

THE PROVERBS OF SOLOMON

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The Proverbs of Solomon by A. Elzas

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A. ELZAS

THE PROVERBS OF SOLOMON

THE
PROVERBS OF SOLOMON,

TRANSLATED FROM THE HEBREW TEXT,

WITH NOTES, CRITICAL AND EXPLANATORY,

BY

A. ELZAS,

HEAD MASTER OF THE LEEDS HEBREW
SCHOOLS.

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ENTERED AT STATIONERS' HALL.

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THE  
PROVERBS OF SOLOMON.



## P R E F A C E.

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In sending forth a new version of the Book of Proverbs, the translator desires to make the English reader better able to understand the Divine original than he is from the authorised version, and to put him, at least in some degree, in the position of one able to read the Hebrew text.

No translation, however good, can fully express the meaning of the original, or shew the beauties of its composition; therefore some notes are needed to enable the reader to understand and appreciate these beauties.

The translator has spared no pains in consulting the ablest commentators within his reach—Jewish and Christian, English and Foreign.

He has also searched the Talmud for information on some portions of the text. Several various readings of note, not known to any Biblical critic, have thus been discovered, which, it is hoped, may prove both interesting and instructive to the reader.

He begs also to acknowledge his particular obligations to Mr. T. W. Cox, from whom he has received much assistance in preparing the work for the press.

A. E.

24, Belgrave Street,  
June, 1871.



# THE PROVERBS.

## CHAPTER I.

### INTRODUCTION.

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1. THE Proverbs of Solomon, son of David, King of Israel ;  
.....
  2. From which a man may learn wisdom and instruction ;  
From which he may discern the words of understanding ;
  3. From which he may receive the instruction of prudence ;  
In righteousness, in equity, and in rectitude ;
  4. Which will give subtilty to the undesigning ;  
To the young man perception and resolution.
  5. Let a wise man attend, he will increase his learning ;  
A man of understanding will acquire good directions ;
  6. So as to unriddle the parable and its interpretation—  
The expressions of the wise and their enigmas.  
.....
  7. The fear of the Lord is the beginning of knowledge ;  
Wisdom and instruction fools despise.
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Verse 1.—This verse is to be considered as the title, with the Author's name and quality. The word "Proverbs" means maxims and observations.

2.—In this and the four following verses, Solomon explains the scope and design of the book of Proverbs. The verses 2—4 specify the subject treated of, under three general heads. The verses 5 & 6 bespeak the attention to them.

3.—"For understanding the words of the intelligent." BOOTHROYD.

4.—"For giving prudence to the simple." EICHEL.—BOOTHROYD translates in the same manner.

7.—This verse is the *motto* to the book of Proverbs.—Wisdom cannot be attained unless the mind be impressed with a reverential fear of God. "Where there is no wisdom there is no reverence of God, and where there is no reverence of God, there is no wisdom." PIRKE ABOTH (Ethics of the fathers) ch. iii, Mishna 21.

8. Hearken, my son, to the instruction of thy father,  
And neglect not the lessons of thy mother;
9. For they shall be a graceful ornament to thy head,  
And chains around thy neck.
10. My son, if sinners entice thee, consent thou not.
11. If they say: "Come with us, let us lie in wait for blood,  
"Without cause, let us watch secretly for the innocent;
12. "Let us as the grave, swallow them up alive,  
"And whole, like those who descend into the pit;
13. "We shall find much precious substance,  
"We shall fill our houses with spoil;
14. "Cast in thy lot among us,  
"We will all have one purse."
15. Oh, go not with them in their way, my son!  
Refrain thy foot from their path.
16. For their feet run to evil,  
And haste to shed blood.
17. Surely it is in vain that any bird seeth  
The spreading of the net;
18. Although they lay in wait for its blood,  
And watch secretly for its life;
19. So is it with him that is covetous of unjust gain;  
It taketh the life of its possessor.

8.—With this verse the *Book of Proverbs* begins, though the "Proverbs" only begin with the tenth chapter.—

My son.—Hebrew teachers were accustomed to address their scholars in these affectionate terms.

10.—BOOTHROYD proposes to divide v. v. 10 and 11 into four lines, and the translation to run thus:

- "My son, if sinners entice thee—  
"Consent thou not when they say:—  
"Come with us, let us wait for blood—  
"Let us lurk for those, who in vain are innocent."

There is no need for such an alteration.

12.—Perhaps allusion is here made to NUMB. xvi. v. 32.

17.—The adverb "Chinnam," *in vain*, may refer either to the *bird* or to the *fowler*, but from what Solomon himself says (CHAP. vii, v. 23,) we are inclined to apply it to the BIRD.

19.—Such are the ways of all greedy of lucre; it *seduceth* the soul of those subject to it.—HODGSON.

20. Wisdom crieth publicly,  
In the streets she uttereth her voice ;
21. In the principal places of concourse she calleth aloud,  
At the entrances of the gates ;  
Throughout the city she proclaimeth her words :  
[saying]
22. "How long, ye simple ones, will ye love simplicity ?  
"How long will ye scoffers delight in scoffing,  
"And ye fools hate knowledge ?
23. "Turn ye at my rebuke !  
"Behold, I will pour forth my spirit upon you,  
"I will enable you to understand my words !
24. "Because I have called aloud, and ye have refused—  
"I have stretched out my hand, and no one hath  
attended ;
25. "But ye have rejected all my counsel,  
"And have slighted my rebuke ;
26. "I also will laugh, when ye fall into calamity,  
"I will deride when fear cometh upon you—
27. "When fear cometh upon you like a desolation,  
"And calamity overtaketh you as a whirlwind—  
"When distress and anguish come upon you.
28. "Then they will call upon me, but I will not answer,  
"They will seek me early, but they shall not find me !
29. "Because they have hated knowledge,  
"And have not chosen the fear of the Lord—
30. "They have slighted my counsel—  
"They have contemned all my rebuke ;
31. "Therefore shall they eat of the fruit of their own way,  
"And be filled with their own devices.
32. "For the haughtiness of the simple shall destroy them,  
"And the recklessness of fools shall cause them to  
perish ;

20.—The *plural* in the original is improper.

21.—"Amidst the noisy throng she crieth out." ВООГНРОУД.

31.—*They shall eat.*—They shall meet with that punishment which their wickedness deserves.

*And be filled.*—They shall have ample cause to loathe the evil courses in which they have been engaged.