

<sup>23</sup> Base silver-plate on top of clay: such are fervent lips and a wicked heart.

{26:24} Labiis suis intelligitur inimicus, cum in corde tractaverit dolos.

{26:24} An enemy is known by his lips, though it is from his heart that he draws out deceit.

<sup>24</sup> Whoever hates may hide it in speech, but deep within lies treachery;

{26:25} Quando submiserit vocem suam, ne credideris ei: quoniam septem nequitiae sunt in corde illius.

{26:25} When he will have lowered his voice, do not believe him, for there are seven vices in his heart.

<sup>25</sup> do not trust such a person's pretty speeches, since in the heart lurk seven abominations.

{26:26} Qui operit odium fraudulenter, revelabitur malitia eius in consilio.

{26:26} Whoever covers hatred with deceit, his malice shall be revealed in the assembly.

<sup>26</sup> Hatred may disguise itself with guile, to reveal its wickedness later in the assembly.

{26:27} Qui fodit foveam, incidet in eam: et qui volvit lapidem, revertetur ad eum.

{26:27} Whoever digs a pit will fall into it. And whoever rolls a stone, it will roll back to him.

<sup>27</sup> Whoever digs a pit falls into it, the stone comes back on him that rolls it.

{26:28} Lingua fallax non amat veritatem: et os lubricum operatur ruinas.

{26:28} A false tongue does not love truth. And a slippery mouth works ruin.

<sup>28</sup> The lying tongue hates its victims, the wheedling mouth causes ruin.

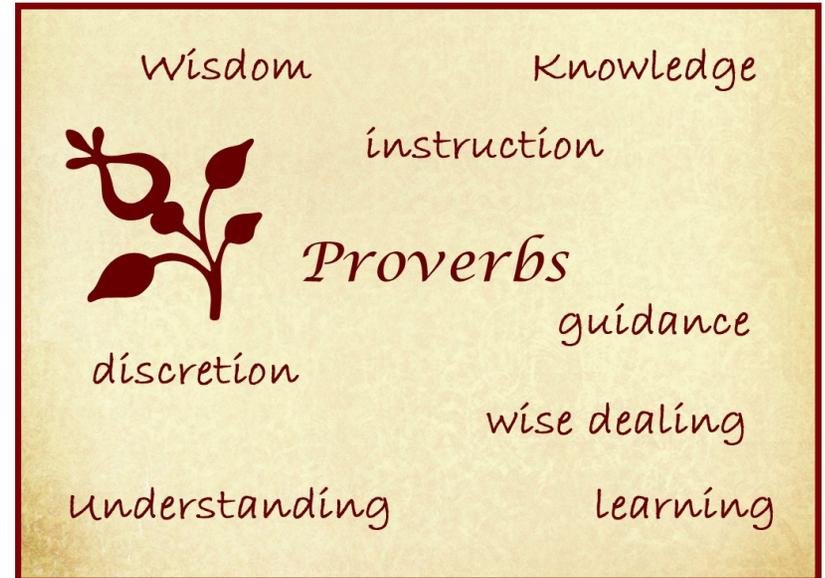
## *End of Proverbs 26*

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# *Proverbs*

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



## *Proverbs 26*

*A proverb in the mouth of a fool hangs limp,  
like crippled legs.*

*Proverbs 26:7*

*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 26**

{26:1} Quomodo nix in æstate, et pluviae in messe: sic indecens est stulto gloria.

{26:1} In the manner of snow in the summer, and rain at the harvest, so also is glory unfit for the foolish.

<sup>1</sup> Snow no more befits the summer, nor rain the harvest-time, than honours befit a fool.

{26:2} Sicut avis ad alia transvolans, et passer quo libet vadens: sic maledictum frustra prolatum in quempiam superveniet.

{26:2} Like a bird flying away to another place, and like a sparrow that hurries away freely, so also a curse uttered against someone without cause will pass away.

~ In this case, the 'super' in 'superveniet' means 'beyond' or 'away,' rather than 'upon.'

<sup>2</sup> As the sparrow escapes, and the swallow flies away, so the undeserved curse will never hit its mark.

{26:20} Cum defecerint ligna, extinguetur ignis: et susurrone subtracto, iurgia conquiescent.

{26:20} When the wood fails, the fire will be extinguished. And when the gossiper is taken away, conflicts will be quelled.

<sup>20</sup> No wood, and the fire goes out; no slanderer, and quarrelling dies down.

{26:21} Sicut carbones ad prunas, et ligna ad ignem, sic homo iracundus suscitatur rixas.

{26:21} Just as charcoals are to burning coals, and wood is to fire, so also is an angry man who stirs up quarrels.

<sup>21</sup> Charcoal for live embers, wood for fire, and the quarrelsome for kindling strife.

{26:22} Verba susurronis quasi simplicia, et ipsa perveniunt ad intima ventris.

{26:22} The words of a whisperer seem simple, but they penetrate to the innermost parts of the self.

<sup>22</sup> The words of a slanderer are tasty morsels that go right down into the belly.

{26:23} Quomodo si argento sordido ornare velis vas fictile, sic labia tumentia cum pessimo corde sociata.

{26:23} In the same manner as an earthen vessel, if it were adorned with impure silver, conceited lips are allied with a wicked heart.

