

{11:29} Qui conturbat domum suam, possidebit ventos: et qui stultus est, serviet sapienti.

{11:29} Whoever troubles his own house will possess the winds. And whoever is foolish will serve the wise.

²⁹ Whoever misgoverns a house inherits the wind, and the fool becomes slave to the wise.

{11:30} Fructus iusti lignum vitæ: et qui suscipit animas, sapiens est.

{11:30} The fruit of the just one is the tree of life. And whoever receives souls is wise.

³⁰ The fruit of the upright is a tree of life: the sage captivates souls.

{11:31} Si iustus in terra recipit, quanto magis impius et peccator!

{11:31} If the just are repaid upon the earth, how much more the impious and the sinner!

³¹ If here on earth the upright gets due reward, how much more the wicked and the sinner!

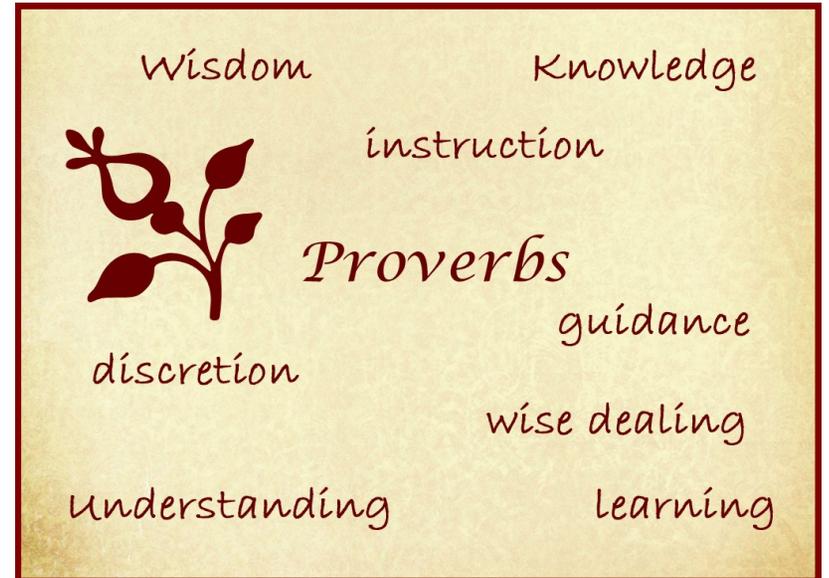
End of Proverbs 11

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Proverbs

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



Proverbs 11

*When pride comes, disgrace comes;
but with the humble is wisdom.*

Proverbs 11:2

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 11

{11:1} Statera dolosa, abominatio est apud Dominum: et pondus æquum, voluntas eius.

{11:1} A deceitful scale is an abomination with the Lord, and a fair weighing is his will.

¹ A false balance is abhorrent to Yahweh, a just weight is pleasing to him.

{11:2} Ubi fuerit superbia, ibi erit et contumelia: ubi autem est humilitas, ibi et sapientia.

{11:2} Wherever arrogance may be, there too is insult. But wherever humility is, there too is wisdom.

² Pride comes first; disgrace soon follows; with the humble is wisdom found.

{11:3} Simplicitas iustorum diriget eos: et supplantatio perversorum vastabit illos.

{11:3} The simplicity of the just shall direct them, and the rebellion of the perverse will devastate them.

³ The honest have their own honesty for guidance, the treacherous are ruined by their own perfidy.

{11:24} Alii dividunt propria, et ditiores fiunt: alii rapiunt non sua, et semper in egestate sunt.

{11:24} Some distribute their own goods, and they become wealthier. Others seize what is not their own, and they are always in need.

²⁴ One scatters money around, yet only adds to his wealth, another is excessively mean, but only grows the poorer.

{11:25} Anima, quæ benedicit, impinguabitur: et qui inebriat, ipse quoque inebriabitur.

{11:25} The soul that blesses shall be made fat. And whoever inebriates will likewise be inebriated himself.

²⁵ The soul who blesses will prosper, whoever satisfies others will also be satisfied.

{11:26} Qui abscondit frumenta, maledicetur in populis: benedictio autem super caput vendentium.

{11:26} Whoever hides away grain shall be cursed among the people. But a blessing is upon the head of those who sell it.

²⁶ The people's curse is on those who hoard the wheat, their blessing on the head of those who sell it.

{11:27} Bene consurgit diluculo qui quærit bona: qui autem investigator malorum est, opprimetur ab eis.

{11:27} He does well to rise early, who seeks what is good. But whoever is a seeker of evils shall be oppressed by them.

²⁷ Whoever strives for good obtains favour, whoever looks for evil will get an evil return.

{11:28} Qui confidit in divitiis suis, corruet: iusti autem quasi virens folium germinabunt.

{11:28} Whoever trusts in his riches will fall. But the just shall spring up like a green leaf.

²⁸ Whoever trusts in riches will have a fall, the upright will flourish like the leaves.

{11:19} Clementia præparat vitam: et sectatio malorum mortem.

{11:19} Clemency prepares life. And the pursuit of evils prepares death.

¹⁹ Whoever establishes uprightness is on the way to life, whoever pursues evil, on the way to death.

{11:20} Abominabile Domino cor pravum: et voluntas eius in iis, qui simpliciter ambulant.

{11:20} A depraved heart is abominable to the Lord. And his will is with those who walk in simplicity.

