

Proverbs 5

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Text

Hebrew

1	בְּנִי לִחְכְּמָתִי הִקְשִׁיבָה לְתַבּוּנָתִי הִט אָזְנוֹךָ plugin-autotooltip__default plugin-autotooltip_bigExamples שָׁמַר Meaning:
2	* To guard * To protect * To keep * To observe * To attend The verb שָׁמַר occurs about 470 times in the Old Testament. Central in covenant language. God “keeps” His covenant promises, and His people are called to Deuteronomy 7:9Psalm 121:7Deuteronomy 7:11Psalm 127:1Luke 2:19 מְזֻמּוֹת וְדַעַת שְׁפָתַיִךְ יִנְצְרוּ
3	כִּי נָפֶת תִּטְפֶּנָּה שְׁפָתַי זָרָה וְחֶלֶק מִשְׁמֶן חֲכָמָה
4	וְאַחֲרֵיהָ מָרָה כְּלַעֲנָה חֲדָה כְּחָרֵב פִּיּוֹת
5	רַגְלֶיהָ יִרְדּוּ מוֹת שְׂאוֹל צַעֲדֶיהָ יִתְמָכוּ
6	אַרְחַ חַיִּים פֶּן תִּפְלֹס נָעוּ מִעַגְלֶתֶיהָ לֹא תִדָּעַ
7	וְעֵתָה בָּנִים שָׁמְעוּ לִי וְאַל תִּסּוּרוּ מֵאִמְרֵי פִי
8	הִרְתַּק מִעֲלֶיהָ דֶּרֶכְךָ וְאַל תִּקְרָב אֶל פֶּתַח בֵּיתָהּ
9	פֶּן תִּתֵּן לְאַחֵרִים הוֹדֶךָ וְשִׁנְתִּיךָ לְאִכְזָרִי
10	פֶּן יִשְׁבְּעוּ זָרִים כְּחֹדֶךָ וְעֶצְבֶּיךָ בְּבֵית נָכְרִי
11	וְנִהַמְתָּ בְּאַחֲרֵיתֶךָ בְּכָלֹת בִּשְׂרֹךְ וּשְׂאֲרֶךָ plugin-autotooltip__default plugin-autotooltip_bigלב hebrew Meaning:
12	* The heart * Used figuratively for the feelings, the will and even the intellect * The centre of anything Noun, masculine (although conceptually neutral, being used for both men and women). Occurs nearly 600 times in the Old Testament.1 Samuel 25:37Genesis 6:5Exodus 8:151 Samuel 24:51 Samuel 16:7Jeremiah 17:9Deuteronomy 10:16Deuteronomy 6:5Deuteronomy 6:5Psalm 9:1 (NIV)(verse 2 in the Hebrew Bible)Deuteronomy 6:5Genesis 6:51 Samuel 1:13Psalm 95:10Deuteronomy 6:5...
13	וְלֹא שָׁמַעְתִּי בְּקוֹל מוֹרִי וְלִמְלַמְדִּי לֹא הִטִּיתִי אָזְנִי

14	הִיָּה plugin-autotooltip__default plugin-autotooltip_bigהִיָּה hebrew The word הִיָּה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 בָּכַל רָע בְּתוֹךְ קָהָל וְעַדָּה
15	שָׁתָה מִיַּם מְבוֹרָךְ וְנִזְלִים מִתּוֹךְ בְּאֵרֶךְ
16	יְפִיצוּ מַעֲיִנֶתֶיךָ חֲוָצָה בְּרַחֲבֹת פְּלָגֵי מַיִם
17	הִיָּה plugin-autotooltip__default plugin-autotooltip_bigהִיָּה hebrew The word הִיָּה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 לָךְ לְבַדְּךָ וְאַיִן לְאֲרִיס אֶתְּךָ
18	הִיָּה plugin-autotooltip__default plugin-autotooltip_bigהִיָּה hebrew The word הִיָּה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 בָּרַךְ בְּרִיךְ מְקוֹרֶךְ בְּרִיךְ Meaning * To kneel * To bless God as an act of adoration * To bless man as a benefit * Sometimes, to curse Verb, appearing approximately 330 times in the Old Testament. The word בָּרַךְ marks important moments of covenant, worship, inheritance and hope.Genesis 1:28Psalm 103:1Numbers 6:24 וְשָׂמַח מֵאַשֶּׁת נְעוּרֶיךָ
19	אֵילַת אֲהָבִים וַיַּעֲלֶתָ חֵן דְּדִיָּה יִרְוֶךְ בְּכָל עֵת בְּאַהֲבָתָה תִּשְׁגָּה תִּמְיֵד
20	וְלִמָּה תִּשְׁגָּה בְּנֵי בָזְרָה וְתִחַפֵּק חֶק נְכָרִיהָ

