

{27:25} Aperta sunt prata, et apparuerunt herbæ virentes, et collecta sunt fœna de montibus.

{27:25} The meadows are open, and the green plants have appeared, and the hay has been collected from the mountains.

<sup>25</sup> The grass once gone, the aftergrowth appearing, the hay gathered in from the mountains,

{27:26} Agni ad vestimentum tuum: et hœdi, ad agri pretium.

{27:26} Lambs are for your clothing, and goats are for the price of a field.

<sup>26</sup> you should have lambs to clothe you, goats to buy you a field,

{27:27} Sufficiat tibi lac caprarum in cibos tuos, et in necessaria domus tuæ: et ad victum ancillis tuis.

{27:27} Let the milk of goats be sufficient for your food, and for the necessities of your household, and for the provisions of your handmaids.

<sup>27</sup> goat's milk sufficient to feed you, to feed your household and provide for your serving girls.

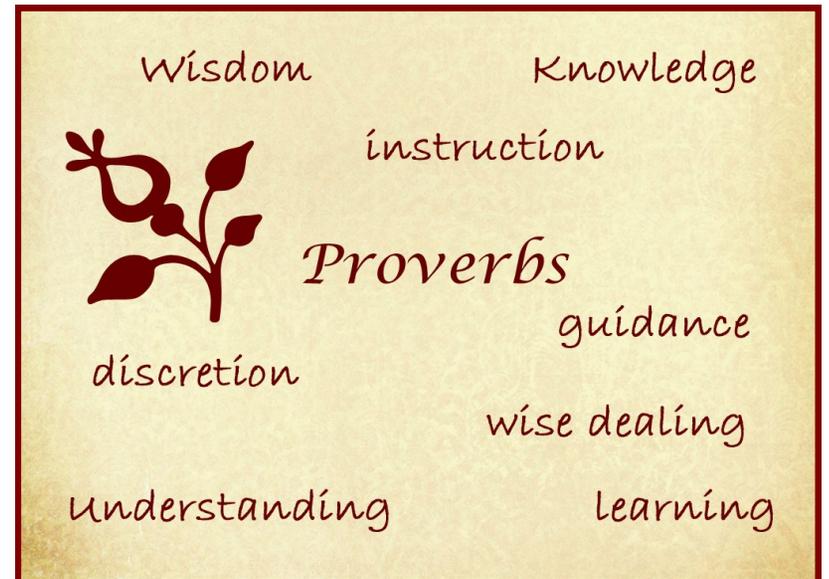
*End of Proverbs 27*

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## Proverbs

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



## Proverbs 27

*Let another praise you - not your own mouth;  
someone else - not your own lips.*

*Proverbs 27:2*

*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 27**

{27:1} Ne gloriaris in crastinum, ignorans quid superventura pariat dies.  
{27:1} Do not boast about tomorrow, for you do not know what the future day may bring.

<sup>1</sup> Do not congratulate yourself about tomorrow, since you do not know what today will bring forth.

{27:2} Laudet te alienus, et non os tuum: extraneus, et non labia tua.  
{27:2} Let another praise you, and not your own mouth: an outsider, and not your own lips.

<sup>2</sup> Let someone else sing your praises, but not your own mouth, a stranger, but not your own lips.

{27:3} Grave est saxum, et onerosa arena: sed ira stulti utroque gravior.  
{27:3} A stone is weighty, and sand is burdensome; but the wrath of the foolish is heavier than both.

<sup>3</sup> Heavy is the stone, weighty is the sand; heavier than both -- a grudge borne by a fool.

{27:21} Quomodo probatur in conflatario argentum, et in fornace aurum: sic probatur homo ore laudantis. Cor iniqui inquirat mala, cor autem rectum inquirat scientiam.

{27:21} In the manner of silver being tested in the refinery, and gold in the furnace, so also is a man tested by the mouth of one who praises. The heart of the iniquitous inquires after evils, but the heart of the righteous inquires after knowledge.

<sup>21</sup> A furnace for silver, a foundry for gold: a person is worth what his reputation is worth.

{27:22} Si contuderis stultum in pila quasi ptisanas feriente desuper pilo, non auferetur ab eo stultitia eius.

{27:22} Even if you were to crush the foolish with a mortar, as when a pestle strikes over pearled barley, his foolishness would not be taken from him.

<sup>22</sup> Pound a fool in a mortar, among grain with a pestle, his folly will not leave him.

{27:23} Diligenter agnosce vultum pecoris tui, tuosque greges considera:

{27:23} Be diligent to know the countenance of your cattle, and consider your own flocks,

<sup>23</sup> Know your flocks' condition well, take good care of your herds;

{27:24} Non enim habebis iugiter potestatem: sed corona tribuetur in generationem et generationem.

{27:24} for you will not always hold this power. But a crown shall be awarded from generation to generation.

<sup>24</sup> for riches do not last for ever, crowns do not hand themselves on from age to age.

{27:17} Ferrum ferro exacuitur, et homo exacuit faciem amici sui.

