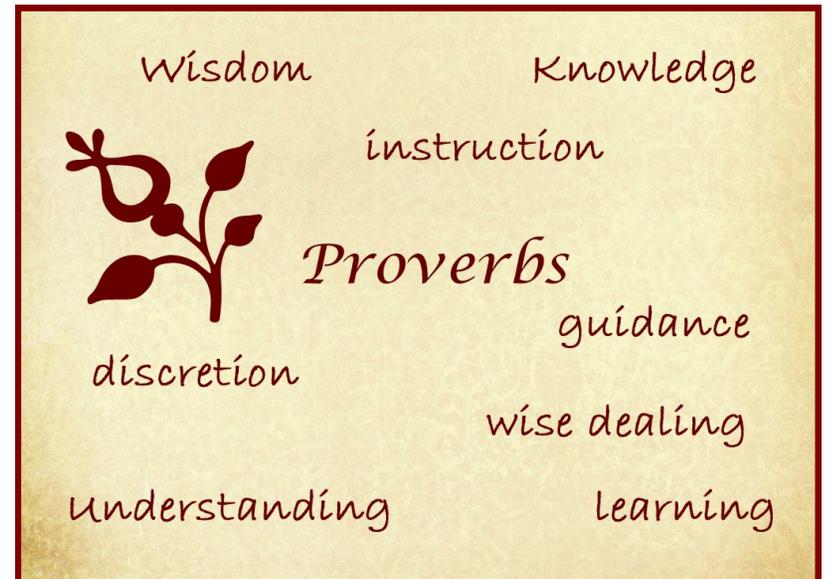


Proverbs

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



Proverbs 13

*He who guards his mouth protects his life;
to open wide one's lips brings downfall.*

Proverbs 13:3

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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 13

{13:1} Filius sapiens, doctrina patris: qui autem illusor est, non audit cum arguitur.

{13:1} A wise son is the doctrine of his father. But he who ridicules does not listen when he is reproved.

¹ A wise child listens to a father's discipline, a cynic will not listen to reproof.

{13:2} De fructu oris sui homo satiabitur bonis: anima autem praevaricatorum iniqua.

{13:2} From the fruit of his own mouth, a man shall be satisfied with good things. But the soul of betrayers is iniquity.

² The fruit of the mouth provides a good meal, but the soul of the treacherous feeds on violence.

{13:3} Qui custodit os suum, custodit animam suam: qui autem inconsideratus est ad loquendum, sentiet mala.

{13:3} Whoever guards his mouth guards his soul. But whoever gives no consideration to his speech shall experience misfortunes.

³ A guard on the mouth makes life secure, whoever talks too much is lost.

{13:23} Multi cibi in novalibus patrum: et aliis congregantur absque iudicio.

{13:23} Much nourishment is in the fallow land of the fathers. But for others, it is gathered without judgment.

²³ Though the farms of the poor yield much food, some perish for lack of justice.

{13:24} Qui parcit virgæ, odit filium suum: qui autem diligit illum, instanter erudit.

{13:24} He who spares the rod hates his son. But he who loves him urgently instructs him.

²⁴ Whoever fails to use the stick hates his child; whoever is free with correction loves him.

{13:25} Iustus comedit, et replet animam suam: venter autem impiorum insaturabilis.

{13:25} The just eats and fills his soul. But the belly of the impious is never satisfied.

²⁵ The upright eats to the full, the belly of the wicked goes empty.

End of Proverbs 13

{13:19} Desiderium si compleatur, delectat animam: detestantur stulti eos, qui fugiunt mala.

{13:19} The desired, when perfected, shall delight the soul. The foolish detest those who flee from evils.

~ The desired of nations is Jesus Christ, the Messiah. The verse can also be understood more generally, referring to any good that is desired and perfected.

¹⁹ Desire fulfilled is sweet to the soul; fools are loth to turn -- from evil.

{13:20} Qui cum sapientibus graditur, sapiens erit: amicus stultorum similis efficietur.

{13:20} Whoever keeps step with the wise shall be wise. A friend of the foolish will become like them.

²⁰ Whoever walks with the wise becomes wise, whoever mixes with fools will be ruined.

{13:21} Peccatores persequitur malum: et iustis retribuentur bona.

{13:21} Evil pursues sinners. And good things shall be distributed to the just.

²¹ Evil will pursue the sinner, but good will reward the upright.

{13:22} Bonus reliquit heredes filios, et nepotes: et custoditur iusto substantia peccatoris.

{13:22} The good leave behind heirs: children and grandchildren. And the substance of the sinner is preserved for the just.

