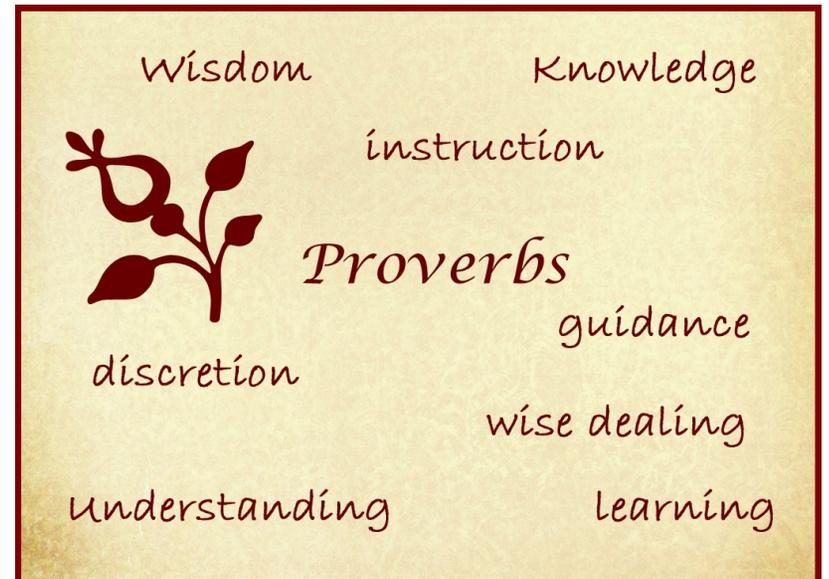


Proverbs

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



Proverbs 14

*He who oppresses the poor blasphemes his Maker,
but he who is kind to the needy glorifies him.*

Proverbs 14:31

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 14

{14:1} Sapiens mulier ædificat domum suam: insipiens extructam quoque manibus destruet.

{14:1} A wise woman builds up her household. But a foolish one will pull down with her own hands what has been built up.

¹ Wisdom builds herself a house; with her own hands Folly pulls it down.

{14:2} Ambulans recto itinere, et timens Deum, despicitur ab eo, qui infami graditur via.

{14:2} One who walks on a virtuous journey, and who fears God, is despised by him who advances along a disreputable way.

² Whoever keeps to an honest course fears Yahweh, whoever deserts his paths shows contempt for him.

{14:3} In ore stulti virga superbiæ: labia autem sapientium custodiunt eos.

{14:3} In the mouth of the foolish, there is a rod of arrogance. But the lips of the wise guard them.

³ Pride sprouts in the mouth of the fool, the lips of the wise keep them safe.

{14:4} Ubi non sunt boves, præsepe vacuum est: ubi autem plurimæ segetes, ibi manifesta est fortitudo bovis.

{14:4} Where there are no oxen, the feeding trough is empty. But where there are many crops, there the strength of the ox is manifest.

⁴ No oxen, empty manger; strong bull, much cash.

{14:33} In corde prudentis requiescit sapientia, et indoctos quosque erudiet.

{14:33} In the heart of the prudent, wisdom finds rest. And so shall he instruct all the uneducated.

³³ Wisdom resides in an understanding heart; she is not to be found in the hearts of fools.

{14:34} Iustitia elevat gentem: miseros autem facit populos peccatum.

{14:34} Justice elevates a nation. But sin makes the peoples miserable.

³⁴ Uprightness makes a nation great, by sin whole races are disgraced.

{14:35} Acceptus est regi minister intelligens: iracundiam eius inutilis sustinebit.

{14:35} An intelligent minister is acceptable to the king. Whoever is useless shall bear his wrath.

³⁵ A king shows favour to a wise minister, but anger to one who shames him.

End of Proverbs 14

{14:26} In timore Domini fiducia fortitudinis, et filiis eius erit spes.
{14:26} In the fear of the Lord is the faithfulness of strength, and there shall be hope for his sons.

²⁶ In the fear of Yahweh is powerful security; for his children he is a refuge.

