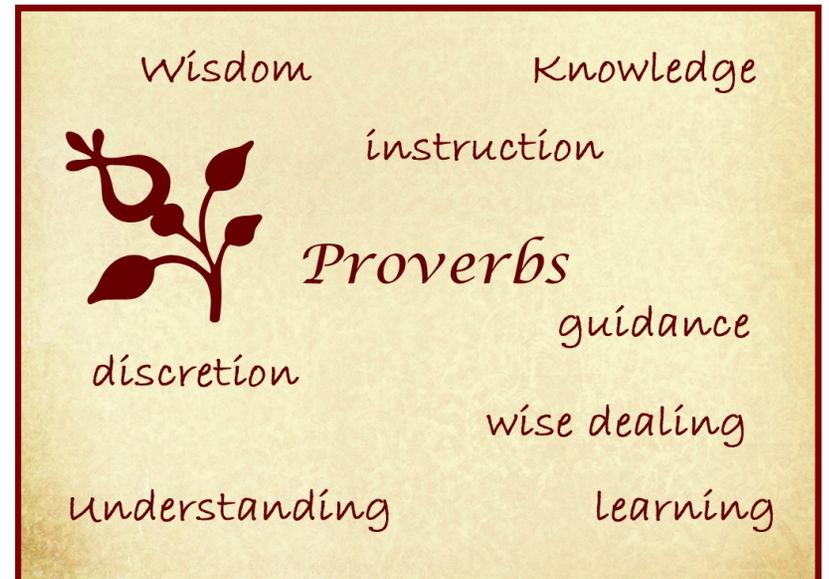


Proverbs

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



Proverbs 12

*The way of the fool seems right in his own eyes,
but he who listens to advice is wise.*

Proverbs 12:15

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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 12

{12:1} Qui diligit disciplinam, diligit scientiam: qui autem odit increpationes, insipiens est.

{12:1} Whoever loves discipline loves knowledge. But whoever hates correction is unwise.

¹ Whoever loves discipline, loves knowledge, stupid are those who hate correction.

{12:2} Qui bonus est, hauriet gratiam a Domino: qui autem confidit in cogitationibus suis, impie agit.

{12:2} Whoever is good shall draw grace from the Lord. But whoever trusts in his own thoughts acts impiously.

² The honest obtains Yahweh's favour, the schemer incurs his condemnation.

{12:3} Non roborabitur homo ex impietate: et radix iustorum non commovebitur.

{12:3} Man will not be made strong from impiety. And the root of the just shall not be moved.

³ No one is made secure by wickedness, but nothing shakes the roots of the upright.

{12:4} Mulier diligens, corona est viro suo: et putredo in ossibus eius, quæ confusione res dignas gerit.

{12:4} A diligent woman is a crown to her husband. And she who acts with confusion as to which things are worthy is decay to his bones.

⁴ A capable wife, her husband's crown, a shameless wife, a cancer in his bones.

{12:27} Non inveniet fraudulentus lucrum: et substantia hominis erit auri pretium.

{12:27} The dishonest will not discover gain. But the substance of a man will be like precious gold.

~ The Challoner revision reads 'a just man' rather than merely 'a man'. This may be due to a looser translation, or perhaps it represents differences in the source text.

²⁷ The idle has no game to roast; diligence is anyone's most precious possession.

{12:28} In semita iustitiæ, vita: iter autem devium ducit ad mortem.

{12:28} In the path of justice, there is life. But the devious way leads to death.

²⁸ In the way of uprightness is life, the ways of the vengeful lead to death.

End of Proverbs 12

{12:21} Non contristabit iustum quidquid ei acciderit: impii autem replebuntur malo.

{12:21} Whatever may befall the just, it will not discourage him. But the impious will be filled with disasters.

²¹ No harm can come to the upright, but the wicked are swamped by misfortunes.

{12:22} Abominatio est Domino labia mendacia: qui autem fideliter agunt, placent ei.

{12:22} Lying lips are an abomination to the Lord. But whoever acts faithfully pleases him.

²² Lying lips are abhorrent to Yahweh; dear to him those who make truth their way of life.

{12:23} Homo versatus celat scientiam: et cor insipientium provocat stultitiam.

{12:23} A resourceful man conceals knowledge. And the heart of the unwise provokes foolishness.

²³ The discreet keeps knowledge hidden, the heart of fools proclaims their folly.

{12:24} Manus fortium dominabitur: quæ autem remissa est, tributis serviet.

{12:24} The hand of the strong will rule. But anyone who is neglectful will pay tribute.

²⁴ For the diligent hand, authority; for the slack hand, forced labour.

{12:25} Mœror in corde viri humiliabit illum, et sermone bono lætificabitur.

{12:25} Grief in the heart of a man humbles him. And with a good word he shall be made glad.

²⁵ Worry makes a heart heavy, a kindly word makes it glad.

{12:26} Qui negligit damnum propter amicum, iustus est: iter autem impiorum decipiet eos.

{12:26} He who ignores a loss for the sake of a friend is just. But the way of the impious will deceive them.

²⁶ The upright shows the way to a friend; the way of the wicked leads them astray.

