

# Proverbs

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



## Proverbs 8

*The Lord begot me, the firstborn of his ways,  
the forerunner of his prodigies of long ago;  
from of old I was poured forth, at the first, before the earth.  
When there were no depths I was brought forth,  
when there were no fountains or springs of water;  
Before the mountains were settled into place,  
before the hills, I was brought forth;  
While as yet the earth and the fields were not made,  
nor the first clouds of the world.*

*Proverbs 8:22-26*

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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 8**

{8:1} Numquid non sapientia clamitat, et prudentia dat vocem suam?

{8:1} Does not wisdom call out, and prudence bestow her voice?

<sup>1</sup> Is not Wisdom calling? Is not Understanding raising her voice?

{8:2} In summis, excelsisque verticibus supra viam, in mediis semitis stans,

{8:2} At the summits and the tops of exalted places, standing above the ways, in the midst of the paths,

<sup>2</sup> On the heights overlooking the road, at the crossways, she takes her stand;

{8:3} iuxta portas civitatis in ipsis foribus loquitur, dicens:

{8:3} beside the gates of the city, at the very doors, she speaks, saying:

<sup>3</sup> by the gates, at the entrance to the city, on the access-roads, she cries out,

{8:4} O viri, ad vos clamito, et vox mea ad filios hominum.

{8:4} "O men, to you I call out, and my voice is to the sons of men.

<sup>4</sup> 'I am calling to you, all people, my words are addressed to all humanity.

{8:5} Intelligite parvuli astutiam, et insipientes animadvertite.

{8:5} O little ones, understand discernment. And you who are unwise, turn your souls.

<sup>5</sup> Simpletons, learn how to behave, fools, come to your senses.

{8:32} Nunc ergo filii audite me: Beati, qui custodiunt vias meas.

{8:32} Therefore, sons, hear me now. Blessed are those who preserve my ways.

<sup>32</sup> 'And now, my children, listen to me. Happy are those who keep my ways.

{8:33} Audite disciplinam, et estote sapientes, et nolite abiicere eam.

{8:33} Listen to discipline, and become wise, and do not be willing to cast it aside.

<sup>33</sup> Listen to instruction and become wise, do not reject it.

{8:34} Beatus homo qui audit me, et qui vigilat ad fores meas quotidie, et observat ad postes ostii mei.

{8:34} Blessed is the man who listens to me, and who stands watch at my gates everyday, and who observes at the posts of my doors.

<sup>34</sup> Blessed, whoever listens to me, who day after day keeps watch at my gates to guard my portals.

{8:35} Qui me invenerit, inveniet vitam, et hauriet salutem a Domino:

{8:35} He who finds me, finds life, and he will draw salvation from the Lord.

~ Or health, or prosperity from the Lord.

<sup>35</sup> For whoever finds me finds life, and obtains the favour of Yahweh;

{8:36} qui autem in me peccaverit, lædet animam suam. Omnes, qui me oderunt, diligunt mortem.

{8:36} But he who sins against me will wound his own soul. All who hate me love death."

<sup>36</sup> but whoever misses me harms himself, all who hate me are in love with death.'

## **End of Proverbs 8**

{8:26} adhuc terram non fecerat, et flumina, et cardines orbis terræ.

{8:26} Still he had not made the earth, and the rivers, and the poles of the globe of the earth.

<sup>26</sup> before he had made the earth, the countryside, and the first elements of the world.

{8:27} Quando præparabat cælos, aderam: quando certa lege, et gyro vallabat abyssos:

{8:27} I was already present: when he prepared the heavens; when, with a certain law and a circuit, he fortified the abyss;

<sup>27</sup> When he fixed the heavens firm, I was there, when he drew a circle on the surface of the deep,

{8:28} quando æthera firmabat sursum, et librabat fontes aquarum:

{8:28} when he made firm the sky above, and set free the fountains of waters;

<sup>28</sup> when he thickened the clouds above, when the sources of the deep began to swell,

{8:29} quando circumdabat mari terminum suum, et legem ponebat aquis, ne transirent fines suos: quando appendebat fundamenta terræ:

{8:29} when he encompassed the sea within its limits, and laid down a law for the waters, lest they transgress their limits; when he weighed the foundations of the earth.

<sup>29</sup> when he assigned the sea its boundaries -- and the waters will not encroach on the shore -- when he traced the foundations of the earth,

{8:30} Cum eo eram cuncta componens: et delectabar per singulos dies, ludens coram eo omni tempore;

{8:30} I was with him in composing all things. And I was delighted, throughout every day, by playing in his sight at all times,

<sup>30</sup> I was beside the master craftsman, delighting him day after day, ever at play in his presence,

{8:31} ludens in orbe terrarum: et deliciæ meæ esse, cum filiis hominum.

{8:31} playing in globe of the earth. And my delight was to be with the sons of men.

<sup>31</sup> at play everywhere on his earth, delighting to be with the children of men.

{8:6} Audite, quoniam de rebus magnis locutura sum: et aperientur labia mea, ut recta prædicent.

{8:6} Listen, for I will speak about great things, and my lips will be opened, so as to foretell what is right.

