

{17:26} Non est bonum, damnum inferre iusto: nec percutere principem, qui recta iudicat.

{17:26} It is not good to inflict damage on the just, nor to strike the leader who judges uprightly.

²⁶ To fine the upright is indeed a crime, to strike the noble is an injustice.

{17:27} Qui moderatur sermones suos, doctus et prudens est: et pretiosi spiritus vir eruditus.

{17:27} Whoever moderates his words is learned and prudent. And a man of learning has a precious spirit.

²⁷ Whoever can control the tongue knows what knowledge is, someone of understanding keeps a cool temper.

{17:28} Stultus quoque si tacuerit, sapiens reputabitur: et si compresserit labia sua, intelligens.

{17:28} If he would remain silent, even the foolish would be considered wise, and if he closes his lips, intelligent.

²⁸ If the fool holds his tongue, he may pass for wise; if he seals his lips, he may pass for intelligent.

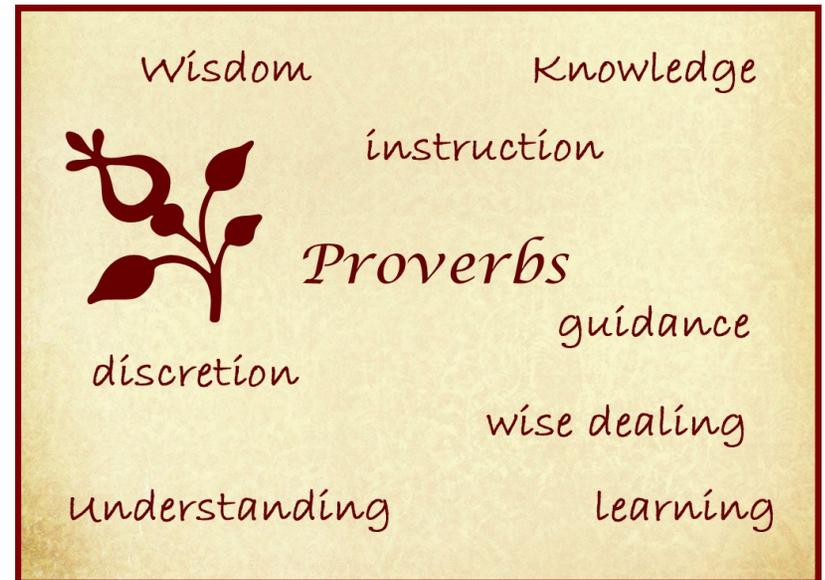
End of Proverbs 17

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Proverbs

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



Proverbs 17

*He who covers up a misdeed fosters friendship,
but he who gossips about it separates friends.*

Proverbs 17:9

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 17

{17:1} Melior est buccella sicca cum gaudio, quam domus plena victimis cum iurgio.

{17:1} A dry morsel with gladness is better than a house full of sacrifices along with conflict.

¹ Better a mouthful of dry bread with peace than a house filled with quarrelsome sacrifices.

{17:2} Servus sapiens dominabitur filiis stultis, et inter fratres hereditatem dividet.

{17:2} A wise servant shall rule over foolish sons, and he will divide the inheritance among brothers.

² A shrewd servant comes off better than an unworthy child, he will share the inheritance with the brothers.

{17:3} Sicut igne probatur argentum, et aurum camino: ita corda probat Dominus.

{17:3} Just as silver is tested by fire, and gold is tested in the furnace, so also does the Lord test hearts.

³ A furnace for silver, a foundry for gold, but Yahweh for the testing of hearts!

{17:22} Animus gaudens ætatem floridam facit: spiritus tristis exiccat ossa.

{17:22} A joyful soul makes a lifetime flourish. A gloomy spirit dries out the bones.

²² A glad heart is excellent medicine, a depressed spirit wastes the bones away.

{17:23} Munera de sinu impius accipit, ut pervertat semitas iudicii.

{17:23} The impious receives gifts from the bosom, so that he may pervert the paths of judgment.

²³ Under cover of his cloak a bad man takes a gift to pervert the course of justice.

{17:24} In facie prudentis lucet sapientia: oculi stultorum in finibus terræ.

{17:24} Prudence shines from the face of the wise. The eyes of the foolish are on the ends of the earth.

²⁴ The intelligent has wisdom there before him, but the eyes of a fool range to the ends of the earth.

{17:25} Ira patris, filius stultus: et dolor matris quæ genuit eum.

{17:25} A foolish son is the anger of the father and the grief of the mother who conceived him.

²⁵ A foolish child is a father's sorrow, and the grief of her who gave the child birth.

{17:17} Omni tempore diligit qui amicus est: et frater in angustiis comprobatur.

{17:17} Whoever is a friend loves at all times. And a brother is proved by distress.

¹⁷ A friend is a friend at all times, it is for adversity that a brother is born.

