָּעַת)

See how you translated the abstract noun **knowledge** in 1:4.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a mocker	people who ridicule {others}
will become prudent	will learn to be sensible
and rebuke	{If you} correct
an understanding one	understanding people
he will understand	{then} they will know even more
knowledge	{then} they will know even more

Proverbs 19:26

ULT	UST
One who does violence {to} a father, who causes a mother to flee, {is} a son who causes shame and causes embarrassment.	*Children who act violently toward their fathers and chase away their mothers are disgraceful and embarrassing.*

ULT One who does violence … who causes shame and causes embarrassment
UST who act violently … are disgraceful and embarrassing
(מֻשַּׁדֵּד & מֵבִישׁ וּמַחְפִּיר)

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]

Support Reference: Abstract Nouns

ULT One who does violence
UST who act violently
(מֻשַּׁדֵּד)

One who does violence here refers to this type of person in general, not a specific person. If it would be helpful, you could use a more natural expression in your language. Alternate translation: [Any person who does violence]

Support Reference: Generic Noun Phrases

ULT {to} a father … a mother
UST toward their fathers … their mothers
(אָב & אֵם)

Solomon implies that **father** and **mother** here refer to the **father** and **mother** of the **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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **{is} a son**
> UST Children
> (בֵּן)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{to} a father	toward their fathers
{is} a son	Children
who causes shame	are disgraceful

Proverbs 19:27

ULT	UST
My son, cease to hear instruction to stray from the words of knowledge.	*My child, if you want to become stupid, then stop listening to what people teach you.*

ULT My son
UST My child
(בְּנִי)

See how you translated the same use of this phrase in 1:8.

Support Reference: When Masculine Words Include Women

ULT cease to hear instruction to stray from the words of knowledge
UST if you want to become stupid, then stop listening to what people teach you
(חֲדַל & לִשְׁמֹעַ מוּסָר לִשְׁגּוֹת מֵאִמְרֵי־דָעַת)

Here Solomon is using an imperative sentence to introduce a condition. He is pointing out that if his son ceases to hear instruction, the result will be a life without knowledge. If a speaker of your language would not use an imperative to introduce a condition, you could translate the meaning plainly. Alternate translation: [if you cease to hear instruction, you will stray from the words of knowledge] or [do not cease to hear instruction, and you will not stray from the words of knowledge]

Support Reference: Imperatives — Other Uses

ULT instruction
UST what people teach you
(מוּסָר)

See how you translated the abstract noun **instruction** in 1:2.

Support Reference: Abstract Nouns

ULT knowledge
UST if you want to become stupid
(דָעַת)

See how you translated the abstract noun **knowledge** in 1:4.

Support Reference: Abstract Nouns

ULT **to stray**
UST if you want to become stupid
(לִשְׁגּוֹת)

Here, **to** indicates that what follows is the purpose of doing what was stated in the previous clause. Use the most natural way in your language to indicate that this is the ironic purpose of refusing to hear instruction. Alternate translation: [in order to stray] or [and then you will be far]

Support Reference: Connect — Reason-and-Result Relationship

ULT **to stray from the words of knowledge**
UST if you want to become stupid
(לִשְׁגּוֹת מֵאִמְרֵי־דָעַת)

Here Solomon refers to a person straying or wandering from the **words of knowledge** to mean that the person is no longer heeding 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]

Support Reference: Metaphor

ULT **from the words of knowledge**
UST if you want to become stupid
(מֵאִמְרֵי־דָעַת)

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 words that give knowledge]

Support Reference: Possession

ULT **from the words of**
UST if you want to become stupid
(מֵאִמְרֵי)

See how you translated the similar use of **words** in 1:23. Alternate translation: [from the sayings of] or [from the messages of]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
My son	My child
instruction	what people teach you

ULT	UST
knowledge	if you want to become stupid

Proverbs 19:28

ULT	UST
A witness of worthlessness mocks justice, and the mouth of the wicked ones swallows iniquity.	*Worthless witnesses scorn what is just, and wicked people enjoy acting sinfully as if they were gulping down delicious food.*

ULT **A witness of worthlessness … and the mouth of the wicked ones swallows**
UST Worthless witnesses … and wicked people enjoy acting … as if they were gulping down delicious food
(עֵד בְּלִיַּעַל & וּפִי רְשָׁעִים יְבַלַּע)

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, you could use more natural expressions in your language. Alternate translation: [Any witness of worthlessness … and the mouths of the wicked ones swallow]

Support Reference: Generic Noun Phrases

ULT **A witness of worthlessness**
UST Worthless witnesses
(עֵד בְּלִיַּעַל)

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]

Support Reference: Possession

ULT **worthlessness … justice … iniquity**
UST Worthless … what is just … sinfully
(בְּלִיַּעַל & מִשְׁפָּט & אָוֶן)

See how you translated the abstract nouns **worthlessness** and **iniquity** in 6:12 and **justice** in 1:3.

Support Reference: Abstract Nouns

ULT **and the mouth of the wicked ones swallows iniquity**
UST and wicked people enjoy acting sinfully as if they were gulping down delicious food
(וּפִ֣י רְ֭שָׁעִים יְבַלַּע־אָֽוֶן)

Here Solomon speaks of **the wicked ones** enjoying doing **iniquity** as if **iniquity** were delicious food that they could 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 food]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A witness of	witnesses
mocks	scorn
justice	what is just
the wicked ones	and wicked people
iniquity	sinfully

Proverbs 19:29

ULT	UST
Judgments are prepared for the mockers, and blows for the back of stupid ones.	*Yahweh is ready to condemn people who ridicule {others}, and he is ready to beat fools on their backs.*

ULT Judgments are prepared for the mockers
UST Yahweh is ready to condemn people who ridicule {others}
(נָכֹונוּ לַלֵּצִים שְׁפָטִים)

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]

Support Reference: Abstract Nouns

ULT and blows
UST and he is ready to beat
(וּמַהֲלֻמוֹת)

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]

Support Reference: Ellipsis

ULT for the back of
UST on their backs
(לְגֵו)

The word **back** represents the backs of **stupid ones** in general, not one particular **back**. If it would be helpful, you could use a more natural expression in your language. Alternate translation: [for the backs of]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judgments	to condemn
are prepared	Yahweh is ready
for the mockers	people who ridicule {others}
stupid ones	fools

Proverbs 20

Proverbs 20 Chapter Introduction

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)

Proverbs 20:1

ULT	UST
The wine {is} a mocker, beer {is} a brawler, and everyone who staggers by it is not wise.	*Drinking a lot of intoxicating drink causes people to start ridiculing and fighting others; becoming drunk is very foolish.*

ULT The wine {is} a mocker
UST Drinking a lot of intoxicating drink causes people to start ridiculing and fighting others
(לַיִן הַיַּיִן)

Here Solomon speaks of people who drink too much **wine** as if they were **wine** itself. Alternate translation: [Someone who drinks too much wine is a mocker]

Support Reference: Metonymy

ULT beer {is} a brawler
UST Drinking a lot of intoxicating drink causes people to start ridiculing and fighting others
(הֹמֶה שֵׁכָר)

Here Solomon speaks of people who drink too much **beer** as if they were **beer** itself. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [someone who drinks too much beer is a brawler]

Support Reference: Metonymy

ULT who staggers
UST becoming drunk
(שֹׁגֶה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **by it**
UST becoming drunk
(בּוֹ)

Here, **it** refers to **wine** and **beer**, both 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]

Support Reference: Pronouns — When to Use Them

ULT **is not wise**
UST is very foolish
(לֹא יֶחְכָּם)

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]

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The wine	Drinking a lot of intoxicating drink causes people to start ridiculing and fighting others
{is} a mocker	Drinking a lot of intoxicating drink causes people to start ridiculing and fighting others
beer	Drinking a lot of intoxicating drink causes people to start ridiculing and fighting others
who staggers	becoming drunk
is … wise	is very foolish

Proverbs 20:2

ULT	UST
The terror of a king {is} a growling like the young lion; one who infuriates him {is} one who wrongs his life.	*When kings are terrifyingly angry, they frighten people like the roaring of young lions {frightens people}; people who make kings angry cause themselves to die.*

ULT **The terror of**
UST are terrifyingly angry
(אֵימַת)

See how you translated the abstract noun **terror** in 10:24.

Support Reference: Abstract Nouns

ULT **a king … like the young lion; one who infuriates him {is} one who wrongs his life**
UST When kings … they frighten people like … young lions {frightens people}; people who make kings angry cause themselves to die
(כַּכְּפִיר & מֶלֶךְ מִתְעַבְּרוֹ חוֹטֵא נַפְשׁוֹ)

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, you could use more natural expressions in your language. Alternate translation: [any king … like any young lion … any person who infuriates that king forfeits that person's own life]

Support Reference: Generic Noun Phrases

ULT **{is} a growling like the young lion**
UST they frighten people like the roaring of young lions {frightens people}
(נַהַם כַּכְּפִיר)

See how you translated the same expression in 19:12.

Support Reference: Simile

> ULT **{is} one who wrongs his life**
> UST cause themselves to die
> (חוֹטְאֵ֖א נַפְשׁ֣וֹ)

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]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The terror of	are terrifyingly angry
a king	When kings
like the young lion	they frighten people like … young lions {frightens people}
one who infuriates him	people who make kings angry
{is} one who wrongs	cause … to die

Proverbs 20:3

ULT	UST
Honor for a man {is} cessation from strife, but every fool breaks out.	*It is honorable to cease arguing with other people, but all foolish people are eager to argue with others.*

ULT Honor … {is} cessation from strife
UST It is honorable to cease arguing with other people
(כָּבוֹד & שֶׁבֶת מֵרִיב)

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]

Support Reference: Abstract Nouns

ULT for a man
UST It is honorable
(לָאִישׁ)

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]

Support Reference: Generic Noun Phrases

ULT breaks out
UST are eager to argue with others
(יִתְגַּלַּע)

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: [eagerly gets into an argument] or [welcomes a quarrel]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Honor	It is honorable
from strife	arguing with other people
fool	foolish people

Proverbs 20:4

ULT	UST
A lazy one will not plow from winter, and he begs in the harvest, but there is nothing.	*Lazy farmers do not plow {their fields} when they should {plow their fields}. Then when it is time to harvest {crops}, they look {for crops in their fields}, but there are none.*

ULT A lazy one … and he begs
UST Lazy farmers … Then … they look {for crops in their fields}
(עָצֵל & ישאל)

A lazy one and **he** here refer to a type of person in general, not a specific person. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any lazy person … and that person begs]

Support Reference: Generic Noun Phrases

ULT from winter
UST when they should {plow their fields}
(מֵחֹרֶף)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT and he begs
UST Then … they look {for crops in their fields}
(ישאל)

Here, **Then** 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, because of that, he begs]

Support Reference: Connect — Reason-and-Result Relationship

ULT **and he begs**
UST Then … they look {for crops in their fields}
(יִשְׁאַל)

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]

Support Reference: Metaphor

ULT **in the harvest**
UST when it is time to harvest {crops}
(בַּקָּצִיר)

Here, **the harvest** refers to the time of year when farmers **harvest** their crops. If it would be helpful in your language, you could state this explicitly. Alternate translation: [during the time of year when farmers harvest crops]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but there is nothing**
UST but there are none
(וְאֵין)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will … plow	do … plow {their fields}
and he begs	Then … they look {for crops in their fields}
in the harvest	when it is time to harvest {crops}

Proverbs 20:5

ULT	UST
Counsel in the heart of a man {is} deep waters, but a man of understanding will draw it out.	*Knowing what people are thinking and planning is {as difficult as} drawing water out of a deep {well}, but discerning people are able to do so.*

ULT **Counsel**
UST are thinking and planning
(עֵצָה)

See how you translated the abstract noun **Counsel** in 1:25.

Support Reference: Abstract Nouns

ULT **in the heart of**
UST are thinking and planning
(בְּלֵב)

See how you translated the same use of **heart** in 2:2.

Support Reference: Metonymy

ULT **a man … but a man of**
UST what people … but … people
(אֵישׁ וְאִישׁ)

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]

Support Reference: When Masculine Words Include Women

ULT **{is} deep waters … will draw it out**
UST Knowing … is {as difficult as} drawing water out of a deep {well} … are able to do so
(מַיִם עֲמֻקִּים & יְדַלֶּנָּה)

Here Solomon speaks of how difficult it is to discern a person's **Counsel** as if it were **waters** 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 as difficult to obtain as deep water … is able to draw it out]

Support Reference: Metaphor

ULT **but a man of understanding**
UST but discerning people
(וְאִישׁ תְּבוּנָה)

See how you translated **a man of understanding** in 10:23.

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Counsel	are thinking and planning
understanding	discerning

Proverbs 20:6

ULT	UST
Many a man proclaims, {each} man, his covenant faithfulness, but a man of faithful acts, who can find?	*Many people claim that they are faithful individuals, but very few people {actually} act faithfully!*

ULT **a man … { … each} man, his covenant faithfulness, but a man of**
UST people … that they are faithful individuals, but very few people {actually} act faithfully
(אָדָם & אִישׁ חַסְדּוֹ וְאִישׁ)

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]

Support Reference: When Masculine Words Include Women

ULT **his covenant faithfulness**
UST faithful
(חַסְדּוֹ)

See how you translated the abstract noun **covenant faithfulness** in 3:3.

Support Reference: Abstract Nouns

ULT **but a man of faithful acts, who can find**
UST but very few people {actually} act faithfully
(וְאִישׁ אֱמוּנִים מִי יִמְצָא)

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!]

Support Reference: Rhetorical Question

ULT but a man of faithful acts
UST but very few people {actually} act faithfully
(וְאִישׁ אֱמוּנִים)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
proclaims	claim
his covenant faithfulness	faithful
faithful acts	but very few people {actually} act faithfully

Proverbs 20:7

ULT	UST
A righteous {one} walks about in his integrity; happy {are} his sons after him.	*Righteous people live honestly; their children are very fortunate.*

ULT A righteous {one} … in his integrity … {are} his sons after him
UST Righteous people … honestly; their children
(בְּתֻמּוֹ צַדִּיק & בָּנָיו אַחֲרָיו)

A righteous one, **his**, **sons**, and **him** refer to people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. 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]

Support Reference: Generic Noun Phrases

ULT walks about in his integrity
UST live honestly
(מִתְהַלֵּךְ בְּתֻמּוֹ)

Here Solomon speaks of a person behaving with **integrity** as if **integrity** were a place in which that person **walks about**. 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]

Support Reference: Metaphor

ULT in his integrity
UST honestly
(בְּתֻמּוֹ)

See how you translated the abstract noun **integrity** in 1:3.

Support Reference: Abstract Nouns

ULT after him
UST their children
(אַחֲרָיו)

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: [who exist after him]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A righteous {one}	Righteous people
in his integrity	honestly
happy	are very fortunate
{are} his sons	their children

Proverbs 20:8

ULT	UST
A king who sits on the throne of judgment {is} one who winnows all evil with his eyes.	*{Ideally,} kings who sit on their thrones in order to judge {people} discern anything that is evil and remove it {from their lands}.*

ULT **A king**
UST {Ideally,} kings
(מֶ֭לֶךְ)

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.

Support Reference: Assumed Knowledge and Implicit Information

ULT **A king … { … the throne of judgment is} one who winnows all evil with his eyes**
UST {Ideally,} kings … their thrones in order to judge {people} discern anything that is evil and remove it {from their lands … }
(מֶ֭לֶךְ & כִּסֵּא־דִ֣ין מְזָרֶה בְּעֵינָ֑יו כָּל־רָֽע)

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, you could use more natural expressions in your language. Alternate translation: [Any good king … the throne of judgment is a king who winnows all evil with his eyes]

Support Reference: Generic Noun Phrases

ULT **the throne of judgment**
UST their thrones in order to judge {people}
(כִּסֵּא־דִ֣ין)

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]

Support Reference: Possession

ULT **judgment … evil**
UST in order to judge {people} … that is evil
(דִּ֭ין & רָֽע)

See how you translated the abstract nouns **judgment** in 16:10 and **evil** in 1:16.

Support Reference: Abstract Nouns

ULT **{is} one who winnows**
UST and remove it {from their lands}
(מְזָרֶה)

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]

Support Reference: Metaphor

ULT **with his eyes**
UST discern
(בְּעֵינָֽיו)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A king	{Ideally,} kings
the throne of	their thrones
judgment	in order to judge {people}
{is} one who winnows	and remove it {from their lands}
evil	that is evil

Proverbs 20:9

ULT	UST
Who can say, “I have made my heart pure; I am clean from my sin”?	*No one can truthfully say, “I do not think sinfully anymore; I do not sin anymore.”*

ULT Who can say, “I have made my heart pure; I am clean from my sin
UST No one can truthfully say, “I do not think sinfully anymore; I do not sin anymore
(מִֽי־יֹאמַ֣ר זִכִּ֣יתִי לִבִּ֣י טָהַ֣רְתִּי מֵחַטָּאתִֽי)

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”!]

Support Reference: Rhetorical Question

ULT Who can say, “I have made my heart pure; I am clean from my sin
UST No one can truthfully say, “I do not think sinfully anymore; I do not sin anymore
(מִֽי־יֹאמַ֣ר זִכִּ֣יתִי לִבִּ֣י טָהַ֣רְתִּי מֵחַטָּאתִֽי)

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]

Support Reference: Direct and Indirect Quotations

ULT I have made my heart pure
UST No one can truthfully say, “I do not think sinfully anymore; I do not sin anymore
(זִכִּ֣יתִי לִבִּ֣י)

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: [Now I only have good thoughts]

Support Reference: Metaphor

ULT my heart
UST No one can truthfully say, “I do not think sinfully anymore; I do not sin anymore
(לִבִּ֣י)

See how you translated the same use of **heart** in 2:2.

Support Reference: Metonymy

ULT I am clean from my sin

UST No one can truthfully say, “I do not think sinfully anymore; I do not sin anymore
(טָהַרְתִּי מֵחַטָּאתִי)

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]

Support Reference: Metaphor

ULT from my sin

UST No one can truthfully say, “I do not think sinfully anymore; I do not sin anymore
(מֵחַטָּאתִי)

See how you translated abstract noun **sin** in 5:22.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I have made … pure	No one can truthfully say, “I do not think sinfully anymore; I do not sin anymore
I am clean	No one can truthfully say, “I do not think sinfully anymore; I do not sin anymore
from my sin	No one can truthfully say, “I do not think sinfully anymore; I do not sin anymore

Proverbs 20:10

ULT	UST
Stone and stone, ephah and ephah {are} an abomination to Yahweh, both the two of them.	*Yahweh detests {people dishonestly using} both weights that differ and measurements that differ {to benefit themselves}.*

ULT **Stone and stone, ephah and ephah**
UST people dishonestly using … weights that differ and measurements that differ {to benefit themselves}
(אֶבֶן וְאֶבֶן אֵיפָה וְאֵיפָה)

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]

Support Reference: Idiom

ULT **Stone and stone, ephah and ephah**
UST people dishonestly using … weights that differ and measurements that differ {to benefit themselves}
(אֶבֶן וְאֶבֶן אֵיפָה וְאֵיפָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **ephah and ephah**
UST and measurements that differ {to benefit themselves}
(אֵיפָה וְאֵיפָה)

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]

Support Reference: Biblical Volume

ULT **{are} an abomination to Yahweh**
UST Yahweh detests
(תּוֹעֲבַת יְהוָֹה)

See how you translated this phrase in 3:32.

Support Reference: Abstract Nouns

ULT **the two of them**
UST both
(שְׁנֵיהֶם)

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: [of these dishonest practices]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Stone	people dishonestly using … weights that differ
and stone	people dishonestly using … weights that differ
{are} an abomination to	detests
Yahweh	Yahweh

Proverbs 20:11

ULT	UST
Even a young man will make himself known by his deeds, if pure and if upright {is} his behavior.	*Even young people show others {who they are} by what they do; how they act shows whether they are innocent and right {or not}.*

ULT **a young man will make himself known by his deeds … {is} his behavior**
UST young people show others {who they are} by what they do; how they act shows
(בְּמַעֲלָלָיו יִתְנַכֶּר־נָעַר & פָּעֳלוֹ)

Here, **a young man**, **himself** and **his** refer to a young person in general, not a specific **young man**. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [youths will make themselves known by their deeds … is their behavior]

Support Reference: Generic Noun Phrases

ULT **will make himself known**
UST show others {who they are}
(יִתְנַכָּר)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will make himself known	show others {who they are}
pure	they are innocent
upright	right

Proverbs 20:12

ULT	UST
A hearing ear and a seeing eye, Yahweh made both the two of them.	*Yahweh has made both ears with which to hear and eyes with which to see.*

ULT A hearing ear and a seeing eye … both the two of them
UST both ears with which to hear and eyes with which to see
(אָזֶן שֹׁמַעַת וְעַיִן רֹאָה & גַּם־שְׁנֵיהֶם)

Here, **ear** and **eye** represent these body parts in general, not one particular **ear** and **eye**. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Hearing ears and seeing eyes … all of them]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

Proverbs 20:13

ULT	UST
Do not love sleep lest you become impoverished. Open your eyes; be satisfied {with} bread.	*If you sleep a lot, you will become poor; {but} if you stay awake {and work}, you will have plenty of food.*

ULT Do not love sleep
UST If you sleep a lot
(אַל־תֶּאֱהַב שֵׁנָה)

The phrase **love sleep** means to sleep a lot because one enjoys sleeping. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [Do not sleep a lot]

Support Reference: Metonymy

ULT Open your eyes; be satisfied {with} bread
UST {but} if you stay awake {and work}, you will have plenty of food
(פְּקַח עֵינֶיךָ שְׂבַע־לָחֶם)

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]

Support Reference: Connect — Contrast Relationship

ULT Open your eyes
UST but} if you stay awake {and work}
(פְּקַח עֵינֶיךָ)

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]

Support Reference: Metonymy

ULT **Open your eyes**
UST but} if you stay awake {and work}
(פְּקַח עֵינֶיךָ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **be satisfied {with} bread**
UST you will have plenty of food
(שָׂבַע־לָחֶם)

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: [you will be satisfied with bread]

Support Reference: Connect — Reason-and-Result Relationship

ULT **bread**
UST food
(לָחֶם)

Here, **bread** is used to refer to food in general. See how you translated the same use of **bread** in 9:5.

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do … love	If you … a lot
bread	food

Proverbs 20:14

ULT	UST
"Bad! Bad!" says the buyer, but when he departs on his way, then he praises himself.	*Buyers claim that something is not good at all {when they are bargaining with the seller about its price}. But {after they buy it,} they go and boast {to their friends about the good thing that they bought}.*

> ULT **Bad! Bad!" says the buyer**
> UST Buyers claim that something is not good at all {when they are bargaining with the seller about its price}
> (רָע֭רַע יֹאמַ֣ר הַקּוֹנֶ֑ה)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **Bad! Bad!" says the buyer**
> UST Buyers claim that something is not good at all {when they are bargaining with the seller about its price}
> (רָע֭רַע יֹאמַ֣ר הַקּוֹנֶ֑ה)

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]

Support Reference: Reduplication

> ULT **Bad! Bad!" says the buyer**
> UST Buyers claim that something is not good at all {when they are bargaining with the seller about its price}
> (רָע֭רַע יֹאמַ֣ר הַקּוֹנֶ֑ה)

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]

Support Reference: Direct and Indirect Quotations

ULT **the buyer, but when he departs on his way, then he praises himself**
UST Buyers … when they are bargaining with the seller about its price}. But {after they buy it,} they go and boast {to their friends about the good thing that they bought … }
(הַקּוֹנֶה וְאָזַל לֵוֹ אָז יִתְהַלָּל)

Here, **the buyer**, **he**, **his**, and **himself** represent buyers in general, not one particular **buyer**. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [any buyer, but when that buyer departs on his way, then that buyer praises himself]

Support Reference: Generic Noun Phrases

ULT **but when he departs on his way, then he praises himself**
UST But {after they buy it,} they go and boast {to their friends about the good thing that they bought}
(וְאָזַל לֵוֹ אָז יִתְהַלָּל)

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 that he got]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he praises himself	boast {to their friends about the good thing that they bought}
Bad	that something is not good at all
Bad	that something is not good at all

Proverbs 20:15

ULT	UST
There is gold and an abundance of corals, but lips of knowledge {are} a vessel of preciousness.	*Gold and precious jewels are plentiful, but the knowledgeable things that people say are rare and precious.*

ULT **corals**
UST precious jewels
(פְּנִינִים)

See how you translated **corals** in 3:15.

Support Reference: Translate Unknowns

ULT **but lips of knowledge {are} a vessel of preciousness**
UST but the knowledgeable things that people say are rare and precious
(וּכְלִי יְקָר שִׂפְתֵי־דָעַת)

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]

Support Reference: Metaphor

ULT **lips of knowledge**
UST the knowledgeable things that people say
(שִׂפְתֵי־דָעַת)

See how you translated this phrase in 14:7.

Support Reference: Metonymy

ULT **but … {are} a vessel of preciousness**
UST but … are rare and precious
(וּכְלִי יְקָר)

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]

Support Reference: Possession

ULT **but … {are} a vessel of preciousness**
UST but … are rare and precious
(וּכְלִי יְקָר)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gold	Gold
knowledge	the knowledgeable things

Proverbs 20:16

ULT	UST
Take his garment when he has pledged {for} a stranger, and on behalf of a foreign woman hold it in pledge.	*Take the coats of people who promise to pay a loan for someone whom they do not know. Indeed, hold onto the coats of people who do so for a foreigner {because those people are not likely to repay those loans}.*

ULT **Take his garment when he has pledged {for} a stranger, and on behalf of a foreign woman hold it in pledge**

UST Take the coats of people who promise to pay a loan for someone whom they do not know. Indeed, hold onto the coats of people who do so for a foreigner {because those people are not likely to repay those loans … }

(לָקַח־בִּגְדוֹ כִּי־עָרַב זָר וּבְעַד נכרים חַבָּלֵהוּ)

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]

Support Reference: Parallelism

ULT **his garment when he has pledged {for} a stranger, and on behalf of a foreign woman**

UST the coats of people who promise to pay a loan for someone whom they do not know. Indeed … for a foreigner

(בִּגְדוֹ כִּי־עָרַב זָר וּבְעַד נכרים)

Here, **his**, **he**, **a stranger** and **a foreign woman** refer to types of people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [a person's garment when that person has pledged for any stranger, and on behalf of any foreign woman]

Support Reference: Generic Noun Phrases

ULT **Take his garment when he has pledged {for} a stranger**
UST Take the coats of people who promise to pay a loan for someone whom they do not know
(לָקַח־בִּגְדוֹ כִּי־עָרַב זָר)

When someone borrowed money in Solomon's culture, the lender would take something such as a **garment** from the borrower 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he has pledged {for} a stranger**
UST people who promise to pay a loan for someone whom they do not know
(עָרַב זָר)

See how you translated the same use of "he pledges for a stranger" in 11:15.

Support Reference: Assumed Knowledge and Implicit Information

ULT **and on behalf of a foreign woman**
UST Indeed … for a foreigner
(וּבְעַד נכרים)

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]

Support Reference: Ellipsis

ULT **hold it in pledge**
UST hold onto the coats of people who do so … because those people are not likely to repay those loans
(חַבָּלֵהוּ)

Here, **it** refers to **his garment** in the previous clause. Solomon is referring to the practice 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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he has pledged {for}	people who promise to pay a loan
a foreign woman	for a foreigner
hold it in pledge	hold onto the coats of people who do so … because those people are not likely to repay those loans

Proverbs 20:17

ULT	UST
Sweet to a man {is} bread of falsehood, but afterward his mouth will be filled {with} gravel.	*Food that people get by deceiving {others} may taste sweet {to them at first}, but later what they have done will be {as unpleasant to them as having} a mouth full of rocks.*

ULT **Sweet**
UST may taste sweet
(עָרֵב)

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]

Support Reference: Metaphor

ULT **to a man … his mouth**
UST to them at first … a mouth
(לָאִישׁ & פִּיהוּ)

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]

Support Reference: When Masculine Words Include Women

ULT **{is} bread of falsehood**
UST Food that people get by deceiving {others}
(לֶחֶם שֶׁקֶר)

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]

Support Reference: Possession

ULT **{is} bread of**
UST Food
(לֶחֶם)

See how you translated the same use of **bread** in 9:5.

Support Reference: Synecdoche

ULT **falsehood**
UST that people get by deceiving {others}
(שֶׁקֶר)

See how you translated the abstract noun **falsehood** in 6:17.

Support Reference: Abstract Nouns

ULT **his mouth will be filled {with} gravel**
UST will be {as unpleasant to them as having} a mouth full of rocks
(יִמָּלֵא־פִיהוּ חָצָץ)

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 the 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} bread of falsehood	Food that people get by deceiving {others}

Proverbs 20:18

ULT	UST
Plans by counsel are established, and by guidance make war.	*When people give you good advice, {if you do what they suggest,} your plans will succeed. Therefore, let others advise you before you start fighting a war.*

ULT Plans by counsel are established
UST When people give you good advice, {if you do what they suggest,} your plans will succeed
(מַחֲשָׁבוֹת בְּעֵצָה תִכּוֹן)

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]

Support Reference: Active or Passive

ULT by counsel
UST When people give you good advice, {if you do what they suggest … }
(בְּעֵצָה)

See how you translated the abstract noun **counsel** in 1:25.

Support Reference: Abstract Nouns

ULT and by guidance
UST Therefore, let others advise you
(וּתְבַחְבֻּלוֹת)

The first half of this verse provides the reason for the conclusion in the second half. Use a connector in your language that makes it clear that the second half is a purpose or conclusion from the first half. Alternate translation: [so, by guidance]

Support Reference: Connect — Reason-and-Result Relationship

ULT and by guidance make war
UST Therefore, let others advise you before you start fighting a war
(וּתְבַחְבֻּלוֹת עֲשֵׂה מִלְחָמָה)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
by counsel	When people give you good advice, {if you do what they suggest … }
are established	will succeed

Proverbs 20:19

ULT	UST
One who goes about {as} a gossip reveals a secret, and with one who opens his lips do not associate yourself.	*People who walk around gossiping tell {others} what is secret, so avoid people who speak carelessly.*

ULT **One who goes about {as} a gossip reveals a secret, and with one who opens his lips**
UST People who walk around gossiping tell {others} what is secret, so … people who speak carelessly
(גּוֹלֶה־סֹוד הוֹלֵךְ רָכִיל וּלְפֹתֶה שְׂפָתָיו)

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]

Support Reference: Generic Noun Phrases

ULT **a gossip**
UST gossiping
(רָכִיל)

See how you translated this phrase in 11:13.

Support Reference: Nominal Adjectives

ULT **and with one who opens**
UST so … people who speak carelessly
(וּלְפֹתֶה)

This clause states what Solomon wants people to do as a result of what he said in the previous clause. Use the most natural way to express an intended result in your language. Alternate translation: [therefore, with one who opens]

Support Reference: Connect — Reason-and-Result Relationship

ULT **and with one who opens his lips**
UST so … people who speak carelessly
(וּלְפֹתֶה שְׂפָתָיו)

See how you translated **one who opens his lips** in 13:3.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a gossip	gossiping

Proverbs 20:20

ULT	UST
One who curses his father and his mother, his lamp will be extinguished in the pupil of darkness.	*People who curse their parents {will die like} an oil lamp that stops burning {oil} in a totally dark place.*

ULT One who curses his father and his mother, his lamp
UST People who curse their parents … { … like} an oil lamp
(מְקַלֵּל אָבִיו וְאִמּוֹ & נֵרוֹ)

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]

Support Reference: Generic Noun Phrases

ULT his lamp will be extinguished
UST will die like} an oil lamp that stops burning {oil}
(יִדְעַךְ נֵרוֹ)

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]

Support Reference: Active or Passive

ULT his lamp will be extinguished
UST will die like} an oil lamp that stops burning {oil}
(יִדְעַךְ נֵרוֹ)

See how you translated the same use of **lamp** and **will be extinguished** in 13:9.

Support Reference: Metaphor

ULT in the pupil of darkness
UST in a totally dark place
(באישון חֹשֶׁךְ)

Here Solomon refers to a very dark place as if it were **in the pupil**, which is the dark circle in the center of 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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
One who curses	People who curse
his father	their parents
his lamp	{ … like} an oil lamp

Proverbs 20:21

ULT	UST
An inheritance gained quickly in the beginning, its end will not be blessed.	*If people inherit {property} hastily before the proper time, they will ultimately not receive any blessing from it.*

ULT **An inheritance**
UST If people inherit {property}
(נַחֲלָה)

See how you translated the abstract noun **inheritance** in 17:2.

Support Reference: Abstract Nouns

ULT **in the beginning**
UST before the proper time
(בָּרִאשֹׁנָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **its end**
UST they will ultimately … from it
(וְאַחֲרִיתָהּ)

See how you translated the same use of **its end** in 14:12.

Support Reference: Assumed Knowledge and Implicit Information

ULT **will not be blessed**
UST not receive any blessing
(לֹא תְבֹרָךְ)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
An inheritance	If people inherit {property}

ULT	UST
will … be blessed	receive any blessing

Proverbs 20:22

ULT	UST
Do not say, "I will repay evil." Wait for Yahweh, and he will save you.	*Do not say that you will harm someone who has harmed you. Rather, wait for Yahweh {to resolve the matter}, so that he may vindicate you.*

ULT Do not say, "I will repay evil
UST Do not say that you will harm someone who has harmed you
(אַל־תֹּאמַר אֲשַׁלְּמָה־רָע)

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]

Support Reference: Direct and Indirect Quotations

ULT I will repay evil
UST that you will harm someone who has harmed you
(אֲשַׁלְּמָה־רָע)

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]

Support Reference: Metaphor

ULT evil
UST that you will harm someone who has harmed you
(רָע)

See how you translated the abstract noun **evil** in 1:16.

Support Reference: Abstract Nouns

ULT Wait for Yahweh, and he will save you
UST Rather, wait for Yahweh {to resolve the matter}, so that he may vindicate you
(קַוֵּה לַיהוָה וְיֹשַׁע לָךְ)

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]

Support Reference: Connect — Contrast Relationship

ULT **Wait for Yahweh**
UST Rather, wait for Yahweh {to resolve the matter}
(קַוֵּה לַיהוָֹה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and he will save you**
UST so that he may vindicate you
(וְיֹשַׁע לָךְ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **and he will save you**
UST so that he may vindicate you
(וְיֹשַׁע לָךְ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	that you will harm someone who has harmed you
for Yahweh	for Yahweh {to resolve the matter}
and he will save	so that he may vindicate

Proverbs 20:23

ULT	UST
Stone and stone {are} an abomination to Yahweh, and scales of deceit {are} not good.	*Yahweh detests {people dishonestly using} differing weights {to benefit themselves}. Indeed, {using} weighing instruments in order to deceive {others} is very bad.*

ULT **Stone and stone {are} an abomination to Yahweh, and scales of deceit {are} not good**
UST Yahweh detests {people dishonestly using} differing weights {to benefit themselves}. Indeed, {using} weighing instruments in order to deceive {others} is very bad
(תּוֹעֲבַ֣ת יְהוָ֔ה אֶ֖בֶן וָאָ֑בֶן וּמֹאזְנֵ֥י מִרְמָ֖ה לֹא־טֽוֹב)

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and 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: [Stone and stone are an abomination to Yahweh; I say again, scales of deceit are not good]

Support Reference: Parallelism

ULT **Stone and stone**
UST people dishonestly using} differing weights {to benefit themselves}
(אֶ֖בֶן וָאָ֑בֶן)

See how you translated this phrase in 20:10.

Support Reference: Idiom

ULT **{are} an abomination to Yahweh**
UST Yahweh detests
(תּוֹעֲבַ֣ת יְהוָ֔ה)

See how you translated this phrase in 20:10.

Support Reference: Abstract Nouns

ULT **and scales of deceit**
UST Indeed, {using} weighing instruments in order to deceive {others}
(וּמֹאזְנֵי מִרְמָה)

See how you translated **scales of deceit** in 11:1.

Support Reference: Possession

ULT **{are} not good**
UST is very bad
(לֹא־טוֹב)

See how you translated the same use of **not good** in 16:29.

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Stone	people dishonestly using} differing weights {to benefit themselves}
and stone	people dishonestly using} differing weights {to benefit themselves}
{are} an abomination to	detests
Yahweh	Yahweh
deceit	in order to deceive {others}
are … good	is very bad

Proverbs 20:24

ULT	UST
From Yahweh {are} the steps of a strong man, so how can a man understand his way?	*Yahweh directs what happens {even} to powerful people. So then, no one can comprehend what will happen to him!*

ULT {are} the steps of … his way
UST what happens {even} to … So then, no one can comprehend what will happen to him
(מִצְעֲדֵי & דַּרְכּוֹ)

In this verse, **steps** and **way** refer 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 the life experiences of … his life experiences]

Support Reference: Metaphor

ULT a strong man, so … a man … his way
UST powerful people. So then, no one can comprehend what will happen to him
(גֶּבֶר וְאָדָם & דַּרְכּוֹ)

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]

Support Reference: Generic Noun Phrases

ULT so how can a man understand his way
UST So then, no one can comprehend what will happen to him
(וְאָדָם מַה־יָּבִין דַּרְכּוֹ)

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!]

Support Reference: Rhetorical Question

ULT **so how can a man understand**
UST So then, no one can comprehend what will happen to him
(וְאָדָם מַה־יָּבִין)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **his way**
UST So then, no one can comprehend what will happen to him
(דַּרְכּוֹ)

The pronoun **his** refers to **a man**, not to Yahweh. It may be helpful to clarify this for your readers. Alternate translation: [his own way]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
From Yahweh	Yahweh directs
can … understand	So then, no one can comprehend what will happen to him

Proverbs 20:25

ULT	UST
A snare of a man: He says rashly, "{It is} holy," and after vows, considers.	*It is dangerous for people to declare thoughtlessly that they will dedicate something to Yahweh, and then later regret that they have promised to do that.*

ULT **A snare of a man: He says rashly**
UST It is dangerous for people to declare thoughtlessly
(מוֹקֵשׁ אָדָם יְלַע)

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]

Support Reference: Ellipsis

ULT **A snare of**
UST It is dangerous
(מוֹקֵשׁ)

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]

Support Reference: Metaphor

ULT **a man: He says rashly**
UST for people to declare thoughtlessly
(אָדָם יְלַע)

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]

Support Reference: When Masculine Words Include Women

ULT **{It is} holy**
UST that they will dedicate something to Yahweh
(קֹדֶשׁ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **vows**
UST that they have promised to do that
(נְדָרִים)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **considers**
UST regret
(לְבַקֵּר)

Here Solomon implies that this person **considers** the rash vow he just made in a negative way. If it would be helpful in your language, you could state this explicitly. Alternate translation: [reconsiders what he just vowed]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A snare of	It is dangerous
{It is} holy	that they will dedicate something to Yahweh
vows	that they have promised to do that

Proverbs 20:26

ULT	UST
A wise king {is} one who winnows the wicked, and he brings back a wheel over them.	*Wise kings separate the wicked people from the good people and then punish the wicked people severely.*

ULT A wise king {is} one who winnows … and he brings back
UST Wise kings separate … from the good people and then punish the wicked people severely
(מְזָרֶה & מֶלֶךְ חָכָם וַיָּשֶׁב)

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]

Support Reference: Generic Noun Phrases

ULT A wise king {is} one who winnows the wicked, and he brings back a wheel over them
UST Wise kings separate the wicked people from the good people and then punish the wicked people severely
(מְזָרֶה רְשָׁעִים מֶלֶךְ חָכָם וַיָּשֶׁב עֲלֵיהֶם אוֹפָן)

Here Solomon speaks of a **king** discovering and punishing **the wicked** as if he were a farmer and they were his grain crop. He imagines separating the wicked from the good people as a farmer separates the chaff from the grain, then he crushes the wicked by bringing the threshing wheel back over them again. 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 **winnows** in 20:8. Alternate translation: [A wise king discovers the wicked people and he severely punishes them] or [A wise king separates out the wicked people and severely punishes them as though they were a grain crop that he winnows and crushes under a wheel]

Support Reference: Metaphor

ULT **A wise king {is} one who winnows the wicked, and he brings back a wheel over them**
UST Wise kings separate the wicked people from the good people and then punish the wicked people severely
(מְזָרֶה רְשָׁעִים מֶלֶךְ חָכָם וַיָּשֶׁב עֲלֵיהֶם אוֹפָֽן)

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 wise king {is} one who winnows wicked ones; in fact, he brings back a wheel over them]

Support Reference: Parallelism

ULT **a wheel**
UST and then punish the wicked people severely
(אוֹפָֽן)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wise	Wise
A … king	kings
{is} one who winnows	separate … from the good people
the wicked	the wicked people

Proverbs 20:27

ULT	UST
The breath of a man {is} the lamp of Yahweh, searching all the rooms of the belly.	*Just as the light of a lamp penetrates into and illuminates a dark place, the life-breath that Yahweh puts into each person penetrates into the person's inner being. That breath is like the presence of Yahweh, who sees everything that is inside a person.*

ULT **The breath of a man {is} the lamp of Yahweh, searching all the rooms of the belly**
UST Just as the light of a lamp penetrates into and illuminates a dark place, the life-breath that Yahweh puts into each person penetrates into the person's inner being. That breath is like the presence of Yahweh, who sees everything that is inside a person
(נֵ֣ר יְהוָ֣ה נִשְׁמַ֣ת אָדָ֑ם חֹפֵ֖שׂ כָּל־חַדְרֵי־בָֽטֶן)

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]

Support Reference: Generic Noun Phrases

ULT **The breath of**
UST the life-breath … That breath
(נִשְׁמַ֣ת)

Here, **breath** refers to the inner life force 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 breath of life of]

Support Reference: Metonymy

ULT **{is} the lamp of Yahweh**
UST Just as the light of a lamp penetrates into and illuminates a dark place … is like the presence of Yahweh, who sees
(נֵ֣ר יְהוָ֣ה)

Here Solomon is using the possessive form to describe a **lamp** that belongs to **Yahweh**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: [is Yahweh's lamp]

Support Reference: Possession

ULT **{ … is} the lamp of Yahweh, searching all the rooms of the belly**
UST Just as the light of a lamp penetrates into and illuminates a dark place … penetrates into the person's inner being … is like the presence of Yahweh, who sees everything that is inside a person
(נֵר יְהוָה֮ חֹפֵשׂ כָּל־חַדְרֵי־בָֽטֶן)

Here Solomon speaks of **Yahweh** knowing what is inside a person as though he were using a person's **breath** as a **lamp** that allows him to search all the inner **rooms** of that person. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: [penetrates his entire inner being, like Yahweh's ability to know his innermost thoughts]

Support Reference: Metaphor

ULT **the rooms of the belly**
UST the person's inner being … that is inside a person
(חַדְרֵי־בָֽטֶן)

See how you translated this phrase in 18:8.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The breath of	the life-breath … That breath
{is} the lamp of	Just as the light of a lamp penetrates into and illuminates a dark place
Yahweh	is like the presence of Yahweh, who sees
searching	penetrates into

Proverbs 20:28

ULT	UST
Covenant faithfulness and trustworthiness guard a king, and his throne is sustained by covenant faithfulness.	*Being faithful and trustworthy makes kings safe. Indeed, being faithful enables them to rule securely.*

ULT **Covenant faithfulness and trustworthiness guard a king, and his throne is sustained by covenant faithfulness**
UST Being faithful and trustworthy makes kings safe. Indeed, being faithful enables them to rule securely
(חֶסֶד וֶאֱמֶת יִצְּרוּ־מֶלֶךְ וְסָעַד בַּחֶסֶד כִּסְאוֹ)

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and 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: [Covenant faithfulness and trustworthiness guard a king; yes, his throne is sustained by covenant faithfulness]

Support Reference: Parallelism

ULT **Covenant faithfulness and trustworthiness … by covenant faithfulness**
UST Being faithful and trustworthy … being faithful
(חֶסֶד וֶאֱמֶת & בַּחֶסֶד)

See how you translated the abstract nouns **Covenant faithfulness** and **trustworthiness** in 3:3.

Support Reference: Abstract Nouns

ULT **guard a king**
UST makes kings safe
(יִצְּרוּ־מֶלֶךְ)

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]

Support Reference: Metaphor

> ULT **a king … his throne**
> UST kings … them to rule
> (מֶלֶךְ & כִּסְאוֹ)

Here, **a king** and **his throne** refer to righteous kings and their thrones, not a specific **king** or **throne**. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [any good king … that king's throne]

Support Reference: Generic Noun Phrases

> ULT **and his throne is sustained by covenant faithfulness**
> UST Indeed, being faithful enables them to rule securely
> (וְסָעַד בַּחֶסֶד כִּסְאוֹ)

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]

Support Reference: Active or Passive

> ULT **and his throne is sustained by covenant faithfulness**
> UST Indeed, being faithful enables them to rule securely
> (וְסָעַד בַּחֶסֶד כִּסְאוֹ)

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.

Support Reference: Metonymy

> ULT **and his throne is sustained by covenant faithfulness**
> UST Indeed, being faithful enables them to rule securely
> (וְסָעַד בַּחֶסֶד כִּסְאוֹ)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Covenant faithfulness	Being faithful
and trustworthiness	and trustworthy
guard	makes … safe

ULT	UST
a king	kings
his throne	them to rule
by covenant faithfulness	being faithful

Proverbs 20:29

ULT	UST
The splendor of young men {is} their strength and the adornment of old ones {is} gray hair.	*People admire young men because they are strong, but people admire old men because they have become wise.*

ULT **The splendor of … {is} their strength**
UST People admire … because they are strong
(תִּפְאֶרֶת & כֹּחַם)

See how you translated the abstract nouns **splendor** in 4:9 and **strength** in 5:10.

Support Reference: Abstract Nouns

ULT **and the adornment of old ones {is} gray hair**
UST but people admire old men because they have become wise
(וַהֲדַר זְקֵנִים שֵׂיבָה)

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]

Support Reference: Connect — Contrast Relationship

ULT **and the adornment of**
UST but people admire
(וַהֲדַר)

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]

Support Reference: Abstract Nouns

ULT **{is} gray hair**
UST because they have become wise
(שֵׂיבָה)

Here, **gray hair** refers to the wisdom or experience often found in 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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The splendor of old ones	People admire old men

Proverbs 20:30

ULT	UST
Blows of a wound cleanse away evil and strikes, the rooms of the belly.	*Flogging people for doing evil things can stop them from doing those evil things, and hitting those people {on the outside} can change who they are on the inside.*

ULT **Blows of a wound**
UST Flogging people for doing evil things
(חַבֻּרוֹת פֶּצַע)

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]

Support Reference: Possession

ULT **cleanse away evil**
UST can stop them from doing those evil things
(תמריק בְּרָע)

Here Solomon refers to beatings that cause a person to stop doing **evil** things as if the beatings were cleaning away the **evil** from the person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [stop a person from doing evil]

Support Reference: Metaphor

ULT **evil**
UST from doing those evil things
(בְּרָע)

See how you translated the abstract noun **evil** in 1:16.

Support Reference: Abstract Nouns

ULT and strikes, the rooms of the belly
UST and hitting those people {on the outside} can change who they are on the inside
(וּמַכּוֹת חַדְרֵי־בָֽטֶן)

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 cleanse away evil from the rooms of the belly]

Support Reference: Ellipsis

ULT the rooms … the belly
UST can change who they are on the inside
(חַדְרֵי־בָֽטֶן)

See how you translated this phrase in 18:8.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	from doing those evil things

Proverbs 21

Proverbs 21 Chapter Introduction

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)

Proverbs 21:1

ULT	UST
The heart of a king {is} channels of water in the hand of Yahweh; he steers it according to all that he desires.	*Yahweh directs what kings think as {a farmer directs} streams of water to make them go wherever he wants {them to go}.*

ULT **The heart of a king**
UST what kings think
(לֵב־מֶלֶךְ)

The heart of a king refers to the **heart** of any **king** in general, not a specific **king**. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [The heart of any king]

Support Reference: Generic Noun Phrases

ULT **The heart of**
UST what … think
(לֵב)

See how you translated the same use of **heart** in 2:2.

Support Reference: Metonymy

ULT **{ … is} channels of water in the hand of Yahweh; he steers it**
UST Yahweh directs … as {a farmer directs} streams of water to make them go
(פַּלְגֵי־מַיִם & בְּיַד־יְהוָה & יַטֶּנּוּ)

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 act]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a king	kings
Yahweh	Yahweh

Proverbs 21:2

ULT	UST
Every way of a man {is} right in his eyes, but Yahweh examines hearts.	*People always think that what they do is right, but Yahweh {rightly} evaluates why they do those things.*

ULT **way of**
UST what they do
(דֶּרֶךְ)

See how you translated the same use of **way** in 1:15.

Support Reference: Metaphor

ULT **a man … in his eyes**
UST People … think that
(בְּעֵינָיו & אִישׁ)

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]

Support Reference: When Masculine Words Include Women

ULT **{is} right in his eyes**
UST think that … is right
(יָשָׁר בְּעֵינָיו)

See how you translated the same phrase in 12:15.

Support Reference: Metaphor

ULT **but Yahweh examines**
UST but Yahweh {rightly} evaluates
(וְתֹכֵן & יְהוָה)

See how you translated this phrase in 16:2.

Support Reference: Assumed Knowledge and Implicit Information

ULT **hearts**
UST why they do those things
(לְבָבוֹת)

See how you translated the same use of **hearts** in 15:11.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} right	is right
Yahweh	Yahweh

Proverbs 21:3

ULT	UST
To do righteousness and justice is preferred to Yahweh more than a sacrifice.	*Doing what is right and fair is more acceptable to Yahweh than sacrificing {animals to him}.*

ULT righteousness and justice … more than a sacrifice
UST what is right and fair … than sacrificing {animals to him}
(צְדָקָה וּמִשְׁפָּט & מִזָּבַח)

See how you translated the abstract nouns **righteousness** and **justice** in 1:3 and **sacrifice** in 15:8.

Support Reference: Abstract Nouns

ULT is preferred to Yahweh
UST is more acceptable to Yahweh
(נִבְחָר לַיהוָה)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
righteousness	what is right
and justice	and fair
to Yahweh	to Yahweh
more than a sacrifice	than sacrificing {animals to him}

Proverbs 21:4

ULT	UST
Height of eyes and broadness of heart, the lamp of wicked ones, {are} sin.	*Being proud and arrogant guide what wicked people do like a lamp {shows people where to go}; they are sinful.*

ULT Height of eyes
UST Being proud
(רוּם־עֵינַיִם)

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]

Support Reference: Metonymy

ULT and broadness of heart
UST and arrogant
(וּרְחַב־לֵבָב)

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]

Support Reference: Idiom

ULT the lamp of wicked ones
UST guide what wicked people do like a lamp {shows people where to go}
(נֵר רְשָׁעִים)

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]

Support Reference: Distinguishing Versus Informing or Reminding

ULT the lamp of wicked ones
UST guide what wicked people do like a lamp {shows people where to go}
(נֵר רְשָׁעִים)

Here, the word translated as **lamp** could refer to: (1) the sins mentioned 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" (another possible meaning for the Hebrew word used here) that produces nothing good. Alternate translation: [the fruitlessness of the wicked ones]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the lamp of	guide … like a lamp {shows people where to go}
wicked ones	what wicked people do
{are} sin	they are sinful

Proverbs 21:5

ULT	UST
The plans of the diligent {one} surely {are} to profit, but everyone hurrying about surely {is} to lack.	*What diligent people plan will certainly profit them, but all those who act too hastily will certainly become poor.*

ULT **the diligent {one}**
UST diligent people
(חָרוּץ)

The phrase **the diligent one** represents diligent people in general, not one particular **diligent one**. If it would be helpful, you could use a more natural expression in your language. Alternate translation: [any diligent one]

Support Reference: Generic Noun Phrases

ULT **to profit … to lack**
UST will … profit them … will … become poor
(לְמוֹתָר & לְמַחְסוֹר)

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 … results in lack]

Support Reference: Connect — Reason-and-Result Relationship

ULT **to profit … to lack**
UST will … profit them … will … become poor
(לְמוֹתָר & לְמַחְסוֹר)

See how you translated the abstract nouns **profit** in 3:14 and **lack** in 6:11.

Support Reference: Abstract Nouns

ULT **hurrying about**
UST those who act too hastily
(אָץ)

Here, **hurrying 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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to profit	will … profit them

Proverbs 21:6

ULT	UST
The making of treasures by a tongue of falsehood {is} scattered vapor, seekers of death.	*When people gain wealth by speaking falsely, that wealth quickly vanishes like mist, {and doing that} will kill them.*

ULT **The making of treasures**
UST When people gain wealth
(פֹּעַל אוֹצָרוֹת)

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]

Support Reference: Metaphor

ULT **by a tongue of falsehood**
UST by speaking falsely
(בִּלְשׁוֹן שָׁקֶר)

See how you translated this phrase in 6:17.

Support Reference: Metonymy

ULT **{is} scattered vapor**
UST that wealth quickly vanishes like mist
(הֶבֶל נִדָּף)

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: [will cause them to disappear quickly] or [will be as unsuccessful as trying to hold scattered vapor]

Support Reference: Metaphor

> ULT **seekers of death**
> UST {and doing that} will kill them
> (מְבַקְשֵׁי־מָֽוֶת)

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 they that seek such treasures are seekers of death]

Support Reference: Ellipsis

> ULT **seekers of death**
> UST {and doing that} will kill them
> (מְבַקְשֵׁי־מָֽוֶת)

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: [leading such people to their deaths] or [they act as though they are seeking death]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
by a tongue of	by speaking
falsehood	falsely
scattered	quickly
seekers of	and doing that

Proverbs 21:7

ULT	UST
The violence of the wicked will drag them away, for they refuse to do justice.	*When wicked people act violently, they cause others to punish them for it because they refuse to do what is right.*

ULT The violence of … justice
UST When … act violently … what is right
(שֹׁד & מִשְׁפָּט)

See how you translated the abstract nouns **violence** in 3:31 and **justice** in 1:3.

Support Reference: Abstract Nouns

ULT The violence of the wicked
UST When wicked people act violently
(שֹׁד־רְשָׁעִים)

Here Solomon is using the possessive form to describe the **violence** done by **the wicked**. If your language would not use the possessive form for this, you could use a different expression. Alternate translation: [The violence done by wicked people]

Support Reference: Possession

ULT will drag them away
UST they cause others to punish them for it
(יְגוֹרֵם)

Here Solomon speaks of **the wicked** 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 cause others to take them away]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the wicked	wicked people
justice	what is right

Proverbs 21:8

ULT	UST
Perverse {is} the way of a guilty man, but the pure {one}, upright {is} his behavior.	*Guilty people continually do what is wrong, but innocent people do what is right.*

ULT **{is} the way of**
UST continually do
(דֶּרֶךְ)

See how you translated the same use of **way** in 1:15.

Support Reference: Assumed Knowledge and Implicit Information

ULT **a guilty man, but the pure {one}, upright {is} his behavior**
UST Guilty people … but innocent people do what is right
(אִישׁ וָזֵר וְזַךְ יָשָׁר פָּעֳלוֹ)

Here, **a guilty man**, **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]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Perverse	what is wrong
guilty	Guilty
but the pure {one}	but innocent people
upright	what is right

Proverbs 21:9

ULT	UST
Better to dwell on the corner of a roof than {with} a woman of quarrels and a house of companionship.	*It is better to live {alone} in a corner of a housetop than to live inside a house with a wife who always argues {with you}.*

ULT **the corner of a roof**
UST a corner of a housetop
(פִּנַּת־גָּג)

Houses in Solomon's time had flat roofs on which people could walk. Sometimes residents would build a shelter on a **corner** of the **roof**, providing an additional place in which a person could sleep. If it would be helpful to your readers, you could include this information in a note. Alternate translation: [the corner of a flat roof]

Support Reference: Assumed Knowledge and Implicit Information

ULT **than {with} a woman of quarrels**
UST than to live … with a wife who always argues {with you}
(מֵאֵשֶׁת מִדְיָנִים)

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]

Support Reference: Possession

ULT **and a house of companionship**
UST inside a house
(וּבֵית חָבֶר)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Better	It is better
quarrels	who always argues {with you}

ULT	UST
and a house of	house

Proverbs 21:10

ULT	UST
The soul of the wicked {one} craves evil; his neighbor is not shown grace in his eyes.	*Wicked people strongly desire to do what is evil, they will not be merciful to the people around them.*

ULT **The soul of**
UST Wicked people
(נֶפֶשׁ)

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.

Support Reference: Synecdoche

ULT **the wicked {one} … his neighbor … in his eyes**
UST Wicked people … they … to the people around them
(רָשָׁע & בְּעֵינָיו רֵעֵהוּ)

Here, **the wicked one**, **his**, and **neighbor** refer to types of people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. See how you translated **the wicked one** in 3:33. Alternate translation: [any wicked person … that person's neighbor … in that person's eyes]

Support Reference: Generic Noun Phrases

ULT **evil**
UST to do what is evil
(רָע)

See how you translated the abstract noun **evil** in 1:16.

Support Reference: Abstract Nouns

ULT **his neighbor is not shown grace in his eyes**
UST they will not be merciful to the people around them
(לֹא־יְחֻן בְּעֵינָיו רֵעֵהוּ)

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]

Support Reference: Active or Passive

> ULT **in his eyes**
> UST they
> (בְּעֵינָיו)

Here, **in his eyes** refers to the person's judgment or attitude. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [because of this attitude] or [by him]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The soul of	Wicked people
the wicked {one}	Wicked people
evil	to do what is evil
his neighbor	to the people around them
is … shown grace	will … be merciful

Proverbs 21:11

ULT	UST
When fining a mocker, a naive one becomes wise, and when giving insight to a wise one, he receives knowledge.	*If you punish people who ridicule others, {then} naive people {who see you do that} will become wise, and if you teach wise people, they will become {even more} knowledgeable.*

ULT **a mocker, a naive one … to a wise one**
UST people who ridicule others … naive people {who see you do that} … wise people
(לֵץ & פֶּתִי & לְחָכָם)

See how you translated **a mocker** in 9:7, **a naive one** in 14:15, and **a wise one** in 1:5.

Support Reference: Generic Noun Phrases

ULT **a naive one becomes wise**
UST {then} naive people {who see you do that} will become wise
(יֶחְכַּם־פֶּתִי)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and when giving insight**
UST and if you teach
(וּבְהַשְׂכִּיל)

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]

Support Reference: Metaphor

ULT **and when giving insight … knowledge**
UST and if you teach … knowledgeable
(וּבְהַשְׂכִּיל & דָּעַת)

See how you translated the abstract nouns **insight** in 1:3 and **knowledge** in 1:4.

Support Reference: Abstract Nouns

ULT **he receives knowledge**
UST they will become {even more} knowledgeable
(יִקַּח־דָּעַת)

Here Solomon speaks of someone 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a mocker	people who ridicule others
becomes wise	then … will become wise
to a wise one	wise people
he receives	they will become {even more}
knowledge	knowledgeable

Proverbs 21:12

ULT	UST
A righteous {one} evaluates the house of a wicked {one}; overturning the wicked to evil.	*Righteous people are able to understand what the households of wicked people do; they let the evil things that wicked people do happen to them.*

ULT **A righteous {one}**
UST Righteous people
(צַדִּיק)

A righteous one could refer to: (1) a righteous person in general. Alternate translation: [Any righteous person]; (2) Yahweh, who is the Righteous One. Alternate translation: [The Righteous One]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the house of**
UST what the households of … do
(לְבֵית)

Here, **house** refers to the family who lives in that **house** and what they do. See how you translated the same use of **house** in 3:33.

Support Reference: Metonymy

ULT **a wicked {one}**
UST wicked people
(רָשָׁע)

See how you translated **the wicked one** in 10:16.

Support Reference: Generic Noun Phrases

ULT **overturning the wicked to evil**
UST they let the evil things that wicked people do happen to them
(מְסַלֵּף רְשָׁעִים לָרָע)

Here Solomon refers to a righteous one causing the **the wicked** 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 the wicked to experience disaster]

Support Reference: Metaphor

> ULT **to evil**
> UST the evil things that … do
> (לָרַע)

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.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A righteous {one}	Righteous people
the house of	what the households of … do
a wicked {one}	wicked people
the wicked	wicked people
to evil	the evil things that … do

Proverbs 21:13

ULT	UST
One who shuts his ears from the outcry of a lowly one, he also will cry out but will not be answered.	*People who refuse to listen to poor people when they cry out {for help} will also cry out {for help themselves}, but no one will help them.*

ULT **One who shuts his ears from the outcry of a lowly one, he also**
UST People who refuse to listen to poor people when they cry out {for help} … also … themselves
(אֹטֵם אָזְנוֹ מִזַּעֲקַת־דָּל גַּם־הוּא)

One who shuts, **his**, **a lowly one**, and **he** refer to types of people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any person who shuts his ears from the outcries of lowly ones, that person also]

Support Reference: Generic Noun Phrases

ULT **One who shuts his ears**
UST People who refuse to listen to
(אֹטֵם אָזְנוֹ)

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]

Support Reference: Metonymy

ULT **from the outcry of … will cry out**
UST when they cry out {for help} will … cry out {for help}
(מִזַּעֲקַת & יִקְרָא)

Here Solomon implies that **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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a lowly one**
UST poor people
(דָּל)

See how you translated the same use of **lowly** in 10:15.

Support Reference: Metaphor

ULT **but will not be answered**
UST but no one will help them
(וְלֹא יֵעָנֶּה)

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]

Support Reference: Active or Passive

ULT **but will not be answered**
UST but no one will help them
(וְלֹא יֵעָנֶּה)

Here, **answered** refers to the person who hears the cry 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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the outcry of	when they cry out {for help}
a lowly one	poor people
will cry out	will … cry out {for help}

Proverbs 21:14

ULT	UST
A gift in secrecy subdues nose, and a bribe in the bosom, strong heat.	*Secretly giving something to an angry person will stop him from being angry. Indeed, secretly bribing a furious person will calm him down.*

ULT **A gift in secrecy subdues nose, and a bribe in the bosom, strong heat**
UST Secretly giving something to an angry person will stop him from being angry. Indeed, secretly bribing a furious person will calm him down
(מַתָּן בַּסֵּתֶר יִכְפֶּה־אָף וְשֹׁחַד בַּחֵק חֵמָה עַזָּה)

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]

Support Reference: Parallelism

ULT **A gift in secrecy**
UST Secretly giving something to an angry person
(מַתָּן בַּסֵּתֶר)

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]

Support Reference: Ellipsis

ULT **subdues nose**
UST will stop … from being angry … him
(יִכְפֶּה־אָף)

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]

Support Reference: Idiom

ULT **and a bribe in the bosom, strong heat**
UST him … Indeed, secretly bribing a furious person will calm … down
(וְשֹׁחַד בַּחֵק חֵמָה עַזָּה)

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]

Support Reference: Ellipsis

ULT **in the bosom**
UST secretly
(בַּחֵק)

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]

Support Reference: Metonymy

ULT **strong heat**
UST him … a furious person will calm … down
(חֵמָה עַזָּה)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and a bribe	Indeed … bribing

Proverbs 21:15

ULT	UST
A joy for the righteous {is} doing justice, but a terror for doers of iniquity.	*Righteous people are glad when people judge justly, but judging justly terrifies people who act sinfully.*

ULT A joy for the righteous … but a terror
UST Righteous people are glad … but judging justly terrifies
(שִׂמְחָה לַצַּדִּיק & וּמְחִתָּה)

A joy, **the righteous**, and **a terror** refer to these things and people in general, not to specific things or people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Joy is for righteous ones … but terror]

Support Reference: Generic Noun Phrases

ULT A joy … justice, but a terror … iniquity
UST are glad … justly, but judging justly terrifies … sinfully
(שִׂמְחָה & מִשְׁפָּט וּמְחִתָּה & אָוֶן)

See how you translated the abstract nouns **joy** in 10:28, **justice** in 13:23, **terror** in 10:24, and **iniquity** in 12:21.

Support Reference: Abstract Nouns

ULT but a terror for doers of iniquity
UST but judging justly terrifies people who act sinfully
(וּמְחִתָּה לְפֹעֲלֵי אָוֶן)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A joy	are glad
for the righteous	Righteous people
justice	justly
but a terror	but judging justly terrifies
iniquity	sinfully

Proverbs 21:16

ULT	UST
A man wandering from the way of understanding will rest in the assembly of the spirits of the dead.	*People who stop behaving sensibly will {soon} go to the place where the spirits of dead people are.*

ULT **A man**
UST People
(אָדָם)

A man refers to people in general, not to a specific **man**. If it would be helpful, you could use a more natural expression in your language. Alternate translation: [Any person]

Support Reference: Generic Noun Phrases

ULT **wandering from the way of understanding**
UST who stop behaving sensibly
(תּוֹעֶה מִדֶּרֶךְ הַשְׂכֶּל)

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 living wisely]

Support Reference: Metaphor

ULT **will rest in the assembly of the spirits of the dead**
UST will {soon} go to the place where the spirits of dead people are
(בִּקְהַל רְפָאִים יָנוּחַ)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
understanding	sensibly
in the assembly of	the place where … are

ULT	UST
the spirits of the dead	the spirits of dead people

Proverbs 21:17

ULT	UST
A man of lack loves joy; a lover of wine and oil will not become rich.	*People who love what is pleasurable will be poor. Indeed, people who indulge themselves in wine and rich food will never be wealthy.*

ULT **A man of lack loves joy; a lover of wine and oil will not become rich**
UST People who love what is pleasurable will be poor. Indeed, people who indulge themselves in wine and rich food will never be wealthy
(אִישׁ מַחְסוֹר אֹהֵב שִׂמְחָה אֹהֵב יַיִן־וְשֶׁמֶן לֹא יַעֲשִׁיר)

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]

Support Reference: Parallelism

ULT **A man of … a lover of**
UST will be poor. Indeed, people who indulge themselves in
(אִישׁ & אֹהֵב)

A man and **a lover** refer to types of people in general, not to a specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any person of … any lover of]

Support Reference: Generic Noun Phrases

ULT **A man of lack**
UST will be poor
(אִישׁ מַחְסוֹר)

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 goods] or [A man characterized by poverty]

Support Reference: Possession

ULT **joy**
UST what is pleasurable
(שִׂמְחָה)

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 him]

Support Reference: Metonymy

ULT **wine and oil**
UST wine and rich food
(יַיִן־וְשֶׁמֶן)

wine and **oil** represent good food and drink. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [rich food and drink]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
loves	People who love
joy	what is pleasurable
a lover of	Indeed, people who indulge themselves in
wine	wine
and oil	and rich food

Proverbs 21:18

ULT	UST
A ransom for the righteous {one} {is} a wicked {one}, and instead of the upright, one who acts treacherously.	*Wicked people will suffer instead of righteous people, and treacherous people {will suffer} in place of upright people.*

ULT **A ransom for the righteous {one} {is} a wicked {one}**
UST Wicked people will suffer instead of righteous people
(כֹּ֣פֶר לַצַּדִּ֣יק רָשָׁ֑ע)

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]

Support Reference: Metaphor

ULT **for the righteous {one} {is} a wicked {one}**
UST Wicked people … righteous people
(לַצַּדִּ֣יק רָשָׁ֑ע)

See how you translated **the righteous one** in 10:3 and **a wicked one** in 9:7.

Support Reference: Generic Noun Phrases

ULT **and instead of the upright, one who acts treacherously**
UST and treacherous people {will suffer} in place of upright people
(וְתַחַ֖ת יְשָׁרִ֣ים בּוֹגֵֽד)

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]

Support Reference: Ellipsis

> ULT **one who acts treacherously**
> UST treacherous people
> (בּוֹגֵד)

Here, **one who acts treacherously** represents this type of people in general, not one particular person. If it would be helpful, you could use a more natural expression in your language. Alternate translation: [any person who acts treacherously]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A ransom	will suffer instead of
for the righteous {one}	righteous people
is} a wicked {one}	Wicked people
the upright	upright people

Proverbs 21:19

ULT	UST
Better to dwell in a land of wilderness than {with} a woman of quarrels and vexation.	*It is better to live {alone} in a desolate land than {to live} with an argumentative and nagging wife.*

ULT **in a land of wilderness**
UST in a desolate land
(בְּאֶרֶץ־מִדְבָּר)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **than {with} a woman of quarrels**
UST than {to live} with an argumentative … wife
(מֵאֵשֶׁת מדונים)

Solomon is using the possessive form to describe a **woman** that is characterized by **quarrels and vexation**. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. See how you translated **a woman of quarrels** in 21:9. Alternate translation: [than with a woman who constantly argues and complains]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Better	It is better
in a land of	in a … land
wilderness	desolate
quarrels	argumentative

Proverbs 21:20

ULT	UST
Desirable treasure and oil {are} in the home of a wise {one}, but a stupid man swallows it up.	*Wise people store up precious riches and olive oil, but foolish people waste everything that they have.*

ULT a wise {one}, but a stupid man
UST Wise people … but foolish people
(חָכָם וּכְסִיל אָדָם)

See how you translated **a wise one** in 1:5 and **a stupid man** in 15:20.

Support Reference: Generic Noun Phrases

ULT swallows it up
UST waste everything that they have
(יְבַלָּעֶנּוּ)

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]

Support Reference: Metaphor

ULT swallows it up
UST waste everything that they have
(יְבַלָּעֶנּוּ)

The pronoun **it** refers to the treasure and the oil. Use an expression for this that would be natural in your language. Alternate translation: [swallows them up] or [wastes them]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and oil	and olive oil
a wise {one}	Wise people
but a stupid	but foolish

Proverbs 21:21

ULT	UST
A pursuer of righteousness and covenant faithfulness will find life, righteousness, and honor.	*People who diligently try to be righteous and faithful will live {well}, will be righteous, and people will respect them.*

ULT **A pursuer of**
UST People who diligently try
(רֹדֵף)

A pursuer represents a type of person in general, not one particular person. If it would be helpful, you could use a more natural expression in your language. Alternate translation: [Any pursuer of]

Support Reference: Generic Noun Phrases

ULT **A pursuer of**
UST People who diligently try
(רֹדֵף)

See how you translated the same use of **pursuer** in 15:9.

Support Reference: Metaphor

ULT **righteousness and covenant faithfulness … life, righteousness, and honor**
UST to be righteous and faithful will live {well}, will be righteous, and people will respect them
(צְדָקָה וָחֶסֶד & חַיִּים צְדָקָה וְכָבוֹד)

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.

Support Reference: Abstract Nouns

ULT **will find**
UST will live {well}
(יִמְצָא)

See how you translated the same use of **find** in 8:35.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
righteousness	to be righteous
and covenant faithfulness	and faithful

ULT	UST
righteousness	will be righteous
and honor	and people will respect them

Proverbs 21:22

ULT	UST
A wise {one} ascends a city of mighty ones, and he brings down the strength of its confidence.	*Wise people know how to conquer cities that mighty warriors are defending; they can pull down the walls that people {in those cities} believe will protect them.*

ULT **A wise {one} … a city of … and he brings down**
UST Wise people … cities … they can pull down
(עִ֣יר & חָכָ֑ם וַיֹּ֥רֶד)

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, you could use more natural expressions in your language. Alternate translation: [Any wise one … any city of … and that person lowers]

Support Reference: Generic Noun Phrases

ULT **ascends a city of**
UST know how to conquer cities
(עִ֣יר & עָלָ֣ה)

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]

Support Reference: Metonymy

ULT **a city of mighty ones**
UST cities that mighty warriors are defending
(עִ֣יר ֭גִּבֹּרִים)

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]

Support Reference: Metonymy

ULT **and he brings down**
UST they can pull down
(וַיֹּרֶד)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the strength of its confidence**
UST the walls that people {in those cities} believe will protect them
(עֹז מִבְטָחָה)

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 in which they are confident]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A wise {one}	Wise people
mighty ones	that mighty warriors are defending

Proverbs 21:23

ULT	UST
One who keeps his mouth and his tongue keeps his life from distress.	*People who are careful about what they say avoid becoming distressed.*

ULT **One who keeps his mouth and his tongue keeps his life**
UST People who are careful about what they say avoid becoming distressed
(שֹׁמֵר פִּיו וּלְשׁוֹנוֹ שֹׁמֵר & נַפְשׁוֹ)

One who keeps and **his** refer to a type of person in general, not one specific person. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any person who keeps that person's own mouth and tongue keeps that person's life]

Support Reference: Generic Noun Phrases

ULT **One who keeps**
UST People who are careful about
(שֹׁמֵר)

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]

Support Reference: Metaphor

ULT **his mouth and his tongue**
UST what they say
(פִּיו וּלְשׁוֹנוֹ)

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]

Support Reference: Doublet

ULT **his life**
UST becoming distressed
(נַפְשׁוֹ)

Here, **life** refers to the person himself. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [himself]

Support Reference: Metonymy

> ULT **from distress**
> UST becoming distressed
> (מִצָּרוֹת)

See how you translated the abstract noun **distress** in 1:27.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
One who keeps	People who are careful about
and his tongue	what they say
keeps	avoid
from distress	becoming distressed

Proverbs 21:24

ULT	UST
A presumptuous, haughty one, "Mocker" {is} his name, acting with the rage of presumption.	*People who ridicule others are proud and arrogant; they behave furiously and presumptuously.*

ULT **A presumptuous, haughty one … {is} his name**
UST People who ridicule others are proud and arrogant
(זֵד יָהִיר & שְׁמוֹ)

A presumptuous, haughty one and **his** represent a type of person in general, not one particular person. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any presumptuous, haughty one … is that person's name]

Support Reference: Generic Noun Phrases

ULT **{is} his name**
UST People who ridicule others
(שְׁמוֹ)

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]

Support Reference: Metonymy

ULT **with the rage of presumption**
UST furiously and presumptuously
(בְּעֶבְרַת זְדוֹן)

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]

Support Reference: Possession

ULT **with the rage of presumption**
UST furiously and presumptuously
(בְּעֶבְרַת זָדוֹן)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A presumptuous	are proud
haughty one	and arrogant
Mocker	People who ridicule others
with the rage of	furiously

Proverbs 21:25

ULT	UST
The desire of the lazy one causes him to die, for his hands refuse to act.	*Lazy people want {food}, but they will die because they refuse to work.*

ULT **the lazy one causes him to die … his hands**
UST Lazy people … but they will die … they
(עֲצֵל תְּמִיתֶנּוּ & יָדָיו)

Here, **the lazy one**, **him**, and **his** refer to lazy people in general, not one specific **lazy one**. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [any lazy one causes that person to die … that person's hands]

Support Reference: Generic Noun Phrases

ULT **his hands refuse**
UST they refuse
(מַאֲנוּ יָדָיו)

Here, **hands** refers to the whole person. If it would be helpful in your language, you could state this explicitly. Alternate translation: [he refuses]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The desire of	want {food}

Proverbs 21:26

ULT	UST
All the day he desires desire for himself, but a righteous {one} gives and does not withhold.	*Lazy people always want more things for themselves, but righteous people generously give {what they have to others}.*

ULT **he desires desire for himself**
UST Lazy people … want more things for themselves
(הִתְאַוָּה תַּאֲוָה)

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 himself]

Support Reference: Pronouns — When to Use Them

ULT **he desires desire for himself**
UST Lazy people … want more things for themselves
(הִתְאַוָּה תַּאֲוָה)

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. Alternate translation: [he adds desire onto desire for himself] or [he constantly desires things for himself]

Support Reference: Poetry

ULT **but a righteous {one}**
UST but righteous people
(וְצַדִּיק)

See how you translated **a righteous one** in 9:9.

Support Reference: Generic Noun Phrases

> **ULT gives and does not withhold**
> **UST** generously give {what they have to others}
> (יִתֵּן וְלֹא יַחְשֹׂךְ)

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]

Support Reference: Ellipsis

> **ULT gives and does not withhold**
> **UST** generously give {what they have to others}
> (יִתֵּן וְלֹא יַחְשֹׂךְ)

The terms **gives** and **does not withhold** 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: [gives freely]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the day	always
he desires … for himself	Lazy people … want
desire	more things for themselves
but a righteous {one}	but righteous people

Proverbs 21:27

ULT	UST
The sacrifice of the wicked {is} an abomination; how much more when he brings it with a wicked plan!	*{Yahweh} detests the sacrifices that wicked people offer {to him}; it is even more {detestable} when they are offering something {to Yahweh} while intending to act wickedly!*

ULT **The sacrifice of … {is} an abomination … he brings it with a wicked plan**
UST {Yahweh} detests the sacrifices that … offer {to him} … they are offering something {to Yahweh} while intending to act wickedly
(זֶבַח & תּוֹעֲבָה & בְּזִמָּה יְבִיאֶנּוּ)

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, you could use more natural expressions in your language. Alternate translation: [The sacrifices of … are abominations … they bring them with wicked plans]

Support Reference: Generic Noun Phrases

ULT **The sacrifice of**
UST the sacrifices that … offer {to him}
(זֶבַח)

See how you translated the abstract noun **sacrifice** in 15:8.

Support Reference: Abstract Nouns

ULT **{is} an abomination**
UST {Yahweh} detests
(תּוֹעֲבָה)

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]

Support Reference: Abstract Nouns

ULT **how much more when**
UST it is even more {detestable} when
(אַף כִּי)

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 very abominable is it when]

Support Reference: Ellipsis

ULT **with a wicked plan**
UST while intending to act wickedly
(בְּזִמָּה)

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]

Support Reference: Metaphor

ULT **with a wicked plan**
UST while intending to act wickedly
(בְּזִמָּה)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The sacrifice of	the sacrifices that … offer {to him}
the wicked	wicked people
{is} an abomination	{Yahweh} detests
with a wicked plan	while intending to act wickedly

Proverbs 21:28

ULT	UST
A witness of lies will perish, but a listening man will speak to perpetuity.	*Witnesses who lie will die, but when someone who listens carefully speaks, what he says will finish the matter.*

ULT A witness of lies … but a listening man
UST Witnesses who lie … but when someone who listens carefully
(עֵד־כְּזָבִים & וְאִישׁ שׁוֹמֵעַ)

A witness of lies and **a listening man** refer to types of people in general, not to specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any witness of lies … but any person who listens]

Support Reference: Generic Noun Phrases

ULT A witness of lies
UST Witnesses who lie
(עֵד־כְּזָבִים)

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]

Support Reference: Possession

ULT will speak to perpetuity
UST speaks, what he says will finish the matter
(לָנֶצַח יְדַבֵּר)

The context of this proverb is a legal setting, warning against witnesses who lie and commending the person who listens carefully to what the witnesses say. This last clause may be referring to the person listening to the lying witness in order to catch him in his lies, or it may be referring to the person listening to all of the witnesses in order to understand what happened. In either case, what this person says decides the case. The word translated as **to perpetuity** could mean: (1) for the duration, that is, until the end of the case. Alternate translation: [will speak until the end] or (2) successfully. Alternate translation: [will speak successfully]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A witness of	Witnesses
lies	who lie
will perish	will die

Proverbs 21:29

ULT	UST
A wicked man strengthens his face, but an upright one, he considers his ways.	*Wicked people pretend to know what they are doing, but upright people think about what they do.*

ULT **A wicked man strengthens his face, but an upright one, he considers his ways**
UST Wicked people pretend to know what they are doing, but upright people think about what they do
(הַעַז אִישׁ רָשָׁע בְּפָנָיו וְיָשָׁר הוּא ׀ יכין דרכיו)

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, you could use more natural expressions in your language. See how you translated **A wicked man** in 11:7. Alternate translation: [Any wicked person strengthens his own face, but any upright person considers his own ways]

Support Reference: Generic Noun Phrases

ULT **strengthens his face**
UST pretend to know what they are doing
(הַעַז & בְּפָנָיו)

Here, **strengthens his face** means that the **wicked man** acts boldly and stubbornly. 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: [puts on a bold front] or [appears confident]

Support Reference: Idiom

ULT **considers his ways**
UST think about what they do
(יכין דרכיו)

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.

Support Reference: Textual Variants

> ULT **his ways**
> UST what they do
> (דרכיו)

See how you translated the same use of **ways** in 3:6.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wicked	Wicked
but an upright one	but upright people
considers	think about

Proverbs 21:30

ULT	UST
There is no wisdom and there is no understanding and there is no counsel in front of Yahweh.	*Even the wisest and most knowledgeable counselor is nothing compared to Yahweh.*

ULT **wisdom … understanding … counsel**
UST Even the wisest … most knowledgeable counselor
(חָכְמָה & תְּבוּנָה & עֵצָה)

See how you translated the abstract nouns **wisdom** and **understanding** in 1:2 and **counsel** in 1:25.

Support Reference: Abstract Nouns

ULT **in front of**
UST compared to
(לְנֶגֶד)

The word translated **in front of** could mean: (1) "before" or "in the presence of." In this sense, all human wisdom is useless compared to Yahweh's wisdom. Alternate translation: [that can stand before Yahweh] or [that compares to that of Yahweh]; (2) "in opposition to." In this sense, there is no true wisdom that contradicts the wisdom of Yahweh. Alternate translation: [that contradicts the wisdom of Yahweh]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wisdom	Even the wisest
understanding	most knowledgeable
counsel	counselor
Yahweh	Yahweh

Proverbs 21:31

ULT	UST
A horse is made ready for the day of battle, but the salvation {is} of Yahweh.	*Soldiers prepare to fight, but Yahweh determines who wins {that fight}.*

ULT A horse … for the day of battle
UST Soldiers prepare to fight
(סוּס & לְיוֹם מִלְחָמָה)

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, you could use more natural expressions in your language. Alternate translation: [Any horse … for any day of battle]

Support Reference: Generic Noun Phrases

ULT A horse is made ready
UST Soldiers prepare
(סוּס מְוּכָן)

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 soldier makes a horse ready]

Support Reference: Active or Passive

ULT A horse
UST Soldiers prepare
(סוּס)

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]

Support Reference: Translate Unknowns

ULT **for the day of battle**
UST to fight
(לְיוֹם מִלְחָמָה)

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]

Support Reference: Metonymy

ULT **the salvation**
UST who wins {that fight}
(הַתְּשׁוּעָה)

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]

Support Reference: Metonymy

ULT **but … {is} of Yahweh**
UST but Yahweh determines
(וְלַיהוָה)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A horse	Soldiers prepare
for the day of	to fight
the salvation	who wins {that fight}
but … {is} of Yahweh	but Yahweh determines

Proverbs 22

Proverbs 22 Chapter Introduction

Structure and Formatting

1. Proverbs from Solomon (10:1–22:16)
2. 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." Most of the proverbs of "the wise ones," found in 22:22–24:22, are longer than one verse. Each of these longer 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)

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)

Proverbs 22:1

ULT	UST
A name is to be chosen more than abundant riches; favor {is} better than silver and than gold.	*Being someone whom people respect is more important than being very wealthy. Indeed, being someone whom others approve of is better than having silver and gold.*

ULT **A name is to be chosen more than abundant riches; favor {is} better than silver and than gold**
UST Being someone whom people respect is more important than being very wealthy. Indeed, being someone whom others approve of is better than having silver and gold
(נִבְחָר שֵׁם מֵעֹשֶׁר רָב מִכֶּסֶף וּמִזָּהָב חֵן טוֹב)

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]

Support Reference: Parallelism

ULT **A name**
UST someone whom people respect
(שֵׁם)

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]

Support Reference: Metaphor

ULT **A name is to be chosen**
UST Being someone whom people respect
(נִבְחָר שֵׁם)

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 having a good name]

Support Reference: Active or Passive

ULT **favor {is} better than silver and than gold**
UST Indeed, being someone whom others approve of is better than having silver and gold
(מִכֶּסֶף וּמִזָּהָב חֵן טוֹב)

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 rather than having silver and gold]

ULT **favor {is} better than silver and than gold**
UST Indeed, being someone whom others approve of is better than having silver and gold
(מִכֶּסֶף וּמִזָּהָב חֵן טוֹב)

Here Solomon is leaving out a word that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [having favor is better than having silver and gold] or [choosing favor is better than choosing silver or gold]

Support Reference: Assumed Knowledge and Implicit Information

ULT **favor**
UST Indeed, being someone whom others approve of
(חֵן)

See how you translated **favor** in 3:4.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
is to be chosen	Being
favor	Indeed, being someone whom others approve of
{is} better	is better
than silver	than having silver
and than gold	and gold

Proverbs 22:2

ULT	UST
A rich one and a poor one meet together; Yahweh {is} maker of all of them.	*Rich people and poor people have this in common: Yahweh made all of them.*

ULT **A rich one and a poor one**
UST Rich people and poor people
(עָשִׁיר וָרָשׁ)

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, you could use a more natural expression in your language. Alternate translation: [Any wise person and any rich person]

Support Reference: Generic Noun Phrases

ULT **meet together**
UST have this in common
(נִפְגָּשׁוּ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
{is} maker of	made

Proverbs 22:3

ULT	UST
A prudent {one} sees evil and hides himself, but the naive pass on and they are fined.	*Sensible people observe something dangerous happening and avoid it, but naive people just keep going and suffer {for doing so}.*

ULT **A prudent {one}**
UST Sensible people
(עָרוּם)

See how you translated this phrase in 12:16.

Support Reference: Generic Noun Phrases

ULT **evil**
UST something dangerous happening
(רָעָה)

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]

Support Reference: Metonymy

ULT **pass on**
UST just keep going
(עָבְרוּ)

Here, **pass on** contrasts with **sees evil and hides himself** 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and they are fined**
UST and suffer {for doing so}
(וְנֶעֱנָשׁוּ)

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]

Support Reference: Active or Passive

ULT **and they are fined**
UST and suffer {for doing so}
(וְנֶעְנָֽשׁוּ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A prudent {one}	Sensible people
evil	something dangerous happening

Proverbs 22:4

ULT	UST
The result of humility, the fear of Yahweh, {is} riches and honor and life.	*People who are humble, who revere Yahweh, will become rich, people will respect them, and they will live {long and well}.*

ULT humility, the fear of Yahweh
UST People who are humble, who revere Yahweh
(עֲנָוָה יִרְאַת יְהוָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT humility
UST People who are humble
(עֲנָוָה)

See how you translated the abstract noun **humility** in 15:33.

Support Reference: Abstract Nouns

ULT the fear of Yahweh
UST who revere Yahweh
(יִרְאַת יְהוָה)

See how you translated this phrase in 1:7.

Support Reference: Possession

ULT {is} riches and honor
UST rich, people will respect them
(עֹשֶׁר וְכָבוֹד)

See how you translated **riches and honor** in 3:16.

Support Reference: Abstract Nouns

> ULT **and life**
> UST and they will live {long and well}
> (וְחַיִּים)

Here, **life** refers to a **life** that is long and good. See how you translated the same use of **life** in 10:16.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The result of	will become
humility	People who are humble
the fear of	who revere
Yahweh	Yahweh
and honor	people will respect them

Proverbs 22:5

ULT	UST
Thorns, traps {are} in the way of the crooked; one guarding his life will stay far away from them.	*Deceptive people live {dangerously,} as if they were walking down a road covered with thorns and traps, {but} people who want to stay alive avoid living that way.*

ULT **{ … are} in the way of the crooked; one guarding his life**
UST Deceptive people live {dangerously,} as if they were walking down a road covered with … {but} people who want to stay alive
(בְּדֶרֶךְ עִקֵּשׁ שׁוֹמֵר נַפְשׁוֹ)

Here, **the way**, **the crooked**, and **one guarding his life** represent ways and types of people in general, not a specific **way** or people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [are in the ways of the crooked ones; those who guard their lives]

Support Reference: Generic Noun Phrases

ULT **Thorns, traps {are} in the way of the crooked**
UST Deceptive people live {dangerously,} as if they were walking down a road covered with thorns and traps
(צִנִּים פַּחִים בְּדֶרֶךְ עִקֵּשׁ)

Here Solomon speaks of bad things that **the crooked** will experience during their lifetimes as if their lives consisted of 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 will experience many troubles during their lifetimes] or [Crooked people will have a difficult life]

Support Reference: Metaphor

ULT **the crooked**
UST Deceptive people live {dangerously … }
(עִקֵּשׁ)

Here Solomon uses the word **crooked** to refer to being deceptive. See how you translated the same use of **crooked** in 2:15.

Support Reference: Metaphor

ULT **one guarding his life**
UST {but} people who want to stay alive
(שֹׁומֵר נַפְשֹׁו)

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 guarding his life]

Support Reference: Connect — Contrast Relationship

ULT **one guarding his life**
UST {but} people who want to stay alive
(שֹׁומֵר נַפְשֹׁו)

Here Solomon speaks of a person who wants to stay alive as if **his life** were something that he is **guarding**. 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 tries to keep himself alive]

Support Reference: Metaphor

ULT **from them**
UST avoid living that way
(מֵהֶם)

Here, **them** refers to the **Thorns** and **traps** mentioned in the previous phrase. If it would be helpful in your language, you could state this explicitly. Alternate translation: [from those thorns and traps]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Thorns	thorns
traps	and traps
the crooked	Deceptive people live {dangerously … }
one guarding	{but} people who want to stay alive

Proverbs 22:6

ULT	UST
Train up the boy upon the mouth of his way; even when he is old, he will not turn away from it.	*Teach children how to behave {properly}, so that when they become old, they will still continue to do so.*

ULT **the boy … his way … he is old, he will not turn away**
UST children how to behave {properly} … they become old, they will … continue to do so
(לַנַּעַר & דַּרְכּוֹ & יָזִקֵן לֹא־יָסוּר)

Here, **the boy**, **his**, and **he** refer to children in general, not a specific **boy**. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [any child … that child's way … that person is old, that person will not turn away]

Support Reference: Generic Noun Phrases

ULT **upon the mouth of his way**
UST how to behave {properly}
(עַל־פִּי דַרְכּוֹ)

Solomon is using **upon the mouth of** as a common expression of his culture to mean "according to." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [according to his way]

Support Reference: Idiom

ULT **upon the mouth of his way**
UST how to behave {properly}
(עַל־פִּי דַרְכּוֹ)

Here, Solomon is speaking of the proper behavior of a child as **his way**, as in 1:15. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to live how he should live] or [to live in the right way]

Support Reference: Metaphor

> ULT **he will not turn away from it**
> UST they will … continue to do so
> (לֹא־יָסוּר מִמֶּנָּה)

Here Solomon speaks of a person continuing to behave a certain way as if that person were not turning **away from** the right path. 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he is old	they become old

Proverbs 22:7

ULT	UST
A rich one rules over those who are poor, and a borrower {is} a slave to a man who lends.	*Rich people reign over poor people, and people who borrow {money} from others become like slaves to the people who loaned them {money}.*

ULT **A rich one … and a borrower {is} a slave to a man who lends**
UST Rich people … and people who borrow {money} from others become like slaves to the people who loaned them {money}
(עָשִׁיר & וְעֶבֶד לֹוֶה לְאִישׁ מַלֶּוֶה)

A rich one, **a borrower**, **a slave**, and **a man who lends** all refer to types of people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any rich person … and any borrower is a slave to any person who lends]

Support Reference: Generic Noun Phrases

ULT **and a borrower {is} a slave to a man who lends**
UST and people who borrow {money} from others become like slaves to the people who loaned them {money}
(וְעֶבֶד לֹוֶה לְאִישׁ מַלֶּוֶה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and a borrower {is} a slave to a man who lends**
UST and people who borrow {money} from others become like slaves to the people who loaned them {money}
(וְעֶבֶד לֹוֶה לְאִישׁ מַלֶּוֶה)

Here, Solomon is speaking as if a person who borrows money or goods actually became **a slave** to the lender. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and a borrower comes under the control of the man who lends to him]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
rules	reign
and … {is} a slave	and … become like slaves

Proverbs 22:8

ULT	UST
A sower of iniquity will reap disaster, and the rod of his rage will come to an end.	*People who act unjustly will suffer for doing so, and they will no longer be able to furiously oppress other people.*

ULT **A sower of iniquity … his rage**
UST People who act unjustly … furiously
(זֹרֵעַ עַוְלָה & עֶבְרָתוֹ)

A sower of iniquity and **his** refer to a type of person in general, not a specific person. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any sower of iniquity … that person's rage]

Support Reference: Generic Noun Phrases

ULT **A sower of iniquity will reap disaster**
UST People who act unjustly will suffer for doing so
(זֹרֵעַ עַוְלָה יקצור־אָוֶן)

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 of that iniquity] or [A doer of iniquity will experience disaster as though he had planted disaster as a seed and harvested it as a crop]

Support Reference: Metaphor

ULT **iniquity**
UST unjustly
(עַוְלָה)

See how you translated the abstract noun **iniquity** in 6:12.

Support Reference: Abstract Nouns

ULT **and the rod of his rage**
UST and they will … be able to furiously oppress other people
(וְשֵׁבֶט עֶבְרָתוֹ)

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]

Support Reference: Possession

ULT **and the rod of**
UST and they will … be able to … oppress other people
(וְשֵׁבֶט)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A sower of	People who act
iniquity	unjustly
will reap	will suffer for doing so
disaster	will suffer for doing so
and the rod of	and they will … be able to … oppress other people
his rage	furiously

Proverbs 22:9

ULT	UST
The one good of eye, he will be blessed, for he gives from his bread to the lowly one.	*Yahweh will bless generous people because they give some of their own food to poor people.*

ULT The one good of eye, he … he gives from his bread
UST generous people … they give some of their own food
(טוֹב־עַיִן הִוא & נָתַן מִלַּחְמוֹ)

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, you could use more natural expressions in your language. Alternate translation: [Any person good of eye, that person … that person gives from that person's own bread]

Support Reference: Generic Noun Phrases

ULT The one good of eye
UST generous people
(טוֹב־עַיִן)

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]

Support Reference: Idiom

ULT he will be blessed
UST Yahweh will bless generous people
(הִוא יְבֹרָךְ)

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]

Support Reference: Active or Passive

ULT **from his bread**
UST some of their own food
(מִלַּחְמוֹ)

See how you translated the same use of **bread** in 9:5.

Support Reference: Synecdoche

ULT **to the lowly one**
UST to poor people
(לַדָּל)

See how you translated the same use of **lowly** in 10:15.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The one good of	generous people
will be blessed	Yahweh will bless
from his bread	some of their own food
to the lowly one	to poor people

Proverbs 22:10

ULT	UST
Drive out a mocker and strife will go out, and judgment and dishonor will cease.	*If you banish people who ridicule others, then people will stop arguing {with each other}, condemning {each other}, and shaming {each other}.*

ULT **a mocker**
UST people who ridicule others
(לֵ֣ץ)

See how you translated **a mocker** in 9:7

Support Reference: Generic Noun Phrases

ULT **strife … and dishonor**
UST arguing {with each other} … and shaming {each other}
(מָדֹ֥ון & וְקָלֹֽון)

See how you translated the abstract nouns **strife** in 16:28 and **dishonor** in 3:35.

Support Reference: Abstract Nouns

ULT **and strife will go out**
UST then people will stop arguing {with each other}
(וְיֵצֵ֥א מָדֹ֑ון)

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 stop]

Support Reference: Personification

ULT **judgment**
UST condemning {each other}
(דִּ֗ין)

Here, **judgment** could refer to: (1) arguments or quarrels in general. Alternate translation: [arguments]; (2) lawsuits in a legal court. Alternate translation: [lawsuits]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Drive out	If you banish

ULT	UST
a mocker	people who ridicule others
strife	arguing {with each other}
judgment	condemning {each other}
and dishonor	and shaming {each other}

Proverbs 22:11

ULT	UST
One who loves a pure heart, his lips {are} gracious, the king {is} his friend.	*People who love being sincere and speaking graciously are companions of kings.*

ULT One who loves … his lips … the king {is} his friend
UST People who love … and speaking … are companions of kings
(אֹהֵב & שְׂפָתָיו רֵעֵהוּ מֶלֶךְ)

One who loves, **his**, and **the king** refer to these types of people in general, not to specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any person who loves … that person's lips … any king is that person's friend]

Support Reference: Generic Noun Phrases

ULT One who loves a pure heart
UST People who love being sincere
(אֹהֵב טהור־לֵב)

Here, the **heart** represents where a person's thoughts and motives exist. Having a **pure heart** means to have good motives and thoughts about others. You may have a comparable expression in your language, or you could state the meaning plainly. See how you translated the same use of **heart** in 2:2. Alternate translation: [One who wants to have good thoughts and motives]

Support Reference: Metaphor

ULT his lips
UST and speaking
(שְׂפָתָיו)

See how you translated the same use of **lips** in 10:18.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
One who loves	People who love
a pure	being sincere
{are} gracious	graciously
{is} his friend	are companions of

ULT	UST
the king	kings

Proverbs 22:12

ULT	UST
The eyes of Yahweh guard knowledge, but he overturns the words of a treacherous one.	*Yahweh preserves true sayings, but he makes what treacherous people say fail.*

ULT **The eyes of Yahweh**
UST Yahweh
(עֵינֵי יְהוָה)

This phrase refers to **Yahweh** himself, giving the sense of his watchfulness. If it would be helpful in your language, you could express the meaning plainly, as in the UST.

Support Reference: Synecdoche

ULT **guard knowledge**
UST preserves true sayings
(נָצְרוּ דָּעַת)

Here Solomon speaks of **knowledge** as if it were an object that Yahweh guards. He means that **Yahweh** maintains true **knowledge** against those who would want to promote lies, as in the following line. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [watch over those who speak what is true] or [give success to those who have true knowledge]

Support Reference: Metonymy

ULT **but he overturns**
UST but he makes … fail
(וַיְסַלֵּף)

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]

Support Reference: Metaphor

ULT **the words of**
UST what … say
(דִּבְרֵי)

See how you translated the similar use of **words** in 1:23.

Support Reference: Metonymy

ULT **a treacherous one**
UST treacherous people
(בֹּגֵד)

Here, **a treacherous one** refers to this type of person in general, not a specific treacherous person. If it would be helpful, you could use a more natural phrase in your language. Alternate translation: [any person who is treacherous]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
guard	preserves
knowledge	true sayings

Proverbs 22:13

ULT	UST
A lazy one says, "A lion {is} outside! I will be killed in the midst of the open areas!"	*Lazy people {as an excuse to not work} claim that there is a lion outside that will kill them in the street {if they go outside}.*

ULT **A lazy one**
UST Lazy people
(עָצֵל)

See how you translated this phrase in 13:4.

Support Reference: Generic Noun Phrases

ULT **says, "A lion {is} outside! I will be killed in the midst of the open areas**
UST as an excuse to not work} claim that there is a lion outside that will kill them in the street {if they go outside}
(אָמַר & אֲרִי בַּחוּץ בְּתוֹךְ רְחֹבוֹת אֵרָצֵחַ)

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]

Support Reference: Direct and Indirect Quotations

ULT **says**
UST {as an excuse to not work} claim that
(אָמַר)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I will be killed**
UST that will kill them
(אֵרָצֵחַ)

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]

Support Reference: Active or Passive

> ULT **I will be killed**
> UST that will kill them
> (אֵרָצֵחַ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A lion	there is a lion
I will be killed	that will kill them

Proverbs 22:14

ULT	UST
The mouth of a strange woman {is} a deep pit; one who is cursed of Yahweh will fall there.	*What adulterous women say is {as dangerous as} a deep hole {that men could fall into}; those with whom Yahweh is angry will suffer from it.*

ULT **The mouth of a strange woman … one who is cursed of Yahweh**
UST What adulterous women say … those with whom Yahweh is angry
(פִּי זָרוֹת זְעוּם יְהוָה)

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, you could use more natural expressions in your language. Alternate translation: [Mouths of strange women … people who are cursed of Yahweh]

Support Reference: Generic Noun Phrases

ULT **The mouth of**
UST What … say
(פִּי)

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]

Support Reference: Metonymy

ULT **a strange woman**
UST adulterous women
(זָרוֹת)

See how you translated this phrase in 2:16.

Support Reference: Metaphor

ULT **{is} a deep pit … will fall there**
UST is {as dangerous as} a deep hole {that men could fall into} … will suffer from it
(שׁוּחָה עֲמֻקָּה & יפול־שָׁם)

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]

Support Reference: Metaphor

ULT **one who is cursed of Yahweh**
UST those with whom Yahweh is angry
(זְעוּם יְהוָה)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} a … pit	is {as dangerous as} a … hole {that men could fall into}
one who is cursed of	those with whom … is angry
Yahweh	Yahweh

Proverbs 22:15

ULT	UST
Folly is bound up in the heart of a boy; the rod of discipline will cause it to be far away from him.	*Children naturally think foolishly, but physically disciplining them will teach them to stop being foolish.*

ULT **Folly … discipline**
UST foolishly … disciplining them
(אִוֶּלֶת & מוּסָר)

See how you translate the abstract nouns **Folly** in 5:23 and **discipline** in 13:24.

Support Reference: Abstract Nouns

ULT **is bound up in the heart of**
UST naturally think
(קְשׁוּרָה בְלֵב)

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]

Support Reference: Metaphor

ULT **in the heart of**
UST think
(בְלֵב)

See how you translated the same use of **heart** in 2:2.

Support Reference: Metonymy

ULT **a boy … from him**
UST Children … will teach them to stop being foolish
(נַעַר & מִמֶּנּוּ)

Here, **a boy** and **him** refer to a child in general, not a specific boy. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [any child … from that child]

Support Reference: Generic Noun Phrases

> ULT **the rod of discipline**
> UST but physically disciplining them
> (שֵׁבֶט מוּסָר)

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]

Support Reference: Possession

> ULT **the rod of**
> UST but physically
> (שֵׁבֶט)

See how you translated the same use of **rod** in 10:13 and 13:24.

Support Reference: Metonymy

> ULT **will cause it to be far away from him**
> UST will teach them to stop being foolish
> (יַרְחִיקֶנּוּ מִמֶּנּוּ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Folly	foolishly
is bound up	naturally
the rod of	but physically

Proverbs 22:16

ULT	UST
One oppressing a lowly {one} to increase for him, one giving to the rich, surely {will be} to lack.	*People who oppress poor people in order to make more money for themselves or who give things to rich people {in order to become rich} will only become poor.*

ULT **One oppressing a lowly {one} to increase for him, one giving to the rich**
UST People who oppress poor people in order to make more money for themselves or who give things to rich people {in order to become rich … }
(עָשֵׁק דָּל לְהַרְבּוֹת לוֹ נֹתֵן לְעָשִׁיר)

One oppressing, **a lowly one**, **one giving**, and **the rich** refer to types of people in general, not specific people. If it would be helpful, you could use more natural phrases in your language. Alternate translation: [Any person who oppresses any lowly person to increase for himself, any person who gives to any rich person]

Support Reference: Generic Noun Phrases

ULT **a lowly {one}**
UST poor people
(דָּל)

See how you translated the same use of **lowly** in 10:15.

Support Reference: Metaphor

ULT **to increase**
UST in order to make more money
(לְהַרְבּוֹת)

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]

Support Reference: Ellipsis

> **ULT** **to increase for him**
> **UST** in order to make more money for themselves
> (לְהַרְבּוֹת לוֹ)

The pronoun **him** refers to: (1) the person who is oppressing the lowly one. Alternate translation: [to increase for himself]; (2) the lowly person. In this case, the statement describes an unexpected result of **oppressing a lowly one**, just as **surely will be to lack** is the unexpected result of giving to the rich. Alternate translation: [yet increases for him]

Support Reference: Pronouns — When to Use Them

> **ULT** **one giving to the rich**
> **UST** or who give things to rich people {in order to become rich}
> (נֹתֵן לְעָשִׁיר)

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]

Support Reference: Ellipsis

> **ULT** **{will be} to lack**
> **UST** will … become poor
> (לְמַחְסוֹר)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a lowly {one}	poor people

Proverbs 22:17

ULT	UST
Incline your ear and hear the words of the wise ones, and you must set your heart to my knowledge!	*Listen carefully to what wise people have said; consider carefully what I am teaching you!*

ULT Incline your ear and hear
UST Listen carefully to
(הַטֵּ֣ה אָזְנְךָ֣ וּשְׁמַ֔ע)

This phrase means "listen carefully." See how you translated the same use of the shorter phrase **Incline your ear** in 4:20.

Support Reference: Idiom

ULT the words of the wise ones
UST what wise people have said
(דִּבְרֵ֥י חֲכָמִ֖ים)

See how you translated this phrase in 1:6.

Support Reference: Metonymy

ULT and you must set your heart to my knowledge
UST consider carefully what I am teaching you
(וְלִבְּךָ֥ תָּשִׁ֖ית לְדַעְתִּֽי)

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]

Support Reference: Idiom

ULT to my knowledge
UST what I am teaching you
(לְדַעְתִּֽי)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the wise ones	wise people
to my knowledge	what I am teaching you

Proverbs 22:18

ULT	UST
For {it will be} pleasant if you keep them in your inner parts, they are ready together on your lips.	*{Do this} because if you remember these sayings and if you are always ready to repeat them {to others}, then you will be glad.*

ULT **For**
UST {Do this} because
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **you keep them in your inner parts**
UST you remember these sayings
(תִּשְׁמֶ֖רֶם בְּבִטְנֶ֑ךָ)

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]

Support Reference: Metaphor

ULT **you keep them … they are ready**
UST you remember these sayings and if you are always ready to repeat them {to others … }
(תִּשְׁמֶ֖רֶם & יִכֹּנוּ)

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]

Support Reference: Pronouns — When to Use Them

> ULT **they are ready together on your lips**
> UST and if you are always ready to repeat them {to others}
> (יִכֹּנוּ יַחְדָּו עַל־שְׂפָתֶיךָ)

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.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **they are ready together on your lips**
> UST and if you are always ready to repeat them {to others}
> (יִכֹּנוּ יַחְדָּו עַל־שְׂפָתֶיךָ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{it will be} pleasant	then you will be glad

Proverbs 22:19

ULT	UST
{For} your trust to be in Yahweh, I have caused you to know today, even you.	*I am teaching these sayings to you—yes, you—right now so that you will trust Yahweh.*

ULT **{ … For} your trust to be in Yahweh, I have caused you to know today, even you**
UST I am teaching these sayings to you—yes, you—right now so that you will trust Yahweh
(לִֽהְיוֹת֙ בַּיהוָ֣ה מִבְטַחֶ֔ךָ הוֹדַעְתִּ֖יךָ הַיּ֣וֹם אַף־אָֽתָּה)

The first clause of this verse is the purpose for the second clause. If it would be more natural in your language, you may want to put the second clause before the first clause and connect them in a way that makes it clear that **For your trust to be in Yahweh** is the purpose of the teaching. Alternate translation: [I have caused you to know these things today, even you, in order for your trust to be in Yahweh]

Support Reference: Information Structure

ULT **I have caused you to know**
UST I am teaching these sayings to you
(הוֹדַעְתִּ֖יךָ)

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]

Support Reference: Irregular Use of Tenses

ULT **I have caused you to know**
UST I am teaching these sayings to you
(הוֹדַעְתִּ֖יךָ)

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]

Support Reference: Ellipsis

> **ULT** **even you**
> **UST** yes, you
> (אַף־אָתָּה)

Here Solomon repeats the pronoun **you** to emphasize to whom he is teaching these proverbs. 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: [Yes, this is for you]

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your trust	you … trust
in Yahweh	Yahweh
I have caused you to know	I am teaching these sayings to you
today	right now

Proverbs 22:20

ULT	UST
Have I not written for you 30 thingswith counsels and knowledge,	*I am indeed writing these 30 sayings to advise and teach you.*

ULT Have I not written
UST I am indeed writing these 30 sayings to advise and teach you
(הֲלֹא כָתַבְתִּי)

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]

Support Reference: Rhetorical Question

ULT Have I not written
UST I am indeed writing these 30 sayings to advise and teach you
(הֲלֹא כָתַבְתִּי)

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]

Support Reference: Irregular Use of Tenses

ULT 30 things
UST I am indeed writing these 30 sayings to advise and teach you
(שלשום)

The word translated as **30 things** could also refer to a type of military officer, which might imply that these are “excellent things.” Some translations follow that interpretation. 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.

> ULT **with counsels and knowledge**
> UST I am indeed writing these 30 sayings to advise and teach you
> (בְּמֹועֲצֹ֥ת וָדָֽעַת)

Here, **counsels and knowledge** refer to what the **30 things** are. If it would be helpful in your language, you could state this explicitly. Alternate translation: [that are counsels and knowledge]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **with counsels and knowledge**
> UST I am indeed writing these 30 sayings to advise and teach you
> (בְּמֹועֲצֹ֥ת וָדָֽעַת)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
with counsels	I am indeed writing these 30 sayings to advise and teach you
and knowledge	I am indeed writing these 30 sayings to advise and teach you

Proverbs 22:21

ULT	UST
to cause you to know the truth of the words of trustworthiness, to return trustworthy words to one who sent you?	*{I am writing them} in order to teach you what is true in trustworthy sayings, and in order to answer those who sent you with trustworthy sayings.*

ULT **to cause you to know**
UST {I am writing them} in order to teach you
(לְהוֹדִיעֲךָ)

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. If a speaker of your language would not use the question form to explain the purpose of writing something, you could translate this as a statement or as an exclamation rather than as a question. Alternate translation: [I have surely written these things to cause you to know]

Support Reference: Rhetorical Question

ULT **the truth of … trustworthiness**
UST what is true … trustworthy
(קְשֹׁט & אֱמֶת)

See how you translated the abstract nouns **truth** in 8:7 and **trustworthiness** in 3:3.

Support Reference: Abstract Nouns

ULT **the words of trustworthiness**
UST in trustworthy sayings
(אִמְרֵי אֱמֶת)

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]

Support Reference: Possession

ULT **the words of … words**
UST in … sayings … with … sayings
(אִמְרֵי & אֲמָרִים)

See how you translated the same use of **words** in 1:23.

Support Reference: Metonymy

ULT **to return**
UST and in order to answer
(לְהָשִׁיב)

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]

Support Reference: Rhetorical Question

ULT **to return**
UST and in order to answer
(לְהָשִׁיב)

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]

Support Reference: Metaphor

ULT **to one who sent you**
UST those who sent you
(לְשֹׁלְחֶיךָ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to cause you to know	{I am writing them} in order to teach you
trustworthiness	trustworthy
trustworthy	trustworthy

Proverbs 22:22

ULT	UST
Do not rob a lowly {one} because he {is} a lowly {one}, and do not crush an afflicted {one} at the gate.	*Do not steal from poor people just because they are poor; and do not oppress suffering people in court.*

ULT Do not rob a lowly {one} because he {is} a lowly {one}, and do not crush an afflicted {one} at the gate
UST Do not steal from poor people just because they are poor; and do not oppress suffering people in court
(אַל־תִּגְזָל־דָּל כִּי דַל־הוּא וְאַל־תְּדַכֵּא עָנִי בַשָּׁעַר)

22:22–23 is Saying 1 of the 30 "words of the wise ones."

ULT a lowly {one} … he {is} a lowly {one} … an afflicted {one}
UST poor people … they are poor … suffering people
(דָּל & דַל־הוּא & עָנִי)

Here, **a lowly one**, **he**, and **an afflicted one** refer to types of people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [any lowly person … that person is lowly … any afflicted person]

Support Reference: Generic Noun Phrases

ULT a lowly {one} … is} a lowly {one}
UST poor people … are poor
(דָּל & דַל)

See how you translated the same use of **lowly** in 10:15.

Support Reference: Metaphor

ULT and do not crush
UST and do not oppress
(וְאַל־תְּדַכֵּא)

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.

Support Reference: Metaphor

> ULT **at the gate**
> UST in court
> (בַּשָּׁעַר)

Here, **the gate** refers to the 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 settling legal arguments]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do … rob	Do … steal from
a lowly {one}	poor people
is} a lowly {one}	are poor
an afflicted {one}	suffering people
at the gate	in court

Proverbs 22:23

ULT	UST
For Yahweh will plead their dispute, and he will plunder of life those who plunder them.	*{Do not do these things} because Yahweh will defend those poor people when you dispute with them, and he will kill the people who stole from them.*

ULT Yahweh will plead their dispute
UST Yahweh will defend those poor people when you dispute with them
(יְהוָה יָרִיב רִיבָם)

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]

Support Reference: Metaphor

ULT their dispute … those who plunder them
UST those poor people when you dispute with them … who stole from them
(רִיבָם & אֶת־קֹבְעֵיהֶם)

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]

Support Reference: Pronouns — When to Use Them

ULT their dispute
UST those poor people when you dispute with them
(רִיבָם)

See how you translated the abstract noun **dispute** in 15:18.

Support Reference: Abstract Nouns

> ULT **and he will plunder of life**
> UST and he will kill the people
> (וְקָבַע & נָפֶשׁ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
will plead	will defend
their dispute	those poor people when you dispute with them
and he will plunder	and he will kill
those who plunder them	who stole from them

Proverbs 22:24

ULT	UST
Do not befriend an owner of nose, and do not go {with} a man of heat,	*Do not become friends with angry people. Indeed, do not associate with people who easily become angry.*

ULT **Do not befriend an owner of nose, and do not go {with} a man of heat**
UST Do not become friends with angry people. Indeed, do not associate with people who easily become angry
(אַל־תִּתְרַע אֶת־בַּעַל אָף וְאֶת־אִישׁ חֵמוֹת לָא תָבוֹא)

22:24–25 is Saying 2 of the 30 “words of the wise ones.”

ULT **Do not befriend an owner of nose, and do not go {with} a man of heat**
UST Do not become friends with angry people. Indeed, do not associate with people who easily become angry
(אַל־תִּתְרַע אֶת־בַּעַל אָף וְאֶת־אִישׁ חֵמוֹת לָא תָבוֹא)

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]

Support Reference: Parallelism

ULT **an owner of nose … a man of heat**
UST angry people … people who easily become angry
(אֶת־בַּעַל אָף & אִישׁ חֵמוֹת)

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, you could use more natural expressions in your language. Alternate translation: [any owner of nose … any person of heat]

Support Reference: Generic Noun Phrases

> ULT **an owner of nose**
> UST angry people
> (אֶת־בַּעַל אָף)

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]

Support Reference: Idiom

> ULT **a man of heat**
> UST people who easily become angry
> (אֲיִשׁ חֵמוֹת)

See how you translated this phrase in 15:18.

Support Reference: Metonymy

Proverbs 22:25

ULT	UST
lest you learn his paths and you take a snare for your life.	*{If you do so,} then you will act like them, and you will endanger yourself like an animal caught in a trap.*

ULT **lest you learn his paths and you take a snare for your life**
UST { … If you do so,} then you will act like them, and you will endanger yourself like an animal caught in a trap
(פֶּן־תֶּאֱלַף ארחתו וְלָקַחְתָּ מוֹקֵשׁ לְנַפְשֶׁךָ)

Here, **lest** introduces an outcome that the speaker does not want to happen. Because of this, he first gives his hearers in verse 24 an instruction to follow so that this will not happen. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of the instruction of verse 24. If it would be helpful in your language, you could make this a new sentence. Alternate translation: [Do not do that, so that you do not learn his paths or take a snare for your life]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **you learn his paths**
UST you will act like them
(תֶּאֱלַף ארחתו)

Here, the writer speaks of someone behaving like someone else as if that person **learns** the **paths** that 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]

Support Reference: Metaphor

ULT **and you take a snare for your life**
UST and you will endanger yourself like an animal caught in a trap
(וְלָקַחְתָּ מוֹקֵשׁ לְנַפְשֶׁךָ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a snare	in a trap

Proverbs 22:26

ULT	UST
Do not be among those who clasp a palm, among those who pledge for loans.	*Stay away from those people who agree to pay loans for others. {Indeed, stay away from those people} who guarantee to pay the loans of others.*

ULT **Do not be among those who clasp a palm, among those who pledge for loans**
UST { … Stay away from those people who agree to pay loans for others. Indeed, stay away from those people} who guarantee to pay the loans of others
(אַל־תְּהִי בְתֹקְעֵי־כָף בַּעֹרְבִים מַשָּׁאוֹת)

22:26–27 is Saying 3 of the 30 “words of the wise ones.”

ULT **Do not be among those who clasp a palm, among those who pledge for loans**
UST { … Stay away from those people who agree to pay loans for others. Indeed, stay away from those people} who guarantee to pay the loans of others
(אַל־תְּהִי בְתֹקְעֵי־כָף בַּעֹרְבִים מַשָּׁאוֹת)

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]

Support Reference: Ellipsis

ULT **Do not be among those who clasp a palm, among those who pledge for loans**
UST { … Stay away from those people who agree to pay loans for others. Indeed, stay away from those people} who guarantee to pay the loans of others
(אַל־תְּהִי בְתֹקְעֵי־כָף בַּעֹרְבִים מַשָּׁאוֹת)

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]

Support Reference: Parallelism

ULT **Do not be among those who clasp a palm**
UST Stay away from those people who agree to pay loans for others
(אַל־תְּהִי בְתֹקְעֵי־כָף)

The phrase **do not be among** could refer to: (1) not participating in what **those who clasp a palm** do, which is promise to pay the debts of others. Alternate translation: [Do not be like those who clasp a palm] or [Do not clasp a palm]; (2) not associating with **those who clasp a palm**. Alternate translation: [Do not associate with those who clasp a palm]

Support Reference: Assumed Knowledge and Implicit Information

ULT **among those who clasp a palm**
UST from those people who agree to pay loans for others
(בְתֹקְעֵי־כָף)

See how you translated the same idiom in 6:1 and 17:18.