²⁰ Tortuous hearts are abhorrent to Yahweh, dear to him, those whose ways are blameless.

{11:21} Manus in manu non erit innocens malus: semen autem iustorum salvabitur.

{11:21} Hand in hand, the evil shall not be innocent. But the offspring of the just shall be saved.

²¹ Be sure of it, the wicked will not go unpunished, but the race of the upright will come to no harm.

{11:22} Circulus aureus in naribus suis, mulier pulchra et fatua.

{11:22} A beautiful and senseless woman is like a gold ring in the snout of a swine.

²² A golden ring in the snout of a pig is a lovely woman who lacks discretion.

{11:23} Desiderium iustorum omne bonum est: præstolatio impiorum furor.

{11:23} The desire of the just is entirely good. The anticipation of the impious is fury.

²³ The hope of the upright is nothing but good, the expectation of the wicked is retribution.

{11:4} Non proderunt divitiæ in die ultionis: iustitia autem liberabit a morte.

{11:4} Wealth will not profit in the day of vengeance. But justice shall liberate from death.

⁴ In the day of retribution riches will be useless, but uprightness delivers from death.

{11:5} Iustitia simplicis dirigit viam eius: et in impietate sua corruet impius.

{11:5} The justice of the simple shall direct his way. And the impious will fall in his impiety.

~ The Challoner version adds 'prosperous' after his way. This is an indication that Challoner was perhaps working from a slightly different version of the Clementine Vulgate than the Vercellone and Hetzenauer editions used in the CPDV.

⁵ The uprightness of the good makes their way straight, the wicked fall by their own wickedness.

{11:6} Iustitia rectorum liberabit eos: et in insidiis suis capientur iniqui.

{11:6} The justice of the upright shall free them. And the iniquitous will be seized by their own treachery.

⁶ Their uprightness sets the honest free, the treacherous are imprisoned by their own desires.

{11:7} Mortuo homine impio, nulla erit ultra spes: et expectatio sollicitorum peribit.

{11:7} When the impious man is dead, there will no longer be any hope. And the expectation of the anxious will perish.

⁷ The hope of the wicked perishes with death, hope placed in riches comes to nothing.

{11:8} Iustus de angustia liberatus est: et tradetur impius pro eo.

{11:8} The just one is freed from anguish. And the impious one will be handed over instead of him.

⁸ The upright escapes affliction, the wicked incurs it instead.

{11:9} Simulator ore decipit amicum suum: iusti autem liberabuntur scientia.

{11:9} The pretender deceives his friend by mouth. But the just shall be freed by knowledge.

⁹ Through his mouth the godless is the ruin of his neighbour, but by knowledge the upright are safeguarded.

{11:10} In bonis iustorum exultabit civitas: et in perditione impiorum erit laudatio.

{11:10} In the good of the just, the city shall exult. And in the perdition of the impious, there shall be praise.

~ Or, 'there shall be a eulogy.'

¹⁰ When the upright prosper the city rejoices, when the wicked are ruined there is a shout of joy.

{11:11} Benedictione iustorum exaltabitur civitas: et ore impiorum subvertetur.

{11:11} By the blessing of the just, the city shall be exalted. And by the mouth of the impious, it will be subverted.

¹¹ A city is raised on the blessing of the honest, and demolished by the mouth of the wicked.

{11:12} Qui despicit amicum suum, indigens corde est: vir autem prudens tacebit.

{11:12} Whoever despises his friend is destitute in heart. But the prudent man will remain silent.

¹² Whoever looks down on a neighbour lacks good sense; the intelligent keeps a check on the tongue.

{11:13} Qui ambulat fraudulenter, revelat arcana: qui autem fidelis est animi, celat amici commissum.

{11:13} Whoever walks dishonestly reveals secrets. But whoever is of a faithful soul conceals what is confided by a friend.

¹³ A tittle-tattler lets secrets out, the trustworthy keeps things hidden.

{11:14} Ubi non est gubernator, populus corruet: salus autem, ubi multa consilia.

{11:14} Where there is no governor, the people shall fall. But where there is much counsel, well-being shall be.

¹⁴ For want of leadership a people perishes, safety lies in many advisers.

{11:15} Affligetur malo, qui fidem facit pro extraneo: qui autem cavet laqueos, securus erit.

{11:15} He will be afflicted with evil, who provides a guarantee for an outsider. But whoever is wary of traps shall be secure.

¹⁵ Whoever goes bail for a stranger does himself harm, but one who shuns going surety is safe.

{11:16} Mulier gratiosa inveniet gloriam: et robusti habebunt divitias.

{11:16} A gracious woman shall discover glory. And the robust will have wealth.

¹⁶ A gracious woman acquires honour, violent people acquire wealth.

{11:17} Benefacit animæ suæ vir misericors: qui autem crudelis est, etiam propinquos abiicit.

{11:17} A merciful man benefits his own soul. But whoever is cruel casts out even his close relatives.

¹⁷ Faithful love brings its own reward, the inflexible injure their own selves.

{11:18} Impius facit opus instabile: seminanti autem iustitiam merces fidelis.

{11:18} The impious does work with inconstancy. But for the sower of justice, there is the reward of faithfulness.

¹⁸ Disappointment crowns the labours of the wicked, whoever sows uprightness reaps a solid reward.