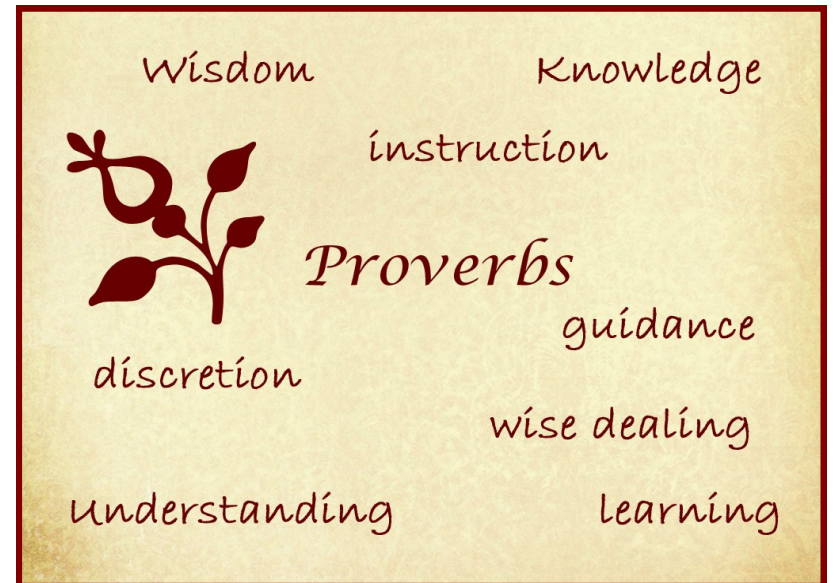


# Proverbs

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



## Proverbs 15

*A mild answer calms wrath,  
but a harsh word stirs up anger.*

*Proverbs 15:1*

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

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

## **Proverbs 15**

{15:1} Responsio mollis frangit iram: sermo durus suscitatur furorem.

{15:1} A mild response shatters anger. But a harsh word stirs up fury.

<sup>1</sup> A mild answer turns away wrath, sharp words stir up anger.

{15:2} Lingua sapientium ornat scientiam: os fatuorum ebullit stultitiam.

{15:2} The tongue of the wise adorns knowledge. But the mouth of the senseless gushes with foolishness.

<sup>2</sup> The tongue of the wise makes knowledge welcome, the mouth of a fool spews folly.

{15:3} In omni loco oculi Domini contemplantur bonos et malos.

{15:3} In every place, the eyes of the Lord consider good and evil.

<sup>3</sup> The eyes of Yahweh are everywhere: observing the wicked and the good.

{15:4} Lingua placabilis, lignum vitæ: quæ autem immoderata est, conteret spiritum.

{15:4} A peaceful tongue is a tree of life. But that which is immoderate will crush the spirit.

<sup>4</sup> The tongue that soothes is a tree of life; the perverse tongue, a breaker of hearts.

{15:29} Longe est Dominus ab impiis: et orationes iustorum exaudiet.

{15:29} The Lord is distant from the impious. And he will heed the prayers of the just.

<sup>29</sup> Yahweh keeps his distance from the wicked, but he listens to the prayers of the upright.

{15:30} Lux oculorum lætificat animam: fama bona impinguat ossa.

{15:30} The light of the eyes rejoices the soul. A good reputation fattens the bones.

<sup>30</sup> A kindly glance gives joy to the heart, good news lends strength to the bones.

{15:31} Auris, quæ audit increpationes vitæ, in medio sapientium commorabitur.

{15:31} The ear that listens to the reproofs of life shall abide in the midst of the wise.

<sup>31</sup> The ear attentive to wholesome correction finds itself at home in the company of the wise.

{15:32} Qui abiicit disciplinam, despicit animam suam: qui autem acquiescit increpationibus, possessor est cordis.

{15:32} Whoever rejects discipline despises his own soul. But whoever agrees to correction is a possessor of the heart.