~ The subject of the sentence is 'bonus' and it lacks a separate word for 'man' (vir). The word 'filios' is masculine and refers to sons, but the word 'nepotes' is not masculine and refers to grandchildren. Since the word 'vir' is lacking and the word 'nepotes' is not specific to male descendants, the word filios is translated as children. An alternate translation is equally viable: 'The good man leaves behind heirs: sons and grandsons.'

²² The good bequeaths a heritage to children's children, the wealth of the sinner is stored away for the upright.

{13:4} Vult et non vult piger: anima autem operantium impinguabitur.

{13:4} The lazy one is willing and then not willing. But the soul of he who labors shall be made fat.

⁴ The idler hungers but has no food; hard workers get their fill.

{13:5} Verbum mendax iustus detestabitur: impius autem confundit, et confundetur.

{13:5} The just shall detest a lying word. But the impious confound and will be confounded.

⁵ The upright hates a lying word, but the wicked slanders and defames.

{13:6} Iustitia custodit innocentis viam: impietas autem peccatorem supplantat.

{13:6} Justice guards the way of the innocent. But impiety undermines the sinner.

⁶ Uprightness stands guard over one whose way is honest, sin causes the ruin of the wicked.

{13:7} Est quasi dives cum nihil habeat: et est quasi pauper, cum in multis divitiis sit.

{13:7} One is like the rich, though he has nothing. And another is like the poor, though he has many riches.

⁷ There are some who, on nothing, pretend to be rich, some, with great wealth, pretend to be poor.

{13:8} Redemptio animæ viri, divitiæ suæ: qui autem pauper est, increpationem non sustinet.

{13:8} The redemption of a man's life is his riches. But he who is poor cannot tolerate correction.

⁸ The ransom for life is a person's wealth; but the poor will not hear the reproof.

{13:9} Lux iustorum lætificat: lucerna autem impiorum extinguetur.
{13:9} The light of the just enriches. But the lamp of the impious will be extinguished.

{13:10} Inter superbos semper iurgia sunt: qui autem agunt omnia cum consilio, reguntur sapientia.

{13:10} Among the arrogant, there are always conflicts. But those who do everything with counsel are ruled by wisdom.

¹⁰ Insolence breeds only disputes, wisdom lies with those who take advice.

{13:11} Substantia festinata minuetur: quæ autem paulatim colligitur manu, multiplicabitur.

{13:11} Substance obtained in haste will be diminished. But what is collected by hand, little by little, shall be multiplied.

¹¹ A sudden fortune will dwindle away, accumulation little by little is the way to riches.

{13:12} Spes, quæ differtur, affligit animam: lignum vitæ desiderium veniens.

{13:12} Hope, when it is delayed, afflicts the soul. The arrival of the desired is a tree of life.

¹² Hope deferred makes the heart sick, desire fulfilled is a tree of life.

{13:13} Qui detrahit alicui rei, ipse se in futurum obligat: qui autem timet præceptum, in pace versabitur. Animæ dolosæ errant in peccatis: iusti autem misericordes sunt, et miserantur.

{13:13} Whoever denounces something obligates himself for the future. But whoever fears a lesson shall turn away in peace. Deceitful souls wander into sins. The just are merciful and compassionate.

~ Whoever fears being taught a lesson, but making such a mistake, will refrain from denouncing and turn away peacefully.

¹³ Contempt for the word is self-destructive, respect for the commandment wins salvation.

{13:14} Lex sapientis fons vitæ, ut declinet a ruina mortis.

{13:14} The law of the wise is a fountain of life, so that he may turn aside from the ruin of death.

¹⁴ The teaching of the wise is a life-giving fountain for eluding the snares of death.

{13:15} Doctrina bona dabit gratiam: in itinere contemptorum vorago.

{13:15} Good doctrine bestows grace. In the way of the contemptuous, there is a chasm.

¹⁵ Good sense wins favour, but the way of the treacherous is hard.

{13:16} Astutus omnia agit cum consilio: qui autem fatuus est, aperit stultitiam.

{13:16} The discerning do everything with counsel. But whoever is senseless discloses his stupidity.

¹⁶ Anyone of discretion acts by the light of knowledge, the fool parades his folly.

{13:17} Nuncius impii cadet in malum: legatus autem fidelis, sanitas.

{13:17} The messenger of the impious will fall into evil. But a faithful ambassador shall prosper.

¹⁷ A bad messenger falls into misfortune, a trusty messenger brings healing.

{13:18} Egestas, et ignominia ei, qui deserit disciplinam: qui autem acquiescit arguenti, glorificabitur.

{13:18} Destitution and disgrace are for those who abandon discipline. But whoever agrees with a reproof shall be glorified.

¹⁸ Whoever rejects discipline wins poverty and scorn; for anyone who accepts correction: honour.