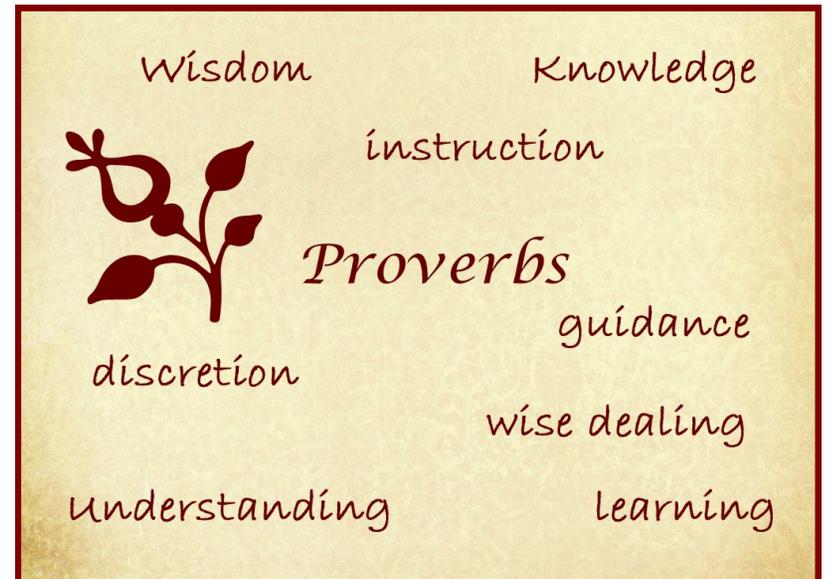


# Proverbs

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



## Proverbs 1

*The fear of the Lord is the beginning of knowledge;  
wisdom and instruction fools despise.*

*Proverbs 1:7*

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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 1**

{1:1} Parabolæ Salomonis, filii David, regis Israel.

{1:1} The parables of Solomon, son of David, king of Israel,

<sup>1</sup> The proverbs of Solomon son of David, king of Israel:

{1:2} Ad sciendam sapientiam, et disciplinam:

{1:2} in order to know wisdom and discipline,

<sup>2</sup> for learning what wisdom and discipline are, for understanding words of deep meaning,

{1:3} ad intelligenda verba prudentiæ: et suscipiendam eruditionem doctrinæ, iustitiam, et iudicium, et æquitatem:

{1:3} to understand words of prudence, and to accept the instruction of doctrine, justice and judgment, and equity,

<sup>3</sup> for acquiring a disciplined insight, uprightness, justice and fair dealing;

{1:4} ut detur parvulis astutia, adolescenti scientia, et intellectus.

{1:4} so as to give discernment to little ones, knowledge and understanding to adolescents.

<sup>4</sup> for teaching sound judgment to the simple, and knowledge and reflection to the young;

{1:5} Audiens, sapiens sapientior erit: et intelligens gubernacula possidebit.

{1:5} By listening, the wise shall become wiser and the intelligent shall possess governments.

{1:33} Qui autem me audierit, absque terrore requiescet, et abundantia perfruetur, timore malorum sublato.

{1:33} But whoever will listen to me shall rest without terror, and shall have full enjoyment of abundance, without fear of evils.”

<sup>33</sup> but whoever listens to me may live secure, will have quiet, fearing no mischance.’

## **End of Proverbs 1**

{1:26} Ego quoque in interitu vestro ridebo, et subsannabo, cum vobis id, quod timebatis, advenerit.

{1:26} Similarly, I will ridicule you at your demise, and I will mock you, when that which you feared shall overcome you.

<sup>26</sup> I, for my part, shall laugh at your distress, I shall jeer when terror befalls you,

{1:27} Cum irruerit repentina calamitas, et interitus quasi tempestas ingruerit: quando venerit super vos tribulatio, et angustia:

{1:27} When sudden calamity rushes upon you, and your demise advances like a tempest, when tribulation and anguish overcome you,

<sup>27</sup> when terror befalls you, like a storm, when your distress arrives, like a whirlwind, when ordeal and anguish bear down on you.