Support Reference: Idiom

ULT **among those who pledge for**
UST {Indeed, stay away from those people} who guarantee to pay
(בַּעֹרְבִים)

See how you translated the same use of **pledge** in 6:1.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
among those who pledge for	{Indeed, stay away from those people} who guarantee to pay

Proverbs 22:27

ULT	UST
If there is nothing to you to make payment, why should he take away your bed from under you?	*{Because} if you cannot pay back {the loan}, {then} the person to whom you owe money will surely take away even your own bed {in order to pay back the loan}.*

ULT If
UST {Because} if
(אִם)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT there is nothing to you to make payment
UST you cannot pay back {the loan}
(אֵין־לְךָ לְשַׁלֵּם)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT why should he take away your bed from under you
UST then} the person to whom you owe money will surely take away even your own bed {in order to pay back the loan}
(לָמָּה יִקַּח מִשְׁכָּבְךָ מִתַּחְתֶּיךָ)

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!]

Support Reference: Rhetorical Question

ULT **should he take away your bed from under you**
UST then} the person to whom you owe money will surely take away even your own bed {in order to pay back the loan}
(יִקַּח מִשְׁכָּבְךָ מִתַּחְתֶּיךָ)

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]

Support Reference: Assumed Knowledge and Implicit Information

Proverbs 22:28

ULT	UST
Do not move the ancient boundary that your fathers made.	*Do not cheat people by moving the stones that their ancestors placed long ago to mark the boundaries of their land.*

ULT Do not move the ancient boundary that your fathers made
UST Do not cheat people by moving the stones that their ancestors placed long ago to mark the boundaries of their land
(אַל־תַּסֵּג גְּבוּל עוֹלָם אֲשֶׁר עָשׂוּ אֲבוֹתֶיךָ)

22:28 is Saying 4 of the 30 "words of the wise ones."

ULT Do not move the ancient boundary
UST Do not cheat people by moving the stones … long ago to mark the boundaries of their land
(אַל־תַּסֵּג גְּבוּל עוֹלָם)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT the ancient boundary
UST the stones … long ago to mark the boundaries of their land
(גְּבוּל עוֹלָם)

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]

Support Reference: Translate Unknowns

> ULT **your fathers**
> UST their ancestors
> (אֲבוֹתֶיךָ)

Here, **fathers** means “ancestors.” If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [your ancestors]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your fathers	their ancestors

Proverbs 22:29

ULT	UST
You see a skilled man in his work. He will station himself before the face of kings; he will not station himself before the face of obscure ones.	*Consider this: People who work skillfully will serve kings rather than serving unknown people.*

ULT **You see a skilled man in his work. He will station himself before the face of kings; he will not station himself before the face of obscure ones**
UST Consider this: People who work skillfully will serve kings rather than serving unknown people
(חָזִ֣יתָ אִ֭ישׁ ׀ מָהִ֣יר בִּמְלַאכְתּ֑וֹ לִפְנֵי־מְלָכִ֥ים יִתְיַצָּ֗ב בַּל־יִתְיַצֵּב֮ לִפְנֵ֪י חֲשֻׁכִּ֫ים)

22:29 is Saying 5 of the 30 “words of the wise ones.”

ULT **You see a skilled man in his work**
UST Consider this: People who work skillfully
(חָזִ֣יתָ אִ֭ישׁ ׀ מָהִ֣יר בִּמְלַאכְתּ֑וֹ)

Although the Hebrew text is not worded as 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?]

Support Reference: Rhetorical Question

ULT **a skilled man in his work. He will station himself … he will not station himself**
UST People who work skillfully will serve kings rather than serving
(אִ֭ישׁ ׀ מָהִ֣יר בִּמְלַאכְתּ֑וֹ & יִתְיַצָּ֗ב בַּל־יִתְיַצֵּב֮)

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, you could use more natural expressions in your language. Alternate translation: [people skilled in their work; those people will station themselves … they will not station themselves]

Support Reference: Generic Noun Phrases

ULT He will station himself before the face of … he will not station himself before the face of

UST will serve kings rather than serving

(לִפְנֵי יִתְיַצָּב בַּל־יִתְיַצֵּב לִפְנֵי)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in his work	work
kings	will serve kings

Proverbs 23

Proverbs 23 Chapter Introduction

Structure and Formatting

1. 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

ULT	UST
When you sit to eat {with} a ruler, consider carefully what {is} before your face,	*When you sit down to eat {a meal} with someone who rules over others, pay attention to the food that is in front of you.*

ULT When you sit to eat {with} a ruler, consider carefully what {is} before your face
UST When you sit down to eat {a meal} with someone who rules over others, pay attention to the food that is in front of you
(כִּי־תֵשֵׁב לִלְחֹום אֶת־מֹושֵׁל בִּין תָּבִין אֶת־אֲשֶׁר לְפָנֶיךָ)

23:1–3 is Saying 6 of the 30 “words of the wise ones.”

ULT a ruler
UST someone who rules over others
(מֹושֵׁל)

The word **ruler** represents rulers in general, not one particular **ruler**. If it would be helpful, you could use a more natural expression in your language. Alternate translation: [any ruler]

Support Reference: Generic Noun Phrases

ULT what
UST to the food that
(אֶת־אֲשֶׁר)

This could refer to: (1) the food that is put in front of you. Alternate translation: [what food] or [the food that]; (2) the person seated in front of you. Alternate translation: [who] or [the person who]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a ruler	someone who rules over others

Proverbs 23:2

ULT	UST
and you should put a knife at your throat if you {are} an owner of appetite.	*Restrain yourself {from eating too much} if you like eating a lot of food.*

ULT and you should put a knife at your throat
UST Restrain yourself {from eating too much}
(וְשַׂמְתָּ שַׂכִּין בְּלֹעֶךָ)

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]

Support Reference: Idiom

ULT {are} an owner of appetite
UST like eating a lot of food
(בַּעַל נֶפֶשׁ)

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]

Support Reference: Idiom

Proverbs 23:3

ULT	UST
Do not desire his delicious morsels, for it {is} bread of lies.	*Do not crave the {expensive} food that the ruler has because that ruler is using that food to deceive you.*

ULT his delicious morsels
UST the {expensive} food that the ruler has
(לְמַטְעַמּוֹתָיו)

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]

Support Reference: Pronouns — When to Use Them

ULT for it {is}
UST because … that food
(וְהוּא)

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 are]

ULT bread of lies
UST that ruler is using … to deceive you
(לֶחֶם כְּזָבִים)

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]

Support Reference: Possession

ULT bread of
UST that ruler is using … to deceive you
(לֶחֶם)

See how you translated the same use of **bread** in 9:5.

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bread of	that ruler is using … to deceive you
lies	that ruler is using … to deceive you

Proverbs 23:4

ULT	UST
Do not weary yourself to gain riches; from your understanding, cease.	*Do not work so much that you exhaust yourself in order to become rich. Be understanding enough to stop doing so.*

ULT Do not weary yourself to gain riches; from your understanding, cease
UST Do not work so much that you exhaust yourself in order to become rich. Be understanding enough to stop doing so
(אַל־תִּיגַע לְהַעֲשִׁיר מִבִּינָתְךָ חֲדָל)

23:4–5 is Saying 7 of the 30 “words of the wise ones.”

ULT from your understanding, cease
UST Be understanding enough to stop doing so
(מִבִּינָתְךָ חֲדָל)

This phrase could mean: (1) because you have **understanding**, you should **cease**. Alternate translation: [cease because of your understanding]; (2) you should cease from having an incorrect understanding, which would be thinking that it is good to weary yourself to gain riches. Alternate translation: [cease from your wrong understanding about gaining riches]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do … weary yourself	Do … work so much that you exhaust yourself
from your understanding	Be understanding enough

Proverbs 23:5

ULT	UST
Will you cause your eyes to fly to it, but it is not there? For making, it will make wings for itself; like an eagle, it will fly {into} the sky.	*As soon as you look at that wealth, it will surely be gone! {This is} because wealth certainly disappears quickly as if it had wings and flew off into the sky like a fast bird.*

ULT **Will you cause your eyes to fly to it, but it is not there**
UST As soon as you look at that wealth, it will surely be gone
(הַתָּעוֹף עֵינֶיךָ בּוֹ וְאֵינֶנּוּ)

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!]

Support Reference: Rhetorical Question

ULT **Will you cause your eyes to fly to it**
UST As soon as you look at that wealth
(הַתָּעוֹף עֵינֶיךָ בּוֹ)

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]

Support Reference: Metaphor

ULT **to it, but it is not there … it will make … for itself … it will fly {into}**
UST at that wealth, it will surely be gone … certainly disappears quickly as if it had wings and flew off
(בּוֹ וְאֵינֶנּוּ & יַעֲשֶׂה־לּוֹ & ועיף)

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]

Support Reference: Pronouns — When to Use Them

ULT **but it is not there**
UST it will surely be gone
(וְאֵינֶנּוּ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **making, it will make**
UST wealth certainly disappears quickly as if it had wings
(עָשֹׂה יַעֲשֶׂה)

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]

Support Reference: Reduplication

ULT **making, it will make wings for itself; like an eagle, it will fly {into} the sky**
UST wealth certainly disappears quickly as if it had wings and flew off into the sky like a fast bird
(עָשֹׂה יַעֲשֶׂה־לּוֹ כְנָפַיִם כַּנָּשֶׁר ועיף הַשָּׁמָיִם)

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 like an eagle**. Just as eagles fly quickly, the wealth will disappear 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, as an eagle flies into the sky]

Support Reference: Metaphor

ULT **like an eagle**
UST like a fast bird
(כַּנָּשֶׁר)

An **eagle** is a bird that can fly rapidly. 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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
like an eagle	like a fast bird
the sky	into the sky

Proverbs 23:6

ULT	UST
Do not eat the bread of {one} evil of eye, and do not desire his delicious morsels.	*Do not eat food that stingy people {give you}. Do not crave the expensive food that they have,*

ULT **Do not eat the bread of {one} evil of eye, and do not desire his delicious morsels**
UST Do not eat food that stingy people {give you}. Do not crave the expensive food that they have
(אַל־תִּלְחַם אֶת־לֶחֶם רַע עָיִן וְאַל־תתאו לְמַטְעַמֹּתָיו)

23:6–8 is Saying 8 of the 30 "words of the wise ones."

ULT **the bread of**
UST food
(אֶת־לֶחֶם)

See how you translated the same use of **bread** in 9:5.

Support Reference: Synecdoche

ULT **{one} evil of eye … his delicious morsels**
UST that stingy people {give you} … the expensive food that they have
(רַע עָיִן & לְמַטְעַמֹּתָיו)

Here, **one evil of eye** and **his** refer to a type of person in general, not a specific person. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [any person evil of eye … that person's delicious morsels]

Support Reference: Generic Noun Phrases

ULT **{one} evil of eye**
UST that stingy people {give you}
(רַע עָיִן)

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]

Support Reference: Idiom

ULT **his delicious morsels**
UST the expensive food that they have
(לְמַטְעַמּוֹתָיו)

See how you translated this phrase in 23:3.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the bread of	food
{one} evil of	that stingy people {give you}

Proverbs 23:7

ULT	UST
For like one who calculates in his soul, so he {is}. “Eat and drink!” he will say to you, but his heart {is} not with you.	*because stingy people are always thinking about how much the food costs them. They will tell you to eat and drink, but they do not mean what they say.*

ULT **For**
UST because
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **like one who calculates**
UST always thinking about how much the food costs them
(כְּמוֹ־שָׁעַר)

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]

Support Reference: Ellipsis

ULT **in his soul**
UST always thinking about how much the food costs them
(בְּנַפְשׁוֹ)

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]

Support Reference: Metonymy

> ULT **Eat and drink!" he will say to you**
> UST They will tell you to eat and drink
> (אֱכֹל וּשְׁתֵה יֹאמַר לָךְ)

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]

Support Reference: Direct and Indirect Quotations

> ULT **but his heart {is} not with you**
> UST but they do not mean what they say
> (וְלִבּוֹ בַל־עִמָּךְ)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in his soul	always thinking about how much the food costs them

Proverbs 23:8

ULT	UST
You will vomit up your morsel you ate, and you will ruin your pleasant words.	*{When you realize this,} you will want to vomit what little food you ate. You will have wasted the kind things you said {to them}.*

ULT You will vomit up your morsel you ate
UST {When you realize this,} you will want to vomit what little food you ate
(פִּתְּךָ־אָכַלְתָּ תְּקִיאֶנָּה)

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 feels so bad that he actually vomits.

Support Reference: Hyperbole

ULT You will vomit up
UST {When you realize this,} you will want to vomit
(תְּקִיאֶנָּה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT your morsel
UST what little food
(פִּתְּךָ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **and you will ruin**
> UST You will have wasted
> (וְשִׁחַתְּ)

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 that will negate]

Support Reference: Metaphor

> ULT **your pleasant words**
> UST the kind things you said {to them}
> (דְּבָרֶיךָ הַנְּעִימִים)

See how you translated the similar use of **words** in 1:23.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and you will ruin	You will have wasted
pleasant	the kind things

Proverbs 23:9

ULT	UST
Do not speak in the ears of a stupid {one}, for he will show contempt for the insight of your words.	*Do not {try to} talk to foolish people because they will {only} despise the insightful things that you say.*

ULT **Do not speak in the ears of a stupid {one}, for he will show contempt for the insight of your words**
UST Do not {try to} talk to foolish people because they will {only} despise the insightful things that you say
(בְּאָזְנֵי כְסִיל אַל־תְּדַבֵּר כִּי־יָבוּז לְשֵׂכֶל מִלֶּיךָ)

23:9 is Saying 9 of the 30 “words of the wise ones.”

ULT **Do not speak in the ears of**
UST Do not {try to} talk to
(בְּאָזְנֵי אַל־תְּדַבֵּר)

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]

Support Reference: Metonymy

ULT **a stupid {one} … he will show contempt**
UST foolish people … they will {only} despise
(כְסִיל & יָבוּז)

See how you translated the same use of **a stupid one** and **he** in 10:18.

Support Reference: Generic Noun Phrases

ULT **for the insight of**
UST the insightful things
(לְשֵׂכֶל)

See how you translated the abstract noun **insight** in 1:3.

Support Reference: Abstract Nouns

> ULT **your words**
> UST that you say
> (מִלֶּיךָ)

See how you translated the similar use of **words** in 1:23.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a stupid {one}	foolish people
he will show contempt	they will {only} despise
for the insight of	the insightful things

Proverbs 23:10

ULT	UST
Do not move an ancient boundary, and do not enter into the fields of fatherless ones,	*Do not cheat people by moving the old stones that mark the boundaries of their land. Do not claim the land that belongs to {defenseless} orphans,*

ULT **Do not move an ancient boundary, and do not enter into the fields of fatherless ones**
UST Do not cheat people by moving the old stones that mark the boundaries of their land. Do not claim the land that belongs to {defenseless} orphans
(אַל־תַּסֵּג גְּבוּל עוֹלָם וּבִשְׂדֵי יְתוֹמִים אַל־תָּבֹא)

23:10–11 is Saying 10 of the 30 “words of the wise ones.”

ULT **Do not move an ancient boundary**
UST Do not cheat people by moving the old stones that mark the boundaries of their land
(אַל־תַּסֵּג גְּבוּל עוֹלָם)

See how you translated this clause in 22:28.

Support Reference: Assumed Knowledge and Implicit Information

ULT **and do not enter into the fields of fatherless ones**
UST Do not claim the land that belongs to {defenseless} orphans
(וּבִשְׂדֵי יְתוֹמִים אַל־תָּבֹא)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **fatherless ones**
> UST {defenseless} orphans
> (יְתוֹמִים)

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]

Support Reference: Assumed Knowledge and Implicit Information

Proverbs 23:11

ULT	UST
for their redeemer {is} strong; he himself will plead their dispute against you.	*because {Yahweh is} the one who redeems them {and he} is powerful. He is the one who will defend them when they dispute with you.*

ULT **their redeemer**
UST {Yahweh is} the one who redeems them
(גֹּאֲלָם)

Here, **their redeemer** refers to Yahweh. If it would be helpful in your language, you could state this explicitly. Alternate translation: [their redeemer, Yahweh,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he himself will plead their dispute against you**
UST he … He is the one who will defend them when they dispute with you
(הוּא־יָרִיב אֶת־רִיבָם אִתָּךְ)

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]

Support Reference: Metaphor

ULT **he himself will plead**
UST he … He is the one who will defend
(הוּא־יָרִיב)

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]

Support Reference: Reflexive Pronouns

ULT **their dispute**
UST them when they dispute
(אֶת־רִיבָם)

See how you translated the abstract noun **dispute** in 15:18.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
their redeemer	{Yahweh is} the one who redeems them
he … will plead	He is the one who will defend
their dispute	them when they dispute

Proverbs 23:12

ULT	UST
Bring your heart to correction and your ear to words of knowledge.	*Consider carefully {what people say} when they correct you. Indeed, listen carefully to what people teach you.*

ULT Bring your heart to correction and your ear to words of knowledge
UST Consider carefully {what people say} when they correct you. Indeed, listen carefully to what people teach you
(הָבִיאָה לַמּוּסָר לִבֶּךָ וְאָזְנְךָ לְאִמְרֵי־דָעַת)

23:12 is Saying 11 of the 30 “words of the wise ones.”

ULT Bring your heart to correction and your ear to words of knowledge
UST Consider carefully {what people say} when they correct you. Indeed, listen carefully to what people teach you
(הָבִיאָה לַמּוּסָר לִבֶּךָ וְאָזְנְךָ לְאִמְרֵי־דָעַת)

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]

Support Reference: Ellipsis

ULT Bring your heart to correction and your ear to words of knowledge
UST Consider carefully {what people say} when they correct you. Indeed, listen carefully to what people teach you
(הָבִיאָה לַמּוּסָר לִבֶּךָ וְאָזְנְךָ לְאִמְרֵי־דָעַת)

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]

Support Reference: Parallelism

ULT **Bring your heart to correction**
UST Consider carefully {what people say} when they correct you
(הָבִיאָה לַמּוּסָר לִבֶּךָ)

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]

Support Reference: Idiom

ULT **to correction**
UST {what people say} when they correct you
(לַמּוּסָר)

See how you translated the abstract nouns **correction** in 3:11.

Support Reference: Abstract Nouns

ULT **and your ear**
UST Indeed, listen carefully
(וְאָזְנֶךָ)

See how you translated the same use of **ear** in 22:17.

Support Reference: Idiom

ULT **to words of knowledge**
UST to what people teach you
(לְאִמְרֵי־דָעַת)

See how you translated **words of knowledge** in 19:27.

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to correction	{what people say} when they correct you
knowledge	to what people teach you

Proverbs 23:13

ULT	UST
Do not withhold discipline from a boy; when you strike him with the rod, he will not die.	*Do not refuse to discipline your children. If you physically punish them, they will not die.*

ULT **Do not withhold discipline from a boy; when you strike him with the rod, he will not die**
UST Do not refuse to discipline your children. If you physically punish them, they will not die
(אַל־תִּמְנַע מִנַּעַר מוּסָר כִּי־תַכֶּנּוּ בַשֵּׁבֶט לֹא יָמוּת)

23:13–14 is Saying 12 of the 30 “words of the wise ones.”

ULT **Do not withhold discipline**
UST Do not refuse to discipline
(אַל־תִּמְנַע & מוּסָר)

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 hold back discipline]

Support Reference: Metaphor

ULT **discipline**
UST to discipline
(מוּסָר)

See how you translated the abstract noun **discipline** in 13:24.

Support Reference: Abstract Nouns

ULT **from a boy … you strike him … he will not die**
UST your children … you physically punish them, they will not die
(מִנַּעַר & תַּכֶּנּוּ & לֹא יָמוּת)

Here, **a boy**, **him**, and **he** refer to children in general, not to a specific **boy**. If it would be helpful, you could use more natural expressions in your language. 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]

Support Reference: Generic Noun Phrases

> ULT **you strike him with the rod**
> UST you physically punish them
> (תַּכֶּנּוּ בַשֵּׁבֶט)

This phrase refers to a form of punishment that involved hitting a person with a wooden stick of some kind. 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 stick]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
with the rod	you physically punish them

Proverbs 23:14

ULT	UST
You, with the rod you will strike him, and you will rescue his life from Sheol.	*In fact, if you physically punish your children, you will prevent them from dying.*

ULT **You**
UST In fact
(אַתָּה)

Here, the speaker includes the pronoun **you** even though the verb translated as **strike** already includes this meaning. Doing this adds emphasis to what he is saying. If your language uses explicit pronouns for emphasis, you may want to use that construction in your translation. Other languages may have other ways of bringing out this emphasis. Alternate translation: [You must consider this]

Support Reference: Reflexive Pronouns

ULT **with the rod you will strike him**
UST if you physically punish your children
(בַּשֵּׁבֶט תַּכֶּנּוּ)

See how you translated this phrase in the previous verse.

Support Reference: Assumed Knowledge and Implicit Information

ULT **and you will rescue his life**
UST you will prevent them
(וְנַפְשׁוֹ & תַּצִּיל)

Here, **and** introduces the result of doing what was 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 this, then you will rescue his life] or [This will result in you rescuing his life]

Support Reference: Connect — Reason-and-Result Relationship

ULT **and you will rescue his life from Sheol**
UST you will prevent them from dying
(וְנַפְשׁוֹ מִשְּׁאוֹל תַּצִּיל)

Here, the writer speaks of someone preventing his child from dying as if he were rescuing **his life from Sheol**, which was considered to be 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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
with the rod	if you physically punish your children
you will rescue	you will prevent
from Sheol	from dying

Proverbs 23:15

ULT	UST
My son, if your heart {is} wise, my heart, even myself, will be glad,	*My child, if you are wise, then surely I myself will be very happy,*

ULT My son, if your heart {is} wise, my heart, even myself, will be glad
UST My child, if you are wise, then surely I myself will be very happy
(בְּנִי אִם־חָכַם לִבֶּךָ יִשְׂמַח לִבִּי גַם־אָנִי)

23:15–16 is Saying 13 of the 30 “words of the wise ones.”

ULT My son
UST My child
(בְּנִי)

See how you translated the same use of this phrase in 1:8.

Support Reference: When Masculine Words Include Women

ULT your heart … my heart
UST you … myself
(לִבֶּךָ & לִבִּי)

Here, the **heart** represents where a person’s thoughts and feelings exist. You may have a comparable expression in your language, or you could state the meaning plainly. See how you translated the same use of **heart** in 14:10.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
My son	My child
{is} wise	are wise
will be glad	then … will be very happy

Proverbs 23:16

ULT	UST
and my inner parts will exult, when your lips speak upright things.	*and I will be deeply joyful when you say what is right.*

ULT **my inner parts**
UST deeply
(כִּלְיוֹתָי)

Here, **inner parts** is used as a parallel expression to "heart" in the previous verse, and so it also represents where a person's thoughts and feelings exist. You may have a comparable expression in your language, or you could state the meaning plainly. If it would be helpful in your language, you could express the meaning plainly, as in the UST. Alternate translation: [my inner being]

Support Reference: Metaphor

ULT **your lips**
UST you
(שְׂפָתֶיךָ)

Here, **lips** represent the person in the act of speaking. If it would be helpful in your language, you could express the meaning plainly, as in the UST.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and … will exult	and I will be … joyful
upright things	what is right

Proverbs 23:17

ULT	UST
Do not let your heart be envious of sinners, but rather in the fear of Yahweh all the day.	*Do not envy sinful people; instead always revere Yahweh.*

ULT Do not let your heart be envious of sinners, but rather in the fear of Yahweh all the day
UST Do not envy sinful people; instead always revere Yahweh
(אַל־יְקַנֵּא לִבְּךָ בַּחַטָּאִים כִּי אִם־בְּיִרְאַת־יְהוָה כָּל־הַיּוֹם)

23:17–18 is Saying 14 of the 30 “words of the wise ones.”

ULT your heart
UST Do … envy
(לִבְּךָ)

Here, the **heart** represents where a person’s thoughts, feelings, and desires exist. You may have a comparable expression in your language, or you could state the meaning plainly. See how you translated the same use of **heart** in 14:10. Alternate translation: [yourself]

Support Reference: Metaphor

ULT but rather in the fear of Yahweh
UST instead … revere Yahweh
(כִּי אִם־בְּיִרְאַת־יְהוָה)

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] or [but rather, let your heart be in the fear of Yahweh]

Support Reference: Ellipsis

ULT in the fear of Yahweh
UST revere Yahweh
(בְּיִרְאַת־יְהוָה)

See how you translated **the fear of Yahweh** in 1:7.

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do … let … be envious	Do … envy
of sinners	sinful people
in the fear of	revere
Yahweh	Yahweh
the day	always

Proverbs 23:18

ULT	UST
Surely there is a future and your hope will not be cut off.	*{If you do so, then} you will surely have a {good} future, and what you hope will happen will indeed occur!*

ULT Surely there is a future
UST {If you do so, then} you will surely have a {good} future
(כִּי אִם־יֵ֣שׁ אַחֲרִ֑ית)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT there is a future
UST you will … have a {good} future
(יֵ֣שׁ אַחֲרִ֑ית)

Here, the writer implies that the **future** is good and is for the person addressed as **your** in the next clause. If it would be helpful in your language, you could state this explicitly. Alternate translation: [there is a good future for you]

Support Reference: Assumed Knowledge and Implicit Information

ULT and your hope will not be cut off
UST and what you hope will happen will indeed occur
(וְתִקְוָתְךָ֥ לֹ֣א תִכָּרֵֽת)

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]

Support Reference: Active or Passive

ULT **and your hope**
UST and what you hope will happen
(וְתִקְוָתְךָ)

See how you translated the abstract noun **hope** in 10:28.

Support Reference: Abstract Nouns

ULT **will not be cut off**
UST will indeed occur
(לֹא תִכָּרֵת)

Here, the writer speaks of hope as if it were an object that could 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]

Support Reference: Metaphor

ULT **will not be cut off**
UST will indeed occur
(לֹא תִכָּרֵת)

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]

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and your hope	and what you hope will happen

Proverbs 23:19

ULT	UST
Listen, you my son, and be wise, and lead your heart in the way.	*My child, listen {to me} so that you can become wise. Make yourself think about behaving rightly.*

ULT Listen, you my son, and be wise, and lead your heart in the way
UST My child, listen {to me} so that you can become wise. Make yourself think about behaving rightly
(שְׁמַע־אַתָּה בְנִי וַחֲכָם וְאַשֵּׁר בַּדֶּרֶךְ לִבֶּךָ)

23:19–21 is Saying 15 of the 30 “words of the wise ones.”

ULT my son
UST My child
(בְּנִי)

See how you translated the same use of **son** in 1:8.

Support Reference: When Masculine Words Include Women

ULT and be wise
UST so that you can become wise
(וַחֲכָם)

Here, **and** introduces the purpose for listening. Use a connector in your language that indicates a purpose. See how you translated this phrase in 6:6.

Support Reference: Connect — Goal (Purpose) Relationship

ULT and lead your heart in the way
UST Make yourself think about behaving rightly
(וְאַשֵּׁר בַּדֶּרֶךְ לִבֶּךָ)

Here the writer refers to a person deciding to think about the right way to behave as if that person were leading his **heart** to go on a certain path. The word **heart** here refers to a person’s thoughts, 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my son	My child
and be wise	so that you can become wise

Proverbs 23:20

ULT	UST
Do not be among drinkers of much wine, among gluttonous eaters of flesh for themselves.	*Stay away from drunkards and gluttons,*

ULT Do not be among drinkers of much
UST Stay away from drunkards
(אַל־תְּהִי בְסֹבְאֵי)

See how you translated the same use of **Do not be among** in 22:26.

Support Reference: Assumed Knowledge and Implicit Information

ULT among gluttonous eaters of flesh
UST and gluttons
(בְּזוֹלְלֵי בָשָׂר)

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]

Support Reference: Ellipsis

ULT flesh
UST and gluttons
(בָשָׂר)

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.

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wine	drunkards

Proverbs 23:21

ULT	UST
For one who drinks much and one who eats gluttonously will become poor, and slumber will clothe {with} rags.	*because drunkards and gluttons will become poor. They sleep so much that they will only have rags to wear.*

ULT **one who drinks much and one who eats gluttonously**
UST drunkards and gluttons
(סֹבֵא וְזוֹלֵל)

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, you could use more natural expressions in your language. Alternate translation: [any person who drinks much and any person who eats gluttonously]

Support Reference: Generic Noun Phrases

ULT **one who drinks much and one who eats gluttonously**
UST drunkards and gluttons
(סֹבֵא וְזוֹלֵל)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and slumber will clothe {with} rags**
UST They sleep so much that they will only have rags to wear
(וְקָרָעִים תַּלְבִּישׁ נוּמָה)

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]

Support Reference: Personification

> ULT **and slumber will clothe {with} rags**
> UST They sleep so much that they will only have rags to wear
> (וְקָרָעִים תַּלְבִּישׁ נוּמָה)

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]

Support Reference: Metonymy

Proverbs 23:22

ULT	UST
Listen to your father, this {one} begot you, and do not despise your mother when she {is} old.	*Pay attention to your father, who enabled you to exist, and continue to honor your mother when she becomes old.*

ULT Listen to your father, this {one} begot you, and do not despise your mother when she {is} old

UST Pay attention to your father, who enabled you to exist, and continue to honor your mother when she becomes old

(שְׁמַע לְאָבִיךָ זֶה יְלָדֶךָ וְאַל־תָּבוּז כִּי־זָקְנָה אִמֶּךָ)

23:22–25 is Saying 16 of the 30 “words of the wise ones.”

ULT and do not despise

UST and continue to honor

(וְאַל־תָּבוּז)

This is a double negative, consisting of the negative particle **not** and the negative word **despise**. If it would be clearer in your language, you could use a positive expression to translate this. Alternate translation: [and respect]

Support Reference: Double Negatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to your father	to your father
begot you	who enabled you to exist
she {is} old	she becomes old

Proverbs 23:23

ULT	UST
Acquire truth and do not sell, wisdom and instruction and understanding.	*Learn what is true and remember it. Learn what is wise and instructive and what you should understand.*

ULT Acquire truth and do not sell
UST Learn what is true and remember it
(אֱמֶת קְנֵה וְאַל־תִּמְכֹּר)

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]

Support Reference: Metaphor

ULT truth … wisdom and instruction and understanding
UST what is true … Learn what is wise and instructive and what you should understand
(אֱמֶת & חָכְמָה וּמוּסָר וּבִינָה)

See how you translated the abstract nouns **truth** in 8:7 and **wisdom**, **instruction**, and **understanding** in 1:2.

Support Reference: Abstract Nouns

ULT and do not sell
UST and remember it
(וְאַל־תִּמְכֹּר)

This is a double negative, consisting of the negative particle **not** and the negative word **sell**. If it would be clearer in your language, you could use a positive expression to translate this. Alternate translation: [and keep it]

Support Reference: Double Negatives

ULT wisdom and instruction and understanding
UST Learn what is wise and instructive and what you should understand
(חָכְמָה וּמוּסָר וּבִינָה)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wisdom	Learn what is wise
and instruction	and instructive
and understanding	and what you should understand

Proverbs 23:24

ULT	UST
The father of a righteous one, rejoicing, will rejoice, and one who begets a wise one, he will be glad in him.	*Fathers of righteous people are very joyful. Indeed, those who father wise people are happy because of them.*

גּוֹל יגול אֲבִי צַדִּיק וְיוֹלֵד חָכָם יִשְׂמַח־בּוֹ(ORIG QUOTE)

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]

Support Reference: Parallelism

ULT **The father of a righteous one … and one who begets a wise one … in him**
UST Fathers of righteous people … Indeed, those who father wise people … because of them
(אֲבִי צַדִּיק יולד חָכָם & בּוֹ)

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, you could use more natural expressions in your language. Alternate translation: [Any father of any righteous person … and any person who begets any wise person … in that person]

Support Reference: Generic Noun Phrases

ULT **rejoicing, will rejoice**
UST are very joyful
(גול יגול)

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]

Support Reference: Reduplication

ULT **in him**
UST because of them
(בּוֹ)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The father of	Fathers
a righteous one	of righteous people
rejoicing	are very joyful
will rejoice	are very joyful
and one who begets	Indeed, those who father
a wise one	wise people
he will be glad	are happy

Proverbs 23:25

ULT	UST
May your father and your mother be glad, and may she who bore you rejoice.	*So do what will make your parents happy! Do what will make your mother joyful!*

ULT **May your father and your mother be glad, and may she who bore you rejoice**
UST So do what will make your parents happy! Do what will make your mother joyful
(יִשְׂמַח־אָבִיךָ וְאִמֶּךָ וְתָגֵל יוֹלַדְתֶּךָ׃)

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]

Support Reference: Parallelism

ULT **May your father and your mother be glad, and may she who bore you rejoice**
UST So do what will make your parents happy! Do what will make your mother joyful
(יִשְׂמַח־אָבִיךָ וְאִמֶּךָ וְתָגֵל יוֹלַדְתֶּךָ׃)

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: [Cause your father and your mother to be glad, and cause she who bore you to rejoice]

Support Reference: Statements — Other Uses

ULT **May your father and your mother be glad**
UST So do what will make your parents happy
(יִשְׂמַח־אָבִיךָ וְאִמֶּךָ׃)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your father	your parents
May … be glad	So do what will make … happy
may she who bore you	your mother

ULT	UST
and … rejoice	Do what will make … joyful

Proverbs 23:26

ULT	UST
My son, give your heart to me, and may your eyes watchmy ways.	*My son, pay close attention to me! Carefully observe what I do!*

ULT My son, give your heart to me, and may your eyes watch my ways
UST My son, pay close attention to me! Carefully observe what I do
(תְּנָה־בְנִי לִבְּךָ לִי וְעֵינֶיךָ דְּרָכַי תִּרְצֹנָה)

23:26–28 is Saying 17 of the 30 “words of the wise ones.”

ULT give your heart to me
UST My son, pay close attention to me
(תְּנָה & לִבְּךָ לִי)

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 thoughts, 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]

Support Reference: Metaphor

ULT and may your eyes watch my ways
UST Carefully observe what I do
(וְעֵינֶיךָ דְּרָכַי תִּרְצֹנָה)

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]

Support Reference: Statements — Other Uses

ULT and may your eyes watch
UST Carefully observe what I do
(וְעֵינֶיךָ & תִּרְצֹנָה)

Here, **eyes** represent the ability of a person to learn through observation. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [and may you look carefully at]

Support Reference: Metonymy

> ULT **my ways**
> UST Carefully observe what I do
> (דְּרָכַי)

See how you translated the same use of **ways** in 3:6.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
My son	My son, pay close attention
may … watch	Carefully observe what I do

Proverbs 23:27

ULT	UST
For a prostitute {is} a deep pit, and a foreign woman {is} a narrow well.	*{Do this} because prostitutes are as dangerous as a deep hole. Indeed, {becoming involved with} an adulterous woman is as dangerous as {falling into} a well that you cannot escape from.*

ULT **For a prostitute {is} a deep pit, and a foreign woman {is} a narrow well**
UST { … Do this} because prostitutes are as dangerous as a deep hole. Indeed, {becoming involved with} an adulterous woman is as dangerous as {falling into} a well that you cannot escape from
(כִּי־שׁוּחָה עֲמֻקָּה זוֹנָה וּבְאֵר צָרָה נָכְרִיָּה)

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** 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, a foreign woman is a narrow well]

Support Reference: Parallelism

ULT **a prostitute {is} a deep pit, and a foreign woman {is} a narrow well**
UST prostitutes are as dangerous as a deep hole. Indeed, {becoming involved with} an adulterous woman is as dangerous as {falling into} a well that you cannot escape from
(שׁוּחָה עֲמֻקָּה זוֹנָה וּבְאֵר צָרָה נָכְרִיָּה)

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, you could use more natural expressions in your language. Alternate translation: [any prostitute is a deep pit, and any foreign woman is a narrow well]

Support Reference: Generic Noun Phrases

ULT **{is} a deep pit**
UST are as dangerous as a deep hole
(שׁוּחָה עֲמֻקָּה)

See how you translated this phrase in 22:14.

Support Reference: Metaphor

ULT **a foreign woman**
UST {becoming involved with} an adulterous woman
(נָכְרִיָּה)

See how you translated this phrase in 2:16. As there, the woman is "strange" or **foreign** not because she is from a different ethnic group, but because she belongs to another man; she is a foreigner to the son's own marriage. Alternate translation: [the wife of another man]

Support Reference: Metaphor

ULT **and … {is} a narrow well**
UST Indeed … is as dangerous as {falling into} a well that you cannot escape from
(וּבְאֵר צָרָה)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a prostitute	prostitutes
{is} a … pit	are as dangerous as a … hole
a foreign woman	{becoming involved with} an adulterous woman
and … {is} a … well	Indeed … is as dangerous as {falling into} a well

Proverbs 23:28

ULT	UST
Surely she herself lies in wait like a robber, and she adds to the treacherous ones among man.	*These very women certainly wait {for men to seduce} like robbers {wait for people to rob}. They cause many men to become unfaithful.*

ULT she herself lies in wait like a robber
UST These very women … wait {for men to seduce} like robbers {wait for people to rob}
(הִיא כְּחָתֻף תֶּאֱרֹב)

Here, the writer compares an immoral woman to a **robber** who **lies in wait** to actively attack him and take something from him. 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 like a robber to take from a man what is valuable]

Support Reference: Simile

ULT she herself lies in wait
UST These very women … wait {for men to seduce}
(הִיא & תֶּאֱרֹב)

The writer uses the word **herself** to emphasize who it is 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]

Support Reference: Reflexive Pronouns

ULT and she adds to the treacherous ones
UST They cause many … to become unfaithful
(וּבוֹגְדִים & תּוֹסֵף)

Here the writer speaks of an immoral woman 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 increases the number of those who betray their wives]

Support Reference: Metaphor

> ULT **among man**
> UST men
> (בְּאָדָֽם)

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.

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
like a robber	like robbers {wait for people to rob}

Proverbs 23:29

ULT	UST
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?	*These are the kind of people who are woeful, sorrowful, and quarrelsome, who lament, get hurt for no reason, and have red eyes:*

ULT **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**
UST These are the kind of people who are woeful, sorrowful, and quarrelsome, who lament, get hurt for no reason, and have red eyes
(לְמִי אֹוי לְמִי אֲבֹוי לְמִי מדונים ו לְמִי שִׂיחַ לָמִי פְּצָעִים חִנָּם לְמִי חַכְלִלוּת עֵינָיִם)

23:29–35 is Saying 18 of the 30 “words of the wise ones.”

ULT **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**
UST These are the kind of people who are woeful, sorrowful, and quarrelsome, who lament, get hurt for no reason, and have red eyes
(לְמִי אֹוי לְמִי אֲבֹוי לְמִי מדונים ו לְמִי שִׂיחַ לָמִי פְּצָעִים חִנָּם לְמִי חַכְלִלוּת עֵינָיִם)

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.]

Support Reference: Rhetorical Question

ULT **For whom {is} woe? For whom {is} sorrow? For whom {are} quarrels? For whom {is} a lament**
UST These are the kind of people who are woeful, sorrowful, and quarrelsome, who lament
(לְמִי אֹוי לְמִי אֲבֹוי לְמִי מדונים ו לְמִי שִׂיחַ)

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?]

Support Reference: Abstract Nouns

ULT **{is} dullness of eyes**
UST and have red eyes
(חַכְלִלוּת עֵינָיִם)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} woe	are woeful
{are} quarrels	and quarrelsome
{is} a lament	lament

Proverbs 23:30

ULT	UST
For those who linger over wine, for those coming to search out mixed wine.	*those people who drink too much wine and are always looking around for wine {to drink} that someone has prepared.*

ULT For those who linger over wine
UST those people who drink too much wine
(לַמְאַחֲרִים עַל־הַיָּיִן)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT For those who linger over wine
UST those people who drink too much wine
(לַמְאַחֲרִים עַל־הַיָּיִן)

Here the writer refers to people who spend 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]

Support Reference: Metonymy

ULT for those coming to search out mixed wine
UST and are always looking around for wine {to drink} that someone has prepared
(לַבָּאִים לַחְקֹר מְמָסָךְ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **mixed wine**
> UST wine … that someone has prepared
> (מְמֻסָּךְ)

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.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wine	those people who drink too much wine
to search out	and are always looking around for … to drink
mixed wine	wine … that someone has prepared

Proverbs 23:31

ULT	UST
Do not look {at} wine when it is red; when its eye gives in the cup, it goes with evenness.	*Do not let wine become overly attractive to you, even though it is beautifully red, glistens in the cup, and goes down your throat smoothly.*

> ULT **Do not look {at} wine**
> UST Do not let wine become overly attractive to you
> (אַל־תֵּ֣רֶא יַיִן)

The writer says **Do not look at wine** as an overstatement for emphasis. He is warning the reader not to be enticed by the attractive qualities of wine that he describes here. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [Do not be enticed by the attractiveness of wine]

Support Reference: Hyperbole

> ULT **when it is red; when its eye gives in the cup, it goes with evenness**
> UST even though it is beautifully red, glistens in the cup, and goes down your throat smoothly
> (כִּ֤י יִתְאַ֙דָּ֣ם כִּֽי־יִתֵּ֣ן בכיס עֵינ֑וֹ יִ֝תְהַלֵּ֗ךְ בְּמֵישָׁרִֽים)

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]

Support Reference: Connect — Contrast Relationship

> ULT **its eye gives in the cup**
> UST glistens in the cup
> (יִתֵּ֣ן בכיס עֵינ֑וֹ)

The phrase **its eye gives** 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]

Support Reference: Idiom

> ULT **it goes with evenness**
> UST and goes down your throat smoothly
> (יִתְהַלֵּךְ בְּמֵישָׁרִים)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wine	wine

Proverbs 23:32

ULT	UST
Its end bites like a snake, and it stings like a viper.	*Afterward you will feel as terrible as if a poisonous snake has bitten you.*

ULT Its end bites like a snake, and it stings like a viper
UST Afterward you will feel as terrible as if a poisonous snake has bitten you
(אַחֲרִיתוֹ כְּנָחָשׁ יִשָּׁךְ וּכְצִפְעֹנִי יַפְרִישׁ)

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** 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]

Support Reference: Parallelism

ULT Its end
UST Afterward
(אַחֲרִיתוֹ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT bites like a snake, and it stings like a viper
UST you will feel as terrible as if a poisonous snake has bitten you
(כְּנָחָשׁ יִשָּׁךְ וּכְצִפְעֹנִי יַפְרִישׁ)

The writer is saying that the result of drinking too much wine is **like a snake** or **a viper** biting the person, because it is painful and harms that person. If it would be helpful in your language, you could state that explicitly. Alternate translation: [hurts as badly as a snakebite]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
like a snake	you will feel as terrible as if a poisonous snake has bitten you
and … like a viper	you will feel as terrible as if a poisonous snake has bitten you

Proverbs 23:33

ULT	UST
Your eyes will see strange things, and your heart will speak perverse things.	*{When you are drunk,} you will hallucinate, and you will imagine distorted things.*

ULT Your eyes will see strange things
UST {When you are drunk,} you will hallucinate
(עֵינֶיךָ יִרְאוּ זָרוֹת) (23:33-35)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT Your eyes
UST {When you are drunk,} you
(עֵינֶיךָ)

In this verse, **eyes** refers to the capability of a person to see. In this case, the person will see things that are not there. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. See how you translated the same use of **eyes** in 23:26.

Support Reference: Metonymy

ULT and your heart will speak perverse things
UST and you will imagine distorted things
(וְלִבְּךָ יְדַבֵּר תַּהְפֻּכוֹת)

Here, **heart** refers to the person's thoughts, in which case the person is thinking or imagining things that are not real. Alternate translation: [and you will think things that are not real] or [and your mind will be confused]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
perverse things	distorted

Proverbs 23:34

ULT	UST
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.	*You will feel {dizzy and sick} as if you were trying to sleep on a ship that the sea was tossing back and forth. Indeed, you will feel as if you were trying to sleep while swaying at the top of a ship's sails.*

ULT **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**

UST You will feel {dizzy and sick} as if you were trying to sleep on a ship that the sea was tossing back and forth. Indeed, you will feel as if you were trying to sleep while swaying at the top of a ship's sails

(וְהָיִיתָ כְּשֹׁכֵב בְּלֵב־יָם וְכִשְׁכַּב בְּרֹאשׁ חִבֵּל)

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]

Support Reference: Parallelism

ULT **like one who lies down in the heart of the sea**

UST as if you were trying to sleep on a ship that the sea was tossing back and forth

(כְּשֹׁכֵב בְּלֵב־יָם)

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]

Support Reference: Simile

> ULT **in the heart of the sea**
> UST that the sea was tossing back and forth
> (בְּלֵב־יָֽם)

Here, **heart** refers to the 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]

Support Reference: Metaphor

> ULT **and like one who lies down at the head of a mast**
> UST Indeed, you will feel as if you were trying to sleep while swaying at the top of a ship's sails
> (וְֽכִשֹּׁכֵב בְּרֹאשׁ חֿבֶל)

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]

Support Reference: Simile

> ULT **at the head of a mast**
> UST at the top of a ship's sails
> (בְּרֹאשׁ חֿבֶל)

The phrase **head of a mast** refers to the top of a long, wooden pole to which a very large cloth, called a sail, was attached. Wind blown into the sail propelled the ship. The top of the mast would sway back and forth more than any other part of the ship, so someone **at the head of a mast** could easily become dizzy and nauseated. 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]

Support Reference: Translate Unknowns

Proverbs 23:35

ULT	UST
“They struck me. I was not hurt. They beat me. I did not know. When will I awake? I will add, I will seek it again.”	*{You will say,} “People hit me, but it did not hurt. People beat me, but I did not feel it. I wish I could be sober so that I could find even more wine {to drink} again!”*

ULT They struck me
UST {You will say,} “People hit me
(הִכּוּנִי)

This verse describes what a drunk person would say. That person 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.

Support Reference: Direct and Indirect Quotations

ULT They struck me. I was not hurt
UST {You will say,} “People hit me, but it did not hurt
(הִכּוּנִי בַל־חָלִיתִי)

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]

Support Reference: Connect — Contrast Relationship

ULT They beat me. I did not know
UST People beat me, but I did not feel it
(הַלָּמֻונִי בַל־יָדָעְתִּי)

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]

Support Reference: Connect — Contrast Relationship

ULT **When will I awake**
UST I wish I could be sober
(מָתַי אָקִיץ)

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!]

Support Reference: Rhetorical Question

ULT **When will I awake**
UST I wish I could be sober
(מָתַי אָקִיץ)

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 become sober]

Support Reference: Metaphor

ULT **I will add, I will seek it again**
UST so that I could find even more wine {to drink} again
(אוֹסִיף אֲבַקְשֶׁנּוּ עוֹד)

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]

Support Reference: Doublet

ULT **I will add, I will seek it again**
UST so that I could find even more wine {to drink} again
(אוֹסִיף אֲבַקְשֶׁנּוּ עוֹד)

The drunk person implies that he will **seek** more wine and drink it to **add** to the wine he has already drunk. If it would be helpful in your language, you could state this explicitly. Alternate translation: [I will seek more wine to drink again]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I was … hurt	it did … hurt
I did … know	I did … feel it

ULT	UST
I will seek it	so that I could find … wine {to drink}

Proverbs 24

Proverbs 24 Chapter Introduction

Structure and Formatting

1. Sayings from wise men (22:17–24:22)
    - Introduction to the sayings (22:17–21)
    - The sayings (22:22–24:22)
2. 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

ULT	UST
Do not be envious of men of evil, and do not desire to be with them.	*Do not envy evil people; do not want to associate with them,*

Note:

24:1–2 is Saying 19 of the 30 “words of the wise ones.”

ULT **of men of evil**
UST evil people
(בְּאַנְשֵׁי רָעָה)

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]

Support Reference: Possession

ULT **of men of**
UST people
(בְּאַנְשֵׁי)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do … be envious	Do … envy
evil	evil

Proverbs 24:2

ULT	UST
For their heart plots violence, and their lips speak trouble.	*because they plan to act violently, and they talk about doing bad things to people.*

ULT **their heart plots**
UST they plan
(יֶהְגֶּה לִבָּם)

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]

Support Reference: Collective Nouns

ULT **their heart**
UST they plan
(לִבָּם)

Here, the **heart** represents where a person's thoughts and intentions exist. You may have a comparable expression in your language, or you could state the meaning plainly, as in the UST. Alternate translation: [their mind]

Support Reference: Metaphor

ULT **violence**
UST to act violently
(שֹׁד)

See how you translated the abstract noun **violence** in 3:31.

Support Reference: Abstract Nouns

ULT **their lips**
UST they
(שִׂפְתֵיהֶם)

Here, **lips** represents what people say with their lips. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly, as in the UST.

Support Reference: Metonymy

> ULT **and … trouble**
> UST and … doing bad things to people
> (וְעָמָל)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and … trouble	and … doing bad things to people

Proverbs 24:3

ULT	UST
By wisdom a house is built, and by understanding it is established.	*People build households by acting wisely; they make those households stable by acting sensibly.*

ULT By wisdom a house is built, and by understanding it is established
UST People build households by acting wisely; they make those households stable by acting sensibly
(בְּחָכְמָה יִבָּנֶה בָּיִת וְּבִתְבוּנָה יִתְכּוֹנָן)

24:3–4 is Saying 20 of the 30 “words of the wise ones.”

ULT By wisdom … and by understanding
UST by acting wisely … by acting sensibly
(בְּחָכְמָה & וְּבִתְבוּנָה)

See how you translated the abstract nouns **wisdom** and **understanding** in 1:2.

Support Reference: Abstract Nouns

ULT a house is built … it is established
UST People build households … they make those households stable
(יִבָּנֶה בָּיִת & יִתְכּוֹנָן)

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]

Support Reference: Active or Passive

ULT it is established
UST they make those households stable
(יִתְכּוֹנָן)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
By wisdom	by acting wisely
a house	households

ULT	UST
and by understanding	by acting sensibly
it is established	they make those households stable

Proverbs 24:4

ULT	UST
And by knowledge the rooms are filled {with} all precious and pleasant wealth.	*By acting knowledgeably, people fill the rooms {of those households} with all kinds of valuable and delightful riches.*

ULT **And by knowledge**
UST By acting knowledgeably
(וּבְדַעַת)

See how you translated the abstract noun **knowledge** in 1:4.

Support Reference: Abstract Nouns

ULT **the rooms are filled**
UST people fill the rooms {of those households}
(חֲדָרִים יִמָּלְאוּ)

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]

Support Reference: Active or Passive

ULT **the rooms**
UST the rooms {of those households}
(חֲדָרִים)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And by knowledge	By acting knowledgeably
and pleasant	and delightful

Proverbs 24:5

ULT	UST
A man of wisdom {is} with strength and a man of knowledge strengthens power.	*Wise people are strong, and knowledgeable people make themselves more powerful,*

Note:

24:5–6 is Saying 21 of the 30 “words of the wise ones.”

ULT **A man of wisdom … and a man of knowledge**
UST Wise people … and knowledgeable people
(גֶּבֶר־חָכָם & וְאִישׁ־דָּעַת)

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]

Support Reference: When Masculine Words Include Women

ULT **A man of wisdom**
UST Wise people
(גֶּבֶר־חָכָם)

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]

Support Reference: Possession

ULT **wisdom {is} with strength … knowledge … power**
UST Wise … are strong … knowledgeable … powerful
(חָכָם בַּעֲוֹז & דָּעַת & כֹּחַ)

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]

Support Reference: Abstract Nouns

ULT **and a man of knowledge**
UST and knowledgeable people
(וְאִישׁ־דָּֽעַת)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wisdom	Wise
knowledge	knowledgeable

Proverbs 24:6

ULT	UST
For by guidance you make war for yourself and salvation {is} in an abundance of counsel.	*because letting people advise you will make you fight your war successfully, and letting many people counsel you will rescue you {from losing the war}.*

ULT by guidance
UST letting people advise you
(בָּתַחְבֻּלוֹת)

See how you translated **guidance** in 20:18.

Support Reference: Abstract Nouns

ULT you make war for yourself
UST will make you fight your war successfully
(תַּעֲשֶׂה־לְּךָ מִלְחָמָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT and salvation {is} in an abundance of counsel
UST and letting many people counsel you will rescue you {from losing the war}
(וּתְשׁוּעָה בְּרֹב יוֹעֵץ)

See how you translated the same clause in 11:14.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and salvation	and … will rescue you {from losing the war}
counsel	counsel you

Proverbs 24:7

ULT	UST
Wise things {are too} high for a fool; at the gate he will not open his mouth.	*Foolish people cannot understand what is wise; they have nothing {useful} to say in court.*

Note:

24:7 is Saying 22 of the 30 “words of the wise ones.”

ULT **{are too} high for a fool**
UST Foolish people cannot understand
(רָאמֹות לָאֱוִיל)

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]

Support Reference: Idiom

ULT **for a fool … he will not open his mouth**
UST Foolish people … they have nothing {useful} to say
(לָאֱוִיל & לֹא יִפְתַּח־פִּיהוּ)

Here, **a fool**, **he**, and **his** represent fools in general, not a specific **fool**. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [for any fool … that person will not open that person’s own mouth]

Support Reference: Generic Noun Phrases

ULT **at the gate**
UST in court
(בַּשָּׁעַר)

See how you translated the same use of **gate** in 22:22.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **he will not open his mouth**
> UST they have nothing {useful} to say
> (לֹ֣א יִפְתַּח־פִּ֑יהוּ)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Wise things	what is wise
for a fool	Foolish people
at the gate	in court

Proverbs 24:8

ULT	UST
One who plans to do evil, they will call him an owner of schemes.	*{Some} people are always planning to do evil things; people refer to them as schemers.*

Note:

24:8–9 is Saying 23 of the 30 “words of the wise ones.”

ULT **One who plans … him**
UST {Some} people are always planning … to them
(מְחַשֵּׁב & לֹו)

One who plans and **him** represent a type of person in general, not a specific person. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any person who plans … that person]

Support Reference: Generic Noun Phrases

ULT **to do evil**
UST to do evil things
(לְהָרֵעַ)

See how you translated the abstract noun **evil** in 1:16.

Support Reference: Abstract Nouns

ULT **an owner of schemes**
UST as schemers
(בַּעַל־מְזִמּוֹת)

Here the writer refers to a person who has many **schemes** as **an owner 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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to do evil	to do evil things
they will call	people refer

Proverbs 24:9

ULT	UST
A scheme of folly {is} sin, and a mocker {is} an abomination to man.	*Foolish plans are sinful, and people detest those who ridicule others.*

ULT **A scheme of folly … a mocker**
UST Foolish plans … those who ridicule others
(זִמַּת אִוֶּלֶת & לֵץ)

A scheme of folly and **a mocker** refer to schemes and mockers in general, not a specific **scheme** or **mocker**. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any scheme of folly … any mocker]

Support Reference: Generic Noun Phrases

ULT **A scheme of folly**
UST Foolish plans
(זִמַּת אִוֶּלֶת)

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]

Support Reference: Possession

ULT **folly … and … {is} an abomination**
UST Foolish … and … detest
(אִוֶּלֶת & וְתוֹעֲבַת)

See how you translated the abstract nouns **folly** in 5:23 and **abomination** in 3:32.

Support Reference: Abstract Nouns

ULT **to man**
UST people
(לְאָדָם)

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]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
folly	Foolish
{is} sin	are sinful
a mocker	those who ridicule others
and … {is} an abomination	and … detest

Proverbs 24:10

ULT	UST
{If} you make yourself slack in the day of distress, your strength {is} narrow.	*If you give up during distressful times, then you are weak.*

Note:

24:10 is Saying 24 of the 30 “words of the wise ones.”

ULT **{If} you make yourself slack**
UST If you give up
(הִתְרַפִּיתָ)

The word **yourself** indicates that the object of the verb is the same as the subject of the verb. Use a way that is natural in your language to indicate that the same person fills two roles in the sentence. Alternate translation: [If you falter]

Support Reference: Reflexive Pronouns

ULT **in the day of distress**
UST during distressful times
(בְּיוֹם צָרָה)

Here, **the day of distress** refers to this type of **day** in general, not a particular **day of distress**. If it would be helpful, you could use a different expression in your language. Alternate translation: [in any day of distress]

Support Reference: Generic Noun Phrases

ULT **in the day of distress**
UST during distressful times
(בְּיוֹם צָרָה)

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.

Support Reference: Metonymy

> ULT **distress, your strength**
> UST distressful … then you are weak
> (צָרָ֣ה & כֹחֶֽכָה)

See how you translated the abstract nouns **distress** in 1:27 and **strength** in 5:10.

Support Reference: Abstract Nouns

> ULT **{is} narrow**
> UST then you are weak
> (צַ֣ר)

Here, the writer refers to **your strength** being restricted or limited as if it were **narrow**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [is restrained]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the day of	during … times
distress	distressful

Proverbs 24:11

ULT	UST
Rescue those being taken for the death, and those staggering to the slaughter if you hold back!	*Save people whom others are trying to kill; save the ones who will certainly die unless you do something!*

Note:

24:11–12 is Saying 25 of the 30 “words of the wise ones.”

ULT **Rescue those being taken for the death, and those staggering to the slaughter if you hold back**
UST Save people whom others are trying to kill; save the ones who will certainly die unless you do something
(הַצֵּל לְקֻחִים לַמָּוֶת וּמָטִים לַהֶרֶג אִם־תַּחְשֹׂךְ)

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: [Rescue those being taken for the death, yes, those staggering to the slaughter if you hold back]

Support Reference: Poetry

ULT **those being taken for the death, and those staggering to the slaughter**
UST people whom others are trying to kill; save the ones who will certainly die
(לְקֻחִים לַמָּוֶת וּמָטִים לַהֶרֶג)

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 stagger to wrongful slaughter]

Support Reference: Assumed Knowledge and Implicit Information

ULT **those being taken**
UST people whom others are trying
(לְקֻחִים)

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]

Support Reference: Active or Passive

ULT **for the death … to the slaughter**
UST to kill … die
(לַמָּוֶת & לַטֶּבַח)

See how you translated the abstract nouns **death** in 2:18 and **slaughter** in 7:22.

Support Reference: Abstract Nouns

ULT **and those staggering to the slaughter**
UST save the ones who will certainly die
(וּמָטִים לַטֶּבַח)

The writer is leaving out a word that in many languages a sentence would need in order to be complete. You can supply this word from the context if that would be clearer in your language. Alternate translation: [and rescue those staggering to the slaughter]

Support Reference: Ellipsis

ULT **if you hold back**
UST unless you do something
(אִם־תַּחְשֹׂךְ)

Here, the writer refers to allowing the **slaughter** of these people as if one were holding oneself back from helping them. You may have a similar expression in your language, or you could express the meaning plainly. Alternate translation: [if you do nothing] or [if you do not stop it]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and those staggering	save the ones who will certainly
Rescue	Save
to the slaughter	die

Proverbs 24:12

ULT	UST
If you say, "Behold, we did not know this," does not he, the examiner of hearts, understand, and he, the guard of your life, know, and he, give back to a man according to his work?	*If you {falsely} claim that you did not know that those people were dying unjustly, then think about this: Yahweh knows exactly what you are thinking and he understands {what you are doing}! He is the one who keeps you alive and he knows {everything about you}! He will surely make people receive what they deserve for whatever they have done or not done!*

ULT If you say
UST If you {falsely} claim
(כִּי־תֹאמַר)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT Behold
UST you {falsely} claim
(הֵן)

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 [But look]

Support Reference: Metaphor

ULT this
UST that those people were dying unjustly
(זֶה)

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]

Support Reference: Pronouns — When to Use Them

ULT **does not he, the examiner of hearts, understand, and he, the guard of your life, know, and he, give back to a man according to his work**
UST then think about this: Yahweh knows exactly what you are thinking and he understands {what you are doing}! He is the one who keeps you alive and he knows {everything about you}! He will surely make people receive what they deserve for whatever they have done or not done
(הֲלֹא־תֹכֵן לִבּוֹת ׀ הוּא־יָבִין וְנֹצֵר נַפְשְׁךָ הוּא יֵדָע וְהֵשִׁיב לְאָדָם כְּפָעֳלוֹ)

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!]

Support Reference: Rhetorical Question

ULT **does not he, the examiner of hearts, understand, and he, the guard of your life, know, and he, give back**
UST then think about this: Yahweh knows exactly what you are thinking and he understands {what you are doing}! He is the one who keeps you alive and he knows {everything about you}! He will surely make … receive what they deserve
(הֲלֹא־תֹכֵן לִבּוֹת ׀ הוּא־יָבִין וְנֹצֵר נַפְשְׁךָ הוּא יֵדָע וְהֵשִׁיב)

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]

Support Reference: Pronouns — When to Use Them

ULT **the examiner of hearts**
UST Yahweh knows exactly what you are thinking
(תֹּכֵן לִבּוֹת)

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]

Support Reference: Metaphor

ULT **and he, the guard of your life**
UST He is the one who keeps you alive and he
(וְנֹצֵר נַפְשְׁךָ הֽוּא)

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]

Support Reference: Metaphor

ULT **and he, give back to a man**
UST He will surely make people receive what they deserve
(וְהֵשִׁיב לְאָדָם)

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]

Support Reference: Metaphor

ULT **to a man according to his work**
UST people … for whatever they have done or not done
(לְאָדָם כְּפָעֳלוֹ)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we did … know	that you did … know
understand	and he understands {what you are doing}
and … the guard of	He is the one who keeps
know	knows {everything about you}
according to his work	for whatever they have done or not done

Proverbs 24:13

ULT	UST
My son, eat honey because {it is} good and the fresh honey {is} sweet on your palate.	*My child, eat honey because it tastes good, and honey dripping from the comb tastes sweet.*

Note:

24:13–14 is Saying 26 of the 30 “words of the wise ones.”

ULT **My son**
UST My child
(בְּנִי)

See how you translated the same use of **son** in 10:1.

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
My son	My child
honey	honey
{it is} good	it tastes good
and the fresh honey	and honey dripping from the comb

Proverbs 24:14

ULT	UST
Know wisdom {is} thus for your soul; if you find {it}, then there will be a future and your hope will not be cut off.	*Be aware that what is wise is like honey for you. If you become wise, then you will have a {good} future, and what you hope will happen will indeed occur!*

ULT **{is} thus**
UST is like honey
(כֵּן)

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]

Support Reference: Simile

ULT **wisdom**
UST what is wise
(חָכְמָה)

See how you translated the abstract noun **wisdom** in 1:2.

Support Reference: Abstract Nouns

ULT **for your soul**
UST for you
(לְנַפְשֶׁךָ)

See how you translated the same use of **soul** in 2:10.

Support Reference: Synecdoche

ULT **you find {it}**
UST you become wise
(מָצָאתָ)

See how you translated the same use of **find** in 16:20.

Support Reference: Metaphor

ULT **then there will be a future and your hope will not be cut off**
UST then you will have a {good} future, and what you hope will happen will indeed occur
(וְיֵ֣שׁ אַחֲרֵ֑ית וְ֝תִקְוָתְךָ֗ לֹ֣א תִכָּרֵֽת)

See how you translated the same clauses in 23:18.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Know	Be aware that
wisdom	what is wise
for your soul	for you
and your hope	and what you hope … happen will

Proverbs 24:15

ULT	UST
Do not lie in wait {like} a wicked {one} against the abode of the righteous; do not assault his resting place.	*Do not be like wicked people and hide in wait in order to attack the places where righteous people dwell. Do not devastate the places where righteous people rest!*

Note:

24:15–16 is Saying 27 of the 30 “words of the wise ones.”

ULT **Do not lie in wait {like} a wicked {one} against the abode of the righteous**
UST Do not be like wicked people and hide in wait in order to attack the places where righteous people dwell
(אַל־תֶּאֱרֹ֣ב רָ֭שָׁע לְנְוֵ֣ה צַדִּ֑יק)

Here, the writer implies that someone would **lie 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **like} a wicked {one} … the righteous**
UST be like wicked people … righteous people
(רָשָׁע & צַדִּיק)

See how you translated **a wicked one** in 9:9 and **the righteous** in 10:3.

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
like} a wicked {one}	be like wicked people
the righteous	righteous people

Proverbs 24:16

ULT	UST
For seven {times} a righteous {one} falls and rises up, but the wicked stumble into calamity.	*{Do not do so} because righteous people can recover many times when disastrous things happen to them, but disastrous things will destroy wicked people.*

ULT **seven {times}**
UST many times
(שֶׁבַע)

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]

Support Reference: Metaphor

ULT **a righteous {one}**
UST righteous people
(צַדִּיק)

See how you translated **a righteous one** in 9:9.

Support Reference: Generic Noun Phrases

ULT **falls and rises up**
UST can recover … when disastrous things happen to them
(יִפֹּל & וָקָם)

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]

Support Reference: Metaphor

> ULT **stumble into calamity**
> UST disastrous things will destroy
> (יִכָּשְׁלוּ בְרָעָה)

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]

Support Reference: Metaphor

> ULT **into calamity**
> UST disastrous things
> (בְרָעָה)

See how you translated the abstract noun **calamity** in 1:26.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a righteous {one}	righteous people
but the wicked	but … wicked people
stumble	will destroy
into calamity	disastrous things

Proverbs 24:17

ULT	UST
When your enemy falls, do not be glad, and when he stumbles, do not let your heart rejoice,	*Do not be happy when something disastrous happens to your adversaries. Indeed, do not rejoice when that happens!*

Note:

24:17–18 is Saying 28 of the 30 “words of the wise ones.”

ULT **When your enemy falls, do not be glad, and when he stumbles, do not let your heart rejoice**
UST Do not be happy when something disastrous happens to your adversaries. Indeed, do not rejoice when that happens
(בִּנְפֹּ֤ל אויביך אַל־תִּשְׂמָ֨ח וּבְכָשְׁלֹ֗ו אַל־יָ֫גֶל לִבֶּֽךָ׃)

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]

Support Reference: Parallelism

ULT **When your enemy falls … and when he stumbles**
UST when something disastrous happens to your adversaries. Indeed … when that happens
(בִּנְפֹּ֤ל אויביך & וּבְכָשְׁלֹ֗ו)

Here, **falls** and **stumbles** both refer to experiencing disaster. See how you translated the same use of **falls** and “stumble” in the previous verse.

Support Reference: Metaphor

ULT **your heart**
UST do … rejoice
(לִבֶּֽךָ׃)

Here, the **heart** represents where a person’s thoughts and feelings exist. You may have a comparable expression in your language, or you could state the meaning plainly. See how you translated the same use of **heart** in 14:10. Alternate translation: [your spirit]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your enemy	to your adversaries
do … be glad	Do … be happy
and when he stumbles	Indeed … when that happens
do … let … rejoice	do … rejoice

Proverbs 24:18

ULT	UST
lest Yahweh see, and {it be} evil in his eyes, and he turn away his nose from upon him.	*If you do, then Yahweh will notice and disapprove, so that he stops being angry with your enemies.*

ULT **lest Yahweh see, and {it be} evil in his eyes, and he turn away his nose from upon him**
UST If you do, then Yahweh will notice and disapprove, so that he stops being angry with your enemies
(פֶּן־יִרְאֶה יְהוָה וְרַע בְּעֵינָיו וְהֵשִׁיב מֵעָלָיו אַפּוֹ)

Here, **lest** indicates that what follows is what the writer does not want to happen, but it would happen if someone does not obey the instruction of verse 17. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of the instruction. Alternate translation: [otherwise, Yahweh will see, and it will be evil in his eyes, and he may turn away his nose from upon him]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **Yahweh see**
UST Yahweh will notice
(יִרְאֶה יְהוָה)

Here, **see** refers to perceiving something. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [Yahweh perceive]

Support Reference: Metaphor

ULT **and {it be} evil in his eyes**
UST and disapprove
(וְרַע בְּעֵינָיו)

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]

Support Reference: Idiom

> ULT **and he turn away**
> UST so that he stops being angry with your enemies
> (וְהֵשִׁיב)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **and he turn away his nose from upon him**
> UST so that he stops being angry with your enemies
> (וְהֵשִׁיב מֵעָלָיו אַפּוֹ)

Here, **nose** refers to anger, as in 15:1. It also implies the punishment that Yahweh does to those with whom he is angry. Alternate translation: [and he ceases from being angry with him] or [and he ceases punishing him]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
and {it be} evil	and disapprove

Proverbs 24:19

ULT	UST
Do not make yourself hot because of evildoers; do not envy wicked ones.	*Do not worry about people who do what is evil. Do not be envious of wicked people.*

Note:

24:19–20 is Saying 29 of the 30 “words of the wise ones.”

ULT **Do not make yourself hot**
UST Do not worry
(אַל־תִּתְחַר)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
because of evildoers	about people who do what is evil
do … envy	Do … be envious
wicked ones	of wicked people

Proverbs 24:20

ULT	UST
For a future is not for an evil {one}, the lamp of the wicked will be extinguished.	*{Do not do so} because evil people will not have {good} futures, {but} wicked people {will merely die} like an oil lamp that stops burning {oil}.*

ULT **For**
UST {Do not do so} because
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **a future**
UST {good} futures
(אַחֲרִית)

Here, the writer refers to **a future** that is good. See how you translated the same use of **future** in 23:18.

Support Reference: Assumed Knowledge and Implicit Information

ULT **for an evil {one}**
UST evil people
(לְרָע)

See how you translated **an evil one** in 17:11.

Support Reference: Generic Noun Phrases

ULT **the lamp of the wicked will be extinguished**
UST but} wicked people {will merely die} like an oil lamp that stops burning {oil}
(נֵר רְשָׁעִים יִדְעָךְ)

See how you translated the same clause in 13:9.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for an evil {one}	evil people

ULT	UST
the lamp of	but … like an oil lamp that stops burning {oil}
the wicked	wicked people

Proverbs 24:21

ULT	UST
My son, fear Yahweh and the king; do not associate with ones who change.	*My child, reverently fear Yahweh and kings. Avoid people who rebel {against either Yahweh or the king},*

Note:

24:21–22 is Saying 30 of the 30 “words of the wise ones.”

ULT **My son**
UST My child
(בְּנִי)

See how you translated the same use of **son** in 1:8.

Support Reference: When Masculine Words Include Women

ULT **and the king**
UST and kings
(וְמַלְכָּ֑ה)

See how you translated **the king** in 16:15.

Support Reference: Generic Noun Phrases

ULT **ones who change**
UST people who rebel {against either Yahweh or the king}
(שׁוֹנִ֖ים)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
My son	My child
fear	reverently fear
Yahweh	Yahweh
and the king	and kings

Proverbs 24:22

ULT	UST
For suddenly their calamity will arise, and who {is} knowing the destruction of the two of them?	*because disastrous things will happen quickly to those people, and no one knows how terribly both Yahweh and kings can destroy {others}!*

ULT **their calamity**
UST disastrous things … to those people
(אֵידָם)

See how you translated the abstract nouns **calamity** in 1:26.

Support Reference: Abstract Nouns

ULT **will arise**
UST will happen
(יָקוּם)

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]

Support Reference: Metaphor

ULT **and who {is} knowing the destruction of the two of them**
UST and no one knows how terribly both Yahweh and kings can destroy {others}
(וּפִיד שְׁנֵיהֶם מִי יוֹדֵעַ)

The writer is using the question form to emphasize 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 will be from the two of them!]

Support Reference: Rhetorical Question

ULT and … the destruction of the two of them
UST and no one knows how terribly both Yahweh and kings can destroy {others}
(וּפִיד שְׁנֵיהֶם)

the writer is using the possessive form to describe a **destruction** that is brought about by **the two of them**. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [how destructive the two of them can be]

Support Reference: Possession

ULT the two of them
UST and no one knows how terribly both Yahweh and kings can destroy {others}
(שְׁנֵיהֶם)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
their calamity	disastrous things … to those people
and … the destruction of	and no one knows how terribly both Yahweh and kings can destroy {others}
{is} knowing	and no one knows how terribly both Yahweh and kings can destroy {others}

Proverbs 24:23

ULT	UST
These also {are} of the wise ones: Recognizing faces in judgment {is} not good.	*Here are more things that wise people have said: It is very evil to favor someone when you judge.*

ULT These also {are} of the wise ones
UST Here are more things that wise people have said
(גַּם־אֵ֣לֶּה לַחֲכָמִ֑ים)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT Recognizing faces
UST to favor someone
(הַכֵּר־פָּנִ֥ים)

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: [Giving pride of place to certain people] or [Being partial to certain people]

Support Reference: Idiom

ULT in judgment
UST when you judge
(בְּמִשְׁפָּ֖ט)

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]

Support Reference: Abstract Nouns

> ULT **{is} not good**
> UST It is very evil
> (בַּל־טֽוֹב)

See how you translated the same use of **not good** in 16:29.

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{are} of the wise ones	things that wise people have said
in judgment	when you judge
is … good	It is very evil

Proverbs 24:24

ULT	UST
One saying to a wicked {one}, "You {are} righteous," peoples will curse him, nations will denounce him.	*If anyone declares that a guilty person is innocent, many people will curse him and whole people groups will hate him.*

ULT One saying to a wicked {one} … will curse him … will denounce him
UST If anyone declares that a guilty person … will curse him and … will hate him
(אֹמֵר ׀ לָרָשָׁע֮ & יִקְּבֻהוּ & יִזְעֲמוּהוּ)

One who says, **the wicked one**, and **him** refer to types of people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any person who says to any wicked person … will curse that person … will denounce that person]

Support Reference: Generic Noun Phrases

ULT One saying to a wicked {one}, "You {are} righteous
UST If anyone declares that a guilty person is innocent
(אֹמֵר ׀ לָרָשָׁע֮ צַדִּיק אָתָּה)

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: [One who says to a wicked one that he is righteous]

Support Reference: Direct and Indirect Quotations

ULT to a wicked {one} … {are} righteous
UST a guilty person is innocent
(לָרָשָׁע֮ צַדִּיק)

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.

Support Reference: Metonymy

ULT peoples
UST many people
(עַמִּים)

See how you translated the same use of **peoples** in 14:34.

Support Reference: Collective Nouns

ULT **nations**
UST whole people groups
(לְאֻמִּ֑ים)

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: [entire nations of people]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to a wicked {one}	a guilty person
{are} righteous	is innocent
will curse him	will curse him
nations	whole people groups

Proverbs 24:25

ULT	UST
But for the rebukers it will be pleasant, and over them will come a blessing of goodness.	*However, people who condemn {guilty people} will prosper, and Yahweh will bless them well.*

ULT But for the rebukers
UST However, people who condemn {guilty people}
(וְלַמּוֹכִיחִים)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT it will be pleasant
UST will prosper
(יִנָּעֵם)

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]

Support Reference: Pronouns — When to Use Them

ULT and over them will come a blessing of goodness
UST and Yahweh will bless them well
(וְעֲלֵיהֶם תָּבוֹא בִּרְכַּת־טוֹב)

Here, the writer refers to people experiencing a **blessing** as if it were a large covering that 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]

Support Reference: Metaphor

ULT a blessing of goodness
UST Yahweh will bless … well
(בִּרְכַּת־טוֹב)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
But for the rebukers	However, people who condemn {guilty people}
it will be pleasant	will prosper
a blessing of	Yahweh will bless
goodness	well

Proverbs 24:26

ULT	UST
He kisses lips who returns straightforward words.	*People who answer honestly show that they are true friends.*

ULT He kisses lips
UST show that they are true friends
(שְׂפָתַיִם יִשָּׁק)

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]

Support Reference: Symbolic Action

ULT who returns straightforward words
UST People who answer honestly
(מֵשִׁיב דְּבָרִים נְכֹחִים)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
He kisses	show that they are true friends

Proverbs 24:27

ULT	UST
Prepare your work in the outdoors, and make it ready for yourself in the field, and after, you will build your house.	*Do the work you must do outside and prepare your fields before you build your house.*

ULT Prepare your work in the outdoors, and make it ready for yourself in the field
UST Do the work you must do outside and prepare your fields
(הָכֵ֣ן בַּח֣וּץ ׀ מְלַאכְתֶּ֗ךָ וְעִתְּדָ֥הּ בַּשָּׂדֶ֑ה וְ֝)

The implication in this verse is that the primary work of men is 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT and after, you will build
UST before you build
(אַחַ֥ר וּבָנִ֗יתָ)

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 only after, build]

Support Reference: Statements — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your work	the work you must do
your house	your house

Proverbs 24:28

ULT	UST
Do not be a witness without cause against your neighbor. And would you deceive with your lips?	*Do not testify against someone if you do not have a good reason {to do so}, and do not try to deceive people by what you say.*

ULT And would you deceive with your lips
UST and do not try to deceive people by what you say
(וַתְּפַתֵּ֥ית בִּשְׂפָתֶֽיךָ׃)

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!]

Support Reference: Rhetorical Question

ULT with your lips
UST by what you say
(בִּשְׂפָתֶֽיךָ׃)

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: [through the things you say]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a witness	Do … testify
against your neighbor	against someone … you
And would you deceive	and do not try to deceive people

Proverbs 24:29

ULT	UST
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."	*Do not say, "I will do to him that same {bad} thing that he did to me; I will pay him back for what he did to me!"*

ULT 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
UST Do not say, "I will do to him that same {bad} thing that he did to me; I will pay him back for what he did to me
(אַל־תֹּאמַר כַּאֲשֶׁר עָשָׂה־לִי כֵּן אֶעֱשֶׂה־לּוֹ אָשִׁיב לָאִישׁ כְּפָעֳלוֹ)

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]

Support Reference: Direct and Indirect Quotations

ULT he did … to him … to the man according to his deed
UST to him … that he did … him … for what he did to me
(עָשָׂה & לּוֹ & לָאִישׁ כְּפָעֳלוֹ)

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, you could use phrases that make this clear in your language. Alternate translation: [a person did … to that person … to that person according to that person's deed]

Support Reference: When Masculine Words Include Women

ULT he did … I will do … according to his deed
UST I will do … that he did … for what he did to me
(עָשָׂה & אֶעֱשֶׂה & כְּפָעֳלוֹ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I will return	I will pay … back

Proverbs 24:30

ULT	UST
I passed over the field of a lazy man and over the vineyard of a man lacking of heart.	*I walked by the land of a lazy person and past the vineyard of someone who does not think wisely.*

ULT **I passed over the field of a lazy man and over the vineyard of a man lacking of heart**
UST I walked by the land of a lazy person and past the vineyard of someone who does not think wisely
(עַל־שְׂדֵה אִישׁ־עָצֵל עָבָרְתִּי וְעַל־כֶּרֶם אָדָם חֲסַר־לֵבָב)

Verses 24:30–24:34 are one long proverb that warns against being lazy.

ULT **a man lacking of heart**
UST someone who does not think wisely
(אָדָם חֲסַר־לֵבָב)

See how you translated this phrase in 17:18.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the vineyard of	the vineyard of

Proverbs 24:31

ULT	UST
And behold, all of it went up {with} thorns, its face was covered {with} weeds, and the wall of its stones was torn down.	*And I saw that thistles and weeds were everywhere in that field and vineyard. Even the stone wall surrounding them had fallen down.*

ULT **And behold**
UST And I saw
(וְהִנֵּה)

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.

Support Reference: Metaphor

ULT **all of it went up {with} thorns**
UST that thistles and weeds were everywhere in that field and vineyard
(עָלָה כֻלּוֹ ׀ קִמְשֹׂנִים)

SPEAKER is using **all of it went up** as a common expression of his culture to mean "it was all overgrown." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [all of it was overgrown with thorns] or [thorns had grown up everywhere]

Support Reference: Idiom

ULT **all of it … its face**
UST that thistles and weeds were everywhere in that field and vineyard
(כֻּלּוֹ & פָּנָיו)

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]

Support Reference: Pronouns — When to Use Them

> ULT **its face was covered {with} weeds**
> UST that thistles and weeds were everywhere in that field and vineyard
> (כָּסּוּ פָּנָיו חֲרֻלִּים)

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]

Support Reference: Active or Passive

> ULT **its face**
> UST that thistles and weeds were everywhere in that field and vineyard
> (פָּנָיו)

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]

Support Reference: Metonymy

> ULT **and the wall of its stones**
> UST Even the stone wall surrounding them
> (וְגֶדֶר אֲבָנָיו)

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]

Support Reference: Possession

> ULT **was torn down**
> UST had fallen down
> (נָהֲרָסָה)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{with} thorns	that thistles and weeds were everywhere in that field and vineyard
its stones	Even the stone wall surrounding them

Proverbs 24:32

ULT	UST
And I myself looked, I set my heart, I saw, I received instruction:	*When I saw {that}, I considered carefully {what I was seeing}. When I observed {that}, I learned {this}:*

ULT And I myself looked … I saw
UST When I saw {that} … When I observed {that}
(וְאֶחֱזֶה אֲנֹכִי & רָאִיתִי)

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]

Support Reference: Ellipsis

ULT And I myself looked
UST When I saw {that}
(וְאֶחֱזֶה אֲנֹכִי)

Here, the writer uses the word **myself** to emphasize the significance of his observations about the lazy person's land. Use a way that is natural in your language to indicate this significance. Alternate translation: [And I looked with my own eyes]

Support Reference: Reflexive Pronouns

ULT I set my heart
UST I considered carefully {what I was seeing}
(אָשִׁית לִבִּי)

See how you translated the same use of "set your heart" in 22:17.

Support Reference: Idiom

ULT I received instruction
UST I learned {this}
(לָקַחְתִּי מוּסָר)

See how you translated the same use of **instruction** in 1:3.

Support Reference: Abstract Nouns

> **ULT I received instruction**
> **UST** I learned {this}
> (לָקָחְתִּי מוּסָר)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I received	I learned {this}
instruction	I learned {this}

Proverbs 24:33

ULT	UST
A little sleep, a little slumber, a little folding of the hands to lie down,	*{If you say to yourself,} "Let me sleep just a little more! Let me lay my hands {across my chest} in order to rest comfortably for a little while longer!"*

> ULT **A little sleep, a little slumber, a little folding of the hands to lie down**
> UST { … If you say to yourself,} "Let me sleep just a little more! Let me lay my hands {across my chest} in order to rest comfortably for a little while longer
> (מְעַ֣ט שֵׁנוֹת מְעַ֣ט תְּנוּמ֑וֹת מְעַ֔ט ׀ חִבֻּ֖ק יָדַ֣יִם לִשְׁכָּֽב)

See how you translated the same clauses in 6:10.

Support Reference: Ellipsis

Proverbs 24:34

ULT	UST
and your poverty will come {like} one who walks around, and your needs like a man of shield.	*Then {the result of being so lazy will be that} you will become poor and needy just as surely as if a thief has robbed you.*

ULT and your poverty will come {like} one who walks around, and your needs like a man of shield

UST Then {the result of being so lazy will be that} you will become poor and needy just as surely as if a thief has robbed you

(וּבָא־מִתְהַלֵּךְ רֵישֶׁךָ וּמַחְסֹרֶיךָ כְּאִישׁ מָגֵן)

See how you translated the almost identical clauses in 6:11.

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
shield	just as surely as if a thief has robbed you

Proverbs 25

Proverbs 25 Chapter Introduction

Structure and Formatting

1. 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)

Metaphors

Solomon uses many different metaphors in this chapter to warn his readers against acting unwisely. (See: Metaphor)

Proverbs 25:1

ULT	UST
These also {are} proverbs of Solomon, which the men of Hezekiah, king of Judah, copied.	*Here are more wise sayings said by Solomon that the scribes who served Hezekiah, the king of Judah, copied {from a scroll that Solomon had written}:*

ULT These also {are} proverbs of Solomon
UST Here are more wise sayings said by Solomon
(גַּם־אֵ֖לֶּה מִשְׁלֵ֣י שְׁלֹמֹ֑ה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT {are} proverbs of Solomon
UST wise sayings said by Solomon
(מִשְׁלֵ֣י שְׁלֹמֹ֑ה)

See how you translated **proverbs of Solomon** in 1:1.

Support Reference: Possession

ULT the men of Hezekiah
UST the scribes who served Hezekiah
(אַנְשֵׁ֥י ׀ חִזְקִיָּ֖ה)

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]

Support Reference: Possession

ULT copied
UST copied {from a scroll that Solomon had written}
(הֶֽעְתִּ֔יקוּ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{are} proverbs of	wise sayings
Solomon	said by Solomon
Hezekiah	Hezekiah
king of	the king of
Judah	Judah

Proverbs 25:2

ULT	UST
The glory of God {is} to hide a matter, but the glory of kings {is} to search out a matter.	*God shows how glorious he is when he makes something that is difficult for people to understand. But kings show how glorious they are when they explain something {that is difficult for people to understand}.*

ULT **The glory of … but the glory of**
UST shows how glorious he is … But … show how glorious they are
(כְּבַד & וּכְבַד)

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]

Support Reference: Abstract Nouns

ULT **{is} to hide a matter**
UST when he makes something that is difficult for people to understand
(הַסְתֵּר דָּבָר)

Here Solomon speaks of God making **a matter** that is 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]

Support Reference: Metaphor

ULT **a matter … a matter**
UST something … something
(דָּבָר & דָּבָר)

The word **matter** represents matters in general, not one particular **matter**. If it would be helpful, you could use a more natural expression in your language. Alternate translation: [any matter … that matter]

Support Reference: Generic Noun Phrases

ULT **{is} to search out a matter**
UST when they explain something {that is difficult for people to understand}
(חֲקֹר דָּבָר)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The glory of	shows how glorious he is
God	God
but the glory of	But … show how glorious they are
kings	kings
{is} to search out	when they explain … that is difficult for people to understand

Proverbs 25:3

ULT	UST
Heavens for height and earth for depth, and the heart of kings is not searchable.	*As people cannot fully understand how high the sky is or how deep the earth is, so they cannot fully understand what kings think.*

ULT Heavens for height and earth for depth
UST As people cannot fully understand how high the sky is or how deep the earth is
(שָׁמַיִם לָרוּם וָאֶרֶץ לָעֹמֶק)

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]

Support Reference: Ellipsis

ULT for height … for depth
UST how high … how deep
(לָרוּם & לָעֹמֶק)

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]

Support Reference: Abstract Nouns

ULT and the heart of kings
UST so … what kings think
(וְלֵב מְלָכִים)

Here, **and** introduces a comparison between what follows and what he said in the previous clause. Solomon is saying that **the heart of kings** cannot be fully known, just like the extent of the **Heavens** and **earth** cannot be fully known. If it would be helpful in your language, you could state that explicitly. Alternate translation: [in the same way the heart of kings]

Support Reference: Simile

ULT **and the heart of kings is not searchable**
UST so they cannot fully understand what kings think
(וְלֵב֥ מְלָכִ֖ים אֵ֣ין חֵֽקֶר)

The word **heart** represents the hearts of kings in general, not one particular king's **heart**. If it would be helpful, you could use a more natural expression in your language. Alternate translation: [and the hearts of kings are not searchable]

Support Reference: Generic Noun Phrases

ULT **and the heart of**
UST so … what … think
(וְלֵ֥ב)

See how you translated the same use of "hearts" in 15:11.

Support Reference: Metonymy

ULT **is not searchable**
UST they cannot fully understand
(אֵ֣ין חֵֽקֶר)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Heavens	As people cannot fully understand … the sky is
and earth	or … the earth is
kings	kings

Proverbs 25:4

ULT	UST
Remove dross from silver and a vessel comes out for the refiner.	*People who make things from metal must remove impurities from silver before they can make {that silver into} something useful.*

ULT **dross**
UST impurities
(סִיגִים)

The word **dross** refers to material in metal that people do not want, so **the refiner** removes the impurities 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]

Support Reference: Translate Unknowns

ULT **and a vessel comes out**
UST before they can make {that silver into} something useful
(וְיֵצֵא כֶּלִי)

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 to introduce the next event in a story. Alternate translation: [before a vessel comes out] or [so then a vessel can come out]

Support Reference: Connect — Sequential Time Relationship

ULT **and a vessel comes out for the refiner**
UST People who make things from metal … before they can make {that silver into} something useful
(וְיֵצֵא לַצֹּרֵף כֶּלִי)

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]

Support Reference: Metaphor

> ULT **for the refiner**
> UST People who make things from metal
> (לַצּוֹרֵף)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from silver	from silver

Proverbs 25:5

ULT	UST
Remove a wicked one to the face of the king, and his throne will be established by righteousness.	*{In the same way,} people must remove wicked advisers from the presence of kings so that they can rule securely by being righteous.*

ULT **Remove**
UST {In the same way,} people must remove
(הָגְוֹ)

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 by righteousness**. If it would be helpful in your language, you could state that explicitly. Alternate translation: [Similarly, remove] or [So also remove]

Support Reference: Simile

ULT **a wicked one … the king … his throne**
UST wicked advisers … kings so that they can rule
(רָשָׁע & מֶלֶךְ & כִּסְאוֹ)

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.

Support Reference: Generic Noun Phrases

ULT **to the face of**
UST from the presence of
(לִפְנֵי)

See how you translated the same use of this phrase in 14:19.

Support Reference: Metonymy

ULT **and his throne will be established by righteousness**
UST so that they can rule securely by being righteous
(וְיִכּוֹן בַּצֶּדֶק כִּסְאוֹ)

See how you translated the similar phrase "by righteousness is a throne established" in 16:12.

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a wicked one	wicked advisers
the king	kings
his throne	so that they can rule
and … will be established	securely
by righteousness	by being righteous

Proverbs 25:6

ULT	UST
Do not honor yourself to the face of the king, and in the place of the great ones do not stand.	*Do not promote yourself in front of kings, and do not pretend to be great.*

ULT Do not honor yourself to the face of the king, and in the place of the great ones do not stand

UST Do not promote yourself in front of kings, and do not pretend to be great

(אַל־תִּתְהַדַּר לִפְנֵי־מֶלֶךְ וּבִמְקוֹם גְּדֹלִים אַל־תַּעֲמֹד)

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.

Support Reference: Parallelism

ULT to the face of the king

UST in front of kings

(לִפְנֵי־מֶלֶךְ)

See how you translated this phrase in the previous verse.

Support Reference: Metonymy

ULT and in the place of the great ones do not stand

UST and do not pretend to be great

(וּבִמְקוֹם גְּדֹלִים אַל־תַּעֲמֹד)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do … honor yourself	Do … promote yourself
the king	kings

Proverbs 25:7

ULT	UST
For, better to say to you, “Come up here,” than to humiliate you to the face of a noble, whom your eyes have seen.	*{Do not do so} because it is better if someone invites you to sit in a place that is closer {to the king}, than for someone to embarrass you in front of a royal official whom you have seen {by telling you to sit farther away from the king}.*

ULT **better to say to you**
UST it is better if someone invites you
(טֹוב אֲמָר־לְךָ)

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] or [it is better for the king to say to you]

Support Reference: Ellipsis

ULT **to you, “Come up here**
UST you to sit in a place that is closer {to the king}
(לְךָ עֲלֵה הֵנָּה)

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]

Support Reference: Direct and Indirect Quotations

ULT **Come up here**
UST to sit in a place that is closer {to the king}
(עֲלֵה הֵנָּה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **than to humiliate you**
UST than for someone to embarrass you … by telling you to sit farther away from the king
(מֵהַשְׁפִּילְךָ)

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]

Support Reference: Ellipsis

ULT **than to humiliate you**
UST than for someone to embarrass you … by telling you to sit farther away from the king
(מֵהַשְׁפִּילְךָ)

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 take a lower place]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the face of**
UST in front of
(לִפְנֵי)

See how you translated this phrase in the previous verse.

Support Reference: Metaphor

ULT **whom your eyes have seen**
UST whom you have seen
(אֲשֶׁר רָאִוּ עֵינֶיךָ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **your eyes**
> UST you
> (עֵינֶיךָ)

Here, **eyes** represents the ability of a person to see. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly, as in the UST. See how you translated the same use of **eyes** in 23:26.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
better	it is better
than to humiliate you	than for someone to embarrass you … by telling you to sit farther away from the king
a noble	a royal official

Proverbs 25:8

ULT	UST
Do not go out hastily to dispute, or else what will you do in its end when your neighbor humiliates you?	*Do not plead your case too quickly against someone you know. If you do, then you will not know what to do when that person {wins the case and} embarrasses you!*

ULT **to dispute**
UST your case
(לָרֹ֣ב)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **what will you do in its end when your neighbor humiliates you**
UST you will not know what to do when that person {wins the case and} embarrasses you
(מַה־תַּעֲשֶׂה בְּאַחֲרִיתָהּ בְּהַכְלִ֥ים אֹתְךָ֖ רֵעֶֽךָ)

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!]

Support Reference: Rhetorical Question

ULT **when your neighbor humiliates you**
UST you will not know what to do when that person {wins the case and} embarrasses you
(בְּהַכְלִ֥ים אֹתְךָ֖ רֵעֶֽךָ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to dispute	your case
your neighbor	

ULT	UST
	you will not know what to do when that person {wins the case and} embarrasses you
when … humiliates	you will not know what to do when that person {wins the case and} embarrasses you

Proverbs 25:9

ULT	UST
Dispute your dispute {with} your neighbor and the secret of another do not uncover,	*If you do indeed plead your case against someone you know, {settle it between yourselves and} do not tell {others} any secret about that person.*

ULT **Dispute your dispute**
UST If you do indeed plead your case
(רָֽיבְךָ֣ רִ֭יב)

Here, **Dispute your dispute** is an emphatic construction that uses a verb and its object that both 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.

Support Reference: Poetry

ULT **Dispute your dispute**
UST If you do indeed plead your case
(רָֽיבְךָ֣ רִ֭יב)

Dispute is an imperative, but it introduces a conditional situation. Use a form in your language that communicates this, such as in the UST.

Support Reference: Imperatives — Other Uses

ULT **and the secret of another do not uncover**
UST {settle it between yourselves and} do not tell {others} any secret about that person
(וְסֹ֣וד אַ֭חֵר אַל־תְּגַלֶּ֑ה)

See how you translated the similar phrase “uncovering a secret” in 11:13.

Support Reference: Metaphor

ULT **and the secret of another do not uncover**
UST {settle it between yourselves and} do not tell {others} any secret about that person
(וְסֹוד אַחֵר אַל־תְּגַלֶּה)

Here, **another** could refer to: (1) **your neighbor**. Alternate translation: [and the secret of that neighbor]; (2) someone other than **your neighbor**, which would indicate telling someone else's **secret** to win the **dispute** against one's **neighbor**. Alternate translation: [and the secret of another person]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Dispute	If you do indeed plead
your dispute	your case
your neighbor	someone you know

Proverbs 25:10

ULT	UST
lest one who hears shame you, and the rumor {of} you not turn back.	*If you do {tell a secret}, then the people who hear you may shame you {for it}, and people will speak badly about you from then on.*

ULT **lest**
UST If you do {tell a secret}, then
(פֶּן)

Here, **lest** indicates that what follows would be an undesirable outcome of doing what Solomon prohibited in the previous verse. See how you translated the same use of **lest** in 24:18.

Support Reference: Connect — Goal (Purpose) Relationship

ULT **one who hears**
UST the people who hear you
(שֹׁמֵעַ)

Here, **one who hears** represents a type of person in general, not one particular person. If it would be helpful, you could use a more natural expression in your language. Alternate translation: [anyone hears]

Support Reference: Generic Noun Phrases

ULT **and the rumor {of} you**
UST and people will speak badly about you
(וְדִבָּתְךָ)

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]

Support Reference: Abstract Nouns

ULT **not turn back**
UST from then on
(לֹ֣א תָשׁ֑וּב)

Here Solomon speaks of a **rumor**, meaning the news that a secret has been betrayed, as if it were a person who continues to travel. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [spreads continually]

Support Reference: Personification

ULT **not turn back**
UST from then on
(לֹ֣א תָשׁ֑וּב)

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]

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
shame you	may shame you {for it}

Proverbs 25:11

ULT	UST
Apples of gold in sculptures of silver {is} a word spoken according to its circumstance.	*When someone says something that is very appropriate to a situation, it is {as delightful as seeing} golden apples in a setting of silver.*

ULT { … Apples of gold in sculptures of silver is} a word spoken according to its circumstance

UST When someone says something that is very appropriate to a situation, it is {as delightful as seeing} golden apples in a setting of silver

(תַּפּוּחֵי זָהָב בְּמַשְׂכִּיּוֹת כָּסֶף דָּבָר דָּבֻר עַל־אָפְנָיו)

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]

Support Reference: Information Structure

ULT Apples of gold in sculptures of silver

UST it is {as delightful as seeing} golden apples in a setting of silver

(תַּפּוּחֵי זָהָב בְּמַשְׂכִּיּוֹת כָּסֶף)

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]

Support Reference: Metaphor

ULT Apples of gold in sculptures of silver

UST it is {as delightful as seeing} golden apples in a setting of silver

(תַּפּוּחֵי זָהָב בְּמַשְׂכִּיּוֹת כָּסֶף)

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]

Support Reference: Possession

ULT **in sculptures of silver**
UST in a setting of silver
(בְּמַשְׂכִּיּוֹת כָּסֶף)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{is} a word**
UST something
(דָּבָר)

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]

Support Reference: Metonymy

ULT **spoken**
UST When someone says
(דְּבֻרָה)

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]

Support Reference: Active or Passive

ULT **according to its circumstance**
UST that is very appropriate to a situation
(עַל־אָפְנָיו)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gold	golden
silver	silver

Proverbs 25:12

ULT	UST
A ring of gold and jewelry of fine gold {is} a wise rebuke to a listening ear.	*When a wise person rebukes someone who is willing to listen, it is {as valuable as} a gold ring or jewelry made from the best gold.*

ULT **{ … A ring of gold and jewelry of fine gold is} a wise rebuke to a listening ear**
UST When a wise person rebukes someone who is willing to listen, it is {as valuable as} a gold ring or jewelry made from the best gold
(נֶזֶם זָהָב וַחֲלִי־כֶתֶם מוֹכִיחַ חָכָם עַל־אׇזֶן שֹׁמַעַת)

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]

Support Reference: Information Structure

ULT **A ring of gold and jewelry of fine gold**
UST it is {as valuable as} a gold ring or jewelry made from the best gold
(נֶזֶם זָהָב וַחֲלִי־כֶתֶם)

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]

Support Reference: Metaphor

ULT **A ring of gold and jewelry of fine gold**
UST it is {as valuable as} a gold ring or jewelry made from the best gold
(נֶזֶם זָהָב וַחֲלִי־כֶתֶם)

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]

Support Reference: Possession

ULT **{is} a wise rebuke to**
UST When a wise person rebukes someone who is willing to listen
(מוֹכִ֣יחַ חָכָ֔ם עַ֖ל)

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 someone wisely corrects]

Support Reference: Abstract Nouns

ULT **a listening ear**
UST someone who is willing to listen
(אֹ֥זֶן שֹׁמַ֖עַת)

Here, **a listening ear** refers to someone who not only hears the rebuke, but accepts it. If it would be helpful in your language, you could state the meaning plainly. See how you translated the same use of **ear** in 18:15. Alternate translation: [someone who accepts it]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gold	gold
fine gold	the best gold
wise	a wise person
{is} a … rebuke	When … rebukes

Proverbs 25:13

ULT	UST
Like the coolness of snow in the day of harvest {is} a faithful envoy for his senders, and he brings back the life of his masters.	*Reliable messengers are {as refreshing} to those who send them as cold snow would be {refreshing} during the {summer} harvest time; they refresh the people whom they serve.*

ULT Like the coolness of snow in the day of harvest
UST cold snow would be {refreshing} during the {summer} harvest time
(כְּצִנַּת־שֶׁלֶג ׀ בְּיוֹם קָצִיר)

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]

Support Reference: Simile

ULT in the day of harvest
UST during the {summer} harvest time
(בְּיוֹם קָצִיר)

Here, **day** refers to a period of time when something happens. It does not refer to a single 24-hour length of time. This probably refers to the time of the wheat and barley harvest in May-June, when the weather is hot and snow very unlikely, which is why it would be welcome and refreshing. See how you translated the same use of **day** in 21:31.

Support Reference: Metonymy

ULT { … is} a faithful envoy for his senders, and he brings back the life of his masters
UST Reliable messengers are {as refreshing} to those who send them as … they refresh the people whom they serve
(צִיר נֶאֱמָן לְשֹׁלְחָיו וְנֶפֶשׁ אֲדֹנָיו יָשִׁיב)

Here, **a faithful envoy**, **his**, and **he** refer to a type of person in general, not a specific person. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [is any faithful envoy for that person's senders, and that brings back the life of that person's masters]

Support Reference: Generic Noun Phrases

ULT **and he brings back the life of his masters**
UST they refresh the people whom they serve
(וְנֶפֶשׁ אֲדֹנָיו יָשִׁיב)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
snow	snow
in the day of	during the {summer} … time
harvest	harvest
faithful	Reliable
{is} a … envoy	messengers
he brings back	they refresh the people whom they serve
his masters	they refresh the people whom they serve

Proverbs 25:14

ULT	UST
Clouds and wind but without rain {is} the man who boasts in a gift of falsehood.	*People who brag about giving something but then do not give it are as disappointing as clouds and wind that do not bring rain.*

ULT **{ … Clouds and wind but without rain is} the man who boasts in a gift of falsehood**
UST People who brag about giving something but then do not give it are as disappointing as clouds and wind that do not bring rain
(נְשִׂיאִים֙ וְרוּחַ֔ וְגֶ֖שֶׁם אָ֑יִן אִ֥ישׁ מִתְהַלֵּ֖ל בְּמַתַּת־שָֽׁקֶר)

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]

Support Reference: Information Structure

ULT **Clouds and wind but without rain**
UST are as disappointing as clouds and wind that do not bring rain
(נְשִׂיאִים֙ וְרוּחַ֔ וְגֶ֖שֶׁם אָ֑יִן)

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 no rain]

Support Reference: Metaphor

ULT **{is} the man**
UST People
(אִ֥ישׁ)

The word **man** represents people in general, not one particular **man**. If it would be helpful, you could use a more natural expression in your language. Alternate translation: [is any person]

Support Reference: Generic Noun Phrases

> ULT **in a gift of falsehood**
> UST about giving something but then do not give it
> (בְּמַתַּת־שָׁקֶר)

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 that he falsely promises to give]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
who boasts	who brag
falsehood	but then do not give it

Proverbs 25:15

ULT	UST
By length of nostrils a commander may be persuaded, and a soft tongue can break a bone.	*People can persuade leaders by being patient, and by speaking gently people can convince those who oppose them {to agree with them}.*

ULT **By length of nostrils**
UST by being patient
(בְּאֹ֣רֶךְ אַפַּ֣יִם)

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 keeping a cool head] or [By not getting angry quickly]

Support Reference: Idiom

ULT **a commander may be persuaded**
UST People can persuade leaders
(יְפֻתֶּה קָצִ֑ין)

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]

Support Reference: Active or Passive

ULT **a commander … and a soft tongue can break a bone**
UST leaders … and by speaking gently people can convince those who oppose them {to agree with them}
(קָצִ֑ין וְלָשׁ֥וֹן רַכָּ֖ה תִּשְׁבָּר־גָּֽרֶם)

Here, **a commander**, **a soft tongue**, and **a bone** refer to these people and things in general. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [any commander … and any soft tongue can break bones]

Support Reference: Generic Noun Phrases

ULT and a soft tongue
UST and by speaking gently
(וְלָשׁוֹן רַכָּה)

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]

Support Reference: Metonymy

ULT can break a bone
UST people can convince those who oppose them {to agree with them}
(תִּשְׁבָּר־גֶּרֶם)

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 strong opposition]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a commander	leaders
and a … tongue	and by speaking

Proverbs 25:16

ULT	UST
{If} you find honey, eat enough {for} you, lest you become satiated with it and you vomit it up.	*If you discover some wild honey, do not eat too much of it. If you do, then you will become sick from it and vomit.*

ULT **{If} you find honey**
UST If you discover some wild honey
(דְּבַשׁ מָצָאתָ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **eat enough {for} you**
UST do not eat too much of it
(אֱכֹל דֵּיֶךָ)

Here Solomon implies that someone should only **eat enough** 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **lest you become satiated with it and you vomit it up**
UST If you do, then you will become sick from it and vomit
(פֶּן־תִּשְׂבָּעֶנּוּ וְהַקְאתוֹ)

Solomon is using the word translated as **lest** to introduce an outcome that he does not want to happen. Because of this, he first gives the instruction to follow so that this will not happen. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of the instruction. Alternate translation: [otherwise you will become satiated with it and vomit it up]

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **you become satiated with it**
> UST you will become sick from it
> (תִּשְׂבָּעֶנּוּ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
honey	some wild honey

Proverbs 25:17

ULT	UST
Make rare your foot from the house of your neighbor, lest he become satiated with you and hate you.	*{In the same way,} do not visit too often the houses of your friends. If you do, then they may feel that they have had too much of you and {even} hate you.*

ULT **Make rare**
UST {In the same way,} do not visit too often
(הַקַּר)

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]

Support Reference: Simile

ULT **Make rare your foot from the house of your neighbor**
UST {In the same way,} do not visit too often the houses of your friends
(הַקַּר־רַגְלְךָ מִבֵּית רֵעֶךָ)

Alternate translation: [Prevent your foot from frequently being in the house of your neighbor]

ULT **your foot**
UST {In the same way,} do not visit too often
(רַגְלְךָ)

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

Support Reference: Synecdoche

ULT **from the house of your neighbor, lest he become satiated with you**
UST the houses of your friends. If you do, then they may feel that they have had too much of you
(מִבֵּית רֵעֶךָ פֶּן־יִשְׂבָּעֲךָ)

Here, **your neighbor** and **he** refer to neighbors in general, not a specific **neighbor**. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [from any house of any of your neighbors, lest that neighbor become satiated with you]

Support Reference: Generic Noun Phrases

ULT **he become satiated with you**
UST they may feel that they have had too much of you
(יִשְׂבָּעֲךָ)

Here, Solomon is comparing the visitor to a food of which the neighbor has eaten too much. This expression refers to people being annoyed with someone because that person visits them too frequently. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. 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 sick of you] or [he become tired of seeing you]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the house of	the houses of
your neighbor	your friends

Proverbs 25:18

ULT	UST
A hammer and a sword and a sharp arrow {is} a man who answers a testimony of falsehood against his neighbor.	*People who lie when they testify against other people are {deadly, as if they had attacked them with} a club, a sword, or a piercing arrow.*

ULT { … A hammer and a sword and a sharp arrow is} a man who answers a testimony of falsehood against his neighbor

UST People who lie when they testify against other people are {deadly, as if they had attacked them with} a club, a sword, or a piercing arrow

(מַפִּיץ וְחֶרֶב וְחֵץ שָׁנוּן אִישׁ עָנֶה בְרֵעֵהוּ עֵד שָׁקֶר)

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]

Support Reference: Information Structure

ULT A hammer and a sword and a sharp arrow

UST are {deadly, as if they had attacked them with} a club, a sword, or a piercing arrow

(מַפִּיץ וְחֶרֶב וְחֵץ שָׁנוּן)

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]

Support Reference: Metaphor

ULT {is} a man who answers … against his neighbor

UST People who lie when they testify against other people

(אִישׁ עָנֶה בְרֵעֵהוּ)

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]

Support Reference: When Masculine Words Include Women

ULT **who answers a testimony of falsehood against his neighbor**
UST who lie when they testify against other people
(עֹנֶ֣ה בְרֵעֵ֣הוּ עֵד־שָׁ֑קֶר)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a testimony of falsehood**
UST who lie when they testify against other people
(עֵד־שָׁ֑קֶר)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and a sword	a sword
and a … arrow	or a … arrow
a testimony of	who lie when they testify against other people
falsehood	who lie when they testify against other people
against his neighbor	who lie when they testify against other people

Proverbs 25:19

ULT	UST
A broken tooth and a shaky foot {is} confidence {in} one who acts treacherously in the day of distress.	*Trusting treacherous people during distressful times is {like trying to eat with} a rotten tooth or {trying to walk with} a crippled foot.*

ULT **{ … A broken tooth and a shaky foot is} confidence {in} one who acts treacherously in the day of distress**

UST Trusting treacherous people during distressful times is {like trying to eat with} a rotten tooth or {trying to walk with} a crippled foot
(שֵׁן רֹעָה וֶרֶגֶל מוּעָדֶת מִבְטָח בּוֹגֵד בְּיוֹם צָרָה)

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]

Support Reference: Information Structure

ULT **A broken tooth and a shaky foot**

UST is {like trying to eat with} a rotten tooth or {trying to walk with} a crippled foot
(שֵׁן רֹעָה וֶרֶגֶל מוּעָדֶת)

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]

Support Reference: Metaphor

ULT **{is} confidence**

UST Trusting
(מִבְטָח)

See how you translated the abstract noun **confidence** in 3:26.

Support Reference: Abstract Nouns

ULT **{in} one who acts treacherously**

UST treacherous people
(בּוֹגֵד)

See how you translated **one who acts treacherously** in 21:18.

Support Reference: Generic Noun Phrases

> ULT **in the day of distress**
> UST during distressful times
> (בְּיוֹם צָרָה)

See how you translated this phrase in 24:10.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the day of	during
distress	distressful times

Proverbs 25:20

ULT	UST
One removing a garment on a cold day, vinegar on natron, so {is} a singer with songs to a heart of misery.	*Singing songs to someone who is sad is {as unhelpful as} taking a coat off of someone in cold weather or pouring vinegar on soda.*

ULT **One removing a garment on a cold day, vinegar on natron, so {is} a singer with songs to a heart of misery**
UST Singing songs to someone who is sad is {as unhelpful as} taking a coat off of someone in cold weather or pouring vinegar on soda
(מַעֲדֶה בֶּגֶד ׀ בְּיוֹם קָרָה חֹמֶץ עַל־נֶתֶר וְשָׁר שָׁרִים עַל לֵב־רָע)

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]

Support Reference: Information Structure

ULT **One removing a garment … so {is} a singer … a heart of misery**
UST Singing … someone who is sad is {as unhelpful as} taking a coat off of someone
(מַעֲדֶה בֶּגֶד & וְשָׁר & לֵב־רָע)

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, you could use more natural expressions in your language. Alternate translation: [Any person who removes a garment … so is any person who sings … any heart of misery]

Support Reference: Generic Noun Phrases

ULT **One removing a garment**
UST is {as unhelpful as} taking a coat off of someone
(מַעֲדֶה בֶּגֶד)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **vinegar on natron**
UST or pouring vinegar on soda
(חֹמֶץ עַל־נָתֶר)

The substance **natron** is a naturally-occurring mineral salt that is mostly sodium carbonate. In the ancient world, it was used for cleaning and some other things. When mixed with **vinegar**, it causes a violent chemical reaction. 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 react violently when put together]

Support Reference: Translate Unknowns

ULT **so {is} a singer with songs to a heart of misery**
UST Singing songs to someone who is sad
(וְשָׁר שִׁירִים עַל לֵב־רָע)

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 like **vinegar on natron**, because all of these are inappropriate and unhelpful when put together. 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]

Support Reference: Simile

ULT **so {is} a singer with songs**
UST Singing songs
(וְשָׁר שִׁירִים)

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.

Support Reference: Poetry

> ULT **a heart of misery**
> UST someone who is sad
> (לֶב־רָע)

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]

Support Reference: Possession

> ULT **a heart of misery**
> UST someone who is sad
> (לֶב־רָע)

Here, **heart** represents where a person's thoughts and feelings exist. You may have a comparable expression in your language, or you could state the meaning plainly. See how you translated the same use of **heart** in 14:10. Alternate translation: [a miserable person]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on a … day	in … weather

Proverbs 25:21

ULT	UST
If one who hates you {is} hungry, cause him to eat bread, and if thirsty, cause him to drink water;	*Feed your enemies if they are hungry; give them something to drink if they are thirsty.*

ULT **one who hates you … cause him to eat … cause him to drink water**
UST Feed your enemies … give them something to drink
(שֹׂנַאֲךָ֣ הַאֲכִלֵ֔הוּ & הַשְׁקֵ֖הוּ מָֽיִם)

Here, **one who hates you** and **him** refer to a type of person in general, not a specific person. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [any person who hates you … cause that person to eat … cause that person to drink water]

Support Reference: Generic Noun Phrases

ULT **bread**
UST Feed
(לֶ֖חֶם)

Here, **bread** is used to refer to food in general. See how you translated the same use of **bread** in 9:5.

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bread	Feed

Proverbs 25:22

ULT	UST
for you are heaping embers on his head, and Yahweh will repay to you.	*{Do so} because by doing so you {will shame them, as if you} were pouring burning coals on top of them, and Yahweh will reward you {for doing so}.*

ULT you are heaping embers on his head
UST by doing so you {will shame them, as if you} were pouring burning coals on top of them
(גֶּחָלִים אַתָּה חֹתֶה עַל־רֹאשׁוֹ)

Here, Solomon is speaking of causing an enemy to feel the pain of shame and embarrassment as if he were causing the physical pain of **heaping embers on his head**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: [you are causing him to feel ashamed for what he has done] or [you are making him feel ashamed, as if you were heaping embers on his head]

Support Reference: Metaphor

ULT will repay to you
UST will reward you {for doing so}
(יְשַׁלֶּם־לָךְ)

See how you translated the same use of **repay** in 19:17.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and Yahweh	and Yahweh
will repay	will reward

Proverbs 25:23

ULT	UST
The wind of the north brings forth rain, and indignant faces, a tongue of secrecy.	*When wind blows from the north, that produces rain. {Similarly,} when people tell the secrets {of others}, {that produces} angry people.*

ULT **The wind of the north**
UST When wind blows from the north
(רוּחַ צָפוֹן)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and indignant faces, a tongue of secrecy**
UST {Similarly,} when people tell the secrets {of others}, {that produces} angry people
(וּפָנִים זֹעֲמִים לְשׁוֹן סָתֶר)

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 a tongue of secrecy brings forth indignant faces] or [and a tongue of secrecy causes indignant faces]

Support Reference: Ellipsis

ULT **and indignant faces**
UST {that produces} angry people
(וּפָנִים זֹעֲמִים)

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]

Support Reference: Simile

> ULT **and indignant faces**
> UST {that produces} angry people
> (וּפָנִים נִזְעָמִים)

Here, **faces** refers to the people whose faces show that they are **indignant**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [and indignant people]

Support Reference: Metonymy

> ULT **a tongue of secrecy**
> UST Similarly,} when people tell the secrets {of others}
> (לְשׁוֹן סָתֶר)

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]

Support Reference: Possession

> ULT **a tongue of secrecy**
> UST Similarly,} when people tell the secrets {of others}
> (לְשׁוֹן סָתֶר)

Here, **tongue** refers to the person who speaks with his tongue. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [a person who tells secrets]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The wind of	When wind blows from
a tongue of	{Similarly,} when people tell

Proverbs 25:24

ULT	UST
Better to dwell on the corner of a roof than {with} a wife of quarrels and a house of companionship.	*It is better to live {alone} in a corner of a housetop than to live inside a house with a wife who always argues {with you}.*

ULT Better to dwell on the corner of a roof than {with} a wife of quarrels and a house of companionship

UST It is better to live {alone} in a corner of a housetop than to live inside a house with a wife who always argues {with you … }

(טֽוֹב שֶׁבֶת עַל־פִּנַּת־גָּג מֵאֵשֶׁת מדונים וּבֵית חָבֶר)

See how you translated the same sentence in 21:9.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Better	It is better
quarrels	who always argues {with you}
and a house of	a house

Proverbs 25:25

ULT	UST
Cool water over a weary soul, so {is} good news from a distant land.	*When people hear something good from a faraway place, it is as {refreshing as drinking} cold water when one is thirsty.*

ULT **Cool water over a weary soul, so {is} good news from a distant land**
UST When people hear something good from a faraway place, it is as {refreshing as drinking} cold water when one is thirsty
(מַ֤יִם קָרִ֨ים עַל־נֶ֪פֶשׁ עֲיֵפָ֡ה וְשְׁמוּעָ֣ה טוֹבָ֣ה מֵאֶ֣רֶץ מֶרְחָ֑ק)

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]

Support Reference: Information Structure

ULT **a weary soul**
UST when one is thirsty
(נֶ֪פֶשׁ עֲיֵפָ֡ה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a … soul**
UST when one is
(נֶ֪פֶשׁ)

See how you translated the same use of **soul** in 2:10.

Support Reference: Synecdoche

ULT **so {is} good news from a distant land**
UST When people hear something good from a faraway place
(וְשְׁמוּעָ֣ה טוֹבָ֣ה מֵאֶ֣רֶץ מֶרְחָ֑ק)

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]

Support Reference: Simile

ULT **so {is} good news**
UST When people hear something good
(וּשְׁמוּעָה טוֹבָה)

See how you translated **good news** in 15:30.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a … soul	when one is
so {is} good news	When people hear something good
from a … land	from a … place

Proverbs 25:26

ULT	UST
A spring muddied by trampling and a fountain spoiled {is} a righteous {one} swaying to the face of a wicked {one}.	*When righteous people yield to wicked people, it is {as bad as} a spring that people have made murky by walking in it or {as bad as} a polluted fountain.*

ULT **A spring muddied by trampling and a fountain spoiled is} a righteous {one} swaying to the face of a wicked {one … }**
UST When righteous people yield to wicked people, it is {as bad as} a spring that people have made murky by walking in it or {as bad as} a polluted fountain
(מַעְיָן נִרְפָּשׁ וּמָקוֹר מָשְׁחָת צַדִּיק מָט לִפְנֵי־רָשָׁע)

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]

Support Reference: Information Structure

ULT **A spring muddied by trampling and a fountain spoiled**
UST it is {as bad as} a spring that people have made murky by walking in it or {as bad as} a polluted fountain
(מַעְיָן נִרְפָּשׁ וּמָקוֹר מָשְׁחָת)

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]

Support Reference: Metaphor

ULT **A spring muddied by trampling and a fountain spoiled**
UST it is {as bad as} a spring that people have made murky by walking in it or {as bad as} a polluted fountain
(מַעְיָן נִרְפָּשׁ וּמָקוֹר מָשְׁחָת)

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]

Support Reference: Active or Passive

ULT **is} a righteous {one} … a wicked {one}**
UST righteous people … wicked people
(צַדִּיק & רָשָׁע)

See how you translated **a righteous one** in 9:9 and **a wicked one** in 9:7.

