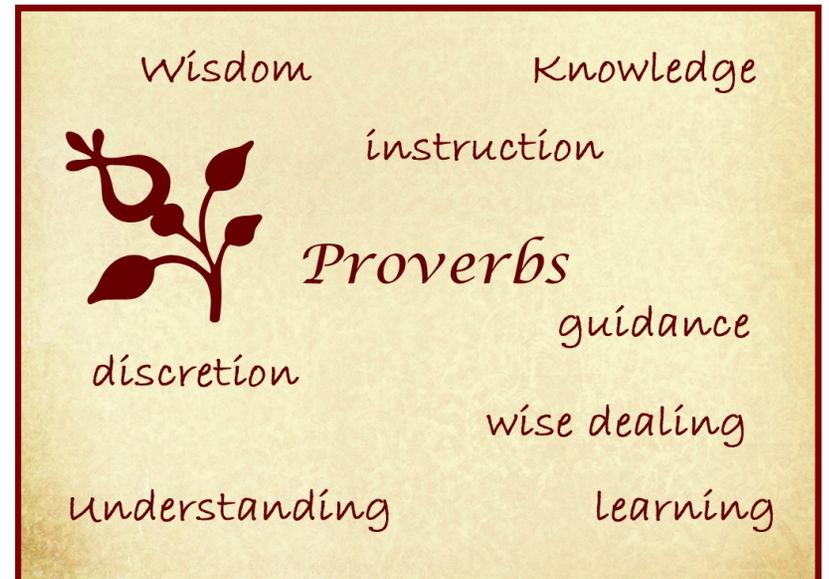


Proverbs

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



Proverbs 24

*Rescue those who are being dragged to death,
and from those tottering to execution withdraw not.*

Proverbs 24:11

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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 24

{24:1} Ne æmuleris viros malos, nec desideres esse cum eis:

{24:1} Do not imitate evil men, nor desire to be among them.

¹ Do not be envious of the wicked or wish for their company,

{24:2} quia rapinas meditatur mens eorum, et fraudes labia eorum loquuntur.

{24:2} For their mind meditates on robberies, and their lips speak deceptions.

² for their hearts are scheming violence, their lips talking mischief.

{24:3} Sapientia ædificabitur domus, et prudentia roborabitur.

{24:3} By wisdom shall a house be built, and by prudence shall it be strengthened.

³ By wisdom a house is built, by understanding it is made strong;

{24:4} In doctrina replebuntur cellaria, universa substantia pretiosa et pulcherrima.

{24:4} By doctrine, the storerooms shall be filled with every substance that is precious and most beautiful.

⁴ by knowledge its storerooms are filled with riches of every kind, rare and desirable.

{24:5} Vir sapiens, fortis est: et vir doctus, robustus et validus.

{24:5} A wise man is strong, and a well-taught man is robust and valiant.

⁵ The wise is mighty in power, strength is reinforced by science;

{24:29} Ne dicas: Quomodo fecit mihi, sic faciam ei: reddam unicuique secundum opus suum.

{24:29} Do not say, "I will do to him as he has done to me." I will repay each one according to his work.

²⁹ Do not say, 'I will treat my neighbour as my neighbour treated me; I will repay everyone what each has earned.'

{24:30} Per agrum hominis pigri transivi, et per vineam viri stulti:

{24:30} I passed by the field of a lazy man, and by the vineyard of a foolish man,

³⁰ By the idler's field I was passing, by the vineyard of a man who had no sense,

{24:31} et ecce totum repleverant urticæ, et operuerant superficiem eius spinæ, et maceria lapidum destructa erat.

{24:31} and behold, it was entirely filled with nettles, and thorns had covered its surface, and the stonewall was destroyed.

³¹ there it all lay, deep in thorns, entirely overgrown with weeds, and its stone wall broken down.

{24:32} Quod cum vidissem, posui in corde meo, et exemplo didici disciplinam.

{24:32} When I had seen this, I laid it up in my heart, and by this example, I received discipline.

³² And as I gazed I pondered, I drew this lesson from the sight,

{24:33} Parum, inquam, dormies, modicum dormitabis, pauxillum manus conseres, ut quiescas:

{24:33} You will sleep a little," I said. "You will slumber briefly. You will fold your hands a little, so as to rest.

³³ 'A little sleep, a little drowsiness, a little folding of the arms to lie back

{24:34} et veniet tibi quasi cursor egestas, et mendicitas quasi vir armatus.

{24:34} And destitution will overtake you like a runner, and begging will overtake you like an armed man."

³⁴ and poverty comes like a vagrant, and, like a beggar, dearth.'

End of Proverbs 24

{24:23} Hæc quoque sapientibus: Cognoscere personam in iudicio non est bonum.

{24:23} Likewise, these things are for the wise. It is not good to base judgment on knowledge of character.

²³ The following are also taken from the sages: To show partiality in judgement is not good.

{24:24} Qui dicunt impio: lustus es: maledicent eis populi, et detestabuntur eos tribus.

{24:24} Those who say to the impious, "You are just," shall be cursed by the people, and the tribes shall detest them.

²⁴ Whoever tells the wicked, 'You are upright,' peoples curse him, nations revile him;

{24:25} Qui arguunt eum, laudabuntur: et super ipsos veniet benedictio.

{24:25} Those who argue against the impious shall be praised, and a blessing shall come upon them.

²⁵ but those who correct him, come out of it well, on them will come a happy blessing.

{24:26} Labia deosculabitur, qui recta verba respondet.

{24:26} He shall kiss the lips, who responds with upright words.

²⁶ Whoever returns an honest answer, plants a kiss on the lips.

