

~ He who has found a good wife has not merely found a good thing, he has found goodness itself, a reflection within his wife of God who is Goodness, and so he shall draw contentment from God himself.

<sup>22</sup> He who finds a wife finds happiness, receiving a mark of favour from Yahweh.

{18:23} Cum obsecrationibus loquetur pauper: et dives effabitur rigide.

{18:23} The poor will speak with supplications. And the rich will express themselves roughly.

<sup>23</sup> The language of the poor is entreaty, the answer of the rich harshness.

{18:24} Vir amabilis ad societatem, magis amicus erit, quam frater.

{18:24} A man amiable to society shall be more friendly than a brother.

<sup>24</sup> There are friends who point the way to ruin, others are closer than a brother.

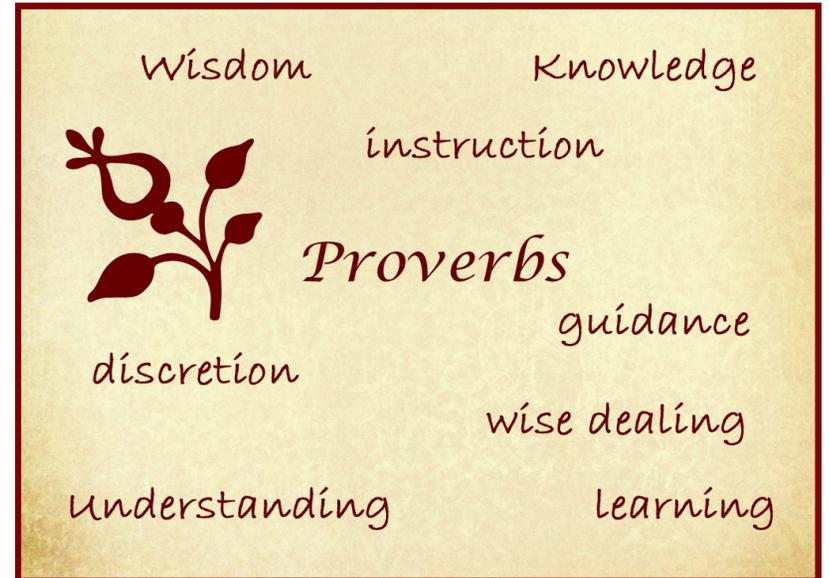
### ***End of Proverbs 18***

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## *Proverbs*

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



### *Proverbs 18*

*He who finds a wife finds happiness;  
it is a favor he receives from the Lord.*

*Proverbs 18:22*

*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 18**

{18:1} Occasiones quærit qui vult recedere ab amico: omni tempore erit exprobrabilis.

{18:1} Whoever has a will to withdraw from a friend, seeks occasions; he shall be reproached at all times.

<sup>1</sup> Whoever lives alone follows private whims, and is angered by advice of any kind.

{18:2} Non recipit stultus verba prudentiæ: nisi ea dixeris quæ versantur in corde eius.

{18:2} The foolish do not accept words of prudence, unless you say what is already turning in his heart.

<sup>2</sup> A fool takes no pleasure in understanding but only in airing an opinion.

{18:20} De fructu oris viri replebitur venter eius: et genimina labiorum ipsius saturabunt eum.

{18:20} From the fruit of a man's mouth shall his belly be filled. And the harvest of his own lips shall satisfy him.

~ The word 'harvest' is a looser translation of 'genimina,' because the latter is clearly a continuation of the metaphor from earlier in the same verse. There is the fruit of a man's mouth and the genimina' (spouts, shoots, vegetables, crops, produce, etc.). The translation of harvest makes the verse more comprehensible in English than any of the more literal translation choices.

<sup>20</sup> From the fruit of the mouth is a stomach filled, it is the yield of the lips that gives contentment.

{18:21} Mors, et vita in manu linguæ: qui diligunt eam, comedent fructus eius.

{18:21} Death and life are in the power of the tongue. Whoever values it shall eat from its fruits.

<sup>21</sup> Death and life are in the gift of the tongue, those who indulge it must eat the fruit it yields.

{18:22} Qui invenit mulierem bonam, invenit bonum: et hauriet iucunditatem a Domino. Qui expellit mulierem bonam, expellit bonum: qui autem tenet adulteram, stultus est et impius.

{18:22} He who has found a good wife has found goodness, and he shall draw contentment from the Lord. He who expels a good wife expels goodness. But he who holds on to an adulteress is foolish and impious.

{18:16} Donum hominis dilatat viam eius, et ante principes spatium ei facit.

{18:16} A man's gift expands his way and makes space for him before leaders.

<sup>16</sup> A present will open all doors and win access to the great.

{18:17} Iustus, prior est accusator sui: venit amicus eius, et investigabit eum.