Support Reference: Generic Noun Phrases

ULT **swaying**
UST When … yield
(מָט)

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]

Support Reference: Metaphor

ULT **to the face of**
UST to
(לִפְנֵי)

See how you translated the same use of **to the face of** in 14:19.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A spring	it is {as bad as} a spring
muddied by trampling	that people have made murky by walking in it
and a fountain	or {as bad as} a … fountain
is} a righteous {one}	righteous people
a wicked {one}	wicked people

Proverbs 25:27

ULT	UST
To eat much honey {is} not good, also the searching out {of} their honor, honor.	*{As} it is not good to eat too much honey; {so it is not} honorable to try to make people honor you.*

ULT **{is} not good**
UST {As} it is not good
(לֹא־טֹוב)

See how you translated the same use of **not good** in 16:29.

Support Reference: Litotes

ULT **also the searching out {of} their honor, honor**
UST {so it is not} honorable to try to make people honor you
(וְחֵקֶר כְּבֹדָם כָּבֹוד)

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]

Support Reference: Ellipsis

ULT **also the searching out {of}**
UST so … to try to make
(וְחֵקֶר)

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]

Support Reference: Simile

ULT **also the searching out {of} their honor**
UST so … to try to make people honor you
(וְחֵקֶר כְּבֹדָם)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
honey	honey
is … good	good
also the searching out {of}	so … to try to make
their honor	people honor you
honor	{ … it is not} honorable

Proverbs 25:28

ULT	UST
A breached city without a wall {is} a man who has no restraint for his spirit.	*People who cannot control themselves are {as defenseless as} a city that an army has broken into and knocked down its walls.*

ULT **{ … A breached city without a wall is} a man who has no restraint for his spirit**
UST People who cannot control themselves are {as defenseless as} a city that an army has broken into and knocked down its walls
(עִיר פְּרוּצָה אֵין חוֹמָה אִישׁ אֲשֶׁר אֵין מַעְצָר לְרוּחוֹ)

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]

Support Reference: Information Structure

ULT **A breached city without a wall**
UST are {as defenseless as} a city that an army has broken into and knocked down its walls
(עִיר פְּרוּצָה אֵין חוֹמָה)

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]

Support Reference: Metaphor

ULT **A breached city without a wall**
UST are {as defenseless as} a city that an army has broken into and knocked down its walls
(עִיר פְּרוּצָה אֵין חוֹמָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{is} a man … for his spirit**
UST People … themselves
(אִישׁ & לְרוּחוֹ)

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 in your language. Alternate translation: [is a person … for that person's spirit]

Support Reference: When Masculine Words Include Women

ULT **who has no restraint for his spirit**
UST who cannot control themselves
(אֲשֶׁר אֵין מַעְצָר לְרוּחוֹ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for his spirit	themselves

Proverbs 26

Proverbs 26 Chapter Introduction

Structure and Formatting

1. 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)

Similes

Solomon uses many different similes in this chapter to warn his readers against acting unwisely. (See: Simile)

Proverbs 26:1

ULT	UST
Like the snow in the summer and like the rain in the harvest, so honor {is} not suitable for a stupid one.	*Honoring foolish people is just as inappropriate as snow {falling} in {hot} summer and rain {falling} during the time to harvest crops.*

ULT **Like the snow in the summer and like the rain in the harvest, so honor {is} not suitable for a stupid one**

UST Honoring foolish people is just as inappropriate as snow {falling} in {hot} summer and rain {falling} during the time to harvest crops

(כַּשֶּׁלֶג ׀ בַּקַּיִץ וְכַמָּטָר בַּקָּצִיר כֵּן לֹא־נָאוֶה לִכְסִיל כָּבוֹד)

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]

Support Reference: Information Structure

ULT **Like the snow in the summer and like the rain in the harvest … for a stupid one**

UST foolish people … as snow {falling} in {hot} summer and rain {falling} during the time to harvest crops

(כַּשֶּׁלֶג ׀ בַּקַּיִץ וְכַמָּטָר בַּקָּצִיר & לִכְסִיל)

Here, **the snow**, **the summer**, **the rain**, **the harvest**, and **a stupid one**, refer to these things and that type of person in general. If it would be helpful, you could use more natural expressions in your language. 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]

Support Reference: Generic Noun Phrases

ULT **Like the snow in the summer and like the rain in the harvest**
UST as snow {falling} in {hot} summer and rain {falling} during the time to harvest crops
(כַּשֶּׁלֶג ׀ בַּקָּיִץ וְכַמָּטָר בַּקָּצִיר)

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]

Support Reference: Simile

ULT **honor**
UST Honoring
(כָּבוֹד)

See how you translated the abstract noun **honor** in 3:16.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Like the snow	as snow {falling}
in the harvest	during the time to harvest crops
honor	Honoring
for a stupid one	foolish people

Proverbs 26:2

ULT	UST
Like the bird for fluttering, like the swallow for flying, so a curse without cause does not come.	*Just as a bird will fly by {and not land on you}, so a curse will not harm you if you are innocent.*

ULT Like the bird for fluttering, like the swallow for flying, so a curse without cause does not come

UST Just as a bird will fly by {and not land on you}, so a curse will not harm you if you are innocent

(כַּצִּפּוֹר לָנוּד כַּדְּרוֹר לָעוּף כֵּן קְלָלַת חִנָּם לֹא תָבֹא)

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]

Support Reference: Information Structure

ULT Like the bird for fluttering, like the swallow for flying, so a curse

UST Just as a bird will fly by {and not land on you}, so a curse

(כַּצִּפּוֹר לָנוּד כַּדְּרוֹר לָעוּף כֵּן קְלָלַת)

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 in your language. Alternate translation: [Like any bird for fluttering, and like any swallow for flying, so any curse]

Support Reference: Generic Noun Phrases

ULT Like the bird for fluttering, like the swallow for flying

UST Just as a bird will fly by {and not land on you}

(כַּצִּפּוֹר לָנוּד כַּדְּרוֹר לָעוּף)

The words **Like** 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]

Support Reference: Simile

> ULT **Like the bird for fluttering, like the swallow for flying**
> UST Just as a bird will fly by {and not land on you}
> (כַּצִּפּוֹר לָנוּד כַּדְּרוֹר לָעוּף)

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]

Support Reference: Doublet

> ULT **like the swallow**
> UST Just as a bird will fly by {and not land on you}
> (כַּדְּרוֹר)

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]

Support Reference: Translate Unknowns

> ULT **does not come**
> UST will not harm you
> (לֹא תָבֹא)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a curse	a curse

Proverbs 26:3

ULT	UST
A whip for the horse, a bridle for the donkey, and a rod for the back of stupid ones.	*As people must whip horses and bridle donkeys {in order to guide them}, so people must physically punish foolish people {in order to guide them}.*

ULT **A whip for the horse, a bridle for the donkey, and a rod for the back of stupid ones**
UST As people must whip horses and bridle donkeys {in order to guide them}, so people must physically punish foolish people {in order to guide them … }
(שׁוֹט לַסּוּס מֶתֶג לַחֲמוֹר וְשֵׁבֶט לְגֵו כְּסִילִים)

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]

Support Reference: Ellipsis

ULT **A whip for the horse, a bridle for the donkey, and a rod for the back of stupid ones**
UST As people must whip horses and bridle donkeys {in order to guide them}, so people must physically punish foolish people {in order to guide them … }
(שׁוֹט לַסּוּס מֶתֶג לַחֲמוֹר וְשֵׁבֶט לְגֵו כְּסִילִים)

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, you could use more natural expressions in your language. Alternate translation: [Whips are for horses, bridles are for donkeys, and rods are for backs of stupid ones]

Support Reference: Generic Noun Phrases

ULT **and a rod**
UST so people must physically punish
(וְשֵׁבֶט)

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]

Support Reference: Simile

ULT **and a rod for the back of**
UST so people must physically punish
(וְשֵׁבֶט לְגֵו)

See how you translated the same use of **rod for the back** in 10:13.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for the horse	horses
for the donkey	donkeys {in order to guide them}
and a rod	so people must physically punish
stupid ones	foolish people {in order to guide them}

Proverbs 26:4

ULT	UST
Do not answer a stupid one according to his folly, lest you yourself also become like him.	*Do not reply to foolish people according to their foolish way of thinking. If you do, then you also will be foolish.*

ULT **Do not answer a stupid one according to his folly … Answer a stupid one according to his folly**

UST Do not reply to foolish people according to their foolish way of thinking … Reply to foolish people according to their foolish way of thinking

(אַל־תַּעַן כְּסִיל כְּאִוַּלְתּוֹ & עֲנֵה כְסִיל כְּאִוַּלְתּוֹ) (26:4-5)

These two proverbs appear to contradict each other. It may be that we are to understand the command in 24:4 to apply in some situations and the command in 24:5 to apply in other situations. Or it may be that we are to understand **according to his folly** in different senses in the two verses, such as "Do not answer a stupid one with more of the same foolishness" in verse 4, and "Answer a stupid one who is saying foolish things" in verse 5. But it appears that Solomon intended his readers to read the same words and to ponder how both could be true.

Support Reference: Assumed Knowledge and Implicit Information

ULT **a stupid one according to his folly … him**

UST to foolish people according to their foolish way of thinking … will be foolish

(כְּסִיל כְּאִוַּלְתּוֹ & לוֹ)

Here, **a stupid one**, **his**, and **him** refer to a type of person in general, not a specific person. If it would be helpful, you could use more natural expressions in your language. See how you translated **a stupid one** in 10:18. Alternate translation: [any stupid person according to that person's folly … that person]

Support Reference: Generic Noun Phrases

ULT **according to his folly**

UST according to their foolish way of thinking

(כְּאִוַּלְתּוֹ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **according to his folly**
UST according to their foolish way of thinking
(כְּאִוַּלְתּוֹ)

See how you translated the abstract noun **folly** in 5:23.

Support Reference: Abstract Nouns

ULT **lest you yourself also become like him**
UST If you do, then you also will be foolish
(פֶּן־תִּשְׁוֶה־לּוֹ גַם־אָתָּה)

Solomon is using the word translated as **lest** to introduce an outcome that he does not want to happen. Because of this, he first gives the instruction to **not answer a stupid one** so that this will not happen. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of the instruction. Alternate translation: [otherwise you might become like him]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **you yourself also become like**
UST you also will be foolish
(תִּשְׁוֶה & גַם־אָתָּה)

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]

Support Reference: Reflexive Pronouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a stupid one	to foolish people
according to his folly	according to their foolish way of thinking

Proverbs 26:5

ULT	UST
Answer a stupid one according to his folly, lest he become wise in his eyes.	*Reply to foolish people according to their foolish way of thinking. If you do not, then they may think that they are wise.*

ULT **a stupid one according to his folly, lest he become wise in his eyes**
UST to foolish people according to their foolish way of thinking. If you do not, then they may think that they are wise
(כְּסִיל כְּאִוַּלְתּוֹ פֶּן־יִהְיֶה חָכָם בְּעֵינָיו)

Here, **a stupid one**, **his**, and **he** refer to a type of person in general, not a specific person. If it would be helpful, you could use more natural expressions in your language. 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]

Support Reference: Generic Noun Phrases

ULT **a stupid one according to his folly**
UST to foolish people according to their foolish way of thinking
(כְּסִיל כְּאִוַּלְתּוֹ)

See how you translated this phrase in the previous verse.

Support Reference: Assumed Knowledge and Implicit Information

ULT **lest he become wise in his eyes**
UST If you do not, then they may think that they are wise
(פֶּן־יִהְיֶה חָכָם בְּעֵינָיו)

Solomon is using the word translated as **lest** to introduce an outcome that he does not want to happen. Because of this, he first gives the instruction to **Answer a stupid one** so that this will not happen. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of the instruction. Alternate translation: [otherwise he might become wise in his eyes]

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **wise in his eyes**
> UST think that they are wise
> (חָכָם בְּעֵינָיו)

See how you translated the same use of **eyes** in 3:7.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a stupid one	to foolish people
according to his folly	according to their foolish way of thinking
wise	think that they are wise

Proverbs 26:6

ULT	UST
One cutting off feet, one drinking violence, {is} one sending words by the hand of a stupid {one}.	*Anyone who asks a foolish person to take a message to someone is {doing something as foolish as} cutting off his own feet or drinking poison.*

ULT **One cutting off feet, one drinking violence, is} one sending words by the hand of a stupid {one … }**
UST Anyone who asks a foolish person to take a message to someone is {doing something as foolish as} cutting off his own feet or drinking poison
(מְקַצֵּה רַגְלַיִם חָמָס שֹׁתֶה שֹׁלֵחַ דְּבָרִים בְּיַד־כְּסִיל)

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]

Support Reference: Information Structure

ULT **One cutting off feet, one drinking violence, is} one sending words by the hand of a stupid {one … }**
UST Anyone who asks a foolish person to take a message to someone is {doing something as foolish as} cutting off his own feet or drinking poison
(מְקַצֵּה רַגְלַיִם חָמָס שֹׁתֶה שֹׁלֵחַ דְּבָרִים בְּיַד־כְּסִיל)

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, you could use more natural expressions in your language. 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 a hand of any stupid person]

Support Reference: Generic Noun Phrases

ULT **One cutting off feet, one drinking violence**
UST is {doing something as foolish as} cutting off his own feet or drinking poison
(מְקַצֵּה רַגְלַיִם חָמָס שֹׁתֶה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **One cutting off feet, one drinking violence**
UST is {doing something as foolish as} cutting off his own feet or drinking poison
(מְקַצֵּֽה־רַגְלַ֥יִם חָמָ֖ס שֹׁתֶֽה)

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 his feet or drinks violence]

Support Reference: Metaphor

ULT **violence**
UST poison
(חָמָ֖ס)

See how you translated the abstract noun **violence** in 3:31.

Support Reference: Abstract Nouns

ULT **{is} one sending words**
UST Anyone who asks … a message to someone
(שֹׁלֵ֥חַ דְּבָרִ֖ים)

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]

Support Reference: Metonymy

ULT **by the hand of a stupid {one}**
UST a foolish person to take
(בְּיַד־כְּסִֽיל)

Here, **hand** represents the control that a person has. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [in the care of a stupid one]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a stupid {one}	a foolish person

Proverbs 26:7

ULT	UST
Legs dangle from a lame one, and a proverb in the mouth of stupid ones.	*{As} the legs of people who cannot walk are useless, so are the sayings that foolish people say.*

ULT dangle
UST As … are useless
(דַּלְיָ֥ו)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT and a proverb
UST so are the sayings
(וּמָשָׁ֗ל)

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]

Support Reference: Ellipsis

ULT and a proverb
UST so are the sayings
(וּמָשָׁ֗ל)

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]

Support Reference: Simile

> ULT **and a proverb in the mouth of**
> UST so are the sayings that … say
> (וּמָשָׁל בְּפִי)

Here, **a proverb** and **the mouth** refer to proverbs and mouths in general, not a specific **proverb** or **mouth**. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [any proverb in the mouths of]

Support Reference: Generic Noun Phrases

> ULT **and a proverb in the mouth of**
> UST so are the sayings that … say
> (וּמָשָׁל בְּפִי)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and a proverb	so are the sayings
stupid ones	foolish people

Proverbs 26:8

ULT	UST
Like tying a stone in a sling, so {is} one who gives honor to a stupid one.	*Honoring foolish people is just {as useless} as a harmless weapon.*

ULT Like tying a stone in a sling, so {is} one who gives honor to a stupid one
UST Honoring foolish people is just {as useless} as a harmless weapon
(כִּצְרֹר אֶבֶן בְּמַרְגֵּמָה כֵּן־נוֹתֵן לִכְסִיל כָּבוֹד)

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]

Support Reference: Information Structure

ULT Like tying a stone in a sling
UST as a harmless weapon
(כִּצְרֹר אֶבֶן בְּמַרְגֵּמָה)

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]

Support Reference: Simile

ULT Like tying a stone in a sling
UST as a harmless weapon
(כִּצְרֹר אֶבֶן בְּמַרְגֵּמָה)

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]

Support Reference: Translate Unknowns

ULT **{is} one who gives honor**
UST Honoring foolish people
(נוֹתֵן & כָּבוֹד)

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]

Support Reference: Metaphor

ULT **to a stupid one**
UST Honoring foolish people
(לִכְסִיל)

See how you translated **a stupid one** in 10:18.

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Like tying	as a harmless
a stone	as a harmless
honor	Honoring foolish people
to a stupid one	Honoring foolish people

Proverbs 26:9

ULT	UST
A thorn goes up into the hand of a drunkard, and a proverb in the mouth of stupid ones.	*A drunken person picks up a thorn {and it will hurt someone}, {in the same way} a foolish person says a proverb {that can only be harmful}.*

ULT **A thorn goes up into the hand of a drunkard**
UST A drunken person picks up a thorn {and it will hurt someone}
(חוֹחַ עָלָה בְיַד־שִׁכּוֹר)

This could refer to: (1) **a drunkard** picking up a thorn or a thorn bush to swing it at people (the word translated as **thorn** could also refer to a thorn bush). Alternate translation: [A thorn bush waved around in the hand of a drunkard]; (2) a thorn pricking the hand of **a drunkard**. Alternate translation: [A thorn pricking the hand of a drunkard]

Support Reference: Synecdoche

ULT **and a proverb**
UST in the same way … a proverb {that can only be harmful}
(וּמָשָׁל)

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]

Support Reference: Ellipsis

ULT **and a proverb**
UST in the same way … a proverb {that can only be harmful}
(וּמָשָׁל)

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]

Support Reference: Simile

ULT and a proverb in the mouth of stupid ones

UST in the same way} a foolish person says a proverb {that can only be harmful}

(וּמָשָׁל בְּפִי כְסִילִים)

See how you translated this clause in 26:7.

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A thorn	a thorn {and it will hurt someone}
a drunkard	A drunken person
and a proverb	in the same way … a proverb {that can only be harmful}
stupid ones	a foolish person

Proverbs 26:10

ULT	UST
An archer piercing everyone, so {is} one hiring a stupid {one} and hiring passersby.	*People who employ foolish people or random strangers are {as dangerous} as someone who randomly shoots arrows at people.*

ULT **An archer piercing everyone, so {is} one hiring a stupid {one} and hiring passersby**
UST People who employ foolish people or random strangers are {as dangerous} as someone who randomly shoots arrows at people
(רַב מְחוֹלֵל־כֹּל וְשֹׂכֵר כְּסִיל וְשֹׂכֵר עֹבְרִים)

If it would be more natural in your language, you could change the order of these clauses. Alternate translation: [One hiring a stupid one and hiring passersby is like an archer piercing everyone]

Support Reference: Information Structure

ULT **piercing everyone**
UST as someone who randomly shoots arrows at people
(מְחוֹלֵל־כֹּל)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **so {is} one hiring a stupid {one} and hiring passersby**
UST People who employ foolish people or random strangers are {as dangerous}
(וְשֹׂכֵר כְּסִיל וְשֹׂכֵר עֹבְרִים)

The word **so** here indicates that Solomon is comparing **An archer piercing everyone** with **one hiring a stupid one and hiring passersby**. 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]

Support Reference: Simile

ULT **so {is} one hiring a stupid {one}**
UST People who employ foolish people
(וְשֹׂכֵר כְּסִיל)

Here, **one who hires** and **a stupid one** refer to types of people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. See how you translated **a stupid one** in 10:18. Alternate translation: [so is any person who hires any stupid person]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
An archer	as someone who … shoots arrows at
a stupid {one}	foolish people

Proverbs 26:11

ULT	UST
Like a dog returning to its vomit {is} a stupid {one} who repeats his folly.	*Foolish people who do the same foolish thing over and over again are like dogs that eat what they have vomited up.*

ULT **{ … Like a dog returning to its vomit is} a stupid {one} who repeats his folly**
UST Foolish people who do the same foolish thing over and over again are like dogs that eat what they have vomited up
(כְּכֶלֶב שָׁב עַל־קֵאוֹ כְּסִיל שֹׁנֶה בְאִוַּלְתּוֹ)

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]

Support Reference: Information Structure

ULT **{ … Like a dog returning to its vomit is} a stupid {one} who repeats his folly**
UST Foolish people who do the same foolish thing over and over again are like dogs that eat what they have vomited up
(כְּכֶלֶב שָׁב עַל־קֵאוֹ כְּסִיל שֹׁנֶה בְאִוַּלְתּוֹ)

Here, **a dog**, **its**, **a stupid one**, and **his** refer to dogs and a type of person in general, not a specific **dog** or person. If it would be helpful, you could use more natural expressions in your language. 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]

Support Reference: Generic Noun Phrases

ULT **Like a dog**
UST are like dogs
(כְּכֶלֶב)

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 that animal instead.

Support Reference: Translate Unknowns

ULT **returning to its vomit**
UST that eat what they have vomited up
(שָׁב עַל־קֵאוֹ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **his folly**
UST foolish
(בְּאִוַּלְתּוֹ)

See how you translated the abstract noun **folly** in 5:23.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
is} a stupid {one}	Foolish people
his folly	foolish

Proverbs 26:12

ULT	UST
You see a man wise in his eyes. {There is more} hope for a stupid {one} than for him.	*Consider this: Foolish people are more likely to learn than people who {wrongly} think that they are {already} wise.*

ULT You see a man wise in his eyes
UST Consider this … people who {wrongly} think that they are {already} wise
(רָאִיתָ אִישׁ חָכָם בְּעֵינָיו)

Although the Hebrew text is not marked as a question, many translations consider this clause to be 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?]

Support Reference: Rhetorical Question

ULT a man wise in his eyes … for a stupid {one} than for him
UST Foolish people … than people who {wrongly} think that they are {already} wise
(אִישׁ חָכָם בְּעֵינָיו & לִכְסִיל מִמֶּנּוּ)

Here, **a man**, **his**, **a stupid one**, and **him** refer to types of people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. 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]

Support Reference: Generic Noun Phrases

ULT wise in his eyes
UST who {wrongly} think that they are {already} wise
(חָכָם בְּעֵינָיו)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in his eyes**
UST who {wrongly} think that
(בְּעֵינָיו)

See how you translated the same use of **eyes** in 3:7.

Support Reference: Metaphor

ULT **{There is more} hope**
UST are more likely to learn
(תִּקְוָה)

See how you translated the abstract noun **hope** in 10:28.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wise	they are {already} wise
{There is more} hope	are more likely to learn
for a stupid {one}	Foolish people

Proverbs 26:13

ULT	UST
A lazy {one} says, "A young lion {is} on the road! A lion {is} between the open areas!"	*Lazy people claim that there is a lion in the path or in the midst of the streets {so that they can stay inside their houses and do nothing}.*

ULT **A lazy {one}**
UST Lazy people
(עָצֵל)

See how you translated this phrase in 13:4.

Support Reference: Generic Noun Phrases

ULT **says, "A young lion {is} on the road! A lion {is} between the open areas**
UST claim that there is a lion in the path or in the midst of the streets {so that they can stay inside their houses and do nothing … }
(אָמַר & שַׁחַל בַּדֶּרֶךְ אֲרִי בֵּין הָרְחֹבוֹת)

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]

Support Reference: Direct and Indirect Quotations

ULT **says**
UST claim that
(אָמַר)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A young lion	there is a lion
A lion	or

Proverbs 26:14

ULT	UST
The door turns on its hinge, and a lazy {one} on his bed.	*As doors swing on their hinges {and do not go anywhere}, so lazy people turn back and forth in their beds.*

ULT The door turns on its hinge
UST As doors swing on their hinges {and do not go anywhere}
(הַדֶּלֶת תִּסּוֹב עַל־צִירֶהָ)

A **hinge** is a metal or leather 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]

Support Reference: Translate Unknowns

ULT and a lazy {one} on his bed
UST so lazy people turn back and forth in their beds
(וְעָצֵל עַל־מִטָּתוֹ)

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]

Support Reference: Ellipsis

ULT and a lazy {one} on his bed
UST so lazy people turn back and forth in their beds
(וְעָצֵל עַל־מִטָּתוֹ)

See how you translated “a lazy one, his” in 13:4.

Support Reference: Generic Noun Phrases

> ULT **and a lazy {one}**
> UST so lazy people turn back and forth
> (וְעָצֵל)

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]

Support Reference: Simile

Proverbs 26:15

ULT	UST
A lazy {one} hides his hand in the dish; he is {too} weary to return it to his mouth.	*Lazy people put their hands in a dish {of food}, {but} they are so lazy that they will not lift the food to their mouths.*

ULT **A lazy {one} hides his hand in the dish; he is {too} weary to return it to his mouth**

UST Lazy people put their hands in a dish {of food}, but} they are so lazy that they will not lift the food to their mouths

(טָמַן עָצֵל יָדוֹ בַּצַּלָּחַת נִלְאָה לַהֲשִׁיבָהּ אֶל־פִּיו)

See how you translated the nearly identical sentence in 19:24.

Support Reference: Generic Noun Phrases

Proverbs 26:16

ULT	UST
A lazy {one} {is} wiser in his eyes than seven returning discernment.	*A {typical} lazy person {wrongly} thinks that he is wiser than several people who answer intelligently.*

ULT A lazy {one} … in his eyes
UST A {typical} lazy person {wrongly} thinks that
(עָצֵל בְּעֵינָיו)

See how you translated **A lazy one** and **his** in the previous verse.

Support Reference: Generic Noun Phrases

ULT {is} wiser in his eyes
UST {wrongly} thinks that he is wiser
(חָכָם & בְּעֵינָיו)

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: [wrongly considers himself wiser]

Support Reference: Assumed Knowledge and Implicit Information

ULT in his eyes
UST {wrongly} thinks that
(בְּעֵינָיו)

See how you translated the same use of this phrase in 26:12.

Support Reference: Metaphor

ULT than seven
UST than several people
(מִשִּׁבְעָה)

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]

Support Reference: Nominal Adjectives

> ULT **than seven**
> UST than several people
> (מִשִּׁבְעָֽה)

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, you could use a similar expression in your language, or you could express the meaning plainly. Alternate translation: [than a dozen] or [than a whole group of people]

Support Reference: Metaphor

> ULT **returning discernment**
> UST who answer intelligently
> (מְשִׁיבֵי טָֽעַם)

Here Solomon refers to people speaking a reply with **discernment** to someone else as if they were returning **discernment**. 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 discerning reply]

Support Reference: Idiom

> ULT **returning discernment**
> UST who answer intelligently
> (מְשִׁיבֵי טָֽעַם)

If your language does not use an abstract noun for the idea of **discernment**, you could express the same idea in another way. Alternate translation: [who answer discerningly]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} wiser	he is wiser
discernment	intelligently

Proverbs 26:17

ULT	UST
One grabbing the ears of a dog passing by {is} one infuriating himself over a dispute not for him.	*People who make themselves angry because of an argument that does not concern them are {as foolish as} people who grab the ears of a dog that is passing by.*

ULT **{ … One grabbing the ears of a dog passing by is} one infuriating himself over a dispute not for him**

UST People who make themselves angry because of an argument that does not concern them are {as foolish as} people who grab the ears of a dog that is passing by

(מַחֲזִיק בְּאָזְנֵי־כֶלֶב עֹבֵר מִתְעַבֵּר עַל־רִיב לֹא־לוֹ)

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]

Support Reference: Information Structure

ULT **One grabbing the ears of a dog passing by**

UST are {as foolish as} people who grab the ears of a dog that is passing by

(מַחֲזִיק בְּאָזְנֵי־כֶלֶב עֹבֵר)

In this verse, Solomon refers to someone **infuriating himself over a dispute not for him** as if that person were **One grabbing 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]

Support Reference: Metaphor

ULT **One grabbing the ears of a dog passing by**

UST are {as foolish as} people who grab the ears of a dog that is passing by

(מַחֲזִיק בְּאָזְנֵי־כֶלֶב עֹבֵר)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a dog**
UST a dog
(כֶּלֶב)

See how you translated **dog** in 26:11.

Support Reference: Translate Unknowns

ULT **{ … passing by is} one infuriating himself**
UST People who make themselves angry … that is passing by
(עֹבֵר מִתְעַבֵּר)

Some translators consider **passing by** to apply to **one infuriating himself** rather than to **a dog**. 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: [is one passing by, infuriating himself]

ULT **not for him**
UST does not concern them
(לֹא־לוֹ)

Alternate translation: [not about him] or [that he has nothing to do with]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a dispute	an argument that

Proverbs 26:18

ULT	UST
Like an insane {one} shooting firebrands, arrows, and death,	*People who trick others and then say that they were just joking are {as dangerous} as a crazy person who shoots deadly flaming arrows {at people}. (vv18-19)*

ULT **Like an insane {one} shooting firebrands, arrows, and death … so {is} a man who deceives his neighbor and says, "Was I not joking**
UST as a crazy person who shoots deadly flaming arrows {at people} … People who trick others and then say that they were just joking are {as dangerous … }
(כַּמִּתְלַהְלֵהַּ הַיֹּרֶה זִקִּים חִצִּים וָמָוֶת׃ כֵּן־אִישׁ רִמָּה אֶת־רֵעֵהוּ וְאָמַר הֲלֹא־מְשַׂחֵק אָנִי) (26:18-19)

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.

Support Reference: Verse Bridges

ULT **Like an insane {one} shooting firebrands, arrows, and death … so {is} a man who deceives his neighbor and says, "Was I not joking**
UST as a crazy person who shoots deadly flaming arrows {at people} … People who trick others and then say that they were just joking are {as dangerous … }
(כַּמִּתְלַהְלֵהַּ הַיֹּרֶה זִקִּים חִצִּים וָמָוֶת׃ כֵּן־אִישׁ רִמָּה אֶת־רֵעֵהוּ וְאָמַר הֲלֹא־מְשַׂחֵק אָנִי) (26:18-19)

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]

Support Reference: Information Structure

ULT **Like an insane {one} shooting firebrands, arrows, and death**
UST as a crazy person who shoots deadly flaming arrows {at people}
(כַּמִּתְלַהְלֵהַּ הַיֹּרֶה זִקִּים חִצִּים וָמָוֶת)

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]

Support Reference: Simile

ULT **firebrands, arrows, and death**
UST deadly flaming arrows
(זִקִּים חִצִּים וָמָוֶת)

The words **firebrands**, **arrows**, and **death** are used together here to emphasize a single idea. If it would be clearer for your readers, you could express the emphasis with a single phrase.
Alternate translation: [burning arrows that kill] or [deadly, burning arrows] or [deadly arrows, even burning ones]

Support Reference: Hendiadys

Proverbs 26:19

ULT	UST
so {is} a man who deceives his neighbor and says, “Was I not joking?”	*People who trick others and then say that they were just joking are {as dangerous} as a crazy person who shoots deadly flaming arrows {at people}. (vv18-19)*

ULT {is} a man … his neighbor
UST People … others
(אִישׁ & אֶת־רֵעֵהוּ)

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]

Support Reference: When Masculine Words Include Women

ULT and says, “Was I not joking
UST and then say that they were just joking
(וְאָמַר הֲלֹא־מְשַׂחֵק אָנִי)

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!]

Support Reference: Rhetorical Question

ULT and says, “Was I not joking
UST and then say that they were just joking
(וְאָמַר הֲלֹא־מְשַׂחֵק אָנִי)

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: [and says that he was joking]

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
who deceives	who trick
his neighbor	others

Proverbs 26:20

ULT	UST
With the end of wood pieces a fire goes out, and when there is no murmurer, a quarrel becomes silent.	*Fires stop burning when they have nothing {to burn}. In the same way, people stop arguing when no one is gossiping.*

ULT **With the end of**
UST when they have nothing {to burn}
(בְּאֶפֶס)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and when there is no**
UST In the same way … when no one
(וּבְאֵין)

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 more **wood pieces**, **a quarrel** stops when there is no **murmurer**. If it would be helpful in your language, you could state that explicitly. Alternate translation: [and similarly, when there is no]

Support Reference: Simile

ULT **a quarrel becomes silent**
UST people stop arguing
(יִשְׁתֹּק מָדוֹן)

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]

Support Reference: Personification

> ULT **a quarrel**
> UST people stop arguing
> (מָדוֹן)

See how you translated the abstract noun **quarrel** in 15:18.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a quarrel	people stop arguing

Proverbs 26:21

ULT	UST
Charcoal to burning coals and wood to fire, so a man of quarrels {is} to kindling of a dispute.	*{As} charcoal keeps coals burning and wood keeps fires burning, so people who always argue keep other people arguing.*

ULT Charcoal to burning coals and wood to fire
UST {As} charcoal keeps coals burning and wood keeps fires burning
(פֶּחָם לְגֶחָלִים וְעֵצִים לְאֵשׁ)

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: [As charcoal is fuel for coals to burn, and wood feeds a fire]

Support Reference: Assumed Knowledge and Implicit Information

ULT so a man of quarrels
UST so people who always argue
(וְאִישׁ מדונים)

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]

Support Reference: Simile

ULT so a man of quarrels … a dispute
UST so people who always argue
(וְאִישׁ מדונים & רִיב)

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, you could use more natural expressions in your language. Alternate translation: [and any person of quarrels … any dispute]

Support Reference: Generic Noun Phrases

ULT **so a man of quarrels**
UST so people who always argue
(וְאִישׁ מדונים)

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.

Support Reference: Possession

ULT **{is} to kindling of a dispute**
UST who always argue keep other people arguing
(לְחַרְחַר־רִיב)

Here Solomon refers to causing a **dispute** to continue as if it were a fire to which someone adds small, highly flammable sticks of wood, called **kindling**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [is to starting an argument]

Support Reference: Metaphor

ULT **a dispute**
UST who always argue
(רִיב)

See how you translated the abstract nouns **dispute** in 15:18.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
quarrels	who always argue
a dispute	who always argue

Proverbs 26:22

ULT	UST
The words of a murmurer {are} like things swallowed greedily, and they themselves go down into the rooms of the belly.	*People are eager to listen to what people who gossip say, and what they say deeply affects those who hear it.*

ULT The words of a murmurer {are} like things swallowed greedily, and they themselves go down into the rooms of the belly

UST People are eager to listen to what people who gossip say, and what they say deeply affects those who hear it

(דִּבְרֵי נִרְגָּן כְּמִתְלַהֲמִים וְהֵם יָרְדוּ חַדְרֵי־בָטֶן)

See how you translated the identical sentence in 18:8.

Support Reference: Simile

Proverbs 26:23

ULT	UST
Silver of dross overlaid on a clay vessel {are} burning lips and a heart of evil.	*People who fervently say {that they are your friend} while thinking about doing evil things {to you} {are as deceptive as} a {cheap} clay pot that someone has made to look like silver.*

ULT { … Silver of dross overlaid on a clay vessel are} burning lips and a heart of evil
UST People who fervently say {that they are your friend} while thinking about doing evil things {to you} are as deceptive as} a {cheap} clay pot that someone has made to look like silver
(כֶּסֶף סִיגִים מְצֻפֶּה עַל־חָרֶשׂ שְׂפָתַיִם דֹּלְקִים וְלֵב רָע)

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]

Support Reference: Information Structure

ULT Silver of dross overlaid on a clay vessel
UST {are as deceptive as} a {cheap} clay pot that someone has made to look like silver
(כֶּסֶף סִיגִים מְצֻפֶּה עַל־חָרֶשׂ)

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]

Support Reference: Metaphor

ULT Silver of dross
UST are as deceptive as … silver
(כֶּסֶף סִיגִים)

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]

Support Reference: Possession

ULT **overlaid**
UST that someone has made to look like
(מְצֻפָּֽה)

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 overlaid]

Support Reference: Active or Passive

ULT **{are} burning lips and a heart of evil**
UST People who fervently say {that they are your friend} while thinking about doing evil things {to you}
(שְׂפָתַ֥יִם דֹּלְקִ֑ים וְלֵ֖ב רָֽע)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{are} burning lips**
UST People who fervently say {that they are your friend}
(שְׂפָתַ֥יִם דֹּלְקִ֑ים)

See how you translated the same use of **lips** in 10:18.

Support Reference: Metonymy

ULT **burning**
UST fervently … that they are your friend
(דֹּלְקִ֑ים)

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]

Support Reference: Metaphor

ULT and a heart of evil
UST while thinking about doing evil things {to you}
(וְלֵ֖בָ֣ רָֽע)

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]

Support Reference: Possession

ULT and a heart of
UST while thinking
(וְלֵ֖בָ֣)

See how you translated the same use of **heart** in 2:2.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Silver of	are as deceptive as … silver
evil	about doing evil things {to you}

Proverbs 26:24

ULT	UST
With his lips one who hates disguises himself, but within him he sets deceit.	*People who hate you will use what they say to hide what they feel, but they are {really} thinking about how to betray you.*

ULT **With his lips one who hates disguises himself, but within him he sets deceit**
UST People who hate you will use what they say to hide what they feel, but they are {really} thinking about how to betray you
(בשפתו יְנַכֵּר שׂוֹנֵא וּבְקִרְבּוֹ יָשִׁית מִרְמָה)

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, you could use more natural expressions in your language. Alternate translation: [With the lips of any person who hates, that person disguises himself, but that person sets deceit within that person]

Support Reference: Generic Noun Phrases

ULT **With his lips**
UST will use what they say
(בשפתו)

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

Support Reference: Metonymy

ULT **disguises himself, but within him**
UST to hide what they feel, but … thinking about
(יְנַכֵּר & וּבְקִרְבּוֹ)

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]

Support Reference: Metaphor

ULT **he sets deceit**
UST they are {really} … how to betray you
(יָשִׁית מִרְמָה)

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]

Support Reference: Metaphor

ULT **deceit**
UST how to betray you
(מִרְמָה)

Here Solomon implies that the **one who hates** plans to deceive the person whom he **hates**. If it would be helpful in your language, you could state this explicitly. Alternate translation: [deceit for the one whom he hates]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
deceit	how to betray you

Proverbs 26:25

ULT	UST
When he makes his voice gracious, do not trust in him, for seven abominations {are} in his heart.	*Do not believe those people when they speak kindly to you, because they are thinking many detestable things.*

ULT **he makes his voice gracious … in him … {are} in his heart**
UST those people … they speak kindly to you … they are thinking
(יְחַנֵּן קֹולֹו & בּוֹ & בְּלִבֹּו)

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.

Support Reference: Generic Noun Phrases

ULT **his voice**
UST they speak kindly to you
(קֹולֹו)

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]

Support Reference: Metonymy

ULT **seven abominations**
UST many detestable things
(שֶׁבַע תּוֹעֲבוֹת)

Here Solomon uses **seven** to refer to multiple **abominations**, not specifically **seven**. See how you translated **seven abominations** in 6:16.

Support Reference: Metaphor

ULT **abominations**
UST detestable things
(תּוֹעֲבוֹת)

As in the rest of Proverbs, the word **abominations** here refers to what Yahweh considers to be abominable acts. If it would be helpful in your language, you could state this explicitly. Alternate translation: [things that are abominable to Yahweh]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{are} in his heart**
UST they are thinking
(בְּלִבּוֹ)

See how you translated **in his heart** in 6:14.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he makes … gracious	they speak kindly to you
do … trust	Do … believe
abominations	detestable things

Proverbs 26:26

ULT	UST
Hatred is covered by guile; his evil will be uncovered in the assembly.	*Although those people deceive others by pretending that they do not hate you, When people gather together, they will discover how wicked those people are.*

ULT **Hatred is covered by guile**
UST Although those people deceive others by pretending that they do not hate you
(תִּכָּסֶה שִׂנְאָה בְּמַשָּׂאוֹן)

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]

Support Reference: Active or Passive

ULT **Hatred … by guile**
UST deceive others … hate you
(שִׂנְאָה בְּמַשָּׂאוֹן)

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]

Support Reference: Abstract Nouns

ULT **Hatred**
UST hate you
(שִׂנְאָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **is covered … will be uncovered**
UST Although those people … by pretending that they do not … they will discover
(תְּכַסֶּה & תִּגָּלֶה)

Here Solomon refers to **Hatred** being concealed as if it were an object that **is covered**, and he refers to **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]

Support Reference: Metaphor

ULT **his evil will be uncovered in the assembly**
UST When people gather together, they will discover how wicked those people are
(תִּגָּלֶה רָעָתוֹ בְקָהָל)

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]

Support Reference: Connect — Contrast Relationship

ULT **his evil will be uncovered**
UST they will discover how wicked those people are
(תִּגָּלֶה רָעָתוֹ)

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]

Support Reference: Active or Passive

ULT **his evil**
UST how wicked those people are
(רָעָתוֹ)

See how you translated the abstract noun **evil** in 1:16.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
by guile	deceive others
his evil	how wicked those people are

ULT	UST
in the assembly	When people gather together

Proverbs 26:27

ULT	UST
One who digs a pit will fall into it, and one who rolls a stone, it will come back to him.	*People who dig pits to trap others will fall into those pits instead; and people who try to crush others with stones will become crushed by those stones instead.*

ULT **One who digs a pit will fall into it**
UST People who dig pits to trap others will fall into those pits instead
(כֹּרֶה־שַׁחַת בָּהּ יִפָּל)

Here Solomon uses **One who digs a pit** to refer to anyone who tries to harm another person, and he uses **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 plainly 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]

Support Reference: Metaphor

ULT **One who digs a pit will fall into it**
UST People who dig pits to trap others will fall into those pits instead
(כֹּרֶה־שַׁחַת בָּהּ יִפָּל)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **One who digs a pit … and one who rolls a stone … to him**
UST People who dig pits to trap others … and people who try to crush others with stones will become crushed by those stones instead
(כֹּרֶה־שַׁחַת & וְגֹלֵל אֶבֶן אֵלָיו)

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 in your language. Alternate translation: [Any person who digs a pit … and any person who rolls a stone … to that person]

Support Reference: Generic Noun Phrases

ULT **and one who rolls a stone, it will come back to him**
UST and people who try to crush others with stones will become crushed by those stones instead
(וְגֹלֵ֥ל אֶ֝בֶן אֵלָ֗יו תָּשׁ֥וּב)

Here Solomon uses **one who rolls a stone** to refer to anyone who tries to harm another person. Solomon uses **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]

Support Reference: Metaphor

ULT **and one who rolls a stone**
UST and people who try to crush others with stones
(וְגֹלֵ֥ל אֶ֝בֶן)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **it will come back to him**
UST will become crushed by those stones instead
(אֵלָ֗יו תָּשׁ֥וּב)

Here Solomon implies that the person himself will be crushed by the **stone** that he rolled up a hill to crush someone else. If it would be helpful in your language, you could state this explicitly. Alternate translation: [it will roll down and crush him]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a pit	pits to trap others
a stone	stones

Proverbs 26:28

ULT	UST
A tongue of falsehood hates its oppressed ones, and a smooth mouth makes calamity.	*Liars hate the people whom they hurt, and flatterers cause disastrous things to happen.*

ULT A tongue of falsehood
UST Liars
(לְשׁוֹן־שָׁקֶר)

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]

Support Reference: Possession

ULT A tongue of … its oppressed ones
UST Liars … the people whom they hurt
(לְשׁוֹן & דַּכָּיו)

Here, **tongue** and **its** refer to what a person says with his tongue. 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]

Support Reference: Metonymy

ULT and a smooth mouth
UST and flatterers
(וּפֶה חָלָק)

As with **tongue**, **mouth** also refers to what a person says. 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]

Support Reference: Metonymy

ULT **smooth**
UST and flatterers
(חֲלָקִּ֑ים)

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]

Support Reference: Metaphor

ULT **calamity**
UST disastrous things
(מִדְחֶ֣ה)

See how you translated the abstract noun **calamity** in 1:26.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A tongue of	Liars
falsehood	Liars
calamity	disastrous things

Proverbs 27

Proverbs 27 Chapter Introduction

Structure and Formatting

1. 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)

Similes

Solomon uses many different similes in this chapter to warn his readers against acting unwisely. (See: Simile)

Proverbs 27:1

ULT	UST
Do not boast about the next day, for you do not know what a day will bring forth.	*Do not brag about {what you will do} tomorrow, because you do not know what will happen then.*

ULT a day will bring forth
UST will happen then
(יֵלֵד יוֹם)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do … boast	Do … brag about
about the … day	{what you will do} tomorrow
you do … know	you do … know
a day	then

Proverbs 27:2

ULT	UST
Let a stranger praise you and not your mouth, a foreigner and not your lips.	*Do not praise yourself; let someone else praise you. Indeed, let other people praise you, not yourself.*

ULT **Let a stranger praise you and not your mouth, a foreigner and not your lips**
UST Do not praise yourself; let someone else praise you. Indeed, let other people praise you, not yourself
(יְהַלֶּלְךָ֣ זָ֣ר וְלֹא־פִ֭יךָ נׇכְרִ֣י וְאַל־שְׂפָתֶֽיךָ׃)

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]

Support Reference: Ellipsis

ULT **Let a stranger praise you and not your mouth, a foreigner and not your lips**
UST Do not praise yourself; let someone else praise you. Indeed, let other people praise you, not yourself
(יְהַלֶּלְךָ֣ זָ֣ר וְלֹא־פִ֭יךָ נׇכְרִ֣י וְאַל־שְׂפָתֶֽיךָ׃)

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]

Support Reference: Parallelism

ULT **a stranger … a foreigner**
UST someone else … Indeed, let other people praise you
(זָ֣ר & נׇכְרִ֣י)

Here, **a stranger** and **a foreigner** refer to unfamiliar people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [any stranger … any foreigner] or [any other person … any outsider]

Support Reference: Generic Noun Phrases

> ULT **your mouth … your lips**
> UST Do … praise yourself … yourself
> (פִּיךָ & שְׂפָתֶיךָ)

In this verse, **mouth** and **lips** refer to what a person says using his mouth and lips. See how you translated the same use of **mouth** in 4:5 and **lips** in 23:16.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Let … praise you	let … praise you
a foreigner	Indeed, let other people praise you

Proverbs 27:3

ULT	UST
The heaviness of a stone and the weightiness of the sand, yet the vexation of a fool {is} heavier than the two of them.	*Stones and sand are heavy, but fools are so annoying that they are harder to bear than either of those.*

ULT The heaviness of a stone and the weightiness of the sand
UST Stones and sand are heavy
(כְּבֶד־אֶבֶן וְנֵטֶל הַחֹול)

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]

Support Reference: Possession

ULT yet the vexation of a fool {is} heavier than the two of them
UST but fools are so annoying that they are harder to bear than either of those
(וְכַעַס אֱוִיל כָּבֵד מִשְּׁנֵיהֶם)

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** and **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]

Support Reference: Metaphor

ULT yet the vexation of a fool
UST but fools are so annoying
(וְכַעַס אֱוִיל)

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 can be]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a stone	Stones

ULT	UST
a fool	fools

Proverbs 27:4

ULT	UST
Cruelty of heat and a flood of nose, but who can stand to the face of jealousy?	*Angry people are cruel and furious people are destructive, but no one can withstand jealous people!*

ULT **Cruelty of heat and a flood of nose**
UST Angry people are cruel and furious people are destructive
(אַכְזְרִיּוּת חֵמָה וְשֶׁטֶף אָף)

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]

Support Reference: Possession

ULT **heat … nose**
UST Angry people … furious people
(חֵמָה & אָף)

Here, **heat** and **nose** refer to anger. See how you translated the same use of **heat** and **nose** in 15:1.

Support Reference: Metonymy

ULT **and a flood of nose**
UST and furious people are destructive
(וְשֶׁטֶף אָף)

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]

Support Reference: Metaphor

ULT **but who can stand to the face of jealousy**
UST but no one can withstand jealous people
(וּמִי יַעֲמֹד לִפְנֵי קִנְאָה)

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!]

Support Reference: Rhetorical Question

ULT **can stand to the face of**
UST but no one can withstand jealous people
(יַעֲמֹד לִפְנֵי)

Here, **stand to the face of** means "resist." If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [can successfully oppose]

Support Reference: Idiom

ULT **jealousy**
UST but no one can withstand jealous people
(קִנְאָה)

See how you translated the abstract noun **jealousy** in 6:34.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and a flood of	and … are destructive
jealousy	but no one can withstand jealous people

Proverbs 27:5

ULT	UST
Better {is} open rebuke than hidden love.	*It is better to correct people openly, than to love them without showing them that you love them.*

ULT open … hidden
UST openly … without showing them that you love them
(מְגֻלֶּה & מְסֻתָּרֶת)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT is … rebuke than … love
UST to correct people … than to love them
(תּוֹכַחַת & מֵאַהֲבָה)

See how you translated the abstract nouns **rebuke** in 1:23 and **love** in 10:12.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Better	It is better
is … rebuke	to correct people
than … love	than to love them

Proverbs 27:6

ULT	UST
Faithful {are} the wounds of one loving, but deceptive {are} the kisses of one hating.	*Friends will be faithful to you by criticizing you {when necessary}, but enemies will deceive you by acting affectionately toward you.*

ULT Faithful {are} the wounds of one loving
UST Friends will be faithful to you by criticizing you {when necessary}
(נֶאֱמָנִים פִּצְעֵי אוֹהֵב)

Here Solomon speaks of the faithfulness of the **one loving** 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]

Support Reference: Personification

ULT {are} the wounds of one loving
UST Friends … by criticizing you {when necessary}
(פִּצְעֵי אוֹהֵב)

Here Solomon is using the possessive form to describe **wounds** that are caused by **one loving**. 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]

Support Reference: Possession

ULT {are} the wounds of one loving
UST Friends … by criticizing you {when necessary}
(פִּצְעֵי אוֹהֵב)

Here Solomon speaks of the sadness that a person feels when **one loving** rebukes that person as if it were **wounds**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [is the sadness caused by one who loves and rebukes]

Support Reference: Metaphor

ULT **but deceptive {are} the kisses of one hating**
UST but enemies will deceive you by acting affectionately toward you
(וַנַעְתָּרוֹת נְשִׁיקוֹת שׂוֹנֵא)

Here Solomon speaks of the deceptiveness of the **one hating** as if the **kisses** themselves were being **deceptive**. 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]

Support Reference: Personification

ULT **but deceptive**
UST but … will deceive you
(וַנַעְתָּרוֹת)

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.

ULT **{are} the kisses of one hating**
UST enemies … by acting affectionately toward you
(נְשִׁיקוֹת שׂוֹנֵא)

Here Solomon is using the possessive form to describe **kisses** that are given by **one hating**. 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]

Support Reference: Possession

ULT **{are} the kisses of**
UST by acting affectionately toward you
(נְשִׁיקוֹת)

Here, **kisses** is a symbolic action that shows friendship and loyalty. See how you translated the same use of the word in 24:26.

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Faithful	will be faithful to you
one loving	Friends

ULT	UST
{are} the kisses of	by acting affectionately toward you

Proverbs 27:7

ULT	UST
A satiated appetite tramples fresh honey, but {for} the appetite of a hungry one everything bitter {is} sweet.	*When people have full stomachs, they do not want to eat {even} honey. But when people are hungry, {even} bitter things taste sweet to them.*

ULT **A satiated appetite … but {for} the appetite of a hungry one**
UST When people have full stomachs … But when people are hungry
(נֶפֶשׁ שְׂבֵעָה & וְנֶפֶשׁ רְעֵבָה)

A satiated appetite and **the appetite of a hungry one** refers to these appetites in general, not specific appetites. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any satiated appetite … but for any appetite of any hungry person]

Support Reference: Generic Noun Phrases

ULT **A satiated appetite**
UST When people have full stomachs
(נֶפֶשׁ שְׂבֵעָה)

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]

Support Reference: Synecdoche

ULT **appetite … but {for} the appetite of**
UST When people … But when people
(נֶפֶשׁ & וְנֶפֶשׁ)

See how you translated the abstract noun **appetite** in 6:30.

Support Reference: Abstract Nouns

ULT **tramples fresh honey … {is} sweet**
UST they do not want to eat {even} honey … taste sweet to them
(תָּבוּס נֹפֶת & מָתוֹק)

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: [shuns fresh honey because he is not hungry]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but {for} the appetite of a hungry one**
UST But when people are hungry
(וְנֶפֶשׁ רְעֵבָה)

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]

Support Reference: Synecdoche

ULT **everything bitter {is} sweet**
UST {even} bitter things taste sweet to them
(כָּל־מַר מָתוֹק)

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 usually tastes bitter seems to taste sweet]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
tramples	they do not want to eat
fresh honey	{even} honey

Proverbs 27:8

ULT	UST
Like a bird wandering from her nest, so {is} a man who wanders from his place.	*People who stray from their homes are like birds that stray from their nests.*

ULT **Like a bird wandering from her nest, so {is} a man who wanders from his place**
UST People who stray from their homes are like birds that stray from their nests
(כְּצִפּוֹר נוֹדֶדֶת מִן־קִנָּהּ כֵּן־אִישׁ נוֹדֵד מִמְּקוֹמוֹ)

The point of this comparison is that just as it is not good for **a bird** to wander far from its nest, so it is not good for **a man** to wander far from his home and family If it would be helpful in your language, you could make this point explicitly. Alternate translation: [Just as it is dangerous for a bird to wander from her nest, so it is for a man to wander from his place]

Support Reference: Simile

ULT **{is} a man … from his place**
UST People … from their homes
(אִישׁ & מִמְּקוֹמוֹ)

See how you translated the same use of **a man** and **his** in 6:27.

Support Reference: When Masculine Words Include Women

Proverbs 27:9

ULT	UST
Oil and incense gladden the heart, and the sweetness of his friend {is} from the counsel of the soul.	*Fragrant oil and perfume make people feel happy, but having a friend who advises you sincerely is even better.*

ULT **Oil and incense**
UST Fragrant oil and perfume
(שֶׁמֶן וְקְטֹרֶת)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **gladden the heart**
UST make people feel happy
(יְשַׂמַּח־לֵבָב)

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 you language, you could express the meaning plainly. Alternate translation: [make a person happy]

Support Reference: Personification

ULT **and the sweetness of**
UST but … is even better
(וּמֶתֶק)

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: [and similarly, the sweetness of]

Support Reference: Simile

ULT **and the sweetness of**
UST but … is even better
(וּמֶתֶק)

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]

Support Reference: Metaphor

ULT **his friend**
UST having a friend
(רֵעֵהוּ)

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]

Support Reference: When Masculine Words Include Women

ULT **{is} from the counsel of the soul**
UST who advises you sincerely
(מֵעֲצַת־נָפֶשׁ)

The phrase **counsel of the soul** could refer to: (1) sincere advice. Alternate translation: [is from sincere counsel]; (2) one's own (internal) advice. Alternate translation: [is better than one's own counsel]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Oil	Fragrant oil
and incense	and perfume
gladden	make people feel happy
his friend	having a friend
{is} from the counsel of	who advises you
the soul	sincerely

Proverbs 27:10

ULT	UST
Do not forsake your friend and the friend of your father, and do not enter the house of your brother in the day of your calamity. Better {is} a nearby inhabitant than a distant brother.	*Do not ignore your friends or your father's friends. Do not {think that you must} go to the house of a relative when something disastrous happens to you. {Rather,} it is better to go to a nearby neighbor than to relatives who live far away.*

ULT **your friend and the friend of … and do not enter the house of your brother … {is} a nearby inhabitant than a distant brother**
UST your friends or … friends. Do not {think that you must} go to the house of a relative … a nearby neighbor than to relatives who live far away
(רֵעֲךָ֣ ורעה & וּבֵ֣ית אָחִ֔יךָ אַל־תָּבוֹא֙ & שָׁכֵ֥ן קָר֖וֹב מֵאָ֣ח רָחֹֽוק)

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, you could use more natural expressions in your language. 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]

Support Reference: Generic Noun Phrases

ULT **in the day of**
UST when
(בְּי֣וֹם)

Here, **day** refers to a 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.

Support Reference: Metonymy

ULT **your calamity**
UST something disastrous happens to you
(אֵידֶֽךָ)

See how you translated the abstract noun **calamity** in 1:26.

Support Reference: Abstract Nouns

ULT **Better {is} a nearby inhabitant than a distant brother**
UST {Rather,} it is better to go to a nearby neighbor than to relatives who live far away
(טֹוב שָׁכֵן קָרֹוב מֵאָח רָחֹוק)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do … forsake	Do … ignore
your friend	your friends
and the friend of	or … friends
your father	your father's
and … the house of	the house of
in the day of	when
your calamity	something disastrous happens to you
Better	{Rather,} it is better to go to

Proverbs 27:11

ULT	UST
Be wise, my son, and gladden my heart and I shall return a word to one reproaching me.	*My child, make me happy by becoming wise. Then I will be able to reply to anyone who argues against me.*

ULT **my son**
UST My child
(בְּנִי)

See how you translated the same use of **son** in 1:8.

Support Reference: When Masculine Words Include Women

ULT **and gladden my heart**
UST make me happy
(וְשַׂמַּח לִבִּי)

Here, the **heart** represents where a person's thoughts and feelings exist. You may have a comparable expression in your language, or you could state the meaning plainly. See how you translated the same use of **heart** in 14:10. Alternate translation: [make my spirit happy]

Support Reference: Synecdoche

ULT **and I shall return a word**
UST Then I will be able to reply to anyone who argues against me
(וְאָשִׁיבָה & דָּבָר)

Here Solomon refers to replying to someone as if the **word** spoken were an object that one returns to that other person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [and I shall reply with a word]

Support Reference: Metaphor

ULT **and I shall return**
UST Then I will be able to reply to anyone who argues against me
(וְאָשִׁיבָה)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **a word**
UST Then I will be able to reply to anyone who argues against me
(דָּבָר)

See how you translated the similar use of **word** in 12:25.

Support Reference: Metonymy

ULT **to one reproaching me**
UST Then I will be able to reply to anyone who argues against me
(חֹרְפִֽי)

Here, **one who reproaches me** represents a person in general, not one particular person. If it would be helpful, you could use a more natural expression in your language. Alternate translation: [to any person who reproaches me]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Be wise	by becoming wise
my son	My child
and gladden	make me happy
to one reproaching me	Then I will be able to reply to anyone who argues against me

Proverbs 27:12

ULT	UST
A prudent one sees evil, he hides himself; naive ones pass on, they are fined.	*Sensible people observe something dangerous happening and avoid it, but naive people {ignorantly} do not avoid it and suffer {for doing so}.*

ULT A prudent one sees evil, he hides himself; naive ones pass on, they are fined

UST Sensible people observe something dangerous happening and avoid it, but naive people {ignorantly} do not avoid it and suffer {for doing so … }

(עָרוּם רָאָה רָעָה נִסְתָּר וּפְתָאיִם עָבְרוּ וְנֶעֱנָשׁוּ)

See how you translated the nearly identical sentence in 22:3.

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A prudent one	Sensible people
evil	something dangerous happening

Proverbs 27:13

ULT	UST
Take his garment when he has pledged {for} a stranger, and on behalf of a foreign woman hold it in pledge.	*Take the coats of people who promise to pay a loan for someone whom they do not know. Indeed, hold onto the coats of people who do so for a foreigner.*

ULT Take his garment when he has pledged {for} a stranger, and on behalf of a foreign woman hold it in pledge

UST Take the coats of people who promise to pay a loan for someone whom they do not know. Indeed, hold onto the coats of people who do so for a foreigner

(קַח־בִּגְדוֹ כִּי־עָרַב זָר וּבְעַד נָכְרִיָּה חַבְּלֵהוּ)

See how you translated the identical sentence in 20:16.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he has pledged {for}	promise to pay a loan for
a foreign woman	for a foreigner
hold it in pledge	hold onto the coats of people who

Proverbs 27:14

ULT	UST
One who blesses his neighbor with a great voice in the rising morning, it will be considered a curse to him!	*If you rise early in the morning and loudly call out a blessing to your neighbor {while he is still sleeping}, he will consider it to be a curse{, not a blessing}.*

ULT **One who blesses his neighbor … in the rising morning … to him**
UST If you rise early in the morning … a blessing to your neighbor {while he is still sleeping}, he
(מְבָרֵךְ רֵעֵהוּ & בַּבֹּקֶר הַשְׁכֵּים & לוֹ)

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, you could use a more natural expression in your language. Alternate translation: [Any person who blesses any neighbor … in any rising morning … to that neighbor]

Support Reference: Generic Noun Phrases

ULT **with a great voice**
UST and loudly call out
(בְּקוֹל גָּדוֹל)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in the rising morning**
UST If you rise early in the morning
(בַּבֹּקֶר הַשְׁכֵּים)

Here Solomon refers to the early **morning** as if it were **rising** because the sun appears to rise on the horizon at dawn. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [at dawn]

Support Reference: Metonymy

ULT **it will be considered a curse to him**
UST he will consider it to be a curse{, not a blessing}
(קְלָלָה תֵּחָשֵׁב לוֹ)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
One who blesses	a blessing
his neighbor	to your neighbor {while he is still sleeping}
a curse	to be a curse{, not a blessing}

Proverbs 27:15

ULT	UST
A continual dripping on a day of steady rain and a woman of quarrels are alike.	*A wife who always argues {with you} is as {annoying as} constantly dripping water on a rainy day.*

ULT **A continual dripping on a day of steady rain and a woman of quarrels are alike**
UST A wife who always argues {with you} is as {annoying as} constantly dripping water on a rainy day
(דֶּלֶף טוֹרֵד בְּיוֹם סַגְרִיר וְאֵשֶׁת מדונים נִשְׁתָּוָה)

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 as 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]

Support Reference: Simile

ULT **and a woman of quarrels**
UST A wife who always argues {with you}
(וְאֵשֶׁת מדונים)

See how you translated **a woman of quarrels** in 21:9.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on a day of	day
quarrels	who always argues {with you}

Proverbs 27:16

ULT	UST
The one hiding her hides the wind, and oil meets his right hand.	*It is as difficult to stop her {from arguing} as stopping the wind, or catching oil in one hand.*

ULT The one hiding her hides
UST It is as difficult to stop her {from arguing} as stopping
(צֹפְנֶיהָ צָפַן)

The word translated as **hiding** and **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.

ULT The one hiding her
UST It is as difficult … stop her {from arguing}
(צֹפְנֶיהָ)

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]

Support Reference: Pronouns — When to Use Them

ULT The one hiding her … his right hand
UST It is as difficult … stop her {from arguing} … in one hand
(צֹפְנֶיהָ & יְמִינוֹ)

The one who hides and **his** represent any man with a quarrelsome wife in general, not a specific man. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any person who hides her … that person’s right hand]

Support Reference: Generic Noun Phrases

ULT **hides the wind, and oil meets his right hand**
UST to … as stopping the wind, or catching oil in one hand
(צָפַן־רוּחַ וְשֶׁמֶן יְמִינוֹ יִקְרָא)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the wind	the wind
and oil	or … oil

Proverbs 27:17

ULT	UST
Iron sharpens against iron, and a man sharpens the face of his neighbor.	*{We can use} one iron tool to sharpen another iron tool; {similarly,} when one person shares what he is thinking, it can help another person to think more clearly.*

ULT **Iron sharpens against iron, and a man sharpens the face of his neighbor**
UST { … We can use} one iron tool to sharpen another iron tool; {similarly,} when one person shares what he is thinking, it can help another person to think more clearly
(בַּרְזֶל֙ בְּבַרְזֶ֣ל יָ֔חַד וְאִ֖ישׁ יַ֣חַד פְּנֵי־רֵעֵֽהוּ)

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]

Support Reference: Simile

ULT **Iron sharpens against iron, and a man sharpens the face of his neighbor**
UST { … We can use} one iron tool to sharpen another iron tool; {similarly,} when one person shares what he is thinking, it can help another person to think more clearly
(בַּרְזֶל֙ בְּבַרְזֶ֣ל יָ֔חַד וְאִ֖ישׁ יַ֣חַד פְּנֵי־רֵעֵֽהוּ)

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 as iron sharpens against iron]

Support Reference: Information Structure

ULT **and a man … his neighbor**
UST {similarly,} when one person shares what he is thinking … another person
(וְאִ֖ישׁ & רֵעֵֽהוּ)

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, you could use phrases that make this clear in your language. Alternate translation: [and a person … that person's neighbor]

Support Reference: When Masculine Words Include Women

ULT **sharpens the face of**
UST it can help … to think more clearly
(יַחַד פָּנָיו)

Here Solomon uses **sharpens** to refer to developing or improving someone, and **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: [helps to improve the character of]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Iron	{We can use} one iron tool
against iron	another iron tool
his neighbor	another person

Proverbs 27:18

ULT	UST
One guarding a fig tree will eat its fruit, and one protecting his master will be honored.	*Just as people who take care of fruit trees will also eat the fruit from those trees, so too will masters honor their servants who guard them.*

ULT **One guarding a fig tree will eat its fruit, and one protecting his master**
UST Just as people who take care of fruit trees will also eat the fruit from those trees, so too … masters … their servants who guard them
(נֹצֵר תְּאֵנָה יֹאכַל פִּרְיָהּ וְשֹׁמֵר אֲדֹנָיו)

One guarding, **a fig tree**, **its**, **one protecting**, and **his** represent fig trees and types of people in general. If it would be helpful, you could use more natural expressions in your language. 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]

Support Reference: Generic Noun Phrases

ULT **and one protecting**
UST so too … their servants who guard them
(וְשֹׁמֵר)

Here, **and** indicates that Solomon is comparing what follows to what he said in the previous clause. Solomon is saying that **one protecting his master** is like **One guarding 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: [and in the same way, one who protects]

Support Reference: Simile

ULT **will be honored**
UST will … honor
(יְכֻבָּד)

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 master will honor]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
One guarding a fig tree	Just as people who take care of fruit trees

ULT	UST
its fruit	the fruit from those trees
his master	masters
will be honored	will … honor

Proverbs 27:19

ULT	UST
As the water, the face to the face, so the heart of the man, to the man.	*When people look in water, the water reflects their faces. In the same way, what people think reveals what kinds of people they are.*

ULT **As the water, the face to the face, so the heart of the man, to the man**
UST When people look in water, the water reflects their faces. In the same way, what people think reveals what kinds of people they are
(כַּמַּ֤יִם הַפָּנִים֙ לַפָּנִ֔ים כֵּ֥ן לֵֽב־הָאָדָ֖ם לָאָדָֽם)

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]

Support Reference: Ellipsis

ULT **As the water, the face to the face, so the heart of the man, to the man**
UST When people look in water, the water reflects their faces. In the same way, what people think reveals what kinds of people they are
(כַּמַּ֤יִם הַפָּנִים֙ לַפָּנִ֔ים כֵּ֥ן לֵֽב־הָאָדָ֖ם לָאָדָֽם)

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]

Support Reference: Simile

ULT **As the water, the face to the face, so the heart of the man, to the man**
UST When people look in water, the water reflects their faces. In the same way, what people think reveals what kinds of people they are
(כַּמַּ֤יִם הַפָּנִים֙ לַפָּנִ֔ים כֵּ֥ן לֵֽב־הָאָדָ֖ם לָאָדָֽם)

Here, **the water**, **the face**, **the heart**, and **the man** refer to things and people in general. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [As water reflects any face to itself, so any person's heart reflects to that person]

Support Reference: Generic Noun Phrases

> ULT **the heart of**
> UST what … think
> (לֵב)

See how you translated the same use of **heart** in 2:2.

Support Reference: Metonymy

Proverbs 27:20

ULT	UST
Sheol and Abaddon are not satisfied, and the eyes of the man are not satisfied.	*Just as the place where dead people go never becomes full; so people never stop wanting {things}.*

ULT **Sheol and Abaddon**
UST Just as the place where dead people go
(שְׁאוֹל ואבדה)

See how you translated this phrase in 15:11.

Support Reference: Doublet

ULT **are not satisfied … are not satisfied**
UST never becomes full … never stop wanting {things}
(לֹא תִשְׂבַּעְנָה & לֹא תִשְׂבַּעְנָה)

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]

Support Reference: Active or Passive

ULT **are not satisfied**
UST never becomes full
(לֹא תִשְׂבַּעְנָה)

Here Solomon speaks of **Sheol and Abaddon** never lacking room for more dead people as if those places were people who **are not satisfied** with what they already have. He means that there will always be people who die. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [never lack space] or [always have room for more]

Support Reference: Personification

ULT **and the eyes of the man are not satisfied**
UST so people never stop wanting {things}
(וְעֵינֵי הָאָדָם לֹא תִשְׂבַּעְנָה)

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: [and similarly, the eyes of the man are not satisfied]

Support Reference: Simile

ULT **and the eyes of the man are not satisfied**
UST so people never stop wanting {things}
(וְעֵינֵי הָאָדָם לֹא תִשְׂבַּעְנָה)

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]

Support Reference: Metonymy

ULT **the man**
UST people
(הָאָדָם)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Sheol	Just as the place where dead people go

Proverbs 27:21

ULT	UST
The smelting-pot {is} for the silver and the furnace {is} for the gold; so {is} a man for the mouth of one who praises him.	*People use crucibles and furnaces to test and refine silver and gold. In the same way, people can know what kind of person someone is {by how he reacts} when people praise him.*

ULT The smelting-pot {is} for the silver and the furnace {is} for the gold
UST People use crucibles and furnaces to test and refine silver and gold
(מַצֵּרֶף לַכֶּסֶף וְכִוּר לַזָּהָב)

See how you translated the identical clause in 17:3.

Support Reference: Assumed Knowledge and Implicit Information

ULT so {is} a man
UST In the same way, people can know what kind of person someone is
(וְאִישׁ)

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 is]

Support Reference: Simile

ULT so {is} a man for the mouth of one who praises him
UST In the same way, people can know what kind of person someone is {by how he reacts} when people praise him
(וְאִישׁ לְפִי מַהֲלָלוֹ)

Here, **a man** and **one who praises him** refer to types of people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [so is any person for the mouth of any person who praises that person]

Support Reference: Generic Noun Phrases

ULT **for the mouth of one who praises him**
UST {by how he reacts} when people praise him
(לְפִי מַהֲלָלוֹ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for the mouth of**
UST {by how he reacts} when people praise him
(לְפִי)

Here, **mouth** refers to what the person **who praises him** says. See how you translated the same use of **mouth** in 10:6.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} for the silver	People use crucibles and furnaces to test and refine silver and gold
and the furnace	People use crucibles and furnaces to test and refine silver and gold
{is} for the gold	People use crucibles and furnaces to test and refine silver and gold
one who praises him	{by how he reacts} when people praise him

Proverbs 27:22

ULT	UST
Even if you pound a fool in a mortar with a pestle in the midst of ground grains, his folly will not turn away from on him.	*If you were to crush a fool the way that you would crush grain {into powder}, you would still not be able to find any part of him that is not foolish.*

ULT **Even if you pound a fool in a mortar with a pestle in the midst of ground grains**
UST If you were to crush a fool the way that you would crush grain {into powder}
(אִם תְּכַתֻּשׁ־אֶת־הָאֱוִיל ׀ בַּמַּכְתֵּשׁ בְּתוֹךְ הָרִיפוֹת בַּעֲלִי)

Solomon introduces an imaginary situation to help explain how futile it is to try 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]

Support Reference: Hypothetical Situations

ULT **you pound a fool in a mortar with a pestle in the midst of ground grains**
UST you were to crush a fool the way that you would crush grain {into powder}
(תְּכַתֻּשׁ־אֶת־הָאֱוִיל ׀ בַּמַּכְתֵּשׁ בְּתוֹךְ הָרִיפוֹת בַּעֲלִי)

The terms **mortar** and **pestle** refer to hard tools that are smashed together to crush **grains**. 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: [you pound a fool with tools used for crushing grain]

Support Reference: Translate Unknowns

ULT **a fool … his folly … from on him**
UST a fool … any part of him that is not foolish
(אֶת־הָאֱוִיל & מַּעֲלָיו אִוַּלְתּוֹ)

Here, **a fool**, **his**, and **him** refer to fools in general, not one particular **fool**. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [any fool … that fool's folly … from on that fool]

Support Reference: Generic Noun Phrases

ULT **his folly will not turn away from on him**
UST you would still not be able to find any part of him that is not foolish
(לֹא־תָסוּר מֶעָלָיו אִוַּלְתּוֹ)

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]

Support Reference: Personification

ULT **his folly**
UST that is not foolish
(אִוַּלְתּוֹ)

See how you translated the abstract noun **folly** in 5:23.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a fool	a fool
ground grains	the way that you would crush grain {into powder}
his folly	that is not foolish

Proverbs 27:23

ULT	UST
Know well the faces of your flock; set your heart to the herds.	*Be fully aware of how your sheep are doing. Indeed, consider carefully how your animals fare.*

ULT Know well the faces of your flock; set your heart to the herds
UST Be fully aware of how your sheep are doing. Indeed, consider carefully how your animals fare
(יָדֹעַ תֵּדַע פְּנֵי צֹאנֶךָ שִׁית לִבְּךָ לַעֲדָרִים)

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]

Support Reference: Parallelism

ULT the faces of
UST how … are doing
(פְּנֵי)

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]

Support Reference: Metaphor

ULT your flock
UST your sheep
(צֹאנֶךָ)

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]

Support Reference: Collective Nouns

ULT **set your heart**
UST Indeed, consider carefully
(שִׁית לִבְּךָ)

See how you translated this phrase in 22:17.

Support Reference: Idiom

ULT **to the herds**
UST how your animals fare
(לַעֲדָרִים)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Know	Be fully aware of
your flock	your sheep
to the herds	how your animals fare

Proverbs 27:24

ULT	UST
For treasure {is} not to eternity, nor even a crown for generation and generation.	*{Do so} because riches will not last forever. Even a king's family will not rule forever!*

ULT **a crown**
UST a king's family will not rule
(נֵזֶר)

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]

Support Reference: Metonymy

ULT **for generation and generation**
UST forever
(לְדֹר דור)

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.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
is … to eternity	will … last forever
a crown	a king's family will not rule
for generation	forever
and generation	forever

Proverbs 27:25

ULT	UST
The grass disappears, and fresh grass is seen, and the herbs of the mountains are gathered;	*Harvest the grass and then you will see new grass. Collect {and store} the plants that grow on the hillside.*

ULT The grass disappears, and fresh grass is seen, and the herbs of the mountains are gathered … lambs {will be} for your clothing, and male goats the price of a field
UST Harvest the grass and then you will see new grass. Collect {and store} the plants that grow on the hillside … { … If you do these things, then} you will have lambs with wool that you can clothe yourself with. You will also have male goats that you can sell for enough money to buy a field
(גָּלָה חָצִיר וְנִרְאָה־דֶּשֶׁא וְנֶאֱסְפוּ עִשְׂבוֹת הָרִים׃ כְּבָשִׂים לִלְבוּשֶׁךָ וּמְחִיר שָׂדֶה עַתּוּדִים) (27:25-26)

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.

Support Reference: Connect — Hypothetical Conditions

ULT The grass disappears
UST Harvest the grass
(גָּלָה חָצִיר)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT and fresh grass is seen
UST and then you will see new grass
(וְנִרְאָה־דֶּשֶׁא)

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]

Support Reference: Connect — Sequential Time Relationship

ULT **and fresh grass is seen, and the herbs of the mountains are gathered**
UST and then you will see new grass. Collect {and store} the plants that grow on the hillside
(וְנִרְאָה־דֶּשֶׁא וְנֶאֱסְפוּ עִשְׂבוֹת הָרִים)

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]

Support Reference: Active or Passive

ULT **the herbs of the mountains**
UST the plants that grow on the hillside
(עִשְׂבוֹת הָרִים)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and … are gathered	Collect {and store}

Proverbs 27:26

ULT	UST
lambs {will be} for your clothing, and male goats the price of a field.	*{If you do these things, then} you will have lambs with wool that you can clothe yourself with. You will also have male goats that you can sell for enough money to buy a field.*

ULT lambs {will be} for your clothing

UST {If you do these things, then} you will have lambs with wool that you can clothe yourself with

(כְּבָשִׂים לִלְבוּשֶׁךָ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT and male goats the price of a field

UST You will also have male goats that you can sell for enough money to buy a field

(וּמְחִיר שָׂדֶה עַתּוּדִים)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
lambs	{If you do these things, then} you will have lambs with wool
male goats	male goats

Proverbs 27:27

ULT	UST
And {there will be} enough milk of female goats for your food, for the food of your house, and life for your young women.	*You will even have female goats that produce enough milk for yourself, your family, and your servant girls to drink.*

ULT and life for your young women
UST and your servant girls
(וְחַיִּים לְנַעֲרוֹתָיִךְ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT and life
UST and
(וְחַיִּים)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
female goats	female goats that produce
your house	your family
for your young women	your servant girls

Proverbs 28

Proverbs 28 Chapter Introduction

Structure and Formatting

1. 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

ULT	UST
The wicked flee and there is no pursuer, but the righteous are {as} confident as a young lion.	*Wicked people run away even though no one is chasing them, but righteous people are as brave as lions.*

ULT The wicked … but the righteous
UST Wicked people … but righteous people
(רָשָׁע וְצַדִּיקִים)

Solomon is using the adjectives **wicked** and **righteous** as nouns to mean **wicked** and **righteous** people. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: [Wicked people … but righteous people]

Support Reference: Nominal Adjectives

ULT and there is no pursuer
UST even though no one is chasing them
(וְאֵין־רֹדֵף)

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]

Support Reference: Connect — Contrast Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The wicked	Wicked people
but the righteous	but righteous people
as a young lion	are as … as lions

Proverbs 28:2

ULT	UST
By the transgression of a land many {are} its rulers, but by a man who understands, who knows, so it will endure.	*When the people in a country sin, they will continually have {new} leaders; but when they have a truly knowledgeable ruler, then they will have a {stable} government that will last.*

ULT **By the transgression of a land many {are} its rulers**
UST When the people in a country sin, they will continually have {new} leaders
(בְּפֶשַׁע אֶרֶץ רַבִּים שָׂרֶיהָ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **By the transgression of**
UST When … sin
(בְּפֶשַׁע)

See how you translated the abstract noun **transgression** in 10:19.

Support Reference: Abstract Nouns

ULT **a land … {are} its rulers**
UST the people in a country … they will … have {new} leaders
(אֶרֶץ & שָׂרֶיהָ)

Here, **land** and **its** refer to the people who live in a **land**. If it would be helpful, you could express the meaning plainly in your language. Alternate translation: [the people in a land … are their rulers]

Support Reference: Metonymy

ULT **but by a man**
UST but when they have a … ruler
(וּבְאָדָם)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **who understands, who knows**
UST truly knowledgeable
(מֵבִין יֹדֵעַ)

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]

Support Reference: Doublet

ULT **it will endure**
UST they will have a {stable} government that will last
(יַאֲרִיךְ)

The pronoun **it** refers to the **land**, meaning the government of that land. It may be helpful to clarify this for your readers. Alternate translation: [the government of that land will endure]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
By the transgression of	When … sin
a land	the people in a country
{are} its rulers	they will … have {new} leaders
who understands	truly knowledgeable
who knows	truly knowledgeable
it will endure	they will have a {stable} government that will last

Proverbs 28:3

ULT	UST
A man who is poor and who oppresses the lowly {is} a rain {that} washes away, and there is no bread.	*A poor person who oppresses other poor people is {as destructive as} rain that washes away {the crops}, leaving nothing to eat.*

ULT A man
UST A … person
(גֶּבֶר)

A man here refers to this type of person in general, not a specific **man**. If it would be helpful, you could use a more natural expression in your language. Alternate translation: [Any person]

Support Reference: Generic Noun Phrases

ULT the lowly
UST other poor people
(דַּלִּים)

See how you translated the same use of **lowly** in 10:15.

Support Reference: Metaphor

ULT {is} a rain {that} washes away, and there is no bread
UST is {as destructive as} rain that washes away {the crops}, leaving nothing to eat
(מָטָר סֹחֵף וְאֵין לָחֶם)

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]

Support Reference: Metaphor

ULT {that} washes away
UST that washes away {the crops}
(סֹחֵף)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and there is no**
UST leaving nothing
(וְאֵין)

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 it results in their being no]

Support Reference: Connect — Reason-and-Result Relationship

ULT **bread**
UST to eat
(לֶחֶם)

See how you translated the same use of **bread** in 9:5.

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the lowly	other poor people
bread	to eat

Proverbs 28:4

ULT	UST
Those forsaking the law praise the wicked, but those keeping the law strive against them.	*People who reject {Yahweh's} laws say good things about wicked people; but people who obey those laws oppose such wicked people.*

ULT **Those forsaking**
UST People who reject
(עֹזְבֵי)

See how you translated the same use of **forsake** in 1:8.

Support Reference: Personification

ULT **the law … the law**
UST {Yahweh's} laws … those laws
(תּוֹרָה & תּוֹרָה)

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]

Support Reference: Collective Nouns

ULT **the wicked**
UST wicked people
(רָשָׁע)

See how you translated **the wicked** in 3:25.

Support Reference: Nominal Adjectives

ULT **but those keeping**
UST but people who obey
(וְשֹׁמְרֵי)

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.

Support Reference: Metaphor

> ULT **against them**
> UST such wicked people
> (בָּם)

Here, **them** refers to **wicked** people, who are called **the wicked** in the previous clause. If it would be helpful in your language, you could state this explicitly. Alternate translation: [against those wicked people]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Those forsaking	People who reject
the law	{Yahweh's} laws
praise	say good things about
the wicked	wicked people
but those keeping	but people who obey
the law	those laws

Proverbs 28:5

ULT	UST
Men of evil do not understand justice, but seekers of Yahweh understand everything.	*Evil people cannot comprehend what is just, but people who desire to please Yahweh comprehend everything {about it}.*

ULT Men of evil
UST Evil people
(אַנְשֵׁי־רָע)

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]

Support Reference: Possession

ULT Men of
UST people
(אַנְשֵׁי)

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]

Support Reference: When Masculine Words Include Women

ULT justice
UST what is just
(מִשְׁפָּט)

See how you translated the abstract noun **justice** in 1:3.

Support Reference: Abstract Nouns

ULT but seekers of
UST but people who desire to please
(וּמְבַקְשֵׁי)

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]

Support Reference: Metaphor

ULT **everything**
UST everything {about it}
(כֹּל)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	Evil
do … understand	comprehend
justice	what is just
but seekers of	but people who desire to please
Yahweh	Yahweh
understand	comprehend

Proverbs 28:6

ULT	UST
Better {is} one who is poor who walks in his integrity than one crooked of ways, yet he {is} rich.	*It is better to be poor and honest than to be dishonest and rich.*

ULT **one who is poor who walks in his integrity than one crooked of ways, yet he**
UST to be poor and honest than to be dishonest and
(רָ֤שׁ הוֹלֵ֣ךְ בְּתֻמּ֣וֹ מְעַקֵּ֣שׁ דְּרָכַ֣יִם וְה֣וּא)

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, you could use more natural expressions in your language. 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]

Support Reference: Generic Noun Phrases

ULT **who walks in his integrity**
UST and honest
(הוֹלֵ֣ךְ בְּתֻמּ֣וֹ)

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]

Support Reference: Metaphor

ULT **in his integrity**
UST honest
(בְּתֻמּ֣וֹ)

See how you translated the abstract noun **integrity** in 1:3.

Support Reference: Abstract Nouns

ULT **than one crooked of**
UST than to be dishonest
(מְעַקֵּ֣שׁ)

See how you translated the same use of **crooked** in 2:15.

Support Reference: Metaphor

ULT **ways**
UST than to be dishonest
(דְּרָכָיו)

See how you translated the same use of **ways** in 3:6.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Better {is}	It is better
in his integrity	honest
than one crooked of	than to be dishonest

Proverbs 28:7

ULT	UST
One who guards the law {is} a son who understands, but one who associates with gluttonous eaters humiliates his father.	*Young people who obey {Yahweh's} laws are wise, but young people who carouse with gluttons disgrace their fathers.*

ULT **One who guards … but one who associates with … his father**
UST who obey … but young people who carouse with … their fathers
(נוֹצֵר & וְרֹעֶה & אָבִיו)

One who guards, **one who associates**, and **his** refer to types of people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any person who guards … but any person who associates with … that person's father]

Support Reference: Generic Noun Phrases

ULT **One who guards**
UST who obey
(נוֹצֵר)

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.

Support Reference: Metaphor

ULT **the law**
UST {Yahweh's} laws
(תּוֹרָה)

See how you translated the same use of **the law** in 28:4.

Support Reference: Collective Nouns

ULT **{is} a son**
UST Young people
(בֵּן)

See how you translated the same use of **son** in 1:8.

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
One who guards	who obey

ULT	UST
the law	{Yahweh's} laws
{is} a son	Young people
who understands	are wise
humiliates	disgrace
his father	their fathers

Proverbs 28:8

ULT	UST
One increasing his wealth by interest and usury gathers it for one showing favor {to} the lowly.	*Money that people gain by charging an unreasonably large amount of interest {from those to whom they loan money} will {eventually} belong to someone who is kind to poor people.*

ULT One increasing his wealth … for one showing favor {to}
UST Money that people gain … someone who is kind to
(מַרְבֶּה הוֹנוֹ & לְחוֹנֵן)

One who increases, **his**, and **one who shows favor** refer to types of people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any person who increases that person's own wealth … for any person who shows favor]

Support Reference: Generic Noun Phrases

ULT by interest and usury
UST by charging an unreasonably large amount of interest {from those to whom they loan money}
(בְּנֶשֶׁךְ וּבתרבית)

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]

Support Reference: Hendiadys

ULT gathers it
UST will {eventually} belong to
(יִקְבְּצֶנּוּ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for one showing favor {to}**
UST someone who is kind to
(לְחוֹנֵן)

See how you translated the same use of **shows favor** in 14:21.

Support Reference: Assumed Knowledge and Implicit Information

ULT **the lowly**
UST poor people
(דַּלִּים)

See how you translated the same use of **lowly** in 10:15.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gathers it	will {eventually} belong to
for one showing favor {to}	someone who is kind to
the lowly	poor people

Proverbs 28:9

ULT	UST
One turning away his ear from hearing the law, even his prayer {is} an abomination.	*Yahweh detests hearing prayers from people who refuse to obey his laws.*

ULT One turning away his ear … his prayer
UST hearing prayers from people who refuse to obey
(מַסִּיר אָזְנוֹ & תְּפִלָּתוֹ)

One turning away and **his** refer to a type of person in general, not a specific person. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any person who turns away that person's own ear … that person's prayer]

Support Reference: Generic Noun Phrases

ULT One turning away his ear from hearing
UST who refuse to obey
(מַסִּיר אָזְנוֹ מִשְּׁמֹעַ)

The phrase **turning 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** from the person speaking. If this phrase does not have this 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]

Support Reference: Idiom

ULT the law
UST his laws
(תּוֹרָה)

See how you translated the same use of **the law** in 28:4.

Support Reference: Collective Nouns

> ULT **{is} an abomination**
> UST Yahweh detests
> (תּוֹעֲבָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **{is} an abomination**
> UST Yahweh detests
> (תּוֹעֲבָה)

See how you translated the abstract noun **abomination** in 3:32.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the law	his laws
his prayer	hearing prayers from people
{is} an abomination	Yahweh detests

Proverbs 28:10

ULT	UST
One leading the upright astray in the way of evil into his pit he himself will fall, but the blameless will inherit good.	*People who guide upright people to act evilly will destroy themselves by what they do, but people whom Yahweh does not blame {for acting wickedly} will receive what is good.*

ULT **One leading the upright astray … into his pit he himself will fall**
UST People who guide upright people … will destroy themselves by what they do
(מַשְׁגֶּה יְשָׁרִים & בִּשְׁחוּתוֹ הִוא־יִפֹּול)

One leading, **his**, **he**, and **himself** refer to a type of person in general, not a specific person. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any person who leads upright ones astray … into that person's own pit that person will fall]

Support Reference: Generic Noun Phrases

ULT **One leading the upright astray in the way of evil**
UST People who guide upright people to act evilly
(מַשְׁגֶּה יְשָׁרִים ׀ בְּדֶרֶךְ רָע)

Here Solomon refers to someone causing **the upright** 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]

Support Reference: Metaphor

ULT **in the way of evil**
UST to act evilly
(בְּדֶרֶךְ רָע)

See how you translated **way of evil** in 2:12.

Support Reference: Possession

ULT **into his pit he himself will fall**
UST will destroy themselves by what they do
(בְּשַׁחוּתֹו הוּא־יִפֹּול)

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 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]

Support Reference: Metaphor

ULT **but the blameless**
UST but people whom Yahweh does not blame {for acting wickedly}
(וּתְמִימִים)

See how you translated **the blameless** in 2:21.

Support Reference: Assumed Knowledge and Implicit Information

ULT **will inherit good**
UST will receive what is good
(יִנְחָלוּ־טֹוב)

Here Solomon speaks of **the blameless** 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.

Support Reference: Metaphor

ULT **good**
UST what is good
(טֹוב)

See how you translated the abstract noun **good** in 11:27.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the upright	upright people
evil	evilly
into his pit	by what they do
but the blameless	but people whom Yahweh does not blame {for acting wickedly}
will inherit	will receive

ULT	UST
good	what is good

Proverbs 28:11

ULT	UST
A rich man {is} wise in his eyes, but a discerning lowly {one} will search him out.	*Rich people tend to think that they are wise, but perceptive poor people can tell whether or not this is true.*

ULT **A rich man … in his eyes, but a … lowly {one} will search him out**
UST Rich people tend to think that … but … poor people can tell whether or not this is true
(בְּעֵינָיו אִישׁ עָשִׁיר וְדַל & יַחְקְרֻנּוּ)

A rich man, **his**, **a lowly one**, and **him** refer to types of people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any rich person … in that person's eyes, but any lowly one … will search that person out]

Support Reference: Generic Noun Phrases

ULT **{is} wise in his eyes**
UST tend to think that they are wise
(חָכָם בְּעֵינָיו)

See how you translated **wise in his eyes** in 26:5.

Support Reference: Metaphor

ULT **but a … lowly {one}**
UST but … poor people
(וְדַל)

See how you translated the same use of **lowly** in 10:15.

Support Reference: Metaphor

ULT **will search him out**
UST can tell whether or not this is true
(יַחְקְרֻנּוּ)

The phrase means that **a lowly one** will be able to investigate and determine if **A rich man** is not really **wise**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [can determine if he is not truly wise]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} wise	they are wise
discerning	perceptive
but a … lowly {one}	but … poor people
will search him out	can tell whether or not this is true

Proverbs 28:12

ULT	UST
When the righteous exult, {there is} great splendor, but when the wicked arise, a man is searched for.	*People celebrate when righteous people become powerful, but people hide when wicked people become powerful.*

ULT {there is} great splendor
UST People celebrate
(רַבָּה תִפְאָרֶת)

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]

Support Reference: Abstract Nouns

ULT When the righteous exult
UST when righteous people become powerful
(בַּעֲלֹץ צַדִּיקִים)

Here Solomon implies that **the righteous exult** because they have become prosperous or powerful. If it would be helpful in your language, you could state this explicitly. Alternate translation: [When the righteous become prosperous]

Support Reference: Assumed Knowledge and Implicit Information

ULT but when the wicked arise
UST but … when wicked people become powerful
(וּבְקוּם רְשָׁעִים)

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]

Support Reference: Metaphor

> **ULT** **a man is searched for**
> **UST** people hide
> (יֵחָפֵשׂ אָדָם)

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]

Support Reference: Active or Passive

> **ULT** **a man is searched for**
> **UST** people hide
> (יֵחָפֵשׂ אָדָם)

Here, **a man** refers any good person in general, not a specific **man**. If it would be helpful, you could use a more natural expression in your language. Alternate translation: [any good person is searched for]

Support Reference: Generic Noun Phrases

> **ULT** **a man is searched for**
> **UST** people hide
> (יֵחָפֵשׂ אָדָם)

Here Solomon implies that **a man is searched for** because every good person has hidden himself to escape from the powerful **wicked** people. If it would be helpful in your language, you could state this explicitly. Alternate translation: [every good person hides from them]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the righteous	when righteous people
When … exult	become powerful
there is … splendor	People celebrate
the wicked	wicked people
is searched for	people hide

Proverbs 28:13

ULT	UST
One covering his transgressions will not prosper, but one confessing and forsaking will be shown mercy.	*People who {try to} hide the sinful things that they do will never be successful, but Yahweh will be merciful to people who confess the sinful things that they have done and stop doing them.*

ULT **One covering his transgressions … but one confessing**
UST People who {try to} hide the sinful things that they do … but … to people who confess the sinful things that they have done
(מְכַסֶּה פְּשָׁעָיו & וּמוֹדֶה)

One covering, **his**, and **one confessing** refer to types of people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any person who covers that person's own transgressions … but any person who confesses]

Support Reference: Generic Noun Phrases

ULT **One covering**
UST People who {try to} hide
(מְכַסֶּה)

Here Solomon refers to someone concealing **his transgressions** as if **transgressions** were objects that someone is **covering**. See how you translated **covers** in 10:6.

Support Reference: Metaphor

ULT **his transgressions**
UST the sinful things that they do
(פְּשָׁעָיו)

See how you translated the abstract noun **transgressions** in 10:12.

Support Reference: Abstract Nouns

ULT but one confessing and forsaking
UST but … to people who confess the sinful things that they have done and stop doing them
(וּמוֹדֶה וְעֹזֵב)

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]

Support Reference: Ellipsis

ULT will be shown mercy
UST Yahweh will be merciful
(יְרֻחָם)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his transgressions	the sinful things that they do
will … prosper	will … be successful
but one confessing	but … to people who confess the sinful things that they have done
and forsaking	and stop doing them
will be shown mercy	Yahweh will be merciful

Proverbs 28:14

ULT	UST
Happy {is} a man fearing continually, but one hardening his heart will fall into evil.	*People who constantly examine how they are thinking and behaving are happy, but bad things will happen to people who become uncaring about those things.*

ULT {is} a man … but one hardening his heart
UST People … but … to people who become uncaring about those things
(אָדָם & וּמַקְשֶׁה לִבּוֹ)

Here, **a man**, **one hardening**, and **his** refer to types of people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [is any person … but any person who hardens that person's own heart]

Support Reference: Generic Noun Phrases

ULT fearing continually
UST who constantly examine how they are thinking and behaving
(פַּחַד תָּמִיד)

Here, **fearing** could refer to: (1) being cautious in the way that a person lives so as not to **fall into evil**, as also in 14:16. Alternate translation: [who is continually on guard about his behavior]; (2) reverently fearing Yahweh. Alternate translation: [who reveres Yahweh continually]

Support Reference: Assumed Knowledge and Implicit Information

ULT but one hardening his heart
UST but … to people who become uncaring about those things
(וּמַקְשֶׁה לִבּוֹ)

Here Solomon speaks of a person stubbornly deciding to live by his own rules 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 stubbornly decides to live in his own way]

Support Reference: Metaphor

> **ULT will fall into evil**
> **UST** bad things will happen
> (יִפֹּ֖ול בְּרָעָֽה׃)

See how you translated the nearly identical phrase “falls into evil” in 13:17.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Happy	are happy
fearing	who … examine how they are thinking and behaving
but one hardening	but … to people who become uncaring about those things
into evil	bad things

Proverbs 28:15

ULT	UST
A lion growling and a bear charging {is} a wicked ruler over a lowly people.	*Wicked people who rule over poor people are {as dangerous as} a roaring lion or attacking bear.*

ULT **{ … A lion growling and a bear charging is} a wicked ruler over a lowly people**
UST Wicked people who rule over poor people are {as dangerous as} a roaring lion or attacking bear
(אֲרִי־נֹהֵם וְדֹב שׁוֹקֵק מֹשֵׁל רָשָׁע עַל עַם־דָּל)

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]

Support Reference: Information Structure

ULT **A lion growling and a bear charging**
UST are {as dangerous as} a roaring lion or attacking bear
(אֲרִי־נֹהֵם וְדֹב שׁוֹקֵק)

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]

Support Reference: Metaphor

ULT **{is} a wicked ruler over a lowly people**
UST Wicked people who rule over poor people
(מֹשֵׁל רָשָׁע עַל עַם־דָּל)

Here, **a wicked ruler** and **a lowly people** refer to types of people in general, not specific people. If it would be helpful you could use more natural expressions in your language. Alternate translation: [is any wicked ruler over any lowly people]

Support Reference: Generic Noun Phrases

ULT **lowly**
UST poor
(דָּל)

See how you translated the same use of **lowly** in 10:15.

Support Reference: Metaphor

ULT **a … people**
UST people
(עַם)

See how you translated the same use of **people** in 11:14.

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A lion	are {as dangerous as} a … lion
and a bear	or … bear
{is} a … ruler	who rule
wicked	Wicked people
lowly	poor

Proverbs 28:16

ULT	UST
A leader lacking of understanding {is} also abundant of oppressions; one hating unjust gain will lengthen days.	*Leaders who are not sensible severely oppress {other people}, {but} people who despise gaining wealth unjustly will live for a long time.*

ULT **A leader … one hating**
UST Leaders … {but} people who despise
(נָגִיד & שנאי)

A leader and **one hating** 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]

Support Reference: Generic Noun Phrases

ULT **understanding**
UST sensible
(תְּבוּנוֹת)

See how you translated the abstract noun **understanding** in 1:2.

Support Reference: Abstract Nouns

ULT **{is} also abundant of oppressions**
UST severely oppress {other people}
(וְרַב מַעֲשַׁקּוֹת)

Here Solomon is using the possessive form to describe an **abundant** number 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]

Support Reference: Possession

ULT **one hating**
UST {but} people who despise
(שנאי)

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]

Support Reference: Connect — Contrast Relationship

ULT **unjust gain**
UST gaining wealth unjustly
(בָּצַע)

See how you translated this phrase in 1:19.

Support Reference: Abstract Nouns

ULT **will lengthen days**
UST will live for a long time
(יַאֲרִיךְ יָמִים)

See how you translated the similar phrase “length of days” in 3:2.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A leader	Leaders
understanding	sensible
unjust gain	gaining wealth unjustly
days	will live for a long time

Proverbs 28:17

ULT	UST
A man oppressed by the blood of a life will flee as far as a pit; let them not support him.	*People who murder others will keep running away {from those who would punish them} until they die. Do not help them!*

ULT **A man … a life … a pit … him**
UST People … others … they die … them
(אָדָם & נֶפֶשׁ & בּוֹר & בּוֹ)

A man, **a life**, **a pit**, and **him** refer to a type of person and these things in general. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any person … any life … any pit … that person]

Support Reference: Generic Noun Phrases

ULT **oppressed by the blood of a life**
UST who murder others
(עָשֻׁק בְּדַם־נָפֶשׁ)

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]

Support Reference: Active or Passive

ULT **oppressed by the blood of a life**
UST who murder others
(עָשֻׁק בְּדַם־נָפֶשׁ)

Here, **oppressed** refers to a person being guilty of murdering someone. If it would be helpful in your language, you could state this explicitly. Alternate translation: [guilty for the blood of a life]

Support Reference: Assumed Knowledge and Implicit Information

ULT **by the blood of**
UST who murder
(בְּדָם)

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.

Support Reference: Metonymy

ULT **a life**
UST others
(נֶפֶשׁ)

Here, **life** refers to a person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [a person]

Support Reference: Synecdoche

ULT **will flee**
UST will keep running away {from those who would punish them}
(יָנוּס)

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 from punishment] or [will flee from those who want to punish him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a pit**
UST they die
(בּוֹר)

Here, **pit** could refer to: (1) death, which is when that person would be buried in **a pit**. Alternate translation: [the grave] or [death]; (2) a deep hole or well where the murderer would try to hide. Alternate translation: [a pit to hide in]

Support Reference: Metonymy

ULT **let them not support him**
UST Do not help them
(אַל־יִתְמְכוּ־בוֹ)

Here, **them** refers to any people in general who may think about helping the murderer, and **him** refers to the murderer. If it would be helpful in your language, you could state this explicitly. Alternate translation: [let no one support such a person] or [no one should assist the murderer]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a pit	they die

Proverbs 28:18

ULT	UST
One walking blameless will be saved, but one crooked of ways will fall into one.	*Yahweh will rescue people who continually do what is right, but people who behave dishonestly will ruin themselves in the end.*

ULT One walking … but one crooked of
UST people who continually … but people who behave dishonestly
(הוֹלֵךְ & וְנֶעְקָשׁ)

The phrases **One walking** and **one crooked of ways** 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]

Support Reference: Generic Noun Phrases

ULT One walking blameless
UST people who continually do what is right
(הוֹלֵךְ תָּמִים)

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]

Support Reference: Metaphor

ULT will be saved
UST Yahweh will rescue
(יִוָּשֵׁעַ)

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]

Support Reference: Active or Passive

ULT **but one crooked of ways**
UST but people who behave dishonestly
(וְנֶעְקַשׁ דְּרָכַיִם)

See how you translated **one crooked of ways** in 28:6.

Support Reference: Metaphor

ULT **will fall**
UST will ruin themselves in the end
(יִפּוֹל)

See how you translated the same use of **fall** in 11:5.

Support Reference: Metaphor

ULT **into one**
UST will ruin themselves in the end
(בְּאַחַת)

Here, **into one** could refer to: (1) falling into a pit, so **one** would refer back to "pit" in the previous verse. This continues the idea of the person walking in a crooked manner. Alternate translation: [into a pit]; (2) one moment, which emphasizes the suddenness of falling. Alternate translation: [at once]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
blameless	do what is right
will be saved	Yahweh will rescue

Proverbs 28:19

ULT	UST
One working his ground will be satisfied {with} bread, but one pursuing empty things will be satisfied {with} poverty.	*People who work hard will have enough food {to eat}, but people who waste time doing worthless things will only be poor.*

ULT One working his ground will be satisfied {with} bread
UST People who work hard will have enough food {to eat}
(עֹבֵד אַדְמָתוֹ יִשְׂבַּע־לָחֶם)

See how you translated the identical clause in 12:11.

Support Reference: Assumed Knowledge and Implicit Information

ULT but one pursuing empty things
UST but people who waste time doing worthless things
(וּמְרַדֵּף רֵקִים)

See how you translated the identical phrase in 12:11.

Support Reference: Metaphor

ULT will be satisfied {with} poverty
UST will only be poor
(יִשְׂבַּע־רִישׁ)

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]

Support Reference: Irony

ULT {with} poverty
UST poor
(רִישׁ)

See how you translated the abstract noun **poverty** in 6:11.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
One working	People who work hard

ULT	UST
bread	food {to eat}

Proverbs 28:20

ULT	UST
A man of faithfulness {has} an abundance of blessings, but one hurrying to become rich will not remain blameless.	*Yahweh abundantly blesses faithful people, but he will certainly punish people who are eager to be wealthy.*

ULT **A man of faithfulness … but one hurrying**
UST faithful people, but … people who are eager
(אִישׁ אֱמוּנוֹת & וְאָץ)

A man of faithfulness and **one who hurries** refer to these types of people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any person of faithfulness … but any person who hurries]

Support Reference: Generic Noun Phrases

ULT **A man of faithfulness**
UST faithful people
(אִישׁ אֱמוּנוֹת)

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]

Support Reference: Possession

ULT **{has} an abundance of**
UST abundantly
(רַב)

See how you translated the abstract noun **abundance** in 5:23.

Support Reference: Abstract Nouns

ULT **will not remain blameless**
UST he will certainly punish
(לֹא יִנָּקֶה)

See how you translated this phrase in 6:29.

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
faithfulness	faithful

ULT	UST
blessings	Yahweh … blesses
will … remain blameless	he will certainly punish

Proverbs 28:21

ULT	UST
Recognizing faces {is} not good, yet for a bit of bread a man will transgress.	*Although it is very evil to unfairly favor one person over another, some people will sin {by doing so} to get even a small bribe.*

ULT Recognizing faces
UST to unfairly favor one person over another
(הַכֵּר־פָּנִים)

See how you translated this phrase in 24:23.

Support Reference: Idiom

ULT {is} not good
UST Although it is very evil
(לֹא־טֹוב)

See how you translated the same use of **not good** in 16:29.

Support Reference: Litotes

ULT yet for a bit of bread
UST to get even a small bribe
(וְעַל־פַּת־לֶחֶם)

Here, **a bit of bread** is an extreme statement for emphasis, exaggerating how tiny the reward is that some people will accept for doing something evil. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [yet for a very small bribe] or [yet for just a small amount of food]

Support Reference: Hyperbole

ULT a man
UST some people
(גָּבֶר)

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]

Support Reference: When Masculine Words Include Women

> ULT **will transgress**
> UST will sin {by doing so}
> (יִפְשַׁע)

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 unjustly favoring someone]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	Although it is very evil
bread	even a small bribe
will transgress	will sin {by doing so}

Proverbs 28:22

ULT	UST
One hurrying to the wealth {is} a man of an evil eye, but he does not know that lack will come to him.	*People who are eager to become rich are greedy. They do not realize that they will become poor.*

ULT One hurrying … {is} a man of … but he does not know … will come to him
UST People who are eager … are greedy. They do not realize … they will become
(נִבְהָל & אִישׁ & וְלֹא־יֵדַע & יִבֹּאֶנּוּ)

One hurrying, **a man**, **he**, and **him** refer to types of people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any person who hurries … is a person of … but that person does not know … will come to that person]

Support Reference: Generic Noun Phrases

ULT One hurrying to the wealth
UST People who are eager to become rich
(נִבְהָל לַהוֹן)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT {is} a man of an evil eye
UST are greedy
(אִישׁ רַע עָיִן)

See how you translated the similar phrase “one evil of eye” in 23:6.

Support Reference: Idiom

ULT lack
UST poor
(חֶסֶר)

See how you translated the abstract noun **lack** in 6:11.

Support Reference: Abstract Nouns

ULT **lack will come to him**
UST they will become poor
(וְחָסֹר יְבֹאֶנּוּ)

Here Solomon speaks of experiencing **lack** as if "lack" were a person who could **come** to someone. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [he will experience lack]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an evil	are greedy
he does … know	They do … realize

Proverbs 28:23

ULT	UST
One rebuking a man, afterward will find favor more than one making the tongue smooth.	*Afterward, people appreciate someone who has corrected them more than {they appreciate} someone who has spoken flatteringly {to them}.*

ULT **One rebuking a man … more than one making the tongue smooth**
UST someone who has corrected them more than {they appreciate} someone who has spoken flatteringly {to them … }
(מֹוכִיחַ אָדָם & מְמַחֲלִיק לָשׁוֹן)

One rebuking, **a man**, **one making** 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 in your language. Alternate translation: [Any person who rebukes any other person … more than any person who makes that person's own tongue smooth]

Support Reference: Generic Noun Phrases

ULT **will find**
UST people appreciate
(יִמְצָא)

See how you translated the same use of **find** in 16:20.

Support Reference: Metaphor

ULT **favor**
UST people appreciate
(חֵן)

See how you translated the abstract noun **favor** in 3:4.

Support Reference: Abstract Nouns

ULT **favor**
UST people appreciate
(חֵן)

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 rebuked]

Support Reference: Assumed Knowledge and Implicit Information

ULT **more than one making the tongue smooth**
UST more than {they appreciate} someone who has spoken flatteringly {to them}
(מְמַחֲלִיק לָשׁוֹן)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
One rebuking	someone who has corrected
favor	people appreciate
the tongue	has spoken

Proverbs 28:24

ULT	UST
One robbing his father and his mother and says, “There is no transgression,” he {is} the companion of a man of destruction.	*People who rob their parents and say that doing so is not wrong are as bad as thieves.*

ULT One robbing his father and his mother … he … of a man of destruction
UST People who rob their parents … are … thieves
(גּוֹזֵל ׀ אָבִיו וְאִמּוֹ & הוּא לְאִישׁ מַשְׁחִית)

One robbing, **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]

Support Reference: Generic Noun Phrases

ULT and says, “There is no transgression
UST and say that doing so is not wrong
(וְאֹמֵר אֵין־פָּשַׁע)

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]

Support Reference: Direct and Indirect Quotations

ULT transgression
UST wrong
(פָּשַׁע)

See how you translated the abstract noun **transgression** in 10:19.

Support Reference: Abstract Nouns

ULT {is} the companion of a man of destruction
UST as bad as thieves
(חָבֵר & לְאִישׁ מַשְׁחִית)

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]

Support Reference: Metaphor

ULT **of a man of destruction**
UST thieves
(לְאֵישׁ מַשְׁחִית)

The phrase **man of destruction** can refer to a person who destroys people and property. In this case, the property is being removed. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [of a vandal]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
One robbing	People who rob
his father	their parents
transgression	wrong
{is} the companion	as bad as
destruction	thieves

Proverbs 28:25

ULT	UST
One wide of appetite stirs up strife, but one who trusts in Yahweh will be fattened.	*Greedy people cause people to argue with each other, but Yahweh will prosper people who trust him.*

ULT One wide of appetite … but one who trusts
UST Greedy people … but … who trust
(רְחַב־נָפֶשׁ & וּבוֹטֵחַ)

One wide of appetite and **one who trusts** refer to types of people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any person wide of appetite … but any person who trusts]

Support Reference: Generic Noun Phrases

ULT One wide of appetite
UST Greedy people
(רְחַב־נָפֶשׁ)

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]

Support Reference: Metaphor

ULT stirs up
UST cause people
(יְגָרֶה)

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.

Support Reference: Metaphor

ULT strife
UST to argue with each other
(מָדוֹן)

See how you translated the abstract noun **strife** in 16:28.

Support Reference: Abstract Nouns

> ULT **will be fattened**
> UST Yahweh will prosper people
> (יְדֻשָּׁן)

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]

Support Reference: Active or Passive

> ULT **will be fattened**
> UST Yahweh will prosper people
> (יְדֻשָּׁן)

See how you translated the same use of **fattened** in 11:25.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
strife	to argue with each other
but one who trusts	but … who trust
Yahweh	him

Proverbs 28:26

ULT	UST
One trusting in his heart, he {is} a stupid one, but one walking in wisdom, he himself will flee.	*People who trust in themselves are foolish, but people who act wisely are the ones who will escape {what is dangerous}.*

ULT **One trusting in his heart, he {is} a stupid one, but one walking in wisdom, he himself will flee**

UST People who trust in themselves are foolish, but people who act wisely are the ones who will escape {what is dangerous … }

(בּוֹטֵחַ בְּלִבּוֹ הוּא כְסִיל וְהוֹלֵךְ בְּחָכְמָה הוּא יִמָּלֵט)

One trusting, **his**, **he**, **a stupid one**, **one walking**, 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]

Support Reference: Generic Noun Phrases

ULT **in his heart**

UST in themselves

(בְּלִבּוֹ)

Here, the **heart** represents where a person's thoughts, feelings, and intentions exist. You may have a comparable expression in your language, or you could state the meaning plainly. See how you translated the same use of **heart** in 14:10. Alternate translation: [in his own brain] or [in his own thoughts and feelings]

Support Reference: Metaphor

ULT **but one walking**

UST but people who act

(וְהוֹלֵךְ)

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]

Support Reference: Metaphor

> ULT **in wisdom**
> UST wisely
> (בְּחָכְמָֽה)

See how you translated the abstract noun **wisdom** in 1:2.

Support Reference: Abstract Nouns

> ULT **he himself will flee**
> UST are the ones who will escape {what is dangerous}
> (הֽוּא יִמָּלֵֽט)

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]

Support Reference: Reflexive Pronouns

> ULT **he himself will flee**
> UST are the ones who will escape {what is dangerous}
> (הֽוּא יִמָּלֵֽט)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
One trusting	People who trust
{is} a stupid one	foolish
in wisdom	wisely

Proverbs 28:27

ULT	UST
One giving to the one who is poor—there is no lack, but one hiding his eyes—an abundance of curses.	*People who give poor people {what they need} will have all that they need, but there are many who will curse people who ignore poor people.*

ULT **One giving to the one who is poor … but one hiding his eyes**
UST People who give poor people {what they need} … but … people who ignore poor people
(נוֹתֵן לָרָשׁ & וּמַעְלִים עֵינָיו)

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]

Support Reference: Generic Noun Phrases

ULT **there is no lack**
UST will have all that they need
(אֵין מַחְסוֹר)

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]

Support Reference: Litotes

ULT **lack … an abundance of**
UST will have all that they need … there are many
(מַחְסוֹר & רַב)

See how you translated the abstract nouns **lack** in 6:11 and **abundance** in 5:23.

Support Reference: Abstract Nouns

ULT **but one hiding his eyes**
UST but … people who ignore poor people
(וּמַעְלִ֥ים עֵינָ֑יו)

Here Solomon implies that this person **hides his eyes** from seeing **the one who is poor**, who is 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but one hiding his eyes**
UST but … people who ignore poor people
(וּמַעְלִ֥ים עֵינָ֑יו)

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]

Support Reference: Metonymy

ULT **an abundance of curses**
UST there are many who will curse
(רַב־מְאֵרוֹת)

Here, **an abundance of curses** could mean: (1) many people will curse the person **who hides his eyes**. Alternate translation: [many people will curse him]; (2) Yahweh will curse the person abundantly **who hides his eyes**. Alternate translation: [Yahweh will curse that person abundantly]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
curses	who will curse

Proverbs 28:28

ULT	UST
When wicked ones arise, a man will hide himself, but when they perish, righteous ones will increase.	*People hide when wicked people become powerful, but when those wicked people die, there will be more and more righteous people.*

ULT **When wicked ones arise**
UST when wicked people become powerful
(בְּקוּם רְשָׁעִים)

See how you translated the same use of **arise** in 28:12.

Support Reference: Metaphor

ULT **a man will hide himself**
UST People hide
(יִסָּתֵר אָדָם)

Here, **a man** and **himself** refer to people in general, not a specific **man**. If it would be helpful, you could use a more natural expression in your language. Alternate translation: [any person will hide]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wicked ones	wicked people
but when they perish	but when those wicked people die
righteous ones	righteous people

Proverbs 29

Proverbs 29 Chapter Introduction

Structure and Formatting

1. 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

ULT	UST
A man of rebukes who stiffens the neck will suddenly be broken and without healing.	*Some people remain stubborn even though other people often correct them; but someday something will destroy them quickly, and they will not be able to recover.*

ULT **A man of rebukes**
UST Some people … even though other people often correct them
(אִישׁ תּוֹכָחוֹת)

A man of rebukes here represents a type of person in general, not one particular **man**. If it would be helpful, you could use a more natural expression in your language. Alternate translation: [Any person of rebukes]

Support Reference: Generic Noun Phrases

ULT **A man of rebukes**
UST Some people … even though other people often correct them
(אִישׁ תּוֹכָחוֹת)

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 is often rebuked]

Support Reference: Possession

ULT **who stiffens the neck**
UST remain stubborn
(מַקְשֶׁה־עֹרֶף)

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] or [who refuses to listen]

Support Reference: Metaphor

ULT **will suddenly be broken and without healing**
UST but someday something will destroy them quickly, and they will not be able to recover
(פֶּתַע יִשָּׁבֵר וְאֵין מַרְפֵּא)

See how you translated the same clause in 6:15.

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
rebukes	even though other people often correct them

Proverbs 29:2

ULT	UST
When the righteous increase, the people rejoice, but when a wicked {one} rules, a people groans.	*People are joyful when righteous people become influential, but people are miserable when wicked people rule {over them}.*

ULT **When the righteous increase**
UST when righteous people become influential
(בְּרָבְוֹת צַדִּיקִים)

Here, **increase** could refer to: (1) the **righteous ones** increasing in power or authority. This fits the parallelism with the second line. Alternate translation: [When righteous ones increase in power] or [When righteous ones become more powerful]; (2) the number of **righteous ones** increasing. Alternate translation: [When righteous ones increase in number] or [When righteous ones multiply greatly]

Support Reference: Metaphor

ULT **the people … a people**
UST People … people
(הָעָם & עָם)

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.

Support Reference: Collective Nouns

ULT **a wicked {one}**
UST wicked people
(רָשָׁע)

See how you translated **a wicked one** in 9:7.

Support Reference: Generic Noun Phrases

ULT **groans**
UST are miserable
(יֵאָנֵֽחַ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the righteous	righteous people
rejoice	are joyful
a wicked {one}	wicked people
but when … rules	but … when … rule {over them}

Proverbs 29:3

ULT	UST
A man who loves wisdom gladdens his father, but one who associates with prostitutes destroys wealth.	*People who cherish what is wise make their fathers happy, but people who have sex with prostitutes waste all their money.*

ULT **A man … his father, but one who associates with**
UST People … their fathers … but people who have sex with
(אִישׁ & אָבִיו וְרֹעֶה)

A man, **his**, and **one who associates** refer to types of people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any person … that person's father, but any person who associates with]

Support Reference: Generic Noun Phrases

ULT **wisdom**
UST what is wise
(חָכְמָה)

See how you translated the abstract noun **wisdom** in 1:2.

Support Reference: Abstract Nouns

ULT **but one who associates with**
UST but people who have sex with
(וְרֹעֶה)

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]

Support Reference: Euphemism

ULT **destroys wealth**
UST waste all their money
(יְאַבֵּד־הוֹן)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
who loves	who cherish
wisdom	what is wise
gladdens	make … happy
his father	their fathers
prostitutes	prostitutes
destroys	waste

Proverbs 29:4

ULT	UST
A king by justice causes the land to stand, but a man of contributions tears it down.	*Kings make the people in their land succeed by acting justly, but leaders who take money dishonestly ruin the people in their land.*

ULT A king … but a man of contributions
UST Kings … but leaders who take money dishonestly
(מֶ֭לֶךְ & וְאִישׁ תְּרוּמֹ֑ות)

A king and **a man of contributions** refer to a types of people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any king is one who scatters … but any man of contributions]

Support Reference: Generic Noun Phrases

ULT by justice
UST by acting justly
(בְּמִשְׁפָּט)

See how you translated the abstract noun **justice** in 1:3.