{14:27} Timor Domini fons vitæ, ut declinent a ruina mortis.
{14:27} The fear of the Lord is a fountain of life, so as to turn aside from the ruin of death.

²⁷ The fear of Yahweh is a life-giving spring for eluding the snares of death.

{14:28} In multitudine populi dignitas regis: et in paucitate plebis ignominia principis.
{14:28} In a multitude of people, there is dignity for the king. And in a paucity of people, there is disgrace for the prince.

²⁸ Large population, monarch's glory; dwindling population, ruler's ruin.

{14:29} Qui patiens est, multa gubernatur prudentia: qui autem impatiens est, exaltat stultitiam suam.

{14:29} Whoever is patient is governed by much prudence. But whoever is impatient exalts his foolishness.

²⁹ Mastery of temper is high proof of intelligence, a quick temper makes folly worse than ever.

{14:30} Vita carniū, sanitas cordis: putredo ossium, invidia.
{14:30} The well-being of the heart is life for the flesh. But envy is decay for the bones.

~ The genitive case is not always possessive and is not always to be translated as 'of.'

³⁰ The life of the body is a tranquil heart, but envy is a cancer in the bones.

{14:31} Qui calumniatur egentem, exprobrat Factori eius: honorat autem eum, qui miseretur pauperis.

{14:31} Whoever slanders the indigent argues against his Maker. But he who has compassion on the poor honors his Maker.

~ The pronoun 'eum' is here translated with the noun it refers to 'Factori' or 'Maker.' Otherwise, it would be confusing as to whom the pronoun refers.

³¹ To oppress the weak insults the Creator, kindness to the needy honours the Creator.

{14:32} In malitia sua expelletur impius: sperat autem iustus in morte sua.
{14:32} The impious will be expelled in his malice. But the just finds hope even in his own death.

³² For evil-doing, the wicked will be flung headlong, but in integrity the upright will find refuge.

{14:5} Testis fidelis non mentitur: profert autem mendacium dolosus testis.
{14:5} A faithful witness will not lie. But a deceitful witness offers a lie.
⁵ The truthful witness tells no lies, the false witness lies with every breath.

{14:6} Quærit derisor sapientiam, et non invenit: doctrina prudentium acilis.

{14:6} A mocker seeks wisdom and does not find it. The doctrine of the prudent is accessible.

~ The word 'facilis' is given in the context of 'non invenit.' Therefore, it means 'easy to find' or 'accessible,' not merely 'easy.'

⁶ In vain the mocker looks for wisdom, knowledge comes easy to the intelligent.

{14:7} Vade contra virum stultum, et nescit labia prudentiæ.
{14:7} Go against a foolish man, and he does not acknowledge lips of prudence.

⁷ Keep well clear of the fool, you will not find wise lips there.

{14:8} Sapientia callidi est intelligere viam suam: et imprudentia stultorum errans.

{14:8} The wisdom of a discerning man is to understand his way. And the imprudence of the foolish is to be wandering astray.

⁸ With people of discretion, wisdom keeps a watch over their conduct, but the folly of fools leads them astray.

{14:9} Stultus illudet peccatum, et inter iustos morabitur gratia.
{14:9} The foolish will speak mockingly of sin. But grace lingers among the just.

⁹ Fools mock at the sacrifice for sin, but favour resides among the honest.

{14:10} Cor quod novit amaritudinem animæ suæ, in gaudio eius non miscebitur extraneus.
{14:10} The heart that knows the bitterness of its own soul, in its gladness the outsider shall not meddle.

¹⁰ The heart knows its own grief best, nor can a stranger share its joy.

{14:11} Domus impiorum delebitur: tabernacula vero iustorum germinabunt.

{14:11} The house of the impious will be wiped away. Yet truly, the tabernacles of the just shall spring forth.

¹¹ The house of the wicked will be destroyed, the tent of the honest will prosper.

{14:12} Est via, quæ videtur homini iusta: novissima autem eius deducunt ad mortem.

{14:12} There is a way which seems just to a man, but its conclusion leads to death.

¹² There are ways that some think straight, but they lead in the end to death.