<sup>32</sup> Whoever rejects correction lacks self-respect, whoever accepts reproof grows in understanding.

{15:33} Timor Domini, disciplina sapientiæ: et gloriam præcedit humilitas.

{15:33} The fear of the Lord is the discipline of wisdom. And humility precedes glory.

<sup>33</sup> The fear of Yahweh is a school of wisdom, before there can be glory, there must be humility.

**End of Proverbs 15**

{15:23} Lætatur homo in sententia oris sui: et sermo opportunus est optimus.

{15:23} A man rejoices in the verdict of his own mouth. And a word at the right time is best.

<sup>23</sup> Anyone who has a ready answer has joy too: how satisfying is the apt reply!

{15:24} Semita vitæ super eruditum, ut declinet de inferno novissimo.

{15:24} The path of life is for the wise above, so that he may turn away from the end of Hell.

~ Or, 'the finality of Hell,' or 'a conclusion in Hell,' or 'the deepest part of Hell,' or 'an ending in Hell.' The wise are above ground, i.e. they are alive.

<sup>24</sup> For the prudent, the path of life leads upwards thus avoiding Sheol below.

{15:25} Domum superborum demolietur Dominus: et firmos faciet terminos viduæ.

{15:25} The Lord will demolish the house of the arrogant. And He will make firm the borders of the widow.

<sup>25</sup> Yahweh pulls down the house of the proud, but he keeps the widow's boundaries intact.

{15:26} Abominatio Domini cogitationes malæ: et purus sermo pulcherrimus firmabitur ab eo.

{15:26} Evil intentions are an abomination to the Lord. And pure conversation, most beautiful, shall be confirmed by him.

<sup>26</sup> Wicked scheming is abhorrent to Yahweh, but words that are kind are pure.

{15:27} Conturbat domum suam qui sectatur avaritiam: qui autem odit munera, vivet. Per misericordiam et fidem purgantur peccata: per timorem autem Domini declinat omnis a malo.

{15:27} Whoever pursues avarice disturbs his own house. But whoever hates bribes shall live. Through mercy and faith, sins are purged. But through the fear of the Lord, each one turns aside from evil.

<sup>27</sup> Craving for dishonest gain brings trouble on a house, hatred of bribery earns life.

{15:28} Mens iusti meditatatur obedientiam: os impiorum redundat malis.

{15:28} The mind of the just meditates on obedience. The mouth of the impious overflows with evils.

<sup>28</sup> The heart of the upright reflects before answering, the mouth of the wicked spews out wickedness.

{15:5} Stultus irridet disciplinam patris sui: qui autem custodit increpationes, astutior fiet. In abundantia iustitia virtus maxima est: cogitationes autem impiorum eradicabuntur.

{15:5} A fool laughs at the discipline of his father. But whoever preserves rebukes will become astute. In abundant justice, there is very great virtue. But the intentions of the impious will be eradicated.

<sup>5</sup> Only a fool spurns a father's discipline, whoever accepts correction is discreet.

{15:6} Domus iusti plurima fortitudo: et in fructibus impii conturbatio.

{15:6} The house of the just has very great strength. And in the fruits of the impious, there is disorder.

<sup>6</sup> In the house of the upright there is no lack of treasure, the earnings of the wicked are fraught with anxiety.

{15:7} Labia sapientium disseminabunt scientiam: cor stultorum dissimile erit.

{15:7} The lips of the wise shall disseminate knowledge. The heart of the foolish will be dissimilar.

<sup>7</sup> The lips of the wise spread knowledge, not so the hearts of fools.

{15:8} Victimæ impiorum abominabiles Domino: vota iustorum placabilia:

{15:8} The sacrifices of the impious are abominable to the Lord. The vows of the just are appeasing.

<sup>8</sup> The sacrifice of the wicked is abhorrent to Yahweh, dear to him is the prayer of the honest.