{1:28} Tunc invocabunt me, et non exaudiam: mane consurgent, et non invenient me:

{1:28} then they will call to me, and I will not heed, they will arise in the morning, and not find me.

<sup>28</sup> Then they will call me, but I shall not answer, they will look eagerly for me and will not find me.

{1:29} eo quod exosam habuerint disciplinam, et timorem Domini non susceperint,

{1:29} For they held hatred for discipline, and they would not accept the fear of the Lord;

<sup>29</sup> They have hated knowledge, they have not chosen the fear of Yahweh,

{1:30} nec acquieverint consilio meo, et detraxerint universæ correptioni meæ.

{1:30} they would not consent to my counsel, but they detracted from all of my corrections.

<sup>30</sup> they have taken no notice of my advice, they have spurned all my warnings:

{1:31} Comedent igitur fructus viæ suæ, suisque consiliis saturabuntur.

{1:31} Therefore, they shall eat the fruit of their way, and they shall have their fill of their own counsels.

<sup>31</sup> so they will have to eat the fruits of their own ways of life, and choke themselves with their own scheming.

{1:32} Aversio parvulorum interficiet eos, et prosperitas stultorum perdet illos.

{1:32} The loathing of the little ones shall destroy them, and the prosperity of the foolish shall perish them.

<sup>32</sup> For the errors of the simple lead to their death, the complacency of fools works their own ruin;

~ The word 'gubernacula' could also more generally refer to 'positions of leadership.' Note how sapiens and intelligens are used as nouns, but audiens is used as a participle; this is discerned from the context.

<sup>5</sup> Let the wise listen and learn yet more, and a person of discernment will acquire the art of guidance.

.{1:6} Animadvertet parabolam, et interpretationem, verba sapientum, et ænigmata eorum.

{1:6} He shall turn his soul to a parable and to its interpretation, to the words of the wise and their enigmas.

<sup>6</sup> for perceiving the meaning of proverbs and obscure sayings, the sayings of the sages and their riddles.

{1:7} Timor Domini principium sapientiæ. Sapientiam, atque doctrinam stulti despiciunt.

{1:7} The fear of the Lord is the beginning of wisdom. The foolish despise wisdom as well as doctrine.

.~ The word 'foolish' is a better translation than 'fools' because 'foolish' describes a person by their behavior, which may change.

<sup>7</sup> The fear of Yahweh is the beginning of knowledge; fools spurn wisdom and discipline.

{1:8} Audi, fili mi, disciplinam patris tui, et ne dimittas legem matris tuæ:

{1:8} Listen, my son, to the discipline of your father, and forsake not the law of your mother,

<sup>8</sup> Listen, my child, to your father's instruction, do not reject your mother's teaching:

{1:9} ut addatur gratia capiti tuo, et torques collo tuo.

{1:9} so that grace may be added to your head and a collar to your neck.

~ A 'torques' can refer to a necklace of twisted metal, but it can also refer to non-metal adornment around the neck. In this translation, using a Christological and specifically Roman Catholic meaning, the text is taken as referring to the collar of a priest.

<sup>9</sup> they will be a crown of grace for your head, a circlet for your neck.

{1:10} Fili mi, si te lactaverint peccatores, ne acquiescas eis.

{1:10} My son, if sinners should entice you, do not consent to them.

<sup>10</sup> My child, if sinners try to seduce you, do not go with them.

{1:11} Si dixerint: Veni nobiscum, insidiamur sanguini, abscondamus tendiculas contra insontem frustra:

{1:11} If they should say: "Come with us. We will lie in wait for blood. We will lay traps against the innocent, without cause.

<sup>11</sup> If they say, 'Come with us: let us lie in ambush to shed blood; if we plan an ambush for the innocent without provocation,

{1:12} deglutiamus eum sicut infernus viventem, et integrum quasi descendentem in lacum.

{1:12} Let us swallow him alive, like Hell, and whole, like one descending into the pit.