	יהוה plugin-autotooltip__default plugin-autotooltip_big יְהוָה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 דְּרָכֵי אִישׁ וְכָל מַעְגְּלָתוֹ מִפֶּלֶס
21	את plugin-autotooltip__default plugin-autotooltip_big אֶת hebrew The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בְּרָא אֱלֹהִים (הָרָשָׁע וּבְחַבְלֵי חַטָּאתוֹ יִתְמָד
22	אֵלֶּה הַמִּשְׁפָּטִים הַלְלוּ אֶת יְהוָה כִּי יִשְׁפָּט בְּיָמָיו וְיִשְׁפָּט בְּיָמָיו וְיִשְׁפָּט בְּיָמָיו
23	אֵלֶּה הַמִּשְׁפָּטִים הַלְלוּ אֶת יְהוָה כִּי יִשְׁפָּט בְּיָמָיו וְיִשְׁפָּט בְּיָמָיו וְיִשְׁפָּט בְּיָמָיו

ESV

1	My son, be attentive to my wisdom; incline your ear to my understanding,
2	that you may keep discretion, and your lips may guard knowledge.
3	For the lips of a forbidden woman drip honey, and her speech is smoother than oil,
4	but in the end she is bitter as wormwood, sharp as a two-edged sword.
5	Her feet go down to death; her steps follow the path to Sheol;
6	she does not ponder the path of life; her ways wander, and she does not know it.
7	And now, O sons, listen to me, and do not depart from the words of my mouth.
8	Keep your way far from her, and do not go near the door of her house,
9	lest you give your honor to others and your years to the merciless,
10	lest strangers take their fill of your strength, and your labors go to the house of a foreigner,
11	and at the end of your life you groan, when your flesh and body are consumed,
12	and you say, “How I hated discipline, and my heart despised reproof!
13	I did not listen to the voice of my teachers or incline my ear to my instructors.
14	I am at the brink of utter ruin in the assembled congregation.”
15	Drink water from your own cistern, flowing water from your own well.
16	Should your springs be scattered abroad, streams of water in the streets?
17	Let them be for yourself alone, and not for strangers with you.
18	Let your fountain be blessed, and rejoice in the wife of your youth,
19	a lovely deer, a graceful doe. Let her breasts fill you at all times with delight; be intoxicated always in her love.
20	Why should you be intoxicated, my son, with a forbidden woman and embrace the bosom of an adulteress?
21	For a man's ways are before the eyes of the LORD, and he ponders all his paths.
22	The iniquities of the wicked ensnare him, and he is held fast in the cords of his sin.

23	He dies for lack of discipline, and because of his great folly he is led astray.
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NIV

1	My son, pay attention to my wisdom, listen well to my words of insight,
2	that you may maintain discretion and your lips may preserve knowledge.
3	For the lips of an adulteress drip honey, and her speech is smoother than oil;
4	but in the end she is bitter as gall, sharp as a double-edged sword.
5	Her feet go down to death; her steps lead straight to the grave.
6	She gives no thought to the way of life; her paths are crooked, but she knows it not.
7	Now then, my sons, listen to me; do not turn aside from what I say.
8	Keep to a path far from her, do not go near the door of her house,
9	lest you give your best strength to others and your years to one who is cruel,
10	lest strangers feast on your wealth and your toil enrich another man's house.
11	At the end of your life you will groan, when your flesh and body are spent.
12	You will say, "How I hated discipline! How my heart spurned correction!
13	I would not obey my teachers or listen to my instructors.
14	I have come to the brink of utter ruin in the midst of the whole assembly."
15	Drink water from your own cistern, running water from your own well.
16	Should your springs overflow in the streets, your streams of water in the public squares?
17	Let them be yours alone, never to be shared with strangers.
18	May your fountain be blessed, and may you rejoice in the wife of your youth.
19	A loving doe, a graceful deer- may her breasts satisfy you always, may you ever be captivated by her love.
20	Why be captivated, my son, by an adulteress? Why embrace the bosom of another man's wife?
21	For a man's ways are in full view of the LORD, and he examines all his paths.
22	The evil deeds of a wicked man ensnare him; the cords of his sin hold him fast.
23	He will die for lack of discipline, led astray by his own great folly.