~ Even though 'pessimo' is superlative, the translation does not need to use the grammatical superlative because 'wicked' includes a superlative meaning, i.e. most bad or very bad.

<sup>15</sup> Into the dish the idler dips his hand, but is too tired to bring it back to his mouth.

{26:16} Sapientior sibi piger videtur septem viris loquentibus sententias.

{26:16} The lazy one seems wiser to himself than seven men speaking judgments.

<sup>16</sup> The idler thinks himself wiser than seven people who answer with discretion.

{26:17} Sicut qui apprehendit auribus canem, sic qui transit impatiens, et commiscetur rixæ alterius.

{26:17} Just like one who takes hold of a dog by the ears, so also is he who crosses impatiently and meddles in the quarrels of another.

<sup>17</sup> He takes a stray dog by the ears, who meddles in someone else's quarrel.

{26:18} Sicut noxius est qui mittit sagittas, et lanceas in mortem:

{26:18} Just as he is guilty who let loose the arrows and the lances unto death,

<sup>18</sup> Like a madman hurling firebrands, arrows and death,

{26:19} ita vir, fraudulenter nocet amico suo: et cum fuerit deprehensus, dicit: Ludens feci.

{26:19} so also is the man who harms his friend by deceitfulness. And when he has been apprehended, he says, "I did it jokingly."

<sup>19</sup> so is anyone who lies to a companion and then says, 'Aren't I amusing?'

{26:3} Flagellum equo, et camus asino, et virga in dorso imprudentium.

{26:3} A whip is for a horse, and a muzzle is for donkey, and a rod is for the back of the imprudent.

<sup>3</sup> A whip for the horse, a bridle for the donkey, and for the backs of fools, a stick.

{26:4} Ne respondeas stulto iuxta stultitiam suam, ne efficiaris ei similis.

{26:4} Do not respond to the foolish according to his folly, lest you become like him.

<sup>4</sup> Do not answer a fool in the terms of his folly for fear you grow like him yourself.

{26:5} Responde stulto iuxta stultitiam suam, ne sibi sapiens esse videatur.

{26:5} Respond to the foolish according to his folly, lest he imagine himself to be wise.

~ Yes, these two verses actually do tell the reader to respond and not to respond.

<sup>5</sup> Answer a fool in the terms of his folly for fear he imagine himself wise.

{26:6} Claudus pedibus, et iniquitatem bibens, qui mittit verba per nuncium stultum.

{26:6} Whoever sends words by a foolish messenger has lame feet and drinks iniquity.

<sup>6</sup> He wounds himself, he takes violence for his drink, who sends a message by a fool.

{26:7} Quomodo pulchras frustra habet claudus tibias: sic indecens est in ore stultorum parabola.

{26:7} In the manner of a lame man who has beautiful legs to no purpose, so also is a parable unfit for the mouth of the foolish.

<sup>7</sup> Unreliable as the legs of the lame, so is a proverb in the mouth of fools.

{26:8} Sicut qui mittit lapidem in acervum Mercurii: ita qui tribuit insipienti honorem.

{26:8} Just like one who casts a stone into the pile of Mercury, so also is he who gives honor to the foolish.

<sup>8</sup> As well tie the stone to the sling as pay honour to a fool.

{26:9} Quomodo si spina nascatur in manu temulenti: sic parabola in ore stultorum.

{26:9} In the manner of a thorn, if it were to spring up from the hand of a drunkard, so also is a parable in the mouth of the foolish.

~ If a drunkard had a thorn sticking out of his hand, he would repeatedly and inadvertently harm himself with it.

<sup>9</sup> A thorn branch in a drunkard's hand, such is a proverb in the mouth of fools.

{26:10} Iudicium determinat causas: et qui imponit stulto silentium, iras mitigat.

{26:10} Judgment determines cases. And whoever imposes silence on the foolish mitigates anger.

<sup>10</sup> An archer wounding everyone, such is he who hires the passing fool and drunkard.

{26:11} Sicut canis, qui revertitur ad vomitum suum, sic imprudens, qui iterat stultitiam suam.

{26:11} Like a dog that returns to his vomit, so also is the imprudent who repeats his foolishness.

<sup>11</sup> As a dog returns to its vomit, so a fool reverts to his folly.

{26:12} Vidisti hominem sapientem sibi videri? magis illo spem habebit insipiens.

{26:12} Have you seen a man who seems wise to himself? There will be greater hope held for the unwise than for him.

<sup>12</sup> You see someone who thinks himself wise? More to be hoped for from a fool than from him!

{26:13} Dicit piger: Leo est in via, et leæna in itineribus:

{26:13} The lazy one says, "There is a lion along the way, and a lioness in the roads."

<sup>13</sup> 'A wild beast on the road!' says the idler, 'a lion in the streets!'

{26:14} sicut ostium vertitur in cardine suo, ita piger in lectulo suo.

{26:14} Just as a door turns upon its hinges, so also does the lazy one turn upon his bed.

<sup>14</sup> The door turns on its hinges, the idler on his bed.

{26:15} Abscondit piger manum sub ascella sua, et laborat si ad os suum eam converterit.

{26:15} The lazy one conceals his hand under his arms, and it is a labor for him to move it to his mouth.