

The Septuagint, Proverbs, Chapter 2, Interlinear English – G.T. Emery.

1 Υἱέ, ἐὰν δεξάμενος ῥῆσιν ἐμῆς ἐντολῆς, κρύψῃς παρὰ σεαυτῶ,
Son, if having accepted saying of my command, let you conceal it within yourself,
2 ὑπακούσεται σοφία τὸ οὖς σου, καὶ παραβαλεῖς καρδίαν σου εἰς σύνεσιν,
shall hear wisdom the ear of you, and let you lay it to heart of you for understanding,
παραβαλεῖς δὲ αὐτὴν ἐπὶ νουθέτησιν τῶ υἱῶ σου.
let you cast and it upon an admonishment to the son of you.

3 Ἐὰν γὰρ τὴν σοφίαν ἐπικαλέσῃ, καὶ τῇ συνέσει δῶς φωνὴν σου,
If for the wisdom you should call upon, and the understanding should give voice of you,
καὶ ἐὰν ζητήσῃς αὐτὴν ὡς ἀργύριον,
and if you should seek it as silver,
4 καὶ ὡς θησαυροὺς ἐξερευνήσῃς αὐτήν,
and as treasures you should seek carefully it,
5 τότε συνήσεις φόβον Κυρίου, καὶ ἐπίγνωσιν Θεοῦ εὐρήσεις.
then you shall understand fear of Lord, and knowledge of God you shall find.¹

6 Ὅτι Κύριος δίδωσι σοφίαν, καὶ ἀπὸ προσώπου αὐτοῦ γνῶσις καὶ σύνεσις·
For Lord gives wisdom, and from of presence of him knowledge and understanding;
7 καὶ θησαυρίζει τοῖς κατορθοῦσι σωτηρίαν, ὑπερασπιεῖ τὴν πορείαν αὐτῶν,
and he treasures up to the upright salvation, he will protect the ways of them,
8 τοῦ φυλάξαι ὁδοὺς δικαιοματῶν, καὶ ὁδὸν εὐλαβουμένων αὐτὸν διαφυλάξει.
of the to guard paths of rightness, and way watching over him he will guard carefully.
9 Τότε συνήσεις δικαιοσύνην, καὶ κρίμα, καὶ κατορθώσεις πάντας
Then shall you understand righteousness, and judgement, and you shall keep straight every
ἄξονας ἀγαθούς.
path of action good.

10 Ἐὰν γὰρ ἔλθῃ ἡ σοφία εἰς σὴν διάνοιαν, ἡ δὲ αἴσθησις τῇ σῇ ψυχῇ καλὴ
If for should come the wisdom into your thought, the and sensation to the your soul beautiful
εἶναι δόξη,
to be you suppose,
11 βουλὴ καλὴ φυλάξει σε, ἔννοια δὲ ὁσία τηρήσει σε,
counsel good shall guard you, reflection and holy shall watch over you,
12 ἵνα ῥύσηταί σε ἀπὸ ὁδοῦ κακῆς, καὶ ἀπὸ ἀνδρὸς λαλοῦντος μηδὲν πιστόν.
that may be rescued you from of way evil, and from a man speaking nothing trustworthy.

13 Ὡς οἱ ἐγκαταλείποντες ὁδοὺς εὐθείας τοῦ πορεύεσθαι ἐν ὁδοῖς σκότους·
O the leaving behind paths straight of the to walk in paths of darkness;
14 οἱ εὐφραινόμενοι ἐπὶ κακοῖς, καὶ χαίροντες ἐπὶ διαστροφῇ κακῇ·
the rejoicing over evils, and delighting over a perversion evil;
15 ὧν αἱ τρίβοι σκολίαι, καὶ καμπύλαι αἱ τροχιαὶ αὐτῶν,
of whom the paths crooked, and curved the wheel tracks of them,²
16 τοῦ μακράν σε ποιῆσαι ἀπὸ ὁδοῦ εὐθείας, καὶ ἀλλότριον τῆς δικαίας γνώμης.
of the far you to make from way straight, and alienate the righteous judgement.

1 Above – Contra Celsus, chapter 48.

2 See above compare Hebrews 12:13.

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17 Υἱέ, μή σε καταλάβῃ κακὴ βουλή, ἢ ἀπολιποῦσα διδασκαλίαν νεότητος, καὶ
Son, not you let you be overtaken by evil counsel, she having abandoned teaching of youth, and
διαθήκην Θεῖαν ἐπιλεησμένη.
covenant of God having despoiled.

18 Ἔθετο γὰρ παρὰ τῷ θανάτῳ τὸν οἶκον αὐτῆς, καὶ παρὰ τῷ Ἄδῃ μετὰ τῶν
She set for by the death the house of her, and near to the Hades with of the
γηγενῶν τοὺς ἄξονας αὐτῆς.
giants³ the axles of her.

