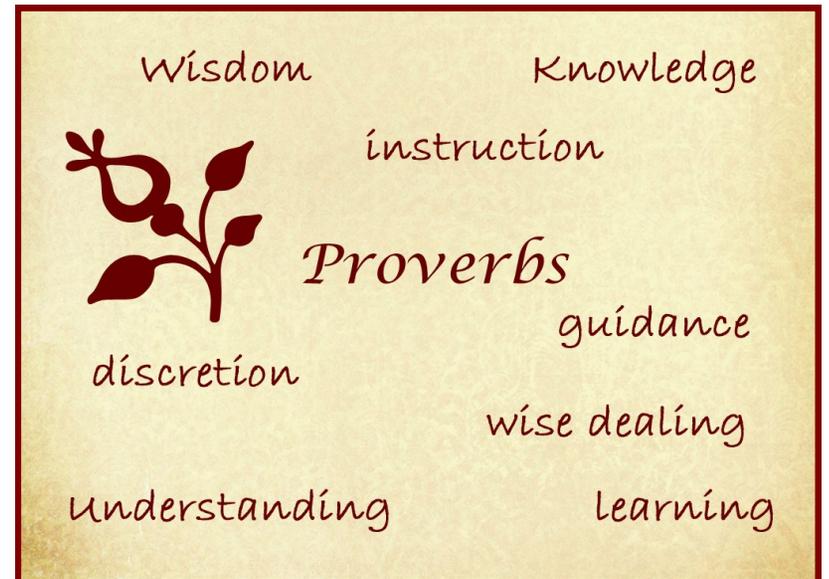


Proverbs

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



Proverbs 16

*Gray hair is a crown of glory;
it is gained by virtuous living.*

Proverbs 16:31

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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 16

{16:1} Hominis est animam præparare: et Domini gubernare linguam.

{16:1} It is for man to prepare the soul, and for the Lord to govern the tongue.

~ Again, the genitive case is not always possessive and is not always to be translated as 'of.'

¹ A human heart makes the plans, Yahweh gives the answer.

{16:2} Omnes viæ hominis patent oculis eius: spirituum ponderator est Dominus.

{16:2} All the ways of a man are open to his eyes; the Lord is the one who weighs spirits.

² A person's own acts seem right to the doer, but Yahweh is the weigher of souls.

{16:3} Revela Domino opera tua, et dirigentur cogitationes tuæ.

{16:3} Open your works to the Lord, and your intentions will be set in order.

³ Commend what you do to Yahweh, and what you plan will be achieved.

{16:4} Universa propter semetipsum operatus est Dominus: impium quoque ad diem malum.

{16:4} The Lord has wrought all things because of himself. Likewise the impious is for the evil day.

⁴ Yahweh made everything for its own purpose, yes, even the wicked for the day of disaster.

{16:30} Qui attonitis oculis cogitat prava, mordens labia sua, perficit malum.

{16:30} Whoever, with astonished eyes, thinks up depravities, biting his lips, accomplishes evil.

³⁰ Whoever narrows the eyes to think up tricks and purses the lips has already done wrong.

{16:31} Corona dignitatis senectus, quæ in viis iustitiæ reperietur.

{16:31} Old age is a crown of dignity, when it is found in the ways of justice.

³¹ White hairs are a crown of honour, they are found in the ways of uprightness.

{16:32} Melior est patiens viro forti: et qui dominatur animo suo, expugnatore urbium.

{16:32} A patient man is better than a strong one. And whoever rules his soul is better than one who assaults cities.

³² Better an equable person than a hero, someone with self-mastery than one who takes a city.

{16:33} Sortes mittuntur in sinum, sed a Domino temperantur.

{16:33} Lots are cast into the lap, but they are tempered by the Lord.

³³ In the fold of the garment the lot is thrown, but from Yahweh comes the decision.

End of Proverbs 16

{16:23} Cor sapientis erudiet os eius: et labiis eius addet gratiam.

{16:23} The heart of the wise shall instruct his mouth and add grace to his lips.

²³ The heart of the wise lends shrewdness to speech and makes words more persuasive.

{16:24} Favus mellis, composita verba: dulcedo animæ, sanitas ossium.

{16:24} Careful words are a honeycomb: sweet to the soul and healthful to the bones.

²⁴ Kindly words are a honeycomb, sweet to the taste, wholesome to the body.

{16:25} Est via quæ videtur homini recta: et novissima eius ducunt ad mortem.

{16:25} There is a way which seems right to a man, and its end result leads to death.

²⁵ There is a way that some think straight, but it leads in the end to death.

{16:26} Anima laborantis laborat sibi, quia compulit eum os suum:

{16:26} The soul of the laborer labors for himself, because his mouth has driven him to it.

²⁶ A worker's appetite works on his behalf, for his hunger urges him on.

{16:27} Vir impius fodit malum, et in labiis eius ignis ardescit.

{16:27} The impious man digs up evil, and in his lips is a burning fire.

²⁷ A worthless person concocts evil, such a one's talk is like a scorching fire.

{16:28} Homo perversus suscitatur lites: et verbosus separat principes.

{16:28} A perverse man stirs up lawsuits. And one who is verbose divides leaders.

²⁸ A troublemaker sows strife, a slanderer divides friend from friend.

