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Proverbs

Scripture from The Latin Vulgate
John Cunyus, Translator

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Solomon and *The Vulgate*

Solomon, King of Israel

in Jerusalem,
son of David.

Reigned: 971 B.C.E. (Before the Common Era, formerly B.C.) and 931 B.C.E.¹

Tradition teaches that Solomon, king of Israel, wrote the Biblical books of “Proverbs,” “Ecclesiastes,” and “Song of Solomon.”

- He wrote “Song of Solomon” as a young man.
- “Proverbs” was the work of his middle age, as he governed his kingdom and labored to raise his family.
- “Ecclesiastes” was the work of his old age, as he reflected on his earthly life.²

The Vulgate,

translated by St. Jerome.

Date of Translation: 382-405 C.E.³ (Common Era, formerly A.D.).

The Vulgate, or *Biblia Sacra Iuxta Vulgatam Versionem*, is a carefully-restored version of the official Bible translation, into Latin, of the Roman Catholic Church. The version I use in my translation came through BibleWorks, an excellent software tool for serious students of scripture. The German Bible Society holds the copyright to this particular version, and has graciously allowed me to use it in these translations.

Eusebius Hieronymus, known to history as Saint Jerome, was born 347 C.E., died 419/420 C.E. A “biblical translator and monastic leader, traditionally regarded as the most learned of the Latin Fathers,”⁴ Jerome combined a love of scripture with a vast knowledge of Classical learning. His translation grew out of his own longing for holiness and a Christian vocation. His life, mired as it was in controversy and struggle, set the stage for the preservation of scripture through the dark centuries following the collapse of Rome’s Empire in the West.

In 382 [C.E.], Pope Damasus commissioned Jerome, the leading biblical scholar of his day, to produce an acceptable Latin version of the Bible from the various translations then being used. His revised Latin translation of the Gospels appeared about 383. Using the Septuagint Greek version of the Old Testament, he produced new Latin translations of the Psalms (the so-called Gallican Psalter), the Book of Job, and some

¹ The Ryrie Study Bible, New International Version, Charles Ryrie, ed, Moody Press, Chicago, 1986, pg. 891.

² Interpreter’s Dictionary of the Bible, E-J, George Buttrick, ed, Abingdon Press, Nashville, 1962, pg. 7.

³ <http://www.bible-researcher.com/vulgate1.html>.

⁴ The New Encyclopaedia Britannica, Volume 6, Micropaedia, Encyclopedia Britannica, Chicago, 1998, pg. 535.

*other books. Later, he decided that the Septuagint was unsatisfactory and began translating the entire Old Testament from the original Hebrew versions, a process that he completed about 405.*⁵

Rather than translating the Bible into the literary Latin of his day, he translated it into so-called Vulgar Latin, the language of ordinary people, intending that the Bible be read and understood as widely as possible. The translation draws its English name, “The Vulgate,” from this.⁶ By the 6th Century after Christ, the Vulgate had become the official translation of the Roman Catholic Church. By means of the Vulgate, scholars transmitted the biblical tradition to the West⁷. In 1455, Johannes Gutenberg printed a version of Jerome’s work, making it “the first complete book extant in the West and the earliest printed from movable type.”⁸

Jerome’s translation is remarkable for both its faithfulness to the originals and the simplicity of its presentation. More than a mere translation, The Vulgate is one of the world’s great works of literature and a monument of the world’s religions. I offer this translation of the combined works of Solomon and Jerome, convinced of the surpassing value of the Wisdom tradition in the Bible. May others find the same joy reading it as I have found translating it.

John Cunyus
Dallas, Texas
2008.

To see translations of the following books, please click on the links below.

Proverbs

Ecclesiastes

Including an extended Introduction.

Song of Solomon

Including an extended Introduction

⁵ The New Encyclopaedia Britannica, Volume 12, Micropaedia, Encyclopedia Britannica, Chicago, 1998, pg. 438

⁶ Ibid, pg. 438.

⁷ Ibid, pg. 438.

⁸ The New Encyclopaedia Britannica, Volume 5, Micropaedia, Encyclopedia Britannica, Chicago, 1998, Pg. 582

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Introduction to Proverbs

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As the first verse of the Book of Proverbs makes clear, Jewish and Christian traditions both long assumed that King Solomon was its author⁹. The book itself acknowledges the contributions made by others to its composition. The collection of proverbs from chapters 25 through 29 are presented as, *proverbs of Solomon which the men of Hezekiah king of Judah copied*. Chapter 30 is presented as “*The words of Agur son of Jakeh of Massa*,” though Jerome translates the names more colorfully. Chapter 31 is ascribed to King Lemuel. Neither Agur nor Lemuel appear elsewhere in the Bible.

The book is divided into the following sections:

- **Chapters 1-9**, contains the intertwining of several similar themes: exhortations to youth; hymns praising Wisdom, and speeches by Wisdom herself¹⁰.
- **Chapters 10-22:16**, offers us the largest collection of Solomon’s proverbs.
- **Chapters 22:17-25**, presents further instructions on living wisely, differing in format from the two-line couplets of the previous section.
- **Chapters 25 through 29** shares further Solomonic proverbs, as described above.
- **Chapters 30 and 31** gives the appended words of Agur and Lemuel.

The book contains religious poetry, a form that is more or less familiar to us. It contains exhortations, a scholarly term many of us are not familiar with. An exhortation urges us to behave in a certain way. Parents often exhort their children, in more or less colorful language, to clean up their rooms or do their homework. We may not know the word “exhortation,” but all of us know what it means to be exhorted.

It also contains the proverbs themselves. Proverbs are brief, episodic lessons in applied wisdom. Proverbs are written in such a way that, when we read them, our minds tend to fill in the blanks with real-life experiences. We find the proverbs relevant to our lives, however distant they may seem from us in space and time. In the words of Baba Ram Dass, they have “an intuitive validity¹¹.”

Proverbs have come down to us from many sources and traditions. Through them, teachers try to communicate to us the essence of what it means to live intelligently. Their teaching speaks to us, wherever we find ourselves in life. Quick to read, they are far from quick to understand fully, much less exhaust.

⁹ See Proverbs 1:1, RSV: *The proverbs of Solomon, son of David, king of Israel*.

¹⁰ *Sapientia*, “Wisdom” in Latin, is a feminine noun, as is σοφία in Greek.

¹¹ See <http://www.ramdasstapes.org/index.htm>.

Solomon's life opens a window on what Wisdom seeks to accomplish. Solomon's childhood was marred by terrible events: the rape of a sister; the murder of a brother; the death in battle of another brother in terrible circumstances for the entire family. Solomon was determined to do his part to prevent such catastrophes in the future, through wise teaching.

Yet Solomon had a kingdom to govern, as well as a family to raise. As with many busy people, there was rarely time enough in the day to do all the things he needed to do. We may imagine him writing proverbs in his spare moments, as insight and inspiration came to him. Through his writing, he was able to teach people he might never have seen otherwise. Through his writing he teaches us, who read these words today.

Looking over his shoulder, we learn from him what Wisdom looks like. We cannot reduce Wisdom to a formula, or trap it in our words. Sometimes we don't recognize it, even when we see it. Yet under the right circumstances, Wisdom reveals itself to us in a flash of insight, when a masterful teacher makes it clear.

We also discover, as Solomon affirms and the rest of scripture echoes, that Wisdom is divine. It is God's active presence in the world, with which we are invited to live in harmony. Christians later understood Wisdom in light of Jesus Christ. Jesus Christ is *logos*, "Wisdom", incarnate¹². And, as Jesus himself puts it in Luke 7:35, ". . . *wisdom is justified by all her children.*"

The spirit of Wisdom is the spirit of careful observation and thorough inquiry, wedded to an unsentimental determination to learn from experience. It is the same spirit that gives rise to the scientific method, and that continues to transform human life for the better. This spirit is never received without resistance, yet it is the key to our species' survival on the planet.

The Wisdom which inspired Solomon and the Wisdom incarnate in Christ are one and the same. To understand the Wisdom of Proverbs is to understand the only wisdom that exists. It is to understand Christ. Whatever name we call that Wisdom, the reality of it abides forever

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¹² See John 1:1.

Chapter 1

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The Purpose of the Book

1:1 *parabola* *Salomonis filii David regis Israhel*¹³

Parables of Solomon¹⁴,
son of David,
king of Israel,

1:2 *ad sciendam sapientiam et disciplinam*

*dedicated*¹⁵ to knowing
wisdom and discipline;

1:3 *ad intellegenda verba prudentiae et suscipiendam eruditionem doctrinae iustitiam et iudicium et aequitatem*

to understanding prudent words;
to supporting
the learning of doctrine;
to justice,
judgment,
and fairness;

1:4 *ut detur parvulis astutia adulescenti scientia et intellectus*

that *the* young
might turn
to cleverness,

¹³ Latin was not the original language of “Proverbs.” The book, written in Hebrew several centuries before Christ, was translated into Latin by St. Jerome, around the 4th Century of the Common Era. See <http://en.wikipedia.org/wiki/Jerome>.

¹⁴ The biblical tradition teaches that Solomon, King David’s son and heir, wrote this book. Solomon’s story may be found in I Kings and II Chronicles. See: <http://en.wikipedia.org/wiki/Ecclesiastes>.

¹⁵ Use of italic case in the English translation indicates a word added in the translation that is not in the original. The English verb “is” often must be added to make grammatical sense of the Latin. Latin, like Hebrew and Greek before it, often phrased sentences without a verb, where a simple “to be” form is needed in English. The original Latin, translated literally, is “All vanity.” Latin, unlike Greek and Hebrew, has neither definite nor indefinite articles (a, an, the). Where these are found in the translations, they are always words that have been added to make better sense of the translation. Some see substituting other contextual words for the italicized ones in the text as a spiritual exercise, a way of mental prayer.

youths to knowledge¹⁶
and intellect.

1:5 *audiens sapiens sapientior erit et intellegens gubernacula possidebit*

Hearing, *the* wise
become wiser,
and *the* understanding
will possess leadership.

1:6 *animadvertet parabolam et interpretationem verba sapientium et enigmata eorum*

He will pay attention
to parable and interpretation,
to wise words
and their enigmas.

1:7 *timor Domini principium scientiae sapientiam atque doctrinam stulti despiciunt*

Fear of *the* Lord¹⁷
is the beginning
of understanding.

Fools despise wisdom
and even teaching.

1:8 *audi fili mi disciplinam patris tui et ne dimittas legem matris tuae*

Understand, my son,
the discipline of your father,
and do not renounce
your mother's legacy,

1:9 *ut addatur gratia capiti tuo et torques collo tuo*

that grace

¹⁶ I toyed with the idea of translating *scientia* literally, as "science." While it would be an anachronism to put the word "science" in the Book of Proverbs, that element of the human spirit which birthed the scientific impulse is certainly at work here. The knowledge Proverbs exhorts its reader to is systematic, reflective, and verified by experience. These qualities distinguish scientific understanding from mere opinion.

¹⁷ "Fear of the Lord" is a troubling phrase for many. This is not a superstitious fear, though. It is, rather, a healthy regard for the immensity of the real world in which we live, for what even insurance companies call "acts of God," and for One who is almost unimaginably greater than we are in all senses. This sense of awe, even fear, dawns in us as we realize how immense the universe is and how small we are within it. Once this sense of awe awakens, we begin to see ourselves as we are. Then, understanding becomes possible.

may be added
to your head,
and strength
to your neck.

Don't Let Others Entrap You

1:10 *fili mi si te lactaverint peccatores ne adquiescas*

My son, if sinners
lead you on,
do not give in.

1:11 *si dixerint veni nobiscum insidiamur sanguini abscondamus tendiculas contra insontem frustra*

If they say,
'Come with us.
Let us lie in wait
for blood.
Let us hide traps
against *the* harmless,
without cause.'

1:12 *degluttiamus eum sicut infernus viventem et integrum quasi descendentem in lacum*

'Let us
swallow them down whole,
as if into *the* inferno,
alive,
descending into *a* pit.

1:13 *omnem pretiosam substantiam repperiemus implebimus domos nostras spoliis*

'Let us find
every precious substance,
let us fill our houses with spoils.

1:14 *sortem mitte nobiscum marsuppium unum sit omnium nostrum*

'Come out with us.
Let there be
one money bag
for all of us.'

1:15 *fili mi ne ambules cum eis prohibe pedem tuum a semitis eorum*

My son,
do not go with them!

Keep your feet
from walking their paths.

1:16 *pedes enim illorum ad malum currunt et festinant ut effundant sanguinem*

For their feet run
to evil,
and hurry to
the pouring out
of blood.

1:17 *frustra autem iacitur rete ante oculos pinnatorum*

But a net is cast pointlessly
before *the* eyes
of *the* birds.

1:18 *ipsique contra sanguinem suum insidiantur et moliuntur fraudes contra animas suas*

In spite of that, *these fools* lie in wait
against their own blood,
and plan frauds
against their own souls¹⁸.

1:19 *sic semitae omnis avari animas possidentium rapiunt*

So are *the* actions
of every greedy *heart*,
destroying *the* souls
of those possessing them.

Wisdom Calls Out

1:20 *sapientia foris praedicat in plateis dat vocem suam*

Wisdom

¹⁸The word "soul" translates the Latin *anima*, which can also be rendered as "life force." *Anima* refers to the entirety of a being's inner experience of life, as opposed to the outward perspective we have of the lives of others.

proclaims
outside;
in broad streets
it gives its voice.

1:21 *in capite turbarum clamitat in foribus portarum urbis profert verba sua dicens*

At *the* head
of a multitude,
it clamors;
at *the* entrance gates
to *the* city
it offers its words,
saying,

1:22 *usquequo parvuli diligitis infantiam et stulti ea quae sibi sunt noxia cupiunt et imprudentes odibunt scientiam*

‘How long, children,
will you delight in infancy,
How long will fools be captured
by that which is toxic to them,
and the imprudent despise understanding?’

1:23 *convertimini ad correptionem meam en proferam vobis spiritum meum et ostendam verba mea*

‘Pay attention to my rebuke,
when I offer my spirit to you,
and I will show you my teachings.’

1:24 *quia vocavi et rennuistis extendi manum meam et non fuit qui aspiceret*

‘Because I called
and you refused,
because I have extended
my hand,
and no one considered.’

1:25 *despexistis omne consilium meum et increpationes meas neglexistis*

‘You despised
my whole counsel,

and neglected my warnings.

1:26 *ego quoque in interitu vestro ridebo et subsannabo cum vobis quod timebatis advenerit*

‘I, in turn, will laugh
at your destruction,
and will mock you
when what you fear
comes upon you.

1:27 *cum inruerit repentina calamitas et interitus quasi tempestas ingruerit quando venerit super vos tribulatio et angustia*

‘When calamities
explode suddenly,
and destruction,
like a tempest,
breaks in,
when trial and anguish
come to you,

1:29 *tunc invocabunt me et non exaudiam mane consurgent et non invenient me*

‘Then they will invoke me,
and I will not hear.
They will prepare for *me* early,
yet will not find me.’

1:30 *eo quod exosam habuerint disciplinam et timorem Domini non susceperint*

‘Then, because they
have a distaste
for discipline,
and did not accept
reverence of God,

1:31 *nec adqueverint consilio meo et detraxerint universae correptioni meae*

nor assent to my counsel,
and will throw aside
all my rebukes,’

1:32 *comedent igitur fructus viae suae suisque consiliis saturabuntur*

‘let them eat, therefore,
the fruit of their ways themselves,
and let them be satisfied
by their own counsel¹⁹.

1:32 *aversio parvulorum interficiet eos et prosperitas stultorum perdet illos*

‘*The* turning away
of *the* children
kills them,
and *the* prosperity
of fools
destroys them.

1:33 *qui autem me audierit absque terrore requiescet et abundantia perfruetur malorum timore sublato*

‘But *one* who hears me
rests far away from terror,
and enjoys abundance,
fear of evil removed.’

Beginning of Chapter

¹⁹ Compare to Romans 1:24-25 *Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed for ever! Amen.*

Chapter 2

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A Father Exhorts His Son

2:1 *fili mi si susceperis sermones meos et mandata mea absconderis penes te*

My son, if you accept my words
and hide my commandment
in your manhood,

2:2 *ut audiat sapientiam auris tua inclina cor tuum ad noscendam prudentiam*

that your ear
may hear wisdom,
incline your heart
to learning prudence.

2:3 *si enim sapientiam invocaveris et inclinaveris cor tuum prudentiae*

If you
invoke wisdom
and incline
your heart
to prudence,

2:4 *si quaesieris eam quasi pecuniam et sicut thesauros effoderis illam*

if you seek her
like money
and dig for her
like treasure,

2:5 *tunc intelleges timorem Domini et scientiam Dei invenies*

Then you will understand
the fear
of *the* Lord,
and will find
knowledge
of God,

2:6 *quia Dominus dat sapientiam et ex ore eius scientia et prudentia*

because *the* Lord gives wisdom,

and, from his mouth,
knowledge and prudence.

2:7 *custodiet rectorum salutem et proteget gradientes simpliciter*

He guards
the well-being
of *the* fair,
and protects *the* steps
of *the* honest,

2:8 *servans semitas iustitiae et vias sanctorum custodiens*

saving fair-minded paths
and guarding holy ways.

2:9 *tunc intelleges iustitiam et iudicium et aequitatem et omnem semitam bonam*

Then, you will know
fairness and judgment,
equity and every good path.

2:10 *si intraverit sapientia cor tuum et scientia animae tuae placuerit*

If wisdom
penetrates your heart
and knowledge
pleases your soul,

2:11 *consilium custodiet te prudentia servabit te*

counsel will guard you,
prudence will save you,

2:12 *ut eruaris de via mala ab homine qui perversa loquitur*

that you may be rescued
from *the* evil way,
from *a* man
who speaks perversity.

2:13 *qui relinquunt iter rectum et ambulant per vias tenebrosas*

Those who relinquish
a fair-minded course
and walk in shady practices;

2:14 *qui laetantur cum malefecerint et exultant in rebus pessimis*

who are happy
when they are doing evil,
and exult in dismal affairs,

2:15 *quorum viae perversae et infames gressus eorum*

whose habits are perverse,
and their steps unsavory;

Warning Against Strange Women

2:16 *ut eruaris a muliere aliena et ab extranea quae mollit sermones suos*

I pray that you be delivered
from *the* foreign woman,
and *the* stranger
who softens her words,

2:17 *et relinquit ducem pubertatis suae*

and gives up
the direction
of her youth,

2:18 *et pacti Dei sui oblita est inclinata est enim ad mortem domus eius et ad impios semitae ipsius*

and *the* pact
of her God
is forgotten,
for her house
is sliding to death,
and her paths
to *the* lawless.

2:19 *omnes qui ingrediuntur ad eam non revertentur nec adprehendent semitas vitae*

All who go in to her

neither return,
nor learn
the ways
of life.

Walk in the Good Way

2:20 *ut ambules in via bona et calles iustorum custodias*

Walk *in* a good way,
and guard
the stony tracks
of fairness,

2:21 *qui enim recti sunt habitabunt in terra et simplices permanebunt in ea*

for those who live rightly on earth,
will remain in simplicity upon it.

2:22 *impii vero de terra perdentur et qui inique agunt auferentur ex ea*

The lawless, truly,
will be lost from *the* earth,
and those who practice treachery
will be swept away from it.

Chapter 3

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Urging a Son to Pay Attention

3:1 *fili mi ne obliviscaris legis meae et praecepta mea custodiat cor tuum*

My son, do not forget my laws,
and let your heart keep my precepts

3:2 *longitudinem enim dierum et annos vitae et pacem adponent tibi*

for they will set before you
length of days,
and years of life,
and peace.

3:3 *misericordia et veritas non te deserant circumda eas gutturi tuo et describe in tabulis cordis tui*

May mercy and truth
not desert you.

Place them
around your neck,
and carve them
on *the* tablets
of your heart,

3:4 *et invenies gratiam et disciplinam bonam coram Deo et hominibus*

and you will find
grace and good discipline,
before God
and men.

3:5 *habe fiduciam in Domino ex toto corde tuo et ne innitaris prudentiae tuae*

Have faith in God
with all your heart,
and do not lean
on your prudence.

3:6 *in omnibus viis tuis cogita illum et ipse diriget gressus tuos*

In all your ways, remember him,
and he will direct your steps.

3:7 *ne sis sapiens apud temet ipsum time Dominum et recede a malo*

Do not be wise
in your own eyes.

Fear God
and move away
from evil.

3:8 *sanitas quippe erit umbilico tuo et inrigatio ossuum tuorum*

Sanity, as you see,
will be your center,
and *will be* refreshment
to your bones.

3:9 *honora Dominum de tua substantia et de primitiis omnium frugum tuarum*

Honor *the* Lord
with your substance,
and from *the* first
of all your produce,

3:10 *et implebuntur horrea tua saturitate et vino torcularia redundabunt*

and your barns
will be full completely,
and *your* wine-presses
will overflow.

Understand Correction

3:11 *disciplinam Domini fili mi ne abicias nec deficias cum ab eo corripieris*

My son, do not throw aside
the Lord's discipline,
nor turn away from him
when you are corrected.

3:12 *quem enim diligit Dominus corripit et quasi pater in filio conplacet sibi*

for whom *the* Lord delights in,
 he corrects,
 and, like a father,
 he pleases himself
 in his son.

The Value of Wisdom

3:13 *beatus homo qui invenit sapientiam et qui affluit prudentia*

Happy *is a man*²⁰
 who finds wisdom,
 and who flows
 towards prudence.

3:14 *melior est adquisitio eius negotiatione argenti et auro primo fructus eius*

It is better than
 a business in silver,
 and gold *is* its first fruit.

3:15 *pretiosior est cunctis opibus et omnia quae desiderantur huic non valent comparari*

It is more precious
 than all works.

All things
 which are desired
 cannot be compared to it.

3:16 *longitudo dierum in dextera eius in sinistra illius divitiae et gloria*

Length of days
is in its right *hand*,
 riches and glory
 in its left.

3:17 *viae eius viae pulchrae et omnes semitae illius pacificae*

Its ways *are* beautiful ways,

²⁰ The English word “man” translates the Latin *homo*. Many scholars prefer “humanity,” to clarify that the word refers to humanity as a whole, not simply to the masculine gender. This is, however, a mistranslation of the number of the original noun. We must take care in introducing an intentional mistranslation into an ancient work, for reasons having to do with contemporary issues. “Man” may be anachronistic in our culture, yet it more closely reflects the Latin *homo* than the plural, generic, English noun, “humanity.”

and all its paths peaceful.