{24:27} Præpara foris opus tuum, et diligenter exerce agrum tuum: ut postea ædifices domum tuam.

{24:27} Prepare your outdoor work, and diligently cultivate your field, so that afterward, you may build your house.

²⁷ Plan what you want on the open ground, make your preparation in the field; then go and build your house.

{24:28} Ne sis testis frustra contra proximum tuum: nec lactes quemquam labiis tuis.

{24:28} Do not be a witness without cause against your neighbor. And do not mislead anyone with your lips.

²⁸ Do not bear witness lightly against your neighbour, nor deceive with your lips.

{24:6} Quia cum dispositione initur bellum: et erit salus ubi multa consilia sunt.

{24:6} For war is undertaken in an orderly manner, and safety shall be where there are many counsels.

⁶ for it is by strategy that you wage war, and victory depends on having many counsellors.

{24:7} Excelsa stulto sapientia, in porta non aperiet os suum.

{24:7} Wisdom is beyond the foolish; at the gate he will not open his mouth.

⁷ For a fool wisdom is an inaccessible fortress: at the city gate he does not open his mouth.

{24:8} Qui cogitat mala facere, stultus vocabitur.

{24:8} Whoever intends to do evil shall be called foolish.

⁸ Anyone intent on evil-doing is known as a master in cunning.

{24:9} Cogitatio stulti peccatum est: et abominatio hominum detractor.

{24:9} The intention of the foolish is sin. And the detractor is an abomination among men.

⁹ Folly dreams of nothing but sin, the mocker is abhorrent.

{24:10} Si desperaveris lassus in die angustiae: imminuetur fortitudo tua.

{24:10} If you despair, being weary in the day of anguish, your strength will be diminished.

¹⁰ If you lose heart when things go wrong, your strength is not worth much.

{24:11} Erue eos, qui ducuntur ad mortem: et qui trahuntur ad interitum liberare ne cesses.

{24:11} Rescue those who are led away to death. And do not cease from delivering those who are dragged away to a violent death.

¹¹ Save those being dragged towards death, but can you rescue those on their way to execution?

{24:12} Si dixeris: Vires non suppetunt: qui inspector est cordis, ipse intelligit, et servatorem animæ tuæ nihil fallit, reddetque homini iuxta opera sua.

{24:12} If you would say: "I do not have sufficient strength." He who inspects the heart, the same one understands, and nothing slips past the one who preserves your soul. And he shall repay a man according to his works.

¹² If you say, 'But look, we did not know,' will the Weigher of the heart pay no attention? Will not the Guardian of your soul be aware and repay you as your deeds deserve?

{24:13} Comede, fili mi, mel, quia bonum est, et favum dulcissimum gutturi tuo:

{24:13} My son, eat honey, because it is good, and the honeycomb, because it is so sweet to your throat.

~ The superlative does not always mean the one that is above all others. It often is merely a way to emphasize a particular quality, e.g. not 'the sweetest,' but rather 'so sweet' or 'very sweet'.

¹³ Eat honey, my child, since it is good; honey that drips from the comb is sweet to the taste:

{24:14} Sic et doctrina sapientiæ animæ tuæ: quam cum inveneris, habebis in novissimis spem, et spes tua non peribit.

{24:14} So, too, is the doctrine of wisdom to your soul. When you have found it, you will have hope in the end, and your hope shall not perish.

¹⁴ and so, for sure, will wisdom be to your soul: find it and you will have a future and your hope will not be cut short.

{24:15} Ne insidieris, et quæras impietatem in domo iusti, neque vastes requiem eius.

{24:15} Do not lie in wait, and do not seek impiety in the house of the just, nor spoil his rest.

¹⁵ Do not lurk, wicked man, round the upright man's dwelling, do not despoil his house.

{24:16} Septies enim cadet iustus, et resurget: impii autem corruent in malum.

{24:16} For the just one will fall seven times, and he shall rise again. But the impious will fall into evil.

¹⁶ For though the upright falls seven times, he gets up again; the wicked are the ones who stumble in adversity.

{24:17} Cum ceciderit inimicus tuus, ne gaudeas, et in ruina eius ne exultet cor tuum:

{24:17} When your enemy will fall, do not be glad, and do not let your heart exult in his ruin,

¹⁷ Should your enemy fall, do not rejoice, when he stumbles do not let your heart exult:

{24:18} ne forte videat Dominus, et displiceat ei, et auferat ab eo iram suam.

{24:18} lest perhaps the Lord see, and it displease him, and he may take away his wrath from him.

¹⁸ for fear that Yahweh will be displeased at the sight and turn his anger away from him.

{24:19} Ne contendas cum pessimis, nec æmuleris impios:

{24:19} Do not contend with the most wicked, and do not be a rival to the impious.

¹⁹ Do not be indignant about the wicked, do not be envious of the evil,

{24:20} quoniam non habent futurorum spem mali, et lucerna impiorum extinguetur.

{24:20} For the evil hold no hope in the future, and the lamp of the impious will be extinguished.

²⁰ for there is no future for the evil, the lamp of the wicked will go out.

{24:21} Time Dominum, fili mi, et regem: et cum detractoribus non commiscearis:

{24:21} My son, fear the Lord, as well as the king. And do not mingle with detractors.

²¹ Fear Yahweh, my child, and fear the king; do not ally yourself with innovators;

{24:22} quoniam repente consurget perditio eorum: et ruinam utriusque quis novit?

{24:22} For their perdition shall rise up suddenly. And who knows what ruin will be for each of them?

²² for suddenly disaster will loom for them, and who knows what ruin will seize them and their friends?