

{6:31} deprehensus quoque reddet septuplum, et omnem substantiam domus suæ tradet.

{6:31} Also, if he is apprehended, he shall repay sevenfold and hand over all the substance of his house.

³¹ yet even he, if caught, will have to repay sevenfold and hand over all his family resources.

{6:32} Qui autem adulter est, propter cordis inopiam perdet animam suam:

{6:32} But whoever is an adulterer, because of the emptiness of his heart, will destroy his own soul.

³² But the adulterer has no sense; he works his own destruction.

{6:33} turpitudinem et ignominiam congregat sibi, et opprobrium illius non delebitur.

{6:33} He gathers shame and dishonor to himself, and his disgrace will not be wiped away.

³³ All he will get is blows and contempt, and dishonour never to be blotted out.

{6:34} Quia zelus et furor viri non parcat in die vindictæ,

{6:34} For the jealousy and fury of the husband will not spare him on the day of vindication,

³⁴ For jealousy inflames the husband who will show no mercy when the day comes for revenge;

{6:35} nec acquiescet cuiusquam precibus, nec suscipiet pro redemptione dona plurima.

{6:35} nor will he agree to the pleadings of anyone, nor will he accept, as payment, a multitude of gifts.

³⁵ he will not consider any compensation; lavish what gifts you may, he will not be placated.

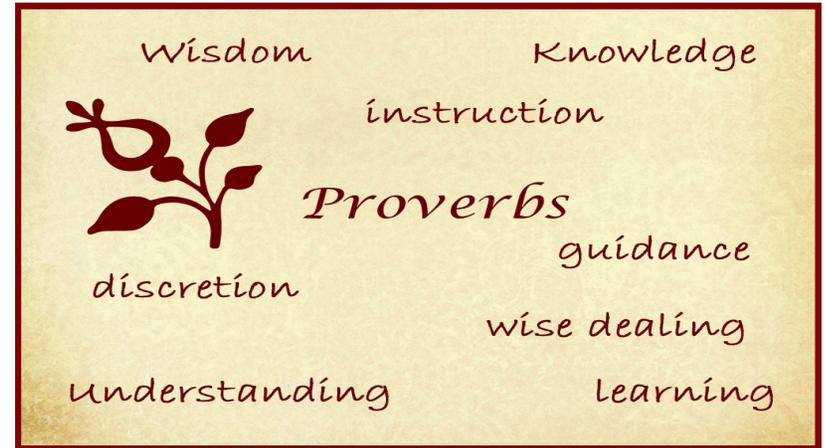
End of Proverbs 6

FOR MORE PAMPHLETS ON BOOKS OF THE BIBLE

PLEASE VISIT OUR WEBSITE: www.pamphletstoinpire.com

Proverbs

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



Proverbs 6

*There are six things the Lord hates,
yes, seven are an abomination to him;
Haughty eyes, a lying tongue,
and hands that shed innocent blood;
a heart that plots wicked schemes,
feet that run swiftly to evil.
The false witness who utters lies,
and he who sows discord among brothers.*

Proverbs 6:16-19

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 6

{6:1} Fili mi, si sponderis pro amico tuo, defixisti apud extraneum manum tuam,

{6:1} My son, if you have taken a pledge on behalf of your friend, then you have bound your hand to an outsider,

¹ My child, if you have gone surety for your neighbour, if you have guaranteed the bond of a stranger,

{6:2} illaqueatus es verbis oris tui, et captus propriis sermonibus.

{6:2} then you are ensnared by the words of your own mouth, and taken captive by your own words.

² if you have committed yourself with your lips, if through words of yours you have been entrapped,

{6:3} Fac ergo quod dico fili mi, et temetipsum libera: quia incidisti in manum proximi tui. Discurre, festina, suscita amicum tuum:

{6:3} Therefore, my son, do what I say, and free yourself, for you have fallen into the hand of your neighbor. Run, hurry, awaken your friend.

³ do this, my child, to extricate yourself -- since you have put yourself in the power of your neighbour: go, humble yourself, plead with your neighbour,

{6:26} pretium enim scorti vix est unius panis: mulier autem viri pretiosam animam capit.