{17:18} Stultus homo plaudet manibus cum sponderit pro amico suo.

{17:18} A foolish man will clap his hands, when he makes a pledge for his friend.

¹⁸ Whoever offers guarantees lacks sense and goes surety for a neighbour.

{17:19} Qui meditatatur discordias, diligit rixas: et qui exultat ostium, quærit ruinam.

{17:19} Whoever dwells on discord loves disputes. And whoever exalts his door seeks ruin.

¹⁹ The double-dealer loves sin, the proud courts ruin.

{17:20} Qui perversi cordis est, non inveniet bonum: et qui vertit linguam, incidet in malum.

{17:20} Whoever is of a perverse heart shall not find good. And whoever turns his tongue shall fall into evil.

²⁰ The tortuous of heart finds no happiness, the perverse of speech falls into misery.

{17:21} Natus est stultus in ignominiam suam: sed nec pater in fatuo lætabitur.

{17:21} A foolish one is born into his own disgrace. But his father will not rejoice in one who is senseless.

²¹ He who fathers a stupid child does so to his sorrow, the father of a fool knows no joy.

{17:4} Malus obedit linguæ iniquæ: et fallax obtemperat labiis mendacibus.

{17:4} The evil obey an unjust tongue. And the false are submissive to lying lips.

⁴ An evil-doer pays heed to malicious talk, a liar listens to a slanderous tongue.

{17:5} Qui despicit pauperem, exprobrat Factori eius: et qui ruina lætatur alterius, non erit impunitus.

{17:5} Whoever despises the poor rebukes his Maker. And whoever rejoices in the ruin of another will not go unpunished.

⁵ To mock the poor is to insult the Creator, no one who laughs at distress will go unpunished.

{17:6} Corona senum filii filiorum: et gloria filiorum patres eorum.

{17:6} Sons of sons are the crown of old age. And the glory of sons is their fathers.

⁶ The crown of the aged is their children's children; the children's glory is their father.

{17:7} Non decent stultum verba composita: nec principem labium mentiens.

{17:7} Well-chosen words are not fitting for the foolish, nor are lying lips fitting for a leader.

⁷ Fine words do not become the foolish, false words become a prince still less.

{17:8} Gemma gratissima, expectatio præstolantis: quocumque se vertit, prudenter intelligit.

{17:8} The expectation of those who stand ready is a most pleasing jewel. Whichever way he turns himself, he understands prudently.

⁸ A gift works like a talisman for one who holds it: it brings prosperity at every turn.

{17:9} Qui celat delictum, quærit amicitias: qui altero sermone repetit, separat fœderatos.

{17:9} Whoever conceals an offense seeks friendships. Whoever repeats the words of another separates allies.

⁹ Whoever covers an offence promotes love, whoever again raises the matter divides friends.

{17:10} Plus proficit correptio apud prudentem, quam centum plagæ apud stultum.

{17:10} A correction benefits more with a wise man, than a hundred stripes with a fool.

¹⁰ A reproof makes more impression on a person of understanding than a hundred strokes on a fool.

{17:11} Semper iurgia quærit malus: Angelus autem crudelis mittetur contra eum.

{17:11} The evil one continually seeks conflicts. But a cruel Angel shall be sent against him.

¹¹ The wicked person thinks of nothing but rebellion, but a cruel messenger will be sent to such a one.

{17:12} Expedit magis ursæ occurrere raptis fœtibus, quam fatuo confidenti in stultitia sua.

{17:12} It is more expedient to meet a bear robbed of her young, than the foolish trusting in his own folly.

¹² Rather come on a bear robbed of her cubs than on a fool in his folly.

{17:13} Qui reddit mala pro bonis, non recedet malum de domo eius.

{17:13} Whoever repays evil for good, evil shall not withdraw from his house.

¹³ Disaster will never be far from the house of one who returns evil for good.

{17:14} Qui dimittit aquam, caput est iurgiorum: et antequam patiatur contumeliam, iudicium deserit.

{17:14} Whoever releases the water is the head of the conflict. And just before he suffers contempt, he abandons judgment.

¹⁴ As well unleash a flood as start a dispute; desist before the quarrel breaks out.

{17:15} Qui iustificat impium, et qui condemnat iustum, abominabilis est uterque apud Deum.

{17:15} Those who justify the impious, and those who condemn the just, both are abominable with God.

¹⁵ To absolve the guilty and condemn the upright, both alike are abhorrent to Yahweh.

{17:16} Quid prodest stulto habere divitias, cum sapientiam emere non possit? Qui altum facit domum suam, quærit ruinam: et qui evitat discere, incidet in mala.

{17:16} What does it profit the foolish to have riches, when he is not able to buy wisdom? Whoever makes his house high seeks ruin. And whoever shuns learning shall fall into evils.

¹⁶ What good is money in the hand of a fool? To buy wisdom with it? The desire is not there.