NLT

1	My son, pay attention to my wisdom; listen carefully to my wise counsel.
2	Then you will show discernment, and your lips will express what you've learned.
3	For the lips of an immoral woman are as sweet as honey, and her mouth is smoother than oil.
4	But in the end she is as bitter as poison, as dangerous as a double-edged sword.
5	Her feet go down to death; her steps lead straight to the grave.
6	For she cares nothing about the path to life. She staggers down a crooked trail and doesn't realize it.
7	So now, my sons, listen to me. Never stray from what I am about to say:
8	Stay away from her! Don't go near the door of her house!
9	If you do, you will lose your honor and will lose to merciless people all you have achieved.
10	Strangers will consume your wealth, and someone else will enjoy the fruit of your labor.
11	In the end you will groan in anguish when disease consumes your body.
12	You will say, "How I hated discipline! If only I had not ignored all the warnings!
13	Oh, why didn't I listen to my teachers? Why didn't I pay attention to my instructors?
14	I have come to the brink of utter ruin, and now I must face public disgrace."
15	Drink water from your own well- share your love only with your wife.

16	Why spill the water of your springs in the streets, having sex with just anyone?
17	You should reserve it for yourselves. Never share it with strangers.
18	Let your wife be a fountain of blessing for you. Rejoice in the wife of your youth.
19	She is a loving deer, a graceful doe. Let her breasts satisfy you always. May you always be captivated by her love.
20	Why be captivated, my son, by an immoral woman, or fondle the breasts of a promiscuous woman?
21	For the LORD sees clearly what a man does, examining every path he takes.
22	An evil man is held captive by his own sins; they are ropes that catch and hold him.
23	He will die for lack of self-control; he will be lost because of his great foolishness.

LXX

1	υἱέ ἐμῇ σοφίᾳ πρόσσεχε ἐμοῖς δέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. λόγους Meaning * A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son Masculine noun. Related to the verb λέγω. λόγος in Greek Thought Before the New Testament, λόγος already had deep philosophical use. In Greek philosophy, λόγος was the rational principle that ordered the universe, the divine reason that structured all things. In Heraclitus, λόγος referred to the unifying rational principle behind the constant change in the world.... παράβαλλε σὸν οὖς
2	ἵνα φυλάξης ξννοίαν ἀγαθὴν αἰσθησιν δέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἐμῶν χειλέων ἐντέλλομαί σοι
3	μὴ πρόσσεχε φαύλῃ γυναικί μέλι γὰρ ἀποστάζει ἀπὸ χειλέων γυναικὸς πόρνης ἢ πρὸς greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... καιρὸν λιπαίνει σὸν φάρυγγα
4	ὑστερον μέντοι πικρότερον χολῆς εὐρήσεις καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἡκονημένον μάλλον μαχαίρας διστόμου

	τῆςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article γὰρ ἀφροσύνης οἱplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article πόδες κατάγουσιν τοὺςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article χρωμένους αὐτῇplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) μετὰ θανάτου εἰς τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ
5	greek The definite article ἅδην τὰplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article δὲplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἔχνη αὐτῆςplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) οὐκ ἐρείδεται