{6:26} For the price of a prostitute is only one loaf. Yet the woman seizes the precious soul of a man.

~ The loaf is the false Eucharist promoted by this female false prophet, especially when she becomes antipope. She tries to seize men's souls with flattery. She is attractive looking, and claims to be chaste, but she a loose woman, worse than a prostitute.

²⁶ a prostitute can be bought for a hunk of bread, but a married woman aims to snare a precious life.

{6:27} Numquid potest homo abscondere ignem in sinu suo, ut vestimenta illius non ardeant?

{6:27} Would a man be able to conceal fire in his bosom, so that his garments would not burn?

²⁷ Can a man carry fire inside his shirt without setting his clothes alight?

{6:28} aut ambulare super prunas, ut non comburantur plantæ eius?

{6:28} Or could he walk over burning coals, so that his feet would not be burned?

²⁸ Can you walk on red-hot coals without burning your feet?

{6:29} sic qui ingreditur ad mulierem proximi sui, non erit mundus cum tetigerit eam.

{6:29} So also, he who enters to the wife of his neighbor shall not be clean when he touches her.

²⁹ Just so, the man who makes love to his neighbour's wife: no one who touches her will get off unpunished.

{6:30} Non grandis est culpa, cum quis furatus fuerit: furatur enim ut esurientem impleat animam:

{6:30} Not so great is the fault when someone has stolen. For he steals so as to satisfy a hungry soul.

³⁰ People attach but little blame to a thief who steals only to satisfy his hunger;

{6:20} Conserva fili mi praecepta patris tui, et ne dimittas legem matris tuæ.

{6:20} My son, preserve the precepts of your father, and do not dismiss the law of your mother.

²⁰ Keep your father's precept, my child, do not spurn your mother's teaching.

{6:21} Liga ea in corde tuo iugiter, et circumda gutturi tuo.

{6:21} Bind them to your heart unceasingly, and encircle them around your throat.

²¹ Bind them ever to your heart, tie them round your neck.

{6:22} Cum ambulaveris, gradientur tecum: cum dormieris, custodiant te, et evigilans loquere cum eis.

{6:22} When you walk, let them keep step with you. When you sleep, let them guard you. And when you keep watch, speak with them.

²² While you are active, they will guide you, when you fall asleep, they will watch over you, when you wake up, they will converse with you.

{6:23} Quia mandatum lucerna est, et lex lux, et via vitæ increpatio disciplinæ:

{6:23} For commandment is a lamp, and law is a light, and the reproofs of discipline are the way of life.

²³ For the precept is a lamp, the teaching is a light; correction and discipline are the way to life,

{6:24} ut custodiant te a muliere mala, et a blanda lingua extraneæ.

{6:24} So may they guard you from an evil woman, and from the flattering tongue of the outsider.

~ The negative things that are said in the Book of Proverbs about an evil woman or a loose (or kept) woman, can also be applied to the false prophet, who is associated with the Antichrist and who will be a female antipope.

²⁴ preserving you from the woman of bad character, from the wheedling talk of a woman who belongs to another.

{6:25} Non concupiscat pulchritudinem eius cor tuum, nec capiaris nutibus illius:

{6:25} Let not your heart desire her beauty; do not be captivated by her winks.

²⁵ Do not covet her beauty in your heart or let her captivate you with the play of her eyes;

{6:4} ne dederis somnum oculis tuis, nec dormitent palpebræ tuæ.

{6:4} Do not grant sleep to your eyes, nor let your eyelids slumber.

⁴ give your eyes no sleep, your eyelids no rest,

{6:5} Eruere quasi damula de manu, et quasi avis de manu aucupis.

{6:5} Rescue yourself like a gazelle from the hand, and like a bird from the hand of the fowler.

⁵ break free like a gazelle from the trap, like a bird from the fowler's clutches.

{6:6} Vade ad formicam o piger, et considera vias eius, et disce sapientiam:

{6:6} Go to the ant, you lazy one, and consider her ways, and so learn wisdom.

