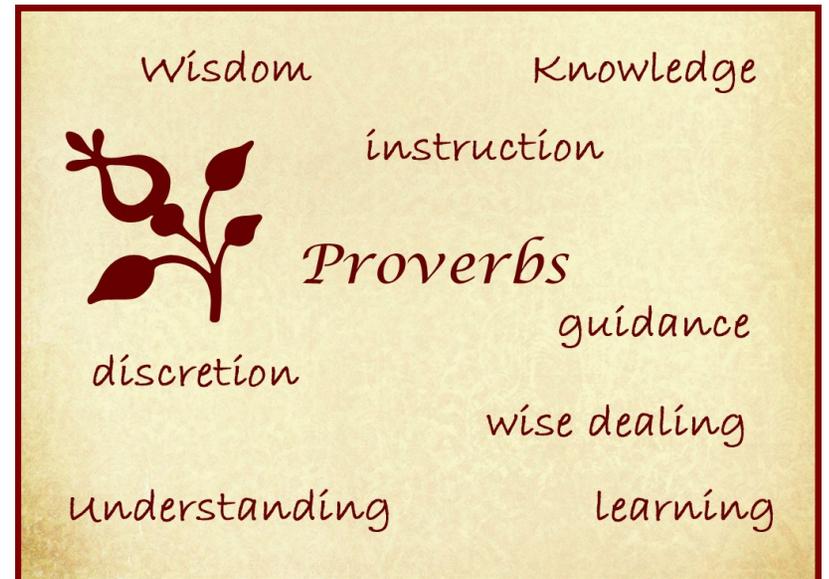


# Proverbs

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



## Proverbs 10

*A wise son makes his father glad,  
but a foolish son is a grief to his mother.*

*Proverbs 10:1*

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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 10**

{10:1} Filius sapiens lætificat patrem: filius vero stultus mœstitia est matris suæ.

{10:1} A wise son gladdens the father. Yet truly, a foolish son is the grief of his mother.

<sup>1</sup> The proverbs of Solomon. A wise child is a father's joy, a foolish child a mother's grief.

{10:2} Nil proderunt thesauri impietatis: iustitia vero liberabit a morte.

{10:2} Treasures of impiety will profit nothing. Truly, justice shall liberate from death.

<sup>2</sup> Treasures wickedly come by give no benefit, but uprightness brings delivery from death.

{10:3} Non affliget Dominus fame animam iusti, et insidias impiorum subvertet.

{10:3} The Lord will not afflict with famine the soul of the just, and he will overthrow the treacheries of the impious.

<sup>3</sup> Yahweh does not let the upright go hungry, but he thwarts the greed of the wicked.

{10:4} Egestatem operata est manus remissa: manus autem fortium divitias parat. Qui nititur mendaciis, hic pascit ventos: idem autem ipse sequitur aves volantes.

{10:4} The neglectful hand has wrought destitution. But the hand of the steadfast prepares riches. He who advances by lies, this one feeds on the wind. For he is the same as one who runs after flying birds.

{10:28} Expectatio iustorum lætitia: spes autem impiorum peribit.  
{10:28} The expectation of the just is rejoicing. But the hope of the impious will perish.

<sup>28</sup> The hope of the upright is joy, the expectations of the wicked come to nothing.

{10:29} Fortitudo simplicis via Domini: et pavor his, qui operantur malum.

{10:29} The strength of the simple is the way of the Lord, and it is fear to those who work evil.

<sup>29</sup> The way of Yahweh is a rampart for the honest, for evil-doers nothing but ruin.

{10:30} Iustus in æternum non commovebitur: impii autem non habitabunt super terram.

{10:30} The just in eternity shall not be moved. But the impious will not live upon the earth.

<sup>30</sup> The upright will never have to give way, but the land will offer no home for the wicked.

{10:31} Os iusti parturiet sapientiam: lingua pravorum peribit.

{10:31} The mouth of the just shall bring forth wisdom. The tongue of the depraved will perish.

<sup>31</sup> The mouth of the upright utters wisdom, the tongue that deceives will be cut off.

{10:32} Labia iusti considerant placita: et os impiorum perversa.

{10:32} The lips of the just consider what is acceptable. And the mouth of the impious considers perversities.

<sup>32</sup> The lips of the upright know about kindness, the mouth of the wicked about deceit.

## **End of Proverbs 10**

{10:23} Quasi per risum stultus operatur scelus: sapientia autem est viro prudentia.

{10:23} The foolish work wickedness as if in jest. But wisdom is prudence to a man.

~ The term 'viro' is used to refer, not merely to any man, but to a man who is either virtuous or good or strong. So wisdom is prudence to a good man.

<sup>23</sup> A fool takes pleasure in doing wrong, the intelligent in cultivating wisdom.

{10:24} Quod timet impius, veniet super eum: desiderium suum iustus dabitur.

{10:24} What the impious fear will overwhelm them. The just shall be given their desire.

<sup>24</sup> What the wicked fears overtakes him, what the upright desires comes to him as a present.

{10:25} Quasi tempestas transiens non erit impius: iustus autem quasi fundamentum sempiternum.

{10:25} Like a passing tempest, so the impious one will be no more. But the just one is like an everlasting foundation.

<sup>25</sup> When the storm is over, the wicked is no more, but the upright stands firm for ever.

{10:26} Sicut acetum dentibus, et fumus oculis, sic piger his, qui miserunt eum.

{10:26} Like vinegar to the teeth, and smoke to the eyes, so is a lazy one to those who sent him.