{18:17} The just is the first accuser of himself; his friend arrives and shall investigate him.

<sup>17</sup> The first to plead is adjudged to be upright, until the next comes and cross-examines him.

{18:18} Contradictiones comprimunt sors, et inter potentes quoque diiudicat.

{18:18} Casting a lot suppresses contentions and passes judgment, even among the powerful.

<sup>18</sup> The lot puts an end to disputes and decides between men of power.

{18:19} Frater, qui adiuvatur a fratre, quasi civitas firma: et iudicia quasi vectes urbium.

{18:19} A brother who is helped by a brother is like a reinforced city, and judgments are like the bars of cities.

<sup>19</sup> A brother offended is worse than a fortified city, and quarrels are like the locks of a keep.

{18:3} Impius, cum in profundum venerit peccatorum, contemnit: sed sequitur eum ignominia et opprobrium.

{18:3} The impious, when he has arrived within the depths of sin, thinks little of it. But ill repute and disgrace follow him.

<sup>3</sup> When wickedness comes, indignity comes too, and, with contempt, dishonour.

{18:4} Aqua profunda verba ex ore viri: et torrens redundans fons sapientiæ.

{18:4} Words from the mouth of a man are deep waters. And the fountain of wisdom is a torrent overflowing.

<sup>4</sup> Deep waters, such are human words: a gushing stream, the utterance of wisdom.

{18:5} Accipere personam impii non est bonum, ut declines a veritate iudicii.

{18:5} It is not good to accept the character of the impious, so as to turn away from true judgment.

<sup>5</sup> It is not good to show partiality for the wicked and so to deprive the upright when giving judgement.

{18:6} Labia stulti miscent se rixis: et os eius iurgia provocat.

{18:6} The lips of the foolish meddle in disputes. And his mouth provokes conflicts.

<sup>6</sup> The lips of a fool go to the law-courts with a mouth that pleads for a beating.

{18:7} Os stulti contritio eius: et labia ipsius, ruina animæ eius.

{18:7} The mouth of the foolish is his destruction, and his own lips are the ruin of his soul.

<sup>7</sup> The mouth of the fool works its owner's ruin, the lips of a fool are a snare for their owner's life.

{18:8} Verba bilinguis, quasi simplicia: et ipsa perveniunt usque ad interiora ventris. Pigrum deiicit timor: animæ autem effeminatorum esurient.

{18:8} The words of the double-tongued seem simple. And they reach even to the interior of the gut. Fear casts down the lazy, but the souls of the effeminate shall go hungry.

<sup>8</sup> The words of a slanderer are tasty morsels that go right down into the belly.

{18:9} Qui mollis et dissolutus est in opere suo, frater est sua opera dissipantis.

{18:9} Whoever is dissolute and slack in his work is the brother of him who wastes his own works.

<sup>9</sup> Whoever is idle at work is blood-brother to the destroyer.

{18:10} Turris fortissima, nomen Domini: ad ipsum currit iustus, et exaltabitur.

{18:10} The name of the Lord is a very strong tower. The just one rushes to it, and he shall be exalted.

<sup>10</sup> The name of Yahweh is a strong tower; the upright runs to it and is secure.

{18:11} Substantia divitis urbs roboris eius, et quasi murus validus circumdans eum.

{18:11} The substance of the wealthy is the city of his strength, and it is like a strong wall encircling him.

~ A different Latin word is used in this verse, to describe the strength of riches, than is used in the previous verse to describe the strength of calling upon the name of the Lord. These are two different kinds of strength.

<sup>11</sup> The wealth of the rich forms a stronghold, a high wall, as the rich supposes.

{18:12} Antequam conteratur, exaltatur cor hominis: et antequam glorificetur, humiliatur.

{18:12} The heart of a man is exalted before it is crushed and humbled before it is glorified.

~ This verse applies to the contemplative way.

<sup>12</sup> The human heart is haughty until destruction comes, before there can be glory there must be humility.

{18:13} Qui prius respondet quam audiat, stultum se esse demonstrat, et confusione dignum.

{18:13} Whoever responds before he listens, demonstrates himself to be foolish and deserving of confusion.

<sup>13</sup> To retort without first listening is both foolish and embarrassing.

{18:14} Spiritus viri sustentat imbecillitatem suam: spiritum vero ad irascendum facilem quis poterit sustinere?

{18:14} The spirit of a man sustains his weakness. Yet who can sustain a spirit that is easily angered?

<sup>14</sup> Sickness the human spirit can endure, but when the spirit is broken, who can bear this?

{18:15} Cor prudens possidebit scientiam: et auris sapientium quærit doctrinam.

{18:15} A prudent heart shall possess knowledge. And the ear of the wise seeks doctrine.

<sup>15</sup> The heart of the intelligent acquires learning, the ears of the wise search for knowledge.