{27:17} Iron sharpens iron, and a man sharpens the countenance of his friend.

<sup>17</sup> Iron is sharpened by iron, one person is sharpened by contact with another.

{27:18} Qui servat ficum, comedet fructus eius: et qui custos est domini sui, glorificabitur.

{27:18} Whoever maintains the fig tree shall eat its fruit. And whoever is the keeper of his master shall be glorified.

<sup>18</sup> Whoever tends the fig tree eats its figs, whoever looks after his master will be honoured.

{27:19} Quomodo in aquis resplendent vultus prospicientium, sic corda hominum manifesta sunt prudentibus.

{27:19} In the manner of faces looking into shining water, so are the hearts of men made manifest to the prudent.

<sup>19</sup> As water reflects face back to face, so one human heart reflects another.

{27:20} Infernus et perditio numquam implentur: similiter et oculi hominum insatiabiles:

{27:20} Hell and perdition are never filled; similarly the eyes of men are insatiable.

<sup>20</sup> Sheol and Perdition are never satisfied, insatiable, too, are human eyes.

{27:4} Ira non habet misericordiam, nec erumpens furor: et impetum concitati ferre quis poterit?

{27:4} Anger holds no mercy, nor does fury when it erupts.

And who can bear the assault of one who has been provoked?

<sup>4</sup> Cruel is wrath, overwhelming is anger; but jealousy, who can withstand that?

{27:5} Melior est manifesta correptio, quam amor absconditus.

{27:5} An open rebuke is better than hidden love.

<sup>5</sup> Better open reproof than feigned love.

{27:6} Meliora sunt vulnera diligentis, quam fraudulenta oscula odientis.

{27:6} The wounds of a loved one are better than the deceitful kisses of a hateful one.

<sup>6</sup> Trustworthy are blows from a friend, deceitful are kisses from a foe.

{27:7} Anima saturata calcabit favum: et anima esuriens etiam amarum pro dulci sumet.

{27:7} A sated soul will trample the honeycomb. And a hungry soul will accept even bitter in place of sweet.

<sup>7</sup> The gorged throat revolts at honey, the hungry throat finds all bitterness sweet.

{27:8} Sicut avis transmigrans de nido suo, sic vir qui derelinquit locum suum.

{27:8} Just like a bird migrating from her nest, so also is a man who abandons his place.

<sup>8</sup> Like a bird that strays from its nest, so is anyone who strays away from home.

{27:9} Unguento et variis odoribus delectatur cor: et bonis amici consiliis anima dulcoratur.

{27:9} Ointment and various perfumes delight the heart. And the good advice of a friend is sweet to the soul.

<sup>9</sup> Oil and perfume gladden the heart, and the sweetness of friendship rather than self-reliance.

{27:10} Amicum tuum, et amicum patris tui ne dimiseris: et domum fratris tui ne ingrediaris in die afflictionis tuæ. Melior est vicinus iuxta, quam frater procul.

{27:10} Do not dismiss your friend or your father's friend. And do not enter your brother's house in the day of your affliction. A close neighbor is better than a distant brother.

<sup>10</sup> Do not give up your friend or your father's friend; when trouble comes, do not go off to your brother's house, better a near neighbour than a distant brother.

{27:11} Stude sapientiæ fili mi, et lætifica cor meum, ut possis exprobranti respondere sermonem.

{27:11} My son, study wisdom, and rejoice my heart, so that you may be able to respond to the one who reproaches.

<sup>11</sup> Learn to be wise, my child, and gladden my heart, that I may have an answer for anyone who insults me.

{27:12} Astutus videns malum, absconditus est: parvuli transeuntes sustinuerunt dispendia.

{27:12} The discerning man, seeing evil, hides himself. The little ones, continuing on, sustain losses.

<sup>12</sup> The discreet sees danger and takes shelter, simpletons go ahead and pay the penalty.

{27:13} Tolle vestimentum eius, qui spondit pro extraneo: et pro alienis, aufer ei pignus.

{27:13} Take away the garment of him who has vouched for an outsider. And take a pledge from him on behalf of foreigners.

<sup>13</sup> Take the man's clothes! He has gone surety for a stranger. Take a pledge from him, for persons unknown.

{27:14} Qui benedicit proximo suo voce grandi, de nocte consurgens maledicenti similis erit.

{27:14} Whoever blesses his neighbor with a grand voice, rising in the night, shall be like one who curses.

<sup>14</sup> Whoever at dawn loudly blesses his neighbour -- it will be reckoned to him as a curse.

{27:15} Tecta perstillantia in die frigoris, et litigiosa mulier comparantur:

{27:15} A roof leaking on a cold day, and an argumentative woman, are comparable.

<sup>15</sup> The dripping of a gutter on a rainy day and a quarrelsome woman are alike;

{27:16} qui retinet eam, quasi qui ventum teneat, et oleum dexteræ suæ vocabit.

{27:16} He who would restrain her, he is like one who would grasp the wind, or who would gather together oil with his right hand.

<sup>16</sup> whoever can restrain her, can restrain the wind, and take a firm hold on grease.