19 Πάντες οἱ πορευόμενοι ἐν αὐτῇ οὐκ ἀναστρέψουσιν, οὐδὲ μὴ καταλάβωσι τρίβους
All the going by her not shall they return, neither not may they take hold of paths
εὐθείας· οὐ γὰρ καταλαμβάνονται ὑπὸ ἐνιαυτῶν ζωῆς.
straight; not for were they caught by years of life.

20 Εἰ γὰρ ἐπορεύοντο τρίβους ἀγαθὰς, εὗροσαν ἂν τρίβους δικαιοσύνης λείας.
If for they were following paths good, they would find paths of righteousness smooth.

21 Ὅτι εὐθεῖς κατασκηνώσουσι γῆν, καὶ ὅσιοι ὑπολειφθήσονται ἐν αὐτῇ.

For upright shall dwell in⁴ earth, and holy shall be left behind⁵ in it.

22 Ὅδοι ἀσεβῶν ἐκ γῆς ὀλοῦνται, οἱ δὲ παράνομοι ἐξωσθήσονται ἀπ' αὐτῆς.
Ways of ungodly from of earth shall perish,⁶ the and lawless shall be expelled⁷ from of it.

3 **Giants** (1.) Heb. nephilim, meaning "violent" or "causing to fall" ([Gen 6:4](#)). These were the violent tyrants of those days, those who fell upon others. The word may also be derived from a root signifying "wonder," and hence "monsters" or "prodigies." In [Num 13:33](#) this name is given to a Canaanitish tribe, a race of large stature, "the sons of Anak." The Revised Version, in these passages, simply transliterates the original, and reads "Nephilim." (2.) Heb. rephaim, a race of giants ([Deu 3:11](#)) who lived on the east of Jordan, from whom was descended. They were probably the original inhabitants of the land before the immigration of the Canaanites. They were conquered by Chedorlaomer ([Gen 14:5](#)), and their territories were promised as a possession to Abraham ([Gen 15:20](#)). The Anakim, Zuzim, and Emim were branches of this stock. In [Job 26:5](#) (R.V., "they that are deceased;" marg., "the shades," the "Rephaim") and [Isa 14:9](#) this Hebrew word is rendered (A.V.) "dead." It means here "the shades," the departed spirits in Sheol. In [Sa2 21:16](#), [Sa2 21:18](#), [Sa2 21:20](#), 33, "the giant" is (A.V.) the rendering of the singular form ha raphah, which may possibly be the name of the father of the four giants referred to here, or of the founder of the Rephaim. The Vulgate here reads "Arapha," whence Milton (in *Samson Agonistes*) has borrowed the name "Harapha." (See also [Ch1 20:5](#), [Ch1 20:6](#), [Ch1 20:8](#); [Deu 2:11](#), [Deu 2:20](#); [Deu 3:13](#); [Jos 15:8](#), etc., where the word is similarly rendered "giant.") It is rendered "dead" in (A.V.) [Psa 88:10](#); [Pro 2:18](#); [Pro 9:18](#); [Pro 21:16](#): in all these places the Revised Version marg. has "the shades." (See also [Isa 26:14](#).) (3.) Heb. 'Anakim ([Deu 2:10](#), [Deu 2:11](#), [Deu 2:21](#); [Jos 11:21](#), [Jos 11:22](#); [Jos 14:12](#), [Jos 14:15](#); called "sons of Anak," [Num 13:33](#); "children of Anak," [Num 13:22](#); [Jos 15:14](#)), a nomad race of giants descended from Arba ([Jos 14:15](#)), the father of Anak, that dwelt in the south of Palestine near Hebron ([Gen 23:2](#); [Jos 15:13](#)). They were a Cushite tribe of the same race as the Philistines and the Egyptian shepherd kings. David on several occasions encountered them ([Sa2 21:15](#)). From this race sprung Goliath ([Sa1 17:4](#)). (4.) Heb. 'emin, a warlike tribe of the ancient Canaanites. They were "great, and many, and tall, as the Anakims" ([Gen 14:5](#); [Deu 2:10](#), [Deu 2:11](#)). (5.) Heb. Zamzummim (q.v.), [Deu 2:20](#) so called by the Amorites. (6.) Heb. gibbor ([Job 16:14](#)), a mighty one, i.e., a champion or hero. In its plural form (gibborim) it is rendered "mighty men" (2 Sam. 23:8-39; [Kgl 1:8](#); 1 Chr. 11:9-47; [Ch1 29:24](#).) The band of six hundred whom David gathered around him when he was a fugitive were so designated. They were divided into three divisions of two hundred each, and thirty divisions of twenty each. The captains of the thirty divisions were called "the thirty," the captains of the two hundred "the three," and the captain over the whole was called "chief among the captains" ([Sa2 23:8](#)). The sons born of the marriages mentioned in [Gen 6:4](#) are also called by this Hebrew name.

4 Greek word obscure.

5 Greek word obscure.

6 Greek word obscure.

7 Greek word obscure.