3:18 *lignum vitae est his qui adprehenderint eam et qui tenuerit eam beatus*

*It is a tree of life
to those who lay hold of it,
and one who comprehends
is happy.*

God Created by Wisdom

3:19 *Dominus sapientia fundavit terram stabilivit caelos prudentia*

*The Lord founded
the earth by wisdom.
He established
the skies by prudence.*

3:20 *sapientia illius eruperunt abyssi et nubes rore concrescunt*

*By his wisdom,
the abyss burst forth,
and clouds condensed
from rain drops.*

Keep Counsel

3:21 *fili mi ne effluent haec ab oculis tuis custodi legem atque consilium*

*My son,
may these things
not wash out
of your eyes.
Keep the law
and also counsel,*

3:22 *et erit vita animae tuae et gratia faucibus tuis*

*and it will be life
to your soul,
and grace
to your appearance.*

3:23 *tunc ambulabis fiducialiter in via tua et pes tuus non inpinget*

Then, you will
walk faithfully
in your way,
and your foot
will not be struck.

3:24 *si dormieris non timebis quiesces et suavis erit somnus tuus*

If you sleep,
you will not be afraid.
You will be at peace,
and your dreams
will be pleasant.

3:25 *ne paveas repentino terrore et inruentes tibi potentias impiorum*

Do not be terrified
by terrible circumstance,
or lawless powers
suddenly rushing upon you.

3:26 *Dominus enim erit in latere tuo et custodiet pedem tuum ne capiaris*

for *the* Lord
will be at your side,
and he will guard your step,
that you not be captured.

3:27 *noli prohibere benefacere eum qui potest si vales et ipse benefac*

Do not stop someone
who is able
to do good.
If you are able,
you do good as well.

3:28 *ne dicas amico tuo vade et revertere et cras dabo tibi cum statim possis dare*

Do not say to your friend,
'Go, and come back later;
tomorrow I will give *something* to you,'
when *it* is possible
to give right now.

3:29 *ne moliaris amico tuo malum cum ille in te habeat fiduciam*

Do not plan evil
for your friend,
when he has faith in you.

3:30 *ne contendas adversus hominem frustra cum ipse tibi nihil mali fecerit*

Do not contend
against a man,
without cause,
when he has done
nothing bad to you.

3:31 *ne aemuleris hominem iniustum nec imiteris vias eius*

Do not copy
an unfair man,
nor imitate his ways.

3:32 *quia abominatio Domini est omnis inlusor et cum simplicibus sermocinatio eius*

because *the* Lord detests
every scoffer,
and his careful talk
is with *the* simple.

Consequence of Our Actions

3:33 *egestas a Domino in domo impii habitacula autem iustorum benedicentur*

Lack in *an* lawless house
is from *the* Lord;
but *the* dwelling of *the* fair man
will be blessed.

3:34 *inlusores ipse deludet et mansuetis dabit gratiam*

He will deceive
mockers,
but will give grace
to *the* gentle.

3:35 *gloriam sapientes possidebunt stultorum exaltatio ignominia*

The wise
will possess glory.

Glorifying *a* fool
is shameful.

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Chapter 4

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A Mother's Teaching

4:1 *audite filii disciplinam patris et attendite ut sciatis prudentiam*

Hear the discipline
of your father, my son,
and attend
to *the* learning of prudence.

4:2 *donum bonum tribuam vobis legem meam ne derelinquatis*

I will give you
a good gift.

Do not abandon
my law,

4:3 *nam et ego filius fui patris mei tenellus et unigenitus coram matre mea*

for I also was
a son of my father,
tender and only child
before my mother²¹,

4:4 *et docebat me atque dicebat suscipiat verba mea cor tuum custodi praecepta mea et vives*

and she taught me,
and also said to me,
'Accept my words
and guard my precepts,
that you may live.

4:5 *posside sapientiam posside prudentiam ne obliviscaris neque declines a verbis oris mei*

'Possess wisdom,
possess prudence,
and neither forget
nor turn away

²¹ See 2 Samuel 11 for the story of Solomon's mother, Bathsheba.

from *the* words
of my mouth.

4:6 *ne dimittas eam et custodiet te dilige eam et servabit te*

Do not dismiss it,
that it may guard you.

Delight in it,
and *it* will serve you.

The Beginning of Wisdom

4:7 *principium sapientiae posside sapientiam et in omni possessione tua adquire prudentiam*

The beginning of wisdom:
possess wisdom,
and in all your possessing,
buy prudence.

4:8 *arripe illam et exaltabit te glorificaberis ab ea cum eam fueris amplexatus*

Take hold of it,
and *it* will exalt you.

You will be glorified by it
when you embrace it.

4:9 *dabit capiti tuo augmenta gratiarum et corona inclita proteget te*

It will give your head
the increase of grace,
and *the* celebrated crown
will protect you.

4:10 *audi fili mi et suscipe verba mea ut multiplicentur tibi anni vitae*

Hear, my son,
and accept my words,
that years of life
may be multiplied to you.

4:11 *viam sapientiae monstravi tibi duxi te per semitas aequitatis*

I have shown you
the way of wisdom.

I have guided you
by paths of equity,

4:12 *quas cum ingressus fueris non artabuntur gressus tui et currens non habebis offendiculum*

which, when you walk in them,
will not limit your path,
and, when you run,
you will not have *an* obstacle.

4:13 *tene disciplinam ne dimittas eam custodi illam quia ipsa est vita tua*

Have discipline.

Do not dismiss it.

Keep them,
because it is your life.

Stay Off Lawless Ways

4:14 *ne delecteris semitis impiorum nec tibi placeat malorum via*

Do not delight
in lawless ways,
nor let *an* evil way
please you.

4:15 *fuge ab ea ne transeas per illam declina et desere eam*

Flee from it!

Do not cross it!

Decline and desert it,

4:16 *non enim dormiunt nisi malefecerint et rapitur somnus ab eis nisi subplantaverint*

for *some* do not sleep
unless they are doing evil,
and sleep is robbed from them

unless they are causing *others* to fall.

4:17 *comedunt panem impietatis et vinum iniquitatis bibunt*

They eat bread of lawlessness,
and drink wine of treachery,

4:18 *iustorum autem semita quasi lux splendens procedit et crescit usque ad perfectam diem*

but *the* path of *the* fair,
like light,
proceeds and grows
until *the* perfect day.

4:19 *via impiorum tenebrosa nesciunt ubi corruant*

The way of *the* lawless
is dark!

They do not know
where they are running!

Obey My Teaching

4:20 *fili mi ausculta sermones meos et ad eloquia mea inclina aurem tuam*

My son, obey my words,
and incline your ear
to my eloquence.

4:21 *ne recedant ab oculis tuis custodi ea in medio cordis tui*

Do not let them recede
from your eyes.

Keep them
in *the* middle of your heart!

4:22 *vita enim sunt invenientibus ea et universae carni sanitas*

For life is found in them,
and *the* health of all flesh.

4:23 *omni custodia serva cor tuum quia ex ipso vita procedit*

Keeping all,
save your heart,
because life
proceeds from it.

4:24 *remove a te os pravum et detrahentia labia sint procul a te*

Turn yourself away
from a perverse mouth,
and may scornful lips
be far from you.

4:25 *oculi tui recta videant et palpebrae tuae praecedant gressus tuos*

Let your eyes see right,
and let your eyelids
watch ahead of your steps.

4:26 *dirige semitam pedibus tuis et omnes viae tuae stabilientur*

Direct *the* path of your feet,
and all your ways
will be established.

4:27 *ne declines ad dexteram et ad sinistram averte pedem tuum a malo*

Do not turn away
to the right or to the left.

Turn your step, *rather*,
away from evil.

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Learn to Guard Your Thoughts

5:1 *fili mi adtende sapientiam meam et prudentiae meae inclina aurem tuam*

My son, pay attention
to my wisdom,
and incline your ear
to my prudence.

5:2 *ut custodias cogitationes et disciplinam labia tua conservent*

that you may guard your thoughts,
and *the* discipline of your lips
will preserve *you*.

The Ways of a Whore

5:3 *favus enim stillans labia meretricis et nitidius oleo guttur eius*

For *the* lips of a whore are
a dripping honeycomb,
and *the* scent of her neck fresh.

5:4 *novissima autem illius amara quasi absinthium et acuta quasi gladius biceps*

but her end *is* bitter,
like absinthe,
and sharp,
like *a* two-edged sword.

5:5 *pedes eius descendunt in mortem et ad inferos gressus illius penetrant*

Her feet descend to death,
and her steps penetrate
to *the* house of *the* dead.

5:6 *per semitam vitae non ambulat vagi sunt gressus eius et investigabiles*

She does not walk
by *the* path of life.

Her steps are

wandering and hidden.

5:7 *nunc ergo fili audi me et ne recedas a verbis oris mei*

Now, therefore, my son,
hear me,
and do not turn back
from *the* words of my mouth.

5:8 *longe fac ab ea viam tuam et ne adpropinques foribus domus eius*

Make your way
far from her,
and do not even go near
the doors of her house.

Be Wary of Strangers

5:9 *ne des alienis honorem tuum et annos tuos crudeli*

Do not give
your honor to strangers,
or your years
to *the* cruel,

5:10 *ne forte impleantur extranei viribus tuis et labores tui sint in domo aliena*

lest strangers be enriched
by your talents,
and your labors be
in *a* strange house.

5:11 *et gemas in novissimis quando consumpseris carnes et corpus tuum et dicas*

And you will moan to *the* end,
when you have consumed
even your own flesh and body,
and you say,

5:12 *cur detestatus sum disciplinam et increpationibus non adquevit cor meum*

‘Why did I detest discipline,
and my heart not assent

to reproofs?

5:13 *nec audivi vocem docentium me et magistris non inclinavi aurem meam*

‘Nor did I hear *the* voice
of those teaching me,
nor incline my ear
to ‘authorities.’

5:14 *paene fui in omni malo in medio ecclesiae et synagogae*

‘I was in nearly all *the* mischief,
in *the* middle of *the* gathering
and of *the* synagogue.’

Enjoy What Is Yours

5:15 *bibe aquam de cisterna tua et fluentia putei tui*

Drink water
from your cistern,
and *the* flow of your well.

5:16 *deriventur fontes tui foras et in plateis aquas tuas divide*

Let your springs
be turned outside,
and in *the* streets
divide your waters.

5:17 *habeto eas solus nec sint alieni participes tui*

Have them alone,
nor may strangers share yours.

Love Your Wife

5:18 *sit vena tua benedicta et laetare cum muliere adolescentiae tuae*

May your vein be blessed,
and be happy
with *the* wife
of your youth.

5:19 *cerva carissima et gratissimus hinulus ubera eius inebrient te omni tempore in amore illius*

delectare iugiter

A precious deer
and a gracious fawn,
her breasts inebriate you
all *the* time.
In her love delight continually.

5:20 *quare seduceris fili mi ab aliena et foveris sinu alterius*

Why be seduced
by a stranger,
my son,
and be cherished
in another's embrace?

God Pays Attention to Human Actions

5:21 *respicit Dominus vias hominis et omnes gressus illius considerat*

The Lord pays attention
to *the* ways of men,
and considers all their steps.

5:22 *iniquitates suae capiunt impium et funibus peccatorum suorum constringitur*

His treacheries
capture *the* lawless,
and *the* ropes of his sin
bind him.

5:23 *ipse morietur quia non habuit disciplinam et multitudine stultitiae suae decipietur*

He will die because
he did not have discipline,
and will be deceived by
his own multitude of idiocies.

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Watch What You Promise

6:1 *fili mi si spononderis pro amico tuo defixisti apud extraneum manum tuam*

My son, if you give
a pledge for your friend,
you are buried
in *a* stranger's hand.

6:2 *inlaqueatus es verbis oris tui et captus propriis sermonibus*

You are ensnared
by the words of your mouth,
and captured
by your own promises.

6:3 *fac ergo quod dico fili mi et temet ipsum libera quia incidisti in manu proximi tui discurre festina suscita amicum tuum*

Do, therefore,
what I say,
my son,
and free yourself,
because you have fallen
into *the* hand
of your neighbor.

Run away quickly!

Rouse your friend!

6:4 *ne dederis somnum oculis tuis nec dormitent palpebrae tuae*

Do not give sleep to your eyes,
nor let your eyelids rest!

6:5 *erueret quasi dammula de manu et quasi avis de insidiis aucupis*

Free yourself
like a deer from *the* hand,
and like a bird

from the bird-seller's trap!

Look to the Ant

6:6 *vade ad formicam o piger et considera vias eius et disce sapientiam*

Look to *the* ant,
O *lazy one*,
and consider its ways,
and learn wisdom!

6:7 *quae cum non habeat ducem nec praeceptorem nec principem*

Because, having neither leader,
nor precept, nor prince,

6:8 *parat aestate cibum sibi et congregat in messe quod comedat*

in summer
it prepares food for itself,
and gathers in harvest time,
that it might eat.

6:9 *usquequo piger dormis quando consurges ex somno tuo*

How long, *lazy one*,
will you sleep?
When will you rouse yourself
from your dream?

6:10 *paululum dormies paululum dormitabis paululum conseres manus ut dormias*

You will be idle *a little*,
you will be drowsy *a little*,
you will fold your hands *a little*,
that you may sleep;

6:11 *et veniet tibi quasi viator egestas et pauperies quasi vir armatus*

and need will come to you
like *a thief*,
poverty like *an armed man*.

A Useless Man

6:12 *homo apostata vir inutilis graditur ore perverso*

An apostate man,
a useless man,
goes along
by perverse mouth.

6:13 *annuit oculis terit pede digito loquitur*

He smiles with *the* eyes,
he wears out with *the* foot,
he talks with *the* finger.

6:14 *pravo corde machinatur malum et in omni tempore iurgia seminat*

With *a* crooked heart
he plots evil,
and at each opportunity
he starts quarrels.

6:15 *huic extemplo veniet perditio sua et subito conteretur nec habebit ultra medicinam*

By these
his destruction will come,
and soon
he will be ground to pieces,
nor will he have other remedy.

Six Things the Lord Hates

6:16 *sex sunt quae odit Dominus et septimum detestatur anima eius*

There are Six *things*
which *the* Lord hates,
and *a* seventh
is detested by his soul:

6:17 *oculos sublimes linguam mendacem manus effundentes innoxium sanguinem*

proud eyes, lying tongue,
hands shedding innocent blood,

6:18 *cor machinans cogitationes pessimas pedes veloces ad currendum in malum*

a heart plotting dismal schemes,
feet running swiftly to evil,

6:19 *proferentem mendacia testem fallacem et eum qui seminat inter fratres discordias*

a liar giving out false testimony,
and those who spread quarrels
between brothers.

Conserve My Precepts

6:20 *conserva fili mi praecepta patris tui et ne dimittas legem matris tuae*

Conserve, my son,
your father's precepts,
and do not dismiss
your mother's law.

6:21 *liga ea in corde tuo iugiter et circumda gutturi tuo*

Bind them
in your heart continually,
and tie them
around your neck.

6:22 *cum ambulaveris gradientur tecum cum dormieris custodiant te et evigilans loquere cum eis*

When you walk,
they will go with you;

When you sleep,
they will keep you;
and, awake, talk of them,

6:23 *quia mandatum lucerna est et lex lux et via vitae increpatio disciplinae*

because *the* commandment is a lamp,
and *the* law a light
and discipline's rebuke
is *the* way of life,

6:24 *ut custodiant te a muliere mala et a blanda lingua extraneae*

that they may keep you
from an evil woman,
and from a flattering, foreign tongue.

6:25 *non concupiscat pulchritudinem eius cor tuum nec capiaris nutibus illius*

Do not let your heart
lust for her beauty,
nor be captured
by her charms;

6:26 *pretium enim scorti vix unius est panis mulier autem viri pretiosam animam capit*

for *the* price of *a* whore
is hardly loaf of bread,
yet *the* woman captures
the costly soul²²
of *a* man.

A Warning Against Adultery

6:27 *numquid abscondere potest homo ignem in sinu suo ut vestimenta illius non ardeant*

Can man hide *a* hot coal
against his chest,
and his clothes not burn,

6:28 *aut ambulare super prunas et non comburentur plantae eius*

or walk over glowing coals
and not burn *the* soles of his feet?

6:29 *sic qui ingreditur ad mulierem proximi sui non erit mundus cum tetigerit eam*

thus, who goes in
to his neighbor's wife
will not be clean
when he touches her.

6:30 *non grandis est culpae cum quis furatus fuerit furatur enim ut esurientem impleat animam*

²²Soul=Inner Being

Guilt is not as great
when someone has stolen.

He stole out of hunger
that he might fill his soul.

6:31 *deprehensus quoque reddet septuplum et omnem substantiam domus suae tradet*

When seized, likewise,
he will pay back seven times
and hand over
all *the* substance
of his house.

6:32 *qui autem adulter est propter cordis inopiam perdet animam suam*

Yet one who is
an adulterer
will destroy
his impoverished soul.

6:33 *turpitudinem et ignominiam congregat sibi et obprobrium illius non delebitur*

He gathers to himself
a bad reputation and shame,
and his disrepute
will not disappear.

6:34 *quia zelus et furor viri non parcat in die vindictae*

because *the* husband's
jealousy and fury,
will not evaporate
in *the* day of vengeance,

6:35 *nec adquiescet cuiusquam precibus nec suscipiet pro redemptione dona plurima*

nor will *he* be calmed
by any payment,
nor accept in settlement
many bribes.

Chapter 7

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Serve My Commandment

7:1 *fili mi custodi sermones meos et praecepta mea reconde tibi*

My son, guard my teachings,
and hide my precepts with you.

7:2 *serva mandata mea et vives et legem meam quasi pupillam oculi tui*

Serve my commandment,
that you may live,
and my law,
like the pupil of your eye.

7:3 *liga eam in digitis tuis scribe illam in tabulis cordis tui*

Bind it
to your fingers.
Write it
on the tablets
of your heart.

7:4 *dic sapientiae soror mea es et prudentiam voca amicam tuam*

Say to wisdom,
'You are my sister,'
and call prudence,
your friend.

7:5 *ut custodiat te a muliere extranea et ab aliena quae verba sua dulcia facit*

that she guard you
from a strange woman,
and from a foreigner
whose words make sweet.

A Strange Woman Entices

7:6 *de fenestra enim domus meae per cancellos prospexi*

For from *the* window

of my house,
I looked through the lattice,

7:7 *et video parvulos considero vecordem iuvenem*

and I see little ones.

I consider *a* wild youth,

7:8 *qui transit in platea iuxta angulum et propter viam domus illius graditur*

who crosses *the* street
near the corner,
and walks near
the walkway
to her house²³.

7:9 *in obscuro advesperascente die in noctis tenebris et caligine*

Evening is coming on
with darkness,
day is shadowed over
in night and gloom.

7:10 *et ecce mulier occurrit illi ornatu meretricio praeparata ad capiendas animas garrula et vaga*

And, look, *a* woman
hurries to him,
dressed like *a* whore,
prepared for capturing souls,
mindless and chattering.

7:11 *quietis inpatiens nec valens in domo consistere pedibus suis*

Impatient with quietness,
nor eager to keep her feet
in her house,

7:12 *nunc foris nunc in plateis nunc iuxta angulos insidians*

²³ He may wander by accidentally the first time. Thereafter, he goes on purpose.

now outside,
 now in *the* streets,
 now near hidden corners,

7:13 *adprehensumque deosculatur iuvenem et procaci vultu blanditur dicens*

she seizes and kisses *the* youth,
 and with *an* impudent face,
 she allures him.

7:14 *victimam pro salute debui hodie reddidi vota mea*

‘I owed sacrifices for health.
 Today I repaid my promise.

7:15 *idcirco egressa sum in occursum tuum desiderans te videre et repperi*

‘For this reason,
 I have come to meet you,
 wanting to see you
 and get to know you.

7:16 *intexui funibus lectum meum stravi tapetibus pictis ex Aegypto*

‘I have covered my couch
 with fine fabric.

‘I have laid out
 painted tapestries from Egypt.

7:17 *aspersi cubile meum murra et aloë et cinnamomo*

‘I sprayed my bed
 with myrrh and aloë and cinnamon.

7:18 *veni inebriemur uberibus donec inlucescat dies et fruamur cupitis amplexibus*

‘Come! Let us
 get drunk in *my* breasts
 until day begins to dawn,
 and let us enjoy
 passion’s embracing!

7:19 *non est enim vir in domo sua abiit via longissima*

‘For *the* man
is not in his house,

He went on *a* long trip.

7:20 *sacculum pecuniae secum tulit in die plenae lunae reversurus est domum suam*

‘He took a bag of money with him.

‘He will return to his house
at full moon.’

7:21 *inretivit eum multis sermonibus et blanditiis labiorum protraxit illum*

She has caught him
by many words,
and taken him
by *the* sweetness of *her* lips

7:22 *statim eam sequitur quasi bos ductus ad victimam et quasi agnus lasciviens et ignorans quod ad vincula stultus trahatur*

He follows her at once,
like *a* bull led to sacrifice,
and like *a* lamb,
horny and ignorant,
because *the* fool is led to chains,

7:23 *donec transfigat sagitta iecur eius velut si avis festinet ad laqueum et nescit quia de periculo animae illius agitur*

until *an* arrow pierces his liver.

He is like *a* bird
that hurries to *the* net,
and does not know that
it is led in danger of its life.

Do Not Let Your Mind Be Dragged Away

7:24 *nunc ergo fili audi me et adtende verba oris mei*

Now, therefore, son,
hear me,
and attend to
the words of my mouth.

7:25 *ne abstrahatur in viis illius mens tua neque decipiaris semitis eius*

Do not let your mind
be dragged away
by her methods,
nor be deceived
by her habits,

7:26 *multos enim vulneratos deiecit et fortissimi quique interfecti sunt ab ea*

for she has struck down
many wounded,
and how many of *the* strongest
have been killed by her!

7:27 *viae inferi domus eius penetrantes interiora mortis*

Her house *is*
the way to *the* dead,
penetrating
to *the* inner reaches
of death.