Support Reference: Abstract Nouns

ULT the land … tears it down
UST the people in their land … ruin the people in their land
(אֶ֭רֶץ & יֲהָרְסֶ֣נָּה)

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.

Support Reference: Metonymy

ULT causes the land to stand
UST make the people in their land succeed
(יַעֲמִ֣יד אֶ֑רֶץ)

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]

Support Reference: Metaphor

ULT **but a man of contributions**
UST but leaders who take money dishonestly
(וְאִישׁ תְּרוּמוֹת)

This refers to a leader who demands money from people. This could refer more specifically 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 people]

Support Reference: Possession

ULT **but a man of**
UST but leaders
(וְאִישׁ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **tears it down**
UST ruin the people in their land
(יְהָרְסֶנָּה)

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 people of the land to fail]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A king	Kings
by justice	by acting justly
the land	the people in their land
contributions	who take money dishonestly

Proverbs 29:5

ULT	UST
A man who makes smooth for his neighbor spreads out a net for his steps.	*People who flatter others are really just preparing to exploit them in some way*

ULT A man … his neighbor … his steps
UST People … others are really just preparing to exploit them in some way
(גֶּבֶר & רֵעֵהוּ & פְּעָמָיו)

A man and **his** refer to types of people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any person … that person's neighbor … that person's feet]

Support Reference: Generic Noun Phrases

ULT who makes smooth for his neighbor
UST who flatter others
(מַחֲלִיק עַל־רֵעֵהוּ)

Here Solomon writes of someone speaking flatteringly as if that person were making their speech **smooth**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [who flatters his neighbor]

Support Reference: Metaphor

ULT spreads out a net for his steps
UST are really just preparing to exploit them in some way
(רֶשֶׁת פּוֹרֵשׂ עַל־פְּעָמָיו)

Here Solomon refers to deceiving a person as if someone **spreads out a net** in order to trap their neighbor by **his steps**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: [is actually his enemy] or [is like someone who spreads out a net where he knows that his neighbor will walk]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his neighbor	others

Proverbs 29:6

ULT	UST
In the transgression of an evil man—a snare, but a righteous {one} shouts for joy and is glad.	*Evil people endanger themselves by acting sinfully, but righteous people sing joyfully and are happy.*

ULT **In the transgression of**
UST by acting sinfully
(בְּפֶ֣שַׁע)

See how you translated the abstract noun **transgression** in 10:19.

Support Reference: Abstract Nouns

ULT **an evil man … but a righteous {one}**
UST Evil people … but righteous people
(אִ֭ישׁ רָ֣ע & צַדִּ֑יק)

Here, **an evil man** and **a righteous one** represent types of people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. See how you translated **a righteous one** in 9:9. Alternate translation: [any evil person … but any righteous person]

Support Reference: Generic Noun Phrases

ULT **a snare … is**
UST endanger themselves
(מוֹקֵ֥שׁ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In the transgression of	by acting sinfully
evil	Evil
a snare … is	endanger themselves
but a righteous {one}	but righteous people
shouts for joy	sing joyfully

ULT	UST
and … glad	and are happy

Proverbs 29:7

ULT	UST
A righteous {one} knows the legal claim of the lowly; a wicked {one} does not understand knowledge.	*Righteous people know that they should treat poor people justly, but wicked people do not {even} understand that they should know {this}.*

ULT **A righteous {one} … a wicked {one}**
UST Righteous people … but wicked people
(צַדִּיק & רָשָׁע)

See how you translated **A righteous one** in 9:9 and **a wicked one** in 9:7.

Support Reference: Generic Noun Phrases

ULT **knows … knowledge**
UST know … that they should know {this}
(יֹדֵעַ & דָּעַת)

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: [is concerned about … concern]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the legal claim of**
UST that they should treat … justly
(דִּין)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the lowly**
UST poor people
(דַּלִּים)

See how you translated the same use of **lowly** in 10:15.

Support Reference: Metaphor

ULT **a wicked {one}**
UST but wicked people
(וְרָשָׁע)

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]

Support Reference: Connect — Contrast Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A righteous {one}	Righteous people
knows	know
the lowly	poor people
a wicked {one}	but wicked people
does … understand	do … {even} understand
knowledge	that they should know {this}

Proverbs 29:8

ULT	UST
Men of mockery inflame a city, but the wise turn away nose.	*People who mock others agitate people throughout a city, but wise people enable others to remain calm.*

ULT Men of mockery
UST People who mock others
(אַנְשֵׁי לָצוֹן)

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]

Support Reference: Possession

ULT inflame
UST agitate
(יָפִיחוּ)

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 [cause turmoil in]

Support Reference: Metaphor

ULT a city
UST people throughout a city
(קִרְיָה)

Here, **city** refers to the people who live in a **city**. See how you translated the same use of **city** in 11:10.

Support Reference: Metonymy

ULT turn away nose
UST enable others to remain calm
(יָשִׁיבוּ אָף)

Here Solomon refers to people ceasing to feel angry as if they were turning their noses away from the person with whom they are angry. See how you translated the similar phrase “turns away his nose” in 24:18. Alternate translation: [stop others from being angry]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
mockery	who mock others
but the wise	but wise people

Proverbs 29:9

ULT	UST
A wise man goes to judgment with a foolish man, but he rages and he laughs, and there is no rest.	*If wise people dispute with foolish people, the foolish people will become angry and sneer and not resolve anything.*

ULT A wise man … with a foolish man, but he rages
UST If wise people … with foolish people, the foolish people will become angry
(אִישׁ־חָכָם & אֶת־אִישׁ אֱוִיל וְרָגַז)

A wise man, **a foolish man**, and **he** represent types of people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. See how you translated **A wise man** in 16:14. Alternate translation: [Any wise person … with any foolish person, but that foolish person trembles]

Support Reference: Generic Noun Phrases

ULT but he rages
UST the foolish people will become angry
(וְרָגַז)

Here, **rages** refers to the **foolish** person gesturing violently because he is angry. If it would be helpful in your language, you could state this explicitly. Alternate translation: [but he gestures violently]

Support Reference: Assumed Knowledge and Implicit Information

ULT and he laughs
UST and sneer
(וְשָׂחַק)

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 he laughs mockingly]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **and there is no rest**
> UST and not resolve anything
> (וְאֵין נָחַת)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wise	wise
goes to judgment	dispute
foolish	foolish
but he rages	the foolish people will become angry

Proverbs 29:10

ULT	UST
Men of bloodshed hate a blameless {one}, but upright {ones} seek his life.	*Murderers despise people who always try to do what is right, but righteous people try to protect them.*

ULT Men of bloodshed
UST Murderers
(אַנְשֵׁי דָמִים)

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]

Support Reference: Possession

ULT a blameless {one}
UST people who always try to do what is right
(תָּם)

See how you translated this phrase in 11:5 and “blameless ones” in 2:21.

Support Reference: Generic Noun Phrases

ULT but upright {ones} seek his life
UST but righteous people try to protect them
(וְיִשָּׁרִים יְבַקְשׁוּ נַפְשׁוֹ)

Here, the phrase **seek his life** refers to: (1) **upright ones** seeking the **life** of **a blameless one** in a good way, that is, desiring to protect his life. Alternate translation: [but upright ones want to protect his life]; (2) **Men of bloodshed** desiring to kill **upright ones**. This would allow the phrase **seek his life** to have its normal meaning of “want to kill him,” but it would force the singular pronoun **his** to refer to the plural phrase, **upright ones**. Alternate translation: [as for upright ones, him they want to kill]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bloodshed	Murderers
a blameless {one}	people who always try to do what is right
but upright {ones}	but righteous people

ULT	UST
seek	try to protect them

Proverbs 29:11

ULT	UST
A stupid {one} brings out all his spirit, but a wise {one} soothes it backward.	*Foolish people uncontrollably express everything that they feel, but wise people control how they express what they feel.*

ULT A stupid {one} … but a wise {one}
UST Foolish people … but wise people
(כְּסִיל וְחָכָם)

See how you translated **A stupid one** in 10:18 and **a wise one** in 1:5.

Support Reference: Generic Noun Phrases

ULT brings out all his spirit
UST uncontrollably express everything that they feel
(כָּל־רוּחוֹ יוֹצִיא)

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]

Support Reference: Metaphor

ULT soothes it backward
UST control how they express what they feel
(בְּאָחוֹר יְשַׁבְּחֶנָּה)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A stupid {one}	Foolish people
his spirit	that they feel
but a wise {one}	but wise people

Proverbs 29:12

ULT	UST
A ruler who listens attentively to a word of falsehood, all his servants {are} wicked ones.	*Leaders who believe the false things that people tell them have only wicked servants.*

ULT A ruler … a word of falsehood … his servants
UST Leaders … the false things that people tell them have
(מֹשֵׁל & דְּבַר־שֶׁקֶר & מְשָׁרְתָיו)

A ruler, **a word of falsehood**, and **his** refer to people and false words in general. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any ruler … any word of falsehood … that person's servants]

Support Reference: Generic Noun Phrases

ULT who listens attentively to
UST who believe
(מַקְשִׁיב עַל)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT a word of falsehood
UST the false things that people tell them
(דְּבַר־שֶׁקֶר)

See how you translated this phrase in 13:5.

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A ruler	Leaders
falsehood	false things
his servants	have
{are} wicked ones	wicked servants

Proverbs 29:13

ULT	UST
A poor one and a man of oppression meet together; the one enlightening the eyes of the two of them {is} Yahweh.	*Poor people and the people who oppress {them} have {at least} one thing in common: Yahweh is the one who causes both of them to live.*

ULT A poor one and a man of oppression
UST Poor people and the people who oppress {them}
(רָ֭שׁ וְאִ֣ישׁ תְּכָכִ֑ים)

One who is poor and **a man of oppression** refer to types of people in general, not specific people. If it would be helpful, you could use different more natural expressions in your language. Alternate translation: [Any person who is poor and any man of oppression]

Support Reference: Generic Noun Phrases

ULT and a man of oppression
UST and the people who oppress {them}
(וְאִ֣ישׁ תְּכָכִ֑ים)

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]

Support Reference: Possession

ULT meet together
UST have {at least} one thing in common
(נִפְגָּ֥שׁוּ)

See how you translated the same use of **meet together** in 22:2.

Support Reference: Metaphor

ULT the one enlightening the eyes of the two of them
UST is the one who causes both of them to live
(מְאִ֥יר־עֵינֵ֗י שְׁנֵיהֶֽם)

Here, **enlightens the eyes** is an idiom that means “gives life to someone” 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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} Yahweh	Yahweh

Proverbs 29:14

ULT	UST
A king who judges the lowly with truth, his throne will be established to perpetuity.	*Kings who judge poor people according to what is true will always rule securely.*

ULT **A king … his throne**
UST Kings … will … rule
(מֶלֶךְ & כִּסְאֹו)

A king and **his** refer to kings in general, not a specific **king**. If it would be helpful, you could use more natural expressions in your language. See how you translated **A king** in 29:4.
Alternate translation: [Any king … that king's throne]

Support Reference: Generic Noun Phrases

ULT **the lowly**
UST poor people
(דַּלִּים)

See how you translated the same use of **lowly** in 10:15.

Support Reference: Metaphor

ULT **with truth**
UST according to what is true
(בֶּאֱמֶת)

See how you translated the abstract noun **truth** in 8:7.

Support Reference: Abstract Nouns

ULT **his throne will be established**
UST will … rule securely
(כִּסְאֹו יִכּוֹן)

See how you translated this phrase in 25:5.

Support Reference: Metonymy

ULT **to perpetuity**
UST always
(לָעַד)

Solomon uses the phrase **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]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A king	Kings
who judges	who judge
the lowly	poor people
his throne	will … rule
will be established	securely

Proverbs 29:15

ULT	UST
A rod and rebuke give wisdom, but a boy let loose causes his mother shame.	*If parents punish and correct their children, doing so can make those children wise; but if parents let their children do whatever they want to do, then their children will disgrace them.*

ULT A rod and rebuke give wisdom
UST If parents punish and correct their children, doing so can make those children wise
(שֵׁבֶט וְתוֹכַחַת יִתֵּן חָכְמָה)

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]

Support Reference: Ellipsis

ULT A rod and rebuke give wisdom
UST If parents punish and correct their children, doing so can make those children wise
(שֵׁבֶט וְתוֹכַחַת יִתֵּן חָכְמָה)

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: [Through discipline and correction parents give a boy wisdom]

Support Reference: Personification

ULT A rod
UST If parents punish
(שֵׁבֶט)

See how you translated the same use of **rod** in 10:13 and 13:24.

Support Reference: Metonymy

ULT and rebuke … wisdom … causes … shame
UST and correct their children … wise … then their children will disgrace
(וְתוֹכַחַת & חָכְמָה & מֵבִישׁ)

See how you translated the abstract nouns **rebuke** in 1:25, **wisdom** in 1:2, and **shame** in 6:33.

Support Reference: Abstract Nouns

ULT **but a boy … his mother**
UST but if … their children … them
(וְנַעַר & אִמּוֹ)

Here, **a boy** and **his** refer to children in general, not a specific **boy**. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [but any child … that child's mother]

Support Reference: Generic Noun Phrases

ULT **let loose**
UST parents let … do whatever they want to do
(מְשֻׁלָּח)

Here, **let loose** is an idiom that refers to permitting 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 unrestrained]

Support Reference: Idiom

ULT **let loose**
UST parents let … do whatever they want to do
(מְשֻׁלָּח)

The expression **let loose** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [whom his parents let go] or [whom his parents do not discipline]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A rod	If parents punish
and rebuke	and correct their children
wisdom	wise
causes … shame	then their children will disgrace

Proverbs 29:16

ULT	UST
When the wicked increase, transgression increases, but the righteous will see their downfall.	*People sin more when wicked people rule over them, but {someday} Yahweh will destroy those wicked people, and righteous people will see it happen.*

ULT When the wicked increase
UST when wicked people rule over them
(בִּרְבוֹת רְשָׁעִים)

Here, **increase** could refer to: (1) **the wicked** increasing their influence or authority in society. Alternate translation: [When wicked ones increase in authority]; (2) the number of **the wicked** increasing. Alternate translation: [When wicked ones increase in number] or [When wicked ones multiply greatly]

Support Reference: Metaphor

ULT transgression
UST sin
(פֶּשַׁע)

See how you translated the abstract noun **transgression** in 10:19.

Support Reference: Abstract Nouns

ULT see their downfall
UST but {someday} Yahweh will destroy those wicked people
(בְּמַפַּלְתָּם)

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 being destroyed] or [it when they can no longer rule]

Support Reference: Abstract Nouns

ULT **see their downfall**
UST but {someday} Yahweh will destroy those wicked people
(בְּמַפַּלְתָּם)

Here, **downfall** refers to **the wicked** losing the power and influence that is described in the first line of this verse as when they **increase**. Therefore, **downfall** here would have a meaning similar to “fall” in 11:5. Alternate translation: [their loss of power] or [their destruction]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the wicked	wicked people
transgression	sin
but the righteous	and righteous people

Proverbs 29:17

ULT	UST
Discipline your son, and he will cause you to rest, and he will give delights to your soul.	*If you discipline your children, then you will no longer feel worried {about their behavior} and they will make you very happy.*

ULT **your son**
UST your children
(בְּנֶךָּ)

See how you translated the same use of **son** in 1:8.

Support Reference: When Masculine Words Include Women

ULT **Discipline your son, and he will cause you to rest**
UST If you discipline your children, then you will no longer feel worried {about their behavior}
(יַסֵּר בִּנְךָ וְיָנִיחֶךָּ)

The word translated as **Discipline** is an imperative, but it communicates a condition rather than a command. If your language does not use an imperative in this way, then use a form in your language that communicates a condition. Alternate translation: [If you discipline your son, then he will cause you to rest]

Support Reference: Imperatives — Other Uses

ULT **and he will cause you to rest**
UST then you will no longer feel worried {about their behavior}
(וְיָנִיחֶךָּ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **and he will cause you to rest**
UST then you will no longer feel worried {about their behavior}
(וְיָנִיחֲךָ)

Here, Solomon is speaking as if being free from worry were actually resting. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and he will put you at ease] or [and he will make you feel peaceful]

Support Reference: Metaphor

ULT **and he will give delights to your soul**
UST and they will make you very happy
(וְיִתֵּן מַעֲדַנֵּי לְנַפְשֶׁךָ)

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 you”

Support Reference: Metaphor

ULT **to your soul**
UST you
(לְנַפְשֶׁךָ)

See how you translated the same use of **soul** in 2:10. Alternate translate: “to your inner being” or “to you”

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your son	your children
delights	very happy
to your soul	you

Proverbs 29:18

ULT	UST
When there is no vision, the people are let loose, but one keeping the law, happy {is} he.	*When the people {of a nation} do not have messages from Yahweh {through his prophets}, then they do not control themselves, but people who obey {Yahweh's} laws are happy.*

ULT **vision**
UST do … have messages from Yahweh {through his prophets}
(חָזוֹן)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the people**
UST the people {of a nation}
(עָם)

See how you translated the same use of **people** in 11:14.

Support Reference: Collective Nouns

ULT **are let loose**
UST then they do not control themselves
(יִפָּרֵֽעַ)

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]

Support Reference: Metaphor

ULT **but one keeping the law, happy {is} he**
UST but people who obey {Yahweh's} laws are happy
(וְשֹׁמֵ֥ר תּוֹרָ֖ה אַשְׁרֵֽהוּ)

Here, **one keeping** and **he** refer to a type of person in general, not a specific person. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [but any person who keeps the law, happy is that person]

Support Reference: Generic Noun Phrases

ULT but one keeping the law
UST but people who obey {Yahweh's} laws
(וְשֹׁמֵר תּוֹרָה)

See how you translated the similar phrase "keep the law" in 28:4.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
vision	do … have messages from Yahweh {through his prophets}
the law	{Yahweh's} laws
happy {is} he	are happy

Proverbs 29:19

ULT	UST
A servant will not be instructed by words, for he understands, but there is no answer.	*You cannot correct servants by {only} speaking to them because they will not do what you say even though they understand {what you say}.*

ULT **A servant … he understands**
UST servants … they understand {what you say}
(עֶבֶד & יָבִין)

A servant and **he** refer to servants in general, not a specific **servant**. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any servant … that person understands]

Support Reference: Generic Noun Phrases

ULT **A servant will not be instructed**
UST You cannot correct servants
(לֹא־יִוָּסַר עָבֶד)

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 instruct a servant]

Support Reference: Active or Passive

ULT **by words**
UST by {only} speaking to them
(בִּדְבָרִים)

See how you translated the similar use of **words** in 1:23.

Support Reference: Metonymy

ULT **answer**
UST they will … do what you say
(מַעֲנֶה)

Here, **answer** refers to the servant responding by obeying. Alternate translation: [obedient response]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A servant	servants
will … be instructed	You … correct
he understands	they understand {what you say}

Proverbs 29:20

ULT	UST
You see a man hurrying in his words. {There is more} hope for a stupid one than him.	*Consider this: Foolish people are more likely to do well in life than people who speak thoughtlessly.*

ULT **You see a man hurrying in his words**
UST Consider this … people who speak thoughtlessly
(חָזִיתָ אִישׁ אָץ בִּדְבָרָיו)

Although the Hebrew text is not marked as a question, many translators consider this clause to be 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: [Do you see a man hurrying in his words?]

Support Reference: Rhetorical Question

ULT **a man hurrying in his words**
UST people who speak thoughtlessly
(אִישׁ אָץ בִּדְבָרָיו)

See how you translated **a man** and **his** in 6:27.

Support Reference: When Masculine Words Include Women

ULT **hurrying in his words**
UST who speak thoughtlessly
(אָץ בִּדְבָרָיו)

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]

Support Reference: Idiom

ULT **{There is more} hope for a stupid one than him**
UST Foolish people are more likely to do well in life than
(תִּקְוָה לִכְסִיל מִמֶּנּוּ)

See how you translated this sentence in 26:12.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{There is more} hope	are more likely to do well in life
for a stupid one	Foolish people

Proverbs 29:21

ULT	UST
Pampering his servant from youth, then his end will be insolence.	*If you give your servants everything they want when they are young, then they will eventually be arrogant.*

ULT **from youth**
UST when they are young
(מִנָּעַר)

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: [from that servant's youth]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Pampering his servant from youth**
UST If you give your servants everything they want when they are young
(מְפַנֵּק מִנָּעַר עַבְדּוֹ)

The pronoun **his** refers to the master of the servant, who has not been stated in the verse. It may be helpful to clarify this for your readers. Alternate translation: [If a master pampers his servant from youth]

Support Reference: Pronouns — When to Use Them

ULT **from youth**
UST when they are young
(מִנָּעַר)

See how you translated the abstract noun **youth** in 2:17.

Support Reference: Abstract Nouns

ULT **then his end**
UST then … eventually
(וְאַחֲרִיתוֹ)

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.

Support Reference: Assumed Knowledge and Implicit Information

ULT **insolence**
UST be arrogant
(מָגוֹן)

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 disrespectfully]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his servant	your servants

Proverbs 29:22

ULT	UST
A man of nose stirs up strife, and an owner of heat, much transgression.	*People who easily become angry cause people to argue. Indeed, angry people cause many people to sin.*

ULT **A man of nose stirs up strife, and an owner of heat, much transgression**
UST People who easily become angry cause people to argue. Indeed, angry people cause many people to sin
(אִישׁ־אַף יְגָרֶה מָדוֹן וּבַעַל חֵמָה רַב־פָּשַׁע)

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; indeed, an owner of heat stirs up much transgression]

Support Reference: Parallelism

ULT **A man of nose … and an owner of heat**
UST People who easily become angry … Indeed, angry people
(אִישׁ־אַף & וּבַעַל חֵמָה)

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, you could use more natural expressions in your language. Alternate translation: [Any person of nose … and any owner of heat]

Support Reference: Generic Noun Phrases

ULT **A man of nose … and an owner of heat**
UST People who easily become angry … Indeed, angry people
(אִישׁ־אַף & וּבַעַל חֵמָה)

See how you translated the same use of **nose** and **heat** in 22:24.

Support Reference: Idiom

ULT **stirs up strife**
UST cause people to argue
(יְגָרֶה מָדוֹן)

See how you translated the same phrase in 15:18.

Support Reference: Metaphor

ULT **and an owner of heat, much transgression**
UST Indeed, angry people cause many people to sin
(וּבַעַל חֵמָה רַב־פָּשַׁע)

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 an owner of heat stirs up much transgression]

Support Reference: Ellipsis

ULT **transgression**
UST to sin
(פָּשַׁע)

See how you translated the abstract noun **transgression** in 10:19.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
strife	to argue
transgression	to sin

Proverbs 29:23

ULT	UST
The pride of a man will make him low, but {one} lowly of spirit will grasp honor.	*People will humiliate proud people for being proud, but people will honor those who are humble.*

ULT **The pride of**
UST for being proud
(גַּאֲוַת)

See how you translated the abstract noun **pride** in 8:13.

Support Reference: Abstract Nouns

ULT **a man will make him low, but {one} lowly of spirit**
UST People will humiliate proud people for being proud, but … those who are humble
(אָדָם תַּשְׁפִּילֶנּוּ וּשְׁפַל־רוּחַ)

Here, **a man**, **him**, and **one** refer to types of people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [any person will make that person low, but any person lowly of spirit]

Support Reference: Generic Noun Phrases

ULT **will make him low**
UST People will humiliate proud people
(תַּשְׁפִּילֶנּוּ)

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]

Support Reference: Metaphor

ULT **but {one} lowly of spirit**
UST but … those who are humble
(וּשְׁפַל־רוּחַ)

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]

Support Reference: Metaphor

ULT **spirit**
UST but … those who are humble
(רוּחַ)

Here, **spirit** refers to a person's attitude. See how you translated the same use of **spirit** in 18:14.

Support Reference: Metaphor

ULT **will grasp honor**
UST people will honor
(יִתְמֹךְ כָּבוֹד)

See how you translated this phrase in 11:16.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The pride of	for being proud
but {one} lowly of	but … those who are humble
spirit	but … those who are humble
honor	people will honor

Proverbs 29:24

ULT	UST
One who shares with a thief hates his life; he hears the oath but does not tell.	*People who take a share of a thief's spoils greatly endanger themselves; They hear that Yahweh will curse them {for not testifying to what they know}, but they do not say anything {about the crime}.*

ULT **One who shares with a thief hates his life; he hears the oath**
UST People who take a share of a thief's spoils greatly endanger themselves; They hear that Yahweh will curse them {for not testifying to what they know … }
(חוֹלֵק עִם־גַּנָּב שׂוֹנֵא נַפְשׁוֹ אָלָה יִשְׁמָע)

One who shares, **a thief**, **his**, and **he** refer to types of people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any person who shares with any thief hates that person's own life; that person will hear an oath]

Support Reference: Generic Noun Phrases

ULT **One who shares with a thief**
UST People who take a share of a thief's spoils
(חוֹלֵק עִם־גַּנָּב)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **hates**
UST greatly endanger
(שׂוֹנֵא)

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]

Support Reference: Metaphor

ULT **his life**
UST themselves
(נַפְשׁוֹ)

Here, **life** refers to the person himself. See how you translated the same use of **life** in 8:36.

Support Reference: Metonymy

ULT **he hears the oath**
UST They hear that Yahweh will curse them {for not testifying to what they know}
(אָלָה יִשְׁמַע)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but does not tell**
UST but they do not say anything {about the crime}
(וְלֹא יַגִּיד)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a thief	a thief's
the oath	that Yahweh will curse them {for not testifying to what they know}
does … tell	they do … say anything {about the crime}

Proverbs 29:25

ULT	UST
The anxiety of a man sets a snare, but the one trusting in Yahweh will be set on high.	*Being anxious is {as dangerous as walking into} a trap, but Yahweh will protect people who trust in him.*

ULT **The anxiety of**
UST Being anxious
(חֲרָדַת)

See how you translated the abstract noun **anxiety** in 15:16.

Support Reference: Abstract Nouns

ULT **a man … but the one trusting**
UST Being anxious … but … people who trust
(אָדָם & וּבוֹטֵחַ)

Here, **a man** and **one trusting** refer to types of people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [any person … but any person who trusts]

Support Reference: Generic Noun Phrases

ULT **sets a snare**
UST is {as dangerous as walking into} a trap
(יִתֵּן מוֹקֵשׁ)

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]

Support Reference: Personification

> ULT **will be set on high**
> UST will protect
> (יְשֻׂגָּֽב)

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 set him on high]

Support Reference: Active or Passive

> ULT **will be set on high**
> UST will protect
> (יְשֻׂגָּֽב)

See how you translated the same use of **set on high** in 18:10.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a snare	is {as dangerous as walking into} a trap
but the one trusting	but … people who trust
in Yahweh	Yahweh … in him

Proverbs 29:26

ULT	UST
Many {are} those who seek the face of a ruler, but from Yahweh {is} justice of a man.	*Many {people} want leaders to help them, but Yahweh is the {only} one who {surely} does for them what is just.*

ULT {are} those who seek the face of a ruler
UST want leaders to help them
(מְבַקְשֵׁים פְּנֵי־מוֹשֵׁל)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT {are} those who seek the face of
UST want … to help them
(מְבַקְשֵׁים פְּנֵי)

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]

Support Reference: Metaphor

ULT the face of
UST to help them
(פְּנֵי)

Here, **face** refers to being in the presence of the person. See how you translated the same use of **face** in 7:15.

Support Reference: Metonymy

ULT **a ruler … a man**
UST leaders … for them
(מוֹשֵׁל & אִישׁ)

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, you could use more natural expressions in your language. Alternate translation: [any ruler … any person]

Support Reference: Generic Noun Phrases

ULT **{is} justice of a man**
UST who {surely} does for them what is just
(מִשְׁפַּט־אִישׁ)

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]

Support Reference: Possession

ULT **{is} justice of**
UST who {surely} does … what is just
(מִשְׁפָּט)

See how you translated the abstract noun **justice** in 1:3.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{are} those who seek	want
a ruler	leaders
but from Yahweh	but Yahweh is the {only} one
{is} justice of	who {surely} does … what is just

Proverbs 29:27

ULT	UST
An abomination to the righteous {is} a man of injustice, but an abomination to the wicked {is} {one} upright of way.	*Righteous people detest unjust people, and wicked people detest people who do the right thing.*

ULT **An abomination to … but an abomination to**
UST detest … and … detest
(תּוֹעֲבַת & וְתוֹעֲבַת)

See how you translated the abstract noun **abomination** in 3:32.

Support Reference: Abstract Nouns

ULT **{ … is} a man of injustice, but an abomination to the wicked {is} {one} upright of way**
UST unjust people, and wicked people detest people who do the right thing
(אִישׁ עָוֶל וְתוֹעֲבַת רָשָׁע יְשַׁר־דָּרֶךְ)

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, you could use more natural expressions in your language. 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]

Support Reference: Generic Noun Phrases

ULT **{is} a man of injustice**
UST unjust people
(אִישׁ עָוֶל)

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]

Support Reference: Possession

ULT **{is} {one} upright of way**
UST people who do the right thing
(יְשַׁר־דָּרֶךְ)

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]

Support Reference: Possession

ULT **way**
UST people who do the right thing
(דָּרֶךְ)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
An abomination to	detest
the righteous	Righteous people
injustice	unjust
but an abomination to	and … detest
the wicked	wicked people
{is} {one} upright of	people who do the right thing

Proverbs 30

Proverbs 30 Chapter Introduction

Structure and Formatting

1. 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 the 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

ULT	UST
The words of Agur son of Jakeh, the burden: The declaration of the strong man to Ithiel, to Ithiel and Ucal:	*{These are} the sayings of Agur son of Jakeh, which Yahweh told him to say; {these are what} Agur declared to both Ithiel and Ucal:*

ULT **The words of**
UST {These are} the sayings of
(דִּבְרֵי)

See how you translated the same use of **words** in 1:6.

Support Reference: Metonymy

ULT **Agur … Jakeh … to Ithiel, to Ithiel and Ucal**
UST Agur … Jakeh … to both Ithiel and Ucal
(אָגֻר & יָקֶה & לְאִיתִיאֵל לְאִיתִיאֵל וְאֻכָל)

Agur, **Jakeh**, **Ithiel**, and **Ucal** are names of men.

Support Reference: How to Translate Names

ULT **the burden**
UST which Yahweh told him to say
(הַמַּשָּׂא)

Here, **burden** refers to a warning message that Yahweh reveals to prophets so that they can tell the warning 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]

Support Reference: Metonymy

ULT **the strong man**
UST Agur
(הַגֶּבֶר)

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,]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **to Ithiel, to Ithiel and Ucal**
> UST to both Ithiel and Ucal
> (לְאִיתִיאֵ֖ל לְאִיתִיאֵ֣ל וְאֻכָֽל)

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.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
son of	son of
The declaration of	these are what … declared

Proverbs 30:2

ULT	UST
“Surely, I {am} more stupid than a man, and the understanding of man {is} not mine.	*I am certainly less intelligent than other people. Indeed, I do not understand as much as everyone else understands!*

ULT **I {am} more stupid than a man, and the understanding of man {is} not mine**
UST I am … less intelligent than other people. Indeed, I do not understand as much as everyone else understands
(בַּעַר אָנֹכִי מֵאִישׁ וְלֹא־בִינַת אָדָם לִי)

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]

Support Reference: Hyperbole

ULT **Surely**
UST certainly
(כִּי)

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.

Support Reference: Quote Markings

ULT **I {am} more stupid than a man, and the understanding of man {is} not mine**
UST I am … less intelligent than other people. Indeed, I do not understand as much as everyone else understands
(בַּעַר אָנֹכִי מֵאִישׁ וְלֹא־בִינַת אָדָם לִי)

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; indeed, the understanding of mankind in not mine]

Support Reference: Parallelism

ULT **than a man … man**
UST than other people … everyone else understands
(מֵאִ֣ישׁ & אָדָ֑ם)

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 in your language. Alternate translation: [than any person … any person]

Support Reference: Generic Noun Phrases

ULT **the understanding of**
UST do … understand as much as
(בִּינַ֥ת)

See how you translated the abstract noun **understanding** in 1:2.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I {am} more stupid	am … less intelligent … I
the understanding of	do … understand as much as

Proverbs 30:3

ULT	UST
And I have not learned wisdom, nor the knowledge of holy ones do I know.	*I have not learned how to become wise, nor do I know {much} about {Yahweh,} the Holy One.*

ULT **And I have not learned wisdom, nor the knowledge of holy ones do I know**
UST I have not learned how to become wise, nor do I know {much} about {Yahweh,} the Holy One
(וְלֹא־לָמַדְתִּי חָכְמָה וְדַעַת קְדֹשִׁים אֵדָע)

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]

Support Reference: Hyperbole

ULT **wisdom, nor the knowledge of**
UST wise, nor … {much} about
(חָכְמָה וְדַעַת)

See how you translated the abstract nouns **wisdom** in 1:2 and **knowledge** in 1:4.

Support Reference: Abstract Nouns

ULT **holy ones**
UST {Yahweh,} the Holy One
(קְדֹשִׁים)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wisdom	wise
nor the knowledge of	nor … {much} about
holy ones	{Yahweh,} the Holy One
do I know	do I know

Proverbs 30:4

ULT	UST
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? What {is} his name? And what {is} the name of his son? Surely you know!	*{But I will say this:} Surely nobody has ever gone to heaven and returned to earth! Surely nobody has ever controlled the wind! Surely nobody has ever gathered the water for rain in the clouds! Surely nobody has ever formed the boundaries of the earth! You do not know the name of any such person, or the name of his son. Therefore, you {also} do not know {much}!*

ULT **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? What {is} his name? And what {is} the name of his son**

UST { … But I will say this:} Surely nobody has ever gone to heaven and returned to earth! Surely nobody has ever controlled the wind! Surely nobody has ever gathered the water for rain in the clouds! Surely nobody has ever formed the boundaries of the earth! You do not know the name of any such person, or the name of his son

(מִי עָלָה־שָׁמַיִם ו וַיֵּרֶד מִי אָסַף־רוּחַ ו בְּחָפְנָיו מִי צָרַר־מַיִם ו בַּשִּׂמְלָה מִי הֵקִים כָּל־אַפְסֵי־אָרֶץ מַה־שְּׁמוֹ וּמַה־שֵּׁם־בְּנוֹ)

In this verse, the writer uses the question form six 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, as in the UST.

Support Reference: Rhetorical Question

ULT **has ascended {to} heaven and descended**

UST {But I will say this:} Surely nobody has ever gone to heaven and returned to earth

(עָלָה־שָׁמַיִם ו וַיֵּרֶד)

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]

Support Reference: Metaphor

ULT **Who has gathered the wind in the hollow of his hands**
UST Surely nobody has ever controlled the wind
(מִי אָסַף־רוּחַ ׀ בְּחָפְנָיו)

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]

Support Reference: Metaphor

ULT **in the hollow of his hands**
UST Surely nobody has ever controlled the wind
(בְּחָפְנָיו)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Who has wrapped waters in the cloak**
UST Surely nobody has ever gathered the water for rain in the clouds
(מִי צָרַר־מַיִם ׀ בַּשִּׂמְלָה)

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]

Support Reference: Metaphor

ULT **Who has raised up all the ends of the earth**
UST Surely nobody has ever formed the boundaries of the earth
(מִי הֵקִים כָּל־אַפְסֵי־אָרֶץ)

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]

Support Reference: Metaphor

ULT **What {is} his name? And what {is} the name of his son? Surely you know**
UST You do not know the name of any such person, or the name of his son. Therefore, you {also} do not know {much … }
(מַה־שְּׁמוֹ וּמַה־שֵּׁם־בְּנוֹ כִּי תֵדָע)

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 knows the name of someone who has done this or the name of his son, so you cannot claim to know a lot about God]

Support Reference: Irony

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
heaven	{But I will say this:} Surely nobody has ever gone to heaven and returned to earth
the wind	Surely nobody has ever controlled the wind
the earth	Surely nobody has ever formed the boundaries of the earth
his son	his son
you know	Therefore, you {also} do not know {much}

Proverbs 30:5

ULT	UST
Every saying of God is refined; he {is} a shield for those who take refuge in him.	*Everything that God says is true; he is {like} a shield that protects people who trust him to protect them.*

ULT is refined
UST is true
(צְרוּפָה)

Here Agur speaks of the truth of God's words as if his sayings were metal that contained no impurities. See how you translated the phrase "refined gold" in 8:19. Alternate translation: [is tested and proven to be true]

Support Reference: Metaphor

ULT he {is} a shield
UST he is {like} a shield
(מָגֵן הֽוּא)

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]

Support Reference: Metaphor

ULT for those who take refuge in him
UST that protects people who trust him to protect them
(לַחֹסִים בּוֹ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
is refined	is true
{is} a shield	is {like} a shield
for those who take refuge	that protects people who trust

Proverbs 30:6

ULT	UST
Do not add upon his words, lest he rebuke you and you be shown a liar.	*Never claim that God has said something other than what he has {actually} said. If you do that, then he will correct you and he will prove that you lied {about what he said}.*

ULT Do not add upon his words
UST Never claim that God has said something other than what he has {actually} said
(אַל־תּוֹסֵף עַל־דְּבָרָיו)

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]

Support Reference: Metonymy

ULT and you be shown a liar
UST and he will prove that you lied {about what he said}
(וְנִכְזָבְתָּ)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he rebuke	he will correct
and you be shown a liar	and he will prove that you lied {about what he said}

Proverbs 30:7

ULT	UST
Two things I ask from with you, do not withhold from me before I die:	*{God,} I ask you to do two things; please do them for me before I die:*

ULT Two things I ask from with you
UST {God,} I ask you to do two things
(שְׁתַּיִם שָׁאַלְתִּי מֵאִתָּךְ) (30:7-9)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT from with you
UST you
(מֵאִתָּךְ)

The pronoun **you** refers to God. It may be helpful to clarify this for your readers. Use the form of address that is appropriate for addressing God in your language. Alternate translation: [from you, God]

Support Reference: Pronouns — When to Use Them

ULT do not withhold
UST please do them
(אַל־תִּמָּנַע)

This phrase 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]

Support Reference: Imperatives — Other Uses

> ULT **do not withhold**
> UST please do them
> (אַל־תִּמָּנַע)

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 request]

Support Reference: Ellipsis

Proverbs 30:8

ULT	UST
Emptiness and the word of a lie put far away from me. Do not give to me poverty or riches; cause me to receive the bread of my portion.	*{Please} prevent me from being dishonest or speaking what is not true. {Please} do not let me become too poor or too rich, {but} just provide the proper amount of food for me.*

ULT **Emptiness and the word of a lie put far away from me**
UST {Please} prevent me from being dishonest or speaking what is not true
(שָׁוְא ו וּדְבַר־כָּזָב הַרְחֵק מִמֶּנִּי)

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]

Support Reference: Imperatives — Other Uses

ULT **Emptiness and the word of a lie put far away from me**
UST {Please} prevent me from being dishonest or speaking what is not true
(שָׁוְא ו וּדְבַר־כָּזָב הַרְחֵק מִמֶּנִּי)

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]

Support Reference: Metaphor

ULT **Emptiness**
UST from being dishonest
(שָׁוְא)

Emptiness here refers to dishonesty or deception. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [Dishonesty]

Support Reference: Metaphor

ULT **and the word of a lie**
UST or speaking what is not true
(וְדִבַּר־כָּזָֽב)

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]

Support Reference: Possession

ULT **and the word of**
UST or speaking
(וְדָבָר)

See how you translated the same use of **word** in 12:25.

Support Reference: Metonymy

ULT **Do not give to me poverty or riches; cause me to receive the bread of my portion**
UST { … Please} do not let me become too poor or too rich, but} just provide the proper amount of food for me
(רָאשׁ וְעֹשֶׁר אַל־תִּתֶּן־לִי הַטְרִיפֵנִי לֶחֶם חֻקִּֽי)

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]

Support Reference: Imperatives — Other Uses

ULT **Do not give to me poverty or riches**
UST {Please} do not let me become too poor or too rich
(רָאשׁ וְעֹשֶׁר אַל־תִּתֶּן־לִי)

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]

Support Reference: Metaphor

ULT **the bread of my portion**
UST the proper amount of food
(לֶ֣חֶם חֻקִּ֑י)

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]

Support Reference: Possession

ULT **cause me to receive**
UST {but} just provide … for me
(הַטְרִיפֵ֥נִי)

This clause is a 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]

Support Reference: Connect — Contrast Relationship

ULT **the bread of**
UST the … food
(לֶ֣חֶם)

See how you translated the same use of **bread** in 9:5.

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a lie	what is not true
cause me to receive	{but} just provide … for me
the bread of	the … food

Proverbs 30:9

ULT	UST
Lest I be satiated, and I deny and say, 'Who {is} Yahweh?' And lest I become dispossessed and steal, and I seize the name of my God.	*Because if I become rich, I might say that I do not know you and that I do not need you; and if I become poor, I might dishonor you by stealing things.*

ULT Lest I be satiated, and I deny and say
UST Because if I become rich, I might say that … and that I do not need you
(פֶּן אֶשְׂבַּע ו וְכִחַשְׁתִּי וְאָמַרְתִּי)

Agur is using the word translated as **lest** to introduce an outcome that he does not want to happen. Because of this, he first makes a request of God so that this will not happen. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of the request. Alternate translation: [otherwise I may become satiated and deny and say]

Support Reference: Connect — Goal (Purpose) Relationship

ULT I be satiated
UST I become rich
(אֶשְׂבַּע)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT and I deny
UST and that I do not need you
(וְכִחַשְׁתִּי)

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]

Support Reference: Ellipsis

ULT **and say, 'Who {is} Yahweh**
UST I might say that I do not know you
(וְאָמַ֥רְתִּי מִֽי יְהוָֽה)

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: [and ask what importance Yahweh has.]

Support Reference: Direct and Indirect Quotations

ULT **Who {is} Yahweh**
UST I do not know you
(מִֽי יְהוָֽה)

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 do not know Yahweh!]

Support Reference: Rhetorical Question

ULT **And lest I become dispossessed and steal, and I seize**
UST and if I become poor, I might dishonor … by stealing things
(וְפֶן־אִוָּרֵ֥שׁ וְגָנַ֑בְתִּי וְתָפַ֖שְׂתִּי)

Agur is using the word translated as **lest** to introduce an outcome that he does not want to happen. Because of this, he first makes a request of God so that this will not happen. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of the request. Alternate translation: [otherwise I may become dispossessed and steal and seize]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **I become dispossessed**
UST I become poor
(אִוָּרֵ֥שׁ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **and I seize**
> UST I might dishonor
> (וְתָפַשְׂתִּי)

Here, **and** introduces the result of stealing. Use the most natural way in your language to indicate results. Alternate translation: [and so I seize]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **and I seize**
> UST I might dishonor
> (וְתָפַשְׂתִּי)

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]

Support Reference: Metaphor

> ULT **the name of**
> UST you
> (שֵׁם)

Here, **name** refers to a person's reputation. See how you translated the same use of **name** in 22:1.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} Yahweh	I do not know you
I become dispossessed	I become poor
and I seize	I might dishonor
my God	you

Proverbs 30:10

ULT	UST
Do not slander a slave to his master, lest he curse you, and you be found guilty.	*Never say bad things about servants to the people whom they serve. If you do, then they will curse you, and people will hold you responsible {for what you said}.*

ULT a slave to his master … he curse you
UST servants to the people whom they serve … they will curse you
(יְקַלֶּלְךָ & עֶבֶד אֶל־אדנו)

Here, **a slave**, **his**, and **he** refer to slaves in general, not a specific **slave**. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [any slave to that slave's master … that slave curse you]

Support Reference: Generic Noun Phrases

ULT and you be found guilty
UST and people will hold you responsible {for what you said}
(וְאָשַׁמְתָּ)

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]

Support Reference: Active or Passive

ULT and you be found guilty
UST and people will hold you responsible {for what you said}
(וְאָשַׁמְתָּ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do … slander	say bad things about
a slave	servants
his master	the people whom they serve
he curse you	they will curse you

ULT	UST
and you be found guilty	and people will hold you responsible {for what you said}

Proverbs 30:11

ULT	UST
{There is} a generation, it curses its father and does not bless its mother.	*Some people disrespect their parents.*

ULT { … There is} a generation, it curses its father and does not bless its mother
UST Some people disrespect their parents
(דּוֹר אָבְיָו יְקַלֵּל וְאֶת־אִמּוֹ לֹא יְבָרֵךְ)

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 introduction for this chapter.

ULT {There is} a generation, it curses its father … its mother
UST Some people disrespect their parents
(דּוֹר אָבְיָו יְקַלֵּל & אִמּוֹ)

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]

Support Reference: Collective Nouns

ULT it curses its father and does not bless its mother
UST disrespect their parents
(אָבְיָו יְקַלֵּל וְאֶת־אִמּוֹ לֹא יְבָרֵךְ)

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]

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{There is} a generation	Some people
it curses	disrespect their parents
its father	disrespect their parents
does … bless	disrespect their parents

Proverbs 30:12

ULT	UST
{There is} a generation clean in its eyes, but it is not washed from its excrement.	*Some people think that they are sinless, but they have committed disgusting sins, {like} people who have covered themselves with excrement.*

ULT **{There is} a generation … in its eyes, but it is not washed from its excrement**
UST Some people think … but they have committed disgusting sins, {like} people who have covered themselves with excrement
(דּוֹר & בְּעֵינָיו וּמִצֹּאָתוֹ לֹא רֻחָץ)

See how you translated the same use of **generation**, **it**, and **its** in the previous verse.

Support Reference: Collective Nouns

ULT **clean**
UST that they are sinless
(טָהוֹר)

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]

Support Reference: Metaphor

ULT **in its eyes**
UST think
(בְּעֵינָיו)

See how you translated the same use of **eyes** in 3:4.

Support Reference: Metaphor

ULT **but it is not washed from its excrement**
UST but they have committed disgusting sins, {like} people who have covered themselves with excrement
(וּמִצֹּאָתוֹ לֹא רֻחָץ)

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]

Support Reference: Metaphor

> ULT **it is not washed**
> UST but they have committed disgusting sins, {like} people who have covered themselves with excrement
> (לֹא רֻחָֽץ)

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: [it has not washed itself]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{There is} a generation	Some people
clean	that they are sinless

Proverbs 30:13

ULT	UST
{There is} a generation, how its eyes are raised up, and its eyelids are lifted up!	*Some people are very proud! They think that they are better than other people.*

ULT {There is} a generation … its eyes … and its eyelids
UST Some people are very proud! They think that they are better than other people
(דּוֹר & עֵינֶיו וְעַפְעַפָּיו)

See how you translated the same use of **generation** and **its** in 30:11.

Support Reference: Collective Nouns

ULT how its eyes are raised up, and its eyelids are lifted up
UST are very proud! They think that they are better than other people
(מָה־רָמוּ עֵינֶיו וְעַפְעַפָּיו יִנָּשֵׂאוּ)

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]

Support Reference: Exclamations

ULT its eyes are raised up, and its eyelids are lifted up
UST are very proud! They think that they are better than other people
(רָמוּ עֵינֶיו וְעַפְעַפָּיו יִנָּשֵׂאוּ)

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]

Support Reference: Metonymy

ULT **its eyes are raised up, and its eyelids are lifted up**
UST are very proud! They think that they are better than other people
(רָמּוּ עֵינָיו וְעַפְעַפָּיו יִנָּשֵׂאוּ)

The phrases **eyes are raised up** and **eyelids are lifted up** mean similar things. 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: [how completely proud they are]

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{There is} a generation	Some people

Proverbs 30:14

ULT	UST
{There is} a generation, its teeth {are} swords and its fangs {are} knives for devouring the afflicted from the earth and the needy from man.	*Some people are very cruel toward others; they harshly oppress and destroy poor people as fierce animals attack and eat other animals.*

ULT {There is} a generation, its teeth … its fangs
UST Some people are very cruel toward others
(דּוֹר & שִׁנָּיו & מְתַלְּעֹתָיו)

See how you translated the same use of **generation** and **its** in 30:11.

Support Reference: Collective Nouns

ULT its teeth {are} swords and its fangs {are} knives for devouring
UST are very cruel toward others; they harshly oppress and destroy … as fierce animals attack and eat
(חֲרָבוֹת שִׁנָּיו וּמַאֲכָלוֹת מְתַלְּעֹתָיו לֶאֱכֹל)

Here, Agur refers to people who oppress **the afflicted** and **the needy** 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 oppresses others like a wild animal that uses sword-like teeth or knife-like fangs to consume]

Support Reference: Metaphor

ULT its teeth {are} swords and its fangs {are} knives
UST are very cruel toward others
(חֲרָבוֹת שִׁנָּיו וּמַאֲכָלוֹת מְתַלְּעֹתָיו)

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]

Support Reference: Parallelism

ULT **the afflicted from the earth and the needy from man**
UST poor people … other animals
(עֲנִיִּים מֵאֶרֶץ וְאֶבְיוֹנִים מֵאָדָם)

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, **the afflicted** and **the needy** 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]

Support Reference: Parallelism

ULT **from man**
UST poor people … other animals
(מֵאָדָם)

Here, **man** refers to all people in general, not a specific **man**. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [from mankind] or [from all human beings]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{There is} a generation	Some people
{are} swords	are very cruel toward others
for devouring	they harshly oppress and destroy … as fierce animals attack and eat
the afflicted	poor people … other animals
from the earth	poor people … other animals

Proverbs 30:15

ULT	UST
Two daughters {are} to the leech, 'Give! Give!' {There are} three, they are not satisfied; four, they do not say, 'Enough:'	*{Greedy people are like} the offspring of leeches {because they} always want other people to give them more. There are three, even four things that always want more:*

ULT Two daughters {are} to the leech
UST {Greedy people are like} the offspring of leeches
(לַֽעֲלוּקָה ׀ שְׁתֵּ֣י בָנוֹת֮)

Here, Agur speaks of greedy people as if they were **daughters** of a **leech**. Leeches and greedy people are similar because they both live off of what they take from others. 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 that say]

Support Reference: Metaphor

ULT {are} to the leech
UST Greedy people are like … leeches
(לַֽעֲלוּקָה)

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]

Support Reference: Translate Unknowns

ULT Give! Give
UST {because they} always want other people to give them more
(הַ֣ב ׀ הַ֣ב)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{ … There are} three, they are not satisfied; four, they do not say, ‘Enough**
UST There are three, even four things that always want more
(שָׁלֹושׁ הֵנָּה לֹא תִשְׂבַּעְנָה אַרְבַּע לֹא־אָמְרוּ הוֹן)

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 Chapter Introduction.

ULT **{ … There are} three, they are not satisfied; four, they do not say, ‘Enough**
UST There are three, even four things that always want more
(שָׁלֹושׁ הֵנָּה לֹא תִשְׂבַּעְנָה אַרְבַּע לֹא־אָמְרוּ הוֹן)

To make a comprehensive statement, Agur is using a poetic form 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]

Support Reference: Parallelism

ULT **are not satisfied**
UST even four things that always want more
(לֹא תִשְׂבַּעְנָה)

The expression **are not satisfied** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [never have enough for themselves]

Support Reference: Active or Passive

Proverbs 30:16

ULT	UST
Sheol, and the closure of the womb, a land not satisfied with water, and a fire—it does not say, 'Enough!'	*the place where dead people are, childless women, soil that never receives enough water, and fire that keeps consuming more.*

> ULT **and the closure of the womb, a land not satisfied with water, and a fire**
> UST childless women, soil that never receives enough water, and fire
> (וְעֹצֶר רָחַם אֶרֶץ לֹא־שָׂבְעָה מַּיִם וְאֵשׁ)

Here, **the womb**, **a land**, and **a fire** refer to these things in general, not specific things. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [and the closure of any womb, any land not satisfied with water, and any fire]

Support Reference: Generic Noun Phrases

> ULT **and the closure of**
> UST childless women
> (וְעֹצֶר)

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]

Support Reference: Metaphor

> ULT **and the closure of the womb**
> UST childless women
> (וְעֹצֶר רָחַם)

Here, **the closure of the womb** refers to the inability of the woman to conceive or bear a child. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [a woman unable to bear a child]

Support Reference: Metonymy

ULT **a land not satisfied with water**
UST soil that never receives enough water
(אֶרֶץ לֹא־שָׂבְעָה מַּיִם)

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]

Support Reference: Personification

ULT **and a fire—it does not say, 'Enough**
UST and fire that keeps consuming more
(וְאֵשׁ לֹא־אָמְרָה הוֹן)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Sheol	the place where dead people are
the womb	childless women
a land	soil

Proverbs 30:17

ULT	UST
An eye mocks a father and shows contempt for the obedience {to} a mother; the ravens of the valley will peck it out, and the sons of the vulture will eat it.	*People who ridicule their fathers, and refuse to obey their mothers deserve to {die and} have wild animals eat their {dead} bodies.*

ULT An eye mocks a father
UST People who ridicule their fathers
(עַ֭יִן ׀ תִּלְעַ֣ג לְאָ֑ב)

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]

Support Reference: Ellipsis

ULT An eye
UST People
(עַ֭יִן)

Here, **eye** represents the attitude of a person, as displayed in the eyes. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [Anyone who has an evil eye and so] or [A person who]

Support Reference: Metonymy

ULT a father … {to} a mother
UST their fathers … their mothers
(לְאָ֑ב & אֵֽם)

Here Agur implies that **a father** and **a mother** are the parents 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the ravens of the valley … the vulture**
UST deserve to {die and} have wild animals eat their {dead} bodies
(עֹרְבֵי־נַחַל & נָשֶׁר)

Both **the ravens** and **the vulture** refer to large birds that eat dead animals. If your readers would not be familiar with these types 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 [scavenger birds … scavenger birds]

Support Reference: Translate Unknowns

ULT **the ravens of the valley will peck it out, and the sons of the vulture will eat it**
UST deserve to {die and} have wild animals eat their {dead} bodies
(יִקְּרוּהָ עֹרְבֵי־נַחַל וְיֹאכְלוּהָ בְּנֵי־נָשֶׁר)

Here, Agur is continuing to speak about the mocking and contemptuous **eye** as if it were the problem, rather than the person with those attitudes. If you have chosen to refer to the person directly rather than to the eye of the person in this verse, you could also state the meaning of this part of the verse plainly. Alternate translation: [he will be eaten by scavengers] or [this person will be punished severely]

Support Reference: Metaphor

ULT **the ravens of the valley will peck it out**
UST deserve to {die and} have wild animals eat their {dead} bodies
(יִקְּרוּהָ עֹרְבֵי־נַחַל)

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 out that person's eye]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the sons of the vulture**
UST deserve to {die and} have wild animals eat their {dead} bodies
(בְּנֵי־נָשֶׁר)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
mocks	who ridicule
a father	their fathers
and shows contempt	and refuse
the sons of	deserve to {die and} have wild animals eat their {dead} bodies

Proverbs 30:18

ULT	UST
Three things, they {are} too wonderful for me, and four, I do not understand them:	*There are three, even four things, that are too amazing for me to comprehend:*

ULT Three things, they {are} too wonderful for me, and four, I do not understand them
UST There are three, even four things, that are too amazing for me to comprehend
(שְׁלֹשָׁה הֵמָּה נִפְלְאוּ מִמֶּנִּי וארבע לֹא יְדַעְתִּים)

30:18–19 is the third of six numerical sayings in this chapter. See the discussion of numerical sayings in the Chapter Introduction.

ULT Three things, they {are} too wonderful for me, and four
UST There are three, even four things, that are too amazing for me
(שְׁלֹשָׁה הֵמָּה נִפְלְאוּ מִמֶּנִּי וארבע)

This is poetic language. If your language has a way to indicate poetry, you could use it here. To make a comprehensive statement, Agur is using a poetic form 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]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I do … understand them	to comprehend

Proverbs 30:19

ULT	UST
the way of the eagle in the sky, the way of a snake on a rock, the way of a ship in the heart of the sea, and the way of a young man with a young woman.	*how a bird flies in the air, how a snake slithers over a rock, how a ship sails in the middle of the ocean, and how a young man loves a young woman.*

ULT **the way of … the way of … the way of … and the way of**
UST how … how … how … and how
(דֶּרֶךְ & דֶּרֶךְ & דֶּרֶךְ & וְדֶרֶךְ)

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]

Support Reference: Metaphor

ULT **the eagle … a snake … a ship … the sea … a young man with a young woman**
UST a bird flies … a snake slithers … a ship sails … the … ocean … a young man loves a young woman
(הַנָּשֶׁר & נָחָשׁ & אֳנִיָּה & יָם & גֶּבֶר בְּעַלְמָה)

These phrases refer to these things or people in general. If it would be helpful in your language, you could use more natural expressions in your language. Alternate translation: [any eagle … any snake … any ship … any sea … any young man with any young woman]

Support Reference: Generic Noun Phrases

ULT **the way of the eagle in the sky**
UST how a bird flies in the air
(דֶּרֶךְ הַנָּשֶׁר ׀ בַּשָּׁמָיִם)

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]

Support Reference: Possession

ULT **the way of a snake on a rock**
UST how a snake slithers over a rock
(דֶּרֶךְ נָחָשׁ עֲלֵי צוּר)

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]

Support Reference: Possession

ULT **the way of a ship**
UST how a ship sails
(דֶּרֶךְ־אֳנִיָּה)

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]

Support Reference: Possession

ULT **in the heart of the sea**
UST in the middle of the ocean
(בְּלֵב־יָם)

See how you translated this phrase in 23:34.

Support Reference: Metaphor

ULT **and the way of a young man with a young woman**
UST and how a young man loves a young woman
(וְדֶרֶךְ גֶּבֶר בְּעַלְמָה)

Here Agur is using the possessive form to describe **the way** that **a young man** interacts **with a young woman**. This refers to a young couple's loving relationship, which would include sexual relations. Alternate translation: [and the way that a young man lovingly interacts with a young woman]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the eagle	a bird flies
in the sky	in the air

ULT	UST
a snake	a snake slithers

Proverbs 30:20

ULT	UST
Thus {is} the way of a woman who commits adultery: She eats and wipes her mouth and says, 'I have not done iniquity.'	*Acting adulterously is {as easy} for adulterous women as eating and wiping their mouths. Afterward, they claim that they have not sinned at all.*

ULT {is} the way of
UST Acting adulterously
(הֶדֶרְךְ)

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

Support Reference: Metaphor

ULT a woman … She eats and wipes her mouth
UST is {as easy} for … women as eating and wiping their mouths
(אִשָּׁה & אָכְלָה וּמָחֲתָה פִּיהָ)

Here, **a woman**, **she**, and **her** refer to a type of women in general, not a specific **woman**. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [any woman … that woman eats and wipes her mouth]

Support Reference: Generic Noun Phrases

ULT She eats and wipes her mouth
UST is {as easy} … as eating and wiping their mouths
(אָכְלָה וּמָחֲתָה פִּיהָ)

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]

Support Reference: Metaphor

ULT and says, 'I have not done iniquity
UST Afterward, they claim that they have not sinned at all
(וְאָמְרָה לֹא־פָעָלְתִּי אָוֶן)

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]

Support Reference: Direct and Indirect Quotations

> ULT **iniquity**
> UST that they have … sinned at all
> (אָוֶן)

See how you translated the abstract noun **iniquity** in 6:12.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
who commits adultery	adulterous
who commits adultery	adulterous
iniquity	that they have … sinned at all

Proverbs 30:21

ULT	UST
Under three things the earth quakes, and under four it is not able to hold up:	*There are three, even four, things that {the people in} the world cannot tolerate:*

ULT Under three things the earth quakes, and under four it is not able to hold up
UST There are three, even four, things that {the people in} the world cannot tolerate
(תַּחַת שָׁלוֹשׁ רָגְזָה אֶרֶץ וְתַחַת אַרְבַּע לֹא־תוּכַל שְׂאֵת)

30:21–23 is the fourth of six numerical sayings in this chapter. See the discussion of numerical sayings in the introduction for this chapter.

ULT Under three things the earth quakes, and under four it is not able to hold up
UST There are three, even four, things that {the people in} the world cannot tolerate
(תַּחַת שָׁלוֹשׁ רָגְזָה אֶרֶץ וְתַחַת אַרְבַּע לֹא־תוּכַל שְׂאֵת)

This is poetic language. If your language has a way to indicate poetry, you could use it here. To make a comprehensive statement, Agur is using a poetic form 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]

Support Reference: Poetry

ULT Under … and under
UST There are three, even four, things that {the people in} the world cannot tolerate
(תַּחַת & וְתַחַת)

Here, Agur is speaking of several things that people cannot tolerate as if they were standing **under** them. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Regarding … and regarding]

Support Reference: Metaphor

ULT **the earth quakes … it is not able to hold up**
UST even four, things that {the people in} the world cannot tolerate
(רָגְזָה אֶרֶץ & לֹא־תוּכַל שְׂאֵת)

Here, Agur is speaking as if **the earth quakes** and **is not able to hold up** to express how much people in general dislike the things he is about to mention. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [people shudder … they cannot endure]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the earth	even four, things that {the people in} the world cannot tolerate
quakes	even four, things that {the people in} the world cannot tolerate

Proverbs 30:22

ULT	UST
under a slave when he becomes king and a worthless one when he is satisfied with bread,	*what slaves do who become rulers, what worthless people do when they have plenty of food to eat,*

ULT **under**
UST what … do
(תַּחַת)

See how you translated **under** in 30:21.

Support Reference: Metaphor

ULT **a slave when he becomes king and a worthless one when he is satisfied with**
UST slaves … who become rulers, what worthless people do when they have plenty of
(עֶבֶד כִּי יִמְלֹוךְ וְנָבָל כִּי יִשְׂבַּע)

Here, **a slave**, **he**, and **a worthless one** refer types of people in general, not specific people. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [any slave when that slave becomes king, and any worthless one when that person is satisfied with]

Support Reference: Generic Noun Phrases

ULT **he is satisfied with**
UST they have plenty of
(יִשְׂבַּע)

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]

Support Reference: Active or Passive

ULT **bread**
UST food to eat
(לֶחֶם)

See how you translated the same use of **bread** in 9:5.

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a slave	slaves

ULT	UST
he becomes king	become rulers
and a worthless one	what worthless people do
bread	food to eat

Proverbs 30:23

ULT	UST
under a hated woman when she is married and a female servant when she dispossesses her mistress.	*what women whom people hate do when they marry someone, and what servant girls do who replace the wives of their masters.*

ULT **under**
UST what … do
(תַּחַת)

See how you translated **under** in 30:21.

Support Reference: Metaphor

ULT **a hated woman when she is married and a female servant when she dispossesses her mistress**
UST women whom people hate … when they marry someone, and what servant girls do who replace the wives of their masters
(שְׂנוּאָה כִּי תִבָּעֵל וְשִׁפְחָה כִּי־תִירַשׁ גְּבִרְתָּהּ)

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, you could use more natural expressions in your language. Alternate translation: [any hated woman when that woman is married, and any female servant when that servant dispossesses her mistress]

Support Reference: Generic Noun Phrases

ULT **when she is married**
UST when they marry someone
(כִּי תִבָּעֵל)

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]

Support Reference: Active or Passive

ULT **she dispossesses her mistress**
UST replace the wives of their masters
(תִּירַשׁ גְּבִרְתָּהּ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
she is married	they marry someone
and a female servant	and what servant girls do
she dispossesses	replace

Proverbs 30:24

ULT	UST
Four things, they {are} small things of the earth but they {are} wise things, being made wise:	*There are four creatures in the world that are small but extremely wise:*

ULT Four things, they {are} small things of the earth but they {are} wise things, being made wise
UST There are four creatures in the world that are small but extremely wise
(אַרְבָּעָה הֵם קְטַנֵּי־אֶרֶץ וְהֵמָּה חֲכָמִים מְחֻכָּמִים)

30:24–28 is the fifth of six numerical sayings in this chapter. See the discussion of numerical sayings in the Chapter Introduction.

ULT {are} small things of the earth
UST in the world that are small
(קְטַנֵּי־אֶרֶץ)

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]

Support Reference: Possession

ULT {are} wise things, being made wise
UST extremely wise
(חֲכָמִים מְחֻכָּמִים)

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. Alternate translation: [are wise, very skilled]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the earth	in the world
{are} wise things	extremely wise
being made wise	extremely wise

Proverbs 30:25

ULT	UST
The ants {are} a people not strong, but they prepare their food in the summer.	*Although ants are not strong, they store up their food during the summer {so that they have it to eat during the winter}.*

ULT {are} a people
UST Although ants
(עַם)

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]

Support Reference: Personification

ULT but they prepare their food in the summer
UST they store up their food during the summer {so that they have it to eat during the winter}
(וַיָּכִינוּ בַקַּיִץ לַחְמָם)

See how you translated the similar phrase “prepares its bread in the summer” in 6:8.

Support Reference: Assumed Knowledge and Implicit Information

Proverbs 30:26

ULT	UST
Rock badgers {are} a people not mighty, but they set their house in the cliff.	*Although hyraxes are {also} not strong, they are able to make their homes {high up in the rocks} on cliffs.*

ULT **Rock badgers**
UST Although hyraxes
(שְׁפַנִּים)

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 live among rocks]

Support Reference: Translate Unknowns

ULT **{are} a people**
UST Although hyraxes
(עַם)

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

Support Reference: Personification

ULT **their house in the cliff**
UST their homes {high up in the rocks} on cliffs
(בַּסֶּלַע בֵּיתָם)

Although **house** and **the cliff** are singular, they refer to these things in general. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [their houses in the cliffs]

Support Reference: Generic Noun Phrases

ULT **their house**
UST their homes
(בֵּיתָם)

Here Agur refers to the places where **Rock badgers** live as if those places were houses such as 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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
mighty	are {also} … strong
their house	their homes

Proverbs 30:27

ULT	UST
There is no king for the locust, but each of it goes out divided {into groups}.	*Although locusts do not have a king, they move in orderly groups like soldiers in an army.*

ULT **for the locust … each of it**
UST locusts … they
(לָאַרְבֶּה & כֻּלּוֹ)

Here, **the locust** and **it** represent locusts in general, not one particular **locust**. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [for locusts … every one of them]

Support Reference: Generic Noun Phrases

ULT **but … goes out divided {into groups}**
UST Although … move in orderly groups like soldiers in an army
(וַיֵּצֵא חֻצֵץ)

Here Agur speaks of the orderly ways that locusts travel as if they were an army of 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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
king	a king
for the locust	locusts

Proverbs 30:28

ULT	UST
You can catch a lizard with hands, yet it {is} in the palaces of the king.	*Although anyone can {easily} catch lizards in his hands, they can freely enter into kings' palaces.*

ULT **a lizard … yet it … the king**
UST Although … lizards … they … kings
(שְׁמָמִית & וְהִיא & מֶלֶךְ)

Here, **a lizard**, **it**, and **the king** represent lizards and kings in general, not one particular **lizard** or **king**. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [any lizard … yet any lizard … any king]

Support Reference: Generic Noun Phrases

ULT **a lizard**
UST Although … lizards
(שְׁמָמִית)

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 gecko] or [a small crawling reptile]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
You can catch	anyone can {easily} catch
{is} in the palaces of	can freely enter into … palaces
the king	kings

Proverbs 30:29

ULT	UST
Three things, they are doing well of step, and four are doing well of walking:	*There are three, even four, things that look very impressive when they walk:*

ULT Three things, they are doing well of step, and four are doing well of walking
UST There are three, even four, things that look very impressive when they walk
(שְׁלֹשָׁה הֵמָּה מֵיטִיבֵי צָעַד וְאַרְבָּעָה מֵיטִבֵי לָכֶת)

30:29–31 is the sixth of six numerical sayings in this chapter. See the discussion of numerical sayings in the Chapter Introduction.

ULT Three things, they are doing well of step, and four are doing well of walking
UST There are three, even four, things that look very impressive when they walk
(שְׁלֹשָׁה הֵמָּה מֵיטִיבֵי צָעַד וְאַרְבָּעָה מֵיטִבֵי לָכֶת)

This is poetic language. If your language has a way to indicate poetry, you could use it here. To make a comprehensive statement, Agur is using a poetic form 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]

Support Reference: Poetry

ULT are doing well of step … are doing well of walking
UST even four, things that look very impressive when they walk
(מֵיטִיבֵי צָעַד & מֵיטִבֵי לָכֶת)

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]

Support Reference: Idiom

ULT **Three things, they are doing well of step, and four are doing well of walking**
UST There are three, even four, things that look very impressive when they walk
(שְׁלֹשָׁה הֵמָּה מֵיטִיבֵי צָעַד וְאַרְבָּעָה מֵיטִבֵי לָכֶת)

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: [Three things, they are doing well of step, indeed, four are doing well of walking]

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
are doing well of	even four, things that look very impressive when they walk
are doing well of	even four, things that look very impressive when they walk

Proverbs 30:30

ULT	UST
a lion, mighty among the animals, and it will not turn away from the face of anything,	*lions, which are the most powerful animals and never flee from anything,*

ULT a lion … and it will not turn away
UST lions … and never flee
(לָבִיא & וְלֹא־יָשׁוּב)

Here, **a lion** and **it** refer to lions in general, not a specific **lion**. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [any lion … and that lion will not turn away]

Support Reference: Generic Noun Phrases

ULT mighty among the animals
UST which are the most powerful animals
(גִּבּוֹר בַּבְּהֵמָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT and it will not turn away from the face of
UST and never flee from
(וְלֹא־יָשׁוּב מִפְּנֵי)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a lion	lions
mighty	which are the most powerful
among the animals	animals

Proverbs 30:31

ULT	UST
a rooster of loins, or a male goat, and a king against whom one does not rise up.	*strutting male birds, male goats, and kings whom people are afraid to rebel against.*

ULT **a rooster of loins, or a male goat, and a king against whom one does not rise up**
UST strutting male birds, male goats, and kings whom people are afraid to rebel against
(זַרְזִיר מָתְנַיִם אוֹ־תָּיִשׁ וּמֶלֶךְ אַל־קָום עִמּוֹ)

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, you could use more natural expressions in your language. Alternate translation: [those girded of loins, or any male goat, and any king against whom any person does not rise up]

Support Reference: Generic Noun Phrases

ULT **a rooster of loins**
UST strutting male birds
(זַרְזִיר מָתְנַיִם)

Many scholars believe that the word translated as **a rooster** refers to a fighting cock, which is a type of rooster. Roosters are male birds that walk around in a proud manner and some are trained to fight each other. Some have coloring that makes them appear to be wearing protective fighting clothing, which may explain the phrase **of loins**, which would refer to a man prepared for battle. 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. Other scholars believe that this word may refer to some other animal. If a Bible translation exists in your region, you may want to use the translation that it uses. Alternate translation: [strutting roosters] or [a male bird that struts proudly]

Support Reference: Translate Unknowns

ULT **against whom one does not rise up**
UST whom people are … against
(אֵלָקוּם עִמּוֹ)

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.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of loins	strutting male birds
a male goat	male goats
and a king	and kings … afraid to rebel

Proverbs 30:32

ULT	UST
If you have been foolish by lifting up yourself, or if you have schemed, a hand {be} to mouth!	*If you have acted foolishly by bragging about yourself, or if you were plotting {to do what is evil}, then stop doing so immediately!*

ULT **by lifting up yourself**
UST by bragging about yourself
(בְּהִתְנַשֵּׂא)

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]

Support Reference: Metaphor

ULT **a hand {be} to mouth**
UST then stop doing so immediately
(יָד לְפֶה)

Here Agur uses the phrase **a hand be to mouth** to refer to telling 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you have been foolish	you have acted foolishly

Proverbs 30:33

ULT	UST
For the squeezing of milk brings out butter, and the squeezing of the nose brings out blood, and the squeezing of nostrils brings out strife.”	*{Stop doing so} because just as churning milk produces butter, and squeezing a nose produces blood, making people angry causes them to fight.*

ULT **For**
UST {Stop doing so} because
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the squeezing of milk brings out butter, and the squeezing of the nose brings out blood, and the squeezing of nostrils brings out strife**
UST just as churning milk produces butter, and squeezing a nose produces blood, making people angry causes them to fight
(מֵ֣יץ חָלָ֣ב יוֹצִ֣יא חֶמְאָ֑ה וּמְי֥ץ־אַ֝֗ף יוֹצִ֣יא דָ֑ם וּמֵ֥יץ אַפַּ֝֗יִם יוֹצִ֣יא רִֽיב׃)

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. The third phrase is what will happen if a person continues to do the things mentioned in verse 32. That is, if he continues to exalt himself or make evil schemes, people will become angry with him and start to fight with him. 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, that is what will happen if you keep doing these things]

Support Reference: Metaphor

ULT **the squeezing of milk brings out butter**
UST just as churning milk produces butter
(מֵ֥יץ חָלָ֖ב יֹוצִ֣יא חֶמְאָ֑ה)

Here, Agur refers to stirring liquid milk until it thickens into a solid food 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]

Support Reference: Translate Unknowns

ULT **and the squeezing of nostrils**
UST making people angry
(וּמֵ֣יץ אַ֭פַּיִם)

Here, the phrase **squeezing of nostrils** is a common expression of the culture that means that the person is becoming angry. If this phrase does not have that meaning in your language, use a comparable expression from your language that does have that meaning or state the meaning plainly. Alternate translation: [and making people foam at the mouth] or [and angering people]

Support Reference: Idiom

ULT **brings out strife**
UST causes them to fight
(יֹוצִ֖יא רִֽיב)

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]

Support Reference: Metaphor

ULT **strife**
UST to fight
(רִֽיב)

See how you translated the abstract noun **strife** in 16:28.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
strife	to fight

Proverbs 31

Proverbs 31 Chapter Introduction

Structure and Formatting

1. Sayings from Lemuel (31:1–9)
2. 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. Within the Bible, here is the only place that Lemuel is mentioned.

Religious and Cultural Concepts in This Chapter

Acrostic poem

Proverbs 31:10–31 is an acrostic poem, that 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 using the letters of your alphabet in this way would not communicate that this is a poem, you could use a different way in your language to indicate that these verses are one poem about the same topic. (See: Poetry)

Proverbs 31:1

ULT	UST
The words of Lemuel the king, a burden that his mother had instructed him:	*{These are} the sayings of King Lemuel; Yahweh had spoken these sayings that his mother had taught him:*

ULT The words of
UST {These are} the sayings of
(דִּבְרֵי)

See how you translated the same use of **words** in 1:6.

Support Reference: Metonymy

ULT a burden
UST Yahweh had spoken these sayings
(מַשָּׂא)

See how you translated the same use of **burden** in 30:1.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	King
had instructed him	had taught him

Proverbs 31:2

ULT	UST
What, my son? And what, son of my womb? And what, son of my vows?	*My son, whom I gave birth to and whom I vowed {to dedicate to Yahweh}, listen to me!*

ULT **What, my son**
UST My son, whom I gave birth to and whom I vowed {to dedicate to Yahweh}, listen to me
(מַה־בְּרִי)

31:2–31 is a long quotation of what Lemuel's mother told him. If it would be helpful in your language, you could indicate this with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation.

Support Reference: Quote Markings

ULT **What, my son? And what, son of my womb? And what, son of my vows**
UST My son, whom I gave birth to and whom I vowed {to dedicate to Yahweh}, listen to me
(מַה־בְּרִי וּמַה־בַּר־בִּטְנִי וּמָה בַּר־נְדָרָי)

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?]

Support Reference: Ellipsis

ULT **What, my son? And what, son of my womb? And what, son of my vows**
UST My son, whom I gave birth to and whom I vowed {to dedicate to Yahweh}, listen to me
(מַה־בְּרִי וּמַה־בַּר־בִּטְנִי וּמָה בַּר־נְדָרָי)

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!]

Support Reference: Rhetorical Question

> ULT **son of my womb**
> UST My son, whom I gave birth to and whom I vowed {to dedicate to Yahweh}, listen to me (בַּר־בִּטְנִי)

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]

Support Reference: Possession

> ULT **son of my vows**
> UST My son, whom I gave birth to and whom I vowed {to dedicate to Yahweh}, listen to me (בַּר־נִדְרָי)

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 for whom I prayed]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my son	My son, whom I gave birth to and whom I vowed {to dedicate to Yahweh}, listen to me
son of	My son, whom I gave birth to and whom I vowed {to dedicate to Yahweh}, listen to me
my womb	My son, whom I gave birth to and whom I vowed {to dedicate to Yahweh}, listen to me
son of	My son, whom I gave birth to and whom I vowed {to dedicate to Yahweh}, listen to me
my vows	My son, whom I gave birth to and whom I vowed {to dedicate to Yahweh}, listen to me

Proverbs 31:3

ULT	UST
Do not give to women your strength or your ways to cause kings to be wiped out.	*Do not exhaust yourself by having sex with women; they can destroy kings.*

ULT Do not give to women your strength
UST Do not exhaust yourself by having sex with women
(אַל־תִּתֵּן לַנָּשִׁים חֵילֶךָ)

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]

Support Reference: Euphemism

ULT or your ways
UST Do … exhaust yourself by having sex with women
(וְדַרְכֶיךָ)

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]

Support Reference: Metaphor

ULT to cause kings to be wiped out
UST they can destroy kings
(לַמְחוֹת מְלָכִין)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to cause … to be wiped out	they can destroy
kings	kings

Proverbs 31:4

ULT	UST
{It is} not for kings, Lemuel, {it is} not for kings to drink wine or for dignitaries or intoxicating drink.	*Lemuel, kings and dignitaries should not {constantly} drink wine, or {greatly} desire to drink what can intoxicate {them}.*

ULT **{It is} not for kings, Lemuel, {it is} not for kings**
UST Lemuel, kings … should not
(אַל לַמְּלָכִים ׀ לְמוֹאֵל אַל לַמְּלָכִים)

Here, Lemuel's mother repeats the same phrase for emphasis. If it would be clearer for your readers, you could use one phrase and express the emphasis in another way. Alternate translation: [It is absolutely not for kings, Lemuel]

Support Reference: Reduplication

ULT **{It is} not for kings … {it is} not for kings**
UST Lemuel, kings … should not
(אַל לַמְּלָכִים & אַל לַמְּלָכִים)

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]

Support Reference: Ellipsis

ULT **or**
UST or {greatly} desire to drink
(או)

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.

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for kings	Lemuel, kings … should not
for kings	Lemuel, kings … should not

ULT	UST
wine	wine
or for dignitaries	and dignitaries
intoxicating drink	what can intoxicate {them}

Proverbs 31:5

ULT	UST
Lest he drink and forget what has been decreed and pervert the legal claim of all the sons of the afflicted one.	*{They must not do this} so that they do not forget the laws {that they have made} and prevent all suffering people from getting what they legally deserve.*

ULT **Lest he drink**
UST {They must not do this} so that
(פֶּן־יִשְׁתֶּה)

Lemuel's mother is using the word translated as **Lest** to introduce an outcome that she does not want to happen. Because of this, she first gives Lemuel an instruction to follow so that this will not happen. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of the instruction. Alternate translation: [Otherwise he may drink]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **he drink**
UST {They must not do this} so that
(יִשְׁתֶּה)

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]

Support Reference: Pronouns — When to Use Them

ULT **what has been decreed**
UST the laws {that they have made}
(מְחֻקָּק)

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]

Support Reference: Active or Passive

ULT **and pervert the legal claim of**
UST and prevent … from getting what they legally deserve
(וְיַשַּׁנֶּה דִּין)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the legal claim of all the sons of the afflicted one**
UST all suffering people from getting what they legally deserve
(דִּין כָּל־בְּנֵי־עֹנִי)

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, you could use more natural expressions in your language. Alternate translation: [any legal claim of all the sons of any afflicted person]

Support Reference: Generic Noun Phrases

ULT **the sons of the afflicted one**
UST suffering people
(בְּנֵי־עֹנִי)

Here, **the sons of the afflicted one** refers to all afflicted people. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [afflicted people]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
what has been decreed	the laws {that they have made}
and pervert	and prevent
the sons of	suffering people
the afflicted one	suffering people

Proverbs 31:6

ULT	UST
Give intoxicating drink to the perishing one and wine to those bitter of soul.	*Let dying people drink what can intoxicate {them}, and let miserable people drink wine.*

ULT **to the perishing one**
UST dying people
(לְאוֹבֵד)

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

Support Reference: Generic Noun Phrases

ULT **and wine**
UST and let … drink wine
(וְיַיִן)

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]

Support Reference: Ellipsis

ULT **to those bitter of soul**
UST miserable people
(לְמָרֵי נָפֶשׁ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
intoxicating drink	what can intoxicate {them}
to the perishing one	dying people
and wine	and let … drink wine

ULT	UST
soul	miserable people

Proverbs 31:7

ULT	UST
He will drink and forget his poverty, and his trouble he will not remember again.	*They can drink {what can intoxicate them} to forget that they are poor and to completely forget what troubles them.*

ULT He will drink and forget his poverty, and his trouble he will not remember again
UST They can drink {what can intoxicate them} to forget that they are poor and to completely forget what troubles them
(יִשְׁתֶּה וְיִשְׁכַּח רִישׁוֹ וַעֲמָלוֹ לֹא יִזְכָּר־עוֹד)

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]

Support Reference: Pronouns — When to Use Them

ULT He will drink
UST They can drink {what can intoxicate them}
(יִשְׁתֶּה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT his poverty, and his trouble
UST they are poor and … what troubles them
(רִישׁוֹ וַעֲמָלוֹ)

See how you translated the abstract nouns **poverty** in 6:11 and **trouble** in 24:2.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and his trouble	and … what

Proverbs 31:8

ULT	UST
Open your mouth for a mute one, for the legal claim of all the sons of the one passing away.	*Defend those who cannot speak {for themselves}; {defend} all those whom others are threatening to kill so that they get what they legally deserve.*

ULT **Open your mouth for a mute one**
UST Defend those who cannot speak {for themselves}
(פְּתַח־פִּיךָ לְאִלֵּם)

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]

Support Reference: Metonymy

ULT **for a mute one, for the legal claim of all the sons of the one passing away**
UST those who cannot speak {for themselves}; defend} all those whom others are threatening to kill so that they get what they legally deserve
(לְאִלֵּם אֱל־דִּין כָּל־בְּנֵי חֲלוֹף)

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, you could use more natural expressions in your language. Alternate translation: [for any mute person, for any legal claim of all the sons of any person passing away]

Support Reference: Generic Noun Phrases

ULT **for the legal claim of**
UST defend … so that they get what they legally deserve
(אֱל־דִּין)

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]

Support Reference: Ellipsis

ULT **the sons of the one passing away**
UST those whom others are threatening to kill
(בְּנֵי חֲלוֹף)

See how you translated the same use of **the sons of** in 31:5.

Support Reference: Idiom

ULT **the one passing away**
UST those whom others are threatening to kill
(חֲלוֹף)

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]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sons of	those whom others are threatening to kill

Proverbs 31:9

ULT	UST
Open your mouth, judge {with} righteousness, and plead the legal case of the afflicted one and poor one.	*Defend, judge rightly, and plead for suffering and poor people to get what they legally deserve.*

ULT Open your mouth, judge {with} righteousness
UST Defend, judge rightly
(פְּתַח־פִּ֭יךָ שְׁפָט־צֶ֑דֶק)

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]

Support Reference: Ellipsis

ULT Open your mouth
UST Defend
(פְּתַח־פִּ֭יךָ)

See how you translated this phrase in the previous verse.

Support Reference: Metonymy

ULT {with} righteousness
UST rightly
(צֶ֑דֶק)

See how you translated the abstract noun **righteousness** in 1:3.

Support Reference: Abstract Nouns

ULT and plead the legal case of the afflicted one and poor one
UST and plead for suffering and poor people to get what they legally deserve
(וְדִ֥ין עָנִ֖י וְאֶבְיוֹן)

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, you could use more natural expressions in your language. Alternate translation: [and plead any legal case of any afflicted person and any poor person]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
judge	judge
{with} righteousness	rightly
and plead the legal case of	and plead for … to get what they legally deserve
the afflicted one	suffering

Proverbs 31:10

ULT	UST
A woman of worth, who can find? And her value {is} far more than coral pearls.	*Virtuous and capable women are difficult to find! This kind of woman is more valuable than precious jewels.*

ULT A woman of worth, who can find
UST Virtuous and capable women are difficult to find
(אֵשֶׁת־חַיִל מִי יִמְצָא)

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!]

Support Reference: Rhetorical Question

ULT A woman of worth … her value
UST Virtuous and capable women … valuable
(אֵשֶׁת־חַיִל & מִכְרָהּ)

A woman of worth and **her** refer to a type of **woman** in general, not a particular **woman**. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any woman of worth … that woman's value]

Support Reference: Generic Noun Phrases

ULT A woman of worth
UST Virtuous and capable women
(אֵשֶׁת־חַיִל)

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]

Support Reference: Possession

> ULT **worth**
> UST Virtuous and capable
> (חַיִל)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **more than coral pearls**
> UST than precious jewels
> (מִפְּנִינִים)

See how you translated **coral pearls** in 3:15.

Support Reference: Translate Unknowns

Proverbs 31:11

ULT	UST
The heart of her husband trusts in her, and spoil he will not lack.	*Her husband completely trusts her, and he will always gain many things {because of her}.*

ULT The heart of her husband
UST Her husband completely
(לֵב בַּעְלָהּ)

Here, the **heart** represents where the husband's thoughts and feelings exist. You may have a comparable expression in your language, or you could state the meaning plainly. See how you translated the same use of **heart** in 14:10. Alternate translation: [Her husband's inner being]

Support Reference: Metaphor

ULT and spoil
UST and … many things {because of her}
(וְשָׁלָל)

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]

Support Reference: Metaphor

ULT he will not lack
UST he will always gain
(לֹא יֶחְסָר)

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]

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
trusts	trusts
and spoil	and … many things {because of her}

Proverbs 31:12

ULT	UST
She does to him good and not evil all the days of her life.	*Such a woman benefits her husband for as long as she lives.*

ULT **good and not evil**
UST Such a woman benefits her husband
(טֹוב וְלֹא־רָע)

See how you translated the abstract nouns **good** in 11:27 and **evil** in 1:16.

Support Reference: Abstract Nouns

ULT **good and not evil**
UST Such a woman benefits her husband
(טֹוב וְלֹא־רָע)

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]

Support Reference: Doublet

ULT **her life**
UST for as long as she lives
(חַיֶּיהָ)

See how you translated the abstract noun **life** in 10:16.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	Such a woman benefits her husband
evil	Such a woman benefits her husband
the days of	for as long as she lives

Proverbs 31:13

ULT	UST
She searches {for} wool and linens and works with the delight of her palms.	*She gets materials to make clothing for both warm and cool weather, and she enjoys making that clothing.*

ULT She searches {for}
UST She gets
(דָּרְשָׁה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT wool
UST materials to make clothing for both warm
(צֶמֶר)

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]

Support Reference: Translate Unknowns

ULT and linens
UST and cool weather
(וּפִשְׁתִּים)

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]

Support Reference: Translate Unknowns

> ULT **and works**
> UST and she enjoys making that clothing
> (וַתַּעַשׂ)

Here, **works** refers to making clothing. If it would be helpful in your language, you could state this explicitly. Alternate translation: [and makes clothing]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **with the delight of her palms**
> UST and she enjoys making that clothing
> (בְּחֵפֶץ כַּפֶּיהָ)

Here, Lemuel's mother speaks of this woman feeling **delight** while she uses **her palms** to make clothing as if **her palms** were feeling that **delight**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [delightfully with her palms]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
She searches {for}	She gets
and works	and she enjoys making that clothing
with the delight of	and she enjoys making that clothing

Proverbs 31:14

ULT	UST
She is like the ships of a merchant; she brings her bread from far away.	*She is like merchant ships because she brings food to her home from distant places.*

ULT She is like the ships of a merchant; she brings her bread from far away
UST She is like merchant ships because she brings food to her home from distant places
(הָיְתָה כָּאֳנִיּוֹת סוֹחֵר מִמֶּרְחָק תָּבִיא לַחְמָהּ)

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]

Support Reference: Information Structure

ULT She is like the ships of a merchant
UST She is like merchant ships
(הָיְתָה כָּאֳנִיּוֹת סוֹחֵר)

The point of this comparison is that just as **ships** bring valuable things from far away, so does the "woman of worth." If this is not clear from the second line, you could make this point explicitly. Alternate translation: [She travels far to get good things, like the ships of a merchant]

Support Reference: Simile

ULT her bread
UST food to her home
(לַחְמָהּ)

See how you translated the same use of **bread** in 9:5.

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
her bread	food to her home

Proverbs 31:15

ULT	UST
And she rises while still night and gives food to her house and a portion to her young women.	*She gets up before dawn in order to prepare food for her family and to prepare some {food} for her female servants.*

ULT while still night
UST before dawn
(בְּעֹוד לַיְלָה)

Here, **while still 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT and gives
UST in order to prepare
(וַתִּתֵּן)

Here, **and** indicates that what follows is the purpose for the woman rising **while still night**. Use a connector in your language that indicates a purpose. Alternate translation: [for the purpose of giving]

Support Reference: Connect — Goal (Purpose) Relationship

ULT to her house
UST for her family
(לְבֵיתָהּ)

Here, **house** represents the family who lives in **her house**. See how you translated the same use of **house** in 3:33.

Support Reference: Metonymy

ULT and a portion
UST and to prepare some {food}
(וְחֹק)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **to her young women**
> UST for her female servants
> (לְנַעֲרֹתֶיהָ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to her house	for her family
to her young women	for her female servants

Proverbs 31:16

ULT	UST
She considers a field and gets it; from the fruit of her palms she plants a vineyard.	*She carefully evaluates a field and then buys it. {Then} she uses some of what she earned by working to plant a vineyard {in it}.*

ULT She considers a field
UST She carefully evaluates a field
(זָמְמָה שָׂדֶה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT from the fruit of her palms
UST {Then} she uses some of what she earned by working
(מִפְּרִי כַפֶּיהָ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the fruit of	{Then} she uses some of what she earned
she plants	to plant … in it
a vineyard	a vineyard

Proverbs 31:17

ULT	UST
She girds her loins with strength, and she strengthens her arms.	*She keeps her body strong, and she makes her arms strong {by working hard}.*

ULT She girds her loins
UST She keeps her body
(חָגְרָה & מָתְנֶיהָ)

Here, **strength** is spoken of as if it were a kind of clothing that could be girded around a persons **loins**, which refers to the hips and waist. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [She puts on strength as though it were clothing] or [She strengthens her body]

Support Reference: Metaphor

ULT and she strengthens her arms
UST and she makes her arms strong {by working hard}
(וַתְּאַמֵּץ זְרֹעוֹתֶיהָ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
She girds	She keeps
her loins	her body

Proverbs 31:18

ULT	UST
She perceives that her profit {is} good; her lamp does not go out in the night.	*She knows that what she does is very profitable. She works late into the night.*

ULT **her profit**
UST what she does
(סַחְרָהּ)

See how you translated the abstract noun **profit** in 3:14.

Support Reference: Abstract Nouns

ULT **her lamp does not go out in the night**
UST She works late into the night
(לֹא־יִכְבֶּה בַלַּיְלָה נֵרָהּ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **her lamp does not go out in the night**
UST She works late into the night
(לֹא־יִכְבֶּה בַלַּיְלָה נֵרָהּ)

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 uses a lamp to work until late at night]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
her profit	what she does
{is} good	is very profitable
her lamp	She works late into the night

Proverbs 31:19

ULT	UST
She stretches out her hands at the distaff, and her palms grasp the spindle.	*She makes thread {for clothing} with her own hands.*

ULT She stretches out her hands at the distaff, and her palms grasp the spindle
UST She makes thread {for clothing} with her own hands
(יָדֶיהָ שִׁלְּחָה בַכִּישׁוֹר כַּפֶּיהָ תָּמְכוּ פָּלֶךְ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT She stretches out her hands at the distaff
UST She makes thread {for clothing} with her own hands
(יָדֶיהָ שִׁלְּחָה בַכִּישׁוֹר)

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]

Support Reference: Idiom

ULT at the distaff
UST She makes thread {for clothing} with her own hands
(בַכִּישׁוֹר)

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: [on the tool for making thread]

Support Reference: Translate Unknowns

ULT **the spindle**
UST She makes thread {for clothing} with her own hands
(פֶּלֶךְ)

The word **spindle** refers to a piece of wood around which someone wraps the thread 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]

Support Reference: Translate Unknowns

Proverbs 31:20

ULT	UST
She spreads out her palm to the afflicted one, and she stretches out her hands to the poor one.	*She generously helps people who are poor and suffering.*

ULT **She spreads out her palm to the afflicted one, and she stretches out her hands to the poor one**
UST She generously helps people who are poor and suffering
(כַּפָּהּ פָּרְשָׂה לֶעָנִי וְיָדֶיהָ שִׁלְּחָה לָאֶבְיוֹן)

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]

Support Reference: Metonymy

ULT **She spreads out her palm to the afflicted one, and she stretches out her hands to the poor one**
UST She generously helps people who are poor and suffering
(כַּפָּהּ פָּרְשָׂה לֶעָנִי וְיָדֶיהָ שִׁלְּחָה לָאֶבְיוֹן)

These two phrases **She spreads out her palm to the afflicted one** and **she stretches out her hands to the poor one** 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 combine them and express the emphasis in another way, as in the UST.

Support Reference: Parallelism

ULT **to the afflicted one … to the poor one**
UST She generously helps people who are poor and suffering
(לֶעָנִי & לָאֶבְיוֹן)

See how you translated **the afflicted one** in 15:15 and **poor one** in 13:8.

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the afflicted one	She generously helps people who are poor and suffering

Proverbs 31:21

ULT	UST
She does not fear for her house because of snow, for all her house is clothed {with} crimson.	*She is not worried that her family will be cold during cold weather because her whole family has the best clothing.*

ULT **for her house … all her house**
UST that her family … her whole family
(לְבֵיתָהּ & כָּל־בֵּיתָהּ)

See how you translated the same use of **her house** in 31:15.

Support Reference: Metonymy

ULT **She does not fear for her house**
UST She is not worried that her family
(לֹא־תִירָא לְבֵיתָהּ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **because of snow**
UST will be cold during cold weather
(מִשָּׁלֶג)

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]

Support Reference: Metonymy

ULT **is clothed {with} crimson**
UST has the best clothing
(לָבֻשׁ שָׁנִים)

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]

Support Reference: Active or Passive

ULT **{with} crimson**
UST the best
(שָׁנִים)

Here, **crimson** refers to clothing that is made from expensive **crimson** cloth. The idea is that this family can afford the best clothing. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [have expensive, warm clothing]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
She does … fear	She is … worried
for her house	that her family
because of snow	will be cold during cold weather
her house	her … family

Proverbs 31:22

ULT	UST
She makes for herself coverings, fine linen and purple for her clothing.	*She makes her own blankets to cover beds. She wears clothing made from expensive cloth.*

ULT coverings
UST blankets to cover beds
(מַרְבַדִּים)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT fine linen and purple for her clothing
UST She wears clothing made from expensive cloth
(שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁהּ)

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]

Support Reference: Ellipsis

ULT fine linen and purple
UST expensive cloth
(שֵׁשׁ וְאַרְגָּמָן)

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]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and purple	expensive cloth

Proverbs 31:23

ULT	UST
Her husband is known at the gates, when he sits with the elders of the land.	*People respect such a woman's husband at the {city} gates, when he sits {there} with the {other} leaders of the city.*

ULT **Her husband is known**
UST People respect such a woman's husband
(בַּעְלָהּ & נוֹדָע)

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]

Support Reference: Active or Passive

ULT **is known**
UST People respect
(נוֹדָע)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **at the gates**
UST at the {city} gates
(בַּשְּׁעָרִים)

Here, **the gates** refers to the place in a town or city where many people would gather and where the elders would sit to discuss matters and make legal decisions. See how you translated the same use of **the gates** in 1:21.

Support Reference: Assumed Knowledge and Implicit Information

ULT **when he sits with**
UST when he sits {there} with
(בְּשִׁבְתּוֹ עִם)

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]

Support Reference: Metonymy

ULT **the elders of the land**
UST the {other} leaders of the city
(זִקְנֵי־אָרֶץ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
is known	People respect
at the gates	at the {city} gates
the elders of	the {other} leaders of
the land	the city

Proverbs 31:24

ULT	UST
She makes a linen garment and sells, and a belt she gives to the Canaanite.	*This woman makes clothing and sells it. She also sells belts to merchants.*

ULT **a linen garment … and a belt … to the Canaanite**
UST clothing … She also sells … to merchants
(סָדִין & וַחֲגוֹר & לַכְּנַעֲנִי)

Here, **a linen garment**, **a belt**, and **the Canaanite** refer to these things and people in general. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [linen garments … belts … to Canaanites]

Support Reference: Generic Noun Phrases

ULT **and sells**
UST and sells it
(וַתִּמְכֹּר)

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]

Support Reference: Ellipsis

ULT **she gives**
UST belts
(נָתְנָה)

Here, **gives** means that she supplies this **belt** to a **Canaanite** who is a merchant and so pays her for the item and then sells it to others. It does not refer to giving the **belt** away for free. If it would be helpful in your language, you could state this explicitly. Alternate translation: [she supplies]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the Canaanite**
UST to merchants
(לַֽכְּנַעֲנִֽי)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and a belt	She also sells
to the Canaanite	to merchants

Proverbs 31:25

ULT	UST
Strength and splendor {are} her clothing, and she laughs at a future day.	*People notice how strong and dignified she is, and she is cheerful about what will happen in the future.*

ULT **Strength and splendor {are} her clothing**
UST People notice how strong and dignified she is
(עֹז־וְהָדָר לְבוּשָׁהּ)

Here Lemuel's mother speaks of this woman having **Strength and splendor** that other people notice. It's 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]

Support Reference: Metaphor

ULT **Strength and splendor**
UST how strong and dignified she is
(עֹז־וְהָדָר)

See how you translated the abstract nouns **Strength** in 5:10 and **splendor** in 4:9.

Support Reference: Abstract Nouns

ULT **and she laughs at a future day**
UST and she is cheerful about what will happen in the future
(וַתִּשְׂחַק לְיוֹם אַחֲרוֹן)

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]

Support Reference: Metonymy

> ULT **at a future day**
> UST what will happen in the future
> (לְיוֹם אַחֲרוֹן)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and splendor	and dignified she is
at a … day	what will happen

Proverbs 31:26

ULT	UST
Her mouth opens with wisdom, and the law of covenant faithfulness {is} on her tongue.	*She speaks wisely, and when she speaks, she teaches {others} to be faithful and kind.*

ULT **Her mouth opens**
UST She speaks
(פִּיהָ פָּתְחָה)

Here, **mouth opens** refers to speaking. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [She talks]

Support Reference: Metonymy

ULT **with wisdom**
UST wisely
(בְּחָכְמָה)

See how you translated the abstract noun **wisdom** in 1:2.

Support Reference: Abstract Nouns

ULT **and the law of covenant faithfulness**
UST and … she teaches {others} to be faithful and kind
(וְתוֹרַת־חֶסֶד)

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]

Support Reference: Possession

ULT **and the law of**
UST and … she teaches {others}
(וְתוֹרַת)

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]

Support Reference: Collective Nouns

ULT **covenant faithfulness**
UST to be faithful and kind
(חֶסֶד)

See how you translated the same use of **covenant faithfulness** in 11:17.

Support Reference: Abstract Nouns

ULT **{is} on her tongue**
UST when she speaks
(עַל־לְשׁוֹנָהּ)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
with wisdom	wisely
and the law of	and … she teaches {others}
covenant faithfulness	to be faithful and kind
her tongue	when she speaks

Proverbs 31:27

ULT	UST
She scans the goings on of her house, and the bread of laziness she does not eat.	*She carefully watches what happens in her household, and she is never lazy.*

ULT **the goings on of her house**
UST what happens in her household
(הֲלִיכוֹת בֵּיתָהּ)

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]

Support Reference: Metonymy

ULT **and the bread of laziness she does not eat**
UST and she is never lazy
(וְלֶחֶם עַצְלוּת לֹא תֹאכֵל)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
her house	her household
and the bread of	and she is never lazy

Proverbs 31:28

ULT	UST
Her sons rise up and call her blessed; her husband also praises her.	*This woman's children stand respectfully and declare that she lives well. Her husband says good things about her, as well.*

ULT Her sons
UST This woman's children
(בָּנֶיהָ)

See how you translated the same use of **sons** in 4:1.

Support Reference: When Masculine Words Include Women

ULT rise up
UST stand respectfully
(קָמוּ)

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]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Her sons	This woman's children
and call her blessed	and declare that she lives well
and call her blessed	and declare that she lives well
also praises her	says good things about her, as well

Proverbs 31:29

ULT	UST
“Many daughters have acted {with} worth, but you yourself have ascended over all of them.”	*He says to her, “Many women have acted virtuously and capably, but you indeed have done better than them all!”*

ULT Many daughters have acted {with} worth, but you yourself have ascended over all of them
UST He says to her, “Many women have acted virtuously and capably, but you indeed have done better than them all
(רַבּוֹת בָּנוֹת עָשׂוּ חָיִל וְאַתְּ עָלִית עַל־כֻּלָּנָה)

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.

Support Reference: Quote Markings

ULT daughters
UST women
(בָּנוֹת)

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.

Support Reference: Metonymy

ULT {with} worth
UST virtuously and capably
(חָיִל)

Here, **worth** refers to both physical ability and moral **worth**. See how you translated the same use of **worth** in 31:10.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **but you yourself have ascended**
> UST but you indeed have done better
> (וְאַתְּ עָלִית)

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]

Support Reference: Reflexive Pronouns

> ULT **but you yourself have ascended over**
> UST but you indeed have done better than
> (וְאַתְּ עָלִית עַל)

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]

Support Reference: Metaphor

Proverbs 31:30

ULT	UST
The charm {is} falsehood and the beauty {is} vapor; a woman fearful of Yahweh, she herself will be praised.	*Charming women {who are not good} can deceive people into thinking that they are good, and beautiful women will be beautiful for only a short time. However, people will {always} praise those women who reverently fear Yahweh.*

ULT **The charm … the beauty**
UST Charming women {who are not good} … beautiful women
(הַחֵן & הַיֹּפִי)

Here, **The charm** and **the beauty** refer to these qualities in general, not any specific **charm** or **beauty**. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [Any charm … any beauty]

Support Reference: Generic Noun Phrases

ULT **The charm {is} falsehood and the beauty {is} vapor**
UST Charming women {who are not good} can deceive people into thinking that they are good, and beautiful women will be beautiful for only a short time
(שֶׁקֶר הַחֵן וְהֶבֶל הַיֹּפִי)

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]

Support Reference: Abstract Nouns

ULT **The charm {is} falsehood and the beauty {is} vapor**
UST Charming women {who are not good} can deceive people into thinking that they are good, and beautiful women will be beautiful for only a short time
(שֶׁקֶר הַחֵן וְהֶבֶל הַיֹּפִי)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **and the beauty {is} vapor**
> UST and beautiful women will be beautiful for only a short time
> (וְהֶ֣בֶל הַיֹּ֑פִי)

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.

Support Reference: Metaphor

> ULT **a woman fearful of Yahweh, she herself will be praised**
> UST However, people will {always} praise those women who reverently fear Yahweh
> (אִשָּׁ֣ה יִרְאַת־יְ֭הוָה הִ֣יא תִתְהַלָּֽל)

Here, **a woman**, **she**, and **herself** refer to a type of **woman** in general, not a specific **woman**. If it would be helpful, you could use more natural expressions in your language. Alternate translation: [any woman fearful of Yahweh, that woman herself will be praised]

Support Reference: Generic Noun Phrases

> ULT **a woman fearful of Yahweh**
> UST However … women who reverently fear Yahweh
> (אִשָּׁ֣ה יִרְאַת־יְ֭הוָה)

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]

Support Reference: Connect — Contrast Relationship

> ULT **she herself will be praised**
> UST people will {always} praise those
> (הִ֣יא תִתְהַלָּֽל)

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 certainly praise her]

Support Reference: Active or Passive

ULT **she herself will be praised**
UST people will {always} praise those
(הִ֣יא תִתְהַלָּ֑ל)

The intensive pronoun **herself** represents the pronoun “her” that Lemuel’s mother uses in the original even though the verb translated as **she will be praised** already includes this meaning. Doing this adds emphasis to what she is saying. If your language uses explicit pronouns for emphasis, you may want to use that construction in your translation. If not, your language may have other ways of bringing out this emphasis. Alternate translation: [she will certainly be praised] or [people will certainly praise her]

Support Reference: Reflexive Pronouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} falsehood	can deceive people into thinking that they are good
and … {is} vapor	and … will be beautiful for only a short time
fearful of	who reverently fear
Yahweh	Yahweh
she … will be praised	people will {always} praise

Proverbs 31:31

ULT	UST
Give to her from the fruit of her hands and let her works praise her at the gates.	*Give to such women what they have earned, and praise them publicly for what they have done.*

ULT to her … her hands and let her works praise her
UST to such women what they have earned, and praise them … for what they have done
(לָהּ & יָדֶיהָ וִיהַלְלוּהָ & מַעֲשֶׂיהָ)

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]

Support Reference: Pronouns — When to Use Them

ULT from the fruit of her hands
UST what they have earned
(מִפְּרִי יָדֶיהָ)

Here, **the fruit of her hands** could refer to: (1) any kind of reward that the woman deserves for her hard work. Alternate translation: [the 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]

Support Reference: Metaphor

ULT and let her works praise her
UST and praise them … for what they have done
(וִיהַלְלוּהָ & מַעֲשֶׂיהָ)

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]

Support Reference: Personification

> ULT **at the gates**
> UST publicly
> (בַּשְּׁעָרִים)

See how you translated the same use of **the gates** in 1:21 and 31:23.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the fruit of	what they have earned
her works	for what they have done
and let … praise her	and praise them
at the gates	publicly

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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.

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**.

Proverbs References:

1:2; 1:2; 1:3; 1:4; 1:5; 1:7; 1:7; 1:7; 1:8; 1:9; 1:19; 1:20; 1:22; 1:25; 1:26; 1:27; 1:27; 1:29; 1:30; 1:32; 1:33; 2:2; 2:3; 2:3; 2:6; 2:7; 2:7; 2:9; 2:10; 2:11; 2:12; 2:14; 2:17; 3:1; 3:2; 3:3; 3:5; 3:7; 3:8; 3:11; 3:13; 3:16; 3:17; 3:19; 3:20; 3:21; 3:23; 3:25; 3:26; 3:27; 3:29; 3:30; 3:32; 3:35; 4:1; 4:4; 4:5; 4:7; 4:13; 4:27; 5:1; 5:2; 5:12; 5:18; 5:22; 5:23; 6:11; 6:14; 6:15; 6:16; 6:18; 6:23; 6:23; 6:25; 6:30; 6:32; 6:33; 6:34; 7:1; 7:2; 7:4; 7:22; 8:1; 8:5; 8:7; 8:9; 8:10; 8:11; 8:12; 8:13; 8:15; 8:18; 8:30; 8:31; 8:33; 8:35; 8:36; 9:6; 9:7; 9:7; 9:10; 10:1; 10:2; 10:4; 10:5; 10:6; 10:12; 10:13; 10:14; 10:15; 10:17; 10:19; 10:23; 10:24; 10:28; 10:29; 10:32; 11:1; 11:1; 11:2; 11:2; 11:3; 11:4; 11:5; 11:6; 11:7; 11:7; 11:7; 11:8; 11:9; 11:14; 11:16; 11:19; 11:20; 11:20; 11:22; 11:23; 11:27; 12:1; 12:2; 12:3; 12:5; 12:5; 12:8; 12:10; 12:13; 12:14; 12:15; 12:16; 12:16; 12:17; 12:19; 12:20; 12:22; 12:22; 12:23; 12:25; 13:1; 13:2; 13:3; 13:4; 13:6; 13:10; 13:12; 13:12; 13:15; 13:16; 13:18; 13:19; 13:21; 14:4; 14:6; 14:8; 14:9; 14:10; 14:13; 14:17; 14:18; 14:22; 14:23; 14:24; 14:24; 14:26; 14:26; 14:28; 14:29; 14:30; 14:32; 14:33; 14:34; 14:35; 15:2; 15:5; 15:7; 15:8; 15:8; 15:8; 15:9; 15:9; 15:10; 15:14; 15:16; 15:16; 15:17; 15:18; 15:21; 15:22; 15:23; 15:26; 15:28; 15:29; 15:31; 15:32; 15:33; 15:33; 16:1; 16:3; 16:4; 16:5; 16:6; 16:8; 16:10; 16:12; 16:13; 16:14; 16:15; 16:16; 16:17; 16:18; 16:22; 16:26; 16:28; 17:2; 17:5; 17:9; 17:10; 17:11; 17:12; 17:13; 17:14; 17:15; 17:16; 17:17; 17:19; 17:20; 17:21; 17:23; 17:24; 17:25; 17:26; 17:27; 18:1; 18:2; 18:3; 18:4; 18:11; 18:13; 18:15; 18:18; 18:19; 18:21;

18:22; 19:1; 19:2; 19:3; 19:8; 19:10; 19:11; 19:12; 19:13; 19:14; 19:15; 19:16; 19:20; 19:21; 19:22; 19:25; 19:26; 19:27; 19:27; 19:28; 19:29; 20:2; 20:3; 20:5; 20:6; 20:7; 20:8; 20:9; 20:10; 20:17; 20:18; 20:18; 20:21; 20:22; 20:23; 20:28; 20:29; 20:29; 20:30; 21:3; 21:5; 21:7; 21:10; 21:11; 21:15; 21:21; 21:23; 21:24; 21:27; 21:27; 21:30; 22:1; 22:4; 22:4; 22:8; 22:10; 22:15; 22:17; 22:20; 22:21; 22:23; 23:9; 23:11; 23:12; 23:13; 23:18; 23:23; 23:29; 24:2; 24:2; 24:3; 24:4; 24:5; 24:6; 24:8; 24:9; 24:10; 24:11; 24:14; 24:16; 24:22; 24:23; 24:32; 25:2; 25:3; 25:10; 25:11; 25:12; 25:19; 25:25; 26:1; 26:4; 26:6; 26:11; 26:12; 26:16; 26:20; 26:21; 26:26; 26:26; 26:28; 27:4; 27:5; 27:7; 27:10; 27:22; 28:2; 28:5; 28:6; 28:9; 28:10; 28:12; 28:13; 28:16; 28:16; 28:19; 28:20; 28:22; 28:23; 28:24; 28:25; 28:26; 28:27; 29:3; 29:4; 29:6; 29:14; 29:15; 29:16; 29:16; 29:20; 29:21; 29:21; 29:22; 29:23; 29:25; 29:26; 29:27; 30:2; 30:3; 30:20; 30:33; 31:7; 31:9; 31:12; 31:12; 31:18; 31:25; 31:26; 31:26; 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.

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.

Proverbs References:

1:17; 1:31; 2:22; 3:10; 4:16; 4:23; 5:10; 5:22; 6:2; 6:15; 6:27; 6:31; 6:33; 7:26; 8:23; 8:24; 8:25; 9:11; 9:18; 10:8; 10:9; 10:24; 10:31; 11:6; 11:8; 11:9; 11:11; 11:25; 11:31; 12:3; 12:7; 12:8; 12:9; 12:14; 12:16; 12:19; 12:21; 13:4; 13:10; 13:12; 13:13; 13:18; 13:20; 13:22; 13:23; 14:11; 14:14; 14:17; 14:20; 14:32; 14:33; 15:22; 16:3; 16:6; 16:12; 16:16; 16:21; 16:31; 16:33; 17:11; 17:12; 17:28; 18:12; 18:20; 18:20; 18:24; 19:4; 19:23; 20:11; 20:18; 20:20; 20:21; 20:28; 21:3; 21:10; 21:13; 21:31; 22:1; 22:3; 22:9; 22:13; 22:14; 23:18; 24:3; 24:4; 24:11; 24:31; 24:31; 25:5; 25:11; 25:15; 25:26; 26:23; 26:26; 26:26; 27:14; 27:18; 27:20; 27:25; 28:12; 28:13; 28:17; 28:18; 28:25; 29:1; 29:15; 29:19; 29:25; 30:6; 30:10; 30:12; 30:15; 30:22; 30:23; 31:5; 31:21; 31:23; 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.

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.

Proverbs References:

1:5; 1:7; 1:8; 1:10; 1:20; 1:20; 1:21; 1:23; 1:24; 1:26; 1:28; 1:31; 2:2; 2:12; 2:17; 2:17; 2:21; 2:21; 2:22; 3:9; 3:10; 3:12; 3:20; 3:20; 3:24; 3:28; 3:28; 3:29; 3:29; 3:29; 3:32; 4:3; 4:3; 4:7; 4:7; 4:18; 5:1; 5:2; 5:6; 5:9; 5:10; 5:16; 6:1; 6:1; 6:3; 6:3; 6:4; 6:6; 6:6; 6:8; 6:8; 6:9; 6:10; 6:22; 6:23; 6:25; 6:26; 6:28; 6:31; 6:31; 6:33; 6:34; 6:35; 7:6; 7:6; 7:8; 7:9; 7:12; 7:14; 7:14; 7:16; 7:18; 7:19; 7:19; 7:20; 7:20; 7:20; 7:21; 7:23; 7:27; 8:2; 8:3; 8:10; 8:10; 8:19; 8:21; 8:22; 8:22; 8:23; 8:23; 8:26; 8:28; 8:30; 8:31; 8:34; 8:34; 9:1; 9:2; 9:2; 9:2; 9:3; 9:3; 9:4; 9:5; 9:6; 9:7; 9:12; 9:14; 9:14; 9:14; 9:18; 10:1; 10:5; 10:7; 10:8; 10:9; 10:16; 10:19; 10:22; 10:25; 10:26; 10:27; 10:30; 11:4; 11:5; 11:7; 11:9; 11:12; 11:15; 11:15; 11:16; 11:19; 11:21; 11:23; 11:23; 11:25; 11:26; 11:26; 11:27; 11:28; 11:31; 12:3; 12:4; 12:8; 12:10; 12:11; 12:12; 12:26; 12:27; 12:27; 12:28; 12:28; 13:1; 13:4; 13:4; 13:8; 13:8; 13:11; 13:15; 13:16; 13:17; 13:19; 13:22; 14:6; 14:7; 14:9; 14:9; 14:14; 14:19; 14:21; 14:22; 14:23; 14:25; 14:28; 14:30; 14:31; 14:31; 15:1; 15:2; 15:12; 15:15; 15:20; 15:23; 15:24; 15:25; 15:27; 15:27; 15:29; 15:30; 15:30; 16:1; 16:1; 16:1; 16:2; 16:8; 16:10; 16:10; 16:11; 16:11; 16:12; 16:12; 16:13; 16:14; 16:17; 16:18; 16:18; 16:19; 16:19; 16:20; 16:28; 16:29; 16:32; 16:33; 17:1; 17:2; 17:3; 17:5; 17:8; 17:9; 17:11; 17:12; 17:12; 17:12; 17:17; 17:22; 17:26; 17:26; 17:28; 18:1; 18:1; 18:4; 18:5; 18:8; 18:13; 18:14; 18:17; 18:18; 18:22; 18:23; 18:23; 18:24; 19:2; 19:3; 19:4; 19:4; 19:5; 19:6; 19:6; 19:8; 19:8; 19:11; 19:17; 19:18; 19:18; 19:19; 19:20; 19:23; 19:24; 19:24; 19:25; 19:25; 19:26; 20:1; 20:4; 20:4; 20:4; 20:7; 20:8; 20:10; 20:13; 20:14; 20:14; 20:15; 20:16; 20:16; 20:21; 20:21; 20:22; 20:22; 20:25; 20:25; 20:25; 20:27; 20:30; 21:2; 21:5; 21:8; 21:9; 21:11; 21:12; 21:13; 21:19; 21:22; 21:27; 21:28; 21:30; 22:1; 22:3; 22:3; 22:4; 22:4; 22:7; 22:10; 22:13; 22:13; 22:18; 22:20; 22:21; 22:22; 22:26; 22:26; 22:27; 22:27; 22:28; 23:1; 23:4; 23:5; 23:8; 23:8; 23:10; 23:10; 23:10; 23:11; 23:13; 23:14; 23:18; 23:18; 23:20; 23:21; 23:29; 23:30; 23:30; 23:30; 23:31; 23:32; 23:33-35; 23:35; 24:3; 24:4; 24:6; 24:7; 24:11; 24:12;

24:14; 24:15; 24:20; 24:21; 24:22; 24:23; 24:25; 24:27; 24:29; 24:32; 25:1; 25:1; 25:7; 25:7; 25:7; 25:8; 25:8; 25:9; 25:11; 25:16; 25:16; 25:16; 25:18; 25:20; 25:23; 25:24; 25:25; 25:28; 26:4-5; 26:4; 26:5; 26:6; 26:7; 26:10; 26:11; 26:12; 26:13; 26:16; 26:17; 26:20; 26:21; 26:23; 26:24; 26:25; 26:26; 26:27; 26:27; 26:27; 27:5; 27:7; 27:7; 27:9; 27:10; 27:13; 27:14; 27:21; 27:21; 27:23; 27:25; 27:26; 27:26; 27:27; 28:2; 28:3; 28:5; 28:8; 28:8; 28:9; 28:10; 28:12; 28:12; 28:14; 28:17; 28:17; 28:19; 28:21; 28:22; 28:23; 28:26; 28:27; 29:2; 29:3; 29:4; 29:7; 29:7; 29:9; 29:9; 29:9; 29:12; 29:18; 29:19; 29:21; 29:21; 29:24; 29:24; 29:24; 29:26; 30:1; 30:3; 30:4; 30:7-9; 30:9; 30:9; 30:10; 30:15; 30:17; 30:17; 30:23; 30:25; 30:30; 31:2; 31:3; 31:5; 31:7; 31:10; 31:13; 31:13; 31:15; 31:15; 31:15; 31:16; 31:17; 31:18; 31:19; 31:21; 31:22; 31:23; 31:23; 31:23; 31:24; 31:29; 31:30; 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.

