

{9:11} Per me enim multiplicabuntur dies tui, et addentur tibi anni vitæ.

{9:11} For by me, your days will be multiplied and years of life will be added to you.

¹¹ For by me your days will be multiplied, and your years of life increased.

{9:12} Si sapiens fueris, tibimetipsi eris: si autem illusor, solus portabis malum.

{9:12} If you would be wise, you will be so for yourself. But if you would be one who ridicules, you alone shall carry the evil.

¹² Are you wise? You are wise to your own good. A mocker? The burden is yours alone.

{9:13} Mulier stulta et clamosa, plenaque illecebris, et nihil omnino sciens,

{9:13} A foolish and loud woman, who is full of enticements and who knows nothing at all,

¹³ A silly woman acts on impulse, is foolish and knows nothing.

{9:14} sedit in foribus domus suæ super sellam in excelso urbis loco,

{9:14} sat at the entrance of her house on a seat, in a high place of the city,

¹⁴ She sits at the door of her house, on a throne high up in the city,

{9:15} ut vocaret transeuntes per viam, et pergentes itinere suo:

{9:15} so as to call to those who were passing by the way and continuing on their journey:

¹⁵ calling to the passers-by, who are walking straight past on their way,

{9:16} Qui est parvulus, declinet ad me. Et vecordi locuta est:

{9:16} "Whoever is little, let him turn aside to me." And to the frenzied, she said,

~ Notice that the foolish woman imitates wisdom personified (both represented as feminine). They both call out to whoever is little, but the call from the foolish woman is false.

¹⁶ 'Who is simple? Turn aside, come over here.' To the fool she says,

{9:17} Aquæ furtivæ dulciores sunt, et panis absconditus suavior.

{9:17} "Stolen waters are more soothing, and secret bread is more pleasant."

¹⁷ 'Stolen waters are sweet, and bread tastes better when eaten in secret.'

{9:18} Et ignoravit quod ibi sint gigantes, et in profundis inferni convivæ eius.

{9:18} And he did not know that giants are there, and that her companions are in the depths of Hell.

¹⁸ But the fool does not know that this is where the Shades are and that her guests are already in the vales of Sheol

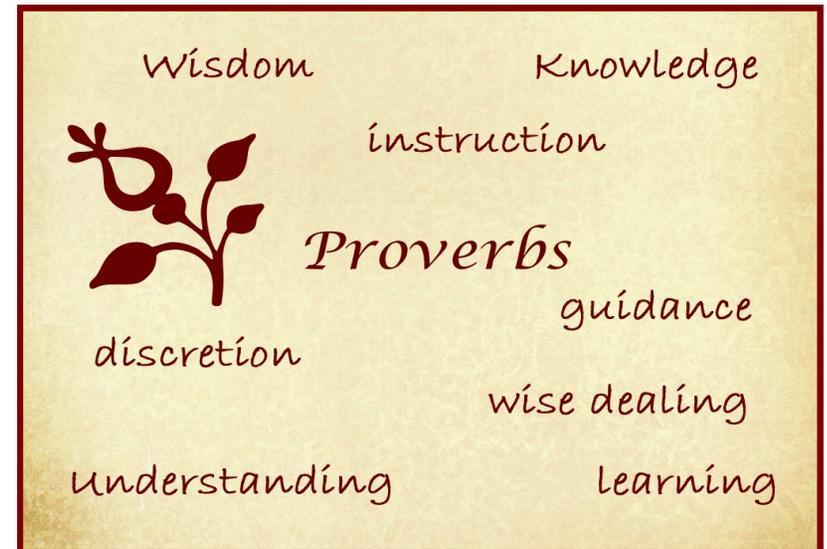
End of Proverbs 9

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Proverbs

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



Proverbs 9

***If you are wise, it is to your own advantage;
and if you are arrogant, you alone shall bear it.***

Proverbs 9:10

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 9

{9:1} Sapientia ædificavit sibi domum, excidit columnas septem.

{9:1} Wisdom has built a house for herself. She has hewn seven columns.

¹ Wisdom has built herself a house, she has hewn her seven pillars,

{9:2} Immolavit victimas suas, miscuit vinum, et proposuit mensam suam.

{9:2} She has immolated her victims. She has mixed her wine and set forth her table.

~ Wine was mixed with water for drinking in ancient times. This purified the water and prevented those who drank from becoming too inebriated. The mixing of wine with water also has symbolic meaning.

² she has slaughtered her beasts, drawn her wine, she has laid her table.

9:3} Misit ancillas suas ut vocarent ad arcem, et ad mœnia civitatis:

{9:3} She has sent her maids to call out to the tower and to the fortified walls of the city,

³ She has dispatched her maidservants and proclaimed from the heights above the city,

{9:4} Si quis est parvulus, veniat ad me. Et insipientibus locuta est:

{9:4} "If anyone is little, let him come to me." And to the unwise, she has said:

⁴ 'Who is simple? Let him come this way.' To the fool she says,

{9:5} Venite, comedite panem meum, et bibite vinum quod miscui vobis.

{9:5} "Approach. Eat my bread, and drink the wine that I have mixed for you.

⁵ 'Come and eat my bread, drink the wine which I have drawn!

{9:6} Relinquitte infantiam, et vivite, et ambulate per vias prudentiæ.

{9:6} Leave behind childishness. And live and walk by the ways of prudence."

⁶ Leave foolishness behind and you will live, go forwards in the ways of perception.'

{9:7} Qui erudit derisorem, ipse iniuriam sibi facit: et qui arguit impium, sibi maculam generat.

{9:7} Whoever teaches a mocker causes injury to himself. And whoever argues with the impious produces a blemish on himself.

⁷ Reprove a mocker and you attract contempt, rebuke the wicked and you attract dishonour.

{9:8} Noli arguere derisorem, ne oderit te. Argue sapientem, et diligit te.

{9:8} Do not be willing to argue with a mocker, lest he hate you. Dispute with the wise, and he will love you.

⁸ Do not rebuke the mocker, he will hate you. Rebuke the wise and he will love you for it.

{9:9} Da sapienti occasionem, et addetur ei sapientia. Doce iustum, et festinabit accipere.

{9:9} Present an opportunity to the wise, and wisdom shall be added to him. Teach the just, and he will hurry to receive it.

⁹ Be open with the wise, he grows wiser still, teach the upright, he will gain yet more.

{9:10} Principium sapientiæ timor Domini: et scientia sanctorum, prudentia.

{9:10} The fear of the Lord is the beginning of wisdom, and knowledge of holiness is prudence.

¹⁰ The first principle of wisdom is the fear of Yahweh, What God's holy ones know -- this is understanding.