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Does Wisdom Not Cry Out

8:1 *numquid non sapientia clamitat et prudentia dat vocem suam*

Does wisdom not cry out,
and prudence give her voice?

8:2 *in summis excelsisque verticibus super viam in mediis semitis stans*

Standing in the highest places
and prominences
above *the* way,
in *the* middle of paths,

8:3 *iuxta portas civitatis in ipsis foribus loquitur dicens*

beside *the* gates of a city,
in *the* doors themselves,
she speaks, saying,

8:4 *o viri ad vos clamito et vox mea ad filios hominum*

‘O men, I cry out to you,
and my voice
to *the* children of men,

8:5 *intellegite parvuli astutiam et insipientes animadvertite*

‘Understand cleverness,
little ones,
and pay attention,
you foolish!

8:6 *audite quoniam de rebus magnis locutura sum et aperientur labia mea ut recta praedicent*

‘Hear, because I will speak
of great issues,
and my lips will open
to set forth rectitude!

8:7 *veritatem meditabitur guttur meum et labia mea detestabuntur impium*

‘My throat
will meditate on truth,
and my lips
will detest *the* lawless.

8:8 *iusti sunt omnes sermones mei non est in eis pravum quid neque perversum*

‘All my words are fair.

There is no meanness in them
because *there* is nothing dishonest.

8:9 *recti sunt intellegentibus et aequi invenientibus scientiam*

‘*They* are straightforward
to understanding,
and fair
to *those* finding knowledge.

8:10 *accipite disciplinam meam et non pecuniam doctrinam magis quam aurum eligite*

‘Accept my discipline
and not money.
Choose learning
more than gold,

8:11 *melior est enim sapientia cunctis pretiosissimis et omne desiderabile ei non potest comparari*

‘for wisdom is better
than all most precious *objects*,
and all *that is* desirable
cannot compare with it.

8:12 *ego sapientia habito in consilio et eruditus intersum cogitationibus*

‘I, wisdom,
dwell in counsel,
and am present
in *the* thoughts
of *the* learned²⁴.

²⁴ Wisdom is conceived of as present to human thought, yet transcending it.

The Fear of the Lord Hates Arrogance

8:13 *timor Domini odit malum arrogantiam et superbiam et viam pravam et os bilingue detestor*

‘The fear of the Lord
hates evil, arrogance, and pride,
and I detest a vicious path
and a lying tongue.

8:14 *meum est consilium et aequitas mea prudentia mea est fortitudo*

‘Counsel is mine,
and equity;
prudence mine,
and strength is mine.

8:15 *per me reges regnant et legum conditores iusta decernunt*

‘Kings reign by me,
and law-makers
discern fairly.

8:16 *per me principes imperant et potentes decernunt iustitiam*

Princes command by me,
and the powerful
discern fairness.

8:17 *ego diligentes me diligo et qui mane vigilant ad me invenient me*

‘I delight
in those delighting in me,
and those
who watch for me early
will find me.

8:18 *mecum sunt divitiae et gloria opes superbae et iustitia*

‘Riches and glory
are with me,
works worthy of pride,
and fairness.

8:19 *melior est fructus meus auro et pretioso lapide et gemina mea argento electo*

‘My fruit is better than
gold and precious stones,
and my progeny
are chosen over silver.

8:20 *in viis iustitiae ambulo in medio semitarum iudicii*

‘I walk in ways of fairness,
in *the* middle
of paths of judgment,

8:21 *ut ditem diligentes me et thesauros eorum repleam*

‘that I may enrich
those delighting in me,
and may fill their treasuries²⁵.

The Lord Possessed Me in the Beginning

8:22 *Dominus possedit me initium viarum suarum antequam quicquam faceret a principio*

‘*The* Lord possessed me
at *the* start of all his ways,
in *the* beginning
before he made anything²⁶.

8:23 *ab aeterno ordita sum et ex antiquis antequam terra fieret*

‘I was set up from eternity,
and from antiquity,
before earth was made²⁷.

8:24 *necdum erant abyssi et ego iam concepta eram necdum fontes aquarum eruperant*

‘Even before *the* abyss was,
I *was* already conceived.

²⁵ The only way to verify this claim is through experience. It will either ring true in our living, or not.

²⁶ Compare this passage to Colossians 1:15-17: *He [Christ] is the image of the invisible God, the first-born of all creation; for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities -- all things were created through him and for him. He is before all things, and in him all things hold together.*

²⁷ The preexistence of wisdom is echoed in John 1:1-3: *In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God; 3 all things were made through him, and without him was not anything made that was made.*

‘I was before
fountains of water erupted.

8:25 *necdum montes gravi mole constiterant ante colles ego parturiebar*

‘Before massive mountains
were piled together,
and before *the* hills,
I was born.

8:26 *adhuc terram non fecerat et flumina et cardines orbis terrae*

‘As yet, earth
had not been made,
nor rivers,
nor *the* axis
of *the* circles of earth.

8:27 *quando praeparabat caelos aderam quando certa lege et gyro vallabat abyssos*

‘I was there
when he prepared *the* heavens,
when he enclosed *the* abyss
by fixed law and by course;

8:28 *quando aethera firmabat sursum et librabat fontes aquarum*

‘when he established
the sky above,
and freed *the* fountains of water;

8:29 *quando circumdabat mari terminum suum et legem ponebat aquis ne transirent fines suos
quando adpendebat fundamenta terrae*

‘when he prescribed
to *the* sea its limits,
and placed *a* law on waters,
‘*They* shall not pass their limits;’
when he weighed out
the foundation of earth;

8:30 *cum eo eram cuncta componens et delectabar per singulos dies ludens coram eo omni
tempore*

‘I was with him,
ordering all,
and I was glad
in each day,
playing before him
all *the* time,

8:31 *ludens in orbe terrarum et deliciae meae esse cum filiis hominum*

‘playing in circle of earth,
and my delight
was with *the* children of men.’

Now, Therefore, Hear Me

8:32 *nunc ergo filii audite me beati qui custodiunt vias meas*

‘Now, therefore, children,
hear me!

‘Those who guard my ways
are happy!

8:33 *audite disciplinam et estote sapientes et nolite abicere eam*

‘Hear discipline,
and be wise,
and do not turn away from it!

8:34 *beatus homo qui audit me qui vigilat ad fores meas cotidie et observat ad postes ostii mei*

‘A man who hears me,
who seeks my gates daily,
and observes
the doorposts of my house.
is happy.’

8:35 *qui me invenerit inveniet vitam et hauriet salutem a Domino*

‘Who finds me
will find life,
and will drink down health
from *the* Lord,

8:36 *qui autem in me peccaverit laedet animam suam omnes qui me oderunt diligunt mortem*

‘but who sins in me
punishes his soul.

‘All who hate me
delight in death.’

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Chapter 9

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Wisdom's Solemn Sacrifice

9:1 *sapientia aedificavit sibi domum excidit columnas septem*

Wisdom built herself *a* house,
cut down seven columns,

9:2 *immolavit victimas suas miscuit vinum et proposuit mensam suam*²⁸

burned her sacrifices,
mixed her wine,
and spread out her table.

9:3 *misit ancillas suas ut vocarent ad arcem et ad moenia civitatis*

She sent her maidens,
that they might call out
from *the* citadels
and walls of *the* city.

9:4 *si quis est parvulus veniat ad me et insipientibus locuta est*

‘If someone is young,
come to me.’

And to *the* empty-headed
she has spoken.

9:5 *venite comedite panem meum et bibite vinum quod miscui vobis*

‘Come, eat my bread,
and drink wine
which I mixed for you.

9:6 *relinquite infantiam et vivite et ambulate per vias prudentiae*

‘Give up infancy
and live,

²⁸ These are the steps taken prior to offering a sacrifice to God. This indicates that Wisdom's search for us is itself a holy obligation, undertaken with the gravest purpose.

and walk
in ways of prudence,

9:7 *qui erudit derisorem ipse sibi facit iniuriam et qui arguit impium generat maculam sibi*

‘because he who
teaches a scoffer
causes injury
to himself,
and *one* who
corrects *the* lawless
generates dishonor
for himself.

9:8 *noli arguere derisorem ne oderit te argue sapientem et diliget te*

‘Do not correct *a* scoffer,
lest he hate you.

‘Correct *the* wise
and he will love you.

9:9 *da sapienti et addetur ei sapientia doce iustum et festinabit accipere*

‘Give to *the* wise
and wisdom
will be added to him.

‘Teach the fair man,
and he will accept it quickly.

9:10 *principium sapientiae timor Domini et scientia sanctorum prudentia*

‘*The* fear of *the* Lord
is the beginning of wisdom,
and knowledge of *the* holy
is prudence,

9:11 *per me enim multiplicabuntur dies tui et addentur tibi anni vitae*

for by me
your days will be multiplied,
and years of life

will be added to you.

9:12 *si sapiens fueris tibimet ipsi eris si inlusor solus portabis malum*

‘If you are wise,
you will be
for you, yourself.

‘If you are *a* mocker,
you only carry harm.

A Loud and Foolish Woman

9:13 *mulier stulta et clamosa plenaque inlecebris et nihil omnino sciens*

A woman
is loud and foolish
and full of allurements,
and knowing nothing at all²⁹.

9:14 *sedit in foribus domus suae super sellam in excelso urbis loco*

She sits
by *the* doors
of her house
on *a* seat
in *the* high place³⁰
of *the* city,

9:15 *ut vocaret transeuntes viam et pergentes itinere suo*

that she may call
those crossing *the* road
and going on their journey.

9:16 *quis est parvulus declinet ad me et vecordi locuta est*

‘Let whoever is young
turn aside to me.’

And she has spoken

²⁹ The figure of the Foolish Woman can be seen as an antitype of Wisdom, rather than as a condemnation of women in general.

³⁰ The High Places in the Old Testament were used for ritual prostitution.

to *a wild youth*,

9:17 *aquae furtivae dulciores sunt et panis absconditus suavior*

‘Stolen waters are sweeter,
and hidden bread tastier.’

9:18 *et ignoravit quod gigantes ibi sint et in profundis inferni convivae eius*

And he ignores
that giants may be there,
and her table companions
are in the deepest reaches
of *the* inferno.

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Chapter 10

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The Heart of Wisdom

10:1 *parabola*e Salomonis filius sapiens laetificat patrem filius vero stultus maestitia est matris suae

Parables of Solomon³¹.

A wise son
gives joy to a father;
a foolish son, truly,
is a grief
to his mother.

10:2 *non proderunt thesauri impietatis iustitia vero liberabit a morte*

The treasures
of the lawless
do not help;
fairness, truly,
liberates from death.

10:3 *non adfliget Dominus fame animam iusti et insidias impiorum subvertet*

The Lord does not afflict
a fair-minded soul with hunger;
yet he subverts
the plots
of the lawless.

10:4 *egestatem operata est manus remissa manus autem fortium divitias parat*

Lack is the work
of a lazy hand,
but a strong hand
prepares riches.

10:5 *qui congregat in messe filius sapiens est qui autem stertit aestate filius confusionis*

³¹ Chapter 10 begins a new section of the book.

One who gathers in harvest
is *a* wise son;
but *one* who snores away summer
is *a* son of trouble.

10:6 *benedictio super caput iusti os autem impiorum operit iniquitatem*

Blessing *flows*
over *the* head of *the* fair man;
but *the* mouth of *the* lawless
works treachery.

10:7 *memoria iusti cum laudibus et nomen impiorum putrescet*

The memory
of *the* fair man
is sung with praises,
but *the* name
of *the* lawless
will rot.

10:8 *sapiens corde praecepta suscipiet stultus caeditur labiis*

The wise in heart
accepts precepts;
a fool is cut down
by *his* lips.

10:9 *qui ambulat simpliciter ambulat confidenter qui autem depravat vias suas manifestus erit*

One who walks simply
walks confidently;
but *one* who perverts his way
will be made known.

10:10 *qui annuit oculo dabit dolorem stultus labiis verberabitur*

Who nods with *the* eye
gives pain;
because of *his* lips,
a fool will be beaten.

10:11 *vena vitae os iusti et os impiorum operiet iniquitatem*

*The mouth of the fair man
is a vein of life,
and the mouth of the lawless
will work treachery.*

10:12 *odium suscitatur rixas et universa delicta operit caritas*

Hatred awakens brawls,
yet love covers all faults.

10:13 *in labiis sapientis inveniatur sapientia et virga in dorso eius qui indiget corde*

Wisdom is found
in the lips of the wise,
and a rod in his back
who lacks judgment.

10:14 *sapientes abscondunt scientiam os autem stulti confusioni proximum est*

The wise shelter knowledge,
but the mouth of a fool
is a neighbor's confusion.

10:15 *substantia divitis urbs fortitudinis eius pavor pauperum egestas eorum*

The substance of the rich
is his strong city;
the fear of the poor
is their lack.

10:16 *opus iusti ad vitam fructus impii ad peccatum*

The work of the fair man
leads to life;
the fruit of the lawless
to sin.

10:17 *via vitae custodienti disciplinam qui autem increpationes relinquit errat*

Keeping discipline is
the way of life,
but one who
dismisses rebukes errs.

10:18 *abscondunt odium labia mendacia qui profert contumeliam insipiens est*

Lying lips hide hatred;
who offers up contention
is a fool.

10:19 *in multiloquio peccatum non deerit qui autem moderatur labia sua prudentissimus est*

In many words
sin is not lacking,
but *one* who is measured
in his words
is most prudent.

10:20 *argentum electum lingua iusti cor impiorum pro nihilo*

The tongue of *the* fair man
is choice silver;
the heart of *the* lawless
is good for nothing.

10:21 *labia iusti erudiunt plurimos qui autem indocti sunt in cordis egestate morientur*

The lips of *the* fair man
will teach many,
but *those* who are
unlearned in heart
will die by neediness.

10:22 *benedictio Domini divites facit nec sociabitur ei adflictio*

The blessing of *the* Lord makes rich,
nor will he share with him affliction.

10:23 *quasi per risum stultus operatur scelus sapientia autem est viro prudentia*

A fool works crime
as if for a laugh,
but wisdom is prudence to man.

10:24 *quod timet impius veniet super eum desiderium suum iustis dabitur*

What *an* lawless *person* fears

will come upon him;
the fair-minded will be given their desire.

10:25 *quasi tempestas transiens non erit impius iustus autem quasi fundamentum sempiternum*

Like a passing storm,
the lawless will not be,
 but, like *an* enduring foundation,
the fair-minded *endure*.

10:26 *sicut acetum dentibus et fumus oculis sic piger his qui miserunt eum*

Like vinegar to teeth
 and smoke to eyes,
 thus *a* lazy man
 to those who sent him.

10:27 *timor Domini adponet dies et anni impiorum breviabuntur*

Fear of *the* Lord adds days,
 yet *the* years of *the* lawless
 will be shortened.

10:28 *expectatio iustorum laetitia spes autem impiorum peribit*

The expectation of *the* fair-minded
 is happiness,
 but *the* hope of *the* lawless
 will perish.

10:29 *fortitudo simplicis via Domini et pavor his qui operantur malum*

The way of *the* Lord
 is *the* strength
 of *the* simple,
 and *the* fear
 of those who work evil.

10:30 *iustus in aeternum non commovebitur impii autem non habitabunt in terram*

The fair man
 will not be moved
 in eternity,

but *the* lawless
will not live in earth.

10:31 *os iusti parturiet sapientiam lingua pravorum peribit*

The mouth of *the* fair-minded
gives birth to wisdom;
the tongue of *the* dishonest
will perish.

10:32 *labia iusti considerant placita et os impiorum perversa*

The lips of *the* fair-minded
consider *what is* pleasing,
but *the* mouth of *the* lawless
what is perverse.

Chapter 11

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11:1 *statera dolosa abominatio apud Dominum et pondus aequum voluntas eius*

A deceitful scale
is an abomination with *the* Lord,
and an impartial measure
is his will.

11:2 *ubi fuerit superbia ibi erit et contumelia ubi autem humilitas ibi et sapientia*

Where pride is,
there also will be contention,
but where humility *is*,
there also *is* wisdom.

11:3 *simplicitas iustorum diriget eos et subplantatio perversorum vastabit illos*

The simplicity
of *the* fair-minded guides them,
and *the* dishonesty
of *the* perverse devastates them.

11:4 *non proderunt divitiae in die ultionis iustitia autem liberabit a morte*

Riches don't matter on
the day of vengeance,
but fairness
will liberate from death.

11:5 *iustitia simplicis diriget viam eius et in impietate sua corruet impius*

The fairness of *the* simple
guides his way,
and *the* lawless
will be ruined
in his lawlessness.

11:6 *iustitia rectorum liberabit eos et in insidiis suis capientur iniqui*

The fairness of the honest
will free him,

and *the* treacherous
will be caught
in their *own* treacheries.

11:7 *mortuo homine impio nulla erit ultra spes et expectatio sollicitorum peribit*

At *the* death
of *an* unfair man
there will be
no further hope;
The hope and expectation
of *the* anxious will perish.

11:8 *iustus de angustia liberatus est et tradetur impius pro eo*

The fair man
is freed from anguish,
and *the* unfair
is handed over for him.

11:9 *simulator ore decipit amicum suum iusti autem liberabuntur scientia*

A liar deceives
his friend through his words,
but *the* fair-minded
are set free by knowledge.

11:10 *in bonis iustorum exultabit civitas et in perditione impiorum erit laudatio*

A city will exult
in *the* good of *the* fair man,
and praise will *sound*
at *the* destruction of
the unfair.

11:11 *benedictione iustorum exaltabitur civitas et ore impiorum subvertetur*

A city will be exalted
by *the* blessing of *the* fair man,
and subverted
by *the* mouth of *the* unfair.

11:12 *qui despicit amicum suum indigens corde est vir autem prudens tacebit*

One who disdains his friend
lacks heart,
but a prudent man
will keep silent.

11:13 *qui ambulat fraudulenter revelat arcana qui autem fidelis est animi celat commissum*

One who walks deceitfully
reveals secrets,
but *one* who is faithful in soul
keeps secret
what is entrusted.

11:14 *ubi non est gubernator populus corruet salus autem ubi multa consilia*

Where *there* is no guide,
the people come to grief,
but safety *is found*
in many counsels.

11:15 *adfligetur malo qui fidem facit pro extraneo qui autem cavet laqueos securus erit*

One who makes pledge
for *a* stranger
will be afflicted by evil,
but *one* who takes precautions
against traps
will be secure.

11:16 *mulier gratiosa inveniet gloriam et robusti habebunt divitias*

A graceful woman
will find glory,
and *the* robust
will have riches.

11:17 *benefacit animae suae vir misericors qui autem crudelis est et propinquos abicit*

A merciful man
blesses his *own* soul,
but *one* who is cruel
debases even neighbors.

11:18 *impius facit opus instabile seminanti autem iustitiam merces fidelis*

*The lawless does an unsteady work,
but to one sowing fairness
there will be a faithful reward*

11:19 *clementia praeparat vitam et sectatio malorum mortem*

Mercy prepares life,
and *the* seeking of evil death.

11:20 *abominabile Domino pravam cor et voluntas eius in his qui simpliciter ambulant*

*A deceitful heart
is hateful to the Lord,
and his will is with
one who walks in simplicity.*

11:21 *manus in manu non erit innocens malus semen autem iustorum salvabitur*

*The evil will not be innocent,
even hand in hand,
but the seed of the just
will be saved.*

11:22 *circulus aureus in naribus suis mulier pulchra et fatua*

*Like a gold ring
in a hog's nose
is a beautiful and empty-headed woman.*

11:23 *desiderium iustorum omne bonum est praestolatio impiorum furor*

*The desire of the fair man
is all good;
the expectation of the unfair
is fury.*

11:24 *alii dividunt propria et ditiores fiunt alii rapiunt non sua et semper in egestate sunt*

Some divide
their own possessions
and become richer;

others carry off
what is not their own,
 yet are always in need.

11:25 *anima quae benedicit inpinguabitur et qui inebriat ipse quoque inebriabitur*

A soul which blesses
 will prosper,
 and one who drinks
 will himself also get drunk.

11:26 *qui abscondit frumenta maledicetur in populis benedictio autem super caput vendentium*

One who hides grain
 will be cursed
 among *the* people,
 but blessing *will be*
 on *the* head of *one* selling.

11:27 *bene consurgit diluculo qui quaerit bona qui autem investigator malorum est opprimetur ab eis*

He rises well at daybreak
 who seeks good,
 but one who
 searches out evil
 is weighed down by it.

11:28 *qui confidet in divitiis suis corruet iusti autem quasi virens folium germinabunt*

One who confides in his riches
 falls to ruin,
 but *a* fair-minded man,
 like *a* green leaf,
 will spring up.

11:29 *qui conturbat domum suam possidebit ventos et qui stultus est serviet sapienti*

One who troubles his own house
 will possess *the* wind,
 and *one* who *is* a fool
 will serve *the* wise.

11:30 *fructus iusti lignum vitae et qui suscipit animas sapiens est*

*The fruit of the fair man
is a tree of life,
and one who
sustains souls is wise.*

11:31 *si iustus in terra recipit quanto magis impius et peccator*

*If the fair man
receives on earth,
how much more
the unfair and the sinner!*

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Chapter 12

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12:1 *qui diligit disciplinam diligit scientiam qui autem odit increpationes insipiens est*

Who loves discipline
loves knowledge,
but who hates rebukes
is *a* empty-headed.

12:2 *qui bonus est hauriet a Domino gratiam qui autem confidit cogitationibus suis impie agit*

Who is good
drinks down grace
from *the* Lord,
but who confides
in his *own* thoughts
works lawlessness.

12:3 *non roborabitur homo ex impietate et radix iustorum non commovebitur*

Man is not strengthened
by lawlessness,
and *the* root
of *the* fair man
will not be moved.

12:4 *mulier diligens corona viro suo et putredo in ossibus eius quae confusione res dignas gerit*

A diligent wife
is the crown
of her husband,
and one who carries on
important business
in confusion
is a rot in his bones.

12:5 *cogitationes iustorum iudicia et consilia impiorum fraudulentia*

The thoughts
of *the* fair man
work judgment,
and *the* counsels

of *the* lawless
are fraudulent.

12:6 *verba impiorum insidiantur sanguini os iustorum liberabit eos*

The words of *the* lawless
lay traps for blood;
the mouth of *the* fair man
will free them.