{16:29} Vir iniquus lactat amicum suum: et ducit eum per viam non bonam.

{16:29} A man of iniquity entices his friend, and he leads him along a way that is not good.

²⁹ The violent lures his neighbour astray and leads him by a way that is not good.

{16:5} Abominatio Domini est omnis arrogans: etiam si manus ad manum fuerit, non est innocens. Initium viæ bonæ, facere iustitiam: accepta est autem apud Deum magis, quam immolare hostias.

{16:5} All the arrogant are an abomination to the Lord. Even if hand will be joined to hand, he is not innocent. The beginning of a good way is to do justice. And this is more acceptable with God than to immolate sacrifices.

⁵ Every arrogant heart is abhorrent to Yahweh: be sure this will not go unpunished.

{16:6} Misericordia et veritate redimitur iniquitas: et in timore Domini declinatur a malo.

{16:6} By mercy and truth, iniquity is redeemed. And by the fear of the Lord, one turns away from evil.

⁶ By faithful love and constancy sin is expiated; by fear of Yahweh evil is avoided.

{16:7} Cum placuerint Domino viæ hominis, inimicos quoque eius convertet ad pacem.

{16:7} When the ways of man will please the Lord, he will convert even his enemies to peace.

⁷ Let Yahweh be pleased with someone's way of life and he makes that person's very enemies into friends.

{16:8} Melius est parum cum iustitia, quam multi fructus cum iniquitate.

{16:8} Better is a little with justice, than many fruits with iniquity.

⁸ Better have little and with it uprightness than great revenues with injustice.

{16:9} Cor hominis disponit viam suam: sed Domini est dirigere gressus eius.

{16:9} The heart of man disposes his way. But it is for Lord to direct his steps.

⁹ The human heart may plan a course, but it is Yahweh who makes the steps secure.

{16:10} Divinatio in labiis regis, in iudicio non errabit os eius.

{16:10} Foreknowledge is in the lips of the king. His mouth shall not err in judgment.

¹⁰ The lips of the king utter prophecies, he keeps faith when he speaks in judgment.

{16:11} Pondus et statera iudicia Domini sunt: et opera eius omnes lapides sacculi.

{16:11} Weights and scales are judgments of the Lord. And all the stones in the bag are his work.

¹¹ The balances and scales belong to Yahweh, all the weights in the bag are of his making.

{16:12} Abominabiles regi qui agunt impie: quoniam iustitia firmatur solium.

{16:12} Those who act impiously are abominable to the king. For the throne is made firm by justice.

¹² Evil-doing is abhorrent to kings, since uprightness is a throne's foundation.

{16:13} Voluntas regum labia iusta: qui recta loquitur, diligitur:

{16:13} Just lips are the will of kings. He who speaks honestly shall be loved.

~ Or, who speaks forthrightly or directly or honestly.

¹³ Upright lips are welcome to a king, he loves someone of honest words.

{16:14} Indignatio regis, nuncii mortis: et vir sapiens placabit eam.

{16:14} The indignation of a king is a herald of death. And the wise man will appease it.

¹⁴ The king's wrath is the herald of death, but the wise will appease it.

{16:15} In hilaritate vultus regis, vita: et clementia eius quasi imber serotinus.

{16:15} In the cheerfulness of the king's countenance, there is life. And his clemency is like belated rain.

¹⁵ When the king's face brightens it spells life, his favour is like the rain in spring.

{16:16} Posside sapientiam, quia auro melior est: et acquire prudentiam, quia pretiosior est argento.

{16:16} Possess wisdom, for it is better than gold. And acquire prudence, for it is more precious than silver.

~ Prudence is found in the practical application of wisdom.

¹⁶ Better gain wisdom than gold, choose understanding in preference to silver.

{16:17} Semita iustorum declinat mala: custos animæ suæ servat viam suam.

{16:17} The path of the just turns away from evils. He who guards his soul preserves his way.

¹⁷ To turn from evil is the way of the honest; whoever watches the path keeps life safe.

{16:18} Contritionem præcedit superbia: et ante ruinam exaltatur spiritus.

{16:18} Arrogance precedes destruction. And the spirit is exalted before a fall.

¹⁸ Pride goes before destruction, a haughty spirit before a fall.

{16:19} Melius est humiliari cum mitibus, quam dividere spolia cum superbis.

{16:19} It is better to be humbled with the meek, than to divide spoils with the arrogant.

¹⁹ Better be humble with the poor than share the booty with the proud.

{16:20} Eruditus in verbo reperiet bona: et qui sperat in Domino, beatus est.

{16:20} The learned in word shall find good things. And whoever hopes in the Lord is blessed.

²⁰ Whoever listens closely to the word finds happiness; whoever trusts Yahweh is blessed.

{16:21} Qui sapiens est corde, appellabitur prudens: et qui dulcis eloquio, maiora percipiet.

{16:21} Whoever is wise in heart shall be called prudent. And whoever is sweet in eloquence shall attain to what is greater.

²¹ The wise of heart is acclaimed as intelligent, sweetness of speech increases knowledge.

{16:22} Fons vitæ eruditio possidentis: doctrina stultorum fatuitas.

{16:22} Learning is a fountain of life to one who possesses it. The doctrine of the foolish is senseless.

²² Shrewdness is a fountain of life for its possessor, the folly of fools is their own punishment.