<sup>12</sup> we can swallow them alive, like Sheol, and whole, like those who sink into oblivion.

{1:13} Omnem pretiosam substantiam reperiemus, implebimus domos nostras spoliis.

{1:13} We will discover every precious substance. We will fill our houses with spoils.

<sup>13</sup> We shall find treasures of every sort, we shall fill our houses with plunder;

{1:14} Sortem mitte nobiscum, marsupium unum sit omnium nostrum.

{1:14} Cast your lot with us. One purse will be for us all."

<sup>14</sup> throw in your [lot](#) with us: one purse between us all.'

{1:15} Fili mi, ne ambules cum eis, prohibe pedem tuum a semitis eorum.

{1:15} My son, do not walk with them. Preclude your feet from their paths.

~ Why are these parables addressed to 'my son,' i.e. to a man, or to men in general?

First, it is Solomon speaking to David, which in essence is itself a parable of a wise father speaking to his son. Second, in a special way, God is using this book to speak to priests.

Third, it foreshadows the wisdom of the Son of God, Jesus Christ. Fourth, we are all (men, women, and children) called to be like the Son of God. And there may be other reasons.

<sup>15</sup> My child, do not follow them in their way, keep your steps out of their path

{1:16} Pedes enim illorum ad malum currunt, et festinant ut effundant sanguinem.

{1:16} For their feet rush to evil, and they hurry to shed blood.

<sup>16</sup> for their feet hasten to evil, they are quick to shed blood;

{1:17} Frustra autem iacitur rete ante oculos pennatorum.

{1:17} But a net is thrown in vain before the eyes of those who have wings.

<sup>17</sup> for the net is spread in vain if any winged creature can see it.

{1:18} Ipsi quoque contra sanguinem suum insidiantur, et moliuntur fraudes contra animas suas.

{1:18} Likewise, they lie in ambush against their own blood, and they undertake deceits against their own souls.

<sup>18</sup> It is for their own blood such people lie in wait, their ambush is against their own selves!

{1:19} Sic semitæ omnis avari, animas possidentium rapiunt.

{1:19} Thus, the ways of all those who are greedy seize the souls of those who possess.

<sup>19</sup> Such are the paths of all who seek dishonest gain: which robs of their lives all who take it for their own.

{1:20} Sapientia foris prædicat, in plateis dat vocem suam:

{1:20} Wisdom forewarns far and wide; she bestows her voice in the streets.

<sup>20</sup> Wisdom calls aloud in the streets, she raises her voice in the public squares;

{1:21} in capite turbarum clamitat, in foribus portarum urbis profert verba sua, dicens:

{1:21} She cries out at the head of crowds; at the entrance of the gates of the city, she offers her words, saying:

<sup>21</sup> she calls out at the street corners, she delivers her message at the city gates.

{1:22} Usquequo parvuli diligitis infantiam, et stulti ea, quæ sibi sunt noxia, cupient, et imprudentes odibunt scientiam?

{1:22} "Little ones, how long will you choose to be childish, and how long will the foolish desire what is harmful to themselves, and how long will the imprudent hate knowledge?

<sup>22</sup> 'You simple people, how much longer will you cling to your simple ways? How much longer will mockers revel in their mocking and fools go on hating knowledge?

{1:23} Convertimini ad correptionem meam: en proferam vobis spiritum meum, et ostendam vobis verba mea.

{1:23} Be converted by my correction. Lo, I will offer my spirit to you, and I will reveal my words to you.

<sup>23</sup> Pay attention to my warning. To you I will pour out my heart and tell you what I have to say.

{1:24} Quia vocavi, et renuistis: extendi manum meam, et non fuit qui aspiceret.

{1:24} For I called, and you refused. I extended my hand, and there was no one who watched.

<sup>24</sup> Since I have called and you have refused me, since I have beckoned and no one has taken notice,

{1:25} Despexistis omne consilium meum, et increpationes meas neglexistis.

{1:25} You have despised all my counsels, and you have neglected my rebukes.

<sup>25</sup> since you have ignored all my advice and rejected all my warnings,