12:7 *verte impios et non erunt domus autem iustorum permanebit*

Turn again to *the* lawless
and *they* are not *there*,
but *the* house
of *the* fair man
will endure.

12:8 *doctrina sua noscetur vir qui autem vanus et excors est patebit contemptui*

A man is known
by his teaching,
but *one who* is
vain and stupid
will be held
in contempt.

12:9 *melior est pauper et sufficiens sibi quam gloriosus et indigens pane*

Better is *a* poor man
and sufficient to himself,
than *one who is* glorious
and lacking bread.

12:10 *novit iustus animas iumentorum suorum viscera autem impiorum crudelia*

The fair man knows
the lives of his animals,
but *the* innermost parts
of *the* lawless are cruel.

12:11 *qui operatur terram suam saturabitur panibus qui autem sectatur otium stultissimus est*

Who works his land
will be satisfied by bread,
but who continually
seeks rest
is most foolish.

12:12 *desiderium impii munimentum est pessimorum radix autem iustorum proficiet*

A lawless desire
is *the* worst defense,
but *the* root
of *the* fair man
will prove sturdy.

12:13 *propter peccata labiorum ruina proximat malo effugiet autem iustus de angustia*

Because of *the* sins
of his lips
ruin comes near
the evil,
but *the* fair man
will escape
from anguish.

12:14 *de fructu oris sui unusquisque replebitur bonis et iuxta opera manuum suarum retribuetur ei*

From *the* fruit
of his lips
each one
will be filled
with good,
and, according to
the works
of his hands,
it will be repaid
to him³².

12:15 *via stulti recta in oculis eius qui autem sapiens est audit consilia*

³² Compare to the “Golden Rule” in the New Testament, Matthew 7:12: *So whatever you wish that men would do to you, do so to them; for this is the law and the prophets.*

*The way of a fool
is right in his eyes,
but one who is wise
listens to counsel.*

12:16 *fatuus statim indicat iram suam qui autem dissimulat iniuriam callidus est*

*The mindless quickly shows his anger,
but one who conceals
an injury
is clever.*

12:17 *qui quod novit loquitur index iustitiae est qui autem mentitur testis est fraudulentus*

*One who tells
what he knows
is a fair informer,
but one who lies
is a deceptive witness.*

12:18 *est qui promittit et quasi gladio pungitur conscientiae lingua autem sapientium sanitas est*

*There is one
who promises
and who is stabbed
in conscience
as if by a sword,
but the tongue
of the wise
brings health.*

12:19 *labium veritatis firmum erit in perpetuum qui autem testis est repentinus concinnat linguam mendacii*

*A truthful lip
will be established
forever,
but a witness
who is hasty
makes
a lying tongue.*

12:20 *dolus in corde cogitantium mala qui autem ineunt pacis consilia sequitur eos gaudium*

Deceit is
in *a* heart
considering evil,
but joy
follows *those*
who seek out
counsels of peace.

12:21 *non contristabit iustum quicquid ei acciderit impii autem replebuntur malo*

The fair man
will not be saddened
by anything
that might happen
to him,
but *the* lawless
will be filled
with regret.

12:22 *abominatio Domino labia mendacia qui autem fideliter agunt placent ei*

Lying lips *are*
an abomination
to *the* Lord,
but those
who live faithfully
please him.

12:23 *homo versutus celat scientiam et cor insipientium provocabit stultitiam*

A cunning man
hides knowledge,
and *an* uninformed heart
provokes foolishness.

12:24 *manus fortium dominabitur quae autem remissa est tributis serviet*

A strong hand
will dominate,
but *one* which
is lazy

will live
to *pay* taxes.

12:25 *maeror in corde viri humiliabit illud et sermone bono laetificabitur*

Sadness
in *a* man's heart
will humble him,
yet by *a* good word
he will be
made happy.

12:26 *qui negligit damnum propter amicum iustus est iter autem impiorum decipiet eos*

One who
overlooks *a* loss
on behalf
of *a* friend
is fair man,
but *the* course
of *the* lawless
deceives him.

12:27 *non inveniet fraudulentus lucrum et substantia hominis erit auri pretium*

A deceiver
will not find
a profit,
though *the* substance
of *a* man
will be precious gold.

12:28 *in semita iustitiae vita iter autem devium ducit ad mortem*

In *a* path
of fairness
is life,
but *the* dishonest course
leads to death.

Chapter 13

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13:1 *filius sapiens doctrina patris qui autem inlusor est non audit cum arguitur*

*A wise son learns
his father's doctrine,
but one who is
a scoffer
does not listen
when it is being proven.*

13:2 *de fructu oris homo saturabitur bonis anima autem praevaricatorum iniqua*

*From the fruit
of the good mouth
a man will be satisfied,
but a lying soul
is treacherous.*

13:3 *qui custodit os suum custodit animam suam qui autem inconsideratus est ad loquendum sentiet mala*

*Who watches his mouth,
keeps his soul;
but who talks
without consideration
will feel evil.*

13:4 *vult et non vult piger anima autem operantium inpinguabitur*

*A lazy ass
wants and does not want,
but a working soul
will grow prosperous.*

13:5 *verbum mendax iustus detestabitur impius confundit et confundetur*

*The fair man will detest
the word of a liar;
the lawless confuses
and will be confused.*

13:6 *iustitia custodit innocentis viam impietas vero peccato subplantat*

Fairness keeps
the way of the innocent;
lawlessness, truly,
undermines through sin.

13:7 *est quasi dives cum nihil habeat et est quasi pauper cum in multis divitiis sit*

One is like *the rich*
when he has nothing,
and *another*
is like *the poor*
when *he* is
amidst much wealth.

13:8 *redemptio animae viri divitiae suae qui autem pauper est increpationem non sustinet*

The redemption
of *a man's soul*
is his riches,
but *one* who is poor
does not receive
a rebuke.

13:9 *lux iustorum laetificat lucerna autem impiorum extinguetur*

The light
of *the fair man*
brings joy,
but *the lamp*
of *the unfair*
will be extinguished.

13:10 *inter superbos semper iurgia sunt qui autem agunt cuncta consilio reguntur sapientia*

Between *the proud*
are always quarrels,
but *those* who
do all by counsel
are guided by wisdom.

13:11 *substantia festinata minuetur quae autem paulatim colligitur manu multiplicabitur*

Rapid wealth
will waste away,
but that which
is gathered bit by bit,
by hand,
will be increased.

13:12 *spes quae differtur adfligit animam lignum vitae desiderium veniens*

Hope which is humiliated
afflicts *the* soul;
an approaching desire
is *a* tree of life.

13:13 *qui detrahit alicui rei ipse se in futurum obligat qui autem timet praeceptum in pace versabitur*

One who drags down
another's business
binds himself in the future,
but one who
fears *a* precept
will dwell in peace.

13:14 *lex sapientis fons vitae ut declinet a ruina mortis*

The law of *the* wise
is a fountain of life,
that *he* may deflect
death by catastrophe.

13:15 *doctrina bona dabit gratiam in itinere contemptorum vorago*

Good doctrine
gives grace;
in *the* way
of *the* scornful
is a deep hole.

13:16 *astutus omnia agit cum consilio qui autem fatuus est aperit stultitiam*

The astute does all

with counsel,
but one who
is mindless
uncovers foolishness.

13:17 *nuntius impii cadet in malum legatus fidelis sanitas*

An lawless messenger
falls into evil;
a faithful representative
is health.

13:18 *egestas et ignominia ei qui deserit disciplinam qui autem acquiescit arguenti glorificabitur*

Neediness and ill-repute
come to one who
abandons discipline,
but quiets accusations.
will be praised.

13:19 *desiderium si conpleatur delectat animam detestantur stulti eos qui fugiunt mala*

A desire, if fulfilled,
delights *the* soul;
fools detest
those who flee evil.

13:20 *qui cum sapientibus graditur sapiens erit amicus stultorum efficietur similis*

One who walks
with *the* wise
will be wise;
a friend of fools
will become like them.

13:21 *peccatores persequetur malum et iustis retribuentur bona*

Harm pursues sinners,
and good will be repaid
to the fair man.

13:22 *bonus relinquet heredes filios et nepotes et custoditur iusto substantia peccatoris*

The good leave behind
inheritances, children,
and grandchildren,
but the substance
of sinners
will be kept
by *the* fair man.

13:23 *multi cibi in novalibus patrum et alii congregantur absque iudicio*

Much food *can be grown*
in a father's unplowed fields,
but *it* will be gathered
by others without judgment.

13:24 *qui parcat virgae suae odit filium suum qui autem diligit illum instanter erudit*

Who withholds
his punishment
hates his son,
but who loves him
teaches insistently.

13:25 *iustus comedit et replet animam suam venter autem impiorum insaturabilis*

The fair man eats
and fill his soul,
but *the* belly
of *the* lawless
cannot be satisfied.

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Chapter 14

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14:1 *sapiens mulier aedificavit domum suam insipiens instructam quoque destruet manibus*

A wise woman
builds her house,
and a fool
will destroy
the building
with her hands.

14:2 *ambulans recto itinere et timens Deum despicitur ab eo qui infami graditur via*

Walking rightly
on the journey
and fearing God
is despised
by one who
travels the way
of dishonesty.

14:3 *in ore stulti virga superbiae labia sapientium custodiunt eos*

In the mouth
of a fool
is the staff
of pride;
the lips
of the wise
guard them.

14:4 *ubi non sunt boves praesepe vacuum est ubi autem plurimae segetes ibi manifesta fortitudo bovis*

The feed troughs
are empty
where there are
no oxen;
but where there are
many crops,
there the strength
of the oxen

is manifest.

14:5 *testis fidelis non mentietur profert mendacium testis dolosus*

*A faithful witness
will not lie;
a deceitful witness
gives out a lie.*

14:6 *quaerit derisor sapientiam et non inveniet doctrina prudentium facilis*

*A mocker
seeks wisdom
and will not find it;
the doctrine
of the prudent
is easy.*

14:7 *vade contra virum stultum et nescito labia prudentiae*

*Test a foolish man,
and he will be ignorant
of prudent lips.*

14:8 *sapientia callidi est intellegere viam suam et imprudentia stultorum errans*

*The wisdom
of the clever
is to know
his way,
and the imprudence
of a fool
is erring.*

14:9 *stultis inludet peccatum inter iustos morabitur gratia*

*He will mock
the sin of a fool;
among the fair man,
grace will remain.*

14:10 *cor quod novit amaritudinem animae suae in gaudio eius non miscebitur extraneus*

A heart
which knows
the bitterness
of his soul,
a stranger
will not mix up
in his joy.

14:11 *domus impiorum delebitur tabernacula iustorum germinabunt*

The house
of *the* lawless
will be destroyed;
the holy place
of *the* fair man
will spring up.

14:12 *est via quae videtur homini iusta novissima autem eius deducunt ad mortem*

There is a way
which seems fair
to a man,
but its end
leads to death.

14:13 *risus dolore miscebitur et extrema gaudii luctus occupat*

Laughter will be mixed
with pain,
and grief takes over
the end of joy.

14:14 *viis suis replebitur stultus et super eum erit vir bonus*

A fool
will be filled
by his ways,
and a good man
will be
over him.

14:15 *innocens credit omni verbo astutus considerat gressus suos*

The innocent
believe every word;
the clever
considers his steps.

14:16 *sapiens timet et declinat malum stultus transilit et confidit*

The wise fears
and turns away harm;
a fool leaps over
and trusts.

14:17 *impatiens operabitur stultitiam et vir versutus odiosus est*

The impatient
will work foolishness,
and *an insincere man*
is hated.

14:18 *possidebunt parvuli stultitiam et astuti expectabunt scientiam*

The young
will possess
foolishness,
and *the clever*
will expect
knowledge.

14:19 *iacebunt mali ante bonos et impii ante portas iustorum*

The evil
will be thrown down
before *the good*,
and *the lawless*
before *the doors*
of the fair man.

14:20 *etiam proximo suo pauper odiosus erit amici vero divitum multi*

The poor
will be disdained
even by his neighbor;
wealth, truly,

has many friends.

14:21 *qui despicit proximum suum peccat qui autem miseretur pauperi beatus erit*

One who despises
his neighbor sins,
but *one* who
is compassionate
to *the* poor
will be blessed.

14:22 *errant qui operantur malum misericordia et veritas praeparant bona*

They do wrong
who do harm;
mercy and truth
prepare good *things*.

14:23 *in omni opere erit abundantia ubi autem verba sunt plurima frequenter egestas*

By much work,
there will be
abundance,
but where words
are many,
there is often poverty.

14:24 *corona sapientium divitiae eorum fatuitas stultorum imprudentia*

The crown
of *the* wise
is their wealth;
the stupidity
of *a* fool
imprudence.

14:25 *liberat animas testis fidelis et profert mendacia versipellis*

A faithful witness
frees souls,
and *a* double-dealer
gives out lies.

14:26 *in timore Domini fiducia fortitudinis et filiis eius erit spes*

*The confidence
of the strong
is in the fear of the lord,
and there will be
hope for his children.*

14:27 *timor Domini fons vitae ut declinet a ruina mortis*

*The fear of the Lord
is a fountain
of life,
that turns away
from the ruin
of death.*

14:28 *in multitudine populi dignitas regis et in paucitate plebis ignominia principis*

*The dignity
of a ruler
is in a multitude
of people,
and in a scarcity
of people,
a ruler's shame.*

14:29 *qui patiens est multa gubernatur prudentia qui autem impatiens exultat stultitiam suam*

*One who is patient
is guided
by much prudence;
one who is impatient
exalts his own foolishness.*

14:30 *vita carniū sanitas cordis putredo ossuum invidia*

*The life
of the flesh
is a healthy heart;
envy is a rot
in the bone.*

14:31 *qui calumniatur egentem exprobrat factori eius honorat autem eum qui miseretur pauperis*

One who
abuses *the* needy
rebukes *the One*
who made him,
but *He* honors one
who is compassionate
to *the* poor.

14:32 *in malitia sua expelletur impius sperat autem iustus in morte sua*

The lawless
will be driven out
in his evil,
but *the* fair man
will hope
in his death.

14:33 *in corde prudentis requiescit sapientia et indoctos quoque erudiet*

Wisdom abides
in *a* prudent heart,
and *he* will teach
the unlearned.

14:34 *iustitia elevat gentem miseros facit populos peccatum*

Fairness lifts up
a nation;
sin makes
a people miserable.

14:35 *acceptus est regi minister intellegens iracundiam eius inutilis sustinebit*

An intelligent minister
is accepted
by *a* king;
the useless
will experience
his wrath.

Chapter 15

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15:1 *responsio mollis frangit iram sermo durus suscitatur furorem*

A soft answer
subdues anger;
a harsh word
stirs up fury.

15:2 *lingua sapientium ornat scientiam os fatuorum ebullit stultitiam*

The tongue
of the wise
displays knowledge;
the mouth
of the mindless
bubbles up foolishness.

15:3 *in omni loco oculi Domini contemplantur malos et bonos*

The eyes of God
observe the good
and the evil,
everywhere.

15:4 *lingua placabilis lignum vitae quae inmoderata est conteret spiritum*

A tongue
which makes peace
is a tree
of life;
one which is ill-considered
wears out the breath.

15:5 *stultus inridet disciplinam patris sui qui autem custodit increpationes astutior fiet*

A fool laughs
at his father's discipline,
but one who
considers rebukes
will be made
more clever.

15:6 *domus iusti plurima fortitudo et in fructibus impii conturbatur*

The house
of *the* fair
is very strong,
yet *it* is disturbed
by lawless gains.

15:7 *labia sapientium disseminabunt scientiam cor stultorum dissimile erit*

The lips
of *the* wise
spread knowledge;
the heart
of fools
will be different.

15:8 *victimae impiorum abominabiles Domino vota iustorum placabilia*

The offerings
of *the* lawless
are disgusting
to *the* Lord;
the promises
of *the* fair are
appeasing.

15:9 *abominatio est Domino via impii qui sequitur iustitiam diligetur ab eo*

The path
of *the* lawless
is disgusting
to *the* Lord;
one who
pursues fairness
will be favored
by him.

15:10 *doctrina mala deserenti viam qui increpationes odit morietur*

Teaching
is offensive
to one deserting

the way;
 one who
 hates rebukes
 will die.

15:11 *infernus et perditio coram Domino quanto magis corda filiorum hominum*

The inferno and destruction
are open before the Lord;
 how much more
the hearts
 of *the children*
 of men!

15:12 *non amat pestilens eum qui se corripit nec ad sapientes graditur*

The destructive
 does not love
 one who corrects him,
 nor does he walk
 toward *the wise*.

15:13 *cor gaudens exhilarat faciem in maerore animi deicitur spiritus*

A rejoicing heart
 gladdens *the face*;
the spirit
 is brought down
 by *a grieving soul*.

15:14 *cor sapientis quaerit doctrinam et os stultorum pascetur inperitia*

A wise heart
 seeks instruction,
 and *a foolish mouth*
 feeds on ignorance.

15:15 *omnes dies pauperis mali secura mens quasi iuge convivium*

All days
 are evil
 to *the poor*,
 but *a secure mind*

is like
a continuing feast.

15:16 *melius est parum cum timore Domini quam thesauri magni et insatiabiles*

A little with
the fear of the Lord
is better than
a great and insatiable
treasure.

15:17 *melius est vocare ad holera cum caritate quam ad vitulum saginatum cum odio*

It is better
to call on
cabbages with love,
than on
a fatted calf
with hatred.

15:18 *vir iracundus provocat rixas qui patiens est mitigat suscitatas*

An angry man
provokes brawls;
one who is patient
reduces quarrels.

15:19 *iter pigrorum quasi sepes spinarum via iustorum absque offendiculo*

The way
of the lazy
is like a thorny hedge;
the way
of the fair
is without obstacle.

15:20 *filius sapiens laetificat patrem et stultus homo despicit matrem suam*

A wise son
makes his father
happy,
and a foolish man
despises

his mother.

15:21 *stultitia gaudium stulto et vir prudens dirigit gressus*

Foolishness
is joy
to a fool,
but a prudent man
directs steps.

15:22 *dissipantur cogitationes ubi non est consilium ubi vero plures sunt consilarii confirmantur*

Ideas dissipate
where *there* is
no counsel;
where counselors
are many,
they are validated.

15:23 *laetatur homo in sententia oris sui et sermo oportunos est optimus*

Man
is made happy
by his opinion,
and a timely word
is best.

15:24 *semita vitae super eruditum ut declinet de inferno novissimo*

The way of life
is over
the learned,
that he may avoid
the depth
of *the* inferno.

15:25 *domum superbiorum demolietur Dominus et firmos facit terminos viduae*

The Lord
will demolish
the house

of *the* proud,
and make
the widow's boundaries
secure.

15:26 *abominatio Domini cogitationes malae et purus sermo pulcherrimus*

To *the* Lord,
evil thoughts
are disgusting,
and purity
of speech
most beautiful.

15:27 *conturbat domum suam qui sectatur avaritiam qui autem odit munera vivet*

He disturbs
his own home
who follows after
greed,
but one who
hates bribes
will live.

15:28 *mens iusti meditatur oboedientiam os impiorum redundat malis*

A fair mind
considers obedience;
a lawless mouth
overflows
with evil.

15:29 *longe est Dominus ab impiis et orationes iustorum exaudiet*

The Lord is far
from *the* lawless,
but will hear
the entreaties
of *the* fair man.

15:30 *lux oculorum laetificat animam fama bona inpinguat ossa*

The light

of *the* eyes
makes *the* soul
happy;
a good reputation
nourishes
the bones.

15:31 *auris quae audit increpationes vitae in medio sapientium commorabitur*

An ear
which listens to
life-giving rebukes
will live
in *the* midst
of understanding.

15:32 *qui abicit disciplinam despicit animam suam qui adquiescit increpationibus possessor est cordis*

One who
rejects discipline
despises his soul;
one who
accepts corrections
has possessed
his heart.

15:33 *timor Domini disciplina sapientiae et gloriam praecedat humilitas*

The fear
of *the* Lord
is *the* discipline
of *the* wise,
and humility
precedes glory.

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Chapter 16

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16:1 *hominis est animum praeparare et Dei gubernare linguam*

It falls to man
to prepare his soul
and to God
to govern *the* tongue.

16:2 *omnes viae hominum patent oculis eius spirituum ponderator est Dominus*

All man's ways
stand open
to his eyes,
and *the* Lord
will weigh spirits.

16:3 *revela Domino opera tua et dirigentur cogitationes tuae*

Reveal to *the* Lord
your work,
and your thoughts
will be guided.

16:4 *universa propter semet ipsum operatus est Dominus impium quoque ad diem malum*

The Lord made
all for himself,
even *the* lawless
for *an* evil day.

16:5 *abominatio Domini omnis arrogans etiam si manus ad manum fuerit non erit innocens*

Every arrogant *person*
is a disgust
to *the* Lord;
even if he walks
hand in hand,
he will not be
innocent.

16:6 *miser cordia et veritate redimitur iniquitas et in timore Domini declinatur a malo*

By mercy and truth
treachery is bought back,
and in *the* fear
of *the* Lord
one is turned away
from evil.

16:7 *cum placuerint Domino viae hominis inimicos quoque eius convertet ad pacem*

When *the* ways of men
please *the* Lord,
he will even convert
enemies to peace.

16:8 *melius est parum cum iustitia quam multi fructus cum iniquitate*

A little
with fairness
is better than
many benefits
with treachery.

16:9 *cor hominis disponet viam suam sed Domini est dirigere gressus eius*

A man's heart
will arrange
his way,
but to direct
his steps
is of *the* Lord.

16:10 *divinatio in labiis regis in iudicio non errabit os eius*

Divination is
in *the* lips of a king;
his mouth
will not err
in judgment.

16:11 *pondus et statera iudicia Domini sunt et opera eius omnes lapides sacculi*

Weight and scale

are judgments
of *the* Lord,
and all *the* weights
in *the* bag
are his work.

16:12 *abominabiles regi qui agunt impie quoniam iustitia firmatur solium*

Those who work lawlessness
are disgusting
to *a* king,
because fairness
establishes *a* throne.

16:13 *voluntas regum labia iusta qui recta loquitur diligitur*

Straightforward lips
are a king's will;
he will delight in
one who speaks
honestly.

16:14 *indignatio regis nuntii mortis et vir sapiens placabit eam*

A king's anger
is *a* messenger
of death,
and *a* wise man
will placate him.