6	ὁδοὺς γὰρ ζωῆς οὐκ ἐπέρχεται σφαλεραί δέ plugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. αἱ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article τροχιαὶ αὐτῆς plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” οὐκ εὐγνωστοὶ
	νῦν οὖν υἱέ ἄκουέ μου καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” μὴ ἀκούρους ποιήσης plugin-autotooltip__default plugin-autotooltip_bigποιέω Meaning: * To do * To make
	This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship. Verb forms Present tense Person Greek Form ἔμοῦς λόγους plugin-autotooltip__default plugin-autotooltip_bigλόγος Meaning * A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son Masculine noun. Related to the verb λέγω. λόγος in Greek Thought
	Before the New Testament, λόγος already had deep philosophical use. In Greek philosophy, λόγος was the rational principle that ordered the universe, the divine reason that structured all things. In Heraclitus, λόγος referred to the unifying rational principle behind the constant change in the world....

8	μακρὰν ποιήσονplugin-autotooltip__default plugin-autotooltip_bigποιεύω Meaning: * To do * To make This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship. Verb forms Present tense Person Greek Form ἀπ αὐτῆςplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) σὴν ὁδὸν μὴ ἐγγίσης πρὸςplugin-autotooltip__default plugin-autotooltip_bigπρὸς greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... θύραις οἴκων αὐτῆςplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)
9	ἵνα μὴ πρόη ἄλλοις ζωήν σου καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” σὸν βίον ἀνελεήμοσιν
10	ἵνα μὴ πλησθῶσιν ἄλλοτρι οἱ σῆς ἰσχύος οἱplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ὁplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. σοὶ πόνοι εἰς οἴκους ἄλλοτρίων εἰσέλθωσιν

11	καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” μεταμεληθήση ἐπὶ ἐσχάτων ἢνῖκα ἂν κατατριβῶσιν σάρκες σώματός σου
12	καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐρεῖς πῶς ἐμίσησα παιδείαν καὶplugin-autotooltip__default plugin-autotooltip_bigκαί
13	ἡplugin-autotooltip__default plugin-autotooltip_bigὁ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐλέγχους ἐξέκλινεν ἡplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article καρδιά μου
13	οὐκ ἤκουον φωνὴν παιδεύοντός με καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” διδάσκοντός με οὐδέplugin-autotooltip__default plugin-autotooltip_bigοὐδέ greek Meaning * Not * Nor * Neither * Not even A combination of the words οὐ (meaning no) and δέ (meaning however or but). The word οὐδέ adds another negative element to a sentence that already has one. οὐδέ can join words, phrases, or whole clauses. It often functions like English Matthew 6:20John 7:5Romans 3:10 παρέβαλλον τὸplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article οὗς μου

	παρ ὀλίγον ἐγενόμην ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. παντὶplugin-autotooltip__default plugin-autotooltip_bigπᾶς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament
14	The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 κακῶ ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. μέσῳ ἐκκλησίας καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” συναγωγῆς
15	πῖνε ὕδατα ἀπὸ σῶν ἀγγείων καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἀπὸ σῶν φρεάτων πηγῆς
16	μὴ ὑπερεκχέισθω σοι τὰplugin-autotooltip__default plugin-autotooltip_bigὀ greek The definite article ὕδατα ἐκ τῆςplugin-autotooltip__default plugin-autotooltip_bigὀ greek The definite article οῆς πηγῆς εἰς δὲplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. σὰς πλατείας διαπορευέσθω τὰplugin-autotooltip__default plugin-autotooltip_bigὀ greek The definite article σὰ ὕδατα

17	ἔστωplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. σοι μόνῳ ὑπάρχοντα καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” μηδεὶς ἄλλότριος μετασχέτω σοι
18	ἡplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article πηγῇ σου τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ὕδατος ἔστωplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. σοι ἰδίᾳ καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” συνευφραίνου μετὰ γυναικὸς τῆςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἐκ νεότητός σου

ἐλαφος **φιλίας καὶ** plugin-autotooltip__default plugin-autotooltip_bigκαί

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” **πῶλος σῶν χαρίτων ὁμιλείτω σοι ἢ** plugin-autotooltip__default plugin-autotooltip_bigὸ

greek

The definite article **ὁ** plugin-autotooltip__default plugin-autotooltip_bigδέ

greek

δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. **ἰδία ἡγείσθω σου καὶ** plugin-autotooltip__default plugin-autotooltip_bigκαί

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” **συνέστω σοι ἐν** plugin-autotooltip__default plugin-autotooltip_bigἐν

greek

Preposition meaning “in”. **παντὶ** plugin-autotooltip__default plugin-autotooltip_bigπᾶς

greek

Meaning

* All * Every * The whole

Adjective.

