

<sup>24</sup> Do not make friends with one who gives way to anger, make no one quick-tempered a companion of yours,

{22:25} ne forte discas semitas eius, et sumas scandalum animæ tuæ.

{22:25} lest perhaps you learn his ways, and take up a stumbling block to your soul.

<sup>25</sup> for fear you learn such behaviour and in it find a snare for yourself.

{22:26} Noli esse cum his, qui defigunt manus suas, et qui vades se offerunt pro debitis:

{22:26} Do not be willing to be with those who certify with their hands, and who offer themselves as a guarantee against debts.

<sup>26</sup> Do not be one of those who go guarantor, who go surety for debts:

{22:27} si enim non habes unde restituas, quid causæ est ut tollat operimentum de cubili tuo?

{22:27} For if you do not have the means to restore, what reason should there be for him to take the covering from your bed?

<sup>27</sup> if you have no means of paying your bed **will** be taken from under you.

{22:28} Ne transgrediaris terminos antiquos, quos posuerunt patres tui.

{22:28} Do not cross beyond the ancient limits that your fathers have set.

<sup>28</sup> Do not displace the ancient boundary-stone set by your ancestors.

{22:29} Vidisti virum velocem in opere suo? Coram regibus stabit, nec erit ante ignobiles.

{22:29} Have you seen a man swift in his work? He shall stand in the sight of kings, and not before those who are disreputable.

<sup>29</sup> You see someone alert at his business? His aim will be to serve kings; not for him the service of the obscure

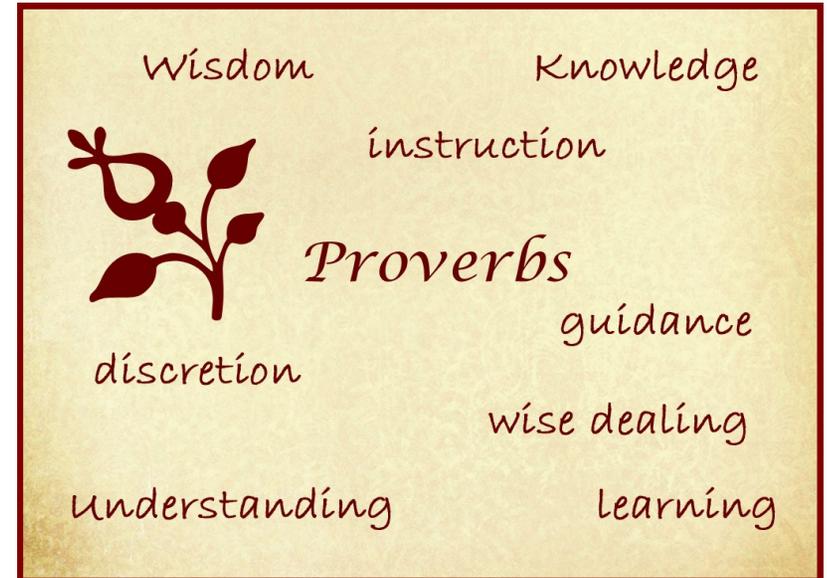
## ***END OF PROVERBS 21***

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# *Proverbs*

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



## *Proverbs 22*

*The eyes of the Lord safeguard knowledge,  
but he defeats the projects of the faithless.*

*Proverbs 22:12*

*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 22**

{22:1} Melius est nomen bonum, quam divitiæ multæ: super argentum et aurum, gratia bona.

{22:1} A good name is better than many riches. And good esteem is above silver and gold.

<sup>1</sup> Fame is preferable to great wealth, favour, to silver and gold.

{22:2} Dives, et pauper obviaverunt sibi: utriusque operator est Dominus.

{22:2} The rich and poor have met one another. The Lord is the maker of them both.

<sup>2</sup> Rich and poor rub shoulders, Yahweh has made them both.

{22:3} Callidus vidit malum, et abscondit se: innocens pertransiit, et afflicus est damno.

{22:3} The clever saw evil and hid himself. The innocent continued on and was afflicted with damage.

<sup>3</sup> The discreet sees danger and takes shelter, simpletons go ahead and pay the penalty.

{22:20} Ecce descripsi eam tibi tripliciter, in cogitationibus et scientia:

{22:20} Behold, I have written it for you in three ways, and with meditations and knowledge,

<sup>20</sup> Have I not written for you thirty chapters of advice and knowledge,

{22:21} ut ostenderem tibi firmitatem, et eloquia veritatis, respondere ex his illis, qui miserunt te.

{22:21} so that I might reveal to you, firmly and with words of truth, in order to respond about these things to those who sent you.

<sup>21</sup> to make you know the certainty of true sayings, so that you can return with sound answers to those who sent you?

{22:22} Non facias violentiam pauperi, quia pauper est: neque conteras egenum in porta:

{22:22} Do not act with violence toward the pauper because he is poor. And do not weary the needy at the gate.

<sup>22</sup> Do not despoil the weak, for he is weak, and do not oppress the poor at the gate,

{22:23} quia iudicabit Dominus causam eius, et configet eos, qui confixerunt animam eius.

{22:23} For the Lord will judge his case, and he will pierce those who have pierced his soul.

<sup>23</sup> for Yahweh takes up their cause, and extorts the life of their extortioners.