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."

Proverbs References:

1:5; 7:9; 7:11-12

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.

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, briers 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 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 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 asa farmer stops caringforagrapevinegarden 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.

Proverbs References:

4:27; 9:4-5

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.

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 liters[1], and 220 liters[2] of seed will yield only 22 liters[3].”

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**.

Proverbs References:

20:10

Collective Nouns

Description

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:

1. 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.
2. 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.
3. 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.
4. 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.

Proverbs References:

1:8; 3:1; 4:2; 4:7; 4:22; 6:23; 7:2; 11:14; 11:21; 14:34; 23:28; 24:2; 24:24; 27:23; 28:4; 28:7; 28:9; 28:15; 29:2; 29:18; 30:11; 30:12; 30:13; 30:14; 31:26

Connect — Contrast Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

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.

Proverbs References:

1:7; 1:18; 1:33; 2:22; 3:7; 6:8; 6:32; 9:8; 10:15; 10:16; 10:20; 11:23; 12:5; 12:9; 13:3; 18:17; 19:16; 20:13; 20:22; 20:29; 22:5; 23:31; 23:35; 23:35; 26:26; 28:1; 28:16; 29:7; 30:8; 31:30

Connect — Goal (Purpose) Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

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 bewise** 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 19:17bULT)
>
> > "… 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**.

Proverbs References:

1:2; 1:3; 1:4; 1:6; 1:11; 2:8; 2:12; 2:13; 2:16; 6:3; 6:6; 6:24; 8:21; 9:6; 9:15; 18:5; 19:20; 22:25; 23:19; 24:18; 25:10; 25:16; 26:4; 26:5; 30:9; 30:9; 31:5; 31:15

Connect — Hypothetical Conditions

Conditional Relationships

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;

Proverbs References:

1:10; 1:11; 2:1; 6:1; 27:25-26

Connect — Reason-and-Result Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

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.

Proverbs References:

1:9; 1:16; 1:18; 1:24; 1:26; 1:29; 2:5; 2:6; 2:9; 2:18; 2:20; 2:21; 3:2; 3:4; 3:6; 3:10; 3:12; 3:14; 3:17; 3:22; 3:23; 3:26; 3:32; 4:2; 4:2; 4:4; 4:6; 4:8; 4:10; 4:16; 4:17; 4:22; 4:26; 5:3; 5:21; 6:3; 6:11; 6:23; 6:26; 6:32; 6:34; 7:19; 7:26; 8:7; 8:32; 8:35; 9:8; 9:8; 9:17; 10:16; 10:17; 10:21; 10:25; 11:19; 11:24; 11:24; 12:28; 14:23; 17:11; 17:21; 18:7; 19:27; 20:4; 20:13; 20:18; 20:19; 20:22; 20:24; 21:5; 22:16; 22:18; 22:27; 23:7; 23:14; 23:24; 23:25; 24:18; 24:20; 27:11; 28:2; 28:3; 29:17; 30:9; 30:33

Connect — Sequential Time Relationship

Time Relationships

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

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.

Proverbs References:

7:13; 11:2; 25:4; 27:25

Connect — Simultaneous Time Relationship

Time Relationships

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

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.

Proverbs References:

3:28; 6:14

Connecting Words and Phrases

Description

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.

Proverbs References:

1:32; 5:7; 5:9; 5:10; 5:11; 7:6; 7:24; 7:24; 8:32; 9:11; 17:3

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.

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.

Proverbs References:

1:22; 7:4; 20:9; 20:14; 20:22; 22:13; 23:7; 23:35; 24:24; 24:29; 25:7; 26:13; 26:19; 28:24; 30:9; 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.

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)

> > **Becauseidols 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 whenshe 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.

Proverbs References:

8:16; 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.

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 "use**less**." 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:

> χωρὶς 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

Proverbs References:

1:8; 3:3; 4:13; 23:22; 23:23

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.

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!"

Proverbs References:

1:27; 5:11; 5:14; 5:17; 6:7; 6:10; 6:12; 8:19; 11:31; 15:11; 21:23; 21:26; 23:35; 26:2; 27:20; 28:2; 31:12; 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

1. 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.

2. 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:

> > 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 **sinners in the assembly** of the righteous. (Psalm 1:5 ULT)
>
> > So the wicked will not stand in the judgment, and **sinners 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.

Proverbs References:

1:1; 1:2; 1:5; 1:6; 1:12; 1:12; 1:12; 2:2; 2:3; 2:4; 2:12; 2:16; 2:18; 3:8; 3:9; 3:12; 3:13; 3:14; 5:4; 5:9; 5:10; 5:15; 5:16; 5:20; 6:1; 6:2; 6:4; 6:5; 6:10; 6:11; 6:13; 6:30; 6:34; 6:35; 7:2; 7:5; 7:10; 7:15; 7:22; 8:1; 8:8; 8:9; 8:10; 8:15; 8:16; 8:18; 8:19; 8:20; 8:22; 9:7; 9:9; 10:1; 10:2; 10:2; 10:4; 10:5; 10:23; 10:24; 10:29; 10:32; 11:4; 11:8; 11:10; 11:18; 11:19; 11:24; 11:24; 11:24; 11:31; 12:17; 12:18; 12:19; 13:1; 13:2; 13:3; 13:7; 13:10; 13:11; 13:14; 13:22; 13:23; 14:4; 14:6; 14:14; 14:19; 15:16; 15:17; 15:21; 15:24; 15:28; 16:4; 16:6; 16:24; 16:32; 17:1; 17:10; 17:12; 17:17; 17:28; 18:2; 18:3; 18:19; 19:7; 19:10; 19:12; 19:13; 19:19; 19:29; 20:16; 20:25; 20:30; 21:6; 21:14; 21:14; 21:15; 21:18; 21:26; 21:27; 22:16; 22:16; 22:19; 22:26; 23:7; 23:12; 23:17; 23:20; 23:23; 24:11; 24:32; 24:33; 24:34; 25:3; 25:7; 25:7; 25:23; 25:27; 26:3; 26:7; 26:9; 26:14; 27:2; 27:19; 28:13; 29:15; 29:22; 30:7; 30:9; 30:17; 31:2; 31:4; 31:6; 31:8; 31:9; 31:22; 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.

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.”

Proverbs References:

2:19; 5:11; 5:15; 5:16; 5:18; 6:29; 20:2; 29:3; 31:3; 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.

> 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!"

Proverbs References:

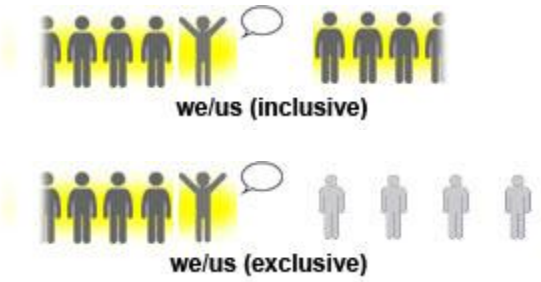
5:12; 15:23; 30:13

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.

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.

Proverbs References:

1:11; 1:12; 1:13; 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.

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.

Proverbs References:

1:8; 4:1; 6:20

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.

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.

Proverbs References:

4:2; 9:5; 9:6

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.

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.

Proverbs References:

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.

> 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.”

Proverbs References:

front:intro; 1:6; 1:11; 2:12; 2:16; 3:4; 3:13; 3:30; 3:31; 3:33; 6:6; 6:23; 6:27; 6:28; 6:30; 6:31; 7:12; 7:26; 8:3; 8:34; 9:7; 9:8; 9:9; 9:14; 9:18; 10:5; 10:7; 10:7; 10:11; 10:16; 10:20; 10:21; 10:24; 10:25; 10:26; 10:30; 11:5; 11:5; 11:16; 11:17; 11:18; 11:21; 11:24; 11:25; 11:26; 11:27; 11:28; 11:29; 11:30; 11:31; 12:2; 12:10; 12:12; 12:13; 12:17; 12:18; 12:18; 12:19; 12:21; 12:24; 12:26; 12:27; 12:27; 13:1; 13:3; 13:4; 13:7; 13:8; 13:9; 13:11; 13:13; 13:14; 13:18; 13:20; 13:22; 13:24; 13:25; 13:25; 14:1; 14:1; 14:2; 14:4; 14:6; 14:7; 14:12; 14:14; 14:15; 14:16; 14:17; 14:19; 14:20; 14:21; 14:28; 14:29; 14:30; 14:31; 14:32; 14:33; 14:35; 15:1; 15:4; 15:5; 15:6; 15:8; 15:9; 15:10; 15:12; 15:14; 15:15; 15:18; 15:19; 15:21; 15:23; 15:24; 15:25; 15:27; 15:28; 15:29; 15:30; 15:31; 15:32; 16:1; 16:4; 16:5; 16:10; 16:13; 16:13; 16:14; 16:15; 16:17; 16:20; 16:21; 16:23; 16:26; 16:27; 16:28; 16:29; 16:30; 16:32; 16:33; 17:3; 17:4; 17:5; 17:7; 17:9; 17:10; 17:11; 17:12; 17:13; 17:15; 17:16; 17:17; 17:18; 17:19; 17:20; 17:21; 17:23; 17:24; 17:25; 17:27; 17:28; 18:1; 18:2; 18:4; 18:5; 18:6; 18:9; 18:10; 18:13; 18:15; 18:16; 18:17; 18:18; 18:22; 18:23; 18:24; 19:1; 19:2; 19:4; 19:5; 19:6; 19:7; 19:8; 19:10; 19:11; 19:12; 19:13; 19:14; 19:16; 19:17; 19:19; 19:22; 19:24; 19:25; 19:26; 19:28; 19:29; 20:2; 20:3; 20:4; 20:7; 20:8; 20:11; 20:12; 20:14; 20:16; 20:19; 20:20; 20:24; 20:26; 20:27; 20:28; 21:1; 21:5; 21:8; 21:10; 21:11; 21:12; 21:13; 21:15; 21:16; 21:17; 21:18; 21:18; 21:20; 21:21; 21:22; 21:23; 21:24; 21:25; 21:26; 21:27; 21:28; 21:29; 21:31; 22:2; 22:3; 22:5; 22:6; 22:7; 22:8; 22:9; 22:10; 22:11; 22:12; 22:13; 22:14; 22:15; 22:16; 22:22; 22:24; 22:29; 23:1; 23:6; 23:9; 23:13; 23:21; 23:24; 23:27; 24:7; 24:8; 24:9; 24:9; 24:10; 24:15; 24:16; 24:20; 24:21; 24:24; 25:2; 25:3; 25:5; 25:10; 25:13; 25:14; 25:15; 25:17; 25:19; 25:20; 25:21; 25:26; 26:1; 26:2; 26:3; 26:4; 26:5; 26:6; 26:7; 26:8; 26:9; 26:10; 26:11; 26:12; 26:13; 26:14; 26:15; 26:16; 26:21; 26:24; 26:25; 26:27; 27:2; 27:7; 27:10; 27:11; 27:12; 27:14; 27:16; 27:18; 27:19; 27:21; 27:22; 28:3; 28:6; 28:7; 28:8; 28:9; 28:10; 28:11; 28:12; 28:13; 28:14; 28:15; 28:16; 28:17; 28:18; 28:20; 28:22; 28:23; 28:24; 28:25; 28:26; 28:27; 28:28; 29:1; 29:2; 29:3; 29:4; 29:5; 29:6; 29:7; 29:9; 29:10; 29:11; 29:12; 29:13; 29:14; 29:15; 29:18; 29:19; 29:22; 29:23; 29:24; 29:25; 29:26; 29:27; 30:2; 30:10; 30:14; 30:16; 30:19; 30:20; 30:22; 30:23; 30:26; 30:27; 30:28; 30:30; 30:31; 31:5; 31:6; 31:8; 31:9; 31:10; 31:20; 31:24; 31:30; 31:30

Go and Come

Description

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 am coming,” while Spanish speakers say “I am 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?

Proverbs References:

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 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 mouthand 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 mouthand 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**.

Proverbs References:

4:3; 14:16; 26:18; 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.

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.

Proverbs References:

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.

1. The speaker means this as literally true if he means that it really does rain here every night.
2. The speaker means this as a **generalization** if he means that it rains here most nights.
3. 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.

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

1. Readers need to be able to understand whether or not a statement is literally true.
2. 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.

Proverbs References:

1:13; 4:16; 8:36; 9:13; 12:21; 13:4; 13:7; 13:10; 13:24; 15:32; 17:12; 19:6; 19:7; 23:8; 23:31; 28:21; 29:14; 30:2; 30:3; 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.

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.

Proverbs References:

27:22

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.”)

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**

Proverbs References:

1:14; 1:17; 1:19; 1:20; 1:24; 1:31; 2:2; 2:2; 2:3; 2:10; 2:13; 3:2; 3:2; 3:16; 3:22; 3:27; 4:1; 4:10; 4:18; 4:20; 4:23; 4:24; 5:1; 5:13; 5:13; 5:14; 6:11; 6:11; 6:12; 6:31; 6:32; 6:35; 7:2; 7:10; 7:13; 7:23; 8:1; 8:2; 8:25; 8:31; 8:36; 9:11; 9:15; 10:8; 10:8; 10:10; 10:15; 10:19; 10:31; 11:1; 11:17; 11:21; 11:29; 11:30; 12:8; 12:19; 13:3; 13:3; 13:12; 14:5; 14:17; 14:25; 14:29; 14:29; 15:1; 15:1; 15:4; 15:18; 15:18; 15:30; 16:5; 16:18; 16:18; 16:18; 16:19; 16:26; 16:32; 17:8; 17:18; 17:24; 17:27; 18:5; 18:9; 18:16; 18:21; 19:5; 19:9; 19:11; 19:18; 19:19; 19:23; 20:10; 20:19; 20:23; 21:4; 21:14; 21:29; 22:6; 22:9; 22:17; 22:17; 22:24; 22:26; 22:29; 23:2; 23:2; 23:6; 23:7; 23:12; 23:12; 23:31; 24:7; 24:18; 24:23; 24:26; 24:31; 24:32; 25:13; 25:15; 26:16; 27:4; 27:9; 27:23; 27:24; 28:9; 28:11; 28:16; 28:21; 28:22; 28:24; 29:8; 29:10; 29:13; 29:15; 29:20; 29:22; 30:29; 30:33; 31:5; 31:8; 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.

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."

Proverbs References:

3:4; 9:8; 9:9; 14:7; 19:27; 25:9; 29:17; 30:7; 30:8; 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.

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!

Proverbs References:

3:2; 3:21; 6:32; 7:12; 8:2; 8:3; 8:23; 8:24; 8:25; 8:26; 8:27; 9:4; 9:16; 10:17; 11:22; 17:13; 22:19; 25:11; 25:12; 25:14; 25:18; 25:19; 25:20; 25:25; 25:26; 25:28; 26:1; 26:2; 26:6; 26:8; 26:10; 26:11; 26:17; 26:18-19; 26:23; 27:17; 28:15; 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.

> 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**!

Proverbs References:

11:23; 28:19; 30:4

Irregular Use of Tenses

Description

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,

Proverbs References:

7:intro; 7:8; 7:10; 7:11; 7:12; 7:13; 7:21; 7:22; 22:19; 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."

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."

Proverbs References:

3:1; 4:2; 4:5; 4:6; 4:12; 5:7; 6:20; 6:29; 6:33; 6:34; 8:33; 10:19; 10:30; 11:21; 15:12; 16:5; 16:10; 16:29; 17:5; 17:21; 17:26; 18:2; 18:5; 19:2; 19:5; 19:5; 19:9; 20:1; 20:23; 23:18; 24:23; 25:10; 25:27; 28:20; 28:21; 28:27; 31:11

Making Assumed Knowledge and Implicit Information Explicit

Description

Some languages have ways of saying things that are natural for them but sound strange when translated into Other Languages. One of the reasons for this is that some languages say things explicitly that some Other Languages would leave as implicit information.

Reasons This Is a Translation Issue

If you translate all of the explicit information from the source language into the explicit information in the target language, it could sound foreign, unnatural, or perhaps even unintelligent if the target language would not make that information explicit. Instead, it is best to leave that kind of information implicit in the target language.

Examples from the Bible

> **And** Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)

In Biblical Hebrew, it is normal to start most sentences with a conjunction such as “and” to show the connection between sentences. In English, it is not natural to do so, it is quite tiresome for the English reader, and it gives the impression that the author is uneducated. In English, it is best to leave the idea of connection between sentences implicit in most cases and not translate the conjunction explicitly.

In Biblical Hebrew, it is normal to say that something was burned with fire. In English, the idea of fire is included in the action of burning, and so it is unnatural to state both ideas explicitly. It is enough to say that something was burned and leave the idea of fire implicit.

> But the centurion **answered and said**, “Lord, I am not worthy that you should enter under my roof” (Matthew 8:8a ULT)

In the biblical languages, it was normal to introduce direct speech with two verbs of speaking. One verb indicated the action, and the other introduced the words of the speaker. English speakers do not do this, so it is very unnatural and confusing to use two verbs. For the English speaker, the idea of speaking is included in the idea of answering. Using two verbs in English implies two separate speeches, rather than just one. So in English, it is better to use only one verb of speaking.

Translation Strategies

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.
(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, leave the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

Examples of Translation Strategies Applied

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.

- There would be no change to the text using this strategy, so no examples are given here.

(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, make the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

> **And** Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)
>
> > Abimelech came to the tower and fought against it,
> > and he approached the door of the tower **to burn it**.
> > (Or) … **to set it on fire**.

In English, it is clear that the action of this verse follows the action of the previous verse without the use of the connector “and” at the beginning, so it was omitted. Also, the words “with fire” were left out, because this information is communicated implicitly by the word “burn.” An alternative translation for “to burn it” is “to set it on fire.” It is not natural in English to use both “burn” and “fire,” so the English translator should choose only one of them. You can test if the readers understood the implicit information by asking, “How would the door burn?” If they knew it was by fire, then they have understood the implicit information. Or, if you chose the second option, you could ask, “What happens to a door that is set on fire?” If the readers answer, “It burns,” then they have understood the implicit information.

> But the centurion **answered and said**, “Lord, I am not worthy that you should enter under my roof” (Matthew 8:8a ULT)
>
> > The centurion **answered**, “Lord, I am not worthy that you should enter under my roof”

In English, the information that the centurion responded by speaking is included in the verb “answered,” so the verb “said” can be left implicit. You can test if the readers understood the implicit information by asking, “How did the centurion answer?” If they knew it was by speaking, then they have understood the implicit information.

> **He opened his mouth** and taught them, saying, (Matthew 5:2 ULT)
>
> > **He began to** teach them, saying, (Or) He taught them, saying,

In English, it would be very strange to include the information that Jesus opened his mouth when he spoke. That information is included in the verbs “taught” and “saying,” so that phrase

can be omitted and that information left implicit. However, “he opened his mouth” is an idiom that indicates the beginning of a speech, so that information may be included, or it may also be left implicit.

Proverbs References:

6:30

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)

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**.

Proverbs References:

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.

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** 🔗.

Proverbs References:

1:9; 1:12; 1:12; 1:15; 1:16; 1:18; 1:19; 1:21; 1:23; 1:23; 1:23; 1:27; 1:32; 2:1; 2:5; 2:7; 2:7; 2:7; 2:8; 2:8; 2:9; 2:12; 2:13; 2:15; 2:16; 2:16; 2:18; 2:18; 2:19; 2:19; 2:20; 2:22; 3:2; 3:3; 3:3; 3:4; 3:4; 3:5; 3:6; 3:6; 3:7; 3:7; 3:13; 3:14; 3:14; 3:16; 3:17; 3:18; 3:18; 3:19; 3:21; 3:21; 3:22; 3:23; 3:26; 3:27; 3:31; 3:32; 3:32; 3:33; 3:34; 3:35; 3:35; 3:35; 4:3; 4:4; 4:5; 4:8; 4:8; 4:9; 4:10; 4:11; 4:11; 4:12; 4:13; 4:13; 4:14; 4:15; 4:16; 4:16; 4:17; 4:18; 4:19; 4:19; 4:21; 4:21; 4:22; 4:22; 4:22; 4:23; 4:23; 4:24; 4:25; 4:26; 4:26; 4:26; 5:2; 5:3; 5:3; 5:3; 5:4; 5:4; 5:5; 5:6; 5:6; 5:7; 5:8; 5:9; 5:14; 5:18; 5:19; 5:19; 5:19; 5:20; 5:20; 5:21; 5:21; 5:23; 6:2; 6:3; 6:3; 6:4;

6:6; 6:9; 6:12; 6:14; 6:18; 6:19; 6:19; 6:20; 6:21; 6:21; 6:22; 6:23; 6:23; 6:24; 6:24; 6:26; 6:33; 6:33; 7:1; 7:1; 7:3; 7:3; 7:5; 7:5; 7:7; 7:9; 7:10; 7:12; 7:18; 7:21; 7:21; 7:25; 7:26; 7:27; 7:27; 8:2; 8:8; 8:8; 8:9; 8:10; 8:12; 8:13; 8:14; 8:14; 8:18; 8:19; 8:20; 8:23; 8:23; 8:24; 8:25; 8:25; 8:26; 8:27; 8:29; 8:29; 8:29; 8:32; 8:34; 9:6; 9:7; 9:11; 9:11; 9:12; 9:17; 9:18; 10:3; 10:6; 10:7; 10:8; 10:8; 10:9; 10:9; 10:9; 10:10; 10:11; 10:11; 10:13; 10:14; 10:14; 10:15; 10:15; 10:16; 10:16; 10:17; 10:17; 10:18; 10:20; 10:25; 10:25; 10:27; 10:27; 10:28; 10:29; 10:29; 10:31; 11:3; 11:4; 11:5; 11:5; 11:8; 11:11; 11:13; 11:13; 11:14; 11:14; 11:16; 11:18; 11:18; 11:19; 11:20; 11:20; 11:21; 11:22; 11:22; 11:22; 11:25; 11:25; 11:27; 11:28; 11:29; 11:30; 11:30; 11:31; 11:31; 12:3; 12:4; 12:7; 12:8; 12:11; 12:12; 12:13; 12:14; 12:15; 12:15; 12:16; 12:17; 12:21; 12:23; 12:25; 12:26; 12:28; 12:28; 13:2; 13:2; 13:2; 13:3; 13:5; 13:9; 13:9; 13:12; 13:14; 13:14; 13:15; 13:16; 13:17; 13:17; 13:18; 13:19; 13:20; 13:23; 13:24; 14:1; 14:1; 14:2; 14:2; 14:3; 14:6; 14:8; 14:10; 14:11; 14:12; 14:12; 14:12; 14:14; 14:14; 14:15; 14:16; 14:18; 14:24; 14:26; 14:27; 14:27; 14:29; 14:30; 14:31; 14:31; 14:32; 14:32; 14:32; 14:33; 14:34; 15:1; 15:2; 15:4; 15:4; 15:5; 15:6; 15:7; 15:9; 15:9; 15:10; 15:11; 15:13; 15:14; 15:14; 15:15; 15:15; 15:16; 15:16; 15:17; 15:18; 15:18; 15:19; 15:19; 15:21; 15:21; 15:23; 15:24; 15:24; 15:24; 15:25; 15:25; 15:28; 15:28; 15:29; 15:30; 16:1; 16:2; 16:2; 16:2; 16:3; 16:3; 16:5; 16:6; 16:7; 16:8; 16:8; 16:9; 16:9; 16:9; 16:15; 16:15; 16:17; 16:17; 16:17; 16:17; 16:18; 16:18; 16:20; 16:21; 16:22; 16:24; 16:24; 16:25; 16:27; 16:29; 16:31; 16:31; 16:31; 16:32; 17:1; 17:1; 17:1; 17:2; 17:3; 17:3; 17:6; 17:8; 17:8; 17:9; 17:9; 17:10; 17:11; 17:14; 17:14; 17:14; 17:19; 17:19; 17:20; 17:20; 17:20; 17:20; 17:23; 17:24; 18:2; 18:4; 18:4; 18:5; 18:6; 18:7; 18:8; 18:9; 18:10; 18:10; 18:11; 18:14; 18:14; 18:15; 18:16; 18:19; 18:20; 18:20; 18:21; 18:22; 18:24; 18:24; 19:1; 19:1; 19:2; 19:2; 19:3; 19:4; 19:7; 19:8; 19:8; 19:11; 19:13; 19:13; 19:15; 19:16; 19:16; 19:17; 19:17; 19:17; 19:21; 19:27; 19:28; 20:3; 20:4; 20:5; 20:7; 20:8; 20:8; 20:9; 20:9; 20:15; 20:17; 20:17; 20:20; 20:22; 20:24; 20:25; 20:26; 20:27; 20:28; 20:30; 21:1; 21:2; 21:2; 21:4; 21:6; 21:6; 21:6; 21:11; 21:11; 21:12; 21:13; 21:16; 21:18; 21:20; 21:21; 21:21; 21:23; 21:27; 21:29; 22:1; 22:2; 22:5; 22:5; 22:5; 22:6; 22:6; 22:7; 22:8; 22:8; 22:9; 22:11; 22:12; 22:14; 22:14; 22:15; 22:15; 22:16; 22:18; 22:18; 22:21; 22:22; 22:22; 22:23; 22:23; 22:25; 22:25; 22:28; 23:5; 23:5; 23:8; 23:11; 23:13; 23:15; 23:16; 23:17; 23:18; 23:19; 23:23; 23:26; 23:26; 23:27; 23:27; 23:27; 23:28; 23:34; 23:35; 24:2; 24:6; 24:11; 24:12; 24:12; 24:12; 24:12; 24:14; 24:16; 24:16; 24:16; 24:17; 24:17; 24:18; 24:20; 24:22; 24:25; 24:31; 25:intro; 25:2; 25:2; 25:3; 25:4; 25:7; 25:9; 25:11; 25:12; 25:14; 25:15; 25:17; 25:18; 25:19; 25:20; 25:22; 25:22; 25:26; 25:26; 25:26; 25:27; 25:28; 25:28; 26:5; 26:6; 26:8; 26:12; 26:16; 26:16; 26:17; 26:21; 26:23; 26:23; 26:24; 26:24; 26:25; 26:26; 26:27; 26:27; 26:28; 27:1; 27:3; 27:4; 27:6; 27:9; 27:11; 27:16; 27:17; 27:23; 28:3; 28:3; 28:4; 28:5; 28:6; 28:6; 28:6; 28:7; 28:8; 28:10; 28:10; 28:10; 28:11; 28:11; 28:12; 28:13; 28:14; 28:14; 28:15; 28:15; 28:18; 28:18; 28:18; 28:18; 28:19; 28:23; 28:23; 28:24; 28:25; 28:25; 28:25; 28:26; 28:26; 28:28; 29:1; 29:2; 29:4; 29:4; 29:5; 29:5; 29:6; 29:7; 29:8; 29:11; 29:11; 29:13; 29:14; 29:16; 29:16; 29:17; 29:17; 29:18; 29:18; 29:22; 29:23; 29:23; 29:23; 29:23; 29:24; 29:25; 29:26; 29:27; 30:4; 30:4; 30:4; 30:4; 30:5; 30:5; 30:5; 30:8; 30:8; 30:8; 30:9; 30:9; 30:12; 30:12; 30:12; 30:14; 30:15; 30:16; 30:17; 30:19; 30:19; 30:20; 30:20; 30:21; 30:21; 30:22; 30:23; 30:32; 30:32; 30:33; 30:33; 31:3; 31:6; 31:11; 31:11; 31:16; 31:17; 31:25; 31:27; 31:29; 31:30; 31:31

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.

> … 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** 🔗.

Proverbs References:

1:6; 1:11; 1:14; 1:16; 1:17; 1:18; 1:23; 2:18; 2:18; 3:1; 3:3; 3:5; 3:22; 3:26; 3:33; 4:4; 4:4; 4:13; 4:20; 4:21; 4:23; 5:9; 5:10; 5:10; 5:12; 5:14; 6:2; 6:14; 6:16; 6:17; 6:17; 6:17; 6:25; 6:25; 6:27; 6:29; 6:34; 7:7; 7:19; 7:25; 7:26; 7:27; 7:27; 8:4; 8:5; 8:6; 8:8; 8:13; 8:29; 8:30; 8:36; 9:2; 9:4; 10:6; 10:7; 10:11; 10:13; 10:13; 10:13; 10:14; 10:16; 10:18; 10:20; 10:20; 10:21; 10:21; 10:27; 10:28; 10:31; 10:31; 10:32; 10:32; 11:1; 11:9; 11:10; 11:11; 11:11; 11:12; 11:20; 11:25; 11:29; 12:6; 12:7; 12:11; 12:12; 12:13; 12:13; 12:14; 12:16; 12:18; 12:19; 12:19; 12:20; 12:21; 12:21; 12:25; 12:25; 13:5; 13:11; 13:13; 13:17; 13:25; 14:1; 14:3; 14:3; 14:4; 14:7; 14:11; 14:12; 14:15; 14:18; 14:19; 14:23; 14:30; 15:2; 15:3; 15:4; 15:7; 15:7; 15:11; 15:13; 15:13; 15:15; 15:17; 15:17; 15:23; 15:25; 15:25; 15:26; 15:27; 15:28; 15:31; 15:32; 15:33; 16:1; 16:10; 16:10; 16:12; 16:13; 16:14; 16:21; 16:21; 16:23; 16:23; 16:26; 16:27; 16:27; 16:28; 16:28; 16:30; 16:31; 17:1; 17:4; 17:4; 17:4; 17:7; 17:7; 17:9; 17:13; 17:15; 17:16; 17:16; 17:18; 17:18; 17:22; 17:22; 17:22; 17:23; 17:25; 17:25; 17:27; 17:28; 18:1; 18:5; 18:7; 18:7; 18:8; 18:10; 18:12; 18:12; 18:12; 18:13; 18:14; 18:15; 18:15; 18:21; 19:7; 19:8; 19:8; 19:15; 19:19; 19:23; 19:27; 20:1; 20:1; 20:5; 20:9; 20:10; 20:13; 20:13; 20:15; 20:20; 20:27; 20:28; 20:29; 21:1; 21:2; 21:4; 21:6; 21:12; 21:12; 21:13; 21:13; 21:14; 21:14; 21:16; 21:17; 21:17; 21:22; 21:22; 21:22; 21:23; 21:24; 21:31; 21:31; 22:3; 22:11; 22:12; 22:12; 22:14; 22:15; 22:15; 22:17; 22:21; 22:24; 23:7; 23:8; 23:9; 23:9; 23:14; 23:16; 23:21; 23:26; 23:30; 23:33; 24:2; 24:7; 24:10; 24:10; 24:18; 24:19; 24:24; 24:24; 24:28; 24:30; 24:31; 25:3; 25:5; 25:6; 25:6; 25:7; 25:11; 25:12; 25:13; 25:15; 25:19; 25:23; 26:3; 26:6; 26:7; 26:23; 26:23; 26:24; 26:25; 26:25; 26:28; 26:28; 27:2; 27:4; 27:10; 27:11; 27:14; 27:19; 27:20; 27:21; 27:24; 27:27; 28:2; 28:17; 28:17; 28:27; 29:4; 29:8; 29:14; 29:15; 29:17; 29:19; 29:24; 29:26; 30:1; 30:1; 30:6; 30:8; 30:13; 30:16; 30:17; 30:30; 31:1; 31:1; 31:8; 31:9; 31:15; 31:20; 31:21; 31:21; 31:21; 31:23; 31:24; 31:25; 31:25; 31:26; 31:26; 31:27; 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.

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**.

Proverbs References:

front:intro; 1:19; 6:16; 9:7; 10:25; 11:6; 11:8; 11:9; 11:9; 11:27; 12:12; 13:1; 13:2; 13:5; 13:5; 13:14; 14:8; 14:8; 15:3; 15:14; 15:15; 15:16; 15:19; 15:25; 16:4; 16:8; 17:26; 18:5; 19:6; 19:23; 20:19; 26:16; 28:1; 28:4

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 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.

Proverbs References:

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)

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.

Proverbs References:

front:intro; 1:5; 1:6; 1:8; 1:9; 1:11; 1:12; 1:15; 1:18; 1:20; 1:21; 1:23; 1:24; 1:25; 1:26; 1:28; 1:30; 1:31; 1:32; 2:3; 2:4; 2:11; 2:15; 2:18; 2:20; 2:21; 2:22; 3:1; 3:3; 3:8; 3:13; 3:14; 3:17; 4:9; 4:12; 4:14; 4:16; 4:20; 4:24; 4:25; 5:1; 5:5; 5:7; 5:12; 5:13; 5:15; 5:21; 6:1; 6:2; 6:4; 6:5; 6:8; 6:11; 6:16; 6:20; 6:21; 6:23; 6:27-28; 7:4; 7:7; 7:24; 7:25; 8:1; 8:10; 8:22; 8:34; 9:11;

12:28; 16:intro; 16:11; 16:13; 16:16; 16:18; 17:intro; 17:21; 17:28; 18:intro; 18:7; 18:15; 18:20; 19:intro; 19:5; 19:9; 19:15; 20:intro; 20:16; 20:23; 20:26; 20:28; 21:intro; 21:14; 21:17; 22:intro; 22:1; 22:24; 22:26; 23:12; 23:24; 23:25; 23:27; 23:32; 23:34; 24:17; 25:intro; 25:6; 26:intro; 27:intro; 27:2; 27:23; 29:22; 30:2; 30:11; 30:13; 30:14; 30:14; 30:15; 30:29; 31:20

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.

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.

Proverbs References:

front:intro; 1:intro; 1:12; 1:19; 1:20; 1:21; 1:26; 1:27; 1:32; 1:32; 2:3; 2:11; 2:12; 2:13; 3:intro; 3:1; 3:3; 3:15; 3:16; 3:17; 4:6; 4:8; 4:8; 4:9; 5:22; 6:11; 6:15; 6:22; 7:4; 7:4; 8:intro; 8:1; 8:2; 8:3; 8:3; 8:3; 8:12; 8:17; 8:17; 8:24; 8:28; 8:30; 8:35; 8:35; 9:intro; 9:1; 9:2; 9:3; 9:16; 10:12; 10:12; 10:17; 10:21; 10:24; 10:32; 11:2; 11:3; 11:3; 11:4; 11:6; 11:7; 11:27; 12:6; 12:6; 12:14; 12:26; 13:4; 13:6; 13:6; 13:15; 13:21; 13:21; 13:23; 15:22; 16:14; 16:26; 16:28; 16:32; 16:32; 17:13; 18:3; 18:3; 18:6; 18:16; 18:21; 19:3; 19:21; 19:23; 20:28; 21:7; 22:10; 23:21; 25:10; 26:2; 26:20; 27:6; 27:6; 27:9; 27:20; 27:22; 28:4; 28:22; 29:15; 29:25; 30:16; 30:16; 30:17; 30:25; 30:26; 30:26; 30:27; 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.

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

1. Songs, particularly old songs or songs used in children's games
2. Religious ceremony or chants of priests or witch doctors
3. Prayers, blessings, and curses
4. 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 coven
>
> (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.

Proverbs References:

1:19; 1:21; 11:15; 15:27; 21:26; 24:11; 25:9; 25:20; 30:18; 30:21; 30:24; 30:29; 31:intro

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.

> 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**.

Proverbs References:

1:1; 1:2; 1:3; 1:7; 1:9; 1:29; 1:33; 2:5; 2:5; 2:12; 2:14; 2:17; 2:17; 3:14; 3:17; 3:18; 3:25; 3:31; 3:33; 4:9; 4:9; 4:10; 4:11; 4:11; 5:4; 5:18; 5:19; 5:19; 5:22; 6:12; 6:17; 6:18; 6:19; 6:23; 6:23; 6:24; 6:26; 6:34; 7:6; 7:8; 7:20; 7:21; 7:27; 8:3; 8:12; 8:13; 8:13; 8:16; 8:20; 8:20; 8:28; 9:10; 9:10; 9:13; 9:17; 10:2; 10:7; 10:11; 10:18; 10:23; 10:25; 10:27; 11:1; 11:10; 11:11; 11:12; 11:13; 11:16; 11:17; 11:18; 11:20; 11:25; 11:30; 12:2; 12:4; 12:13; 12:17; 12:19; 12:20; 12:22; 12:28; 13:5; 13:6; 13:8; 13:17; 13:19; 14:3; 14:4; 14:5; 14:5; 14:7; 14:12; 14:17; 14:23; 14:25; 14:26; 14:27; 14:30; 15:23; 15:26; 15:31; 15:33; 15:33; 16:1; 16:4; 16:6; 16:11; 16:13; 16:14; 16:22; 16:24; 16:27; 16:28; 16:29; 16:31; 17:4; 17:4; 17:6; 17:6; 18:4; 18:4; 18:10; 18:16; 18:19; 18:24; 19:5; 19:6; 19:13; 19:15; 19:21; 19:22; 19:22; 19:23; 19:27; 19:28; 20:5; 20:6; 20:8; 20:15; 20:17; 20:23; 20:27; 20:30; 21:7; 21:9; 21:9; 21:17; 21:19; 21:24; 21:28; 21:31; 22:4; 22:8; 22:15; 22:21; 23:3; 23:12; 23:17; 24:1; 24:5; 24:5; 24:8; 24:9; 24:22; 24:25; 24:31; 25:1; 25:1; 25:11; 25:12; 25:14; 25:18; 25:20; 25:23; 26:21; 26:23; 26:23; 26:28; 27:3; 27:3; 27:4; 27:6; 27:6; 27:25; 28:5; 28:10; 28:16; 28:20; 29:1; 29:4; 29:8; 29:10; 29:12; 29:13; 29:26; 29:27; 29:27; 30:8; 30:8; 30:19; 30:19; 30:19; 30:19; 30:24; 31:2; 31:10; 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.

> Now there was **a man from thePharisees 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.

Proverbs References:

1:9; 1:11; 1:18; 1:19; 1:28; 1:30; 2:4; 3:2; 3:6; 3:8; 3:14; 3:18; 3:22; 3:25; 4:4; 4:15; 4:16; 4:17; 4:22; 4:23; 5:8; 5:17; 5:22; 6:8; 6:22; 6:22; 6:30; 6:32; 6:35; 7:3; 7:8; 7:21; 7:23; 8:8; 8:9; 8:11; 8:29; 11:6; 12:4; 13:13; 14:26; 14:26; 14:31; 14:31; 14:33; 15:22; 16:20; 16:23; 19:16; 20:1; 20:16; 20:24; 21:20; 21:26; 22:5; 22:16; 22:18; 22:23; 23:3; 23:5; 24:12; 24:12; 24:25; 24:31; 27:16; 28:2; 28:4; 28:17; 29:21; 30:7; 31:5; 31:7; 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.

> 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.

Proverbs References:

front:intro

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: , ‘ ’ „ “ ” ‹ › « » ⌝ — .

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 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.”””

Proverbs References:

6:10; 30:2; 31:2; 31:29

Reduplication

Description

Writers and speakers in the Bible sometimes repeat the same word or forms of the same word. This is to increase the intensity, completeness, or certainty of the action that the word describes, or to otherwise increase the emotional impact of the word.

Reason This Is a Translation Issue

Some languages may not repeat words to increase the intensity, completeness, or certainty of an action, or they may not repeat words to increase the level of emotion that they communicate. In these cases, repeated words may appear to be a mistake or may indicate that the speaker is unable to speak correctly.

Examples From the Bible

To the woman he said, “To multiply I will multiply your pain and your childbearing…” (Genesis 3:16 ULT)

The speaker is repeating forms of the verb “multiply” in order to intensify the idea of multiplying.

To be circumcised he must be circumcised (Genesis 17:13)

The speaker is repeating forms of the verb “circumcise” in order to increase the certainty that this must happen.

Begin, possess, to possess his land (Deuteronomy 2:31 ULT)

Moses repeats the word “possess” to emphasize the completeness of the action of possessing the land.

My God, my God, why have you forsaken me? (Psalm 22:1 ULT)

The writer repeats “my God” to increase the level of emotion that he wants to communicate; he is crying out desperately to God.

“Fallen, fallen has Babylon the Great…” (Revelation 14:8 ULT)

The angel repeats the word “fallen” in order to show deep emotion in this lament for the ruined city of Babylon.

Translation Strategies

If repeating words would be natural and give the right meaning in your language, then do the same in your translation. If not, here are some other options:

(1) If your language would not repeat words to increase the intensity, completeness, or certainty of an action, then use a different word or phrase to add that meaning.
(2) If your language would not repeat words to increase emotional intensity, then use an emotional word to do that.

Examples of Translation Strategies Applied

(1) If your language would not repeat words to increase the intensity, completeness, or certainty of an action, then use a different word or phrase to add that meaning.

> To the woman he said, “To multiply I will multiply your pain and your childbearing…” (Genesis 3:16 ULT)

> > To the woman he said, “I will greatly multiply your pain and your childbearing…”

> To be circumcised he must be circumcised (Genesis 17:13 ULT)

> > He certainly must be circumcised
> > Or By all means, he must be circumcised

> Begin, possess, to possess his land (Deuteronomy 2:31 ULT)

> > Begin to completely possess his land
> > Or Enter his land until you completely possess it

(2) If your language would not repeat words to increase emotional intensity, then use an emotional word to do that.

> My God, my God, why have you forsaken me? (Psalm 22:1 ULT)

> > You are my God! Why, then, have you forsaken me?
> > Or My God, oh, why have you forsaken me?

> “Fallen, fallen has Babylon the Great…” (Revelation 14:8 ULT)

> > “Alas, Babylon the Great has fallen!

Proverbs References:

20:14; 22:19; 23:5; 23:24; 31:4

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.

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**.”

Proverbs References:

3:34; 8:17; 11:28; 18:8; 23:11; 23:14; 23:28; 24:10; 24:32; 26:4; 28:26; 31:29; 31:30

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.

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 orignal 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?

Proverbs References:

1:22; 5:16; 5:20; 6:intro; 6:9; 6:27; 6:28; 8:1; 14:22; 17:16; 18:14; 20:6; 20:9; 20:24; 22:intro; 22:20; 22:21; 22:21; 22:27; 22:29; 23:5; 23:29; 23:35; 24:12; 24:22; 24:28; 25:8; 26:12; 26:19; 27:4; 29:20; 30:4; 30:9; 31:2; 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.”

> 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!

Proverbs References:

1:12; 1:27; 2:4; 4:18; 4:18; 4:19; 5:4; 6:5; 6:11; 6:11; 6:29; 7:22; 7:22; 7:23; 10:20; 10:23; 10:26; 11:28; 12:4; 12:18; 15:19; 16:15; 16:27; 18:8; 18:11; 18:19; 19:12; 19:12; 20:2; 23:28; 23:32; 23:34; 23:34; 24:14; 25:3; 25:5; 25:13; 25:17; 25:20; 25:23; 25:25; 25:27; 26:intro; 26:1; 26:2; 26:3; 26:7; 26:8; 26:9; 26:10; 26:14; 26:18; 26:20; 26:21; 26:22; 27:intro; 27:8; 27:9; 27:15; 27:17; 27:18; 27:19; 27:20; 27:21; 31:14

Statements — Other Uses

Description

Normally statements are used to give information. Sometimes they are used in the Bible for other functions.

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.

Proverbs References:

2:20; 23:25; 23:26; 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.

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.

Proverbs References:

6:1; 6:13; 10:10; 11:15; 14:19; 16:30; 24:26; 27:6; 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 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)
>
> > **Arepresentative 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

Proverbs References:

1:15; 1:16; 2:6; 2:10; 3:8; 3:22; 3:26; 4:5; 4:22; 4:25; 4:26; 4:27; 5:2; 5:7; 6:4; 6:17; 6:18; 7:11; 7:15; 8:7; 8:8; 9:5; 10:3; 10:4; 10:6; 11:17; 11:26; 12:9; 12:11; 12:23; 12:24; 15:13; 15:14; 15:30; 15:31; 15:32; 16:24; 18:20; 19:3; 19:6; 20:13; 20:17; 21:10; 21:10; 21:25; 22:9;

22:12; 23:3; 23:6; 23:20; 23:33; 24:14; 25:17; 25:21; 25:23; 25:25; 26:6; 26:9; 27:7; 27:7; 27:11; 28:3; 28:17; 30:8; 30:22; 31:13; 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.

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 New Testament on wordings that scholars say are most likely correct. The ULT Old Testament is based on the Westminster Leningrad Codex, which is considered to be the best representative of the ancient copies. 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 copies. 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

Psalm 100:3 ULT follows the Westminster Leningrad Codex. It says:

> Know that Yahweh, he {is} God; he, he made us, **and not we**,

There are some other ancient copies that say:

> Know that Yahweh, he {is} God; he, he made us, **and we are his**,

There is an unfoldingWord® Translation Note at that place to tell the translator about this other reading and that either one is an acceptable choice.

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 a footnote about the alternate reading such as the one that the ULT provides or one in the unfoldingWord® Translation Notes.

(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. 15There 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.

Proverbs References:

7:22; 21:29; 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?”

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**

Proverbs References:

1:17; 3:10; 3:10; 3:15; 5:4; 6:5; 6:6; 6:26; 7:6; 7:16; 7:17; 8:11; 11:1; 13:23; 14:4; 15:19; 16:11; 16:11; 16:33; 17:3; 18:18; 18:19; 20:15; 20:26; 21:31; 22:28; 23:5; 23:34; 25:4; 25:4; 25:20; 26:2; 26:8; 26:11; 26:14; 26:17; 27:22; 30:15; 30:17; 30:26; 30:28; 30:31; 30:33; 31:10; 31:13; 31:13; 31:19; 31:19

Unusual Uses of the Plural

The biblical languages sometimes use plural forms to refer to single objects, ideas, or people.

Description

Using a plural form to refer to something singular is done to show an intensified feeling about the object, idea, or person, or to show that an object or idea is extraordinary in some way. Also, sometimes a person refers to himself or herself with a plural pronoun. If the person is a king or a leader in a high position, this is to show that the person is very important and represents many people. If the person is writing a letter, such as Paul in the New Testament, this is to do the opposite. It is to avoid referring directly to himself, to avoid any sense that he is boasting or drawing attention to himself.

Reason This Is a Translation Issue

Many languages do not use plural forms to refer to single objects, ideas, or people. In these languages, doing so would be both wrong and confusing. Instead, they need to use a singular form and express any intended intensification in another way.

Examples From the Bible

> The tents of robbers prosper, and securities {are} to the provokers of God (Job 12:6 ULT)

Job is using the plural form **securities** to indicate that these provokers of God experience security to a supreme extent.

> Now you had cast me deep into the heart of the seas (Jonah 2:3 ULT)

Jonah refers to the sea using the plural **seas** to intensify the idea of either the sea's vastness or activity.

> The letter that you sent to **us** has been carefully read aloud before me. (Ezra 4:18 ULT)

Artaxerxes, the king of Persia, refers to himself as **us** in response to a letter sent to him.

> …through whom [Jesus] **we** received grace and apostleship for obedience of faith among all the Gentiles (Romans 1:5 ULT)

Since this letter is from Paul alone, it is likely that he is using the plural **we** to refer to himself.

Translation Strategies

If a plural form would be natural and give the right meaning in your language, consider using it. If not, consider these strategies.

(1) Use a singular form instead of the plural.
(2) If the plural is used to intensify the meaning, use a singular form with another word that intensifies it such as “very” or “great” or “many.”
(3) If the plural is used to intensify or emphasize the meaning, use one of your language’s ways of doing that.

Translation Strategies Applied

(1) Use a singular form instead of the plural.

> The letter that you sent to **us** has been carefully read aloud before me. (Ezra 4:18 ULT)

The letter that you sent to **me** has been carefully read aloud before me.

> …through whom [Jesus] **we** received grace and apostleship for obedience of faith among all the Gentiles (Romans 1:5 ULT)

…through whom [Jesus] **I** received grace and apostleship for obedience of faith among all the Gentiles

(2) If the plural is used to intensify or emphasize the meaning, use a singular form with another word that intensifies it such as “very” or “great” or “many.”

> The tents of robbers prosper, and **securities {are}** to the provokers of God (Job 12:6 ULT)

The tents of robbers prosper, and **great security {is}** to the provokers of God

> Now you had cast me deep into the heart of the **seas** (Jonah 2:3 ULT)

Now you had cast me deep into the heart of the **great sea**

(3) If the plural is used to intensify or emphasize the meaning, use one of your language’s ways of doing that.

> The tents of robbers prosper, and **securities {are}** to the provokers of God (Job 12:6 ULT)

The tents of robbers prosper, and the provokers of God **enjoy complete security**

> Now you had cast me deep into the heart of the **seas** (Jonah 2:3 ULT)

Now you had cast me deep into the heart of the **raging sea**

Proverbs References:

11:12

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.

> 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)

Proverbs References:

26:18-19

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)

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, **hisbrother** must marry **his** wife and have children for **hisbrother**.’ (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.”

Proverbs References:

front:intro; 1:4; 1:8; 1:10; 1:15; 2:1; 3:1; 3:11; 3:12; 3:21; 4:1; 4:10; 4:20; 5:7; 5:21; 5:22; 5:23; 6:1; 6:3; 6:12; 6:13; 6:14; 6:15; 6:19; 6:20; 7:4; 8:4; 8:4; 8:31; 8:32; 8:35; 9:4; 10:1; 10:18; 10:23; 11:7; 11:9; 11:12; 11:15; 11:17; 12:2; 12:3; 12:8; 12:10; 12:11; 12:14; 12:16; 12:17; 12:23; 12:25; 12:26; 13:1; 13:8; 13:24; 14:26; 15:11; 15:18; 15:20; 16:2; 16:7; 16:9; 17:6; 17:17; 18:12; 19:3; 19:7; 19:11; 19:13; 19:18; 19:21; 19:26; 19:27; 20:5; 20:6; 20:17; 20:25; 21:2; 23:15; 23:19; 24:1; 24:5; 24:12; 24:13; 24:21; 24:29; 25:18; 25:28; 26:19; 27:8; 27:9; 27:11; 27:17; 27:20; 28:5; 28:7; 28:21; 29:17; 29:20; 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.

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.

Proverbs References:

6:27; 6:28

unfoldingWord® Translation Words - Proverbs

v91

abomination, abominable

Definition:

The term “abomination” is used to refer to something that causes disgust or extreme dislike.

- The Egyptians considered the Hebrew people to be an “abomination.” This means that the Egyptians disliked the Hebrews and did not want to associate with them or be near them.
- Some of the things that the Bible calls “an abomination to Yahweh” include lying, pride, sacrificing humans, worship of idols, murder, and sexual sins such as adultery and homosexual acts.
- In teaching his disciples about the end times, Jesus referred to a prophecy by the prophet Daniel about an “abomination of desolation” that would be set up as a rebellion against God, defiling his place of worship.

Translation Suggestions:

- The term “abomination” could also be translated by “something God hates” or “something disgusting” or “disgusting practice” or “very evil action.”
- Depending on the context, ways to translate the phrase “is an abomination to” could include “is greatly hated by” or “is disgusting to” or “is totally unacceptable to” or “causes deep disgust.”
- The phrase “abomination of desolation” could be translated as “defiling object that causes people to be greatly harmed” or “disgusting thing that causes great sorrow.”

(See also: adultery, desecrate, desolate, false god, sacrifice)

Bible References:

- Ezra 9:1-2
- Genesis 46:34
- Isaiah 1:13
- Matthew 24:15
- Proverbs 26:25

Word Data:

- Strong’s: H0887, H6292, H8251, H8262, H8263, H8441, G09460

Proverbs References:

3:32; 6:16; 8:7; 11:1; 11:20; 12:22; 13:19; 15:8; 15:9; 15:26; 16:5; 16:12; 17:15; 20:10; 20:23; 21:27; 24:9; 26:25; 28:9; 29:27

acknowledge, admit, admitted

Definition:

The term “acknowledge” means to give proper recognition to something or someone.

- To acknowledge God also involves acting in a way that shows that what he says is true.
- People who acknowledge God will show it by obeying him, which brings glory to his name.
- To acknowledge something means to believe that it is true, with actions and words that confirm that.

Translation Suggestions:

- In the context of acknowledging that something is true, “acknowledge” could be translated as “admit” or “declare” or “confess to be true” or “believe.”
- When referring to acknowledging a person, this term could be translated as “accept” or “recognize the value of” or “tell others that (the person) is faithful.”
- In the context of acknowledging God, this could be translated as “believe and obey God” or “declare who God is” or “tell other people about how great God is” or “confess that what God says and does is true.”

(See also: obey, glory, save)

Bible References:

- Daniel 11:38-39
- Jeremiah 9:4-6
- Job 34:26-28
- Leviticus 22:32
- Psalm 29:1-2

Word Data:

- Strong’s: H3045, H3046, H5046, H5234, H6942, G14920, G19210, G36700

Proverbs References:

3:6

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

Proverbs References:

5:intro; 6:intro; 6:32; 7:intro; 30:20

adversary, enemy

Definition:

An “adversary” is a person (or group of people) who is opposed to someone else. The term “enemy” has a similar meaning.

- Your adversary can be a person who tries to oppose or harm another person.
- When two nations fight, each can be called an “adversary” of the other.
- In the Bible, the devil is referred to as an “adversary” and an “enemy.”
- The term “adversary” may be translated as “opponent” or “enemy,” but it suggests a stronger form of opposition.

(See also: Satan)

Bible References:

- 1 Timothy 5:14
- Isaiah 9:11
- Job 6:23
- Lamentations 4:12
- Luke 12:59
- Matthew 13:25

Word Data:

- Strong’s: H0341, H6146, H6887, H6862, H6965, H7790, H7854, H8130, H8324, G04760, G04800, G21890, G21900, G52270

Proverbs References:

16:7; 24:17

advice, advise, advisor, counsel, counselor, counsels

Definition:

The terms “counsel” and “advice” have the same meaning and refer to helping someone decide wisely about what to do in a certain situation. A wise “counselor” or “advisor” is someone who gives advice or counsel that will help a person make right choices.

- Kings often have official advisors or counselors to help them decide important matters that affect the people they are ruling.
- Sometimes the advice or counsel that is given is not good. Evil advisors may urge a king to take action or make a decree that will harm him or his people.
- Depending on the context, “advice” or “counsel” could also be translated as “help in deciding” or “warnings” or “exhortations” or “guidance.”
- The action, to “counsel” could be translated as to “advise” or to “make suggestions” or to “exhort.”
- Note that “counsel” is a different word than “council,” which refers to a group of people.

(See also: exhort, Holy Spirit, wise)

Bible References:

Word Data:

- Strong’s: H1697, H1847, H1875, H1884, H1907, H3272, H3289, H3982, H4156, H4431, H5475, H5779, H6440, H6963, H6098, H7592, H8458, G10110, G10120, G11060, G48230, G48250

Proverbs References:

1:25; 1:30; 3:32; 8:14; 11:14; 12:15; 12:20; 13:10; 15:22; 19:20; 19:21; 20:5; 20:18; 21:30; 22:20; 24:6; 27:9

afflict, affliction, distress

Definition:

The term “afflict” means to cause someone distress or suffering. An “affliction” is the disease, emotional grief, or other disaster that results from this.

- Sometimes God afflicted his people with sickness or other hardships with the intention for them to repent of their sins and turn back to him.
- God caused afflictions or plagues to come on the people of Egypt because their king refused to obey God.
- To “be afflicted with” means to suffer from some kind of distress, such as a disease, persecution, or emotional grief.
- In some Old Testament contexts, the idea of “afflicting oneself” or “afflicting one’s soul” means to abstain from eating food.

Translation Suggestions:

- To “afflict” someone could be translated as “cause someone to experience troubles” or “cause someone to suffer” or “cause suffering to come.”
- A phrase like “afflict someone with leprosy” could be translated as “cause someone to be sick with leprosy.”
- When a disease or disaster is sent to “afflict” people or animals, this could be translated as “cause suffering to.”
- Depending on the context, the term “affliction” could be translated as “calamity” or “sickness” or “suffering” or “great distress.”
- The phrase “afflicted with” could also be translated as “suffering from” or “sick with.”

(See also: **leprosy**, **plague**, **suffer**)

Bible References:

- **2 Thessalonians 1:6**
- **Amos 5:12**
- **Colossians 1:24**
- **Exodus 22:22-24**
- **Genesis 12:17-20**
- **Genesis 15:12-13**

- Genesis 29:32

Word Data:

- Strong's: H0205, H3013, H3905, H3906, H6031, H6039, H6040, H6041, H6862, H6869, H6887, H7451, H7489, G23460, G23470, G38040

Proverbs References:

13:20; 15:15; 16:19; 17:17; 21:23; 22:22; 30:14; 31:5; 31:9; 31:20

age, aged, old, old age, years old

Definition:

In this sense, the term “age” refers to the number of years a person has lived. In the Bible the terms “aged” and “old” are both used to describe someone who has lived a for many years.

Translation Suggestions:

- The phrase “at a very old age” could be translated as “at many years old” or “when he was very old” or “when he had lived a very long time.”
- The term “aged” could also be translated as “old” or “very old” depending on context.

Bible References:

Word Data:

- Strong’s: G01650, G01660

Proverbs References:

17:6; 20:29; 22:6; 23:22

age, era, time

Definition:

Used in this sense the term “age” refers to a time period.

- Other words used to express an extended period of time include “era” and “season.”
- Jesus refers to “this age” as the present time when evil, sin, and disobedience toward God fill the earth.
- There will be a future age when righteousness will reign in a new heaven and a new earth.

Translation Suggestions:

- Depending on the context, the term “age” could be translated as “era” or “time period” or “time.”
- The phrase “this present evil age” means “during this time right now when people are very evil.”
- The phrase “end of the age” (used in Jesus’ words in Matthew 28:20) means “end of this period of history” or “end of this present age” and refers to the end of this present age at Jesus’ second coming.

Bible References:

Word Data:

- Strong’s: H2165, H6256, H6471, G21190, G21210, G22350, G25400, G35680, G41830, G42180, G44550, G51190, G55500, G55510, G56100

Proverbs References:

8:23; 15:23

alien, foreigner, sojourn

Definition:

The term “foreigner” refers to a person living in a country that is not his own. Another name for a foreigner is an “alien.” To sojourn is to live temporarily as a foreigner.

- In the Old Testament, this term especially refers to anyone who came from a different people group than the people he was living among.
- A foreigner is also a person whose language and culture is different from those of a particular region.
- For example, when Naomi and her family moved to Moab, they were foreigners there. When Naomi and her daughter-in-law Ruth later moved to Israel, Ruth was called a “foreigner” there because she was not originally from Israel.
- A sojourner is another word for a temporary foreign resident.
- The apostle Paul told the Ephesians that before they knew Christ, they were “foreigners” to God’s covenant.
- Sometimes “foreigner” is translated as “stranger,” but it should not refer only to someone who is unfamiliar or unknown.

Bible References:

- 2 Chronicles 2:17
- Acts 7:29-30
- Deuteronomy 1:15-16
- Genesis 15:12-13
- Genesis 17:27
- Luke 17:18
- Matthew 17:24-25

Word Data:

- Strong’s: H0312, H0628, H0776, H1471, H1481, H1616, H2114, H3937, H4033, H5236, H5237, H6154, H8453, G02410, G02450, G05260, G09150, G18540, G35810, G39270, G39410

Proverbs References:

2:16; 5:10; 5:20; 6:24; 7:5; 20:16; 23:27; 27:2; 27:13

anguish

Definition:

The term “anguish” refers to severe pain or distress.

- Anguish can be physical or emotional pain or distress.
- Often people who are in extreme anguish will show it in their face and behaviors.
- For example, a person in severe pain or anguish might grit his teeth or cry out.
- The term “anguish” could also be translated as “emotional distress” or “deep sorrow” or “severe pain.”

Bible References:

- Jeremiah 6:24
- Jeremiah 19:9
- Job 15:24
- Luke 16:24
- Psalms 116:3-4

Word Data:

- Strong’s: H2342, H2470, H2479, H3708, H4164, H4689, H4691, H5100, H6695, H6862, H6869, H7267, H7581, G09280, G36000, G49280

Proverbs References:

1:27

archer

Definition:

The term “archer” refers to a man who is skilled at using a bow and arrow as a weapon.

- In the Bible, an archer is usually a soldier who uses a bow and arrow to fight in an army.
- Archers were an important part of the Assyrian military force.
- Some languages might have a term for this, such as “bow-man.”

(See also: Assyria)

Bible References:

- 1 Samuel 31:1-3
- 2 Chronicles 35:23-24
- Genesis 21:20
- Isaiah 21:16-17
- Job 16:13
- Proverbs 26:9-10

Word Data:

- Strong’s: H1167, H1869, H2671, H3384, H7198, H7199, H7228

Proverbs References:

26:10

arrogant, presumptuous

Definition:

The term “arrogant” means proud, usually in an obvious, outward way.

- An arrogant person will often boast about himself.
- Being arrogant usually includes thinking that other people are not as important or talented as oneself.
- People who do not honor God and who are in rebellion against him are arrogant because they do not acknowledge how great God is.

(See also: acknowledge, boast, proud)

Bible References:

- 1 Corinthians 4:18
- 2 Peter 2:18
- Ezekiel 16:49
- Proverbs 16:5
- Psalm 56:1-2

Word Data:

- Strong’s: H1346, H1347, H2102, H2103, H6277, G02120, G54500

Proverbs References:

8:13; 11:2; 13:10; 21:24

assembly, assemble, congregation, meeting, gather, community

Definition:

The term “assembly” usually refers to a group of people who come together for some reason, often to discuss problems, give advice, or make decisions. An assembly can be a group that is organized in an official and somewhat permanent way, or it can be a group of people who come together temporarily for a specific purpose or occasion.

Old Testament

- In the Old Testament there was a special kind of assembly called a “sacred assembly” in which the people of Israel would gather to worship Yahweh.
- Sometimes the term “assembly” referred to the Israelites in general, as a group.

New Testament

- In the New Testament, an assembly of 70 Jewish leaders in major cities such as Jerusalem would meet to judge legal matters and to settle disputes between people. This assembly was known as the “Sanhedrin” or the “Council.”

Translation Suggestions

- Depending on the context, “assembly” could also be translated as “special gathering” or “congregation” or “council” or “army” or “large group.”
- When the term “assembly” refers generally to the Israelites as a whole, it could also be translated as “community” or “people of Israel.”
- The phrase, “all the assembly” could be translated as “all the people” or “the whole group of Israelites” or “everyone.” (See: hyperbole)
- A large gathering of enemy soldiers was sometimes also referred to as an “assembly.” This could be translated as “army.”

(See also: council)

Bible References:

- 1 Kings 8:14
- Acts 7:38
- Ezra 10:12-13

- **Hebrews 12:22-24**
- **Leviticus 4:20-21**
- **Nehemiah 8:1-3**

Word Data:

- Strong's: H0622, H1481, H2199, H3259, H4150, H4186, H4744, H5475, H5712, H6116, H6908, H6950, H6951, H6952, G15770, G38310, G48630, G48640, G48710, G49050

Proverbs References:

5:14; 13:11; 21:16; 26:26; 27:25; 28:8

atonement, atone, atoned

Definition:

The terms “atone” and “atonement” refer to how God provided a sacrifice to pay for people’s sins and to appease his wrath for sin.

- In Old Testament times, God allowed temporary atonement to be made for the sins of the Israelites by the offering of a blood sacrifice, which involved killing an animal.
- As recorded in the New Testament, Christ’s death on the cross is the only true and permanent atonement for sin.
- When Jesus died, he took the punishment that people deserve because of their sin. He paid the atonement price with his sacrificial death.

Translation Suggestions:

- The term “atone” could be translated by a word or phrase that means “pay for” or “provide payment for” or “cause someone’s sins to be forgiven” or “make amends for a crime.”
- Ways to translate “atonement” could include “payment” or “sacrifice to pay for sin” or “providing the means of forgiveness.”
- Make sure the translation of this term does not refer to payment of money.

(See also: **atonement lid** 🔗, **forgive** 🔗, **propitiation** 🔗, **reconcile** 🔗, redeem)

Bible References:

- **Ezekiel 43:25-27** 🔗
- **Ezekiel 45:18-20** 🔗
- **Leviticus 4:20** 🔗
- **Numbers 5:8** 🔗
- **Numbers 28:22** 🔗

Word Data:

- Strong’s: H3722, H3725, G26430

Proverbs References:

16:6; 16:14

avenge, avenger, revenge, vengeance

Definition:

To “avenge” or “take revenge” or “execute vengeance” is to punish someone in order to pay him back for the harm he did. The act of avenging or taking revenge is “vengeance.”

- Usually “avenge” implies an intent to see justice done or to right a wrong,
- When referring to people, the expression “take revenge” or “get revenge” usually involves wanting to get back at the person who did the harm.
- When God “takes vengeance” or “executes vengeance,” he is acting in righteousness because he is punishing sin and rebellion.

Translation Suggestions:

- The expression to “avenge” could also be translated as to “right a wrong” or to “get justice for.”
- When referring to human beings, to “take revenge” could be translated as “pay back” or “hurt in order to punish” or “get back at.”
- Depending on the context, “vengeance” could be translated as “punishment” or “punishment of sin” or “payment for wrongs done.” If a word meaning “retaliation” is used, this would apply to human beings only.
- When God says, “take my vengeance,” this could be translated by “punish them for wrongs done against me” or “cause bad things to happen because they have sinned against me.”
- When referring to God’s vengeance, make sure it is clear that God is right in his punishment of sin.

(See also: **punish** 🔗, just, righteous)

Bible References:

- **1 Samuel 24:12-13** 🔗
- **Ezekiel 25:15** 🔗
- **Isaiah 47:3-5** 🔗
- **Leviticus 19:17-18** 🔗
- **Psalms 18:47** 🔗
- **Romans 12:19** 🔗

Word Data:

- Strong's: H1350, H3467, H5358, H5359, H5360, H8199, G15560, G15570, G15580, G37090

Proverbs References:

6:34

bear

Definition:

A bear is a large, four-legged furry animal with dark brown or black hair, with sharp teeth and claws. Bears were common in Israel during Bible times.

- These animals live in forests and mountain areas; they eat fish, insects, and plants.
- In the Old Testament, the bear is used as a symbol of strength.
- While tending sheep, the shepherd David fought a bear and defeated it.
- Two bears came out of the forest and attacked a group of youths who had mocked the prophet Elisha.

(See also: David, Elisha)

Bible References:

Word Data:

- Strong's: H1677, G07150

Proverbs References:

17:12; 28:15

bear, bearer, bore, borne, produce, produced

Definition:

Used in this sense, the term “bear” means to “produce” or “give birth to.”

- A common expression in the Bible is “bear fruit,” which means “produce fruit”
- When speaking of a woman who will bear a child, this means “give birth to” a child
- Depending on context, this term could be translated as “produce” or “give birth to.”

(Translation suggestions: fruit)

Bible References:

Word Data:

- Strong’s: H3205, H3209, H3211, H5375, G01420, G03990, G04300, G09410, G10800, G41600, G47220, G50410, G50880, G53420, G54090

Proverbs References:

3:9; 3:14; 8:19; 10:31; 14:4; 17:17; 17:25; 18:20; 23:25

bear, bears, bore, borne, bearer, bearing, carry

Definition:

Used in this sense, the term “bear” means to carry something.

- To “bear a burden” means to carry something heavy.
- The term “burden bearers” refers to men who carry heavy things and could be translated as “burden carriers” or “carriers.”
- The term “armor bearer” could be translated as “armor carrier.”
- The phrase “bearer of news” could be translated as “carrier of news.”
- Depending on context, this term could be translated as “carry” or “bring.”

(See also: strength)

Bible References:

Word Data:

- Strong’s: H5375

Proverbs References:

6:27

bear, bore, borne

Definition:

Used in this sense, the term “bear” means to “be responsible for” something or to “be held responsible for” something.

- The statement that “a son will not bear the iniquity of his father” means that he “will not be held responsible for” or “will not be punished for” his father’s sins.
- Depending on context, this term could be translated as “be responsible for” or “be held responsible for.”

(See also: iniquity)

Bible References:

Word Data:

- Strong’s:

Proverbs References:

9:12

beast

Definition:

In the Bible, the term “beast” is often just another way of saying “animal.”

- A wild beast is a type of animal that lives freely in the forest or fields and has not been trained by people.
- A domestic beast is an animal that lives with people and is kept for food or for performing work, such as plowing fields. Often the term “livestock” is used to refer to this kind of animal.
- The Old Testament book of Daniel and the New Testament book of Revelation describe visions which have beasts that represent evil powers and authorities that oppose God. (See: Metaphor)
- Some of these beasts are described as having strange features, such as several heads and many horns. They often have power and authority, indicating that they may represent countries, nations, or other political powers.
- Ways to translate this could include “creature” or “created thing” or “animal” or “wild animal,” depending on the context.

(See also: **authority**, **Daniel**, livestock, nation, **power**, **reveal**, **Beelzebul**)

Bible References:

- **1 Corinthians 15:32**
- **1 Samuel 17:44**
- **2 Chronicles 25:18**
- **Jeremiah 16:1-4**
- **Leviticus 7:21**
- **Psalms 49:12-13**

Word Data:

- Strong’s: H0338, H0929, H1165, H2123, H2416, H2423, H2874, H3753, H4806, H7409, G22260, G23410, G23420, G29340, G49680, G50740

Proverbs References:

30:30

beg, begging, begged

Definition:

The term “beg” means to urgently ask someone for something.

- Often people beg or plead when they strongly need something, but do not know if the other person will give them what they ask for.
- Depending on the context, this term could be translated as “plead” or “urgently ask.”

(See also: plead)

Bible References:

Examples from the Bible stories:

- 10:4 God sent frogs all over Egypt. Pharaoh **begged** Moses to take away the frogs.
- 29:8 “The king called the servant and said, ‘You wicked servant! I forgave your debt because you **begged** me.’”
- 32:7 The demons **begged** Jesus, “Please do not send us out of this region!” There was a herd of pigs feeding on a nearby hill. So, the demons **begged** Jesus, “Please send us into the pigs instead!”
- 32:10 The man who used to have the demons **begged** to go along with Jesus.
- 35:11 His father came out and **begged** him to come and celebrate with them, but he refused.

Word Data:

- Strong’s: H7592, G12100, G18710, G20650, G38700, G43190, G43195

Proverbs References:

20:4

beget, begot, begat, begotten

Definition:

The term “beget” means to become the father of someone.

Translation Suggestions:

- You could translate the phrase “beget” as “bring forth” and the term “begat” as “fathered” and the term “begot” as “gave life.”
- The term “begotten” is the passive form of “beget” and means to “be born.”

Bible References:

Word Data:

- Strong’s: H3205

Proverbs References:

17:21; 23:22; 23:24

believe, believer, belief, unbeliever, unbelief

Definition:

The terms “believe” and “believe in” are closely related, but have slightly different meanings:

1. believe

- To believe something is to accept or trust that it is true.
- To believe someone is to acknowledge that what that person has said is true.

2. believe in

- To “believe in” someone means to “trust in” that person. It means to trust that the person is who he says he is, that he always speaks the truth, and that he will do what he has promised to do.
- When a person truly believes in something, he will act in such a way that shows that belief.
- The phrase “have faith in” usually has the same meaning as “believe in.”
- To “believe in Jesus” means to believe that he is the Son of God, that he is God himself who also became human and who died as a sacrifice to pay for our sins. It means to trust him as Savior and live in a way that honors him.

3. believer

In the Bible, the term “believer” refers to someone who believes in and relies on Jesus Christ as Savior.

- The term “believer” literally means “person who believes.”
- The term “Christian” eventually came to be the main title for believers because it indicates that they believe in Christ and obey his teachings.

4. unbelief

The term “unbelief” refers to not believing something or someone.

- In the Bible, “unbelief” refers to not believing in or not trusting in Jesus as one’s Savior.
- A person who does not believe in Jesus is called an “unbeliever.”

Translation Suggestions:

- To “believe” could be translated as to “know to be true” or “know to be right.”
- To “believe in” could be translated as “trust completely” or “trust and obey” or “completely rely on and follow.”
- Some translations may prefer to say “believer in Jesus” or “believer in Christ.”
- This term could also be translated by a word or phrase that means “person who trusts in Jesus” or “someone who knows Jesus and lives for him.”
- Other ways to translate “believer” could be “follower of Jesus” or “person who knows and obeys Jesus.”
- The term “believer” is a general term for any believer in Christ, while “disciple” and “apostle” were used more specifically for people who knew Jesus while he was alive. It is best to translate these terms in different ways, in order to keep them distinct.
- Other ways to translate “unbelief” could include “lack of faith” or “not believing.”
- The term “unbeliever” could be translated as “person who does not believe in Jesus” or “someone who does not trust in Jesus as Savior.”

(See also: believe, **apostle**, **Christian**, **disciple**, **faith**, trust)

Bible References:

- **Genesis 15:6**
- **Genesis 45:26**
- **Job 9:16-18**
- **Habakkuk 1:5-7**
- **Mark 6:4-6**
- **Mark 1:14-15**
- **Luke 9:41**
- **John 1:12**
- **Acts 6:5**
- **Acts 9:42**

- Acts 28:23-24
- Romans 3:3
- 1 Corinthians 6:1
- 1 Corinthians 9:5
- 2 Corinthians 6:15
- Hebrews 3:12
- 1 John 3:23

Examples from the Bible stories:

- 3:4 Noah warned the people about the coming flood and told them to turn to God, but they did not **believe** him.
- 4:8 Abram **believed** God's promise. God declared that Abram was righteous because he **believed** God's promise.
- 11:2 God provided a way to save the firstborn of anyone who **believed in** him.
- 11:6 But the Egyptians did not **believe** God or obey his commands.
- 37:5 Jesus replied, "I am the Resurrection and the Life. Whoever **believes in** me will live, even though he dies. Everyone who **believes in** me will never die. Do you **believe** this?"
- 43:1 After Jesus returned to heaven, the disciples stayed in Jerusalem as Jesus had commanded them to do. The **believers** there constantly gathered together to pray.
- 43:3 While the **believers** were all together, suddenly the house where they were was filled with a sound like a strong wind. Then something that looked like flames of fire appeared over the heads of all the **believers**.
- 43:13 Every day, more people became **believers**.
- 46:6 That day many people in Jerusalem started persecuting the followers of Jesus, so the **believers** fled to other places. But in spite of this, they preached about Jesus everywhere they went.
- 46:1 Saul was the young man who guarded the robes of the men who killed Stephen. He did not believe in Jesus, so he persecuted the **believers**.
- 46:9 Some **believers** who fled from the persecution in Jerusalem went far away to the city of Antioch and preached about Jesus.
- 46:9 It was at Antioch that **believers** in Jesus were first called "Christians."
- 47:14 They also wrote many letters to encourage and teach the **believers** in the churches.

Word Data:

- Strong's: H0539, H0540, G05430, G05440, G05690, G05700, G05710, G39820, G41000, G41020, G41030, G41350

Proverbs References:

14:15

bind, bond, bound

Definition:

The term “bind” means to tie something or fasten it securely. Something that is tied or joined together is called a “bond.” The term “bound” is the past tense of this term.

- To be “bound” means to have something tied or wrapped around something else.
- In a figurative sense, a person can be “bound” to a vow, which means he is “required to fulfill” what he promised to do.
- The term “bonds” refers to anything that binds, confines, or imprisons someone. It usually refers to physical chains, fetters or ropes that keep a person from being free to move.
- In Bible times, bonds such as ropes or chains were used to attach prisoners to the wall or floor of a stone prison.
- The term “bind” can also be used to talk about wrapping cloth around a wound to help it heal.
- A dead person would be “bound” with cloth in preparation for burial.
- The term “bond” is used figuratively to refer to something, such as sin, that controls or enslaves someone.
- A bond can also be a close relationship between people in which they support each other emotionally, spiritually and physically. This applies to the bond of marriage.
- For example, a husband and wife are “bound” or tied to each other. It is a bond that God does not want broken.

Translation Suggestions:

- The term “bind” could also be translated as “tie” or “tie up” or “wrap (around).”
- Figuratively, it could be translated as to “restrain” or to “prevent” or to “keep from (something).”
- A special use of “bind” in Matthew 16 and 18 means “forbid” or “not permit.”
- The term “bonds” could be translated as “chains” or “ropes” or “shackles.”
- Figuratively the term “bond” could be translated as “knot” or “connection” or “close relationship.”
- The phrase “bond of peace” means “being in harmony, which brings people in closer relationship to each other” or “the tying together that peace brings.”
- To “bind up” could be translated as “wrap around” or “put a bandage on.”
- To “bind” oneself with a vow could be translated as “promise to fulfill a vow” or “commit to fulfill a vow.”

- Depending on the context, the term “bound” could also be translated as “tied” or “tied up” or “chained” or “obligated (to fulfill)” or “required to do.”

(See also: fulfill, peace, **prison**, servant, **vow**)

Bible References:

- **Leviticus 8:7**

Word Data:

- Strong’s: H0247, H0481, H0519, H0615, H0631, H0632, H0640, H1366, H1367, H1379, H2280, H2706, H3256, H3533, H3729, H4147, H4148, H4205, H4562, H5650, H5656, H5659, H6029, H6123, H6616, H6696, H6872, H6887, H7194, H7405, H7573, H7576, H8198, H8244, H8379, G02540, G03310, G03320, G11950, G11960, G11980, G11990, G12100, G13970, G13980, G14010, G14020, G26110, G26150, G37340, G37840, G38140, G40190, G40290, G43850, G48860, G48870, G52650

Proverbs References:

3:3; 6:21; 7:3; 22:15; 26:8

blameless

Definition:

The term “blameless” literally means “without blame.” It is used to refer to a person who obeys God wholeheartedly, but it does not mean that the person is sinless.

- Abraham and Noah were considered blameless before God.
- A person who has a reputation for being “blameless” behaves in a way that honors God.
- According to one verse, a person who is blameless is “one who fears God and turns away from evil.”

Translation Suggestions:

- This could also be translated as “with no fault to his character” or “completely obedient to God” or “avoiding sin” or “keeping away from evil.”

Bible References:

- 1 Thessalonians 2:10
- 1 Thessalonians 3:11-13
- 2 Peter 3:14
- Colossians 1:22
- Genesis 17:1-2
- Philippians 2:15
- Philippians 3:6

Word Data:

- Strong’s: H5352, H5355, H8535, G02730, G02740, G02980, G02990, G03380, G04100, G04230

Proverbs References:

2:21; 6:29; 11:5; 11:20; 11:21; 13:6; 16:5; 17:5; 19:5; 19:9; 28:10; 28:18; 28:20; 29:10

bless, blessed, blessing

Definition:

To “bless” someone or something means to cause good and beneficial things to happen to the person or thing that is being blessed.

- Blessing someone also means expressing a desire for positive and beneficial things to happen to that person.
- In Bible times, a father would often pronounce a formal blessing on his children.
- When people “bless” God or express a desire that God be blessed, this means they are praising him.
- The term “bless” is sometimes used for consecrating food before it is eaten, or for thanking and praising God for the food.

Translation Suggestions:

- To “bless” could also be translated as to “provide abundantly for” or to “be very kind and favorable toward.”
- “God has brought great blessing to” could be translated as “God has given many good things to” or “God has provided abundantly for” or “God has caused many good things to happen to”.
- “He is blessed” could be translated as “he will greatly benefit” or “he will experience good things” or “God will cause him to flourish.”
- “Blessed is the person who” could be translated as “How good it is for the person who.”
- Expressions like “blessed be the Lord” could be translated as “May the Lord be praised” or “Praise the Lord” or “I praise the Lord.”
- In the context of blessing food, this could be translated as “thanked God for the food” or “praised God for giving them food” or “consecrated the food by praising God for it.”

(See also: praise)

Bible References:

- 1 Corinthians 10:16
- Acts 13:34
- Ephesians 1:3
- Genesis 14:20
- Isaiah 44:3

- James 1:25
- Luke 6:20
- Matthew 26:26
- Nehemiah 9:5
- Romans 4:9

Examples from the Bible stories:

- 1:7 God saw that it was good and he **blessed** them.
- 1:15 God made Adam and Eve in his own image. He **blessed** them and told them, “Have many children and grandchildren and fill the earth.”
- 1:16 So God rested from all he had been doing. He **blessed** the seventh day and made it holy, because on this day he rested from his work.
- 4:4 “I will make your name great. I will **bless** those who **bless** you and curse those who curse you. All families on earth will be **blessed** because of you.”
- 4:7 Melchizedek **blessed** Abram and said, “May God Most High who owns heaven and earth **bless** Abram.”
- 7:3 Isaac wanted to give his **blessing** to Esau.
- 8:5 Even in prison, Joseph remained faithful to God, and God **blessed** him.

Word Data:

- Strong’s: H0833, H0835, H1288, H1289, H1293, G17570, G21270, G21280, G21290, G31060, G31070, G31080, G60500

Proverbs References:

3:33; 5:18; 10:6; 10:7; 10:22; 11:11; 11:25; 11:26; 20:21; 22:9; 24:25; 27:14; 28:20; 30:11; 31:28

bloodshed

Definition:

The term “bloodshed” refers to the death of human beings due to murder, war, or some other violent act.

- This term literally means “shedding of blood,” which refers to when blood comes out of a person’s body from an open wound.
- The term “bloodshed” is often used to refer to widespread killing of people.
- It is also used as a general reference to the sin of murder.

Translation Suggestions:

- “The bloodshed” could be translated as “the killing of people” or “the many people who were killed.”
- “Through bloodshed” could also be translated as “by killing people.”
- “Innocent bloodshed” could be translated as “killing innocent people.”
- “Bloodshed follows bloodshed” could be translated as “they keep killing people” or “the killing of people goes on and on” or “they have killed many people and continue to do that” or “people keep killing other people.”
- Another figurative use, “bloodshed will pursue you,” could be translated as “your people will continue to experience bloodshed” or “your people will keep being killed” or “your people will continue to be at war with other nations and people will keep dying.”

(See also: blood; slaughter)

Bible References:

- 1 Chronicles 22:6-8
- Genesis 9:5-7
- Hebrews 9:21-22
- Isaiah 26:21
- Matthew 23:29-31

Word Data:

- Strong’s: H1818

Proverbs References:

29:10

blot out, wipe out

Definition:

The terms “blot out” and “wipe out” are expressions that mean to completely remove or destroy something or someone.

- These expressions can be used in a positive sense, as when God “blots out” sins by forgiving them and choosing not to remember them.
- It is also often used in a negative sense, as when God “blots out” or “wipes out” a people group, destroying them because of their sin.
- The Bible talks about a person’s name being “blotted out” or “wiped out” of God’s Book of Life, which means that the person will not receive eternal life.

Translation Suggestions:

- Depending on the context, these expressions could be translated as “get rid of” or “remove” or “completely destroy” or “completely remove.”
- When referring to blotting someone’s name out of the Book of Life, this could be translated as “removed from” or “erased.”

Bible References:

- Deuteronomy 29:20
- Exodus 32:30-32
- Genesis 7:23
- Psalm 51:1

Word Data:

- Strong’s: H4229, H8045, G18130

Proverbs References:

6:33; 31:3

bow and arrow, a bow

Definition:

This is a type of weapon that consists of shooting arrows from a stringed bow. In Bible times it was used for fighting against enemies and for killing animals for food.

- The bow is made out of wood, bone, metal, or other hard material, such as a deer's antler. It has a curved shape and is strung tightly with a string, cord, or vine. When not in use the bow string would not be attached to both ends of the bow so that the bow was not under the pressure of being bent all the time. When preparing to fight a warrior would bend the bow and attach the string to both ends.
- An arrow is a thin shaft with a sharp, pointed head on one end. In ancient times, the arrows could be made of a variety of materials such as wood, bone, stone, or metal.
- Bows and arrows are commonly used by hunters and warriors.
- The term "arrow" is also sometimes used figuratively in the Bible to refer to enemy attacks or divine judgment.

Bible References:

- Genesis 21:16
- Habakkuk 3:9-10
- Job 29:20-22
- Lamentations 2:4
- Psalms 58:6-8

Word Data:

- Strong's: H2671, H7198, G51150

Proverbs References:

7:23; 25:18

bow, bow down, kneel, bend, bend the knee

Definition:

To bow means to bend over to humbly express respect and honor toward someone. To “bow down” means to bend over or kneel down very low, often with face and hands toward the ground.

- Other expressions include “bow the knee” (meaning to kneel) and “bow the head” (meaning to bend the head forward in humble respect or in sorrow).
- Bowing down can also be a sign of distress or mourning. Someone who is “bowed down” has been brought to a low position of humility.
- Often a person will bow in the presence of someone who is of higher status or greater importance, such as kings and other rulers.
- Bowing down before God is an expression of worship to him.
- In the Bible, people bowed down to Jesus when they realized from his miracles and teaching that he had come from God.
- The Bible says that when Jesus comes back someday, everyone will bow the knee to worship him.

Translation Suggestions:

- Depending on the context, this term could be translated with a word or phrase that means “bend forward” or “bend the head” or “kneel.”
- The term “bow down” could be translated as “kneel down” or “prostrate oneself.”
- Some languages will have more than one way of translating this term, depending on the context.

(See also: humble, worship)

Bible References:

- 2 Kings 5:18
- Exodus 20:5
- Genesis 24:26
- Genesis 44:14
- Isaiah 44:19
- Luke 24:5

- **Matthew 2:11**
- **Revelation 3:9**

Word Data:

- Strong's: H0086, H3721, H3766, H5753, H5791, H6915, H7743, H7812, H7817, G11200, G25780, G28270, G40980

Proverbs References:

14:19

bread

Definition:

Bread is a food made from flour mixed with water and oil to form a dough. The dough is then shaped into a loaf and baked.

- When the term “loaf” occurs by itself, it means “loaf of bread.”
- Bread dough is usually made with something that makes it rise, such as yeast. However, bread can also be made without yeast so that it does not rise. This is called “unleavened bread” in the Bible. The ancient Israelites ate “unleavened bread” during the passover meal.
- Since bread was the main food for many people in biblical times, this term is also used in the Bible to refer to food in general. (See: Synecdoche) Many times the term “bread” can be translated more generally as “food.”
- The phrase “bread of the presence” refers to twelve loaves of bread that were placed on a golden table in the tabernacle or temple building as a sacrifice to God. These loaves represented the twelve tribes of Israel and were only for the priests to eat. This could be translated as “bread showing that God lived among them.”
- The term “bread from heaven” refers to the special white food called “manna” that God provided for the Israelites when they were wandering through the desert. Jesus also called himself the “bread that came down from heaven” and the “bread of life.”

(See also: **Passover**, **tabernacle**, **temple**, **unleavened bread**, **yeast**)

Bible References:

- **Acts 2:46**
- **Acts 27:35**
- **Exodus 16:15**
- **Luke 9:13**
- **Mark 6:38**
- **Matthew 4:4**
- **Matthew 11:18**

Word Data:

- Strong’s: H2557, H3899, H4635, H4682, G01060, G07400, G42860

Proverbs References:

4:17; 6:8; 6:26; 9:5; 9:17; 12:9; 12:11; 20:13; 20:17; 22:9; 23:3; 23:6; 25:21; 28:3; 28:19; 28:21; 30:8; 30:22; 31:14; 31:27

bribe, bribery, payoff, payoffs

Definition:

To “bribe” means to give someone something of value, such as money, to influence that person to do something dishonest.

- The soldiers who guarded Jesus’ empty tomb were bribed with money to lie about what happened.
- Sometimes a government official will be bribed to overlook a crime or to vote a certain way.
- The Bible forbids giving or taking bribes.
- The term, “bribe” could be translated as “dishonest payment” or “payment for lying” or “price for breaking the rules.”
- To “bribe” could be translated with a word or phrase that means, to “pay to influence (someone)” or to “pay to have a dishonest favor done” or to “pay for a favor.”

Bible References:

- 1 Samuel 8:1-3
- Ecclesiastes 7:7
- Isaiah 1:23
- Micah 3:9-11
- Proverbs 15:27-28

Word Data:

- Strong’s: H3724, H4979, H7809, H7810, H7936, H7966, H8021, H8641, G52600

Proverbs References:

6:35; 15:27; 17:8; 17:23; 21:14

call, called

Definition:

The term “call,” in this sense, means to summon a person or being.

- Often in the Bible, “call” has a meaning of “summon” or “command to come” or “request to come.”
- Depending on context the phrase “call upon” can be translated as “summon” or “request help from” or “request to come.”
- God calls people to come to him and be his people. This is their “calling.”
- When God “calls” people, it means that God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.
- The expression, “I have called you by name” means that God has specifically chosen that person.

Translation Suggestions:

- The term “call” could be translated by a word that means “summon,” which includes the idea of being intentional or purposeful in calling.
- When the Bible says that God has “called” us to be his servants, this could be translated as “specially chose us” or “appointed us” to be his servants.
- The expression “your calling” could be translated as “your purpose” or “God’s purpose for you” or “God’s special work for you.”
- When God says, “I have called you by name,” this could be translated as “I know you and have chosen you.”
- To “call on the name of the Lord” could be translated as “seek the Lord and depend on him” or “trust in the Lord and obey him.”
- To “call for” something could be translated by “demand” or “ask for” or “command.”

(See also: call to speak loudly, call name)

Bible References:

Word Data:

- Strong’s: H7121, G25640, G28210, G43410, G47790, G54550

Proverbs References:

1:24; 9:18; 18:6

call, called

Definition:

The terms “call” and “called,” in this sense, mean to name a place, person, or being. When referring to a person or thing the terms “call” and “called” can refer either to initially giving someone or something a name for the first time or to saying that thing or persons pre-existing name or title.

- The Bible sometimes uses these terms in the context of naming someone. For example, “His name is called John,” means “He is named John” or “His name is John.”
- To be “called by the name of” means that someone is given the name of someone else. God says that he has called his people by his name.

Translation Suggestions:

- “You must call his name” can also be translated as “you must name him.”
- “His name is called” could also be translated as “his name is” or “he is named.”
- The expression “you are called by my name” could be translated as “I have given you my name, showing that you belong to me.”
- You could translates Jesus’ words “You call me ‘Teacher’ and ‘Lord,’” as “You address me as ‘Teacher’ and ‘Lord,’” or something similar to show that the word “call” in this context means to “address” someone by a specific name or title.

(See also: call to summon)

Bible References:

Word Data:

- Strong’s: H7121, G25640, G30040, G55810

Proverbs References:

16:21; 24:8; 31:28

call, called, call out, called out

Definition:

The terms “call” and “call out,” in this sense, mean to speak loudly.

- To “call out” to someone means to shout, to announce, or to proclaim. It can also mean to ask someone for help, especially God.
- In some contexts the terms “call” and “call out” mean to loudly ask for help.

Translation Suggestions:

- The expression “call out to you” could be translated as “ask you for help” or “pray to you urgently.”
- To “call out” could be translated as “say loudly” or “shout” or “say with a loud voice.” Make sure the translation of this does not sound like the person is angry.

(See also: pray, cry, call to summon, call name)

Bible References:

Word Data:

- Strong’s: H0559, H2199, H4744, H6817, H7121, H7123, H7769, H7773, G01540, G03630, G14580, G15280, G19410, G19510, G20280, G20460, G25640, G28210, G28220, G28400, G29190, G30040, G31060, G33330, G33430, G36030, G36860, G36870, G43160, G43410, G43770, G47790, G48670, G54550, G55370, G55810

Proverbs References:

1:20; 1:21; 7:4; 8:1; 8:4; 9:3; 9:15; 12:23

Canaan, Canaanite

Definition:

Canaan was the son of Ham, who was one of Noah's sons. The Canaanites were the descendants of Canaan.

- The term "Canaan" or the "land of Canaan" also referred to an area of land between the Jordan River and the Mediterranean Sea. It extended south to the border of Egypt and north to the border of Syria.
- This land was inhabited by the Canaanites, as well as several other people groups.
- God promised to give the land of Canaan to Abraham and his descendants, the Israelites.

(Translation suggestions: How to Translate Names)

(See also: **Ham**, **Promised Land**)

Bible References:

- **Acts 13:19-20**
- **Exodus 3:7-8**
- **Genesis 9:18**
- **Genesis 10:19-20**
- **Genesis 13:7**
- **Genesis 47:2**

Examples from the Bible stories:

- **4:5** He (Abram) took his wife, Sarai, together with all his servants and everything he owned and went to the land God showed him, the land of **Canaan**.
- **4:6** When Abram arrived in **Canaan** God said, "Look all around you. I will give to you and your descendants all the land that you can see as an inheritance."
- **4:9** "I give the land of **Canaan** to your descendants."
- **5:3** "I will give you and your descendants the land of **Canaan** as their possession and I will be their God forever."
- **7:8** After twenty years away from his home in **Canaan**, Jacob returned there with his family, his servants, and all his herds of animals.

Word Data:

- Strong's: H3667, H3669, G54780

Proverbs References:

31:24

captive, captivate, captivity, catch

Definition:

The terms “captive” and “captivity” refer to people who have been captured and forced to live somewhere they do not want to live, such as in a foreign country.

- The Israelites from the kingdom of Judah were held captive in the kingdom of Babylonia for 70 years.
- Captives are often required to work for the people or nation that captured them.
- Daniel and Nehemiah were Israelite captives who worked for the Babylonian king.
- The expression to “take captive” is another way of talking about capturing someone.
- The expression, “carry you away captive” could also be translated as “force you to live as captives” or “take you away to another country as prisoners.”
- In a figurative sense, the apostle Paul tells Christians to “take captive” every thought and make it obedient to Christ.
- He also talks about how a person can be “taken captive” by sin, which means he is “controlled by” sin.

Translation Suggestions

- Depending on the context, to be “held captive” could also be translated by, “not allowed to be free” or “kept in prison” or “forced to live in a foreign country.”
- The expression, “led captive” or “taken captive” could be translated as “captured” or “imprisoned” or “forced to go to a foreign land.”
- The term “captives” could also be translated as “people who were captured” or “enslaved people.”
- Depending on the context, “captivity” could also be translated as “imprisonment” or “exile” or “forced stay in a foreign country.”

(See also: **Babylon** 🔗, **exile** 🔗, **prison** 🔗, seize)

Bible References:

- **2 Corinthians 10:5** 🔗
- **Isaiah 20:4** 🔗
- **Jeremiah 43:3** 🔗
- **Luke 4:18** 🔗

Word Data:

- Strong's: H1123, H1473, H1540, H1546, H1547, H7617, H7622, H7628, H7633, H7686, G01610, G01620, G01630, G01640, G22210

Proverbs References:

30:28

cast out, driving out, throw out

Definition:

To “cast out” or “drive out” someone or something means to force that person or thing to go away.

- The term “cast” means the same thing as “throw.” To cast a net means to throw the net into the water.
- In a figurative sense, “cast out” or “cast away” someone can mean to reject that person and send him away.

Translation Suggestions:

- Depending on the context, other ways to translate this could include, “force out” or “send away” or “get rid of.”
- To “cast out demons” could be translated as “cause the demons to leave” or “drive the evil spirits out” or “expel the demons” or “command the demon to come out.”
- To “cast out” someone from a synagog or church could be translated as “banish them” or “put them out.”

(See also: **demon**, **demon-possessed**, lots)

Bible References:

- **Acts 7:17-19**
- **Mark 3:13-16**
- **Mark 9:29**
- **Matthew 7:21-23**
- **Matthew 9:32-34**
- **Matthew 12:24**
- **Matthew 17:19-21**

Word Data:

- Strong’s: H1272, H1644, H1920, H3423, H7971, H7993, G15440

Proverbs References:

22:10

chief, leader

Definition:

The term “chief” refers to the most powerful or most important leader of a particular group.

- Examples of this include, “chief musician,” “chief priest,” and “chief tax collector.” and “chief ruler.”
- It can also be used for the head of a specific family, as in Genesis 36 where certain men are named as “chiefs” of their family clans. In this context, the term “chief” could also be translated as “leader” or “head father.”
- When used to describe a noun, this term could be translated as “leading” or “ruling,” as in “leading musician” or “ruling priest.”

(See also: **head**, **chief priests**, **priest**, **tax collector**)

Bible References:

- **Daniel 1:11-13**
- **Ezekiel 26:15-16**
- **Luke 19:2**
- **Psalm 4:1**

Word Data:

- Strong’s: H0047, H0441, H5057, H5387, H5632, H6496, H7218, H7225, H7227, H7229, H7262, H8269, H8334, G07490, G07500, G07540, G44100, G44130, G55060

Proverbs References:

28:16

chosen, choose, chosen people, Chosen One, elect

Definition:

The term “the elect” literally means “chosen ones” or “chosen people” and refers to those whom God has appointed or selected to be his people. “Chosen One” or “Chosen One of God” is a title that refers to Jesus, who is the chosen Messiah.

- The term “choose” means to select something or someone or to decide something. It is often used to refer to God appointing people to belong to him and to serve him.
- To be “chosen” means to be “selected” or “appointed” to be or do something.
- God chose people to be holy, to be set apart by him for the purpose of bearing good spiritual fruit. That is why they are called “the chosen (ones)” or “the elect.”
- The term “chosen one” is sometimes used in the Bible to refer to certain people such as Moses and King David whom God had appointed as leaders over his people. It is also used to refer to the nation of Israel as God’s chosen people.
- The phrase “the elect” is an older term that literally means “the chosen ones” or “the chosen people.” This phrase in the original language is plural when referring to believers in Christ.
- In older English Bible versions, the term “elect” is used in both the Old and New Testaments to translate the word for “chosen one(s).” More modern versions use “elect” only in the New Testament, to refer to people who have been saved by God through faith in Jesus. Elsewhere in the Bible text, they translate this word more literally as “chosen ones.”

Translation Suggestions:

- It is best to translate “elect” with a word or phrase that means “chosen ones” or “chosen people.” This could also be translated as “people whom God chose” or “the ones God appointed to be his people.”
- The phrase “who were chosen” could also be translated as “who were appointed” or “who were selected” or “whom God chose.”
- “I chose you” could be translated as “I appointed you” or “I selected you.”
- In reference to Jesus, “Chosen One” could also be translated as “God’s chosen One” or “God’s specially appointed Messiah” or “the One God appointed (to save people).”

(See also: **appoint**, **Christ**)

Bible References:

- **2 John 1:1**

- **Colossians 3:12**
- **Ephesians 1:3-4**
- **Isaiah 65:22-23**
- **Luke 18:7**
- **Matthew 24:19-22**
- **Romans 8:33**

Word Data:

- Strong's: H0970, H0972, H0977, H1262, H1305, H4005, H6901, G01380, G01400, G15860, G15880, G15890, G19510, G37240, G44000, G44010, G47580, G48990, G55000

Proverbs References:

22:1

cistern, well

Definition:

The terms “well” and “cistern” refer to two different kinds of sources for water in Bible times.

- A well is a deep hole dug into the ground so that underground water can flow into it.
- A cistern is a deep hole dug into rock that was used as a holding tank for collecting rain water.
- Cisterns were usually dug into rock and sealed with plaster to keep the water in. A “broken cistern” happened when the plaster became cracked so that the water leaked out.
- Cisterns were often located in the courtyard area of people’s homes to catch the rainwater that would run off the roof.
- Wells were often located where they could be accessed by several families or a whole community.
- Because water was very important for both people and livestock, the right to use a well was often a cause of strife and conflict.
- Both wells and cisterns were usually covered with a large stone to prevent anything falling in it. Often there was a rope with a bucket or pot attached to it to bring the water up to the surface.
- Sometimes a dry cistern was used as a place to imprison someone, such as happened to Joseph and Jeremiah.

Translation Suggestions:

- Ways to translate “well” could include “deep water hole” or “deep hole for spring water” or “deep hole for drawing water.”
- The term “cistern” could be translated as “stone water pit” or “deep and narrow pit for water” or “underground tank for holding water.”
- These terms are similar in meaning. The main difference is that a well continually receives water from underground springs, whereas a cistern is a holding tank for water that usually comes from rain.

(See also: **Jeremiah**, **prison**, strife)

Bible References:

- **1 Chronicles 11:17**
- **2 Samuel 17:17-18**
- **Genesis 16:14**

- **Luke 14:4-6**
- **Numbers 20:17**

Word Data:

- Strong's: H0875, H0883, H0953, H1360, H4599, H4726, H4841, G40770, G54210

Proverbs References:

5:15; 23:27

column, pillar

Definition:

The term “pillar” usually refers to a large vertical structure that is used to hold up a roof or other part of a building. Another word for “pillar” is “column.”

- In Bible times, pillars used as support in buildings were normally carved from a single piece of stone.
- When Samson in the Old Testament was captured by the Philistines, he destroyed their pagan temple by pushing the supporting pillars and causing the temple to collapse.
- The word “pillar” sometimes refers to a large stone or boulder that is set up as a memorial to mark a grave or to mark the place where an important event happened.
- It can also refer to an idol that was made to worship a false god. It is another name for a “carved image” and could be translated as “statue.”
- The term “pillar” is used to refer to something that is shaped like a pillar, such as the “pillar of fire” that led the Israelites at night through the desert or the “pillar of salt” that Lot’s wife became after she looked back at the city.
- As a structure supporting a building, the term “pillar” or “column” could be translated as “upright stone support beam” or “supporting stone structure.”
- Other uses of “pillar” could be translated as “statue” or “pile” or “mound” or “monument” or “tall mass,” depending on the context.

(See also: foundation, **false god**, **image**)

Bible References:

- **2 Kings 18:4**
- **Exodus 13:21**
- **Exodus 33:9**
- **Genesis 31:45**
- Proverbs 9:1-2

Word Data:

- Strong’s: H0352, H0547, H2106, H2553, H3730, H4552, H4676, H4678, H4690, H5324, H5333, H5982, H8490, G47690

Proverbs References:

9:1

commander

Definition:

The term “commander” refers to a leader of an army who is responsible for leading and commanding a certain group of soldiers.

- A commander could be in charge of a small group of soldiers or a large group, such as a thousand men.
- This term is also used to refer to Yahweh as the commander of angel armies.
- Other ways to translate “commander” could include, “leader” or “captain” or “officer.”
- The term to “command” an army could be translated as to “lead” or to “be in charge of.”

(See also: command, ruler, centurion)

Bible References:

- 1 Chronicles 11:4-6
- 2 Chronicles 11:11-12
- Daniel 2:14
- Mark 6:21-22
- Proverbs 6:7

Word Data:

- Strong’s: H2710, H2951, H1169, H4929, H5057, H6346, H7101, H7262, H7218, H7227, H7229, H7990, H8269, G55060

Proverbs References:

6:7; 25:15

companion, fellow worker, friend

Definition:

The term “companion” refers to a person who goes with someone else or who is associated with someone else, such as in a friendship or marriage. The term “fellow worker” refers to someone who works with another person.

- Companions go through experiences together, share meals together, and support and encourage each other.
- Depending on the context, this term could also be translated with a word or phrase that means, “friend” or “fellow traveler” or “supporting-person who goes with” or “person who works with.”

Bible References:

- Ezekiel 37:16
- Hebrews 1:9
- Proverbs 2:17
- Psalms 38:11-12

Word Data:

- Strong’s: H0251, H0441, H2269, H2270, H2273, H2278, H3674, H3675, H4828, H7453, H7462, H7464, G28440, G33530, G48980, G49040

Proverbs References:

2:17; 17:9; 17:17; 18:24; 19:4; 19:6; 19:7; 22:11; 27:9; 27:10; 28:24

compassion, compassionate

Definition:

The term “compassion” refers to a feeling of concern for people, especially for those who are suffering. A “compassionate” person cares about other people and helps them.

- The word “compassion” refers to caring about people in need, as well as taking action to help them.
- The Bible says that God is compassionate, that is, he is full of love and mercy.

Translation Suggestions:

- Ways of translating “compassion” could include, “deep caring” or “pity” or “helpful mercy.”
- The term “compassionate” could also be translated as “caring and helpful” or “deeply loving and merciful.”

Bible References:

- Daniel 1:8-10
- Hosea 13:14
- James 5:9-11
- Jonah 4:1-3
- Mark 1:41
- Romans 9:14-16

Word Data:

- Strong’s: H2550, H7349, H7355, H7356, G16530, G33560, G36270, G46970, G48340, G48350

Proverbs References:

12:10

condemn, condemned, condemnation

Definition:

The terms “condemn” and “condemnation” refer to judging someone for doing something wrong.

- Often the word “condemn” includes punishing that person for what they did wrong.
- Sometimes “condemn” means to falsely accuse someone or to judge someone harshly.
- The term “condemnation” refers to the act of condemning or accusing someone.

Translation Suggestions:

- Depending on the context, this term could be translated as “harshly judge” or “criticize falsely.”
- The phrase “condemn him” could be translated as “judge that he is guilty” or “state that he must be punished for his sin.”
- The term “condemnation” could be translated as “harsh judging” or “declaring to be guilty” or “punishment of guilt.”

(See also: judge, punish)

Bible References:

- 1 John 3:20
- Job 9:29
- John 5:24
- Luke 6:37
- Matthew 12:7
- Proverbs 17:15-16
- Psalms 34:22
- Romans 5:16

Word Data:

- Strong’s: H6064, H7034, H7561, H8199, G01760, G08430, G26070, G26130, G26310, G26320, G26330, G29170, G29190, G29200, G52720, G60480

Proverbs References:

12:2

confess, confession

Definition:

To confess means to admit or assert that something is true. A “confession” is a statement or admission that something is true.

- The term “confess” can refer to boldly stating the truth about God. It can also refer to admitting that we have sinned.
- The Bible says that if people confess their sins to God, he will forgive them.
- James the apostle wrote in his letter that when believers confess their sins to each other, this brings spiritual healing.
- The apostle Paul wrote to the Philippians that someday everyone will confess or declare that Jesus is Lord.
- Paul also said that if people confess that Jesus is Lord and believe that God raised him from the dead, they will be saved.

Translation Suggestions:

- Depending on the context, ways to translate “confess” could include, “admit” or “testify” or “declare” or “acknowledge” or “affirm.”
- Different ways to translate “confession” could be, “declaration” or “testimony” or “statement about what we believe” or “admitting sin.”

(See also: faith, testimony)

Bible References:

- 1 John 1:8-10
- 2 John 1:7-8
- James 5:16
- Leviticus 5:5-6
- Matthew 3:4-6
- Nehemiah 1:6-7
- Philippians 2:9-11
- Psalms 38:17-18

Word Data:

- Strong's: H3034, H8426, G18430, G36700, G36710

Proverbs References:

28:13

contempt, contemptible, not worth listening to

Definition:

The term “contempt” refers to a deep disrespect and dishonor that is shown toward something or someone. Something that is greatly dishonorable is called “contemptible.”

- A person or behavior that shows open disrespect for God is also called “contemptible” and could be translated as “greatly disrespectful” or “completely dishonorable” or “deserving scorn.”
- To “hold in contempt” means to regard someone as having less value or to judge someone as less worthy than oneself.
- The following expressions have a similar meaning: “have contempt for” or “show contempt for” or “be in contempt of” or “treat with contempt.” These all mean to “strongly disrespect” or “strongly dishonor” something or someone by what is said and done.
- When King David sinned by committing adultery and murder, God said that David had “shown contempt for” God. It means he had greatly disrespected and dishonored God by doing that.

(See also: dishonor)

Bible References:

- Daniel 12:1-2
- Proverbs 15:5-6
- Psalms 31:18

Word Data:

- Strong’s: H0936, H0937, H0959, H0963, H1860, H7043, H7589, H5006, G18480

Proverbs References:

12:8; 18:3; 23:9; 30:17

covenant

Definition:

In the Bible, the term “covenant” refers to a formal, binding agreement between two parties that one or both parties must fulfill.

- This agreement can be between individuals, between groups of people, or between God and people.
- When people make a covenant with each other, they promise that they will do something, and they must do it.
- Examples of human covenants include marriage covenants, business agreements, and treaties between countries.
- Throughout the Bible, God made several different covenants with his people.
- In some of the covenants, God promised to fulfill his part without conditions. For example, when God established his covenant with mankind promising to never destroy the earth again with a worldwide flood, this promise had no conditions for people to fulfill.
- In other covenants, God promised to fulfill his part only if the people obeyed him and fulfilled their part of the covenant.

The term “new covenant” refers to the commitment or agreement God made with his people through the sacrifice of his Son, Jesus.

- God’s “new covenant” was explained in the part of the Bible called the “New Testament.”
- This new covenant is in contrast to the “old” or “former” covenant that God had made with the Israelites in Old Testament times.
- The new covenant is better than the old one because it is based on the sacrifice of Jesus, which completely atoned for people’s sins forever. The sacrifices made under the old covenant did not do this.
- God writes the new covenant on the hearts those who become believers in Jesus. This causes them to want to obey God and to begin to live holy lives.
- The new covenant will be completely fulfilled in the end times when God establishes his reign on earth. Everything will once again be very good, as it was when God first created the world.

Translation Suggestions:

- Depending on the context, ways to translate this term could include, “binding agreement” or “formal commitment” or “pledge” or “contract.”

- Some languages may have different words for covenant depending on whether one party or both parties have made a promise they must keep. If the covenant is one-sided, it could be translated as “promise” or “pledge.”
- Make sure the translation of this term does not sound like people proposed the covenant. In all cases of covenants between God and people, it was God who initiated the covenant.
- The term “new covenant” could be translated as “new formal agreement” or “new pact” or “new contract.”
- The word “new” in these expressions has the meaning of “fresh” or “new kind of” or “another.”

(See also: covenant, promise)

Bible References:

- Genesis 9:12
- Genesis 17:7
- Genesis 31:44
- Exodus 34:10-11
- Joshua 24:24-26
- 2 Samuel 23:5
- 2 Kings 18:11-12
- Mark 14:24
- Luke 1:73
- Luke 22:20
- Acts 7:8
- 1 Corinthians 11:25-26
- 2 Corinthians 3:6
- Galatians 3:17-18
- Hebrews 12:24

Examples from the Bible stories:

- 4:9 Then God made a **covenant** with Abram. A **covenant** is an agreement between two parties.
- 5:4 "I will make Ishmael a great nation, too, but my **covenant** will be with Isaac."
- 6:4 After a long time, Abraham died and all of the promises that God had made to him in the **covenant** were passed on to Isaac.
- 7:10 "The **covenant** promises God had promised to Abraham and then to Isaac now passed on to Jacob."
- 13:2 God said to Moses and the people of Israel, "If you will obey my voice and keep my **covenant**, you will be my prized possession, a kingdom of priests, and a holy nation."
- 13:4 Then God gave them the **covenant** and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other gods."
- 15:13 Then Joshua reminded the people of their obligation to obey the **covenant** that God had made with the Israelites at Sinai.
- 21:5 Through the prophet Jeremiah, God promised that he would make a **New Covenant**, but not like the covenant God made with Israel at Sinai. In the **New Covenant**, God would write his law on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins. The Messiah would start the **New Covenant**.
- 21:14 Through the Messiah's death and resurrection, God would accomplish his plan to save sinners and start the **New Covenant**.
- 38:5 Then Jesus took a cup and said, "Drink this. It is my blood of the **New Covenant** that is poured out for the forgiveness of sins. Do this to remember me every time you drink it."
- 48:11 But God has now made a **New Covenant** that is available to everyone. Because of this **New Covenant**, anyone from any people group can become part of God's people by believing in Jesus.

Word Data:

- Strong's: H1285, H2319, H3772, G08020, G12420, G49340

Proverbs References:

2:17

covenant faithfulness, covenant loyalty, covenant love

Definition:

In biblical times, the term translated as “covenant faithfulness” was used to describe the kind of faithfulness, loyalty, kindness, and love that was both expected and demonstrated between people who were closely related to one another, either by marriage or by blood. This same term is used often in the Bible to describe the way God relates to his people, especially his commitment to fulfill the promises that he made to them.

- The way this term is translated can depend on how each of the individual terms “covenant” and “faithfulness” are translated.
- Other ways to translate this term might include: “faithful love;” “loyal, committed love;” or “loving dependability.”

(See also: covenant, faithful, grace, Israel, **people of God**, **promise**)

Bible References:

- **Ezra 3:11**
- **Numbers 14:18**

Word Data:

- Strong’s: H2617

Proverbs References:

3:3; 11:17; 14:22; 16:6; 19:22; 20:6; 20:28; 21:21; 31:26

cow, bull, calf, cattle, heifer, ox

Definition:

The terms “cow,” “bull,” “heifer,” “ox,” and “cattle” all refer to a kind of large, four-legged bovine animal that eats grass.

- The female of this kind of animal is called a “cow,” the male is a “bull,” and their offspring is a “calf.”
- In the Bible, cattle were among the “clean” animals that the people could eat and use for sacrifice. They were primarily raised for their meat and milk.

A “heifer” is an adult female cow that has not yet given birth to a calf.

An “ox” is a type of cattle that is specifically trained to do agricultural work. The plural of this term is “oxen.” Usually oxen are male and have been castrated.

- Throughout the Bible, oxen were depicted as animals tied together by a yoke to pull a cart or a plow.
- Having oxen work together under a yoke was such a common occurrence in the Bible that the phrase to “be under a yoke” became a metaphor for hard work and labor.
- A bull is also a male type of cattle, but it has not been castrated and has not been trained as a work animal.

(See also: How to Translate Unknowns)

(See also: yoke)

Bible References:

- Genesis 15:9-11
- Exodus 24:5-6
- Numbers 19:1-2
- Deuteronomy 21:3-4
- 1 Samuel 1:24-25
- 1 Samuel 15:3
- 1 Samuel 16:2-3
- 1 Kings 1:9

- **2 Chronicles 11:15**
- **2 Chronicles 15:10-11**
- **Matthew 22:4**
- **Luke 13:15**
- **Luke 14:5**
- **Hebrews 9:13**

Word Data:

- Strong's: H0047, H0441, H0504, H0929, H1165, H1241, H4399, H4735, H4806, H5695, H5697, H6499, H6510, H6629, H7214, H7716, H7794, H7921, H8377, H8450, G10160, G11510, G23530, G29340, G34470, G34480, G41650, G50220

Proverbs References:

7:22; 14:4; 15:17

crown, crowned

Definition:

A crown is a decorative, circular headpiece worn on the head of rulers such as kings and queens. The term to "crown" means to put a crown on someone's head; figuratively it means, to "honor."

- Crowns are usually made of gold or silver, and are embedded with precious gems such as emeralds and rubies.
- A crown was intended to be a symbol of a king's power and wealth.
- By contrast, the crown made of thorn branches that the Roman soldiers placed on Jesus' head was meant to mock him and hurt him.
- In ancient times, winners of athletic contests would be awarded a crown made out of olive branches. The apostle Paul mentions this crown in his second letter to Timothy.
- Used figuratively, to "crown" means to honor someone. We honor God by obeying him and praising him to others. This is like putting a crown on him and acknowledging that he is King.
- Paul calls fellow believers his "joy and crown." In this expression, "crown" is used figuratively to mean that Paul has been greatly blessed and honored by how these believers have remained faithful in serving God.
- When used figuratively, "crown" could be translated as "prize" or "honor" or "reward."
- The figurative use of to "crown" could be translated as to "honor" or to "decorate."
- If a person is "crowned" this could be translated as "a crown was put on his head."
- The expression, "he was crowned with glory and honor" could be translated as "glory and honor were bestowed on him" or "he was given glory and honor" or "he was endowed with glory and honor."

(See also: glory, king, olive)

Bible References:

- John 19:3
- Lamentations 5:16
- Matthew 27:29
- Philippians 4:1
- Psalms 21:3
- Revelation 3:11

Word Data:

- Strong's: H3803, H3804, H5145, H5849, H5850, H6936, G12380, G47350, G47370

Proverbs References:

4:9; 12:4; 14:18; 14:24; 16:31; 17:6; 27:24

cry, cry out, outcry

Definition:

The terms “cry” or “cry out” usually mean to say something loudly or urgently. Someone can “cry out” in pain, distress, anger, or fear, often with the intent of asking for help.

- The phrase “cry out” can mean to shout or to call out with the intent of asking for help.
- The terms “cry” or “cry out” can also mean to pray.
- This term could also be translated as “exclaim loudly” or “urgently ask for help,” depending on the context.
- An expression such as, “I cry out to you” could be translated as “I call to you for help” or “I urgently ask you for help.”

(See also: call speak loudly, plead, pray)

Bible References:

- Job 27:9
- Mark 5:5-6
- Mark 6:48-50
- Psalm 22:1-2

Word Data:

- Strong’s: H1058, H2199, H2201, H6030, H6463, H6670, H6682, H6817, H6818, H6873, H6963, H7121, H7123, H7321, H7440, H7442, H7723, H7737, H7768, H7771, H7775, H8663, G03100, G03490, G08630, G09940, G09950, G19160, G20190, G27990, G28050, G28960, G29050, G29060, G29290, G43770, G54550

Proverbs References:

1:28; 2:3; 8:3; 21:13

curse, cursed, cursing

Definition:

The term “curse” means to cause negative things to happen to the person or thing that is being cursed.

- A curse can be a statement that harm will happen to someone or something.
- To curse someone can also be an expression of desire that bad things will happen to them.
- It can also refer to the punishment or other negative things that someone causes to happen to someone.

Translation Suggestions:

- This term could be translated as “cause bad things to happen to” or “declare that something bad will happen to” or “swear to cause evil things to happen to.”
- In the context of God sending curses on his disobedient people, it could be translated as “punish by allowing bad things to happen.”
- The term “cursed” when used to describe people could be translated as “(this person) will experience much trouble.”
- The phrase “cursed be” could be translated as “May (this person) experience great difficulties.”
- The phrase, “Cursed is the ground” could be translated as “The soil will not be very fertile.”
- However, if the target language has the phrase “cursed be” and it has the same meaning, then it is good to keep the same phrase.