{14:13} Risus dolore miscebitur, et extrema gaudii luctus occupat.

{14:13} Laughter shall be mingled with sorrow, and mourning occupies the limits of joy.

¹³ Even in laughter the heart finds sadness, and joy makes way for sorrow.

{14:14} Viis suis replebitur stultus, et super eum erit vir bonus.

{14:14} The foolish will be filled up by his own ways. And the good man shall be above him.

¹⁴ The miscreant will reap the reward of his conduct, and the good the reward of his deeds.

{14:15} Innocens credit omni verbo: astutus considerat gressus suos. Filio doloso nihil erit boni: servo autem sapienti prosperi erunt actus, et dirigetur via eius.

{14:15} The innocent trust every word. The astute one considers his own steps.

Nothing good will be for the deceitful son. But the wise servant shall act prosperously and his way will be set in order.

¹⁵ The simpleton believes any message, a person of discretion treads a careful path.

{14:16} Sapiens timet, et declinat a malo: stultus transilit, et confidit.

{14:16} The wise fear, and so turn away from evil. The foolish leap ahead with confidence.

~ Sometimes the word 'et' is used in a way in Latin in which the word 'and' is not used in English. So, it is translated as 'with,' or perhaps even replaced by punctuation, rather than words.

¹⁶ The wise fears evil and avoids it, the fool is insolent and conceited.

{14:17} Impatiens operabitur stultitiam: et vir versutus odiosus est.

{14:17} The impatient will work foolishness. And a resourceful man is hated.

~ A resourceful man knows where to turn for help.

¹⁷ A quick-tempered person commits rash acts, but a schemer is detestable.

{14:18} Possidebunt parvuli stultitiam, et expectabunt astuti scientiam.

{14:18} The childish will possess foolishness, and the discerning will anticipate knowledge.

~ Or, perhaps the first part of this verse has a more positive meaning: 'the little ones will be masters over foolishness.'

¹⁸ Simpletons have folly for their portion, people of discretion knowledge for their crown.

{14:19} lacebunt mali ante bonos: et impii ante portas iustorum.

{14:19} The evil will fall down before the good. And the impious will fall down before the gates of the just.

¹⁹ The evil bow down before the good, the wicked, at the gates of the upright.

{14:20} Etiam proximo suo pauper odiosus erit: amici vero divitum multi.

{14:20} The pauper will be hated, even by his own neighbor. Yet truly, the friends of the wealthy are many.

²⁰ The poor is detestable even to a friend, but many are they who love someone rich.

{14:21} Qui despicit proximum suum, peccat: qui autem miseretur pauperis, beatus erit. Qui credit in Domino, misericordiam diligit.

{14:21} Whoever despises his neighbor, sins. But whoever pities the poor shall be blessed. Whoever trusts in the Lord loves mercy.

²¹ One who despises the needy is at fault, one who takes pity on the poor is blessed.

{14:22} Errant qui operantur malum: misericordia et veritas præparant bona.

{14:22} They wander astray who work evil. But mercy and truth prepare good things.

²² Plan evil -- isn't this to go astray? Those who plan for good can earn faithful love and constancy.

{14:23} In omni opere erit abundantia: ubi autem verba sunt plurima, ibi frequenter egestas.

{14:23} In every work, there shall be abundance. But where there are many words, there is often need.

²³ Hard work always yields its profit, idle talk brings only want.

{14:24} Corona sapientium, divitiæ eorum: fatuitas stultorum, imprudentia.

{14:24} The crown of the wise is their wealth. The senselessness of the foolish is imprudence

²⁴ The crown of the wise is their riches; the folly of fools is folly.

{14:25} Liberat animas testis fidelis: et profert mendacia versipellis.

{14:25} A faithful witness frees souls. And the chameleon utters lies.

~ The word 'versipellis' means 'shape-shifter,' or more literally, one who changes his skin: versi-pellis. The word 'chameleon' in English is sometimes applied as a metaphorical description of persons, so it is a fitting translation.

²⁵ A truthful witness saves lives, whoever utters lies is a deceiver.