<sup>6</sup> Listen, I have something important to tell you, when I speak, my words are right.

{8:7} Veritatem meditabitur guttur meum, et labia mea detestabuntur impium.

{8:7} My throat shall practice truth, and my lips shall detest the impious.

<sup>7</sup> My mouth proclaims the truth, for evil is abhorrent to my lips.

{8:8} Iusti sunt omnes sermones mei, non est in eis pravum quid, neque perversum.

{8:8} All my words are just. There is no depravity in them, and no perversity.

<sup>8</sup> All the words from my mouth are upright, nothing false there, nothing crooked,

{8:9} Recti sunt intelligentibus, et æqui invenientibus scientiam.

{8:9} They are upright to those who understand, and equitable to those who discover knowledge.

<sup>9</sup> everything plain, if you can understand, straight, if you have acquired knowledge.

{8:10} Accipite disciplinam meam, et non pecuniam: doctrinam magis, quam aurum eligite.

{8:10} Accept my discipline, and not money. Choose the doctrine that is greater than gold.

<sup>10</sup> Accept my discipline rather than silver, and knowledge of me in preference to finest gold.

{8:11} Melior est enim sapientia cunctis pretiosissimis: et omne desiderabile ei non potest comparari.

{8:11} For wisdom is better than all that is most precious, and everything that is desirable cannot compare to her.

<sup>11</sup> For Wisdom is more precious than jewels, and nothing else is so worthy of desire.

{8:12} Ego sapientia habito in consilio, et eruditis intersum cogitationibus.

{8:12} I, wisdom, dwell in counsel, and I am inside learned thoughts.

<sup>12</sup> 'I, Wisdom, share house with Discretion, I am mistress of the art of thought.

{8:13} Timor Domini odit malum: arrogantiam, et superbiam, et viam pravam, et os bilingue detestor.

{8:13} The fear of the Lord hates evil. I detest arrogance, and pride, and every wicked way, and a mouth with a double tongue

<sup>13</sup> (Fear of Yahweh means hatred of evil.) I hate pride and arrogance, wicked behaviour and a lying mouth.

{8:14} Meum est consilium, et æquitas, mea est prudentia, mea est fortitudo.

{8:14} Counsel is mine, and equity. Prudence is mine. Strength is mine.

<sup>14</sup> To me belong good advice and prudence, I am perception: power is mine!

{8:15} Per me reges regnant, et legum conditores iusta decernunt:

{8:15} Through me, kings reign and legislators decree just conditions.

<sup>15</sup> By me monarchs rule and princes decree what is right;

{8:16} Per me principes imperant, et potentes decernunt iustitiam.

{8:16} Through me, princes rule and the powerful decree justice.

<sup>16</sup> by me rulers govern, so do nobles, the lawful authorities.

{8:17} Ego diligentes me diligo: et qui mane vigilant ad me, invenient me.

{8:17} I love those who love me. And those who stand watch for me until morning shall discover me.

<sup>17</sup> I love those who love me; whoever searches eagerly for me finds me.

{8:18} Mecum sunt divitiæ, et gloria, opes superbæ, et iustitia.

{8:18} With me, are wealth and glory, superb riches and justice.

<sup>18</sup> With me are riches and honour, lasting wealth and saving justice.

{8:19} Melior est enim fructus meus auro, et lapide pretioso, et genimina me argento electo.

{8:19} For my fruit is better than gold and precious stones, and my progeny better than choice silver.

<sup>19</sup> The fruit I give is better than gold, even the finest, the return I make is better than pure silver.

{8:20} In viis iustitiæ ambulo, in medio semitarum iudicii,

{8:20} I walk in the way of justice, in the midst of the paths of judgment,

<sup>20</sup> I walk in the way of uprightness in the path of justice,

{8:21} ut ditem diligentes me, et thesauros eorum repleam.

{8:21} so that I may enrich those who love me, and thus complete their treasures.

<sup>21</sup> to endow my friends with my wealth and to fill their treasuries.

{8:22} Dominus possedit me in initio viarum suarum, antequam quidquam faceret a principio.

{8:22} The Lord possessed me in the beginning of his ways, before he made anything, from the beginning.

<sup>22</sup> 'Yahweh created me, first-fruits of his fashioning, before the oldest of his works.

{8:23} Ab æterno ordinata sum, et ex antiquis antequam terra fieret.

{8:23} I was ordained from eternity, and out of antiquity, before the earth was formed.

<sup>23</sup> From everlasting, I was firmly set, from the beginning, before the earth came into being.

{8:24} Nondum erant abyssi, et ego iam concepta eram: necdum fontes aquarum eruperant:

{8:24} The abyss did not yet exist, and I was already conceived; neither had the fountains of waters yet erupted.

<sup>24</sup> The deep was not, when I was born, nor were the springs with their abounding waters.

{8:25} necdum montes gravi mole constiterant: ante colles ego par-turiebar:

{8:25} The mountains, with their great mass, had not yet been established. Before the hills, I was brought forth.

<sup>25</sup> Before the mountains were settled, before the hills, I came to birth;