{12:5} Cogitationes iustorum iudicia: et consilia impiorum fraudulenta:

{12:5} The thoughts of the just are judgments. And the counsels of the impious are dishonest.

⁵ The plans of the upright are honest, the intrigues of the wicked are full of deceit.

{12:6} Verba impiorum insidiantur sanguini: os iustorum liberabit eos.

{12:6} The words of the impious lie in wait for blood. The mouth of the just shall free them.

⁶ The words of the wicked are snares to shed blood, what the honest say keeps them safe.

{12:7} Verte impios, et non erunt: domus autem iustorum permanebit.

{12:7} Turn from the impious, and they will not be. But the house of the just shall stand firm.

⁷ Once thrown down, the wicked are no more, but the house of the upright stands firm.

{12:8} Doctrina sua noscetur vir: qui autem vanus et excors est, patebit contemptui.

{12:8} A man will be known by his doctrine. But whoever is vain and heartless will suffer contempt.

~ Now I know that 'excors' often is translated as 'silly' or 'stupid,' but the root of the word 'excordis' is 'cordis', which means 'of the heart.' And the word 'heart' can often refer to understanding and compassion, not merely to feelings. So, 'excors' translated as 'heartless' conveys the meaning of the verse better than 'silly' or 'stupid.'

⁸ Prudence wins praise, but a tortuous heart incurs only contempt.

{12:9} Melior est pauper et sufficiens sibi, quam gloriosus et indigens pane.

{12:9} Better is a pauper who has what he needs, than someone glorious and in need of bread.

⁹ Better a common fellow who has a slave than someone who gives himself airs and has nothing to eat

{12:10} Novit iustus iumentorum suorum animas: viscera autem impiorum crudelia.
{12:10} The just one knows the lives of his beasts. But the inner most parts of the impious are cruel.
~ Or, 'but the impious are cruel to their inner most parts.'
¹⁰ The upright has compassion on his animals, but the heart of the wicked is ruthless.

{12:11} Qui operatur terram suam, satiabitur panibus: qui autem sectatur otium, stultissimus est. Qui suavis est in vini demorationibus, in suis munitionibus relinquit contumeliam.
{12:11} Whoever works his land shall be satisfied with bread. But whoever continually pursues leisure is most foolish. Whoever is soothed by lingering over wine leaves behind contempt in his strongholds.
~ The last part of this verse is in the Latin Vulgate and the Douay, but not in some other versions.
¹¹ Whoever works his land shall have bread and to spare, but no one who chases fantasies has any sense.

{12:12} Desiderium impii munimentum est pessimorum: radix autem iustorum proficiet.
{12:12} The desire of the impious is the fortification of what is most wicked. But the root of the just shall prosper.
¹² The godless delights in the snare of the wicked, but the root of the upright bears fruit.

{12:13} Propter peccata labiorum ruina proximat malo: effugiet autem iustus de angustia.
{12:13} For the sins of the lips draw ruin to the evil. But the just shall escape from distress.
¹³ In the sin of the lips lies a disastrous trap, but the upright finds a way out of misfortune.

{12:14} De fructu oris sui unusquisque replebitur bonis, et iuxta opera manuum suarum retribuetur ei.
{12:14} By the fruit of his own mouth, each one shall be filled with good things, and according to the works of his own hands, it will be distributed to him.
¹⁴ Abundance of good things is the fruit of the lips; labour brings its own return.

{12:15} Via stulti recta in oculis eius: qui autem sapiens est, audit consilia.
{12:15} The way of the foolish is right in his own eyes. But whoever is wise listens to counsels.
¹⁵ Fools think the way they go is straight, the wise listens to advice.

{12:16} Fatuus statim indicat iram suam: qui autem dissimulat iniuriam, callidus est.
{12:16} The senseless immediately reveals his anger. But whoever ignores injuries is clever.
¹⁶ The fool shows anger straightaway, the discreet conceals dislike.

{12:17} Qui quod novit loquitur, index iustitiæ est: qui autem mentitur, testis est fraudulentus.
{12:17} He is a sign of justice, who speaks what he knows. But whoever deceives is a dishonest witness.
¹⁷ To tell the truth is to further justice, a false witness is nothing but deceit.

{12:18} Est qui promittit, et quasi gladio pungitur conscientiæ: lingua autem sapientium sanitas est.
{12:18} He who makes promises is also jabbed, as if with a sword, in conscience. But the tongue of the wise is reasonable.
¹⁸ Thoughtless words can wound like a sword, but the tongue of the wise brings healing.

{12:19} Labium veritatis firmum erit in perpetuum: qui autem testis est repentinus, concinnat linguam mendacii.
{12:19} The lips of truth shall be steadfast forever. But a hasty witness readies a lying tongue.
¹⁹ Sincere lips endure for ever, the lying tongue lasts only a moment.

{12:20} Dolus in corde cogitantium mala: qui autem pacis ineunt consilia, sequitur eos gaudium.
{12:20} Deceit is in the heart of those who devise evils. But gladness follows those who take up counsels of peace.
²⁰ Deceit is in the heart of the schemer, joy with those who give counsels of peace.