

{25:24} Melius est sedere in angulo domatis, quam cum muliere litigiosa, et in domo communi.

{25:24} It is better to sit in a corner of the attic, than with an argumentative woman and in a shared house.

²⁴ Better the corner of a roof to live on than a house shared with a quarrelsome woman.

{25:25} Aqua frigida animæ sitiēti, et nuncius bonus de terra longinqua.

{25:25} Like cold water to a thirsty soul, so too are good reports from a far away land.

²⁵ Cold water to a thirsty throat; such is good news from a distant land.

{25:26} Fons turbatus pede, et vena corrupta, iustus cadens coram impio.

{25:26} The just falling down before the impious is like a fountain stirred up by feet and like a corrupted spring.

²⁶ A churned -- up spring, a fountain fouled; such is the upright person trembling before the wicked.

{25:27} Sicut qui mel multum comedit, non est ei bonum: sic qui scrutator est maiestatis, opprimetur a gloria.

{25:27} Just as whoever eats too much honey, it is not good for him, so also whoever is an investigator of what is majestic will be overwhelmed by glory.

²⁷ It is not good to eat too much honey, nor to seek for glory on top of glory.

{25:28} Sicut urbs patens et absque murorum ambitu, ita vir, qui non potest in loquendo cohibere spiritum suum.

{25:28} Just like a city lying in the open and without surrounding walls, so also is a man who is unable to restrain his own spirit in speaking.

²⁸ An open town, and without defences: such is anyone who lacks self-control.

End of Proverbs 25

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Proverbs

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



Proverbs 25

*Let your foot be seldom in your neighbor's house,
lest he have more than enough of you, and hate you.*

Proverbs 25:17

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 25

{25:1} Hæ quoque parabolæ Salomonis, quas transtulerunt viri Ezechiaë regis Iuda.

{25:1} These, too, are parables of Solomon, which the men of Hezekiah, king of Judah, transferred.

~ The word 'transtulerunt' in this context possibly refers to translation. Perhaps they translated from Hebrew to Aramaic.

¹ Here are some more of Solomon's proverbs, transcribed at the court of Hezekiah king of Judah:

{25:2} Gloria Dei est celare verbum, et gloria regum investigare sermonem.

{25:2} It is to the glory of God to conceal a word, and it is to the glory of kings to investigate speech.

² To conceal a matter, this is the glory of God, to sift it thoroughly, the glory of kings.

{25:3} Cælum sursum, et terra deorsum, et cor regum inscrutabile.

{25:3} Heaven above, and earth below, and the heart of kings are each unsearchable.

³ The heavens for height and the earth for depth, unfathomable, as are the hearts of kings.

{25:20} et amittit pallium in die frigoris. Acetum in nitro, qui cantat carmina cordi pessimo. Sicut tine a vestimento, et vermis ligno: ita tristitia viri nocet cordi.

{25:20} and like one who loosens his garment in cold weather. Whoever sings verses to a wicked heart is like vinegar on baking soda. Just like a moth to a garment, and a worm to wood, so too does the sadness of a man do harm to the heart.
²⁰ as well take off your coat in bitter weather. You are pouring vinegar on a wound when you sing songs to a sorrowing heart.

{25:21} Si esurierit inimicus tuus, ciba illum: si sitierit, da ei aquam bibere:

{25:21} If your enemy is hungry, feed him. If he is thirsty, give him water to drink.

²¹ If your enemy is hungry, give him something to eat; if thirsty, something to drink.

{25:22} prunas enim congregabis super caput eius, et Dominus reddet tibi.

{25:22} For you will gather hot coals upon his head, and the Lord will repay you.

²² By this you will be heaping red-hot coals on his head, and Yahweh will reward you.

{25:23} Ventus aquilo dissipat pluvias, et facies tristis linguam detrahentem.

{25:23} The north wind brings forth the rain, and a sorrowful face brings forth a detracting tongue.

²³ The north wind begets the rain, and a backbiting tongue, black looks.

{25:16} Mel invenisti, comede quod sufficit tibi, ne forte satiatus evomas illud.

{25:16} You have discovered honey; eat what is sufficient for you, lest perhaps, being filled up, you may vomit it.

¹⁶ Eat to your satisfaction what honey you may find, but not to excess or you will bring it up again.

{25:17} Subtrahe pedem tuum de domo proximi tui, nequando satiatus oderit te.

{25:17} Withdraw your feet from the house of your neighbor, lest, when he has had his fill, he may hate you.