(See also: bless)

Bible References:

- 1 Samuel 14:24-26
- 2 Peter 2:12-14
- Galatians 3:10
- Galatians 3:14
- Genesis 3:14
- Genesis 3:17
- James 3:10

- Numbers 22:6
- Psalms 109:28

Examples from the Bible stories:

- 2:9 God said to the snake, “You are **cursed**!”
- 2:11 “Now the ground is **cursed**, and you will need to work hard to grow food.”
- 4:4 “I will bless those who bless you and **curse** those who **curse** you.”
- 39:7 Then Peter vowed, saying, “May God **curse** me if I know this man!”
- 50:16 Because Adam and Eve disobeyed God and brought sin into this world, God **cursed** it and decided to destroy it.

Word Data:

- Strong’s: H0422, H0423, H0779, H1288, H2763, H2764, H3994, H5344, H6895, H7043, H7045, H7621, H8381, G03310, G03320, G06850, G19440, G25510, G26520, G26530, G26710, G26720, G60350

Proverbs References:

3:33; 11:26; 20:20; 22:14; 24:24; 26:2; 27:14; 28:27; 30:10; 30:11

David

Definition:

David was the second king of Israel and he loved and served God. He was the main writer of the book of Psalms.

- When David was still a young boy caring for his family's sheep, God chose him to become the next king of Israel.
- David became a great fighter and led the Israelite army in battles against their enemies. His defeat of Goliath the Philistine is well known.
- King Saul tried to kill David, but God protected him, and made him king after Saul's death.
- David committed a terrible sin, but he repented and God forgave him.
- Jesus, the Messiah, is called the "Son of David" because he is a descendant of King David.

(Translation suggestions: How to Translate Names)

(See also: Goliath, Philistines, Saul (OT))

Bible References:

- 1 Samuel 17:12-13
- 1 Samuel 20:34
- 2 Samuel 5:2
- 2 Timothy 2:8
- Acts 2:25
- Acts 13:22
- Luke 1:32
- Mark 2:26

Examples from the Bible stories:

- 17:2 God chose a young Israelite named **David** to be king after Saul. **David** was a shepherd from the town of Bethlehem. … **David** was a humble and righteous man who trusted and obeyed God.

- 17:3 **David** was also a great soldier and leader. When **David** was still a young man, he fought against a giant named Goliath.
- 17:4 Saul became jealous of the people's love for **David**. Saul tried many times to kill him, so **David** hid from Saul.
- 17:5 God blessed **David** and made him successful. **David** fought many battles and God helped him defeat Israel's enemies.
- 17:6 **David** wanted to build a temple where all the Israelites could worship God and offer him sacrifices.
- 17:9 **David** ruled with justice and faithfulness for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
- 17:13 God was very angry about what **David** had done, so he sent the prophet Nathan to tell **David** how evil his sin was. **David** repented of his sin and God forgave him. For the rest of his life, **David** followed and obeyed God, even in difficult times.

Word Data:

- Strong's: H1732, G11380

Proverbs References:

1:1

day

Definition:

The term “day” generally refers to the time it takes for the alternating periods of light and darkness in the sky to complete one cycle (that is, 24 hours). However, in the Bible the same term is often used to refer to a shorter period of time (such as the time between sunrise and sunset) or a longer period of time that is often not specified.

- “Day” is sometimes used in contrast to “night.” In these cases, the term refers to the period of time when the sky is light.
- The term may also refer to a specific point in time, such as “today.”
- Sometimes the term “day” is used figuratively to refer to a longer period of time, such as the “day of Yahweh” or “last days.” Some languages will use a different expression to translate these figurative uses or will translate “day” non-figuratively.

Translation Suggestions:

- It is best to translate this term literally as “day” or “daytime” using the word in your language that refers to the part of the day when there is light.
- Other translations of “day” could include “daytime,” “time,” “season,” “occasion” or “event,” depending on the context.

(See also: **time**, **judgment day**, **last day**)

Bible References:

- **Acts 20:6**
- **Daniel 10:4**
- **Ezra 6:15**
- **Ezra 6:19**
- **Matthew 9:15**

Word Data:

- Strong’s: H3117, H3118, H6242, G22500

Proverbs References:

3:2; 3:16; 4:18; 6:34; 7:9; 7:14; 7:20; 8:30; 8:34; 9:11; 10:27; 11:4; 12:16; 15:15; 16:4; 21:26; 21:31; 22:19; 23:17; 24:10; 25:13; 25:19; 25:20; 27:1; 27:10; 27:15; 28:16; 31:12; 31:25

deceive, lie, deception, illusion

Definition:

The term “deceive” means to cause someone to believe something that is not true, often by telling a “lie.” The act of deceiving someone is called “lying,” “deceit,” or “deception.”

- Someone who causes others to believe something false is a “deceiver.” For example, Satan is called a “deceiver.” The evil spirits that he controls are also deceivers.
- To “lie” is to say something that is not true.
- A person, action, or message that is not truthful can be described as “deceptive.”
- The terms “deceit” and “deception” have the same meaning, but there are some small differences in how they are used.
- The descriptive terms “deceitful” and “deceptive” have the same meaning and are used in the same contexts.

Translation Suggestions:

- Other ways to translate “deceive” could include “lie to” or “cause to have a false belief” or “cause someone to think something that is not true.”
- The term “deceived” could also be translated as “caused to think something false” or “lied to” or “tricked” or “fooled” or “misled.”
- “Deceiver” could be translated as “liar” or “one who misleads” or “someone who deceives.”
- Depending on the context, the terms “deception” or “deceit” could be translated with a word or phrase that means “falsehood” or “lying” or “trickery” or “dishonesty.”
- The terms “deceptive” or “deceitful” could be translated as “untruthful” or “misleading” or “lying” to describe a person who speaks or acts in a way that causes other people to believe things that are not true.

(See also: **true**)

Bible References:

- **1 John 1:8**
- **1 Timothy 2:14**
- **2 Thessalonians 2:3-4**
- **Genesis 3:12-13**
- **Genesis 31:26-28**

- **Leviticus 19:11-12**
- **Matthew 27:64**
- **Micah 6:11**

Word Data:

- Strong's: H0898, H2048, H3577, H3584, H3868, H4123, H4820, H4860, H5230, H5377, H5558, H6121, H6231, H6601, H7411, H7423, H7683, H7686, H7952, H8267, H8496, H8582, H8591, H8649, G05380, G05390, G13860, G13870, G13880, G18180, G38840, G41050, G41060, G41080, G54220, G54230

Proverbs References:

6:17; 6:19; 10:18; 11:1; 11:18; 12:5; 12:17; 12:19; 12:20; 12:22; 13:5; 14:5; 14:8; 14:25; 17:4; 17:7; 19:5; 19:9; 19:22; 20:17; 20:23; 21:6; 21:28; 23:3; 24:28; 25:14; 25:18; 26:19; 26:24; 26:26; 26:28; 29:12; 30:6; 30:8; 31:30

declare, proclaim, announce

Definition:

The terms “declare” and “declaration” refer to making a formal or public statement, often to emphasize something. Other terms with similar meaning include “proclaim,” “proclamation,” “announce,” and “announcement.”

- A “declaration” not only emphasizes the importance of what is being proclaimed, but it also calls attention to the one making the declaration.
- For example, in the Old Testament, a message from God is often preceded by “the declaration of Yahweh” or “this is what Yahweh declares.” This expression emphasizes that it is Yahweh himself who is saying this. The fact that the message comes from Yahweh shows how important that message is.

Translation Suggestions:

- Depending on the context, “declare” could also be translated as “proclaim” or “publicly state” or “strongly say” or “emphatically state.”
- The term “declaration” could also be translated as “statement” or “proclamation.”
- The phrase “this is Yahweh’s declaration” could be translated as “this is what Yahweh declares” or “this is what Yahweh says.”

(See also: preach, decree)

Bible References:

- 1 Chronicles 16:24
- 1 Corinthians 15:31-32
- 1 Samuel 24:17-18
- Amos 2:16
- Ezekiel 5:11-12
- Matthew 7:21-23

Word Data:

- Strong’s: H0262, H0559, H0816, H0874, H1696, H3045, H4853, H5002, H5042, H5046, H5608, H6567, H7121, H7561, H7878, H8085, G03120, G05180, G06690, G12290, G13440, G15550, G17180, G18340, G20970, G25110, G26050, G26070, G31400, G36700, G37240, G38220, G38700, G39550, G42960

Proverbs References:

17:15; 30:1

decree, decreed

Definition:

The term “decree” means to give an order that must be obeyed. The order itself can also be called a “decree.”

- A “decree” is similar to a “law,” but is generally used more often to refer to something spoken rather than written.
- The term “decree” could be translated as to “order” or to “command” or to “formally require” or to “publicly make a law.”
- God’s laws are also called decrees, statutes, or commandments.
- An example of a decree by a human ruler was the proclamation by Caesar Augustus that everyone living in the Roman Empire must go back to their hometown in order to be counted in a census.

(See also: **command**, declare, law)

Bible References:

- **1 Chronicles 15:13-15**
- **1 Kings 8:57-58**
- **Acts 17:5-7**
- **Daniel 2:13**
- **Esther 1:22**
- **Luke 2:1**

Word Data:

- Strong’s: H0559, H0633, H1697, H5715, H1504, H1510, H1881, H1882, H1696, H2706, H2708, H2710, H2711, H2782, H2852, H2940, H2941, H2942, H3791, H3982, H4055, H4406, H4687, H4941, H5407, H5713, H6599, H6680, H7010, H8421, G13780

Proverbs References:

8:15; 31:5

dedicate, dedication, established, devoted

Definition:

To dedicate is to set apart or commit something for a special purpose or function.

- David dedicated his gold and silver to the Lord.
- Often the word “dedication” refers to a formal event or ceremony to set apart something for a special purpose.
- The dedication of the altar included offering a sacrifice to God.
- Nehemiah led the Israelites in a dedication of Jerusalem’s repaired walls with a renewed promise to serve only Yahweh and to take care of his city. This event included giving thanks to God with musical instruments and singing.
- The term “dedicate” could also be translated as “specially assign a special purpose” or “commit something to be used for a specific use” or “commit someone to do a special task.”
- The terms “devote” and “devoted” often refer to something that is completely destroyed as a way of dedicating it to Yahweh.

(See also: commit)

Bible References:

- 1 Chronicles 15:11-12
- 1 Corinthians 6:9-11
- 1 Kings 7:51
- 1 Timothy 4:5
- 2 Chronicles 2:4-5
- John 17:18-19
- Luke 2:22-24

Word Data:

- Strong’s: H2596, H2597, H2598, H2764, H4394, H6942, H6944, G14560, G14570

Proverbs References:

3:19; 4:18; 8:27; 12:3; 12:19; 16:3; 16:12; 20:18; 24:3; 25:5; 29:14

deer, doe, fawn, roebuck, stag

Definition:

A deer is a large, graceful, four-legged animal that lives in forests or on mountains. The male animal has large horns or antlers on its head.

- The term “doe” refers to a female deer and a “fawn” is the name of a baby deer.
- The terms “buck” and “stag” refer to a male deer.
- A “roebuck” is the male of the specific variety called “roe deer.”
- Deer have strong, thin legs that help them jump high and run fast.
- Their feet have split hooves which help them walk or climb easily on most any terrain.

(See also: How to Translate Unknowns)

Bible References:

- 2 Samuel 22:34
- Genesis 49:21
- Job 39:2
- Psalms 18:33
- Song of Songs 2:7

Word Data:

- Strong’s: H0354, H0355, H0365, H3180, H3280, H6643, H6646

Proverbs References:

5:19

delight

Definition:

The term “delight” means great pleasure or great joy.

- To “delight in” something means to “to take pleasure in” or “take joy in” or “be happy about” it. If a person “delights in” something, it means that he enjoys it very much.
- When something is very agreeable or pleasing it is called “delightful.”
- The expression “my delight is in the law of Yahweh” could be translated as “the law of Yahweh gives me great joy” or “I love to obey the laws of Yahweh” or “I am happy when I obey Yahweh’s commands.”
- The phrases “take no delight in” and “have no delight in” could be translated as “not at all pleased by” or “not happy about.”
- The phrase “delight himself in” means “he enjoys doing” something or “he is very happy about” something or someone.
- The term “delights” refers to things that a person enjoys. This could be translated as “pleasures” or “things that give joy.”
- An expression such as “I delight to do your will” could also be translated as “I enjoy doing your will” or “I am very happy when I obey you.”

Bible References:

- Proverbs 8:30
- **Psalm 1:2**
- **Psalms 119:69-70**
- **Song of Songs 1:3**

Word Data:

- Strong’s: H1523, H2530, H2531, H2532, H2654, H2655, H2656, H2836, H4574, H5276, H5727, H5730, H6026, H6027, H7306, H7381, H7521, H7522, H8057, H8173, H8191, H8588, H8597

Proverbs References:

1:22; 3:12; 7:18; 8:30; 8:31; 11:1; 11:20; 12:22; 14:35; 15:8; 16:7; 16:13; 18:2; 29:17; 31:13

deliver, deliverer, deliverance, delivered

Definition:

To “deliver” someone means to rescue that person. The term “deliverer” refers to someone who rescues or frees people from slavery, oppression, or other dangers. The term “deliverance” refers to what happens when someone rescues or frees people from slavery, oppression, or other dangers.

- In the Old Testament, God appointed deliverers to protect the Israelites by leading them in battle against other people groups who came to attack them.
- These deliverers were also called “judges” and the Old Testament book of Judges records the time in history when these judges were governing Israel.
- God is also called a “deliverer.” Throughout the history of Israel, he delivered or rescued his people from their enemies.

Translation Suggestions:

- In the context of helping people escape from their enemies, the term “deliver” can be translated as “rescue” or “liberate” or “save.”
- When the term “deliverer” refers to the judges who led Israel, it could also be translated as “judge” or “leader.”

(See also: judge, save)

Bible References:

- 2 Corinthians 1:10
- Acts 7:35
- Galatians 1:4
- Judges 10:12

Examples from the Bible stories:

- 16:3 Then God provided a **deliverer** who rescued them from their enemies and brought peace to the land.
- 16:16 They (Israel) finally asked God for help again, and God sent them another **deliverer**.

- 16:17 Over many years, God sent many **deliverers** who saved the Israelites from their enemies.

Word Data:

- Strong's: H1350, H2020, H2502, H3205, H3444, H3467, H4042, H4422, H4672, H5337, H5414, H5462, H6299, H6403, H6413, H6475, H6561, H7725, H7804, H8199, G03250, G05250, G06290, G10800, G13250, G15600, G16590, G18070, G19290, G26730, G30860, G38600, G45060, G49910, G50880, G54830

Proverbs References:

10:2; 11:4; 11:6; 11:9; 12:6

desert, wilderness

Definition:

A desert, or wilderness, is a dry, barren place where very few plants and trees can grow.

- A desert is a land area with a dry climate and few plants or animals.
- Because of the harsh conditions, very few people can live in the desert, so it is also referred to as “wilderness.”
- “Wilderness” conveys the meaning of being remote, desolate and isolated from people.
- This word can also be translated as “deserted place” or “remote place” or “uninhabited place.”

Bible References:

- Acts 13:16-18
- Acts 21:38
- Exodus 4:27-28
- Genesis 37:21-22
- John 3:14
- Luke 1:80
- Luke 9:12-14
- Mark 1:3
- Matthew 4:1
- Matthew 11:8

Word Data:

- Strong’s: H0776, H2723, H3293, H3452, H4057, H6160, H6723, H6728, H6921, H8047, H8414, G20470, G20480

Proverbs References:

21:19

destroy, destruction, annihilate

Definition:

The term “destroy” means to completely make an end to something, so that it no longer exists.

- The term “destroyer” means “a person who destroys.”
- This term is often used in the Old Testament as a general reference to anyone who destroys other people, such as an invading army.
- When God sent the angel to kill all the firstborn males in Egypt, that angel was referred to as “the destroyer of the firstborn.” This could be translated as “the one (or angel) who killed the firstborn males.”
- In the book of Revelation about the end times, Satan or some other evil spirit is called “the Destroyer.” He is the “one who destroys” because his purpose is to destroy and ruin everything God created.

(See also: angel, Egypt, firstborn, Passover)

Bible References:

- Exodus 12:23
- Hebrews 11:28
- Jeremiah 6:26
- Judges 16:24

Word Data:

- Strong’s: H0006, H0007, H0622, H0398, H1104, H1197, H1820, H1826, H1942, H2000, H2015, H2026, H2040, H2254, H2255, H2717, H2718, H2763, H2764, H3238, H3341, H3381, H3423, H3582, H3615, H3617, H3772, H3807, H4191, H4229, H4591, H4658, H4889, H5218, H5221, H5307, H5362, H5420, H5422, H5428, H5595, H5642, H6365, H6789, H6979, H7665, H7667, H7703, H7722, H7760, H7843, H7921, H8045, H8074, H8077, H8316, H8552, G03550, G03960, G06220, G08530, G13110, G18420, G20490, G25060, G25070, G26470, G26730, G27040, G30890, G36450, G41990, G53510, G53560

Proverbs References:

6:32; 11:3; 11:9; 14:11; 17:4; 18:9; 19:13; 24:22; 28:24; 29:3

devastate, devastation

Definition:

The term “devastated” or “devastation” refers to having one’s property or land ruined or destroyed. It also often includes destroying or capturing the people living on that land.

- This refers to a very severe and complete destruction.
- For example, the city of Sodom was devastated by God as punishment for the sins of the people living there.
- The term “devastation” can also include causing great emotional grief resulting from the punishment or destruction.

Translation Suggestions

- The term “devastate” could be translated as “completely destroy” or “completely ruin.”
- Depending on the context, “devastation” could be translated as “complete destruction” or “total ruin” or “disaster.”

(See also: ruin)

Bible References:

- Daniel 8:24-25
- Jeremiah 4:13
- Numbers 21:30
- Zephaniah 1:13

Word Data:

- Strong’s: H1110, H1238, H2721, H1826, H3615, H3772, H4875, H7701, H7703, H7722, H7843, H8074, H8077

Proverbs References:

3:25

devour

Definition:

The term “devour” means to eat or consume in an aggressive manner.

- Using this word in a figurative sense, Paul warned believers to not devour one another, meaning to not attack or destroy each other with words or actions (Galatians 5:15).
- Also in a figurative sense, the term “devour” is often used with a meaning of “completely destroy” as when talking about nations devouring each other or a fire devouring buildings and people.
- This term could also be translated as “completely consume” or “totally destroy.”

(See also: consume)

Bible References:

- 1 Peter 5:8
- Amos 1:10
- Exodus 24:17
- Ezekiel 16:20
- Luke 15:30
- Matthew 23:13-15
- Psalms 21:9

Word Data:

- Strong’s: H0398, H0399, H0400, H0402, H1104, H1105, H3216, H3615, H3857, H3898, H7462, H7602, G20680, G26660, G27190, G53150

Proverbs References:

30:14

discern, discernment, distinguish

Definition:

The term “discern” means to be able to understand something, especially being able to know whether something is right or wrong.

- The term “discernment” refers to understanding and deciding wisely about a certain matter.
- It means to have wisdom and good judgment.

Translation Suggestions:

- Depending on the context, “discern” could also be translated as “understand” or “know the difference between” or “distinguish good and evil” or “judge rightly about” or “perceive right from wrong.”
- “Discernment” could be translated as “understanding” or “ability to distinguish good and evil.”

(See also: judge, wise)

Bible References:

- 1 Kings 3:7-9
- Genesis 41:33-34
- Proverbs 1:5
- Psalms 19:12

Word Data:

- Strong’s: H0995, H2940, H4209, H5234, H8085, G03500, G12520, G12530, G29240

Proverbs References:

7:7; 10:13; 21:29; 26:16; 28:11

dishonor, dishonored, dishonorable

Definition:

The term “dishonor” means to do something that is disrespectful to someone. This can also cause that person shame or disgrace.

- The term “dishonorable” describes an action that is shameful or that causes someone to be dishonored.
- Children are commanded to honor and obey their parents. When children disobey, they dishonor their parents. They are treating their parents in a way that does not honor them.
- The Israelites dishonored Yahweh when they worshiped false gods and practiced immoral behavior.
- The Jews dishonored Jesus by saying that he was possessed by a demon.
- This could be translated as to “not honor” or to “treat with no respect.”
- The noun “dishonor” could be translated as “disrespect” or “loss of honor.”
- Depending on the context, “dishonorable” could also be translated as “not honorable” or “shameful.”

(See also: honor)

Bible References:

- 1 Corinthians 4:10
- 1 Samuel 20:34
- 2 Corinthians 6:8-10
- Ezekiel 22:7
- John 8:48
- Leviticus 18:8

Word Data:

- Strong’s: H1540, H2490, H2781, H3637, H3639, H5006, H5034, H6172, H6173, H7034, H7043, G08180, G08190, G08200, G26170

Proverbs References:

3:35; 12:16; 22:10

disperse, dispersion, scatter, distributed

Definition:

The terms “disperse” and “dispersion” refer to the scattering of people or things into many different directions.

- In the Old Testament, God talks about “dispersing” people, causing them to have to separate and live in different places apart from each other. He did this to punish them for their sin. Perhaps being dispersed would help them repent and start worshiping God again.
- The term “dispersion” is used in the New Testament to refer to Christians who had to leave their homes and move to many different locations to escape persecution.
- The phrase “the dispersion” could be translated as “believers in many different places” or “the people who moved away to live in different nations.”
- The term “disperse” could be translated as “send away into many different places” or “scatter abroad” or “cause to move away to live in different countries.”

(See also: believe, persecute, captive, exile)

Bible References:

- 1 Peter 1:1
- Ezekiel 12:15
- Ezekiel 30:23
- Psalms 18:14

Word Data:

- Strong’s: H2219, H5310, H6327, H6340, H6504, H8600, G12870, G12900, G46500

Proverbs References:

11:24; 15:7; 21:6

divination, diviner, soothsaying, soothsayer

Definition:

The terms “divination” and “soothsaying” refer to the practice of trying to get information from spirits in the supernatural world. A person who does this is sometimes called a “diviner” or “soothsayer.”

- In Old Testament times, God commanded the Israelites to not practice divination or soothsaying.
- God did permit his people to seek information from him using the Urim and Thummim, which were stones that he had designated to be used by the high priest for that purpose. But he did not allow his people to seek information through the help of evil spirits.
- Pagan diviners used different methods of trying to find out information from the spirit world. Sometimes they would examine the inside parts of a dead animal or throw animal bones on the ground, looking for patterns that they would interpret as messages from their false gods.
- In the New Testament, Jesus and the apostles also rejected divination, sorcery, witchcraft, and magic. All these practices involve using the power of evil spirits and are condemned by God.

(See also: **apostle**, **false god**, **magic**, **sorcery**)

Bible References:

- **1 Samuel 6:1-2**
- **Acts 16:16**
- **Ezekiel 12:24-25**
- **Genesis 44:5**
- **Jeremiah 27:9-11**

Word Data:

- Strong’s: H1870, H4738, H5172, H6049, H7080, H7081, G44360

Proverbs References:

16:10

doctrine, teaching, belief, beliefs, instruction, knowledge

Definition:

The word “doctrine” literally means “teaching.” It usually refers to religious teaching.

- In the context of Christian teachings, “doctrine” refers to all teachings about God—Father, Son and Holy Spirit—including all his character qualities and everything he has done.
- It also refers to everything God teaches Christians about how to live holy lives that bring glory to him.
- The word “doctrine” is sometimes also used to refer to false or worldly religious teachings that come from human beings. The context makes the meaning clear.
- This term could also be translated as “teaching.”

(See also: **teach**)

Bible References:

- **1 Timothy 1:3**
- **2 Timothy 3:16-17**
- **Mark 7:6-7**
- **Matthew 15:7-9**

Word Data:

- Strong’s: H3948, G13190, G13220, G20850

Proverbs References:

13:1; 15:33; 19:20; 23:23

donkey, mule

Definition:

A donkey is a four-legged work animal, similar to a horse, but smaller and with longer ears.

- A mule is the sterile offspring of a male donkey and a female horse.
- Mules are very strong animals and so they are valuable work animals.
- Both donkeys and mules are used for carrying burdens and people when traveling.
- In Bible times, kings would ride a donkey in times of peace, rather than a horse, which was used for times of war.
- Jesus rode into Jerusalem on a young donkey a week before he was crucified there.

(See also: How to Translate Unknowns)

Bible References:

- 1 Kings 1:32-34
- 1 Samuel 9:4
- 2 Kings 4:21-22
- Deuteronomy 5:12-14
- Luke 13:15
- Matthew 21:2

Word Data:

- Strong's: H0860, H2543, H3222, H5895, H6167, H6501, H6505, H6506, G36780, G36880, G52680

Proverbs References:

26:3

doorpost

Definition:

The “doorpost” is a vertical beam on either side of a door, which supports the top of the door frame.

- Just before God helped the Israelites escape from Egypt, he instructed them to kill a lamb and put its blood on their doorposts.
- In the Old Testament, a slave who desired to serve his master the rest of his life would place his ear on the doorpost of his master’s house to have a nail hammered through his ear into the doorpost.
- This could also be translated as “wooden post on either side of a door” or “sides of a wooden doorframe” or “wood beams on the sides of a doorway.”

(See also: Egypt, Passover)

Bible References:

- 1 Kings 6:31-32
- Deuteronomy 11:20
- Exodus 12:7
- Isaiah 57:7-8

Word Data:

- Strong’s: H0352, H4201

Proverbs References:

8:34

drunk, drunkard

Definition:

The term “drunk” means to be intoxicated from drinking too much of an alcoholic beverage.

- A “drunkard” is a person who is often drunk. This kind of person could also be referred to as an “alcoholic.”
- The Bible tells believers not to be drunk with alcoholic drinks, but to be controlled by God’s Holy Spirit.
- The Bible teaches that drunkenness is unwise and influences a person to sin in other ways.
- Other ways to translate “drunk” could include “inebriated” or “intoxicated” or “having too much alcohol” or “filled with fermented drink.”

(See also: wine)

Bible References:

- 1 Corinthians 5:11-13
- 1 Samuel 25:36
- Jeremiah 13:13
- Luke 7:34
- Luke 21:34
- Proverbs 23:19-21

Word Data:

- Strong’s: H5433, H7301, H7910, H7937, H7941, H7943, H8354, H8358, G31780, G31820, G31830, G31840, G36300, G36320

Proverbs References:

26:9

eagle

Definition:

An eagle is a very large, powerful bird of prey that eats small animals such as fish, mice, snakes, and chickens.

- The Bible compares the speed and strength of an army to how fast and suddenly an eagle swoops down to catch its prey.
- Isaiah states that those who trust in the Lord will soar as an eagle does. This is figurative language used to describe the freedom and strength that comes from trusting and obeying God.
- In the book of Daniel, King Nebuchadnezzar's hair length was compared to the length of an eagle's feathers, which can be more than 50 centimeters long.

(See also: How to Translate Unknowns)

(See also: **Daniel**, **free**, **Nebuchadnezzar**, **power**)

Bible References:

- **2 Samuel 1:23**
- **Daniel 7:4**
- **Jeremiah 4:13-15**
- **Leviticus 11:13-16**
- **Revelation 4:7**

Word Data:

- Strong's: H5403, H5404, G01050

Proverbs References:

23:5; 30:19

earth, land

Definition:

The term “earth” refers to the world on which human beings and other living things live. In the Bible, this term is sometimes translated as “land” when used in a general way to refer to the ground or the soil, or when used in a specific way to refer to a particular geographical area, usually a country or nation.

- In the Bible, the term “earth” is often paired with the term “heaven” as a way of indicating the abode of humankind on the earth in contrast with the abode of God in heaven.
- This term is usually translated “land” when paired with the name of a people group to denote the territory belonging to those people, such as “the land of Canaan.”
- The term “earthly” is sometimes used to refer to things that are physical and/or visible in contrast to things that are non-physical and/or invisible.

Translation Suggestions:

- This term can be translated by the word or phrase that the local language or nearby national languages use to refer to the planet earth on which we live.
- Depending on the context, “earth” could also be translated as “world” or “land” or “dirt” or “soil.”
- Ways to translate “earthly” could include “physical” or “things of this earth” or “visible.”

(See also: world, heaven)

Bible References:

- 1 Kings 1:38-40
- 2 Chronicles 2:11-12
- Daniel 4:35
- Luke 12:51
- Matthew 6:10
- Matthew 11:25
- Zechariah 6:5

Word Data:

- Strong's: H0127, H0772, H0776, H0778, H2789, H3007, H3335, H6083, H7494, G10930, G19190, G27090, G28860, G36250, G45780, G55170

Proverbs References:

2:21; 2:22; 3:19; 8:23; 8:26; 8:29; 8:31; 10:30; 11:31; 17:24; 21:19; 25:3; 25:25; 28:2; 29:4; 30:4; 30:14; 30:16; 30:21; 30:24; 31:23

Egypt, Egyptian

Definition:

Egypt is a country in the northeast part of Africa, to the southwest of the land of Canaan. An Egyptian is a person who is from the country of Egypt.

- In ancient times, Egypt was a powerful and wealthy country.
- Ancient Egypt was divided into two parts, Lower Egypt (northern part where the Nile River flowed downward into the sea) and Upper Egypt (southern part). In the Old Testament, these parts are referred to as “Egypt” and “Pathros” in the original language text.
- Several times when there was little food in Canaan, Israel’s patriarchs traveled to Egypt to buy food for their families.
- For several hundred years, the Israelites were slaves in Egypt.
- Joseph and Mary went down to Egypt with the young child Jesus, to escape from Herod the Great.

(Translation suggestions: How to Translate Names)

(See also: **Herod the Great**, **Joseph (NT)**, **Nile River**, **patriarchs**)

Bible References:

- **1 Samuel 4:7-9**
- **Acts 7:10**
- **Exodus 3:7**
- **Genesis 41:29**
- **Genesis 41:57**
- **Matthew 2:15**

Examples from the Bible stories:

- **8:4** The slave traders took Joseph to **Egypt**. **Egypt** was a large, powerful country located along the Nile River.
- **8:8** Pharaoh was so impressed with Joseph that he appointed him to be the second most powerful man in all of **Egypt**!
- **8:11** So Jacob sent his older sons to __Egypt __ to buy food.

- 8:14 Even though Jacob was an old man, he moved to **Egypt** with all of his family, and they all lived there.
- 9:1 After Joseph died, all of his relatives stayed in **Egypt**.

Word Data:

- Strong's: H4713, H4714, G01240, G01250

Proverbs References:

7:16

elder

Definition:

The term “elder” refers to people (in the Bible, usually men) who have grown old enough to become mature adults and leaders within a community and to be respected for their wisdom and experience.

- The term “elder” came from the fact that elders were originally older men who, because of their age and experience, had greater wisdom.
- In the Old Testament, the elders helped lead the Israelites in matters of justice and the Law of Moses.
- In the New Testament, Jewish “elders” continued to be leaders in their communities and also were judges for the people.
- In the early Christian churches, Christian “elders” gave spiritual leadership to the local assemblies of believers. Elders in these churches sometimes included young men who were spiritually mature.
- This term could be translated as “respected leaders” or “spiritually mature men leading the church.”

Bible References:

- 1 Chronicles 11:1-3
- 1 Timothy 3:1-3
- 1 Timothy 4:14
- Acts 5:19-21
- Acts 14:23
- Mark 11:28
- Matthew 21:23-24

Word Data:

- Strong’s: H1419, H2205, H7868, G10870, G31870, G42440, G42450, G48500

Proverbs References:

31:23

endure, endurance

Definition:

The term “endure” means to last a long time or to bear something difficult with patience.

- It also means to stand firm when times of testing come, without giving up.
- The term “endurance” can mean “patience” or “bearing up under a trial” or “persevering when being persecuted.”
- The encouragement to Christians to “endure to the end” is telling them to obey Jesus, even if this causes them to suffer.
- To “endure suffering” can also mean to “experience suffering.”

Translation Suggestions:

- Ways to translate the term “endure” could include “persevere” or “keep believing” or “continue to do what God wants you to do” or “stand firm.”
- In some contexts, to “endure” could be translated as to “experience” or to “go through.”
- With the meaning of lasting for a long time, the term “endure” could also be translated as “last” or “continue.” The phrase “will not endure” could be translated as “will not last” or “will not continue to survive.”
- Ways to translate “endurance” could include “perseverance” or “continuing to believe” or “remaining faithful.”

(See also: **persevere**)

Bible References:

- **2 Timothy 2:11-13**
- **James 1:3**
- **James 1:12**
- **Luke 21:19**
- **Matthew 13:21**
- **Revelation 1:9**
- **Romans 5:3-5**

Word Data:

- Strong's: H0386, H3201, H3557, H5331, H5375, H5975, G04300, G09070, G15260, G20050, G20760, G25940, G33060, G47220, G52780, G52810, G52970, G53420

Proverbs References:

18:14; 28:2

enslave, slave, bondservant, bondage, bound, bond, bonds, young man, young men, young woman, young women

Short Title: enslave, slave, bondservant, bondage, bond

Definition:

To "enslave" someone means to force that person to serve a master or a ruling country. To be "enslaved" or "in bondage" means to be under the control of something or someone. A "slave" refers to a person who works for (or obeys) another person, either by choice or by force. A slave was under the direction of their master. In the Bible, "servant" and "slave" are mostly interchangeable terms.

- A person who is enslaved or in bondage must serve others without payment; he is not free to do what he wants. Another word for "bondage" is "slavery."
- The New Testament speaks of human beings as "enslaved" to sin until Jesus frees them from its control and power. When a person receives new life in Christ, he stops being a slave to sin and becomes a slave to righteousness.
- In the Bible the words "young man" or "young woman" often mean "servant" or "slave." This meaning will be discerned from context. One indicator of this situation is if the possessive is used, eg. "her young women" which could be translated as "her servants" or "her slaves."

Translation Suggestions:

- The term "enslave" could be translated as "cause to not be free" or "force to serve" or "put under the control of."
- The phrase "enslaved to" or "in bondage to" could be translated as "forced to be a slave of" or "forced to serve" or "put under the control of."
- A slave was a kind of servant who was the property of the person he worked for. The person who bought a slave was called his "owner" or "master." Some masters treated their slaves cruelly. Other masters treated their slaves well, like a valued member of the household. The term "slavery" means the state of being a slave.
- A person could be a slave temporarily, for instance while working to repay a debt to his owner.

(See also: free, righteous, servant)

Bible References:

- Galatians 4:3

- Galatians 4:24-25
- Genesis 15:13
- Jeremiah 30:8

Examples from the Bible stories:

- 8:4 The **slave** traders sold Joseph as a **slave** to a wealthy government official.
- 9:13 "I (God) will send you (Moses) to Pharaoh so that you can bring the Israelites out of their **slavery** in Egypt."
- 29:3 "Since the **servant** could not pay the debt, the king said, 'Sell this man and his family as **slaves** to make payment on his debt.'"

Word Data:

- Strong's: H3533, H5647, G13980, G14020, G26150

Proverbs References:

11:29; 19:10; 22:7; 30:10; 30:22

envy, covet, jealous, jealousy

Definition:

The terms “envy” and “envious” refer to being jealous of someone because of what that person possesses or because of that person’s admirable qualities or abilities. The term “covet” means to strongly desire to have something.

- Envy is normally a negative feeling of resentment because of another person’s success, good fortune, possessions, or abilities.
- Coveting is a strong desire to have someone else’s property, or even someone else’s spouse.
- In some contexts the terms “jealous” and “jealousy” can mean “envy.”

Translation Suggestions

- When the terms “jealous” and “jealousy” refer to being wrongfully “envious” of someone the terms “envious” or “envy” could be used if the context permits.

(See also: jealous)

Bible References:

- 1 Corinthians 13:4-7
- 1 Peter 2:1
- Exodus 20:17
- Mark 7:20-23
- Proverbs 3:31-32
- Romans 1:29

Word Data:

- Strong’s: H0183, H1214, H1215, H2530, H3415, H5869, H7065, H7068, G08660, G19370, G22050, G22060, G37130, G37880, G41230, G41240, G41900, G53540, G53550, G53660

Proverbs References:

3:31; 14:30; 23:17; 24:1; 24:19

eternity, everlasting, eternal, forever

Definition:

The terms “everlasting” and “eternal” have very similar meanings and refer to something that will always exist or that lasts forever.

- The term “eternity” refers to a state of being that has no beginning or end. It can also refer to life that never ends.
- After this present life on earth, humans will spend eternity either in heaven with God or in hell apart from God.
- The terms “eternal life” and “everlasting life” are used in the New Testament to refer to living forever with God in heaven.

The term “forever” refers to never-ending time.

- The phrase “forever and ever” has the idea of time that never ends and expresses what eternity or eternal life is like. It emphasizes that something will always happen or exist. It refers to time that never ends.
- God said that David’s throne would last “forever.” This is referred to the fact that David’s descendant Jesus will reign as king forever.

Translation Suggestions:

- Other ways to translate “eternal” or “everlasting” could include “unending” or “never stopping” or “always continuing.”
- The terms “eternal life” and “everlasting life” could also be translated as “life that never ends” or “life that continues without stopping” or “the raising up of our bodies to live forever.”
- Depending on the context, different ways to translate “eternity” could include “existing outside of time” or “unending life” or “life in heaven.”
- Also consider how this word is translated in a Bible translation in a local or national language. (See: How to Translate Unknowns)
- “Forever” could also be translated by “always” or “never ending.”

- The phrase “will last forever” could also be translated as “always exist” or “will never stop” or “will always continue.”
- The emphatic phrase “forever and ever” could also be translated as “for always and always” or “not ever ending” or “which never, ever ends.”
- David’s throne lasting forever could be translated as “David’s descendant will reign forever” or “a descendant of David will always be reigning.”

(See also: David, reign, life)

Bible References:

- Genesis 17:8
- Genesis 48:4
- Exodus 15:17
- 2 Samuel 3:28-30
- 1 Kings 2:32-33
- Job 4:20-21
- Psalms 21:4
- Isaiah 9:6-7
- Isaiah 40:27-28
- Daniel 7:18
- Luke 18:18
- Acts 13:46
- Romans 5:21
- Hebrews 6:19-20
- Hebrews 10:11-14
- 1 John 1:2
- 1 John 5:12
- Revelation 1:4-6
- Revelation 22:3-5

Examples from the Bible stories:

- 27:1 One day, an expert in the Jewish law came to Jesus to test him, saying, “Teacher, what must I do to inherit **eternal life**?”
- 28:1 One day, a rich young ruler came up to Jesus and asked him, “Good Teacher, what must I do to have **eternal life**?” Jesus said to him, “Why do you ask me about what is good? There is only One who is good, and that is God. But if you want to have **eternal life**, obey God’s laws.”
- 28:10 Jesus answered, “Everyone who has left houses, brothers, sisters, father, mother, children, or property for my name’s sake, will receive 100 times more and will also receive **eternal life**.”

Word Data:

- Strong’s: H3117, H4481, H5331, H5703, H5705, H5769, H5865, H5957, H6924, G01260, G01650, G01660, G13360

Proverbs References:

8:23; 10:25; 10:30; 27:24

evil, wicked, wickedness, unpleasant

Definition:

In the Bible, the term “evil” can refer either to the concept of moral wickedness or emotional unpleasantness. The context will usually make it clear which meaning is intended in the specific instance of the term.

- While “evil” may describe a person’s character, “wicked” may refer more to a person’s behavior. However, both terms are very similar in meaning.
- The term “wickedness” refers to the state of being that exists when people do wicked things.
- The results of evil are clearly shown in how people mistreat others by killing, stealing, slandering and being cruel and unkind.

Translation Suggestions:

- Depending on the context, the terms “evil” and “wicked” can be translated as “bad” or “sinful” or “immoral.”
- Other ways to translate these could include “not good” or “not righteous” or “not moral.”
- Make sure the words or phrases that are used to translate these terms fit the context that is natural in the target language.

(See also: disobey, sin, good, righteous, demon)

Bible References:

- 1 Samuel 24:11
- 1 Timothy 6:10
- 3 John 1:10
- Genesis 2:17
- Genesis 6:5-6
- Job 1:1
- Job 8:20
- Judges 9:57
- Luke 6:22-23
- Matthew 7:11-12

- Proverbs 3:7
- **Psalms 22:16-17**

Examples from the Bible stories:

- **2:4** "God just knows that as soon as you eat it, you will be like God and will understand good and **evil** like he does."
- **3:1** After a long time, many people were living in the world. They had become very **wicked** and violent.
- **3:2** But Noah found favor with God. He was a righteous man living among **wicked** people.
- **4:2** God saw that if they all kept working together to do **evil**, they could do many more sinful things.
- **8:12** "You tried to do **evil** when you sold me as a slave, but God used the **evil** for good!"
- **14:2** They (Canaanites) worshiped false gods and did many **evil** things.
- **17:1** But then he (Saul) became a **wicked** man who did not obey God, so God chose a different man who would one day be king in his place.
- **18:11** In the new kingdom of Israel, all the kings were **evil**.
- **29:8** The king was so angry that he threw the **wicked** servant into prison until he could pay back all of his debt.
- **45:2** They said, "We heard him (Stephen) speak **evil** things about Moses and God!"
- **50:17** He (Jesus) will wipe away every tear and there will be no more suffering, sadness, crying, **evil**, pain, or death.

Word Data:

- Strong's: H0205, H0605, H1100, H1681, H1942, H2154, H2162, H2254, H2617, H3399, H3415, H4209, H4849, H5753, H5766, H5767, H5999, H6001, H6090, H7451, H7455, H7489, H7561, H7562, H7563, H7564, G00920, G01130, G04590, G09320, G09870, G09880, G14260, G25490, G25510, G25540, G25550, G25560, G25570, G25590, G25600, G26350, G26360, G41510, G41890, G41900, G41910, G53370

Proverbs References:

1:16; 1:33; 2:12; 2:14; 2:22; 3:7; 3:25; 3:29; 3:30; 3:33; 4:14; 4:16; 4:17; 4:19; 4:27; 5:14; 5:22; 6:14; 6:18; 6:24; 8:7; 8:13; 9:7; 10:2; 10:3; 10:6; 10:7; 10:11; 10:16; 10:18; 10:20; 10:23; 10:24; 10:25; 10:27; 10:28; 10:30; 10:32; 11:5; 11:7; 11:8; 11:10; 11:11; 11:18; 11:19; 11:21; 11:23; 11:27; 11:31; 12:5; 12:6; 12:7; 12:10; 12:12; 12:13; 12:20; 12:21; 12:26; 13:5; 13:6; 13:9; 13:17; 13:19; 13:21; 13:25; 14:11; 14:19; 14:22; 14:32; 15:3; 15:6; 15:8; 15:9; 15:15; 15:26; 15:28; 15:29; 16:4; 16:6; 16:12; 16:17; 16:27; 16:30; 17:4; 17:11; 17:13; 17:15; 17:20; 17:23; 18:3; 18:5; 19:23; 19:28; 20:8; 20:14; 20:22; 20:26; 20:30; 21:4; 21:7; 21:10; 21:12;

21:18; 21:27; 21:29; 22:3; 23:6; 24:1; 24:8; 24:15; 24:16; 24:18; 24:19; 24:20; 24:24; 25:5; 25:26; 26:23; 26:26; 27:12; 28:1; 28:4; 28:5; 28:10; 28:12; 28:14; 28:15; 28:22; 28:28; 29:2; 29:6; 29:7; 29:12; 29:16; 29:27; 31:12

exalt, exalted, exaltation

Definition:

To exalt is to highly praise and honor someone. It can also mean to put someone in a high position.

- In the Bible, the term “exalt” is most often used for exalting God.
- When a person exalts himself, it means he is thinking about himself in a proud or arrogant way.

Translation Suggestions:

- Ways to translate “exalt” could include “highly praise” or “honor greatly” or “extol” or “speak highly of.”
- In some contexts it could be translated by a word or phrase that means “put in a higher position” or “give more honor to” or “talk about proudly.”
- “Do not exalt yourself” could also be translated as “Do not think of yourself too highly” or “Do not brag about yourself.”
- “Those that exalt themselves” could also be translated as “Those who think proudly about themselves” or “Those who boast about themselves.”

(See also: praise, worship, glory, boast, proud)

Bible References:

- 1 Peter 5:5-7
- 2 Samuel 22:47
- Acts 5:31
- Philippians 2:9-11
- Psalms 18:46

Word Data:

- Strong’s: H1361, H4984, H5375, H5549, H5927, H7311, H7426, H7682, G18690, G52290, G52510, G53110, G53120

Proverbs References:

11:11; 14:29; 18:12

exult, exultant

Definition:

The terms “exult” and “exultant” refer to being very happy because of a success or special blessing.

- To “exult” includes a feeling of celebrating something wonderful.
- A person can exult in God’s goodness.
- The term “exultant” can also include being arrogant in one’s feeling of gladness about success or prosperity.
- The term “exult” could also be translated as “celebrate joyfully” or “praise with great joy.”
- Depending on the context, the term “exultant” could be translated as “praising triumphantly” or “celebrating with self praise” or “arrogant.”

(See also: arrogant, joy, praise, rejoice)

Bible References:

- 1 Samuel 2:1
- Isaiah 13:3
- Job 6:10
- Psalm 68:1-3
- Zephaniah 2:15

Word Data:

- Strong’s: H5539, H5947, H5970

Proverbs References:

11:10; 23:16; 28:12

faithful, faithfulness, trustworthy

Definition:

To be “faithful” to God means to consistently live according to God’s teachings. It means to be loyal to him by obeying him. The state or condition of being faithful is “faithfulness.”

- A person who is faithful can be trusted to always keep his promises and to always fulfill his responsibilities to other people.
- A faithful person perseveres in doing a task, even when it is long and difficult.
- Faithfulness to God is the consistent practice of doing what God wants us to do.

Translation Suggestions:

- In many contexts, “faithful” can be translated as “loyal” or “dedicated” or “dependable.”
- In other contexts, “faithful” can be translated by a word or phrase that means “continuing to believe” or “persevering in believing and obeying God.”
- Ways that “faithfulness” could be translated could include “persevering in believing” or “loyalty” or “trustworthiness” or “believing and obeying God.”

(See also: believe, faith, believe)

Bible References:

- Genesis 24:49
- Leviticus 26:40
- Numbers 12:7
- Joshua 2:14
- Judges 2:16-17
- 1 Samuel 2:9
- Psalm 12:1
- Proverbs 11:12-13
- Isaiah 1:26
- Jeremiah 9:7-9
- Hosea 5:7
- Luke 12:46

- Luke 16:10
- Colossians 1:7
- 1 Thessalonians 5:24
- 3 John 1:5

Examples from the Bible stories:

- 8:5 Even in prison, Joseph remained **faithful** to God, and God blessed him.
- 14:12 Even so, God was still **faithful** to His promises to Abraham, Isaac, and Jacob.
- 15:13 The people promised to remain **faithful** to God and follow his laws.
- 17:9 David ruled with justice and **faithfulness** for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
- 35:12 “The older son said to his father, ‘All these years I have worked **faithfully** for you!’”
- 49:17 But God is **faithful** and says that if you confess your sins, he will forgive you.
- 50:4 “If you remain **faithful** to me to the end, then God will save you.”

Word Data:

- Strong’s: H0529, H0530, H0539, H0540, H0571, H0898, H2181, H4603, H4604, H4820, G05690, G05710, G41030

Proverbs References:

2:8; 11:13; 12:17; 12:22; 13:17; 14:5; 20:6; 25:13; 27:6; 28:20

faithless, unfaithful, unfaithfulness

Definition:

The term “faithless” means to not have faith or to not believe.

- This word is used to describe people who do not believe in God. Their lack of belief is seen by the immoral way they act.
- The prophet Jeremiah accused Israel of being faithless and disobedient to God.
- They worshiped idols and followed other ungodly customs of people groups who did not worship or obey God.

The term “unfaithful” describes people who do not do what God has commanded them to do.

The condition or practice of being unfaithful is “unfaithfulness.”

- The people of Israel were called “unfaithful” when they began to worship idols and when they disobeyed God in other ways.
- In marriage, someone who commits adultery is “unfaithful” to his or her spouse.
- God used the term “unfaithfulness” to describe Israel’s disobedient behavior. They were not obeying God or honoring him.

Translation Suggestions

- Depending on the context, the term “faithless” could be translated as “unfaithful” or “unbelieving” or “disobedient to God” or “not believing.”
- The term “faithlessness” could be translated as “unbelief” or “unfaithfulness” or “rebellion against God.”
- The phrase “the unfaithful” could be translated as “people who are not faithful (to God)” or “unfaithful people” or “those who disobey God” or “people who rebel against God.”
- In some languages, the term “unfaithful” is related to the word for “unbelief.”

(See also: How to Translate Names)

(See also: believe, faithful, disobey, adultery)

Bible References:

- Ezekiel 43:6-8
- Ezra 9:1-2
- Jeremiah 2:19

- Proverbs 2:22
- **Revelation 21:7-8**

Word Data:

- Strong's: G05710

Proverbs References:

16:10

family, household

Definition:

The term “family” refers to a group of people who are related by blood and usually includes a father, mother, and their children. In the Bible, this term sometimes includes other close relatives such as grandparents, grandchildren, uncles and aunts.

- In biblical times, usually the oldest man was the major authority of a family.
- Family could also include servants, concubines, and even foreigners.
- Some languages may have a broader word such as “clan” or “household” that would fit better in contexts where more than just parents and children are being referred to.
- The New Testament often uses terms related to the concept of “family” to refer to the Church, meaning people who believe in Jesus.

(See also: clan, ancestor, house)

Bible References:

- 1 Kings 8:1-2
- 1 Samuel 18:18
- Exodus 1:21
- Joshua 2:12-13
- Luke 2:4

Word Data:

- Strong’s: H0001, H0251, H0272, H0504, H1004, H1121, H2233, H2859, H2945, H3187, H4138, H4940, H5387, H5712, G10850, G36140, G36240, G39650

Proverbs References:

1:1; 1:8; 1:10; 1:15; 2:1; 3:1; 3:11; 3:12; 3:21; 4:1; 4:3; 4:10; 4:20; 5:1; 5:7; 5:20; 6:1; 6:3; 6:20; 7:1; 7:7; 7:24; 8:4; 8:31; 8:32; 10:1; 10:5; 13:1; 13:22; 13:24; 14:26; 15:5; 15:11; 15:20; 17:2; 17:6; 17:21; 17:25; 19:13; 19:14; 19:18; 19:26; 19:27; 20:7; 20:20; 22:28; 23:15; 23:19; 23:22; 23:24; 23:25; 23:26; 24:13; 24:21; 27:10; 27:11; 28:7; 28:24; 29:3; 29:17; 30:1; 30:4; 30:11; 30:17; 31:2; 31:5; 31:8; 31:28

favor, favorable, favoritism

Definition:

The term “favor” generally means approval. Someone who favors another person regards that person positively and approves of them.

- Jesus grew up “in favor with” God and men. This means that both God and others approved of his character and behavior.
- The expression “find favor” with someone means that someone is approved of by that person.
- When a king shows favor to someone, it often means that he approves of that person’s request and grants it.
- A “favor” can also be a gesture or action towards or for another person for their benefit.
- The term “favoritism” means an attitude of acting favorably toward some people but not others. It means the inclination to pick one person over another or one thing over another because the person or item is preferred. Generally, favoritism is considered unfair.

Translation Suggestions:

- Other ways to translate the term “favor” could include “approval” or “blessing” or “benefit.”
- The “favorable year of Yahweh” could be translated as “the year (or time) when Yahweh will bring great blessing.”
- The term “favoritism” could be translated as “partiality” or “being prejudiced” or “unjust treatment.” This word is related to the word “favorite,” which means to prefer above all others.

Bible References:

- 1 Samuel 2:25-26
- 2 Chronicles 19:7
- 2 Corinthians 1:11
- Acts 24:27
- Genesis 41:16
- Genesis 47:25
- Genesis 50:5

Word Data:

- Strong's: H0995, H1156, H1293, H1779, H1921, H2580, H2603, H2896, H5278, H5375, H5414, H5922, H6213, H6437, H6440, H7521, H7522, H7965, G11840, G36850, G43800, G43820, G54850, G54860

Proverbs References:

3:4; 3:34; 8:35; 10:32; 11:27; 12:2; 13:15; 14:9; 14:21; 14:31; 16:15; 17:8; 18:22; 19:12; 22:1; 28:8; 28:23

fear, afraid, frighten

Definition:

The terms “fear” often refers to the unpleasant emotion a person feels when experiencing a potential threat to their safety or well-being. In the Bible, however, the term “fear” can also mean an attitude of worship, respect, awe, or obedience toward another person, usually someone powerful such as God or a king.

Translation Suggestions:

- Depending on the context, the term “fear” can be translated in various ways. Some possibilities include: “be afraid;” “deeply respect,” or “deep respect;” “revere,” or “reverence;” or perhaps “be in awe of.”
- The sentence “The fear of God fell on all of them” might be translated in various ways. Some possibilities include: “Suddenly they all felt a deep awe and respect for God;” or “Immediately, they all felt very amazed and revered God deeply;” or “Right then, they all felt very afraid of God (because of his great power).”
- The phrase “fear Yahweh” could be translated as “reverence Yahweh” or “deeply respect Yahweh.”
- The phrase “fear not” could also be translated as “do not be afraid” or “stop being afraid.”

(See also: awe, Yahweh, Lord, marvel, power)

Bible References:

- 1 John 4:18
- Acts 2:43
- Acts 19:15-17
- Genesis 50:21
- Isaiah 11:3-5
- Job 6:14
- Jonah 1:9
- Luke 12:5
- Matthew 10:28
- Proverbs 10:24-25

Word Data:

- Strong's: H0367, H0926, H1204, H1481, H1672, H1674, H1763, H2119, H2296, H2727, H2729, H2730, H2731, H2844, H2849, H2865, H3016, H3025, H3068, H3372, H3373, H3374, H4032, H4034, H4035, H4116, H4172, H6206, H6342, H6343, H6345, H6427, H7264, H7267, H7297, H7374, H7461, H7493, H8175, G08700, G11670, G11680, G11690, G16300, G17190, G21240, G21250, G29620, G53980, G53990, G54000, G54010

Proverbs References:

1:7; 1:29; 2:5; 3:7; 3:25; 8:13; 9:10; 10:27; 13:13; 14:2; 14:16; 14:26; 14:27; 15:16; 15:33; 16:6; 19:23; 22:4; 23:17; 24:21; 28:14; 31:21; 31:30

feast, feasting

Definition:

The term “feast” is a very general term that refers to an event where people gather to celebrate something by eating a large meal together. In biblical times, a feast sometimes lasted for several days or more.

- Often there are special kinds of food that are eaten at a certain feast.
- The religious festivals that God commanded the Jews to celebrate usually included having a feast together. For this reason the festivals are often called “feasts.”
- In biblical times, kings and other rich and powerful people often gave feasts to entertain their family or friends.
- In the story about the lost son, the father had a special feast prepared to celebrate the return of his son.
- The term to “feast” could also be translated as to “eat lavishly” or to “celebrate by eating lots of food” or to “eat a special, large meal.”
- Depending on the context, “feast” could be translated as “celebrating together with a large meal” or “a meal with a lot of food” or “a celebration meal.”

(See also: **festival**, **banquet**)

Bible References:

- **2 Peter 2:12-14**
- **Genesis 26:30**
- **Genesis 29:22**
- **Genesis 40:20**
- **Jude 1:12-13**
- **Luke 2:43**
- **Luke 14:7-9**
- **Matthew 22:1**

Word Data:

- Strong’s: H0398, H2077, H2282, H3899, H3900, H4150, H4797, H4960, H7646, H8057, H8354, G00260, G10620, G11730, G18590, G21650, G49100

Proverbs References:

15:15

fig

Definition:

A fig is a small, soft, sweet fruit that grows on trees. When ripe, this fruit can be a variety of colors, including brown, yellow, or purple.

- Fig trees can grow 6 meters in height and their large leaves provide pleasant shade. The fruit is about 3-5 centimeters long.
- Adam and Eve used the leaves from fig trees to make clothing for themselves after they had sinned.
- Figs can be eaten raw, cooked, or dried. People also chop them into small pieces and press them into cakes to eat later.
- In Bible times, figs were important as a source of food and income.
- The presence of fruitful fig trees is frequently mentioned in the Bible as a sign of prosperity.
- Several times Jesus used fig trees as an illustration to teach his disciples spiritual truths.

Bible References:

- Habakkuk 3:17
- James 3:12
- Luke 13:7
- Mark 11:14
- Matthew 7:17
- Matthew 21:18

Word Data:

- Strong's: H1061, H1690, H6291, H8384, G36530, G48080, G48100

Proverbs References:

27:18

firstfruit, firstfruits

Definition:

The term “firstfruits” refers to a portion of the first crop of fruits and vegetables that was reaped during each harvest season.

- The Israelites offered these first fruits to God as a sacrificial offering.
- This term is also used figuratively in the Bible to refer to a firstborn son as being the first fruits of the family. That is, because he was the first son to be born into that family, he was the one who carried on the family name and honor.
- Because Jesus rose from the dead, he is called the “firstfruits” of all believers in him, believers who have died but who will some day come back to life.
- Believers in Jesus are also called the “firstfruits” of all creation, indicating the special privilege and position of those whom Jesus redeemed and called to be his people.

Translation Suggestions:

- The literal use of this term could be translated as “first portion (of crops)” or “first part of the harvest.”
- If possible, the figurative uses should be translated literally, to allow for different meanings in different contexts. This will also show the correlation between the literal meaning and the figurative uses.

(See also: **firstborn**)

Bible References:

- **2 Chronicles 31:4-5**
- **2 Thessalonians 2:13**
- **Exodus 23:16-17**
- **James 1:18**
- **Jeremiah 2:3**
- **Psalms 105:36**

Word Data:

- Strong’s: H1061, H6529, H7225, G05360

Proverbs References:

3:9

flock, herd

Definition:

In the Bible, “flock” refers to a group of sheep or goats and “herd” refers to a group of cattle or pigs.

- Different languages may have different ways of naming groups of animals or birds.

Translation Suggestions

- Consider what terms are used in your language to refer to different groups of animals, and use the appropriate term for each kind of animal.
- If your language uses the same word to refer to both groups of sheep and cattle, then you may need to say “groups of sheep” where the Bible says only “flocks,” and “groups of cattle” where the Bible says only “herds.” Alternatively, if the Biblical context does not demand differentiation (if the text simply says “flocks and herds,” meaning all their domesticated animals) you may just use the one word once.

(See also: goat, cow, pig, sheep)

Bible References:

- 1 Kings 10:28-29
- 2 Chronicles 17:11
- Deuteronomy 14:22-23
- Luke 2:8-9
- Matthew 8:30
- Matthew 26:31

Word Data:

- Strong’s: H0951, H1241, H2835, H4029, H4735, H4830, H5349, H5739, H6251, H6629, H7399, H7462, G00340, G41670, G41680

Proverbs References:

27:23

flood

Definition:

The term “flood” literally refers to a large amount of water that completely covers over the land.

- This term is also used figuratively to refer to an overwhelming amount of something, especially something that happens suddenly.
- In Noah’s time, people had become so evil that God caused a worldwide flood to come over the entire surface of the earth, even covering the mountaintops. Everyone who was not in the boat with Noah drowned. All other floods cover a much smaller land area.
- This term can also be an action, as in “the land was flooded by river water.”

Translation Suggestions:

- Ways to translate the literal meaning of “flood” could include “an overflowing of water” or “large amounts of water.”
- The figurative comparison “like a flood” could keep the literal term, or a substitute term could be used that refers to something that has a flowing aspect to it, such as a river.
- For the expression “like a flood of water” where water is already mentioned, the word “flood” could be translated as “an overwhelming amount” or “an overflowing.”
- This term can be used as a metaphor, as in “do not let the flood sweep over me,” which means “do not let these overwhelming disasters happen to me” or “don’t let me be devastated by disasters” or “don’t let your anger devastate me.” (See: Metaphor)
- The figurative expression “I flood my bed with tears” could be translated as “my tears cover my bed with water like a flood.”

(See also: **ark**, **Noah**)

Bible References:

- **Daniel 11:10**
- **Genesis 7:6-7**
- **Luke 6:46-48**
- **Matthew 7:24-25**
- **Matthew 7:26-27**
- **Matthew 24:37-39**

Word Data:

- Strong's: H3999, G26270

Proverbs References:

27:4

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

Proverbs References:

front:intro; 1:7; 1:22; 1:32; 3:35; 5:23; 7:22; 8:5; 9:13; 10:1; 10:8; 10:10; 10:14; 10:18; 10:21; 10:23; 11:29; 12:15; 12:16; 12:23; 13:16; 13:19; 14:1; 14:3; 14:7; 14:8; 14:9; 14:16; 14:17; 14:18; 14:24; 14:29; 14:33; 15:2; 15:5; 15:7; 15:14; 15:20; 15:21; 16:22; 17:7; 17:10; 17:12; 17:16; 17:21; 17:24; 17:25; 17:28; 18:2; 18:6; 18:7; 18:13; 19:1; 19:3; 19:10; 19:13; 19:29; 20:3; 21:20; 22:15; 23:9; 24:7; 24:9; 26:1; 26:3; 26:4; 26:5; 26:6; 26:7; 26:8; 26:9; 26:10; 26:11; 26:12; 27:3; 27:22; 28:26; 29:9; 29:11; 29:20; 30:2; 30:22; 30:32

forsake, forsaken, leave

Definition:

The term “forsake” means to abandon someone or to give up something. Someone who has been “forsaken” has been deserted or abandoned by someone else.

- When people “forsake” God, they are being unfaithful to him by disobeying him.
- When God “forsakes” people, he has stopped helping them and allowed them to experience suffering in order to cause them to turn back to him.
- This term can also mean to forsake things, such as forsaking, or not following, God’s teachings.
- The term “forsaken” can be used in the past tense, as in “he has forsaken you” or as in referring to someone who has “been forsaken.”

Translation Suggestions:

- Other ways to translate this term could include “abandon” or “neglect” or “give up” or “go away from” or “leave behind,” depending on the context.
- To “forsake” God’s law could be translated “disobey God’s law.” This could also be translated as “abandon” or “give up on” or “stop obeying” his teachings or his laws.
- The phrase “be forsaken” can be translated as “be abandoned” or “be deserted.”
- It more clearer to use different words to translate this term, depending on whether the text describes forsaking a thing or a person.

Bible References:

- 1 Kings 6:11-13
- Daniel 11:29-30
- Genesis 24:27
- Joshua 24:16-18
- Matthew 27:45-47
- Proverbs 27:9-10
- Psalms 71:18

Word Data:

- Strong’s: H0488, H2308, H5203, H5428, H5800, H5805, H7503, G06460, G06570, G08630, G14590, G26410

Proverbs References:

1:8; 2:13; 2:17; 4:2; 4:6; 6:20; 9:6; 15:10; 17:14; 27:10; 28:4; 28:13

foundation, founder, founded

Definition:

Used in this sense, the verb “found” means build, create, or lay a base for. The phrase “founded on” means supported by or based on. A “foundation” is the base of support on which something is built or created.

- The foundation of a house or building must be strong and dependable in order to support the entire structure.
- The term “foundation” can also refer to the beginning of something or to the time when something was first created.
- A “foundation stone” was a stone that was laid as part of the foundation. These stones were tested to make sure they were strong enough to support an entire building.

Translation Suggestions:

- The phrase “before the foundation of the world” could be translated as “before the creation of the world” or “before the time when the world first existed” or “before everything was first created.”
- The term “founded on” could be translated as “securely built on” or “firmly based on.”
- Depending on the context, “foundation” could be translated as “strong base” or “solid support” or “beginning” or “creation.”

(See also: **cornerstone**, **create**)

Bible References:

- **1 Kings 6:37-38**
- **2 Chronicles 3:1-3**
- **Ezekiel 13:13-14**
- **Luke 14:29**
- **Matthew 13:35**
- **Matthew 25:34**

Word Data:

- Strong’s: H0134, H0787, H2713, H3245, H3247, H3248, H4143, H4144, H4146, H4328, H4349, H4527, H8356, G23100, G23110, G26020

Proverbs References:

3:19; 8:29; 10:25

fountain, source, spring

Definition:

The terms “fountain” and “spring” usually refer to a large amount of water that flows out naturally from the ground.

- These words are also used figuratively in the Bible to refer to blessings flowing from God or to refer to something that cleanses and purifies.
- In modern times, a fountain is often a manmade object that has water flowing out of it, such as a drinking fountain. Make sure that the translation of this term refers to a natural source of flowing water.
- Compare the translation of this term with how the term “flood” is translated.

(See also: flood)

Bible References:

- 2 Peter 2:17
- Genesis 7:11
- Genesis 8:2
- Genesis 24:13
- Genesis 24:42
- James 3:11

Word Data:

- Strong’s: H0953, H1530, H1543, H3222, H4002, H4161, H4456, H4599, H4726, H5033, H5869, H5927, H6524, H6779, H8444, H8666, G02420, G40770

Proverbs References:

5:16; 5:18; 8:24; 8:28; 10:11; 13:14; 14:27; 16:22; 18:4; 25:26

fruit, fruitful, unfruitful

Definition:

The term “fruit” refers to the part of a plant that can be eaten. Something that is “fruitful” produces a lot of fruit. Something that is “unfruitful” does not produce fruit.

- In general, the expression “fruit of” refers to anything that comes from or that is produced by something else. For example, the phrase “the fruit of every tree” refers to the fruit that comes from these trees.
- The expression “fruit of the land” refers generally to everything that the land produces for people to eat. This includes not only fruits such as grapes or dates, but also vegetables, nuts, and grains.

Translation Suggestions:

- When the term “fruit” refers to what a specific plant produces, the specific term for the fruit of that plant can be used, otherwise, use a general word for the edible things that plants produce, if possible. In many languages it may be more natural to use the plural “fruits” whenever it refers to more than one fruit.
- When used literally, the term “fruitful” could be translated as “producing much fruit.”
- The expression “fruit of the land” could also be translated as “food that the land produces” or “food crops that are growing in that region.”
- When used literally, the expression “will be more fruitful” could also be translated as “will produce more fruit.”

(See also: descendant, grain, grape, Holy Spirit, vine, womb)

Bible References:

- Genesis 1:11
- Matthew 7:17

Word Data:

- Strong’s: H0004, H1061, H1063, H1069, H2233, H2981, H3581, H3759, H3899, H3978, H4022, H5108, H6509, H6529, H7019, H8393, H8570, G10810, G25900, G25920, G25930, G37030, G50520, G53520

Proverbs References:

1:31; 8:19; 10:31; 11:30; 12:14; 13:2; 18:20; 18:21; 27:18; 31:16; 31:31

fulfill, fulfilled, carried out

Definition:

The term “fulfill” means to complete or accomplish something that was expected.

- When a prophecy is fulfilled, it means that God causes to happen what was predicted in the prophecy.
- If a person fulfills a promise or a vow, it means that he does what he has promised to do.
- To fulfill a responsibility means to do the task that was assigned or required.

Translation Suggestions:

- Depending on the context, “fulfill” could be translated as “accomplish” or “complete” or “cause to happen” or “obey” or “perform.”
- The phrase “has been fulfilled” could also be translated as “has come true” or “has happened” or “has taken place.”
- Ways to translate “fulfill,” as in “fulfill your ministry,” could include “complete” or “perform” or “practice” or “serve other people as God has called you to do.”

(See also: **prophet**, **Christ**, **minister**, **call**)

Bible References:

- **1 Kings 2:27**
- **Acts 3:17-18**
- **Leviticus 22:17-19**
- **Luke 4:21**
- **Matthew 1:22-23**
- **Matthew 5:17**
- **Psalms 116:12-15**

Examples from the Bible stories:

- **24:4** John **fulfilled** what the prophets said, “See I send my messenger ahead of you, who will prepare your way.”
- **40:3** The soldiers gambled for Jesus’ clothing. When they did this, they **fulfilled** a prophecy that said, “They divided my garments among them, and gambled for my clothing.”

- 42:7 Jesus said, “I told you that everything written about me in God’s word must be **fulfilled**.”
- 43:5 “This **fulfills** the prophecy made by the prophet Joel in which God said, ‘In the last days, I will pour out my Spirit.’”
- 43:7 “This **fulfills** the prophecy which says, ‘You will not let your Holy One rot in the grave.’”
- 44:5 “Although you did not understand what you were doing, God used your actions to **fulfill** the prophecies that the Messiah would suffer and die.”

Word Data:

- Strong’s: H1214, H5487, G10960, G41380

Proverbs References:

13:12

furnace

Definition:

A furnace was a very large oven used for heating objects to a high temperature.

- In ancient times, most furnaces were used for melting metals to make objects such as cooking pots, jewelry, weapons, and idols.
- Furnaces were also used in the making of clay pottery.
- Sometimes a furnace is referred to figuratively to explain that something is very hot.

(See also: **false god**, **image**)

Bible References:

- **1 Kings 8:51**
- **Genesis 19:28**
- Proverbs 17:3
- **Psalms 21:9**
- **Revelation 9:2**

Word Data:

- Strong's: H0861, H3536, H3564, H5948, H8574, G25750

Proverbs References:

17:3; 27:21

gate, gate bar, gatekeeper, gatepost, gateway

Definition:

The term “gate” refers to an access point in a fence, wall, or other kind of barrier that surrounds a house, property, city, etc.

- A city gate could be opened to allow people, animals, and cargo to travel in and out of the city.
- To protect the city, its walls and gates were thick and strong. Gates were closed and locked with a metal or wooden bar to prevent enemy soldiers from entering the city.
- A “bar” for a gate refers to a wood or metal bar that can be moved into place so that the doors of the gate cannot be opened from the outside.
- In Bible times, a city gate was often the social center for that town or city. It was a place where news of current events was exchanged between people, where business transactions occurred, and where civil judgments were made.

Translation Suggestions:

- Depending on the context, other ways to translate “gate” could be “door” or “wall opening” or “barrier” or “entranceway.”
- The phrase “bars of the gate” could be translated as “gate bolts” or “wooden beams to lock the gate” or “metal locking rods of the gate.”

Bible References:

- Acts 9:24
- Acts 10:18
- Deuteronomy 21:18-19
- Genesis 19:1
- Genesis 24:60
- Matthew 7:13

Word Data:

- Strong’s: H1817, H5592, H6607, H8179, G23740, G44390, G44400

Proverbs References:

1:21; 8:3; 14:19; 18:19; 22:22; 24:7; 31:23; 31:31

generation

Definition:

The term “generation” in this sense refers to a period of time approximately equal to the lifetime of a person. This could be as long as 100 years. This period of time also came to be measured by the time between the adulthood of one person and the adulthood of his or her offspring, or a 30–40-year time span.

Translation Suggestions

- When referring to the past, “generations” could be translated as “during the times of our ancestors” or “when people lived before us.”
- When referring to the future, “generations” could be translated as “lifespans” or “times of people who will come afterwards” or “when our descendants are living.”
- The phrase “in his own generation” could be translated as “while he lived” or “during his time”
- The expression “from generation to generation” or “from one generation to the next” could be translated as “from the time of people living now and for always” or “as long as people live on the earth” or “from now to all future time periods” or “for all time.”

(See also: descendant, ancestor)

Bible References:

Word Data:

- Strong’s: H1755, H8435, G01650, G10740

Proverbs References:

27:24

generation

Definition:

The term “generation” in this sense refers to a group of people who share a certain characteristic or quality.

Translation Suggestions:

When the word “generation” is used in this sense, it is the context the determines which particular characteristic or quality is in view. For example, when David says in Psalm 24:6 “This is the generation of the ones seeking him” he is speaking of the type of people who seek Yahweh, so this phrase could also be translated as “These are the ones seeking him.”

Bible References:

Word Data:

- Strong’s:

Proverbs References:

30:11; 30:12; 30:13; 30:14

gird, girded, wrapped around, tied up, belt, tuck in belt, put belt around

Definition:

The term “gird” means to fasten something around something else. It often refers to using a belt or sash around the waist to keep a robe or tunic in place.

- The common biblical phrase, “gird up the loins” refers to tucking the bottom of a garment into a belt to allow a person to move more freely, usually to do work.
- This phrase can also mean “get ready to work” or to be prepared to do something difficult.
- The expression “gird up the loins” could be translated using an expression in the target language that has the same meaning. Or it could be translated figuratively as “prepare yourself for action” or “get yourself ready.”
- The term “girded with” could be translated as “encircled by” or “wrapped with” or “belted with.”

(See also: loins)

Bible References:

- 1 Peter 1:13
- Job 38:3

Word Data:

- Strong’s: H0640, H0247, H2290, H2296, H8151, G03280, G12410, G40240

Proverbs References:

31:17; 31:24

glory, glorious, glorify

Definition:

The term “glory” is a general term for a family of concepts including value, worth, importance, honor, splendor, or majesty. The term “glorify” means to ascribe glory to someone or something, or to show or tell how glorious something or someone is.

- In the Bible, the term “glory” is especially used to describe God, who is more valuable, more worthy, more important, more honorable, more splendid, and more majestic than anyone or anything in the universe. Everything about his character reveals his glory.
- People can glorify God by telling about the wonderful things he has done. They can also glorify God by living in accordance with God’s character, because doing so shows to others his value, worth, importance, honor, splendor, and majesty.
- The expression to “glory in” means to boast about or take pride in something.

Old Testament

- The specific phrase “the glory of Yahweh” in the Old Testament usually refers to some perceptible manifestation of Yahweh’s presence in a particular location.

New Testament

- God the Father will glorify God the Son by revealing to all people the full extent of how glorious Jesus is.
- Everyone who believes in Christ will be glorified with him. This use of the term “glorify” carries a unique meaning. It means that when people who believe in Christ are raised to life, they will be changed physically to be like Jesus as he appeared after his resurrection.

Translation Suggestions:

- Depending on the context, different ways to translate “glory” could include “splendor” or “majesty” or “awesome greatness” or “extreme value.”
- The term “glorious” could be translated as “full of glory” or “extremely valuable” or “brightly shining” or “awesomely majestic.”
- The expression “give glory to God” could be translated as “honor God’s greatness” or “praise God because of his splendor” or “tell others how great God is.”
- The expression “glory in” could also be translated as “praise” or “take pride in” or “boast about” or “take pleasure in.”
- “Glorify” could also be translated as “give glory to” or “bring glory to” or “cause to appear great.”

- The phrase “glorify God” could also be translated as “praise God” or “talk about God’s greatness” or “show how great God is” or “honor God (by obeying him).”
- The term “be glorified” could also be translated as “be shown to be very great” or “be praised” or “be exalted.”

(See also: honor, majesty, exalt, obey, praise)

Bible References:

- Exodus 24:17
- Numbers 14:9-10
- Isaiah 35:2
- Luke 18:43
- Luke 2:9
- John 12:28
- Acts 3:13-14
- Acts 7:1-3
- Romans 8:17
- 1 Corinthians 6:19-20
- Philippians 2:14-16
- Philippians 4:19
- Colossians 3:1-4
- 1 Thessalonians 2:5
- James 2:1-4
- 1 Peter 4:15-16
- Revelation 15:4

Examples from the Bible stories:

- 23:7 Suddenly, the skies were filled with angels praising God, saying, “**Glory** to God in heaven and peace on earth to the people he favors!”
- 25:6 Then Satan showed Jesus all the kingdoms of the world and all their **glory** and said, “I will give you all this if you bow down and worship me.”
- 37:1 When Jesus heard this news, he said, “This sickness will not end in death, but it is for the **glory** of God.”

- 37:8 Jesus responded, “Did I not tell you that you would see God’s **glory** if you believe in me?”

Word Data:

- Strong’s: H0117, H0142, H0155, H0215, H1342, H1921, H1926, H1935, H1984, H3367, H3513, H3519, H3520, H6286, H6643, H7623, H8597, G13910, G13920, G17400, G17410, G27440, G48880

Proverbs References:

25:2

goat, goatskin, scapegoat, kid

Definition:

A goat is a medium-sized, four-legged animal which is similar to a sheep and is raised primarily for its milk and meat. A baby goat is called a "kid."

- Like sheep, goats were important animals of sacrifice, especially at Passover.
- Although goats and sheep can be very similar, these are some ways that they are different:
  - Goats have coarse hair; sheep have wool.
  - The tail of a goat stands up; the tail of a sheep hangs down.
  - Sheep usually like to stay with their herd, but goats are more independent and tend to wander away from their herd.
- In Bible times, goats were often the main source of milk in Israel.
- Goat skins were used for tent coverings and to make bags for holding wine.
- In both the Old and New Testaments, the goat was used as a symbol for unrighteous people, perhaps because of its tendency to wander away from the one taking care of it.
- The Israelites also used goats as symbolic sin bearers. When one goat was sacrificed, the priest would lay his hands on a second, live goat, and send it into the desert as a symbol that the animal was bearing the people's sins.

(See also: flock, sacrifice, sheep, righteous, wine)

Bible References:

- Exodus 12:3-4
- Genesis 30:32
- Genesis 31:10
- Genesis 37:31
- Leviticus 3:12-14
- Matthew 25:33

Word Data:

- Strong's: H0689, H1423, H1429, H3277, H3629, H5795, H5796, H6260, H6629, H6842, H7716, H8163, H8166, H8495, G01220, G20550, G20560, G51310

Proverbs References:

5:19; 27:26; 27:27; 30:31

God

Definition:

In the Bible, the term "God" refers to the eternal being who created the universe out of nothing. God exists as Father, Son, and Holy Spirit. God's personal name is "Yahweh."

- God has always existed; he existed before anything else existed, and he will continue to exist forever.
- He is the only true God and has authority over everything in the universe.
- God is perfectly righteous, infinitely wise, holy, sinless, just, merciful, and loving.
- He is a covenant-keeping God, who always fulfills his promises.
- People were created to worship God and he is the only one they should worship.
- God revealed his name as "Yahweh," which means "he is" or "I am" or "the One who (always) exists."
- The Bible also teaches about false "gods," which are nonliving idols that people wrongly worship.

Translation Suggestions:

- Ways to translate "God" could include "Deity" or "Creator" or "Supreme Being" or "Supreme Creator" or "Infinite Sovereign Lord" or "Eternal Supreme Being."
- Consider how God is referred to in a local or national language. There may also already be a word for "God" in the language being translated. If so, it is important to make sure that this word fits the characteristics of the one true God as described above.
- Many languages capitalize the first letter of the word for the one true God, to distinguish it from the word for a false god. Another way to make this distinction would be to use different terms for "God" and "god." NOTE: In the biblical text, when a person who does not worship Yahweh speaks about Yahweh and uses the word "god," it is acceptable to render the term without a capital letter in reference to Yahweh (see Jonah 1:6, 3:9).
- The phrase "I will be their God and they will be my people" could also be translated as "I, God, will rule over these people and they will worship me."

(Translation suggestions: How to Translate Names)

(See also: **create**, **false god**, **God the Father**, Holy Spirit, **false god**, **Son of God**, Yahweh)

Bible References:

- **1 John 1:7**

- 1 Samuel 10:7-8
- 1 Timothy 4:10
- Colossians 1:16
- Deuteronomy 29:14-16
- Ezra 3:1-2
- Genesis 1:2
- Hosea 4:11-12
- Isaiah 36:6-7
- James 2:20
- Jeremiah 5:5
- John 1:3
- Joshua 3:9-11
- Lamentations 3:43
- Micah 4:5
- Philippians 2:6
- Proverbs 24:12
- Psalms 47:9

Examples from the Bible stories:

- 1:1 **God** created the universe and everything in it in six days.
- 1:15 **God** made man and woman in his own image.
- 5:3 "I am **God** Almighty. I will make a covenant with you."
- 9:14 **God** said, "I AM WHO I AM. Tell them, 'I AM has sent me to you.' Also tell them, 'I am Yahweh, the **God** of your ancestors Abraham, Isaac, and Jacob. This is my name forever.'"
- 10:2 Through these plagues, **God** showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's gods.
- 16:1 The Israelites began to worship the Canaanite gods instead of Yahweh, the true **God**.
- 22:7 "You, my son, will be called the prophet of the **Most High God** who will prepare the people to receive the Messiah!"
- 24:9 There is only one **God**. But John heard **God** the Father speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.

- 25:7 “Worship only the Lord your **God** and only serve him.”
- 28:1 “There is only one who is good, and that is **God**.”
- 49:9 But **God** loved everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with **God** forever.
- 50:16 But some day **God** will create a new heaven and a new earth that will be perfect.

Word Data:

- Strong’s: H0136, H0305, H0410, H0426, H0430, H0433, H2486, H2623, H3068, H3069, H3863, H4136, H6697, G01120, G05160, G09320, G09350, G10960, G11400, G20980, G21240, G21280, G21500, G21520, G21530, G22990, G23040, G23050, G23120, G23130, G23140, G23150, G23160, G23170, G23180, G23190, G23200, G33610, G37850, G41510, G52070, G53770, G54630, G55370, G55380

Proverbs References:

2:5; 2:17; 3:4; 25:2; 30:5; 30:9

godly, godliness, ungodly, godless, ungodliness, godlessness

Definition:

The term “godly” is used to describe a person who acts in a way that honors God and shows what God is like. “Godliness” is the character quality of honoring God by doing his will.

- A person who has godly character will show the fruits of the Holy Spirit, such as love, joy, peace, patience, kindness, and self control.
- The quality of godliness shows that a person has the Holy Spirit and is obeying him.

The terms “ungodly” and “godless” describe people who are in rebellion against God. Living in an evil way, without thought of God, is called “ungodliness” or “godlessness.”

- The meanings of these words are very similar. However, “godless” and “godlessness” may describe a more extreme condition in which people or nations do not even acknowledge God or his right to rule them.
- God pronounces judgment and wrath on ungodly people, on everyone who rejects him and his ways.

Translation Suggestions:

- The phrase “the godly” could be translated as “godly people” or “people who obey God.” (See: nominaladj)
- The adjective “godly” could be translated as “obedient to God” or “righteous” or “pleasing to God.”
- The phrase “in a godly manner” could be translated as “in a way that obeys God” or “with actions and words that please God.”
- Ways to translate “godliness” could include “acting in a way that pleases God” or “obeying God” or “living in a righteous manner.”
- Depending on the context, the term “ungodly” could be translated as “displeasing to God” or “immoral” or “disobeying God.”
- The terms “godless” and “godlessness” literally mean that the people are “without God” or “having no thought of God” or “acting in a way that does not acknowledge God.”

- Other ways to translate “ungodliness” or “godlessness” could be “wickedness” or “evil” or “rebellion against God”.

(See also evil, honor, obey, righteous)

Bible References:

- Job 27:10
- Proverbs 11:9
- Acts 3:12
- 1 Timothy 1:9-11
- 1 Timothy 4:7
- 2 Timothy 3:12
- Hebrews 12:14-17
- Hebrews 11:7
- 1 Peter 4:18
- Jude 1:16

Word Data:

- Strong’s: H0430, H1100, H2623, H5760, H7563, G05160, G07630, G07640, G07650, G21240, G21500, G21520, G21530, G23160, G23170

Proverbs References:

11:9

gold, golden

Definition:

Gold is a yellow, high quality metal that was used for making jewelry and religious objects. It was the most valuable metal in ancient times.

- In Bible times, many different kinds of objects were made out of solid gold or were covered with a thin layer of gold.
- These objects included earrings and other jewelry, and idols, altars, and other objects used in the tabernacle or temple, such as the ark of the covenant.
- In Old Testament times, gold was used as a means of exchange in buying and selling. It was weighed on a scale to determine its value.
- Later on, gold and other metals such as silver were used to make coins to use in buying and selling
- When referring to something that is not solid gold, but only has a thin covering of gold, the term “golden” or “gold-covered” or “gold-overlaid” could also be used.
- Sometimes an object is described as “gold-colored,” which means it has the yellow color of gold, but may not actually be made of gold.

(See also: altar, ark of the covenant, false god, silver, tabernacle, temple)

Bible References:

- 1 Peter 1:7
- 1 Timothy 2:8-10
- 2 Chronicles 1:15
- Acts 3:6
- Daniel 2:32

Word Data:

- Strong’s: H1220, H1722, H2091, H2742, H3800, H5458, H6884, H6885, G55520, G55530, G55540, G55570

Proverbs References:

3:14; 8:10; 8:19; 11:22; 16:16; 17:3; 20:15; 22:1; 25:11; 25:12; 27:21

good news, gospel

Definition:

The term “gospel” literally means “good news” and refers to a message or announcement that tells people something that benefits them and makes them glad.

- In the Bible, this term usually refers to the message about God’s salvation for people through Jesus’ sacrifice on the cross.
- In most English Bibles, “good news” is usually translated as “gospel” and is also used in phrases such as, the “gospel of Jesus Christ,” the “gospel of God” and the “gospel of the kingdom.”

Translation Suggestions:

- Different ways to translate this term could include, “good message” or “good announcement” or “God’s message of salvation” or “the good things God teaches about Jesus.”
- Depending on the context, ways to translate the phrase, “good news of” could include, “good news/message about” or “good message from” or “the good things God tells us about” or “what God says about how he saves people.”

(See also: kingdom, sacrifice, save)

Bible References:

- 1 Thessalonians 1:5
- Acts 8:25
- Colossians 1:23
- Galatians 1:6
- Luke 8:1-3
- Mark 1:14
- Philippians 2:22
- Romans 1:3

Examples from the Bible stories:

- 23:6 The angel said, “Do not be afraid, because I have some **good news** for you. The Messiah, the Master, has been born in Bethlehem!”

- 26:3 Jesus read, “God has given me his Spirit so that I can proclaim **good news** to the poor, freedom to captives, recovery of sight for the blind, and release to the oppressed. This is the year of the Lord’s favor.”
- 45:10 Philip also used other Scriptures to tell him the **good news of Jesus**.
- 46:10 Then they sent them off to preach the **good news about Jesus** in many other places.
- 47:1 One day, Paul and his friend Silas went to the town of Philippi to proclaim the **good news about Jesus**.
- 47:13 The **good news about Jesus** kept spreading, and the Church kept growing.
- 50:1 For almost 2,000 years, more and more people around the world have been hearing the **good news about Jesus** the Messiah.
- 50:2 When Jesus was living on earth he said, “My disciples will preach the **good news** about the kingdom of God to people everywhere in the world, and then the end will come.”
- 50:3 Before he returned to heaven, Jesus told Christians to proclaim the **good news** to people who have never heard it.

Word Data:

- Strong’s: G20970, G20980, G42830

Proverbs References:

25:25

good, right, pleasant, better, best, goodness

Definition:

The term “good” generally refers to a positive evaluation of the quality of something or someone, often in a moral or emotional sense. However, the term conveys various nuances throughout the Bible depending on the context.

- Something that is “good” could be emotionally pleasant, morally right, excellent, helpful, suitable, or profitable.
- In the Bible, the general meaning of “good” is often contrasted with “evil.”

Translation Suggestions:

- The general term for “good” in the target language should be used wherever this general meaning is accurate and natural, especially in contexts where it is contrasted to evil.
- Depending on the context, other ways to translate this term could include “kind” or “excellent” or “pleasing to God” or “righteous” or “morally upright” or “profitable.”
- “Good land” could be translated as “fertile land” or “productive land”; a “good crop” could be translated as a “plentiful harvest” or “large amount of crops.”
- The phrase “do good to” means to do something that benefits others and could be translated as “be kind to” or “help” or “benefit” someone or “cause someone to prosper.”
- To “do good on the Sabbath” means to “do things that help others on the Sabbath.”
- Depending on the context, ways to translate the term “goodness” could include “blessing” or “kindness” or “moral perfection” or “righteousness” or “purity.”

(See also: righteous, prosper, evil)

Bible References:

- Galatians 5:22-24
- Genesis 1:12
- Genesis 2:9
- Genesis 2:17
- James 3:13
- Romans 2:4

Examples from the Bible stories:

- 1:4 God saw that what he had created was **good**.
- 1:11 God planted the tree of the knowledge of **good** and evil.
- 1:12 Then God said, “It is not **good** for man to be alone.”
- 2:4 “God just knows that as soon as you eat it, you will be like God and will understand **good** and evil like he does.”
- 8:12 “You tried to do evil when you sold me as a slave, but God used the evil for **good**!”
- 14:15 Joshua was a **good** leader because he trusted and obeyed God.
- 18:13 Some of these kings were **good** men who ruled justly and worshiped God.
- 28:1 “**Good** teacher, what must I do to have eternal life?” Jesus said to him, “Why do you call me ‘**good**?’ There is only one who is **good**, and that is God.”

Word Data:

- Strong’s: H0117, H0145, H0155, H0202, H0239, H0410, H1580, H1926, H1935, H2532, H2617, H2623, H2869, H2895, H2896, H2898, H3190, H3191, H3276, H3474, H3788, H3966, H4261, H4399, H5232, H5750, H6287, H6643, H6743, H7075, H7368, H7399, H7443, H7999, H8231, H8232, H8233, H8389, H8458, G00140, G00150, G00180, G00190, G05150, G07440, G08650, G09790, G13800, G20950, G20970, G21060, G21070, G21080, G21090, G21140, G21150, G21330, G21400, G21620, G21630, G21740, G22930, G25650, G25670, G25700, G25730, G28870, G29860, G31400, G36170, G37760, G41470, G46320, G46740, G48510, G52230, G52240, G53580, G55420, G55430, G55440

Proverbs References:

2:9; 2:10; 2:20; 3:4; 3:14; 3:24; 3:27; 4:2; 8:11; 8:19; 9:17; 11:10; 11:23; 11:24; 11:27; 12:2; 12:9; 12:14; 12:15; 12:25; 13:2; 13:15; 13:21; 13:22; 14:14; 14:19; 14:22; 15:2; 15:3; 15:15; 15:16; 15:17; 15:23; 15:30; 16:8; 16:16; 16:19; 16:20; 16:29; 16:32; 17:1; 17:13; 17:20; 17:22; 17:26; 18:5; 18:22; 19:1; 19:2; 19:8; 19:22; 20:23; 21:2; 21:9; 21:19; 22:1; 22:9; 22:18; 23:8; 24:4; 24:13; 24:23; 24:25; 25:7; 25:24; 25:27; 27:5; 27:10; 28:6; 28:10; 28:21; 30:29; 31:12; 31:18

gossip, gossips, talk nonsense

Definition:

The term “gossip” refers to talking to people about someone else’s personal affairs, usually in a negative and unproductive way. Often what is talked about has not been confirmed as true.

- The Bible says that spreading negative information about people is wrong. Gossip and slander are examples of this kind of negative speech.
- Gossip is harmful to the person being spoken about because it often hurts someone’s relationships with other people.

(See also: slander)

Bible References:

- 1 Timothy 5:13
- 2 Corinthians 12:20
- Leviticus 19:15-16
- Proverbs 16:28
- Romans 1:29-31

Word Data:

- Strong’s: H5372, G26360, G53970

Proverbs References:

11:13; 20:19

grace, gracious

Definition:

The word “grace” refers to help or blessing that is given to someone who has not earned it. The term “gracious” describes someone who shows grace to others.

- God’s grace toward sinful human beings is a gift that is freely given.
- The concept of grace also refers to being kind and forgiving to someone who has done wrong or hurtful things.
- The expression to “find grace” is an expression that means to receive help and mercy from God. Often it includes the meaning that God is pleased with someone and helps him.

Translation Suggestions:

- Other ways that “grace” could be translated include “divine kindness” or “God’s favor” or “God’s kindness and forgiveness for sinners” or “merciful kindness.”
- The term “gracious” could be translated as “full of grace” or “kind” or “merciful” or “mercifully kind.”
- The expression “he found grace in the eyes of God” could be translated as “he received mercy from God” or “God mercifully helped him” or “God showed his favor to him” or “God was pleased with him and helped him.”

Bible References:

- Acts 4:33
- Acts 6:8
- Acts 14:4
- Colossians 4:6
- Colossians 4:18
- Genesis 43:28-29
- James 4:7
- John 1:16
- Philippians 4:21-23
- Revelation 22:20-21

Word Data:

- Strong's: H2580, H2587, H2589, H2603, H8467, G21430, G54850, G55430

Proverbs References:

1:9; 3:22; 4:9; 5:19; 11:16; 19:17; 21:10; 22:11; 26:25

grain, grainfields

Definition:

The term “grain” usually refers to the seed of a food plant such as wheat, barley, corn, millet, or rice. It can also refer to the whole plant.

- In the Bible, the main grains that are referred to are wheat and barley.
- A head of grain is the part of the plant that holds the grain.
- Note that some older Bible versions use the word “corn” to refer to grain in general. In modern English however, “corn” only refers to one type of grain.

(See also: **head**, **wheat**)

Bible References:

- **Genesis 42:3**
- **Genesis 42:26-28**
- **Genesis 43:1-2**
- **Luke 6:2**
- **Mark 2:24**
- **Matthew 13:7-9**
- **Ruth 1:22**

Word Data:

- Strong’s: H1250, H1430, H1715, H2233, H2591, H3759, H3899, H7054, H7383, H7641, H7668, G02480, G25900, G34500, G46210, G47190

Proverbs References:

11:26; 27:22

guilt offering

Definition:

A guilt offering was an offering or sacrifice that God required an Israelite to make if he had accidentally done something wrong such as disrespect God or damage another person's property.

- This offering involved the sacrifice of an animal and the payment of a fine, with silver or gold money.
- In addition, the person at fault was responsible to pay for any damage that was done.

(See also: **burnt offering**, **grain offering**, sacrifice, **sin offering**)

Bible References:

- **1 Samuel 6:3**
- **2 Kings 12:16**
- **Leviticus 5:5-6**
- **Numbers 6:12**

Word Data:

- Strong's: H0817

Proverbs References:

14:9

guilt, guilty

Definition:

The term “guilt” refers to the fact of having sinned or committed a crime.

- To “be guilty” means to have done something morally wrong, that is, to have disobeyed God.
- The opposite of “guilty” is “innocent.”

Translation Suggestions:

- Some languages might translate “guilt” as “the weight of sin” or “the counting of sins.”
- Ways to translate to “be guilty” could include a word or phrase that means, to “be at fault” or “having done something morally wrong” or “having committed a sin.”

(See also: innocent, iniquity, **punish**, sin)

Bible References:

- **Exodus 28:36-38**
- **Isaiah 6:7**
- **James 2:10-11**
- **John 19:4**
- **Jonah 1:14**

Examples from the Bible stories:

- **39:2** They brought many witnesses who lied about him (Jesus). However, their statements did not agree with each other, so the Jewish leaders could not prove he was **guilty** of anything.
- **39:11** After speaking with Jesus, Pilate went out to the crowd and said, “I find no **guilt** in this man.” But the Jewish leaders and the crowd shouted, “Crucify him!” Pilate replied, “He is not **guilty**.” But they shouted even louder. Then Pilate said a third time, “He is not **guilty**!”
- **40:4** Jesus was crucified between two robbers. One of them mocked Jesus, but the other said, “Don’t you fear God? We are **guilty**, but this man is innocent.”
- **49:10** Because of your sin, you are **guilty** and deserve to die.

Word Data:

- Strong's: H0816, H0817, H0818, H5352, H5355, H7563, G03380, G17770, G37840, G52670

Proverbs References:

21:8; 30:10

Hades, Sheol

Definition:

The terms “Hades” (in Greek) and “Sheol” (in Hebrew) are proper names for the place where the spirits of dead people would go after they had died.

- In these ancient cultures, people thought of this as an underground dwelling place where the spirits of dead people existed in a shadowy, semi-conscious form.
- Although these terms are place names, in the Bible they often mean the same thing as “death” or “the grave.”
- Throughout most of biblical history, “Sheol” and “Hades” refer to a neutral place where all of the dead go to await judgment, both the righteous and the unrighteous. In the New Testament, however, “Hades” begins to be seen as a place for only the unrighteous, in contrast with “Abraham’s side” (Luke 16:22) or “paradise” (Luke 23:43), which describe the place for the righteous.

Translation Suggestions

- Both “Sheol” and “Hades” can be translated in various ways, depending on the context. Some possibilities include: “place of the dead,” “place for dead spirits,” “the underworld,” “the pit,” “the grave,” or “death.”
- Some translations keep the proper names “Sheol” and “Hades,” spelling them to fit the sound patterns of the language of translation. (See: How to Translate Unknowns).
- A phrase could also be added to each term to explain it. Examples of doing this are, “Sheol, place where dead people are” and “Hades, place of death.”

(Translation suggestions: How to Translate Unknowns)

(See also: **death**, heaven, **hell**, **tomb**)

Bible References:

- **Acts 2:31**
- **Genesis 44:29**
- **Jonah 2:2**
- **Luke 10:15**
- **Luke 16:23**
- **Matthew 11:23**

- **Matthew 16:18**
- **Revelation 1:18**

Word Data:

- Strong's: H7585, G00860

Proverbs References:

1:12; 5:5; 7:27; 9:18; 15:11; 15:24; 23:14; 27:20; 30:16

hard, harden, harder, hardness

Definition:

The term “hard” generally refers to something that is persistent, or unyielding.

- The use of “hard” (in various forms) with “heart” refers to people being stubbornly unrepentant or disobedient (usually) to God.

Translation Suggestions

- The term “hard” could also be translated as “rebellious” or “stubborn” or “obstinate” or “unyielding” depending on the context.
- The terms “hardness” or “hardness of heart” or “hard heart” could be translated as “stubbornness” or “persistent rebellion” or “rebellious attitude” or “stubborn disobedience” or “stubbornly not repenting.”
- The phrase “hard of neck” could also be translated as “obstinate” or “rebellious”
- The term “hardened” could also be translated as “stubbornly unrepentant” or “refusing to obey.”
- “Do not harden your heart” could be translated as “do not refuse to repent” or “do not stubbornly keep disobeying.”
- Other ways to translate “hard-headed” or “hard-hearted” could include “stubbornly disobedient” or “continuing to disobey” or “refusing to repent” or “always rebelling.”

(See also: **disobey**, evil, **stiff-necked**)

Bible References:

Word Data:

- Strong’s:

Proverbs References:

28:14

harvest, reap

Definition:

The term “harvest” refers to the gather the ripe fruits, vegetables, seeds, or grains from the plants on which they were growing. The term “reap” means to harvest crops.

- The harvest time normally happens at the end of a growing season.
- The Israelites held a “Festival of Harvest” or “Festival of Ingathering” to celebrate the reaping of the food crops. God commanded them to offer the first fruits of these crops as a sacrifice to him.
- In biblical times, reapers usually harvested crops by hand, either pulling up the plants or cutting them with a sharp cutting tool.

Translation Suggestions:

- It is best to translate the concept with the word that is commonly used in the language to refer to the harvesting of crops.
- The event of harvesting could be translated as “time of gathering in” or “crop gathering time” or “fruit picking time.”
- The verb to “harvest” could be translated as to “gather in” or to “pick up” or to “collect.”

(See also: firstfruits, festival, good news)

Bible References:

- 1 Corinthians 9:9-11
- 2 Samuel 21:7-9
- Galatians 6:9-10
- Isaiah 17:11
- James 5:7-8
- Leviticus 19:9
- Matthew 9:38
- Ruth 1:22
- Galatians 6:9-10
- Matthew 6:25-26
- Matthew 13:30

- **Matthew 13:36-39**
- **Matthew 25:24**

Word Data:

- Strong's: H2758, H4395, H4672 H7105, H7114, H7938, G02700, G23250, G23260, G23270

Proverbs References:

6:8; 10:5; 15:6; 20:4; 22:8; 25:13; 26:1

heaven, sky, heavens, heavenly

Definition:

The term that is translated as “heaven” usually refers to where God lives. The same word can also mean “sky,” depending on the context.

- The term “heavens” refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we cannot directly see from the earth.
- The term “sky” refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be “up in the sky.”
- In some contexts in the Bible, the word “heaven” could refer to either the sky or the place where God lives.

Translation Suggestions:

- For “kingdom of heaven” in the book of Matthew, it is best to keep the word “heaven” since this is distinctive to Matthew’s gospel.
- The terms “heavens” or “heavenly bodies” could also be translated as “sun, moon, and stars” or “all the stars in the universe.”
- The phrase, “stars of heaven” could be translated as “stars in the sky” or “stars in the galaxy” or “stars in the universe.”

(See also: **kingdom of God**)

Bible References:

- **1 Kings 8:22-24**
- **1 Thessalonians 1:8-10**
- **1 Thessalonians 4:17**
- **Deuteronomy 9:1**
- **Ephesians 6:9**
- **Genesis 1:1**
- **Genesis 7:11**
- **John 3:12**
- **John 3:27**
- **Matthew 5:18**

- Matthew 5:46-48

Examples from the Bible stories:

- 4:2 They even began building a tall tower to reach **heaven**.
- 14:11 He (God) gave them bread from **heaven**, called “manna.”
- 23:7 Suddenly, the skies were filled with angels praising God, saying, “Glory to God in **heaven** and peace on earth to the people he favors!”
- 29:9 Then Jesus said, “This is what my **heavenly** Father will do to every one of you if you do not forgive your brother from your heart.”
- 37:9 Then Jesus looked up to **heaven** and said, “Father, thank you for hearing me.”
- 42:11 Then Jesus went up to **heaven**, and a cloud hid him from their sight.

Word Data:

- Strong’s: H1534, H6160, H6183, H7834, H8064, H8065, G09320, G20320, G33210, G37700, G37710, G37720

Proverbs References:

3:19; 8:27; 23:5; 25:3; 30:4; 30:19

Hezekiah

Definition:

Hezekiah was the 13th king over the kingdom of Judah. He was a king who trusted and obeyed God.

- Unlike his father Ahaz, who had been an evil king, King Hezekiah was a good king who destroyed all the places of idol worship in Judah.
- One time when Hezekiah became very sick and almost died, he earnestly prayed that God would spare his life. God healed him and allowed him to live 15 more years.
- As a sign to Hezekiah that this would happen, God performed a miracle and caused the sun to move backwards in the sky.
- God also answered Hezekiah's prayer to save his people from King Sennacherib of Assyria, who was attacking them.

(See also: **Ahaz**, **Assyria**, **false god**, **Judah**, **Sennacherib**)

Bible References:

- **1 Chronicles 3:13-14**
- **2 Kings 16:19-20**
- **Hosea 1:1**
- **Matthew 1:9-11**
- Proverbs 25:1-3

Word Data:

- Strong's: H2396, H3169, G14780

Proverbs References:

25:1

Holy Spirit, Spirit of God, Spirit of the Lord, Spirit

Definition:

These terms all refer to the Holy Spirit, who is God. The one true God exists eternally as the Father, the Son, and the Holy Spirit.

- The Holy Spirit is also referred to as “the Spirit” and “Spirit of Yahweh” and “Spirit of truth.”
- Because the Holy Spirit is God, he is absolutely holy, infinitely pure, and morally perfect in all his nature and in everything he does.
- Along with the Father and the Son, the Holy Spirit was active in creating the world.
- When God’s Son, Jesus, returned to heaven, God sent the Holy Spirit to his people to lead them, teach them, comfort them, and enable them to do God’s will.
- The Holy Spirit guided Jesus and he guides those who believe in Jesus.

Translation Suggestions:

- This term could simply be translated with the words used to translate “holy” and “spirit.”
- Ways to translate this term could also include “Pure Spirit” or “Spirit who is Holy” or “God the Spirit.”

(See also: holy, spirit, God, Lord, God the Father, Son of God, gift)

Bible References:

- 1 Samuel 10:10
- 1 Thessalonians 4:7-8
- Acts 8:17
- Galatians 5:25
- Genesis 1:1-2
- Isaiah 63:10
- Job 33:4
- Matthew 12:31
- Matthew 28:18-19
- Psalms 51:10-11

Examples from the Bible stories:

- 1:1 But **God's Spirit** was there over the water.
- 24:8 When Jesus came up out of the water after being baptized, **the Spirit of God** appeared in the form of a dove and came down and rested on him.
- 26:1 After overcoming Satan's temptations, Jesus returned in the power of **the Holy Spirit** to the region of Galilee where he lived.
- 26:3 Jesus read, "God has given me **his Spirit** so that I can proclaim good news to the poor, freedom to captives, recovery of sight for the blind, and release to the oppressed."
- 42:10 "So go, make disciples of all people groups by baptizing them in the name of the Father, the Son, and **the Holy Spirit** and by teaching them to obey everything I have commanded you."
- 43:3 They were all filled with the **Holy Spirit** and they began to speak in other languages.
- 43:8 "And Jesus has sent the **Holy Spirit** just as he promised he would do. The **Holy Spirit** is causing the things that you are are now seeing and hearing."
- 43:11 Peter answered them, "Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your sins. Then he will also give you the gift of the **Holy Spirit**."
- 45:1 He (Stephen) had a good reputation and was full of the **Holy Spirit** and of wisdom.

Word Data:

- Strong's: H3068, H6944, H7307, G00400, G41510

Proverbs References:

14:29

holy, holiness, unholy, sacred

Definition:

The terms “holy” and “holiness” refer to the character of God that is totally set apart and separated from everything that is sinful and imperfect.

- Only God is absolutely holy. He makes people and things holy.
- A person who is holy belongs to God and has been set apart for the purpose of serving God and bringing him glory.
- An object that God has declared to be holy is one that he has set apart for his glory and use, such as an altar that is for the purpose of offering sacrifices to him.
- People cannot approach him unless he allows them to, because he is holy and they are merely human beings, sinful and imperfect.
- In the Old Testament, God set apart the priests as holy for special service to him. They had to be ceremonially cleansed from sin in order to approach God.
- God also set apart as holy certain places and things that belonged to him or in which he revealed himself, such as his temple.

Literally, the term “unholy” means “not holy.” It describes someone or something that does not honor God.

- This word is used to describe someone who dishonors God by rebelling against him.
- A thing that is called “unholy” could be described as being common, profane or unclean. It does not belong to God.

The term “sacred” describes something that relates to worshiping God or to the pagan worship of false gods.

- In the Old Testament, the term “sacred” was often said to describe the stone pillars and other objects used in the worship of false gods. This could also be translated as “religious.”
- “Sacred songs” and “sacred music” refer to music that was sung or played for God’s glory. This could be translated as “music for worshiping Yahweh” or “songs that praise God.”
- The phrase “sacred duties” referred to the “religious duties” or “rituals” that a priest performed to lead people in worshiping God. It could also refer to the rituals performed by a pagan priest to worship a false god

Translation Suggestions:

- Ways to translate “holy” might include “set apart for God” or “belonging to God” or “completely pure” or “perfectly sinless” or “separated from sin.”
- To “make holy” is often translated as “sanctify” in English. It could also be translated as “set apart (someone) for God’s glory.”
- Ways to translate “unholy” could include “not holy” or “not belonging to God” or “not honoring to God” or “not godly.”
- In some contexts, “unholy” could be translated as “unclean.”

(See also: Holy Spirit, **consecrate**, **sanctify**, **set apart**)

Bible References:

- **Genesis 28:22**
- **2 Kings 3:2**
- **Lamentations 4:1**
- **Ezekiel 20:18-20**
- **Matthew 7:6**
- **Mark 8:38**
- **Acts 7:33**
- **Acts 11:8**
- **Romans 1:2**
- **2 Corinthians 12:3-5**
- **Colossians 1:22**
- **1 Thessalonians 3:13**
- **1 Thessalonians 4:7**
- **2 Timothy 3:15**

Examples from the Bible stories:

- **1:16** He (God) blessed the seventh day and made it **holy**, because on this day he rested from his work.
- **9:12** “You are standing on **holy** ground.”

- 13:2 “If you will obey me and keep my covenant, you will be my prized possession, a kingdom of priests, and a **holy** nation.”
- 13:5 “Always be sure to keep the Sabbath day **holy**.”
- 22:5 “So the baby will be **holy**, the Son of God.”
- 50:2 As we wait for Jesus to return, God wants us to live in a way that is **holy** and that honors him.

Word Data:

- Strong’s: H0430, H2455, H2623, H4676, H4720, H6918, H6922, H6942, H6944, H6948, G00370, G00380, G00400, G00400, G00410, G00420, G04620, G18590, G21500, G24120, G24130, G28390, G37410, G37420

Proverbs References:

9:10; 20:25; 30:3

honey, honeycomb

Definition:

“Honey” is the sweet, sticky, edible substance that honeybees make out of flower nectar.

Honeycomb is the waxy frame where the bees store honey.

- Depending on the kind, honey can be yellowish or brownish in color.
- Honey can be found in the wild, such as in the hollow of a tree, or wherever bees make a nest. People also raise bees in hives in order to produce honey to eat or sell, but probably the honey mentioned in the Bible was wild honey.
- Three people that the Bible specifically mentions as eating wild honey were Jonathan, Samson, and John the Baptist.
- This term is often used figuratively to describe something that is sweet or very pleasurable. For example, God’s words and decrees are said to be “sweeter than honey.” (See also: Simile, Metaphor)
- Sometimes a person’s words are described as seeming sweet like honey, but instead result in deceiving and harming others.

(See also: **John (the Baptist)**, **Jonathan**, **Philistines**, **Samson**)

Bible References:

- **1 Kings 14:1-3**
- **Deuteronomy 6:3**
- **Exodus 13:3-5**
- **Joshua 5:6**
- Proverbs 5:3

Word Data:

- Strong’s: H1706, H3293, H3295, H5317, H6688, G31920

Proverbs References:

5:3; 16:24; 24:13; 25:16; 25:27; 27:7

honor

Definition:

The terms “honor” and “to honor” refer to giving someone respect, esteem, or reverence.

- Honor is usually given to someone who is of higher status and importance, such as a king or God.
- God instructs Christians to honor others.
- Children are instructed to honor their parents in ways that include respecting them and obeying them.
- The terms “honor” and “glory” are often used together, especially when referring to Jesus. These may be two different ways of referring to the same thing.
- Ways of honoring God include thanking and praising him, and showing him respect by obeying him and living in a way that shows how great he is.

Translation Suggestions:

- Other ways to translate “honor” could include “respect” or “esteem” or “high regard.”
- The term to “honor” could be translated as to “show special respect to” or to “cause to be praised” or to “show high regard for” or to “highly value.”

(See also: dishonor, glory, praise)

Bible References:

- 1 Samuel 2:8
- Acts 19:17
- John 4:44
- John 12:26
- Mark 6:4
- Matthew 15:6

Word Data:

- Strong’s: H1420, H1921, H1922, H1923, H1926, H1927, H1935, H2082, H2142, H3366, H3367, H3368, H3372, H3373, H3374, H3444, H3513, H3519, H3655, H3678, H5081, H5375, H5457, H6213, H6286, H6437, H6942, H6944, H6965, H7236, H7613, H7812, H8597, H8416, G08200, G13910, G13920, G17840, G21510, G25700, G31700, G44110, G45860, G50910, G50920, G50930, G53990

Proverbs References:

3:9; 3:16; 3:35; 4:8; 8:18; 11:16; 12:9; 13:18; 14:31; 15:33; 18:12; 20:3; 21:21; 22:4; 25:6; 25:27; 26:1; 26:8; 27:18; 29:23

hope, hoped

Definition:

Hope is strongly desiring something to happen. Hope can imply either certainty or uncertainty regarding a future event.

- In the Bible, the term "hope" also has the meaning of "trust," as in "my hope is in the Lord." It refers to a sure expectation of receiving what God has promised his people.
- Sometimes the ULT translates the term in the original language as "confidence." This happens mostly in the New Testament in situations where people who believe in Jesus as their Savior have the assurance (or confidence or hope) of receiving what God has promised.
- To have "no hope" means to have no expectation of something good happening. It means that it is actually very certain that it will not happen.

Translation Suggestions:

- In some contexts, the term to "hope" could also be translated as to "wish" or to "desire" or to "expect."
- The expression "nothing to hope for" could be translated as "nothing to trust in" or "no expectation of anything good"
- To "have no hope" could be translated as "have no expectation of anything good" or "have no security" or "be sure that nothing good will happen."
- The expression "have set your hopes on" could also be translated as "have put your confidence in" or "have been trusting in."
- The phrase "I find hope in your Word" could also be translated as "I am confident that your Word is true" or "Your Word helps me trust in you" or "When I obey your Word, I am certain to be blessed."
- Phrases such as "hope in" God could also be translated a, "trust in God" or "know for sure that God will do what he has promised" or "be certain that God is faithful."

(See also: bless, **confidence**, good, **obey**, trust, **word of God**)

Bible References:

- **1 Chronicles 29:14-15**
- **1 Thessalonians 2:19**
- **Acts 24:14-16**
- **Acts 26:6**

- **Acts 27:20**
- **Colossians 1:5**
- **Job 11:20**

Word Data:

- Strong's: H0982, H0983, H0986, H2620, H2976, H3175, H3176, H3689, H4009, H4268, H4723, H7663, H7664, H8431, H8615, G00910, G05600, G16790, G16800, G20700

Proverbs References:

10:28; 11:7; 11:23; 13:12; 19:18; 23:18; 24:14; 26:12; 29:20

horse, warhorse, horseback, stallion, steed, mare

Definition:

A horse is a large, four-legged animal that in Bible times was mostly used for war and for transporting people. A stallion is a male horse and a mare is a female horse. “Steed” is a poetic word referring to a horse that is powerful or fast.

- Some horses were used to pull carts or chariots, while others were used to carry individual riders.
- In the Bible, horses were considered to be valuable possessions and a measure of wealth, mainly because of their use in war. For example, part of King Solomon’s great wealth was the thousands of horses and chariots that he had.
- Animals that are similar to the horse are the donkey and the mule.
- Horses often wear a bit and bridle on their heads so they can be guided.

(See also: chariot, donkey, Solomon)

Bible References:

- 1 Chronicles 18:4
- 2 Kings 2:11
- Exodus 14:23-25
- Ezekiel 23:5-7
- Zechariah 6:8

Word Data:

- Strong’s: H0047, H5483, H5484, H6571, H7409, G24620

Proverbs References:

21:31; 26:3

house

Definition:

The term “house” refers to a small building, shelter, or tent, usually the place where a family sleeps.

- When referring to a building where people live and sleep the term “house” could be translated as “dwelling place” or “dwelling structure” or with another term that expresses the meaning.

Bible References:

Word Data:

- Strong’s: H1004, H1005, H1035, H1397, G36140, G36240

Proverbs References:

1:13; 2:18; 3:33; 5:8; 5:10; 6:31; 7:6; 7:8; 7:11; 7:19; 7:20; 7:27; 8:2; 9:1; 9:14; 11:29; 14:1; 14:11; 15:6; 15:25; 15:27; 17:1; 17:13; 19:14; 21:9; 21:12; 24:3; 24:27; 25:17; 25:24; 27:10; 27:27; 30:26; 31:15; 31:21; 31:27

household, house

Definition:

The term “household” refers to all the people who live together in a house, including family members and all their servants.

- Used in this sense, the term “house” means “household” and refers to all the people who live together in one house or in a multi-structure home compound (whether buildings or tents), including family members and all their servants.
- Managing a household would have involved directing the servants and also taking care of the property.

Translation Suggestions

- Depending on the context, “house” could be translated as “household” or “family.”
- Depending on the context, the phrase “your household” could be translated as “those who live in your house” or “your family.”

(See also: **house dwelling structure**, **house descendants nation**)

Bible References:

Word Data:

- Strong’s: H1004, H1397, G36090, G36095, G36140, G36150, G36240

Proverbs References:

12:7

humble, humbled, humility

Definition:

The term “humble” describes a person who does not think of himself as better than others. He is not proud or arrogant. Humility is the quality of being humble.

- To be humble before God means to understand one’s weakness and imperfection in comparison with his greatness, wisdom and perfection.
- When a person humbles himself, he puts himself in a position of lower importance.
- Humility is caring about the needs of others more than one’s own needs.
- Humility also means serving with a modest attitude when using one’s gifts and abilities.
- The phrase “be humble” could be translated as “do not be prideful.”
- “Humble yourself before God” could be translated as “Submit your will to God, recognizing his greatness.”

(See also: proud)

Bible References:

- James 1:21
- James 3:13
- James 4:10
- Luke 14:11
- Luke 18:14
- Matthew 18:4
- Matthew 23:12

Examples from the Bible stories:

- 17:2 David was a **humble** and righteous man who trusted and obeyed God.
- 34:10 “God will **humble** everyone who is proud, and he will lift up whoever **humbles** himself.”

Word Data:

- Strong's: H1792, H3665, H6031, H6035, H6038, H6041, H6800, H6819, H7511, H7807, H7812, H8213, H8214, H8215, H8217, H8467, G08580, G42360, G42390, G42400, G50110, G50120, G50130, G53910

Proverbs References:

3:34; 6:3; 15:33; 18:12; 22:4

incense

Definition:

The term “incense” refers to a mixture of fragrant spices that is burned to produce smoke that has a pleasant smell.

- God told the Israelites to burn incense as an offering to him.
- The incense had to be made by mixing equal amounts of five specific spices exactly as God directed. This was a sacred incense, so they were not allowed to use it for any other purpose.
- The “altar of incense” was a special altar that was only used for burning incense.
- The incense was offered at least four times a day, at each hour of prayer. It was also offered every time a burnt offering was made.
- The burning of incense represents prayer and worship rising up to God from his people.
- Other ways to translate “incense” could include “fragrant spices” or “good-smelling plants.”