{15:9} Abominatio est Domino via impii: qui sequitur iustitiam, diligitur ab eo.

{15:9} The way of the impious is an abomination to the Lord. Whoever pursues justice is loved by him.

<sup>9</sup> The conduct of the wicked is abhorrent to Yahweh, but he loves the person whose goal is uprightness.

{15:10} Doctrina mala deserenti viam vitæ: qui increpationes odit, morietur.  
{15:10} Doctrine is evil to those who abandon the way of life. Whoever hates correction shall die.

<sup>10</sup> Correction is severe for one who leaves the way; whoever hates being reprimanded will die.

{15:11} Infernus, et perditio coram Domino: quanto magis corda filiorum hominum!

{15:11} Hell and perdition are in the sight of the Lord. How much more the hearts of the sons of men!

<sup>11</sup> Sheol and Perdition lie open to Yahweh; how much more the human heart!

{15:12} Non amat pestilens eum, qui se corripit: nec ad sapientes graditur.

{15:12} He who corrupts himself does not love the one who afflicts him, nor will he step toward the wise.

<sup>12</sup> The mocker does not care to be reprimanded, and will not choose the wise as companions.

{15:13} Cor gaudens exhilarat faciem: in mœrore animi deiicitur spiritus.

{15:13} A rejoicing heart gladdens the face. But by the grief of the soul, the spirit is cast down.

<sup>13</sup> Glad heart means happy face, where the heart is sad the spirit is broken.

{15:14} Cor sapientis quærit doctrinam: et os stultorum pascitur imperitia.

{15:14} The heart of the wise seeks doctrine. And the mouth of the foolish feeds on ignorance.

<sup>14</sup> The heart of the wise seeks knowledge, a fool's mouth feeds on folly.

{15:15} Omnes dies pauperis, mali: segura mens quasi iuge convivium.

{15:15} All the days of the poor are evil. A secure mind is like a continual feast.

<sup>15</sup> For the poor every day is evil, for the joyous heart it is always festival time.

{15:16} Melius est parum cum timore Domini, quam thesauri magni et insatiabiles.

{15:16} Better is a little with the fear of the Lord, than great treasures and dissatisfaction.

<sup>16</sup> Better to have little and with it fear of Yahweh than immense wealth and with it anxiety.

{15:17} Melius est vocari ad olera cum charitate: quam ad vitulum saginatum cum odio.

{15:17} It is better to be called to vegetables with charity, than to a fatted calf with hatred.

<sup>17</sup> Better a dish of herbs when love is there than a fattened ox and hatred to go with it.

{15:18} Vir iracundus provocat rixas: qui patiens est, mitigat suscitatas.

{15:18} A short-tempered man provokes conflicts. Whoever is patient tempers those who are stirred up.

<sup>18</sup> The hot-headed provokes disputes, the equable allays dissension.

{15:19} Iter pigrorum quasi sepes spinarum: via iustorum absque offenculo.

{15:19} The way of the slothful is like a hedge of thorns. The way of the just is without offense.

<sup>19</sup> The way of the lazy is like a thorny hedge, the path of the honest is a broad highway.

{15:20} Filius sapiens lætificat patrem: et stultus homo despicit matrem suam.

{15:20} A wise son gladdens the father. But the foolish man despises his mother.

<sup>20</sup> A wise child is a father's joy; only a brute despises his mother.

{15:21} Stultitia gaudium stulto: et vir prudens dirigit gressus suos.

{15:21} Folly is gladness to the foolish. And the prudent man sets his own steps in order.

<sup>21</sup> Folly appeals to someone without sense, a person of understanding goes straight forward.

{15:22} Dissipantur cogitationes ubi non est consilium: ubi vero sunt plures consilarii, confirmantur.

{15:22} Intentions dissipate where there is no counsel. Yet truly, they are confirmed where there are many counselors.

<sup>22</sup> Without deliberation plans come to nothing. Plans succeed where counsellors are many.