

{30:29} Tria sunt, quæ bene gradiuntur, et quartum, quod incedit feliciter:
{30:29} There are three things that advance well, and a fourth that marches
happily on:
²⁹ There are three things of stately tread, four, indeed, of stately walk:

{30:30} Leo fortissimus bestiarum, ad nullius pavebit
occursum:
{30:30} a lion, the strongest of beasts, who fears nothing that he meets,
³⁰ the lion, bravest of beasts, he will draw back from nothing;

{30:31} gallus succinctus lumbos: et aries: nec est rex, qui resistat ei.
{30:31} a rooster prepared at the loins, likewise a ram, and a king, whom none
can resist.
³¹ a vigorous cock, a he-goat, and the king when he harangues his people.

{30:32} Est qui stultus apparuit postquam elevatus est in sublime: si enim
intellexisset, ori suo imposuisset manum.
{30:32} There is one who has appeared foolish, after he was lifted up on high;
for if he had understood, he would have placed his hand over his mouth.
³² If you have been foolish enough to fly into a passion and now have second
thoughts, lay your hand on your lips.

{30:33} Qui autem fortiter premit ubera ad eliciendum lac, exprimit butyrum:
et qui vehementer emungit, elicit sanguinem: et qui provocat iras, producit
discordias.
{30:33} But whoever strongly squeezes the udder to bring out the milk, presses
out butter. And whoever violently blows his nose, brings out blood. And
whoever provokes wrath, brings forth discord."

~ Now pressing out milk strongly does not literally produce butter; but this is a
type of figure of speech where the literal meaning is not true and is not what is
being asserted as true. It is the figurative meaning that is being asserted as
true.

³³ For by churning the milk you produce butter, by wringing the nose you
produce blood, and by whipping up anger you produce strife.

END OF PROVERBS 30

Proverbs

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



Proverbs 30

*The eye that mocks a father, or scorns an aged mother,
Will be plucked out by the ravens in the valley;
the young eagles will devour it.*

Proverbs 30:17

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 30

{30:1} Verba Congregantis filii Vomentis. Visio, quam locutus est vir, cum quo est Deus, et qui Deo secum morante confortatus, ait:
{30:1} The words of the Gatherer, the son of the Vomiter. The vision that the man spoke. God is with him, and he, being strengthened by God and abiding with him, said:

~ Or, ‘The words of the Gatherer, the son of the Vomiter.’

¹ The sayings of Agur son of Jakeh, of Massa. Prophecy of this man for Ithiel, for Ithiel and for Ucal.

{30:2} Stultissimus sum virorum, et sapientia hominum non est mecum.

{30:2} “I am the most foolish among men, and the wisdom of men is not with me.

² I am myself the stupidest of people, bereft of human intelligence,

{30:3} Non didici sapientiam, et non novi scientiam sanctorum.

{30:3} I have not learned wisdom, and I have not known the knowledge of sanctity.

³ I have not learnt wisdom, and I lack the knowledge of the holy ones.

{30:23} per odiosam mulierem cum in matrimonio fuerit assumpta: et per ancillam cum fuerit heres dominæ suæ.

{30:23} by a hateful woman when she has been taken in matrimony, and by a handmaid when she has been heir to her mistress.

²³ a hateful woman wed at last, a servant girl inheriting from her mistress.

{30:24} Quatuor sunt minima terræ, et ipsa sunt sapientiora sapientibus.

{30:24} Four things are least upon the earth, and they are wiser than the wise:

²⁴ There are four creatures little on the earth, though they are wisest of the wise:

{30:25} Formicæ, populus infirmus, qui præparat in messe cibum sibi:

{30:25} the ants, an infirm people who provide food for themselves at the harvest,

²⁵ ants, a race with no strength, yet in the summer they make sure of their food;

{30:26} lepusculus, plebs invalida, qui collocat in petra cubile suum:

{30:26} the rabbit, a sickened people who make their bed upon the rock.

²⁶ the coney, a race without defences, yet they make their home in the rocks;

{30:27} regem locusta non habet, et egreditur universa per turmas suas:

{30:27} The locust has no king, but they all depart by their troops.

²⁷ locusts, which have no king, yet they all march in good order;

{30:28} stellio manibus nititur, et moratur in ædibus regis.

{30:28} The lizard supports itself on hands and dwells in the buildings of kings.

²⁸ lizards, which you can catch in your hand, yet they frequent the palaces of kings.

{30:17} Oculum, qui subsannat patrem, et qui despicit partum matris suæ, effodiant eum corvi de torrentibus, et comedant eum filii aquilæ.

{30:17} The eye of one who mocks his father and who despises the childbearing of his mother, let the ravens of the torrent tear it out, and let the sons of the eagles consume it.

¹⁷ The eye which looks jeeringly on a father, and scorns the obedience due to a mother, will be pecked out by the ravens of the valley, and eaten by the vultures.

{30:18} Tria sunt difficilia mihi, et quartum penitus ignoro:

{30:18} Three things are difficult for me, and about a fourth, I am nearly ignorant:

¹⁸ There are three things beyond my comprehension, four, indeed, that I do not understand:

{30:19} Viam aquilæ in cælo, viam colubri super petram, viam navi in medio mari, et viam viri in adolescentia.

{30:19} the way of an eagle in the sky, the way of a serpent on a rock, the way of a ship in the middle of the sea, and the way of a man in adolescence.