16:15 *in hilaritate vultus regis vita et clementia eius quasi imber serotinus*

A king's appearance
in good humor
is life,
and his clemency
like *the* latter rain.

16:16 *posside sapientiam quia auro melior est et adquire prudentiam quia pretiosior est argento*

Possess wisdom,
because *it* is better

than gold,
and acquire prudence
because *it* is
more precious than
silver.

16:17 *semita iustorum declinat mala custos animae suae servat viam suam*

The way
of *the* fair man
turns away evils,
and *the* keeper
of his soul
will guard
his way.

16:18 *contritionem praecedit superbia et ante ruinam exaltatur spiritus*

Pride precedes
regret,
and *a* spirit
is exalted
before ruin.

16:19 *melius est humiliari cum mitibus quam dividere spolia cum superbis*

It is better
to be humble
with *the* gentle,
than to divide plunder
with *the* prideful.

16:20 *eruditus in verbo repperiet bona et qui in Domino sperat beatus est*

The learned
in word
will discover
good things,
and one who
hopes in *the* Lord
is blessed.

16:21 *qui sapiens corde est appellabitur prudens et qui dulcis eloquio maiora percipiet*

One who is wise
in heart
will be called
prudent,
and one
who is charming
in speech
will secure
better *things*.

16:22 *fons vitae eruditio possidentis doctrina stultorum fatuitas*

Learning *is*
a fountain of life
to one possessing *it*;
the teaching
of fools *is* mindless.

16:23 *cor sapientis erudiet os eius et labiis illius addet gratiam*

A wise heart
will teach
its mouth,
and will add
grace
to its lips.

16:24 *favus mellis verba composita dulcedo animae et sanitas ossuum*

Careful words
are a honeycomb;
sweetness to *the* soul
and health
to *the* bones.

16:25 *est via quae videtur homini recta et novissimum eius ducit ad mortem*

There is a way
which seems right
to man,
and its end
leads to death.

16:26 *anima laborantis laborat sibi quia compulit eum os suum*

The soul
of one laboring
labors for itself,
because its mouth
drives it.

16:27 *vir impius fodit malum et in labiis eius ignis ardescit*

A lawless man
digs up evil,
and a fire burns
in his lips.

16:28 *homo perversus suscitatur lites et verbosus separat principes*

A perverse man
arranges favorable omens,
and a blabber
separates princes.

16:29 *vir iniquus lactat amicum suum et ducit eum per viam non bonam*

A treacherous man
leads his friend on,
and takes him
down a road
that isn't good.

16:30 *qui adtonitis oculis cogitat prava mordens labia sua perficit malum*

One who reasons
with awestruck eyes
is dangerous;
one biting his lips
completes the evil.

16:31 *corona dignitatis senectus in viis iustitiae repperietur*

Old age
is a crown

of dignity,
and it will be found
in ways of fairness.

16:32 *melior est patiens viro forte et qui dominatur animo suo expugnatore urbium*

The patient
is better than
a strong man,
and one who
controls his soul
than one who
conquers cities.

16:33 *sortes mittuntur in sinu sed a Domino temperantur*

Lots are tossed
into *a lap,*
but they are combined
by *the Lord.*

Chapter 17

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17:1 *melior est buccella sicca cum gaudio quam domus plena victimis cum iurgio*

A dry morsel
with joy
is better than
a house
full of sacrifices
with abuse.

17:2 *servus sapiens dominabitur filiis stultis et inter fratres hereditatem dividet*

A wise slave
will dominate
a foolish slave,
and *he* will divide
the inheritance
with *the* brothers.

17:3 *sicut igne probatur argentum et aurum camino ita corda probat Dominus*

Just as silver
is proved
by fire
and gold
by *a* furnace,
so *the* Lord
proves
the heart.

17:4 *malus oboedit linguae iniquae et fallax obtemperat labiis mendacibus*

The evil person
obeys
a treacherous tongue,
and *a* liar
is submissive to
lying lips.

17:5 *qui despicit pauperem exprobrat factori eius et qui in ruina laetatur alterius non erit impunitus*

One who despises
a poor man
reproaches *the* One
who made him,
and one who
is happy
in another's ruin
will not be
unpunished.

17:6 *corona senum filii filiorum et gloria filiorum patres sui*

Children's children
are *the* crown
of old age,
and *the* glory
of children
is their parents.

17:7 *non decent stultum verba composita nec principem labium mentiens*

Careful words
are not becoming
to a fool,
nor lying lips
to a prince.

17:8 *gemma gratissima expectatio praestolantis quocumque se verterit prudenter intellegit*

A long-awaited expectation
is a most beautiful jewel;
wherever he turns himself,
he understands prudently.

17:9 *qui celat delictum quaerit amicitias qui altero sermone repetit separat foederatos*

One who hides wrongs
seeks friendships;
one who repeats
another's conversation
separates companions.

17:10 *plus proficit correptio apud prudentem quam centum plagae apud stultum*

One correction
counts more
to *the* prudent
than a hundred blows
to *a* fool.

17:11 *semper iurgia quaerit malus angelus autem crudelis mittetur contra eum*

A quarreler
always seeks evil,
but *a* cruel messenger
will be sent
against him.

17:12 *expedit magis ursae occurrere raptis fetibus quam fatuo confidenti sibi in stultitia sua*

It is better
to run into
a bear
robbed of her cubs,
than *a* mindless *man*
trusting himself
in his foolishness.

17:13 *qui reddit mala pro bonis non recedet malum de domo eius*

Evil
will not turn away
from *the* house
of one
who returns
hurtful *things*
for good.

17:14 *qui dimittit aquam caput est iurgiorum et antequam patiatur contumeliam iudicium deserit*

One who lets out water
is *the* source
of quarrels,
and judgment
deserts him
before he endures
conflict.

17:15 *et qui iustificat impium et qui condemnat iustum abominabilis est uterque apud Dominum*

Both one who
justifies *the* lawless
and one who
condemns *the* fair man
are equally disgusting
to *the* Lord.

17:16 *quid prodest habere divitias stultum cum sapientiam emere non possit*

How does
having riches
benefit *a* fool,
when wisdom
cannot be bought?

17:17 *omni tempore diligit qui amicus est et frater in angustiis conprobatur*

One who is *a* friend
loves at every moment,
and *a* brother
is proved
in difficult *times*.

17:18 *homo stultus plaudet manibus cum sponderit pro amico suo*

A foolish man
claps *his* hands
when he
gives *a* pledge
for his friend.

17:19 *qui meditatur discordiam diligit rixas et qui exaltat ostium quaerit ruinam*

One who
obsesses over
discord
delights in
quarrels,
and one who
lifts up *a* portal
looks for ruin.

17:20 *qui perversi cordis est non inveniet bonum et qui vertit linguam incidet in malum*

One who is
perverse in heart
will not find
the good,
and one who
twists *the* tongue
will fall
into harm.

17:21 *natus est stultus in ignominiam suam sed nec pater in fatuo laetabitur*

A fool is born
in his shame,
and not even
a father
will be happy
with a mindless *child*.

17:22 *animus gaudens aetatem floridam facit spiritus tristis exsiccat ossa*

A joyful soul
makes *the* season
bloom;
a mournful spirit
dries out
the bones.

17:23 *munera de sinu impius accipit ut pervertat semitas iudicii*

A lawless *man*
takes a bribe
from *his* vest,
that he may pervert
the way
of *the* fair man.

17:24 *in facie prudentis lucet sapientia oculi stultorum in finibus terrae*

Prudence shines
in *the* face
of *the* wise;

*the eyes
of a fool
are in the ends
of the earth.*

17:25 *ira patris filius stultus et dolor matris quae genuit eum*

*A foolish son
is a father's anger,
and the pain
of the mother
who bore him.*

17:26 *non est bonum damnum inferre iusto nec percutere principem qui recta iudicat*

*It isn't good
to take away
the confiscated goods
of a fair-minded man,
or to beat a prince
who judges rightly.*

17:27 *qui moderatur sermones suos doctus et prudens est et pretiosi spiritus vir eruditus*

*One who
is careful
in his words
is learned and prudent,
and the spirit
of an educated man
is precious.*

17:28 *stultus quoque si tacuerit sapiens putabitur et si compresserit labia sua intellegens*

*Even a fool
will be considered wise
if he keeps quiet,
and intelligent
if he closes
his lips.*

Chapter 18

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18:1 *occasiones quaerit qui vult recedere ab amico omni tempore erit exprobrabilis*

He who wants
to turn back
from *a* friend
seeks occasions;
every moment
he will be
worthy of reproach.

18:2 *non recipit stultus verba prudentiae nisi ea dixeris quae versantur in corde eius*

A fool
does not accept
a prudent word,
unless you tell him
what *already* is turning
in his heart.

18:3 *impius cum in profundum venerit peccatorum contemnit sed sequitur eum ignominia et obprobrium*

The lawless,
when he comes
into *the* depth
of sin,
condemns,
but shame
and reproach
follow him.

18:4 *aqua profunda verba ex ore viri et torrens redundans fons sapientiae*

Words from *a* man's mouth
are deep waters,
and *the* spring
of wisdom
is an overflowing torrent.

18:5 *accipere personam impii non est bonum ut declines a veritate iudicii*

*It isn't good
to receive
a lawless person,
lest you turn from
truthful judgment.*

18:6 *labia stulti inmiscunt se rixis et os eius iurgia provocat*

*A fool's lips
mix him up
in brawls,
and his mouth
provokes quarrels.*

18:7 *os stulti contritio eius et labia illius ruina animae eius*

*A fool's mouth
is his regret,
and his lips
are *the* ruin
of his soul.*

18:8 *verba bilinguis quasi simplicia et ipsa perveniunt usque ad interiora ventris*

*The words
of a two-faced *man*
seem straightforward,
and they lead
to *the* inside
of *the* womb.*

18:9 *qui mollis et dissolutus est in opere suo frater est sua opera dissipantis*

*One who
is soft and negligent
in his actions
is a brother
to one whose
works are wasteful.*

18:10 *turris fortissima nomen Domini ad ipsum currit iustus et exaltabitur*

The name
of *the* Lord
is *a* strong tower;
the fair man
runs to it
and will be exalted.

18:11 *substantia divitis urbs roboris eius et quasi murus validus circumdans eum*

A rich man's substance
is his bulwark,
and *is* like
a strong wall,
surrounding him.

18:12 *antequam conteratur exaltatur cor hominis et antequam glorificetur humiliatur*

Before *it* is crushed,
a man's heart
is lifted up,
and before *it* is glorified,
it is humbled.

18:13 *qui prius respondit quam audiat stultum se esse demonstrat et confusione dignum*

One who responds
before he listens
shows himself
to be *a* fool,
and worthy of confusion.

18:14 *spiritus viri sustentat inbecillitatem suam spiritum vero ad irascendum facilem quis poterit sustinere*

A man's spirit
sustains
his weakness;
a spirit
quick to anger,
truly,
who can sustain?

18:15 *cor prudens possidebit scientiam et auris sapientium quaerit doctrinam*

A prudent heart
will possess knowledge,
and *a* wise ear
seeks teaching.

18:16 *donum hominis dilatat viam eius et ante principes spatium ei facit*

A man's gift
broadens his way,
and makes *a* space
for him
before princes.

18:17 *iustus prior est accusator sui venit amicus eius et investigavit eum*

The fair-minded man
is his own accuser,
before his friend comes
and investigates him.

18:18 *contradictiones conprimit sors et inter potentes quoque diiudicat*

Lots frustrate
contradictions,
and even
among *the* powerful
settle *conflicts*.

18:19 *frater qui adiuvatur a fratre quasi civitas firma et iudicia quasi vectes urbium*

A brother
who is helped by
a brother
is like a strong city,
and judgment
like *the* bars
of *a* city gate.

18:20 *de fructu oris viri replebitur venter eius et genimina labiorum illius saturabunt eum*

By *the* fruit
of man's mouth

his belly
will be filled,
and what springs forth
from his lips
will cover him.

18:21 *mors et vita in manu linguae qui diligunt eam comedent fructus eius*

Death and life
are in the power
of *the* tongue;
those who
delight in it,
will eat its fruit.

18:22 *qui invenit mulierem invenit bonum et hauriet iucunditatem a Domino*

Who finds
a wife
finds good,
and will drink down
happiness
from *the* Lord.

18:23 *cum obsecrationibus loquetur pauper et dives effabitur rigide*

The poor
will speak
with flatteries,
and *the* rich
will answer roughly.

18:24 *vir amicalis ad societatem magis amicus erit quam frater*

A man
who is agreeable
in company
will be more
a friend
than *a* brother.

Chapter 19

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19:1 *melior est pauper qui ambulat in simplicitate sua quam torquens labia insipiens*

A poor man
who walks
in his simplicity
is better than
twisting, foolish lips.

19:2 *ubi non est scientia animae non est bonum et qui festinus est pedibus offendit*

Where *there* is
no knowledge of life,
there is no good,
and one who is
in a hurry to leave
offends.

19:3 *stultitia hominis subplantat gressus eius et contra Deum fervet animo suo*

A man's foolishness
undermines his steps,
and he will be angry
in his soul
against God.

19:4 *divitiae addunt amicos plurimos a paupere autem et hii quos habuit separantur*

Riches add
many friends;
but for *a* poor man,
even those he had
abandon him.

19:5 *testis falsus non erit impunitus et qui mendacia loquitur non effugiet*

A false witness
will not be
unpunished,
and one who
speaks lies

will not escape.

19:6 *multi colunt personam potentis et amici sunt dona tribuenti*

Many worship
the person
of the powerful,
and friends are
to one giving gifts.

19:7 *fratres hominis pauperis oderunt eum insuper et amici procul recesserunt ab eo qui tantum verba sectatur nihil habebit*

The brothers
of a poor man
hate him as well,
and friends
stay far away
from him.

One who only
follows after words
will have nothing;

19:8 *qui autem possessor est mentis diligit animam suam et custos prudentiae inveniet bona*

but one who
has possessed his mind
delights his soul,
and a keeper
of prudence
will find good.

19:9 *testis falsus non erit inpunitus et qui loquitur mendacia peribit*

A false witness
will not be unpunished
and one who
speaks lies
will perish.

19:10 *non decent stultum deliciae nec servum dominari principibus*

Luxuries
are not fit for
a fool,
nor slaves
to dominate
masters.

19:11 *doctrina viri per patientiam noscitur et gloria eius est iniqua praetergredi*

A man's learning
is known
through patience,
and his glory is
in marching past treachery.

19:12 *sicut fremitus leonis ita et regis ira et sicut ros super herbam ita hilaritas eius*

Like *a* lion's roar,
thus *the* anger
of *a* king,
and like dew
on grass,
thus his happiness.

19:13 *dolor patris filius stultus et tecta iugiter perstillantia litigiosa mulier*

A foolish son
is his father's pain,
and *a* quarrelsome woman
is a roof caving in.

19:14 *domus et divitiae dantur a patribus a Domino autem proprie uxor prudens*

Home and riches
are given
by fathers,
but *a* prudent wife
by *the* Lord himself.

19:15 *pigredo inmittit soporem et anima dissoluta esuriet*

Laziness
sends out

sleep,
and *a* careless soul
will hunger.

19:16 *qui custodit mandatum custodit animam suam qui autem negligit vias suas mortificabitur*

One who
keeps *a* commandment
keeps his soul,
but one who
neglects his ways
will be ashamed.

19:17 *feneratur Domino qui miseretur pauperis et vicissitudinem suam reddet ei*

One who
has mercy on
a poor man
lends to the Lord,
and *He* will pay back
to him
his concern.

19:18 *erudi filium tuum ne desperes ad interfectionem autem eius ne ponas animam tuam*

Teach your son!
Do not despair!

But do not
set your soul
to killing him!

19:19 *qui inpatiens est sustinebit damnum et cum rapuerit aliud adponet*

One who
is impatient
will sustain loss,
and when
it is taken away,
he will add another.

19:20 *audi consilium et suscipe disciplinam ut sis sapiens in novissimis tuis*

Listen to counsel
and accept discipline,
that you may be wise
in your purposes.

19:21 *multae cogitationes in corde viri voluntas autem Domini permanebit*

Many ideas
are in
a man's heart,
but *the* will
of *the* Lord
will endure.

19:22 *homo indigens misericors est et melior pauper quam vir mendax*

A needy man
is merciful,
and *a* poor man
is better than *a* liar.

19:23 *timor Domini ad vitam et in plenitudine commorabitur absque visitatione pessimi*

The fear of *the* Lord
leads to life,
and it will dwell
in plenty,
away from
a dismal visitation.

19:24 *abscondit piger manum suam sub ascella nec ad os suum adplicat eam*

A lazy ass
hides his hand
under his arm,
and does not lift it
even to his mouth.

19:25 *pestilente flagellato stultus sapientior erit sin autem corripueris sapientem intellet disciplinam*

When *a* destructive *man*
is punished,

a fool will be wiser,
but if *a wise man*
is corrected,
he learns discipline.

19:26 *qui adfligit patrem et fugat matrem ignominiosus est et infelix*

One who afflicts
his father
and chases away
his mother
is shameful
and unhappy.

19:27 *non cesses fili audire doctrinam nec ignores sermones scientiae*

Do not cease, son,
listening to teaching,
nor ignore knowing words.

19:28 *testis iniquus deridet iudicium et os impiorum devorat iniquitatem*

A deceitful witness
laughs at judgment,
and *a* lawless mouth
devours treachery.

19:29 *parata sunt derisoribus iudicia et mallei percutientes stultorum corporibus*

Judgments are prepared
for scoffers
and pounding hammers
for *the* bodies
of fools.

Chapter 20

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20:1 *luxuriosa res vinum et tumultuosa ebrietas quicumque his delectatur non erit sapiens*

Wine is
a luxurious thing
and drunkenness
tumultuous;
whoever delights
in these
is not wise.

20:2 *sicut rugitus leonis ita terror regis qui provocat eum peccat in animam suam*

Like *the* roar
of *a* lion,
so *the* terror
of *a* king;
one who
provokes him
sins in his soul³³.

20:3 *honor est homini qui separat se a contentionibus omnes autem stulti miscentur contumeliis*

Honor belongs
to *a* man
who separates himself
from quarrels,
but all fools
are mixed up
in conflicts.

20:4 *propter frigus piger arare noluit mendicabit ergo aestate et non dabitur ei*

A lazy man
does not want
to plow
because of *the* cold;
therefore,

³³ Sin is not abstract here. Sin does damage to one's own life.

he will beg
in summer
and nothing
will be given
to him.

20:5 *sicut aqua profunda sic consilium in corde viri sed homo sapiens exhauriet illud*

Like deep water,
thus *is* counsel
in *the* heart
of *a* man,
but *a* wise man
will draw it out³⁴.

20:6 *multi homines misericordes vocantur virum autem fidelem quis inveniet*

Many men
are called merciful,
but who can find
a faithful man³⁵?

20:7 *iustus qui ambulat in simplicitate sua beatos post se filios derelinquet*

A fair-minded man
who walks in his simplicity
will leave behind him
blessed children.

20:8 *rex qui sedet in solio iudicii dissipat omne malum intuitu suo*

A king who sits
on *a* throne of fairness,
disperses all evil
by his consideration.

20:9 *quis potest dicere mundum est cor meum purus sum a peccato*

Who can say,
'My heart is clean;

³⁴ Wisdom is often hidden. The wise know how to look for it and dig it out.

³⁵ Faithfulness, apparently, is much rarer than mercy.

I am pure from sin'?

20:10 *pondus et pondus mensura et mensura utrumque abominabile est apud Deum*

Weight and weight,
measure and measure³⁶,
both are detestable
with God.

20:11 *ex studiis suis intellegitur puer si munda et si recta sint opera eius*

A child
is known
by his interests,
if his works
are clean
and honest.

20:12 *aurem audientem et oculum videntem Dominus fecit utrumque*

A hearing ear
and a seeing eye,
the Lord made them both.

20:13 *noli diligere somnum ne te egestas opprimat aperi oculos tuos et saturare panibus*

Do not delight in sleep,
lest need oppress you!

Open your eyes
and be filled
with bread!

20:14 *malum est malum est dicit omnis emptor et cum recesserit tunc gloriabitur*

'It's bad, it's bad,'
says each buyer,
and when he
walks away,
then he will praise *it*.

³⁶ The proverb refers to scales used by merchants to measure goods. With two different weights, they are able to defraud an unsuspecting customer.

20:15 *est aurum et multitudo gemmarum vas autem pretiosum labia scientiae*

*There is gold
and a multitude
of gems,
but learned lips
are a precious vase.*

20:16 *tolle vestimentum eius qui fideiussor extitit alieni et pro extraneis aufer pignus ab eo*

*Take his garment
from him
who stands
as a guarantor
to a foreigner,
and gives out
a pledge
for a strangers.*

20:17 *suavis est homini panis mendacii et postea implebitur os eius calculo*

*The bread of lying
is sweet to a man,
but afterwards
his mouth
will be filled
with stone.*

20:18 *cogitationes consilii roborantur et gubernaculis tractanda sunt bella*

*The ideas
of counselors
are strengthened,
and wars
are managed
by governments.*

20:19 *ei qui revelat mysteria et ambulat fraudulentem et dilatat labia sua ne commiscearis*

*With one who tells secrets,
practice deceit,
and puffs himself up,
do not spend time.*

20:20 *qui maledicit patri suo et matri extinguetur lucerna eius in mediis tenebris*

One who curses
his father and mother,
his lamp will be extinguished
in *the* midst of shadows.

20:21 *hereditas ad quam festinatur in principio in novissimo benedictione carebit*

An inheritance
to one who is hurried
at the beginning,
will lack blessing
at the end.

20:22 *ne dicas reddam malum expecta Dominum et liberabit te*

Do not say
'I will pay back harm.'

Wait for *the* Lord
and he will liberate you.

20:23 *abominatio est apud Deum pondus et pondus statera dolosa non est bona*

With God,
weight and weight
is *an* abomination,
and *an* unjust measure
is not good.

20:24 *a Domino diriguntur gressus viri quis autem hominum intellegere potest viam suam*

A man's steps
are directed
by *the* Lord,
but what man
can understand
his own way?

