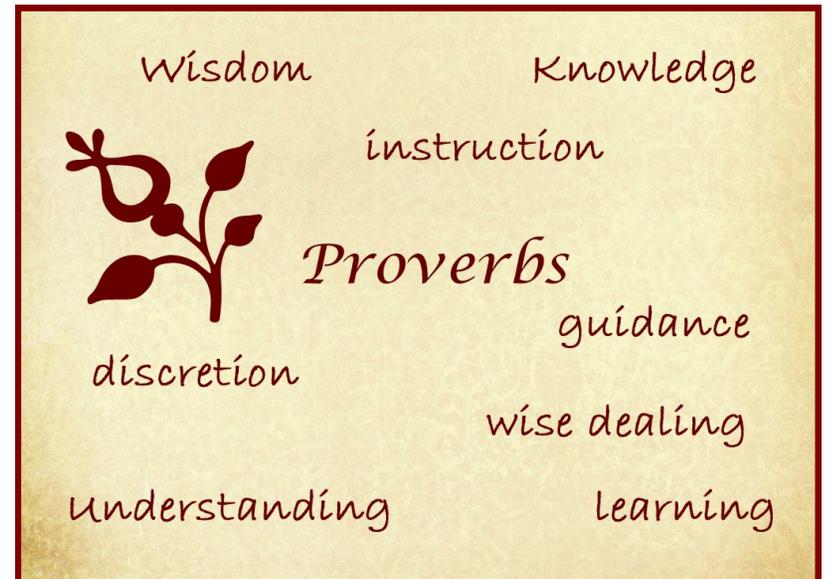


Proverbs

(Those who choose wisdom and follow God will be blessed in numerous ways.)



Proverbs 20

*When a man walks in integrity and justice,
happy are his children after him!*

Proverbs 20:7

FOR MORE PAMPHLETS ON BOOKS OF THE BIBLE

PLEASE VISIT OUR WEBSITE: www.pamphletstoinspire.com

Knowledge is an accumulation of raw facts, but wisdom is the ability to see people, events, and situations as God sees them. In the Book of Proverbs, the mind of God is revealed in matters high and lofty and in common, ordinary, everyday situations as well. It appears that no topic escapes attention. Summarizing the Book of Proverbs is difficult for unlike many other books of Scripture, there is no particular plot or storyline found in its pages; nor are there any principal characters found in the book. It is wisdom that takes center stage— a grand, divine wisdom that transcends the whole of history, peoples and cultures. The theme of wisdom and its necessity in our lives finds its fulfillment in Christ. In Proverbs we are exhorted that the fear of the Lord is the beginning of wisdom.

Both the Latin and English translation of each line of the verse will be outlined, along with a brief Catholic explanation of that line of the verse.

Proverbs 20

{20:1} Luxuriosa res, vinum, et tumultuosa ebrietas: quicumque his delectatur, non erit sapiens.

{20:1} It is a luxurious thing, wine, and inebriation is tumultuous. Anyone who is delighted by this will not be wise.

¹ Wine is reckless, liquor rowdy; unwise is anyone whom it seduces.

{20:2} Sicut rugitus leonis, ita et terror regis: qui provocat eum, peccat in animam suam.

{20:2} Just like the roaring of a lion, so also is the dread of a king. Whoever provokes him sins in his own soul.

² Like the roaring of a lion is the fury of a king; whoever provokes him sins against himself.

{20:3} Honor est homini, qui separat se a contentione: omnes autem stulti miscentur contumeliis.

{20:3} Honor is for the man who separates himself from contentions. But all the foolish meddle in altercations.

³ It is praiseworthy to stop short of a law-suit; only a fool flies into a rage.

{20:4} Propter frigus piger arare noluit: mendicabit ergo aestate, et non dabitur illi.

{20:4} Because of the cold, the lazy one was not willing to plough. Therefore, in the summer, he will beg, and it will not be given to him.

⁴ In autumn the idler does not plough, at harvest time he looks -- nothing there!

{20:28} Misericordia, et veritas custodiunt regem, et roboratur clementia thronus eius.

{20:28} Mercy and truth guard the king, and his throne is strengthened by clemency.

²⁸ Faithful love and loyalty mount guard over the king, his throne is founded on saving justice.

{20:29} Exultatio iuvenum, fortitudo eorum: et dignitas senum canities.

{20:29} The joy of youths is their strength. And the dignity of old men is their grey hairs.

²⁹ The pride of the young is their strength, the ornament of the old, grey hairs.

{20:30} Livor vulneris absterget mala: et plagæ in secretioribus ventris.

{20:30} The bruise of a wound, as well as scourges, shall wipe away evils in the more secret places of the inner self.

~ The second part of this verse is to be understood as combining with the first, as if to say: "The bruise of a wound shall wipe away evils, and scourges shall wipe away evils, in the more secret places of the inner self."

³⁰ Wounding strokes are good medicine for evil, blows have an effect on the inmost self.

End of Proverbs 20

{20:22} Ne dicas: Reddam malum: expecta Dominum, et liberabit te.

{20:22} Do not say, "I will repay evil." Wait for the Lord, and he will free you.

²² Do not say, 'I shall repay evil'; put your hope in Yahweh and he will keep you safe.

{20:23} Abominatio est apud Dominum pondus et pondus: statera dolosa non est bona.

{20:23} Diverse weights are an abomination with the Lord. A deceitful balance is not good.

²³ One weight here, another there: this is abhorrent to Yahweh, false scales are not good.

{20:24} A Domino diriguntur gressus viri: quis autem hominum intelligere potest viam suam?