Usage in the New Testament

The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable.

With singular countable nouns → “every” John 1:9 John 3:16 Romans 5:12 Matthew 28:19 Colossians 1:16 Romans 3:23 Romans 3:23 John 3:16 Colossians 1:17 **καὶ ὧ ἐν** plugin-autotooltip__default plugin-autotooltip_bigἐν

greek

Preposition meaning “in”. **γὰρ τῇ** plugin-autotooltip__default plugin-autotooltip_bigὸ

greek

The definite article **ταύτης** plugin-autotooltip__default plugin-autotooltip_bigοὔτος / αὕτη / τοῦτο

greek

Meaning:

* These or this * This one, this person, this thing * They or he or she or it

Demonstrative pronoun.

οὔτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9 John 5:1 Matthew 3:17 John 7:26 Luke 22:19 **φιλία** συμπεριφερόμενος πολλοστός **ἔση** plugin-autotooltip__default plugin-autotooltip_bigεἰμί

greek

εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”).

It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g.

	μὴ πολὺς ἴσθιplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. πρὸςplugin-autotooltip__default plugin-autotooltip_bigπρὸς greek Meaning 20 * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρός is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... ἄλλοτρίαν μὴδὲ συνέχου ἀγκάλας τῆςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article μὴ ἰδίᾱς
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	ἐνὼπιον γάρ εἰσινplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. τῶνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article θεοῦplugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God ὁφθαλμῶν ὁδοὶ ἀνδρός εἰς δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. πάσαςplugin-autotooltip__default plugin-autotooltip_bigπᾶς <td>21</td>	21
	greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 τὰςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article τροχιάς αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) σκοπεύει	
	παρανομίαι ἄνδρα ἀγρεύουσιν σειραῖς δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. τῶνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἐαυτοῦ ἁμαρτιῶν ἕκαστος σφίγγεται	22

οὗτοςplugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 τελευτᾷ μετὰ ἀπαιδεύτων ἐκ δὲplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. πλήθους τῆςplugin-autotooltip__default plugin-autotooltip_bigὁ greek	23 The definite article αὐτοῦ βιότητος ἐξεργίῃ καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἀπώλετο διplugin-autotooltip__default plugin-autotooltip_bigδιά greek Meaning: * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διά emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 ἀφροσύνην
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KJV

1	My son, attend unto my wisdom, and bow thine ear to my understanding:
2	That thou mayest regard discretion, and that thy lips may keep knowledge.
3	For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil:
4	But her end is bitter as wormwood, sharp as a twoedged sword.
5	Her feet go down to death; her steps take hold on hell.
6	Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them.
7	Hear me now therefore, O ye children, and depart not from the words of my mouth.
8	Remove thy way far from her, and come not nigh the door of her house:
9	Lest thou give thine honour unto others, and thy years unto the cruel:
10	Lest strangers be filled with thy wealth; and thy labours be in the house of a stranger;
11	And thou mourn at the last, when thy flesh and thy body are consumed,
12	And say, How have I hated instruction, and my heart despised reproof;
13	And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!
14	I was almost in all evil in the midst of the congregation and assembly.
15	Drink waters out of thine own cistern, and running waters out of thine own well.
16	Let thy fountains be dispersed abroad, and rivers of waters in the streets.
17	Let them be only thine own, and not strangers' with thee.

18	Let thy fountain be blessed: and rejoice with the wife of thy youth.
19	Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.
20	And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?
21	For the ways of man are before the eyes of the LORD, and he pondereth all his goings.
22	His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.
23	He shall die without instruction; and in the greatness of his folly he shall go astray.

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