20:25 *ruina est hominis devorare sanctos et post vota tractare*

*It is ruin to man
to devour holy things,
and after a vow
to have discussions.*

20:26 *dissipat impios rex sapiens et curvat super eos fornicem*

*A wise king
scatters the lawless,
and closes the vault
over them.*

20:27 *lucerna Domini spiraculum hominis quae investigat omnia secreta ventris*

*The Lord's lamp
is man's opening.*

*Who investigates
all the secrets
of the womb?*

20:28 *misericordia et veritas custodiunt regem et roboratur clementia thronus eius*

*Compassion and truth
guard a king,
and mercy strengthens
his throne.*

20:29 *exultatio iuvenum fortitudo eorum et dignitas senum canities*

*The exuberance
of the young
is their strength,
and the dignity
of the old,
gray hair.*

20:30 *livor vulneris absterget mala et plagae in secretioribus ventris*

*Bruising
around a wound
cleans away evil,
as do punishments*

Proverbs, 124

in *the* body's secret places.

Beginning of Chapter

Chapter 21

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21:1 *sicut divisiones aquarum ita cor regis in manu Domini quocumque voluerit inclinabit illud*

Like *the* divisions
of water,
thus *the* heart
of *a* king
in *the* hand
of *the* Lord;
He will incline it
wherever *He* desires.

21:2 *omnis via viri recta sibi videtur adpendit autem corda Dominus*

Every man's way
seems right
to him,
but *the* Lord
weighs *the* heart.

21:3 *facere misericordiam et iudicium magis placent Domino quam victimae*

To work mercy
and judgment
is more pleasing
to *the* Lord
than sacrifices.

21:4 *exaltatio oculorum et dilatatio cordis lucerna impiorum peccatum*

Lifting up
of *the* eye
and broadening
of *the* heart,
the lamp
of *the* lawless
is sin.

21:5 *cogitationes robusti semper in abundantia omnis autem piger semper in egestate*

The thoughts

of *the* strong
are always
in abundance,
but every lazy *ass*
is always
in need.

21:6 *qui congregat thesauros lingua mendacii vanus est et inpingetur ad laqueos mortis*

One who
gathers treasures
by *a* lying tongue
is vain,
and will be thrust
against *the* snares
of death.

21:7 *rapinae impiorum detrahent eos quia noluerunt facere iudicium*

The plunder
of *the* lawless
will take them away,
because they
did not want
to do what is right.

21:8 *perversa via viri aliena est qui autem mundus est rectum opus eius*

A man's twisted way
is strange,
but one who
is clean,
his work
is straightforward.

21:9 *melius est sedere in angulo domatis quam cum muliere litigiosa et in domo communi*

It is better
to sit
in *a* corner
of *the* roof,
than with
an argumentative woman
and in *a* common house.

21:10 *anima impii desiderat malum non miserebitur proximo suo*

The soul
of *the* lawless
desires evil;
he will not
have mercy
on his neighbor.

21:11 *multato pestilente sapientior erit parvulus et si sectetur sapientem sumet scientiam*

A youth
will become wiser,
through *the* punishment
of *the* destructive,
and if he pursues
the wise,
he will obtain
understanding.

21:12 *excogitat iustus de domo impii ut detrahat impios in malum*

The fair man
devises outside
the house of *the* lawless,
that he may carry away
the wicked in evil.

21:13 *qui obturat aurem suam ad clamorem pauperis et ipse clamabit et non exaudietur*

One who closes his ear
to *the* cry of *the* poor,
will himself also
cry out
and not be heard.

21:14 *munus absconditum extinguet iras et donum in sinu indignationem maximam*

A hidden bribe
will extinguish wrath,
and *a* gift

in *the* vest pocket,
great indignation.

21:15 *gaudium iusto est facere iudicium et pavor operantibus iniquitatem*

To work judgment
is joy
to *the* fair man,
and fear
to workers of treachery.

21:16 *vir qui erraverit a via doctrinae in coetu gigantum commorabitur*

A man
who wanders from
the way of teaching,
will live
in a fearsome company.

21:17 *qui diligit epulas in egestate erit qui amat vinum et pingua non ditabitur*

One who
loves banquets
will be in need;
one who loves wine
and rich *foods*
will not be enriched.

21:18 *pro iusto datur impius et pro rectis iniquus*

The lawless
is given over
for *the* fair man,
and *the* treacherous
for *the* honest.

21:19 *melius est habitare in terra deserta quam cum muliere rixosa et iracunda*

It is better to live
in a desert land
than with
a quarrelsome,
angry woman.

21:20 *thesaurus desiderabilis et oleum in habitaculo iusti et imprudens homo dissipabit illud*

There is desirable treasure
and oil
in *the* dwelling
of *the* fair minded,
and *an* imprudent man
will waste it.

21:21 *qui sequitur iustitiam et misericordiam inveniet vitam et iustitiam et gloriam*

One who follows
fairness and mercy
will find life
and fairness
and glory.

21:22 *civitatem fortium ascendit sapiens et destruxit robur fiduciae eius*

The wise ascends
against a strong city,
and destroys *the* strength
of *its* confidence.

21:23 *qui custodit os suum et linguam suam custodit ab angustiis animam suam*

One who guards
his mouth
and his tongue,
guards his soul
from anguish.

21:24 *superbus et arrogans vocatur indoctus qui in ira operatur superbiam*

An unlearned man
who works disdainfully
in anger,
is called proud
and arrogant.

21:25 *desideria occidunt pigrum noluerunt enim quicquam manus eius operari*

Desires kill

*a lazy man,
for his hands
refused to do
any work at all.*

21:26 *tota die concupiscit et desiderat qui autem iustus est tribuet et non cessabit*

All day
he lusts
and desires,
but one who
is fair man
will give
and will not cease.

21:27 *hostiae impiorum abominabiles quia offeruntur ex scelere*

*The offerings
of the lawless
are detestable,
because they
are offered
from wickedness.*

21:28 *testis mendax peribit vir oboediens loquitur victoriam*

*A lying witness
will perish;
an obedient man
speaks success.*

21:29 *vir impius procaciter obfirmat vultum suum qui autem rectus est corrigit viam suam*

*A lawless man
rashly hardens
his outlook,
but one who
is honest
corrects his way.*

21:30 *non est sapientia non est prudentia non est consilium contra Dominum*

There is no wisdom,

there is no prudence,
there is no counsel
against *the* Lord.

21:31 *equus paratur ad diem belli Dominus autem salutem tribuet*

A horse
is prepared
for *the* day
of war,
but *the* Lord
will give health.

Beginning of Chapter

Chapter 22

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22:1 *melius est nomen bonum quam divitiae multae super argentum et aurum gratia bona*

A good name
is better than
many riches,
above silver
and gold
good grace.

22:2 *dives et pauper obviaverunt sibi utriusque operator est Dominus*

Rich and poor
have met
each other,
and *the* Lord
made them both.

22:3 *callidus vidit malum et abscondit se innocens pertransiit et adflictus est damno*

The experienced
has seen evil
and hidden himself;
the inexperienced
kept going
and suffered loss.

22:4 *finis modestiae timor Domini divitiae et gloria et vita*

The purpose
of restraint
is the fear
of *the* Lord,
riches,
and glory
and life.

22:5 *arma et gladii in via perversi custos animae suae longe recedit ab eis*

Weapons and swords
are in *the* path of *the* lawless;

one guarding
his soul
will back far away
from them.

22:6 *proverbium est adulescens iuxta viam suam etiam cum senuerit non recedet ab ea*

A proverb is
something a youth
keeps close to
his way;
even when
he is old,
he will not back away
from it.

22:7 *dives pauperibus imperat et qui accipit mutuum servus est fenerantis*

The rich
command *the* poor,
and one who
accepts *a* loan
is slave
to *the* lender.

22:8 *qui seminat iniquitatem metet mala et virga irae suae consummabitur*

One who
plants treachery
reaps evil,
and *the* rod
of his anger
will consume him.

22:9 *qui pronus est ad misericordiam benedicetur de panibus enim suis dedit pauperi*

One who
is inclined
to mercy
will be blessed,
for he gave
of his bread
to *the* poor.

22:10 *eice derisorem et exhibit cum eo iurgium cessabuntque causae et contumeliae*

Throw out
a scoffer
and quarrels
will leave with him,
and pretexts
and conflicts
will cease.

22:11 *qui diligit cordis munditiam propter gratiam labiorum suorum habebit amicum regem*

One who
delights in
cleanness of heart,
because of
the grace
of his lips,
will have
the king
as friend.

22:12 *oculi Domini custodiunt scientiam et subplantantur verba iniqui*

The eyes
of the Lord
guard knowledge
and undermine
treacherous words.

22:13 *dicit piger leo foris in medio platearum occidendus sum*

A lazy man says,
'A lion is outside
in *the* middle
of *the* streets!
I will be killed!'

22:14 *fovea profunda os alienae cui iratus est Dominus incidet in eam*

A stranger's mouth
is a gaping hole;
the one

the Lord
is angry with
will fall in it.

22:15 *stultitia conligata est in corde pueri et virga disciplinae fugabit eam*

Foolishness
is bound up
in *the* heart
of *a* child,
and *the* rod
of discipline
will drive it out.

22:16 *qui calumniatur pauperem ut augeat divitias suas dabit ipse ditiori et egebit*

One who
abuses *the* poor
that he might increase
his riches,
he himself
will hand over
his wealth
and be in need.

Take Wisdom to Heart

(This begins a new section of the book.)

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22:17 *inclina aurem tuam et audi verba sapientium adpone autem cor ad doctrinam meam*

Incline your ear
and hear words of wisdom;
and direct *your* heart
to my teaching,

22:18 *quae pulchra erit tibi cum servaveris eam in ventre tuo et redundabit in labiis tuis*

because it will be
beautiful to you
when you serve it
from *the* gut,

and it will overflow
in your lips,

22:19 *ut sit in Domino fiducia tua unde et ostendi eam tibi hodie*

that your faith
may be
in *the* Lord,
for which
I have shown it
to you today³⁷.

22:20 *ecce descripsi eam tibi tripliciter in cogitationibus et scientia*

Look,
I have described it
to you
thoroughly,
in thoughts
and in knowledge,

22:21 *ut ostenderem tibi firmitatem et eloquia veritatis respondere ex his illi qui misit te*

that I may show you
firmness
and truthful eloquence,
to respond
from them
to one
who sends you.

Treat the Poor Fairly

22:22 *non facias violentiam pauperi quia pauper est neque conteras egenum in porta*

Do not
work violence
against *the* poor
because he is poor,
nor grind up
the needy

³⁷ Wisdom's revelation echoes the Revelation on Sinai. Compare to Exodus 19:10-11 *And the LORD said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their garments, 11 and be ready by the third day; for on the third day the LORD will come down upon Mount Sinai in the sight of all the people.*

at *the* gate³⁸,

22:23 *quia Dominus iudicabit causam eius et configet eos qui confixerint animam eius*

because *the* Lord
will judge
his cause,
and strike down
those who
have struck him.

Beware of Angry People

22:24 *noli esse amicus homini iracundo neque ambules cum viro furioso*

Do not
be *a* friend
to *a* wrathful man,
nor walk
with *a* furious man,

22:25 *ne forte discas semitas eius et sumas scandalum animae tuae*

lest perhaps
you learn
his paths,
and you add scandal
to your soul.

Avoid a Stranger's Debt

22:26 *noli esse cum his qui defigunt manus suas et qui vades se offerunt pro debitis*

Do not be
with those
whose hands bewitch,
and who
offer themselves
as guarantors
for debts.

22:27 *si enim non habes unde restituas quid causae est ut tollat operimentum de cubili tuo*

³⁸ A city's gate was the place of public discourse and decision making in ancient Israel, much like a City Hall in America today.

For if you
do not have *money*
to *make* restitution,
why give him cause
to take away *the* cover
of your bed?

Respect Existing Order

22:28 *ne transgrediaris terminos antiquos quos posuerunt patres tui*

Do not remove
the ancient boundaries,
which your father
established.

Where the Talented End Up

22:29 *vidisti virum velocem in opere suo coram regibus stabit nec erit ante ignobiles*

Have you considered
a man swift
in his work?

He will stand
before kings,
and will not be
before *the* ignoble.

Chapter 23

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Be Prudent with the Powerful

23:1 *quando sederis ut comedas cum principe diligenter adtende quae posita sunt ante faciem tuam*

When you sit and eat
with a prince,
pay attention
diligently,
because you
have been positioned
before his face,

23:2 *et statue cultrum in gutture tuo si tamen habes in potestate animam tuam*

and put a knife
to your throat
if you still
have your soul
in control.

23:3 *ne desideres de cibus eius in quo est panis mendacii*

Do not long for
his bread,
because it is
the bread of lies.

Beware of Riches

23:4 *noli laborare ut diteris sed prudentiae tuae pone modum*

Don't labor to get rich,
but put on your mode
of prudence.

23:5 *ne erigas oculos tuos ad opes quas habere non potes quia facient sibi pinnas quasi aquilae et avolabunt in caelum*

Do not raise your eyes
toward riches over which
you have no power,
because they will make

wings for themselves,
like an eagle's,
and fly away to *the* sky.

Beware of a Greedy Man

23:6 *ne comedas cum homine invido et ne desideres cibos eius*

Do not eat
with a greedy man,
and do not desire
his food,

23:7 *quoniam in similitudinem arioli et coniectoris aestimat quod ignorat comedere et bibere dicet tibi et mens eius non est tecum*

because,
like a diviner
and soothsayer,
he guesses at
what he does not know.

'Eat and drink,'
he says to you,
yet his mind
is not with you.

23:8 *cibos quos comederas evomes et perdes pulchros sermones tuos*

You will vomit
the meals
which you ate,
and you will waste
your pretty speeches.

23:9 *in auribus insipientium ne loquaris quia despicient doctrinam eloquii tui*

Do not speak
in *the* ears
of *the* ignorant,
because,
despite your eloquence,
he will despise
your teaching.

Do Not Harm the Harmless

23:10 *ne adtingas terminos parvulorum et agrum pupillorum ne introeas*

Do not touch
the boundaries
of little ones,
nor go into
an orphan's field,

23:11 *propinquus enim eorum Fortis est et ipse iudicabit contra te causam illorum*

for Strength
is his neighbor,
and will himself judge
the orphan's cause
against you.

23:12 *ingrediatur ad doctrinam cor tuum et aures tuae ad verba scientiae*

Let your heart go in
toward learning,
and your ears
to knowing words.

Discipline Your Child

23:13 *noli subtrahere a puero disciplinam si enim percusseris eum virga non morietur*

Do not take away
discipline
from *a* boy,
for if you beat him
with *a* stick,
he will not die.

23:14 *tu virga percuties eum et animam eius de inferno liberabis*

You will beat him
with a stick,
and save his soul
from *the* inferno.

Exhortations to a Son

23:15 *fili mi si sapiens fuerit animus tuus gaudebit tecum cor meum*

My son,
if your soul is wise,
my heart will rejoice
with you,

23:16 *et exultabunt renes mei cum locuta fuerint rectum labia tua*

and my kidneys will exult
when your lips
will have spoken rightly.

23:17 *non aemuletur cor tuum peccatores sed in timore Domini esto tota die*

Do not let your heart
imitate sinners,
but abide in *the* fear
of *the* Lord all day,

23:18 *quia habebis spem in novissimo et praestolatio tua non auferetur*

because you
will have hope
in *the* end,
and your expectation
will not be taken away.

23:19 *audi fili mi et esto sapiens et dirige in via animum tuum*

Hear, my son,
and be wise,
and direct your soul
in *the* way³⁹.

23:20 *noli esse in conviviis potatorum nec in comensationibus eorum qui carnes ad vescendum conferunt*

Do not stay
in *the* banquets
of drunkards,
nor in their feasts,

³⁹ This is a commandment.

of those who
bring food to disputations,

23:21 *quia vacantes potibus et dantes symbola consumentur et vestietur pannis dormitatio*

because those who
idle over drinks
and those giving feasts
will be consumed,
and drowsiness
will be dressed
in rags.

23:22 *audi patrem tuum qui genuit te et ne contemnas cum senuerit mater tua*

Listen to your father
who brought you up,
and do not condemn
when your mother
has grown old.

23:23 *veritatem eme et noli vendere sapientiam et doctrinam et intellegentiam*

Buy truth
and do not sell:
wisdom,
and learning,
and intelligence.

23:24 *exultat gaudio pater iusti qui sapientem genuit laetabitur in eo*

A father
of *the* fair man
exults joyfully;
one who brought up
a wise son,
he will be happy
in him.

23:25 *gaudeat pater tuus et mater tua et exultet quae genuit te*

Your father will rejoice
and your mother,

and she who bore you
will exult.

Another Warning Against Whores

23:26 *praebe fili mi cor tuum mihi et oculi tui vias meas custodiant*

Make your heart
available to me,
my son,
and let your eyes
keep my ways.

23:27 *fovea enim profunda est meretrix et puteus angustus aliena*

for *a* whore
is *a* deep hole,
and *a* stranger
a narrow pit.

23:28 *insidiatur in via quasi latro et quos incautos viderit interficit*

She lies in ambush
on *the* way,
like *a* robber,
and those careless *fools*
she sees,
she kills.

A Warning Against Alcoholism

23:29 *cui vae cuius patri vae cui rixae cui foveae cui sine causa vulnera cui suffusio oculorum*

To whom woe,
to whose father woe,
to whom quarrels,
to whom pits,
to whom wounds without cause,
to whom bloodshot eyes?

23:30 *nonne his qui morantur in vino et student calicibus epotandis*

Are they not
to those who
linger over wine,

and practice draining cups?

23:31 *ne intuearis vinum quando flavescit cum splenduerit in vitro color eius ingreditur blande*

Do not look at wine
when *it* turns gold
and *its* color
shimmers in *the* cup.

It goes smoothly,

23:32 *sed in novissimo mordebit ut coluber et sicut regulus venena diffundet*

but in *the* end
it will bite like *a* cobra,
and like *a* petty prince
will spread its venom.

23:33 *oculi tui videbunt extraneas et cor tuum loquetur perversa*

Your eyes will see
strange *sights*,
and your heart
will say perverse *things*,

23:34 *et eris sicut dormiens in medio mari et quasi sopitus gubernator amisso clavo*

and you will feel
like one sleeping
in *the* middle of *the* sea,
like *a* sleepy helmsman
who lost *the* wheel,

23:35 *et dices verberaverunt me sed non dolui traxerunt me et ego non sensi quando evigilabo et rursum vina repperiam*

and you say,
'They beat me up,
but it didn't hurt.

'They dragged me,
but I didn't feel *it*.

Proverbs, 146

‘When will I
wake up again?’

I want more wine.’

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Chapter 24

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Warning Against Evil Men

24:1 *ne aemuleris viros malos nec desideres esse cum eis*

Do not imitate evil men,
or desire to be with them,

24:2 *quia rapinas meditatur mens eorum et fraudes labia eorum loquuntur*

because their mind
meditates on plunder,
and their lips
speak of frauds.

The Value of Wisdom

24:3 *sapientia aedificabitur domus et prudentia roborabitur*

A house will be built
by wisdom,
and be strengthened
by prudence

24:4 *in doctrina replebuntur cellaria universa substantia pretiosa et pulcherrima*

By education,
a store room is filled
with all precious
and beautiful substance.

24:5 *vir sapiens et fortis est et vir doctus robustus et validus*

A wise man is strong
and a learned man
robust and valuable,

24:6 *quia cum dispositione initur bellum et erit salus ubi multa consilia sunt*

because war is begun
by careful planning,
and safety will be
where *there* are many counselors.

Miscellaneous Proverbs

24:7 *excelsa stulto sapientia in porta non aperiet os suum*

Wisdom *is* too high
for *a* fool;
in *the* gate
he will not open
his mouth.

24:8 *qui cogitat malefacere stultus vocabitur*

One who considers
doing harm
will be called *a* fool.

24:9 *cogitatio stulti peccatum est et abominatio hominum detractor*

A fool's idea is sin,
and *a* belittler
is disgusting to men.

24:10 *si desperaveris lassus in die angustiae inminuetur fortitudo tua*

If you despair
in exhaustion
on *an* anxious day,
your strength
will be diminished.

24:11 *erue eos qui ducuntur ad mortem et qui trahuntur ad interitum liberare ne cesses*

Rescue those
who are lead
to death,
and do not cease
to free those
who are being dragged
to destruction.

God Will Repay

24:12 *si dixeris vires non suppetunt qui inspector est cordis ipse intellegit et servatorem animae tuae nihil fallit reddetque homini iuxta opera sua*

If you say,
 ‘Strength is not sufficient,’
He who has inspected
the heart,
 He will understand;
 and will be the preserver
 of your life;
He lacks nothing
 and will pay *a* man back
 according to his actions.

The Sweetness of Wisdoms

24:13 *comede fili mi mel quia bonum est et favum dulcissimum gutturi tuo*

Eat honey,
 my son,
 because *it* is good,
 and *a* honeycomb
 is most sweet
 to your throat;

24:14 *sic et doctrina sapientiae animae tuae quam cum inveneris habebis in novissimis et spes tua non peribit*

thus also *the* teaching
 of wisdom
 to your soul,
 which,
 when you find it,
 you will have it
 to *the* end,
 and your hope
 will not perish.

The Fair-Minded Man Gets Back Up

24:15 *ne insidieris et quaeras impietatem in domo iusti neque vastes requiem eius*

Do not plot
 and seek lawlessness
 in *the* house
 of *the* fair man,
 nor disturb his peace,

24:16 *septies enim cadet iustus et resurget impii autem corruent in malum*

for *a* fair-minded man
will fall seven times
and will get back up,
but *the* lawless
will fall into harm.

Don't Rejoice Over Your Enemy

24:17 *cum ceciderit inimicus tuus ne gaudeas et in ruina eius ne exultet cor tuum*

When your enemy falls,
do not rejoice,
and in his ruin
do not let your heart exult,

24:18 *ne forte videat Dominus et displiceat ei et auferat ab eo iram suam*

lest, perhaps,
the Lord see
and be displeased
with you,
and take *His* wrath away
from him.

The Fate of the Lawless

24:19 *ne contendas cum pessimis nec aemuleris impios*

Do not contend
with *the* worst,
nor imitate *the* lawless,

24:20 *quoniam non habent futurorum spem mali et lucerna impiorum extinguetur*

because bad men
do not have
a hopeful future ,
and *the* light
of *the* lawless
will be extinguished.