{20:24} The steps of men are directed by the Lord. But who is the man able to understand his own way?

²⁴ Yahweh guides the steps of the powerful: but who can comprehend human ways?

{20:25} Ruina est homini devorare sanctos, et post vota retractare.

{20:25} It is ruin for a man to devour what is holy, or, after making vows, to retract them.

²⁵ Anyone is trapped who cries 'Dedicated!' and begins to reflect only after the vow.

{20:26} Dissipat impios rex sapiens, et incurvat super eos fornicem.

{20:26} A wise king scatters the impious and bends an archway over them.

²⁶ A wise king winnows the wicked and makes the wheel pass over them.

{20:27} Lucerna Domini spiraculum hominis, quæ investigat omnia secreta ventris.

{20:27} The spirit of a man is a lamp to the Lord, which investigates all the secrets of the inner self.

²⁷ The human spirit is the lamp of Yahweh -- searching the deepest self.

{20:5} Sicut aqua profunda, sic consilium in corde viri: sed homo sapiens exhauriet illud.

{20:5} Counsel in the heart of a man is like deep waters. But a wise man will draw it out.

⁵ The resources of the human heart are like deep waters: an understanding person has only to draw on them.

{20:6} Multi homines misericordes vocantur: virum autem fidelem quis inveniet?

{20:6} Many men are called merciful. But who will find a faithful man?

⁶ Many describe themselves as people of faithful love, but who can find someone really to be trusted?

{20:7} Iustus, qui ambulat in simplicitate sua, beatos post se filios derelinquet.

{20:7} The just who walks in his simplicity shall leave behind him blessed sons.

⁷ The upright whose ways are blameless -- blessed the children who come after!

{20:8} Rex, qui sedet in solio iudicii, dissipat omne malum intuitu suo.

{20:8} The king who sits on the throne of judgment scatters all evil with his gaze.

⁸ A king enthroned on the judgement seat with one look scatters all that is evil.

{20:9} Quis potest dicere: Mundum est cor meum, purus sum a peccato?

{20:9} Who is able to say: "My heart is clean. I am pure from sin?"

⁹ Who can say, 'I have cleansed my heart, I am purified of my sin'?

{20:10} Pondus et pondus, mensura et mensura: utrumque abominabile est apud Deum.

{20:10} Diverse weights, diverse measures: both are abominable with God.

¹⁰ One weight here, another there; here one measure, there another: both alike are abhorrent to Yahweh.

{20:11} Ex studiis suis intelligitur puer, si munda et recta sint opera eius.

{20:11} A child may be understood by his interests: whether his works may be clean and upright.

¹¹ A young man's character appears in what he does, if his behaviour is pure and straight.

{20:12} Aurem audientem, et oculum videntem, Dominus fecit utrumque.

{20:12} The hearing ear and the seeing eye: the Lord has made them both.

¹² Ear that hears, eye that sees, Yahweh has made both of these.

{20:13} Noli diligere somnum, ne te egestas opprimat: aperi oculos tuos, et saturare panibus.

{20:13} Do not love sleep, lest deprivation oppress you. Open your eyes and be satisfied with bread.

¹³ Do not love sleep or you will know poverty; keep your eyes open and have your fill of food.

{20:14} Malum est, malum est, dicit omnis emptor: et cum recesserit, tunc gloriabitur.

{20:14} "It is bad, it is bad," says every buyer; and when he has withdrawn, then he will boast.

¹⁴ 'No good, no good!' says the buyer, but he goes off congratulating himself.

{20:15} Est aurum, et multitudo gemmarum: et vas pretiosum labia scientiæ.

{20:15} There is gold, and there are a multitude of jewels. But lips of knowledge are a precious vessel.

¹⁵ There are gold and jewels of every type, but a priceless ornament is speech informed by knowledge.

{20:16} Tolle vestimentum eius, qui fideiussor extitit alieni, et pro extraneis aufer pignus ab eo.

{20:16} Take away the vestments of him who stands up to vouch for a stranger, and take a pledge from him instead of from outsiders.

¹⁶ Take the man's clothes! He has gone surety for a stranger. Take a pledge from him to the profit of persons unknown!

{20:17} Suavis est homini panis mendacii: et postea implebitur os eius calculo.

{20:17} The bread of lies is sweet to a man. But afterwards, his mouth will be filled with pebbles.

¹⁷ Bread is sweet when it is got by fraud, but later the mouth is full of grit.

{20:18} Cogitationes consiliis roborantur: et gubernaculis tractanda sunt bella.

{20:18} Plans are strengthened by counsels. And wars are to be handled by governments.

¹⁸ Plans are matured by consultation; take wise advice when waging war.

{20:19} Ei, qui revelat mysteria, et ambulat fraudulenter, et dilatat labia sua, ne commiscearis.

{20:19} Do not become involved with him who reveals mysteries, and who walks deceitfully, and who enlarges his lips.

¹⁹ The bearer of gossip lets out secrets; do not mingle with chatterers.

{20:20} Qui maledicit patri suo, et matri, extinguetur lucerna eius in mediis tenebris.

{20:20} Whoever curses his father and mother, his lamp will be extinguished in the midst of darkness.

²⁰ Whoever curses father or mother will have his lamp put out in the deepest darkness.

{20:21} Hereditas, ad quam festinatur in principio, in novissimo benedictione carebit.

{20:21} When an inheritance is obtained hastily in the beginning, in the end it will be without a blessing.

²¹ Property quickly come by at first will not be blessed in the end.