(See also: **altar of incense**, **burnt offering**, **frankincense**)

Bible References:

- **1 Kings 3:1-3**
- **2 Chronicles 13:10-11**
- **2 Kings 14:4**
- **Exodus 25:3-7**
- **Luke 1:10**

Word Data:

- Strong’s: H2553, H3828, H4196, H4289, H5208, H6988, H6999, H7002, H7004, H7381, G23680, G23690, G23700, G23790, G30310

Proverbs References:

27:9

inherit, inheritance, heir

Definition:

The term “inherit” refers to receiving something valuable from a parent after a parent dies. The term can also refer to receiving something valuable from some other person because of a special relationship with that person. An “inheritance” is the things that are received, and an “heir” is a person who receives an inheritance.

- A physical inheritance that is received may be money, land, or other kinds of property.
- God promised Abraham and his descendants that they would inherit the land of Canaan, that it would belong to them forever.

Translation Suggestions:

- As always, consider first whether there are already terms in the target language for the concept of an heir or an inheritance, and use those terms.
- Depending on the context, other ways that the term “inherit” could be translated might include “receive” or “possess” or “come into possession of.”
- Ways to translate “inheritance” could include “promised gift” or “secure possession.”
- The term “heir” could be translated with a word or phrase that means “privileged child who receives the father’s possessions.”
- The term “heritage” could be translated as “inherited blessings.”

(See also: heir, Canaan, Promised Land, possess)

Bible References:

- 1 Corinthians 6:9
- 1 Peter 1:4
- 2 Samuel 21:3
- Acts 7:4-5
- Deuteronomy 20:16
- Galatians 5:21
- Genesis 15:7
- Hebrews 9:15
- Jeremiah 2:7

- Luke 15:11
- Matthew 19:29
- Psalm 79:1

Examples from the Bible stories:

- 4:6 When Abram arrived in Canaan God said, “Look all around you. I will give to you and your descendants all the land that you can see as an **inheritance**.”
- 27:1 One day, an expert in the Jewish law came to Jesus to test him, saying, “Teacher, what must I do to **inherit** eternal life?”
- 35:3 “There was a man who had two sons. The younger son told his father, ‘Father, I want my **inheritance** now!’ So the father divided his property between the two sons.”

Word Data:

- Strong’s: H2490, H2506, H3423, H3425, H4181, H5157, H5159, G28160, G28170, G28190, G28200

Proverbs References:

3:35; 8:21; 11:29; 13:22; 14:18; 17:2; 19:14; 20:21; 28:10

iniquity

Definition:

The term “iniquity” is a word that is very similar in meaning to the term “sin,” but may more specifically refer to conscious acts of wrongdoing or great wickedness.

- The word “iniquity” literally means a twisting or distorting (of the law). It refers to major injustice.
- Iniquity could be described as deliberate, harmful actions against other people.
- Other definitions of iniquity include “perversity” and “depravity,” which are both words that describe conditions of terrible sin.

Translation Suggestions:

- The term “iniquity” could be translated as “wickedness” or “perverse actions” or “harmful acts.”
- Often, “iniquity” occurs in the same text as the word “sin” and “transgression” so it is important to have different ways of translating these terms.

(See also: sin, transgress, **trespass**)

Bible References:

- **Daniel 9:13**
- **Exodus 34:5-7**
- **Genesis 15:14-16**
- **Genesis 44:16**
- **Habakkuk 2:12**
- **Matthew 13:41**
- **Matthew 23:27-28**
- **Micah 3:10**

Word Data:

- Strong’s: H0205, H1942, H5753, H5758, H5766, H5771, H5932, H5999, H7562, G00920, G00930, G04580, G38920, G41890

Proverbs References:

5:22; 6:12; 6:18; 10:29; 12:21; 16:6; 17:4; 19:28; 21:15; 22:8; 30:20

innocent

Definition:

The term “innocent” means to not be guilty of a crime or other wrongdoing. It can also refer more generally to people who are not involved in evil things.

- A person accused of doing something wrong is innocent if he has not committed that wrong.
- Sometimes the term “innocent” is used to refer to people who have done nothing wrong to deserve the bad treatment they are receiving, as in an enemy army attacking “innocent people.”
- In the Bible, “blood” can represent “killing,” so “innocent blood” refers to “killing people who did not deserve to die.”

Translation Suggestions:

- In most contexts, the term “innocent” can be translated as “not guilty” or “not responsible” or “not to blame” for something.
- When referring in general to innocent people, this term could be translated as “who have done nothing wrong” or “who are not involved in evil.”
- “To shed innocent blood” can be translated as “to kill people who did not deserve to die.”

(See also: guilt)

Bible References:

- 1 Corinthians 4:4
- 1 Samuel 19:5
- Acts 20:26
- Exodus 23:7
- Jeremiah 22:17
- Job 9:23
- Romans 16:18

Examples from the Bible stories:

- 8:6 After two years, Joseph was still in prison, even though he was **innocent**.

- 40:4 One of them mocked Jesus, but the other said, “Do you have no fear of God? We are guilty, but this man is **innocent**.”
- 40:8 When the soldier guarding Jesus saw everything that happened, he said, “Certainly, this man was **innocent**. He was the Son of God.”

Word Data:

- Strong’s: H2136, H2600, H2643, H5352, H5355, H5356, G01210

Proverbs References:

1:11; 6:17

instruct, instruction, instructor

Definition:

The terms “instruct” and “instruction” refer to giving specific directions about what to do.

- To “give instructions” means to tell someone specifically what he is supposed to do.
- When Jesus gave the disciples the bread and fish to distribute to the people, he gave them specific instructions about how to do it.
- Depending on the context, the term “instruct” could also be translated as “tell” or “direct” or “teach” or “give instructions to.”
- The term “instructions” could be translated as “directions” or “explanations” or “what he has told you to do.”
- When God gives instructions, this term is sometimes translated as “commands” or “orders.”

(See also: command, decree, teach)

Bible References:

- Exodus 14:4
- Genesis 26:5
- Hebrews 11:22
- Matthew 10:5
- Matthew 11:1
- Proverbs 1:30

Word Data:

- Strong’s: H0241, H0376, H0559, H0631, H1004, H1696, H1697, H3256, H3289, H3384, H4148, H4156, H4687, H4931, H4941, H6098, H6310, H6490, H6680, H7919, H8451, G12560, G12990, G13190, G13210, G13780, G17810, G17850, G27270, G27530, G35590, G35600, G38110, G38520, G38530, G42640, G43670, G48220

Proverbs References:

1:2; 1:3; 1:7; 1:8; 4:1; 4:2; 4:13; 5:12; 5:13; 5:23; 6:23; 7:21; 7:22; 8:10; 8:33; 9:7; 10:17; 12:1; 16:22; 19:27; 23:12; 24:32; 29:19; 31:1

integrity

Definition:

The term “integrity” refers to being honest, with strong moral principles and behavior is said to have integrity.

- Having integrity also means choosing to do what is honest and right even when nobody else is watching.
- Certain characters in the Bible, such as Joseph and Daniel, showed integrity when they refused to do evil and chose to obey God.
- The book of Proverbs says that it is better to be poor and have integrity than to be rich and corrupt or dishonest.

Translation Suggestions

- The term “integrity” could also be translated as “honesty” or “moral uprightness” or “behaving truthfully” or “acting in a trustworthy, honest manner.”

(See also: **Daniel**, **Joseph (OT)**)

Bible References:

- **1 Kings 9:4**
- **Job 2:3**
- **Job 4:6**
- Proverbs 10:8-9
- **Psalm 26:1-3**

Word Data:

- Strong’s: H3476, H6664, H6666, H8535, H8537, H8537, H8538, H8549, G45870

Proverbs References:

1:3; 2:7; 2:9; 10:9; 10:29; 11:3; 19:1; 20:7; 28:6

iron

Definition:

Iron is a hard, slightly shiny metal that is used to make many things.

- In Bible times, iron was used to make coins, chains, furniture, tools, weapons, chariots, gates, nails and other things.
- Iron is a very strong metal.
- If your culture does not have iron you could translate this term with a general expression which describes it such as “hard metal” or “strong metal.”
- If your culture does not have iron you could translate the phrase “an iron tool” as “a tool made of hard metal” or “a strong metal tool.”

(See also: How to Translate Unknowns)

(See also: armor)

Bible References:

Word Data:

- Strong’s: H1270

Proverbs References:

27:17

Israel, Israelites

Definition:

The term “Israel” is the name that God gave to Jacob. Often it refers to the nation that is descended from him.

- The name Israel probably means “He struggles with God.”
- The descendants of Jacob became known as the “sons of Israel” or the “people of Israel” or the “nation of Israel” or the “Israelites.”
- God formed his covenant with the people of Israel. They were his chosen people.
- The nation of Israel consisted of twelve tribes.
- Soon after King Solomon died, Israel was divided into two kingdoms: the southern kingdom, called “Judah,” and the northern kingdom, called “Israel.”
- Often the term “Israel” can be translated as “the people of Israel” or “the nation of Israel,” depending on the context.

(See also: **Jacob**, **kingdom of Israel**, Judah, nation, **twelve tribes of Israel**)

Bible References:

- **1 Chronicles 10:1**
- **1 Kings 8:2**
- **Acts 2:36**
- **Acts 7:24**
- **Acts 13:23**
- **John 1:49-51**
- **Luke 24:21**
- **Mark 12:29**
- **Matthew 2:6**
- **Matthew 27:9**
- **Philippians 3:4-5**

Examples from the Bible stories:

- **8:15** The descendants of the twelve sons became the twelve tribes of **Israel**.

- 9:3 The Egyptians forced the **Israelites** to build many buildings and even whole cities.
- 9:5 A certain **Israelite** woman gave birth to a baby boy.
- 10:1 They said, “This is what the God of **Israel** says, ‘Let my people go!’”
- 14:12 But despite all this, the people of __Israel __ complained and grumbled against God and against Moses.
- 15:9 God fought for **Israel** that day. He caused the Amorites to be confused and he sent large hailstones that killed many of the Amorites.
- 15:12 After this battle, God gave each tribe of __Israel __ its own section of the Promised Land. Then God gave **Israel** peace along all its borders.
- 16:16 So God punished __Israel __ again for worshiping idols.
- 43:6 “Men of **Israel**, Jesus was a man who did many mighty signs and wonders by the power of God, as you have seen and already know.”

Word Data:

- Strong’s: H3478, H3479, H3481, H3482, G09350, G24740, G24750

Proverbs References:

1:1

jealous, jealousy

Definition:

The terms “jealous” and “jealousy” in this sense refer to a strong desire to protect the purity of a relationship. They can also refer to a strong desire to keep possession of something or someone (See Numbers 11:29).

- The term “jealous” is used to describe the angry feeling that a person has toward their spouse when they suspect that their spouse has been unfaithful in their marriage (See Numbers 5:14).
- The terms “jealous” and “jealousy” are often used to describe God’s strong desire that his covenant people love him, remain spiritually faithful to him, and keep him foremost in their affections.
- When used in the Bible, these terms often refer to God’s strong desire for his people to remain pure and unstained by sin.
- God is “jealous” for his glory, desiring that he be treated with honor and reverence.

Translation Suggestions:

- Ways to translate “jealous” could include “strong protective desire” or “possessive desire.”
- The term “jealousy” could be translated as “strong protective feeling” or “possessive feeling.”
- When talking about God, make sure the translation of these terms does not give a negative meaning of being resentful or envious of someone else.

(See also: envy)

Bible References:

Word Data:

- Strong’s: H7065, H7067, H7068, H7072, G22050, G22060, G38630

Proverbs References:

6:34; 27:4

joy, joyful, rejoice, glad

Definition:

joy

The term “joy” refers to a feeling of delight or deep satisfaction. The related term “joyful” describes a person who feels very glad and is full of deep happiness.

- A person feels joy when he has a deep sense that what he is experiencing is very good.
- God is the one who gives true joy to people.
- Having joy does not depend on pleasant circumstances. God can give people joy even when very difficult things are happening in their lives.
- Sometimes places are described as joyful, such as houses or cities. This means that the people who live there are joyful.

rejoice

The term “rejoice” means to be full of joy and gladness.

- This term often refers to being very happy about the good things that God has done.
- It could be translated as “be very happy” or “be very glad” or “be full of joy.”
- When Mary said “my soul rejoices in God my Savior,” she meant “God my Savior has made me very happy” or “I feel so joyful because of what God my Savior has done for me.”

Translation Suggestions:

- The term “joy” could also be translated as “gladness” or “delight” or “great happiness.”
- The phrase, “be joyful” could be translated as “rejoice” or “be very glad” or it could be translated “be very happy in God’s goodness.”
- A person who is joyful could be described as “very happy” or “delighted” or “deeply glad.”
- A phrase such as “make a joyful shout” could be translated as “shout in a way that shows you are very happy.”
- A “joyful city” or “joyful house” could be translated as “city where joyful people live” or “house full of joyful people” or “city whose people are very happy.” (See: metonymy)

Bible References:

- Nehemiah 8:10

- **Psalm 48:2**
- **Isaiah 56:6-7**
- **Jeremiah 15:15-16**
- **Matthew 2:9-10**
- **Luke 15:7**
- **Luke 19:37-38**
- **John 3:29**
- **Acts 16:32-34**
- **Romans 5:1-2**
- **Romans 15:30-32**
- **Galatians 5:23**
- **Philippians 4:10-13**
- **1 Thessalonians 1:6-7**
- **1 Thessalonians 5:16**
- **Philemon 1:4-7**
- **James 1:2**
- **3 John 1:1-4**

Examples from the Bible stories:

- **33:7** “The rocky ground is a person who hears God’s word and accepts it with **joy**.”
- **34:4** “The kingdom of God is also like hidden treasure that someone hid in a field… Another man found the treasure and then buried it again. He was so filled with **joy**, that he went and sold everything he had and used the money to buy that field.”
- **41:7** The women were full of fear and great **joy**. They ran to tell the disciples the good news.

Word Data:

- Strong’s: H1523, H1524, H1525, H2302, H2304, H2305, H2654, H2898, H4885, H5937, H5947, H5965, H5970, H6342, H6670, H7440, H7442, H7444, H7445, H7797, H7832, H8055, H8056, H8057, H8342, H8643, G00200, G00210, G21650, G21670, G27440, G46400, G47960, G49130, G54630, G54790

Proverbs References:

2:14; 3:13; 3:18; 5:18; 8:32; 8:34; 10:1; 10:28; 11:10; 12:20; 12:25; 13:9; 14:10; 14:13; 14:21; 15:13; 15:20; 15:21; 15:23; 15:30; 16:20; 17:5; 17:21; 17:22; 20:7; 21:15; 21:17; 23:15; 23:24; 23:25; 24:17; 27:9; 27:11; 28:14; 29:2; 29:3; 29:6; 29:18

Judah, kingdom of Judah

Definition:

The tribe of Judah was the largest of the twelve tribes of Israel. The kingdom of Judah was made up of the tribes of Judah and Benjamin.

- After King Solomon died, the nation of Israel was divided into two kingdoms: Israel and Judah. The kingdom of Judah was the southern kingdom, located west of the Salt Sea.
- The capital city of the kingdom of Judah was Jerusalem.
- Eight kings of Judah obeyed Yahweh and led the people to worship him. The other kings of Judah were evil and led the people to worship idols.
- Over 120 years after Assyria defeated Israel (the northern kingdom), Judah was conquered by the nation of Babylon. The Babylonians destroyed the city and the temple, and took most of the people of Judah to Babylon as captives.

(See also: **Judah**, **Salt Sea**)

Bible References:

- **1 Samuel 30:26-28**
- **2 Samuel 12:8**
- **Hosea 5:14**
- **Jeremiah 7:33**
- **Judges 1:16-17**

Examples from the Bible stories:

- **18:7** Only two tribes remained faithful to him (Rehoboam). These two tribes became the **kingdom of Judah**.
- **18:10** The **kingdoms of Judah** and Israel became enemies and often fought against each other.
- **18:13** The **kings of Judah** were descendants of David. Some of these kings were good men who ruled justly and worshiped God. But most of **Judah's** kings were evil, corrupt, and they worshiped idols.
- **20:1** The **kingdoms of Israel and Judah** both sinned against God.
- **20:5** The people in the **kingdom of Judah** saw how God had punished the people of the kingdom of Israel for not believing and obeying him. But they still worshiped idols, including the gods of the Canaanites.

- 20:6 About 100 years after the Assyrians destroyed the kingdom of Israel, God sent Nebuchadnezzar, king of the Babylonians, to attack the **kingdom of Judah**.
- 20:9 Nebuchadnezzar and his army took almost all of the people of **the kingdom of Judah** to Babylon, leaving only the poorest people behind to plant the fields.

Word Data:

- Strong's: H4438, H3063

Proverbs References:

25:1

judge

Definition:

A judge is a person who decides what is right or wrong when there are disputes between people, usually in matters that pertain to the law.

- In the Bible, God is often referred to as a judge because he is the one perfect judge who makes the final decisions about what is right or wrong.
- After the people of Israel entered the land of Canaan and before they had kings to rule them, God appointed leaders called "judges" to lead them in times of trouble. Often these judges were military leaders who rescued the Israelites by defeating their enemies.
- The term "judge" could also be called "decision-maker" or "leader" or "deliverer" or "governor," depending on the context.

(See also: **governor**, judge, law)

Bible References:

- **2 Timothy 4:8**
- **Acts 7:27**
- **Luke 11:19**
- **Luke 12:14**
- **Luke 18:1-2**
- **Matthew 5:25**
- **Ruth 1:1**

Word Data:

- Strong's: H0148, H0430, H1777, H1778, H1779, H1781, H1782, H6414, H6416, H6419, H8199, G03500, G12520, G13480, G29190, G29220, G29230

Proverbs References:

8:16; 29:14

judge, judgment

Definition:

The terms “judge” and “judgment” often refer to making a decision about whether or not something is good, wise, or right. However, these terms can also refer to actions performed by a person as the result of a decision, usually in the context of deciding that something is bad, wrong, or evil.

- The terms “judge” and “judgment” can also mean “to cause harm to” (usually because God has decided a person or nation’s actions are wicked).
- The “judgment of God” often refers to his decision to condemn something or someone as sinful.
- God’s judgment usually includes punishing people for their sin.
- The term “judge” can also mean “condemn.” God instructs his people not to judge each other in this way.
- Another meaning is “arbitrate between” or “judge between,” as in deciding which person is right in a dispute between them.
- In some contexts, God’s “judgments” are what he has decided is right and just. They are similar to his decrees, laws, or precepts.
- “Judgment” can refer to wise decision-making ability. A person who lacks “judgment” does not have the wisdom to make wise decisions.

Translation Suggestions:

- Depending on the context, ways to translate to “judge” could include to “decide” or to “condemn” or to “punish” or to “decree.”
- The term “judgment” could be translated as “punishment” or “decision” or “verdict” or “decree” or “condemnation.”
- In some contexts, the phrase “in the judgment” could also be translated as “on judgment day” or “during the time when God judges people.”

(See also: decree, judge, **judgment day**, just, law, law)

Bible References:

- **1 John 4:17**
- **1 Kings 3:9**
- **Acts 10:42-43**

- Isaiah 3:14
- James 2:4
- Luke 6:37
- Micah 3:9-11
- Psalm 54:1

Examples from the Bible stories:

- 19:16 The prophets warned the people that if they did not stop doing evil and start obeying God, then God would **judge** them as guilty, and he would punish them.
- 21:8 A king is someone who rules over a kingdom and **judges** the people. The Messiah would come would be the perfect king who would sit on the throne of his ancestor David. He would reign over the whole world forever, and who would always **judge** honestly and make the right decisions.
- 39:4 The high priest tore his clothes in anger and shouted to the other religious leaders, "We do not need any more witnesses! You have heard him say that he is the Son of God. What is your **judgment**?"
- 50:14 But God will **judge** everyone who does not believe in Jesus. He will throw them into hell, where they will weep and grind their teeth in anguish forever.

Word Data:

- Strong's: H0148, H0430, H1777, H1778, H1779, H1780, H1781, H1782, H2940, H4055, H4941, H6414, H6415, H6416, H6417, H6419, H6485, H8196, H8199, H8201, G01440, G03500, G09680, G11060, G12520, G13410, G13450, G13480, G13490, G29170, G29190, G29200, G29220, G29230, G42320

Proverbs References:

16:10; 16:33; 18:5; 19:29; 20:8; 22:10; 24:23; 29:9; 31:9

just, justice, unjust, injustice, justify, justification

Definition:

"Just" and "justice" refer to treating people fairly according to God's laws. Human laws that reflect God's standard of right behavior toward others are also just.

- To be "just" is to act in a fair and right way toward others. It also implies honesty and integrity to do what is morally right in God's eyes.
- To act "justly" means to treat people in a way that is right, good, and proper according to God's laws.
- To receive "justice" means to be treated fairly under the law, either being protected by the law or being punished for breaking the law.
- Sometimes the term "just" has the broader meaning of "righteous" or "following God's laws."

The terms "unjust" and "unjustly" refer to treating people in an unfair and often harmful manner.

- An "injustice" is something bad that is done to someone that the person did not deserve. It refers to treating people unfairly.
- Injustice also means that some people are treated badly while others are treated well.
- Someone who is acting in an unjust way is being "partial" or "prejudiced" because he is not treating people equally.

The terms "justify" and "justification" refer to causing a guilty person to be righteous. Only God can truly justify people.

- When God justifies people, he forgives their sins and makes it as though they have no sin. He justifies sinners who repent and trust in Jesus to save them from their sins.
- "Justification" refers to what God does when he forgives a person's sins and declares that person to be righteous in his sight.

Translation Suggestions:

- Depending on the context, other ways to translate "just" could include "morally right" or "fair."
- The term "justice" could be translated as "fair treatment" or "deserved consequences."
- To "act justly" could be translated as "treat fairly" or "behave in a just way."

- In some contexts, “just” could be translated as “righteous” or “upright.”
- Depending on the context, “unjust” could also be translated as “unfair” or “partial” or “unrighteous.”
- The phrase “the unjust” could be translated as “the unjust ones” or “unjust people” or “people who treat others unfairly” or “unrighteous people” or “people who disobey God.”
- The term “unjustly” could be translated as “in an unfair manner” or “wrongly” or “unfairly.”
- Ways to translate “injustice” could include, “wrong treatment” or “unfair treatment” or “acting unfairly.” (See: abstractnouns)
- Other ways to translate “justify” could include “declare (someone) to be righteous” or “cause (someone) to be righteous.”
- The term “justification” could be translated as “being declared righteous” or “becoming righteous” or “causing people to be righteous.”
- The phrase “resulting in justification” could be translated as “so that God justified many people” or “which resulted in God causing people to be righteous.”
- The phrase “for our justification” could be translated as “in order that we could be made righteous by God.”

(See also: forgive, guilt, judge, righteous, righteous)

Bible References:

- Genesis 44:16
- 1 Chronicles 18:14
- Isaiah 4:3-4
- Jeremiah 22:3
- Ezekiel 18:16-17
- Micah 3:8
- Matthew 5:43-45
- Matthew 11:19

- **Matthew 23:23-24**
- **Luke 18:3**
- **Luke 18:8**
- **Luke 18:13-14**
- **Luke 21:20-22**
- **Luke 23:41**
- **Acts 13:38-39**
- **Acts 28:4**
- **Romans 4:1-3**
- **Galatians 3:6-9**
- **Galatians 3:11**
- **Galatians 5:3-4**
- **Titus 3:6-7**
- **Hebrews 6:10**
- **James 2:24**
- **Revelation 15:3-4**

Examples from the Bible stories:

- **17:9** David ruled with **justice** and faithfulness for many years, and God blessed him.
- **18:13** Some of these kings (of Judah) were good men who ruled **justly** and worshiped God.
- **19:16** They (the prophets) all told the people to stop worshiping idols and to start showing **justice** and mercy to others.
- **50:17** Jesus will rule his kingdom with peace and **justice**, and he will be with his people forever.

Word Data:

- Strong's: H0205, H2555, H3477, H4941, H5765, H5766, H5767, H6662, H6663, H6664, H6666, H8003, H8264, H8636, G00910, G00930, G00940, G13420, G13440, G13450, G13460, G13470, G17380

Proverbs References:

1:3; 2:8; 2:9; 8:20; 12:5; 13:23; 15:27; 16:8; 16:11; 17:23; 19:28; 21:3; 21:7; 21:15; 28:5; 28:16; 29:4; 29:26; 29:27

kin, kinfolk, kindred, kinsman

Definition:

The term “kin” refers to a person’s blood relatives, considered as a group. The word “kinsman” refers specifically to a male relative.

- “Kin” can only refer to a person’s close relatives, such as parents and siblings, or it can also include more distant relatives, such as an aunts, uncles, or cousins.
- In ancient Israel, if a man died, his nearest male relative was expected to marry his widow, manage his property, and help carry on his family name. This relative was called a “kinsman-redeemer.”
- This term “kin” could also be translated as “relative” or “family member.”

Bible References:

- Romans 16:9-11
- Ruth 2:20
- Ruth 3:9

Word Data:

- Strong’s: H0251, H1350, H4129, H4130, H7138, H7607, G47730

Proverbs References:

7:4

king, kingship

Definition:

In the Bible, the term “king” refers to a man who is the supreme ruler of a particular group of people or a particular region of land (or both).

- In biblical times, a king was usually chosen to rule on the basis of family relation to the previous king(s). When a king died, usually his oldest son became the next king.
- The Bible often refers to God is as a king who rules over the entire universe (in a general sense) and over his people (in a specific sense).
- The New Testament refers to Jesus as a king in various ways, including: “king of the Jews;” “king of Israel;” and “king of kings.”
- Depending on the context, the term “king” might also be translated as “supreme chief” or “sovereign ruler.”
- The phrase “king of kings” might be translated as “king who rules over all other kings” or “supreme ruler who has authority over all other rulers.”

(See also: **authority**, **Herod Antipas**, **kingdom**, **kingdom of God**)

Bible References:

- **1 Timothy 6:15-16**
- **2 Kings 5:18**
- **2 Samuel 5:3**
- **Acts 7:9-10**
- **Acts 13:22**
- **John 1:49-51**
- **Luke 1:5**
- **Luke 22:24-25**
- **Matthew 5:35**
- **Matthew 14:9**

Examples from the Bible stories:

- **8:6** One night, the Pharaoh, which is what the Egyptians called their kings, had two dreams that disturbed him greatly.

- 16:1 The Israelites had no **king**, so everyone did what they thought was right for them.
- 16:18 Finally, the people asked God for a **king** like all the other nations had.
- 17:5 Eventually, Saul died in battle, and David became **king** of Israel. He was a good **king**, and the people loved him.
- 21:6 God's prophets also said that the Messiah would be a prophet, a priest, and a **king**.
- 48:14 David was the **king** of Israel, but Jesus is the **king** of the entire universe!

Word Data:

- Strong's: H4427, H4428, H4430, G09350, G09360

Proverbs References:

1:1; 8:15; 14:28; 14:35; 16:10; 16:12; 16:13; 16:14; 16:15; 19:12; 20:2; 20:8; 20:26; 20:28; 21:1; 22:11; 22:29; 24:21; 25:1; 25:2; 25:3; 25:5; 25:6; 29:4; 29:14; 30:22; 30:27; 30:28; 30:31; 31:1; 31:3; 31:4

kiss

Definition:

A kiss is an action in which one person puts his lips to another person's lips or face. This term can also be used figuratively.

- Some cultures kiss each other on the cheek as a form of greeting or to say goodbye.
- A kiss can communicate deep love between two people, such as a husband and wife.
- The expression to "kiss someone farewell" means to say goodbye with a kiss.
- Sometimes the word "kiss" is used to mean "say goodbye to." When Elisha said to Elijah, "Let me first go and kiss my father and mother," he wanted to say goodbye to his parents before leaving them to follow Elijah.

Bible References:

- 1 Thessalonians 5:25-28
- Genesis 27:26-27
- Genesis 29:11
- Genesis 31:28
- Genesis 45:15
- Genesis 48:10
- Luke 22:48
- Mark 14:45
- Matthew 26:48

Word Data:

- Strong's: H5390, H5401, G27050, G53680, G53700

Proverbs References:

7:13; 24:26; 27:6

know, knew, knowledge, known, unknown, distinguish

Definition:

Used in this sense the term “know” and “knowledge” mean generally to understand something. It can also mean to be aware of a fact. The expression “to make known” means to tell information.

- The term “knowledge” refers to information that people know. It can apply to knowing physical concepts or abstract concepts.
- To “know about” God means to understand facts about him because of what he has revealed to us.
- To “know the Law” means to be aware of what God has commanded or to understand what God has instructed in the laws he gave to Moses.
- Sometimes “knowledge” is used as a synonym for “wisdom,” which includes living in a way that is pleasing to God.
- The “knowledge of God” is sometimes used as a synonym for the “fear of Yahweh.”

Translation Suggestions

- Depending on the context, ways to translate “know” could include “understand” or “be familiar with” or “be aware of” or “be acquainted with.”
- In the context of understanding the difference between two things, the term is usually translated as “distinguish.” When used in this way, the term is often followed by the preposition “between.”
- The term “make known” could be translated as “cause people to know” or “reveal” or “tell about” or “explain.”
- To “know about” something could be translated as “be aware of” or “be familiar with.”
- The expression “know how to” means to understand the process or method of getting something done. It could also be translated as “be able to” or “have the skill to.”
- The term “knowledge” could also be translated as “what is known” or “wisdom” or “understanding,” depending on the context.
- Some languages have two different words for “know,” one for knowing facts and one for knowing a person and having a relationship with that person. The word for knowing facts should be used when translating this sense of the word “know.”

(See also: know-relationship, law, reveal, understand, wise)

Bible References:

Word Data:

- Strong's: H1844, H1847, H3045, H3046, H3318, G00500, G00560, G03190, G10970, G11070, G11080, G11100, G14920, G19210, G19220, G19870, G42670

Proverbs References:

1:2; 1:4; 1:7; 1:22; 1:23; 1:29; 2:5; 2:6; 2:10; 3:20; 4:1; 4:19; 5:2; 5:6; 7:23; 8:9; 8:10; 8:12; 9:9; 9:10; 9:13; 9:18; 10:9; 10:14; 10:32; 11:9; 12:1; 12:10; 12:16; 12:23; 13:16; 14:6; 14:7; 14:10; 14:18; 14:33; 15:2; 15:7; 15:14; 17:27; 18:15; 19:2; 19:25; 19:27; 20:11; 20:15; 21:11; 22:12; 22:17; 22:19; 22:20; 22:21; 23:12; 23:35; 24:4; 24:5; 24:12; 24:14; 24:22; 27:1; 27:23; 28:2; 28:22; 29:7; 30:3; 30:4; 31:23

labor, labors, labored, laboring, laborer, work, hard work

Definition:

The term “labor” refers to doing hard work of any kind.

- In general, labor is any task which uses energy. It is often implied that the task is difficult.
- A laborer is a person who does any type of labor.
- Ways to translate “labor” could include “work” or “toil” or “hard work” or “difficult work” or to “work hard.”

(See also: hard)

Bible References:

Word Data:

- Strong’s: H3021, H4399, H4522, H4639, H5647, H5656, H5998, H6001, H6089, G20380, G20400, G20410, G28720, G28730

Proverbs References:

5:10; 8:22; 12:11; 12:24; 16:3; 16:11; 16:26; 18:9; 22:29; 23:4; 24:12; 24:27; 28:19; 31:13; 31:31

lamb, Lamb of God

Definition:

The term “lamb” refers to a young sheep. Sheep are four-legged animals with thick, woolly hair, used for sacrifices to God. Jesus is called the “Lamb of God” because he was sacrificed to pay for people’s sins.

- These animals are easily led astray and need protecting. God compares human beings to sheep.
- God instructed his people to sacrifice physically perfect sheep and lambs to him.
- Jesus is called the “Lamb of God” who was sacrificed to pay for people’s sins. He was a perfect, unblemished sacrifice because he was completely without sin.

Translation Suggestions:

- If sheep are known in the language area, the name for their young should be used to translate the terms “lamb” and “Lamb of God.”
- “Lamb of God” could be translated as “God’s (sacrificial) Lamb,” or “Lamb sacrificed to God” or “(sacrificial) Lamb from God.”
- If sheep are not known, this term could be translated as “a young sheep” with a footnote that describes what sheep are like. The note could also compare sheep and lambs to an animal from that area that lives in herds, that is timid and defenseless, and that often wanders away.
- Also consider how this term is translated in a Bible translation of a nearby local or national language.

(See: How to Translate Unknowns)

(See also: sheep, shepherd)

Bible References:

- 2 Samuel 12:3
- Ezra 8:35-36
- Isaiah 66:3
- Jeremiah 11:19
- John 1:29
- John 1:36

- Leviticus 14:21-23
- Leviticus 17:1-4
- Luke 10:3
- Revelation 15:3-4

Examples from the Bible stories:

- 5:7 As Abraham and Isaac walked to the place of the sacrifice Isaac asked, “Father, we have wood for the sacrifice, but where is the **lamb**?”
- 11:2 God provided a way to save the firstborn son of anyone who believed in him. Each family had to choose a perfect **lamb** or goat and kill it.
- 24:6 The next day, Jesus came to be baptized by John. When John saw him, he said, “Look! There is the **Lamb of God** who will take away the sin of the world.”
- 45:8 He read, “They led him like a **lamb** to be killed, and as a **lamb** is silent, he did not say a word.”
- 48:8 When God told Abraham to offer his son, Isaac, as a sacrifice, God provided a **lamb** for the sacrifice instead of his son, Isaac. We all deserve to die for our sins! But God provided Jesus, the **Lamb** of God, as a sacrifice to die in our place.
- 48:9 When God sent the last plague on Egypt, he told each Israelite family to kill a perfect **lamb** and spread its blood around the tops and sides of their door frames.

Word Data:

- Strong’s: H7716, G07210, G23160

Proverbs References:

27:26

lament, lamentation

Definition:

The terms “lament” and “lamentation” refer to a strong expression of mourning, sorrow, or grief.

- Sometimes this includes deep regret for sin, or compassion for people who have experienced disaster.
- A lamentation could include moaning, weeping, or wailing.

Translation Suggestions:

- The term to “lament” could be translated as to “deeply mourn” or to “wail in grief” or to “be sorrowful.”
- A “lamentation” (or a “lament”) could be translated as “loud wailing and weeping” or “deep sorrow” or “sorrowful sobbing” or “mournful moaning.”

Bible References:

- Amos 8:9-10
- Ezekiel 32:1-2
- Jeremiah 22:18
- Job 27:15-17
- Lamentations 2:5
- Lamentations 2:8
- Micah 2:4
- Psalm 102:1-2
- Zechariah 11:2

Word Data:

- Strong’s: H0056, H0421, H0578, H0592, H1058, H4553, H5091, H5092, H5594, H6088, H6969, H7015, H8567, G23540, G23550, G28700, G28750

Proverbs References:

23:29

lamp

Definition:

The term “lamp” generally refers to something that produces light. The lamps used in Bible times were usually oil lamps.

The type of lamp that was used in Bible times is a small container with a fuel source, usually oil, that gives light when it burns.

- An ordinary oil lamp usually consisted of a common piece of pottery filled with olive oil, with a wick placed in the oil to burn.
- For some lamps, the pot or jar was oval, with one end pinched close together to hold the wick.
- An oil lamp could be carried or placed on a stand so that its light could fill a room or house.
- In scripture, lamps are used in several figurative ways as symbols of light and life.

(See also: **lampstand**, **life**, **light**)

Bible References:

- **1 Kings 11:36**
- **Exodus 25:3-7**
- **Luke 8:16-18**
- **Matthew 5:15**
- **Matthew 6:22**
- **Matthew 25:3**

Word Data:

- Strong’s: H3940, H3974, H4501, H5215, H5216, G29850, G30880

Proverbs References:

6:23; 13:9; 20:20; 20:27; 21:4; 24:20; 31:18

law, law of Moses, law of Yahweh, law of God

Definition:

Most simply, the term “law” refers to a rule or instruction that should be followed. In the Bible, the term “law” is often used generally to refer to anything and everything God wants his people to obey and do. The specific term “law of Moses” refers to the commandments and instructions that God gave Moses for the Israelites to obey.

- Depending on the context, the “law” can refer to:
  - the Ten Commandments that God wrote on stone tablets for the Israelites
  - all the laws given to Moses
  - the first five books of the Old Testament
  - the entire Old Testament (also referred to as “scriptures” in the New Testament).
  - all of God’s instructions and will
- The phrase “the Law and the Prophets” is used in the New Testament to refer to the Hebrew scriptures (or “Old Testament”)

Translation Suggestions:

- These terms could be translated using the plural, “laws,” since they refer to many instructions.
- The term “law of Moses” could be translated as “the laws that God told Moses to give to the Israelites.”
- Depending on the context, “the law of Moses” could also be translated as “the law that God told to Moses” or “God’s laws that Moses wrote down” or “the laws that God told Moses to give to the Israelites.”
- Ways to translate “the law” or “law of God” or “God’s laws” could include “laws from God” or “God’s commands” or “laws that God gave” or “everything that God commands” or “all of God’s instructions.”
- The phrase “law of Yahweh” could also be translated as “Yahweh’s laws” or “laws that Yahweh said to obey” or “laws from Yahweh” or “things Yahweh commanded.”

(See also: instruct, Moses, Ten Commandments, lawful, Yahweh)

Bible References:

- Acts 15:6

- Daniel 9:13
- Exodus 28:42-43
- Ezra 7:25-26
- Galatians 2:15
- Luke 24:44
- Matthew 5:18
- Nehemiah 10:29
- Romans 3:20

Examples from the Bible stories:

- 13:7 God also gave many other **laws** and rules to follow. If the people obeyed these **laws**, God promised that he would bless and protect them. If they disobeyed them, God would punish them.
- 13:9 Anyone who disobeyed **God's law** could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God.
- 15:13 Then Joshua reminded the people of their obligation to obey the covenant that God had made with the Israelites at Sinai. The people promised to remain faithful to God and follow **his laws**.
- 16:1 After Joshua died, the Israelites disobeyed God and did not drive out the rest of the Canaanites or obey **God's laws**.
- 21:5 In the New Covenant, God would write **his law** on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins.
- 27:1 Jesus answered, "What is written in **God's law**?"
- 28:1 Jesus said to him, "Why do you call me 'good?' There is only one who is good, and that is God. But if you want to have eternal life, obey **God's laws**."

Word Data:

- Strong's: H0430, H1881, H1882, H2706, H2710, H3068, H4687, H4872, H4941, H8451, G23160, G35510, G35650

Proverbs References:

28:4; 28:7; 28:9; 29:18; 31:26

law, principle

Definition:

A “law” is a legal rule that is usually written down and enforced by someone in authority. A “principle” is a guideline for decision-making and behavior, and is usually not written down or enforced. However, sometimes the term “law” is used to mean a “principle.”

- A “law” is similar to a “decree,” but the term “law” is generally used to refer to something written rather than spoken.
- Both “law” and “principle” can refer to a general rule or belief that guides a person’s behavior.
- This meaning of “law” is different from its meaning in the term “law of Moses,” where it refers to commands and instructions that God gave the Israelites.
- When a general law is being referred to, “law” could be translated as “principle” or “general rule.”

(See also: law of Moses, decree, command, declare)

Bible References:

- Deuteronomy 4:2
- Esther 3:8-9
- Exodus 12:12-14
- Genesis 26:5
- John 18:31
- Romans 7:1

Word Data:

- Strong’s: H1285, H1881, H1882, H2706, H2708, H2710, H4687, H4941, H6310, H7560, H8451, G17850, G35480, G35510, G47470

Proverbs References:

1:8; 3:1; 4:2; 6:20; 6:23; 7:2; 13:14

lion, lioness

Definition:

A lion is a large, cat-like, that has animal, with powerful teeth and claws for killing and tearing apart its prey.

- Lions have powerful bodies and great speed to catch their prey. Their fur is short and golden-brown.
- Male lions have a mane of hair that encircles their heads.
- Lions kill other animals to eat them and can be dangerous to human beings.
- When King David was a boy, he killed lions that tried to attack the sheep he was caring for.
- Samson also killed a lion, with his bare hands.

(See also: How to Translate Unknowns)

(See also: David, **leopard**, **Samson**, **sheep**)

Bible References:

- **1 Chronicles 11:22-23**
- **1 Kings 7:29**
- Proverbs 19:12
- **Psalms 17:12**
- **Revelation 5:5**

Word Data:

- Strong's: H0738, H0739, H0744, H3715, H3833, H3918, H7826, H7830, G30230

Proverbs References:

19:12; 20:2; 22:13; 26:13; 28:1; 28:15; 30:30

livestock, animals

Definition:

The term “livestock” refers to animals which are raised to provide food and other useful products. Some types of livestock are also trained as work animals.

- Kinds of livestock include sheep, cattle, goats, horses, and donkeys.
- In Biblical times, wealth was partly measured by how much livestock a person had.
- Livestock are used to produce items such as wool, milk, cheese, housing materials, and clothing.
- This term could also be translated as “farm animals.”

(Translation suggestions: How to Translate Names)

(See also: cow, ox, donkey, goat, horse, **sheep**)

Bible References:

- **2 Kings 3:15-17**
- **Genesis 30:29**
- **Joshua 1:14-15**
- **Nehemiah 9:36-37**
- **Numbers 3:41**

Word Data:

- Strong’s: H0929, H4399, H4735

Proverbs References:

12:10

locust

Definition:

The term “locust” refers to a type of large, flying grasshopper that sometimes flies with many other of its kind in a very destructive swarm that eats all vegetation.

- Locusts and other grasshoppers are large, straight-winged insects with long, jointed back legs that give them the ability to jump a long distance way.
- In the Old Testament, swarming locusts were referred to figuratively as a symbol or picture of the overwhelming devastation that would come as a result of Israel’s disobedience.
- God sent locusts as one of the ten plagues against the Egyptians.
- The New Testament says that locusts were a main source of food for John the Baptist while he was living in the desert.

(Translation suggestions: How to Translate Names)

(See also: captive, Egypt, Israel, **John (the Baptist)**, **plague**)

Bible References:

- **2 Chronicles 6:28**
- **Deuteronomy 28:38-39**
- **Exodus 10:3-4**
- **Mark 1:6**
- Proverbs 30:27-28

Word Data:

- Strong’s: H0697, H1357, H1462, H1501, H2284, H3218, H5556, H6767, G02000

Proverbs References:

30:27

loins

Definition:

The term “loins” refers to the part of the body of an animal or person that is between the lower ribs and the hip bones, also known as the lower abdomen.

- The expression “gird up the loins” refers to preparing to work hard. It comes from the custom of tucking the bottom of one’s robe into a belt around the waist in order to move with ease.
- The term “loins” is often used in the Bible to refer to the lower back part of an animal that was sacrificed.
- In the Bible, the term “loins” often refers figuratively and euphemistically to a man’s reproductive organs as the source of his descendants. (See: euphemism)
- The expression “will come from your loins” could also be translated as “will be your offspring” or “will be born from your seed” or “God will cause to come from you.” (See: euphemism)
- When referring to a part of the body, this could also be translated as “abdomen” or “hips” or “waist,” depending on the context.

(See also: **descendant**, gird, **children**)

Bible References:

- **1 Peter 1:13**
- **2 Chronicles 6:9**
- **Deuteronomy 33:11**
- **Genesis 37:34**
- **Job 15:27**

Word Data:

- Strong’s: H2504, H3409, H3689, H4975, G37510

Proverbs References:

30:31; 31:17

lord, Lord, master, sir

Definition:

In the Bible, the term “lord” generally refers to someone who has ownership or authority over other people. In the Bible, however, the term is used to address many different kinds of people, including God.

- This word is sometimes translated as “master” when addressing Jesus or when referring to someone who owns slaves.
- Some English versions translate this as “sir” in contexts where someone is politely addressing someone of higher status.

When “Lord” is capitalized, it is a title that refers to God. (Note, however, that when it is used as a form of addressing someone or it occurs at the beginning of a sentence it may be capitalized and have the meaning of “sir” or “master.”)

- In the Old Testament, this term is also used in expressions such as “Lord God Almighty” or “Lord Yahweh” or “Yahweh our Lord.”
- In the New Testament, the apostles used this term in expressions such as “Lord Jesus” and “Lord Jesus Christ,” which communicate that Jesus is God.
- The term “Lord” in the New Testament is also used alone as a direct reference to God, especially in quotations from the Old Testament. For example, the Old Testament text has “Blessed is he who comes in the name of Yahweh” and the New Testament text has “Blessed is he who comes in the name of the Lord.”
- In the ULT and UST, the title “Lord” is only used to translate the actual Hebrew and Greek words that mean “Lord.” It is never used as a translation of God’s name (Yahweh), as is done in many translations.
- Some languages translate “Lord” as “Master” or “Ruler” or some other term that communicates ownership or supreme rule.
- In the appropriate contexts, many translations capitalize the first letter of this term to make it clear to the reader that this is a title referring to God.

- For places in the New Testament where there is a quote from the Old Testament, the term "Lord God" could be used to make it clear that this is a reference to God.

Translation Suggestions:

- This term can be translated with the equivalent of "master" when it refers to a person who owns slaves. It can also be used by a servant to address the person he works for.
- When it refers to Jesus, if the context shows that the speaker sees him as a religious teacher, it can be translated with a respectful address for a religious teacher, such as "master."
- If the person addressing Jesus does not know him, "lord" could be translated with a respectful form of address such as "sir." This translation would also be used for other contexts in which a polite form of address to a man is called for.
- When referring to God the Father or to Jesus, this term is considered a title, written as "Lord" (capitalized) in English.

(See also: God, Jesus, ruler, Yahweh)

Bible References:

- Genesis 39:2
- Joshua 3:9-11
- Psalms 86:15-17
- Jeremiah 27:4
- Lamentations 2:2
- Ezekiel 18:29
- Daniel 9:9
- Daniel 9:17-19
- Malachi 3:1
- Matthew 7:21-23
- Luke 1:30-33
- Luke 16:13
- Romans 6:23
- Ephesians 6:9
- Philippians 2:9-11
- Colossians 3:23

- Hebrews 12:14
- James 2:1
- 1 Peter 1:3
- Jude 1:5
- Revelation 15:4

Examples from the Bible stories:

- 25:5 But Jesus replied to Satan by quoting from the Scriptures. He said, “In God’s word, he commands his people, ‘Do not test the **Lord** your God.’”
- 25:7 Jesus replied, “Get away from me, Satan! In God’s word he commands his people, ‘Worship only the **Lord** your God and only serve him.’”
- 26:3 This is the year of the **Lord’s** favor.
- 27:2 The law expert replied that God’s law says, “Love the **Lord** your God with all your heart, soul, strength, and mind.”
- 31:5 Then Peter said to Jesus, “**Master**, if it is you, command me to come to you on the water”
- 43:9 “But know for certain that God has caused Jesus to become both **Lord** and Messiah!”
- 47:3 By means of this demon she predicted the future for people, she made a lot of money for her **masters** as a fortuneteller.
- 47:11 Paul answered, “Believe in Jesus, the **Master**, and you and your family will be saved.”

Word Data:

- Strong’s: H0113, H0136, H1167, H1376, H4756, H7980, H8323, G02030, G06340, G09620, G12030, G29620

Proverbs References:

25:13; 27:18; 30:10

lots, casting lots

Definition:

In the Bible, a “lot” is a marked object(s) used as a way of making a fair and/or random decision, usually for the purpose of selecting a specific person within a group. “Casting lots” refers to the process of using “lots” to make a fair and/or random decision.

- In modern times, some cultures “draw” or “pull out” lots using a bunch of straws. Someone holds the straws so that no one can see how long they are. Each person pulls out a straw and the one who picks the longest (or shortest) straw is the one who is chosen.
- In biblical times, the objects cast (the “lots”) were probably small marked stones. It is unknown how the “lots” actually indicated a decision, but it probably involved dropping or throwing marked stones on the ground.
- The phrase “casting lots” can be translated as “tossing lots” or “throwing lots” or “rolling lots.” The translation of “cast” should not sound like the lots were being thrown a long distance.
- If a decision is made “by lot,” this could be translated as “by casting lots” or “by throwing lots,” etc.

(See also: **Elizabeth**, **priest**, **Zechariah (OT)**, **Zechariah (NT)**)

Bible References:

- **Jonah 1:7**
- **Luke 1:8-10**
- **Luke 23:34**
- **Mark 15:22**
- **Matthew 27:35-37**
- **Psalms 22:18-19**

Word Data:

- Strong’s: H1486, H5307, G28190, G29750

Proverbs References:

1:14; 16:33; 18:18

love, beloved

Definition:

To love another person is to care for that person and do things that will benefit him. There are different meanings for "love" some languages may express using different words:

1. The kind of love that comes from God is focused on the good of others even when it does not benefit oneself. This kind of love cares for others, no matter what they do. God himself is love and is the source of true love.
    - Jesus showed this kind of love by sacrificing his life in order to rescue us from sin and death. He also taught his followers to love others sacrificially.
    - When people love others with this kind of love, they act in ways that show they are thinking of what will cause the others to thrive. This kind of love especially includes forgiving others.
    - In the ULT, the word "love" refers to this kind of sacrificial love, unless a Translation Note indicates a different meaning.
2. Another word in the New Testament refers to brotherly love, or love for a friend or family member.
    - This term refers to natural human love between friends or relatives.
    - The term can also be used in such contexts as, "They love to sit in the most important seats at a banquet." This means that they "like very much" or "greatly desire" to do that.
3. The word "love" can also refer to romantic love between a man and a woman.

Translation Suggestions:

- Unless indicated otherwise in a Translation Note, the word "love" in the ULT refers to the kind of sacrificial love that comes from God.
- Some languages may have a special word for the kind of unselfish, sacrificial love that God has. Ways to translate this might include, "devoted, faithful caring" or "care for unselfishly" or "love from God." Make sure that the word used to translate God's love can include giving up one's own interests to benefit others and loving others no matter what they do.
- Sometimes the English word "love" describes the deep caring that people have for friends and family members. Some languages might translate this with a word or phrase that means "like very much" or "care for" or "have strong affection for."

- In contexts where the word “love” is used to express a strong preference for something, this could be translated by “strongly prefer” or “like very much” or “greatly desire.”
- Some languages may also have a separate word that refers to romantic or sexual love between a husband and wife.
- Many languages must express “love” as an action. So for example, they might translate “love is patient, love is kind” as, “when a person loves someone, he is patient with him and kind to him.”

(See also: covenant, death, sacrifice, save, sin)

Bible References:

- 1 Corinthians 13:7
- 1 John 3:2
- 1 Thessalonians 4:10
- Galatians 5:23
- Genesis 29:18
- Isaiah 56:6
- Jeremiah 2:2
- John 3:16
- Matthew 10:37
- Nehemiah 9:32-34
- Philippians 1:9
- Song of Songs 1:2

Examples from the Bible stories:

- 27:2 The law expert replied that God’s law says, “**Love** the Lord your God with all your heart, soul, strength, and mind. And **love** your neighbor as yourself.”
- 33:8 “The thorny ground is a person who hears God’s word, but, as time passes, the cares, riches, and pleasures of life choke out his **love** for God.”
- 36:5 As Peter was talking, a bright cloud came down on top of them and a voice from the cloud said, “This is my Son whom I **love**.”
- 39:10 “Everyone who **loves** the truth listens to me.”
- 47:1 She (Lydia) **loved** and worshiped God.
- 48:1 When God created the world, everything was perfect. There was no sin. Adam and Eve **loved** each other, and they **loved** God.

- 49:3 He (Jesus) taught that you need to **love** other people the same way you love yourself.
- 49:4 He (Jesus) also taught that you need to **love** God more than you **love** anything else, including your wealth.
- 49:7 Jesus taught that God **loves** sinners very much.
- 49:9 But God **loved** everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with God forever.
- 49:13 God **loves** you and wants you to believe in Jesus so he can have a close relationship with you.

Word Data:

- Strong's: H0157, H0158, H0159, H0160, H2245, H2617, H2836, H3039, H4261, H5689, H5690, H5691, H7355, H7356, H7453, H7474, G00250, G00260, G53600, G53610, G53620, G53630, G53650, G53670, G53680, G53690, G53770, G53810, G53820, G53830, G53880

Proverbs References:

1:22; 3:12; 4:6; 5:19; 7:18; 8:17; 8:21; 8:36; 9:8; 10:12; 12:1; 13:24; 14:20; 15:9; 15:12; 15:17; 16:13; 17:9; 17:17; 17:19; 18:21; 18:24; 19:8; 20:13; 21:17; 22:11; 27:5; 27:6; 29:3

lover

Definition:

The term “lover” literally means “person who loves.” Usually this refers to people who are in a sexual relationship with each other.

- When the term “lover” is used in the Bible, it usually refers to a person who is involved in a sexual relationship with someone he or she is not married to.
- This wrong sexual relationship is often used in the Bible to refer to Israel’s disobedience to God in worshiping idols. So the term “lovers” is also used in a figurative way to refer to the idols that the people of Israel worshiped. In these contexts, this term could possibly be translated by “immoral partners” or “partners in adultery” or “idols.” [See Metaphor]
- A “lover” of money is someone who puts too much importance on getting money and being rich.
- In the Old Testament book Song of Songs, the term “lover” is used in a positive way.

(See also: adultery, false god, false god, love)

Bible References:

- Hosea 2:5
- Jeremiah 3:2
- Lamentations 1:2
- Luke 16:14

Word Data:

- Strong’s: H0157, H0158, H0868, H5689, H7453, H8566, G08650, G08660, G53660, G53670, G53690, G53770

Proverbs References:

12:1; 21:17

lowly, lowliness

Definition:

The terms “lowly” and “lowliness” refer to being poor or having low status. Being lowly can also have the meaning of being humble.

- Jesus humbled himself to the lowly position of becoming a human being and serving others.
- His birth was lowly because he was born in a place where animals were kept, not in a palace.
- Having a lowly attitude is the opposite of being proud.
- Ways to translate “lowly” could include “humble” or “of low status” or “unimportant.”
- The word “lowliness” could also be translated as “humility” or “little importance.”

(See also: humble, proud)

Bible References:

- Acts 20:19
- Ezekiel 17:14
- Luke 1:48-49
- Romans 12:16

Word Data:

- Strong’s: H6041, H6819, H8217, G50110, G50120, G50140

Proverbs References:

10:15; 14:21; 14:31; 16:19; 19:4; 19:17; 21:13; 22:9; 22:16; 22:22; 28:3; 28:8; 28:11; 28:15; 29:7; 29:14; 29:23

lust, lustful, passion, desire

Definition:

Lust is a very strong desire, usually in the context of wanting something sinful or immoral. To lust is to have lust.

- In the Bible, “lust” usually referred to sexual desire for someone other than one’s own spouse.
- Sometimes this term was used in a figurative sense to refer to worshiping idols.
- Depending on the context, “lust” could be translated as “wrong desire” or “strong desire” or “wrongful sexual desire” or “strong immoral desire” or to “strongly desire to sin.”
- The phrase to “lust after” could be translated as to “wrongly desire” or to “think immorally about” or to “immorally desire.”

(See also: adultery, **false god**)

Bible References:

- **1 John 2:16**
- **2 Timothy 2:22**
- **Galatians 5:16**
- **Galatians 5:19-21**
- **Genesis 39:7-9**
- **Matthew 5:28**

Word Data:

- Strong’s: H0183, H0185, H0310, H1730, H2181, H2183, H2530, H5178, H5375, H5689, H5691, H5869, H7843, G07660, G19370, G19390, G22370, G37150, G38060

Proverbs References:

3:15; 6:25; 8:11; 10:3; 11:6; 12:12; 18:1; 21:25; 21:26

majesty

Definition:

The term “majesty” or “majestic” refers to greatness and splendor, often in relation to the qualities of a king.

- In the Bible, “majesty” frequently refers to the greatness of God, who is the supreme King over the universe.
- “Your Majesty” is a way of addressing a king.

Translation Suggestions:

- This term could be translated as “kingly greatness” or “royal splendor.”
- “Your Majesty” could be translated as something like “your Highness” or “your Excellency” or using a natural way of addressing a ruler in the target language.

(See also: king)

Bible References:

- 2 Peter 1:16-18
- Daniel 4:36
- Isaiah 2:10
- Jude 1:25
- Micah 5:4

Word Data:

- Strong’s: H1347, H1348, H1420, H1923, H1926, H1935, H7238, G31680, G31720

Proverbs References:

14:28

Maker

Definition:

In general, a “maker” is someone who creates or makes things.

- In the Bible, the term “Maker” is sometimes used as a name or title for Yahweh, because he created everything.
- Usually this term is combined with “his” or “my” or “your.”

Translation Suggestions:

- The term “Maker” can be translated as “the Creator” or “God who creates” or “the One who made everything.”
- The phrase “his Maker” could also be translated as “the One who created him” or “God, who created him.”
- The phrases “your Maker” and “my Maker” could be translated in a similar way.

(See also: How to Translate Names)

(See also: create, Yahweh)

Bible References:

- Hosea 8:13-14

Word Data:

- Strong’s: H3335, H6213, H6466

Proverbs References:

14:31; 17:5; 22:2

marriage, marry, married, wedding

Definition:

The term “marriage” refers to the formal union between a man and a woman in which they are joined together in a publicly recognized, and often legally recognized, relationship.

- The marriage relationship originated with God. God instituted the marriage relationship and he initiated the first marriage between Adam and Eve.
- God instituted marriage for several reasons. Some of the reasons that God instituted marriage are so that children would have a healthy and secure environment in which to be raised, so that people would have a visual earthly demonstration of his relationship with his covenant people and so that men and women who are married to each other can help each other and complement the others strengths and weaknesses.
- In a marriage ceremony (called a “wedding”) the bridegroom is the **man** who will marry the bride (the **woman**).
- The Bible teaches that marriage should not be prohibited.
- God strictly prohibits adultery in both the Old and the New Testament.
- The New Testament teaches that people who believe in Jesus should not marry unbelievers.
- Jesus taught that there will be no marriage in heaven.

Translation Suggestions:

Use the term that your language uses to refer to the marriage relationship between a man and a woman.

(See also: bridegroom, bride, adultery, Eve, Adam)

Bible References:

Word Data:

- Strong’s: H2859

Proverbs References:

30:23

mercy, merciful

Definition:

The terms “mercy” and “merciful” refer to helping people who are in need, especially when they are in a lowly or humbled condition.

- The term “mercy” can also include the meaning of not punishing people for something they have done wrong.
- A powerful person such as a king is described as “merciful” when he treats people kindly instead of harming them.
- Being merciful also means to forgive someone who has done something wrong against us.
- We show mercy when we help people who are in great need.
- God is merciful to us, and he wants us to be merciful to others.

Translation Suggestions:

- Depending on the context, “mercy” could be translated as “kindness” or “compassion” or “pity.”
- The term “merciful” could be translated as “showing pity” or “being kind to” or “forgiving.”
- To “show mercy to” or “have mercy on” could be translated as “treat kindly” or “be compassionate toward.”

(See also: compassion, forgive)

Bible References:

- 1 Peter 1:3-5
- 1 Timothy 1:13
- Daniel 9:17
- Exodus 34:6
- Genesis 19:16
- Hebrews 10:28-29
- James 2:13
- Luke 6:35-36
- Matthew 9:27

- Philippians 2:25-27
- Psalms 41:4-6
- Romans 12:1

Examples from the Bible stories:

- 19:16 They (the prophets) all told the people to stop worshiping idols and to start showing justice and **mercy** to others.
- 19:17 He (Jeremiah) sank down into the mud that was in the bottom of the well, but then the king had **mercy** on him and ordered his servants to pull Jeremiah out of the well before he died.
- 20:12 The Persian Empire was strong but **merciful** to the people it conquered.
- 27:11 Then Jesus asked the law expert, “What do you think? Which one of the three men was a neighbor to the man who was robbed and beaten?” He replied, “The one who was **merciful** to him.”
- 32:11 But Jesus said to him, “No, I want you to go home and tell your friends and family about everything that God has done for you and how he has had **mercy** on you.”
- 34:9 “But the tax collector stood far away from the religious ruler, did not even look up to heaven. Instead, he pounded on his chest and prayed, ‘God, please be **merciful** to me because I am a sinner.’”

Word Data:

- Strong’s: H2551, H2603, H2604, H2616, H2617, H2623, H3722, H3727, H4627, H4819, H5503, H5504, H5505, H5506, H6014, H7349, H7355, H7356, H7359, G16530, G16550, G16560, G24330, G24360, G36280, G36290, G37410, G46980

Proverbs References:

28:13

messenger

Definition:

The term “messenger” refers to someone who is given a message to tell others.

- In ancient times, a messenger would be sent from the battlefield to tell people back in the city what was happening.
- An angel is a special kind of messenger whom God sends to give people messages. Some translations translate “angel” as “messenger.”
- John the Baptist was called a messenger who came before Jesus to announce the Messiah’s coming and to prepare people to receive him.
- Jesus’ apostles were his messengers to go share with other people the good news about the kingdom of God.

(See also: **angel**, **apostle**, **John (the Baptist)**)

Bible References:

- **1 Kings 19:1-3**
- **1 Samuel 6:21**
- **2 Kings 1:1-2**
- **Luke 7:27**
- **Matthew 11:10**

Word Data:

- Strong’s: H1319, H4397, H4398, H5046, H5894, H6735, H6737, H7323, H7971, G00320, G06520

Proverbs References:

13:17; 16:14; 17:11; 25:13

might, mighty, mighty works

Definition:

The terms “mighty” and “might” refer to having great strength or power.

- Often the word “might” is another word for “strength.” When talking about God, it can mean “power.”
- The phrase “mighty men” often refers to men who are courageous and victorious in battle. David’s band of faithful men who helped protect and defend him were often called “mighty men.”
- God is also referred to as the “mighty one.”
- The phrase “mighty works” usually refers to the amazing things God does, especially miracles.
- This term is related to the term “almighty,” which is a common description for God, meaning that he has complete power.

Translation Suggestions:

- Depending on the context, the term “mighty” could be translated as “powerful” or “amazing” or “very strong.”
- The phrase “his might” could be translated as “his strength” or “his power.”
- In Acts 7, Moses is described as a man who was “mighty in word and deed.” This could be translated as “Moses spoke powerful words from God and did miraculous things” or “Moses spoke God’s word powerfully and did many amazing things.”
- Depending on the context, “mighty works” could be translated as “amazing things that God does” or “miracles” or “God doing things with power.”
- The term “might” could also be translated as “power” or “great strength.”
- Do not confuse this term with the English word that is used to express a possibility, as in “It might rain.”

(See also: **Almighty**, **miracle**, **power**, **strength**)

Bible References:

- **Acts 7:22**
- **Genesis 6:4**
- **Mark 9:38-39**
- **Matthew 11:23**

Word Data:

- Strong's: H0046, H0047, H0117, H0202, H0386, H0410, H0430, H0533, H0650, H1219, H1368, H1369, H1396, H1397, H1419, H2220, H2389, H2428, H3201, H3524, H3581, H3966, H4101, H5794, H5797, H6099, H6105, H6108, H6184, H7227, H7580, H8623, H8624, G14110, G14150, G14980, G24780, G24790, G29000, G29040, G31670, G31730

Proverbs References:

16:32; 18:18; 21:22; 30:26; 30:30

mock, mocker, mockery, ridicule, scoff at, laughingstock

Definition:

The terms “mock,” “ridicule,” and “scoff at” all refer to making fun of someone, especially in a cruel way.

- Mocking often involves imitating people’s words or actions with the intent to embarrass them or show contempt for them.
- The Roman soldiers mocked or ridiculed Jesus when they put a robe on him and pretended to honor him as king.
- A group of young people ridiculed or scoffed at Elisha when they called him a name, making fun of his bald head.
- The term “scoff at” can also refer to ridiculing an idea that is not considered believable or important.
- A “mocker” is someone who mocks and ridicules consistently.

Bible References:

- 2 Peter 3:4
- Acts 2:12-13
- Galatians 6:6-8
- Genesis 39:13-15
- Luke 22:63-65
- Mark 10:34
- Matthew 9:23-24
- Matthew 20:19
- Matthew 27:29

Examples from the Bible stories:

- 21:12 Isaiah prophesied that people would spit on, **mock**, and beat the Messiah.
- 39:5 The Jewish leaders all answered the high priest, “He deserves to die!” Then they blindfolded Jesus, spit on him, hit him, and **mocked** him.
- 39:12 The soldiers whipped Jesus, and put a royal robe and a crown made of thorns on him. Then they **mocked** him by saying, “Look, the King of the Jews!”

- 40:4 Jesus was crucified between two robbers. One of them **mocked** Jesus, but the other said, “Do you have no fear of God?”
- 40:5 The Jewish leaders and the other people in the crowd **mocked** Jesus. They said to him, “If you are the Son of God, come down from the cross and save yourself! Then we will believe you.”

Word Data:

- Strong’s: H1422, H2048, H2049, H2778, H2781, H3213, H3887, H3931, H3932, H3933, H3934, H3944, H3945, H4167, H4485, H4912, H5058, H5607, H6026, H6711, H7046, H7048, H7814, H7832, H8103, H8148, H8437, H8595, G15920, G17010, G17020, G17030, G23010, G26060, G34560, G55120

Proverbs References:

1:22; 1:26; 3:34; 9:7; 9:8; 9:12; 13:1; 14:6; 14:9; 15:12; 17:5; 19:25; 19:28; 19:29; 20:1; 21:11; 21:24; 22:10; 24:9; 29:8; 30:17

multiply, multiplied, multiplication

Definition:

The term “multiply” means to greatly increase in number. It can also mean to cause something to increase in amount, such as causing pain to multiply.

- God told animals and human beings to “multiply” and fill the earth. This was a command to reproduce many more of their own kind.
- Jesus made the bread and fish multiply in order to feed the 5,000 people. The amount of food kept increasing so that there was more than enough food to feed everyone.
- Depending on the context, this term could also be translated as “increase” or “cause to increase” or “greatly increase in number” or “become greater in number” or “become more numerous.”
- The phrase “greatly multiply your pain” could also be translated as “cause your pain to become more severe” or “cause you to experience much more pain.”
- To “multiply horses” means to “greedily keep acquiring more horses” or to “get large numbers of horses.”

Bible References:

- Deuteronomy 8:1
- Genesis 9:7
- Genesis 22:17
- Hosea 4:6-7

Word Data:

- Strong’s: H3254, H3527, H6280, H7231, H7233, H7235, H7680, G40520, G41290

Proverbs References:

4:10

myrrh

Definition:

Myrrh is an oil or spice that is made from the resin of a myrrh tree that grows in Africa and Asia. It is related to frankincense.

- Myrrh was also used to make incense, perfume, and medicine, and to prepare dead bodies for burial.
- Myrrh was one of the gifts that the learned men gave to Jesus when he was born.
- Jesus was offered wine mixed with myrrh in order to ease the pain when he was crucified.

(See also: **frankincense**, **learned men**)

Bible References:

- **Exodus 30:22-25**
- **Genesis 37:25-26**
- **John 11:1-2**
- **Mark 15:23**
- **Matthew 2:11-12**

Word Data:

- Strong's: H3910, H4753, G34640, G46660, G46690

Proverbs References:

7:17

nation

Definition:

In the Bible, a nation is a large group of people who share a common identity and speak the same language. The people of a nation often have the same ancestors and share a common ethnicity.

- In the Bible, a nation could be a country with an extensive government structure and defined boundaries (such as Egypt or Ethiopia), but usually it is more general and refers to a people group.
- Nations in the Bible included the Israelites, the Philistines, the Assyrians, the Babylonians, the Canaanites, the Romans, and the Greeks, among many others.
- Sometimes the word "nation" was used figuratively to refer to the ancestor of a certain people group, as when Rebekah was told by God that her unborn sons were "nations" that would fight against each other. This could be translated as "the founders of two nations" or the "ancestors of two people groups."
- When used in the plural in a general way, the word translated as "nations" often referred to the people who were not Israelites, that is, to Gentiles, the people who do not worship Yahweh. The context usually makes the meaning clear.

Translation Suggestions:

- Depending on the context, the word "nation" could also be translated as "people group" or "people" or "country."
- If a language has a term for "nation" that is distinct from these other terms, then that term can be used wherever it occurs in the Bible text, as long as it is natural and accurate in each context.
- The plural term "nations" can often be translated as "people groups."
- In certain contexts, this term could also be translated as "Gentiles" or "non-Jews."

(See also: **Assyria**, **Babylon**, Canaan, **Gentile**, **Greek**, **people group**, **Philistines**, **Rome**)

Bible References:

- **1 Chronicles 14:15-17**
- **2 Chronicles 15:6**
- **2 Kings 17:11-12**
- **Acts 2:5**

- **Acts 13:19**
- **Acts 17:26**
- **Acts 26:4**
- **Daniel 3:4**
- **Genesis 10:2-5**
- **Genesis 27:29**
- **Genesis 35:11**
- **Genesis 49:10**
- **Luke 7:5**
- **Mark 13:7-8**
- **Matthew 21:43**
- **Romans 4:16-17**

Word Data:

- Strong's: H0523, H0524, H0776, H1471, H3816, H4940, H5971, G02460, G10740, G10850, G14840

Proverbs References:

14:34; 24:24

neighbor, neighborhood, neighboring

Definition:

The term “neighbor” usually refers to a person who lives nearby. It can also refer more generally to someone who lives in the same community or people group.

- A “neighbor” is someone who would be protected and treated kindly because he is part of the same community.
- In the New Testament parable of the Good Samaritan, Jesus used the term “neighbor” figuratively, expanding its meaning to include all human beings, even someone who is considered an enemy.
- If possible, it is best to translate this term literally with a word or phrase that means “person who lives nearby.”

(See also: adversary, parable, **people group**, **Samaria**)

Bible References:

- **Acts 7:26-28**
- **Ephesians 4:25-27**
- **Galatians 5:14**
- **James 2:8**
- **John 9:8-9**
- **Luke 1:58**
- **Matthew 5:43**
- **Matthew 19:19**
- **Matthew 22:39**

Word Data:

- Strong’s: H5997, H7138, H7453, H7468, H7934, G10690, G20870, G40400, G41390

Proverbs References:

3:28; 3:29; 6:1; 6:3; 6:29; 11:9; 11:12; 12:26; 14:20; 14:21; 16:29; 17:18; 18:17; 21:10; 24:28; 25:8; 25:9; 25:17; 25:18; 26:19; 27:14; 27:17; 29:5

noble, nobleman, royal official

Definition:

The term “noble” refers to something that is excellent and of high quality. A “nobleman” is a person who belongs to a high political or social class. A man “of noble birth” is one who was born a nobleman.

- A nobleman was often an officer of the state, a close servant to the king.
- The term “nobleman” could also be translated by, “king’s official” or “government officer.”

Bible References:

- 2 Chronicles 23:20-21
- Daniel 4:36
- Ecclesiastes 10:17
- Luke 19:12
- Psalm 16:1-3

Word Data:

- Strong’s: H0117, H1419, H2715, H3358, H3513, H5057, H5081, H6440, H6579, H7261, H8282, H8269, G09370, G21040

Proverbs References:

8:6; 8:16; 17:7; 17:26; 19:6; 25:7

oath, vow, swear, swearing, swear by, sworn

Definition:

The term “oath” in the Bible refers to a formal promise, usually made in a legal or religious context, in which the person making the oath accepts some kind of accountability or punishment if he does not fulfill his promise. In the Bible, the term “swear” means to make an oath. A “vow” is a solemn promise or oath that a person makes to God.

- In a court of law, a witness often gives an oath to promise that whatever he says will be true and factual.
- In modern times, one meaning of the word “swear” is to use foul or vulgar language. This is never its meaning in the Bible.
- The term “swear by” means to use the name of something or someone as the basis or power on which the oath is made.
- Abraham and Abimelech swore an oath when they made a covenant together concerning the use of a well.
- Abraham told his servant to swear (formally promise) that he would find Isaac a wife from among Abraham’s relatives.
- God also made oaths in which he made promises to his people.
- If a person in ancient Israel made a vow to God, that person was obligated to fulfill the vow. The ancient Israelites believed that God might punish a person who did not fulfill a vow that he made.
- In ancient Israel, sometimes a person would ask God to protect him or provide for him in exchange for making the vow. However, the ancient Israelites did not believe that God was obligated to fulfill these requests.

Translation Suggestions:

- Depending on the context, “an oath” could also be translated as “a pledge” or “a solemn promise.”
- To “swear” could be translated as to “formally promise” or to “pledge” or to “commit to do something.”
- Other ways to translate “swear by my name” could include “make a promise using my name to confirm it.”
- To “swear by heaven and earth” could be translated as to, “promise to do something, stating that heaven and earth will confirm it.”
- Make sure the translation of “swear” or “oath” does not refer to cursing. In the Bible it does not have that meaning.

- Depending on the context, the term “vow” can be translated as “solemn promise” or “solemn oath” or “promise made to God.”

(See also: **Abimelech**, covenant, **promise**)

Bible References:

- **Genesis 21:23**
- **Genesis 24:3**
- **Genesis 31:51-53**
- **Genesis 47:31**
- **Luke 1:73**
- **Mark 6:26**
- **Matthew 5:36**
- **Matthew 14:6-7**
- **Matthew 26:72**
- **1 Corinthians 7:27-28**
- **Acts 21:23**
- **Genesis 28:21**
- **Genesis 31:12-13**
- **Jonah 1:14-16**
- **Jonah 2:9-10**
- Proverbs 7:14

Word Data:

- Strong’s: H0422, H0423, H3027, H5375, H7621, H7650, G03320, G36600, G37270, G37280, H5087, H5088, G21710

Proverbs References:

7:14; 20:25; 29:24; 31:2

oil

Definition:

Oil is a thick, clear liquid that can be taken from certain plants. In Bible times, oil usually came from olives.

- Olive oil was used for cooking, anointing, sacrifice, lamps, and medicine.
- In ancient times, olive oil was highly prized, and the possession of oil was considered a measurement of wealth.
- Make sure the translation of this term refers to the kind of oil that can be used in cooking, not motor oil. Some languages have different words for these different kinds of oil.

(See also: olive, sacrifice)

Bible References:

- 2 Samuel 1:21
- Exodus 29:2
- Leviticus 5:11
- Leviticus 8:1-3
- Mark 6:12-13
- Matthew 25:7-9

Word Data:

- Strong's: H2091, H3323, H4887, H6671, H7246, H8081, G16370, G34640

Proverbs References:

5:3; 21:17; 21:20; 27:9; 27:16

ordain, ordained, ordination, planned long ago, set up, prepared

Definition:

To ordain means to formally appoint a person for a special task or role. It also means to formally make a rule or decree.

- The term “ordain” often refers to formally appointing somebody as a priest, minister, or rabbi.
- For example, God ordained Aaron and his descendants to be priests.
- It can also mean to institute or establish something, such as a religious feast or covenant.
- Depending on the context, to “ordain” could be translated as to “assign” or to “appoint” or to “command” or to “make a rule” or to “institute.”

(See also: **command**, covenant, decree, law, law, **priest**)

Bible References:

- **1 Kings 12:31-32**
- **2 Samuel 17:13-14**
- **Exodus 28:40-41**
- **Numbers 3:3**
- **Psalms 111:7-9**

Word Data:

- Strong’s: H3245, H4390, H6186, H6213, H6680, H7760, H8239, G12990, G25250, G42700, G42820

Proverbs References:

8:29; 19:29

palace, house

Definition:

The term “palace” refers to the building or house where a king lived, along with his family members and servants.

- The high priest also lived in a palace complex, as mentioned in the New Testament.
- Palaces were very ornate, with beautiful architecture and furnishings.
- The buildings and furnishings of a palace were constructed of stone or wood, and often were overlaid with expensive wood, gold, or ivory.
- Many other people also lived and worked in the palace complex, which usually included several buildings and courtyards.

(See also: courtyard, high priest, king)

Bible References:

- 2 Chronicles 28:7-8
- 2 Samuel 11:2-3
- Daniel 5:5-6
- Matthew 26:3-5
- Psalms 45:8

Word Data:

- Strong’s: H0759, H1002, H1004, H1055, H1406, H1964, H1965, G08330, G09330, G42320

Proverbs References:

30:28

parable

Definition:

The term “parable” usually refers to a short story or object lesson that is used to explain or teach a moral truth.

- Jesus used parables to teach his disciples. Although he also told parables to the crowds of people, he did not always explain the parable.
- A parable could be used to reveal truth to his disciples while hiding that truth from people like the Pharisees who did not believe in Jesus.
- The prophet Nathan told David a parable to show the king his terrible sin.
- The story of the Good Samaritan is an example of a parable that is a story. Jesus’ comparison of old and new wineskins is an example of a parable that was an object lesson to help the disciples understand Jesus’ teachings.

(See also: **Samaria**)

Bible References:

- **Luke 5:36**
- **Luke 6:39**
- **Luke 8:4**
- **Luke 8:9-10**
- **Mark 4:1**
- **Matthew 13:3**
- **Matthew 13:10**
- **Matthew 13:13**

Word Data:

- Strong’s: H1819, H4912, G38500, G39420

Proverbs References:

1:6

peace offering

Definition:

A “peace offering” was one of several sacrificial offerings that God commanded the Israelites to make. It is sometimes called the “thanksgiving offering” or “fellowship offering.”

- This offering involved sacrificing an animal that had no defects, sprinkling the animal’s blood on the altar, and burning the animal’s fat, as well as the rest of the animal separately.
- Added to this sacrifice was an offering of both unleavened and leavened bread, which was burned on top of the burnt offering.
- The priest and one who offered the sacrifice were permitted to share in eating the food that was offered.
- This offering symbolizes the fellowship of God with his people.

(See also: **burnt offering**, **fellowship**, **fellowship offering**, **grain offering**, **priest**, sacrifice, **unleavened bread**)

Bible References:

- **1 Samuel 13:8-10**
- **Ezekiel 45:16-17**
- **Joshua 8:30-32**
- **Leviticus 9:3-5**
- Proverbs 7:13-15

Word Data:

- Strong’s: H8002

Proverbs References:

7:14

peace, peaceful, peacemaker

Definition:

The term “peace” refers to a state of being or a feeling of having no conflict, anxiety, or fearfulness. A person who is “peaceful” feels calm and assured of being safe and secure.

- In the Old Testament, the term “peace” often means a general sense of a person’s welfare, wellness, or wholeness.
- “Peace” can also refer to a time when people groups or countries are not at war with each other. These people are said to have “peaceful relations.”
- To “make peace” with a person or a group of people means to take actions to cause fighting to stop.
- A “peacemaker” is someone who does and says things to influence people to live at peace with each other.
- To be “at peace” with other people means being in a state of not fighting against those people.
- A good or right relationship between God and people happens when God saves people from their sin. This is called having “peace with God.”
- The greeting “grace and peace” was used by the apostles in their letters to their fellow believers as a blessing.
- The term “peace” can also refer to being in a good relationship with other people or with God.

Bible References:

- 1 Thessalonians 5:1-3
- Acts 7:26
- Colossians 1:18-20
- Colossians 3:15
- Galatians 5:23
- Luke 7:50
- Luke 12:51
- Mark 4:39
- Matthew 5:9
- Matthew 10:13

Examples from the Bible stories:

- 15:6 God had commanded the Israelites not to make a **peace** treaty with any of the people groups in Canaan.
- 15:12 Then God gave Israel **peace** along all its borders.
- 16:3 Then God provided a deliverer who rescued them from their enemies and brought **peace** to the land.
- 21:13 He (Messiah) would die to receive the punishment for other people's sin. His punishment would bring **peace** between God and people.
- 48:14 David was the king of Israel, but Jesus is the king of the entire universe! He will come again and rule his kingdom with justice and **peace**, forever.
- 50:17 Jesus will rule his kingdom with **peace** and justice, and he will be with his people forever.

Word Data:

- Strong's: H5117, H7961, H7962, H7965, H7999, H8001, H8002, H8003, H8252, G02690, G15140, G15150, G15160, G15170, G15180, G22720

Proverbs References:

3:2; 3:17; 12:20; 16:7

perish

Definition:

The term “perish” means to die or be destroyed, usually as the result of violence or disaster. In the New Testament, it often has the spiritual meaning of being lost or separated from the people of God.

Spiritual Meaning of “Perish:”

- People who are “perishing” are those who have refused to trust in Jesus for their salvation.
- Those who “perish” will not live eternally with God in heaven. Instead, they will live eternally in hell under God’s punishment.
- Everyone will die physically, but only those who do not trust in Jesus for their salvation will perish eternally.
- When “perish” is used in a spiritual sense, make sure that your translation expresses this differently than dying physically.

Translation Suggestions:

- Depending on the context, ways to translate this term could include “be lost from God’s people,” “die eternally,” “be punished in hell,” or “be destroyed.”
- Try to use a term or expression that does not only mean “die physically” or “cease to exist.”

(See also: death, everlasting)

Bible References:

- 1 Peter 1:23
- 2 Corinthians 2:16-17
- 2 Thessalonians 2:10
- Jeremiah 18:18
- Psalms 49:18-20
- Zechariah 9:5-7
- Zechariah 13:8

Word Data:

- Strong's: H0006, H0007, H0008, H1478, H1820, H1826, H5486, H5595, H6544, H8045, G05990, G06220, G06840, G08530, G13110, G27040, G48810, G53560

Proverbs References:

10:28; 11:7; 11:10; 19:9; 21:28; 28:28; 31:6

perverse, perversion, pervert, depraved, malicious, devious, dishonest, distortion

Definition:

The term “perverse” is used to describe a person or action that is morally crooked or twisted. The term “perversely” means “in a perverse manner.” To “pervert” something means to twist it or turn it away from what is right or good.

- Someone or something that is perverse has deviated from what is good and right.
- In the Bible, the Israelites acted perversely when they disobeyed God. They often did this by worshiping false gods.
- Any action which is against God’s standards or behavior is considered perverse.
- Ways to translate “perverse” could include “morally twisted” or “immoral” or “turning away from God’s straight path,” depending on the context.
- “Perverse speech” could be translated as “speaking in an evil way” or “deceitful talk” or “immoral way of talking.”
- “Perverse people” could be described as “immoral people” or “people who are morally deviant” or “people who continually disobey God.”
- The phrase “acting perversely” could be translated as “behaving in an evil way” or “doing things against God’s commands” or “living in a way that rejects God’s teachings.”
- The term “pervert” could also be translated as “cause to be corrupt” or “turn into something evil.”

(See also: corrupt, deceive, disobey, evil, turn)

Bible References:

- 1 Kings 8:47
- 1 Samuel 20:30
- Job 33:27-28
- Luke 23:2
- Psalms 101:4-6

Word Data:

- Strong’s: H1942, H2015, H3868, H4297, H5186, H5557, H5558, H5753, H5766, H5773, H5791, H6140, H6141, H8138, H8397, H8419, G12940

Proverbs References:

2:12; 2:14; 4:24; 6:14; 8:8; 8:13; 10:31; 10:32; 11:20; 16:28; 16:30; 17:20; 19:1; 21:8; 22:5; 23:33; 28:6; 31:5

pig, pork, swine

Definition:

A pig is a type of four-legged, hoofed animal that is raised for meat. Its meat is called “pork.” The general term for pigs and related animals is “swine.”

- God told the Israelites not to eat pig meat and to consider it unclean. Jews today still view pigs as unclean and do not eat pork.
- Pigs are raised on farms to be sold to other people for their meat.
- There is a kind of swine that is not raised on farms but rather lives out in the wild; it is called a “wild boar.” Wild boars have tusks and are considered to be very dangerous animals.
- Sometimes large pigs are referred to as “hogs.”

(See also: How to Translate Unknowns)

(See also: **clean**)

Bible References:

- **2 Peter 2:22**
- **Mark 5:13**
- **Matthew 7:6**
- **Matthew 8:32**

Word Data:

- Strong’s: H2386, G55190

Proverbs References:

11:22

pit, pitfall, trench, cistern

Definition:

A pit is a deep hole that has been dug in the ground.

- A “cistern” was a hole dug in order to hold water.
- People dig pits for the purpose of trapping animals or finding water.
- A pit can also be used as a temporary place to hold a prisoner.
- Sometimes the phrase “the pit” refers to the grave or to hell. Other times it may refer to “the abyss.”
- The term “pit” is also used figuratively in phrases such as, “pit of destruction” which describes being trapped in a disastrous situation or being deeply involved in sinful, destructive practices.

(See also: **abyss**, **hell**, **prison**)

Bible References:

- **Genesis 37:21-22**
- **Job 33:18**
- **Luke 6:39**
- Proverbs 1:12

Word Data:

- Strong’s: H0875, H0953, H1356, H1475, H2352, H4087, H4113, H4379, H6354, H7585, H7745, H7816, H7825, H7845, H7882, G00120, G09990, G54210

Proverbs References:

1:12; 22:14; 23:27; 26:27; 28:10; 28:17

plea, plead, please, beg, implore

Definition:

The terms “plead” and “pleading” refer to urgently asking someone to do something. A “plea” is an urgent request.

- Pleading often implies that the person feels in very great need or strongly desires help.
- People can plead or make an urgent appeal to God for mercy or to ask him to grant something, either for themselves or someone else.
- Other ways to translate this could include “beg” or “implore” or “urgently ask.”
- The term “plea” could also be translated as “urgent request” or “strong urging.”
- Make sure it is clear in the context that this term does not refer to begging for money.

Bible References:

- 2 Corinthians 8:3-5
- Judges 6:31
- Luke 4:39
- Proverbs 18:17

Word Data:

- Strong’s: H1777, H2603, H3198, H4941, H4994, H6279, H6293, H6664, H6419, H7378, H7379, H7775, H8199, H8467, H8469, G11890, G17930, G20650, G38700

Proverbs References:

13:19; 18:23; 22:23; 23:11; 31:9

pledge

Definition:

The term “pledge” refers to formally and solemnly promising to do something or give something.

- In the Old Testament the officials of Israel pledged to be loyal to King David.
- To “pledge” could be translate as to “formally commit to” or to “strongly promise.”
- The term “pledge” can also refer to an object given as a guarantee or promise that a debt will be paid.
- The object given as a pledge would be returned to its owner when the promise was fulfilled.
- Ways to translate “a pledge” could include “a solemn promise” or “a formal commitment” or “a guarantee” or “a formal assurance,” depending on the context.

(See also: promise, oath, vow)

Bible References:

- 2 Corinthians 5:4-5
- Exodus 22:26
- Genesis 38:17-18
- Nehemiah 10:28-29

Word Data:

- Strong’s: H0781, H2254, H2258, H5667, H5671, H6148, H6161, H6162

Proverbs References:

6:1; 11:15; 17:18; 20:16; 22:26; 27:13

plow, plower, plowman, plowmen, plowshare, unplowed

Definition:

A “plow” is a farm tool that is used for breaking up soil to prepare a field for planting.

- Plows have sharp, pointed prongs that dig into the soil. They usually have handles that the farmer uses to guide the plow.
- In Bible times, plows were usually pulled by a pair of oxen or other work animals.
- Most plows were made of hard wood, except for the sharp points which were made of a metal, such as bronze or iron.

(See also: bronze, ox)

Bible References:

- 1 Samuel 8:10-12
- Deuteronomy 21:4
- Luke 9:62
- Luke 17:7
- Psalm 141:5-7

Word Data:

- Strong’s: H0406, H0855, H2758, H2790, H5215, H5647, H5656, H5674, H6213, H6398, G07220, G07230

Proverbs References:

13:23; 20:4

plunder, plundered, spoil, spoils

Definition:

The terms “spoil” and “plunder,” when used as a noun, refer to things that are taken by force from a person or place, normally during a time of war. The verb “plunder” means to take things from a person or place, normally by force and during a time of war.

- When translating the verb “plunder” in the context of war you should use a different word than “steal” as “to steal” normally implies wrong doing and to “plunder”” something in war is not necessarily sinful.
- You could translate the verb “plunder” with a word such as “pillage” or with a descriptive phrase “take the goods of.”
- You could translate the term “spoil” with a descriptive phrase such as “plundered goods” or “plundered things.”
- Depending on context, you could translate the term “plunder” with a descriptive phrase such as “captured goods” or with some other descriptive phrase or with a term such as “spoil” or “spoils.”
- Your language may have a word for things that are taken by force and/or in a time of war.

Bible References:

Word Data:

- Strong’s: H0957, H0962, H7998

Proverbs References:

1:13; 16:19; 22:23; 31:11

possess, possessed, possession, dispossess

Definition:

The terms “possess” and “possession” usually refer to owning something. They can also mean to gain control over something or occupy an area of land.

- In the Old Testament, this term is often used in the context of “possessing” or “taking possession of” an area of land.
- When Yahweh commanded the Israelites to “possess” the land of Canaan, it meant that they should go into the land and live there. This involved first conquering the Canaanite peoples who were living on that land.
- Yahweh told the Israelites that he had given them the land of Canaan as “their possession.” This could also be translated as “their rightful place to live.”
- The people of Israel were also called Yahweh’s “special possession.” This means that they belonged to him as his people whom he had specifically called to worship and serve him.

Translation Suggestions:

- The term “possess” could also be translated as “own” or “have” or “have charge over.”
- The phrase “take possession of” could be translated as “take control of” or “occupy” or “live on,” depending on the context.
- When referring to things that people own, “possessions” could be translated as “belongings” or “property” or “owned things” or “things they owned.”
- When Yahweh calls the Israelites, “my special possession” this could also be translated as “my special people” or “people who belong to me” or “my people whom I love and rule.”
- The sentence, “they will become their possession” when referring to land, means “they will occupy the land” or “the land will belong to them.”
- The expression, “found in his possession” could be translated as “that he was holding” or “that he had with him.”
- The phrase “as your possession” could also be translated as “as something that belongs to you” or “as a place where your people will live.”
- The phrase, “in his possession” could be translated as “that he owned” or “which belonged to him.”

(See also: Canaan, worship, inherit)

Bible References:

- 1 Chronicles 6:70

- 1 Kings 9:17-19
- Acts 2:45
- Deuteronomy 4:5-6
- Genesis 31:36-37
- Matthew 13:44

Word Data:

- Strong's: H0270, H0272, H0834, H2505, H2631, H3027, H3423, H3424, H3425, H3426, H4180, H4181, H4672, H4735, H4736, H5157, H5159, H5459, H7069, G11390, G21920, G26970, G27220, G29320, G29330, G29350, G40470, G52240, G55640

Proverbs References:

8:22; 30:9; 30:23

praise, praised, praiseworthy

Definition:

To praise someone is to express admiration and honor for that person.

- People praise God because of how great he is and because of all the amazing things he has done as the Creator and Savior of the world.
- Praise for God often includes being thankful for what he has done.
- Music and singing is often used as a way to praise God.
- Praising God is part of what it means to worship him.
- The term to "praise" could also be translated as to "speak well of" or to "highly honor with words" or to "say good things about."
- The noun "praise" could be translated as "spoken honor" or "speech that honors" or "speaking good things about."

(See also: **worship**)

Bible References:

- **2 Corinthians 1:3**
- **Acts 2:47**
- **Acts 13:48**
- **Daniel 3:28**
- **Ephesians 1:3**
- **Genesis 49:8**
- **James 3:9-10**
- **John 5:41-42**
- **Luke 1:46**
- **Luke 1:64-66**
- **Luke 19:37-38**
- **Matthew 11:25-27**
- **Matthew 15:29-31**

Examples from the Bible stories:

- 12:13 The Israelites sang many songs to celebrate their new freedom and to **praise** God because he saved them from the Egyptian army.
- 17:8 When David heard these words, he immediately thanked and **praised** God because he had promised David this great honor and many blessings.
- 22:7 Zechariah said, "**Praise** God, because he has remembered his people!"
- 43:13 They (disciples) enjoyed **praising** God together and they shared everything they had with each other.
- 47:8 They put Paul and Silas in the most secure part of the prison and even locked up their feet. Yet in the middle of the night, they were singing songs of **praise** to God.

Word Data:

- Strong's: H1319, H7121, H8416, G29800, G38530

Proverbs References:

12:8; 20:14; 27:2; 27:21; 28:4; 31:28; 31:30; 31:31

pray, prayer

Definition:

The terms “pray” and “prayer” refer to talking with God. These terms are also used to refer to people trying to talk to a false god.

- People can pray silently, talking to God with their thoughts, or they can pray aloud, speaking to God with their voice. Sometimes prayers are written down, such as when David wrote his prayers in the Book of Psalms.
- Prayer can include asking God for mercy, for help with a problem, and for wisdom in making decisions.
- Often people ask God to heal people who are sick or who need his help in other ways.
- People also thank and praise God when they are praying to him.
- Praying includes confessing our sins to God and asking him to forgive us.
- Talking to God is sometimes called “communing” with him as our spirit communicates with his spirit, sharing our emotions and enjoying his presence.
- This term could be translated as “talking to God” or “communicating with God.” The translation of this term should be able to include praying that is silent.

(See also: **false god**, **forgive**, praise)

Bible References:

- **1 Thessalonians 3:9**
- **Acts 8:24**
- **Acts 14:26**
- **Colossians 4:4**
- **John 17:9**
- **Luke 11:1**
- **Matthew 5:43-45**
- **Matthew 14:22-24**

Examples from the Bible stories:

- **6:5** Isaac **prayed** for Rebekah, and God allowed her to get pregnant with twins.

- 13:12 But Moses **prayed** for them, and God listened to his **prayer** and did not destroy them.
- 19:8 Then the prophets of Baal **prayed** to Baal, “Hear us, O Baal!”
- 21:7 Priests also **prayed** to God for the people.
- 38:11 Jesus told his disciples to **pray** that they would not enter into temptation.
- 43:13 The disciples continually listened to the teaching of the apostles, spent time together, ate together, and **prayed** with each other.
- 49:18 God tells you to **pray**, to study his word, to worship him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong’s: H0559, H0577, H1156, H2470, H3863, H3908, H4994, H6279, H6293, H6419, H6739, H7592, H7878, H7879, H7881, H8034, H8605, G01540, G11620, G11890, G17830, G20650, G21710, G21720, G38700, G43350, G43360

Proverbs References:

15:8; 15:29; 28:9

preach, preaching, preacher, proclaim, proclamation

Definition:

To “preach” means to speak to a group of people, teaching them about God and urging them to obey him. To “proclaim” means to announce or declare something publicly and boldly.

- Often preaching is done by one person to a large group of people. It is usually spoken, not written.
- “Preaching” and “teaching” are similar, but are not exactly the same.
- “Preaching” mainly refers to publicly proclaiming spiritual or moral truth, and urging the audience to respond. “Teaching” is a term that emphasizes instruction, that is, giving people information or teaching them how to do something.
- The term “preach” is usually used with the word “gospel.”
- What a person has preached to others can also be referred to in general as his “teachings.”
- Often in the Bible, “proclaim” means to announce publicly something that God has commanded, or to tell others about God and how great he is.
- In the New Testament, the apostles proclaimed the good news about Jesus to many people in many different cities and regions.
- The term “proclaim” can also be used for decrees made by kings or for denouncing evil in a public way.
- Other ways to translate “proclaim” could include “announce” or “openly preach” or “publicly declare.”
- The term “proclamation” could also be translated as “announcement” or “public preaching.”

(See also: declare, good news, **Jesus**, **kingdom of God**)

Strong‘s for preach: H1319, H7121, H7150, G12290, G20970, G26050, G27820, G27830, G27840, G29800, G42830

Strong‘s for proclaim: H1319, H1696, H1697, H2199, H3045, H3745, H4161, H5046, H5608, H6963, H7121, H7440, H8085, G51800, G59100, G12290, G18610, G20970, G26050, G27820, G27840, G29800, G31420, G41350

Bible References:

- **2 Timothy 4:1-2**
- **Acts 8:4-5**

- **Acts 10:42-43**
- **Acts 14:21-22**
- **Acts 20:25**
- **Luke 4:42**
- **Matthew 3:1-3**
- **Matthew 4:17**
- **Matthew 12:41**
- **Matthew 24:14**
- **Acts 9:20-22**
- **Acts 13:38-39**
- **Jonah 3:1-3**
- **Luke 4:18-19**
- **Mark 1:14-15**
- **Matthew 10:26**

Examples from the Bible stories:

- **24:2** He (John) **preached** to them, saying, “Repent, for the Kingdom of God is near!”
- **30:1** Jesus sent his apostles to **preach** and to teach people in many different villages.
- **38:1** About three years after Jesus first began **preaching** and teaching publicly, Jesus told his disciples that he wanted to celebrate this Passover with them in Jerusalem, and that he would be killed there.
- **45:6** But in spite of this, they **preached** about Jesus everywhere they went.
- **45:7** He (Philip) went to Samaria where he preached about Jesus and many people were saved.
- **46:6** Right away, Saul began **preaching** to the Jews in Damascus, saying, “Jesus is the Son of God!”
- **46:10** Then they sent them off to **preach** the good news of Jesus in many other places.
- **47:14** Paul and other Christian leaders traveled to many cities, **preaching** and teaching people the good news about Jesus.
- **50:2** When Jesus was living on earth he said, “My disciples will **preach** the good news about the kingdom of God to people everywhere in the world, and then the end will come.”

Word Data:

- Strong's: H1319, H7121, H7150, H1319, H1696, H1697, H2199, H3045, H3745, H4161, H5046, H5608, H6963, H7121, H7440, H8085, G12290, G20970, G26050, G27820, G27830, G27840, G29800, G42830, G51800, G59100, G12290, G18610, G20970, G26050, G27820, G27840, G29800, G31420, G41350

Proverbs References:

20:6

prince, princess, governor, provincial governor, official, nobleman, noblemen, nobility

Definition:

A “prince” is the son of a king. A “princess” is a daughter of a king.

- The term “prince” is often used figuratively to refer to a leader, ruler, or other powerful person.
- Because of Abraham’s wealth and importance, he was referred to as a “prince” by the Hittites he was living among.
- In the book of Daniel, the term “prince” is used in the expressions “prince of Persia” and “prince of Greece,” which in those contexts probably refer to powerful evil spirits who had authority over those regions.
- The archangel Michael is also referred to as a “prince” in the book of Daniel.
- Sometimes in the Bible Satan is referred to as “the prince of this world.”
- Jesus is called the “Prince of Peace” and the “Prince of Life.”
- In Acts 2:36, Jesus is referred to as “Lord and Christ” and in Acts 5:31 he is referred to as “Prince and Savior,” showing the parallel meaning of “Lord” and “Prince.”

Translation Suggestions:

- Ways to translate “prince” could include, “king’s son” or “ruler” or “leader” or “chieftain” or “captain.”
- When referring to angels, this could also be translated as “spirit ruler” or “leading angel.”
- When referring to Satan or other evil spirits, this term could also be translated as “evil spirit ruler” or “powerful spirit leader” or “ruling spirit,” depending on the context.

(See also: **angel**, **authority**, **Christ**, **demon**, lord, **power**, ruler, **Satan**, **Savior**, spirit)

Bible References:

- **Acts 5:29-32**
- **Genesis 12:15**
- **Genesis 49:26**
- **Luke 1:52**

Word Data:

- Strong's: H0001, H0117, H0324, H2831, H3548, H4502, H5057, H5081, H5139, H5257, H5387, H5633, H5993, H6579, H7261, H7333, H7786, H8269, H8282, H8323, G07470, G07580, G14130, G31750

Proverbs References:

8:16; 19:10

profit, profits, profited, profitable

Definition:

Used in this sense, the terms “profit” and “profitable” refer to gaining some material thing through doing certain actions or behaviors. Something is “profitable” to someone if it enables them to earn or attain good material things.

- More specifically, the term “profit” often refers to money that is gained from doing business. A business is “profitable” if it gains more money than it spends.
- Actions are profitable if they cause material things to be gained for people.

(See also: worthy,profit-spiritual)

Translation Suggestions:

- Depending on the context, the term “profit” could also be translated as “benefit” or “help” or “gain.”
- Depending on context, the term “profits” could be translated as “earnings” when referring to wages earned by working.
- The term “profitable” could be translated as “useful” or “beneficial” or “helpful.”
- The term “profited” could be translated as “gained.”
- To “profit from” something could be translated as “benefit from” or “gain money from.”
- In the context of a business, “profit” could be translated with a word or phrase that means “money gained” or “surplus of money” or “extra money.”

Bible References:

Word Data:

- Strong’s: H1215, H3276, H4195, G12810, G20390, G27700, G27710, G36850, G37860, G48510, G48525, G55390, G56220, G56230, G56240

Proverbs References:

3:14; 14:23; 21:5; 31:18

profit, profits, profited, profitable, unprofitable

Definition:

When used in the spiritual sense, the terms “profit” and “profitable” refer to gaining something spiritually beneficial through doing (or someone else doing) certain actions or behaviors.

Something is spiritually “profitable” to someone if it brings them spiritual benefits.

- Actions are spiritually profitable if they please God and cause that person and/or others to receive spiritual benefit.
- 2 Timothy 3:16 says that all Scripture is “profitable” for correcting and training people in righteousness. This means that the Bible’s teachings are helpful and useful for teaching people to live according to God’s will.

The term “unprofitable” in this sense means to not be beneficial or helpful.

- It literally means to not profit anything or to not help someone gain anything beneficial.
- Something that is spiritually unprofitable is not worth doing because it does not please God and does not give any spiritual benefit or reward.
- This could be translated as “unbeneficial” or “not beneficial” or “worthless” or “not useful” or “giving no benefit.”

(See also: worthy,profit-earthly)

Translation Suggestions:

- Depending on the context, the term “profit” could also be translated as “benefit” or “help.”
- Depending on the context, the term “profitable” could be translated as “useful” or “beneficial” or “helpful.”
- To “profit from” something could be translated as “benefit from” or “receive help from.”

Bible References:

Word Data:

- Strong’s:

Proverbs References:

3:14; 10:2; 11:4

prosper, prosperity, prosperous

Definition:

The term “prosper” generally refers to living well, whether it be physically, morally, emotionally, etc. This term often expresses the idea of being wealthy or successful in life.

- The term “prosperous” often refers to success in owning money and property or in producing everything needed for people to live well.
- In the Bible, the term “prosperous” also includes good health and being blessed with children.
- A “prosperous” city or country is one that has many people, good production of food, and businesses that bring in plenty of money.
- The Bible teaches that a person will prosper spiritually when he obeys God’s teachings. He will also experience the blessings of joy and peace. God does not always give people a lot of material wealth, but he will always prosper them spiritually as they follow his ways.
- Depending on the context, the term “prosper” could also be translated as “succeed spiritually” or “be blessed by God” or “experience good things” or “live well.”
- The term “prosperous” could also be translated as “successful” or “wealthy” or “spiritually fruitful.”
- “Prosperity” could also be translated as “well-being” or “wealth” or “success” or “abundant blessings.”

(See also: bless, good, fruit, spirit)

Bible References:

- 1 Chronicles 29:22-23
- Deuteronomy 23:6
- Job 36:11
- Leviticus 25:26-28
- Psalms 1:3

Word Data:

- Strong’s: H1129, H1767, H1878, H1879, H2428, H2896, H2898, H3027, H3190, H3444, H3498, H3787, H4195, H5381, H6500, H6509, H6555, H6743, H6744, H7230, H7487, H7919, H7951, H7961, H7963, H7965

Proverbs References:

13:22; 17:8; 28:13

prostitute, harlot, whored

Definition:

The terms “prostitute” and “harlot” both refer to a person who performs sexual acts for money or for religious rites. Prostitutes or harlots were usually female, but some were male.

- In the Bible, the word “prostitute” is sometimes used figuratively to refer to a person who worships false gods or who practices witchcraft.
- The expression “play the harlot” means to act like a harlot by being sexually immoral. This expression is also used in the Bible to refer to a person who worships idols.
- To “prostitute oneself” to something means to be sexually immoral or when used figuratively, to be unfaithful to God by worshiping false gods.
- In ancient times, some pagan temples used male and female prostitutes as part of their rituals.
- This term could be translated by the word or phrase that is used in the project language to refer to a prostitute. Some languages may have a euphemistic term that is used for this. (See: euphemism)

(See also: adultery, **false god**, **sexual immorality**, **false god**)

Bible References:

- **Genesis 34:31**
- **Genesis 38:21**
- **Luke 15:30**
- **Matthew 21:31**

Word Data:

- Strong’s: H2154, H2181, H2183, H2185, H6945, H6948, H8457, G42040

Proverbs References:

6:26; 7:10; 23:27; 29:3

proud, pride, prideful, boast, boastful, boasting

Definition:

The terms “proud” and “pride,” in this sense, refer to a person thinking too highly of themself, and especially, thinking that he is better than other people. The term “boast,” when used with this sense, means to talk proudly about something or someone. Often it means to brag about oneself.

- A proud person often does not admit his own faults. He is not humble.
- Pride can lead to disobeying God in other ways.
- The term “prideful” is always negative, with the meaning of being “arrogant” or “conceited” or “self-important.”
- The term “boastful” is always negative, and refers to a person who brags about themself or what they possess or have done or can do.
- Someone who is “boastful” frequently talks about himself in a proud way.
- God rebuked the Israelites for “boasting in” their idols. They arrogantly worshiped false gods instead of the true God.
- The Bible also talks about people boasting in such things as their wealth, their strength, their fruitful fields, and their laws. This means that they were proud about these things and did not acknowledge that God is the one who provided these things.

Translation Suggestions:

- The noun “pride” could be translated as “arrogance” or “conceit” or “self-importance.”
- Other ways to translate “boast” could include “brag” or “talk proudly” or “be proud.”
- The term “boastful” could be translated by a word or phrase that means “full of prideful talk” or “prideful” or “talking proudly about oneself.”

(See also: arrogant, humble, proud positive sense)

Bible References:

Examples from the Bible stories:

- 4:2 They were very **proud**, and they did not care about what God said.
- 34:10 Then Jesus said, “I tell you the truth, God heard the tax collector’s prayer and declared him to be righteous. But he did not like the prayer of the religious leader. God will humble everyone who is **proud**, and he will lift up whoever humbles himself.”

Word Data:

- Strong's: H1343, H1344, H1346, H1347, H1364, H1431, H2087, H2102, H3093, H4994, G51870, G52430, G52440, G53080, G53090, G54260, G54500

Proverbs References:

8:13; 14:3; 15:25; 16:18; 16:19; 21:24; 25:14; 27:1; 29:23

proverb

Definition:

A proverb is a short statement that expresses some wisdom or truth.

- Proverbs are powerful because they are easy to remember and repeat.
- Often a proverb will include practical examples from everyday life.
- Some proverbs are very clear and direct, while others are more difficult to understand.
- King Solomon was known for his wisdom and wrote over 1,000 proverbs.
- Jesus often used proverbs or parables when he taught people.
- Ways to translate “proverb” could include “wise saying” or “true word.”

(See also: Solomon, true, wise)

Bible References:

- 1 Kings 4:32-34
- 1 Samuel 24:12-13
- 2 Peter 2:22
- Luke 4:24
- Proverbs 1:1-3

Word Data:

- Strong’s: H2420, H4911, H4912, G38500, G39420

Proverbs References:

1:1; 1:6; 10:1; 25:1; 26:7; 26:9

prudence, prudent

Definition:

The term “prudent” describes a person who thinks carefully about his actions and makes wise decisions.

- Often “prudence” refers to the ability to make wise decisions about practical, physical matters, such as in managing money or property.
- Although “prudence” and “wisdom” are similar in meaning, often “wisdom” is more general and focuses on spiritual or moral matters.
- Depending on the context, “prudent” could also be translated as “shrewd” or “careful” or “wise.”

(See also: shrewd, spirit, wise)

Bible References:

- Proverbs 8:4-5
- Proverbs 12:23-24
- Proverbs 27:12

Word Data:

- Strong’s: H0995, H5843, H6175, H6191, H6195, H7919, H7922

Proverbs References:

1:4; 3:21; 8:5; 8:12; 12:16; 12:23; 13:16; 14:8; 14:15; 14:18; 15:5; 19:25; 22:3; 27:12

pure, purify, purification

Definition:

To be “pure” means to have no flaw or to have nothing mixed in that is not supposed to be there. To purify something is to cleanse it and remove anything that contaminates or pollutes it.

- In regard to Old Testament laws, “purify” and “purification” refer mainly to the cleansing from things that make an object or a person ritually unclean, such as disease, body fluids, or childbirth.
- The Old Testament also had laws telling people how to be purified from sin, usually by the sacrifice of an animal. This was only temporary and the sacrifices had to be repeated over and over again.
- In the New Testament, to be purified often refers to being cleansed from sin.
- The only way that people can be completely and permanently purified from sin is through repenting and receiving God’s forgiveness, through trusting in Jesus and his sacrifice.

Translation Suggestions:

- The term “purify” could be translated as “make pure” or “cleanse” or “cleanse from all contamination” or “get rid of all sin.”
- A phrase such as “when the time for their purification was over” could be translated as “when they had purified themselves by waiting the required number of days.”
- The phrase “provided purification for sins” could be translated as “provided a way for people to be completely cleansed from their sin.”
- Other ways to translate “purification” could include “cleansing” or “spiritual washing” or “becoming ritually clean.”

(See also: atonement, clean, spirit)

Bible References:

- 1 Timothy 1:5
- Exodus 31:6-9
- Hebrews 9:13-15
- James 4:8
- Luke 2:22
- Revelation 14:4

Word Data:

- Strong's: H1249, H1252, H1253, H1305, H1865, H2134, H2135, H2141, H2212, H2398, H2403, H2561, H2889, H2890, H2891, H2892, H2893, H3795, H3800, H4795, H5343, H5462, H6337, H6884, H6942, H8562, G00480, G00490, G00530, G00540, G15060, G25110, G25120, G25130, G25140

Proverbs References:

15:26; 16:2; 20:9; 20:11; 21:8; 22:11; 30:12

purple

Definition:

The term “purple” is the name of a color that is a mixture of blue and red.

- In ancient times, purple was a rare and highly valuable color of dye that was used to dye the clothing of kings and other high officials.
- Because it was costly and time-consuming to produce this dye, purple clothing was considered a sign of wealth, distinction, and royalty.
- Purple was also one of the colors used for the curtains in the tabernacle and temple, and for the ephod worn by the priests.
- Purple dye was extracted from a kind of sea snail by either crushing or boiling the snails or by causing them to release the dye while still alive. This was an expensive process.
- Roman soldiers put a purple royal robe on Jesus before his crucifixion, to mock him for his claim to be King of the Jews.
- Lydia from the town of Philippi was a woman who made her living by selling purple cloth.

(Translation suggestions: Translate Names)

(See also: **ephod**, **Philippi**, **royal**, **tabernacle**, **temple**)

Bible References:

- **2 Chronicles 2:13-14**
- **Daniel 5:7**
- **Daniel 5:29-31**
- Proverbs 31:22-23

Word Data:

- Strong’s: H0710, H0711, H0713, G42090, G42100, G42110

Proverbs References:

31:22

rage

Definition:

The term “rage” refers to intense anger. Often, the term is used to describe an angry person who is out of control in some way.

- When used as a verb, the term “rage” can mean to move powerfully, such as in descriptions of a “raging” storm or ocean waves that “rage.”
- To be “filled with rage” means to have an overwhelming feeling of extreme anger.

(See also: **self-control**)

Bible References:

- **Acts 4:25**
- **Daniel 3:13**
- **Luke 4:28**
- **Numbers 25:11**
- Proverbs 19:3

Word Data:

- Strong’s: H0398, H1348, H1984, H1993, H2121, H2195, H2196, H2197, H2534, H2734, H2740, H3491, H3820, H5590, H5678, H7264, H7265, H7266, H7267, H7283, H7857, G16930, G28300, G37100, G54330

Proverbs References:

11:4; 11:23; 14:35; 19:3; 19:12; 21:24; 22:8; 29:9

ransom, ransomed

Definition:

The term “ransom” refers to a sum of money or other payment that is demanded or paid for the release of a person who is held captive.

- As a verb, to “ransom” means to make a payment or to do something self-sacrificially in order to rescue someone who has been captured, enslaved or imprisoned. This meaning of “buy back” is similar to the meaning of “redeem.”
- Jesus allowed himself to be killed as a ransom to free sinful people from their enslavement to sin. This act of God buying back his people through paying the penalty of their sin is also called “redemption” in the Bible.

Translation Suggestions:

- The term to “ransom” could also be translated as to “pay to release” or to “pay a price to free” or to “buy back.”
- The phrase to “pay a ransom” could be translated as to “pay the price (of freedom)” or to “pay the penalty (to free people)” or to “make the required payment.”
- The noun “ransom” could be translated as “a buying back” or “a penalty paid” or “the price paid” (to free or buy back people or land).
- The terms a “ransom” and a “redemption” have the same meaning in English but are sometimes used slightly differently. Other languages may have only one term for this concept.
- Make sure this is translated differently from “atonement.”

(See also: atonement, redeem)

Bible References:

- 1 Timothy 2:6
- Isaiah 43:3
- Job 6:23
- Leviticus 19:20
- Matthew 20:28
- Psalms 49:7

Word Data:

- Strong's: H1350, H3724, H6299, H6306, G04870, G30830

Proverbs References:

6:35; 13:8; 21:18

rebel, rebellion, rebellious, rebelliousness

Definition:

The term “rebel” means to refuse to submit to someone’s authority. A “rebellious” person often disobeys and does evil things. This kind of person is called “a rebel.”

- A person is rebelling when he does something the authorities over him have told him not to do.
- A person can also rebel by refusing to do what the authorities have commanded him to do.
- Sometimes people rebel against their government or leader who is ruling over them.
- The term to “rebel” could also be translated as to “disobey” or to “revolt,” depending on the context.
- “Rebellious” could also be translated as “continually disobedient” or “refusing to obey.”
- The term “rebellion” means “refusal to obey” or “disobedience” or “law-breaking.”
- The phrase “the rebellion” or “a rebellion” can also refer to an organized group of people who publicly rebel against ruling authorities by breaking the law and attacking leaders and other people. Often they try to get other people to join them in rebelling.

(See also: **authority**, **governor**)

Bible References:

- **1 Kings 12:18-19**
- **1 Samuel 12:14**
- **1 Timothy 1:9-11**
- **2 Chronicles 10:17-19**
- **Acts 21:38**
- **Luke 23:19**

Examples from the Bible stories:

- **14:14** After the Israelites had wandered in the wilderness for forty years, all of them who had **rebelled** against God were dead.
- **18:7** Ten of the tribes of the nation of Israel **rebelled** against Rehoboam.
- **18:9** Jeroboam **rebelled** against God and caused the people to sin.
- **18:13** Most of the people of Judah also **rebelled** against God and worshiped other gods.

- 20:7 But after a few years, the king of Judah **rebelled** against Babylon.
- 45:3 Then he (Stephen) said, “You stubborn and **rebellious** people always reject the Holy Spirit, just as your ancestors always rejected God and killed his prophets.”

Word Data:

- Strong’s: H4775, H4776, H4777, H4779, H4780, H4784, H4805, H5327, H5627, H5637, H6586, H6588, H7846, G38930, G49550

Proverbs References:

7:11; 17:11

rebuke, reprove

Definition:

The term “rebuke” refers to correcting someone verbally, usually with sternness or force.

- The New Testament commands Christians to rebuke other believers when they are clearly disobeying God.
- The book of Proverbs instructs parents to rebuke their children when they are disobedient.
- A rebuke is typically given to prevent those who committed a wrong from further involving themselves in sin.
- This could be translated by “sternly correct” or “admonish.”
- The phrase “a rebuke” could be translated by “a stern correction” or “a strong criticism.”
- “Without rebuke” could be translated as “without admonishing” or “without criticism.”

(See also **admonish**, **disobey**)

Bible References:

- **Genesis 21:25**
- **Mark 1:23-26**
- **Mark 16:14**
- **Matthew 8:26-27**
- **Matthew 17:17-18**

Word Data:

- Strong’s: H1605, H1606, H2778, H2781, H3198, H4045, H4148, H8156, H8433, G16490, G16510, G19690, G20080, G36790

Proverbs References:

1:23; 1:25; 1:30; 3:11; 3:12; 5:12; 6:23; 9:7; 9:8; 10:17; 12:1; 13:1; 13:8; 13:18; 15:5; 15:10; 15:12; 15:31; 15:32; 17:10; 19:25; 24:25; 25:12; 27:5; 28:23; 29:1; 29:15; 30:6

receive, welcome, taken up, acceptance

Definition:

The term “receive” generally means to get or accept something that is given, offered, or presented.

- To “receive” can also mean to suffer or experience something, as in “he received punishment for what he did.”
- There is also a special sense in which we can “receive” a person. For example, to “receive” guests or visitors means to welcome them and treat them with honor in order to build a relationship with them.
- To “receive the gift of the Holy Spirit” means we are given the Holy Spirit and welcome him to work in and through our lives.
- To “receive Jesus” means to accept God’s offer of salvation through Jesus Christ.
- When a blind person “receives his sight” means that God has healed him and enabled him to see.

Translation Suggestions:

- Depending on the context, “receive” could be translated as “accept” or “welcome” or “experience” or “be given.”
- The expression “you will receive power” could be translated as “you will be given power” or “God will give you power” or “power will be given to you (by God)” or “God will cause the Holy Spirit to work powerfully in you.”
- The phrase “received his sight” could be translated as “was able to see” or “became able to see again” or “was healed by God so that he was able to see.”

(See also: Holy Spirit, Jesus, lord, save)

Bible References:

- 1 John 5:9
- 1 Thessalonians 1:6
- 1 Thessalonians 4:1
- Acts 8:15
- Jeremiah 32:33
- Luke 9:5
- Malachi 3:10-12

- Psalms 49:14-15

Examples from the Bible stories:

- 21:13 The prophets also said that the Messiah would be perfect, having no sin. He would die to **receive** the punishment for other people's sin. His punishment would bring peace between God and people.
- 45:5 As Stephen was dying, he cried out, "Jesus, **receive** my spirit."
- 49:6 He (Jesus) taught that some people will receive him and be saved, but others will not.
- 49:10 When Jesus died on the cross, he **received** your punishment.
- 49:13 God will save everyone who believes in Jesus and **receives** him as their Master.

