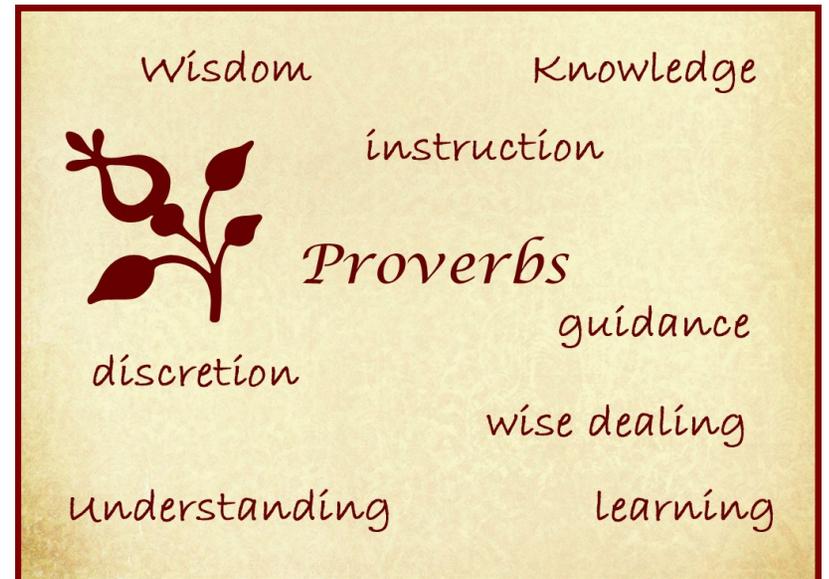


# Proverbs

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



## Proverbs 21

*He who shuts his ear to the cry of the poor  
will himself also call and not be heard.*

*Proverbs 21:13*

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*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 21**

{21:1} Sicut divisiones aquarum, ita cor regis in manu Domini: quocumque voluerit, inclinabit illud.

{21:1} Just as with the dividing of the waters, so also is the heart of the king in the hand of the Lord. He shall bend it whichever way he wills.

<sup>1</sup> Like flowing water is a king's heart in Yahweh's hand; he directs it wherever he pleases.

{21:2} Omnis via viri recta sibi videtur: appendit autem corda Dominus.

{21:2} Every way of a man seems right to himself. But the Lord weighs hearts.

<sup>2</sup> All actions are straight in the doer's own eyes, but it is Yahweh who weighs hearts.

{21:3} Facere misericordiam et iudicium, magis placet Domino quam victimæ.

{21:3} To do mercy and judgment is more pleasing to the Lord than sacrifices.

<sup>3</sup> To do what is upright and just is more pleasing to Yahweh than sacrifice.

{21:4} Exaltatio oculorum est dilatatio cordis: lucerna impiorum peccatum.

{21:4} To lift up the eyes is to enlarge the heart. The lamp of the impious is sin.

<sup>4</sup> Haughty eye, proud heart, lamp of the wicked, nothing but sin.

{21:28} Testis mendax peribit: vir obediens loquetur victoriam.

{21:28} A lying witness will perish. An obedient man shall speak of victory.

<sup>28</sup> The false witness will perish, but no one who knows how to listen will ever be silenced.

{21:29} Vir impius procaciter obfirmat vultum suum: qui autem rectus est, corrigit viam suam.

{21:29} The impious man insolently hardens his face. But whoever is upright corrects his own way.

<sup>29</sup> The wicked man's strength shows on his face, but the honest it is whose steps are firm.

{21:30} Non est sapientia, non est prudentia, non est consilium contra Dominum.

{21:30} There is no wisdom, there is no prudence, there is no counsel, which is against the Lord.

<sup>30</sup> No wisdom, no understanding, no advice is worth anything before Yahweh.

{21:31} Equus paratur ad diem belli: Dominus autem salutem tribuit.

{21:31} The horse is prepared for the day of battle. But the Lord bestows salvation.

<sup>31</sup> Fit out the cavalry for the day of battle, but the victory is Yahweh's.

**End of Proverbs 21**

{21:22} Civitatem fortium ascendit sapiens, et destruxit robur fiduciae eius.  
{21:22} The wise has ascended the city of the strong, and he has torn down the bulwark of its confidence.

<sup>22</sup> A sage can scale a garrisoned city and shatter the rampart on which it relied.

{21:23} Qui custodit os suum, et linguam suam, custodit ab angustiis animam suam.

{21:23} Whoever guards his mouth and his tongue guards his soul from anguish.

<sup>23</sup> Watch kept over mouth and tongue keeps the watcher safe from disaster.

{21:24} Superbus et arrogans vocatur indoctus, qui in ira operatur superbiam.

{21:24} A proud and arrogant one is also called ignorant, if he, in anger, acts according to pride.

<sup>24</sup> Insolent, haughty -- the name is 'Cynic'; overweening pride marks such behaviour.

{21:25} Desideria occidunt pigrum: noluerunt enim quidquam manus eius operari:

{21:25} Desires kill the lazy, for his hands are not willing to work at all.

<sup>25</sup> The idler's desires are the death of him, since his hands will do no work.

{21:26} tota die concupiscit et desiderat: qui autem iustus est, tribuet, et non cessabit.

{21:26} He covets and desires all day long. But whoever is just shall distribute and shall not cease.