{22:24} Noli esse amicus homini iracundo, neque ambules cum viro furioso:

{22:24} Do not be willing to be a friend to an angry man, and do not walk with a furious man,

{22:16} Qui calumniatur pauperem, ut augeat divitias suas, dabit ipse ditiori, et egebit.

{22:16} Whoever slanders the poor, so as to augment his own riches, will give it away to one who is richer, and will be in need.

<sup>16</sup> Harsh treatment enriches the poor, but a gift impoverishes the rich.

{22:17} Inclina aurem tuam, et audi verba sapientium:  
appone autem cor ad doctrinam meam.

{22:17} Incline your ear, and listen to the words of the wise. Then apply your heart to my doctrine.

<sup>17</sup> Give ear, listen to the sayings of the sages, and apply your heart to what I know,

{22:18} Quæ pulchra erit tibi, cum servaveris eam in ventre tuo, et redundabit in labiis tuis,

{22:18} It shall be beautiful to you, if you preserve it in your inner self, and it shall overflow from your lips,

<sup>18</sup> for it will be a delight to keep them deep within you to have them all ready on your lips.

{22:19} ut sit in Domino fiducia tua, unde et ostendi eam tibi hodie.

{22:19} so that your confidence may be in the Lord.

Therefore, I also have revealed it to you this day.

<sup>19</sup> So that your trust may be in Yahweh, it is you whom I wish to instruct today.

{22:4} Finis modestiæ timor Domini, divitiæ et gloria et vita.

{22:4} The end of moderation is the fear of the Lord, riches and glory and life.

~ A translation of 'modestiae' as modesty would be too limited for this context. The verse refers to every type of self-restraint, including modesty. The word 'finis' has a dual meaning here: it refers to the limits of moderation as well as to its final result.

<sup>4</sup> The reward of humility is the fear of Yahweh, and riches, honour and life.

{22:5} Arma et gladii in via perversi: custos autem animæ suæ longe recedit ab eis.

{22:5} Weapons and swords are on the way of the perverse. But he who guards his own soul withdraws far from them.

<sup>5</sup> Thorns and snares line the path of the wilful, whoever values life will stay at a distance.

{22:6} Proverbium est: Adolescens iuxta viam suam, etiam cum senuerit, non recedet ab ea.

{22:6} The proverb is: A youth is close to his way; even when he is old, he will not withdraw from it.

<sup>6</sup> Give a lad a training suitable to his character and, even when old, he will not go back on it.

{22:7} Dives pauperibus imperat: et qui accipit mutuum, servus est fœnerantis.

{22:7} The rich rule over the poor. And the borrower is servant to the lender.

<sup>7</sup> The rich lords it over the poor, the borrower is the lender's slave.

{22:8} Qui seminat iniquitatem, metet mala, et virga iræ suæ consummabitur.

{22:8} Whoever sows iniquity will reap evils, and by the rod of his own wrath he will be consumed.

<sup>8</sup> Whoever sows injustice reaps disaster, and the rod of such anger will disappear.

{22:9} Qui pronus est ad misericordiam, benedicetur: de panibus enim suis dedit pauperi. Victoriā et honorem acquirit qui dat munera: animam autem aufert accipientium.

{22:9} Whoever is inclined to mercy shall be blessed, for from his bread he has given to the poor. Whoever gives gifts will acquire victory and honor. But he carries away the soul of the receiver.

<sup>9</sup> A kindly eye will earn a blessing, such a person shares out food with the poor.

{22:10} Eiice derisorem, et exibat cum eo iurgium, cessabuntque causæ et contumeliæ.

{22:10} Cast out the one who ridicules, and conflict will go out with him, and accusations and insults will cease.

<sup>10</sup> Expel the mocker and strife goes too, law-suits and dislike die down.

{22:11} Qui diligit cordis munditiam, propter gratiam laborum suorum habebit amicum regem.

{22:11} Whoever loves cleanness of heart, because of the grace of his lips, will have the king as his friend.

<sup>11</sup> Whoever loves the pure of heart and is gracious of speech has the king for a friend.

{22:12} Oculi Domini custodiunt scientiam: et supplantantur verba iniqui.

{22:12} The eyes of the Lord watch over knowledge. And the words of the iniquitous are supplanted.

<sup>12</sup> Yahweh's eyes protect knowledge, but he confounds deceitful speeches.

{22:13} Dicit piger: Leo est foris, in medio platearum occidendus sum.

{22:13} The lazy one says: "There is a lion outside. I might be slain in the midst of the streets."

<sup>13</sup> 'There is a lion outside,' says the idler, 'I shall be killed in the street!'

{22:14} Fovea profunda, os alienæ: cui iratus est Dominus, incidet in eam.

{22:14} The mouth of a foreign woman is a deep pit; the Lord was angry with him who will fall into it.

<sup>14</sup> The mouth of an adulterous woman is a deep pit, into it falls the man whom Yahweh rebukes.

{22:15} Stultitia colligata est in corde pueri, et virga disciplinæ fugabit eam.

{22:15} Foolishness has been bound to the heart of a child, and a rod of discipline shall cause it to flee.

<sup>15</sup> Folly is anchored in the heart of a youth, the whip of instruction will rid him of it.