Word Data:

- Strong's: H3557, H3947, H6901, H6902, H8254, G03080, G03240, G03530, G03540, G05680, G05880, G06180, G11830, G12090, G15230, G16530, G19260, G28650, G29830, G30280, G33350, G33360, G35490, G38580, G38800, G43270, G43550, G43560, G46870, G52640, G55620

Proverbs References:

1:3; 2:1; 4:10; 9:7; 10:8; 21:11; 24:32; 30:8

redeem, redeemer, redemption

Definition:

The term “redeem” refers to buying back something or someone that has been previously owned or held captive. A “redeemer” is someone who redeems something or someone.

- God gave laws to the Israelites about how to redeem people or things. For example, someone could redeem a person who was in slavery by paying the price so that the slave could go free. The word “ransom” also refers to this practice.
- If someone’s land had been sold, a relative of that person could “redeem” or “buy back” that land so that it would stay in the family.
- These practices show how God redeems people who are in slavery to sin. When he died on the cross, Jesus paid the full price for people’s sins and redeemed all those who trust in him for salvation. People who have been redeemed by God are set free from sin and its punishment.

Translation Suggestions:

- Depending on the context, the term “redeem” could also be translated as “buy back” or “pay to free (someone)” or “ransom.”
- The term “redemption” could be translated as “ransom” or “freedom payment” or “buying back.”
- The words “ransom” and “redeem” have basically the same meaning, so some languages may have only one term to translate both these words. The word “ransom,” however, can also mean the payment necessary to “redeem” something or someone. The term “redeem” never refers to the actual payment itself.

(See also: free, ransom)

Bible References:

- Colossians 1:13-14
- Ephesians 1:7-8
- Ephesians 5:16
- Galatians 3:13-14
- Galatians 4:5
- Luke 2:38
- Ruth 2:20

Word Data:

- Strong's: H1350, H1353, H6299, H6302, H6304, H6306, H6561, H7069, G00590, G06290, G18050, G30840, G30850

Proverbs References:

23:11

refuge, refugee, shelter, sheltered

Definition:

The term “refuge” refers to a place or condition of safety and protection. A “refugee” is someone who is seeking a safe place. A “shelter” refers to a place that can protect from weather or danger.

- In the Bible, God is often referred to as a refuge where his people can be safe, protected, and cared for.
- The term “city of refuge” in the Old Testament referred to one of several cities where a person who accidentally killed someone could go for protection from people who would attack them in revenge.
- A “shelter” is often a physical structure such as a building or roof that can provide protection to people or animals.
- Sometimes “shelter” means “protection,” as when Lot said that his guests were “under the shelter” of his roof. He was saying that they should be safe because he was taking responsibility to protect them as members of his household.

Translation Suggestions:

- The term “refuge” could be translated as “safe place” or “place of protection.”
- “Refugees” are people leaving their home to escape from a dangerous situation, and could be translated as “aliens,” “homeless people,” or “exiles.”
- Depending on the context, the term “shelter” could be translated as “something that protects” or “protection” or “protected place.”
- If it refers to a physical structure, “shelter” could also be translated as “protective building” or “house of safety.”
- The phrase “into safe shelter” could be translated as “into a safe place” or “into a place that will protect.”
- To “find shelter” or to “take shelter” or to “take refuge” could be translated as to “find a place of safety” or to “put oneself in a protected place.”

Bible References:

- 2 Samuel 22:3-4
- Deuteronomy 32:37-38
- Isaiah 23:14
- Jeremiah 16:19

- **Numbers 35:24-25**
- **Psalm 46:1**
- **Psalms 28:8**

Word Data:

- Strong's: H2620, H4268, H4498, H4585, H4733, H4869

Proverbs References:

14:26; 14:32; 30:5

reign, rule

Definition:

The term to “reign” means to rule over the people of a particular country or kingdom. The reign of a king is the time period during which he is ruling.

- The term “reign” is also used to refer to God reigning as king over the entire world.
- God allowed human kings to reign over Israel after the people rejected him as their king.
- When Jesus Christ returns, he will openly reign as king over the whole world, and Christians will reign with Him.
- This term could also be translated as “absolute rule” or “rule as king.”

(See also: kingdom)

Bible References:

- 2 Timothy 2:11-13
- Genesis 36:34-36
- Luke 1:30-33
- Luke 19:26-27
- Matthew 2:22-23

Word Data:

- Strong’s: H3427, H4427, H4437, H4438, H4467, H4468, H4475, H4791, H4910, H6113, H7287, H7786, G07570, G09360, G22310, G48210

Proverbs References:

8:15

reject, rejected, rejection

Definition:

To “reject” someone or something means to refuse to accept that person or thing.

- The term “reject” can also mean to “refuse to believe in” something.
- To reject God also means to refuse to obey him.
- When the Israelites rejected Moses’ leadership, it means that they were rebelling against his authority. They did not want to obey him.
- The Israelites showed that they were rejecting God when they worshiped false gods.
- The term “push away” is the literal meaning of this word. Other languages may have a similar expression that means to reject or refuse to believe someone or something.

Translation Suggestions

- Depending on the context, the term “reject” could also be translated by “not accept” or “stop helping” or “refuse to obey” or “stop obeying.”
- In the expression “stone that the builders rejected,” the term “rejected” could be translated as “refused to use” or “did not accept” or “threw away” or “got rid of as worthless.”
- In the context of people who rejected God’s commandments, rejected could be translated as “refused to obey” his commands or “stubbornly chose to not accept” God’s laws.

(See also: **command**, **disobey**, **obey**, **stiff-necked**)

Bible References:

- **Galatians 4:12-14**
- **Hosea 4:6-7**
- **Isaiah 41:9**
- **John 12:48-50**
- **Mark 7:9**

Word Data:

- Strong’s: H0947, H0959, H2186, H2310, H3988, H5006, H5034, H5186, H5203, H5307, H5541, H5800, G01140, G04830, G05500, G05790, G05800, G05930, G06830, G07200, G16090, G38680

Proverbs References:

3:11; 10:17; 15:32

report, reported, tell, reputation

Definition:

The term to “report” means to tell people about something that happened, often giving details about that event. A “report” is what is told, and can be spoken or written.

- “Report” could also be translated as “tell” or “explain” or “tell the details of.”
- The expression “Report this to no one” could be translated as “Do not talk about this with anyone” or “Do not tell anyone about this.”
- Ways to translate “a report” could include “an explanation” or “a story” or “a detailed account,” depending on the context.

Bible References:

- Acts 5:22-23
- John 12:38
- Luke 5:15
- Luke 8:34-35
- Matthew 28:15

Word Data:

- Strong’s: H1681, H1696, H1697, H5046, H7725, H8034, H8052, H8085, H8088, H8089, G01890, G01910, G03120, G05180, G09870, G12250, G13100, G18340, G20360, G21630, G30040, G30560, G31400, G33770

Proverbs References:

10:18; 12:17; 29:24

restore, restoration

Definition:

The terms “restore” and “restoration” refer to causing something to return to its original place or condition.

- When a diseased body part is restored, this means it has been “healed.”
- A broken relationship that is restored has been “reconciled.” God restores sinful people and brings them back to himself.
- If people have been restored to their home country, they have been “brought back” or “returned” to that country.

Translation Suggestions:

- Depending on the context, ways to translate “restore” could include “renew” or “repay” or “return” or “heal” or “bring back.”
- Other expressions for this term could be “make new” or “make like new again.”
- When property is “restored,” it has been “repaired” or “replaced” or “given back” to its owner.
- Depending on the context, “restoration” could be translated as “renewal” or “healing” or “reconciliation.”

Bible References:

- 2 Kings 5:10
- Acts 3:21
- Acts 15:15-18
- Isaiah 49:5-6
- Jeremiah 15:19-21
- Lamentations 5:22
- Leviticus 6:5-7
- Luke 19:8
- Matthew 12:13
- Psalm 80:1-3

Word Data:

- Strong's: H7725, H7999, H8421, G06000, G26750

Proverbs References:

6:31; 24:29; 25:13

reward, prize, deserve

Definition:

The term “reward” refers to what a person receives because of something he has done, either good or bad. To “reward” someone is to give someone something he deserves. However, this is different than the concept of “wages,” which refers to payment (often money) given in exchange for work performed.

- A reward can be a good or positive thing that a person receives because he has done something well or because he has obeyed God.
- Sometimes a reward can refer to negative things that may result from bad behavior, such as the statement “the reward of the wicked.” In this context “reward” refers to the punishment or negative consequences they receive because of their sinful actions.

Translation Suggestions:

- Depending on the context, the term “reward” could be translated as “payment” or “something that is deserved” or “punishment.”
- To “reward” someone could be translated by to “repay” or to “punish” or to “give what is deserved.”
- Make sure the translation of this term does not refer to wages. A reward is not specifically about earning money as part of a job.

(See also: **punish**)

Bible References:

- **Deuteronomy 32:6**
- **Isaiah 40:10**
- **Luke 6:35**
- **Mark 9:40-41**
- **Matthew 5:11-12**
- **Matthew 6:3-4**
- **Psalms 127:3-5**
- **Revelation 11:18**

Word Data:

- Strong's: H0319, H0866, H0868, H1576, H1578, H1580, H4909, H4991, H5023, H6118, H6468, H6529, H7938, H7939, H7999, G04690, G05140, G05910, G26030, G34050, G34060, G34080

Proverbs References:

11:17; 13:13; 13:21; 22:4; 25:22

righteous, righteousness, unrighteous, unrighteousness, upright, uprightness

Definition:

The term “righteousness” refers to God’s absolute goodness, justice, faithfulness, and love. Having these qualities makes God “righteous.” Because God is righteous, he must condemn sin.

- These terms are also often used to describe a person who obeys God and is morally good. However, because all people have sinned, no one except God is completely righteous.
- Examples of people the Bible who were called “righteous” include Noah, Job, Abraham, Zachariah, and Elisabeth.
- When people trust in Jesus to save them, God cleanses them from their sins and declares them to be righteous because of Jesus’ righteousness.

The term “unrighteous” means to be sinful and morally corrupt. “Unrighteousness” refers to sin or the condition of being sinful.

- These terms especially refer to living in a way that disobeys God’s teachings and commands.
- Unrighteous people are immoral in their thoughts and actions.
- Sometimes “the unrighteous” refers specifically to people who do not believe in Jesus.

The terms “upright” and “uprightness” refer to acting in a way that follows God’s laws.

- The meaning of these words includes the idea of standing up straight and looking directly ahead.
- A person who is “upright” is someone who obeys God’s rules and does not do things that are against his will.
- Terms such as “integrity” and “righteous” have similar meanings and are sometimes used in parallelism constructions, such as “integrity and uprightness.” (See: parallelism)

Translation Suggestions:

- When it describes God, the term “righteous” could be translated as “perfectly good and just” or “always acting rightly.”
- God’s “righteousness” could also be translated as “perfect faithfulness and goodness.”

- When it describes people who are obedient to God, the term “righteous” could also be translated as “morally good” or “just” or “living a God-pleasing life.”
- The phrase “the righteous” could also be translated as “righteous people” or “God-fearing people.”
- Depending on the context, “righteousness” could also be translated with a word or phrase that means “goodness” or “being perfect before God” or “acting in a right way by obeying God” or “doing perfectly good.”
- The term “unrighteous” could simply be translated as “not righteous.”
- Depending on the context, other ways to translate this could include “wicked” or “immoral” or “people who rebel against God” or “sinful.”
- The phrase “the unrighteous” could be translated as “unrighteous people.”
- The term “unrighteousness” could be translated as “sin” or “evil thoughts and actions” or “wickedness.”
- If possible, it is best to translate this in a way that shows its relationship to “righteous, righteousness.”
- Ways to translate “upright” could include “acting rightly” or “one who acts rightly” or “following God’s laws” or “obedient to God” or “behaving in a way that is right.”
- The term “uprightness” could be translated as “moral purity” or “good moral conduct” or “rightness.”
- The phrase “the upright” could be translated as “people who are upright” or “upright people.”

(See also: evil, faithful, good, holy, integrity, just, law, law, **obey**, pure, righteous, sin, **unlawful**)

Bible References:

- **Deuteronomy 19:16**
- **Job 1:8**

- Psalms 37:30
- Psalms 49:14
- Psalms 107:42
- Ecclesiastes 12:10-11
- Isaiah 48:1-2
- Ezekiel 33:13
- Malachi 2:6
- Matthew 6:1
- Acts 3:13-14
- Romans 1:29-31
- 1 Corinthians 6:9
- Galatians 3:7
- Colossians 3:25
- 2 Thessalonians 2:10
- 2 Timothy 3:16
- 1 Peter 3:18-20
- 1 John 1:9
- 1 John 5:16-17

Examples from the Bible stories:

- 3:2 But Noah found favor with God. He was a **righteous** man, living among wicked people.
- 4:8 God declared that Abram was **righteous** because he believed in God's promise.
- 17:2 David was a humble and **righteous** man who trusted and obeyed God.
- 23:1 Joseph, the man Mary was engaged to, was a **righteous** man.
- 50:10 Then the **righteous** ones will shine like the sun in the kingdom of God their Father.

Word Data:

- Strong's: H0205, H1368, H2555, H3072, H3474, H3476, H3477, H3483, H4334, H4339, H4749, H5228, H5229, H5324, H5765, H5766, H5767, H5977, H6662, H6663, H6664, H6665, H6666, H6968, H8535, H8537, H8549, H8552, G00930, G00940, G04580, G13410, G13420, G13430, G13440, G13450, G13460, G21180, G37160, G37170

Proverbs References:

1:3; 2:7; 2:9; 2:13; 2:20; 2:21; 3:32; 3:33; 4:11; 4:18; 8:6; 8:8; 8:9; 8:15; 8:16; 8:18; 8:20; 9:9; 10:2; 10:3; 10:6; 10:7; 10:11; 10:16; 10:20; 10:21; 10:24; 10:25; 10:28; 10:30; 10:31; 10:32; 11:3; 11:4; 11:5; 11:6; 11:8; 11:9; 11:10; 11:11; 11:18; 11:19; 11:21; 11:23; 11:28; 11:30; 11:31; 12:3; 12:5; 12:6; 12:7; 12:10; 12:12; 12:13; 12:17; 12:21; 12:26; 12:28; 13:5; 13:6; 13:9; 13:21; 13:22; 13:25; 14:2; 14:9; 14:11; 14:19; 14:32; 14:34; 15:6; 15:8; 15:9; 15:19; 15:28; 15:29; 16:8; 16:12; 16:13; 16:17; 16:31; 17:15; 17:26; 18:5; 18:10; 20:7; 20:11; 21:3; 21:8; 21:12; 21:15; 21:18; 21:21; 21:26; 21:29; 23:16; 23:24; 24:15; 24:16; 24:24; 25:5; 25:26; 28:1; 28:10; 28:12; 28:28; 29:2; 29:6; 29:7; 29:10; 29:16; 29:27; 31:9

rod

Definition:

The term “rod” refers to a narrow, solid, stick-like tool that was used in several different ways. It was probably at least a meter in length.

- A wooden rod was used by a shepherd to defend the sheep from other animals. It was also thrown toward a wandering sheep to bring it back to the the flock.
- In Psalm 23, King David used the terms “rod” and “staff” as metaphors to refer to God’s guidance and discipline for his people.
- A shepherd’s rod was also used to count the sheep as they passed under it.
- Another metaphorical expression, “rod of iron,” refers to God’s punishment for people who rebel against him and do evil things.
- In ancient times, measuring rods made of metal, wood, or stone were used to measure the length of a building or object.
- In the Bible, a wooden rod was also referred to as an instrument to discipline children.

(See also: staff, sheep, shepherd)

Bible References:

- 1 Corinthians 4:21
- 1 Samuel 14:43-44
- Acts 16:23
- Exodus 27:9-10
- Revelation 11:1

Word Data:

- Strong’s: H2415, H4294, H4731, H7626, G25630, G44630, G44640

Proverbs References:

10:13; 13:24; 14:3; 22:8; 22:15; 23:13; 23:14; 26:3; 29:15

ruin, ruins, ruined

Definition:

To “ruin” something means to spoil, destroy, or cause to be useless. The term “ruin” or “ruins” refers to the rubble and spoiled remains of something that has been destroyed.

- The prophet Zephaniah spoke about the day of God’s wrath as a “day of ruin” when the world will be judged and punished.
- The book of Proverbs says that ruin and destruction await those who are ungodly.
- Depending on the context, to “ruin” could be translated as to “destroy” or to “spoil” or to “make useless” or to “break.”
- The term “ruin” or “ruins” could be translated as “rubble” or “broken-down buildings” or “destroyed city” or “devastation” or “brokenness” or “destruction,” depending on the context.

(See also: devastated)

Bible References:

- 2 Chronicles 12:7-8
- 2 Kings 19:25-26
- Acts 15:16
- Isaiah 23:13-14

Word Data:

- Strong’s: H0006, H1197, H1530, H1820, H1942, H2034, H2040, H2717, H2719, H2720, H2723, H2930, H3510, H3765, H3782, H3832, H4072, H4288, H4384, H4654, H4876, H4889, H5221, H5327, H5557, H5754, H5856, H7451, H7489, H7582, H7591, H7612, H7701, H7703, H7843, H8047, H8074, H8077, H8414, H8510, G26790, G26920, G36390, G44850

Proverbs References:

1:32; 10:14; 10:15; 10:29; 13:3; 14:28; 18:7; 23:8

rule, reign, ruler, prefect, official, leader

Definition:

The term “ruler” is a general reference to a person who has authority over other people, such as a leader of a country, kingdom, or religious group. A ruler is one who “rules,” and his authority is his “rule.”

- In the Old Testament, a king was sometimes referred to generally as a “ruler,” as in the phrase “appointed him ruler over Israel.”
- God was referred to as the ultimate ruler, who rules over all other rulers.
- In the New Testament, the leader of a synagogue was called a “ruler.”
- Another type of ruler in the New Testament was a “governor.”
- Depending on the context, “ruler” could be translated as “leader” or “person who has authority over.”
- The action to “rule” means to “lead” to “have authority over.” It means the same thing as “reign” when it refers to the ruling of a king.

(See also: **authority**, **governor**, king, **synagogue**)

Bible References:

- **Acts 3:17-18**
- **Acts 7:35-37**
- **Luke 12:11**
- **Luke 23:35**
- **Mark 10:42**
- **Matthew 9:32-34**
- **Matthew 20:25**
- **Titus 3:1**

Word Data:

- Strong’s: H0995, H1166, H1167, H1404, H2708, H2710, H3027, H3548, H3920, H4043, H4410, H4427, H4428, H4438, H4467, H4474, H4475, H4623, H4910, H4941, H5057, H5065, H5387, H5401, H5461, H5715, H6113, H6213, H6485, H6957, H7101, H7218, H7287, H7300, H7336, H7786, H7860, H7980, H7981, H7985, H7989, H7990, H8199, H8269, H8323, H8451, G07460, G07520, G07550, G07570, G07580, G09320, G09360,

G10180, G12030, G12990, G17780, G17850, G18490, G22320, G22330, G25250, G25830, G28880, G29610, G35450, G38410, G41650, G41730, G42910

Proverbs References:

6:7; 8:16; 12:24; 14:28; 16:32; 17:2; 19:10; 22:7; 23:1; 28:2; 28:15; 29:2; 29:12; 29:26; 31:4

sacrifice, offering

Definition:

In the Bible, the terms “sacrifice” and “offering” refer to special gifts given to God as an act of worshiping him. People also offered sacrifices to false gods.

sacrifice

- Sacrifices to God often involved the killing of an animal.
- Only the sacrifice of Jesus, God’s perfect sinless Son, can completely cleanse people from sin; animal sacrifices could never do that.

offering

- The word “offering” generally refers to anything that is offered or given. The term “sacrifice” refers to something that is given or done at great cost to the giver.
- Offerings to God were specific things that he commanded the Israelites to give in order to express devotion and obedience to him.
- The names of the different offerings, such as “burnt offering” and “peace offering,” indicated what kind of offering was being given.

Translation Suggestions

- The term “offering” could also be translated as “a gift to God” or “something given to God” or “something valuable that is presented to God.”
- Depending on the context, the term “sacrifice” could also be translated as “something valuable given in worship” or “a special animal killed and presented to God.”
- The action to “sacrifice” could be translated as to “give up something valuable” or to “kill an animal and give it to God.”
- Another way to translate “present yourself as a living sacrifice” could be “as you live your life, offer yourself to God as completely as an animal is offered on an altar.”

(See also: **altar**, **burnt offering**, **drink offering**, **false god**, **fellowship offering**, **freewill offering** peace offering, **priest**, **sin offering**, **worship**)

Bible References:

- **2 Timothy 4:6**
- **Acts 7:42**

- Acts 21:25
- Genesis 4:3-5
- James 2:21-24
- Mark 1:43-44
- Mark 14:12
- Matthew 5:23

Examples from the Bible stories:

- 3:14 After Noah got off the boat, he built an altar and **sacrificed** some of each kind of animal which could be used for a **sacrifice**. God was happy with the **sacrifice** and blessed Noah and his family.
- 5:6 “Take Isaac, your only son, and kill him as a **sacrifice** to me.” Again Abraham obeyed God and prepared to **sacrifice** his son.
- 5:9 God had provided the ram to be the **sacrifice** instead of Isaac.
- 13:9 Anyone who disobeyed God’s law could bring an animal to the Tent of Meeting as a **sacrifice** to God. A priest would kill the animal and burn it on the altar. The blood of the animal that was **sacrificed** covered the person’s sin and made that person clean in God’s sight.
- 17:6 David wanted to build a temple where all the Israelites could worship God and offer him **sacrifices**.
- 48:6 Jesus is the Great High Priest. Unlike other priests, he offered himself as the only **sacrifice** that could to take away the sin of all the people in the world.
- 48:8 But God provided Jesus, the Lamb of God, as a **sacrifice** to die in our place.
- 49:11 Because Jesus **sacrificed** himself, God can forgive any sin, even terrible sins.

Word Data:

- Strong’s: H0801, H0817, H0819, H1685, H1890, H1974, H2076, H2077, H2281, H2282, H2398, H2401, H2402, H2403, H2409, H3632, H4394, H4503, H4504, H5066, H5068, H5071, H5257, H5258, H5261, H5262, H5927, H5928, H5930, H6453, H6944, H6999, H7133, H7311, H8002, H8426, H8548, H8573, H8641, G02660, G03340, G10490, G14350, G14940, G23780, G23800, G36460, G43760, G54850

Proverbs References:

7:14; 15:8; 17:1; 21:3; 21:27

save, saved, safe, salvation, rescue

Definition:

The term “save” refers to keeping someone from experiencing something bad or harmful. To “be safe” means to be protected from harm or danger.

- In a physical sense, people can be saved or rescued from harm, danger, or death.
- In a spiritual sense, if a person has been “saved,” then God, through Jesus’ death on the cross, has forgiven him and rescued him from being punished in hell for his sin.
- People can save or rescue people from danger, but only God can save people from being punished eternally for their sins.

The term “salvation” refers to being saved or rescued from evil and danger.

- In the Bible, “salvation” usually refers to the spiritual and eternal deliverance granted by God to those who repent of their sins and believe in Jesus.
- The Bible also talks about God saving or delivering his people from their physical enemies.

Translation Suggestions:

- Ways to translate “save” could include “deliver” or “keep from harm” or “take out of harm’s way” or “keep from dying.”
- In the expression “whoever would save his life,” the term “save” could also be translated as “preserve” or “protect.”
- The term “safe” could be translated as “protected from danger” or “in a place where nothing can harm.”
- The term “salvation” could also be translated using words related to “save” or “rescue,” as in “God’s saving people (from being punished for their sins)” or “God’s rescuing his people (from their enemies).”
- “God is my salvation” could be translated as “God is the one who saves me.”
- “You will draw water from the wells of salvation” could be translated as “You will be refreshed as with water because God is rescuing you.”

(See also: cross, deliver, punish, sin, Savior)

Bible References:

- Genesis 49:18
- Genesis 47:25-26
- Psalms 80:3
- Jeremiah 16:19-21
- Micah 6:3-5
- Luke 2:30
- Luke 8:36-37
- Acts 4:12
- Acts 28:28
- Acts 2:21
- Romans 1:16
- Romans 10:10
- Ephesians 6:17
- Philippians 1:28
- 1 Timothy 1:15-17
- Revelation 19:1-2

Examples from the Bible stories:

- 9:8 Moses tried to **save** his fellow Israelite.
- 11:2 God provided a way to **save** the firstborn son of anyone who believed in him.
- 12:5 Moses told the Israelites, “Stop being afraid! God will fight for you today and **save** you.”
- 12:13 The Israelites sang many songs to celebrate their new freedom and to praise God because he **saved** them from the Egyptian army.
- 16:17 This pattern repeated many times: the Israelites would sin, God would punish them, they would repent, and God would send a deliverer to **save** them.
- 44:8 “You crucified Jesus, but God raised him to life again! You rejected him, but there is no other way to be **saved** except through the power of Jesus!”

- 47:11 The jailer trembled as he came to Paul and Silas and asked, “What must I do to be **saved**?” Paul answered, “Believe in Jesus, the Master, and you and your family will be **saved**.”
- 49:12 Good works cannot **save** you.
- 49:13 God will **save** everyone who believes in Jesus and receives him as their Master. But he will not **save** anyone who does not believe in him.

Word Data:

- Strong’s: H0983, H2421, H2502, H3444, H3467, H3468, H4190, H4422, H4931, H5338, H6308, H6403, H7682, H7951, H7965, H8104, H8199, H8668, G08030, G08040, G08060, G12950, G15080, G49820, G49910, G49920, G51980

Proverbs References:

2:12; 2:16; 6:3; 6:5; 6:22; 11:14; 14:25; 19:19; 20:22; 21:31; 23:14; 24:6; 24:11; 28:18

seed

Definition:

A “seed” is the part of a plant that gets planted in the ground to reproduce more of the same kind of plant.

- The term “seed” can also refer to what a man plants into a woman that allows them to reproduce.
- Related to this, “seed” is also used to refer to a man‘s or woman‘s offspring or descendants.
- This word often has a plural meaning, referring to more than one seed grain or more than one descendant.
- In the parable of the farmer planting seeds, Jesus compared his seeds to the Word of God, which is planted in people’s hearts in order to produce good spiritual fruit.
- The apostle Paul also uses the term “seed” to refer to the Word of God.

Translation Suggestions:

- For the seed of a plant, use a general term that can apply to all plants, if possible.
- When “seed” refers to people who are of the same family line, it may be more clear to use the word “descendant” or “descendants” instead of “seed.” Some languages may have a word that means “children and grandchildren.”
- For a man or woman’s “seed,” consider how the target expresses this in a way that will not offend or embarrass people.

(See also: **children**, **descendant**)

Bible References:

- **1 Kings 18:32**
- **Genesis 1:11**
- **Jeremiah 2:21**
- **Matthew 13:8**

Word Data:

- Strong’s: H2232, H2233, H3610, H6507, G46150, G46870, G46900, G47010, G47030

Proverbs References:

11:21

seek, search, look for

Definition:

The term “seek” means to look for something or someone. In the past tense, the verb is “sought.” This term is sometimes used figuratively, meaning to “attempt” or “make an effort” to do something or to ask for something.

- To “seek” or “look for” an opportunity to do something can mean to “try to find a time” to do it.
- To “seek Yahweh” means to “spend time and energy getting to know Yahweh and learning to obey him.”
- To “seek protection” means to “try to find a person or place that will protect you from danger.”
- To “seek justice” means to “make an effort to see that people are treated justly or fairly.”
- To “seek the truth” means to “make an effort to find out what the truth is.”
- To “seek favor” means to “urgently ask for favor” or to “do things to cause someone to help you.”

(See also: just, true)

Bible References:

- 1 Chronicles 10:14
- Acts 17:26-27
- Hebrews 11:6
- Luke 11:9
- Psalms 27:8

Word Data:

- Strong’s: H0579, H1156, H1239, H1243, H1245, H1556, H1875, H2470, H2603, H2658, H2664, H3289, H7125, H7592, H7836, H8446, G03270, G15670, G19340, G20520, G22120

Proverbs References:

1:28; 2:4; 7:15; 8:17; 11:27; 12:26; 13:24; 14:6; 15:14; 17:9; 17:11; 17:19; 18:1; 18:15; 20:27; 21:6; 23:30; 23:35; 25:2; 25:27; 28:5; 28:11; 28:12; 29:10; 29:26; 31:13

seize, seizure, capture

Definition:

The term “seize” means to take or capture someone or something by force. It can also mean to overpower and control someone.

- When a city was taken by means of military force, the soldiers would seize the valuable property of the people they had conquered.
- When used figuratively, a person can be described as being “seized with fear.” This means that the person was suddenly “overcome by fear.” If a person was “seized with fear” it could also be stated that the person “suddenly became very afraid.”
- In the context of labor pains that “seize” a woman, the meaning is that the pains are sudden and overpowering. This could be translated by saying that the pains “overcome” or “suddenly come upon” the woman.
- This term could also be translated as “take control of” or “suddenly take” or “grab.”
- The expression “seized and slept with her” could be translated as “forced himself on her” or “violated her” or “raped her.” Make sure the translation of this concept is acceptable.

(See: euphemism)

Bible References:

- Acts 16:19-21
- Exodus 15:14
- John 10:37-39
- Luke 8:29
- Matthew 26:48

Word Data:

- Strong’s: H0270, H1497, H2388, H3027, H3920, H3947, H4672, H5377, H5860, H6031, H7760, H8610, G07240, G19490, G26380, G29020, G29830, G48150, G48840

Proverbs References:

3:26; 5:22; 7:13; 11:6; 16:32; 30:9

serpent, snake, viper

Definition:

These terms all refer to a kind of reptile that has a long, thin body and large, fanged jaws, and that moves by slithering back and forth across the ground. The term “serpent” usually refers to a large snake and “viper” refers to a type of snake that has venom which it uses to poison its prey.

- This animal is also used figuratively to refer to a person who is evil, especially someone who is deceitful.
- Jesus called the religious leaders “offspring of vipers” because they pretended to be righteous but deceived people and treated them unfairly.
- In the garden of Eden, Satan took the form of a serpent when he talked to Eve and tempted her to disobey God.
- After the serpent tempted Eve to sin, and both Eve and her husband Adam did sin, God cursed the snake, saying that from then on, all snakes would slither along the ground, implying that before then they had had legs.

(Translation suggestions: How to Translate Names)

(See also: curse, deceive, **disobey**, **Eden**, evil, **prey**, **Satan**, sin, **tempt**)

Bible References:

- **Genesis 3:3**
- **Genesis 3:4-6**
- **Genesis 3:12-13**
- **Mark 16:17-18**
- **Matthew 3:7**
- **Matthew 23:33**

Word Data:

- Strong’s: H0660, H2119, H5175, H6620, H6848, H8314, H8577, G21910, G20620, G37890

Proverbs References:

23:32; 30:19

servant, serve, maidservant, young man, young women

Definition:

A “servant” refers to a person who works for (or obeys) another person, either by choice or by force. A servant was under his master’s direction. In the Bible, “servant” and “slave” are mostly interchangeable terms. The term “serve” generally means to do work for someone, and the concept can be applied in a wide variety of contexts.

- In the Bible the words “young man” or “young woman” often mean “servant” or “slave.” This meaning will be discerned from context. One indicator of this situation is if the possessive is used, eg. “her young women” which could be translated as “her servants” or “her slaves.”

Translation Suggestions

- The term “serve” can also be translated as “minister to” or “work for” or “take care of” or “obey,” depending on the context.
- To “serve God” can be translated as to “worship and obey God” or to “do the work that God has commanded.”
- In the Old Testament, God’s prophets and other people who worshiped God were often called his “servants.”
- In the New Testament, people who obeyed God through faith in Christ were often called his “servants.”
- To “serve tables” means to bring food to people who are sitting at tables, or more generally, to “distribute food.”
- In the context of a person serving guests, this term means “care for” or “serve food to” or “provide food for.” When Jesus told the disciples to “serve” the fish to the people, this could be translated as, “distribute” or “hand out” or “give.”
- People who teach others about God are said to serve both God and the ones they are teaching.
- The apostle Paul wrote to the Corinthian Christians about how they used to “serve” the old covenant. This refers to obeying the laws of Moses. Now they “serve” the new covenant. That is, because of Jesus’ sacrifice on the cross, believers in Jesus are enabled by the Holy Spirit to please God and live holy lives.
- Paul talks about their actions in terms of their “service” to either the old or new covenant. This could be translated as “serving” or “obeying” or “devotion to.”
- Often, when a person referred to himself as “your servant” he was showing respect to the person addressed. That person may have had higher social status, or the speaker may be showing humility. It did not mean that the person speaking was an actual servant.

(See also: enslave, works, obey, house, lord)

Bible References:

Examples from the Bible stories:

- 6:1 When Abraham was very old and his son, Isaac, had grown to be a man, Abraham sent one of his **servants** back to the land where his relatives lived to find a wife for his son, Isaac.
- 19:10 Then Elijah prayed, “O Yahweh, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your **servant**.”
- 29:3 “Since the **servant** could not pay the debt, the king said, ‘Sell this man and his family as **slaves** to make payment on his debt.’”
- 35:6 “All my father’s **servants** have plenty to eat, and yet here I am starving.”
- 47:4 The **slave** girl kept yelling as they walked, “These men are servants of the Most High God.”
- 50:4 Jesus also said, “A **servant** is not greater than his master.”

Word Data:

- Strong’s for Servant: H0519, H5288, H5647, H5649, H5650, H5657, H7916, H8198, H8334, G12490, G14010, G14020, G23240, G34070, G34110, G36100, G38160, G49830, G52570

Strong’s for Serve: H3547, H4929, H4931, H5647, H5656, H5673, H5975, H6213, H6399, H6402, H6440, H6633, H6635, H7272, H8104, H8120, H8199, H8278, H8334, G12470, G12480, G13980, G14020, G14380, G19830, G20640, G22120, G23230, G29990, G30000, G30090, G43370, G43420, G47540, G50870, G52560

Proverbs References:

9:3; 12:9; 14:35; 17:2; 27:27; 29:12; 29:19; 29:21; 30:23; 31:15

shame, ashamed, disgrace, humiliate, reproach

Definition:

The term “shame” refers to the painful feeling of being disgraced or humiliated that a person feels when they do something that others consider dishonorable or improper.

- Something that is “shameful” is “improper” or “dishonorable.”
- The term “ashamed” describes how a person feels when he has done something improper or dishonorable.
- The term “humiliate” means to cause someone to feel shamed or disgraced, usually publicly. The act of shaming someone is called “humiliation.”
- To “reproach” someone means to criticize or disapprove of that person’s character or behavior.
- The phrase “put to shame” means to defeat people or expose their actions so that they feel ashamed of themselves. The prophet Isaiah said that those who make and worship idols will be put to shame.
- The term “disgraceful” can be used to describe a sinful act or the person who did it. When a person does something sinful, it can cause him to be in a state of disgrace or dishonor.
- Sometimes a person who is doing good things is treated in a way that causes him disgrace or shame. For example, when Jesus was killed on a cross, this was a disgraceful way to die. Jesus had done nothing wrong to deserve this disgrace.
- When God humbles someone, it means that he is causing a prideful person to experience failure to help him overcome his pride. This is different from humiliating someone, which is often done in order to hurt that person.
- Saying that a person is “above reproach” or “beyond reproach” or “without reproach” means that this person behaves in a God-honoring way and there is little or nothing that could be said in criticism of him.

Translation Suggestions

- Ways to translate “disgrace” could include “shame” or “dishonor.”
- Ways to translate “disgraceful” could include “shameful” or “dishonoring.”
- To “humiliate” could also be translated as to “shame” or to “cause to feel shame” or to “embarrass.”
- Depending on the context, ways to translate “humiliation” could include “shame” or “degrading” or “disgrace.”
- The word “reproach” could also be translated as “accusation” or “shame” or “disgrace.”
- To “reproach” could also be translated as to “rebuke” or to “accuse” or to “criticize,” depending on the context.

(See also: dishonor, accuse, rebuke, false god, humble, Isaiah, worship)

Bible References:

- 1 Peter 3:15-17
- 2 Kings 2:17
- 2 Samuel 13:13
- Luke 20:11
- Mark 8:38
- Mark 12:4-5
- 1 Timothy 3:7
- Genesis 34:7
- Hebrews 11:26
- Lamentations 2:1-2
- Psalms 22:6
- Deuteronomy 21:14
- Ezra 9:5
- Proverbs 25:7-8
- Psalms 6:8-10
- Psalms 123:3
- 1 Timothy 5:7-8
- 1 Timothy 6:13-14
- Jeremiah 15:15-16
- Job 16:9-10
- Proverbs 18:3

Word Data:

- Strong's: H0937, H0954, H0955, H1317, H1322, H1421, H1442, H1984, H2490, H2616, H2617, H2659, H2778, H2781, H2865, H3001, H3637, H3639, H3640, H3971, H5007, H5034, H5039, H6030, H6031, H6172, H6256, H7022, H7034, H7036, H7043, H7511, H7817, H8103, H8213, H8216, H8217, H8589, G01520, G01530, G04100, G04220, G04230, G08080, G08180, G08190, G08210, G17880, G17910, G18700, G26170, G30590, G36790, G36800, G36810, G38560, G50140, G51950, G51960, G54840

Proverbs References:

6:33; 9:7; 10:5; 11:2; 12:4; 13:5; 13:18; 14:34; 14:35; 17:2; 18:3; 18:13; 19:26; 25:7; 25:8; 25:10; 27:11; 28:7; 29:15

shepherd, herder, pastor

Definition:

A “shepherd” is a person who takes care of sheep. In the Old Testament, this word can also refer to a “herder” who takes care of other kinds of domestic livestock such as goats or cattle.

- As a verb, the term “shepherd” means to lead sheep (or other livestock) to places with good food and water, protect them from wild animals, keep them from getting lost and other duties necessary to keep livestock alive and healthy.
- In the Bible, this term is often used figuratively to refer to taking care of the needs of people (not only animals), both physical and spiritual.
- In the Old Testament, God was called the “shepherd” of his people because he took care of them. In the New Testament, Jesus called himself the “good shepherd,” and in other places Jesus is called the “great shepherd” of the Church.
- The term “shepherd” is also used in the New Testament to refer to a person who is a spiritual leader over other believers. The word translated as “pastor” is the same word that is translated as “shepherd.” Elders and overseers are also called shepherds.

Translation Suggestions

- The noun “shepherd” can be translated as “person who takes care of sheep” or “sheep tender” or “sheep caregiver.”
- When referring to someone who cares for livestock other than sheep, the term can be translated as “herder,” “tender of livestock” or “person who takes care of livestock.”
- When used as a verb, the term “shepherd” could be translated as “take care of sheep” or “watch over sheep.”
- In some contexts, the term “shepherd” could be translated as “leader” or “guide” or “caregiver.”
- When used figuratively, the noun “shepherd” could be translated in different ways, including “spiritual shepherd” or “spiritual leader” or “one who is like a shepherd” or “one who cares for his people like a shepherd cares for his sheep” or “one who leads his people like a shepherd guides his sheep” or “one who takes care of God’s sheep.”
- When used figuratively, the verb “shepherd” could be translated as to “take care of” or to “spiritually nourish” or to “guide and teach” or to “lead and take care of (like a shepherd cares for sheep).”

(See also: **sheep**, livestock, **pastor**)

Bible References:

- **Genesis 13:7**

- Genesis 49:24
- Luke 2:9
- Mark 6:34
- Mark 14:26-27
- Matthew 2:6
- Matthew 9:36
- Matthew 25:32
- Matthew 26:31

Examples from the Bible stories:

- 9:11 Moses became a **shepherd** in the wilderness far away from Egypt.to
- 17:2 David was a **shepherd** from the town of Bethlehem. At different times while he was watching his father's sheep, David had killed both a lion and a bear that had attacked the sheep.
- 23:6 That night, there were some **shepherds** in a nearby field guarding their flocks.
- 23:8 The **shepherds** soon arrived at the place where Jesus was and they found him lying in a feeding trough, just as the angel had told them.
- 30:3 To Jesus, these people were like sheep without a **shepherd**.

Word Data:

- Strong's: H6629, H7462, H7469, H7473, G07500, G41650, G41660

Proverbs References:

10:21

shield

Definition:

A shield was an object held by a soldier in battle to protect himself from being injured by the enemy's weapons. To "shield" someone means to protect that person from harm.

- Shields were often circular or oval, were made of materials such as leather, wood, or metal, and were sturdy and thick enough to keep a sword or arrow from piercing them.
- Using this term as a metaphor, the Bible refers to God as a protective shield for his people. (See: Metaphor)
- Paul talked about the "shield of faith," which is a figurative way of saying that having faith in Jesus and living out that faith in obedience to God will protect believers from the spiritual attacks of Satan.

(See also: faith, obey, Satan, spirit)

Bible References:

- 1 Kings 14:26
- 2 Chronicles 23:8-9
- 2 Samuel 22:36
- Deuteronomy 33:29
- Psalms 18:35

Word Data:

- Strong's: H2653, H3591, H4043, H5437, H5526, H6793, H7982, G23750

Proverbs References:

2:7; 6:11; 24:34; 30:5

silver

Definition:

Silver is a shiny, gray precious metal used to make coins, jewelry, containers, and ornaments.

- The various containers that are made from silver include silver cups and bowls, and other things used for cooking, eating, or serving.
- Silver and gold were used in the building of the tabernacle and the temple. The temple in Jerusalem had containers made of silver.
- In Bible times, a shekel was a unit of weight, and a purchase was often priced at a certain number of shekels of silver. By New Testament times there were silver coins of various weights that were measured in shekels.
- Joseph's brothers sold him as a slave for twenty shekels of silver.
- Judas was paid thirty silver coins for betraying Jesus.
- If your culture does not have silver you could translate this term as "precious metal"

(See also: tabernacle, temple)

Bible References:

- 1 Chronicles 18:9-11
- 1 Samuel 2:36
- 2 Kings 25:13-15
- Acts 3:6
- Matthew 26:15

Word Data:

- Strong's: H3701, H3702, H7192, G06930, G06940, G06950, G06960, G14060

Proverbs References:

2:4; 3:14; 7:20; 8:10; 8:19; 10:20; 16:16; 17:3; 22:1; 25:4; 25:11; 26:23; 27:21

sin, sinful, sinner, sinning

Definition:

The term “sin” refers to actions, thoughts, and words that are against God’s will and laws. Sin can also refer to not doing something that God wants us to do.

- Sin includes anything we do that does not obey or please God, even things that other people do not know about.
- Thoughts and actions that disobey God’s will are called “sinful.”
- Because Adam sinned, all human beings are born with a “sinful nature,” a nature that that controls them and causes them to sin.
- A “sinner” is someone who sins, so every human being is a sinner.
- Sometimes the word “sinners” was used by religious people like the Pharisees to refer to people who did not keep the law as well as the Pharisees thought they should.
- The term “sinner” was also used for people who were considered to be worse sinners than other people. For example, this label was given to tax collectors and prostitutes.

Translation Suggestions:

- The term “sin” could be translated with a word or phrase that means “disobedience to God” or “going against God’s will” or “evil behavior and thoughts” or “wrongdoing.”
- To “sin” could also be translated as to “disobey God” or to “do wrong.”
- Depending on the context “sinful” could be translated as “full of wrongdoing” or “wicked” or “immoral” or “evil” or “rebelling against God.”
- Depending on the context the term “sinner” could be translated with a word or phrase that means “person who sins” or “person who does wrong things” or “person who disobeys God” or “person who disobeys the law.”
- The term “sinners” could be translated by a word or phrase that means “very sinful people” or “people considered to be very sinful” or “immoral people.”
- Ways to translate “tax collectors and sinners” could include “people who collect money for the government, and other very sinful people” or “very sinful people, including (even) tax collectors.”
- Make sure the translation of this term can include sinful behavior and thoughts, even those that other people do not see or know about.
- The term “sin” should be general, and different from the terms for “wickedness” and “evil.”

(See also: **disobey**, evil, **flesh**, **tax collector**)

Bible References:

- 1 Chronicles 9:1-3
- 1 John 1:10
- 1 John 2:2
- 2 Samuel 7:12-14
- Acts 3:19
- Daniel 9:24
- Genesis 4:7
- Hebrews 12:2
- Isaiah 53:11
- Jeremiah 18:23
- Leviticus 4:14
- Luke 15:18
- Matthew 12:31
- Romans 6:23
- Romans 8:4

Examples from the Bible stories:

- 3:15 God said, “I promise I will never again curse the ground because of the evil things people do, or destroy the world by causing a flood, even though people are **sinful** from the time they are children.”
- 13:12 God was very angry with them because of their **sin** and planned to destroy them.
- 20:1 The kingdoms of Israel and Judah both **sinned** against God. They broke the covenant that God made with them at Sinai.
- 21:13 The prophets also said that the Messiah would be perfect, having no **sin**. He would die to receive the punishment for other people’s **sin**.
- 35:1 One day, Jesus was teaching many tax collectors and other **sinners** who had gathered to hear him.
- 38:5 Then Jesus took a cup and said, “Drink this. It is my blood of the New Covenant that is poured out for the forgiveness of **sins**.”
- 43:11 Peter answered them, “Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your **sins**.”
- 48:8 We all deserve to die for our **sins**!

- 49:17 Even though you are a Christian, you will still be tempted to **sin**. But God is faithful and says that if you confess your **sins**, he will forgive you. He will give you strength to fight against **sin**.

Word Data:

- Strong's: H0817, H0819, H2398, H2399, H2400, H2401, H2402, H2403, H2408, H2409, H5771, H6588, H7683, H7686, G02640, G02650, G02660, G02680, G03610, G37810, G39000, G42580

Proverbs References:

1:10; 5:22; 10:16; 11:31; 13:6; 13:21; 13:22; 14:21; 14:34; 20:9; 21:4; 23:17; 24:9

slander, slanderer, revile, insult

Definition:

A slander consists of negative, defaming things spoken (not written) about another person. To say such things (not to write them) about someone is to slander that person. The person saying such things is a slanderer.

- Slander may be a true report or a false accusation, but its effect is to cause others to think negatively of the person being slandered.
- To “slander” could be translated as to “speak against” or to “spread an evil report” or to “defame.”
- A slanderer is also called an “informer” or a “tale-bearer.”

(See also: **blasphemy**)

Bible References:

- **1 Corinthians 4:13**
- **1 Timothy 3:11**
- **2 Corinthians 6:8-10**
- **Mark 7:20-23**

Word Data:

- Strong’s: H1681, H1696, H1848, H3960, H5791, H7270, H7400, H8267, G09870, G09880, G12280, G14260, G26360, G26370, G30590, G30600

Proverbs References:

30:10

slaughter, slaughtered

Definition:

The term “slaughter” refers to killing a large number of animals or people, or to killing in a violent way. It can also refer to killing an animal for the purpose of eating it. The act of slaughtering is also called “slaughter.”

- When Abraham received three visitors at his tent in the desert, he ordered his servants to slaughter and cook a calf for his guests.
- The prophet Ezekiel prophesied that God would send his angel to slaughter all those who would not follow His word.
- 1 Samuel records a great slaughter in which 30,000 Israelites were killed by their enemies because of disobedience to God.
- “Weapons of slaughter” could be translated as “weapons for killing.”
- The expression “the slaughter was very great” could be translated as “a large number were killed” or “the number of deaths was very great” or “a terribly high number of people died.”
- Other ways to translate “slaughter” could include “kill” or “slay” or “killing.”

(See also: angel, cow, disobey, Ezekiel, servant, slay)

Bible References:

- Ezekiel 21:10-11
- Hebrews 7:1
- Isaiah 34:2
- Jeremiah 25:34

Word Data:

- Strong’s: H2026, H2027, H2028, H2076, H2491, H2873, H2874, H2878, H4046, H4293, H4347, H4660, H5221, H6993, H7524, H7819, H7821, G28710, G49670, G49690

Proverbs References:

7:22; 9:2; 24:11

slay, slain, slaughter, kill, murder

Definition:

To “slay” a person or animal means to kill it. Often it means to kill it in a forceful or violent way. If a man has killed an animal he has “slain” it.

- When referring to an animal or to a large number of people, the term “slaughter” is another term that is often used.
- An act of slaughtering is also called a “slaughter.”
- The phrase “the slain” could also be translated as “the slain people” or “the people who were killed.”

(See also: slaughter)

Bible References:

- Ezekiel 28:23
- Isaiah 26:21

Word Data:

- Strong’s: H2026, H2076, H2491, H2717, H2763, H2873, H2874, H4191, H4194, H5221, H6991, H6992, H7523, H7819, G03370, G06150, G13150, G23800, G26950, G49680, G49690, G54070

Proverbs References:

1:32; 7:26; 22:13

snare, ensnare, entrap, trap, trapped, pitfall

Definition:

The terms “snare” and “trap” refer to devices that are used to catch animals and keep them from escaping. To “snare” or “ensnare” is to catch with a snare, and to “trap” or “entrap” is to catch with a trap. In the Bible, these terms were also used figuratively to talk about how sin and temptation are like hidden traps that catch people and harm them.

- A “snare” is a loop of rope or wire that suddenly pulls tight when an animal steps into it, ensnaring its leg.
- A “trap” is usually made of metal or wood and has two parts that suddenly and powerfully close together, catching an animal so it can not get away. Sometimes a trap can be a deep hole that has been made in order to get something to fall into it.
- Usually the snare or trap is hidden so that its prey is taken by surprise.
- The phrase “set a trap” means to get a trap ready to capture something.
- To “fall into a trap” refers to falling into a deep hole or pit that was dug and hidden in order to catch an animal.
- A person who is starts sinning and cannot stop can be described as “ensnared by sin” in a figurative reference to the way an animal can be ensnared and cannot escape.
- Just as an animal is endangered and hurt by being in a trap, so a person caught in the trap of sin is being harmed by that sin and needs to be set free.

(See also: **free**, **prey**, **Satan**, **tempt**)

Bible References:

- **Ecclesiastes 7:26**
- **Luke 21:34**
- **Mark 12:13**
- **Psalms 18:5**

Word Data:

- Strong’s: H2256, H3353, H3369, H3920, H3921, H4170, H4204, H4434, H4685, H4686, H4889, H5367, H5914, H6341, H6351, H6354, H6679, H6983, H7639, H7845, H8610, G00640, G23390, G23400, G38020, G38030, G39850, G46250

Proverbs References:

6:2; 6:5; 7:23; 12:12; 12:13; 13:14; 14:27; 18:7; 20:25; 22:5; 22:25; 29:6; 29:25

snow

Definition:

The term “snow” refers to white flakes of frozen water that can fall from clouds in places where the air temperature is cold.

- Snow falls in places of higher elevation in Israel, but does not always stay on the ground very long before melting. The peaks of mountains tend to have snow that lasts longer. One example of a place mentioned in the Bible as having snow is Mount Lebanon.
- Something that is very white often has its color compared to the color of snow. For example, in the book of Revelation Jesus’ clothing and hair were described as being “white as snow.”
- The whiteness of snow also symbolizes purity and cleanliness. For example, the statement that our “sins will be as white as snow” means that God will completely cleanse his people from their sins.
- Some languages might refer to snow as “frozen rain” or “flakes of ice” or “frozen flakes.”
- “Snow water” refers to the water that comes from melted snow.

(See also: How to Translate Unknowns)

(Translation suggestions: Translate Names)

(See also: Lebanon, pure)

Bible References:

- Exodus 4:6
- Job 37:4-6
- Matthew 28:3
- Psalms 147:16
- Revelation 1:14

Word Data:

- Strong’s: H7949, H7950, H8517, G55100

Proverbs References:

25:13; 26:1; 31:21

Solomon

Definition:

Solomon was one of King David's sons. His mother was Bathsheba.

- When Solomon became king, God told him to ask for anything he wanted. So Solomon asked for wisdom to rule the people justly and well. God was pleased with Solomon's request and gave him both wisdom and much wealth.
- Solomon is also well known for having a magnificent temple built in Jerusalem.
- Although Solomon ruled wisely in the first years of his reign, later on he foolishly married many foreign women and started worshiping their gods.
- Because of Solomon's unfaithfulness, after his death God divided the Israelites into two kingdoms, Israel and Judah. These kingdoms often fought against each other.

(Translation suggestions: How to Translate Names)

(See also: **Bathsheba**, David, Israel, Judah, **kingdom of Israel**, **temple**)

Bible References:

- **Acts 7:47-50**
- **Luke 12:27**
- **Matthew 1:7-8**
- **Matthew 6:29**
- **Matthew 12:42**

Examples from the Bible stories:

- **17:14** Later, David and Bathsheba had another son, and they named him **Solomon**.
- **18:1** After many years, David died, and his son **Solomon** began to rule. God spoke to **Solomon** and asked him what he wanted most. When **Solomon** asked for wisdom, God was pleased and made him the wisest man in the world. **Solomon** learned many things and was a very wise judge. God also made him very wealthy.
- **18:2** In Jerusalem, **Solomon** built the Temple for which his father David had planned and gathered materials.
- **18:3** But **Solomon** loved women from other countries.…When **Solomon** was old, he also worshiped their gods.

- 18:4 God was angry with **Solomon** and, as a punishment for **Solomon's** unfaithfulness, he promised to divide the nation of Israel into two kingdoms after **Solomon's** death.

Word Data:

- Strong's: H8010, G46720

Proverbs References:

1:1; 10:1; 25:1

soul, self

Definition:

The term “soul” can either refer generally to the non-physical part of a person or refer specifically to a person’s awareness of themselves as a person distinct from others.

- In the Bible, the terms “soul” and “spirit” may be two different concepts, or they may be two terms that refer to the same concept.
- When a person dies, his soul leaves his body.
- In contrast to the body, the “soul” can be spoken of as the part of a person that “relates to God.”

Translation Suggestions:

- The term “soul” could also be translated as “inner self” or “inner person.”
- In some contexts, “my soul” could be translated as “I” or “me.”
- Usually the phrase “the soul” can be translated as “the person” or “he” or “him,” depending on the context.
- Some languages might only have one word for the concepts “soul” and “spirit.”
- In Hebrews 4:12, the figurative phrase “dividing soul and spirit” could mean “deeply discerning or exposing the inner person.”

(See also: spirit)

Bible References:

- 2 Peter 2:8
- Acts 2:27-28
- Acts 2:41
- Genesis 49:6
- Isaiah 53:10-11
- James 1:21
- Jeremiah 6:16-19
- Jonah 2:7-8
- Luke 1:47
- Matthew 22:37

- **Psalms 19:7**
- **Revelation 20:4**

Word Data:

- Strong's: H5082, H5315, H5397, G55900

Proverbs References:

2:10; 3:22; 6:16; 11:17; 11:30; 13:19; 16:24; 19:18; 21:10; 23:7; 24:14; 25:25; 27:9; 29:17; 31:6

sow, sower, plant, planted, replanted, transplanted

Definition:

To “sow” means to put seeds on top of or in the ground in order to grow plants. A “sower” is a person who sows or plants seeds. A “plant” is generally something that grows and is attached to the ground.

- One method of sowing or planting seeds during biblical times was to take handfuls of seeds and scatter them on the ground.
- Farmers would often plow the ground on which they had sown seeds after they had sown the seeds. The reason farmers would plow the ground after they had sown the seed is so that the seed would be covered with soil.
- Sometimes farmers may have plowed the field that they sowed seeds in both before and after sowing seeds.

Translations Suggestions

- The term to “sow” could also be translated as to “plant.” Make sure the word or phrase you use to translate this term refers to, or can include, planting seeds by scattering them because this is the method of sowing that Jesus was referring to in his parable in Matthew 13:3-23, Mark 4:2-20, and Luke 8:4-8 where he describes a sower who sowed seeds.
- Other ways to translate “sower” could include “planter” or “farmer” or “person who plants seeds.”
- In English, “sow” is only used for planting seeds, but the English word “plant” can be used for planting seeds as well as larger things, such as trees. Other languages may also use different words, depending on what is being planted.

(See also: harvest)

Bible References:

- Luke 8:5
- Matthew 6:25-26
- Matthew 13:4
- Matthew 13:19
- Matthew 25:24

Word Data:

- Strong's: H2221, H2232, H2233, H2236, H4218, H4302, H5193, H7971, H8362, G46870, G47030, G54520

Proverbs References:

11:18; 22:8; 31:16

spirit, wind, breath

Definition:

The term “spirit” refers to the non-physical part of a person which cannot be seen. In biblical times, the concept of a person’s spirit was closely related to the concept of a person’s breath. The term can also refer to wind, that is, the movement of air in the natural world.

- The term “spirit” can refer to a being that does not have a physical body, such as an evil spirit.
- In general, the term “spiritual” describes things in the non-physical world.
- The term “spirit of” can also mean “having the characteristics of,” such as in “spirit of wisdom” or “in the spirit of Elijah.” Sometimes the Bible applies this term in the context of a person’s attitude or emotional state, such as “spirit of fear” and “spirit of jealousy.”
- Jesus said that God is a spirit.

Translation Suggestions:

- Depending on the context, some ways to translate “spirit” might include “non-physical being” or “inside part” or “inner being.”
- In some contexts, the term “spirit” could be translated as “evil spirit” or “evil spirit being.”
- Sometimes the term “spirit” is used to express the feelings of a person, as in “my spirit was grieved in my inmost being.” This could also be translated as “I felt grieved in my spirit” or “I felt deeply grieved.”
- The phrase “spirit of” could be translated as “character of” or “influence of” or “attitude of” or “thinking (that is) characterized by.”
- Depending on the context, “spiritual” could be translated as “non-physical” or “from the Holy Spirit” or “God’s” or “part of the non-physical world.”
- The phrase “spiritual maturity” could be translated as “godly behavior that shows obedience to the Holy Spirit.”
- The term “spiritual gift” could be translated as “special ability that the Holy Spirit gives.”
- Sometimes this term can be translated as “wind” when referring to the simple movement of air or “breath” when referring to air movement caused by living beings.

(See also: soul, Holy Spirit, **demon**, **breath**)

Bible References:

- **1 Corinthians 5:5**

- 1 John 4:3
- 1 Thessalonians 5:23
- Acts 5:9
- Colossians 1:9
- Ephesians 4:23
- Genesis 7:21-22
- Genesis 8:1
- Isaiah 4:4
- Mark 1:23-26
- Matthew 26:41
- Philippians 1:27

Examples from the Bible stories:

- 13:3 Three days later, after the people had prepared themselves **spiritually**, God came down on top of Mount Sinai with thunder, lightning, smoke, and a loud trumpet blast.
- 40:7 Then Jesus cried out, “It is finished! Father, I give my **spirit** into your hands.” Then he bowed his head and gave up his **spirit**.
- 45:5 As Stephen was dying, he cried out, “Jesus, receive my **spirit**.”
- 48:7 All the people groups are blessed through him, because everyone who believes in Jesus is saved from sin, and becomes a **spiritual** descendant of Abraham.

Word Data:

- Strong’s: H0178, H1172, H5397, H7307, H7308, G41510, G41520, G41530, G53260, G54270

Proverbs References:

1:23; 2:18; 9:18; 11:13; 15:4; 15:13; 16:2; 16:18; 16:19; 16:32; 17:22; 17:27; 18:14; 20:27; 21:16; 25:23; 25:28; 27:16; 29:11; 29:23; 30:4

splendor

Definition:

The term “splendor” refers to the extreme beauty and elegance that is often associated with wealth and a magnificent appearance.

- Often splendor is used to describe the wealth that a king has, or how he looks in his expensive, beautiful finery.
- The word “splendor” can also be used to describe the beauty of trees, mountains, and other things that God has created.
- Certain cities are said to have splendor because of o their natural resources, elaborate buildings and roads, and the wealth of their people, which includes rich clothing, gold, and silver.
- Depending on the context, this word could be translated as “magnificent beauty” or “amazing majesty” or “kingly greatness.”

(See also: glory, king, majesty)

Bible References:

- 1 Chronicles 16:27
- Exodus 28:1-3
- Ezekiel 28:7
- Luke 4:7
- Psalms 89:44-45
- Revelation 21:26-27

Word Data:

- Strong’s: H1925, H1926, H1927, H1935, H2091, H2122, H2892, H3314, H3519, H6643, H7613, H8597

Proverbs References:

4:9; 5:9; 16:31; 17:6; 19:11; 20:29; 28:12; 31:25

statute

Definition:

A statute is a specific written law that provides guidance for people to live by.

- The term “statute” is similar in meaning to “ordinance” and “command” and “law” and “decree.” All these terms involve instructions and requirements that God gives to his people or rulers give to their people.
- King David said that he delighted himself in Yahweh’s statutes.
- The term “statute” could also be translated as “specific command” or “special decree.”

(See also: command, decree, law, ordinance, Yahweh)

Bible References:

- 1 Kings 11:11-13
- Deuteronomy 6:20-23
- Ezekiel 33:15
- Numbers 19:2

Word Data:

- Strong’s: H2706, H2708, H7010, G13450

Proverbs References:

8:29

stone, stoning

Definition:

A stone is a small rock. To “stone” someone is to throw stones and larger rocks at that person with the intention of killing him. A “stoning” is an event in which someone was stoned.

- In ancient times, stoning was a common method of executing people as punishment for crimes they had committed.
- God commanded the Israelite leaders to stone people for certain sins, such as adultery.
- In the New Testament, Jesus forgave a woman caught in adultery and stopped people from stoning her.
- Stephen, who was the first person in the Bible to be killed for testifying about Jesus, was stoned to death.
- In the city of Lystra, the apostle Paul was stoned, but he did not die from his wounds.

(See also: adultery, commit, crime, death, Lystra, testimony)

Bible References:

- Acts 7:57-58
- Acts 7:59-60
- Acts 14:5
- Acts 14:19-20
- John 8:4-6
- Luke 13:34
- Luke 20:6
- Matthew 23:37-39

Word Data:

- Strong’s: H0068, H0069, H0810, H1382, H1496, H1530, H2106, H2672, H2687, H2789, H4676, H4678, H5553, H5601, H5619, H6344, H6443, H6697, H6864, H6872, H7275, H7671, H8068, G26420, G29910, G30340, G30350, G30360, G30370, G40740, G43480, G55860

Proverbs References:

11:1; 16:11; 17:8; 20:10; 20:23; 24:31; 26:8; 26:27; 27:3

storehouse

Definition:

A “storehouse” is a large building that is used for keeping food or other things, often for a long time.

- In the Bible a “storehouse” was usually used to store extra grain and other food to be used later when there was a famine.
- This term was also used figuratively to refer to all the good things that God wants to give to his people.
- The storehouses of the temple and tent of meeting (sometimes called “the tabernacle”)contained valuable things that had been dedicated to Yahweh, such as gold and silver. Some of these things used to repair and maintain the temple were also kept there.
- Other ways to translate “storehouse” could include “a building for storing grain” or “place for keeping food” or “room for keeping valuable things safe.”
- When referring to the place where valuable things were kept for the tent of meeting or temple, another way to translate the word “storehouse” is “treasury.”

(See also: consecrate, dedicate, famine, gold, grain, silver, temple)

Bible References:

- 2 Chronicles 16:2-3
- Luke 3:17
- Matthew 3:12
- Psalms 33:7

Word Data:

- Strong’s: H0214, H0618, H0624, H4035, H4200, H4543, G05960

Proverbs References:

3:10; 10:2

strife, disputes, quarrel, arguing, conflict

Definition:

The term “strife” refers to physical or emotional conflict between people.

- A person who causes strife does things that result in strong disagreements between people and in hurt feelings.
- Sometimes the use of the word “strife” implies that strong emotions are involved, such as anger or bitterness.
- Other ways to translate this term could include “disagreement” or “dispute” or “conflict.”

Bible References:

- 1 Corinthians 3:3-5
- Habakkuk 1:3
- Philippians 1:17
- Proverbs 17:1
- Psalms 55:8-9
- Romans 13:13

Word Data:

- Strong’s: H1777, H1779, H4066, H4090, H4683, H4808, H7379, H7701, G04850, G20520, G20540, G30550, G31630, G53790

Proverbs References:

6:14; 6:19; 10:12; 13:10; 15:18; 16:28; 17:1; 17:14; 17:19; 18:6; 18:18; 18:19; 19:13; 20:3; 21:9; 21:19; 22:10; 22:23; 23:11; 23:29; 25:8; 25:9; 25:24; 26:17; 26:20; 26:21; 27:15; 28:25; 29:22; 30:33

strong drink

Definition:

The term “strong drink” refers to drinks that have been fermented and have alcohol in them.

- Alcoholic drinks are made from either grain or fruit and have undergone fermentation.
- Kinds of “strong drink” include grape wine, palm wine, beer, and apple cider. In the Bible, grape wine was the most frequently mentioned strong drink.
- Priests and anyone who took a special vow such as the “Nazirite vow” were not permitted to drink fermented drinks.
- This term could also be translated as “fermented drink” or “alcoholic drink.”

(See also: **grape**, **Nazirite**, **vow**, wine)

Bible References:

- **Isaiah 5:11-12**
- **Leviticus 10:9**
- **Luke 1:14-15**
- **Numbers 6:3**

Word Data:

- Strong’s: H5435, H7941, G46080

Proverbs References:

20:1; 31:4; 31:6

stronghold, fortification, fortress, citadel

Definition:

The terms “stronghold” and “fortress” both refer to places that are well protected against an attack by enemy soldiers. A “citadel” is a fortress inside a city. The term “fortified” describes a city or other place that has been made safe from attack.

- Often, strongholds and fortresses were manmade structures with defensive walls. They could also have been places with natural protective barriers such as rocky cliffs or high mountains.
- People fortified strongholds by building thick walls or other structures that made it difficult for an enemy to break through.
- “Stronghold” or “fortress” could be translated as “securely strong place” or “strongly protected place.”
- The term “fortified city” could be translated as “securely protected city” or “strongly built city.”
- Another figurative meaning for the term “stronghold” referred to something that someone wrongly trusted in for security, such as a false god or other thing that was worshiped instead of Yahweh. This could be translated as “false strongholds.”
- This term should be translated differently from “refuge,” which emphasizes safety more than the concept of being fortified.

(See also: false god, false god, refuge, Yahweh)

Bible References:

- 2 Corinthians 10:4
- 2 Kings 8:10-12
- 2 Samuel 5:8-10
- Acts 21:35
- Habakkuk 1:10-11

Word Data:

- Strong’s: H0490, H0553, H0759, H1001, H1002, H1003, H1219, H1225, H2388, H4013, H4026, H4581, H4526, H4679, H4685, H4686, H4692, H4694, H4869, H5794, H5797, H5800, H6438, H6877, H7682, G37940, G39250

Proverbs References:

10:29; 18:19

stumble, reeling

Definition:

The term “stumble” means “almost fall” when walking or running. Usually it involves tripping over something.

- Figuratively, to “stumble” can mean to “sin” or to “falter” in believing.
- This term can also refer to faltering or showing weakness when fighting a battle or when being persecuted or punished.

Translation Suggestions

- In contexts where the term “stumble” means to physically trip over something, it should be translated with a term that means “almost fall” or “trip over.”
- This literal meaning could also be used in a figurative context, if it communicates the correct meaning in that context.
- For figurative uses where the literal meaning would not make sense in the project language, “stumble” could be translated as “sin” or “falter” or “stop believing” or “become weak,” depending on the context.
- Another way to translate this term could be, “stumble by sinning” or “stumble by not believing.”
- The phrase “made to stumble” could be translated as “caused to become weak” or “caused to falter.”

(See also: believe, **persecute**, sin, **stumbling block**)

Bible References:

- **1 Peter 2:8**
- **Hosea 4:5**
- **Isaiah 31:3**
- **Matthew 11:4-6**
- **Matthew 18:8**

Word Data:

- Strong’s: H1762, H3782, H4383, H5062, H5063, H5307, H6328, H6761, H8058, G06790, G43480, G43500, G44170, G46240, G46250

Proverbs References:

3:23; 4:12; 4:16; 4:19; 16:18; 24:16; 24:17

sweep

Definition:

To “sweep” usually means to remove dirt by making broad, quick movements with a broom or brush. “Swept” is the past tense of “sweep.” These words are also used figuratively.

- The term “sweep” is used figuratively to describe how an army attacks with swift, decisive, wide-reaching movements.
- For example, Isaiah prophesied that the Assyrians would “sweep through” the Kingdom of Judah. This means they would destroy Judah and capture its people.
- The term “sweep” can also be used to describe the manner in which rapidly flowing water pushes things and forces them away.
- When overwhelming, difficult things are happening to a person, it can be said that they are “sweeping over” him.

(See also: **Assyria**, **Isaiah**, **Judah**, **prophet**)

Bible References:

- **1 Kings 16:3**
- **Daniel 11:40-41**
- **Genesis 18:24**
- Proverbs 21:7-8
- **Psalms 90:5**

Word Data:

- Strong’s: H0622, H0857, H1640, H2498, H2894, H3261, H5500, H5595, H7857, G42160, G45630, G49510

Proverbs References:

13:23

sword, swordsmen

Definition:

A sword is a flat-bladed metal weapon used to cut or stab. It has a handle and a long, pointed blade with a very sharp cutting edge.

- In ancient times the length of a sword's blade was about 60 to 91 centimeters.
- Some swords have two sharp edges and are called "double-edged" or "two-edged" swords.
- Jesus' disciples had swords for self defense. With his sword, Peter cut off the ear of the high priest's servant.
- Both John the Baptist and the apostle James were beheaded with swords.

Translation Suggestions

- A sword is used as a metaphor for God's word. God's teachings in the Bible exposed people's innermost thoughts and convicted them of their sin. In a similar way, a sword cuts deeply, causing pain. (See: Metaphor)
- One way to translate this figurative use would be, "God's word is like a sword, which cuts deeply and exposes sin."
- Another figurative use of this term occurred in the book of Psalms, where the tongue or speech of a person was compared to a sword, which can injure people. This could be translated as "the tongue is like a sword that can badly injure someone."
- If swords are not known in your culture, this word could be translated with the name of another long-bladed weapon that is used to cut or stab.
- A sword could also be described as a "sharp weapon" or "long knife." Some translations could include a picture of a sword.

(See also: How to Translate Unknowns)

(See also: James (brother of Jesus), John (the Baptist), tongue, word of God)

Bible References:

- Acts 12:2
- Genesis 27:40
- Genesis 34:25
- Luke 2:33-35

- **Luke 21:24**
- **Matthew 10:34**
- **Matthew 26:55**
- **Revelation 1:16**

Word Data:

- Strong's: H0019, H1300, H2719, H4380, H6609, H7524, H7973, G31620, G45010

Proverbs References:

5:4; 12:18; 25:18; 30:14

teacher, Teacher

Definition:

A teacher is a person who gives other people new information. Teachers help others to obtain and use both knowledge and skills.

- In the Bible, the word “teacher” is used in a special sense to refer to someone who teaches about God.
- People who learn from a teacher are called “students” or “disciples.”
- In some Bible translations, this term is capitalized (“Teacher”) when it is used as a title for Jesus.

Translation Suggestions:

- The usual word for a teacher can be used to translate this term, unless that word is only used for a school teacher.
- Some cultures may have a special title that is used for religious teachers, such as “Sir” or “Rabbi” or “Preacher.”

(See also: disciple, preach)

Bible References:

- Ecclesiastes 1:12-15
- Ephesians 4:11-13
- Galatians 6:6-8
- Habakkuk 2:18
- James 3:2
- John 1:37-39
- Luke 6:40
- Matthew 12:38-40

Examples from the Bible stories:

- 27:1 One day, an expert in the Jewish law came to Jesus to test him, saying, “**Teacher**, what must I do to inherit eternal life?”

- 28:1 One day a rich young ruler came up to Jesus and asked him, “Good **Teacher**, what must I do to have eternal life?”
- 37:2 After the two days had passed, Jesus said to his disciples, “Let’s go back to Judea.” “But **Teacher**,” the disciples answered, “Just a short time ago the people there wanted to kill you!”
- 38:14 Judas came to Jesus and said, “Greetings, **Teacher**,” and kissed him.
- 49:3 Jesus was also a great **teacher**, and he spoke with authority because he is the Son of God.

Word Data:

- Strong’s: H3384, H3925, G13200, G25670, G35470, G55720

Proverbs References:

5:13

tent, tentmaker

Definition:

A tent is a portable shelter made of sturdy fabric that is draped over a structure of poles and attached to them.

- Tents can be small, with just enough space for a few people to sleep in, or they can be very large, with space for an entire family to sleep, cook, and live in.
- For many people, tents are used as permanent dwelling places. For example, during most of the time that Abraham's family lived in the land of Canaan, they dwelled in large tents constructed from sturdy cloth made of goat hair.
- The Israelites also lived in tents during their forty-year wanderings through the desert of Sinai.
- The tabernacle building was a kind of very large tent, with thick walls made of cloth curtains.
- When the apostle Paul traveled to different cities to share the gospel, he supported himself by making tents.
- The term "tents" is sometimes used figuratively to refer generally to where people live. This could also be translated as "homes" or "dwellings" or "houses" or even "bodies." (See: synecdoche)

(See also: **Abraham**, Canaan, **curtain**, **Paul**, **Sinai**, **tabernacle**, **tent of meeting**)

Bible References:

- **1 Chronicles 5:10**
- **Daniel 11:45**
- **Exodus 16:18**
- **Genesis 12:9**

Word Data:

- Strong's: H0167, H0168, H2583, H3407, H6898

Proverbs References:

14:11

terror, terrorize, terrify, dread, panic

Definition:

The term “terror” refers to a feeling of extreme or intense fear. To “terrify” someone means to cause that person to feel very afraid.

- A “terror” is something or someone that causes great fear or dread. An example of a terror could be an attacking enemy army or a plague or disease that is widespread, killing many people.
- These terrors can be described as “terrifying.” This term could be translated as “fear-causing” or “terror-producing.”
- The judgment of God will someday cause terror in unrepentant people who reject his grace.
- The “terror of Yahweh” could be translated as “the terrifying presence of Yahweh” or “the dreaded judgment of Yahweh” or “when Yahweh causes great fear.”
- Ways to translate “terror” could also include “extreme fear” or “deep dread.”

(See also: adversary, fear, judge, plague, Yahweh)

Bible References:

- Deuteronomy 2:25
- Exodus 14:10
- Luke 21:9
- Mark 6:48-50

Word Data:

- Strong’s: H0367, H0926, H0928, H1091, H1161, H1204, H1205, H1763, H2111, H2113, H2189, H2731, H2847, H2851, H2865, H3372, H3707, H4032, H4172, H4288, H4637, H6184, H6206, H6343, H6973, G16290, G16300, G22580, G44220, G44260, G54010

Proverbs References:

1:26; 1:27; 1:33; 3:24; 3:25; 10:24; 20:2; 21:15

test, tested, testing, testing in the fire

Definition:

The term “test” refers to a difficult or painful experience that reveals a person’s strengths and weaknesses.

- God tests people, but he does not tempt them to sin. Satan, however, tempts people to sin.
- God sometimes uses tests to expose people’s sin. A test helps a person to turn away from sin and to draw closer to God.
- Gold and other metals are tested with fire to find out how pure and strong they are. This is a picture of how God uses painful circumstances to test his people.
- To “put to the test” can mean, “challenge something or someone to prove its value.”
- In the context of putting God to the test, it means to try to make him do a miracle for us, taking advantage of his mercy.
- Jesus told Satan that it is wrong to put God to the test. He is the almighty, holy God who is above everything and everyone.

Translation Suggestions:

- The term to “test” could also be translated as, to “challenge” or to “cause to experience difficulties” or to “prove.”
- Ways to translate “a test” could be, “a challenge” or “a difficult experience.”
- To “put to the test” could be translated as to “test” or to “set up a challenge” or to “force to prove oneself.”
- In the context of testing God, this could be translated as “trying to force God to prove his love.”
- In some contexts, when God is not the subject, the term “test” can mean “tempt.”

(See also: tempt)

Bible References:

- 1 John 4:1
- 1 Thessalonians 5:21
- Acts 15:10
- Genesis 22:1
- Isaiah 7:13

- **James 1:12**
- **Lamentations 3:40-43**
- **Malachi 3:10**
- **Philippians 1:10**
- **Psalm 26:2**

Word Data:

- Strong's: H5254, H5713, H5715, H5749, H6030, H8584, G12420, G12630, G13030, G13820, G19570, G31400, G31410, G31420, G31430, G39840, G43030, G44510, G48280, G60200

Proverbs References:

17:3; 30:5

testimony, testify, witness, eyewitness, evidence

Definition:

When a person gives “testimony” he makes a statement about something he knows, claiming that the statement is true. To “testify” is to give “testimony.”

- In some places in the Old Testament, “Testimony” refers specifically to the tablets of stone on which Yahweh wrote his ten commandments. From that use it came to refer to God’s law more broadly.
- Often a person “testifies” about something he has experienced directly.
- A witness who gives “false testimony” does not tell the truth about what happened.
- Sometimes the term “testimony” refers to a prophecy that a prophet has stated.
- In the New Testament, this term was often used to refer to how Jesus’ followers testified about the events of Jesus’ life, death, and resurrection.

The term “witness” refers to a person who has personally experienced something that happened. Usually a witness is also someone who testifies about what they know is true. The term “eyewitness” emphasizes that the person was actually there and saw what happened.

- To “witness” something means to see it happen.
- At a trial, a witness “gives witness” or “bears witness.” This has the same meaning as “testify.”
- Witnesses are expected to tell the truth about what they have seen or heard.
- A witness who does not tell the truth about what happened is called a “false witness.” He is said to “give false witness” or to “bear false witness.”
- The expression “be a witness between” means that something or someone will be evidence that a contract has been made. The witness will make sure each person does what he has promised to do.

Translation Suggestions:

- The term “testify” or “give testimony” could also be translated as “tell the facts” or “tell what was seen or heard” or “tell from personal experience” or “give evidence” or “tell what happened.”

- Ways to translate “testimony” could include, “report of what happened” or “statement of what is true” or “evidence” or “what has been said” or “prophecy.”

- Ways to translate “Testimony” could include, “the stone slabs on which I wrote my commands” or “God’s law” or “God’s commands” or “the record of the agreement between Yahweh and Israel.”
- The phrase, “as a testimony to them” could be translated as to “show them what is true” or to “prove to them what is true.”
- The phrase, “as a testimony against them” could be translated as “which will show them their sin” or “exposing their hypocrisy” or “which will prove that they are wrong.”
- To “give false testimony” could be translated as “say false things about” or “state things that are not true.”
- The term “witness” or “eyewitness” could be translated with a word or phrase that means “person seeing it” or “the one who saw it happen” or “those who saw and heard (those things).”
- Something that is “a witness” could be translated as “guarantee” or “sign of our promise” or “something that testifies that this is true.”
- The phrase “you will be my witnesses” could also be translated as “you will tell other people about me” or “you will teach people the truth that I taught you” or “you will tell people what you have seen me do and heard me teach.”
- To “witness to” could be translated as to “tell what was seen” or to “testify” or to “state what happened.”
- To “witness” something could be translated as to “see something” or to “experience something happen.”

(See also: **ark of the covenant**, guilt, judge, **prophet**, **true**)

Bible References:

- **Deuteronomy 31:28**
- **Micah 6:3**
- **Matthew 26:60**
- **Mark 1:44**

- John 1:7
- John 3:33
- Acts 4:32-33
- Acts 7:44
- Acts 13:31
- Romans 1:9
- 1 Thessalonians 2:10-12
- 1 Timothy 5:19-20
- 2 Timothy 1:8
- 2 Peter 1:16-18
- 1 John 5:6-8
- 3 John 1:12
- Revelation 12:11

Examples from the Bible stories:

- 39:2 Inside the house, the Jewish leaders put Jesus on trial. They brought many **false witnesses** who lied about him.
- 39:4 The high priest tore his clothes in anger and shouted, “We do not need any more **witnesses**. You have heard him say that he is the Son of God. What is your judgment?”
- 42:8 “It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in Jerusalem, and then go to all people groups everywhere. You are **witnesses** of these things.”
- 43:7 “We are **witnesses** to the fact that God raised Jesus to life again.”

Word Data:

- Strong’s: H5707, H5713, H5715, H5749, H6030, H8584, G02670, G12630, G19570, G26490, G31400, G31410, G31420, G31430, G31440, G43030, G48280, G49010, G55750, G55760, G55770, G60200

Proverbs References:

6:19; 12:17; 14:5; 14:25; 19:5; 19:9; 19:28; 21:28; 24:28; 25:18

thief, thieves, rob, robber, robbery, bandit

Definition:

The term “thief” refers to a person who steals money or property from other people. The plural of “thief” is “thieves.” The term “robber” often refers to a thief who also physically harms or threatens the people he is stealing from.

- Jesus told a parable about a Samaritan man who took care of a Jewish man who had been attacked by robbers. The robbers had beaten the Jewish man and wounded him before stealing his money and clothing.
- Both thieves and robbers come suddenly to steal, when people are not expecting it. Often they use the cover of darkness to hide what they are doing.
- In a figurative sense, the New Testament describes Satan as a thief who comes to steal, kill, and destroy. This means that Satan’s plan is to try to get God’s people to stop obeying him. If he succeeded in doing this Satan would be stealing from them the good things that God has planned for them.
- Jesus compared the suddenness of his return to the suddenness of a thief coming to steal from people. Just as a thief comes at a time when people are not expecting it, so Jesus will return at a time when people do not expect it.

(See also: bless, crime, crucify, darkness, destroyer, power, Samaria, Satan)

Bible References:

- 2 Peter 3:10
- Luke 12:33
- Mark 14:48
- Proverbs 6:30
- Revelation 3:3

Word Data:

- Strong’s: H1214, H1215, H1416, H1589, H1590, H1980, H6530, H7703, G07270, G24170, G28120, G30270

Proverbs References:

4:16; 6:30; 22:22; 23:28; 28:24; 29:24

thorn, thorn bush, thistle

Definition:

Thorn bushes and thistles are plants that have prickly branches or flowers. These plants do not produce fruit or anything else that is useful.

- A “thorn” is a hard, sharp growth on the branch or stem of a plant. A “thornbush” is a type of small tree or shrub that has many thorns on its branches.
- A “thistle” is a plant with prickly stems and leaves. Often the flowers are purple.
- Thorn and thistle plants multiply quickly and can cause nearby plants or crops to not be able to grow. This is a picture of how sin keeps a person from producing good spiritual fruit.
- A crown made of twisted thorn branches was placed on Jesus’ head before he was crucified.
- If possible, these terms should be translated by the names of two different plants or bushes that are known in the language area.

(See also: crown, fruit, spirit)

Bible References:

- Hebrews 6:7-8
- Matthew 13:7
- Matthew 13:22
- Numbers 33:55

Word Data:

- Strong’s: H0329, H1863, H2312, H2336, H4534, H5285, H5518, H5544, H6791, H6796, H6975, H7063, H7898, G01730, G01740, G46470, G51460

Proverbs References:

15:19; 22:5; 24:31; 26:9

throne, enthroned

Definition:

A throne is a specially-designed chair where a ruler sits when he decides important matters and listens to requests from his people.

- A throne is also a symbol of the authority and power that a ruler has.
- The word “throne” can also be used to refer to the ruler, his reign, or his power.
- In the Bible, God was often portrayed as a king who sits on his throne. Jesus was described as sitting on a throne at the right hand of God the Father.
- Jesus said that heaven is God’s throne. One way to translate this could be, “where God reigns as king.”

(See also: **authority**, **power**, king, reign)

Bible References:

- **Colossians 1:15-17**
- **Genesis 41:40**
- **Luke 1:32**
- **Luke 22:30**
- **Matthew 5:34**
- **Matthew 19:28**
- **Revelation 1:4-6**

Word Data:

- Strong’s: H3427, H3676, H3678, H3764, H7675, G09680, G23620

Proverbs References:

16:12; 20:8; 20:28; 25:5; 29:14

tongue, language

Definition:

The term “tongue” refers to the organ inside a person’s mouth that is used to speak. The term is often used figuratively to mean “language” or “speaking.” There also several other figurative meanings as well.

- In the Bible, the most common figurative meaning for this term is “language” or “speech.”
- Sometimes “tongue” may refer to a human language spoken by a certain people group.
- Other times it refers to a supernatural language that the Holy Spirit gives believers in Christ as one of the “gifts of the Spirit.”
- In the book of Acts, the expression “tongues” of fire refers to “flames” of fire, presumably shaped like tongues.

Translation Suggestions

- Depending on the context, the term “tongue” can be translated as “language” or “supernatural language.” If it is not clear which one it is referring to, it is better to translate it as “language.”
- When referring to fire, this term could be translated as “flames.”
- The expression “my tongue rejoices” could be translated as “I rejoice and praise God” or “I am joyfully praising God.”
- The phrase, “tongue that lies” could be translated as “person who tell lies” or “people who lie.”
- Phrases such as “with their tongues” could be translated as “with what they say” or “by their words.”

(See also: gift, Holy Spirit, joy, praise, rejoice, spirit)

Bible References:

- 1 Corinthians 12:10
- 1 John 3:18
- 2 Samuel 23:2
- Acts 2:26
- Ezekiel 36:3

- **Philippians 2:11**

Word Data:

- Strong's: H3956, G11000, G12580, G20840

Proverbs References:

6:17; 6:24; 10:20; 10:31; 12:18; 12:19; 15:2; 15:4; 16:1; 17:4; 17:20; 18:21; 21:6; 21:23; 25:15; 25:23; 26:28; 28:23; 31:26

trample

Definition:

To “trample” means to step on something and smash it with the feet. This term is also used figuratively in the Bible to mean “destroy” or “defeat” or “humiliate.”

- An example of “trampling” would be the smashing down of grass by the feet of people running in a field.
- In ancient times, wine was sometimes made by trampling grapes to remove the juice from them.
- Sometimes the term to “trample” has a figurative meaning of to “punish by humiliating,” comparing it to trampling mud for a threshing floor.
- The term “trample” was used figuratively to express how Yahweh would punish his people Israel for their pride and rebellion.
- Other ways that “trample” could be translated include “crush with the feet” or “smash down with the feet” or “stomp on and crush” or “smash into the ground.”
- Depending on the context, this term could also be translated as “run over,” “walk around on,” or “crush underfoot.”

(See also: grape, shame, punish, rebel, thresh, wine)

Bible References:

- Hebrews 10:29
- Psalms 7:5

Word Data:

- Strong’s: H0947, H1758, H1869, H4001, H4823, H7429, H7512, G26620, G39610

Proverbs References:

25:26; 27:7

transgress, transgression

Definition:

The term “transgress” means to cross a line or to violate a boundary. The term is often used figuratively, meaning to break a command, rule, or moral code.

- This term is very similar to the word “trespass,” but is generally used more often to describe violations against God than against other people.
- To “transgress” can also be described as to “cross a line,” that is, to go beyond a limit or boundary that has been set for the good of the person and others.

Translation Suggestions:

- To “transgress” could be translated as to “sin” or to “disobey” or to “rebel.”
- If a verse or passage uses two terms that mean “sin” or “transgress” or “trespass,” it is important, if possible, to use different ways to translate these terms. When the Bible uses two or more terms with similar meanings in the same context, usually its purpose is to emphasize what is being said or to show its importance.

(See: parallelism)

(See also: disobey, sin, trespass, iniquity)

Bible References:

- 1 Thessalonians 4:6
- Daniel 9:24-25
- Galatians 3:19-20
- Galatians 6:1-2
- Numbers 14:17-19
- Psalm 32:1

Word Data:

- Strong’s: H0898, H4603, H4604, H6586, H6588, G04580, G04590, G38450, G38470, G38480, G39280

Proverbs References:

10:12; 10:19; 12:13; 17:9; 17:19; 19:11; 28:2; 28:13; 28:21; 28:24; 29:6; 29:16; 29:22

tremble, shake, shaken, quake

Definition:

The term “tremble” means to quiver or to shake slightly and repeatedly, usually from fear or distress. The term can also be used figuratively, meaning “to be very afraid.”

- Sometimes when the ground shakes it is said to “tremble.” It can do this during an earthquake or in response to a very loud noise.
- The Bible says that in the presence of the Lord the earth will tremble. This could mean that the people of the earth will shake out of fear of God or that the earth itself will shake.
- This term could be translated as “be afraid” or “fear God” or “shake,” depending on the context.

(See also: earth, fear, Lord)

Bible References:

- 2 Corinthians 7:15
- 2 Samuel 22:44-46
- Acts 16:29-31
- Jeremiah 5:22
- Luke 8:47

Word Data:

- Strong’s: H1674, H2111, H2112, H2151, H2342, H2648, H2729, H2730, H2731, H5128, H5568, H6342, H6426, H6427, H7264, H7268, H7269, H7322, H7460, H7461, H7481, H7493, H7578, H8078, H8653, G17900, G51410, G51560, G54250

Proverbs References:

5:19; 5:20; 5:23; 20:1; 24:11; 30:21

tribute, contribution

Definition:

The term “tribute” refers to a gift from one ruler to another ruler, for the purpose of protection and for good relations between their nations. A tribute can also be a payment that a ruler or government requires from the people, such as a toll or tax.

- In Bible times, traveling kings or rulers sometimes paid a tribute to the king of the region they were traveling through to make sure they would be protected and safe.
- Often the tribute would include things besides money, such as foods, spices, rich clothing, and expensive metals such as gold.

Translation Suggestions:

- Depending on the context, “tribute” could be translated as “official gifts” or “special tax” or “required payment.”

(See also: gold, king, ruler, tax)

Bible References:

- 1 Chronicles 18:1-2
- 2 Chronicles 9:22-24
- 2 Kings 17:3
- Luke 23:2

Word Data:

- Strong’s: H1093, H4061, H4503, H4530, H4853, H6066, H7862, G54110

Proverbs References:

29:4

trouble, disturb, stir up, distress, hardship, calamity

Definition:

A “trouble” is an experience in life that is very difficult and distressing. To “trouble” someone means to “bother” that person or to cause him distress. To be “troubled” means to feel upset or distressed about something.

- Troubles can be physical, emotional, or spiritual things that hurt a person.
- In the Bible, often troubles are times of testing that God uses to help believers mature and grow in their faith.
- The Old Testament use of “trouble” also referred to judgment that came on people groups who were immoral and rejected God.

Translation Suggestions

- The term “trouble” or “troubles” could also be translated as “danger” or “painful things that happen” or “persecution” or “difficult experiences” or “distress.”
- The term “troubled” could be translated with a word or phrase that means “undergoing distress” or “feeling terrible distress” or “worried” or “anxious” or “distressed” or “terrified” or “disturbed.”
- “Do not trouble her” could also be translated as “do not bother her” or “do not criticize her.”
- The phrase “day of trouble” or “times of trouble” could also be translated as “when you experience distress” or “when difficult things happen to you” or “when God causes distressing things to happen.”
- Ways to translate “make trouble” or “bring trouble” could include “cause distressing things to happen” or “cause difficulties” or “make them experience very difficult things.”

(See also: afflict, persecute)

Bible References:

- 1 Kings 18:18-19
- 2 Chronicles 25:19
- Luke 24:38
- Matthew 24:6
- Matthew 26:36-38

Word Data:

- Strong's: H0205, H0926, H0927, H1204, H1607, H1644, H1804, H2000, H4103, H5916, H5999, H6031, H6040, H6470, H6696, H6862, H6869, H6887, H7264, H7267, H7451, H7489, H8513, G03870, G16130, G17760, G23460, G23470, G23500, G23600, G28730, G36360, G39260, G39300, G39860, G44230, G46600, G50150, G51820

Proverbs References:

1:26; 1:27; 6:15; 11:8; 11:17; 11:29; 12:13; 14:16; 15:6; 15:27; 17:5; 22:8; 24:2; 24:10; 24:16; 24:22; 25:19; 26:28; 27:10; 31:7

trust, trusted, trustworthy, trustworthiness

Definition:

To “trust” something or someone is to believe that the thing or person is true or dependable. That belief is also called “trust.” A “trustworthy” person is one you can trust to do and say what is right and true, and therefore one who has the quality of “trustworthiness.”

- Trust is closely related to faith. If we trust someone, we have faith in that person to do what they promised to do.
- Having trust in someone also means depending on that person.
- To “trust in” Jesus means to believe that he is God, to believe that he died on the cross to pay for our sins, and to rely on him to save us.
- A “trustworthy saying” refers to something that is said that can be counted on to be true.

Translation Suggestions:

- Ways to translate “trust” could include “believe” or “have faith” or “have confidence” or “depend on.”
- The phrase “put your trust in” is very similar in meaning to “trust in.”
- The term “trustworthy” could be translated as “dependable” or “reliable” or “can always be trusted.”

(See also: believe, confidence, faith, faithful, true)

Bible References:

- 1 Chronicles 9:22-24
- 1 Timothy 4:9
- Hosea 10:12-13
- Isaiah 31:1-2
- Nehemiah 13:13
- Psalm 31:5
- Titus 3:8

Examples from the Bible stories:

- 12:12 When the Israelites saw that the Egyptians were dead, they **trusted** in God and believed that Moses was a prophet of God.
- 14:15 Joshua was a good leader because he **trusted** and obeyed God.
- 17:2 David was a humble and righteous man who **trusted** and obeyed God.
- 34:6 Then Jesus told a story about people who **trusted** in their own good deeds and despised other people.

Word Data:

- Strong's: H0539, H0982, H1556, H2620, H2622, H3176, H4009, H4268, H7365, G16790, G38720, G39820, G40060, G41000, G42760

Proverbs References:

3:3; 3:5; 11:28; 14:22; 16:6; 16:20; 20:28; 22:19; 22:21; 26:25; 28:25; 28:26; 29:25; 31:11

understand, understanding, thinking

Definition:

The term “understand” means to hear or receive information and know what it means.

- The term “understanding” can refer to “knowledge” or “wisdom” or realizing how to do something.
- To understand someone can also mean to know how that person is feeling.
- While walking on the road to Emmaus, Jesus caused the disciples to understand the meaning of the scriptures about the Messiah.
- Depending on the context, the term “understand” could be translated by “know” or “believe” or “comprehend” or “know what (something) means.”
- Often the term “understanding” can be translated by “knowledge” or “wisdom” or “insight.”

(See also: believe, know, wise)

Bible References:

- Job 34:16-17
- Luke 2:47
- Luke 8:10
- Matthew 13:12
- Matthew 13:14
- Proverbs 3:5

Word Data:

- Strong’s: H0995, H0998, H0999, H1847, H2940, H3045, H3820, H3824, H4486, H7200, H7919, H7922, H7924, H8085, H8394, G00500, G01450, G01910, G08010, G10970, G11080, G12710, G19210, G19220, G19870, G19900, G26570, G35390, G35630, G49070, G49080, G49200, G54240, G54280, G54290

Proverbs References:

1:2; 1:5; 1:6; 2:2; 2:3; 2:5; 2:6; 2:9; 2:11; 3:4; 3:5; 3:13; 3:19; 4:1; 4:5; 4:7; 5:1; 7:4; 8:1; 8:5; 8:9; 8:14; 9:6; 9:10; 10:5; 10:19; 10:23; 11:12; 12:8; 13:15; 14:6; 14:8; 14:29; 14:33; 14:35; 15:14; 15:21; 15:24; 16:16; 16:20; 16:21; 16:22; 16:23; 17:2; 17:10; 17:24; 17:27; 17:28; 18:2;

18:15; 19:8; 19:11; 19:14; 19:25; 20:5; 20:24; 21:16; 21:30; 23:4; 23:9; 23:23; 24:3; 24:12; 28:2; 28:5; 28:7; 28:16; 29:7; 29:19; 30:2; 30:18

vain, vanity

Definition:

The terms “vain” and “vanity” describe something that is useless or extremely temporary.

- In the Old Testament, idols are sometimes described as “vain” things that are worthless and cannot do anything.
- If something is done “in vain,” it means that there the effort or action did not accomplish what was intended. The phrase “in vain” might be translated in various ways, including: “without result;” “with no result;” “for no reason;” “for no purpose,” or “with no purpose.”
- Depending on the context, the term “vain” could be translated as “empty,” “useless,” “hopeless,” “worthless,” “meaningless,” etc.

(See also: **false god**, **worthy**)

Bible References:

- **1 Corinthians 15:1-2**
- **1 Samuel 25:21-22**
- **2 Peter 2:18**
- **Isaiah 45:19**
- **Jeremiah 2:29-31**
- **Matthew 15:9**

Word Data:

- Strong’s: H1891, H1892, H2600, H7307, H7385, H7387, H7723, H8193, H8267, H8414, G09450, G15000, G27560, G27580, G27610, G31510, G31520, G31530, G31550

Proverbs References:

1:17; 31:30

vineyard

Definition:

A vineyard is a large garden area where grapevines are grown and grapes are cultivated.

- A vineyard often has a wall around it to protect the fruit from thieves and animals.
- God compared the people of Israel to a vineyard that did not bear good fruit. (See: Metaphor)
- Vineyard could be also translated as “grapevine garden” or “grape plantation.”

(See also: grape, Israel, vine)

Bible References:

- Genesis 9:20-21
- Luke 13:6
- Luke 20:15
- Matthew 20:2
- Matthew 21:40-41

Word Data:

- Strong’s: H1612, H3754, H3755, H8284, G02900

Proverbs References:

24:30; 31:16

vision, envision

Definition:

The term “vision” refers to something that a person sees. It especially refers to something unusual or supernatural that God shows people in order to give them a message.

- Usually, visions are seen while the person is awake. However, sometimes a vision is something a person sees in a dream while asleep.
- God sends visions to tell people something that is very important. For example, Peter was shown a vision to tell him that God wanted him to welcome Gentiles.

Translation Suggestion

- The phrase “saw a vision” could be translated as “saw something unusual from God” or “God showed him something special.”
- Some languages may not have separate words for “vision” and “dream.” So a sentence such as “Daniel had dreams and visions in his mind” could be translated as something like “Daniel was dreaming while asleep and God caused him to see unusual things.”

(See also: dream)

Bible References:

- Acts 9:10-12
- Acts 10:3-6
- Acts 10:11
- Acts 12:9-10
- Luke 1:22
- Luke 24:23
- Matthew 17:9-10

Word Data:

- Strong’s: H2376, H2377, H2378, H2380, H2384, H4236, H4758, H4759, H7203, H7723, H8602, G37010, G37050, G37060

Proverbs References:

29:18

watch, guard, take heed, beware

Definition:

The term “watch” means to look at something very closely and carefully. It also has several figurative meanings. A “watchman” was someone whose job was to guard a city by looking carefully all around him for any danger or threat to the people in the city.

- The command to “watch your life and doctrine closely” means to be careful to live wisely and to not believe false teachings.
- To “watch out” is a warning to be careful to avoid a danger or harmful influence.
- To “watch” or “keep watch” means to always be alert and on guard against sin and evil. It can also mean to “be ready.”
- To “keep watch over” or “keep close watch” can mean to guard, protect or take care of someone or something.
- Other ways of translating “watch” could include “pay close attention to” or “be diligent” or “be very careful” or “be on guard.”
- Other words for “watchman” are “sentry” or “guard.”

Bible References:

- 1 Thessalonians 5:6
- Hebrews 13:17
- Jeremiah 31:4-6
- Mark 8:15
- Mark 13:33-34
- Matthew 25:10-13

Word Data:

- Strong’s: H0821, H2370, H4929, H4931, H5027, H5341, H6486, H6822, H6836, H6974, H7462, H7789, H7919, H8104, H8108, H8245, G00690, G09910, G11270, G14920, G23340, G28920, G35250, G37080, G39060, G43370, G46480, G50830, G54380

Proverbs References:

2:8; 2:11; 3:1; 3:21; 3:26; 4:4; 4:6; 4:13; 4:21; 4:23; 5:2; 6:20; 6:24; 7:1; 7:2; 7:5; 8:32; 8:34; 10:17; 13:3; 13:6; 15:3; 15:5; 16:17; 20:28; 21:23; 22:5; 22:12; 23:26; 24:12; 27:18; 28:4; 28:7

watchtower, tower

Definition:

The term “watchtower” refers to a tall structure built as a place from which guards could look out for any danger. These towers were often made of stone.

- Landowners sometimes built watchtowers from which they could guard their crops and protect them from being stolen.
- The towers often included rooms where the watchmen or family lived, so that they could guard the crops day and night.
- Watchtowers for cities were built higher than the city walls so that watchmen could see if any enemies were coming to attack the city.
- The term “watchtower” is also used as a symbol of protection from enemies. (See: Metaphor)

(See also: adversary, watch)

Bible References:

- 1 Chronicles 27:25-27
- Ezekiel 26:3-4
- Mark 12:1-3
- Matthew 21:33-34
- Psalm 62:2

Word Data:

- Strong’s: H0803, H0971, H0975, H1785, H2918, H4026, H4029, H4692, H4707, H4869, H6076, H6438, H6836, G44440

Proverbs References:

18:10

wine, wineskin, new wine

Definition:

In the Bible, the term “wine” refers to a kind of fermented drink made from the juice of a fruit called grapes. Wine was stored in “wineskins,” which were containers made out of animal skin.

- The term “new wine” referred to grape juice that had just been taken from the grape and was not fermented yet. Sometimes the term “wine” also referred to unfermented grape juice.
- To make wine, grapes are crushed in a winepress so that the juice comes out. The juice eventually ferments and alcohol forms in it.
- In Bible times, wine was the normal drink with meals. It did not have as much alcohol as present-day wine has.
- Before wine was served for a meal, it was often mixed with water.
- A wineskin that was old and brittle would get cracks in it, which allowed the wine to leak out. New wineskins were soft and flexible, which meant they did not tear easily and could store the wine safely.
- If wine is unknown in your culture, it could be translated as “fermented grape juice” or “fermented drink made from a fruit called grapes” or “fermented fruit juice.” (See: How to Translate Unknowns)
- Ways to translate “wineskin” could include “bag for wine” or “animal skin wine bag” or “animal skin container for wine.”

(See also: grape, vine, vineyard, winepress)

Bible References:

- 1 Timothy 5:23
- Genesis 9:21
- Genesis 49:12
- John 2:3-5
- John 2:10
- Matthew 9:17
- Matthew 11:18

Word Data:

- Strong's: H2561, H2562, H3196, H4469, H4997, H5435, H6025, H6071, H8492, G10980, G36310, G38200, G39430

Proverbs References:

3:10; 4:17; 9:2; 9:5; 20:1; 21:17; 23:20; 23:30; 23:31; 31:4; 31:6

winnow, sift

Definition:

The terms “winnow” and “sift” mean to separate grain from unwanted materials. In the Bible, both words can also be used to refer to separating or dividing people.

- To “winnow” means to separate grain from the unwanted parts of the plant by tossing both the grain and chaff into the air, allowing the wind to blow the chaff away.
- The word “sift” refers to shaking the winnowed grain in a sieve to get rid of any remaining unwanted materials, such as dirt or stones.
- In the Old Testament, “winnow” and “sift” are used figuratively to describe hardship that separates the righteous people from the unrighteous people.
- Jesus also used the term “sift” in this figurative way when he was telling Simon Peter about how he and the other disciples would be tested in their faith.
- To translate these terms, use the words or phrases in the project language that refer to these activities; possible translations might be “shaking” or “fanning.” If winnowing or sifting are not known, then these terms could be translated by a term that refers to a different method of separating grain from chaff or dirt, or by describing this process.

(See also: How to Translate Unknowns)

(See also: **chaff**, grain)

Bible References:

- **Isaiah 21:10**
- **Luke 22:31**
- **Matthew 3:12**
- Proverbs 20:8
- **Ruth 3:2**

Word Data:

- Strong’s: H2219, H5128, H5130, G44250, G46170

Proverbs References:

20:8; 20:26

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

Proverbs References:

front:intro; 1:2; 1:5; 1:6; 1:7; 1:20; 2:2; 2:6; 2:7; 2:10; 3:7; 3:13; 3:19; 3:35; 4:5; 4:7; 4:11; 5:1; 6:6; 7:4; 8:1; 8:11; 8:12; 8:14; 8:33; 9:1; 9:8; 9:9; 9:10; 9:12; 10:1; 10:8; 10:13; 10:14; 10:23; 10:31; 11:2; 11:29; 11:30; 12:15; 12:18; 13:1; 13:10; 13:14; 13:20; 14:1; 14:3; 14:6; 14:8; 14:16; 14:24; 14:33; 15:2; 15:7; 15:12; 15:20; 15:31; 15:33; 16:14; 16:16; 16:21; 16:23; 17:16; 17:24; 17:28; 18:1; 18:4; 18:15; 19:20; 20:1; 20:26; 21:11; 21:20; 21:22; 21:30; 22:17; 23:15; 23:19; 23:23; 23:24; 24:3; 24:5; 24:7; 24:14; 24:23; 25:12; 26:5; 26:12; 26:16; 27:11; 28:11; 28:26; 29:3; 29:8; 29:9; 29:11; 29:15; 30:3; 30:24; 31:26

woe

Definition:

The term “woe” refers to a feeling of great distress. It also gives a warning that someone will experience severe trouble.

- The expression “woe to” is followed by a warning to people that they will experience suffering as punishment for their sins.
- In several places in the Bible, the word “woe” is repeated, to emphasize an especially terrible judgment.
- A person who says “woe is me” or “woe to me” is expressing sorrow about severe suffering.

Translation Suggestions:

- Depending on the context, the term “woe” could also be translated as “great sorrow” or “sadness” or “calamity” or “disaster.”
- Other ways to translate the expression “Woe to (name of city)” could include, “How terrible it will be for (name of city)” or “The people in (that city) will be severely punished” or “Those people will suffer greatly.”
- The expression, “Woe is me!” or “Woe to me!” could be translated as “How sad I am!” or “I am so sad!” or “How terrible this is for me!”
- The expression “Woe to you” could also be translated as “You will suffer terribly” or “You will experience terrible troubles.”

Bible References:

- Ezekiel 13:17-18
- Habakkuk 2:12
- Isaiah 31:1-2
- Jeremiah 45:1-3
- Jude 1:9-11
- Luke 6:24
- Luke 17:1-2
- Matthew 23:23

Word Data:

- Strong's: H0188, H0190, H0337, H0480, H1929, H1945, H1958, G37590

Proverbs References:

23:29

womb

Definition:

The term “womb” refers to where a baby grows inside its mother.

- This is an older term that is sometimes used in order to be polite and less direct. (See: euphemism)
- A more modern term for womb is “uterus.”
- Some languages use a word like “belly” to refer to a woman’s womb or uterus.
- Use a word for this in the project language that is well-known, natural, and acceptable.

Bible References:

- Genesis 25:23
- Genesis 25:24-26
- Genesis 38:27-28
- Genesis 49:25
- Luke 2:21
- Luke 11:27
- Luke 23:29
- Matthew 19:12

Word Data:

- Strong’s: H0990, H4578, H7356, H7358, G10640, G28360, G33880

Proverbs References:

30:16; 31:2

world, worldly

Definition:

The term “world” usually refers to the part of the universe where people live: the earth. The term “worldly” describes the evil values and behaviors of people living in this world.

- In its most general sense, the term “world” refers to the heavens and the earth, as well as everything in them.
- In many contexts, “world” actually means “people in the world.”
- Sometimes it is implied that this refers to the evil people on earth or the people who do not obey God.
- The apostles also used “world” to refer to the selfish behaviors and corrupt values of the people living in this world. This can include self-righteous religious practices which are based on human efforts.
- People and things characterized by these values are said to be “worldly.”

Translation Suggestions:

- Depending on the context, “world” could also be translated as “universe” or “people of this world” or “corrupt things in the world” or “evil attitudes of people in the world.”
- The phrase “all the world” often means “many people” and refers to the people living in a certain region. For example, “all the world came to Egypt” could be translated as “many people from the surrounding countries came to Egypt” or “people from all the countries surrounding Egypt came there.”
- Another way to translate “all the world went to their hometown to be registered in the Roman census” would be “many of the people living in regions ruled by the Roman empire went…”
- Depending on the context, the term “worldly” could be translated as “evil” or “sinful” or “selfish” or “ungodly” or “corrupt” or “influenced by the corrupt values of people in this world.”
- The phrase “saying these things in the world” can be translated as “saying these things to the people of the world.”
- In other contexts, “in the world” could also be translated as “living among the people of the world” or “living among ungodly people.”

(See also: corrupt, heaven, Rome, godly)

Bible References:

- 1 John 2:15

- 1 John 4:5
- 1 John 5:5
- John 1:29
- Matthew 13:36-39

Word Data:

- Strong's: H0776, H2309, H2465, H5769, H8398, G10930, G28860, G28890, G36250

Proverbs References:

8:26; 8:31

wrath, fury

Definition:

Wrath is an intense anger that is sometimes long-lasting. The Bible describes both people and God as experiencing intense anger. When speaking about God's "wrath," make sure the word or phrase used to translate this term does not refer to a sinful fit of rage (which might be true of a human person).

- In the Bible, "wrath" often refers to God's righteous judgment of sin and punishment of people who rebel against him.
- The "wrath of God" can also refer to his judgment and punishment for sin.
- God's wrath is the righteous penalty for those who do not repent of their sin.

Translation Suggestions:

- Depending on the context, other ways this term could be translated include "intense anger" or "righteous judgment" or "anger."
- God's wrath is just and holy. When talking about God's wrath, make sure the word or phrase used to translate this term does not refer to a sinful human rage.

(See also: judge, sin)

Bible References:

- 1 Thessalonians 1:8-10
- 1 Timothy 2:8-10
- Luke 3:7
- Luke 21:23
- Matthew 3:7
- Revelation 14:10
- Romans 1:18
- Romans 5:9

Word Data:

- Strong's: H0639, H2197, H2528, H2534, H2740, H3707, H3708, H5678, H7107, H7109, H7110, H7265, H7267, G23720, G37090, G39490, G39500

Proverbs References:

20:2

wrong, wronged, wrongdoer, mistreat, hurt, hurtful

Definition:

To “wrong” someone means to treat that person unjustly and dishonestly.

- The term “mistreat” means to act badly or roughly toward someone, causing physical or emotional harm to that person.
- The term “hurt” is more general and means to “cause someone harm in some way.” It often has the meaning of “physically injure.”
- Depending on the context, these terms could also be translated as “do wrong to” or “treat unjustly” or “cause harm to” or “treat in a harmful way” or “injure.”

Bible References:

- Acts 7:26
- Exodus 22:21
- Genesis 16:5
- Luke 6:28
- Matthew 20:13-14
- Psalms 71:13

Word Data:

- Strong’s: H0205, H0816, H2248, H2250, H2255, H2257, H2398, H2554, H2555, H3238, H3637, H4834, H5062, H5142, H5230, H5627, H5753, H5766, H5791, H5792, H5916, H6031, H6087, H6127, H6231, H6485, H6565, H6586, H7451, H7489, H7563, H7665, H7667, H7686, H8133, H8267, H8295, G00910, G00920, G00930, G00950, G02640, G08240, G09830, G09840, G15360, G16260, G16510, G17270, G19080, G25560, G25580, G25590, G26070, G30760, G30770, G37620, G41220, G51950, G51960

Proverbs References:

11:15; 20:2; 23:35

Yahweh, Yah

Definition:

The term “Yahweh” is God’s personal name in the Old Testament. The specific origin of this name is unknown, but it is probably derived from the Hebrew verb meaning, “to be.”

- Following tradition, many Bible versions use the term “LORD” or “the LORD” to represent “Yahweh.” This tradition resulted from the fact that historically, the Jewish people became afraid of mispronouncing Yahweh’s name and started saying “Lord” every time the term “Yahweh” appeared in the text. Modern Bibles write “LORD” with all capital letters to show that this represents God’s personal name and to distinguish it from “Lord” which is a different Hebrew word.
- The ULT and UST texts always translate this term as “Yahweh,” in agreement with the Hebrew text of the Old Testament.
- The term “Yahweh” never occurs in the original text of the New Testament; only the Greek term for “Lord” is used, even when quoting the Old Testament.
- In the Old Testament, when God spoke about himself, he would often use his name instead of a pronoun.
- “Yah” is a shortened form of the name Yahweh that occurs in poetry and praise (e.g. Hallelujah = “Praise Yah”), and in some Hebrew names (e.g. Zechariah = “Yah remembers”).

Translation Suggestions:

- “Yahweh” could be translated by a word or phrase that means “I am” or “existing one” or “the one who is” or “he who is present.”
- This name could also be written in a way that is similar to how “Yahweh” is spelled, or how it sounds in your language.
- Some church denominations prefer not to use the term “Yahweh” and instead use the traditional rendering, “LORD.” An important consideration is that this may be confusing when read aloud because it will sound the same as the title “Lord.” Some languages may have an affix or other grammatical marker that could be added to distinguish “LORD” as a name (Yahweh) from “Lord” as a title.
- In most cases it is good to keep the name Yahweh where it occurs in the text, but some translations may decide to use only a pronoun in some places to make the text more natural and clear.
- An introduction of a quote from Yahweh could be something like, “This is what Yahweh says.”

(Translation suggestions: How to Translate Names)

(See also: God, Lord)

Bible References:

- 1 Kings 21:20
- 1 Samuel 16:7
- Daniel 9:3
- Ezekiel 17:24
- Genesis 2:4
- Genesis 4:3-5
- Genesis 28:13
- Hosea 11:12
- Isaiah 10:4
- Isaiah 38:8
- Job 12:10
- Joshua 1:9
- Lamentations 1:5
- Leviticus 25:35
- Malachi 3:4
- Micah 2:5
- Micah 6:5
- Numbers 8:11
- Psalm 124:3
- Ruth 1:21
- Zechariah 14:5

Examples from the Bible stories:

- 9:14 God said, “I AM WHO I AM. Tell them, ‘I AM has sent me to you.’ Also tell them, ‘I am **Yahweh**, the God of your ancestors Abraham, Isaac, and Jacob. This is my name forever.’”
- 13:4 Then God gave them the covenant and said, “I am **Yahweh**, your God, who saved you from slavery in Egypt. Do not worship other gods.”
- 13:5 “Do not make idols or worship them, for I, **Yahweh**, am a jealous God.”

- 16:1 The Israelites began to worship the Canaanite gods instead of **Yahweh**, the true God.
- 19:10 Then Elijah prayed, “O **Yahweh**, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your servant.”

Word Data:

- Strong’s: H3050, H3068, H3069

Proverbs References:

1:7; 1:29; 2:5; 2:6; 3:5; 3:7; 3:9; 3:11; 3:12; 3:19; 3:26; 3:32; 3:33; 5:21; 6:16; 8:13; 8:22; 8:35; 9:10; 10:3; 10:22; 10:27; 10:29; 11:1; 11:20; 12:2; 12:22; 14:2; 14:26; 14:27; 15:3; 15:8; 15:9; 15:11; 15:16; 15:25; 15:26; 15:29; 15:33; 16:1; 16:2; 16:3; 16:4; 16:5; 16:6; 16:7; 16:9; 16:11; 16:20; 16:33; 17:3; 17:15; 18:10; 18:22; 19:3; 19:14; 19:17; 19:21; 19:23; 20:10; 20:12; 20:22; 20:23; 20:24; 20:27; 21:1; 21:2; 21:3; 21:30; 21:31; 22:2; 22:4; 22:12; 22:14; 22:19; 22:23; 23:17; 24:18; 24:21; 25:22; 28:5; 28:25; 29:13; 29:25; 29:26; 30:9; 31:30

year

Definition:

When used literally, the term “year” in the Bible refers to a period of time lasting 354 days. This is according to the lunar calendar system which is based on the time it takes for the moon to go around the earth.

- A year in the modern-day solar calendar lasts 365 days divided into twelve months, based on the amount of time it takes for the earth to travel around the sun.
- In both calendar systems a year has twelve months. But an extra thirteenth month is sometimes added to the year in the lunar calendar to make up for the fact that a lunar year is eleven days less than a solar year. This helps keep the two calendars more in line with each other.
- In the Bible, the term “year” is also used in a figurative sense to refer to a general time when a special event takes place. Examples of this include, “the year of Yahweh” or “in the year of drought” or “the favorable year of the Lord.” In these contexts, “year” could be translated as “time” or “season” or “time period.”

(See also: month)

Bible References:

- 2 Kings 23:31
- Acts 19:8-10
- Daniel 8:1
- Exodus 12:2

Word Data:

- Strong’s: H3117, H7620, H7657, H8140, H8141, G17630, G20940

Proverbs References:

3:2; 4:10; 5:9; 9:11; 10:27

zeal, zealous

Definition:

The terms “zeal” and “zealous” refer to being strongly devoted to supporting a person or idea.

- Zeal includes having strong desire and actions that promote a good cause. It is often used to describe someone who faithfully obeys God and teaches others to do that too.
- Being zealous includes putting intense effort into doing something and continuing to persevere in that effort.
- The “zeal of the Lord” or the “zeal of Yahweh” refers to God’s strong, persistent actions to bless his people or to see justice done.

Translation Suggestions:

- To “be zealous” could also be translated by, “be strongly diligent” or “make an intense effort.”
- The term “zeal” could also be translated as “energetic devotion” or “eager determination” or “righteous enthusiasm.”
- The phrase, “zeal for your house” could be translated, “strongly honoring your temple” or “fervent desire to take care of your house.”

Bible References:

- 1 Corinthians 12:31
- 1 Kings 19:9-10
- Acts 22:3
- Galatians 4:17
- Isaiah 63:15
- John 2:17-19
- Philippians 3:6
- Romans 10:1-3

Word Data:

- Strong’s: H7065, H7068, G22050, G22060, G22070, G60410

Proverbs References:

19:2