<sup>26</sup> All day long the godless is racked by desire, the upright gives without ever refusing.

{21:27} Hostiae impiorum abominabiles, quia offeruntur ex scelere.

{21:27} The sacrifices of the impious are abominable, because they are offered out of wickedness.

<sup>27</sup> The sacrifice of the wicked is abhorrent, above all if it is offered for bad motives.

{21:5} Cogitationes robusti semper in abundantia: omnis autem piger semper in egestate est.

{21:5} The intentions of the robust continually bring forth abundance. But all the lazy are continually in need.

<sup>5</sup> The hardworking is thoughtful, and all is gain; too much haste, and all that comes of it is want.

{21:6} Qui congregat thesauros lingua mendacii, vanus et excors est, et impingetur ad laqueos mortis.

{21:6} Whoever gathers treasures by a lying tongue is vain and heartless. And he will stumble into the snares of death.

<sup>6</sup> To make a fortune with the help of a lying tongue: such is the idle fantasy of those who look for death

{21:7} Rapinae impiorum detrahent eos, quia noluerunt facere iudicium.

{21:7} The robberies of the impious will drag them down, because they were not willing to do judgment.

<sup>7</sup> The violence of the wicked proves their ruin, for they refuse to do what is right.

{21:8} Perversa via viri, aliena est: qui autem mundus est, rectum opus eius.

{21:8} The perverse way of a man is foreign. But whoever is pure: his work is upright.

<sup>8</sup> The way of the felon is devious, the conduct of the innocent straight.

{21:9} Melius est sedere in angulo domatis, quam cum muliere litigiosa, et in domo communi.

{21:9} It is better to sit in a corner of the attic, than with a contentious woman and in a shared house.

<sup>9</sup> Better the corner of a roof to live on than a house shared with a quarrelsome woman.

{21:10} Anima impii desiderat malum, non miserebitur proximo suo.

{21:10} The soul of the impious desires evil; he will not take pity on his neighbor.

<sup>10</sup> The soul of the wicked is intent on evil, to such a person no neighbour can ever do right.

{21:11} Mulctato pestilente sapientior erit parvulus: et si sectetur sapientem, sumet scientiam.

{21:11} When the pestilent is punished, a little one will become wiser. And if he pursues what is wise, he will receive knowledge.

<sup>11</sup> When a cynic is punished, simpletons grow wiser, but someone of understanding acquires knowledge by instruction.

{21:12} Excogitat iustus de domo impii, ut detrahat impios a malo.

{21:12} The just thinks carefully about the house of the impious, so that he may draw the impious away from evil.

<sup>12</sup> The Upright One watches the house of the wicked; he hurls the wicked to destruction.

{21:13} Qui obturat aurem suam ad clamorem pauperis, et ipse clamabit, et non exaudietur.

{21:13} Whoever blocks his ears to the outcry of the poor shall also cry out himself, and he will not be heeded.

<sup>13</sup> Whoever refuses to listen to the cry of the weak, will in turn plead and not be heard.

{21:14} Munus absconditum extinguit iras: et donum in sinu indignationem maximam.

{21:14} A surprise gift extinguishes anger. And a gift concealed in the bosom extinguishes the greatest indignation.

<sup>14</sup> Anger is mollified by a covert gift, raging fury by a present under cover of the cloak.

{21:15} Gaudium iusto est facere iudicium: et pavor operantibus iniquitatem.

{21:15} It is gladness for the just to do judgment; and it is dread for those who work iniquity.

<sup>15</sup> Doing what is [right](#) fills the upright with joy, but evil-doers with terror.

{21:16} Vir, qui erraverit a via doctrinae, in coetu gigantum commorabitur.

{21:16} A man who wanders astray from the way of doctrine will linger in the company of the giants.

<sup>16</sup> Whoever strays far from the way of prudence will rest in the assembly of shadows.

{21:17} Qui diligit epulas, in egestate erit: qui amat vinum, et pingua, non ditabitur.

{21:17} Whoever loves a feast will be in deprivation. Whoever loves wine and fatness will not be enriched.

<sup>17</sup> Pleasure-lovers stay poor, no one will grow rich who loves wine and good living.

{21:18} Pro iusto datur impius: et pro rectis iniquus.

{21:18} The impious is given over instead of the just, and the iniquitous is given over in place of the upright.

<sup>18</sup> The wicked is a ransom for the upright; and the law-breaker for the honest.

{21:19} Melius est habitare in terra deserta, quam cum muliere rixosa et iracunda.

{21:19} It is better to live in a deserted land, than with a quarrelsome and emotional woman.

<sup>19</sup> Better to live in a desert land than with a quarrelsome and irritable woman.

{21:20} Thesaurus desiderabilis, et oleum in habitaculo iusti: et imprudens homo dissipabit illud.

{21:20} There is desirable treasure, as well as oil, in the habitations of the just. And the imprudent man will waste it.

<sup>20</sup> The wise has valuables and oil at home, but a fool soon runs through both.

{21:21} Qui sequitur iustitiam et misericordiam, inveniet vitam, iustitiam, et gloriam.

{21:21} Whoever follows justice and mercy shall discover life, justice, and glory.

<sup>21</sup> Whoever pursues uprightness and faithful love will find life, uprightness and honour.