24:21 *time Dominum fili mi et regem et cum detractoribus non commiscearis*

Fear the Lord,

my son,
and the king,
and do not mingle
with their detractors,

24:22 *quoniam repente consurget perditio eorum et ruinam utriusque quis novit*

because their destruction
will come suddenly,
and who knows *the* ruin of both?

More Proverbs

24:23 *haec quoque sapientibus cognoscere personam in iudicio non est bonum*

These also are wise:
to prejudge *a* person *before hand*
is not good.

24:24 *qui dicit impio iustus es maledicent ei populi et detestabuntur eum tribus*

One who says
to *the* lawless,
'You are fair-minded,'
people will lie to him,
and tribes will detest him.

24:25 *qui arguunt laudabuntur et super ipsos veniet benedictio*

Those who contest *it*
will be praised,
and blessing will come
upon them.

24:26 *labia deosculabitur qui recta verba respondet*

The lips of one
who responds honestly
will be kissed.

24:27 *praepara foris opus tuum et diligenter exerce agrum tuum ut postea aedifices domum tuam*

Prepare your work

outdoors,
and diligently cultivate
your field,
that afterwards
you may build
your house.

24:28 *ne sis testis frustra contra proximum tuum nec lactes quemquam labiis tuis*

Do not be *a* witness
without cause
against your neighbor,
nor lead someone on
with your lips.

24:29 *ne dicas quomodo fecit mihi sic faciam ei reddam unicuique secundum opus suum*

Do not say,
'However he did it
to me,
so will I do to him;
I will repay each one
according to his work.'⁴⁰

The Fruit of Laziness

24:30 *per agrum hominis pigri transivi et per vineam viri stulti*

I passed through the field
of *a* lazy man,
and through *the* vineyard
of *a* stupid man,

24:31 *et ecce totum repleverant urticae operuerant superficiem eius spinae et maceria lapidum destructa erat*

and, look,
they were all
overgrown with
stinging nettles.

Thorns had overgrown

⁴⁰ Wisdom understands the limits of "An eye for an eye."

the building
and *the* retaining wall
had been destroyed.

24:32 *quod cum vidissem posui in corde meo et exemplo didici disciplinam*

Because when I saw,
I set *it* in my heart,
and I learned discipline
by example.

24:33 *parum inquam dormies modicum dormitabis pauxillum manus conseres ut quiescas*

I say,
'You will sleep
a little,
you will slumber
a short time,
your hand will sow
just a little,
so you can rest,

24:34 *et veniet quasi cursor egestas tua et mendicitas quasi vir armatus*

and need will come
upon you
like *a* sprinter,
and begging
like *an* armed man.

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Chapter 25

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More of Solomon's Proverbs, via Hezekiah

25:1 *haec quoque parabolae Salomonis quas transtulerunt viri Ezechiae regis Iuda*

These also are parables
of Solomon,
which *the* men
of Hezekiah⁴¹,
king of Judah,
copied out.

25:2 *gloria Dei celare verbum et gloria regum investigare sermonem*

The glory of God
is to hide *a* matter,
and *the* glory of *a* king
to investigate *its* cause.

25:3 *caelum sursum et terra deorsum et cor regum inscrutabile*

Heaven above
and earth below,
and *a* king's heart
all are unsearchable.

Purifying Silver and Kings

25:4 *aufer robiginem de argento et egredietur vas purissimum*

Take away silver's rust
and it will be
the purest vessel.

25:5 *aufer impietatem de vultu regis et firmabitur iustitia thronus eius*

Take away lawlessness
from *a* king's appearance
and his throne
will be made firm

⁴¹ Hezekiah, king of Judah from 715 to 687 B.C.E., led a religious and national revival during an epoch of extreme national stress. See, <http://en.wikipedia.org/wiki/Hezekiah>. Hezekiah's story in scripture may be found beginning at 2 Kings 18 and 2 Chronicles 29.

by fairness.

Don't Put on Airs

25:6 *ne gloriosus appareas coram rege et in loco magnorum ne steteris*

Do not appear boasting
before *a* king,
and do not
stand in place
of *the* great,

25:7 *melius est enim ut dicatur tibi ascende huc quam ut humiliaris coram principe*

for *it* is better
that he say to you,
'Come up here,'
than that you be humiliated
before *a* prince.

Keeping Confidences

25:8 *quae viderunt oculi tui ne proferas in iurgio cito ne postea emendare non possis cum dehonestaveris amicum tuum*

Things which your eyes
have seen,
do not blurt out quickly
during *a* quarrel,
lest afterwards
you not be able
to make amends,
when you have slandered
your friend.

25:9 *causam tuam tracta cum amico tuo et secretum extraneo non reveles*

Handle your concern
with your friend,
and do not reveal
his secret
to *a* stranger,

25:10 *ne forte insultet tibi cum audierit et exprobrare non cesset*

lest, perhaps,
he take offense
at you
when he hear it,
and not cease
to resent *you*.

Various Comparisons

25:11 *mala aurea in lectis argenteis qui loquitur verbum in tempore suo*

Like golden apples
in *a* silver bed
is one who speaks
a timely word.

25:12 *inauris aurea et margaritum fulgens qui arguit sapientem et aurem oboedientem*

Like a golden earring
and *a* brilliant pearl,
so one who tests *the* wise
and *has an* obedient ear.

25:13 *sicut frigus nivis in die messis ita legatus fidelis ei qui misit eum animam illius requiescere facit*

Like cold snow
in *the* day
of harvest,
thus *is a* faithful representative
to one who sent him,
for he puts his soul
at ease.

25:14 *nubes et ventus et pluviae non sequentes vir gloriosus et promissa non complens*

Like clouds and wind
without rain following,
thus is a boasting man
not fulfilling *a* promise.

25:15 *patientia lenietur princeps et lingua mollis confringet duritiam*

A prince

will be appeased
by patience,
and *a* soft tongue
breaks up harshness.

25:16 *mel invenisti comedere quod sufficit tibi ne forte saturatus evomas illud*

You found honey?

Eat what is sufficient
to you,
lest perhaps you eat
too much of it
and vomit.

25:17 *subtrahe pedem tuum de domo proximi tui nequando satiatus oderit te*

Take your feet away
from your neighbor's house,
lest when he
has had enough,
he hate you.

25:18 *iaculum et gladius et sagitta acuta homo qui loquitur contra proximum suum testimonium falsum*

Like a spear and sword
and sharp arrow,
so is a man who gives
false testimony
against his neighbor.

25:19 *dens putridus et pes lapsus qui sperat super infideli in die angustiae*

Like a rotten tooth
and *a* lame foot
is one who hopes
in *the* faithless
on *a* day of anguish.

25:20 *et amittit pallium in die frigoris acetum in nitro et qui cantat carmina cordi pessimo*

Like one who

loses *a* coat
on *a* cold day,
like vinegar in soda,
is one who sings
to *a* dismal heart.

How to Treat Your Enemy

25:21 *si esurierit inimicus tuus ciba illum et si sitierit da ei aquam bibere*

If your enemy is hungry,
feed him,
and if *he* is thirsty,
give him water
to drink,

25:22 *prunam enim congregabis super caput eius et Dominus reddet tibi*

for you will gather
glowing coals
over his head,
and *the* Lord
will repay you.

25:23 *ventus aquilo dissipat pluvias et facies tristis linguam detrahentem*

A stormy wind
dissipates showers,
and *a* sad appearance
a disparaging tongue.

25:24 *melius est sedere in angulo domatis quam cum muliere litigiosa et in domo communi*

Better to sit
on *a* corner
of *a* roof
than in *a* common house
with *a* quarrelsome woman.

25:25 *aqua frigida animae sitiendi et nuntius bonus de terra longinqua*

Like cold water
to *a* thirsty soul,
so is good news

from *a* distant land.

25:26 *fons turbatus pede et vena corrupta iustus cadens coram impio*

Like water
dirtied by feet
and *a* spring corrupted,
so is the fair man
falling before *the* lawless.

25:27 *sicut qui mel multum comedit non est ei bonum sic qui scrutator est maiestatis opprimitur gloria*

Just as *it* is not good
for someone who eats
too much honey,
so someone who
scrutinizes greatness
is worn down by fame.

25:28 *sicut urbs patens et absque murorum ambitu ita vir qui non potest in loquendo cohibere spiritum suum*

Like *an* open city,
far away from
a wall's protection,
thus *is a* man
who cannot silence
his passion
while talking.

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Chapter 26

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26:1 *quomodo nix aestate et pluvia in messe sic indecens est stulto gloria*

Like snow in summer
and rain at harvest,
so fame is not fitting
to a fool.

26:2 *sicut avis ad alia transvolans et passer quolibet vadens sic maledictum frustra prolatum in quempiam superveniet*

Like a bird flying
to other places
and a sparrow going
wherever it pleases,
an empty curse
will come upon
someone.

26:3 *flagellum equo et camus asino et virga dorso imprudentium*

A whip
for the horse,
and a muzzle
for an ass
and a rod
for the back
of the imprudent.

Paradoxical Proverbs

26:4 *ne respondeas stulto iuxta stultitiam suam ne efficiaris ei similis*

Do not respond
to a fool
according to
his foolishness,
lest you be made
like him.

26:5 *responde stulto iuxta stultitiam suam ne sibi sapiens esse videatur*

Respond to *a* fool,
 according to
 his foolishness,
 lest he seem
 to be wise
 to himself.

Various Comparisons

26:6 *claudus pedibus et iniquitatem bibens qui mittit verba per nuntium stultum*

Like lameness of foot
 and swallowing treachery
is one who
 sends instructions
 by *a* foolish messenger.

26:7 *quomodo pulchras frustra habet claudus tibias sic indecens est in ore stultorum parabola*

As *a* lame man
 has beautiful legs
 to no purpose,
 thus *a* parable
 in *the* mouth
 of *a* fool
 is not fitting.

26:8 *sicut qui mittit lapidem in acervum Mercurii ita qui tribuit insipienti honorem*

As one who
 throws *a* rock
 into *a* pile
 of mercury,
 so *is* one who
 gives honor
 to *a* fool.

26:9 *quomodo si spina nascatur in manu temulenti sic parabola in ore stultorum*

As if *a* thorn grew
 in *a* drunk's hand,
 so *is* *a* parable
 in *a* fool's mouth.

26:10 *iudicium determinat causas et qui inponit stulto silentium iras mitigat*

Causes determine judgment,
and one who puts
a fool to silence
reduces anger.

26:11 *sicut canis qui revertitur ad vomitum suum sic imprudens qui iterat stultitiam suam*

Like a dog
who goes back
to his vomit,
thus *is the* imprudent
who returns
to his foolishness.

26:12 *vidisti hominem sapientem sibi videri magis illo spem habebit stultus*

Have you seen a man
who considers himself wise?

A fool will have
more hope
than him.

26:13 *dicit piger leaena in via leo in itineribus*

A lazy man says,
'A lioness is in *the* street!
A lion is on *the* roads!'

26:14 *sicut ostium vertitur in cardine suo ita piger in lectulo suo*

As a gate
turns on its hinges,
thus a lazy man
turns in his bed.

26:15 *abscondit piger manus sub ascellas suas et laborat si ad os suum eas converterit*

A lazy ass
hides his hand
under his arm

and labors,
to see if he
 can bring it back
 to his mouth.

26:16 *sapientior sibi piger videtur septem viris loquentibus sententias*

A lazy ass
 seems wiser
 to himself
 that seven men
 telling reasons

26:17 *sicut qui adprehendit auribus canem sic qui transit et inpatiens commiscetur rixae alterius*

Like one who yanks
 on *a* dog's ear,
 so *is* one who goes
 and, impatient,
 gets mixed up
 in another's brawl.

I Was Only Joking!

26:18 *sicut noxius est qui mittit lanceas et sagittas et mortem*

As one who throws
 lances,
 and arrows,
 and death
 is guilty,

26:19 *sic vir qui fraudulententer nocet amico suo et cum fuerit deprehensus dicit ludens feci*

so *is a* man who
 deceitfully harms
 his friend,
 and when he
 is reproached,
 says, 'I was joking.'

Various Proverbs

26:20 *cum defecerint ligna extinguetur ignis et susurrone subtracto iurgia conquiescunt*

When wood is taken away
fire is extinguished,
and *when a complainer*
is removed,
conflicts are calmed.

26:21 *sicut carbones ad prunam et ligna ad ignem sic homo iracundus suscitatur rixas*

Like coal to live coals
and wood to fire,
thus *is*
an angry man to brawls.

26:22 *verba susurronis quasi simplicia et ipsa perveniunt ad intima ventris*

The words
of *a complainer*
seem simple,
and they go down
to *the innermost parts*
of *the gut.*

26:23 *quomodo si argento sordido ornare velis vas fictile sic labia tumentia cum pessimo corde sociata*

Like *an earthenware dish*
covered with dirty silver,
thus *are* conceited lips
joined to *a dismal heart.*

How to Know an Enemy

26:24 *labiis suis intellegitur inimicus cum in corde tractaverit dolos*

An enemy is known
by his lips,
when he prepares deceit
in his heart.

26:25 *quando submiserit vocem suam ne credideris ei quoniam septem nequitiae sunt in corde illius*

When his voice

speaks softly,
do not believe him,
because seven evils
are in his heart.

Various Proverbs

26:26 *qui operit odium fraudulentem revelabitur malitia eius in concilio*

*The malice of one
who falsely hides hatred
will be made clear
in council.*

26:27 *qui fodit foveam incidet in eam et qui volvit lapidem revertetur ad eum*

One who digs a hole
will fall in it,
and one who
rolls away a rock,
*has it come back
to him.*

26:28 *lingua fallax non amat veritatem et os lubricum operatur ruinas*

*A lying tongue
does not love truth,
and a slick mouth
brings about ruin.*

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Chapter 27

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Various Proverbs

27:1 *ne glorieris in crastinum ignorans quid superventura pariat dies*

Do not boast
about tomorrow,
ignorant of what
the coming day
will bring.

27:2 *laudet te alienus et non os tuum extraneus et non labia tua*

Let another praise you
and not your mouth,
a stranger,
and not your lips.

27:3 *grave est saxum et onerosa harena sed ira stulti utroque gravior*

A rock is heavy
and sand weighty,
but *a fool's wrath*
is heavier than both.

27:4 *ira non habet misericordiam nec erumpens furor et impetum concitati ferre quis poterit*

Wrath does not
have mercy,
nor *does* fury
boiling forth,
and who can bear
the force of one provoked?

27:5 *melior est manifesta correptio quam amor absconditus*

Open correction
is better than
hidden love.

27:6 *meliora sunt vulnera diligentis quam fraudulenta odientis oscula*

The blows
of *the* loving
are better than
the lying kisses
of *the* hating.

27:7 *anima saturata calcabit favum anima esuriens et amarum pro dulce sumet*

A soul
that is full
will turn down
a honeycomb,
yet *a* hungry soul
will consider
even *the* bitter
sweet.

27:8 *sicut avis transmigrans de nido suo sic vir qui relinquit locum suum*

Like *a* bird
leaving its nest,
so is *a* man
who leaves behind
his home.

27:9 *unguento et variis odoribus delectatur cor et bonis amici consiliis anima dulcoratur*

A heart is delighted
by perfume
and various odors,
and *a* spirit is sweetened
by *the* counsels
of good friends.

27:10 *amicum tuum et amicum patris tui ne dimiseris et domum fratris tui ne ingrediaris in die afflictionis tuae melior est vicinus iuxta quam frater procul*

Do not dismiss your friend
or *a* friend of your father's,
and do not go
to your brother's house
on *the* day
of your affliction;
a neighbor nearby

is better than
a brother far away.

27:11 *stude sapientiae fili mi et laetifica cor meum ut possim exprobranti respondere sermonem*

Apply yourself
to wisdom,
my son,
and make my heart
happy,
that you be able
to respond
in word
to one who questions *you*.

27:12 *astutus videns malum absconditus est parvuli transeuntes sustinere dispendia*

The experienced,
seeing harm,
hid himself,
but *the* inexperienced,
going forward,
suffered loss.

27:13 *tolle vestimentum eius qui spondit pro extraneo et pro alienis auferto pignus*

Take his garment,
who gives surety
for *a* foreigner,
and let him give over
a bond for strangers.

27:14 *qui benedicit proximo suo voce grandi de nocte consurgens maledicenti similis erit*

One who blesses
his neighbor
in *a* loud voice,
rising up at night,
will be like one
cursing.

A Quarrelsome Woman

27:15 *tecta perstillantia in die frigoris et litigiosa mulier comparantur*

A broken roof
 on a cold day
 and a quarrelsome woman
 are comparable.

27:16 *qui retinet eam quasi qui ventum teneat et oleum dexteræ suæ vocabit*

One who keeps her
 is like one
 who tries to hold *the* wind,
 and he will call
the oil of his right hand⁴².

27:17 *ferrum ferro acuitur et homo exacuit faciem amici sui*

Iron is sharpened
 by iron,
 and man sharpens
the face
 of his friend.

27:18 *qui servat ficum comedet fructus eius et qui custos est domini sui glorificabitur*

One who tends
 a fig tree
 will eat its fruit,
 and one who guards
 his master faithfully
 will be praised.

27:19 *quomodo in aquis resplendent vultus prospicientium sic corda hominum manifesta sunt prudentibus*

As faces
 looking in water
 are reflected,
 so human hearts
 are revealed
 to *the* prudent.

⁴² Compare to RSV translation from Hebrew: “to restrain her is to restrain the wind or to grasp oil in his right hand.”

27:20 *infernus et perditio non replentur similiter et oculi hominum insatiabiles*

The inferno
and destruction
are never filled;
likewise also
man's eyes
are never satisfied.

27:21 *quomodo probatur in conflatorio argentum et in fornace aurum sic probatur homo ore laudantis*

As silver
is refined in fire
and gold
in *a* furnace,
thus man is proved
by *the* mouth
of one who praises.

27:22 *si contuderis stultum in pila quasi tisanas feriente desuper pilo non auferetur ab eo stultitia eius*

If you grind
a fool
in *a* pestle,
like barley
struck from above,
you will not
grind his foolishness
out of him.

Consider Diligently

27:23 *diligenter agnosce vultum pecoris tui tuosque greges considera*

Diligently know
the appearance
of your cattle,
and think about
your flocks,

27:24 *non enim habebis iugiter potestatem sed corona tribuetur in generatione generationum*

for you will not have
strength forever.

But *a* crown
will be given
in each generation.

It's There for You

27:25 *aperta sunt prata et apparuerunt herbae virentes et collecta sunt faena de montibus*

Meadows are open
and green grass
is evident,
and the wildlife
of *the* mountains
is collected.

27:26 *agni ad vestimentum tuum et hedi agri pretium*

A lamb is
for your coat,
and young goats
of *the* fields
are rewards.

27:27 *sufficiat tibi lac caprarum in cibos tuos in necessaria domus tuae et ad victum ancillis tuis*

May the milk
of your goats
be sufficient
for you:
for your food,
for *the* necessities
of your house,
and for *the* support
of your women.

Chapter 28

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Various Proverbs

28:1 *fugit impius nemine persequente iustus autem quasi leo confidens absque terrore erit*

*The lawless flees
though no one pursues,
but the fair man,
like a lion,
will be confident,
without terror.*

28:2 *propter peccata terrae multi principes eius et propter hominis sapientiam et horum scientiam quae dicuntur vita ducis longior erit*

*Because of earth's sin,
there are many princes,
and because of wisdom
and those who
teach their knowledge,
a leader's life will be longer.*

28:3 *vir pauper calumnians pauperes similis imbri vehementi in quo paratur fames*

*A poor man
who abuses the poor
is like a violent storm
in which famine
is prepared.*

28:4 *qui derelinquunt legem laudant impium qui custodiunt succenduntur contra eum*

*Those who
abandon the law
praise the lawless;
those who keep it
are set ablaze
against him.*

28:5 *viri mali non cogitant iudicium qui autem requirunt Dominum animadvertunt omnia*

Bad men

do not consider
 fairness,
 but those who
 seek *the* Lord
 pay attention
 to everything.

28:6 *melior est pauper ambulans in simplicitate sua quam dives pravis itineribus*

A poor *man*
 walking in simplicity
 is better than
 a rich *man*
 perverting *his* paths.

28:7 *qui custodit legem filius sapiens est qui pascit comesatores confundit patrem suum*

One who keeps *the* law
 is a wise son;
 one who feeds carousers
 humiliates his father.

28:8 *qui coacervat divitias usuris et fenore liberali in pauperes congregat eas*

One who
 piles up riches
 by usury and interest,
 gathers them
 for one who
 will be generous
 to *the* poor.

28:9 *qui declinat aurem suam ne audiat legem oratio eius erit execrabilis*

One who
 turns his ear away
 lest he hear *the* law,
 his prayer will be detestable.

28:10 *qui decipit iustos in via mala in interitu suo corruet et simplices possidebunt bona*

One who deceives
the fair man

in *an* evil course
will topple to
his destruction,
and *the* simple
will possess *his* goods.

28:11 *sapiens sibi videtur vir dives pauper autem prudens scrutabitur eum*

A rich man
seems wise
to himself,
but *a* prudent
poor man
will figure him out.

28:12 *in exultatione iustorum multa gloria regnantibus impiis ruinae hominum*

In *the* joy of
the fair man
is much praise;
in *the* reign
of *the* lawless
is man's ruin.

28:13 *qui abscondit scelera sua non dirigetur qui confessus fuerit et reliquerit ea misericordiam consequetur*

One who
hides his wickedness
will not be led;
one who
has confessed
and abandoned it,
is followed by mercy.

28:14 *beatus homo qui semper est pavidus qui vero mentis est durae corruet in malum*

A man who is
always wary
is blessed;
one, truly, whose
mind is hardened
falls into harm.

28:15 *leo rugiens et ursus esuriens princeps impius super populum pauperem*

A lawless prince
over a poor people
is like a roaring lion
and a hungry bear.

28:16 *dux indigens prudentia multos opprimet per calumniam qui autem odit avaritiam longi
fient dies eius*

A leader lacking prudence
will oppress many
by false accusation,
but one who hates greed,
his days will be made long.

28:17 *hominem qui calumniatur animae sanguinem si usque ad lacum fugerit nemo sustentet*

One who falsely accuses
*the blood of a man*⁴³
in *his* soul,
even if he flees to a lake,
no one will sustain *him*.

