

{29:25} Qui timet hominem, cito corruet: qui sperat in Domino, sublevabitur.

{29:25} Whoever fears man will quickly fall. Whoever hopes in the Lord shall be lifted up.

²⁵ To be afraid of human beings is a snare, whoever trusts in Yahweh is secure.

{29:26} Multi requirunt faciem principis: et iudicium a Domino egreditur singulorum.

{29:26} Many demand the face of the leader. But the judgment of each one proceeds from the Lord.

²⁶ Many people seek a ruler's favour, but the rights of each come from Yahweh.

{29:27} Abominantur iusti virum impium: et abominantur impii eos, qui in recta sunt via. Verbum custodiens filius, extra perditionem erit.

{29:27} The just abhor an impious man. And the impious abhor those who are on the right way. By keeping the word, the son shall be free from perdition.

²⁷ Abhorrent to the upright is the sinful, abhorrent to the wicked is one whose way is straight.

End of Proverbs 29

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Proverbs

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



Proverbs 29

*Correct your son, and he will bring you comfort,
and give delight to your soul.*

Proverbs 29:17

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 29

{29:1} Viro, qui corripientem dura cervice contemnit, repentinus ei superveniet interitus: et eum sanitas non sequetur.

{29:1} The man who, with a stiff neck, treats the one who corrects him with contempt will be suddenly overwhelmed to his own destruction, and reason shall not follow him.

¹ Whoever is stiff-necked under reproof will be suddenly and irremediably broken.

{29:2} In multiplicatione iustorum lætabitur vulgus: cum impii sumpserint principatum, gemet populus.

{29:2} When just men are multiplied, the common people shall rejoice. When the impious take up the leadership, the people shall mourn.

² When the upright are on the increase, the people rejoice; when the wicked are in power, the people groan.

{29:21} Qui delicate a pueritia nutrit servum suum, postea sentiet eum contumacem.

{29:21} Whoever nurtures his servant delicately from childhood, afterwards will find him defiant.

²¹ If a slave is pampered from childhood, he will prove ungrateful in the end.

{29:22} Vir iracundus provocat rixas: et qui ad indignandum facilis est, erit ad peccandum proclivior.

{29:22} A short-tempered man provokes quarrels. And whoever is easily angered is more likely to sin.

²² The hot-head provokes disputes, someone in a rage commits all sorts of sins.

{29:23} Superbum sequitur humilitas: et humilem spiritu suscipiet gloria.

{29:23} Humiliation follows the arrogant. And glory shall uphold the humble in spirit.

²³ Pride brings humiliation, whoever humbles himself will win honour.

{29:24} Qui cum fure participat, odit animam suam: adiurantem audit, et non indicat.

{29:24} Whoever participates with a thief hates his own soul; for he listens to his oath and does not denounce him.

²⁴ To hear the curse and disclose nothing is to share with the thief and to hate oneself.

{29:16} In multiplicatione impiorum multiplicabuntur scelera: et iusti ruinas eorum videbunt.

{29:16} When the impious are multiplied, crimes will be multiplied. But the just shall see their ruin.

¹⁶ When the wicked are on the increase, sin multiplies, but the upright will witness their downfall.

{29:17} Erudi filium tuum, et refrigerabit te, et dabit delicias animæ tuæ.

{29:17} Teach your son, and he will refresh you, and he will give delight to your soul.

¹⁷ Correct your child, and he will give you peace of mind; he will delight your soul.

{29:18} Cum prophetia defecerit, dissipabitur populus: qui vero custodit legem, beatus est.

{29:18} When prophecy fails, the people will be scattered. Yet truly, whoever guards the law is blessed.

¹⁸ Where there is no vision the people get out of hand; happy are they who keep the law.

{29:19} Servus verbis non potest erudiri: quia quod dicit intelligit, et respondere contemnit.

{29:19} A servant cannot be taught by words, because he understands what you say, but he disdains to respond.

¹⁹ Not by words is a slave corrected: even if he understands, he will take no notice.

{29:20} Vidisti hominem velocem ad loquendum? stultitia magis speranda est, quam illius correptio.

{29:20} Have you seen a man rushing to speak? Foolishness has more hope than his correction.

²⁰ You see someone too ready of speech? There is more to be hoped for from a fool!

{29:3} Vir, qui amat sapientiam, lætificat patrem suum: qui autem nutrit scorta, perdet substantiam.

{29:3} The man who loves wisdom rejoices his father. But whoever nurtures promiscuous women will lose his substance.

³ The lover of Wisdom makes his father glad, but the patron of prostitutes fritters his wealth away.

{29:4} Rex iustus erigit terram, vir avarus destruet eam.

{29:4} A just king guides the land. A man of avarice will destroy it.

⁴ A king gives a country stability by justice, an extortioner brings it to ruin.

{29:5} Homo, qui blandis, fictisque sermonibus loquitur amico suo, rete expandit gressibus eius.

{29:5} A man who speaks to his friend with flattering and feigned words spreads a net for his own feet.

⁵ Whoever flatters his companion spreads a net for his feet.

{29:6} Peccantem virum iniquum involvet laqueus: et iustus laudabit atque gaudebit.

{29:6} A snare will entangle the iniquitous when he sins. And the just shall praise and be glad.

⁶ In the sin of the wicked lies a snare, but the upright exults and rejoices.

{29:7} Novit iustus causam pauperum: impius ignorant scientiam.

{29:7} The just knows the case of the poor. The impious is ignorant of knowledge.

⁷ The upright understands the cause of the weak, the wicked has not the wit to understand it.

{29:8} Homines pestilentes dissipant civitatem: sapientes vero avertunt furorem.

{29:8} Pestilent men squander a city. Yet truly, the wise avert fury.

⁸ Scoffers set a city in ferment, but the wise moderate anger.

{29:9} Vir sapiens, si cum stulto contenderit, sive irascatur, sive rideat, non inveniet requiem.

{29:9} A wise man, if he were to contend with the foolish, whether in anger or in laughter, would find no rest.

⁹ Let someone wise argue with a fool, anger and good humour alike will be wasted.

{29:10} Viri sanguinum oderunt simplicem: iusti autem quærunt animam eius.

{29:10} Bloodthirsty men hate the simple one; but the just seek out his soul.

¹⁰ The bloodthirsty hate the honest, but the upright seek them out.

{29:11} Totum spiritum suum profert stultus: sapiens differt, et reservat in posterum.

{29:11} A foolish one offers everything on his mind. A wise one reserves and defers until later.

¹¹ The fool blurts out every angry feeling, but the wise subdues and restrains them.

{29:12} Princeps, qui libenter audit verba mendacii, omnes ministros habet impios.

{29:12} A leader who freely listens to lying words has only impious servants.

¹² When a ruler listens to false reports, all his ministers will be scoundrels.

{29:13} Pauper, et creditor obviaverunt sibi: utriusque illuminator est Dominus.

{29:13} The pauper and the creditor have met one another. The Lord is the illuminator of them both.

¹³ Poor and oppressor are found together, Yahweh gives light to the eyes of both.

{29:14} Rex, qui iudicat in veritate pauperes, thronus eius in æternum firmabitur.

{29:14} The king who judges the poor in truth, his throne shall be secured in eternity.

¹⁴ The king who judges the weak with equity sees his throne set firm for ever.

{29:15} Virga atque correptio tribuit sapientiam: puer autem, qui dimittitur voluntati suæ, confundit matrem suam.

{29:15} The rod and its correction distribute wisdom. But the child who is left to his own will, brings shame to his mother.

¹⁵ The stick and the reprimand bestow wisdom, a young man left to himself brings shame on his mother.