¹⁹ the way of an eagle through the skies, the way of a snake over the rock, the way of a ship in mid-ocean, the way of a man with a girl.

{30:20} Talis est et via mulieris adulteræ, quæ comedit, et tergens os suum dicit: Non sum operata malum.

{30:20} Such is the way also of an adulterous woman, who eats, and wiping her mouth, says: "I have done no evil."

²⁰ This is how an adulteress behaves: she eats, then wipes her mouth and says, 'I have done nothing wrong!'

{30:21} Per tria movetur terra, et quartum non potest sustinere:

{30:21} By three things, the earth is moved, and a fourth it is not able to sustain:

²¹ There are three things at which the earth trembles, four, indeed, which it cannot endure:

{30:22} Per servum cum regnaverit: per stultum cum saturatus fuerit cibo:

{30:22} by a slave when he reigns, by the foolish when he has been filled with food,

²² a slave become king, a brute gorged with food,

{30:4} Quis ascendit in cælum atque descendit? quis continuit spiritum in manibus suis? quis colligavit aquas quasi in vestimento? quis suscitavit omnes terminos terræ? quod nomen est eius, et quod nomen filii eius, si nosti?

{30:4} Who has ascended to heaven and also descended? Who has grasped the wind in his hands? Who has tied the waters together, as with a garment? Who has raised all the limits of the earth? What is his name, and what is the name of his son, if you know?

⁴ Who has mounted to the heavens, then come down again? Who has gathered the wind in the clasp of his hand? Who has wrapped the waters in his cloak? Who has set all the ends of the earth firm? What is his name? What is his child's name? Do you know?

{30:5} Omnis sermo Dei ignitus, clypeus est sperantibus in se:

{30:5} Every word of God is fire-tested. He is a bronze shield to those who hope in him.

⁵ Every word of God is unalloyed, a shield to those who take refuge in him.

{30:6} ne addas quidquam verbis illius, et arguaris inveniarisque mendax.

{30:6} Do not add anything to his words, lest you be reproved and be discovered to be a liar.

⁶ To his words make no addition, lest he reprove you and account you a liar.

{30:7} Duo rogavi te, ne deneges mihi antequam moriar.

{30:7} Two things I have asked of you; do not deny them to me before I die.

⁷ Two things I beg of you, do not grudge me them before I die:

{30:8} Vanitatem, et verba mendacia longe fac a me. Mendicitatem, et divitias ne dederis mihi: tribue tantum victui meo necessaria:

{30:8} Remove, far from me, vanity and lying words. Give me neither begging, nor wealth. Apportion to me only the necessities of my life,
⁸ keep falsehood and lies far from me, give me neither poverty nor riches, grant me only my share of food,

{30:9} ne forte satiatus illiciar ad negandum, et dicam: Quis est Dominus? aut egestate compulsus furer, et periurem nomen Dei mei.
{30:9} lest perhaps, being filled, I might be enticed into denial, and say: 'Who is the Lord?' Or, being compelled by destitution, I might steal, and then perjure myself in the name of my God.

⁹ for fear that, surrounded by plenty, I should fall away and say, 'Yahweh-who is Yahweh?' or else, in destitution, take to stealing and profane the name of my God.

{30:10} Ne accuses servum ad dominum suum, ne forte maledicat tibi, et corruas.

{30:10} Do not accuse a servant to his lord, lest he curse you, and you fall.

¹⁰ Do not blacken a slave's name to his master, lest he curse you, and you suffer for it.

{30:11} Generatio, quæ patri suo maledicit, et quæ matri suæ non benedicit.

{30:11} There is a generation which curses their father, and which does not bless their mother.

¹¹ There is a breed of person that curses his father and does not bless his mother;

{30:12} Generatio, quæ sibi munda videtur, et tamen non est lota a sordibus suis.

{30:12} There is a generation which seems pure to themselves, and yet they are not even washed from their filthiness.

¹² a breed that, laying claim to purity, has not yet been cleansed of its filth;

{30:13} Generatio, cuius excelsi sunt oculi, et palpebrae eius in alta surrectæ.

{30:13} There is a generation, whose eyes have been elevated, and their eyelids are lifted on high.

¹³ a breed haughty of eye, with disdain in every glance;

{30:14} Generatio, quæ pro dentibus gladios habet, et commandit molaribus suis, ut comedat inopes de terra, et pauperes ex hominibus.

{30:14} There is a generation which has swords in place of teeth, and which commands their molars to devour the indigent from the earth and the poor from among men.

¹⁴ a breed with swords for teeth, with knives for jaws, devouring the oppressed from the earth and the needy from the land.

{30:15} Sanguisugæ duæ sunt filiæ, dicentes: Affer, Affer. Tria sunt insaturabilia, et quartum, quod numquam dicit: Sufficit.

{30:15} The leech has two daughters, who say, 'Bring, bring.' Three things are insatiable, and a fourth never says 'Enough':

¹⁵ The leech has two daughters: 'Give! Give!' There are three insatiable things, four, indeed, that never say, 'Enough!'

{30:16} Infernus, et os vulvæ, et terra, quæ non satiatur aqua: ignis vero numquam dicit: Sufficit.

{30:16} Hell, and the mouth of the womb, and a land that is not filled with water. And truly, fire never says, 'Enough.'

¹⁶ Sheol, the barren womb, earth which can never have its fill of water, fire which never says, 'Enough!'