¹⁷ Do not set foot too often in your neighbour's house, for fear the neighbour tire of you and come to hate you.

{25:18} Iaculum, et gladius, et sagitta acuta, homo qui loquitur contra proximum suum falsum testimonium.

{25:18} A man who speaks false testimony against his neighbor is like a dart and a sword and a sharp arrow.

¹⁸ A mace, a sword, a piercing arrow, such is anyone who bears false witness against a companion.

{25:19} Dens putridus, et pes lassus, qui sperat super infideli in die angustiae,

{25:19} Whoever sets his hopes on the unfaithful in a day of anguish is like a rotten tooth and weary foot,

¹⁹ Decaying tooth, lame foot, such is the fickle when trusted in time of trouble:

{25:4} Aufer rubiginem de argento, et egredietur vas purissimum:

{25:4} Take away the tarnish from silver, and a most pure vessel will go forth.

⁴ From silver remove the dross and it emerges wholly purified;

{25:5} Aufer impietatem de vultu regis, et firmabitur iustitia thronus eius.

{25:5} Take away impiety from the face of the king, and his throne shall be made firm by justice.

⁵ from the king's presence remove the wicked and on uprightness his throne is founded.

{25:6} Ne gloriosus appareas coram rege, et in loco magnorum ne steteris.

{25:6} Do not appear glorious before the king, and do not stand in the place of the great.

⁶ In the presence of the king do not give yourself airs, do not take a place among the great;

{25:7} Melius est enim ut dicatur tibi: Ascende huc; quam ut humiliaris coram principe.

{25:7} For it is better that it should be said to you, "Ascend to here," than that you should be humbled before the prince.

⁷ better to be invited, 'Come up here', than be humiliated in the presence of the prince.

{25:8} Quæ viderunt oculi tui, ne proferas in iurgio cito: ne postea emendare non possis, cum dehonestaveris amicum tuum.

{25:8} The things that your eyes have seen, do not offer hastily in a quarrel, lest afterward you may not be able to make amends, when you have dishonored your friend.

⁸ What your eyes have witnessed do not produce too quickly at the trial, for what are you to do at the end should your neighbour confute you?

{25:9} Causam tuam tracta cum amico tuo, et secretum extraneo ne reveles:

{25:9} Argue your case with your friend, and do not reveal the secret to an outsider,

⁹ Have the quarrel out with your neighbour. but do not disclose another's secret,

{25:10} ne forte insultet tibi cum audierit, et exprobrare non cesset. Gratia et amicitia liberant: quas tibi serva, ne exprobrabilis fias.

{25:10} lest perhaps he may insult you, when he has heard it, and he might not cease to reproach you. Grace and friendship free a man; preserve these for yourself, lest you fall under reproach.

¹⁰ for fear your listener put you to shame, and the loss of repute be irremediable.

{25:11} Mala aurea in lectis argenteis, qui loquitur verbum in tempore suo.

{25:11} Whoever speaks a word at an opportune time is like apples of gold on beds of silver.

¹¹ Like apples of gold inlaid with silver is a word that is aptly spoken.

{25:12} Inauris aurea, et margaritum fulgens, qui arguit sapientem, et aurem obedientem.

{25:12} Whoever reproves the wise and obedient ear is like an earring of gold with a shining pearl.

¹² A golden ring, an ornament of finest gold, is a wise rebuke to an attentive ear.

{25:13} Sicut frigus nivis in die messis, ita legatus fidelis ei, qui misit eum, animam ipsius requiescere facit.

{25:13} Just like the cold of snow in a time of harvest, so also is a faithful messenger to him who sent him: he causes his soul to rest.

~ If it snows before the harvest, the farmer worries about the crop. But if it snows during the harvest, he rests without worry, because the crop is already mature (and will not be harmed by the cold), and the colder temperature is refreshing during his work.

¹³ The coolness of snow in harvest time, such is a trustworthy messenger to those who send him: he revives the soul of his master.

{25:14} Nubes, et ventus, et pluviae non sequentes, vir gloriosus, et promissa non complens.

{25:14} A man who boasts and does not fulfill his promises is like clouds and wind, when rain does not follow.

¹⁴ Clouds and wind, but no rain: such is anyone whose promises are princely but never kept.

{25:15} Patientia lenietur princeps, et lingua mollis confringet duritiam.

{25:15} By patience, a leader shall be appeased, and a soft tongue shall break hardness.

¹⁵ With patience a judge may be cajoled: a soft tongue breaks bones.