<sup>26</sup> As vinegar to the teeth, smoke to the eyes, so the sluggard to the one who sends him.

{10:27} Timor Domini apponet dies: et anni impiorum breviabuntur.

{10:27} The fear of the Lord adds days. And the years of the impious will be shortened.

<sup>27</sup> The fear of Yahweh adds length to life, the years of the wicked will be cut short.

<sup>4</sup> A slack hand brings poverty, but the hand of the diligent brings wealth.

{10:5} Qui congregat in messe, filius sapiens est: qui autem stertit aestate, filius confusionis.

{10:5} He who gathers the harvest is a wise son. But he who snores in warm weather is a son of confusion.

~ The word 'aestate' should not be understood as 'summer,' because harvest and other task related to planting occur in warm weather, but not necessarily in summer.

<sup>5</sup> Reaping at harvest-time is the mark of the prudent, sleeping at harvest-time is the sign of the worthless.

{10:6} Benedictio Domini super caput iusti: os autem impiorum operit iniquitas.

{10:6} The blessing of the Lord is on the head of the just. But iniquity covers the mouth of the impious.

<sup>6</sup> Blessings are on the head of the upright, but the mouth of the godless is a cover for violence.

{10:7} Memoria iusti cum laudibus: et nomen impiorum putrescet.

{10:7} The remembrance of the just is with praises. And the name of the impious shall decay.

<sup>7</sup> The upright is remembered with blessings, the name of the wicked rots away.

{10:8} Sapiens corde praecepta suscipit: stultus caeditur labiis.

{10:8} The wise of heart accept precepts. The foolish are cut down by the lips.

<sup>8</sup> The wise of heart takes orders, but a gabbling fool heads for ruin.

{10:9} Qui ambulat simpliciter, ambulat confidenter: qui autem depravat vias suas, manifestus erit.

{10:9} He who walks in simplicity walks in confidence. But he who corrupts his ways shall be discovered.

<sup>9</sup> Anyone whose ways are honourable walks secure, but whoever follows crooked ways is soon unmasked.

{10:10} Qui annuit oculo, dabit dolorem: et stultus labiis verberabitur.

{10:10} He who winks with the eye gives sorrow. And the foolish in lips shall be beaten.

<sup>10</sup> A wink of the eye brings trouble, a bold rebuke brings peace.

{10:11} Vena vitæ, os iusti: et os impiorum operit iniquitatem.

{10:11} The mouth of the just is a vein of life. And the mouth of the impious covers iniquity.

<sup>11</sup> The mouth of the upright is a life-giving fountain, but the mouth of the godless is a cover for violence.

{10:12} Odium suscitatur rixas: et universa delicta operit charitas.

{10:12} Hatred rises up from disputes. And charity covers all offenses.

<sup>12</sup> Hatred provokes disputes, but love excuses all offences.

{10:13} In labiis sapientis invenitur sapientia: et virga in dorso eius qui indiget corde.

{10:13} In the lips of the wise, wisdom is discovered. And a rod is for the back of one who lacks heart.

<sup>13</sup> On the lips of the discerning is found wisdom, on the back of a fool, the stick.

{10:14} Sapientes abscondunt scientiam: os autem stulti confusioni proximum est.

{10:14} The wise store away knowledge. But the mouth of the foolish is a neighbor to confusion.

<sup>14</sup> Wise people store up knowledge, but the mouth of a fool makes ruin imminent.

{10:15} Substantia divitis, urbs fortitudinis eius: pavor pauperum, egestas eorum.

{10:15} The substance of the rich is the city of his strength. The fear of the poor is their destitution.

<sup>15</sup> The wealth of the rich is their stronghold, poverty is the undoing of the weak.

{10:16} Opus iusti ad vitam: fructus autem impii ad peccatum.

{10:16} The work of the just is unto life. But the fruit of the impious is unto sin.

<sup>16</sup> The wage of the upright affords life, but sin is all the wicked earns.

{10:17} Via vitæ, custodienti disciplinam: qui autem increpationes relinquit, errat.

{10:17} The way of life is for those who observe discipline. But whoever abandons correction wanders astray.

<sup>17</sup> Whoever abides by discipline, walks towards life, whoever ignores correction goes astray.

{10:18} Abscondunt odium labia mendacia: qui profert contumeliam, insipiens est.

{10:18} Lying lips conceal hatred; whoever brings forth contempt is unwise.

<sup>18</sup> Liars' lips are a cover for hatred, whoever utters slander is a fool.

{10:19} In multiloquio non deerit peccatum: qui autem moderatur labia sua prudentissimus est.

{10:19} In a multitude of speaking, sin will not be lacking. But whoever tempers his lips is most prudent.

<sup>19</sup> A flood of words is never without fault; whoever controls the lips is wise.

{10:20} Argentum electum, lingua iusti: cor autem impiorum pro nihilo.

{10:20} The tongue of the just is choice silver. But the heart of the impious is exchanged for nothing.

<sup>20</sup> The tongue of the upright is purest silver, the heart of the wicked is of trumpery value.

{10:21} Labia iusti erudiunt plurimos: qui autem indocti sunt, in cordis egestate morientur.

{10:21} The lips of the just instruct many. But those who are unlearned shall die in destitution of heart.

<sup>21</sup> The lips of the upright nourish many peoples, but fools die for want of sense.

{10:22} Benedictio Domini divites facit, nec sociabitur eis afflictio.

{10:22} The blessing of the Lord causes riches. Affliction will not be a companion to them.

<sup>22</sup> The blessing of Yahweh is what brings riches, to this, hard toil has nothing to add.