28:18 *qui ambulat simpliciter salvus erit qui perversis ingreditur viis concidet semel*

One who walks simply
will be saved;
one who walks
by twisted paths
will be cut down suddenly.

28:19 *qui operatur terram suam saturabitur panibus qui sectatur otium replebitur egestate*

One who works
his field
will be satisfied
with bread;
one who pursues leisure
will be filled
with need.

⁴³ An accusation against "the blood of a man" indicates a capital crime, one that could be punished by death.

28:20 *vir fidelis multum laudabitur qui autem festinat ditari non erit innocens*

Many will praise
a faithful man,
but one who hurries
to get rich
will not be innocent.

28:21 *qui cognoscit in iudicio faciem non facit bene iste et pro buccella panis deserit veritatem*

One who knows a face
in judgment⁴⁴
does not do well;
he, even for
a morsel of bread,
deserts truth.

28:22 *vir qui festinat ditari et aliis invidet ignorat quod egestas superveniat ei*

A man who hurries
to get rich
and envies others,
does not know
that need
will overcome him.

28:23 *qui corripit hominem gratiam postea inveniet apud eum magis quam ille qui per linguae blandimenta decipit*

One who
corrects a man
will find grace
with him afterward,
more than one who,
by a flattering tongue,
deceives.

28:24 *qui subtrahit aliquid a patre suo et matre et dicit hoc non est peccatum particeps homicidae est*

One who takes

⁴⁴ This indicates one who gives a favorable judgment to someone he knows, rather than deciding on the merits of the situation.

something away
 from his father
 and mother,
 then says,
 ‘This is not *a* sin,’
 is *like the* partner
 of *a* murderer.

28:25 *qui se iactat et dilatat iurgia concitat qui sperat in Domino saginabitur*

One who
 is conceited
 and swollen up
 stirs up conflict;
 one who hopes
 in *the* Lord
 will be fed.

28:26 *qui confidit in corde suo stultus est qui autem graditur sapienter iste salvabitur*

One who trusts
 in his own heart
 is *a* fool,
 but one who
 walks wisely,
 he will be saved.

28:27 *qui dat pauperi non indigebit qui despicit deprecantem sustinebit penuriam*

One who gives
 to *the* poor
 will not beg;
 one who despises
a beggar
 will suffer poverty.

28:28 *cum surrexerint impii abscondentur homines cum illi perierint multiplicabuntur iusti*

When *the* lawless rise,
 men hide themselves;
 when they perish,
the fair-minded
 are prosperous.

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Chapter 29

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Various Proverbs

29:1 *viro qui corripientem dura cervice contemnit repentinus superveniet interitus et eum sanitas non sequitur*

Destruction
will come suddenly
to *a* man who,
with *a* stiff neck,
condemns one
who corrects him;
health will not
follow him.

29:2 *in multiplicatione iustorum laetabitur vulgus cum impii sumpserint principatum gemet populus*

Ordinary people
will rejoice
at *the* prosperity
of *the* fair man;
but when *the* lawless
take up kingship,
the populace moans.

29:3 *vir qui amat sapientiam laetificat patrem suum qui autem nutrit scorta perdet substantiam*

A man
who loves wisdom
makes his father happy,
but one who
feeds prostitutes
will lose *his* substance.

29:4 *rex iustus erigit terram vir avarus destruet eam*

A fair-minded king
builds *the* land;
a greedy man
destroys it.

29:5 *homo qui blandis fictisque sermonibus loquitur amico suo rete expandit gressibus eius*

A man who
speaks to his friend
with smooth
and lying words,
throws a net
at his feet.

29:6 *peccantem virum iniquum involvet laqueus et iustus laudabit atque gaudebit*

A trap will catch
a sinful, treacherous man,
and the fair man
will praise,
and even rejoice.

29:7 *novit iustus causam pauperum impius ignorat scientiam*

The fair man
knows the cause
of the poor;
the lawless
ignores knowledge.

29:8 *homines pestilentes dissipant civitatem sapientes avertunt furorem*

Destructive men
weaken a city;
the wise
turn away fury.

29:9 *vir sapiens si cum stulto contenderit sive irascatur sive rideat non inveniet requiem*

Whether he is angry
or whether he laughs,
a wise man,
will not find peace
when he contends
against a fool.

29:10 *virum sanguinum oderunt simplices iusti quaerunt animam eius*

Bloody men
hate *the* straightforward;
the fair man
seek his soul.

29:11 *totum spiritum suum profert stultus sapiens differt et reservat in posterum*

A fool offers up
all his spirit;
a wise man holds back
and reserves *it*
for later.

29:12 *princeps qui libenter audit verba mendacii omnes ministros habebit impios*

A prince
who gladly hears
lying words,
will have only
lawless ministers.

29:13 *pauper et creditor obviam fuerunt sibi utriusque inluminator est Dominus*

The poor
and *the* creditor
were on *the* way
to each other,
and *the* Lord
illuminated them both.

29:14 *rex qui iudicat in veritate pauperes thronus eius in aeternum firmabitur*

A king
who judges *the* poor
truthfully,
his throne
will be established
in eternity.

29:15 *virga atque correptio tribuet sapientiam puer autem qui dimittitur voluntati suae confundet matrem suam*

A rod

and even correction
will teach wisdom,
but *a* boy
who is left
to his own will
will humiliate
his mother.

29:16 *in multiplicatione impiorum multiplicabuntur scelera et iusti ruinas eorum videbunt*

In *the* prosperity
of *the* lawless,
crimes will be multiplied,
yet *the* fair-minded
will see their ruin.

29:17 *erudi filium tuum et refrigerabit te et dabit delicias animae tuae*

Teach your son
and he will preserve you,
and give delights
to your soul.

29:18 *cum prophetia defecerit dissipabitur populus qui custodit legem beatus est*

When prophecy vanishes
a people is scattered;
one who keeps *the* law
is blessed.

29:19 *servus verbis non potest erudiri quia quod dicis intellegit et respondere contemnit*

A slave
cannot be taught
by words,
because he understands
what you say
and refuses to respond.

29:20 *vidisti hominem velocem ad loquendum stulti magis speranda est quam illius correptio*

Have you seen *a* man
quick to speak?

Foolishness is
more to be hoped for
from him,
than correction.

29:21 *qui delicate a pueritia nutrit servum suum postea illum sentiet contumacem*

One who
tenderly nourishes
his slave
in childhood,
afterwards will feel
his disobedience.

29:22 *vir iracundus provocat rixas et qui ad indignandum facilis est erit ad peccata proclivior*

An angry man
provokes brawls,
and one who
is easily indignant
will be inclined
to sin.

29:23 *superbum sequitur humilitas et humilem spiritu suscipiet gloria*

Humility
follows arrogance,
yet fame will sustain
the humble in spirit.

29:24 *qui cum fure partitur odit animam suam adiuramentum audit et non indicat*

One who shares
with *a* thief
hates his *own* soul;
he hears *an* oath
but does not answer.

29:25 *qui timet hominem cito corruet qui sperat in Domino sublevabitur*

One who fears man
will quickly fall;
one who hopes

in *the* Lord
will be lifted up.

29:26 *multi requirunt faciem principis et a Domino iudicium egreditur singulorum*

Many seek *the* face
of a prince,
yet *the* judgment
on each one
comes forth
from *the* Lord.

29:27 *abominantur iusti virum impium et abominantur impii eos qui in recta sunt via*

The fair man
detest *the* lawless man,
and *the* lawless detest
those who are
in *an* honest way.

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Chapter 30

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Words of the Gatherer

30:1 *verba Congregantis filii Vomitis visio quam locutus est vir cum quo est Deus et qui Deo secum morante confortatus ait*

The words of the Gatherer,
son of *the Vomiter*⁴⁵.
The vision which a man spoke,
a man with whom *the* Lord is,
and who is comforted,
because *the* Lord is with him.

He says,

30:2 *stultissimus sum virorum et sapientia hominum non est mecum*

'I am *the* stupidest
of men,
and human wisdom
is not with me!

30:3 *non didici sapientiam et non novi sanctorum scientiam*

I did not learn wisdom
or understand knowledge
of *the* holy.

Who Made All This?

30:4 *quis ascendit in caelum atque descendit quis continuit spiritum manibus suis quis conligavit aquas quasi in vestimento quis suscitavit omnes terminos terrae quod nomen eius et quod nomen filii eius si nosti*

Who ascended
in *the* sky
and who descended?

⁴⁵ No record exists telling us who this was, beyond the inscription in the Latin text. The Revised Standard Version attributes this chapter to "Agur son of Jakeh of Massa." A debate has swirled since ancient times as to whether the original Hebrew words underlying "Gatherer" and "Vomiter" should be transcribed as names or translated according to their actual meanings. Jerome, obviously, decided to translate the names. See [Peake's Commentary on the Bible](#), Matthew Black, ed, Thomas Nelson, Nashville, 1962, pg. 457.

Who secured
the wind
in his hands?

Who bound
the waters
like *a* garment?

Who stirred up
all *the* ends
of *the* earth?

What *is* his name,
and what *is* his son's name,
if you know⁴⁶?

God's Word

30:5 *omnis sermo Dei ignitus clypeus est sperantibus in se*

Every word of God
is *a* flaming shield
to those hoping in Him.

30:6 *ne addas quicquam verbis illius et arguaris inveniariusque mendax*

Do not
add anything
to his words,
lest you
be contradicted
and found *a* liar.

Two Things I Ask

30:7 *duo rogavi te ne deneges mihi antequam moriar*

Two things
I pray you.

Do not deny me
before I die.

⁴⁶ Compare to God's answer to Job: Job 38:4-5 *Where were you when I laid the foundation of the earth? Tell me, if you have understanding. Who determined its measurements -- surely you know! Or who stretched the line upon it?*

30:8 *vanitatem et verba mendacia longe fac a me mendicitatem et divitias ne dederis mihi tribue tantum victui meo necessaria*

Make me
far from vanity
and lying words.

Do not give me
poverty or riches.

Grant only
as much food
as necessary,

30:9 *ne forte saturatus inliciar ad negandum et dicam quis est Dominus et egestate compulsus furer et peierem nomen Dei mei*

lest, perhaps,
when I am full,
I be tempted to deny
and I say,
'Who is the Lord?'
and, compelled by need,
I steal and perjure
the name of my God.

A Proverb

30:10 *ne accuses servum ad dominum suum ne forte maledicat tibi et corruas*

Do not accuse
a slave
to his master,
lest, perhaps,
he curse you
and you fall.

A Dismal Generation

30:11 *generatio quae patri suo maledicit et quae non benedicit matri suae*

A generation
that curses its father
and does not bless
its mother!

30:12 *generatio quae sibi munda videtur et tamen non est lota a sordibus suis*

A generation
that seems clean
to itself,
yet nevertheless
is not washed
from its filth!

30:13 *generatio cuius excelsi sunt oculi et palpebrae eius in alta subrectae*

A generation
whose eyes and eyelids
are lifted up
to *the* highest heights!

30:14 *generatio quae pro dentibus gladios habet et commandit molaribus suis ut comedat inopes de terra et pauperes ex hominibus*

A generation
which possesses
swords for teeth,
and with its molars
grinds to devour
the powerless
from *the* earth,
and *the* poor
from among men!

Four Things that Are Never Satisfied

30:15 *sanguisugae duae sunt filiae dicentes adfer adfer tria sunt insaturabilia et quartum quod numquam dicit sufficit*

Bloodsuckers
have two daughters
who say,
'Give me, give me,'
three who
are insatiable,
and a fourth
who never says,
'Enough':

30:16 *infernus et os vulvae et terra quae non satiatur aqua ignis vero numquam dicit sufficit*

*The inferno,
and the mouth
of the vulva,
and earth,
which is
not satisfied with water,
and fire which,
truly, never says,
'Enough.'*

30:17 *oculum qui subsannat patrem et qui despicit partum matris suae effodiant corvi de torrentibus et comedant illum filii aquilae*

*Let the crows
of the rapids
dig out an eye
which insults its father
and which despises
the womb of its mother,
and let baby eagles
eat it.*

Four Mysterious Ways

30:18 *tria sunt difficilia mihi et quartum penitus ignoro*

*Three things
are difficult to me,
and I am completely ignorant
of a fourth:*

30:19 *viam aquilae in caelo viam colubri super petram viam navis in medio mari et viam viri in adolescentula*

*the way of an eagle
in the sky;
the way of a cobra
over a rock;
the way of a ship
in the middle of the sea;
and the way of a man
with a young woman.*

30:20 *talis est via mulieris adulterae quae comedit et tergens os suum dicit non sum operata malum*

Such is *the* way
of *an* adulterous woman,
who eats and,
wiping her mouth,
says, 'I have done
nothing wrong.'

Four Things that Move Earth

30:21 *per tria movetur terra et quartum non potest sustinere*

Earth *is* moved
by three *things*,
and *a* fourth
it cannot sustain:

30:22 *per servum cum regnaverit per stultum cum saturatus fuerit cibo*

by *a* slave
when he reigns;
by *a* fool when he
is full of food;

30:23 *per odiosam mulierem cum in matrimonio fuerit adsumpta et per ancillam cum heres fuerit dominae suae*

by *a* hateful woman
when she is taken
in marriage;
and by *a* slave woman
when she inherits
from her mistress.

Four Small but Wise Things

30:24 *quattuor sunt minima terrae et ipsa sunt sapientiora sapientibus*

Four *things*
are small
on earth,
yet they are
wiser than *the* wise:

30:25 *formicae populus infirmus quae praeparant in messe cibum sibi*

ants,
a weak people,
who gather food
for themselves
in harvest;

30:26 *lepusculus plebs invalida quae conlocat in petra cubile suum*

the rabbit,
a powerless commoner
which makes its home
in a rock;

30:27 *regem lucusta non habet et egreditur universa per turmas*

the locust,
who has no king,
yet all march in ranks;

30:28 *stilio manibus nititur et moratur in aedibus regis*

the lizard,
who struggles
in one's hands
yet lives in a king's palace.

Three Things and a Fourth

30:29 *tria sunt quae bene gradiuntur et quartum quod incedit feliciter*

There are three things
which walk proudly,
and a fourth,
which advances happily:

30:30 *leo fortissimus bestiarum ad nullius pavebit occursum*

the lion,
strongest of beasts,
who will fear
no encounter;

30:31 *gallus succinctus lumbos et aries nec est rex qui resistat ei*

a rooster,
preparing his loins
for action;

a ram;

and *a* king,
for there is no one
who resists him.

30:32 *et qui stultus apparuit postquam elatus est in sublime si enim intellexisset ori inposuisset manum*

There is one
who was seen
to be a fool,
only after he rose
to *a* high position,
for if he knew,
he should have covered
his mouth
with his hand.

A Comparison

30:33 *qui autem fortiter premit ubera ad eliciendum lac exprimit butyrum et qui vehementer emungitur elicit sanguinem et qui provocat iras producit discordias*

But one who
strongly squeezes *the* tit
to bring milk
squeezes out butter,
and one who
violently wipes *the* nose
draws blood,
and one who provokes passions
produces conflicts.

Chapter 31

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31:1 *verba Lamuhel regis visio qua erudit eum mater sua*

The words of King Lemuel⁴⁷,
the vision which
his mother taught him

31:2 *quid dilecte mi quid dilecte uteri mei quid dilecte votorum meorum*

What, my beloved?

What, beloved
of my uterus?

What, beloved
of my promises?

31:3 *ne dederis mulieribus substantiam tuam et vias tuas ad delendos reges*

Do not give
your substance
to women,
or your energies
to destroying kings.

Who Should Drink Alcohol

31:4 *noli regibus o Lamuhel noli regibus dare vinum quia nullum secretum est ubi regnat ebrietas*

Refuse to give wine to kings,
O Lemuel,
because,
where drunkenness reigns,
there are no secrets.

Refuse *give wine* to kings,

31:5 *ne forte bibat et obliviscatur iudiciorum et mutet causam filiorum pauperis*

⁴⁷ Other than the reference here, King Lemuel is unknown. [New Oxford Annotated Bible, Third Edition, New Revised Standard Version](#), Oxford, Oxford, 2001, pg. 942.

lest, perhaps, he drink
and forget judgment
and pervert *the* cause
of *the* children
of *the* poor.

31:6 *date siceram maerentibus et vinum his qui amaro sunt animo*

Give strong drink
to *the* grieving,
and wine to those
who are bitter in soul.

31:7 *bibant ut obliviscantur egestatis suae et doloris non recordentur amplius*

They may drink
and forget their need,
and not remember
their pain *any* more.

Open Your Mouth

31:8 *aperi os tuum muto et causis omnium filiorum qui pertranseunt*

Open your mouth
for the voiceless,
and *for the* causes
of all *the* children
who pass by.

31:9 *aperi os tuum decerne quod iustum est et iudica inopem et pauperem*

Open your mouth,
determine what is fair,
and judge *the* powerless
and *the* poor.

An Acrostic Poem⁴⁸ in Praise of a Good Wife

31:10 *aleph mulierem fortem quis inveniet procul et de ultimis finibus pretium eius*

⁴⁸ An acrostic poem is “one in which each successive verse begins with the successive letter in the Hebrew alphabet.” Ibid, pg. 942.

Who can find
a strong wife?

Far away
and from *the* farthest limits
is her price!

31:11 *beth confidit in ea cor viri sui et spoliis non indigebit*

Her husband's heart
trusts in her,
and he will not
require spoils.

31:12 *gimel reddet ei bonum et non malum omnibus diebus vitae suae*

She will return
good to him,
and not evil,
all *the* days of his life.

31:13 *deleth quaesivit lanam et linum et operata est consilio manuum suarum*

She sought
wool and linen,
and worked
by *the* counsel
of her hands.

31:14 *he facta est quasi navis institoris de longe portat panem suum*

She is like
a merchant's ship;
she brings her bread
from far away.

31:15 *vav et de nocte surrexit deditque praedam domesticis suis et cibaria ancillis suis*

While it was yet night
she rose
and gave meat
to her servants,
and food to her women.

31:16 *zai consideravit agrum et emit eum de fructu manuum suarum plantavit vineam*

She considered *a* field,
and bought it;
from *the* fruit of her hands,
she planted *a* vineyard.

31:17 *heth accinxit fortitudine lumbos suos et roboravit brachium suum*

She girded her loins
with power,
and strengthened
her arm.

31:18 *teth gustavit quia bona est negotiatio eius non extinguetur in nocte lucerna illius*

She made sure
that her *own* business
was good;
her lamp
will not go out
at night.

31:19 *ioth manum suam misit ad fortia et digiti eius adprehenderunt fusum*

She put out her hand
to *the* powerful,
and her fingers
laid hold of *the* spindle.

31:20 *caph manum suam aperuit inopi et palmas suas extendit ad pauperem*

She opened her hand
to *the* powerless,
and extended her palms
to *the* poor.

31:21 *lameth non timebit domui suae a frigoribus nivis omnes enim domestici eius vestiti duplicibus*

She will not fear
for her house
the cold of snow,

for all her servants
are dressed doubly.

31:22 *mem stragulam vestem fecit sibi byssus et purpura indumentum eius*

She made herself
a cloth covering;
her garment is fine linen
and purple cloth.

31:23 *nun nobilis in portis vir eius quando sederit cum senatoribus terrae*

Her husband is respected
when he sits in *the* gate
with *the* elders of *the* land.

31:24 *samech sindonem fecit et vendidit et cingulum tradidit Chananeo*

She made fine linen
and sold *it*,
and traded *a* sash
to *the* Canaanite.

31:25 *ain fortitudo et decor indumentum eius et ridebit in die novissimo*

Strength and beauty
are her covering,
and she will laugh
on *the* last day.

31:26 *phe os suum aperuit sapientiae et lex clementiae in lingua eius*

Her mouth opened
to wisdom,
and *the* law of mercy
was on her tongue.

31:27 *sade considerat semitas domus suae et panem otiosa non comedet*

She considers *the* paths
of *those in* her household,
and will not eat
the bread of idleness.

31:28 *coph surrexerunt filii eius et beatissimam praedicaverunt vir eius et laudavit eam*

Her children rose up
and proclaimed her
most blessed,
and her husband
praised her also.

28:29 *res multae filiae congregaverunt divitias tu supergressa es universas*

‘Many daughters
have gathered riches;
you have surpassed
them all!’

28:29 *sin fallax gratia et vana est pulchritudo mulier timens Dominum ipsa laudabitur*

Grace is deceptive
and beauty is vain;
but a woman
who fears *the* Lord,
she will be praised.

31:30 *thau date ei de fructu manuum suarum et laudent eam in portis opera eius*

Give her from *the* fruit
of her hands,
and let her works
praise her in *the* gate.

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A Note on Using Wikipedia

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Some reviewers have raised a skeptical eyebrow at my references to Wikipedia, the online, cooperative encyclopedia. Certainly, there are better, more rigorous sources of information today. Yet, in my opinion, the advantages of using Wikipedia outweigh the disadvantages.

A July 2, 2008 story on CTV.ca, the online arm of Canadian National Television, explains the utility⁴⁹. Jon Beasley-Murray, Professor of Latin American Studies at the University of British Columbia, gave students in his class an assignment of writing well-researched Wikipedia articles on topics relevant to his course.

According to the story, “Beasley-Murray still plans to tell students not to cite Wikipedia in work they hand in, but he says the site can provide valuable starting points if articles are properly cited.”

Monica Freudenreich, one of Beasley-Murray’s students, summed up how she came to see Wikipedia in the process: “Maybe you don't quote right off Wikipedia, but it's a great . . . list of academic sources that you can go and see. It cuts down the search process," she says.

Wikipedia is a handy springboard to more in-depth research. It is becoming increasingly a primary source for millions of internet users, who value its convenience and breadth. While it is far from perfect, it is improving steadily. These factors alone argue for its use, not to document specific information but as a starting point for further study. This is the sense in which I have cited it in my footnotes.

I value Wikipedia also for the democratization of knowledge it represents. As a living, self-correcting, collective, public-spirited effort to concentrate knowledge in accessible ways, it represents the best instincts of human scholarship. The same spirit that birthed libraries, schools, and all the public institutions of learning, has birthed Wikipedia also.

My advice to readers is, use Wikipedia, work to make it better, and pass on this invaluable resource to others.

⁴⁹ http://www.ctv.ca/servlet/ArticleNews/story/CTVNews/20080702/wikipedia_080702/20080702

Scripture from The Latin Vulgate
John Cunyus, Translator

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The End