⁶ Idler, go to the ant; ponder her ways and grow wise:

{6:7} quæ cum non habeat ducem, nec praeceptorem, nec principem,

{6:7} For though she has no ruler, nor instructor, nor leader,

⁷ no one gives her orders, no overseer, no master,

{6:8} parat in æstate cibum sibi, et congregat in messe quod comedat.

{6:8} she provides meals for herself in the summer, and she gathers at the harvest what she may eat.

⁸ yet all through the summer she gets her food ready, and gathers her supplies at harvest time.

{6:9} Usquequo piger dormies? quando consurges e somno tuo?

{6:9} How long will you slumber, you lazy one? When will you rise up from your sleep?

⁹ How long do you intend to lie there, idler? When are you going to rise from your sleep?

{6:10} Paululum dormies, paululum dormitabis, paululum conseres manus ut dormias:

{6:10} You will sleep a little, you will slumber a little, you will fold your hands a little to sleep,

¹⁰ A little sleep, a little drowsiness, a little folding of the arms to lie back,

{6:11} et veniet tibi quasi viator, egestas, et pauperies quasi vir armatus. Si vero impiger fueris, veniet ut fons messis tua, et egestas longe fugiet a te.

{6:11} and then destitution will meet with you, like a traveler, and poverty, like an armed man. Yet truly, if you would be diligent, then your harvest will arrive like a fountain, and destitution will flee far from you.

¹¹ and poverty comes like a vagrant and, like a beggar, dearth.

{6:12} Homo apostata, vir inutilis, graditur ore perverso,

{6:12} An apostate man, a harmful man, walks with a perverse mouth;

~ One meaning of this passage is to refer to the Antichrist. The word 'inutilis' can mean 'useless,' but in the context of apostasy and perverse words, it must have its alternate meaning, which is 'harmful.'

¹² A scoundrel, a vicious man, he goes with a leer on his lips,

{6:13} annuit oculis, terit pede, digito loquitur,

{6:13} he winks with the eyes, touches with the foot, speaks with the finger.

¹³ winking his eye, shuffling his foot, beckoning with his finger.

{6:14} pravo corde machinatur malum, et omni tempore iurgia seminat.

{6:14} With a depraved heart he devises evil, and at all times he sows conflict.

¹⁴ Trickery in his heart, always scheming evil, he sows dissension.

{6:15} Huic extemplo veniet perditio sua, et subito conteretur, nec habebit ultra medicinam.

{6:15} To this one, his perdition will arrive promptly, and he shall be crushed suddenly: he will no longer have any remedy.

¹⁵ Disaster will overtake him sharply for this, suddenly, irretrievably, he will be broken.

{6:16} Sex sunt, quæ odit Dominus, et septimum detestatur anima eius:

{6:16} Six things there are that the Lord hates, and the seventh, his soul detests:

~ Again, this refers, in one level of meaning to the Antichrist. He will have a reign of six years, plus part of a seventh year. The six things are the six full years of his reign, and the seventh is the most detestable time of his reign (when he attempts to make a false ascension to the heavens). The number 616 refers to the Antichrist's name: six letters in his first name, six letters in this last name, with his middle initial in-between.

¹⁶ There are six things that Yahweh hates, seven that he abhors:

{6:17} Oculos sublimes, linguam mendacem, manus effundentes innoxium sanguinem,

{6:17} haughty eyes, a lying tongue, hands that shed innocent blood,

¹⁷ a haughty look, a lying tongue, hands that shed innocent blood,

{6:18} cor machinans cogitationes pessimas, pedes veloces ad currendum in malum,

{6:18} a heart that devises the most wicked thoughts, feet running swiftly unto evil,

¹⁸ a heart that weaves wicked plots, feet that hurry to do evil,

{6:19} proferentem mendacia testem fallacem, et eum, qui seminat inter fratres discordias.

{6:19} a deceitful witness bringing forth lies, and he who sows discord among brothers.

~ These three verses (6:17-19) are a description of the Antichrist: he tries to sow discord among the brethren of the Church; he bears false witness against the true Christ.

¹⁹ a false witness who lies with every breath, and one who sows dissension among brothers.