

¹الْمُعْتَرِلُ يَطْلُبُ سَهْوَتَهُ. يَكْلُمُ مَشُورَةً يَغْتَاظُ.²الْجَاهِلُ لَا يُسِرُّ بِالْفَهْمِ بَلْ يَكْشِفُ قَلْبِهِ.³إِذَا جَاءَ الشَّرِيرُ جَاءَ الْإِحْتِقَارُ أَيْضًا، وَمَعَ الْهَوَانِ عَارٌ.⁴كَلِمَاتُ قَوْمِ الْإِنْسَانِ مِثْلُ مِيَاهٍ عَمِيقَةٍ. تَبْعُ الْحِكْمَةِ تَهْرُ مُنْدَفِقٌ.⁵رَفْعُ وَجْهِ الشَّرِيرِ لَيْسَ حَسَنًا لِإِخْطَاءِ الصَّدِيقِ فِي الْقَصَاةِ.⁶سَفَقَاتُ الْجَاهِلِ تَدَاخِلَانِ فِي الْخُصُومَةِ، وَقَمُهُ يَدْعُو بِصَرَخَاتٍ.⁷قَوْمُ الْجَاهِلِ مَهْلَكَةٌ لَهُ، وَسَفَقَاتُهُ شَرٌّ لِنَفْسِهِ.⁸كَلَامُ النَّبَامِ مِثْلُ لَقَمٍ خُلُوهٍ وَهُوَ يَنْزِلُ إِلَى مَخَادِعِ الْبَطْنِ.⁹أَيْضًا الْمَتَرَاخِي فِي عَمَلِهِ هُوَ أَحْوُ الْمُسْرِفِ.¹⁰إِسْمُ الرَّبِّ بُرْجٌ خَصِينٌ، يَرْكُضُ إِلَيْهِ الصَّدِيقُ وَيَتَمَنَّعُ.¹¹تَرَوْهُ الْغَنِيُّ مَدِينَتُهُ الْخَصِينَةُ، وَمِثْلُ سُورٍ عَالٍ فِي تَصَوُّرِهِ.¹²قَبْلَ الْكُسْرِ يَتَكَبَّرُ قَلْبُ الْإِنْسَانِ، وَقَبْلَ الْكَرَامَةِ التَّوَاضُّعُ.¹³مَنْ يُجِيبُ عَنْ أَمْرٍ قَبْلَ أَنْ يَسْمَعَهُ قَلْبُهُ حِمَاقَةٌ وَعَارٌ.¹⁴رُوحُ الْإِنْسَانِ تَحْتَمِلُ مَرَصَةً، أَمَّا الرُّوحُ الْمَكْسُورَةُ فَمَنْ يَحْمِلُهَا.¹⁵قَلْبُ الْفَهِيمِ يَقْتَنِي مَعْرِفَةً، وَأُذُنُ الْحَكَمَاءِ تَطْلُبُ عِلْمًا.¹⁶هَدْيَةُ الْإِنْسَانِ تُرْحَبُ لَهُ وَتَهْدِيهِ إِلَى أَمَامِ الْعُظَمَاءِ.¹⁷الْأَوَّلُ فِي دَعْوَاهُ مُجِئٌ، قِيَائِي رَفِيفُهُ وَتَفْخِصُهُ.¹⁸الْفُرْعَةُ تُبْطِلُ الْخُصُومَاتِ وَتَفْصِلُ بَيْنَ الْأَقْوِيَاءِ.¹⁹الْأَخْ أَمْتَعُ مِنْ مَدِينَةِ خَصِينَةٍ وَالْمَخَاصِمَاتُ كَعَارِضَةٍ قَلْعَةٍ.²⁰مَنْ تَمَرَّ قَوْمُ الْإِنْسَانِ يَسْتَعِ بَطْنُهُ، مِنْ عِلَّةِ سَفَقَتِهِ يَسْتَعِ.²¹الْمَوْتُ وَالْحَيَاةُ فِي يَدِ اللِّسَانِ، وَأَجْبَاؤُهُ يَأْكُلُونَ تَمَرَهُ.²²مَنْ يَجِدُ زَوْجَةً يَجِدُ خَيْرًا وَيَبْتَالُ رِضَى مِنَ الرَّبِّ.²³بِتَضَرُّعَاتٍ يَتَكَلَّمُ الْفَقِيرُ، وَالْغَنِيُّ يُجَاوِبُ بِخُشُوعَةٍ.²⁴الْمُكْثِرُ الْأَصْحَابِ يُخْرِبُ نَفْسَهُ، وَلَكِنْ يُوجَدُ مُجِبُّ الزُّقُ مِنَ الْأَخِ.

¹Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom.²A fool hath no delight in understanding, but that his heart may discover itself.³When the wicked cometh, then cometh also contempt, and with ignominy reproach.⁴The words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook.⁵It is not good to accept the person of the wicked, to overthrow the righteous in judgment.⁶A fool's lips enter into contention, and his mouth calleth for strokes.⁷A fool's mouth is his destruction, and his lips are the snare of his soul.⁸The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.⁹He also that is slothful in his work is brother to him that is a great waster.¹⁰The name of the LORD is a strong tower: the righteous runneth into it, and is safe.¹¹The rich man's wealth is his strong city, and as an high wall in his own conceit.¹²Before destruction the heart of man is haughty, and before honour is humility.¹³He that answereth a matter before he heareth it, it is folly and shame unto him.¹⁴The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?¹⁵The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.¹⁶A man's gift maketh room for him, and bringeth him before great men.¹⁷He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him.¹⁸The lot causeth contentions to cease, and parteth between the mighty.¹⁹A brother offended is

Proverbs 18

harder to be won than a strong city: and their contentions are like the bars of a castle.²⁰ A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled.²¹ Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.²² Whoso findeth a wife findeth a good thing, and obtaineth favour of the LORD.²³ The poor useth intreaties; but the rich answereth roughly.²⁴ A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother.