

{2:14} qui lætantur cum malefecerint, et exultant in rebus pessimis:
{2:14} who rejoice when they have done evil, and who exult in the most wicked things.
¹⁴ those who find their joy in doing wrong, and their delight in deceitfulness,

{2:15} quorum viæ perversæ sunt, et infames gressus eorum.
{2:15} Their ways are perverse, and their steps are infamous.
¹⁵ whose tracks are twisted, and the paths that they tread crooked.

{2:16} Ut eruaris a muliere aliena, et ab extranea, quæ mollit sermones suos,
{2:16} So may you be rescued from the foreign woman, and from the outsider, who softens her speech,
~ The word 'extranea' is feminine here, but in English the feminine is discerned from the subsequent use of 'her'.
¹⁶ To keep you, too, from the woman who belongs to another, from the stranger, with her wheedling words;

{2:17} et relinquit Ducem pubertatis suæ,
{2:17} and who leaves behind the Guide of her youth,
¹⁷ she has left the partner of her younger days, she has forgotten the covenant of her God;

{2:18} et pacti Dei sui oblita est. Inclinata est enim ad mortem domus eius, et ad inferos semitæ ipsius.
{2:18} and who has forgotten the covenant of her God. For her household inclines toward death, and her paths toward Hell.
¹⁸ her house is tilting towards Death, down to the Shades go her paths.

{2:19} Omnes, qui ingrediuntur ad eam, non revertentur, nec apprehendent semitas vitæ.
{2:19} All those who enter to her will not return again, nor will they take hold of the paths of life.
¹⁹ Of those who go to her not one returns, they never regain the paths of life.

{2:20} Ut ambules in via bona: et calles iustorum custodias.
{2:20} So may you walk in the good way, and keep to the difficult paths of the just.
~ The word 'calles' is difficult to render in English in just one word. It refers to a less traveled, uneven or difficult path, such as a mountain path, or a rocky or narrow path.
²⁰ Thus you will tread the way of good people, persisting in the paths of the upright.

{2:21} Qui enim recti sunt, habitabunt in terra, et simplices permanebunt in ea.
{2:21} For those who are upright shall live upon the earth, and the simple shall continue upon it.
²¹ For the land will be for the honest to live in, the innocent will have it for their home;

{2:22} Impii vero de terra perdentur: et qui inique agunt, auferentur ex ea.
{2:22} Yet truly, the impious shall perish from the earth, and those who act unjustly shall be taken away from it.
²² while the wicked will be cut off from the land, and the faithless rooted out of it.

End of Proverbs 2

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Proverbs

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



Proverbs 2

*Thus you may walk in the way of good men,
and keep to the paths of the just.
For the upright will dwell in the land,
the honest will remain in it;
But the wicked will be cut off from the land,
the faithless will be rooted out of it.*

Proverbs 2:20-22

Knowledge is an accumulation of raw facts, but wisdom is the ability to see people, events, and situations as God sees them. In the Book of Proverbs, the mind of God is revealed in matters high and lofty and in common, ordinary, everyday situations as well. It appears that no topic escapes attention. Summarizing the Book of Proverbs is difficult for unlike many other books of Scripture, there is no particular plot or storyline found in its pages; nor are there any principal characters found in the book. It is wisdom that takes center stage— a grand, divine wisdom that transcends the whole of history, peoples and cultures. The theme of wisdom and its necessity in our lives finds its fulfillment in Christ. In Proverbs we are exhorted that the fear of the Lord is the beginning of wisdom.

Both the Latin and English translation of each line of the verse will be outlined, along with a brief Catholic explanation of that line of the verse.

Proverbs 1

{2:1} Fili mi, si susceperis sermones meos, et mandata mea absconderis penes te,
{2:1} My son, if you would accept my words, and conceal my commandments within you,
¹ My child, if you take my words to heart, if you set store by my commandments

{2:2} ut audiat sapientiam auris tua: inclina cor tuum ad cognoscendam prudentiam.
{2:2} so that your ears may listen to wisdom, then bend your heart in order to know prudence.
² tuning your ear to wisdom, tuning your heart to understanding,

{2:3} Si enim sapientiam invocaveris, et inclinaveris cor tuum prudentiæ:
{2:3} For if you would call upon wisdom and bend your heart to prudence,
³ yes, if your plea is for clear perception, if you cry out for understanding,

{2:4} si quæsieris eam quasi pecuniam, et sicut thesaurus effoderis illam:
{2:4} if you will seek her like money, and dig for her as if for treasure,
⁴ if you look for it as though for silver, search for it as though for buried treasure,

2:5} tunc intelliges timorem Domini, et scientiam Dei invenies:
{2:5} then you will understand the fear of the Lord, and you will discover the knowledge of God.
⁵ then you will understand what the fear of Yahweh is, and discover the knowledge of God.

{2:6} quia Dominus dat sapientiam: et ex ore eius prudentia, scientia.
{2:6} For the Lord bestows wisdom, and out of his mouth, prudence and knowledge.
⁶ For Yahweh himself is giver of wisdom, from his mouth issue knowledge and understanding.

{2:7} Custodiet rectorum salutem, et proteget gradientes simpliciter,
{2:7} He will preserve the salvation of the righteous, and he will protect those who walk in simplicity:
⁷ He reserves his advice for the honest, a shield to those whose ways are sound;

{2:8} servans semitas iustitiæ, et vias sanctorum custodiens.
{2:8} serving the paths of justice, and guarding the ways of sanctity.
⁸ he stands guard over the paths of equity, he keeps watch over the way of those faithful to him.

{2:9} Tunc intelliges iustitiam, et iudicium, et æquitatem, et omnem semitam bonam.
{2:9} Then you shall understand justice and judgment, and equity, a every good path.
⁹ Then you will understand uprightness, equity and fair dealing, the paths that lead to happiness.

{2:10} Si intraverit sapientia cor tuum, et scientia animæ tuæ placuerit:
{2:10} If wisdom is to enter into your heart, and if knowledge is to become pleasing to your soul,
¹⁰ When wisdom comes into your heart and knowledge fills your soul with delight,

{2:11} consilium custodiet te, et prudentia servabit te,
{2:11} then counsel must guard you, and prudence must serve you,
¹¹ then prudence will be there to watch over you, and understanding will be your guardian

{2:12} ut eruaris a via mala, et ab homine, qui perversa loquitur:
{2:12} so that you may be rescued from the evil way, and from the man who speaks perversities,
¹² to keep you from the way that is evil, from those whose speech is deceitful,

{2:13} qui relinquunt iter rectum, et ambulant per vias tenebrosas:
{2:13} from those who leave the straight path to walk in dark ways,
¹³ from those who leave the paths of honesty to walk the roads of darkness: